

*Confucius for Christians: What an Ancient Chinese Worldview Can Teach Us about Life in Christ.* By Gregg A. Ten Elshof. Grand Rapids, MI: Eerdmans, 2015. Pp. viii + 102. \$15.

Ten Elshof offers a book for two types of Christians. The first are those who were raised in a Confucian environment and who seek to integrate their cultural heritage with their religious convictions. The second are those who were raised in the Christian West and who could benefit from the Confucian tradition. T. E., a philosopher by training, treats Confucianism as a philosophy that a Christian can apply to Scripture. Christian Scripture is clearly authoritative for him, but he reads it differently after having encountered another faith tradition, albeit a very humanistic one. Because T. E.'s interest is helping Christians grow in their faith by reading a non-Christian tradition, he is practicing comparative theology, not comparative philosophy.

This volume is most fit for an undergraduate audience or for parish discussion groups. Exemplary Christian characters illustrate Confucian concepts and make them concrete. They imaginatively render the book accessible. They allow Christians who may be skeptical or afraid of reading a non-Christian tradition picture how Confucius might be a trusted advisor along with Jesus and not in competition with him.

T. E. only gets off track when he introduces a third tradition, Daoism, in the chapter on ethics. He contrasts Confucian training with a supposed Daoist anarchy. Such a contrast in early Chinese philosophy has been dismissed by scholars. In addition, along with an emphasis on the family institution, the book could mention the value Confucianism places on other social institutions, especially in the context of Christian churches. The book chooses, instead, to focus on another element critical to Confucianism: self-cultivation.

T. E. hopes that readers will take up the classic texts of Confucianism themselves. This book offers an attractive invitation to do so.

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*The Problem with God: Why Atheists, True Believers and Even Agnostics Must All Be Wrong.* By Peter J. Steinberger. New York: Columbia University, 2013. Pp. 210. \$29.50; \$22.

Despite the title, the author's problem is not with God but with "God," that is, with the word and its purported referent. In his own words, "I want to say that there is, in fact, no concept of God—no idea or thought of God" (33). For when it is analyzed properly, the idea of God is as impossible as a four-sided triangle or a gallon of justice. Thus sentences about God can be grammatically correct, but in fact they are "Balderdash. . . . Or, to be more precise, . . . Mumbo-jumbo" (60).

The book is easy to read, and it appears to be directed toward undergraduate students who are not philosophy majors. As can be gathered from the above quotations,