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### THE EARLY EDITIONS OF WATTS'S HYMNS.

By LOUIS F. BENSON, D. D.

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Not many books were reprinted more frequently during the eighteenth and the first half of the nineteenth century than the *Hymns and Spiritual Songs* of Isaac Watts. Few books became more familiar, and certainly but few played a greater part in the history of our American Presbyterianism, both in its worship and in its strifes. But with all this familiarity and multiplication of editions, the early history, textual and bibliographical, of the hymns has remained practically unknown. This is accounted for by the fact that by the time interest in such studies began to be awakened, the early editions of the book itself had disappeared from sight.

As long ago as 1854, Peter Cunningham, when editing the *Life of Watts* in Johnson's *Lives of the Poets*, stated that "a first edition of his *Hymns*, 1707, is rarer than a first edition of the *Pilgrim's Progress*, of which it is said only one copy is known." The second edition is not less rare. The Rev. James Mearns, assistant editor of Julian's *Dictionary of Hymnology*, stated (*The Guardian*, London, January 29, 1902) that he had never seen or heard of a copy. Even now the British Museum possesses nothing earlier than the fifth edition of 1716. It has

## THE LOG COLLEGE OF NESHAMINY AND PRINCETON UNIVERSITY.

By ELIJAH R. CRAVEN, D. D., LL, D.

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After long and careful examination of the subject, I am convinced that while there is no apparent evidence of a legal connection between the two institutions, the proof of their connection as schools of learning—the latter taking the place of the former—is complete.

The authorities on which the latter conclusion is based are: (1) The Records of the Presbyterian Church; (2) The notices of the College Charter of 1746 that appeared in the *Pennsylvania Journal* and the *Pennsylvania Gazette* in August, 1747, in connection with the Charter of 1748—copies of all which may be found in the Pamphlet entitled "The Charter and By-Laws of the Trustees of Princeton University," originally edited by the writer of this paper; (3) "The Log College," by the Rev. Archibald Alexander, D. D.; (4) "The History of the Presbytery of the Log College," by the Rev. Thomas Murphy, D. D.; (5) "The History of the First Church of Newark, New Jersey," by the Rev. Jonathan F. Stearns, D. D.; (6) together with the authorities quoted by the aforementioned authors—especially the Minutes of the College of New Jersey.

And here, it is proper for me to remark, that while it is a patent and unquestionable fact that both the institutions were established and originally supported by Presbyterians, it is equally unquestionable that neither was established or supported as an ecclesiastical institution, under ecclesiastical control. It is, and always has been, the glory of Princeton University that it is unsectarian.

The Rev. William Tennent, the founder of the Log College, was a native of Ireland. He was an accomplished scholar and

theologian, and was ordained to the ministry in his own country. He came to America in 1716, and two years thereafter connected himself with the Synod of Philadelphia, which was at that time, and for several years thereafter, the supreme judicatory of the Presbyterian Church in this country.

In 1726 he was called to the pastorate of the Presbyterian Church of Neshaminy, in Bucks County, Pa., a few miles south of Trenton. Shortly after his settlement in that place in 1726, he opened a school; principally, it is believed, for the instruction of his four sons—Gilbert, William, Jr., John, and Charles—all of whom became prominent Presbyterian ministers. The school soon became popular, and a number of young men who desired to enter the ministry of the Presbyterian Church connected themselves therewith.

The Presbyterian Church, both in Great Britain and America, has always stood for an educated ministry. Those who established that Church in this country were graduates from the Academic and Theological Schools of Scotland, Ireland, or New England. There were no such schools in this country south of New England. As it was difficult, and indeed almost impossible, for the young men who resided in the neighborhood of Philadelphia to enter Harvard or Yale, the school of Mr. Tennent was opened.

Amongst those who graduated from that school were the four sons of Mr. Tennent, above mentioned, and also Samuel Blair, John Blair, William Robinson, John Rowland, Charles Beatty, and, almost certainly, Samuel Finley, who became the fifth President of Princeton University (Alexander's History, pp. 303-4).

In the course of a few years contending parties arose in the ministry, which were known as the Old Side and the New Side. The former party, as is now generally conceded, consisted of the more conservative and formal clergymen, who laid greater stress than their brethren on high education—both academic and theological—and less on vital piety. The New Side, which consisted largely of the elder Tennent, his sons, and those who had received their education in the Log College, were what would be styled in these days evangelicals and revivalists (see Alexander's History, pp. 22-28).

The Old Side were not satisfied with the instruction given in the Log College, and, being in the majority, led the Synod to adopt a school previously established at New London. The Synod, in 1744, took that school under "their care," appointed Trustees for its management who should make annual reports, took measures to provide for its support by contributions from the churches, elected a teacher (the Rev. Francis Allison, a man of great intellectual ability and splendid scholarship), fixed his salary, and made provision for the appointment of an assistant. (Records of the Presbyterian Church, pp. 175-6.) This school was a full-fledged ecclesiastical institution.

The Rev. Mr. Allison subsequently removed to Philadelphia to take charge of (or to become an instructor in) an Academy that had been established in that city. The removal was made in an irregular manner, which was afterwards excused by the Synod in 1752 (Records, p. 206). Dr. Alexander remarks, "Mr. Allison's departure from the Synod's school at New London seems to have been its death blow." (History of the Log College, p. 116.) The Philadelphia school was chartered in 1753, and soon developed into a college (now the University of Pennsylvania) which was chartered in 1755, Mr. Allison being appointed its first Vice-Provost.

In 1739 the Synod re-affirmed (with alterations) a paper, adopted the preceding year, containing the following provision: "The Synod agree and determine, that every person who proposes himself to trial as a candidate for the ministry, and who has not a diploma or usual certificate from an European or New England University, shall be examined by the whole Synod, or its Commission, as to these preparatory studies which we generally pass through at the College; and if they find him qualified, they shall give him a certificate which shall be received by our respective Presbyteries as equivalent to a diploma or certificate from the College."

It was to this Act that Gilbert Tennent, in behalf of his father, and several others, entered the famous protest (Records, p. 146) referred to. Statements of his accompanying remarks, prepared apparently from recollection, appeared in a letter approved by the Synod to President Clapp, of Yale College, in 1746, as follows:

“Mr. Gilbert Tennent cried out that this was intended to prevent his father’s school from training gracious men for the ministry; and he, and some of his adherents, protested against it. . . . While these debates subsisted, Mr. Whitefield came into the country. . . . And by his interest Mr. Gilbert Tennent grew hardy enough to tell our Synod he would oppose their design of getting assistance to erect a college wherever we should make application, and would maintain young men at his father’s school in opposition to us.” (Records, p. 187. See also History of Log College, p. 113.)

It was doubtless to this Protest of Gilbert Tennent, and the remarks accompanying it, uttered in May, 1739, and reproduced from memory in May, 1746, seven years after the utterance, that President Maclean referred in his “History of the College of New Jersey” (Vol. i, p. 57), when he wrote :

It has also been said that the Log College was the germ of the College of New Jersey. . . . But we cannot see the matter in this light. For, as shown in the preceding narrative, the friends and patrons of the Neshaminy school stood aloof when the College of New Jersey was first established.

The only passage in “the preceding narrative” to which President Maclean could have referred as supporting his declaration that “the friends and patrons of the Neshaminy school stood aloof when the College of New Jersey was first established,” is to be found on page 27 of the “History,” where the President quotes a portion of the alleged utterance.

It is to be remembered that in 1739, when the protest was made, the elder Tennent was only sixty-six years of age, and his school was still flourishing; and also that in May, 1746, he died, and that probably at the time of his death, his school was in a declining condition.

Dr. Maclean elsewhere remarks (p. 32): “Upon an application for another charter [the second—1748] with greater privileges, the former friends of the Neshaminy school became the earnest and devoted friends of the College of New Jersey,” implying, of course, that they were not so when the first charter was granted. It is an important fact that the abstract of the first charter (1746), published in two important Philadelphia Journals in 1747, had not been brought to light when Dr. Maclean’s History was written. If that Abstract had been in his hands, doubtless several incorrect statements bearing on the subject under consideration would not have been made.

One of the most significant facts set forth in the Abstract is that Gilbert Tennent, William Tennent, Jr., Samuel Blair, and Samuel Finley—sons and earnest friends of the Log College—were members of the Board of Trustees of the College of New Jersey under the first Charter. Concerning Samuel Blair, Dr. Maclean mistakenly remarks (History, Vol. i, p. 81):

“The circumstances just mentioned, independently of the evidence given heretofore, would of itself make it morally certain that Mr. Blair was not a Trustee under the first Charter.”

Nor can it be claimed that Gilbert Tennent's name had been inserted without his consent. He was, when the Abstract was printed, a resident of Philadelphia, having been settled as the Pastor of the Second Presbyterian Church of that city in 1843. He was not a man to have permitted his name to be published twice as one of the Trustees of the new institution unless he had accepted the position of Trustee, and had been friendly to, and in thorough accord with, the new college.

It has been claimed by some, that the college of 1748 could not have been the successor of the one incorporated in 1746, as there was a considerable change in the Trustees. That large additions were made is true—the first Charter containing only *twelve* names, and the second, *twenty-one*. It is a significant fact, however, that the name of every corporator under the first Charter was included in the second, with two exceptions—Jonathan Dickinson, and Samuel Finley. The former was dead; the latter (Dr. Finley), had declined to act, as he was then settled in Nottingham, Maryland—such a distance away as would have made it exceedingly difficult for him to attend the meetings of the Board of Trustees at Elizabeth Town. And he was also principal of an academy which was one of the most important educational institutions in the South-Middle Colonies. He was, however, elected a Trustee in 1851, was appointed President pro tem. on the death of President Edwards (History, p. 193), and was elected President in 1761, on the death of Mr. Davies.

It is also an important link in the chain of evidence, that Gilbert Tennent and Mr. Davies, in 1753, at the request of the

Trustees, were appointed by the Synod of New York, to visit Great Britain for the purpose of soliciting funds for the College. The Minute of the action is as follows (Records of the Synod of New York, October, 1753, p. 252):

“Application was made to the Synod in behalf of the Trustees of the College of New Jersey, requesting the Synod to appoint two of their members, viz. Messrs. Gilbert Tennent and Samuel Davies, to take a voyage to Europe on the important affairs of said College; to which the Synod unanimously consent.”

A statement in the History of the First Church of Newark, New Jersey, by the Rev. Dr. Stearns, for many years a trustee of the college, demands consideration. In a foot-note, on page 175, he writes, as explanatory of “the name Log College,” as follows :

(Log College, by Dr. Archibald Alexander, p. 14.) Whitefield, in his journal, p. 280, under date of November, 1739, speaks of this school as follows: “It is a log house, about twenty feet long, and nearly as many broad, and to me it seemed to resemble the schools of the old prophets.” In a note he adds, in 1756: “This is now increased to a large College now erecting in the New Jerseys.”

It is to be remembered that Whitefield was the devoted friend of the elder Tennent, and of his son Gilbert. He is referred to in the letter of the Synod to President Clap, as their great supporter. It is inconceivable that Whitefield should have prepared that note unless he had received from his friend Gilbert Tennent information of the fact concerning which he wrote.

In conclusion, it seems to me to be proper to introduce a paragraph from the History of the Log College, by the venerable Archibald Alexander, D. D., than whom no man was more thoroughly acquainted with the early history of the Church which he so long and so faithfully served. The reference in the passage quoted is to the time of the establishment of the Synod of New York in 1745. Dr. Alexander writes (Log College, p. 125):

The Log College still existed, but it was manifestly on the decline. The venerable founder became infirm, so that he could not perform his pastoral duties; of course he was no longer capable of paying much attention to the

school. In these circumstances, the necessity of another institution, of a higher character, became urgent. . . . Just as the Log College expired, the College of New Jersey sprang into existence. The friends and patrons of the former, became the principal supporters and trustees of the latter. Thus it may with truth be said, that the Log College was the germ from which proceeded the flourishing College of New Jersey.

All my investigations have led me to adopt the conclusion of Dr. Alexander. I recognize that the schools of Elizabeth Town and Newark, and also that the school at Faggs Manor, in which President Davies was educated, and that at Nottingham, established by President Finley, were absorbed in the college. They were rills that entered into the great river that now enriches the country and the world as Princeton University, but the head and main spring was the Log College of Neshaminy.