



EDWARDSEANA

ISSUE 2
Fall 2016

INSIDE

Edwards Center
Year Events

Director Speaking
Engagements

Book of
the Year

Paper
Competition
Winner



A NOTE FROM THE DIRECTOR



Welcome to the second-ever installment of our Edwards Center newsletter, *Edwardseana*. If you are receiving this by post, it is because you've shown an interest in our Center in the past. If someone you know would like to receive our publication, please email us at jec@tiu.edu and we'll be happy to add you to our distribution list.

The purpose of *Edwardseana* is not merely to advertise activities at our Center, but to highlight important new resources—new books and their authors, recent conferences and lectures—about which students, and even fans, of Jonathan Edwards will want to know. And the most important thing about the previous twelve months in the world of Edwards studies is that three international Edwards

conferences took place—in Melbourne, Australia; Tokyo, Japan; and Durham, UK—all of which are featured in this issue.

In every issue of our newsletter, we note important new books in the field of Edwards studies, shining a special light on the winner of our annual book award for the best recent monograph on Edwards and/or his legacies. This year, Professor Jonathan Yeager of the University of Tennessee at Chattanooga won the prize. We also celebrate the winner of our paper competition, an annual contest for graduate students anywhere in the world writing on Edwards, his contexts, or legacies. This year, Emily Dolan Gierer of Yale Divinity School took home the blue ribbon for the best student paper. In the first two years of this student competition, winners received \$500 and publication of their essays in *Jonathan Edwards Studies* (*JES*, the leading journal in the field). Starting next year, however, winners get \$1,000 and publication in *JES*. The stakes have now been raised, and we hope you take note!

Of course, we also use this newsletter to plug upcoming events at the Center here at Trinity Evangelical Divinity School (TEDS). This year, we're hosting presentations by Dr. Allan Hedberg, a clinical psychologist in Fresno, California; Professor George Marsden, now at Calvin Seminary; and Professor Reiner Smolinski of Georgia State University. Please look for information on these happenings in this issue. We would love for you to attend. Our events are always free and open to the public. But if you can't make it to Deerfield, you can listen to the lectures online at our website (<http://jecteds.org/resources/media/>).

In everything we do at the Edwards Center at TEDS, we try to be useful to both the academy and the church. You'll see this dual sense of mission reflected in this issue. If it seems that we're not getting the balance just right between our service to these two different, overlapping constituencies, please let us know. For that matter, let us know if you have any recommendations for the improvement of our work. We want to serve all the people studying Edwards around the world.

We hope you like *Edwardseana*. More importantly, we hope you find it useful to your work—and include it every year in your "Catalogue of Reading."

Please stay in touch,

Douglas A. Sweeney
Director, Jonathan Edwards Center, TEDS



JONATHAN
EDWARDS
CENTER AT TEDS

EDWARDSEANA ISSUE 2

Fall 2016

facebook.com/jecteds
@JECenterTEDS
www.jecteds.org
jec@tiu.edu

JECTEDS TEAM

Geoffrey Fulkerson
Associate Director

Joey Cochran
Assistant Director

Nathan Petersen
Principal Designer

IN THIS ISSUE

- 3 JEC EVENTS @ TRINITY
ONLINE RESOURCES
- 4 JONATHAN EDWARDS
CONFERENCES
DIRECTORS SPEAKING
ENGAGEMENTS
- 5 GRADUATE STUDENT
PAPER COMPETITION
- 6 BOOK OF THE YEAR
*Jonathan Edwards and
Transatlantic Print Culture*
Jonathan Yeager
- 11 NOTEWORTHY
PUBLICATIONS

The Jonathan Edwards Center at TEDS is an organization that operates from the generosity of a few partners. If you would like to further the vision of the center, learn how to make a tax-deductible gift at jecteds.org/donate.

The manuscript image used throughout this newsletter—Edwards' notes on Psalm 94—was provided by the Beinecke Rare Book and Manuscript Library, Yale University.



EVENTS @ THE JONATHAN EDWARDS CENTER

We invite you to join us on Trinity International University's campus for a variety of rich, engaging events that deepen our understanding of Jonathan Edwards' life and thought. Details on how to register for our events can be found at www.jecteds.org.

September
8
2016

SPECIAL PRESENTATION

JONATHAN EDWARDS AND SPIRITUAL FORMATION

Allan G. Hedberg

Sept 8, 2016 | 12:00–1:00pm

Trinity International University | ATO L21

November
2
2016

JONATHAN EDWARDS AND THE CHURCH LECTURE

EDWARDS AND THE SCIENTIFIC REVOLUTION

George Marsden

Nov 2, 2016 | 1:00–2:30pm

Trinity International University | ATO Chapel

March
16
2017

NEW DIRECTIONS LECTURE

THE QUEEN OF SCIENCE AND THE HANDMAIDEN OF THEOLOGY: COTTON MATHER AND JONATHAN EDWARDS ON NATURAL PHILOSOPHY AND NOAH'S FLOOD

Reiner Smolinski

Mar 16, 2017 | 1:00–2:30pm

Trinity International University | Hinkson Hall



Interested in learning more about Jonathan Edwards?

Visit jecteds.org/resources/media/
to listen to incredible lectures on the life of
Jonathan Edwards.

PAST LECTURES INCLUDE

- | | |
|-----------------|--|
| Rhys Bezzant | The Surprising Mentoring Ministry of Jonathan Edwards |
| Kenneth Minkema | Writing the Dead: Death and Memory in the Edwards Family in the Eighteenth Century |
| Jonathan Yeager | Jonathan Edwards and Transatlantic Print Culture |



RECENT JONATHAN EDWARDS CONFERENCES

Three conferences of consequence occurred last year. These three conferences—occurring on three different continents—evidence the growing global interest in American history’s most significant pastor and theologian, Jonathan Edwards.

The first conference was held during August of 2015 in **Melbourne, Australia** at Ridley College. This conference, hosted by the Australian Edwards Center director Rhys Bezzant, discussed the subject of Jonathan Edwards in global perspective. Speakers included David Bebbington, Rhys Bezzant, Gerald McDermott, Kenneth Minkema, Adriaan Neele, Stuart Piggin, Kyle Strobel, and Douglas Sweeney.

In March 2016 another international conference on Jonathan Edwards was held in **Tokyo, Japan** at International Christian University. This conference was hosted by Anri Morimoto, the Jonathan Edwards Center Director for Japan. The theme of this conference, similar to the first, was Jonathan Edwards in global context. Speakers included Michael McClymond, Gerald McDermott, Anri Morimoto, and Douglas Sweeney.

Finally, in June 2016 a third conference, held in **Durham, England**, covered the topic of Jonathan Edwards and the Church. Speakers included Michael Bräutigam, Iain D Campbell, Gerald McDermott, Roy Mellor, Iain Murray, William Schweitzer, Douglas Sweeney, and Guy Waters.

The first and second conferences were the first conferences convened by those global Edwards Centers and, more importantly, the first major Edwards conferences ever held in the countries of Australia and Japan. Both conferences included senior and junior scholars from several continents, and numerous publications are expected to come from them, congruent with the global Edwards Centers’ aim of advancing Edwardsean scholarship.

The third conference—hosted by Pastor William Schweitzer and his church, Gateshead Presbyterian Church—was the second conference hosted at Durham, in what looks to be a biennial series of Edwards conferences “for the church.” The first conference was held in 2014, and plans for the 2018 conference are already in the works. The first conference yielded a book edited by Rev. Dr. William M. Schweitzer, called *Jonathan Edwards for the Church*. Media from both the 2014 and 2016 conferences are available at edwardsconference.org.

With nine global Jonathan Edwards Centers now online, these three international conferences are but the first fruits of many more events to come as Jonathan Edwards continues to garner an increasingly global interest and constituency.



DIRECTOR’S SPEAKING ENGAGEMENTS

JEC Director Doug Sweeney will be speaking at a variety of conferences and meetings this year. Highlights from his upcoming calendar are included below.

Lectures on Jonathan Edwards

Calvary Memorial Church
Oak Park, IL
Sept 11, 18, and 25 at 10:45am

Jonathan Edwards on Sola Gratia: A Different Kind of Calvinist? Celebrating 500 Years of the 5 Solas

Trinity International University
Deerfield, IL
October 17–18

Christian Historians and the Challenges of Race, Gender, and Identity: The 30th Biennial Meeting of the Conference on Faith & History

Regent University
Virginia Beach, VA
October 20–23

Detroit Area Pastors Seminar

Allen Park, MI
October 30

Henry Luce III Fellows in Theology 2016 Conference

Pittsburgh, PA
November 4–5

The Orchard Evangelical Free Church

Arlington Heights, IL
January 8, 15, 22, and 29

Founders Day Lectures

Trinity International University
Deerfield, IL
February 7–8

Early Evangelicals, Jonathan Edwards, and the Bible

University of Notre Dame
South Bend, IN
March 12–15

Jonathan Edwards on Human Flourishing

Southern Baptist Theological Seminary
Louisville, KY
April 28



JONATHAN EDWARDS GRADUATE STUDENT PAPER COMPETITION

Confession
by Shepard
1649

PAPER SUMMARY

The Jonathan Edwards Center at TEDS is pleased to present Emily Dolan Gierer with the second annual award for a graduate student paper.

Gierer, a Masters of Divinity student at Yale Divinity School, studies with Kenneth P. Minkema. Her paper is entitled, “Monstrous Confessions: Seventeenth-Century Women and the Dangers of Divine Revelation.”

Her paper is based on a study of the public confessions of faith recorded by Pastor Thomas Shepard (1605–1649) for his Puritan parishioners in Cambridge, Massachusetts between 1638 and 1645. Gierer argues in her paper that the fifty-one confessions Shepard recorded during this period “evidence a group of people who were cautiously intentional in their word choices, particularly in the case of the female confessors. For many of the women in Cambridge, their faith confession was the first and only experience of speaking in public that would ever be offered to them. Despite their lack of public speaking experience, they had to speak confidently, yet modestly, of their religious experiences in a community that generally considered it unbiblical for a woman to speak in church. By examining the fifty-one public confessions of faith, and particularly the twenty-two given by women,” Gierer



highlights “the rhetorical tactics these women used to protect themselves from accusations of immodesty and even heresy. Relying heavily on references to scripture and sermons in their accounts, the women of Cambridge carefully situated the authority for their religious experiences” in a manner that comported with the patriarchal culture of early New England, setting the stage on which the women of Northampton would participate in its much more public membership debate a century later.

WINNER BIO

Emily Dolan Gierer is currently in the Master of Divinity program at Yale Divinity School. After receiving her PhD from the University of Connecticut in Nineteenth-Century Women’s Literature, she became interested in Early American religious writing, particularly writing done by women. While at Yale, she has had the opportunity to work with Dr. Kenneth P. Minkema and the Jonathan Edwards Center to refine her study of women’s conversion narratives. She hopes to continue drawing scholarly attention to the unique religious experiences and expressions of Early American women.

CALL FOR PAPERS—ANNUAL JEC GRADUATE STUDENT PAPER COMPETITION

The Jonathan Edwards Center at TEDS invites submissions to its Graduate Student Paper Competition. Papers must focus on Jonathan Edwards (1703–1758), his contexts, or his legacies, and must be written in English. Each year’s winner will receive a cash prize of \$1,000 (US) and will be published in *Jonathan Edwards Studies*.

Papers will be assessed by a committee led by Professor Douglas A. Sweeney, Director of the Jonathan Edwards Center at TEDS, and including the other global Jonathan Edwards Center Directors.

Please direct queries and submissions to Doug Sweeney at dsweeney@tiu.edu

ELIGIBILITY

- All full- and part-time graduate students from anywhere in the world are eligible to participate
- Papers must focus on Jonathan Edwards, his contexts, or his legacies
- Papers must be original and not pledged elsewhere

GUIDELINES

- Papers should be of superior, publishable quality, and they should follow the Author Guidelines published in *Jonathan Edwards Studies* (available at jestudies.yale.edu)
- Papers must be written in English
- Papers must be readable in Microsoft Word
- Papers must be received no later than May 15, 2017

AWARDS

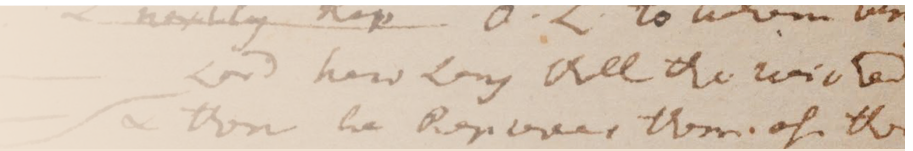
- Cash prize of \$1,000 (US)
- Publication in *Jonathan Edwards Studies*.
- The winner will be announced on August 1, 2017

JONATHAN EDWARDS AND TRANSATLANTIC PRINT CULTURE

Jonathan M. Yeager

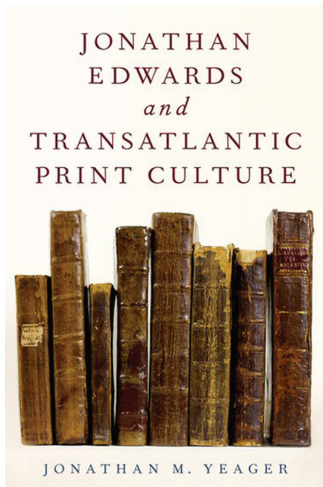


Book *of the* Year



JONATHAN EDWARDS & TRANSATLANTIC PRINT CULTURE

Jonathan Yeager, UC Foundation Associate Professor of Religion



Hundreds of books and articles have been published on Jonathan Edwards since the birth of the Yale Edition of his *Works*. Yet we still know very little about how Edwards' varied publications actually came to print.

We know little of Samuel Kneeland, Edwards' go-to printer in Boston. We know little of Daniel Henchman, Edwards' bookseller there

(and, thus, his publisher as well). We know little of the shift to British publishers of Edwards' works shortly after he died, the roles of Jonathan Edwards, Jr., John Erskine, and John Ryland in facilitating this shift, and thus the mechanisms by which Edwards' writings played a major role in undergirding the rise of British evangelicalism.

In *Jonathan Edwards and Transatlantic Print Culture*, Yeager, Associate Professor of Religion at the University of Tennessee at Chattanooga, addresses this deficit in a manner that will fascinate everyone interested in American social history, the history of the book, or the book trade in the eighteenth-century transatlantic world. Inspired by Richard Sher's *The Enlightenment and the Book: Scottish Authors and Their Publishers in Eighteenth-Century Britain, Ireland, and America* (2006), but convinced "that much more work needed to be done on early evangelical authors" and the publishers who moved their work from manuscript to market, Yeager undertook a study of "how Edwards's works came to print, the various people who were involved, and the role that the formation of these texts had on early evangelicalism" (pp. ix–x).

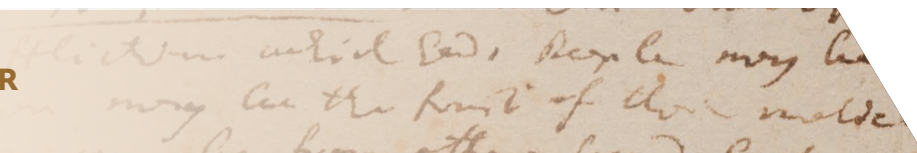
The book has five chapters: an introduction on the reception of Edwards' writings through the end of the eighteenth century; a chapter on Samuel Kneeland and the business of printing in Boston; a chapter on Edwards' publishers; a chapter on Edwards' editors; and a chapter on the people who assumed these roles between the time of Edwards' death and the end of the eighteenth century.

Yeager's two main arguments are that "evangelicals like Edwards cared how their books appeared in print, even if they

seemed more concerned about disseminating their particular beliefs than profiting from publications" (p. xv), and that "Edwards's printers, publishers, and editors shaped the public perception of him in the way that they packaged and marketed his publications" (p. xi). This will sound like common sense to all who publish books themselves, those who work in the book trade, and those who pay as much attention to the production and the buzz surrounding books as to their contents. But, strangely, no one has made a case like this before regarding the work of Edwards himself.

This is an outstanding monograph, the best so far this year to treat the mundane realities that shaped Edwards' life and historical significance.

This is an outstanding monograph, the best so far this year to treat the mundane realities that shaped Edwards' life and historical significance. The author overreaches when he claims in conclusion that "the favorable reception of [Edwards's] books had just as much to do with the way that they were packaged and marketed as with the content that they represented" (p. 149). But we are glad that he has made a strong case for the importance of this packaging and marketing, and we hope that this is just the first of many more studies of the people and the businesses that shaped public perception of Edwards' work and its legacies.



INTERVIEW WITH JONATHAN M. YEAGER

JEC: What first drew you to the subject of Edwards and print culture?

JY: The draw to this topic was twofold for me. The first stage occurred while I was writing my PhD dissertation on John Erskine, subsequently published by Oxford University Press in 2011 as *Enlightened Evangelicalism: The Life and Thought of John Erskine*. Because Erskine corresponded regularly with Jonathan Edwards, and was instrumental in publishing a number of Edwards' posthumous works, I became interested in the field of book history. I was fascinated with a book by the historian Richard Sher entitled *The Enlightenment and the Book: Scottish Authors and Their Publishers in Eighteenth-Century Britain, Ireland, and America* (2007). Sher opened my eyes to the importance of print culture and the history of the book. Prior to reading this monograph, I did not realize how details such as title pages and print runs mattered in interpreting the history of ideas. After reading Sher's work and other related scholarship, I reworked the last chapter of my book on Erskine to include more information on how this Scottish evangelical minister became involved in publishing some of Edwards' books, including *A History of the Work of Redemption* in 1774. Much of the positive feedback for my book on Erskine related to that final chapter, and so I felt encouraged to continue working on the history of print culture. The other draw to this subject had to do more specifically with Edwards. I came to realize that hardly any scholarship had dealt with Edwards' publication history, and so I decided that I would write an article tackling this subject. During the process of researching and writing for this article, I assembled such an incredible amount of information that I decided to turn this project into a full-length book.

JEC: What do you take to be your book's main scholarly contribution?

JY: One of my main goals in writing *Jonathan Edwards and Transatlantic Print Culture* was to convince scholars to think more deeply about Jonathan Edwards' works. Of course, religious historians and theologians have come to appreciate Edwards' interesting life of revivalism, pastoral work and dismissal, missionary service, and the penning of his theological treatises. But it seemed to me that very few people have thought about how Edwards' books were put together, how the specific format of his works influenced his readership, and how a vast array of printers, booksellers, and editors helped to publish his works. Edwards' books were printed in a number of formats, including quarto, octavo, and small duodecimo sizes, on several different kinds of paper, from coarse brown paper made locally to beautiful, white, watermarked paper imported from Europe, and with a wide range of price differences. It is important to remember that not all Edwards' books sold well. In *Jonathan Edwards and Transatlantic Print Culture*, I demonstrate that *The Life of Brainerd* (1749), for instance, sold well for a variety of reasons, including its relatively inexpensive pricing options, which allowed commoners like Hannah Heaton who did not have the means to own very many books to afford this particular title. Besides trying to get scholars to think about the format of Edwards' books and how aspects such as size and price influenced readership, I also wanted to show the significant role that printers like Samuel Kneeland, booksellers such as Daniel Henchman, and editors like Thomas Foxcroft played in publishing Edwards' books. From my perspective, much of the scholarship on Edwards gives far too much credit to him as the sole reason for the success of his books. In reality, Edwards' popularity as an author often can be directly traced to the marketing tactics of his printers, publishers, and booksellers, in addition to an army of ministers who acted as



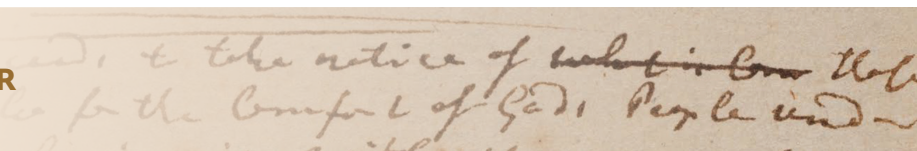
Jonathan Yeager

UC Foundation Associate Professor of Religion at the University of Tennessee Chattanooga

Jonathan Yeager earned a MCS (Master of Christian Studies) and a ThM from Regent College in Vancouver, Canada, and a PhD in (religious) history from the University of Stirling in Scotland. In 2012, he was elected a Fellow of the Royal Historical Society (FRHistS). His research interest is in eighteenth-century British and American religious history and thought, the history of evangelicalism, and the history of the book. His first book, *Enlightened Evangelicalism: The Life and Thought of John Erskine* (Oxford University Press, 2011), was a finalist for the Scottish History Book of the Year. His second book, an edited anthology entitled, *Early Evangelicalism: A Reader*, was published by Oxford University Press in 2013. In addition to his books, Yeager has published articles and essays on religious history and thought in *Books & Culture*, *Evangelical Quarterly*, the *Journal of Religious History*, *Printing History*, *Records of the Scottish History Society*, the *Scottish Journal of Theology*, and *Jonathan Edwards Studies*.



BOOK OF THE YEAR



selling agents on his behalf. My overall goal then is to begin a conversation in which scholars think more carefully about the material culture of Edwards' books, rather than focus exclusively on him as an author.

JEC: Do you also hope that it will help clergy and Christian laity? If so, how?

JY: I do hope that clergy and laity will find the book interesting and informative for the reasons that I mention above. I imagine one of the most notable aspects of my book for clergy to be the intricate network of ministers who acted as selling agents, editors, and publishers for Edwards. Using the example of *The Life of Brainerd* again, I explain how a host of clergymen gathered subscriptions for Edwards' biography that almost certainly surpassed 2,000 copies. In the colonial period, very few books exceeded 500 printed copies. With some 2,000 subscribers, *The Life of Brainerd* was one of the best selling books in colonial America. Its success, however, would not have been

realized if several colonial pastors had not initiated an active role in selling copies of the book. The Reverends Benjamin Lord and Ebenezer Pemberton each collected over seventy subscriptions, Eleazar Wheelock of Connecticut over eighty, and Samuel Buell of Long Island even more with over 140. Perhaps pastors reading *Jonathan Edwards and Transatlantic Print Culture* will be inspired to think about how they might form mutually beneficial networks in the same way as Edwards in order to enhance their ministry. I would be very pleased to hear that both the laity and clergy would find the value that the life of the mind played in colonial America to be stimulating. At the time that Edwards lived, ministers were the leading intellectuals of their communities. They sought out the latest books on biblical studies, history, and philosophy, sometimes intensely studying such books for apologetic reasons, but also to enhance their own knowledge of a particular subject. I am a firm believer that Christians today

need to set aside more time for scholarly reading as part of their weekly habit. We need educated Christian pastors who not only can deliver a powerful sermon on Sunday, but who show evidence that they are avid readers and have thought deeply about the subjects that they are addressing. The same could be said about the laity. Christianity will be more appealing to outsiders if its representatives are able to demonstrate that they are intelligent, well read, and able to articulate a case for why their faith is relevant today.

JEC: What advice do you have for others who would like to study Edwards? Where do we need further research? And what practices are required of those who want to be Edwards scholars?

JY: There are a lot of great books about Edwards. George Marsden's seminal biography of Edwards can be seen as the high point, from a historical point of view. I also appreciate the theological analysis that scholars such as

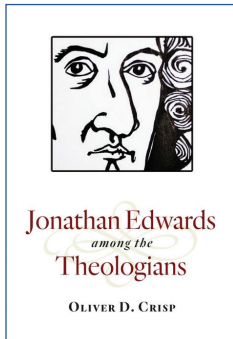
Gerald McDermott and Oliver Crisp have provided. But if it isn't obvious at this point, I am hoping that my book will get people to think about Edwards beyond the narrative of his life and the merit of his theological ideas. The material culture of Edwards' publications is a virtually untapped resource that has the potential to turn Edwards studies on its head if we begin to think about his books in terms of their reception, editing, costs, marketing, format, and legacy. What I am proposing is that those interested in studying Edwards should look beyond the well-worn paths of biography and theological evaluation and consider exploring new avenues, including material culture and book production. It can be very exciting to study a new aspect of any subject, and I found this to be particularly true with regard to Edwards. Learning about how relatively unknown booksellers such as Daniel Henchman of Boston, and Robert Hodge and Cornelius Davis of New York helped publish and promote important first editions like *The Life of Brainerd* and reprints like *A History of*

the Work of Redemption fueled my drive to learn more about Edwards' other printers and publishers. It was very exciting for me to be able to dig up information on these people that perhaps had not been noticed or at the very least forgotten by others who have studied Edwards.

From my perspective, much of the scholarship on Edwards gives far too much credit to him as the sole reason for the success of his books. In reality, Edwards' popularity as an author often can be directly traced to the marketing tactics of his printers, publishers, and booksellers, in addition to an army of ministers who acted as selling agents on his behalf.



NOTEWORTHY PUBLICATIONS

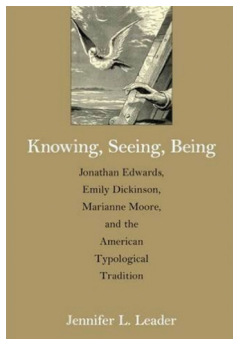


Jonathan Edwards Among the Theologians

Oliver D. Crisp

Eerdmans

Crisp gathers a number of his previously written essays along with some until-now unpublished essays into a single volume. All nine essays share in common Crisp's classically Edwardsean aim to update Edwards for our own, constructive purposes. This is the best place to start for readers looking for an introduction to Crisp's view of Edwards.



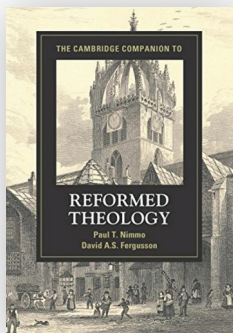
Knowing, Seeing, Being

Jennifer L. Leader

University of Massachusetts Press

This is a fascinating study by an up-and-coming scholar of American life and letters. It traces Edwards' long-range legacies in the typological thinking of two major American poets: the nineteenth-century Massachusetts recluse, Emily Dickinson; and the celebrated twentieth-century modernist,

Marianne Moore. Not only does it revive scholarly interest in the literary legacies of Edwards, it clarifies those legacies by showing that they survived not merely in a diffuse way among the Transcendentalists, but in a more specific way among writers raised in Reformed and Edwardsean church contexts.



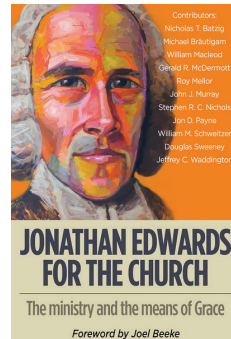
The Cambridge Companion to Reformed Theology

edited by Paul T. Nimmo and David A. S. Fergusson

Cambridge University Press

This new addition to the well-known series of Cambridge Companions treats the origins, development, and significance of Reformed theology around the world. Edwards is discussed at length in two of the book's chapters: the

first in Part Two, "Jonathan Edwards" by Oliver Crisp; the second in Part Three, "Reformed Theology in North America" by James Bratt. This volume is a useful bellwether of leading interpretations of Edwards and Reformed thought today.



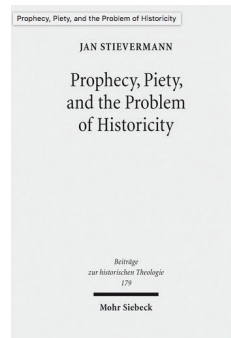
Jonathan Edwards for the Church

edited by William M. Schweitzer

Evangelical Press

This book is a collection of papers delivered in Durham, England at the "Jonathan Edwards for the Church" conference. These papers focus on what faithful pastoral ministry looks like, even the ordinariness of faithful gospel ministry. The key strength of this book flows from its genesis and purpose: the

book is aimed to strengthen pastors and their churches. The papers accordingly display a warm accessibility. For a bridging of Jonathan Edwards into the pastoral ministry, this book will prove useful to pastors who give it a thoughtful read.



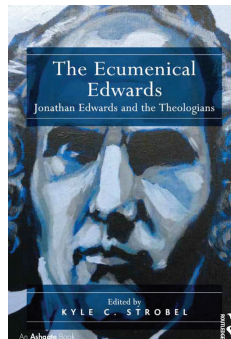
Prophecy, Piety, and the Problem of Historicity

Jan Stievermann

Mohr Siebeck

This erudite exposition of Mather's exegesis examines in detail Mather's annotations on the biblical books of Proverbs-Jeremiah, volume 5 of Mather's *Biblia Americana*, which Stievermann edited. It makes several important

scholarly contributions, overturning old canards about Mather and his work. This is the most important book ever written on biblical scholarship in early American history. It is a must-read for all who study and research early modern Christianity.



The Ecumenical Edwards

edited by Kyle C. Strobel

Routledge

Twenty years ago, the number of constructive theologians working seriously with Edwards could have been counted on one hand. In the twenty-first century, though, constructive theologians have offered the bulk of the most important work on Edwards' thought, transforming the terrain of

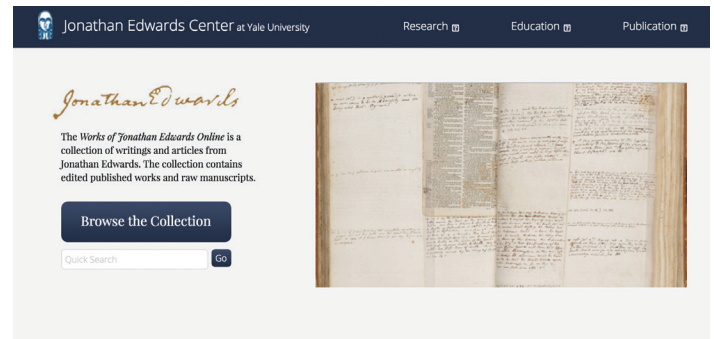
Edwards studies rather conspicuously. *The Ecumenical Edwards* is a symbol of this change. It also represents well—in its chapters, their footnotes, and the appended bibliography—the most important dogmatists interacting with Edwards—a diverse group of writers including senior and junior scholars, aficionados and novices, Protestants, Roman Catholics, and Eastern Orthodox.



THE GLOBAL EDWARDS NETWORK

The Jonathan Edwards Center at Yale University began under the auspices of the highly influential Edwards scholar Perry Miller, whose own academic project helped reintroduce Jonathan Edwards to a wide-ranging audience. Officially incorporated in 2003, the Yale Center has developed a major online presence and has sought to create other centers that can serve as a physical and virtual bridge between diverse groups and the riches of the Edwards corpus. The mission of the Jonathan Edwards Center is to support inquiry into the life, writings, and legacy of Jonathan Edwards by providing resources that encourage critical appraisal of the historical importance and contemporary relevance of America's premier theologian.

One primary way that they do this is with the Works of Jonathan Edwards Online (edwards.yale.edu/archive), a digital learning environment that supports and assists the research, reading, and teaching of Edwards' writings, primarily through a comprehensive, searchable online database that contains the series published by Yale University Press but also tens of thousands of pages of unpublished computerized transcripts—sermons, notebooks, essays, letters, and personalia—that the



edwards.yale.edu

Jonathan Edwards Center has on file. Led by Harry Stout and Ken Minkema, the Yale JEC has also planted Edwards Centers in strategic locations around the world.

Jonathan Edwards Center Advisory Board

Gregory Sterling, *Yale Divinity School*
 John H. Edwards, *John R. McCune Foundation*
 Allen C. Guelzo, *Gettysburg College*
 Serene Jones, *Union Theological Seminary*
 George M. Marsden, *Notre Dame University (emeritus)*
 Mark A. Noll, *Notre Dame University*
 Amy Plantinga Pauw, *St. Louis Presbyterian Theological School*
 Gordon Pennington, *Burning Media*
 Marilynne Robinson, *Novelist, Iowa City*

Jonathan Edwards Studies Editorial Board

Andreas Beck, *Evangelical Theological Faculty*
 Rhys Bezzant, *Ridley College*
 Dolf Britz, *University of the Free State*
 Joel Burnell, *Evangelical School of Theology (EWST)*
 Ava Chamberlain, *Wright State University*
 Oliver Crisp, *Fuller Seminary*
 Michael McClenahan, *Greenwell Street Presbyterian Church*
 Gerald McDermott, *Beeson Divinity School*
 Josh Moody, *Wheaton College Church*
 Stephen J. Stein, *Indiana University (emeritus)*
 Jan Stievermann, *University of Heidelberg*
 Douglas Sweeney, *Trinity Evangelical Divinity School*
 Wim Van Vlastuin, *Free University of Amsterdam*

Global Network

JEC Africa University of the Free State

email: britzrm.hum@ufs.ac.za

JEC Australia Ridley Melbourne

email: r.bezzant@ridley.edu.au

JEC Benelux Evangelical Theological Faculty

email: andreas.beck@etf.edu

JEC Brazil Centro Presbiteriano de Pós Graduação

Andrew Jumper Graduate School of Theology

email: hebercampos@mackenzie.br

JEC Germany Heidelberg University, Heidelberg Center for American Studies

website: www.jonathanedwardsgermany.org

JEC Hungary Károli Gáspár University

email: fabiny.tibor@gmail.com

JEC Japan International Christian University

website: jecjapan.info.icu.ac.jp

JEC Poland Centrum Jonathana Edwardsa

email: edwards@ewst.edu.pl

JEC at TEDS Trinity Evangelical Divinity School

website: www.jecteds.org



JONATHAN
EDWARDS
CENTER AT TEDS

2065 Half Day Road • Deerfield, IL 60015

(847) 317-8003 • jecteds.org

“HE IS A HAPPY MAN THOUGH
AN AFFLICTED ONE, WHOM
GOD CHASTENS AND TEACHES
OUT OF HIS WORD.”

—Jonathan Edwards

SERMON 207. PS 94:12(A)