

tional reformation as an opportunity to see how far the two offices could be merged to the mutual benefit of the whole polity; his more than antiquarian concern with defining priesthood was an aspect of his involvement with the Westminster Assembly in 1644 particularly singled out by Barbour. Selden never lost sight of the fact that for the Hebrews, lawyers and theologians were one and the same. This perception took Selden towards the Erastian position of his last decade, and, in as much as he was disposed towards any grouping, it was with the Independents. His final work, on the Grand Sanhedrin of Israel, has an obvious relevance to the politics of the early 1650s, though he never committed himself towards openly advocating their revival. Barbour concludes that Selden was sending out "mixed and inaudible signals" (347), and death took him in 1654 before any final clarification was possible. However, there can be no question that these last writings are one of the many Anglo-Judaic scenarios that attracted other contemporaries.

Whether assessed on the basis of its range of sources or the careful and measured judgments of its author, Barbour's *John Selden* withstands close scrutiny. We are offered a largely convincing picture of one of the last great English humanists, a man committed to the arts who, both in his search for the normative in poetry, law, and history seldom allowed his investigative determination to be compromised by one party line or another. Selden's integrity and independence at most points in his career is constantly brought home in this book; his subject's disinterestedness understandably appeals to Barbour who might perhaps have been more willing to consider the possibility that his subject's multifarious interests, though genuinely reflective of a humanist bent, may also have flowed from a personal restlessness. Barbour might have said more about Selden in relation to his principal early patrons, Thomas, Earl of Arundel, and Henry Grey, 8th earl of Kent, and his relationship to the university politics of his time is also thinly sketched. But these are minor points and should not detract from the scale of Reid Barbour's achievement in offering us a compelling portrait of John Selden in the round.

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Reforming French Protestantism: The Development of Huguenot Ecclesiastical Institutions, 1557–1572. By Glenn S. Sunshine. Sixteenth Century Essays and Studies 66. Kirksville, Mo.: Truman State University Press, 2003. xiv + 193 pp. \$49.95 cloth.

It is good to see this important 1992 dissertation finally in print. The historiography of French Protestantism has for so long focused so exclusively on the troubled political fortunes of the Reformed churches that virtually every other aspect of these churches' early history has been neglected. The dissertation on which this book is based broke a lot of new ground when it chose to examine their institutional development during the crucial formative years between 1557 and 1572. Now, reorganized and modestly revised, it is between hard covers. But Sunshine's research does more than break new ground; it also convincingly establishes several larger interpretive points of importance. The French Reformed churches were not mere clones of Geneva. While many of their institutional features were modeled after the Genevan church and were shaped by Calvin's ideas, the ecclesiological views of Martin Bucer, Pierre Viret, and John à Lasco were also important influences, as were

the institutional models provided by the early Reformed churches in the Pays de Vaud and the refugee churches of Strasbourg and London. Some Huguenot practices were carried over from late medieval Catholicism. Furthermore, once established, all of the ur-institutions of the first Reformed churches underwent important modifications as their leaders had to cope creatively with unanticipated problems. Particularly challenging was the task of maintaining theological unity and intercongregational cooperation among dozens—subsequently hundreds—of churches scattered across a vast kingdom whose rulers refused to embrace the faith. One response to this challenge was the presbyterial-synodal system of church governance, a French innovation subsequently exported to many other Reformed churches.

Sunshine's key sources for this book include early Protestant ecclesiastical histories, many (but not all) of the oldest consistory registers and decisions of provincial synods, and above all the conclusions of the eight national synods held between 1559 and 1572. (His use of these last documents was facilitated by the important detective work that Bernard Roussel has carried out for his as yet unfinished new edition of the synodal acts, generously shared with Sunshine.) Successive chapters examine (1) the formation and interrelationship of the provincial and national synods, (2) the emergence of colloquies and disappearance of classes as the characteristic regional institutions linking congregations together, (3) the French Reformed deaconate, and (4) the composition and jurisdiction of the consistory. In every instance, Sunshine is able to demonstrate that the initial shape and functioning of these institutions drew upon more than one source of inspiration, that they changed significantly in their first years as unforeseen problems arose and the political circumstances around them altered, and that they rarely functioned in exactly the same manner as their homologues in other Reformed churches. As the years passed, ministers with experience of Geneva were able to eliminate many features of French Reformed church polity that had no counterpart in Geneva, but even in 1572 the French Reformed churches functioned differently from those of Geneva and its surrounding countryside in ways both great and small.

Precisely because the book is so important and so precise in its detailing of early French Reformed institutional practice, its flaws, which are largely matters of wider context, deserve noting as well. Sunshine might have explored the theological and exegetical context of his subject in greater detail. He is not quite right to suggest that prior to 1555 French Protestantism was characterized by congregationally organized churches; the movement was far more a matter of loose currents of opinion than of organized groups, and the extent to which those groups that did assemble regularly for any length of time thought of themselves as churches remains far from clear. Just as his grasp of the precise import of the burst of church-founding activity after 1555 is a bit shaky, so too is his knowledge of the course of political events in different regions of France and Béarn across the years examined. A better understanding of how the Protestants' fortunes and aspirations evolved in response to these events would have added depth and precision to his treatment of the relations between the institutions of the Reformed churches and those of secular government. Finally, he asserts that a significant number of house churches assembling in noble chateaux under aristocratic protection never were brought in conformity with the procedures decreed by the national synods that are the focus of this book. He thus suggests that the

institutions whose maturation he traces so carefully here may have encompassed only the urban wing of the Protestant movement. Perhaps, but the simple fact is that we know almost nothing about how many aristocratic churches, if any, operated outside the system of national and provincial synods. His assertions here are simply too categorical.

While these caveats should be kept in mind, they do not detract significantly from the value and importance of this study. Simply put, it is a book that anybody interested in either the French Reformation or the broader European Reformed tradition must read. Efforts are now underway under the rubric of the Archives des Eglises Réformées de France to prepare new critical editions of most of the key institutional documents of the early Protestant movement. When these are complete, the institutional developments that Sunshine has done so much to rescue from obscurity here will stand revealed more clearly yet.

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Caritas et Reformatio: Essays on Church and Society in Honor of Carter Lindberg. By David M. Whitford. St. Louis, Mo.: Concordia, 2004. 270 pp. \$34.99 cloth.

In this festschrift, David Whitford has assembled an impressive and broad-ranging collection of essays by scholars whose life and work has been touched and changed by one of the leading Reformation historians of the past forty years, Carter Lindberg. The articles are grouped into three sections covering the search for integrity between the message of the Gospel and the life of the church; the development of the Reformation in the second half of the sixteenth century; and an examination of the impact of the Reformation in today's world.

The contributions range from social history (Katie Luther, the reform of marriage) to political history (just war theory, right to resist tyranny, evangelical states) to pastoral theology (use of images, preaching, ecclesiology, and identity). All exemplify a fundamental aspect of Carter Lindberg's life and teaching: that what people believe influences how they act, then and now. With coverage from the early Reformation to today, the essays highlight how the concept of reform not only changes the basic institutions of society, but is in turn changed by them. *Caritas et Reformatio* provides a wealth of provocative and original insights by leading scholars who carry on the work begun by Professor Lindberg.

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Anabaptist-Mennonite Confessions of Faith: The Development of a Tradition. By Karl Koop. Anabaptist and Mennonite Studies 3. Kitchener, Ont.: Pandora, 2004. 178 pp. \$22.00 cloth.

This monograph, drawn from Koop's doctoral dissertation, urges contemporary Mennonites to examine the doctrinal confessions of seventeenth-century Dutch Mennonites for their contribution to a usable, theological past. Countering (though not dismissing) Harold Bender's formulation of an eth-