He argues that Edwards ‘was a “both-and” exegete: traditional and avant-garde, edifying and critical, profoundly theological and thoroughly historical’ (p. 219). Edwards the Exegete shows that these artificial categories do Edwards a disservice, and in so doing raises the question of their usefulness altogether.

In short, Edwards the Exegete is a delight to read. Sweeney’s research is rigorous, nuanced and insightful, and his prose is crisp and readable. Sweeney has undertaken the difficult work of unpicking how Edwards interpreted the Bible from various annotations, notebooks, and published works. In so doing, he has delivered a rich account of Edwards’s exegetical method, while also highlighting some of the key trends in early modern hermeneutics. Edwards the Exegete is an invaluable addition to the existing corpus of literature on Edwards, and for anyone with an interest in either Jonathan Edwards or the history of biblical exegesis, it should be essential reading.

Russell Newton, University of Edinburgh


In 2004 an agreement was formulated between the Dr Williams Library and Queen Mary University (both of London) to collaborate in a new Centre for Dissenting Studies. This venture had, by the year of the publication of Settling the Peace of the Church, already produced a promising stream of volumes, with others in view. We have seen studies on such themes as Joseph Priestly (2008) and Dissenting hymnody (2011); we can look forward to additional announced volumes on Dissenting spirituality and the Dissenting Academies.

Yet even considered as a stand-alone volume, Settling the Peace of the Church: 1662 Revisited can be seen as setting a new standard for writing about the Restoration-era exclusion of over 2,000 preachers and countless more parishioners from the national church of England. By popular reckoning, this ‘Ejection’ or ‘Ejectment’ (the terms are used interchangeably) is the turn of events which ensured the permanent continuance of expressions of dissent (Baptist, Independent, Presbyterian and Quaker) outside what might have been a more comprehensive national Protestantism.

From the standpoint of the emergent Dissenting tradition, St. Bartholomew’s Day, 1662 (24 August) was the defining moment. Since the conformity in religion required by the Act of Uniformity, passed in May of that year, entailed unquestioning use of the liturgical forms of the Book of Common Prayer and readiness to submit to episcopal (re)-ordination,
there were inevitable lines in the sand drawn. In addition to the physical hardships of the expulsion of pastors with families from churches and homes, there came the emergence of cynicism. Months of prior conferencing which drew representatives of the likely-nonconforming into discussion with Establishment advocates—discussion ostensibly aimed at finding a means of comprehending all who were orthodox—came to nothing. Such conferences appeared, in hindsight, to have been mere window-dressing.

*Settling the Peace of the Church* demonstrates a real advance over past analyses, whether aimed at popular or academic audiences. *First*, because the volume is not intended simply to account for the emergence of Nonconformity (although it does this) it has the liberty to explore the Ejection event from a wider perspective. This wider-angle approach was anticipated at the 300th year mark of the Ejection by the publishing of *From Uniformity to Unity* (1962), a volume edited by Geoffrey Nuttal and Owen Chadwick. In it, both Nonconformist and Anglican perspectives were included. But *Settling the Peace of the Church* carries this multi-perspectival approach much further. An intriguing chapter (chap. 9) by Mark Burden relates how the sense of grievance among those ejected in 1662 was matched by that experienced by the many hundreds of Anglican ministers who had earlier been ejected from their livings by the regime of Oliver Cromwell. If the Dissenting community could gather stories of hardship experienced following Bartholomew’s Day, there was an Anglican network which would circulate (and publish) stories of the earlier-dispossessed, many of which sought re-instatement to their pastoral charges in late 1662. If there were Nonconformist chroniclers like Edmund Calamy ready to document the stories of Nonconformist suffering, there was an opposite number, James Walker, ready to chronicle the earlier Anglican hardship.

*Second*, and still more importantly, this volume excels in its geographic expanse. Previously, (in SBET 33.1) this writer reviewed another work, *The Great Ejectment of 1662*. That commendable book at least demonstrated that effects of the Bartholomew’s Day crackdown were felt in Wales as well as England. Another fine volume of recent years, Raymond Brown’s excellent *Spirituality in Adversity* (2012) gives a more granular approach by explaining how this upheaval affected many devout individuals. Yet *Settling the Peace of the Church* has a longer reach. We are given chapters explaining the implications of the Restoration for religion in Ireland (Robert Armstrong, chap. 4): Irish Protestant bishops—aware of their need of manpower in contending against residual Catholicism—showed greater discretion than their English counterparts in comprehending ministers who might have turned Nonconformist. Consequently,
as in Elizabethan times, Ireland became a refuge for some of the hotter sort of Protestant. Alasdair Raffe (chap. 5) makes plain that the royal re-instatement of episcopacy in Scotland in 1660-62 ensured that there would be plentiful exclusions from the ministry of persons loyal to the existing Scottish national church, who were properly ordained by her existing presbyteries, and who would not stomach episcopal rule and mandatory liturgies. We are shown in chapters 6 and 7 (Cotter and Stanwood) that the Netherlands and colonial Massachusetts were the havens to which many harried ministers and their families resorted when ministry in England was no longer a possibility. So, the book succeeds in demonstrating that the Ejection was, in effect, a three-nation phenomenon as the outworking of an energetic policy of royal supremacy and uniformity in religion. It enables us to see as well the trans-oceanic repercussions of this royal policy.

Of course some loose ends still remain. The chief of these is the perennial question of who provided the driving force behind the abandonment of the idea of a comprehensive national church capable of enfold ing a wider range of Protestants. King Charles had given assurances to the Scots in August, 1660 that the Presbyterian form of government was to be preserved. Earlier in the same year, in the Declaration of Breda, Charles had assured English MPs only that he trusted that a future parliament would enact provisions for differences of opinion. So, was it that the King—acting as a ‘politique’—concealed his true intentions as to religious policy until an opportune time? Or was it that the new parliament, so heavily Cavalier in orientation, was determined to exact a uniformity beyond what the crown itself would have required? Yet Charles could have withheld his royal signature to the legislation and demanded that it be modified—which he did not do. So the confusion on this point is undiminished.

As well, Settling the Peace does not explore the implications of 1662 for the future course of Protestant theology. Did the various expressions of required uniformity have a clearly deleterious effect on theological studies in the three kingdoms? We certainly know that various Puritans were disadvantaged by ejection. Yet helpful light has recently been shed on this question by two volumes: Stephen Hampton’s Anti-Arminians: The Anglican Reformed Tradition from Charles II to George I (OUP, 2008) and Dewey Wallace’s Shapers of English Calvinism 1660-1714 (OUP, 2011); in a word, there was no cause-and-effect relation between 1662 and the course taken by theology. Dislocation, yes. Disadvantage, yes. But ruin, no.

Here is the best book known to this reviewer on this emotive subject. Of course our empathy belongs with those who were afflicted; but the
situation was more complex than much popular writing surrounding the Ejection would lead us to believe.

Kenneth J. Stewart, Covenant College, Lookout Mountain, Georgia, USA


Not quite the answer to all you ever wanted to ask about missiology, nevertheless this is a far reaching look at the subject with a range of contributors who handle their respective parts of the jigsaw of mission studies very well. This is a second edition of a book first published in 1997 and widely used as a textbook on mission studies since. The justification for a second edition is ‘The canon of Scripture does not change, but missions changes every day’ (p. vii). Largely North American in its contributors and focus, the book has wider appeal and relevance, though it is limited by the American emphases. Many of the contributors (there are around forty in total) served elsewhere in the world, but all bar two have been based in and for the most part, lecturers in USA.

Most of the book has stayed the same from the first edition. Around thirty percent of the chapters have the same title and author, while around half of the remaining chapters are similarly or identically titled, but have a new author. Some chapters from the first edition have been completely replaced with new chapters. These new chapters reflect some of the changes in missions in the time since the first edition, addressing issues such as women in missions, business and missions and missions in China.

The material is set out in five sections: introduction to mission studies, Biblical basis, theology of, history of, and a far longer final section ‘applied missiology’ which considers issues such as eastern religions, contemporary cults, the missionary family, urban missions and strategies for starting churches. The concluding chapter seems to be a conclusion for the whole volume, ‘Finishing the Task: A Balanced Approach’ by Jeffrey Brawner.

As we might expect, themes such as *mission dei*, evangelism and social action, the Kingdom of God, discipleship, debates over the meaning of mission/missions/missional occur throughout the volume. Inevitably there are instances of overlap, but on the whole a consistency of emphasis is maintained, providing a Bible-centred, Spirit-led, whole people of God serving, rounded mission strategies, approach. There is a lot that will be of great interest and helpfulness to students of mission and to practitioners in both global and home contexts.
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