

Church and this was carried by Gilbert Tennent, etc., to other parts of the colonies.

Edwards was more of a theologian than a revivalist, however, and assumed the presidency of Princeton (College of New Jersey) in 1757. Prior to that he had produced two very important works: THE FREEDOM OF THE WILL (1754) and THE NATURE OF TRUE VIRTUE (1755). He also produced many, many lesser works. As an original thinker he is highly rated and with R.W. Emerson and William James, regarded as one of the colonies' original philosophers.

An interesting view of Edwards is found in the book MARRIAGE TO A DIFFICULT MAN and the genealogical studies of the Edwards family tree are still found in some of the psychology books. Jonathon died in 1758 as a result of a smallpox inoculation that did a little less than it was supposed to. He got the disease!

#### Other Revivalists

#### IV.1.b.4 Revivalists

There were plenty of other Gospel preachers who made this age justly famous. Among the Moravians the work of Spangenberg was notable. Frelinghuysen headed the Dutch Reformed community (particularly in the United States and in the New Jersey region), while the Tenants carried the spark in the Presbyterian circles. Luther Rice led many in the Baptist movements. But the great revivals cooled a bit after 1760 and the religious climate went into a slow decline until the birth of the camp meeting movement about 1801. On the continent the great thrust of the revival movement was in the hands of the Lutheran Pietists and some of the Moravian reformers.

It is impossible to calculate the amount of practical and theological good spawned by these moves. It would be strange if there were no negative aspects and of course there are some. But the overall outworking was enormously salutary for the church and for the society. Men since have sought to recapture the spirit...it is hard to pin it down.

#### IV.2 Rational Spirit in the church

#### Rational Spirit in the Churches

Our study continues to narrow as we have noticed from time to time. Our work is still very superficial and has the hope of alerting the student to where we are--and maybe where we are going. A number of factors are contributory to the coming of modern unbelief and our discussion will briefly take in the scope of these