

of this is his work on Original Sin, which is a reply to the Arian Taylor. To that numerous class which considers that theology is a science, whose principles have been evolved, the character of Edwards' mind will seem of the highest. Speaking without hyperbole, and we suppose without prejudice, we have in this instance a mind that had a distinct perception of the dogmas that compose the Calvinistic creed, and a talent for putting the truths in vindication of them into logical order. Like most of the older theologians, his exposition is tedious, because of the many subdivisions which he introduces. His treatise on Original Sin is certainly a compact defence of the orthodox view. His history of redemption is succinct and clear. The essay on the freedom of the will abounds in close reasoning, yet we suspect that the praise which is bestowed upon it belongs more properly to the details than to the general theorem. Whatever be the amount of merit that appertains to the order of mind, that by preference deals with high moral questions, draws them out into propositions, frees them of adventitious matters, responds in the most regular order and the most cogent manner to all ideas of a contrary nature, detects a sophism even when it is most cunningly brought in, refuses to be involved in consequences that do not necessarily flow from the premises; whatever be the measure of admiration that can properly be accorded to such a thinker, belongs to Edwards, for probably there has been no one that has done this sort of work better than he. Edwards, precise and stringent as he was, may be regarded as the parent of a system that is not founded on severe analysis. The idea of large multitudes convening at irregular intervals to exhibit or to court the presence of spiritual influence, if not introduced by him was commended by his authority. In his district we behold those *revivals* that attracted so much notice at the time, and became the warrant for much of the same thing in other parts of the world. The professed theory of such events is that religious doctrine after having been sown for a time bursts forth at irregular intervals, and by strong sentimental symptoms glorifies God, and tells of the deep convictions that have been acting on the interior of the nature. Dwight, the son-in-law, we believe, of Edwards, has written in a copious and elegant manner on theological subjects; not so rigorous or so sound as his predecessor, the long approbation bestowed on him shews that he has been regarded as a considerable personage. Speaking from impressions somewhat old, our idea is that he has those clear and popular modes of exposition, that gave such vogue to writers of the class of Blair, Logan and Porteous.

It was at and about the time of the revolution that the genius of America began to show itself with considerable splendour. The affairs of Britain were so weakly managed, that her foes in exulting in victory, seem rather absurdly to forget the real puniness of the assaults against which they prevailed. We pretend *not* to have been carried away by anything that we have read or heard in connection with this topic; our sympathies are on the whole rather with