

All men are resurrected for the final judgment. The judgment of the wicked he refuses to see as annihilation. He replies with this somewhat enigmatic question: "But how can there be an annihilation of anybody, if there is no escape from God, since God is everywhere, even in death and beyond death?" (p. 219). Although he opposes universal homecoming, this problem of the wicked seems to lead him at least to open the door slightly in that direction. "Even in our most sincere concern for them we have to acknowledge the ultimate hiddenness of God, a God who is beyond justice and love, and we can only hope that his never-ending grace will ultimately prevail" (p. 220).

He struggles with the concept of hell. It is not a place, but a relationship. It is the "anguish of knowing what one has missed without the possibility of ever reaching it" (p. 223). It is not a local, but a dimensional, separation. "Yet God and the destiny of the accepted will be somehow present, present as a curse" (p. 223).

He describes three basic attitudes of man toward the future: melancholic resignation, futurist activism, and proleptic anticipation. The first is, he considers, least viable and the second too optimistic in man. The most viable option, he affirms, is the Christian view of the future as proleptic anticipation.

There is much of value in this book with its call back to Biblical hope and eschatology. However, the author seems to waver on some solutions. While the parousia is mentioned, the dominant word is resurrection. It is somehow surprising that the second coming of Christ is not discussed more fully.

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SAKAE KUBO

Stauffer, Richard. *The Humanness of John Calvin*. Translated by George Shriver. Nashville, Tenn.: The Abingdon Press, 1971. 96 pp. Paperback, \$1.95.

This book is a translation of Stauffer's *L'humanité de Calvin*, published in Neuchâtel and Paris in 1964. As the author points out in his Introduction, Calvin has received more than his share of abuse from both Catholic and Protestant writers. The book under review has been written to answer one of the most derogatory charges against the Reformer; namely, that he was "anti-human" or "inhuman." Three facets of Calvin's career have been selected for analysis in answer to this kind of charge, and they form the text for the book's three chapters: "Husband and Father" (pp. 32-46), "Friend" (pp. 47-71), and "Pastor" (pp. 72-93).

The material has been competently handled. The book, in spite of its small size, provides a remarkable amount of interesting information on aspects of Calvin's life and ministry which all too frequently do not come to the attention of the average reader. The translator and publisher are to be commended for the real service they have rendered in making this important piece of Calvin literature available to an English-reading audience.

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