

the authors draw upon is likewise representative of contemporary scholarship. On the other hand, the subject matter of all the chapters focuses on people who have occupied Protestant churches and their vicinities, and not the broader and more amorphous category of American religion.

It is in the second section of the companion where the limitations and idiosyncrasies of the volume emerge. Several of the chapters are clear models for how one might elaborate a “religion and _____” history by defining terms effectively and delimiting important turns or themes within an essay. Many of the best of these, from Jason Vickers on “Bible, Doctrine, and Theology” to Jennifer Woodruff Tait on “Temperance,” and from Heather Vacek on “Mental Illness” to Dennis Dickerson on “American Protestants on Race” are outstanding in part because the authors have previously written one or more books on their respective topics. Some other essays attempt to do too much or run out of print before they have covered all the territory their titles promise will be included. Even here, however, the essays are informative and their incompleteness instructive to readers engaged in their own interpretive work of how to (and not to) narrate a fair, focused, and comprehensive story. The lesson is an old one: often, less is more.

The *Companion* is a welcome addition to libraries and deserves a wide use in teaching and the pursuit of independent scholarship. Its concentration on the history of church people is not a return to old-fashioned providential church history, but rather a useful turn toward the bodies, ideas, and groups where the largest number of people have lived out their faith throughout American history.

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doi:10.1017/S0009640723001610

***Dr Williams’s Trust and Library: A History.* By Alan Argent.**
Woodbridge, UK: The Boydell Press, 2022. xx + 335 pp. \$115.00
cloth; \$29.95 ebook.

Instigated by the tercentenary of its benefactor’s death, Alan Argent’s history of Dr Williams’s Trust and Library is a full and detailed account of the activities and leading persons involved in the over-300-year history of this philanthropic organization. The book follows a linear chronology, with information on the main elements of the Trust’s charitable work found in each chapter and carried through to the present day. Dr. Argent’s work is based on a thorough examination of Dr Williams’s Trust Archives; Dr Williams’s Library archival, book, and portrait collections; and several archival collections elsewhere. It tells an important and fascinating story about the impact and legacy of these institutions from the early eighteenth to the early twenty-first century.

The book begins with a brief biographical sketch of the founder, Daniel Williams. Born in the Welsh border town of Wrexham, Williams began preaching at a young age. In the mid-1660s, he accepted a position as a personal chaplain in Ireland and there became connected with Irish Presbyterianism and Independency. After over

two decades in Ireland, he relocated to London in the late 1680s, and became a leading figure of English Protestant dissent in the late seventeenth and early eighteenth centuries. These elements of Williams's life become the principal influences upon his will and his legacy.

It is upon Williams's death in 1716 where the principal subject matter of this book commences. After providing for surviving family members, Daniel Williams's will left the majority of his accumulated wealth to charitable causes. These included the upkeep of schools and paying teachers to oversee the Christian education of youth in Wales and elsewhere; distributing bibles and other religious literature; gifts to support ministers and their widows; endowments to pay for itinerant preachers in Wales and Ireland; money to support students at Glasgow University; funds for the Society for the Reformation of Manners and for the Society in Scotland for Propagating Christian Knowledge; money for the New England Company to sponsor itinerant preachers in the West Indies; and money for Harvard College (later University). In addition, the will called for the purchase of a property in London to house Williams's books and possible future donations to the collection, a reading room, and a catalogue of the collection. The bulk of the book traces the lines of these endowments from Williams's will across the subsequent three centuries.

The properties that provided the ongoing funding for these causes were placed in the hands of twenty-three trustees, whom Williams named in his will, and their successors for 2,000 years. The structure of the book is organized around the leadership of the Trust, first found in the position of Receiver and then later in the positions of Secretary and Librarian, with each chapter based on a term of service of one of those leading members of the Trust. However, even with the use of the book's index, it is sometimes challenging to follow specific charitable channels through many different chapters. In addition, some chapters are very short (less than ten pages), suggesting those periods of time and leadership did not work as well within the book's structure. Perhaps structuring the work around thematic chapters might have been more accessible, particularly for scholars whose interests may lie in particular aspects of the Trust's or Library's work rather than in the whole of their history.

The book contains the details of specific circumstances of the business of the Trust in its efforts to fulfill the purposes that Williams had laid out in his will, as well as giving some sense of the wider historical context within England. The latter includes the changing nature of English dissent from the early 1700s into the nineteenth century and beyond, and theological disputes, as well as the impact of events such as two world wars; in places, note is also made of readers who came to use the library. These connections, between the particulars of the Trust's business and affairs and larger British society, will be of interest to most readers. Had there been room, it would have been useful to see even more of those points of contact more fully explored and analyzed.

As the title suggests, the other major lasting legacy of Williams's will is the library that bears his name. By the early 1720s, trustees were searching for a suitable property in London, and in 1727 a site was purchased. Books began to be moved into the purpose-built building in 1730. That original site in Red Cross Street was home to Dr Williams's Library for 135 years, until the later nineteenth century when, after moving to two temporary sites in 1864 and 1873, it relocated in 1890 to its current location of University Hall in Gordon Square in London.

The story of the library's collection is also traced in significant detail. As Williams had expected, dissenting ministers and others began to leave gifts and donations of

books and other items to the library within a decade or so after his death. The will also called for catalogues to be produced to benefit those who would use the library. The Trust also made funds available for the purchase of books. Today the collection includes about 135,000 printed volumes (approximately half of these from before 1851), about 90 major manuscript holdings, and a large collection of portraits mostly connected to the history of the English dissenting tradition. True to Williams's intentions, the collection includes books on Christian theology and church history, but it also includes volumes on philosophy, Hebrew traditions, and on early medicine and science. The book tells of efforts to allow more public access to the library by permitting visiting readers to use the collection, as well as allowing the borrowing of items by mail, though, as Argent notes, it should be even better known that it is.

This book is a carefully researched and focused account of the long and significant legacy of Dr. Williams's philanthropy. It clearly provides an important study of, and tribute to, that lasting history and value of the Trust and the Library that continue the work he intended. It provides an account of an important institution in the history of English Protestant dissent, and it will be a useful reference work for scholars of the wider history of that tradition.

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doi:10.1017/S0009640723001786

“We Aim at Nothing Less Than the Whole World”: The Seventh-day Adventist Church’s Missionary Enterprise and the General Conference Secretariat, 1863–2019. By A. L. Chism, D. J. B. Trim and M. F. Younker. General Conference Archives Monographs, Vol. 1. Silver Spring, MD: Office of Archives, Statistics, and Research, Seventh-day Adventist Church World Headquarters, 2021. xxvi + 285 pp. \$9.99 paper.

This monograph is derived from a project commissioned by the General Conference of Seventh-day Adventists to investigate the origins, progress, and impacts of the Adventist missionary enterprise since 1900 and to reflect on the meaning of Christian mission in the twenty-first century. Marked by an emphasis on biblical prophecies, a belief in Christ's imminent return, and a new teaching about Sabbath observance, the Adventists saw themselves as God's unique agents to evangelize anywhere and were less likely to work with other Protestant groups or ecumenically minded denominations that were inspired by the social gospel to change the world and rid it of structural ills. The distinctive doctrinal beliefs and lifestyle made Adventism appealing to potential converts—so much so that other Protestants switched church affiliation to join the Adventists in the United States and beyond.

By organizing the nine chapters into two chronological and thematic sections, the authors balance a macro-history of the leadership and structural changes within the Adventist missionary enterprise with a quantitative analysis of the missionary personnel