

relevant literature, both ancient and modern. Moreover, although Morris' approach may leave the reader with a feeling that the genuine perspective of Rev has not been fully developed because of his lack of attention to prophetic fulfillment, his commentary is well worth reading for its inspirational and homiletical tone.

There are, as might be expected, various points of interpretation where the reviewer would disagree with the author. One might ask, for example, if the seals, trumpets, and vials are *all* "plagues" as Morris suggests (see p. 93). Or has Morris possibly missed the key meaning of "seals" and of "trumpets"? Again, has the author grasped the real thrust of the message regarding the horsemen of Rev 6, especially when he claims that the first horseman is not a symbol of the "victorious progress of the gospel" (p. 104)?

In spite of such misgivings, the reviewer would recommend this commentary as a compendious treatment of various viewpoints, and also, as intimated above, for providing a number of insightful observations that contain homiletical and inspirational value.

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Mueller, David L. *An Introduction to the Theology of Albrecht Ritschl*. Philadelphia: The Westminster Press, 1969. 214 pp. \$8.50.

This book can be recommended as a balanced account of Ritschl's theology. Based, in the main, on the work of Ritschl which remains of major importance, *Justification and Reconciliation* (Volume III), and supplemented at points by additional sources of primary importance, e.g., *Christliche Vollkommenheit*, the book is chiefly expository. The strength of the exposition is in its clarity and economy.

A final chapter is briefly historical and sets forth alternative possibilities of viewing the unity of Ritschl's system, Mueller himself endorsing an approach which recognizes the double focus at the center of Ritschl's method, on the religious and ethical poles, Reconciliation and the Kingdom of God, respectively. He feels that historical work still remains to be done on the mediating position between Reformation Theology, Schleiermacher and the "development of more anthropological and existential methodologies in the twentieth century" (p. 160).

It is not true to say that Ritschl has been a neglected theologian. No one can question his widespread influence in the formation of the liberal tradition and the impetus he gave to reappraisal of attitudes to traditional formulations and to the practical discussion of Christian ethics. It is appropriate that after an eclipse of interest caused by the dominance of Barthianism in the fifties and to various alternatives offered in the sixties, a sustained and hopeful attitude be now paid to Ritschl again. The problems which he tackled for his time in his way are still the major problems of theology (see pp. 164-179). It may be a sign of vitality and courage in theology that Ritschl's problems, while not altogether *au fait* in the contemporary world, are being looked at again, with a view to reappraisal and restatement. Mueller's book will provide for many an excellent introduction to those problems.

An erratum was noted on p. 101.7: essence for essense.

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