

Questions

1. Thoreau's statement, "The mass of men lead lives of quiet desperation," is one of the most famous lines in American literature. What does he mean, and what does he think is the cause?
2. What does Thoreau mean when he writes, "We do not ride on the railroad; it rides upon us"?

Excerpted From:

Foner, E. (2011). *Voices of freedom: A documentary history* (3rd ed.). New York: W.W. Norton & Co.

56. Charles G. Finney, "Sinners Bound to Change Their Own Hearts" (1836)

Source: "Sinners Bound to Change Their Own Hearts," in Charles G. Finney, *Sermons on Important Subjects* (3rd ed.: New York, 1836), pp. 3–42.

Beginning in the early nineteenth century, a series of religious revivals, known as the Second Great Awakening, swept over the United States. They reached a crescendo in the 1820s and early 1830s, when the Rev. Charles Grandison Finney held months-long revival meetings in upstate New York and New York City. His sermons warned of hell in vivid language while offering the promise of salvation to converts who abandoned their sinful ways. He rejected the idea that man is a sinful creature with a preordained fate, promoting instead the doctrine of free will and the possibility of salvation. Every person, Finney insisted, was a moral free agent, that is, a person free to choose between a Christian life and a life of sin.

The Second Great Awakening democratized American Christianity, making it a truly mass enterprise. At the time of independence, fewer than 2,000 Christian ministers preached in the United States. In 1845, they numbered 40,000. Americans, wrote Alexis de Tocqueville when he visited the United States in the 1830s, "combine the notions of Christianity and of liberty so intimately in their minds that it is impossible to make them conceive the one without the other."

Ezek. xviii, 31: *Make you a new heart and a new spirit, for why will ye die?*

...

... A change of heart ... consists in changing the controlling preference of the mind in regard to the *end* of pursuit. The selfish heart is a preference of self-interest to the glory of God and the interests of his kingdom. A new heart consists in a preference of the glory of God and the interests of his kingdom to one's own happiness. In other words, it is a change from selfishness to benevolence, from having a supreme regard to one's own interest to an absorbing and controlling choice of the happiness and glory of God and his kingdom.

It is a change in the choice of a *Supreme Ruler*. The conduct of impenitent sinners demonstrates that they prefer Satan as the ruler of the world, they obey his laws, electioneer for him, and are zealous for his interests, even to martyrdom. They carry their attachment to him and his government so far as to sacrifice both body and soul to promote his interest and establish his dominion. A new heart is the choice of JEHOVAH as the supreme ruler; a deep-seated and abiding preference of his laws, and government, and character, and person, as the supreme Legislator and Governor of the universe.

Thus the world is divided into two great political parties; the difference between them is, that one party choose Satan as the god of this world, yield obedience to his laws, and are devoted to his interest. Selfishness is the law of Satan's empire, and all impenitent sinners yield it a willing obedience. The other party choose Jehovah for their governor, and consecrate themselves, with all their interests, to his service and glory. Nor does this change imply a constitutional alteration of the powers of body or mind, any more than a change of mind in regard to the form or administration of a human government. ...

God has established a government, and proposed by the exhibition of his own character, to produce the greatest practicable amount of happiness in the universe. He has enacted laws wisely calculated to promote this object, to which he conforms all his own conduct, and to which he requires all his subjects perfectly and undeviatingly to

conform theirs. After a season of obedience, Adam changed his heart, and set up for himself. So with every sinner, although he *does not first obey, as Adam did*; yet his wicked heart consists in setting up his own interest in opposition to the interest and government of God. In aiming to promote his own private happiness, in a way that is opposed to the general good. Self-gratification becomes the law to which he conforms his conduct. It is that minding of the flesh, which is enmity against God. A change of heart, therefore, is to prefer a different *end*. To prefer supremely the glory of God and the public good, to the promotion of his own interest; and whenever this preference is changed, we see of course a corresponding change of conduct. If a man change sides in politics, you will see him meeting with those that entertain the same views and feelings with himself; devising plans and using his influence to elect the candidate which he has now chosen. He has new political friends on the one side, and new political enemies on the other. So with a sinner; if his heart is changed, you will see that Christians become his friends—Christ his candidate. He aims at honoring him and promoting his interest in all his ways. Before, the language of his conduct was, "Let Satan govern the world." Now, the language of his heart and of his life is, "Let Christ rule King of nations, as he is King of saints." Before, his conduct said, "O Satan, let thy kingdom come, and let thy will be done." Now, his heart, his life, his lips cry out, "O Jesus, let thy kingdom come, let thy will be done on earth as it is in heaven." ...

...

As God requires men to make to themselves a new heart, on pain of eternal death, it is the strongest possible evidence that they are able to do it. To say that he has commanded them to do it, without telling them they are able, is consummate trifling. Their ability is implied as strongly as it can be, in the command itself. ...

The strivings of the Spirit of God with men, is not a physical scuffling, but a debate; a strife not of body with body, but of mind with mind; and that in the action and reaction of vehement argumenta-

tion. From these remarks, it is easy to answer the question sometimes put by individuals who seem to be entirely in the dark upon this subject, whether in converting the soul the Spirit acts directly on the mind, or on the truth. This is the same nonsense as if you should ask, whether an earthly advocate who had gained his cause, did it by acting directly and physically on the jury, or on his argument. . . .

You see from this subject that a sinner, under the influence of the Spirit of God, is just as free as a jury under the arguments of an advocate. . . .

. . .

So if a minister goes into a desk to preach to sinners, believing that they have no power to obey the truth, and under the impression that a direct physical influence must be exerted upon them before they *can* believe, and if his audience be of the same opinion, in vain does he preach, and in vain do they hear, "for they are yet in their sins;" they sit and quietly wait for some invisible hand to be stretched down from heaven, and perform some surgical operation, infuse some new principle, or implant some constitutional taste; *after* which they suppose they shall be *able* to obey God. Ministers should labor with sinners, as a lawyer does with a jury, and upon the same principles of mental philosophy; and the sinner should weigh his arguments, and make up his mind as upon oath and for his life, and give a verdict upon the spot, according to law and evidence. . . .

Sinner! instead of waiting and praying for God to change your heart, you should at once summon up your powers, put forth the effort, and change the governing preference of your mind. . . .

Sinner! your obligation to love God is equal to the excellence of his character, and your guilt in not obeying him is of course equal to your obligation. You cannot therefore for an hour or a moment defer obedience to the commandment in the text, without deserving eternal damnation. . . .

And now, sinner; while the subject is before you, will you yield? To keep yourself away from under the motives of the gospel, by

neglecting church, and neglecting your Bible, will prove fatal to your soul. And to be careless when you do attend, or to hear with attention and refuse to make up your mind and yield, will be equally fatal. And now, "I beseech you, by the mercies of God, that you at *this time* render your body and soul, a living sacrifice to God, which is your reasonable service." Let the truth take hold upon your conscience—throw down your rebellious weapons—give up your refuges of lies—fix your mind steadfastly upon the world of considerations that should instantly decide you to close in with the offer of reconciliation while it now lies before you. Another moment's delay, and it may be too late forever. The Spirit of God may depart from you—the offer of life may be made no more, and this one more slighted offer of mercy may close up your account, and seal you over to all the horrors of eternal death. Hear, then, O sinner, I beseech you, and obey the word of the Lord—"Make you a new heart and a new spirit, for why will ye die?"

Questions

1. What precisely does Finney mean by a "change of heart"?
2. How does the fact that he is preaching in an era of mass political democracy affect Finney's language?
3. Compare this document to "Sinners in the hands of an angry God" by Jonathan Edwards. What continuities and changes between the First and Second Great Awakening become evident?
4. Choose one of the four AP DBQ analysis extension approaches (H-A-P-P) to use in an extended analysis of this document.