

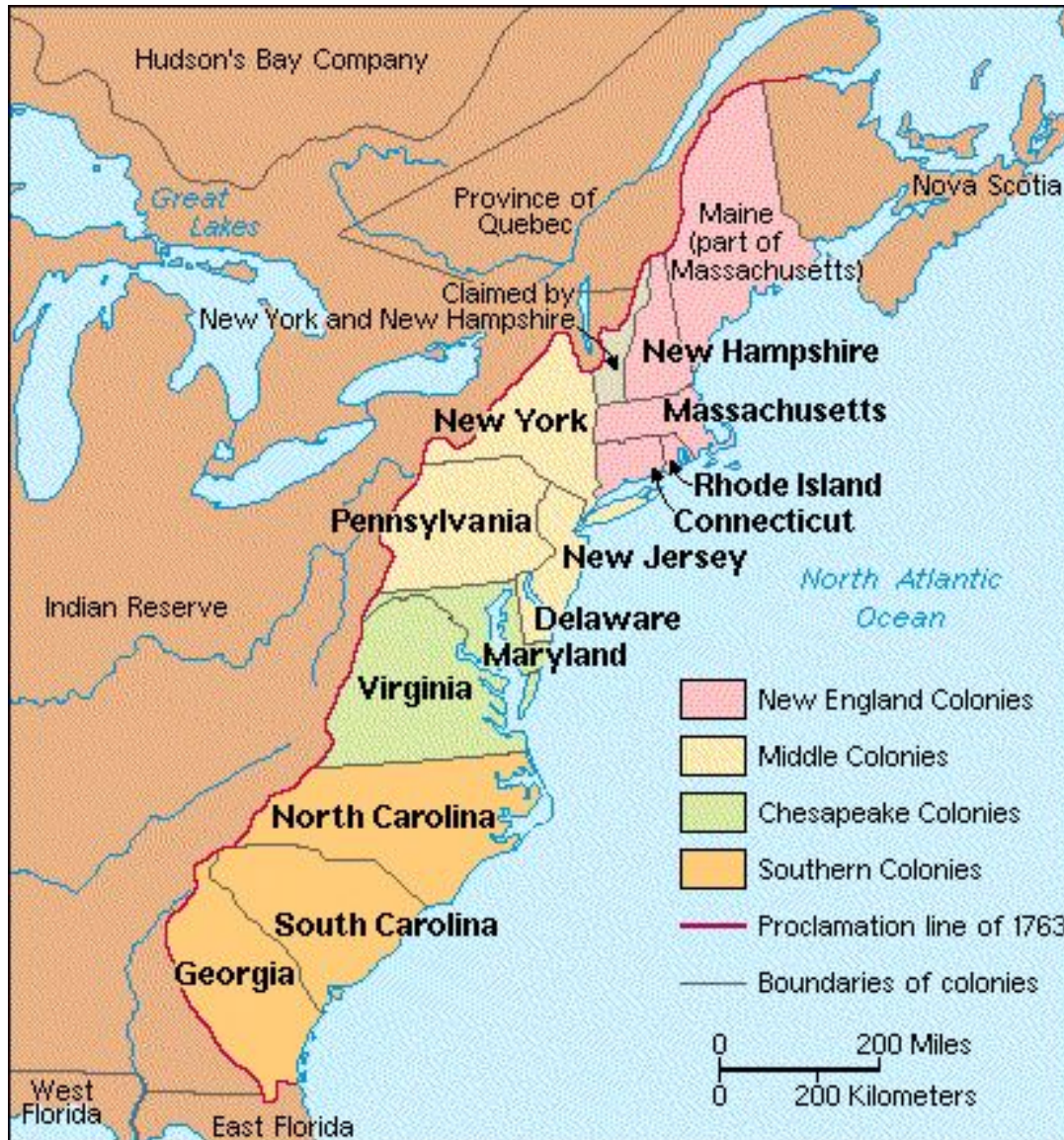
Identifies Period 2: 1607-1754

AMSCO Chapter 3, [American Yawp](#) Chapters 3 and 4

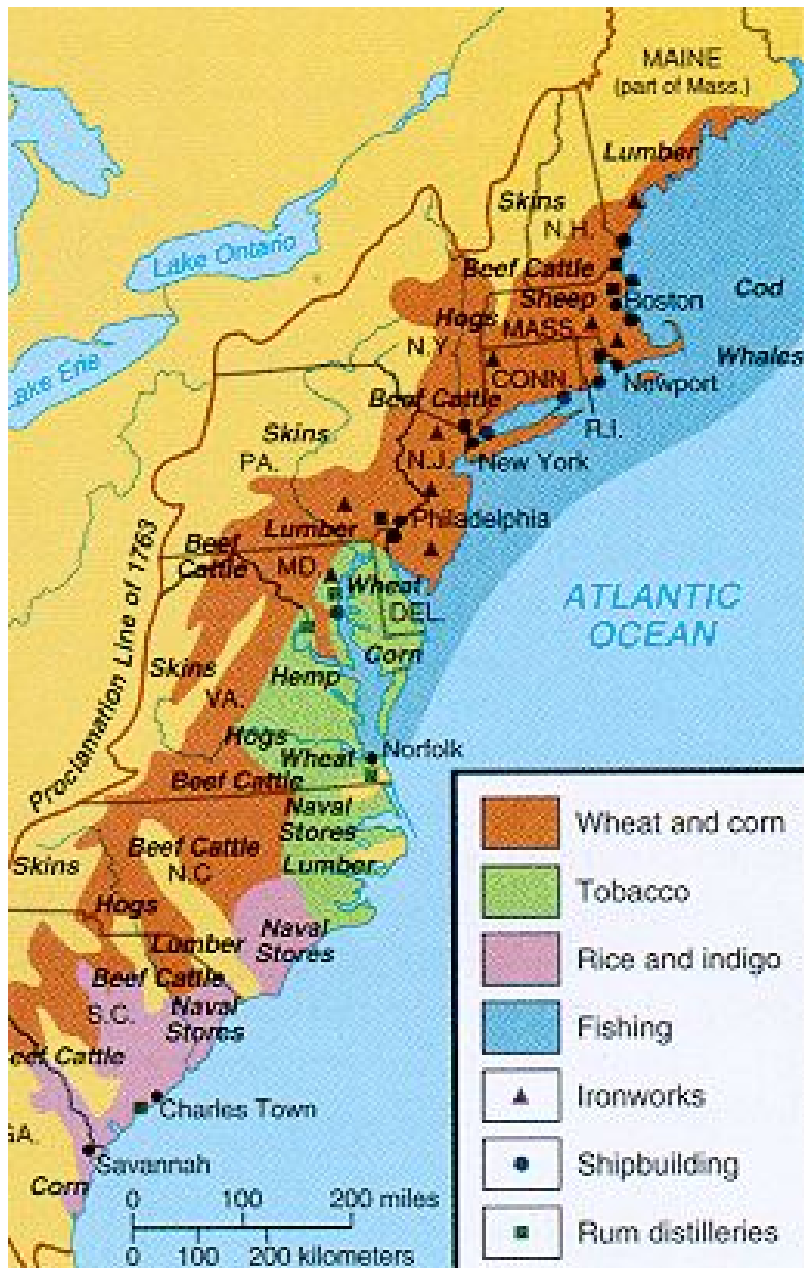
1. European Immigrants: English, German, Scotch-Irish
2. Structure of Colonial Society: General Characteristics
3. The Family: Men, Women
4. The Economy: New England, Middle Colonies, Southern Colonies
5. *Primary Source: British Thirteen Colonies*
6. *Primary Source: Map of Resources*
7. The Economy: Monetary System
8. The Economy: Transportation
9. Great Awakening: Religious Impact
10. *Primary Source: Marks of a True Conversion* (excerpt)
11. *Primary Source: Sinners in the Hands of an Angry God* (excerpt)
12. Education: Elementary Education, Higher Education, Ministry, Lawyers
13. The Zenger Case
14. The Enlightenment: Two Treatises of Government
15. *Primary Source: Second Treatise on Government* (excerpt)
16. Politics: Structure of Government; Voting

Primary Sources

British Thirteen Colonies



Map of Resources



Marks of a True Conversion, George Whitefield, 1739

Are ye God's children? Are ye converted, and become like little children? Then deal with God as your little children do with you; as soon as ever they want any thing, or if any body hurts them, I appeal to yourselves if they do not directly run to their parent. Well, are ye God's children? Doth the devil trouble you? Doth the world trouble you? Go tell your Father of it, go directly and complain to God. Perhaps you may say, I cannot utter fine words: but do any of you expect fine words from your children? If they come crying, and can speak but half words, do not your hearts yearn over them? And has not God unspeakably more pity to you? If ye can only make signs to him; "As a father pitieth his children, so will the Lord pity them that fear him." I pray you therefore be bold with your Father, saying, "Abba, Father! Satan troubles me, the world troubles me, my own mother's children are angry with me; heavenly Father, plead my cause!" The Lord will then speak for you some way or other.

George Whitefield, *Sermons on Important Subjects* (London: Henry Fisher and P. Jackson, 1832), 277.

Sinners in the Hands of an Angry God, Jonathan Edwards 1741

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out: and they have no interest in any Mediator, there are no means within reach that can be any security to them.

In short, they have no refuge, nothing to take hold of, all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ.-That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of, there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

Second Treatise on Government, John Locke, 1689

IF man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? why will he give up this empire, and subject himself to the dominion and controul of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others: for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe, very unsecure. This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties and estates, which I call by the general name, property.