

printers of official documents is a welcome appendix. The last part of the book reviews the extension of special worship to the overseas colonies before and after 1776. A select bibliography follows the introduction. Other prefatory material includes a helpful outline of the structure of the Book of Common Prayer liturgy indicating the parts that were modified by special worship.

However, the bulk of the volume consists in a critical edition of the 'orders' and forms of prayer for each particular occasion in the period under review. As the detailed 'Reader's guide' explains, the editorial apparatus follows the same format for all occasions, and each item is 'self-contained'. Thus, it is possible to look up only one occasion or a cross-section, for example of particular periods, types of occasions, sermons or iconography. After the heading and subheading summarising the occasion, it is introduced in a 'commentary' followed by elaborate bibliographical information, including additional primary sources and an 'indicative' list of printed single sermons. Where relevant images have survived, their references come at the end of the critical apparatus. Indeed, two of the illustrations show that such engravings could either support or criticise special worship. A sophisticated system of abbreviations saves space in all these references. With such a wealth of information, there is unfortunately no index: a general index to the series will appear in the third and last volume. The transcription of the documents follows the apparatus. In many cases what has been retained is only what differs from earlier texts or the 1662 Book of Common Prayer.

The book will undoubtedly be very useful as a reference work stimulating much further research into hitherto overlooked aspects of eighteenth- and nineteenth-century studies.

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*Flame in the mountains. Williams Pantycelyn, Ann Griffiths and the Welsh hymn.*

Translated by H. A. Hodges. Edited by E. Wyn James. Pp. 320 incl. frontispiece. Talybont, Ceredigion: Y Lolfa, 2017. £12.99 (paper) 978 1 78461

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One of the significant spiritual legacies of the eighteenth century for Evangelicals was the hymn. This collection provides a valuable overview of two of the most prominent Welsh hymn writers. E. Wyn James charts the history of this volume that initially began as a series of conversations between himself and A. M. (Donald) Allchin. Previously Allchin and H. A. Hodges had collaborated on various projects related to the two hymn writers represented by this study. The book is divided into three parts. Part I, the shortest, is a biographical summary of Hodges by his granddaughter, Anna Parsons Howard. Part II begins with three essays by Hodges on William Williams and the Welsh hymn. Additionally, some of Hodges's translations of the Welsh poetry of Williams and others are included. There is some repetition between these essays since they were written for different audiences; however, that is not a deterrent. The third and by far the largest section (almost three times the size of part II) is devoted to Ann Griffiths. This part also begins with three essays that provide a helpful

background on Griffiths's life and literary analysis of her hymns. Those unfamiliar with the splendid biblical imagery that characterises her poetry may be surprised to see the strong reliance upon the bridal motif of the Song of Songs. Her small corpus of just thirty hymns and eight letters have created an eager reception wherever she has become known. The bulk of this final section contains the original Welsh and Hodges's translation of Griffiths's hymns. One of the benefits of this volume is the extensive notes and commentary to each of Griffiths's hymns as well as the biblical allusions or references for all of her writings. This is a valuable study for those unfamiliar with the broader topic of the power and elegance of the Welsh hymn. While there are other books that introduce Ann Griffiths and her poetry and letters this volume provides the most useful and extensive notes and background on her life and literary genius. It deserves a broad reception among those whose interest lies in hymnody, early Evangelicalism and Christian spirituality.

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*The infidel and the professor. David Hume, Adam Smith, and the friendship that shaped modern thought.* By Dennis C. Rasmussen. Pp. xvi + 316 incl. frontispiece and 12 ills. Princeton, NJ–Oxford: Princeton University Press, 2017. £24.95. 978 0 691 17701 4

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Dennis Rasmussen's original, well-researched, convincing book tells the story of the friendship between David Hume and Adam Smith from their first meeting in 1749 until Hume's death in 1776. The book also considers these two authors' lives before their encounter and examines Hume's legacy in Smith's life. In this respect Rasmussen offers a detailed analysis of Smith's *Letter to Strahan* (1776), published shortly after Hume's death, and of its reception by contemporaries. This letter by Smith, which 'was an attempt to vindicate Hume's reputation and secure his legacy in a world that was frequently hostile to him and almost always hostile to his ideas' (p. 222), is also contained in the appendix to this volume, along with Hume's posthumous autobiography. However, this book is more than merely an intellectual biography of the two major representatives of the Scottish Enlightenment, whose lives intertwined over a period of almost three decades. Throughout this volume Rasmussen elucidates the reciprocal influences between Hume and Smith, which emerge not only from their correspondence with each other and with (relatively few) other intellectuals, but also from their manuscripts and published works. Therefore, this book can well be considered as a comparative study of these two thinkers' philosophical, moral, political, economic and religious views in the context of the 'intellectual golden age' of Scotland. Besides concentrating on Hume's and Smith's letters and writings, Rasmussen indeed pays great attention to these two philosophers' interactions with the cultural environment of the Scottish Enlightenment. Moreover, he takes into account their reactions to the major political and religious events of the day and the impact that such events had on their ideas.