

the golden thread of a "Saving Remnant" into the twentieth-century.

There is little to criticize in *The Saving Remnant*. Specialists will regret the absence of a bibliography as well as the paucity of maps for the regions under study in both England and New England. Chapter 5, "Wesley and Whitefield Triumph," constitutes a rather long detour into English Methodism before reconnecting the reader with the Great Awakening in America in Chapter 6. Occasionally the text bogs down in choking detail, becoming a veritable "who's who" of American preachers; this reviewer would have preferred less analysis from the pulpit and more observations from the pews. Yet Cowing's in-depth study sets the stage for what other historians and sociologists of religion must now do: trace the affinities between "burnt-over districts" in Britain and America as well as the cycles of religious intensity within America (for example, the Bible Belt and Fogarty's Christian Heartland). In a book whose contents are as attractive as its full-color cover, Cowing has pointed the way to some intriguing research.

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DeMolen, Richard L., ed. *Religious Orders of the Catholic Reformation: In Honor of John C. Olin on His Seventy-fifth Birthday*. New York: Fordham Univ. Press, 1994. xxii + 290 pp. \$30.00.

In *Religious Orders of the Catholic Reformation*, Richard L. DeMolen, one of the most productive and influential Erasmus scholars of our day (see reviews of some of his earlier publications in *AUSS* 14 [1996]: 250-251; 19 [1981]: 263-264; 24 [1986]: 270-272; 27 [1989]: 139-140), reveals his interest in another aspect of Renaissance-and-Reformation history. His editorship of this volume is particularly fitting since his interest in Erasmus and the Catholic Reformation parallels the chief interests of John C. Olin, in whose honor the book has been prepared.

This publication consists of nine chapters, as follows: "The Theatines," by Kenneth J. Jorgensen (1-29); "The Capuchin Order in the Sixteenth Century," by Elisabeth G. Gleason (31-57); "The First Centenary of the Barnabites (1533-1633)," by Richard L. DeMolen (59-96); "Angela Merici and the Ursulines," by Charmarie J. Blaisdell (99-136); "The Society of Jesus," by John W. O'Malley (139-163); "Teresa of Jesus and Carmelite Reform," by Jodi Bilinkoff (165-186); "The Congregation of the Oratory," by John Patrick Donnelly (189-215); "The Visitation of Holy Mary: The First Years (1610-1618)," by Wendy M. Wright (217-250); and "The Piarists of the Pious Schools," by Paul F. Grendler (253-278). All of the chapters begin on rectos, with the preceding versos providing portraits of the founders (or revivalists) of the various reforming orders. The orders themselves focused on one or more of the following: heightened spirituality; outreach to the sick, needy, and orphans; moral reforms, especially among the clergy; and strengthening of the Catholic doctrinal stance.

Although space does not permit a discussion of details in the individual chapters, several general observations are in order: First, the publication renders a valuable service by bringing together under one cover the basic historical and other information about the main Catholic reforming religious orders in the sixteenth and early seventeenth centuries. Second, each of the studies is carefully done, informative, up-to-date, and authoritative. And third, the volume opens to

view a number of vistas that are generally unfamiliar to persons, even historians, other than the specialists in the specific areas.

The Jesuits (chap. 5) are, of course, well known because of their immediate impact and high visibility in the sixteenth century; their continuing expansion and influence in subsequent centuries, including their early missionary outreach in the western hemisphere; and their global activity today in education and other outreach enterprises. The Theatines, too, though always rather small in membership, have received fair attention even in general Reformation histories, since they were the earliest reforming order and had as their main founders Gaetano Thiene and Gian Pietro Carafa, members of the Oratory of Divine Love in Rome. Carafa, when he later became Pope Paul IV, endeavored to have the Jesuit constitutions revised so as to more closely resemble Theatine practice.

The names of some of the other orders noted in the chapter titles may also be familiar to readers of this review, but there are undoubtedly some whose history and outreach are little known. This volume not only puts all of these orders in historical context, but in various chapters refers to branches or related groups whose names do not appear in the chapter titles. As one example, we may note that DeMolen, in his chapter on the Barnabites (the "Clerics Regular of St. Paul") also gives attention to two related groups: the "Angelic Sisters of St. Paul" (79-82) and the "Married Couples of St. Paul" (82-83).

A significant feature of *Religious Orders of the Catholic Reformation* is the incorporation of a helpful and usually quite detailed bibliographical essay for each chapter. The extensive endnotes appearing at the close of the individual chapters further enhance the usefulness of the volume, especially in the cases where specific primary sources are cited. The book concludes with a listing of the contributors and some of their main academic achievements (279-280), and a comprehensive index (281-290). Lacking is a bibliography of the writings of John C. Olin, but Roger Wines in the "Dedication" (vii-x) refers to Olin's major published works as well as tracing Olin's scholarly career.

This volume, which is certainly a worthy tribute to Olin, is a competent guide to both the historical data and bibliographical resources in the field it covers. Moreover, it is eminently readable, well written and well edited.

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Easley, Kendell H. *User-Friendly Greek: A Common Sense Approach to the Greek New Testament*. Nashville: Broadman and Holman, 1994. viii + 167 pp. \$14.99.

Easley has designed this work to assist those with one year of NT Greek who would like to use their Greek in sermon preparation or teaching, but do not. It is designed for persons "interested in the practical benefits of knowing and using Greek." The book consists of six chapters, each with an accompanying "Now Let's Apply!" exercise, all of which are built on the Greek texts of Matt 4:1-11 and Phil 1:3-11. The book includes an Answer Key (133-147), an Appendix with a "Summary of Verb Tense," "Summary of Mood Syntax," and "Summary of the Genitive" (148-155) (which the reviewer considers of dubious merit) and a Glossary and Subject Index (155-167).