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conformément aux dispositions applicables aux élections principales.

S'il est attribué à une liste plus de mandats qu'elle ne contient de noms, tous les candidats qu'elle porte sont déclarés élus. Les sièges restants font l'objet d'une élection complémentaire.

S'il n'y a qu'une liste électorale ou si le nombre des candidats de toutes les listes réunies ne dépasse pas celui des députés à élire, tous les candidats sont proclamés élus par le gouvernement cantonal sans opérations électorales.

Les sièges qui sont vacants par suite d'élection multiple ou qui le deviennent au cours de la législature, restent acquis au parti auquel ils ont été attribués. En conséquence, le gouvernement cantonal proclame comme députés ceux des candidats non élus de ce parti qui ont obtenu le plus grand nombre de voix.

Si la liste du parti auquel appartenait le siège vacant ou si les listes conjointes qui entrent en ligne de compte ne portent le nom d'aucun suppléant éligible, il est procédé à une élection complémentaire.

En cas d'élection complémentaire, sont tout d'abord seuls admis à présenter une liste les signataires de la liste sur laquelle étaient portés les membres du Conseil national dont les sièges sont devenus vacants. Ils peuvent remplacer par d'autres électeurs les signataires de la première liste de présentation dont les signataires ne peuvent plus être obtenues.

Si les signataires de la première liste de candidats ne font pas usage de leur droit ou s'ils n'arrivent pas à se mettre d'accord sur une proposition, l'élection complémentaire a lieu suivant les prescriptions qui régissent les élections générales; cependant si une élection complémentaire n'est nécessaire que pour un seul siège, cette élection se fait à la majorité relative.

"OFFENBARUNG UND VERNUNFT."

Under this title Prof. D. Emil Brunner of the theological faculty of the University Zurich recently published a book which will prove of great interest not only to students of theology but also to a large number of laymen who thirst for more complete knowledge on the important subject of biblical revelation and on the Christian teaching generally.

To give an account of the author's manifold and detailed reasonings would go beyond the purpose of this short article. It must therefore, suffice to merely give a short outline of some of the outstanding arguments.

The book deals fully with the basic problem of all theology. A world, like the present, shaken in its foundation, has every cause to ponder over the last presupposition of a really thoughtful existence. The Church, in particular, has a real duty to perform. From her early beginning she has based her teaching upon the revelation of God and made this the substance of her preaching. Here the question arises: Does what the Church understands by revelation, really correspond with those happenings upon which her last authority is based? It is no coincidence that many books have been published on "Revelation and Common Sense," but hitherto none on "Common Sense and Revelation." The former order of thought descends from the catholic tradition of teaching in the middle ages, and corresponds materially to the thought determined by such teaching. The reversing

of the order by the author of "Offenbarung und Vernunft" is the natural sequence of a theological contemplation which aims at understanding the man in the street, who has not so far been reached by the Christian message. The author makes it clear that as a believing Church, we do not endeavour to understand revelation by Common Sense, but rather that revelation leads us to a full measure of common sense.

This tendency of the reformation has for a great part been lost in the theology of the after-reformation period. Revelation and faith were tainted with the roman-catholic misunderstanding; the return from the middle ages to the New Testament was attained only half way. We must first learn to read the bible biblically and not "orthodoxically." In this sense "Offenbarung und Vernunft" leads in the direction of modern research of which the monumental "Theological Dictionary to the New Testament" is the most impressionable witness. It aims at freeing the real biblical understanding of revelation from some of the traditional overstatements.

A second and important purpose of the book is to remove misunderstandings which impede many of our contemporaries on their way to the Christian faith; it endeavours to reply to the many questions raised by the interested student of this momentous topic. Only too frequently men confuse faith as proclaimed by the Church with all possible irrationalities for which as conscientious members of the Community they cannot accept responsibility. True, for all those who are imprisoned in their own thought, the Church's message — in the Scriptures' own language — represents "Foolishness and Offence." All the more is it necessary that the Church should make it her constant duty to see to it that this is not confused with a state of mind resulting from all sorts of misunderstandings. In addition to what cannot be proved — and indeed would be destroyed, if proved — there is much that can and must be proved, particularly that faith is not, and does not pretend to be, what ignorance would make of it.

Thus the book will serve to provide theologians and thinking Christians with a new orientation on the basis of faith and the Christian teaching. It aims at opening the way to faith impeded by so many prejudices.

The book is published by the "Zwingli-Verlag," Sihlstr. 33, Zurich I from whom it may be purchased at Sw. Frs.17.50. F.G.S.

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