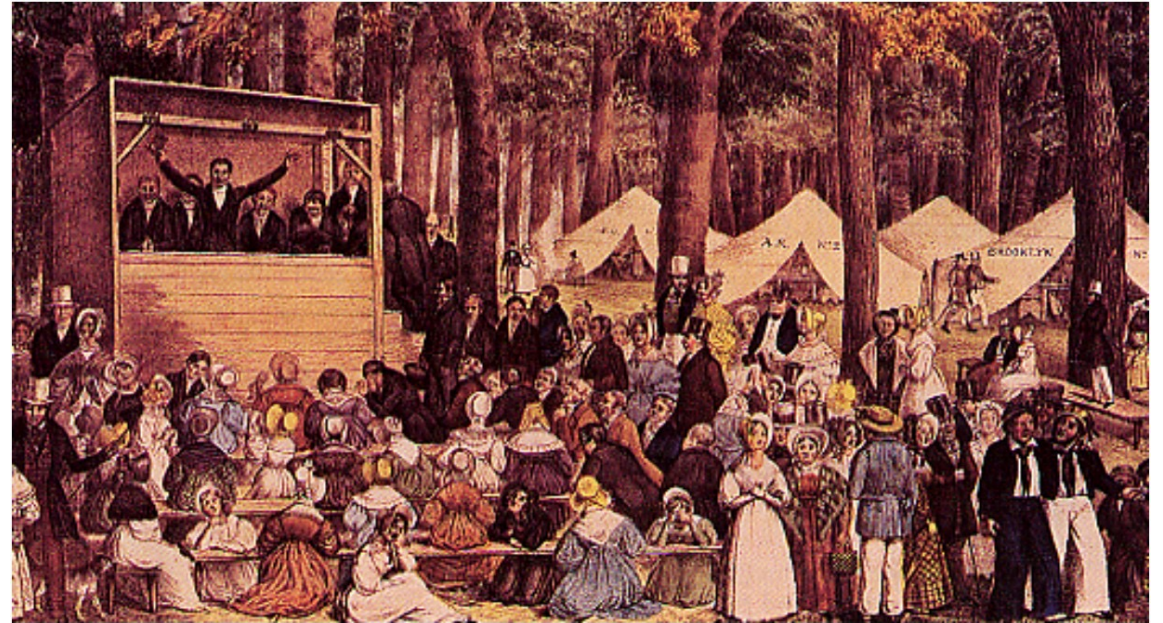


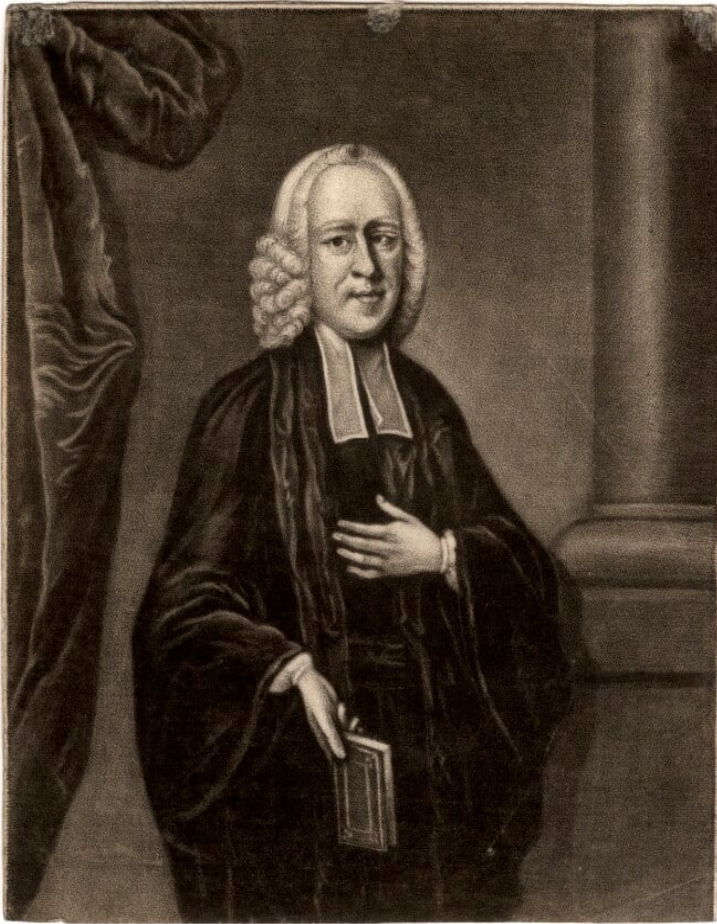
Revival: Call to Mission

Revivals, Awakenings and their Impact in American History 1730-1860 (Part V)



John M. McCardell, Jr.
Men's Bible and Breakfast
Parish Church of St. Helena
Fall 2022

“as the time for keeping this festival is approaching”



- What, shall we not remember the birth of our Jesus? Shall we yearly celebrate the birth of our temporal king, and shall that of the King of Kings be quite forgotten? Shall that only, which ought to be had chiefly in remembrance, be quite forgotten? God forbid!
- No, my dear brethren, let us celebrate and keep this festival of our church with joy in our hearts: let the birth of a Redeemer, which redeemed us from sin, from wrath, from death, from hell, be always remembered; may this Savior's love never be forgotten! But may we sing forth all his love and glory as long as life shall last here, and through an endless eternity in the world above! May we chant forth the wonders of redeeming love and the riches of free grace, amidst angels and archangels, cherubim and seraphim, without intermission, forever and ever!
- And as, my brethren, the time for keeping this festival is approaching, let us consider our duty in the true observation thereof, of the right way for the glory of God, and the good of immortal souls, to celebrate the birth of our Lord Jesus Christ; an event which ought to be had in eternal remembrance.

(From The Sermons of George Whitefield)

A bit more about Whitefield in Beaufort

Tuesday, Jan. 8 [1740].... “We drank a little tea at our inn, and then waited upon the Rev. Mr. Jones, the minister of the place, who received us with great civility ...;after supper, and a little friendly conversation, we took our leave.

Wednesday, Jan. 9.... “we stayed at Beaufort all the morning, and dined with the kind Mr. Jones.

Tuesday, July 1 “...had some great conversation with Mr. Jones ... about the great doctrines of the Gospel. He received us with much tenderness and respect but thought I went too far in condemning Archbishop Tillotson. I think the arguments I brought were conclusive, and the account my new convert (one of his parishioners) [was] satisfactory.... However, being more noble than most of his brethren, he was candid, courteous, and, notwithstanding he was in danger of incurring the commissary’s displeasure thereby, he read prayers and requested me to preach in the evening at his church. I preached, but to a small auditory, there being little notice given of it.”

Return to Beaufort July 1740

Sunday, July 6. “Went to church in the morning and afternoon [Charleston] and heard the commissary preach as virulent, unorthodox, and inconsistent a discourse as ever I heard in my life. His heart seemed full of choler and resentment.... After the sermon, he sent his clerk to desire me not to come to the Sacrament

Thursday, July 24. “...went in Mr. B’s boat to Beaufort We got thither about ten in the morning, but the heat of the sun almost struck me down.... Kind Mr. J.....s courteously received me. In the cool of the evening, I preached in his church, to a larger auditory than when there last. Mr. J. thanked me for my sermon, disapproved entirely of the Commissary’s treatment of me, and kindly entertained me and my friends all night.”

“Draught” *List of Rules*

- “Morning Prayer to begin constantly, every day, at half-past five o’clock. Evening Prayer every night. On every Sunday, besides a short prayer with a Psalm or hymn early in the morning, full Prayers and a Sermon at ten; the same at three in the afternoon; the first lesson to be read at Dinner; the same at Supper; and a short hymn at each meal.
- “Great care is to be taken that all read, write, speak, and behave properly....
- “No cards, dice, or gaming of any kind to be allowed, on pain of expulsion; and no music but divine psalmody.
- “All to be taught *Bland’s Manual Exercise*....
- “No one to be suffered to run into arrears for above half a year....

“Draught” *List of Rules* (continued)

- “All students to furnish their own rooms and to sleep on mattresses.
- “No one suffered to go to Savannah without leave.
- “Breakfast at seven; dinner at twelve; supper at six, through all the year; and the utmost neatness to be maintained in each room.
- “All orphans and students to learn and repeat the Thirty-nine Articles.
- “The Homilies to be read publicly every year, by the students, in rotation.
- “All to be thoroughly instructed in the history of Georgia and the constitution of England, before being taught the history of Greece and Rome.
- “The young negro boys to be baptized and taught to read; the young negro girls to be taught to work with the needle.

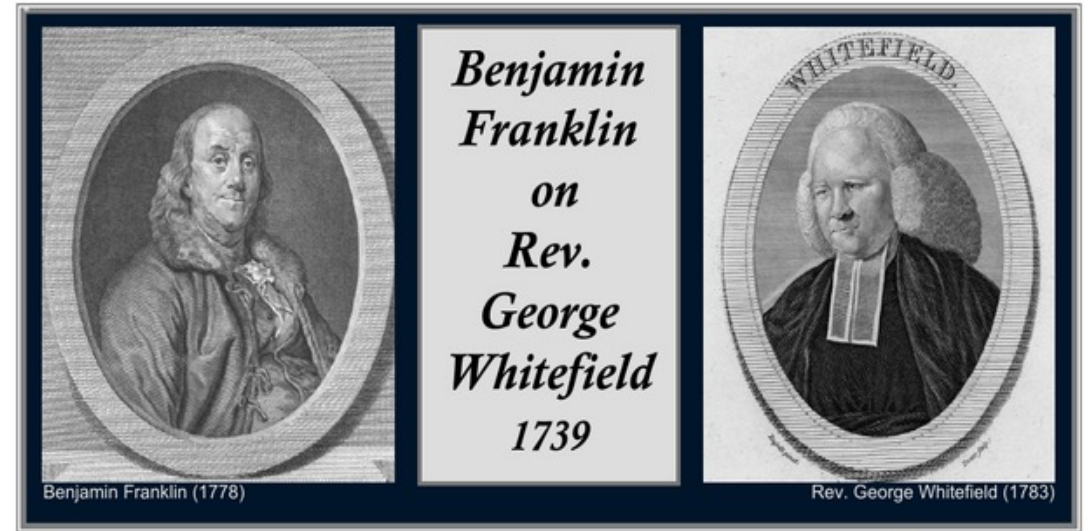
“Draught” *List of Rules* (continued)

- “The following divinity books to be read: -- The Commentaries of Matthew Henry, Doddridge, Guise, Burkitt, and Clarke; Wilson’s Dictionary, Professor Francke’s Manuductio, Doddridge’s Rise and Progress, Boston’s Fourfold State, and his book on the Covenant, Jenks on the Righteousness of Christ, and also his Meditations, Hervey’s Theron and Aspasio, Hall’s Contemplations and other works, Edwards’ preacher, Trapp on the Old and New Testaments, Poole’s Annotations, Warner’s Tracts, Leighton’s Comment on the First Epistle of Peter, Pearson on the Creed, Edwards’ Veritas Redux, and Owen’s and Bunyan’s Works.”
- [Next summer’s reading list?]

George Whitefield and Benjamin Franklin



Whitefield and Franklin



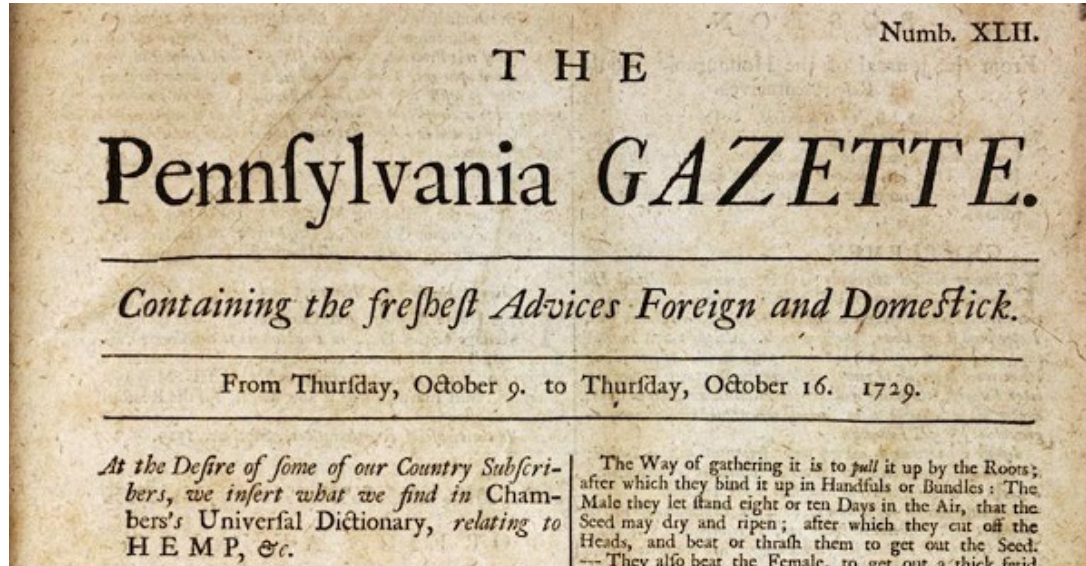
It is not hyperbole to describe George Whitefield, the English clergyman who riveted colonists with his dramatic evangelical preaching, as a star celebrity. In our day he would have appeared on the covers of *People* and *Time* and been interviewed on *60 Minutes* and *Good Morning, America*. He was the "Grand Itinerant," the traveling preacher with no home church (a troublesome point for American clergy) who toured the colonies seven times from the 1730s to the 1760s, delivering open-air sermons that left his huge audiences spellbound, penitent, and with souls "awakened" (thus the term "Great Awakening"). He also impressed Benjamin Franklin, who describes in his autobiography the immediate and dramatic effects of Whitefield's preaching on colonists—including Franklin—in 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.

"it seem'd as if all the World were growing Religious"

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.

Franklin's *Pennsylvania Gazette*



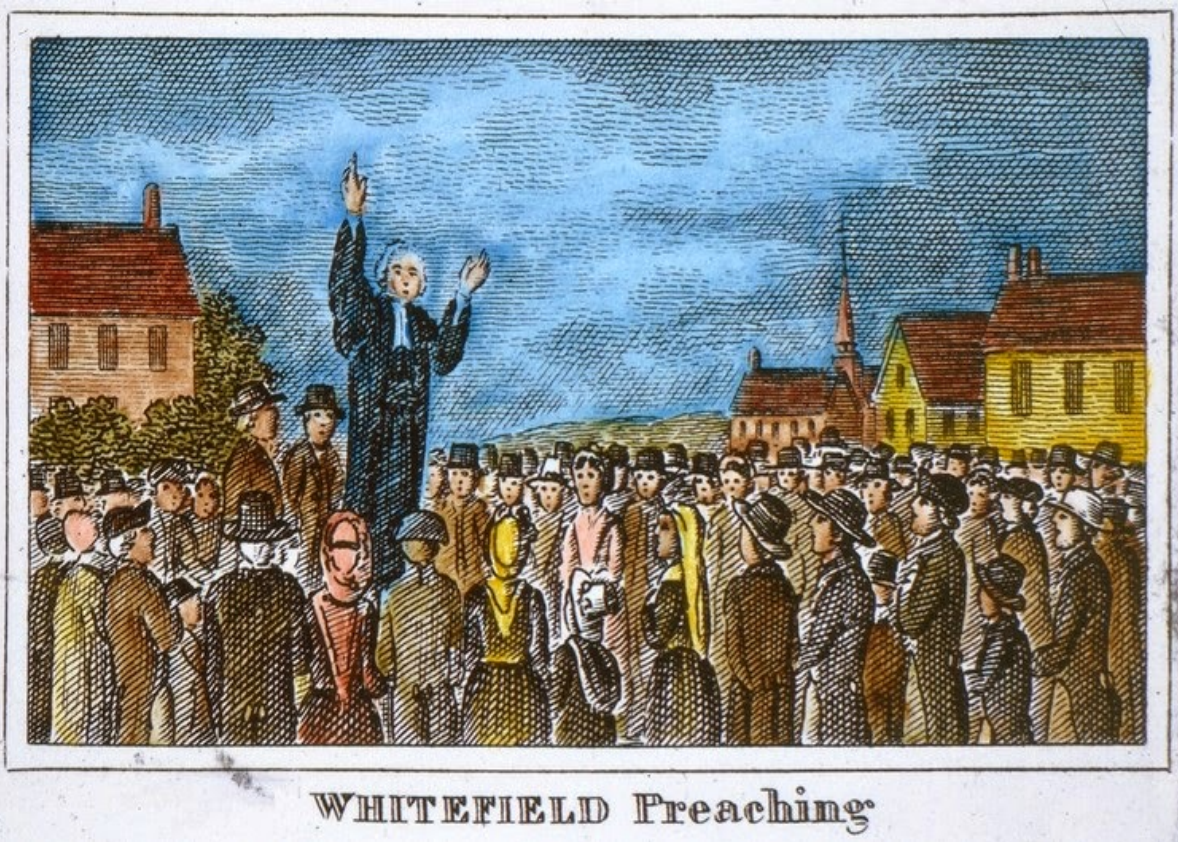
Franklin “not a true Christian but knew a good news story when he saw it” (Kidd) Picks up stories about Whitefield from *London Advertiser* and reprints them.



William Seward

- William Seward (1711-1740) a Methodist convert
- Becomes a promoter of Whitefield
- Writes releases describing Whitefield's travels and the size of his crowds
- Accompanies Whitefield on first American tour in 1738
- Returns with Whitefield to England, blinded and then dies from a stone thrown at him during s sermon 1740

Franklin: “...how far he could be heard...”

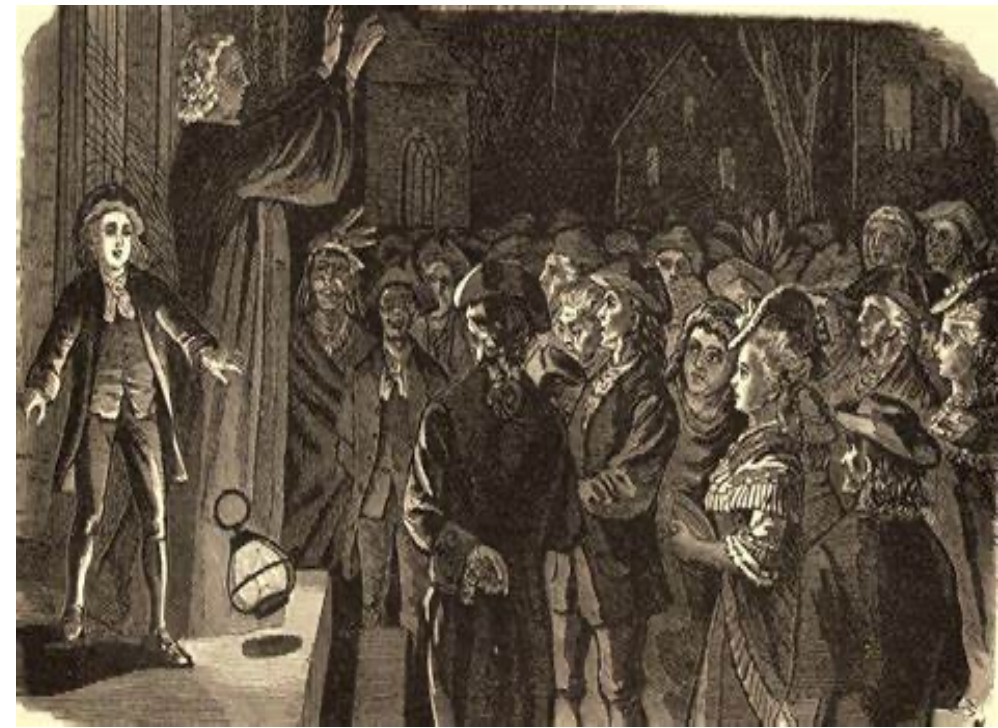


“I had the curiosity to learn how far he could be heard, by retiring backwards down the street..., and I found his voice distinct till I came to Front Street....Imagining then a semicircle, of which my distance should be the radius , and that it were filled with auditors, to each of whom I allowed two square feet, I computed that he might be heard by more than thirty thousand.”

First meeting

- Spring 1739
- Franklin describes Whitefield's preaching as more like "an excellent piece of music"
- Franklin announces that "the Rev. Mr. Whitefield having given me copies of his journals and sermons, with leave to print the same, I propose to publish them with all expedition, if I find sufficient encouragement.
- 1740-42 Franklin publishes 43 books and pamphlets
- "He found that religion – and Whitefield specifically – often sold better than any other topic" (Kidd)

Whitefield in Philadelphia 1740



“His eloquence had a wonderful power over the hearts and purses of his hearers, of which I myself was an instance.”

Franklin supported Bethesda House but thought it should be in Philadelphia and refused to contribute.

“I silently resolved he should get nothing from me.... As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector’s dish, gold and all.”

Franklin, *Proposals Relating to the Education of Youth in Pensilvania* (1749)

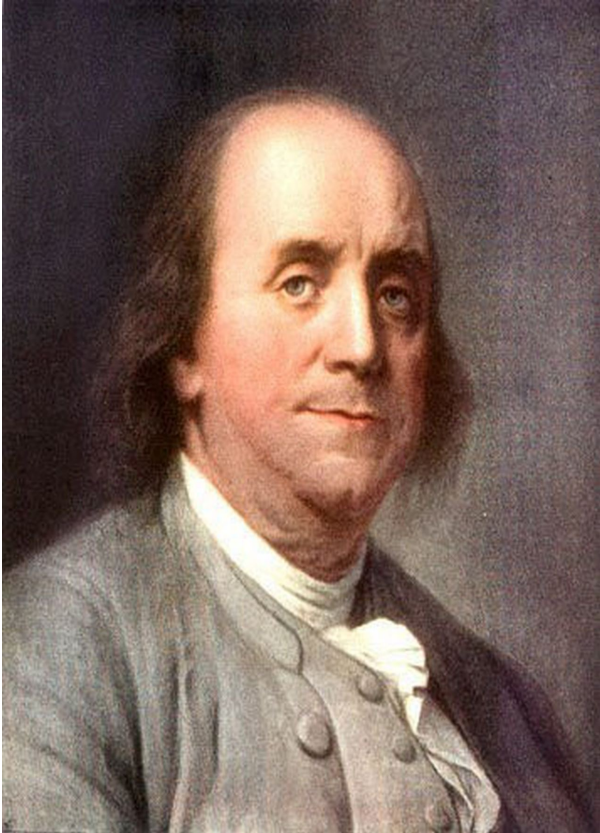
PROPOSALS
RELATING TO THE
EDUCATION
OF
YOUTH
IN
PENSILVANIA.



PHILADELPHIA:
Printed in the Year, M.DCC.XLIX.

- Whitefield: “There wants *aliquid Christi* [something of Christ] in it, to make it so useful as I would desire.”
- Franklin: value of public and private religion and “the excellency of the Christian religion above all others.”
- Whitefield: “the grand end of every Christian institution for forming tender minds, should be to convince them of their natural depravity, of the means of recovering out of it, and of the necessity of preparing for the enjoyment of the supreme Being in a future state.... Arts and sciences may be built upon this, and serve to embellish and set off this superstructure, but without this, I think there cannot be any good foundation.”
- 1755: College of Philadelphia chartered, first higher education institution in America with no denominational affiliation

More exchanges



- Whitefield (1752): “As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent, unprejudiced pursuit and study the mystery of the new-birth.”
- Franklin (autobiography): Whitefield ‘used indeed sometimes to pray for my conversion, but never had the satisfaction of believing that his prayers were heard.’

Franklin to Whitefield (1756) on settling “a colony on the Ohio”



- “I imagine we could do it effectually.... What a glorious thing it would be, to settle in that fine country a strong body of religious and industrious people!... Might it not greatly facilitate the introduction of pure religion among the heathen, if we could, by such a colony, show them a better sample of Christians than they commonly see in our Indian traders, the most vicious and abandoned wretches of our nation?”
- “Being now in the last act, I begin to cast about for something fit to end it with.... In such an enterprise I could spend the remainder of my life with pleasure; and I firmly believe God would bless us with his success....”

Remembering Whitefield at Penn



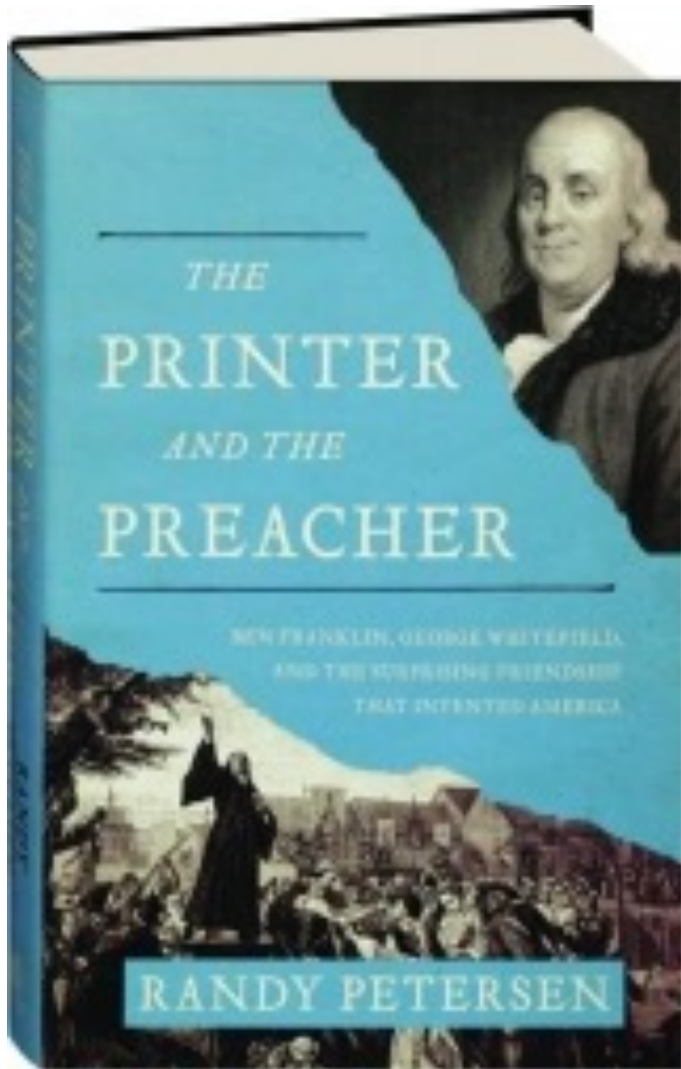
- “Young Franklin” statue erected in 1914
- Whitefield statue dedicated 1919
- Provost thanks donors “for this reminder of the one who never failed to tell Dr. Franklin that his educational plan wanted *aliquid Christi* to make it as useful as it was desirable
- Choirs sings a hymn: “For Whitefield, burning flame of God,/ With golden tongue and vision clear,/ Whose tender heart and charity/ Inspired our first beginnings here.”

Removing Whitefield at Penn July 2, 2020



- We are today announcing that a statue of George Whitefield that was erected in the Quad in the early twentieth-century will be removed from our campus. We make this change after careful consideration of what it means for our campus community, both now and into the future. The case for removing Whitefield is overwhelmingly strong. He was a well-known evangelical preacher in the mid-eighteenth century, who notably led a successful campaign to allow slavery in Georgia. This is undeniably one of Whitefield's principal legacies. Honoring him with a statue on our campus is inconsistent with our University's core values, which guide us in becoming an ever more welcoming community that celebrates inclusion and diversity.
- Whitefield's connection to Penn stems from a church meeting house he owned at 4th and Arch streets in Philadelphia which was purchased by Ben Franklin to house the Academy of Philadelphia, a predecessor to the University of Pennsylvania. Given that Whitefield prominently advocated for slavery, there is absolutely no justification for having a statue honoring him at Penn.
- It is important that we fully understand how the institution of slavery—a profoundly shameful and deeply tragic part of American history—affected Penn in its early years and that we reflect as a university about the current meaning of this history. Penn recognizes that some of its trustees, including our founder Benjamin Franklin, had owned enslaved persons. Importantly, Franklin changed course in his life and went on to become a leading abolitionist.

An enduring friendship



Whitefield to Franklin late 1740s: you will “soon see the reasonableness of Christianity.... Apply to God, be willing to do the divine will, and you shall know it.”

W. To F. 1768: “you and I shall soon go out of the world.... Angels shall summon us to attend on the funeral of time.... That you and I may be in the happy number of those who in the midst of the tremendous final blaze shall cry Amen – Hallelujah – is my hearty prayer.”

Franklin: “ours was a mere civil friendship, sincere on both sides, and lasted until his death.”

Franklin to his brother James: “[Whitefield] is a good man and I love him.”