

## Great Awakening Document A (ORIGINAL)

In 1739 arrived among us from Ireland the Reverend 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 matter of speculation to me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers, and bow much they admir'd and respected him, notwithstanding his common abuse of them, by assuring them that they were naturally half beasts and half devils. It was wonderful to see the change soon made in the manners 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. . . .

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, accustomed to labor, the only people fit for such an enterprise, it was with families of broken shop-keepers 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 inspir'd 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.

I did not disapprove of the design, but, as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia at a great expense, I thought it would have been better to have built the house here, and brought the children to it. This I advis'd; but he was resolute in his first project, rejected my counsel, and I therefore 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 resolv'd he should get nothing from me, I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles 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 empty'd my pocket wholly into the collector's dish, gold and all. At this sermon there was also one of our club, who, being of my sentiments respecting 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, however, he felt a strong desire to give, and apply'd to a neighbour, who stood

near him, to borrow some money for the purpose. The application was unfortunately [*made*] to perhaps the only man in the company 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." . . .

He had a loud and clear voice, and articulated his words and sentences so perfectly, that he might be heard and understood at a great distance, especially as his auditories, however numerous, observ'd the most exact silence. He preach'd one evening from the top of the Court-house steps, which are in the middle of Market-street, and on the west side of Second-street, which crosses it at right angles. Both streets were fill'd with his hearers to a considerable distance. Being among the hindmost in Market-street, I had the curiosity to learn how far he could be heard, by retiring backwards down the street towards the river; and I found his voice distinct till I came near Front-street, when some noise in that street obscur'd it. Imagining then a semi-circle, of which my distance should be the radius, and that it were fill'd with auditors, to each of whom I allow'd two square feet, I computed that he might well be heard by more than thirty thousand. This reconcil'd me to the newspaper accounts of his having preach'd to twenty-five thousand people in the fields, and to the antient histories of generals haranguing whole armies, of which I had sometimes doubted.

*Source: The Autobiography of Benjamin Franklin, 1793. Ben Franklin was a good friend of George Whitefield, though he did not agree with his religious beliefs.*

## Great Awakening Document B (ORIGINAL)

*I was born Feb 15<sup>th</sup> 1711 and born again octo 1741—*

[O]ne 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 . . . .

[A]s I came nearer the Road [to Middletown], 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.... [A]s 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. . . .

[W]hen 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. . . .

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 everywhere as he came along it solemnized my mind, and put me into a trembling fear before he began to preach; for he looked as if he was clothed 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 God's blessing my old foundation was broken up, and I saw that my righteousness would not save me. . .

*Source: Nathan Cole was a farmer from Middletown, Connecticut, who heard George Whitefield preach in 1740. The experience convinced Cole to find salvation and become born-again.*

## Great Awakening Document C (ORIGINAL)

*Boston Evening-Post*, 15 July 1745

To George Whitefield,

It is beyond dispute, that you have sown the pernicious seeds of separation, contention and disorder among us; and by cherishing the separatists, and your injurious insinuations respecting ministers as unacquainted with Christ, you have greatly impeded the success of the gospel, and struck boldly, not only at the peace and good order, but the very being of these churches.--Viewing you in this Light, in faithfulness to Christ, and the souls of my flock; I desire you not to preach in this parish, but rather to hasten to your own charge, if any you have . . .

I have little expectation, that you will pay any regard to what I have wrote; but leaving the event, I choose thus to declare against your services with us, as a dangerous man, and greatly injurious to the interest of the undefiled religion of Jesus Christ . . . .

Nathaneal Henschman, Pastor of the first Church in Lynn

*Source: Nathanael Henschman was a minister in Lynn, Massachusetts. He blamed George Whitefield for breaking up all of New England's churches. The document above is a letter to the newspaper in which he addresses Whitefield.*