while Stout, Carwardine and Dickerson ably summarise their larger works and address new lines of interpretation. Even George Marsden, the senior statesman of the group, engages with a theme that he developed nearly forty years ago with fresh nuance and with a recognition of insights drawn from more recent studies. Outstanding interpretive scholarship abounds in this collection.

In sum, this is not your typical *Festschrift*. It coheres as a text and has the potential to work at a variety of teaching levels.

CALVIN COLLEGE, MICHIGAN

JOEL A. CARPENTER

The religious life of Robert E. Lee. By R. David Cox (foreword Mark A. Noll). (Library of Religious Biography.) Pp. xxii + 336 incl. 14 ills. Grand Rapids, MI: Eerdmans, 2017. £21.99 (paper). 978 0 8028 7482 5

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To some in his day the defeated Confederate general Robert E. Lee symbolised the worst of the Old South. He defended secession, led a rebellion against the union and harboured racist attitudes toward slaves and later freedmen. To others, Lee was a hero for the very same reasons that detractors loathed him. One aspect of Lee's life that both detractors and defenders agree upon was the fact that Lee was a deeply religious person. R. David Cox explores, as the title of his book suggests, Lee's Christian faith.

In twenty-one short chapters, Cox recounts the details of Lee's life and analyses the various ways in which the Christian faith in general and the Protestant Episcopal Church in particular informed his everyday life. Cox devotes chapters to Anglicanism in early nineteenth-century Virginia, the impact of Bishop William Meade upon Lee's youth, the Evangelical Episcopal faith of Lee's wife, Ann Hill Carter Lee, his experience as a military officer, and his work as president of Washington College following the war. Several chapters are especially insightful, such as those which explore Lee's theological beliefs. Lee expressed little interest in such basic Christian doctrines as the Trinity. While he might have rather 'uncomplicated' theological views, as Cox generously describes it, he had a deep and abiding faith in divine providence. Contrary to some biographers who have classified Lee as a Stoic, Cox convincingly demonstrates that Lee's trust in divine providence originated from Christian sources and shaped the way in which he interpreted the affairs of this world, ranging from the death of loved ones to the defeat of the Confederacy. Cox does a fine job of carefully unravelling the sometimes seemingly contradictory mixture of commitments that informed Lee's attitudes toward slaves and later freedmen. Throughout his life, for instance, Lee held paternalist and racist attitudes toward African Americans, opposed radical abolitionists and favoured gradual emancipation. Yet Lee claimed that he was willing to free his own slaves (and may have even wanted all Southerners to do the same) in order to preserve the Union. Many Americans, as Cox notes, shared Lee's complex and seemingly contradictory attitudes toward African Americans.

Cox's biography not only sheds light upon the religious life of one of America's most controversial military figures but also upon nineteenth-century Virginian Episcopalians. Cox does an outstanding job of drawing upon the private correspondence of Lee and several family members to unpack the ways in which religion animated his daily life. As such, this engagingly written work makes a valuable contribution to American religious history.

GROVE CITY COLLEGE, P. C. KEMENY
PENNSYLVANIA

Guns and Gospel. Imperialism and evangelism in China. By Ambrose Mong (foreword Mark DeStephano). Pp. xv + 183. Cambridge: James Clarke & Co., 2016. £25 (paper). 978 0 227 17625 2

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Ambrose Mong's overview of Christian missions in China sets out to evaluate 'to what extent the missionaries had become servants of imperialism rather than the Gospel' (p. 4), or, as the author puts it elsewhere, 'did missionaries become lackeys to imperialism?' Focusing, primarily, on British missionary activity during the nineteenth century, the book attempts to bring specificity to this very broad question by focusing on the lives of Karl Gutzlaff, Robert Morrison, James Hudson Taylor, Timothy Richard and Pearl Buck. The author concludes that missionaries seldom fully understood just how intricately their work was connected, directly or indirectly, to European economic and military imperialism, and that this lack of awareness often undermined the effectiveness of their work.

Honestly, though somewhat frustratingly, the author cannot answer his question simply. As he observes alliteratively in his introduction, 'like most human undertakings, missionary motives were mixed' (p. 5) But the book benefits from a holistic approach to missionary work, rather than attempting to force an interpretation onto his subject. *Guns and Gospel* is a sophisticated overview of the work of Christian missionaries in China, and in its pages we see a range of human motivation ranging from rapaciousness to charity.

Mong, a Dominican priest based in Hong Kong, approaches his topic from a Christian viewpoint. Although he is even-handed in his evaluation of Christian mission work, it is clear that he believes that mission work, if properly motivated, is of benefit. Frequently, it appears that his goal is to assess how and why Christianity did not succeed more fully in China, and he takes to task missionaries who became too close to military or commercial interests and thus undermined their vocation. Sometimes, this is seen as a general problem, as when Mong attributes the collapse of government in China to Western influences, abetted or at least tolerated by Christian missionaries ('Indirectly, missionaries encouraged Western military action that opened the doors for China for evangelization … As a result, they actually sowed the seeds of their own destruction when Western military action destroyed the foundation of the Chinese state', p. 60). But at other times it is a more personal failing, when missionaries, for instance, refused to minister to opium addicts, or rejected Chinese culture as inferior.