

Adriaan C. Neele, *General Editor*
Allen M. Stanton, Brandon James Crawford,
& Marco Barone, *Associate Editors*

EDWARDSEANA

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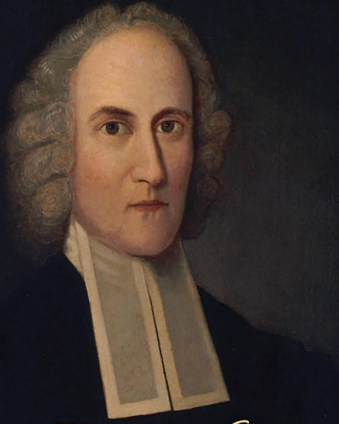
A portrait of Jonathan Edwards, a man with long, curly hair, wearing a dark coat and a white clerical collar. The portrait is centered in the background of the cover.

Reading

JONATHAN EDWARDS

An Annotated Bibliography, 2006–2023

Adriaan C. Neele, General Editor
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Reading JONATHAN EDWARDS

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Edwardseana is published annually by The Jonathan Edwards Center at Puritan Reformed Theological Seminary (PRTS).

Adriaan C. Neele

Director

adriaan.neele@prts.edu

Marco Barone

Assistant Director

marchbaro88@yahoo.it

**Puritan Reformed
Theological Seminary**

2965 Leonard St. NE
Grand Rapids, MI 49525
(616) 977-0599

**PRTS.edu/research-centers/
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The Jonathan Edwards Center at PRTS exists to promote research, education, and publication on Jonathan Edwards and his context.

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“Man’s highest happiness consists in holiness. It is by this the reasonable creature is united to God, the fountain of all good...no other enjoyments or privileges whatever will make a man happy without this.”

— Jonathan Edwards, *Charity and Its Fruits*, sermon 2

From the assistant director

Marco Barone



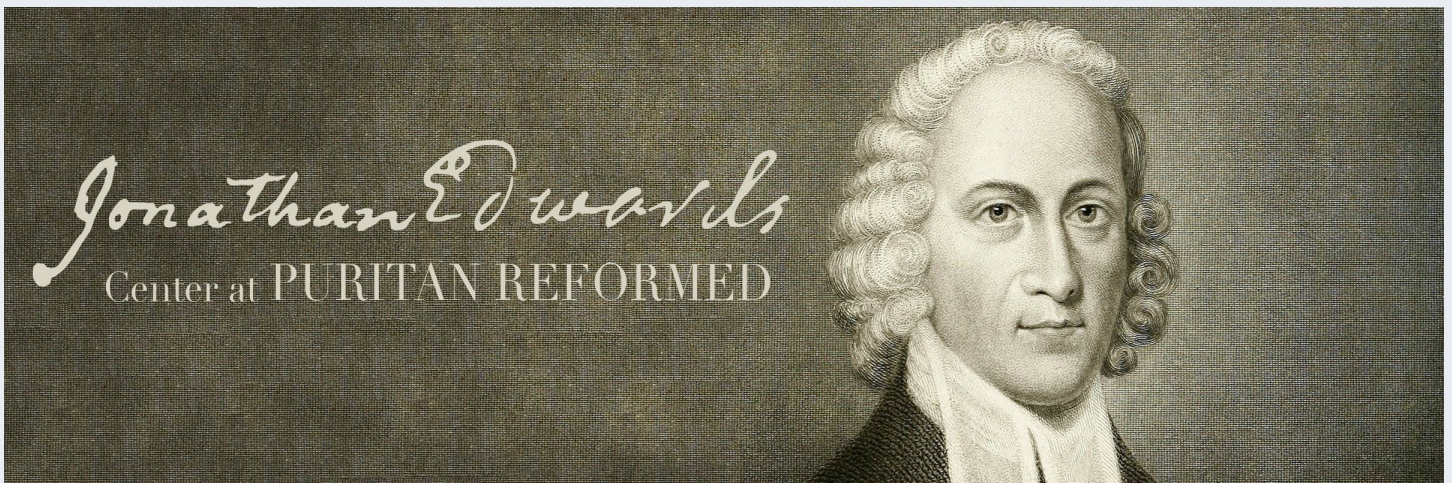
Welcome to the ninth installment of *Edwardseana*.

In this issue, Adriaan C. Neele, Rob Boss, and I highlight some recent additions to Edwards' scholarship that are worthy of note.

Dr. Neele presents *Reading Jonathan Edwards: An Annotated Bibliography 2006–2024*, edited by Dr. Adriaan C. Neele, a comprehensive guide through the latest two decades of Edwards studies that aims at continuing what M.X. Lesser did with his foundational *Reading Jonathan Edwards: An Annotated Bibliography in Three Parts, 1729–2005*.

Rob Boss gives us an update from the Jonathan Edwards Society, and he offers one of the three book reviews of the issue.

We hope that this 2025 issue of *Edwardseana* may benefit its readers, as our director (Dr. Neele) and I work and discuss future possible projects for the JEC at PRTS.



Bridging Centuries of Edwards Scholarship: A New Annotated Bibliography

Adriaan C. Neele

The academic landscape surrounding Jonathan Edwards—America’s preeminent theologian and philosopher—continues to flourish nearly three centuries after his birth. This enduring fascination has produced a remarkable body of scholarship that spans disciplines, denominations, and continents. Now, with the publication of *Reading Jonathan Edwards: An Annotated Bibliography 2006–2024*, edited by Dr. Adriaan C. Neele and his distinguished team of assistant editors, scholars and students have access to a comprehensive guide through the latest two decades of Edwards studies.

Continuing a Legacy of Scholarly Excellence

This new volume represents more than a simple update; it serves as a vital bridge connecting M.X. Lesser’s foundational *Reading Jonathan Edwards: An Annotated Bibliography in Three Parts, 1729–2005* with contemporary scholarship. Lesser’s monumental work, which concluded with publications from 2005, established the methodological gold standard for Edwards bibliography. His meticulous approach to annotation and organization created an indispensable resource that has guided Edwards scholars for nearly two decades.

The new bibliography, under Neele’s editorial leadership, deliberately emulates Lesser’s methodology while extending the conversation into the twenty-first century. This conscious decision to maintain stylistic and organizational continuity ensures that researchers can seamlessly transition between the two works, treating them as complementary volumes in an ongoing scholarly enterprise rather than disparate projects.

The Explosion of Edwards Scholarship

The period covered by this new bibliography—2006 to 2024—has witnessed an unprecedented surge in Edwards-related publications. This resurgence reflects several converging factors: renewed interest in early American intellectual history, growing appreciation for Edwards’s philosophical sophistication, and increasing recognition of his relevance to contemporary theological debates. The result has been a proliferation of monographs, journal articles, essays, and reviews that collectively demonstrate Edwards’s enduring significance.

What makes this bibliographic period particularly noteworthy is its remarkable interdisciplinary breadth. Edwards scholarship has transcended traditional theological boundaries to engage with philosophy, history, literature, psychology, and even political theory. This expansion reflects a maturing recognition that Edwards cannot be confined to any single academic discipline. His synthesis of Puritan theology, Enlightenment philosophy, and personal religious experience created a body of work that continues to reward investigation from multiple scholarly perspectives.

The philosophical dimensions of Edwards’s thought have received particular attention during this period. Scholars have explored his engagement with British empiricism, his distinctive understanding of virtue and beauty, and his contributions to debates about free will and determinism. Meanwhile, historians have situated Edwards more precisely within the contexts of the Great Awakening, colonial American society, and transatlantic intellectual networks. Literary scholars have examined his rhetorical strategies, narrative techniques, and influence on subsequent American writers.

A Global and Ecumenical Enterprise

Perhaps most remarkably, contemporary Edwards scholarship has become both genuinely global and thoroughly ecumenical. While North American scholars continue to lead in quantity of publications, the geographical diversity of

diversity of contributors has expanded dramatically. European scholars bring fresh perspectives shaped by different theological traditions and intellectual cultures. Asian scholars often highlight aspects of Edwards's thought that resonate with Eastern philosophical and religious concepts. African and Latin American voices contribute insights informed by liberation theology and postcolonial perspectives.

This international expansion has enriched Edwards studies immeasurably. Scholars working outside the American Protestant tradition that produced Edwards often notice elements of his thought that might be overlooked by those more familiar with his immediate context. They ask different questions, pursue different connections, and arrive at different conclusions. This diversity of perspective has prevented Edwards scholarship from becoming provincial or stagnant.

The denominational range of contributors is equally impressive. While Edwards emerged from the Congregationalist tradition and is often claimed by Reformed theology, scholars from across the Christian spectrum have found value in his work. Anglicans appreciate his sophisticated theology of grace and beauty. Presbyterians engage seriously with his Calvinist commitments while noting his innovations. Baptists find resonance in his emphasis on religious experience and conversion. Methodists connect with his focus on the affections and personal holiness. Even Pentecostals and Charismatics, despite their historical distance from Edwards, discover in his writings about religious experience and spiritual gifts a kindred spirit who understood the importance of divine immediacy.

This ecumenical engagement demonstrates Edwards's capacity to transcend the particular controversies of his era and speak to enduring questions about God, humanity, and religious experience. It also suggests that Edwards's influence on American Christianity—and increasingly, global Christianity—extends far beyond the specific denominational boundaries of his own time.

Editorial Excellence and Scholarly Rigor

The success of this new bibliography depends not only on its comprehensiveness but also on the expertise of its editorial team. The undersigned with the assistant editors—Dr. Marco Barone, Dr. Allen Stanton, and Dr. Brandon Crawford—are accomplished Edwards scholars in their own right. Their involvement ensures that the bibliography benefits from multiple expert perspectives and represents the current state of the field accurately. Each brings particular strengths: expertise in different aspects of Edwards's thought, familiarity with various scholarly traditions, and experience with different methodological approaches.

This editorial team's commitment to maintaining Lesser's annotation style demonstrates both humility and wisdom. Rather than imposing their own organizational preferences, they have chosen to preserve the continuity that makes these bibliographies most useful to the scholarly community. Each entry includes a brief but substantive description that helps readers understand not only what a work contains but also how it contributes to ongoing scholarly conversations.

Essential Resource for Contemporary Scholarship

For anyone seeking to understand the current state of Edwards studies, this bibliography is indispensable. Graduate students beginning dissertation research will find in it a comprehensive guide to recent scholarship that can help them identify gaps, understand debates, and position their own contributions. Established scholars will appreciate having a single source that organizes and describes the vast literature that has accumulated over nearly two decades.

The annotated format makes this bibliography particularly valuable. Rather than simply listing publications, it provides the kind of evaluative guidance that researchers need to navigate efficiently through extensive literature. The annotations help readers determine which works are most relevant to their particular interests and questions.

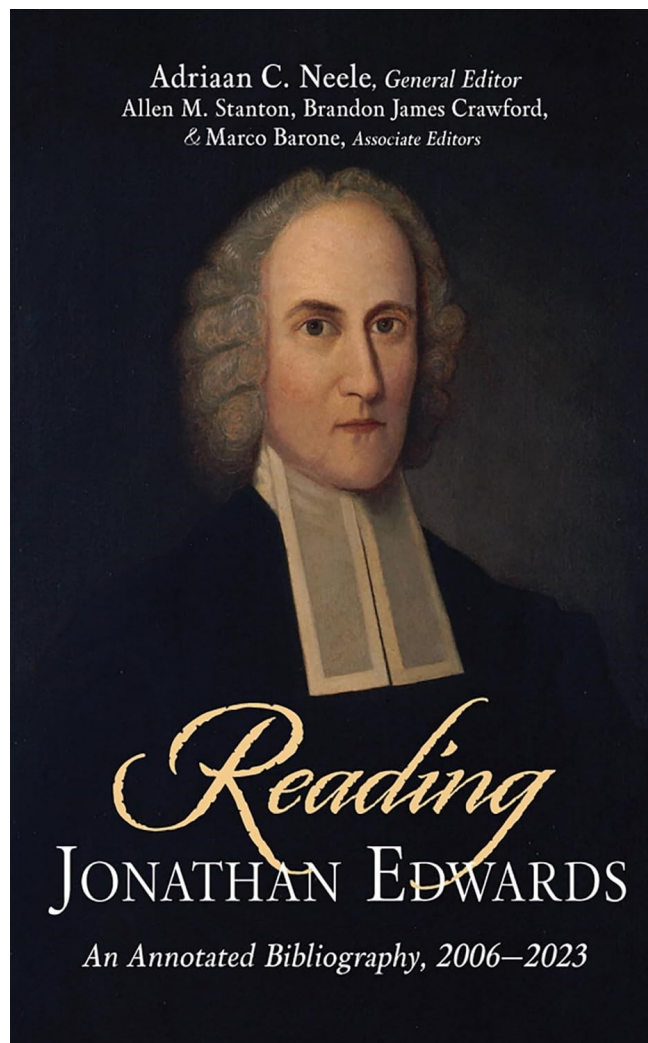
Moreover, this bibliography serves an important historiographical function. By documenting the evolution of Edwards scholarship from 2006 to 2024, it provides future intellectual historians with essential data about how academic understanding of Edwards has developed. The patterns of publication, the topics that have attracted attention, and the methods that scholars have employed all tell a story about the changing place of Edwards in American intellectual life.

Looking Forward

As Edwards studies continue to evolve, this bibliography establishes a foundation for future research. It demonstrates the vitality and diversity of the field while providing the organizational structure necessary for continued growth. Most importantly, it honors the legacy of M.X. Lesser while ensuring that his methodological innovations continue to serve new generations of Edwards scholars.

The publication of *Reading Jonathan Edwards: An Annotated Bibliography 2006–2024* marks not an end but a beginning—a launching point for the next phase of engagement with America’s greatest theologian. In bridging the gap between Lesser’s pioneering work and contemporary scholarship, it ensures that the conversation about Jonathan Edwards will continue to flourish with both historical grounding and contemporary relevance.

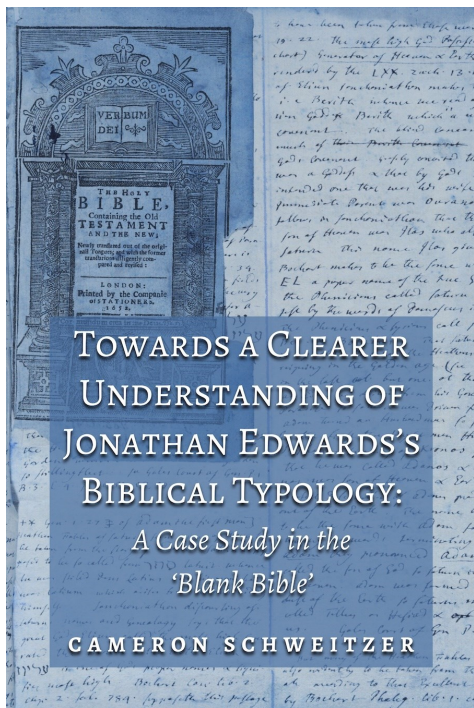
Reading Jonathan Edwards: An Annotated Bibliography, 2006–2023,
Adrian C. Neele general editor, Allen M. Stanton, Brandon J. Crawford,
and Marco Barone assistant editors (Eugene, OR: Pickwick Publications
[Wipf & Stock], 2025).





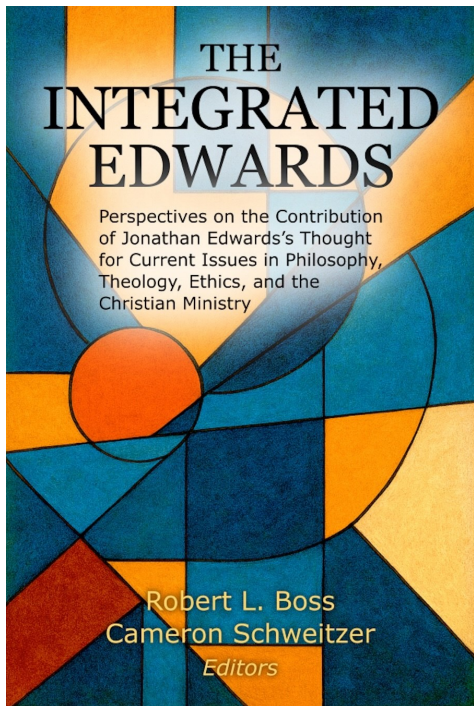
Jonathan Edwards Society: 2025 Update

ROB BOSS



This past year has been significant for the JESociety, marked by the addition of new titles to its publication pipeline, as well as the submission of the sixth and final volume of the *Jonathan Edwards Commentaries on the New Testament*, edited by Robert Boss and Allen Stanton. This series features forewords by Joel Beeke, Chris Chun, Douglas Sweeney, Adriaan Neele, Rhys Bezzant, and Peter Jung. Marco Barone supplied an interview essay in which major Edwards scholars Minkema, Neele, Bezzant, McDermott, Chun, Schultz, Strobel, and Boss outline fruitful areas for future research. Of special note is an article by Stephen Crocco on the early years of the Edwards project at Yale. The series is set to be published starting in Fall 2026 by Reformation Heritage Books.

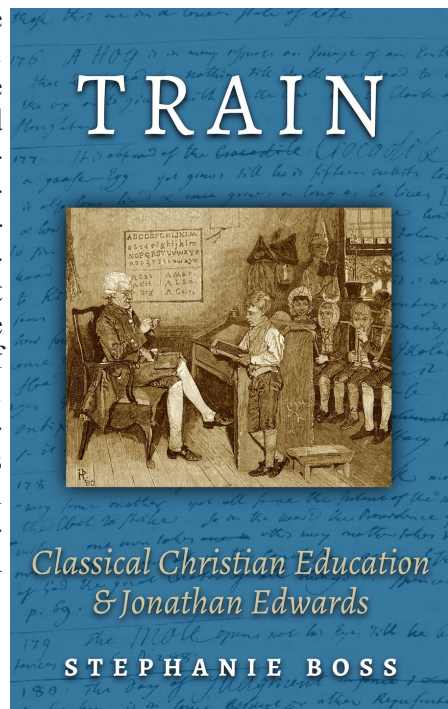
In early 2025, the Visual Edwards platform underwent a complete rewrite to enhance its support for the development of *JECNT*, with further details accessible on its official website at <https://www.visualedwards.org>. Also in 2025, JESociety published two significant books: Cameron Schweitzer's *Towards a Clearer Understanding of Jonathan Edwards's Biblical Typology: A Case Study in the 'Blank Bible'*, which challenges the prevailing categorizations of Edwards's biblical typology, arguing for a framework that views it through a spiritual, eschatological, and teleological lens rather than simply as "conservative" or "Christological." The second publication, *Train: Classical Christian Education and Jonathan Edwards* by Stephanie Boss, seeks to illuminate the intersection of classical Christian education and spiritual formation with Jonathan Edwards's pedagogy and theology, providing resources and practical wisdom for educators.



Additional publications in the JESociety pipeline include *The Integrated Edwards*, a collection examining how Edwards’s insights can address contemporary philosophical, theological, ethical, and ministerial issues. This volume aims to illustrate how Edwards’s thought continues to be relevant and beneficial in today’s context, with a range of contributions from an international array of scholars, showcasing how his perspectives can inform modern discussions within the academy and the church. Publication is scheduled for Fall 2026.

Upcoming publications include two volumes currently in progress. The first project compares the virtue theories of Jonathan Edwards and Samuel Hopkins, arguing for the congruence between the two and presenting evidence that Hopkins’s abolitionist stance aligns with Edwards’s ethical theology. It comprises chapters that establish the scholarly context for the study and offer a detailed analysis of their respective ethical frameworks.

The second volume investigates the biblical and pedagogical principles employed by Edwards in crafting sermons for audiences with differing levels of biblical knowledge, particularly focusing on his ministry to a colonial audience and Native Americans, highlighting his high exposition of Scripture within this context. These works are poised to enrich Edwardsean scholarship significantly.



Rob Bos is director of the Jonathan Edwards Society and project creator of the Visual Edwards Project.



JESociety is a growing network of Jonathan Edwards scholars and enthusiasts who promote research and interest in America’s Theologian through *innovation, collaboration* and *publication*.

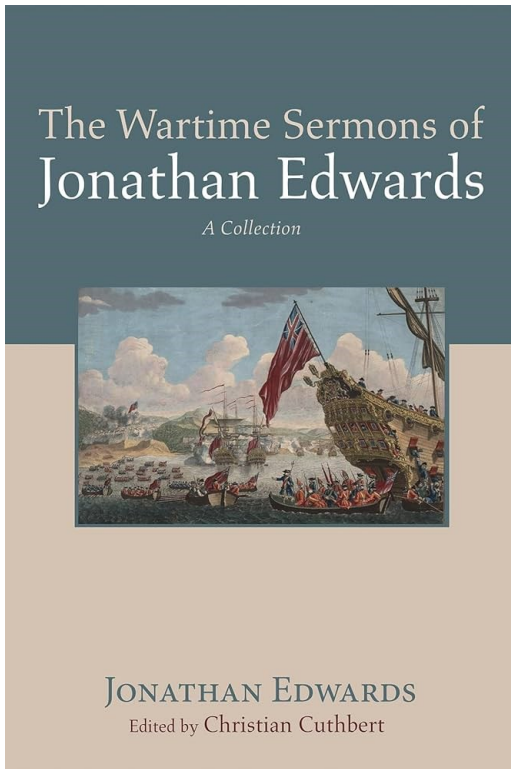
Our three areas of focus:

- Publish collaborative works
- Create digital media to assist scholars in their Edwards research
- Develop software to visualize the mind of Edwards

jesociety.org

BOOK REVIEWS

“Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls.” — Jonathan Edwards, sermon from Hebrews 5:12



The Wartime Sermons of Jonathan Edwards: A Collection, ed. Christian Cuthbert, Eugene, OR. Cascade Books, 2022. 441 pp. \$ 46.00. Paperback. Review by Marco Barone.

This collection of sermons by Jonathan Edwards, preached between 1741 and 1755, sheds new light on the importance that Edwards gave to the martial events affecting colonial New England. Edwards saw the ultimate purpose of these wars and battles theocentrically and eschatologically. Ultimately, these conflicts were some of the many episodes of the spiritual war between the kingdom of the Antichrist and the kingdom of God.

Edwards saw the British Empire as the promoter of the “Protestant interests,” and Spain and France as representatives of the kingdom of the Antichrist (the pope). Therefore, seeing himself as British and living in New England, Edwards considered Northampton and its surroundings as perhaps small but yet important steps in what he believed to be the war between the truth and the lie that would eventually culminate with the millennium and the final defeat of God’s enemies.

Another interesting aspect of these sermons jointly considered is how, by leveraging military themes and terminology to instruct his parishioners in anxious times, they virtually present all the main theological tenets of Edwards’ theology and spirituality, at least *in nuce*. This seems to further indicate how significant the influence of these martial events was, not only on Edwards’ flock and person, but also on his preaching and pastoral approach.

With *The Wartime Sermons of Jonathan Edwards*, Cuthbert has truly filled a lack in or understanding of Edwards’ theological and pastoral approach adopted during the many times of war that he himself and his flock experienced. Moreover, the sermons are edifying, and it is helpful to be able to access and critically benefit from the wisdom on the time of war of such a great wise man as Edwards, since the tumults of our own age tells us that the danger of war is never as far as we wished it to be.

Gilsun Ryu, *The Federal Theology of Jonathan Edwards: An Exegetical Perspective*. Bellingham, WA: Lexham Academic, 2021. 368 pp. \$29.99. Paperback. Review by Marco Barone.

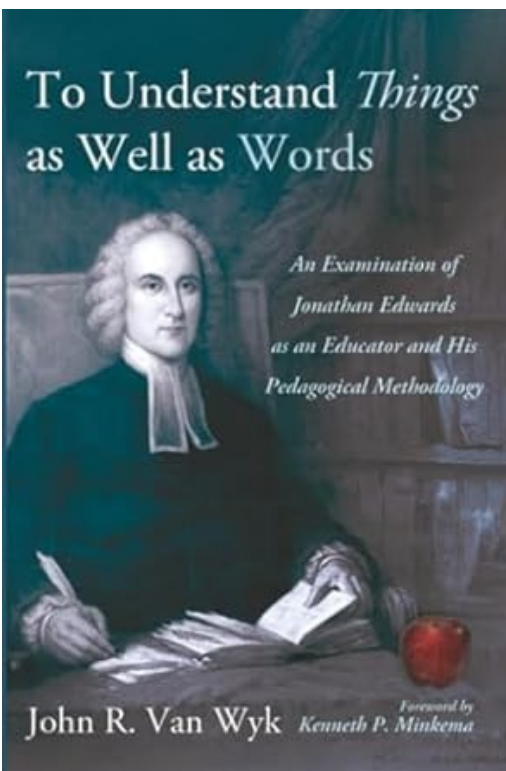
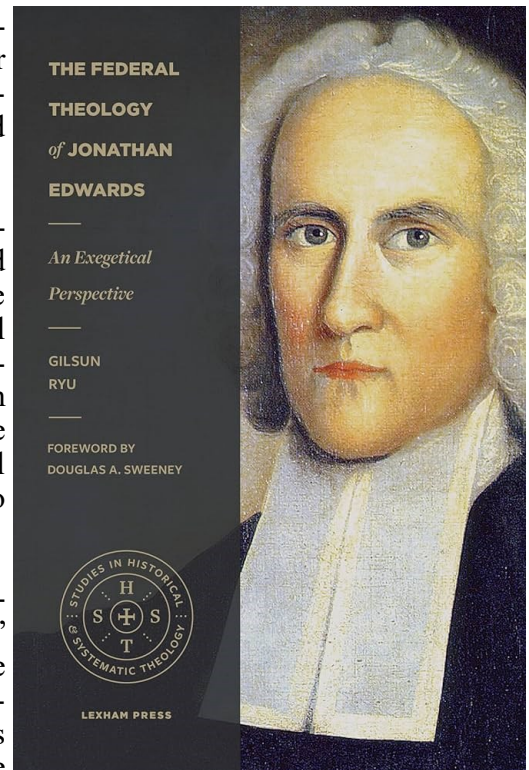
The Federal Theology of Jonathan Edwards is an intense but rewarding exposition of Edwards’ federal theology, and a welcome addition to the scholarship dedicated to expounding Edwards’ multifaceted covenant theology.

The ten chapters are divided into four parts. After the Introduction (chapter one) comes the first part that discusses redemption and history in Reformed Orthodoxy (chapter two); the second part focuses on redemptive

history in Jonathan Edwards (chapters three to five); the third part expounds Edwards' view of the doctrinal harmony of Scripture (chapter six to eight); and the fourth part concludes the book by discussing Edwards' federal theology in relation to ecclesiology (chapters 9 and 10).

Thus, the book stands on three main themes: Edwards's reformed federalism, his understanding of the history of redemption, and his understanding of the unity of the Bible; and all these themes are supported by a robust understanding of Edwards's diverse exegetical methods and by timely references at the origin of all things, the immanent Trinity: "The redemptive work of God has its seminal form within the immanent Trinity" (p. 103). This division, however, should not be considered as a tight distinction, because Ryu ably shows how all those aspects of Edwards' theological thinking are related and refer to each other.

The book is also helpful for those interested in historical theology. Ryu avoids any excess in looking for "departures" and "turns" from the Reformed tradition, but rather, with a balanced approach, the author acknowledges the differences between Edwards and his predecessors when he finds them, but he also highlights the commonalities and the points that Edwards shares with that tradition, as well as the elements that Edwards constructively adopts and reshapes in order to communicate his view of the history of redemption.



John R. Van Wyk. *To Understand Things as Well as Words: An Examination of Jonathan Edwards as an Educator and His Pedagogical Methodology*. Eugene, OR: Wipf and Stock Publishers, 2025. 384pp. \$48.00. Paperback. Review by Rob Boss.

An area that has been neglected by Edwards scholarship up until now has been thoroughly examined and studied by John Van Wyk: the educational philosophy and practice of Jonathan Edwards. Beginning with his early teaching experiences and continuing through his tenure at Yale, pastoral ministry, mission work with Native Americans at Stockbridge, and his teaching at the College of New Jersey, this book traces Edwards's professional connection with education.

Van Wyk's study examines Jonathan Edwards's letters from the Stockbridge mission, concentrating on his perspectives on education, pedagogical theory, and educational outcomes. It covers both primary and secondary sources, including Edwards's personal background and the writings of major philosophers and educators, to determine their impact on his teaching techniques.

The study looks into the theological issues Edwards raised with different student groups, such as Bible catechists and college students, as well as the dialogic process he used. Van Wyk examines Edwards's correspondence, particularly with Sir William Pepperrell, to better understand the constancy of his teaching philosophy and approaches across educational environments. The study also

looks at how students Bellamy and Hopkins responded to Edwards' instruction and how they used the dialogic method in their own pedagogy. This extensive research seeks to establish Edwards's consistent educational philosophy and technique throughout his career (18).

To Understand Things as Well as Words is divided into eight chapters.

1. Introduction: Jonathan Edwards as an Educator
2. Background: Puritanism
3. Background: Intellectual Trends Comprising "the Enlightenment(s)"
4. Further Influences on Edwards's Pedagogy
5. Jonathan Edwards as a Teacher and His Pedagogical Methodology: Background
6. Jonathan Edwards's Pedagogical Methodology: Locations
7. Edwards as Educator: Review and Educating the "Total Person"
8. Conclusion: Edwards as Multidimensional (and Multiple?)

Through his analysis, Van Wyk sheds light on the teachings of Jonathan Edwards and his strategies for imparting theology to a wide range of students. Van Wyk notes that a "theme that is central to this study is that Edwards's goal as an educator was two-fold: to assist his students' intellectual and spiritual development" (10). Edwards's complete, theocentric approach to teaching and learning was impacted by a myriad of factors, including his classmates, resources, environment, and influences such as the Puritan legacy, as well as John Amos Comenius via Cotton Mather (125–32) and others. This study aims to examine all of these factors (17–18).

To fulfill his life's work of spreading Christ's kingdom, Edwards placed a premium on his educational philosophy. The research conducted by Van Wyk places Edwards in the context of the transatlantic theological and philosophical currents during his time (65–116). It follows how Edwards, though ambivalent towards much in his day, "made substantial withdrawals from the Enlightenment bank" of Locke, Newton, and Berkeley to bolster a biblical view of reality (115–16) and applied these ideas in real-life ministry settings, such as with families, congregations, Native American students, and ministers in training. Edwards's comprehensive and dialogical (familiar) approach to education expressed in the Pepperrell letter is detailed in the book. It is of significant note how he used it with varied audiences, such as the Native American youth at Stockbridge (199–221) and students preparing for ministry (224–55).

Edwards is portrayed as an exemplar to be emulated by subsequent generations in Van Wyk's research. It emphasizes the dialogical aspect of formative education and is described as thorough, in-depth, and analytical. Modern educators would do well to familiarize themselves with both Edwards's and Van Wyk's writings in order to have a better grasp of Edwards's comprehensive pedagogy, which promotes a life of learning and the role of responsible students as image-bearers. (269–77). A fresh assessment of Edwards's teaching style and a solid introduction to Edwards as a thinker, the volume meticulously examines the different impacts on Edwards's teaching while painting a vivid picture of his interactions with Native Americans, children, and ministerial students.

(Interview with John Van Wyk at <https://edwardsstudies.com/2025/08/01/edwards-and-his-pedogical-methodology-interview-with-john-van-wyk/>)

JONATHAN EDWARDS CENTERS

Jonathan Edwards Center
Yale University
(New Haven, Connecticut, USA)
edwards.yale.edu

Jonathan Edwards Centre Africa
University of the Free State
(Bloemfontein, South Africa)
Email: vigitaltech@icloud.com

Jonathan Edwards Centre Australia
Ridley College
(Melbourne, Australia)
Email: r.bezzant@ridley.edu.au

Jonathan Edwards Centre Benelux
Evangelical Theological Faculty
(Leuven, Belgium)
*Email: andreas.beck@etf.edu;
w.van.vlastuin@vu.nl; philip.fisk@etf.edu*

Jonathan Edwards Center Brazil
Centro Presbiteriano de Pós-Graduação
Andrew Jumper Graduate School of Theology
(São Paulo, Brazil)
Email heber.campos@mackenzie.br

Jonathan Edwards Centre Germany
Heidelberg University,
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(Heidelberg, Germany)
www.jonathanedwardsgermany.org

Jonathan Edwards Center Hungary
Károli Gáspár University
(Budapest, Hungary)
Email: fabiny.tibor@gmail.com

Jonathan Edwards Center Japan
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(Tokyo, Japan)
http://jecjapan-en.info.icu.ac.jp/home

Jonathan Edwards Centre Poland
Centrum Jonathana Edwardsa - Polska
(Wroclaw, Poland)
Email: edwards@ewst.edu.pl

Jonathan Edwards Center-Midwest
Puritan Reformed Theological Seminary
(Grand Rapids, Michigan, USA)
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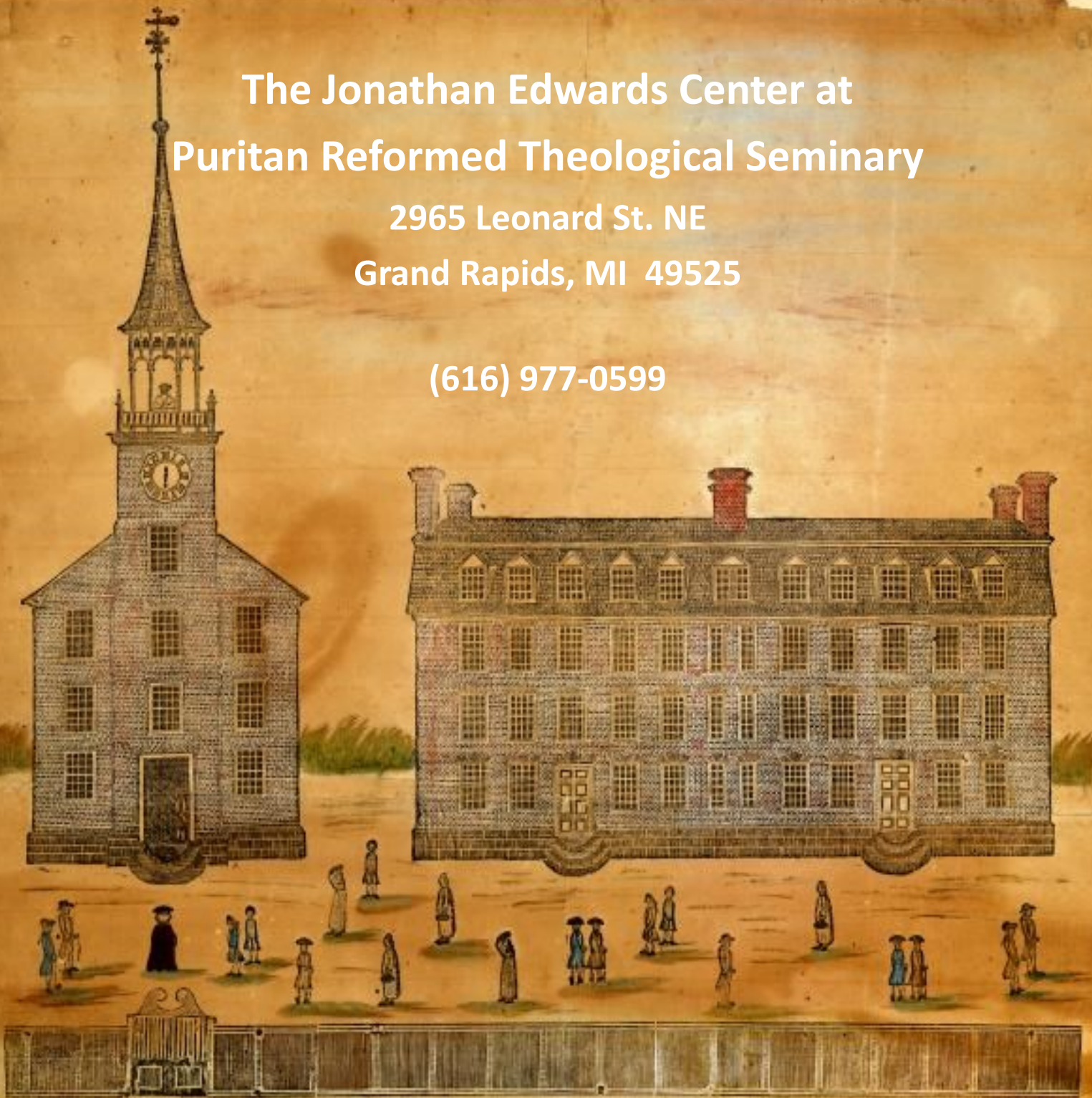
Puritan Reformed Theological Seminary

A2965 Leonard Street NE,
Grand Rapids, Michigan 49525 United States
prts.edu

The Jonathan Edwards Center at Puritan Reformed Theological Seminary

2965 Leonard St. NE
Grand Rapids, MI 49525

(616) 977-0599



A Front VIEW of YALE-COLLEGE, and the COLLEGE CHAPEL, NEW-HAVEN.

A compendious History of Yale-College, and a general Account of the Course of Studies pursued by the Students.

YALE COLLEGE was founded in 1701, and is the oldest in America. It was founded by the Rev. James Oglethorpe, who was the first Governor of the Colony of Georgia. The College was founded in the town of New-Haven, in the State of Connecticut. The first building was the College Chapel, which was built in 1702. The first President of the College was the Rev. James Oglethorpe, who served from 1701 to 1709. The first class of students was graduated in 1716. The College has since that time been the seat of learning and the center of the religious and political life of the State of Connecticut.

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