a Negro in the South.” My subject for the regular evening service will be:
“What does it mean to believe in God?”

I am very happy to be able to serve you and your church and I will look
forward to this occasion with great anticipation. Please feel free to contact me
about any additional information. I would appreciate it very much if you
would give me some directions as to getting to the church. I will be driving
out.

Sincerely yours,

[signed] Martin L. King Jr.

ALdS. MLKP-MBU: Box 116.

The Martin Luther King, Jr. Papers Project

To D. E. King

[March 1953]
[Boston, Mass.]
15 May 1953

year. It seems to be a generally accepted fact that you must be classed with
the “great preachers” of our day.

You have my continual prayers in all of your endeavors.

Sincerely yours,

AHLd. MLKP-MBU: Box 116.

“A Comparison and Evaluation of the
Theology of Luther with That of Calvin”

15 May 1953

[Boston, Mass.]

King submitted versions of this essay for two courses at Boston: Edwin Prince
Booth’s Seminar in Historical Theology and L. Harold DeWolf’s History of
Christian Doctrine.¹ In this version, written for DeWolf; King differs with Luther
and Calvin’s undue emphasis on the sovereignty of God, arguing that “God is first
and foremost an all loving Father.” DeWolf graded the paper “A. Very good” but
added: “awkwardly worded title.”

Within the brief compass of this paper it would be
impossible to give an adequately comprehensive treat-
ment of so extensive a theme as a comparison and
evaluation of the theology of Luther with that of Cal-
vin; however, the most salient feature of these sys-
tems of theology may at least be cursorily described.²

Certainly the significance of these two great per-
sonalities cannot be exaggerated. Both historians and the-
ologians would admit this fact. Even those of us who
do not subscribe to many of their views are forced to

¹. Edwin Prince Booth (1898–1969) received his A.B. in 1919 from Allegheny College and
his S.T.B. in 1922 and his Ph.D. in 1929 from Boston University. He was ordained a Methodist
minister in 1922 and thereafter served as pastor of the Community Church in Islington, Massa-
chusetts. In 1924 Booth joined Boston University’s faculty as an instructor in church history,
becoming a professor the following year. He remained at Boston until his death. His publications
included Martin Luther: Oak of Saxony (1933). King received an A from Booth for the earlier
version of this essay (see “A Comparison of the Theology of Luther with that of Calvin,” 26
May–5 July 1952, MLKP-MBU: Box 113) and a B + for the course. King revised the essay for
DeWolf by omitting several paragraphs and making several additions; the passages that did not
appear in Booth’s version of the essay are noted here.

². Williston Walker, John Calvin: The Organizer of Reformed Protestantism, 1509–1564 (New
York: G. P. Putnam, 1906), p. 409: “Within the brief compass allotted to this volume no ade-
quately comprehensive treatment can be given to so extensive a theme as Calvin’s theology; but
its salient features must at least be cursorily described.”