

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 Though many of the sermons in this volume have hitherto been unpublished, included are several of those better known ones which have been in print numerous times including, "God Glorified in Man's Dependence," and "A Divine and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

things may stand historically in a comparable way in Eastern thought. Within his field of focus, however, historical development does loom large as a theme for his book. An overall orientation emphasizes the dependence of debates on prior discussions. Some precision is given to the different substantive and procedural senses in which reason has been construed and commended, as well as the various associations faith has had with trust, assent, attitude and content. A summary sketch of alternative outlooks on complementary or conflicting relations and interaction accents complexity. This overview provides a helpful framework for seeing how these issues have been formulated and followed over the lengthy course of studious commentary produced on them. Not all the selections give direct, explicit proposals or arguments on the connections or lack thereof between faith and reason. But there is a good sampling of statements that do proffer a pointed perspective. Examples of various specific contentions are offered to demonstrate how reason supports, confirms, clarifies, undermines, disproves or does not bear relevantly on faith as the case may be. The particular question of how the universe is to be viewed (earlier on as a necessary or a contingent reality, later as a purely natural product of chance or as creation by purposeful divine design) is a history Helm chooses to highlight. Some attention is also paid to the problem posed by language about God, though not as much as one could wish.

Seven particular periods are demarcated. Each is editorially introduced in regard to how the concerns of their representatives respectively contribute to an evolution of thought on the roles of faith and reason in acquiring knowledge, or in the opening segment, set the stage for that unfolding. The first era fills in the classical backdrop with three extracts each from Plato, Aristotle, and Cicero along with singles from Sextus Empiricus, Epicurus, and Plotinus. The concern with explanation and confronting materialism would influence later discussion of divine existence and the world's relation to God. The second chapter picks up on several ways in which the Judaeo-Christian tradition responded in the first millennium of the common era to the challenge it perceived of situating its teachings, received as revealed, relative to that renowned Greco-Roman speculation. Replacement, completion, repudiation, and appropriation are all variously articulated slants on this. Besides New Testament texts and Jewish commentators on creation (Philo and Saadia Gaon), the writers here include Justin, Clement of Alexandria, Origen, Tertullian, Johannes Philoponus, Augustine (three selections), Boethius, Pseudo-Dionysius, and John Scotus Eriugena.

Renewed access to Aristotle had a significant impact on medieval attempts to ponder God, how God's created work reflects the divine, and how much belief apart from and through reasoned thinking could give accord to the same truth. Representatives from this epoch include Anselm, Peters Damian and Lombard, Aquinas (four selections), Bonaventura, Duns Scotus, William Ockham, and Petrarch as a bridge to the age of Renaissance and Reformation. This fervent era of disputation over reliance on special revelation in view of God's surpassing greatness and human sin, or on natural reason in view of increasing discovery and fallible tradition, features Erasmus, Luther, and Cal-

vin (two each), Herbert of Cherbury, correspondence from Galileo and Cardinal Robert Bellarmine, Pierre Bayle, Hobbes, Michel de Montaigne, Nathaniel Culverwel, John Owen, and Jeremy Taylor. Also included here is the work of Maimonides and al-Kindi.

Descartes's rationalism and Locke's evidentialism spark various applications and rejections of their approaches on the exercise of reason over the course of the seventeenth and eighteenth centuries. Helm stresses the new centrality given to human needs coming to the fore with Kant. Also serving as spokesmen for the diverse currents of the period are Spinoza, Pascal, Paley, Hume, Joseph Butler, Berkeley, Schleiermacher, Hegel, Leibniz, Tindal, and Jonathan Edwards. In the nineteenth century, positing of irrational projection for religious belief gained prominence. Besides Feuerbach, Marx, Freud, Durkheim, and Nietzsche, other included essayists from this era on God, faith, belief, religion, and humans are Kierkegaard, W. K. Clifford, William James, Henry Mansel, J. S. Mill, J. H. Newman, Darwin, and a response by B. B. Warfield.

Helm divides the twentieth century discussion into three areas. On faith's status in view of what natural science is saying and expects to say come contrasting submissions from Richard Dawkins, Alvin Plantinga, Peter van Inwagen, John Leslie, Stephen Hawking, W. L. Craig, Keith Ward, J. J. C. Smart and J. J. Haldane. On the question of realism's legitimacy, revelation's ramifications and pluralism's challenge, we have Ayer, Flew, Raeburne Heimbeck, Don Cupitt and Stephen Davis, Robin Le Poidevin, D. Z. Phillips and William P. Alston, Alasdair MacIntyre, Peter Winch, Karl Barth, Keith Ward, Richard Swinburne, John Hick, and Plantinga. For recent ruminations on reason and theistic belief, Helm includes Flew, N. R. Hanson, Swinburne (two more), Plantinga, Merold Westphal, Steven Cahn, Basil Mitchell, Alston, van Inwagen, Helm himself, and Robert Adams.

There are some surprising omissions, like the absence of Thomas Reid. Helm has opted to include some not so well-known items, and some pointed counter pairings have been preferred to other more general offerings. The articles are short, but sufficient as the appetizers he intends. These last considerations are what perhaps explain the regrettable absence of some writers worthy of introduction to this book's readers, but not at all easily accessed in a small slice. No Ricoeur here. Instead, analytic advocates predominate at the end. Some recognition of recent postmodern slants on reason and faith would have been appropriate at least to offset this a bit, but their absence, like that of women, is conspicuous. Within its aim and confined frame of reference, this book is a useful tool for acquainting interested readers with an extended body of reflection on a relationship that needs to be viewed in more appreciative terms than the simple conflict of popular lore. The numerous entries and the editorial commentary both serve this end.