

primarily a critical edition, Father Cai has nevertheless made certain changes and has inserted the Vulgate text of the Scriptural citations. By far the best feature of this edition is the numbering of all the sections, 2469 in all, which makes for very easy reference throughout.

Several indices also help to make this a valuable reference work. The Index of Authors contains the names of over 75 different authors whose works are cited by St. Thomas and under each one is given the exact place or places where they are to be found in the Commentary. The Index of Subjects also refers to the numbered sections in the Commentary. The Index of Gospels lists 40 Sundays and 73 feast days, from the Roman Missal, whose Gospel is explained by St. Thomas in this work.

M.J.D.

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**Quaestiones Selectae ex Epistulis S. Pauli.** F. Ceuppens, O.P. Turin, Marietti, 1951. pp. ix, 234.

Theologians should need no introduction to the work of Father Ceuppens. All of his recent books have been ordered primarily to theology. This one, penetrating and exposing the sacred doctrine underlying some of the great Epistles of St. Paul, is specifically intended for the use of students pursuing theological studies.

Father Ceuppens begins with a brief introduction treating of the life of St. Paul, the nature of an Epistle, and the manner of Jewish life outside of Jerusalem. This is followed by a resumé of the journeys of St. Paul, into which are neatly woven the dates, places, and purposes of the various Epistles, together with a short summary of each. In this section there is also a brief treatment of some of the problems of special introduction.

Starting with the Epistle to the Romans, Father Ceuppens treats of four problems: the knowability of God from nature (ch. 1), justification by faith (ch. 3), original sin (ch. 5), and the gratuity of predestination to glory (ch. 8). In developing these Father Ceuppens has followed a very nice order: the argument, a commentary by way of exegesis, and then a summary of the theological content. This procedure is not followed throughout the rest of the work, however, for Father Ceuppens thereafter considers all three together as he goes along. Immediately following the treatise on original sin there is an appendix giving the teaching of Sacred Scripture—taken from Genesis and Romans—on polygenism, with special reference to the recent encyclical, *Humani Generis*.

The rest of the book considers other theological doctrines, but in the manner of a continuous exegesis—the Eucharist (1 Cor. 11),

Charity (1 Cor. 13), Resurrection of the Dead (1 Cor. 15), Union of All in Christ (Eph. 1-3), Christ Redeemer and True God (Col. 1 and 2), Christ, God and Man (Phil. 2), and Christ, Priest Forever (Heb. 5 and 7).

Father Ceuppens has rendered a good service to the cause of solid theology. He insists continually on the importance of individual words, taken in their proper context. His deep penetration and clear exposition give added lustre to the conclusions of theology. In the treatise on predestination, for instance, he shows very wonderfully how St. Paul teaches that God gratuitously predestined men to eternal glory, and not from foreseen merits.

It is true that Father Ceuppens has treated many of these verses in his previous works, but here they are treated more completely and under a new Pauline formality. It is true also that Father Vosté published a work on Pauline studies, but Father Ceuppens has treated different verses for the most part. What has been said of the easy Latin style (*Dominicana*, Sept. 1951) of Father Ceuppens, still holds. Only one disappointing feature mars these works, and that is the inaccurate and incomplete indices.

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**Sharing the Faith.** By Rev. John A. O'Brien. Huntington, Ind., Our Sunday Visitor Press, 1951. pp. xxix, 246. Paper \$1.00. Bound \$2.50.

This volume "is designed for the laity as well as for religious; indeed, its primary objective is to enlist all the laity in the holy crusade of extending Christ's kingdom in the minds and hearts of men. This means that we must share the precious treasure of our holy Christian faith with those untouched by the saving truths of Christ; hence it is not a matter of proselytizing but of evangelizing—bringing Christ's Gospel to those who know it not" (pg. 1).

The work is a symposium on convert-making, and the ways and means proposed by two dozen experts in this field are inspiring and persuasive. The simplicity of Archbishop Cushing's method was most appealing to this reviewer. Pointing out that there are very few Catholics who do not have at least one close friend who is a non-Catholic, the Archbishop urges each Catholic to choose just one such non-Catholic as a prospective convert and then to pray and work for the individual's conversion. To say that success will be found in seven out of ten cases is not being overly optimistic; for very often, in the case of Catholic and non-Catholic friendships, the latter is attracted by reason of an exemplary life which he very closely links to the faith of his Catholic friend. Few realize that there are thousands of people who are actually