

it, 'blood and wounds' spirituality was neglected: returning to it was the remedy. By 1748 the controversial hymns of 1745 were similarly no longer in vogue. The Sifting, Peucker argues, was the logical – though unintended – consequence of Zinzendorf's marital theology. After his death his Church's new leaders moved swiftly to distance it from radical religion. His son-in-law Johannes von Watteville (regarded by some as ultimately responsible for the catastrophe) was prevented from assuming sole leadership (the Church took on Zinzendorf's debts in return for his family ceding power); ordination of women as presbyters was abolished; access to the archives was restricted. Over time women's roles were greatly reduced, there was a gradual but determined departure from Zinzendorf's theology, new publications presented a revised image of him, and archival material that would contradict this was destroyed. All previous accounts of the Moravian 'Sifting Time' stand corrected by this magisterial survey.

LONDON

COLIN PODMORE

Preaching in Belfast, 1747–72. A selection of the sermons of James Saurin. Edited by Raymond Gillespie and Roibeard Ó Gallachóir. Pp. 294 incl. 1 frontispiece and 7 ills. Portland–Dublin: Four Courts Press (in association with The Representative Church Body Library), 2015. £50. 978 1 84682 535 4
JEH (67) 2016; doi:10.1017/S0022046916000907

The latest volume in the valuable series of early modern Irish church records produced by Four Courts Press and the Representative Church Body provides twenty-four selected texts from a recently discovered cache of sixty-one manuscript sermons that were preached by Saurin, a Church of Ireland clergyman of Huguenot descent, during his tenure as vicar of Belfast. In contrast to the printed texts, mainly dealing with major political or theological issues, that have hitherto monopolised the attention of Irish historians, these are the tools of a day-to-day ministry, written in large script for easy use in poorly lit pulpits, addressed to a congregation consisting mainly of tradesmen and small shopkeepers, and offering clear, well-structured discourses capable of being delivered in just over half an hour. There is one sermon on a state occasion, welcoming the peace of Aix-la-Chapelle, and a few sideswipes at Catholicism, including a painstaking explanation of why Christ's commission to Peter did not after all support the pretensions of the papacy. For the most part, however, Saurin concentrated on matters of practical religious duty and morality, with a consistent emphasis on the need for faith to be accompanied by good works. The overall impression is less of a proud ascendancy Church than of a quiet, insistent piety.

QUEEN'S UNIVERSITY,
BELFAST

S. J. CONNOLLY