

THE
PHILOSOPHICAL REVIEW.

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IN the preface to his book on Jonathan Edwards, Professor Allen quotes with approval the remark of Bancroft: "He that would know the workings of the New England mind in the middle of the last century and the throbbings of its heart, must give his days and nights to the study of Jonathan Edwards." And Professor Allen adds: "He that would understand the significance of later New England thought, must make Edwards the first object of his study." Time has at last set the limit to the truth of such remarks. To understand the philosophy and theology of to-day in New England or the country at large, the student must undoubtedly seek his foundations elsewhere than in the thought of Edwards. His influence is now largely negligible. The type of thinking which most widely prevails is so far removed from him, in such notable contrast to him, finds its roots so markedly in other sources, that interest in him is more antiquarian than vitalizing. But the remarkable thing is that these statements, true to-day, were not true in 1889, when Professor Allen's book appeared. To question then the soundness of his estimate or that of Bancroft's could at best involve only the censure of a mild exaggeration. A few days and nights, even at that time, might have been spared the student of New England thought from surrender to Edwards.

That less than twenty years could have involved such a change, is itself a significant commentary on the power of Edwards's work. It has failed not through refutation, but through inad-

¹ Read at the Edwards Commemoration at Andover, Mass., October 5, 1903.