

only through yieldedness.

No. 12, *Regarding the Sabbath and Statutory Holy Days* (317-338), was very popular, being issued in four original editions (from Jena, Augsburg, Strasbourg, and Constance) as well as at least three known reprint editions. Of the booklet's 13 sections, seven address the basic theology and spirituality of the Sabbath rest, five describe aspects of how the Sabbath should be celebrated or may be desecrated (318), one considers "Which Day of the Week Must be Celebrated" (333-334), and one is a polemic against "Designated Feast Days for Saints and Angels," (336-337).

No. 15, *On the Incarnation of Christ* is Carlstadt's farewell sermon to his Zurich congregation in 1534, on accepting the professorship at Basel. It contains traces of the warm, emphatic spirituality seen in the earlier works, but is more notable for its "orthodox Christology" (387).

In general, *The Essential Carlstadt* shows the solid editorial workmanship typical of the Classics of the Radical Reformation series. Each selection is preceded by a brief introduction. Page references to the original are inserted in brackets, and critical comments on the text, translation details, secondary sources, and historical context are incorporated in endnotes.

One inconsequential mistake occurs in the Introduction (24). The observation is made that apart from document 12 and parts of 14, this work has omitted Carlstadt's writings on the sacraments. That should read document 11 and parts of 13, and seems to overlook document 2, which deals extensively with the Lord's Supper as a sacrament (40-50). Also, the bibliography includes some significant secondary sources, but omits Freys/Barge, a frequently cited source in the editorial introductions and endnotes.

A "Scriptural Index" (some 1500 entries), a "Name and Place Index," a "Subject Index," and a foldout map of "Electoral Saxony during Carlstadt's Time," complete this well-designed volume, which offers a significant contribution to Carlstadt studies in English.

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Gerrish, B. A. *Continuing the Reformation: Essays on Modern Religious Thought*. Chicago and London: Univ. of Chicago Press, 1993. xv + 283 pp. Cloth, \$54.00.

Continuing the Reformation is a refreshing addition to the respectable list of books and articles Gerrish has produced on similar themes over the past several decades. Like one of his previous volumes, *The Old Protestantism and the New: Essays on the Reformation Heritage* (Univ. of Chicago Press, 1982), the present title brings together various materials provided earlier in lecture form. In fact, this new book may, in Gerrish's own words, "well be described as a sequel" to that earlier publication (ix). However, the present volume displays an improvement in cohesiveness, thanks to the author's painstaking editorial efforts to bring the chapters together into a better-integrated and logically sequenced pattern.

The central pivot for the discussion is what Luther, Melancthon, and other major sixteenth-century Protestant Reformers considered as the paramount religious concern: righteousness by faith. How this central theme became modified through the subsequent centuries by varying religio-philosophical viewpoints on

the roles and relationship of "belief" and "reason" (or similar bipolar categories) forms the crux of Gerrish's discussion. The volume consists of twelve chapters, three in each of the following main parts: (1) "The Reformation" (17-75), (2) "The Age of Reason" (79-143), (3) "Schleiermacher" (147-216), and "Ernst Troeltsch" (219-273). It concludes with a fairly detailed index (275-283).

It is impossible here to probe or even illustrate the attention which Gerrish gives to various major religious philosophers of post-reformation times (Spinoza, Kant, Herder, Forberg, and others). Rather, I suggest the following as Gerrish's three major contributions in this volume: First, he gives considerable attention to Friedrich H. Jacobi and Jacobi's interpreters (82-108); this is significant not only because of Gerrish's own analysis and contextualization of Jacobi, but also because his discussion highlights a philosopher whose work has received an unduly limited amount of attention.

Second, Gerrish points out some interesting connections between the religious thought of Schleiermacher and the teachings of John Calvin. It is usually thought that Schleiermacher's views emanated primarily, if not totally, from within the stream of Lutheran tradition. To learn that there is noteworthy evidence of Reformed influence on Schleiermacher is a welcome corrective (though I am not convinced that the evidence is quite so strong or pervasive as Gerrish seems to feel).

Third, as each new theologian or philosopher is introduced in this volume, Gerrish provides a synopsis of the state of research about the individual. This includes an assessment of both the publication status of the person's own works and the nature and availability of relevant secondary literature. Thus, in a sense *Continuing the Reformation* furnishes a sort of in-depth bibliographical essay. There is indeed remarkable comprehensiveness, as well as competent analysis, in this facet of Gerrish's work. Moreover, the incisiveness and balance with which he presents all of his material is noteworthy.

A drawback which a volume of this kind can hardly avoid is that there are certain gaps and imbalances in the presentation. Gerrish must be credited for his superb effort to minimize these, but they are still present and may be disappointing to readers who would have wished, or may have looked for, treatment of individuals not mentioned or for greater attention to some who are referred to rather briefly. In my opinion, such "missing links" are not really serious, for Gerrish traces masterfully the lines of influence from one religious thinker to another and thus keeps the major "chain" intact.

Continuing the Reformation is an insightful volume. And although many readers knowledgeable in the field will undoubtedly take exception to various of Gerrish's conclusions, no reader, in my opinion, can track through this volume without being both challenged and stimulated by its perceptive and incisive discussions. It should be read by all persons interested in church history, Christian theology and philosophy, and religious studies in general.