

Jukes ~ Edwards

For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, but showing mercy to thousands, to those who love me and keep My commandments. -Deuteronomy 5:9-10

-Abridgment of Jukes-Edwards by A.E. Winship, R.L. Myers & Co., 1900.

Chapter 1 - The Jukes

- "The Jukes" is a name given to a large family of degenerates. It is not the real name of any family, but a general term applied to 42 different names borne by those in whose veins flows blood of one man. The word "jukes" means "to roost." It refers to the habit of fowls to have no home, no nest, no coop, preferring to fly into the trees and roost away from the places where they belong...."The Jukes" are a family that did not make good homes, did not provide themselves with comforts, did not work steadily. They are like hens that fly into the trees to roost.
- The father of "The Jukes" Mr. Dugdalestyledd "Max." He was born about 1720 of Dutch stock. Had he remained with his home folk in the town and been educated, and thrifty like the rest of the boys, he might have given the world a very different kind of family from "The Jukes."
- In 1874 Richard L. Dugdale was employed by the New York Prison Commission to visit the prisons of the state. In this visit he was surprised to find criminals in six different prisons whose relatives were mostly criminals or paupers, and the more surprised to discover that these six criminals, under four different names, were all descended from the same family. This led Mr. Dugdale to study their relatives, living and dead....He learned the details of 540 descendants of Max in five generations. He learned the exact facts about 169 who married into the family. It is customary to count as of a family the men who marry into it. He traced in part others, which carried the number up to 1,200 persons of the family of the Jukes.
- They were a great expense to the state, costing in crime and pauperism more than \$1,250,000. Taken as a whole, they not only did not contribute to the world's prosperity, but they cost more than \$1,000 a piece, including all men, women, and children, for pauperism and crime.
- Only twenty of the 1,200 learned a trade, and ten of those learned it in the state prison.
- Here are a few facts by way of conclusion. On the basis of the facts gathered by Mr. Dugdale, 310 of the 1,200 were professional paupers, or more than one in four. These were in poorhouses or its equivalent for 2,300 years. Three hundred of the 1,200, or one in four, died in infancy from lack of good care and good conditions. There were fifty women who lived lives of notorious debauchery. Four hundred men and women were physically wrecked early by their own wickedness. There were seven murderers. Sixty were habitual thieves who spent on the average twelve years each in lawless depredations. There were 130 criminals who were convicted more or less often of crime. What a picture this presents!
- **Chapter 2 - A Study of Jonathan Edwards**
- For twenty years there was a call for a companion picture. Every preacher, orator, and editor who presented the story of the Jukes, with its abhorrent features, wanted the facts for a cheery, comforting, convincing contrast.
- In 1897 a professional scholarly organization---to which the author has the honor to belong---assigned to him, without his knowledge or consent, the duty of preparing an essay upon Jonathan Edwards for the May meeting of 1898. The study then begun led to a search for the facts regarding his family, and when it came to light that one of Jonathan Edwards' descendants presided over the New York Prison Commission when it employed Mr. Dugdale to make a study of the Jukes, the appropriateness of the contrast was more than ever apparent.
- Only two Americans established a considerable and permanent reputation in the world of European thought prior to the present century,---Benjamin Franklin and Jonathan Edwards. In 1736, Dr. Isaac Watts published in England Mr. Edwards' account of the beginning of the great awakening in the Connecticut valley. Here more than a century and a half ago, when the colonies were small, their future unsuspected and the ability of their leaders unrecognized, Jonathan Edwards "erected the standard of Orthodoxy for enlightened Protestant Europe." Who can estimate the eloquence of that simple fact.

Here are a few of the tributes to Mr. Edwards:

Daniel Webster: The Freedom of the Will by Mr. Edwards is the greatest achievement of the human intellect.

Dr. Chalmers: The greatest of theologians.

Robert Hall: He was the greatest of the sons of men.

Dugald Stewart: Edwards on the Will never was answered and never will be answered.

Encyclopaedia: One of the greatest metaphysicians of his age.

Edinburgh Review: One of the acutest and most powerful or reasoners.

London Quarterly Review: His gigantic specimen of theological argument is as near to perfection as we may expect any human composition to approach. He unites the sharpness of the scimitar and the strength of the battle-axe.

Westminster Review: From the days of Plato there has been no life of more simple and imposing grandeur than that of Jonathan Edwards.

President McCosh, of Princeton: The greatest thinker that America has produced.

Lyman Beecher: A prince among preachers. In our day there is no man who comes within a thousand miles of him.

Griswold's Prose Writers: The first man of the world during the second quarter of the eighteenth century.

Hollister's History of Connecticut: The most gifted man of the eighteenth century, perhaps the most profound thinker in the world.

Moses Coit Tyler: The most original and acute thinker yet produced in America.

- Jonathan Edwards was twenty-eight years of age, had been the pastor of a church on the frontier, as Northampton was, for four years without any notable experience, when he was invited to preach the annual sermon before the association of ministers at Boston. Never since that day have Boston and Harvard been more thoroughly the seat of culture and intellectual power than then....This sermon was so powerful that the association published it. This was his first appearance in print....Thus was borne the fame of Jonathan Edwards.

Chapter 3 - The Inheritance and Training of Mr. Edwards

- He began the study of Latin at six and at twelve had a good preparation for college in Latin, Greek, and Hebrew, all of which had come from home study....He entered Yale college at twelve years of age.
- He was the fifth in a family of eleven children.
- At fourteen he read in a masterly way "Locke on the Human Understanding." It took a powerful hold on his mind and greatly affected his life. In a letter to his father he asked a special favor that he might have a copy of "The Art of Thinking," not because it was necessary to his college work, but because he thought it would be profitable.
- While still in his teens he wrote a series of "Resolutions," the like of which it would be difficult to duplicate in the case of any other youth.
- At this time he was severe in discipline....This is what he wrote in his diary when he was twenty-one: "By a sparingness in diet, and eating, as much as may be, what is light and easy of digestion, I shall doubtless be able to think more clearly, and shall gain time: 1) by lengthening out my life, 2) shall need less time for digestion after meals, 3) shall be able to study more closely, without injury to my health, 4) shall need less time for sleep, and 5) shall more seldom be troubled with the headache."
- He was a great student and thinker. He rose at four o'clock and spent thirteen hours a day in his study.
- In his preaching, which was equal to anything America has ever known, he made no attempt to win his hearers by tricks of oratory or by emotional appeals, though he had a most fascinating personality. He was six feet in height, slender in form, with a high, broad forehead, eyes piercing and luminous and a serene countenance. In the pulpit he was graceful, easy, natural and earnest, though he had little action. He rested his left elbow on the pulpit and held his manuscript in his left hand while with his right he turned the leaves. In him were combined the intellectual and moral vigor which are calculated to make the progenitor of a great family.

Chapter 4 - The Children's Start in Life

- Mr. Edwards was pastor at Northampton for twenty-five years....He made that church on the frontier the largest Protestant church in the world, and it was the most influential as well as the best known. There began the greatest religious awakening of modern times.
- Mr. Edwards died at fifty-six, and his widow a few weeks later....The oldest son was but twenty, and there were five children younger than he. The youngest son was eight and the other only thirteen. To make the picture more clear it must be understood that to these six orphans, under twenty-one, there came at the time of their father's and mother's deaths two little orphans aged four and two respectively, Sarah Burr and her brother Aaron. Here was a large family from which the father and mother, older sister and brother-in-law had been taken almost at a single blow, with two extra orphans to care for. And with all this there was no adequate financial inheritance.
- The inventory of Jonathan Edwards' property was interesting. Among the live stock, which included horses and cows, was a slave upon whom a moderate value was placed. The slave was named Titus, and he was rated under "quick stock" and not "live stock," at a value of \$150. The silver was inventoried as a tankard valued at \$60, a can and porringer at \$47, and various other articles valued at \$85. The chief material legacy was his library, which was inventoried as consisting of 301 volumes, 536 pamphlets, 48 maps, 30 unpublished manuscripts, and 1,074 manuscript sermons prepared for the printer. It was valued at \$415.
- Of the three sons and eight daughters of Jonathan Edwards there was not one, nor a husband or wife of one, whose character and ability, whose purpose and achievement were not a credit to this godly man. Of the seventy-five grandchildren, with their husbands and wives, there was but one for whom an apology may be offered, and nearly every one was exceptionally strong in scholarship and moral force.
- [His] eight sons and sons-in-law were....men of great of [great] capacity, character, and training....They were not merely college graduates, but they were eminent men. One held the position of president of Princeton and one of Union college, four were judges, two were members of the Continental Congress, one was a member of the

governor's council in Massachusetts, one was a member of the Massachusetts war commission in the Revolutionary war, one was a state senator, one was president of the Connecticut house of representatives, three were officers in the Revolutionary war, one was a member of the famous constitutional convention out of which the United States was born, one was an eminent divine and pastor of the historic North Church of New Haven....This by no means exhausts the useful and honorable official positions occupied by the eight sons and sons-in-law of Jonathan Edwards, and it makes no account of their writings....but it gives some hint of the pace which Mr. Edwards' children set for the succeeding generations.

- The two men [Jukes and Edwards] were born in rural communities, they both lived on the frontier; but the one was born in a Christian home, was the son of a clergyman, of a highly educated man who took the highest honors Harvard could give, was himself highly educated in home, school, and at Yale College, always associated with pure-minded, earnest persons, and devoted his thought and activity to benefiting mankind. Max was the opposite of all this....Jollity, shiftlessness, and lack of purpose in one man have given the world a family of 1,200, mostly paupers and criminals; while Mr. Edwards, who never amused any one, who was always chaste, earnest, and noble, has given to the world a family of more than 1,400 of the world's noblemen, who have magnified strength and beauty all over the land.

Chapter 5 - Mrs. Edwards and Home Training

- Much of the capacity and talent, intensity and character of the more than 1,400 of the Edwards family is due to Mrs. Edwards....At the age of twenty-four Mr. Edwards was married to Sarah Pierrpont, aged seventeen....Her father was one of the most famous of New Haven clergymen, one of the principal founders, and a trustee and lecturer of Yale College. On her mother's side she was a granddaughter of Rev. Thomas Hooker, of Hartford, "the father of the Connecticut churches," and one of the grand men in early American history.
- Mrs. Edwards lived in her children. To her husband came honor and glory in his lifetime, but to her came denial, toil and care....Her husband had no care for the household and she wished him to have none. It was her insistence that he should have thirteen hours of every twenty-four for his study.
- George Whitefield....wrote that he sometimes wondered if it was not the Lord's will that he should marry, that he might thereby be more useful, and that if it was the Lord's will that he should marry, he wished to be reconciled thereto, but he did hope that the Lord would send him as a wife such a woman as Mrs. Edwards, whom he considered the most beautiful and noble wife for a Christian minister that he had ever known. If there be a more charming tribute to woman than this, I have not seen it.

Chapter 6 - Capacity, Character and Training

- It must be understood that the "family of Jonathan Edwards" includes not only his descendants, but the men who married into the family and whose children became descendants of Mr. Edwards.
- The "Jukes" had no inherited capacity or training upon which they could safely presume....Instead of developing capacity by training, not one of the 1,200 secured even a moderate education, and only twenty of them ever had a trade, and ten of these learned it in the state prison. On the other hand, although the Edwards family inherited abundant capacity and character, every child has been educated from early childhood....Among the men alone I have found 285 graduates and a surprisingly large number of these have supplemented the college course with post-graduate or professional study. Just as the "Jukes" have intensified the degeneracy by neglect, the Edwards family has magnified capacity and character by industry and education.
- Among the 285 college graduates of the Edwards family there are thirteen presidents of colleges, and other higher institutions of learning, sixty-five professors of colleges, and many principals of important academies and seminaries. Forty-five American and foreign colleges and universities have this family among the alumni. From this family have come presidents for Yale, Princeton, Union, Hamilton, Amherst, the University of California, the University of Tennessee, the famous Litchfield law school, the Columbia law school, and Andover Theological Seminary.

Chapter 7 - Aaron Burr

- Undoubtedly some readers are already impatient at the delay in dealing with Aaron Burr....Colonel Burr was not a saint after the model presented by his father, Rev. Dr. Aaron Burr, the godly president of Princeton; by his grandfather, Jonathan Edwards; or by at least 1,394 of the other members of the family of Mr. Edwards....Colonel Aaron Burr died at eighty after thirty years of the worst treatment ever meted out to a man against whom the bitterest enemies and the most brilliant legal talent could bring no charge that would stand in the eyes of the law.
- At forty-nine Aaron Burr was one of the most brilliant, most admired, and beloved men in the United States....He had but one real and intense enemy, and that man had hated him all those years. Alexander Hamilton had never missed an opportunity to vilify Mr. Burr, and his attack had never been resented....Could these two men have agreed, they would have been the greatest leaders any nation ever had.
- On March 2, 1805, Aaron Burr, vice-president of the United States, and president of the senate, retired from the chair two days before his term expired. He made a farewell address, which produced a greater impression upon that body than any other words ever spoken there. every senator was weeping, and for a long time no one could

leave his seat or propose any business....Why did a man of his capabilities, upon retirement from the vice-presidency, attempt, at fifty years of age to start life anew under such unpromising conditions? Because he was suddenly politically and professionally ruined. Ruined because he had killed Alexander Hamilton in a duel.

- At the age of twenty-eight he was a leader in the New York legislature, and was chairman of the modest important committees, always with the people, against the aristocracy--an unpardonable mistake in those days. At thirty-four he was attorney-general of the state, and his great decisions were accepted by all other states. At thirty-four he established the Manhattan bank of New York city. He was the only man with the ability or courage to find a way to establish a bank for the people, and the solidity of that institution for a hundred years is an all-sufficient vindication of his plan. At thirty-five he was appointed and confirmed as a supreme court judge of New York state, but he declined the honor, and was the same year elected to the United States senate. He was re-elected, serving in all fourteen years.
- [The second presidential election became]....a battle of the giants. These two men measured swords. [Burr and Hamilton.] New York had always been with the Federalists. In this great struggle it went against Hamilton and for Burr. This ended the political career of Hamilton, and would have done so had he lived longer....Thomas Jefferson and Aaron Burr each received seventy-three votes for president and Adams received sixty-five....This defeat angered Hamilton beyond endurance.
- When Burr established the Manhattan bank, Hamilton's brother-in-law, inspired by Hamilton, attacked Burr's motive, with the result of a duel [between Burr and Hamilton] in which neither was harmed....Four years passed....and the party nominated him for governor of New York with practical unanimity. This was too much for Hamilton, who had nothing to lose by indulging his enmity to the full. The campaign against Burr was one of the basest on record....Being vice-president, he was at a disadvantage when it came to conducting the campaign, and he was defeated. There were many features of this campaign that were peculiarly annoying to Burr, and for the second time in his life he resorted to the duel, and Hamilton was killed....[and] in his death glorified. The most preposterous stories, such as his firing into the air, were invented and believed. The North never condoned a duel that ended fatally....I have no word of apology to offer for the duel....and from it came all the ills that befell Aaron Burr. That he is the one illustrious exception among the 1,400 need cause no surprise.

Chapter 8 - Contrasts

- The Jukes were notorious law breakers, while the Edwards family has furnished practically no lawbreakers, and a great array of more than 100 lawyers, thirty judges, and the most eminent law professor probably in the country....This was Theodore William Dwight....In 1858 he went to Columbia College, organized the law school and was its president for thirty-three years.
- In Yale alone have been more than 120 graduates.
- Of the Jukes, 440 were more or less viciously diseased. The Edwards family was healthy and long lived. Of the eleven children of Mr. and Mrs. Edwards, four lived to be more than seventy years of age....Only one died unmarried, none died in childhood....The Jukes neglected all religious privileges, defied and antagonized the church and all that it stands for, while the Edwards family has more than 100 clergymen, missionaries, and theological professors, many of the most eminent in the country's history.
- The Jukes lacked the physical and moral courage, as well as the patriotic purpose, to enlist, but there were seventy-five officers in the army and navy from the family of Mr. Edwards.
- The Jukes were as far removed as possible from literature....In the Edwards family some sixty have attained prominence in authorship or editorial life. "Richard Carvel," is by Mr. Winston Churchill, a descendant of Mr. Edwards, and I have found 135 books of merit written by the family.
- Eli Whitney of cotton-gin fame married a granddaughter of Jonathan Edwards.

Chapter 9 - Timothy Edwards

- Let us study samples of the family. Take for instance the eldest son Timothy. He was a member of and leader in the famous Massachusetts council of war in the Revolution, a colonel in the militia, and a judge....He was twenty years old when his father and mother died and the care of the family devolved upon him. He had graduated from Princeton the year before.
- There were no greater heroes in the Revolutionary war than such men as Timothy Edwards. He was nearly fifty years old when the war closed and he found himself the father of thirteen children and without property or business. Full of courage and enterprise he succeeded in supporting his family in comfort and in regaining a substantial property before his death, which occurred in the midst of the next war, October 27, 1813.

Chapter 10 - Colonel William Edwards

- Fascinating is the story of Colonel William Edwards, grandson of Jonathan Edwards, the inventor of the process of tanning by which the leather industry of the world was revolutionized....William Edwards was only thirteen when he was put out as an apprentice to a tanner in Elizabethtown, N.J.
- Before he was twenty he set up in business for himself....After years of great struggle he succeeded in business and developed the process by which instead of employing one hand for every one hundred sides he could tan 40,000 with twenty lads and the cost was reduced from twelve cents a pound to four cents....By some

misunderstanding and a combination of law suits his patents were lost to him. When Colonel Edwards failed in 1815 he owed considerable sums of money and nine years later the courts released him from all obligations, yet between the ages of 69 to 75 he paid every cent of this indebtedness amounting to \$25,924.

- [His] eldest son, William W. Edwards, was one of the eminently successful men of New York....[Among his many endeavors] he was one of the founders of the American Tract Society and of the New York Mercantile Library. He was a member of the State Legislature for several terms.
- [Another son], Henry Edwards was one of Boston's most eminent merchants and a most useful man....At the age of twenty-five he went into business as the senior partner of the house of Edwards & Stoddard on State Street, Boston. It was the only house that made its whole business the importing of silks and remained there for many years....They did a highly profitable business for nearly fifty years.

Chapter 11 - The Mary Edwards Dwight Family

- It is interesting to find a daughter of Jonathan Edwards marrying a Yale graduate, who "had such extreme sensibility to the beauty and sweetness of always doing right, and such a love of peace, and regarded the legal profession as so full of temptations to do wrong, in great degree and small" that he persistently refused to study law, though it had been his father's great desire.
- There was a lottery in the interest of Princeton college, authorized by the legislature of New Jersey, and Dwight was sent twenty tickets for sale. He returned them, but the time required for the mail in those days was so long that they did not reach the destination until after the drawing. Major Dwight was notified that one of his twenty tickets had drawn \$20,000 and all but one ticket had drawn some prize. Major Dwight paid for the one blank ticket and would not take a cent of the large prize money. This was worthy a son-in-law of Mr. Edwards, the progenitor of a family of mighty men.
- [Her] oldest son, Dr. Timothy Dwight, president of Yale, said with much tenderness and force, "All that I am and all that I shall be, I owe to my mother...." She was but seventeen when her first child was born and was the mother of fourteen children at forty-two.
- The first-born, President Timothy Dwight, born 1752, was one of the most eminent of Americans. He learned his alphabet at a single sitting while a mere child, and at four knew the catechism by heart. He graduated from Yale at seventeen....At twenty-two, General George Washington appointed him a chaplain in the army, and personally requested that he accept....He was offered a professorship at Harvard and could have gone to Congress without opposition, but he declined both, and at thirty-two accepted a country pastorate at Greenfield Hill, Connecticut....At forty-three he was called from the country parish to the presidency of Yale....When he died....there was found to be \$26,000 although his salary had always been ridiculously small.
- [The last 11 pages of the book go on to list names and accomplishments of the many descendants of Jonathan Edwards. It is one of the most interesting books you'll ever read if you can find a copy. It truly shows that the God of Jonathan Edwards is the one true, faithful, sovereign God that takes care of His children still.]

Jonathan Edwards Portrait of a Revival Preacher By Leonard Ravenhill

Jonathan Edwards, 1703 - 1758, achieved greatness as an American preacher-evangelist, principal of a college, mystic, and revivalist.

"Jonathan Edwards is not only the greatest of all American theologians and philosophers but the greatest of our pre-19th century writers as well." So writes Randall Stewart in his book *American Literature and Christian Doctrine*.

Here is a concise summary of the life of Edwards from the able pen of Perry Miller: "Jonathan Edwards was one of America's five or six major artists-who happened to work with ideas instead of with poems or novels. He was much more of a psychologist and poet than a logician. Though he devoted his genius to topics derived from the body of divinity (the will, virtue, sin), he traced them in the manner of the very finest spectator. . . ."

For us to see Jonathan Edwards ascend his pulpit today, a candle in one hand and his sermon manuscript in the other, would cause a titter in the congregation. From our modern foam-cushioned church seats, with carpeted aisles and soothing background music, we can scarcely capture the old-time dignity of the unpretentious church where Edwards and others held captive the hearts and minds of their hearers.

When Jonathan Edwards "uttered" in the Spirit, the expressionless face, the sonorous voice, the sober clothing were forgotten. He was neither a dullard nor a sluggard. His was a devoted heart intent on rightly dividing the word of truth. But in doing it, Edwards flamed. Yet to him, sensationalism was anathema. To make an impression was never the thought behind any of his preaching. Scholarship on fire for God is to my mind the eighth wonder of the world. Edwards had it. The tongue of Edwards must have been like a sharp two-edged sword to his attentive hearers. His words must have been as painful to their hearts and consciences as burning metal on flesh. Nevertheless, men gave heed, repented, and were saved.

"Knowing the terror of the Lord" (a thing seemingly forgotten in our day both by pulpit and pew), Edwards smoldered with holy wrath. Impervious to any consequences of such severity, he thundered these

words from his pulpit: "The bow of God's wrath is bent, and His arrows made ready upon the string. Justice points the arrow at your heart and strings the bow. It is *nothing but the mere pleasure of God* (and that of an angry God without any promise or obligation at all) that keeps the arrow one moment from being made drunk with your blood."

To utter truth like that with tears and tenderness takes an anointed and therefore fearless and compassionate man. But in the hearts and minds of the hearers there must also have been some prevenient grace at work. Apart from this, men would have rebelled at this stern sweep of power on their souls. As it was, before Edwards' spiritual hurricane, the crowd collapsed. Some fell to the earth as if pole-axed. Others, with heads bowed, clung onto the posts of the temple as if afraid of falling into the nethermost depths of hell. Edwards wept as he preached. In this he was a kinsman in soul of the mighty Brownlow North of the revival that occurred years later in Ireland in 1859. The divine law of Psalm 126:6 never has nor ever can be abrogated: "He that goeth forth and *weepeth*, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." As pastor of one of New England's largest, wealthiest, and most socially-conscious congregations, Edwards had a rare perception of the needs of his flock. He also had a heart of great tenderness for their spiritual health. Let's go to the woods where Edwards is alone with his God. Let's creep up behind that old gnarled tree and listen to his broken prayer:

"I feel an ardency of soul to be . . . emptied and annihilated, to lie in the dust and be full of Christ alone, to love Him with a holy and pure love, to trust in Him, to live on Him, and to be *perfectly sanctified* and made pure with a divine and heavenly purity."

Edwards was also a soul kinsman of George Whitefield, his contemporary. Was the mighty American, Jonathan Edwards, sparked by the English apostle, Whitefield? Did the thunderings from the vibrant soul of Whitefield, then storming through New England, disturb and challenge the normality of Edwards' preaching life? This is not a rhetorical question. It cannot be answered fully, but it contains more than a grain of truth. We do know that after meeting young George Whitefield, Jonathan Edwards changed his style of sermon notes.

It pleased the Lord to sideline Edwards to a small pastorate at Stockbridge, Mass. This banishment came because of his difference with a Mr. Stoddard, who had administered the Lord's Supper to some who had not made public confession of their faith in Jesus Christ as their personal Savior. But in his seclusion, Edwards' brilliant mind took wings. His long incubated thinking came to the birth. Thus he might have said to Mr. Stoddard what Joseph said to his brethren: "Ye meant evil against me; but God meant it for good." The Lord again turned the wrath of man to praise Him, for at this time Edwards' soul got the measure of "words." From his pen flowed the best of his writings. Edwards sleeps, but his message still speaks.

When the voice of Milton had long been silenced by death, **Wordsworth cried**,
Milton, thou should'st be
living at this hour:
England hath need of thee;
She is a fen of stagnant waters.

We could paraphrase those words thus:
Edwards, thou should'st be
living at this hour:
America hath need of thee:
She is a fen (spiritually)
of stagnant waters.

A thin crust, a very thin crust of morality, it seems to me, keeps America from complete collapse. In this perilous hour we need a whole generation of preachers like Edward

"O Lord of hosts, turn us again; cause Thy face to shine upon us, and we shall be saved."

Contrast this great man of God with his contemporary. I quote from Al Sanders in *Crisis in Morality!*

"Max Jukes, the atheist, lived a godless life. He married an ungodly girl, and from the union there were 310 who died as paupers, 150 were criminals, 7 were murderers, 100 were drunkards, and more than half of the women were prostitutes. His 540 descendants cost the State one and a quarter million dollars.

"But, praise the Lord, it works both ways! There is a record of a great American man of God, Jonathan Edwards. He lived at the same time as Max Jukes, but he married a godly girl. An investigation was made of 1,394 known descendants of Jonathan Edwards of which 13 became college presidents, 65 college professors, 3 United States senators, 30 judges, 100 lawyers, 60 physicians, 75 army and navy officers, 100 preachers and missionaries, 60 authors of prominence, one a vice-president of the United States, 80 became public officials in other capacities, 295 college graduates, among whom were governors of states and ministers to foreign countries. His descendants did not cost the state a single penny. 'The memory of the just is blessed' (Prov. 10:7)."

To us this is the conclusion of the whole matter.

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