

The Bible teaches the unity of its history and prophesy; therefore, that unity is a good tool for interpreting the Bible. Harmony is the default reading of the whole of the Bible. Ryu points out that this “doctrinal harmony of the Bible” is “a central principal through which Edwards understands the church” (280). Federal Theology, more so for Edwards than for his predecessors, especially Witsius, who thought of salvation too much in individualistic terms (44), is foundational for the church. For Edwards, Christ’s blood is at work in history long before the cross, unifying both the Old and the New Testaments, moving “the process of salvation history forward, intensifying the light of the gospel toward the final state of the church” (164).

Ryu’s book exemplifies the liveliness of international Edwardsian studies. Ryu offers gloriously fulsome bibliographical footnotes throughout the book, situating his own work within the thought of others. Ryu’s footnotes and bibliography are worth the price of the book. Evident in the bibliography is a transition from using Jonathan Edwards to help us understand the genius of America to using Jonathan Edwards as a guiding figure in the long history of American-influenced international evangelicalism. As we move into the third decade of the twenty-first century, what began in the spirit of Perry Miller’s biography of Edwards published in 1949 in the “American Men of Letters Series” and publication of the first volume of *The Works of Jonathan Edwards* in 1957 has led to, at last count, ten different Jonathan Edwards Centers around the world. Jan Stievernann, professor of the History of Christianity in the United States at Heidelberg University, director of Heidelberg’s Jonathan Edwards Center, and author of *Prophecy, Piety, and the Problem of Historicity: Interpreting the Hebrew Scriptures in Cotton Mather’s Biblia Americana* (Tubingen, Germany: Mohr Siebeck, 2016), writes, similar to Ryu, about conservative evangelical engagement in America with the European enlightenment that continues on into our modern and postmodern intellectual life. Federal Theology is alive and well, as are the assumptions and methods of exegesis used by Edwards. Ryu, who at the time of publication was an adjunct professor at Kukje Theological University and Seminary in Seoul, South Korea, presents the thought of Jonathan Edward, not merely for historical interest, but as “one of the most intriguing” of federal theologians in the cause of the long tradition of Reformed orthodoxy (1).

Rick Kennedy
Point Loma Nazarene University
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Transatlantic Religion: Europe, America, and the Making of Modern Christianity. Edited by **Annette G. Aubert** and **Zachary Purvis**. Brill’s Series in Church History and Religious Culture. Boston: Brill, 2021. 259 pp. \$140.00 hardcover.

Forswearing nationalist historiography, the edited collection *Transatlantic Religion: Europe, America, and the Making of Modern Christianity* seeks to “uncover exchanges, collaborations, and networks,” connecting the Old World and New and thereby contributes to a growing literature on the transnational dimensions of nineteenth-century

religion (6). But more than illustrating the substantive linkages between American and European Christianity—though this they admirably do—the book models the practice of transatlantic religious history.

Tilted towards theology and intellectual history, the book's ten chapters are still topically and methodologically diverse. They analyze newspapers, class notebooks, travel diaries, and unpublished correspondence. Some authors explore the influence of German higher criticism, Dutch neo-Calvinism, and even the Danish theologian Hans Martensen. Others reconstruct networks: Philip Schaff's mentorship of Arthur Cushman McGiffert; Lord Acton's travels in the United States; the republication of news within Protestant print culture; connections between Anglican converts and Roman Jesuits. Still others focus on transnational controversies surrounding August Tholuck's purported Universalism and France's 1905 disestablishment.

Markedly cohesive and consistently interesting, these chapters demonstrate how attention to transatlantic connections bursts exceptionalist narratives and sheds new light on old narratives. They also model the steps for such research: work in foreign sources and archives; knowledge of diverse national contexts; the reconstruction of networks; and sensitivity and caution in tracing intellectual influence.

Unfortunately, however, women and black Christians are rarely mentioned, though these groups were never removed from the North Atlantic world. Just consider the lives of Elizabeth Ann Seton, Harriet Beecher Stowe, and James W. C. Pennington.

Yet the book's somewhat narrow *dramatis personae* should also be seen as a sign that there is still much work to be done on nineteenth-century American and European Christianity. In this endeavor, *Transatlantic Religion* will be an excellent resource for historians seeking to recover this transnational tale.

David Roach
Baylor University
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***Revival and Reconciliation: The Anglican Church and the Politics of Rwanda.* By Phillip A. Cantrell II. Madison: University of Wisconsin Press, 2022. xi + 223 pp. \$79.95 hardcover.**

Phillip Cantrell's new book comes as a welcome contribution to the burgeoning academic literature on Rwanda's 1994 genocide, its history, and its aftermath. Specifically, *Revival and Reconciliation* is the first monograph to focus primarily on Rwanda's Anglican church, which despite its minority status has become increasingly politically and internationally salient in post-genocide Rwanda. In summary, Cantrell argues that the Anglican church's alternating historical postures of apolitical neutrality and church-state cohabitation have stripped it of any prophetic resistance to state authoritarianism. This left the church impotent or complicit in the face of mass violence in Rwanda, a pattern which Cantrell fears the Anglican church is repeating in the twenty-first century.

One of the great strengths of *Revival and Reconciliation* is the book's extended engagement with precolonial and colonial history. Following scholars such as Jan