

Creator and creature is always greater than the similarity', Holmes nevertheless avers that 'as we acknowledge God and begin to love and thank him for the gift of existence, we become like him' (p. 17). In the following four chapters, Holmes crafts how pre-modern theologies situate the doctrine of God in Christian lives and practices geared at becoming like God and sharing (or participating) in God's life. Speaking of divine simplicity, Holmes avers that 'when our manner of existence resembles God's, our identity is defined not by us as creatures but by God the Creator' (p. 42). Turning to divine perfection, Holme turns to the biblical call to be 'perfect', cast as 'the God-loving life', as Gregory of Nyssa put it (p. 51). Here, prayer and instruction are how the soul is opened to heavenly treasure and God's indwelling. That indwelling is the immanent presence of the Holy Spirit, who 'nurtures participation in what is God's, essentially speaking' (p. 80) and through whom we obtain likeness to God. This participation and imitation take on an essentially moral character, according to Holmes. Friendship with God generates piety, and piety is proven by moral fitness, a virtuous permanency of character that imitates God's immutability. All in all, for Holmes 'the divine names...generate...[a] better understanding of the Christian life' (p. 99).

The second part puts more flesh on the bones of the central idea and key motifs of the book. Particularly impressive is the chapter on how the hypostatic union renders as possible and intelligible the Christian life as one that imitates and participates in God. The following chapter on virtue explicates with subtlety 'the kind of piety that consideration of God's name encourages' (p. 126), grounding the epistemic value of worshipful practices. The concluding chapter on ecclesiology works as a capstone that unites the contemplation of divine names and personal flourishing with the tradition-bound enquiry of communal practices and identity. The priority of grace in God's self-disclosure and unfolding in the messiness of human realities shows that 'the Christian life and the church as its home – these are God's doings' (p. 154).

This is a gem of a book. Holmes has a superlative ability to unite theological dexterity and complexity with attentiveness to the contours of ordinary Christian life. It will be valuable both for academic theologians as a reminder of their confessional vocation, and for Christian communities keen to explore how doctrine exhibits and fosters a life that draws individuals and communities into the heart of God. Although the basic idea becomes a little repetitive across the book, Holmes inhabits the spiritual tradition he draws upon, marrying together dogmatic and spiritual theology.

doi:10.1017/S0036930623000157

## **Michele Miller Sigg, *Birthing Revival: Women and Mission in Nineteenth-Century France***

**(Waco, TX: Baylor University Press, 2022), pp. ix + 258. \$54.99.**

Emma Wild-Wood

School of Divinity, University of Edinburgh, Edinburgh, UK ([emma.wildwood@ed.ac.uk](mailto:emma.wildwood@ed.ac.uk))

The modern missionary movement allowed European and American women opportunities to challenge the cultural expectations of their own societies whilst, for good or ill,

introducing to other parts of the globe the forms of domestication, education and healthcare which they espoused. Often obscured in official missionary society archives, Protestant women in the nineteenth century were successful fundraisers, hard-working wives, ardent Bible readers, voluntary group organisers, committed teachers, nurses and (eventually) doctors. Scholars like Dana Robert have led the way in analysing the life and work of anglophone missionary women in the nineteenth and twentieth centuries. In this volume, Michele Sigg provides insight to women associated with the evangelical revival and, particularly, the Paris Evangelical Missionary Society (PEMS). She shows how they were prominent actors in social change through a variety of associations and networks. These women have been doubly neglected in the historical assessments of the era as they were female members of a minority form of Christianity in France.

The PEMS was an ecumenical and evangelical society established in 1826. Its founding meeting provides the first descriptive vignette of Sigg's book and appears again in chapter 6. Chapters 1 and 2 chart the history of Protestant women's movements in France from the Huguenots, through the persecution of Protestants to the stirrings of Wesleyan-influenced revival at the end of the eighteenth century. This thorough background prepares the reader for the ways in which the transnational evangelical revival, which included women's education and a renewed focus of access to the Bible, was contextualised in France. Sigg explains the national projects for the care of poor women and children, knitting rooms, and the French Bible women organising reading groups in the provinces. She introduces us to women like Albertine de Broglie (1797–1838) and Emilie Mallet (1794–1856) whose positions in high Parisian society enabled them to galvanise funding for 2,500 infant schools across France and the overseas work of the PEMS. Chapters 8 and 9 examine the pedagogical work among the Basotho of women like Elizabeth Lyndall Rolland (1803–1901) and Sarah Dyke Casalis (1815–1854), who married PEMS missionaries and worked alongside Basotho converts in southern Africa. The final chapter circles back to the concern for renewal within evangelicalism by the mid-nineteenth century, and particularly the role of Caroline Malvesin (1806–1889) in the establishment of the deaconess movement, which was to have a long impact in France and through northern Europe.

Sigg demonstrates a thorough familiarity with French sources of the time, both published and unpublished. This alone makes *Birth of a Revival* an excellent resource for the anglophone world. By using correspondence, memoirs and reports of women's societies she is able to reconstruct the lives of prominent women, often providing a short biography of their lives before focusing on their particular contribution to mission. This allows her to navigate official church and missionary society archives, which often obscure the role of women. Sigg understands the social norms of the time and explains how pioneering women used their evangelical faith and, in some cases, their social status, to navigate gendered constraints. The missionary cause at home and abroad allowed women to push the expectation of female nurture beyond the domestic sphere into schools, organised pastoral care and the management of voluntary societies. Women understood themselves to be better at fundraising, fellowship, friendship and ecumenical engagement than men. Many evangelical men agreed and promoted their activities. Outside evangelical circles, however, the activities of evangelical women were often viewed with suspicion. The women's own priority was not self-determination *per se*. Rather they were intent on following Christ and spreading the gospel that so inspired them. Thus, their independent agency was deliberately veiled at times when it was deemed to jeopardise the wider goal.

Sigg presents a positive and critical view of evangelical women engaged in mission in France by analysing the Christian motivations of female actors. She writes sympathetically of their achievements and the creation of a female missionary identity without hiding the contingencies with which women worked or the mistakes that they made. It would have been interesting to learn how this view might inform current feminist and postcolonial critiques of mission, but Sigg makes only limited reference to the way in which recent scholars have overlooked or criticised this movement for social change. For example, Fiona Leach's examination of the class and racial assumptions of female missionaries from Britain to Sierra Leone would have provided a resource from which Sigg might have developed some counterarguments. This does not reduce the fine historical investigation that is presented in *Birthing Revival*. With erudition and sensitivity it fills an important gap in the history of mission, evangelicalism and women's studies.

doi:10.1017/S0036930623000169

## Isaac Augustine Morales, OP, *The Bible and Baptism: The Fountain of Salvation*

(Grand Rapids, MI: Baker Academic, 2022), pp. xxv + 230. \$22.99

Matthew Levering

Mundelein Seminary, Mundelein, IL, USA ([mlevering@usml.edu](mailto:mlevering@usml.edu))

This book is a rich and thorough biblical theology of baptism. The first chapter treats water's positive symbolic place in the Old Testament. Genesis 1:2 speaks of primordial 'waters' over which the Spirit of God moves at creation. The Garden of Eden is watered by a river that, in flowing out of Eden, becomes four life-giving rivers. The Psalms speak of the refreshment and peace given by water, and they compare God to a 'fountain of life' (Ps 36:9). God miraculously provides the people with water during the exodus. In Isaiah, water symbolises God's spirit, and the life-giving power of water is compared to the redemptive power of God's word. Joel 3:18 speaks of a fountain of water that will come forth from the Temple; Ezekiel 47 describes a life-giving river flowing from the eschatological Temple; and Zechariah 14:8 promises 'living waters' that will come forth from Jerusalem on the Day of the Lord.

The second chapter describes the connection of water with death and chaos in the Old Testament. Noah's flood provides a paradigmatic example. So does the Nile, in which the infant Moses survives only because of 'a mini-ark' (p. 25). The Psalms evoke images of a watery death. The water-monster Rahab symbolises opposition to God. The exodus is the topic of Morales' third chapter. Israel's experience of crossing the Red Sea so as to worship God is regularly recalled in the Psalms, with attention to God's power and faithfulness. In Isaiah's portraits of a new exodus, God promises that the waters will not harm his people. The crossing of the Jordan in the Book of Joshua