

also held back the growth of the Reformed church and limited it to the more educated, the nobility, or the growing middle commercial and professional classes. Whether it was the theological disputes, the growing oppression of the king, or broadly speaking the class limitation of the Reformed faith, the question remains, and it is a fascinating one, as to why the numbers of the Reformed diminished rather than increased during this century, in the context of limited tolerance. It seems to be the case that in France during this period the “commoners and peasants neither knew much about its [Catholic Church’s] doctrines nor participated in official religious events” (p. 142) and that religious identity was weak. The Catholic Church engaged in activities to rectify this, and the likes of Pierre de Bérulle and François de Sales worked to educate the population. Were there any comparable efforts on the part of the Reformed churches to “enlarge their tent”?

Beyond the tragedy recounted in these pages, is it not also indicative of the plight of the Reformed faith in France that the only contribution to this volume written by a French scholar is the historical piece by Marianne Carbonnier-Burkard, who teaches at an institution that is hardly a friend of confessional Calvinism? French theologians and historians today show scant attention to Calvin’s theology or to that of his successors and are rarely interested in questions that go beyond the historical plight of the Huguenots and their struggle for freedom of conscience. It would be a great thing if this volume were to inspire some younger scholars in France to dig into their largely unexplored theological patrimony.

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Adrian Chastain Weimer. *Martyrs’ Mirror: Persecution and Holiness in Early New England*. Oxford: Oxford University Press, 2011. Pp. x + 218.

This monograph is a careful study of the impact of martyrdom on New England Protestants in the seventeenth century. The idea of martyrdom from the early Christian saints through the sixteenth-century persecution of Queen Mary helped to form a historical and more specifically apocalyptic framework that influenced the perception of early New Englanders, as they understood their context and purpose. Weimer argues that the idea of martyrdom, along with other apocalyptic features, shaped many of the significant interactions between New England Congregationalists and other Protestant groups in the colonies.

The first chapter examines the impact of the sixteenth-century martyrologists John Bale and John Foxe. Particular attention is given to the well-known *Actes and Monuments* compiled by John Foxe. Foxe's *Book of Martyrs* and other books formed a body of literature that provided a foundational reference for New Englanders to understand their own plight and persecution. Weimer highlights the value and extensive circulation of these volumes in New England.

Chapter two focuses on the Separatist movement and its emphasis on holiness. Suffering and persecution were understood as necessary for seeking greater purity. The history of Christian martyrdom followed the same pattern, however an inconsistency did emerge in the Separatists' appeal to earlier English Protestants who sought a pure church and were willing to suffer and die for that cause. Weimer points out that several of the martyrs under the reign of Queen Mary were bishops in the Church of England. This fact created an ecclesiastical problem given that the Separatists argued that they should be identified as the true church because of their pursuit of true holiness. Yet if bishops of the Church of the England were martyred for pursuing the same holiness, they should likewise represent the true church. This forced Separatists to divide the issue by honoring these bishops' individual pursuit of holiness, while denying the Church of England to be a true church.

Chapters three, four, and five address issues in which New England Congregationalists confronted what they understood to be doctrinal and ecclesiastical heterodoxy. Weimer looks at the Antinomian controversy, the rise of English Baptists, and finally the arrival of the Quakers in New England. With each of these topics martyrdom is examined as an explanatory idea for those being persecuted as well as for those inflicting persecution. Particularly interesting is the discussion of how the Congregationalists (formerly persecuted) now began to persecute others, while still maintaining their identity as the "heirs of the martyrs." They set doctrinal differences in the context of a cosmic battle with Satan, and thus their so-called persecution of other religious minorities was really an attempt to protect their congregations from the ultimate persecution of the devil.

The sixth chapter explores the concept of martyrdom during King Philip's War. Important attention is given to how the war shaped the New England pursuit of holiness and how suffering was identified with the legacy of martyrdom. This chapter takes into account how the Native American Christians likewise were impacted by this concept of martyrdom. It would be interesting to further explore how the narrative of martyrdom influenced emerging ideas of race and ethnicity.

In this volume, Weimer offers a helpful contribution to our understanding of early New England religious history. Previous works studied the wider apocalyptic interest of that era, and this singular focus on martyrdom gives further insight into the formation of religious identity in New England. This volume is worth considering for those interested in understanding the history of early New England in the context of religious thought.

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Eric Metaxas. *Bonhoeffer: Pastor, Martyr, Prophet, Spy: A Righteous Gentile vs. the Third Reich*. Nashville: Nelson, 2010.

Years ago, someone said of a Broadway musical, only a little tongue-in-cheek, “nobody liked it but the audience!” Apparently it had received considerably negative reviews from the theater critics and other professionals, but the spectators had loved it. Something like this could be said about Eric Metaxas’s book about Dietrich Bonhoeffer, not that all who praise the book are laypeople. And it has received numerous prestigious awards. But many of those most qualified to evaluate it have been quite negative. There are two possibilities. The critics could be wrong, as they sometimes are. Or, the winsome prose of the book camouflages the errors.

Because of that, this book is difficult to review. It is indeed beautifully written, smooth and engaging. The subject is of considerable importance. Dietrich Bonhoeffer made a profound mark on the twentieth century, not only because of his leadership in the resistance against the Nazis, but because of his theological views and writings. Books such as *The Cost of Discipleship* and *Life Together* are still being read at seminaries and in churches. The difficulty is to know how much of the Metaxas book is hagiography, and how much it is trying to make Bonhoeffer into someone he was not. My answer is that it is a bit of both.

There is no rule against hagiography, as long as it does not conceal serious inaccuracies. The fact is, several people have tried to label Bonhoeffer and garner him for their cause. Rather as they do with C. S. Lewis, many want to claim him as their hero. The charge against Eric Metaxas is that he has made Bonhoeffer into more of an evangelical (in the American sense) than he was. For example, Clifford Green asserts that Eric Metaxas has “hijacked” Bonhoeffer for the evangelicals (whereas Metaxas says or implies that it is liberals who have in fact hijacked him). Green has credibility as he is the