

Given their status as either refugees or criminals, Huguenot theologians show a marked shift in emphasis from the preceding generation. Therefore, this volume is meant to serve “as an attempt to place the distinctive theological ideas of the period in historical context.” (1)

The Theology of the Huguenot Refuge follows a similar structure to its predecessor, also edited by Martin I. Klauber, *The Theology of the French Reformed Churches* (Reformation Heritage Books, 2014). The first part of the book outlines the main events and developments between 1685 and 1787. The essays by Jane McKee and Pauline Duley-Haour display the ways in which the Huguenots dealt with Roman Catholic persecution and Enlightenment challenges. Both Duley-Haour and W. Gregory Monahan demonstrate that the period immediately following 1685 was one in which the Protestant church within France went underground and was dominated by ecstatic prophets. However, by the time of the Edict of Versailles, the Huguenots within France had organized themselves and were willing to publicly appeal to the monarchy. The final chapter by Marjan Blok displays that the rise of the Enlightenment made the Edict of Versailles almost meaningless, as it was quickly surpassed by the documents of the French Revolution.

The second part of the book looks at the diverse theology of specific pastors/theologians from the era. These chapters show that this generation of Huguenots focused on Roman Catholic polemics (to combat their persecutors) and upon apologetic questions (to combat the rising Enlightenment secularism). Theologians such as Pierre Jurieu sought to give apocalyptic significance to the events within France, thus placing Roman Catholics in the role of the Antichrist. The chapters on David Martin, Jacques Abbadie, and Jacques Saurin demonstrate the ways in which Huguenot thinkers responded to Enlightenment challenges by putting forth apologetic works. Various chapters display the plight of pastors/theologians within France. In particular, Brian Strayer’s essay on Claude Brousson gives the reader a fascinating walk through the life of this lawyer/preacher/missionary as he sought to avoid detection by the French monarchy. Finally, the last chapter contains a sermon from Antoine Court that helpfully pulls together many of the theological emphases within the book.

Ultimately, this volume does an excellent job of putting Huguenot thought into its historical context. For those interested in the unique theology of the eighteenth-century French Protestants, especially as it relates to political and secular developments of the time, this book is essential reading.

David C. Quackenbos
McGill University

doi:10.1017/S0009640722000415

***Pietism and the Sacraments: The Life and Theology of August Hermann Francke.* By Peter James Yoder. Pietist, Moravian, and Anabaptist Studies. University Park: Pennsylvania State University Press, 2021. xi + 207 pp. \$89.95 hardcover.**

August Hermann Francke is best known as a leading exponent of Pietism, an educational reformer, and an early sponsor of Protestant missionary work. His theology has received less attention, especially in English-language works. In this revised

dissertation, Peter James Yoder illustrates how Francke espoused a conversion-based sacramental theology that responded to what he saw as the chief pastoral problem of his day, a reliance on externals without an accompanying inner spirituality.

Yoder presents his findings in seven chapters. In the opening chapter, he sketches Francke's career, emphasizing his conflicts with Orthodox Lutherans in the years following his conversion experience in 1687 and observing that Francke refined his theology as he defended his preaching and teaching against those opponents. In the next chapter, Yoder describes the three interrelated themes of biblicism, conversion, and reform in Francke's theology. Lay Bible reading brought knowledge of one's sin and prompted conversion, which empowered the individual for struggle against sin and for the reform of society. Yoder also describes Francke's hermeneutical approach, which contrasted the "husk" of the historical and grammatical sense with the "kernel" of the exegetical and practical sense understood through the grace of the Holy Spirit. In chapter 3, Yoder turns to Francke's understanding of the sacraments in general. Although he did not reject the Lutheran understanding of the sacraments as a means of grace, Francke described them first and foremost as human oaths of allegiance to God that encouraged a more holy life and aided the struggle against sin. The next two chapters look more specifically at baptism. In chapter 4, he uses Francke's sermons on Christ's baptism to illustrate his hermeneutic of husk/kernel in describing a historical event in Jesus's life and its meaning for both individual believers and the church as a whole. In chapter 5, Yoder points out the tensions between Francke's emphasis on conversion and the Lutheran understanding of baptismal regeneration. Reacting against those who placed their certainty of salvation in the external rite of baptism, Francke focused on the obligations entailed by the baptismal covenant. The final two chapters turn to the Lord's Supper, and especially to the issue of worthiness to receive communion. Chapter 6 discusses private confession, a necessary part of communion preparation in Lutheran Germany. Here again, Francke criticized those who thought it was sufficient to recite the formulas of confession without evincing an inward understanding of the words or a desire to amend their lives. To combat this, Francke instituted pastoral visitation in the days before communion, which gave him a better view of the spiritual state of his parishioners. Chapter 7, on the Eucharist, continues the theme of worthiness, this time with the emphasis on individual self-examination. In the epilogue, Yoder draws out the implications of Francke's sacramental theology for his ecclesiology. Corporate public worship provided one framework within which individuals worshiped, but smaller groups such as conventicles also aided Christian growth and the exercise of spiritual gifts. The centrality of conversion and rebirth in Francke's theology meant that the external marks of the church inevitably took second place to individual experience.

Yoder's study is largely based on Francke's sermons, which by their very nature emphasize the pastoral implications of sacramental theology, but Yoder does not discuss the relationship between genre and content. He also accepts Francke's self-identification as a Lutheran, without considering the extent to which Francke's position was shaped by Reformed sacramental theology, whether consciously or not. Yoder suggests that Francke was influenced by English Puritan views of the conscience in the process of sanctification, but the similarities with Reformed positions go much further than that. The association of the sacraments with an oath made to God was made by Erasmus and popularized by Ulrich Zwingli, for instance, while the practice of visitations preceding communion was introduced in Jean Calvin's Geneva. Lutheran theologians discussed the covenantal nature of baptism, but the topic was far more important

for Reformed theologians beginning with Heinrich Bullinger. This is not to say that Francke was aware of, let alone influenced by, the sacramental debates of the sixteenth century, but some acknowledgement of the confessional context would have highlighted the controversial nature of Francke's views.

What is ultimately most striking, however, is the relative unimportance of specifically Lutheran positions for Francke's sacramental theology. Yoder closes his book by mentioning the appropriation of Francke's theology by Pennsylvania's Lutherans seeking accommodation within the American religious landscape. His observation demonstrates the value of this study of Francke's sacramental theology for contributing to our understanding of the broader development of evangelicalism in the eighteenth century.

Amy Nelson Burnett
University of Nebraska-Lincoln
doi:10.1017/S0009640722000427

The Wesleys and the Anglican Mission to Georgia, 1735–1738: “So Glorious an Undertaking.” By John Thomas Scott. *Studies in Eighteenth-Century America and the Atlantic World*. Bethlehem, Pa. Lehigh University Press, 2021. xix + 364 pp. \$125.00 cloth.

In the twenty-first century, the history of evangelical politics in Georgia is increasingly important to a widening audience. Rising interest in the high Protestant idealism of the British Empire between 1688 and the 1750s has also brought new focus on the colony of Georgia. Professor John Thomas Scott of Mercer University offers a much needed, deeply researched, intricately comprehensive, narrative-based study of the entangled political and religious beginnings of Georgia that includes extensive up-to-date footnotes on recent scholarship along with a final chapter offering a bibliographical history of the subject. Scott's book will be foundational to future work on the subject.

Although the Wesleys are prominent in the title, Scott does not allow the story of the brothers Wesley to dominate the narrative. Scott is as interested in Benjamin Ingham, another missionary, as in the Wesleys. Ingham worked alongside Moravians among the Creek Indians, and together they built the school they named “Irene.” He also does not let Charles Delamotte, the fourth missionary, disappear from the narrative even though not as much is known about him. Scott also keeps an eye on correspondence with the Trustees in England, the political leadership in Savannah and Frederica, and the issues of weak episcopal oversight and problematic landownership.

Scott pays due respect to Baylor Professor Julie Anne Sweet's many recent studies of the Anglican mission among the Indians, but his goal is not analysis. He pays due respect to Geordan Hammond's recent *John Wesley in America: Restoring Primitive Christianity* (Oxford, 2014), but his goal is not interrogation of motivations. He appreciates Richard Heitzenrater's work on “Wesley in America” (*Proceedings of the Western Historical Society* 84 [2003]: 65–114) but notes that Heitzenrater is mostly interested in Wesleyan influence. Unlike other histories of the subject, Scott describes his book as an attempt “to examine the Anglican Mission to Georgia for its own sake rather than to situate it into a larger story, connect it to distant earlier or later developments, make moral judgments about its participants, or assess it as a success or failure” (326).