Karie Schultz. *Protestantism, Revolution and Scottish Political Thought: The European Context, 1637–1651*. Edinburgh: Edinburgh University Press, 2024.

The wars that raged across Europe in the wake of the Protestant Reformation have often been interpreted in two different ways. Scholars such as Roland Bainton, James Turner Johnson, and Michael Walzer have claimed that early generations of Reformed thinkers contributed to these conflicts by abandoning traditional just war theories and replacing them with a new justification of holy war. In contrast, other intellectual historians, most notably Quentin Skinner and Christopher Hill, have downplayed the impact of Reformed convictions on the revolutionary fervor of the period. They have understood the insurgency to have emanated from more secular, legal, and constitutional priorities. While most recent scholarship has chosen to consider the relationship between various shorter-term factors in the outbreak of these conflicts, there remains within the scholarship a tension between religious and more secular justifications. It is within this historiographical context that Karie Schultz provides a helpful account of the ecclesiological and political ideas that contributed to the revolutionary culture in Scotland in the middle of the seventeenth century.

This monograph is made up of six thematic chapters that build on the research conducted by Schultz for her doctoral thesis at Queen's University Belfast in 2020. In the first chapter, the author provides an analysis of the views of early Reformed thinkers on the relationship between church and state, not least in relation to the role of the magistrate in governing spiritual affairs. She makes an important contribution to the growing body of secondary literature on the reception of European intellectual traditions in Britain in the sixteenth century by examining the ways in which the approaches prevalent among Protestant Reformers on the Continent were received in Scotland. As in Europe, a broad consensus emerged in Scotland which included the promotion of a "godly commonwealth" within the accepted aim of politics. However, "little agreement existed regarding how exactly magistrates and subjects achieve[d] this goal in practice, and what methods they might employ for its attainment" (42). This chapter lays a foundation for the rest of the book. In particular, Schultz goes on to persuasively demonstrate over the course of the following chapters the various ways in which Scots on all sides exploited these uncertainties to reach rather different conclusions regarding the purpose of politics, the duties of the magistrate, and the responsibilities of the ordinary subject.

The debates which emerged leading up to the National Covenant regarding the legitimacy of King Charles I's ecclesiastical reforms are considered in the book's second chapter. The author focuses on how Covenanters and royalists developed varying conceptions of *adiaphora* ("matters indifferent") together with the consequential impact that these approaches had on views of royal supremacy. Schultz argues that "matters indifferent" played a significant role not only in how Scots thought about the legitimacy of the king's reforms but also in his authority over civil laws governing the church. By excluding anything from worship not commanded by Scripture through the General Assembly and Parliament, Covenanters set a precedent for the limitation of the monarch's civil authority. In contrast, objectors invoked a more expansive understanding of *adiaphora* to defend royal authority over church government and ecclesiastical laws. Thus, "these theological debates about *adiaphora* and royal supremacy ultimately presented an important model for how Scots articulated political ideas about absolute and limited monarchy" (63). This chapter exhibits one of the strengths of Schultz's volume. By placing her analysis of Covenanter convictions alongside those of royalists, Schultz is able to offer a more comprehensive analysis of the political and theological ideas prevalent in early modern Scotland than has hitherto been provided in the secondary literature.

In chapter three, Schultz continues in this vein by considering how royalists sought to answer the questions raised by the Covenanters about the nature of monarchy. Like in the other chapters of this volume, Schultz diligently situates her research within existing scholarship. Schultz then compares the various arguments which royalists drew on from Scripture, nature, and legal theory to defend the king's civil authority. Although their arguments have sometimes been interpreted as "secular" political ones, Schultz contends that the political convictions of the Scottish royalists have an important theological context that should not be ignored. This leads the author to a striking conclusion. After noting that royalists frequently resorted to a political theory that emphasized a divine requirement to obey the world's natural hierarchy and maintain God's right over government, the author concludes that it was the "Scottish royalists—rather than the supposedly theocratic Covenanters—[that] maintained a high view of direct sovereignty over political life" (88).

While Schultz ably demonstrates that early modern Scottish society was not characterized by an ardent division between Presbyterianism and Episcopalianism, she recognizes the importance of the most contested issue lying at the center of early modern ecclesiological and political

debate—church government. Schultz begins her fourth chapter by examining royalist criticisms of Presbyterianism, which was advocated by the Covenanters. In particular, she notes how royalists challenged Presbyterianism as politically subversive by comparing it with the Roman Catholic debates regarding papal deposing power and conciliarism. In response, a number of prominent Covenanters (not least those commissioned to the Westminster Assembly), justified Presbyterianism as demanded by Scripture, together with the right of the church (not the magistrate) to excommunicate. Thus, the debates between Covenanters and royalists in Covenanted Scotland were neither concerned exclusively with the internal governance of the church nor the external governance of society. "[C]ompatible forms of church and civil government could not easily be distinguished within seventeenth-century Scottish intellectual culture" (111).

The volume's last two chapters continue to trace the development of the Covenanter community's political thought. In chapter five, Schultz examines the ways in which the Covenanters responded to other points leveled by royalists, such as the need for absolute monarchy and civic peace. Building on the research in her second and fourth chapters, the author helpfully highlights the impact of European theological traditions on seventeenth-century Scottish intellectuals. Schultz notes the manner in which leading Covenanters merged the political theory of Catholic scholastics with a uniquely Reformed emphasis on the covenanted nation. This enabled them to conceive of the commonwealth as a delegation of power from God to subjects who could recall the power they had vested in their king should the monarch fail to uphold the promises which he had made at his coronation, particularly in relation to the defense of the faith. "In contrast to royalist ideas about the civil state, the supposedly theocratic Covenanters thus infused the temporal kingdom with a greater amount of human activity by making the king accountable to inferior magistrates and to God" (132). Not incidentally, this political position supported the Covenanters' ecclesiological concern to defend their proposed religious settlement for Scotland.

In the final chapter, Schultz considers the evolution of Covenanter political theory through the end of the 1640s and the beginning of the 1650s. The author shows how the unity between the General Assembly and Parliament upon which the political outlook of the Covenanters became increasingly strained through the Engagement Controversy, the Acts of Classes, the Regicide, and the coronation of Charles II. This resulted in an "intellectual disintegration" of the Covenanter movement; some Covenanters eventually justifed the purging of Scotland's civic institutions to preserve

their vision of a godly commonwealth, while others sought to accommodate royalists and Engagers to resist the greater threat of the English Independents. Although the leadership of the Covenanting community began from a shared Reformed position on political resistance through the first half of the 1640s, it could not withstand the unexpected and dramatic events of the second half of the decade, which resulted in the intellectual breakdown of the movement.

Schultz should be congratulated on providing a valuable contribution to the scholarship of religious and political ideas in early modern Scotland. She demonstrates a strong grasp of the relevant literature, which she then builds upon by shedding further light on the complexity of ideas and events which influenced the political theory of both royalists and Covenanters. Perhaps most significant is the author's sensitivity to the nuanced and inextricable relationship between political and ecclesiological ideas that contributed to the revolutionary culture in Scotland during the period. By avoiding the dichotomic tendency characterizing much of the existing scholarship, this volume shows how both religious and political factors emerge conjointly in our understanding of the revolutionary atmosphere of early modern Scotland. As such, this study will be of interest not only to those working on British political history within early modernity, but also those who are interested in the theology of Scotland's leading churchmen from the period, such as Samuel Rutherford (1600–1661), Robert Baillie (1602–1662), and George Gillespie (1613–1648), whose works will no doubt be much appreciated by readers of this journal.

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David Luke, *Meeting Christ at His Table: Jonathan Edwards and the Lord's Supper*. Treatises on Jonathan Edwards. Fort Worth, TX: JESociety Press, 2023.

Having published several works on Jonathan Edwards (1703–1758), who is widely regarded as America's foremost philosophical-theologian, David Luke applies academic rigor and pastoral insight to examine the sacramental theology of this luminary of the New England divines. This book, while both concise and introductory, proves to be essential reading as an informative study in an area that to date has received little scholarly attention.