

imperfection in the work is its seeming lack of interest in Augustine's influence on such twentieth-century Western theological "powerhouses" as Karl Barth, Reinhold Niebuhr, Emil Brunner, Karl Rahner, Paul Tillich, Dietrich Bonhoeffer, and Hans Urs von Balthasar. To be fair, there is a short article by Michael J. Scanlon on "Modern Theology" (825-27) that mentions a few of these names (mostly focusing, however, on Roman Catholic theology); but surely they deserve as much space as Martin Heidegger (421-22), Ernst Troeltsch (851-52), Adolf von Harnack (414-16), Maurice Blondel (103-5), and Søren Kierkegaard (484-86)—all of whom merit their own articles as representatives of the modern period. This being said, the encyclopedia should be commended for the fact that it does not ignore eastern Christian theology; for example, there is a probing article on "the Cappadocians" (121-24) by Lewis Ayres, as well as articles on "Athanasius" (77-79), "Origen" (603-5), and the "Origenist Controversy" (605-7). However, a separate article on Augustine's reception in Eastern Orthodoxy, where he is a very controversial figure, would have been nice.

This encyclopedia is an invaluable scholarly tool and will no doubt serve this generation of scholars and generations to come as an indispensable handbook for the study of the one whom shortly after his death Pope Celestine so aptly described as being "inter magistros optimos."

Anastassy Gallaher

McGill University

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*The Works of Jonathan Edwards: Sermons and Discourses 1730-1733.* Edited by Mark Valeri. Volume 17. New Haven: Yale University Press, 1999. ISBN 0-3000-07840-4. Pp. xii+480.

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*Sermons and Discourses 1730-1733* is the third of a projected six volumes of Jonathan Edwards's sermons dating from 1720 to his death in 1758. The first volume, edited by Wilson Kimnach, offers an in-depth overview of Edwards's sermons and an examination of his practices as a homiletical author. Each subsequent volume seeks to place the sermons that are chosen in their historical context with an editorial preface. In the preface to this volume, Mark Valeri has done a good job of explaining the historical, social, political, economic, and ecclesiastical ethos of New England and Northampton (Edwards's place of ministry) during the period 1730-33. Valeri accomplishes four things in this introduction: He seeks to describe "the overall contours of Edwards's preaching, with some discussion of Puritan approaches to the question of the relation between moral agency and conversion" (3-4). He examines Edwards's homiletical method as well as the setting for his sermons in corporate worship. He summarizes the social and political setting, and Edwards's response to it. And he comments on the three dominant themes that recur in these sermons, i.e., "the theological end of human depravity, evangelical humiliation as

preparation for conversion, and the necessity of a divine and supernatural light for regeneration" (4).

I found Valeri's handling of the last two parts of his preface helpful and intriguing. He enters into the details of the political, economic and social affairs and controversies of Northampton and Hampshire County. For example, he outlines the tensions between the wealthier landowners and common families, between the creditors and debtors, the new and old citizens, and the young and old. Valeri points out that in his sermons Edwards sees revival and regeneration as the answer to these problems. In the last part of the introduction, Valeri expounds on several of Edwards's sermons including the popular "Divine and Supernatural Light." This discussion does, indeed, illuminate Edwards's theology. Valeri suggests that Edwards's evangelical theology, for which he became so well known, emerges in this period; that is, in the years just prior to his first revival ministry in 1734.

Valeri has selected eighteen sermons (forty preaching units) to represent this four-year period of Edwards's ministry (in an appendix he provides a list of the 172 sermons that Edwards preached during these years). These sermons were chosen "to illuminate Edwards' personal development as a preacher and theologian, and they include works of historical, philosophical and rhetorical significance" (ix). In addition, "they attempt to cover...the various purposes and major themes found in Edwards' sermons and discourses, from scriptural exegesis to local politics" (ix). Though many of the sermons in this volume have hitherto been unpublished, included are several of those better known ones which have been in print numerous times including, "God Glorified in Man's Dependence," and "A Divine and Supernatural Light." Valeri has introduced each sermon by outlining its content, and by linking it to its historical setting and Edwards's other writings. He has also provided a detailed general index and a biblical reference index.

I highly recommend this volume to Edwardsean scholars, collectors, and to all librarians. For those interested in reading puritan, evangelical sermons, Edwards is one of the last but also one of the best of that genre.

Barry Howson

Vankleek Hill, ON

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*Faith and Reason.* Edited by Paul Helm. New York: Oxford University Press, 1999. ISBN 0-19-289290-8. Pp. 415.

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This book contributes to the Oxford Readers series, each volume of which is intended to supply an anthology of pertinent selections on some subject of abiding discussion and debate. Paul Helm has done a fine job in bringing together a very worthwhile collection of nearly 120 excerpts variously relating to this enduring topic. The entries are intentionally confined to the Western, and largely Christian, tradition. Helm makes no pretension to elucidate on how