

*Gloss and the Text* contributes to broader scholarly conversations (222–27), the majority of the book proffers minimal engagement with the wider academic discussion. Similarly, Ballitch largely misses interaction with some previous discussions of Perkins’s exegesis such as the engagement of the topic in David Barbee’s 2013 PhD dissertation. Nonetheless, for scholars interested in Perkins or Elizabethan exegesis, Ballitch’s work will be a helpful guide to the writings and exegesis of Elizabethan England’s most famous Protestant.

—Eric Beech, *Wolfson College, University of Oxford*

Coffey, John, ed. *The Oxford History of Protestant Dissenting Traditions*, Vol. 1, *The Post-Reformation Era, 1559–1689* (Oxford: Oxford University Press, 2020).

With this first of the five volumes comprising *The Oxford History of the Protestant Dissenting Traditions*, the authors have acceded to the unenviable task of summarizing, delineating, and reconstructing the nature of nonconformity from the Elizabethan Settlement to the Toleration Act of 1689. Emphasizing both the “contingency” of Dissent and the “fluidity” of denominational identities in the post-Reformation Anglophone world, this volume channels Patrick Collinson to shift the story of Dissent out of the clutches of denominational history and into the mainstream (15). To that end, its narrative structure, “diffusion and migration,” serves to trace the Dissenting traditions in their many and varied shades from sixteenth-century England to Wales, Ireland, Scotland, the Netherlands, and the British Atlantic (34). The story told here ultimately turns global, tilling the soil for the collection’s subsequent volumes, which attend to Dissent’s spread up through the twenty-first century.

Divided into four parts, the volume’s twenty-one chapters treat Dissent’s development geographically—both within and outside of England—and then thematically, exploring its socio-political, cultural, and theological contexts. These chapters incisively capture the contingency of the historical moment and shine a light on the way in which Dissent hung as a Damoclean sword of sorts over the national church after the Reformation. From Elliot Vernon’s “Presbyterians in the English Revolution,” to W. J. Sheil’s “Dissent in the Parishes,” the contributors make plain the precarious position of the ecclesiastical establishment throughout the post-Reformation

period. Dissent is a relative term that could be, and indeed was, turned on its head under the right political circumstances.

Though the contributors successfully underscore the diversity of non-conformity, the volume would have been well served by offering a more pointed engagement with the dissimilarities, tensions, contradictions, and fissiparous tendencies within Dissent. Necessarily, this series treats the various Dissenting groups as of a piece in terms of their relationship with the national church and the post-Reformation political scene. Even still, especially with regard to soteriological orientation, many of the Dissenting groups were more likely to find common cause with the established church than with each other. John Coffey's chapter, "The Bible and Theology," offers an excellent start in this direction, noting the "centrifugal effect" of disagreements over biblical interpretation, and their ability to cast off Dissenters into "rival factions" (377). However practicable it may be, it must be acknowledged that strange bedfellows are created when Baptists and Quakers, or Ranters and post-1662 Presbyterians, are considered together. Nevertheless, the contributions in this volume ably sketch how similarly situated these groups were in the period and, though distinct, how porous were the borders of their respective communities of believers.

Finally, it has to be noted that this volume is punctuated with a number of typographical errors. Although this is understandable to a point, given the magnitude of the contributions and the breadth of the subject matter, it does make for distracting reading at times and is incommensurate with the volume's substantive heft. This concern notwithstanding, the editor and the contributors have put together a wonderful collection of essays that are a credit to the field and will serve casual students and committed scholars alike for a long time to come.

—Jonathan Baddley, *Vanderbilt University*

Davies, Michael and W. R. Owens, eds., *The Oxford Handbook of John Bunyan* (New York: Oxford University Press, 2018).

In August 2015, the British newspaper *The Guardian* released its list of 100 best novels written in English. At the top of the list lay a book from about 350 years ago entitled *Pilgrim's Progress* by John Bunyan. This book etched Bunyan's place in English literary history. However, his life and works extended far beyond the one title for which he is often remembered.