

and entertainments in general. As Janine Garrison-Estebe shows so well in her book *L'homme protestant*, Calvinism is a set of values, a type of persons, and a way of life that has had a pervasive influence on French schools, politics, and society.

The second chapter in Reid's volume, by the editor himself, on "The Transmission of Calvinism in the Sixteenth Century" (pp. 33-52), is excellent in showing Calvin's ways of thought, and the use of his writings and sermons in order to communicate his ideas. It would have been interesting to find a little more discussion of the impact of the great theological ideas of Calvin—especially the sovereignty of God—on the spread of the Calvinist faith. As R. T. Kendall shows in his chapter, "The Puritan Modification of Calvin's Theology" (pp. 199-214), the very flexibility of the Calvinistic church organization, the transformation of life that took place in Geneva, and the use of the Bible in the home greatly facilitated the expansion of Calvinism. Above all, one should stress the influence of the Geneva Reformer's charisma upon those who came in contact with him.

Space here does not permit the thorough comments that each chapter would warrant, but it should be pointed out that those who have not had the opportunity of reading R. T. Kendall, *Calvin and English Calvinism to 1649* (Oxford, Eng., 1979), will find in his chapter in the present volume an excellent and thought-provoking summary of his conclusions. Also, one should not miss reading the chapter contributed by George M. Marsden, "America's 'Christian' Origins: Puritan New England as a Case Study" (pp. 241-260). In fact, the reading of every chapter of this book is a rewarding experience. The entire publication is quite free from mistakes, the most glaring one being the misspelling of *Saumer* for *Saumur*, repeated four times on p. 69.

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Sattler, Gary. *God's Glory, Neighbor's Good: A Brief Introduction to the Life and Writings of August Hermann Francke*. Chicago; Covenant Press, 1982. 262 pp. Paperback, \$8.95.

The way in which the adjective "pietistic" is commonly used reveals how deplorably poor the knowledge of pietism is today. For the average person, "pietistic" describes a person or a way of life that is narrowly centered around one's own salvation and which has little contact with, or concern for, society. Whoever holds this view should read Gary Sattler's biography of Hermann Francke, *God's Glory, Neighbor's Good*. In that

great pietist's life, the concern for salvation was bound with an intense activity in behalf of his fellowmen.

The book's value is enhanced by the inclusion of sermons and selections of Francke's writings that are not otherwise available in English. Francke's sermon on rebirth shows his Lutheran roots, in its emphasis on rebirth as being exclusively the result of God's work; but this sermon diverges from the teachings of the great Saxon reformer by its insistence on the complete newness of life and being of the person who has experienced rebirth. The sermon on the duty to the poor (1697), which calls for Christian concern for *all* the poor, whether deserving or not (since God sheds blessings on both the good and the wicked), reveals Francke's deep social consciousness. He does not demand radical poverty, but he asks the rich to share with others all that they have in excess, and he calls for a love for the poor that will deeply affect one's style of living.

In Francke's *Scriptural Rules for Life*, one often finds themes that were dear to the English Puritans, such as the many rules on how to use one's tongue, the condemnation of leisure time, etc. Moreover, at a time when English sabbatarianism was the object of many discussions, Francke's call for a very austere sabbatarian Sunday-keeping reveals another point of contact with the Puritans.

The biography is also extremely interesting from other perspectives. Students of the psychology of religion will read with interest the careful account of Francke's conversion. Pastors interested in illustrations of the power of faith will discover a mine of striking material in the story of his many charitable foundations, which depended exclusively on faith. Students of modern history will be struck by the wide influence of Francke in England, especially on the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel. His influence on the Danish missions to India is worth noting, too. Above all, the reader will be impressed by the extraordinary capacity for work and the remarkable charismatic personality of this Pietist pioneer.

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Smith, Ralph L. *Micah-Malachi*. Word Biblical Commentary, vol. 32. Waco, Texas: Word Books, 1984. xviii + 358 pp. \$18.95.

The "Word Biblical Commentary" series offers the contributions of an international team of evangelical scholars representing a variety of denominations. The volume here examined is a commentary on the minor prophets Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and