

only in principles and generalities, but he speaks out on specific social ills and personal sins.

*Principles of Victory* is a collection of expositions on Romans drawn from several sources and edited and introduced by Louis Parkhurst. There is also an appendix that lists other expositions published in *The Oberlin Evangelist*. Due to the diversity of sources, the book is rather uneven, though basically well done. Once again, Finney's writing is involved and requires careful reading. This reviewer found more theological problems in this volume than the above two, especially in Finney's treatment of hell (chap. 6).

In conclusion, Finney's works are an excellent source of sermon ideas and illustrations. These may be gleaned from even a superficial reading. To fully appreciate Finney, however, one must be quite thoroughly familiar with the Bible, especially the KJV, as it seems that for the most part his quotations and allusions to biblical passages are without reference. Finney was refreshingly immersed in Scripture, and this reviewer considers that time invested on these volumes will be well spent.

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Greaves, Richard L. *Society and Religion in Elizabethan England*. Minneapolis, Minn.: University of Minnesota Press, 1981. ix + 925 pp. \$39.50.

Richard Greaves has compiled an enormous compendium of information which will be of value to all scholars working in the Elizabethan period of English history. The nature of social history in pre-statistical centuries is such that it is easy to add more and more illustrative material. Greaves does this continually and hence has produced a reference work rather than a readable book.

Greaves' thesis is that both social thought and behavioral patterns reflected the division of society among the four main religious groups of the period: Catholic, Anglican, Puritan, and Separatist. Consequently, his main concern is the interaction between religious belief and secular society. He not only identifies the social beliefs and customs associated with each religious group but is aware of the various nuances within them. Thus, he has made significant contributions to social history as well as to the study of religion.

His research into social issues is wide-ranging and comprehensive. The table of contents provides an inadequate guide to the contents of the book. Sixteen chapter titles are listed but almost every one of them is subdivided into four or five sections dealing with specific topics. The

chapter on the household, e.g., has sections dealing with the function of the household as a religious unit and as a source of order, and the roles of women, masters, and servants. Likewise, the chapter on sexual mores has sections dealing with fornication, prostitution, illegitimacy, marital sex, extra-marital sex, birth control, and family size. Some of the sub-sections will be of real value to those interested in specific topics rather than the whole spectrum of societal behavior.

Religious attitudes changed and developed through Elizabeth's reign, and individuals changed their positions within this religious continuum. This has complicated Greaves' problem in analyzing society in terms of religious communities. For this reason he has tended to exaggerate the differences between Anglicans and Puritans. Similarly, he has exaggerated the importance of the Separatists for the period as a whole.

Nevertheless, he has completed a monumental task very credibly and enriched our understanding of both social behavior and the religious influence on society in the late sixteenth century.

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Gross, Leonard. *The Golden Years of the Hutterites: The Witness and Thought of the Communal Moravian Anabaptists During the Walpot Era, 1565-1578*. Studies in Anabaptist and Mennonite History, No. 23. Scottsdale, Pa./Kitchener, Ont.: Herald Press, 1980. 263 pp., plus fold-out map. \$14.95.

The new light on Anabaptists and Mennonites that has been accumulating in recent years is one of the more welcome aspects of twentieth-century church historiography. *The Golden Years of the Hutterites* continues this welcome trend, broadening one step further the horizon—and our understanding—of early Anabaptism. Roland H. Bainton, in a brief Introduction, has highlighted the nature of this volume as presenting “a vast amount of new material on the Hutterites of the second generation” and indicating the “arrangement of this work” to be “not geographical but confessional, describing one by one the encounters with three unrelated groups: Catholic, Lutheran, and Calvinist, and two related: the Polish Brethren and the Swiss Brethren” (p. 16).

The author himself, in his Preface, makes clear that his book is not primarily a socioeconomic history, nor a general history of Hutterianism, nor primarily a theological work, just as it is not a monograph on Peter Walpot, an early leader of the Hutterians in Moravia. Other scholars have covered these aspects. Rather, the present work attempts “to interpret the nature of second-generation Hutterian Anabaptism from the group's own corpus of writings, set within the history of ideas of Hutterian Anabaptism.