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WILLINGTON, S. C., DEC., 1829—MAY, 1830

EDITED BY GORDON A. RIEGLER

This journal is one of the many interesting documents found in the American Home Missionary Society collection of nearly eighty thousand unpublished letters and documents, written by the men who served on the Home Missionary field. It seems to have been the common thing in those days of the early nineteenth century to refer to a letter of this type, written over a long period of time, as a "journal." It was mailed to the Reverend Absalom Peters, D.D., who was the Corresponding Secretary of the American Home Missionary Society.

December 26, 1829.

Reverend and dear Sir:

I received your letter containing my appointment with gratitude to my Heavenly Father. The last of November we held a sacramental meeting at W——, at which President Waddel, of Franklin College, Georgia, and the Reverend John H. Gray, of Green, Alabama, assisted. A year before, we were blessed with the same assistance, which was the commencement of a small revival that has gradually extended through the year and about forty are the subjects of converting grace. Another similar meeting with these dear ser-

BIOGRAPHIES OF THE ALUMNI OF THE LOG COLLEGE

BY REV. GEORGE H. INGRAM,
Stated Clerk of the Presbytery of New Brunswick

4. JOHN ROAN¹

The fourth alumnus of the Log College to be reviewed is John Roan. His name is not included in the roll of "prominent alumni" in Alexander's *Log College*. And yet from the start to the finish of his ministerial career of thirty years he was ever in the forefront as teacher and preacher.

He was born in Ireland, and it is said that he learned the trade of weaver. Coming to the American colonies at about the age of sixteen, he found his way to the Log College. Webster says that "he taught in Neshaminy while completing his theological course." Dr. Samuel Miller throws additional light in his *Retrospect*: "When it [the college] began to decline, the Rev. Mr. Roan, a learned and able divine, also of the Presbyterian Church, erected another academy at Neshaminy, in the vicinity of the former. Mr. Roan, as well as his predecessor, is entitled to grateful remembrance for his zeal and success in promoting useful knowledge."² Sprague, in his *Annals of the American Pulpit*, gives additional information to the effect that it was early in 1741 that Roan started his school in Neshaminy.³ In his life of John Rodgers, Dr. Samuel Miller quotes from a letter by Dr. Rush in which reference is made to Mr. Roan's work in Neshaminy: "Some years ago I was sent to visit a Mrs. Kirkpatrick, of this city, who told me that she had spent the early part of her life in the congrega-

¹ For the preceding articles in this series, see vol. xiii, pp. 175 ff., 217 ff., and 255 ff. On Roan, the following are the leading authorities: Webster, *History of the Presbyterian Church in America*, pp. 498-500; Sprague, *Annals of the American Pulpit*, vol. iii, pp. 129 f.; Foote, *Sketches of Virginia, First Series*, p. 133 ff.; Nevin, *Presbyterian Encyclopædia*, p. 769.

² Miller, *A Brief Retrospect of the Eighteenth Century*, vol. iii, p. 200.

³ Sprague, as cited, vol. iii, p. 129.

tion of the Rev. Mr. Roan, of Neshaminy, at whose school Dr. Rodgers received his academic learning.”⁴

Of the scholars taught in this second academy at Neshaminy nothing is known save of this one. But had there been no other, young Roan's work would have been eminently worth while, for he thus began the education of the first Moderator of the General Assembly, who throughout his long life was at the forefront of the ministers of the Presbyterian Church. Early in his ministerial life Mr. Rodgers was chosen a trustee of the College of New Jersey.

It is probable that Mr. Roan was not licensed at Neshaminy, but served as student preacher, especially as at this time Mr. Tennent was asking to be relieved of some of his duties, on account of the increasing infirmities of age. Webster holds that Mr. Roan was licensed by the New Side Presbytery of New Castle just prior to 1744, for in that year he was sent down to Virginia. Foote, in his *Sketches of Virginia*, says: “The Presbytery of New Castle, the nearest Presbytery of the Synod of New York, sent Rev. John Roan to pay the people of Virginia a visit. A preacher of eminence, he had established a grammar school on the Neshaminy a few miles from Philadelphia. Rev. Dr. Rodgers was for some time a pupil of his. Mr. Roan remained in Virginia part of the winter of 1744 and 1745, and preached with great effect not only in Hanover, but the neighboring counties. . . . Mr. Roan had the warmth and deep earnestness of Robinson and Blair, with less prudence and caution; with the activity of Davies, he had less skill in managing an excited multitude. He spoke freely of the parish ministers, publicly and privately, inveighed against their delinquency in morals, and their public ministrations; and turned the ridicule and scorn of his hearers against the teachers appointed and supported by law. . . . The parish clergy and their friends were excited. Unable to refute the allegations, they appealed to the strong arm of the law to protect their privileges, and to restrain both the speech and actions of their adversaries. . . . The multitudes crowded

⁴ Miller, *A Memoir of the Rev. John Rodgers, D.D.*, p. 203.

to hear Roan, some from curiosity, and some from feeling. Opposition was expressed in reproaches, sneers, ridicule and threats. The preacher's spirit took fire, and his invectives were not measured. He saw evidences of the power of God in melting the hearts of sinners to the obedience of the Gospel. Converts multiplied, and the violence of opposition increased. Report after report went down to Williamsburg that Roan was turning the world upside down. Neighborhood after neighborhood was calling upon the fiery preacher to declare to them the everlasting gospel."⁵

Charges were brought before the grand jury, and one witness was secured to testify that the itinerant preacher had spoken blasphemy. The sympathizers with the Established Church appealed to Governor Gooch, who had been very lenient with other non-conformists. In the face of this agitation the friends in Hanover became very much excited. In their distress they appealed to the Synod of Philadelphia. But from this quarter, in place of getting bread, they received a stone. For the Moderator of the Synod, Rev. Robert Cathcart, by direction of Synod, sent a communication to Governor Gooch, May 28, 1745, which in part was to the following effect: "And in the mean time it gives us the greatest pleasure that we can assure your Honour, these persons never belonged to our body, but are missionaries sent out by some, who by reason of their divisive and uncharitable doctrines and practices, were in May, 1741, excluded from our Synod, upon which they erected themselves into a separate society, and have industriously sent abroad persons whom we judge ill qualified for the character they assume, to divide and trouble the churches."⁶

An appeal was also sent to the conjunct presbyteries of the New Side, which brought from them a sympathetic response. The matter was also brought to the Synod of New York, erected on September 19 of that very year, 1745. Almost the first item of business, after the organization was effected, was

⁵ Foote, pp. 133 f.

⁶ *Records of the Presbyterian Church*, p. 183.

the adoption of a resolution of sympathy with the Virginia brethren,⁷ and they sent down with their message of good wishes Gilbert Tennent and Samuel Finley, whose visit brought great encouragement. As the time for the trial of Mr. Roan approached, the person who had expressed his willingness to charge him with blasphemy suddenly departed for parts unknown, and so the prosecution came to naught.

Leaving Virginia that year, Mr. Roan found his friends in the New Side presbyteries of New Brunswick and New Castle in the throes of the Old and New Side controversy. He soon was in the midst of the contest in the Presbytery of Donegal. The schism had been precipitated in the meeting of the Synod of Philadelphia in May, 1741, when the Presbytery of New Brunswick was read out of the Synod by the Old Side members, who had a slight majority. At least they counted themselves excluded, although there was not the semblance of a trial or even of a formal vote. But the feeling was so intense on both sides, that there was no effort at the time to prevent the break. The Presbytery of New York was absent. Had they been there, it is probable that the trouble would have been prevented. In reality, the two sides were very nearly evenly divided.⁸

The Presbytery of New Brunswick and those who sympathized with them met the next day. They erected a new presbytery, at first calling it London Derry; afterward it took the name of New Castle, New Side. It included all the territory outside of the Presbytery of New Brunswick. Among the correspondents were two members of the Presbytery of Donegal. A large number of calls for supplies for preaching were presented at this first meeting after the schism. Many of these calls came from Donegal. James Campbell was given an itinerary of sixteen congregations, reaching from Carlisle on the west to Cape May County on the east. As time went on, the controversy reached farther, until practically every congregation in the middle colonies was divided between the Old Side and the New Side. The description of the condition

⁷ *Ibid.*, p. 234.

⁸ *Ibid.*, p. 155 ff.

in Donegal Presbytery is given in vivid terms by Webster: "Donegal Presbytery was in the field of the sorest conflict. Other presbyteries were on the circumference of the tornado, but it lay in the center and was devastated by its maddest whirlings and its mightiest uprootings."⁹

John Roan became the pastor of the New Side members of three congregations—Paxton, Derry and Mountjoy (Great Conewago), in 1745 or 1746, and he continued until his death, October 3, 1775. The larger part of Derry congregation came over to the New Side. Of this ministry of nearly thirty years little if any thing has come down. Paxton church building has disappeared. Only the graveyard remains to mark the place. Derry church building still stands.

But there were other sore troubles beside those mentioned. There were the uprisings of the Indians, that seriously interfered with the colonists. Dr. Wing, in his *Discourse on the History of Donegal and Carlisle Presbyteries*, gives a description of these times, as follows:

Especially after the defeat of General Braddock, in 1753, the frontier was left exposed and the defenseless inhabitants could only find safety in flight. Massacres and captures were daily reported along the North Mountain and up the river, with all the details of savage atrocity. Col. Armstrong, an elder in one of our churches and a brave and judicious officer, took the principal control of affairs in this part of the county; and the Rev. Captain Steel in the upper portion, with a few volunteers endeavored to form rude forts and give security to the people, but such defenses were easily avoided. The harvest of one of the most fruitful seasons (1756) was left to rot on the fields, while more than half of the people fled to the more eastern towns.¹⁰

As Mr. Roan commenced teaching while a student at the Log College, so he continued this work throughout his ministry. Rev. George B. Stewart, D.D., is authority for the following statement: "The Rev. John Roan had a theological school in the neighborhood of Derry, at which were instructed

⁹ Webster, p. 160.

¹⁰ Wing, *A Discourse on the History of Donegal and Carlisle Presbyteries*, p. 16.

Rev. Samuel Eusebius McCorkle, Rev. Joseph Montgomery, a member of the Continental Congress, and Rev. William Graham, founder of Washington and Lee University, Virginia."¹¹ Mr. McCorkle graduated from the College of New Jersey in the class of 1772. Taking up the study of theology with Mr. Roan, he was licensed in the spring of 1774. In 1776 he was ordained by the Presbytery of Orange. About the year 1785 Mr. McCorkle began a classical school in his own home, which he continued for ten to twelve years. Mr. Montgomery graduated from the College of New Jersey in the class of 1755. He was licensed to preach by the Presbytery of Philadelphia, 1759-60. He was ordained by the Presbytery of Lewes in 1761-2, and became pastor of the churches of New Castle and Christiana Bridge. In 1785 the Presbytery of New Castle reported to the Synod that owing to bodily indisposition Mr. Montgomery was incapable of officiating in the ministry, and that because he also accepted an office under civil authority, they left his name out of their records. His name appears in the list of members of Congress from Pennsylvania from 1784 to 1788. According to Dr. Stewart, both of these men studied theology with Mr. Roan. It is also stated that the former studied with his uncle, Mr. Montgomery. William Graham was a farmer's boy in Mr. Roan's congregation. He did not commence his studies until quite late, when he prepared himself for college under the supervision of his pastor. He graduated in the class of 1773 from the College of New Jersey. He then took up the study of theology under his pastor. He was licensed by the Presbytery of Hanover, October 20, 1775.¹²

As Mr. Graham was ready to enter upon his life-work, the Presbytery of Hanover was planning to begin an academy on the west side of the Blue Ridge, in the valley of Virginia. Through the ministry of Robinson, Roan, the Blairs, the Tenents, Davies and others, that field had developed in a wonderful way. The Presbytery of Hanover had been erected in

¹¹ Stewart, *Centennial Memorial of the English Presbyterian Congregation, Harrisburg, Pa.*, p. 430.

¹² Foote, 438 ff.; Sprague, p. 365 ff.

1755 by the New Side Synod of New York. Some years before an academy had been established, out of which grew Hampden-Sydney College. Samuel Stanhope Smith was the first principal. Here he remained until called to Princeton, when his brother, John Blair Smith, took his place. William Graham had been a classmate of the latter. Through the recommendation of Samuel Stanhope Smith the Presbytery invited Mr. Graham to undertake the establishment of an academy on the other side of the mountains. He entered upon his work at Mt. Pleasant, where there had been an academy for some time. His efforts met with generous response. After a little time the school was removed to Timber Ridge, where suitable buildings were erected. All was moving on successfully until the call came for volunteers to bear a part in the struggle for Independence. The principal was the first to volunteer. When the war was over, a new beginning had to be made. Money had depreciated. Mr. Graham became discouraged. In order to support his family he purchased a farm not far from the present site of Washington and Lee University. Here he set to work to earn a livelihood. But students followed him. He taught in his home. Thus began Washington and Lee. Here Archibald Alexander, the first professor of Princeton Theological Seminary, was one of Mr. Graham's students. James Waddel Alexander, in his *Life* of his father, Archibald Alexander, quotes his father's account of those early school days:

The Reverend William Graham, a graduate of the College of New Jersey, had set up an academy at Timber Ridge Meeting-House, and had obtained an ample charter from the Legislature. He traveled through the New England States, soliciting benefactions for his seminary. Several small buildings were erected for the use of the students, and a good house on the New England model was reared for the rector. Students came in a goodly number, mostly grown young men. Everything promised success; but war came on and obstructed the progress of the institution, which was named Liberty Hall. The school existed before Mr. Graham came into the State, but had its seat at Mt. Pleasant, near to the site of the village of Fairfield, six or seven miles to the east of Timber Ridge. Here Mr. Graham

taught for a year or more, but being a man of much enterprise, he wished to rear a seminary after the model of Princeton College. Having received a call to take charge of the congregations of Timber Ridge and Hall's Meeting House, he removed to the former place, where he conducted it for several years. But finding an opportunity to purchase a farm which pleased him on the North River, not much more than a mile from the present site of Lexington, he transferred it to that place, and had influence with a majority of the trustees to give their assent. My father was pleased to have the school brought so near to him, and made a donation of as much land as was needed for the buildings. In the mean time studies were pursued in an upper room of Mr. Graham's. Here I first entered on classical learning.¹³

Dr. Foote describes a visit to Hampden-Sydney by Mr. Graham and Mr. Alexander, upon invitation of the principal, John Blair Smith. At a communion service held during that visit Mr. Alexander was deeply impressed. Upon returning home a revival began and Mr. Alexander was among the first to own allegiance to his Lord. Mr. Alexander later accompanied his teacher, Mr. Graham, to the General Assembly, when Dr. Woodhull was moderator, in 1791. Thus Archibald Alexander received his earliest instruction in preparation for his life-work from a teacher who had kindled his fire at Neshaminy.

Another of the students of Mr. Roan was Rev. Robert Cooper, who as a boy was a member of his congregation. He was prepared for the College of New Jersey, from which he graduated in the class of 1768. He also studied theology under this same pastor. Mr. Cooper was licensed by the Presbytery of Carlisle, and accepted a call to Middle Springs Church, where he continued for thirty-one years. In 1785 he was appointed with Dr. Witherspoon, Dr. Robert Smith, Dr. Samuel Stanhope Smith, and several others, to frame a system of general rules for the government of the Presbyterian Church.¹⁴

At the time of the union of the Synods in 1758, Mr. Roan

¹³ J. W. Alexander, *The Life of Archibald Alexander, D.D.*, pp. 15, 16.

¹⁴ Sprague, p. 270.

was assigned to the Presbytery of Donegal. His trouble began with his objection to the licensing of a candidate whom he deemed unfit. Out of this difference with his brethren of the Presbytery other differences arose. Some of these were carried to the Synod, and afterward dropped. He was sent to the south bank of the Potomac for a ministry the latter part of his life. He died October 3, 1775. He was buried at Derry Meeting House, near Dixon's Ford, on the Swatara, in Dauphin County, Pennsylvania. The following inscription marks his grave:

Beneath this stone
Are deposited the remains
of an able, faithful,
Courageous and successful minister of Jesus Christ
JOHN ROAN
Pastor of the United Congregations of Paxton, Derry
and Mountjoy
from 1745 to October 3, 1775
Aged 50¹²

Such is the life story of this weaver lad who sat at the feet of that matchless teacher at Neshaminy and caught from him the vision of the growing needs of the Kingdom of God in the American Colonies. And, all on fire with sacred enthusiasm, he went forth from that rude school of the prophets to do what he might in preaching to shepherdless flocks and in training young men to go forth as heralds of the Glad Evangel.

5. JOHN CAMPBELL¹

The fifth alumnus of the Log College to be called up for review is John Campbell, who after his ordination lived less than six years. Of his early life, Webster is the sole authority. He was born in Scotland in 1718. He came to America in 1734. It is probable that his home was in Great Valley, Chester County, Pennsylvania.

In Alexander's *Log College* there is the mention of his name together with one other Log College alumnus: "In Mr. White-

¹² Foote, p. 138; Webster, p. 500.

¹ Webster, *History of the Presbyterian Church in America*, pp. 497 f.

field's Journal we find the name of Mr. Campbell and 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."²

At a meeting of the Presbytery of New Brunswick held in Maidenhead, May 19, 1747, the congregations of Charlestown and New Providence requested "the enjoyment of John Campbell's labors, if he should now be licensed."³ These congregations had not had a pastor since the death of John Rowland, which took place April 12, 1745. The pastor of Abington, Richard Treat, had ministered to them, according to Webster. And the same authority says that David Brainerd administered the sacrament there August 11, 1746, and that on his return from the Susquehanna he preached there on September 14. The Presbytery gave Mr. Campbell parts of trial and in due time licensed him, October 14, 1747. While Charlestown and New Providence were still desirous of having him for their minister, he did not accept their overtures, preferring to act as a supply for the Presbytery's vacancies. He was sent several times to Cape May (Cold Spring), to these same churches, to Hopewell, Maidenhead, and others. During these years of itinerating he was exposed to all sorts of weather. No doubt nights were sometimes spent out in the open. At last, at the meeting of the Presbytery in Philadelphia, November 7, 1750, in connection with the meeting of the Synod of New York, he accepted the call of the two churches that had been persistently following him for months. Arrangements were made for his ordination and installation on November 21, 1750, at the meeting house of Providence. At the next meeting of Presbytery, May 22, 1751, the following report of the ordination was presented:

November 21, 1750, met at New Providence, Messrs. Gilbert Tennent, Richard Treat, Thomas Lewis, Charles Beatty, and Daniel Lawrence according to appointment of Presbytery, and after sermon preached by Mr. Tennent on I Timothy 4:14,

² Alexander, *Biographical Sketches of the Founder, and Principal Alumni of the Log College*, p. 361.

³ Ms. minutes in loco.

they proceeded by imposition of hands and prayer to ordain Mr. John Campbell to the Gospel Ministry over said people of Providence and Charlestown, the said congregation having agreed that Mr. Campbell shall preach two-thirds of his time at Providence and one-third at Charlestown.⁴

While licentiates took their turn in supplying vacancies right away, yet they were not enrolled as full members until after ordination. Mr. Campbell was only enrolled at one meeting of the Presbytery of New Brunswick, for the Synod of New York, September 21, 1751, divided the Presbytery of New Brunswick, assigning the churches of Eastern Pennsylvania and South Jersey to this new erection, which was named the Presbytery of Abington. But even here Mr. Campbell was not to answer many times at roll call; for at the meeting of the Synod in 1753 the announcement of his death was made. Webster is authority for the statement that on May 1, 1753, as he was beginning his service, he was fatally stricken as he was giving out the One Hundred and Sixteenth Psalm: ⁵

“ Dear in thy sight is thy saint’s death
Thy servant, Lord, am I.”

He was buried at Providence, and on his monument, after the name and date, there are the following lines, said to have been written by President Davies:

In yonder sacred House I spent my Breath.
Now silent, mouldering, here I lie in Death.
These silent Lips shall wake and yet declare
A dread Amen to truths they published there.

6. HAMILTON BELL ¹

Webster is authority for the statement that Hamilton Bell was a student at the Log College in 1738, and that he offered himself to the Synod for examination in accordance with the resolution requiring would-be candidates for the ministry who had not been educated in an old world university, or Harvard

⁴ Ms. minutes *in loco*.

⁵ Webster, p. 498.

¹ Webster, *History of the Presbyterian Church in America*, p. 469.

or Yale, to submit to examination by a commission of Synod before being taken on trials by a presbytery. This was September 29, 1739.³ He was passed by the commission in May, 1740, and was taken on trials by the Presbytery of Philadelphia, and licensed September 30, 1740. Mr. Bell received several calls, from Donegal, Lancaster, and White Clay Creek. He accepted the call to the Donegal church, and was ordained to the gospel ministry and installed pastor on November 11, 1742. The next spring he was admonished by the Presbytery, and in the fall the Presbytery of Donegal suspended⁴ until the meeting of Synod. Synod appointed a committee to hear his case at a meeting at Donegal,⁴ and in 1745 sustained the finding of the committee.⁵

Mr. Bell thereupon renounced allegiance to the Presbyterian Church and cast in his lot with the Episcopalians. After this he appears to have gone to Somerset County, Maryland. The first appearance of his name among Somerset County court records is "in a deed to him for real estate, dated 7th of November, 1749." On March 30, 1749, he married the widow of Rev. James Robertson, an Episcopalian rector. One son was born of this union, and he took his father's name. He also became a minister. On September 27, 1752, a petition was sent to the Bishop of London asking him to use his influence against the passage of a law reducing the allowance of clergymen. Among the signers of this document is the name of "Rev. Hamilton Bell, Rector of Somerset Parish." There is a marriage license of 1762 which he used, and also a record of a vestry meeting which he attended in 1766. At a vestry meeting September 2, 1782, "It was agreed to continue the Rev. Hamilton Bell as rector for another year." He died the following year.

7. WILLIAM DEAN

The seventh of the Log College alumni to be passed in review is William Dean, whose ministry after licensure lasted

³ *Records of the Presbyterian Church*, p. 149.

³ *Ibid.*, p. 172.

⁴ *Ibid.*, p. 175.

⁵ *Ibid.*, p. 178.

less than six years. One half of this time was spent in itinerating. Sometimes his preaching stations were two hundred miles apart. In these long journeys on horseback in all kinds of weather he sometimes lost his way and was not infrequently compelled to sleep out in the open. But these men were on the business of the King and they considered not their own comforts, when the call came for them to minister to shepherdless flocks.

Information concerning the early life of Mr. Dean comes from two sources. Webster says that he was "probably educated at the Log College."¹ Dr. James McClune says he came from the north of Ireland to America in 1739 or '40. "Where he was educated is not known. He probably received his academical training in his native country, and his theological under the direction of the Tennents."² Dr. McClune contrasts the preaching of Dean and the Log College men with the preaching of the Old Side ministers: "The Log College sent forth a number of young men, whose warmth, earnestness, and energy were in strong contrast with the learned but frigid discourses which failed to rouse the conscience, or amend the heart. Their hearers retired not to discuss the bearing and correctness of creeds or the errors of Romanism, but anxiously inquiring, 'What must we do to be saved?'"³

William Dean was taken on trials by the Presbytery of New Brunswick meeting at New Brunswick, August 3, 1741. The subject of the sermon assigned to him was Romans 3:19, and his exegesis was, *An homo justificetur ab eterno an tempore*.⁴ At the meeting of Presbytery at Freehold (Old Tennent), October 13, 1742, having passed his parts of trial to the satisfaction of Presbytery, he was duly licensed "to preach the everlasting Gospel where Providence may direct him." Beginning with that meeting, appointments for supplying vacant churches were made for him, although he was

¹ Webster, *History of the Presbyterian Church in America*, p. 526.

² James McClune, LL.D., *History of the Presbyterian Church in the Forks of the Brandywine*, p. 74.

³ *Ibid.*, pp. 73 f.

⁴ *Minutes of the Presbytery of New Brunswick*, see this JOURNAL, vol. vii, p. 153.

not enrolled as a member of Presbytery until ordination three years later. In these years he put in the hardest kind of labor meeting his appointments. Could the detailed story of his journeyings often "in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness" be told, he would be worthy of a place by the side of the Great Apostle. At the same meeting at which he was licensed he was given the following itinerary: "Mr. Dean is to preach next Sabbath at Neshaminy, thence after for three Sabbaths at Delaware Forks, and thence to supply Cohansie and Cape May until within three Sabbaths of our next, which are to be spent in the Forks of Delaware."⁶ He thus was to begin his ministry supplying the church of his teacher, William Tennent, who some time before this had asked Presbytery to relieve him of some of his work, on account of the infirmities of age creeping upon him, and who wished to use all his strength in teaching. The young licentiate's next station was the Forks of the Delaware, where there were two Irish settlements—one on the west branch and the other on the north—known as Craig's and Hunter's. This was the region of the Lenape Indians. Here David Brainerd labored for a time, and a tablet marks the place of his hut, where the greater part of his journal was written.

The next station was Cohansie (Fairfield) and Cape May (Cold Spring), two hundred miles distant as he had to thread his way. Cohansie was a colony which about fifty years before had come down from Fairfield, Connecticut, bringing with them their minister. It was here that Mr. Dean made his fourth stop on this tour. And then for his last stand he passed on "down the Cape" to Cold Spring to a church that had been organized in 1714. Here he remained for quite a while, leaving in time to make his way back over the trail which he had come, to the Forks of the Delaware, in time to spend three Sabbaths with the two colonies. This itinerary called for a horseback ride of six to seven hundred miles, much of it in the most inclement season of the year.

At the meeting of Presbytery held in Philadelphia, May 26,

⁶ *Ibid.*, pp. 228 f.

1743, there were three calls presented for the pastoral services of Mr. Dean: one from the Forks of the Delaware; another from Cape May and Cohansie; and a third from the Presbytery of New Castle, that is, from the Forks of the Brandywine.⁶ It seems that wherever this licentiate ministered, the congregations wished him to remain. At this same meeting the New Side Presbytery of New Castle asked that he be released to it that he might be clear to accept a call within their bounds. He asked for time to consider these calls, and meanwhile he was appointed to supply the Forks of the Brandywine and Pequea, churches in the Presbytery of New Castle, also Tehicken and Bethlehem in the Presbytery of New Brunswick. On October 2, 1744, Mr. Dean informed a committee of the Presbytery of New Brunswick, meeting in Philadelphia, that he had dropped all expectations of settling in Cohansie, which he had been inclined to do, by reason of sickness in his family. He asked for a certificate of dismissal to the Presbytery of New Castle, that the way might be clear for him to accept a call within its bounds.⁷ The committee gave him a provisional certificate. This the Presbytery later ratified, for the name of William Dean does not again appear on their records.

Upon the authority of Dr. McClune, Mr. Dean and Mr. Byram paid a visit to Augusta County, Virginia, early in 1745, where their ministry made a profound impression, resulting in a notable revival.⁸ In 1745 Mr. Dean received a second call from the New Side Congregation of the Forks of the Brandywine. This he accepted, and he was ordained and installed in May of that year.⁹ Unlike the Presbytery of New Brunswick, which has its records nearly complete, the New Side Presbytery of New Castle has lost its records, so that it is impossible to determine dates. At the time of the schism the Forks of the Brandywine Church was rent asunder. The larger part of the congregation held with the Old Side. The New Side part of the congregation was at first supplied by the Presbytery of

⁶ *Ibid.*, pp. 337 f.

⁷ Ms. Minutes of the Presbytery of New Brunswick, *in loco*.

⁸ McClune, p. 75.

⁹ *Ibid.*, p. 75; Webster, p. 526.

New Brunswick. Afterward it came under the care of the New Side Presbytery of New Castle. Having erected a house of worship not far from the Old Side church, they extended a call to Mr. Dean. Here he labored for the rest of his life, only three years. In 1748 a call was sent to the Synod of New York for the services of Mr. Dean in Timber Ridge and the Forks of the James River, Virginia.¹⁰ The Synod directed the Presbytery to meet in Mr. Dean's church to determine the matter. But he was nearing the end of his earthly pilgrimage even then, and so no action was taken. Of Mr. Dean's ministry in the Forks of the Brandywine, Dr. McClune has little to say: "Of the condition of this church during his short ministry no record can be found, but from the traditional popularity and faithfulness of Mr. Dean, the conclusion may be drawn that it was highly prosperous."¹¹ McClune also transmits the following tribute:

The Rev. Samuel Davies, afterwards President of the College of New Jersey, writing from Virginia to Dr. Bellamy, of Bethlehem, Connecticut, in 1751, speaks of the death of Mr. Dean in the same affectionate terms in which he records the loss of those eminent men of God, William Robinson and Samuel Blair. He also states that the blessed effects of the revival which had followed the labors of Byram and Dean were still manifest.

William Dean was survived by his widow, four sons, and a daughter. Joseph became a successful importing merchant. He was a signer of the non-importation resolution adopted October 25, 1765. At the outset of the Revolution he loaned the Government sixty thousand dollars, which were never returned. In 1776 he was chosen a member of the Committee of Safety and he was also a member of the Board of War from its inception, March, 1777, until it was discontinued. In 1781 he was chosen one of the auditors to settle and adjust the accounts of the troops of Pennsylvania. John attained the rank of major in the Continental Army, while his brother

¹⁰ *Records of the Presbyterian Church*, p. 237.

¹¹ McClune, pp. 28 f.

William was colonel in the same service. The latter was engaged in all the battles in New Jersey—Trenton, Princeton and Monmouth, battles that more than others turned the tide for American Independence. Benjamin, the other son, died early in life. Sarah Dean, the only daughter, married Rev. John Slemmons. Thus the family of William Dean, like the families of Charles McKnight and James McCrea, performed important parts in the struggle for American Independence.

Mr. Dean was buried in the "Lower graveyard." His tomb bears the following inscription:

HERE LIES THE BODY OF
THE REVEREND WILLIAM DEAN,
WHO DEPARTED THIS LIFE
JULY 9, 1748.
AGED 29 YEARS.

Then follows the inscription, said to have been written by President Davies:

In yonder sacred House I spent my Breath.
Now silent, mouldering, here I lie in Death.
These silent Lips shall wake and yet declare
A dread Amen to truths they published there.

These lines are written on the grave stones of two other Log College men: that of John Campbell, in the churchyard of New Providence, and that of Samuel Blair, at Faggs Manor.¹²

8. DAVID ALEXANDER

Webster is authority for the few facts concerning the eighth alumnus of the Log College to come up for review in this series of biographies. He holds that he came over from Ireland as a young man and that he probably studied at the Log College.¹ Nevin also favors this statement.² Dr. Turner, in

¹² *Ibid.*, p. 77.

¹ Webster, *History of the Presbyterian Church*, p. 453.

² Nevin, *Presbyterian Encyclopædia*, p. 20.

his address at the two hundredth anniversary of the Log College, included Alexander in the roll of alumni.* Webster also holds that he was licensed by the Presbytery of New Castle. A commissioner from Pequea Church, in the Presbytery of Donegal, by the name of Alexander Davidson, asked Donegal Presbytery, in November, 1736, for leave to employ Alexander. He appears to have supplied the church, for he was there the following spring. There was some difficulty in making out the call. In April, 1738, the people promised him, according to Webster, in addition "one year's lodgings." He was ordained and installed pastor of Pequea on October 18, 1738. He did not sympathize with the majority of the members of Donegal Presbytery who were strict subscriptionists. He is sometimes described as a Cameronian. He sympathized with the Tennent program. He did not hesitate to preach in parishes where pastors did not agree with the ideals of the Log College. Finding himself out of sympathy, he refrained from attending the meetings of Presbytery, and for this conduct he was called to account. In October, 1740, he made a partial answer, but continued to hold himself aloof. At a meeting of Presbytery in his church, charges of intoxication were preferred against him. "He took the pulpit and preached. He acknowledged the intoxication at a funeral, and the Presbytery judged it not so heinous as had been represented, but they suspended him till 'satisfaction was given for his disregardful conduct to us, and his refusal to submit to the government of Christ's Church in our hands.'"

He was enrolled with the Presbytery of Donegal in the meeting of Synod in 1741.⁴ And in that meeting he defended a fellow presbyter, Alexander Craighead, who also was in trouble with his presbytery.

When the break came in this same meeting of Synod, and the members of the Presbytery of New Brunswick were excluded, David Alexander went out with them. And the next day, when the new Presbytery of New Londonderry was erected, David Alexander was enrolled as one of the four

* Murphy, *The Presbytery of the Log College*, p. 508.

⁴ *Records of the Presbyterian Church*, p. 155.

ministerial members.⁸ This Presbytery was afterward known as the New Side Presbytery of New Castle.

As this same meeting of the Presbytery of New Brunswick was really a conjunct meeting, David Alexander was directed to supply the Valley congregation one Sabbath before the next session. After this, his name does not appear again in any of the records. The records of the Presbytery of Donegal have been lost. His name does not appear in the records of the Synod of New York, either as present or absent, between 1745 and 1750. Rev. W. C. Alexander, a pastor of Donegal Church, has the following to say regarding Mr. Alexander, after noting that his name does not again appear: "It is probable that he returned to his field of labor soon after this and continued to minister the Word until the end of his life, in 1749 or 1750. He was buried, as was customary, in the aisle of the church, in front of the pulpit. When the old church was taken down, the grave was not marked."⁹

9. DANIEL LAWRENCE

The ninth of the alumni of the Log College to come up for review in this series of biographies is Daniel Lawrence. According to Webster,¹ he was born on Long Island, in 1718, and was by trade a blacksmith. He studied at the Log College. Alexander, in the *Log College*, quotes from Mr. Whitefield's *Journal* to the effect "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."² The Presbytery of New Brunswick, meeting in Maidenhead, September 11, 1744, records that "Mr. David Lawrence offered himself to the Presbytery on trials as a candidate for the holy ministry."³ And a committee was appointed to ex-

⁸ "Minutes of the Presbytery of New Brunswick," in this JOURNAL, vol. vii, pp. 147 ff.

⁹ W. C. Alexander, *History of Pequea Presbyterian Church*. The Library of the Presbyterian Historical Society has a copy of this work.

¹ Webster, *History of the Presbyterian Church*, p. 545; Nevin, *Presbyterian Encyclopædia*, p. 1174.

² Alexander, *Log College*, p. 361.

³ Ms. Records of the Presbytery of New Brunswick, *in loco*.

amine his parts of trial. This committee, consisting of William Tennent, Jr., Gilbert Tennent, and Richard Treat, met in Philadelphia, May 28, 1745, and after careful examination of the candidate licensed him to preach the gospel. He was thereupon sent to supply two Sabbaths at Hopewell (Pennington) and Maidenhead (Lawrenceville).

At the meeting of Presbytery held at Maidenhead, May 21, 1746, "Oxford Furnace supplicated that they might share in Mr. Lawrence's labors in case he should be appointed to supply the Forks of the Delaware"; and at this same meeting Presbytery assigned the following itinerary to Mr. Lawrence: "That Mr. Lawrence supply Bethlehem (upper) two Sabbaths and Lower once before our next, that he supply the next two Sabbaths at Hopewell and Maidenhead, afterward every fifth Sabbath in the fork of the Delaware, and the rest between the other settlement in the fork and Greenwich." At a meeting of Presbytery held at Maidenhead, October 15, 1746, "the congregation of the Forks of the Delaware renewing their call for Mr. Lawrence to take the pastoral care of them," the call was accepted and a committee upon ordination was chosen to meet in the Forks the first day of April, next, to proceed to ordain Mr. Lawrence. At the meeting of Presbytery held at Maidenhead, May 19, 1747, the committee reported, as follows:

Forks of the Delaware, April 2, 1747, the committee appointed by the Presbytery to attend the ordination of Mr. Daniel Lawrence, viz.: Mr. Treat, Mr. Davenport, Mr. McCrea, Mr. Campbell (Mr. Beatty for good reasons not attending) did according to appointment meet at the place, and having yesterday heard him preach a sermon upon John 3:18 and received his exegesis upon the question assigned, both to good satisfaction, and there appearing no objection in the way, they proceeded this day according to appointment with fasting, prayer and the imposition of hands to ordain Mr. Lawrence to the Gospel Ministry over this people. Concluded with prayer and blessing.

MEMORRANDUM—It was agreed by the representatives of the two settlements here and desired to be recorded that

* *Ibid.*

so long as Mr. Lawrence shall continue to be minister to them both, he stately preach two-thirds of his time at the western settlement [Craig's, now known as Bath] and the other third part at the northern [Hunter's, now Lower Mt. Bethel].⁵

For the next four years Mr. Lawrence devoted himself to the work of the two settlements, which were fifteen miles apart. He was a faithful attendant in Presbytery, although the ordinary place of meeting was more than fifty miles from his parish in the Forks. His name appears on the roll of Synod for the first time, May 20, 1747. Throughout his ministry his name appears with regularity at the meetings of both Presbytery and Synod. His parish was not an easy one to handle. Some of his elders refused to coöperate with him. But the most serious trouble was with his health. He was not at all robust. The exposure incident to passing over the fifteen miles between the two settlements, especially in the winter season, sapped his strength.

At the meeting at Neshaminy, May 21, 1751, Presbytery directed that Mr. Lawrence go to Cape May (Cold Spring), and tarry there five or six weeks or more, according as he found it proper for his health, and preach to the people as much as possible, and on his return, if health permitted, preach one Sabbath at Penn's Neck.⁶ That minute tells how in his ministry he, like others of the Log College men, in their zeal for the kingdom, went beyond his strength. That summer he supplied at various parishes, but as the winter approached Presbytery again sent him to Cape May. The matter was decided at the meeting held at Neshaminy, November 6, 1751. Representatives of the congregation in the Forks were unwilling to have him taken from them, but on the plea of health the Presbytery sent him to Cape May for the winter and spring. They provided supplies for the Forks.⁷ The churches in Pennsylvania and southern New Jersey were set off in the Presbytery of Abington, in May, 1752.⁸ Mr. Lawrence was

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Records of the Presbyterian Church*, p. 246.

present in the Synod of New York at the meeting in May, 1752. In 1753, he was present as a member of the Presbytery of Abington. According to Webster, he was released from his charge in the Forks. He removed to Cape May, and in 1752 received a call to this church. There was delay in installing him. The event finally took place on June 20, 1754.* The committee taking part in the installation consisted of Andrew Hunter, Benjamin Chestnut, and Charles Beatty. The latter had probably been a fellow student at the Log College. Samuel Finley, a Log College alumnus, had served as supply of Cold Spring from 1740-1743. Stevens, in his *History*, devotes a paragraph to Daniel Lawrence. Rev. Paul S. Howe, in his *Mayflower Descendants in Cape May County*, refers to the pastorate of Daniel Lawrence, gives the descendants of his family, and the records of Cold Spring Church beginning with the pastorate of Mr. Lawrence.

Mr. Lawrence attended the meetings of Synod regularly. With the Union of the Synods, in 1758, he was assigned to the First Presbytery of Philadelphia. In 1764, he was appointed to supply the Second Church of Philadelphia for one Sabbath, during the illness of Gilbert Tennent. At the meeting of Synod in 1766, the announcement was made that Daniel Lawrence had died, April 11, 1766. He was buried in the Cold Spring churchyard. And on his monument were inscribed the lines, said to have been written by Samuel Davies:

In yonder sacred House I spent my Breath.
Now silent, mouldering, here I lie in Death.
These silent lips shall wake and yet declare
A dread Amen to truths they published there.

Mrs. Sarah Lawrence, born in 1723, survived her husband till January 20, 1768, when she died, aged 43 years. Two children were born to Mr. and Mrs. Lawrence: Anne Lawrence, born 1753, and Daniel Lawrence.

Webster refers to Mr. Lawrence's physical trouble, in a quo-

* Hughes, *The Divine Covenant Fulfilled*, 1891, pp. 9-11; Stevens, *The History of Cape May County, New Jersey*, p. 140. Howe, *Mayflower Descendants in Cape May County, 1620-1920*, pp. 41-65.

tation from a sermon in the hands of his descendants: "It appears to be my duty, considering the relict of my old disorder, to take and use the counsel which, I have heard, the Rev. Samuel Blair gave, not long before his exit, to the Rev. John Rodgers: 'In preaching, to speak low, to speak slow, and to be short.'"

When Mr. Lawrence came to Cold Spring, the first edifice, which was of logs, erected in 1718, was still standing. The second house of worship, which was a frame shingle building, was erected in 1762, during his pastorate. The present structure is of brick and is the third edifice that has served that congregation. It is said that the first settlers in Cape May were whalers.

[*To be continued.*]