

undoubtedly intended primarily as a useful tool for his own Seventh-day Adventist denomination, but I would suggest that it will be helpful as well to anyone, regardless of religious affiliation, who is seriously interested in seeing Christianity make an effective impact in today's world.

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Finney, Charles G. *Love is Not a Special Way of Feeling*. Minneapolis, Minn.: Bethany House Publishers, 1963. 136 pp. Paperback, \$2.50.

Finney, Charles G. *The Promise of the Spirit*. Comp. and ed. by Timothy L. Smith. Minneapolis, Minn.: Bethany House Publishers, 1980. 265 pp. Paperback, \$5.95.

Finney, Charles G. *Principles of Victory*. Comp. and ed. by Louis Gilford Parkhurst, Jr. Minneapolis, Minn.: Bethany House Publishers, 1981. 201 pp. Paperback, \$4.95.

Recently Bethany House has been reprinting selected writings of Charles G. Finney (1792-1875). This review covers three such publications.

Our differences with nineteenth-century vocabulary may be seen most clearly in *Love is Not a Special Way of Feeling*, which is for the most part a collection of very helpful word studies. The book is an unedited passage selected from Finney's *Lectures on Systematic Theology*, which studies various terms used to describe love and its attributes. That the title is a creation of the publishers becomes apparent as Finney preferred the term benevolence to love. Most of the terms are derived from the KJV. Even though the writing may seem insipid and require careful reading, it is quite rewarding. Finney's conclusion is consistent throughout: it is not enough to feel loving, but one must act in love or else it is not really love.

Before coming to Oberlin College, Finney was an evangelist, and one aspect of evangelism began to weigh heavily on his conscience. He felt that those converted were not being properly trained in the Christian life, but rather were left to fend for themselves. He feared that the long-range effect of such evangelism would cheapen conversion and weaken the effectiveness of revivals. He wanted to emphasize that conversion is not just emotional or intellectual, but must change lives and show the fruits of love. In 1839 Finney published in the *Oberlin Evangelist* a series of articles and letters to his converts stressing this conviction. These are collected and edited in the book *The Promise of the Spirit*, along with two letters from 1840. The introduction by Timothy Smith is very worthwhile, as he perceptively discusses the socio-religious background as well as Finney's personal life and ministry. In the articles we find an excellent cross-section of Finney's theology, including his interest in social issues. Here Finney speaks not

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