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*Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements, Global Horizons*. Eds. David W. Kling and Douglas A. Sweeney (Columbia: University of South Carolina Press, 2003, 330 pp.

Jonathan Edwards tended to measure the human condition in light of the end of history, judgment day, or eternity: at the end of time, he declared, “all will be examined in the searching, penetrating light of God’s omniscience and glory” (“Farewell Sermon,” 1750, *The Sermons of Jonathan Edwards: A Reader*, eds. Wilson H. Kimnach, et al [New Haven: Yale Univ. Press, 1999, p. 228]). The present book of collected essays, the fruit of an international conference held in Miami in 2000, written by a distinguished group of scholars, attempts to assess Edwards’s “historical legacy around the world” as well as his “memory” within the confines of earthly, mundane history (p. xi). Although Edwards would not approve of such an historical approach, the outcome is indeed most impressive; almost every essay in this book sheds an important new light on Edwards’s influence at home and abroad.

Edwards’s influence on American culture is discussed in several important essays. Catherine A. Brekus (“Remembering Jonathan Edwards’s Ministry to Children”) explores Edwards’s “theology of childhood” (p. 54), showing that during the 19<sup>th</sup> century many ministers, in face of the triumph of Enlightenment ideas about children’s innocence, abandoned Edwards’s harsh views of infant damnation and children depravity, thus revealing the extent to which Calvinism was transformed by Enlightenment thought and the British school of moral sense. Ava Chamberlain’s

essays (“Bad Books and Bad Boys: The Transformation of Gender in Eighteenth-Century Northampton, Massachusetts”) analyses Edwards’s action during the famous case of the “Bad Books”, which exhibits “the emergence of a sexual double standard in colonial New England,” one for women and one for men (p. 74). Mark Valeri (“Jonathan Edwards, the Edwardsians, and the Sacred Cause of Free Trade”) offers a reconsideration of Edwards and the Edwardsians’ contribution to “the market culture in eighteenth century New England,” (p. 86), while James D. German (“The Political Economy of Depravity: The Relevance (and Irrelevance) of Jonathan Edwards”) deals with the Edwardsians’ political economy in post-Revolutionary America, arguing that while the elder Edwards attacked Francis Hutcheson’s theory of moral sense, his son Edwards Jr. embraced David Hume’s and Scottish Enlightenment “naturalistic political economy” based upon “natural–self love” (pp. 114-5). Sharon Y. Kim (“Beyond the Men in Black: Jonathan Edwards and Nineteenth-Century Woman’s Fiction”) unveils another rich dimension of Edwards’s historical legacy, this time in the genre of woman’s fiction, literary imagination, or sentimental fiction, during the 19<sup>th</sup> century, concluding that “Edwards bequeathed more to nineteenth-century literature than a traumatic theology or an emotionally stunted minister” (p. 148).

Edwards’s impact on the world outside North America is analyzed in David W. Bebbington’s essay (“Remembered around the World: The International Scope of Edwards’s Legacy”), which traces with power and skill the “vicissitudes of Edwards’s legacy outside America” (p. 177). D. Bruce Hindmarsh (“The Reception of Jonathan Edwards by Early Evangelicals in England”) assesses Edwards’s impact on 18<sup>th</sup>

century England, claiming his work encouraged “English evangelicals that their faith and experience could be expressed and defended in the modern world” (p. 216).

Christopher W. Mitchell explores Edwards’s rich and fruitful relationship with Scottish revivalists (“Jonathan Edwards’s Scottish Connection”), noting they became “Edwards’s closest and most loyal friends” and “his most ardent supporters” (p. 239), and Stuart Piggin’s essay (“The Expanding Knowledge of God: Jonathan Edwards’s Influence on Missionary Thinking and Promotion”) explores Edwards’s “new paradigm for mission” (p. 266), especially his “impact on the British missionary movement to India” (p. 267) during the 19<sup>th</sup> century.

The book clearly represents “the first major collection of essays dedicated exclusively to Edwards’s legacy,” and the essays contained in it all lead to a better “assessment of Edwards’s legacy outside the United States” (p. xiv). Most important, this is the first major volume which seriously explores Edwards’s influence abroad, thus expanding and enhancing a better understanding of the American theologian in the world. Accordingly, those who are interested in Edwards’s life and time will find this book of essays an excellent and unique contribution to the growing field of Edwardsian studies.

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