*The Great Awakening:* **The following documents relate to the Great Awakening. Some of the documents support the Awakening, others oppose, and others simply observe. Remember, this is older English and you may have to read lines a few times for understanding. Do not be discouraged. Keep trying.**

**….**

*A Faithful Narrative of the Surprising Work of God* is Jonathan Edwards' own account of early stages of the Great Awakening in Northampton, Massachusetts, where he was a pastor. The revival also effected other nearby communities which Edwards also mentions. This work has been heavily edited for brevity.

**A Faithful Narrative of the Surprising Work of God**

**Jonathan Edwards**

**A General Introductory Statement:**

The people of the country, in general, I suppose, are as sober, orderly, and good sort of people, as in any part of New England; and I believe they have been preserved the freest by far of any part of the country, from error, and variety of sects and opinions. Our being so far within the land, at a distance from sea-ports, and in a corner of the country, has doubtless been one reason why we have not been so much corrupted with vice, as most other parts….

The town of Northampton is of about 82 years standing, and has now about 200 families; which mostly dwell more compactly together than any town of such a size in these parts of the country. This probably has been an occasion, that both our corruptions and reformations have been, from time to time, the more swiftly propagated from one to another through the town. Take the town in general, and so far as I can judge, they are as rational and intelligent a people as most I have been acquainted with. Many of them have been noted for religion; and particularly remarkable for their distinct knowledge in things that relate to heart religion, and Christian experience, and their great regards thereto.

I am the third minister who has been settled in the town….[my predecessor] The Rev. Mr. Stoddard…continued in the work of the ministry here, from his first coming to town, near 60 years. And as he was eminent and renowned for his gifts and grace; so he was blessed, from the beginning, with extraordinary success in his ministry, in the conversion of many souls. He had five harvests, as he called them….

After the last of these, came a far more degenerate time (at least among the young people), I suppose, than ever before. Mr. Stoddard, indeed, had the comfort, before he died, of seeing a time where there were no small appearances of a divine work among some, and a considerable in gathering of souls, even after I was settled with him in the ministry, which was about two years before his death; and I have reason to bless God for the great advantage I had by it. In these two years there were nearly twenty that Mr. Stoddard hoped to be savingly converted; but there was nothing of any general awakening. The greater part seemed to be at that time very insensible of the things of religion, and engaged in other cares and pursuits.

...it seemed to be a time of extraordinary dullness in religion. Licentiousness for some years prevailed among the youth of the town; there were many of them very much addicted to night-walking, and frequenting the tavern, and lewd practices, wherein some, by their example, exceedingly corrupted others. It was their manner very frequently to get together, in conventions of both sexes for mirth and jollity, which they called frolics; and they would often spend the greater part of the night in them, without regard to any order in the families they belonged to: and indeed family government did too much fail in the town. It was become very customary with many of our young people to be indecent in their carriage at meeting…

…At the latter end of the year 1733, there appeared a very unusual flexibleness, and yielding to advice, in our young people. It had been too long their manner to make the evening after the sabbath, [It must be noted, that it has never been our manner, to observe the evening that follows the sabbath, but that which precedes it, as part of the holy time], and after our public lecture, to be especially the times of their mirth, and company-keeping. But a sermon was now preached on the sabbath before the lecture, to show the evil tendency of the practice, and to persuade them to reform it; and it was urged on heads of families that it should be a thing agreed upon among them, to govern their families, and keep their children at home, at these times…The young people declared themselves convinced by what they had heard from the pulpit, and were willing of themselves to comply with the counsel that had been given: and it was immediately, and, I suppose, almost universally, complied with; and there was a thorough reformation of these disorders thenceforward, which has continued ever since.

Presently after this, there began to appear a remarkable religious concern at a little village belonging to the congregation called Pascommuck, where a few families were settled, at about three miles distance from the main body of the town. At this place, a number of persons seemed to be savingly wrought upon. In the April following, anno 1734, there happened a very sudden and awful death of a young man in the bloom of his youth; who being violently seized with a pleurisy, and taken immediately very delirious, died in about two days; which (together with what was preached publicly on that occasion)much affected many young people. This was followed with another death of a young married woman, who had been considerably exercised in mind, about the salvation of her soul, before she was ill, and was in great distress in the beginning of her illness; but seemed to have satisfying evidences of God's mercy to her, before her death; so that she died very full of comfort, in a most earnest and moving manner warning and counselling others. This seemed to contribute to render solemn the spirits of many young persons; and there began evidently to appear more of a religious concern on people's minds.

In the fall of the year I proposed it to the young people, that they should agree among themselves to spend the evenings after lectures in social religion, and to that end divide themselves into several companies to meet in various parts of the town; which was accordingly done, and those meetings have been since continued, and the example imitated by elder people. This was followed with the death of an elderly person, which was attended with many unusual circumstances, by which many were much moved and affected.

…And then it was, in the latter part of December, that the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us; and there were very suddenly, one after another, five or six persons, who were to all appearances savingly converted, and some of them wrought upon in a very remarkable manner.

Particularly, I was surprised with relation of a young woman, who had been one of the greatest company-keepers in the whole town. When she came to me, I had never heard that she was become in any wise serious, but by the conversation I then had with her, it appeared to me, that what she gave an account of, was a glorious work of God's infinite power and sovereign grace; and that God had given her a new heart, truly broken and sanctified. I could not then doubt of it, and have seen much in my acquaintance with her since to confirm it.

Though the work was glorious, yet I was filled with concern about the effect it might have upon others. I was ready to conclude (though too rashly),that some would be hardened by it in carelessness and looseness of life; and would take occasion from it to open their mouths in reproaches of religion. But the event was the reverse, to a wonderful degree. God made it, I suppose, the greatest occasion of awakening to others, of any thing that ever came to pass in the town. I have had abundant opportunity to know the effect it had, by my private conversation with many. The news of it seemed to be almost like a flash of lightning, upon the hearts of young people, all over the town, and upon many others. Those persons amongst us, who used to be farthest from seriousness, and that I most feared would make an ill improvement of it, seemed to be awakened with it. Many went to talk with her, concerning what she had met with; and what appeared in her seemed to be to the satisfaction of all that did so.

Presently upon this, a great and earnest concern about the great things of religion and the eternal world, became universal in all parts of the town, and among persons of all degrees, and all ages. The noise amongst the dry bones waxed louder and louder; all other talk but about spiritual and eternal things, was soon thrown by; all the conversation, in all companies and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world, it was treated amongst us as a thing of very little consequence. They seemed to follow their worldly business, more as a part of their duty, than from any disposition they had to it; the temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion. This was exceedingly misrepresented by reports that were spread in distant parts of the land, as though the people here had wholly thrown by all worldly business, and betook themselves entirely to reading and praying, and such like religious exercises.

But although people did not ordinarily neglect their worldly business, yet religion was with all sorts the great concern, and the world was a thing only by the bye. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid, it appeared in their very countenances….

There was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world. Those who were wont to be the vainest and loosest, and those who had been disposed to think and speak lightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did as it were come by flocks to Jesus Christ.

From day to day for many months together, might be seen evident instances of sinners brought out of darkness into marvellous light, and delivered out of an horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths.

This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town: so that in the spring and summer following, anno 1735, the town seemed to be full of the presence of God: it never was so full of love, nor of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The doings of God were then seen in His sanctuary, God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful: the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors.

Our public praises were then greatly enlivened; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable, that there has been scarce any part of divine worship, wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing His praises. Our congregation excelled all that ever I knew in the external part of the duty before, the men generally carrying regularly, and well, three parts of music, and the women a part by themselves; but now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.

…In the month of March, the people in South-Hadley begun to be seized with deep concern about the things of religion; which very soon became universal….About the same time, it began to break forth in the west part of Suffield (where it also has been very great), and soon spread into all parts of the town….It appeared at Sunderland, and soon overspread the town: and I believe was, for a season, not less remarkable than it was here. About the same time it began to appear in a part of Deerfield, called Green River, and afterwards filled the town, and there has been a glorious work there….It began also to be manifest, in the south part of Hatfield, in a place call the Hill, and the whole town, in the second week in April, seemed to be seized, as it were at once, with concern about the things of religion; and the work of God has been great there. There has been also a very general awakening at West-Springfield, and Long Meadow; and in Enfield there was for a time a pretty general concern amongst some who before had been very loose persons…. As what other towns heard of and found in this, was a great means of awakening them; so our hearing of such a swift and extraordinary propagation, and extent of this work, did doubtless for a time serve to uphold the work amongst us. The continual news kept alive the talk of religion, and did greatly quicken and rejoice the hearts of God's people, and much awakened those who looked on themselves as still left behind, and made them the more earnest that they also might share in the great blessings that others had obtained.

…But this shower of divine blessing has been yet more extensive: there was no small degree of it in some part of the Jerseys; as I was informed when I was at New York (in a long journey I took at that time of the year for my health), by some people of the Jerseys, whom I saw.

…This seems to have been a very extraordinary dispensation of providence; God has in many respects gone out of, and much beyond, His usual and ordinary way. The work in this town, and others about us, has been extraordinary on account of the universality of it, affecting all sorts, sober and vicious, high and low, rich and poor, wise and unwise

….This dispensation has also appeared very extraordinary in the numbers of those on whom we have reason to hope it has had a saving effect. We have about six hundred and twenty communicants, which include almost all our adult persons. The church was very large before; but persons never thronged into it as they did in the late extraordinary time….

…I have forborne to publish an account of this great work of God, though I have often been solicited. But having now a special call to give an account of it, upon mature consideration I thought it might not be beside my duty to declare this amazing work, as it appeared to me to be indeed divine, and to conceal no part of the glory of it; leaving it with God to take care of the credit of His own work, and running the venture of any censorious thoughts, which might be entertained of me to my disadvantage. That distant persons may be under as great advantage as may be to judge for themselves of this matter, I would be a little more large and particular.

*The following are Benjamin Franklin recollections of George Whitefield.*

***Benjamin Franklin on Rev. George Whitefield, 1739***

In 1739 arriv’d among us from England the Rev. Mr. Whitefield, who had made himself remarkable there as an itinerant Preacher. He was at first permitted to preach in some of our Churches; but the Clergy taking a Dislike to him, soon refus’d him their Pulpits and he was oblig’d to preach in the Fields. The Multitudes of all Sects and Denominations that attended his Sermons were enormous and it was [a] matter of Speculation to me who was one of the Number, to observe the extraordinary Influence of his Oratory on his Hearers, and how much they admir’d and respected him, notwithstanding his common Abuse of them, by assuring them they were naturally *half Beasts and half Devils*. It was wonderful to see the Change soon made in the Manners [behavior] of our Inhabitants; from being thoughtless or indifferent about Religion, it seem’d as if all the World were growing Religious; so that one could not walk thro’ the Town in an Evening without Hearing Psalms sung in different Families of every Street.

And it being found inconvenient to assemble in the open Air, subject to its Inclemencies, the Building of a House to meet in was no sooner propos’d and Persons appointed to receive Contributions, but sufficient Sums were soon receiv’d to procure the Ground and erect the Building, which was 100 feet long and 70 broad, about the Size of Westminster Hall, and the Work was carried on with such Spirit as to be finished in a much shorter time than could have been expected. Both House and Ground were vested in Trustees, expressly for the Use of any Preacher of any religious Persuasion who might desire to say something to the People of Philadelphia, the Design [purpose] in building not being to accommodate any particular Sect, but the Inhabitants in general, so that even if the Mufti of Constantinople were to send a Missionary to preach Mahometanism [Islam] to us, he would find a Pulpit at his Service. Mr. Whitefield, in leaving us, went preaching all the Way thro’ the Colonies to Georgia. The Settlement of that Province had lately been begun, but instead of being made with hardy industrious Husbandmen [farmers] accustomed to Labor, the only People fit for such an Enterprise, it was with Families of broken Shopkeepers and other insolvent Debtors, many of indolent and idle habits, taken out of the Jails, who being set down in the Woods, unqualified for clearing Land, and unable to endure the Hardships of a new Settlement, perished in Numbers, leaving many helpless Children unprovided for. The Sight of their miserable Situation inspired the benevolent Heart of Mr. Whitefield with the Idea of building an Orphan House there, in which they might be supported and educated. Returning northward, he preach’d up this Charity, and made large Collections; ⎯ for his Eloquence had a wonderful Power over the Hearts and Purses of his Hearers, of which I myself was an Instance [example]. I did not disapprove of the Design [plan], but as Georgia was then destitute of Materials & Workmen, and it was propos’d to send them from Philadelphia at a great Expense, I thought it would have been better to have built the House here [Philadelphia] and brought the Children to it. This I advis’d, but he was resolute in his first Project, and rejected my Counsel, and I thereupon refus’d to contribute.

I happened soon after to attend one of his Sermons, in the Course of which I perceived he intended to finish with a Collection, and I silently resolved he should get nothing from me. I had in my Pocket a Handful of Copper Money, three or four silver Dollars, and five Pistoles [Spanish coins] in Gold. As he proceeded I began to soften, and concluded to give the Coppers. Another Stroke of his Oratory made me asham’d of that, and determin’d me to give the Silver; and he finish’d so admirably, that I emptied my Pocket wholly into the Collector’s Dish, Gold and all. At this Sermon there was also one of our Club [Junto literary club], who being of my Sentiments respecting [opinions concerning] the Building in Georgia, and suspecting a Collection might be intended, had by Precaution emptied his Pockets before he came from home; towards the Conclusion of the Discourse [sermon], however, he felt a strong Desire to give, and apply’d to a Neighbor who stood near him to borrow some Money for the Purpose. The Application was unfortunately to perhaps the only Man in the Company [audience] who had the firmness not to be affected by the Preacher. His Answer was, *At any other time, Friend Hopkinson, I would lend to thee freely; but not now; for thee seems to be out of thy right Senses.*

Some of Mr. Whitefield’s Enemies affected to suppose that he would apply these Collections to his own private Emolument [profit]; but I, who was intimately acquainted with him (being employ’d in printing his Sermons and Journals, etc.) never had the least Suspicion of his Integrity, but am to this day decidedly of Opinion that he was in all his Conduct a perfectly *honest Man*. And methinks my Testimony in his Favor ought to have the more Weight, as we had no religious Connection. He us’d indeed sometimes to pray for my Conversion, but never had the Satisfaction of believing that his Prayers were heard. Ours was a mere civil Friendship, sincere on both Sides, and lasted to his Death.

The following Instance will show something of the Terms on which we stood. Upon one of his Arrivals from England at Boston, he wrote to me that he should come soon to Philadelphia, but knew not where he could lodge when there, as he understood his old kind Host Mr. Benezet was remov’d to Germantown. My Answer was: You know my House, if you can make shift with its scanty Accommo-dations you will be most heartily welcome.” He replied, that if I made that kind Offer for Christ’s sake, I should not miss of a Reward. ⎯And I return’d, *Don’t let me be mistaken; it was not for Christ’s sake, but for your sake.* One of our common Acquaintance jocosely remark’d, that knowing it to be the Custom of the Saints, when they receiv’d any favor, to shift the Burden of the Obligation from off their own Shoulders and place it in Heaven, I had contriv’d to fix it on Earth.

The last time I saw Mr. Whitefield was in London, when he consulted me about his Orphan House Concern, and his Purpose of appropriating it to the Establishment of a College.

*In this account farmer Nathan Cole described hearing the news of Whitefield’s approach to his Connecticut town, as fields emptied and the populace converged.*

*The Great Awakening Comes to Weathersfield, Connecticut: Nathan Cole’s Spiritual Travels*

Now it pleased God to send Mr. Whitefield into this land; and my hearing of his preaching at Philadelphia, like one of the Old apostles, and many thousands flocking to hear him preach the Gospel, and great numbers were converted to Christ; I felt the Spirit of God drawing me by conviction, longed to see and hear him, and wished he would come this way. And I soon heard he was come to New York and the Jerseys and great multitudes flocking after him under great concern for their Souls and many converted which brought on my concern more and more hoping soon to see him but next I heard he was at Long Island, then at Boston, and next at Northampton.

Then one morning all on a Sudden, about 8 or 9 o’clock there came a messenger and said Mr. Whitefield preached at Hartford and Weathersfield yesterday and is to preach at Middletown this morning [October 23, 1740] at ten of the Clock. I was in my field at Work. I dropt my tool that I had in my hand and ran home and run through my house and bade my wife get ready quick to go and hear Mr. Whitefield preach at Middletown, and run to my pasture for my horse with all my might fearing that I should be too late to hear him. I brought my horse home and soon mounted and took my wife up and went forward as fast as I thought the horse could bear, and when my horse began to be out of breath, I would get down and put my wife on the Saddle and bid her ride as fast as she could and not Stop or Slack for me except I bad her, and so I would run until I was much out of breath, and then mount my horse again, and so I did several times to favour my horse, we improved every moment to get along as if we were fleeing for our lives, all the while fearing we should be too late to hear the Sermon, for we had twelve miles to ride double in little more than an hour and we went round by the upper housen parish.

And when we came within about half a mile of the road that comes down from Hartford Weathersfield and Stepney to Middletown; on high land I saw before me a Cloud or fogg rising. I first thought it came from the great river [Connecticut River], but as I came nearer the Road, I heard a noise something like a low rumbling thunder and presently found it was the noise of horses feet coming down the road and this Cloud was a Cloud of dust made by the Horses feet. It arose some Rods into the air over the tops of the hills and trees and when I came within about 20 rods of the Road, I could see men and horses Sliping along in the Cloud like shadows, and as I drew nearer it seemed like a steady stream of horses and their riders, scarcely a horse more than his length behind another, all of a lather and foam with sweat, their breath rolling out of their nostrils in the cloud of dust every jump; every horse seemed to go with all his might to carry his rider to hear news from heaven for the saving of Souls. It made me tremble to see the Sight, how the world was in a Struggle, I found a vacance between two horses to Slip in my horse; and my wife said law our cloaths will be all spoiled see how they look, for they were so covered with dust, that they looked almost all of a colour coats, hats, and shirts and horses.

We went down in the Stream; I heard no man speak a word all the way three miles but every one pressing forward in great haste and when we got to the old meeting house there was a great multitude; it was said to be 3 or 4000 of people assembled together, we got off from our horses and shook off the dust, and the ministers were then coming to the meeting house. I turned and looked towards the great river and saw the ferry boats running swift forward and forward bringing over loads of people; the oars rowed nimble and quick, every thing men horses and boats seemed to be struggling for life; the land and banks over the river looked black with people and horses all along the 12 miles. I saw no man at work in his field, but all seemed to be gone.

When I saw Mr. Whitefield come upon the Scaffold he looked almost angelical, a young, slim slender youth before some thousands of people with a bold undaunted countenance, and my hearing how God was with him every where as he came along it solumnized my mind, and put me into a trembling fear before he began to preach; for he looked as if he was Cloathed with authority from the Great God, and a sweet solemn solemnity sat upon his brow. And my hearing him preach gave me a heart wound; by Gods blessing my old foundation was broken up, and I saw that my righteousness would not save me; then I was convinced of the doctrine of Election and went right to quarrelling with God about it, because all that I could do would not save me; and he had decreed from Eternity who should be saved and who not.

Source: George Leon Walker, *Some Aspects of the Religious Life of New England* (New York: Silver, Burnett, and Company, 1897), 89–92.

*Gilbert Tennent was an Irish born Presbyterian who immigrated to the American Colonies. He became a preacher and a leader of the Great Awakening alongside figures such as Jonathan Edwards and George Whitefield. His most famous sermon is copied below (edited for brevity). In this, he compares anti-revivalistic ministers to Pharisees. He encourages people to leave churches where the revival is not supported. Indeed, there were several church splits in this period. Later in his life, Tennent would retreat from some of his opinions and work to reunite some of the divided churches.*

**Gilbert Tennent, *Danger of an Unconverted Ministry* (1740)**

 Mark VI. 34.

*And Jesus, when he came out, saw much People, and was moved with Compassion towards them, because they were as Sheep not having a Shepard.*

As a faithful Ministry is a great Ornament, Blessing, and Comfort, to the Church of God; even the feet of such Messengers are beautiful: So on the contrary, an ungodly Ministry is a great Curse and Judgment: These Caterpillars labour to devour every green Thing.

There is nothing that may more justly call forth our saddest Sorrows, and make all our Powers and Passions mourn, in the most doleful Accents, the most incessant, insatiable, and deploring Agonies; than the melancholy Case of such, who have no faithful Ministry!...

We are informed, That our dear Redeemer was moved with Compassion towards them. The Original Word signifies the strongest and most vehement Pity, issuing from the innermost Bowels.

But what was the Cause of this great and compassionate Commotion in the Heart of Christ? It was because he saw much People as Sheep having no Shepherd. Why, had the People then no Teachers? Oh yes! They had heaps of Pharisee… our Lord laments the unhappy Case of that great number of People, who, in the Days of his Flesh, had no better Guides: Because that those were as good as none (in many Respects) in our Saviours Judgment. For all them, the People were as Sheep without a Shepard.. . .

Natural Men have no Call of GOD to the Ministerial Work…

Isnt it a principal part of the ordinary Call of GOD to the Ministerial Work, to aim at the Glory of GOD, and, in Subordination thereto, the Good of Souls, as their chief Marks in their Undertaking that Work? And can any natural Man on Earth do this? No! no!..Are not wicked Men forbid to meddle in Things sacred? *…*Now, are not all unconverted Men wicked Men?

…See, our LORD will not make Men Ministers, til they follow him. Men that do not follow Christ, may fish faithfully for a good Name, and for worldly [gain]. . . ; but not for the Conversion of Sinners to God. Is it reasonable to suppose, that they will be earnestly concerned for others Salvation, when they slight their own?

…That GOD Almighty does not send Pharisees and natural Men into the Ministry: For how can these Men be faithful, that have no Faith? Its true, Men may put them into the Ministry, through Unfaithfulness, or Mistake; or Credit and Money may draw them, and the Devil may drive them into it, knowing by long Experience, of what special Service they may be to his Kingdom in that Office: But God sends not such hypocritical Varlets. Hence *Timothy* was directed by the Apostle *Paul*, to commit the ministerial Work to faithful Men.

…All the Doings of unconverted Men, not Proceeding from the Principles of Faith, Love, and a new Nature, nor being directed to the divine Glory as their highest End, but flowing from, and tending to Self, as their Principle and End; are doubtless damnably wicked in their Manner of Performance, and do deserve the Wrath and Curse of a Sin-avenging GOD; neither can any other Encouragement be justly given them…

…Their Prayers are also cold; little Child-like Love to God, or Pity to poor perishing Souls, runs thro their Veins.

Their Conversation hath nothing of the Saviour of Christ, neither is it perfumed with the Spices of Heaven….

If the Ministry of natural Men be as it has been represented; Then it is both lawful and expedient to go from them to hear Godly Persons. . . .

To bind Men to a particular Minister, against their Judgment and Inclinations, when they are more edified elsewhere, is carnal with a Witness; a cruel Oppression of tender Consciences, a Compelling of Men to Sin: For he that doubts, is damnd if he eat; and whatsoever is not of Faith, is Sin. . . .

To trust the Care of our Souls to those who have little or no Care for their own, to those who are both unskillful and unfaithful, is contrary to the common Practice of considerate Mankind, relating to the Affairs of their Bodies and Estates; and would signify, that we set light by our Souls, and did not care what became of them. For if the Blind lead the Blind, will they not both fall into the Ditch? . . .

…And let those who live under the Ministry of dead Men, whether they have got the Form of Religion or not, repair to the Living, where they may be edified. Let who will, oppose it….

And O! that vacant Congregations would take due Care in the Choice of their Ministers! Here indeed they should hasten slowly.

…I shall conclude this Discourse with the Words of the Apostle *Paul, 2 Cor. 11. 14,15*.

*And no Marvel; for Satan himself is transformed into an Angel of Light: Therefore it is no great Thing if his Ministers also be transformed as the Ministers of Righteousness; whose End shall be according to their Works.*

*The following is a letter published in the Boston Evening-Post arguing that the revivals have had ill-effects.*

*Boston Evening-Post,* July 15, 1745

To George Whitefield,

You have sown the harmful seeds of separation and disorder

among us. By supporting the new churches, by claiming that

our Ministers are unacquainted with Christ, you have

stopped the spread of the Gospel, and hurt the Peace and

good Order. You have hurt the very being of our Churches.

I ask you not to preach in this parish. . .

I do not expect that you will pay attention to what I have

written, but I still choose to declare that you are a dangerous

man, harmful to the religion of Jesus Christ.

Nathanael Henchman, Pastor of the first Church in Lynn.

*The following reading is by Charles Chauncey, minister of the First Church of Boston. He was highly influential church leader and an outspoken opponent of the Great Awakening. The following excerpt is from a pamphlet published by Chauncey where he points out what he considers the weaknesses and problems of Great Awakening. One key argument is that the Great Awakening is not really making people better Christians but just more emotional—he uses words such as affections, enthusiasm, passion—which would have been considered “bad” things in this period.*









