

BIOGRAPHICAL SKETCHES

2200  
4302

OF THE

FOUNDER, AND PRINCIPAL ALUMNI

OF THE

LOG COLLEGE.

TOGETHER WITH AN ACCOUNT OF THE REVIVALS  
OF RELIGION, UNDER THEIR MINISTRY.

COLLECTED AND EDITED

BY

A. ALEXANDER, D.D.

4.1  
Library of Congress  
1887  
City of Washington

PRINCETON, N. J.: ②

PRINTED BY J. T. ROBINSON.

1845.

HC 580  
-A5

Entered according to the Act of Congress, in the year 1845, by  
ARCHIBALD ALEXANDER, D.D.  
in the Clerk's Office of the District Court of the State of New Jersey

---

COPY RIGHT SECURED.

## CHAPTER XIX.

### CONCLUSION.

Rev. Charles Beatty—Birth and education—Acts as a pedler—Converses in Latin with the Founder of the Log College—Becomes a student in the Institution—Is licensed to preach—Settles at Neshaminy—A missionary to the Indians—An agent for the Widow's Fund—For the College of New Jersey—Goes to Barbadoes and dies there—Letter of Rev. Jonathan Dickinson—Letter of Rev. Wm. Tennent, jr.

THE REV. CHARLES BEATTY was another of the pupils of the Log College, whose name should be rescued from oblivion.

Mr. Beatty was a native of the north of Ireland, where he had enjoyed the privilege of a pretty good classical education; but being of an adventurous and enterprising spirit, when quite young he determined to emigrate from the land of his nativity, and seek his fortune in America. Being destitute of property, he adopted the plan of making his living in the capacity of a pedler, or travelling merchant. One day, in the prosecution of his business, he called at the Log College, and astonished Mr. Tennent, the principal, by addressing him in correct Latin, and appeared to be familiar with that lan-

guage. After much conversation, in which Mr. Beatty manifested fervent piety, and considerable religious knowledge, as well as good education in other respects, Mr. Tennent said to him, "go and sell the contents of your pack, and return immediately and study with me. It will be a sin for you to continue a pedler, when you can be so much more useful in another profession." He accepted Mr. Tennent's offer, and in due time became an eminent minister. This account is no doubt authentic, as it is taken from Dr. Miller's *Life of Dr. Rodgers*, who had long been intimately acquainted with Mr. Beatty.

After Mr. Beatty had finished his studies at the Log College, he was licensed to preach the gospel by the presbytery of New Brunswick; and in a short time afterwards, was settled as pastor of the church at Neshaminy, left vacant by the death of the venerable founder of the Log College. About this time, in consequence of the publication of Brainerd's journal of missionary labours among the Indians, a missionary spirit seems to have been enkindled among the ministers of the Presbyterian Church, in connection with the synod of New York and New Jersey. Under this influence, both Mr. Beatty of Neshaminy, and Mr. Treat of Abington, left their congregations, and went on a mission to the Indians. In Allen's *American Biographical Dictionary*, it is stated, that Mr. Beatty was en-

gaged in missionary work, from 1740 to 1765, a period of twenty-five years. This must be a great mistake, Mr. Beatty was not in the ministry so early as 1740, and his service as a missionary, did not continue one-sixth of the time specified.

Mr. Beatty was an able, evangelical preacher, and was much esteemed for his private virtues, and public labours. He seems to have possessed much of a public spirit, and a popular address; for he was twice employed as an agent, first in behalf of the Widow's Fund, established for the benefit of the families of poor presbyterian ministers. This agency was performed by the appointment of the synod, and occurred about the year 1761; so that he could not then have been on a mission to the Indians. Afterwards, he was appointed to collect funds for New Jersey College, and in pursuance of this object, he went to the island of Barbadoes, where he was taken sick, and died on the 13th of August, 1772. He had been appointed a trustee of the college in 1763, and continued its ardent friend until the day of his death; and, indeed, he sacrificed his life in endeavouring to promote its prosperity.

It appears from the college records, that Dr. Witherspoon himself, had been appointed to visit the West Indies, to collect funds for the college; but finding it inconvenient to go, he recommended his son, James Witherspoon, to the Board. Upon which this gentleman was commissioned, and also the Rev.

Charles Beatty, to accompany him. The death of Mr. Beatty frustrated the scheme, as upon his death, Mr. Witherspoon returned home. In regard to Mr. Beatty's death, the only thing on record in the minutes of the Trustees, in whose service he was employed, is the following, viz: "It appearing that Mr. Edward Ireland, in Barbadoes, had showed particular kindness to Mr. Beatty, ordered that W. P. Smith, Esq., write a letter of thanks to him in the name of the Board."

As Mr. Treat, minister of Abington, though not educated at the Log College, was closely associated with the members of the New Brunswick Presbytery, and sympathized with them in all their measures, and was one of those cast out by the protest of the majority of the members of the synod of Philadelphia, it may be proper to say of him, that he was highly esteemed as a preacher and as a man, and was an active and zealous promoter of the revival. He and Mr. Beatty were neighbours in their fields of labour, and were men of a like spirit. They both went as missionaries to the Indians, and were devotedly attached to the Rev. David Brainerd. An evidence of which we have recorded in his journal. When they understood that he was about to leave the work, on account of increasing ill health, they travelled all the way to Princeton, to see him before he left New Jersey.

Mr. Treat is mentioned by Mr. Whitefield, in his

journal, as a minister who had been preaching several years, without any acquaintance with experimental religion ; but was brought under deep concern for his soul, by hearing Mr. Whitefield preach. And having, as he believed, experienced at this time a change of heart, he became very zealous in preaching the doctrines of grace, and warning professors against the delusion of resting on a mere form of religion.

Of the Rev. M. Wales, pastor of the church at Kingston, and one of the original members of the New Brunswick Presbytery, we have received no authentic information. In Mr. Whitefield's journal, we find the names of a Mr. Campbell, and a Mr. Lawrence mentioned, as evangelical ministers, who had received their education in this institution ; but no particulars respecting either of them have come down to us.

Here then we might bring our labours respecting the Log College, to a close, but as one object of our work is, to furnish our readers with a full account of the extraordinary revival of religion, which was in progress, in this state, about a hundred years ago, we will add as a sort of appendix to the narratives already given, two letters, the one written by the Rev. Jonathan Dickinson, minister of Elizabethtown and addressed to the Rev. Mr. Foxcroft, of London ; the other, a letter from the Rev. Wm. Tennent of Freehold to Dr. Finley, giving an in-

teresting account of a revival in the College of New Jersey, in the year 1757, which has been copied from the autograph, now in the possession of the Rev. Dr. Carnahan, President of the College. This letter, as far as we know, has never been published; except that an extract from it is found in the preface to a volume of Gilbert Tennent's Sermons; where, however, it is not indicated to whom the letter was addressed.

## MR. DICKINSON'S LETTER.

“Elizabethtown, Aug. 23d, 1743.

“In these towns, religion was in a very low state; professors generally lifeless, and the body of our people careless, carnal and secure, till some time in August, 1739, the summer before Mr. Whitefield came first into these parts, when there was a remarkable revival at Newark, especially among the rising generation: many of whom were now brought under convictions, and instead of frequenting vain company as usual, were flocking to their minister with that important inquiry, ‘what shall we do to be saved?’ This concern increased for a considerable time among the young (though not wholly confined to them); and in November, December, and January following, it became more remarkable, as well as more general. There was an apparent reformation among the youth of the town: their customary tavern-haunting, frolicking, and other youthful extravagancies, were now laid aside, a new face of things appeared in the town: all occasions of religious conversation were improved with delight: a seriousness, solemnity, and devout attention appeared in their public assemblies; and a solemn concern about their eternal welfare, was visible in the very countenances of many. This revival of religion was chiefly observable among the younger people, till the following March; when

the whole town in general was brought under an uncommon concern about their eternal interests; and the congregation appeared universally affected under some sermons that were then preached to them; and there is good reason to conclude, that there was a considerable number who experienced a saving change about that time. The summer following, this awakening concern sensibly abated, though it did not wholly die away; and nothing remarkable occurred till February, 1740-41, when they were again visited with the special and manifest effusions of the Spirit of God. A plain, familiar sermon then preached, without any peculiar terror, fervour, or affectionate manner of address, was set home with power. Many were brought to see and feel, that till then, they had no more than a name to live; and professors in general, were put upon serious and solemn inquiries into the foundation of their hope. There seemed to be very few in the whole congregation, but who felt more or less the power of God at this happy season; though the greatest concern now appeared among the rising generation. There is good reason to conclude, that there were a greater number now brought home to Christ, than in the former gracious visitation. It was remarkable at this season, that as sinners were generally under an awakening distressing sense of their guilt and danger: so the children of God were greatly refreshed and comforted; their souls were magnifying the Lord, and rejoicing in God their Saviour, while others, in distressing agony, were crying out, 'men and brethren, what shall we do?'

'In the summer following, this religious concern sensibly decayed; though the sincere converts now held fast their profession without wavering; yet there were too many who had been under convictions, that grew careless and secure; and all endeavours proved ineffectual to give new life to their former solicitude about their eternal welfare. What seemed greatly to contribute to this (now growing) security among these, was the pride, false and rash zeal, and censoriousness, which appeared among some few at this time, who made high pretences to religion. This opened the mouths of many against the whole work; and raised that

opposition which was not before heard of: almost every body seeming to acknowledge the finger of God in these wonderful appearances, till this handle was given to their opposition. And the dreadful scandals of Mr. C——, which came to light about this time, proved a means to still further harden many in their declension and apostacy. That unhappy gentleman having made so high pretensions to extraordinary piety and zeal, his scandals gave the deeper wound to vital and experimental godliness. Thus Sir, I have faithfully given you a narrative, in some brief and general hints of the late revival of religion at Newark; and shall now proceed to give you a brief view of the like manifestations of the divine grace at Elizabethtown.

“The Rev. Mr. Whitefield preached a sermon here in the fall of the year 1739, to a numerous and attentive auditory; but I could observe no further influence upon our people by that address, than a general thoughtfulness about religion; and a promptitude to make the extraordinary zeal and diligence of that gentleman, the common and turning topic of their conversation. I do not know that there was any one person brought under conviction, or any new and special concern about their salvation, by that sermon; nor more than one by any endeavours that were used with them that fall, or the succeeding winter. Though there was such a shaking among the dry bones so near to us, as is above represented, and we had continual accounts from Newark of the growing distress among their people, (their young people especially) our congregation remained yet secure and careless; and could not be awakened out of their sleep. You will easily conceive, that this must needs be an afflicting and discouraging consideration to me; that when from other places, we had the joyful news of so many flying to Christ as a cloud, and as doves to their windows, I had yet cause to complain, that I laboured in vain, and spent my strength for nought. But notwithstanding all these discouraging appearances, I could not but entertain an uncommon concern, particularly for the young people of my charge, during that winter and the ensuing spring; which not only animated my addresses to the throne of grace on their behalf, but my en-

deavours also to excite in them, if possible, some affecting sense of their misery, danger, and necessity of a Saviour. To that end, there were frequent lectures appointed for the young people in particular; but without any visible success, until some time in June, 1740, when we had a remarkable manifestation of the divine presence with us.

“Having at that time invited the young people to hear a sermon, there was a numerous congregation convened, which consisted chiefly of our youth, though there were many others with them. I preached to them a plain, practical sermon, without any special liveliness or vigour; for I was then in a remarkably dead and dull frame, till enlivened by a sudden and deep impression, which visibly appeared upon the congregation in general. There was no crying out, or falling down—as elsewhere has happened—but the inward distress and concern of the audience discovered itself by their tears, and by an audible sobbing and sighing in almost all parts of the assembly. There appeared such tokens of a solemn and deep concern, as I never before saw in any congregation whatsoever. From this time, we heard no more of our young people’s meeting together for frolics and extravagant diversions, as had been usual among them; but instead thereof, private meetings for religious exercises were by them set up in several parts of the town. All our opportunities of public worship, were carefully and constantly attended by our people in general; and a serious and solemn attention to the ministry of the word, was observable in their very countenances. Numbers were almost daily repairing to me for assistance in their eternal concerns. There were then probably more came to me in one day on that errand, than usually in half a year’s space before.\* In a

\* “Agreeable to this, the Rev. Mr. Dickinson, in another letter wrote about that time to the Rev. Mr. Foxcroft, viz, September 4th, 1740, has these remarkable passages:—‘I have still the comfortable news to inform you of, that there is yet a great revival of religion in these parts. I have had more young people address me for direction in their spiritual concerns within these three months, than in thirty years before.’

word, the face of the congregation was quite altered; and religion became the common subject of conversation among a great part of the people.

“ Though this work began among our young people; and the most of those with whom we have reason to conclude it became effectual, were of the younger sort; yet there were some who had lived a careless and sensual life to an advanced age, who were under convictions, and, I hope, savingly brought home to Christ, at this blessed time of the effusion of his Holy Spirit. Though there were so many brought under convictions at once, we had very little appearance of those irregular heats among us, which are so loudly complained of in some other parts of the land. I do not remember to have heard of above two or three instances of any thing of that nature, in this congregation; and those were easily and speedily regulated. It is observable, that this work was substantially the same in all the differing subjects of it, though some passed through much greater degrees of distress and terror than others; and this distress lasted much longer with some than with others; yet all were brought under a deep sense of their sin, guilt, and danger; and none that I know of obtained satisfying discoveries of safety in Christ, till they were first brought to despair of help from themselves or any of their own refuges, and to see and feel that they lay at mercy.

“ We had no instances among us of such sudden conversions as I have heard of elsewhere; but our new converts were all for a considerable time under a law work, before they were brought to any satisfying views of their interest in Christ and the favour of God. Nor had we many instances of those ecstatic, rapturous joys, that were so frequent in some other places. It was remarkable that they who were formerly eminent for religion, were now greatly quickened and revived; and some of them had now such joyful manifestations of God's love to their souls as they had never before experienced. It was also remarkable, that as this work began among us in a time of greatest health and prosperity; so the concern began sensibly to wear off in one of the greatest mortalities that had ever been known in the town; which makes it appear more evidently to be the work

of God himself. Though there were some of those who were then under special convictions, that have worn off their impressions, and are become secure and careless; yet I do not know of any two persons, who gave reasonable hopes of a real change at that time, but who have hitherto by their conversation confirmed our hopes of their saving conversion to God.

“I would be very cautious of any confident determinations, with respect to the conversion of particular persons: but if we may judge the tree by the fruits, which we have now had so long a time to observe, we have reason to suppose, that near about sixty persons have received a saving change in this congregation only, and a number in the parish next adjoining to us, though I dare not pretend to guess how many, since the beginning of this work. The general concern which as I have observed, appeared upon the face of the congregation, has gradually worn off; and a great part of those who came short of the effectual and saving influences of the blessed Spirit, are returned to their former security and insensibility, and again appear like a valley of dry bones. Though there be yet a considerable number, that do not give satisfying evidences of a regenerate state, who have not worn off their serious impressions.

“I entreat your prayers for us, that He with whom is the residue of the Spirit, would again revive his work among us, and have compassion upon the many poor souls who are yet in the paths of destruction and death. And be pleased particularly to remember at the throne of grace. Yours, &c.

JONATHAN DICKINSON.”

MR. WILLIAM TENNENT'S LETTER.

“February 27, 1757.

“MY DEAR BROTHER,

“Yours of the 14th of January, I received, last night. It was precious to me as it seemed to inflame an affection, which I trust shall continue throughout eternity. How sweet is love to the brethren? How refreshing to feel that what we have is no farther our own, than as it serves to glorify God, and benefit his people. I never questioned, though I wondered at your regard for me. But to pass to

something of greater importance. I went to college last Monday, having heard that God had begun a work of the Spirit there: and saw as astonishing a display of God's power and grace, as I ever beheld or heard of in the conviction of sinners. Not one member in the house missed it, in a greater or lesser degree. The whole house was a Bochim. A sense of God's holiness was so impressed on the hearts of its inhabitants, that there were only two who were esteemed to be religious, that I know of, whose hopes were not greatly shaken. The glorious ray reached the Latin school, and much affected the master and a number of the scholars. Nor was it confined to the students only; some others were awakened. I spoke with all the members, personally, except one that I providentially found the most of whom inquired with anxious solicitude, what they should do to be saved, according to the example of the trembling jailor. . . I never saw any in that case who had more clear views of God, themselves, their duty, defects, their impotence and misery, than they had in general. Every room had mourning inhabitants: their *studies* witnessed to their prayers. You will want to know how they behaved. I answer, as solemn mourners at the funeral of a dear friend. It pleased the Lord so to order it, that there were no public outcries. I believe, there never was in any house more genuine sorrow for sin, and longing for Jesus. The work so far exceeded my most enlarged expectations, that I was lost in surprize, and constrained often to say, 'Is it so? Can it be true?' Nor is my being eye and ear witness from Monday to Friday at two o'clock, able to recover me from my astonishment. I felt as the apostles when it was told them, the Lord had risen. They could not believe through fear and great joy. Surely the good, the great Jehovah, is wise in counsel, and wonderful in working. I can truly say, that my reverend brethren and myself, felt no small degree of that pleasing surprize that possessed the Israelites in their return from the Babylonish captivity, mentioned in Psalm cxxvi. when the Lord turned again the captivity of Zion, 'We were like them that dreamed.' 'The Lord hath done great things for us, whereof we are glad.'

"This glorious work was gradual, like the increasing light of the morning. It was not begun by the ordinary means of preaching; nor have any alarming methods been used to promote this religious concern; yet so great was the distress, that I did not think proper to use any arguments of terror, in public, lest some should sink under the weight of their distress. Notwithstanding, I found by conversing

with them ; that a wise and gracious Providence had brought about a concurrence of different incidents which tended to engage them to a serious thoughtfulness about their souls. These things considered in connexion, I humbly conceive, manifest singularly the finger of God: the freeness of which grace will equally appear, by considering that a little before this gracious, never to be forgotten visitation, some of the youth had given a greater loose to their corruptions, than was common among them—a spirit of pride and contention, to the great grief, and almost discouragement of the worthy president. There was little or no motion of the passions in the preachers, during their public performances ; nor any public discourses in the hours allotted for study, but at the morning and evening prayers ; and these brief, consisting of plain scriptural directions, proper to persons under spiritual trouble. The president never shone in my eye as he does now. His good judgment and humility, his zeal and integrity greatly endeared him to me. Before I came away, several received something like the spirit of adoption, being tenderly affected with a sense of redeeming love, and thereby disposed, and determined to endeavour after holiness in all things.

“I cannot fully represent the glorious work. It will bear your most enlarged apprehensions of a work of grace. Let God have all the glory. My poor children, through free grace partook of the shower of blessing. Eternally praised be my God and Father, who has herein pitied the low estate of his most mean and worthless servant, in graciously granting me my desire. This to me is a tree of life: yea, it is to my soul as if I had seen the face of God. I left them in distress, they are in the hands of a gracious God, to whom I have long since devoted them with all my heart and soul. Seeing you desire to know their names, they are John and William. Perhaps, a few lines from you, dear brother, might be blessed to them. Praying our sincerest affection to Mrs. Finley. I greatly need your prayers, that I may be thankful and faithful unto death.

“I am yours,

“WM. TENNENT, JR.”