

objected to this as we do today but Wesley thought the deadness in the church of his time was largely a product of that sort of thinking. We remember him, therefore, as an evangelist, organizer and reformer, but not as a theologian.

His marriage (like Whitefield's) was unhappy and his enormous travels kept him constantly on the move. An interesting summary of this may be seen in the little booklet...MARTIN LUTHER HAD A WIFE.

In some circles he is better remembered for his brother Charles, a man who penned over 7,000 hymns, songs of praise, etc. We do not make much note of Charles but his hymnodic theology may have exercised a wider influence in personal theology than John's books and sermons. Toplady, himself a composer, included a number of Wesley's songs in his more Calvinistic hymnbook and you will note that Rock of Ages has a distinctly polemical sound to it as Toplady opposed the Arminianism in the Wesleyan hymns. Suffice it to say that these problems were no more solved in the time of Wesley than they are today.

The Ministry of Jonathan Edwards

IV.1.b.3 Edwards

Jonathan Edwards (1703-1758) had no such traveling ministry as did Wesley and Whitefield. He was a settled pastor-professor who moved only when necessary. But his revivalistic emphasis while pastor at Northampton, Massachusetts, caught fire and was spread by other preachers in colonial America.

Edwards was pastor at Northampton from 1727 to 1750 with considerable trials at various times. In 1734 and again in 1740-41, great revivals broke out under his preaching. In these there were professions of conversions, public confessions of sins, restitutions, faintings, and many other things...some good and some not so good...others just puzzling. Edwards was strongly opposed to the then-current Hopkinsian theology, a development of the Half-Way covenant of 1662 in which persons of mature age and decent character were admitted to the membership of the churches even though they had no conversion experience to profess. The covenant obviously produced a weak church and one in which often the membership would be professedly unconverted. In time this would produce or aid the takeover of New England churches by the Unitarian movement. Against this quasi Christianity Edwards preached man's sin, depravity, loss, danger of a real Hell, and the adequacy of Christ. This preaching brought a state of excitement to the Northampton