

Fathers dayes' and 'men which would reform the Reformers'. It was the latter, the supra-lapsarians represented by Gomarus, against whom Donne argued; but Arminianism had split orthodox Calvinism into two camps, and it was the infra-lapsarians, who represented the vast majority and with whom Donne agreed, who triumphed at Dort.

There is much in what Professor Sellin says which commands assent, but that Donne accepted a moderate doctrine of predestination is surely not as surprising as he implies. He seems to me to go too far in claiming for Donne 'a stress on the infallibility of present assurance of final salvation'. In the peroration of the 'Fishers of Men' sermon Donne is after all speaking of 'that great Marriage-feast, which is the Kingdome of heaven', and he distinguishes between our calling to the feast of which he speaks in the present tense, and our satisfaction at it, which remains in the future. It is, however, in its comments on the English scene that this interesting book is least satisfactory. The court of Charles I and his 'henchman' Laud is labelled not merely Arminian but Socinian, and our attention is drawn in that context to a sermon of 1626 in which Donne lamented the growth of that 'pestilent Heresie'. This is to resurrect a charge that goes back to the fanatical Presbyterians Francis Cheynell (*The Rise, Growth and Danger of Socinianisme*, 1643) and Thomas Edwards (*Gangraena*, 1645) – just the sort of men the author objects to our confusing with Dutch Calvinists! It was satisfactorily disposed of by Heylyn, and there is no evidence at all that Donne subscribed to it. Far from being the latest recruit to the 'Calvinist consensus' against Laud, Donne remains mercifully resistant to polemical categorisation.

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Freedom or Order? The eucharistic liturgy in English Congregationalism 1645–1980. By Brian D. Spinks. (Pittsburgh Theological Monographs, NS 8.) Pp. xii + 290. Allison Park, PA: Pickwick Publications, 1984. \$22.50.

That an Anglican scholar can ask, 'What is the Congregational liturgical use?' when more wayward sheep of the latter fold have been heard to bleat, 'What is the use of Congregational liturgy?' is a welcome sign of the times.

Mr Spinks opens with a survey which is in places so compressed as to be misleading, but then settles to the liturgies themselves. Here he writes clearly, objectively, and with the authority of one who has thoroughly mastered his sources. He discusses the place of the Independents at the Westminster Assembly; the Savoy Conference; the changing pattern of 'Public Worship' in the nineteenth century (though where are the 'special' Sundays?); the liturgies of John Hunter and W. E. Orchard; and twentieth-century liturgies, including the ecumenical liturgy of 1970 and the United Reformed liturgy of 1974. He does his best with 'A period of liturgical obscurity: 1658–1800,' and his concluding observations are brief and to the point.

Some judgements may be questioned. Does the nineteenth-century separation of the Lord's Supper (which it would normally have been called) from the 'preaching service' necessarily witness to the influence of memorialism? May it not arise from the ecclesiological consideration that the sacrament is a sacrament of the Church – that is, of the enrolled saints? Again the statement that the compilers of *A Book of Services and Prayers* (1959) 'showed very little interest in their Puritan liturgical heritage', requires qualification in view of the much appreciated collection of prayers by Reformers, Puritans and their heirs (not to mention early

Fathers). To subsume the book under 'The Neo-Orthodox or "Genevan" Liturgies' is, in view of the composition of the Committee responsible, and the anti-Barthian stance of some of its members, a little odd.

'Freedom' requires more analysis than it receives, and Congregationalism's anabaptist inheritance should not be overlooked. Again, Orchard's Romish rite cannot be said to belong to the Congregational tradition (however permissible within Congregational polity); nor does Orchard merit a chapter to himself. Every ecclesiology has attendant risks, and Congregationalism's is that some, like Orchard, forget that Christian freedom is, as Forsyth said, *founded* freedom. The title of this book posits an unhappy disjunction in respect of a tradition which has, at its best, sought freedom within order.

'Order'. Mr Spinks aims to trace in detail Congregational 'Eucharistic Liturgy – Word and Sacrament'. What, then, was preached at the eucharist? Could the normally monthly celebration be linked with the normally monthly Church meeting? – many Congregationalists have seen a clear link here. Who may come to the table? Church members, baptised children, seekers? Who may preside? Ministers only, or 'lay' people? These questions concern 'order' at the eucharist *vis à vis* freedom, if not 'rite' technically construed.

The liturgical low point is the prayer which *informs* God that 'you cannot do without us...' The high point of prayer is, perhaps, not here: it was conceived but not written.

A substantial bibliography enhances this stimulating book on which author and publisher alike are to be congratulated.

WORLD ALLIANCE OF REFORMED CHURCHES,
GENEVA

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The Miscellaneous Works of John Bunyan IX, : A treatise of the fear of God, the greatness of the soul, a holy life. Edited by Richard L. Greaves. (Oxford English Texts.)

Pp. xlv + 365 + 1 plate. Oxford: Clarendon Press, 1981. £35.

The minor works of John Bunyan, among which are the three expanded sermons contained in this volume, have been exceedingly difficult for the reader to come by. Until the appearance of this series, the complete works were only available in a mid-nineteenth-century edition with an evangelical commentary. Now at last the gap is filled by this painstaking and scholarly edition of the *Works*, to which, it must be said, a subject index would have been a very helpful addition.

Bunyan is of great importance to mid- and late seventeenth-century studies. The combination of survival of the *Church Book of Bunyan Meeting*, which gives a picture of the actual spiritual life, practices and problems of this little group of Open Baptists in Bedfordshire and Cambridgeshire and chronicles Bunyan's actual work as a pastor among them, his own spiritual autobiography, *Grace Abounding to the Chief of Sinners*, which gives far more detail of his social background and events in his life than most examples of the *genus* did in the period, and his voluminous output of sermons, outlining his theology and thought, means that a far more rounded picture can be obtained of the man than is usually possible. This is especially true considering his humble social situation. As he wrote himself, 'Notwithstanding the Meanness of my Parents, it pleased God to put it into their hearts to put me to learn both to read and to write.' A boy from his background would never normally have acquired the second skill, which was taught later in the school curriculum, after the age at which his earnings could help in a needy