

Gary E. Schnittjer

THE INGREDIENTS OF EFFECTIVE MENTORING: THE LOG COLLEGE AS A MODEL FOR MENTORSHIP

If the effectiveness of a mentor is proportionate to his or her worldly success or acclaim, then the educational ministry of William Tennent, Sr., would have been a failure. The more one examines Tennent's life, the more ordinary it seems. For example, his inability to handle finances wisely bound him and his family to lifelong poverty. Also, there was no evidence that his pastoral ministry was anything but mediocre at best. He served for nine years in the Presbyterian Church and then 14 more years in the Anglican Church without even acquiring a parish.

In 1718 Tennent emigrated from Ireland to the Middle Colonies (Pennsylvania, New Jersey, New York, and Delaware) and served two small congregations in New York before becoming the pastor of the Neshaminy Presbyterian Church in Bucks County, Pennsylvania, in 1726. During his 20 years at Neshaminy, various members of the congregation attempted to have him discharged from the ministry on four different occasions. Tennent's pastoral ministry appears to have been rather unexceptional. In addition, a thorough examination of his sermons has suggested that they are average.¹ Finally, one is forced to conclude that Tennent's only distinctively meritorious work was his educational ministry—the Log College.

William Tennent, Sr. (1673-1746), founded the first private seminary in the American Colonies. While only 20 young men studied under Tennent, they had a major impact on American religion, particularly Presbyterianism.² Many of the Log College alumni worked with and supported George Whitefield and became leaders in the Great Awakening. The Log College is also credited with the establishing of many other log colleges and academies. Several of Tennent's students built their own log cabin academies, which in turn propagated other log cabin academies.³ All told, the Log College spawned no fewer than 63 institutions of higher education which had the original intent of training ministers.⁴ For instance, the Log College alumni were influential in establishing Princeton, Hampton-Sidney, and Hanover.

Because of the massive influence of the Log College, many scholars have lauded Tennent as a teacher. The American historian William Warren Sweet wrote, "If a teacher is to be judged by his students, William Tennent, Sr., must be ranked among the greatest of America's teachers."⁵ The Presbyterian historian Leonard J. Trinterud has suggested that "as a scholar and teacher, William Tennent, Sr., was unique and without an equal in the synod [of Philadelphia]."⁶ However, Tennent was not intending to become a pioneer educator. Rather, he sought to work within the established educational system. Although William Tennent, Sr., attempted to pattern his educational ministry after the conventional models of his time, the Log College emerged with a distinctive ideology and methodology which spawned a lasting legacy.

The Conventional Way of Education

In 1725, after 23 years of attempting to be called as a pastor, and then seven years trying to find a pastorate that could feed his family, William Tennent, Sr., turned his attention toward an educational ministry. He pursued a teaching position which had opened up in 1723 at the College at New Haven (Yale).⁷ Tennent's background and "credentials for the job were certainly respectable, although his Anglican ordination in 1704 might have offset his otherwise Reformed profile as the holder of an Edinburgh degree and a member of the Synod of Philadelphia."⁸ Tennent's hopes for this prestigious position, however, never came to fruition. His passions and abilities for educating young ministers were frustrated.

At that time Yale would have typified conservative, conventional, ministerial education in the colonies. The charter which was drawn up in 1701 summarized the school's purpose:

The rector of the college must take prayers twice daily, teach "practical theology" on the Sabbath, stand by the doctrine of the Westminster Confession, "and in all other ways according to his best discretion, shall at all times studiously endeavor in the education of the students, to promote the power and purity of religion, and the best edification of these New-England churches."⁹

It is also pertinent to notice that the basic curriculum of the college was languages (Latin, Greek, and Hebrew) in the first year; logic in the second; natural science in the third; and arithmetic, geometry, astronomy, and a review of the whole course in the fourth.¹⁰ The basic curriculum, methods,

and student life at Yale college were similar to those at Edinburgh University, from which Tennent had graduated in 1695.¹¹

Tennent's desires were not to start a new form of education. Rather, he was in agreement with the purpose and standards of this college and sought to serve as its teacher. The distinctive aspects in the Log College's education were by necessity, not by innovation.

The Log College Way of Education

In 1726, when Tennent became the pastor of the Neshaminy Presbyterian Church, he began in earnest to educate his three younger sons and other young men who did not have sufficient funds to go to one of the New England schools, yet desired to be trained for the ministry.¹² Many of the students may not have had the opportunity to become ministers if it were not for the Log College.¹³ Among the careers for which these young men were trained were teacher,¹⁴ weaver,¹⁵ merchant,¹⁶ blacksmith,¹⁷ peddler,¹⁸ and saddler.¹⁹ For several years Tennent trained these students in his home and later in a log cabin which he built near his house.

Tennent may have received the idea for this type of education from his background in Scottish and Ulster Presbyterianism. Both William and Catherine Tennent would have been aware of this type of school, since there were numerous local academies in Ulster.²⁰ Also, in 1695 (while Tennent was living in Scotland) the Scottish Parliament prescribed "that there be a school founded and a schoolmaster appointed in every Parish."²¹ In addition, John Knox's *First Book of Discipline*, which Tennent's great-great-grandfather, John Spottiswood, assisted writing, stated, "Everie severall church have a schoolmaister' and that each father in a congregation be compelled, no matter what his 'estait or condition,' to bring up his children in 'learnynge and virtue.'"²² These Parish schools were later used by other ministers in the Middle Colonies. For instance, Jonathan Dickinson and Aaron Burr each trained young men in divinity.²³ When one wanted an education, "it was common not only for future ministers, but also for boys interested in the other learned professions, to turn to the minister for help."²⁴ However, Tennent's private ministerial academy was the earliest documented in the American colonies.²⁵

It was not unique that Tennent decided to train young men for the ministry. "Many later Presbyterian academies, it is true, did spring from the Log College or reactions to it, but it should perhaps be stressed that in setting up his academy Tennent himself was merely acting within a well-established tradition."²⁶ Tennent's distinct educational contribution was the ideology and methodology of his mentoring.

Ideology of the Log College

Tennent, the lone teacher at the Log College,²⁷ earnestly desired to educate men for the ministry. The intended design of the Log College's instruction was to prepare faithful ministers of the Gospel.²⁸ Therefore, Tennent attempted to maintain a balanced emphasis between "piety and learning"—complementary components of ministerial training.²⁹ For Tennent, a theological education without a godly life was useless.

While Tennent's fundamental thrust in educating ministers was to train them in divinity and piety, he also taught his students a well-rounded curriculum. He pled, "Have low thoughts of your knowledge . . . labour each day to know more."³⁰ Tennent laid a heavy emphasis on the classic languages of Latin, Greek, and Hebrew, which can be seen in the ministries of his students.³¹ One of the Log College's enemies, the Presbyterian minister George Gillespie, noted that Tennent's curriculum included "the Languages, the Logicks, with other Parts of Philosophy and Divinity."³²

Those ministers who opposed the revival under Whitefield and the Log College men harshly criticized the inadequacy of the training at the Log College. They stated:

Mr. Willm. Tennent set up a School among us where some were educated and afterwards admitted to the Ministry without sufficient Qualifications as was judged by many of the synod. And what made the Matter look worse those that were educated in this private way decried the Usefulness of some Parts of Learning that we thought very necessary.³³

There was probably some justification for this comment, since Tennent was specifically educating his students for ministry and may have de-emphasized an area which did not appear pertinent. Francis Alison, one of Tennent's adversaries in the synod, said, "We know of no other Reason, why Mr. T. [Gilbert Tennent] should pronounce such as *Physicks, Ethics, Metaphysicks, and Pneumatics, &c.* [important to meer] *Critics*, but because his Father cannot or doth not teach them."³⁴ However, Alison and Tennent's other critics were overstating their case. Many of Tennent's students were well known for their broad academic accomplishments. The educational background of Samuel Blair, one of the early graduates, was described:

He had a very considerable Store of critical Learning; and was especially conversant in studying the Scriptures in their Original Languages. How great his Attainments in Philosophy were. . . . He

studied several Branches of the Mathematicks, and especially Geometry and Astronomy . . . but his critical and Philosophical Learning and his large Acquaintance with Geography and History, were all exceeded by his knowledge in divinity.³⁵

Thomas Prince commented on Gilbert Tennent, "In private converse with him, I found him to be a man of considerable parts and learning; free, gentle and condescending; and, from his own various experience, reading the most eminent writers on experiential divinity, as well as the Scriptures."³⁶ One of Samuel Finley's (later the President of Princeton) students, Dr. Woodhull, said of him, "His learning was very extensive: every branch of study taught in the College appeared to be familiar to him. Among other things he taught Latin, Greek, and Hebrew in the senior year."³⁷ The men who had studied under Tennent evidenced that he had given them a well-rounded education.

In addition to academic training Tennent stressed that godly character was at the heart of the ministry. He preached, "Keep thyself pure . . . concerning ordination of ministers and their deportment before and after ordination."³⁸ He was convinced that a leader's actions came to fruition in the lives of his followers. "The leaders of this people cause them to err [and] so partake of their sins . . . by influence of bad examples, so men are guilty of other men's sins."³⁹ Conversely, Tennent believed that "by permitting the sins of others, we become guilty of other men's sins whom we may be able by authority to hinder, being in a place of power."⁴⁰ The righteousness of a leader was critical since they "have the care of souls, [and] therefore, should take care of their own."⁴¹

Tennent held that God's Word was the basis of holy living. He stated, "We [must] keep close to the written Word of God, [there] keep thy heart in all diligence."⁴² He also urged, "We must be entirely devoted to . . . heart melting meditations upon the words and works of God, morning and evening."⁴³

Tennent taught that religion was not just words, doctrines, or outer actions. In one place he gave a clear description of true godliness and contrasted it to empty rituals:

By a spiritual frame of the heart, I mean a Godlike temper which is pleased with anything that makes for the glory of God. As fire converts all things into its own substance, spiritualized objects make a spiritual use of them, and are truly enamored with the [deeper] precepts of the gospel, and look upon them as perfecters of our nature. . . . Hence, it is that men who are strangers to this frame, their religion is turned into mere formality and hypocrisy, and, however it may look in their own

eyes, in the sight of God it has nothing but paint and vain glitter but gives no heat—blazes but does not touch the heart. . . . At last [it] produces such self deceptions that when they come to appear before the bar of God's justice, they will not only wonder at the cheat they have put upon themselves, but tear their hair and smite their breasts, and be ready to kill themselves to think how they have murdered their own souls with kindness, and by fair words and speeches enticed themselves into ruin.⁴⁴

Tennent also taught his students the skills of being a pastor. Log College students had ingrained into their thinking that the "Character of a Gospel *Laborer*, implies, that such have a Knowledge of the Work, and the Skill to manage it right."⁴⁵ A minister must have intimate contact with his congregation "by visiting the respective Families under our Care."⁴⁶ Tennent's students knew that the ministry required hard labor.⁴⁷

Methodology of the Log College

In contrast to the other parish academies in the colonies Tennent did not teach only young men in his study. Rather, students came and lived with the Tennent family during their schooling. In a real sense Tennent's students became surrogate sons during their years at the Log College. The intimate contact which Tennent maintained with his students was a distinctive aspect of the Log College education. This time of close relation was one reason that the Log College students continued to work together throughout their ministries. By 1735 the number of students Tennent was mentoring had increased, which made it necessary to build a log cabin to facilitate his educational ministry.⁴⁸

The log cabin which served as a school was described by Whitefield: "Set out for Neshaminy . . . where old Mr. Tennent lives, and keeps an academy. . . . The place wherein the young men study now is, in contempt, called *the College*. It is a log-house, about twenty feet long, and nearly as many broad; and, to me it seemed to resemble the school of the old prophets."⁴⁹ Whitefield's traveling companion, William Seward, wrote in his journal:

Had sweet converse with old Mr. Tennent and his Spouse, and with their young Disciples of Jesus Christ. O what a Slur did this cast on all Human learning! when a little Logg House has produced more Godly Ministers within these Ten Years, than both the Universities of Oxon and Cambridge, excepting those of our Brother Whitefield and Wesley's Society. Mr. Whitefield and I gave each of us something towards the Support of this *Seminary*, which may justly be called a

School of the Prophets. I doubt not, if our polite Students were to come see them, they would look on them as a Parcel of poor Idiots.⁵⁰

The condition of the cabin was revealed by the use which the successive owner found for the crude structure. The farmer who bought the Tennent plantation used the edifice for his pigsty.⁵¹

Another distinctive aspect of the Log College methodology was the farming responsibilities which almost certainly fell to some degree to the students. In order to provide for the needs of his family, Tennent became involved in farming.⁵² It was common for ministers to work a farm on the Pennsylvania frontier:

As the first settlers were generally in low circumstances & were obliged by the Force of hard industry to make new Settlements on our frontiers, they were unable to do much for the support of a Gospel Ministry. And many worthy protestant Ministers . . . have had great & uncommon Difficulties to struggle with. . . . [The people] were highly pleased with prevailing principals that Gospel Ministers should work for their Livings, and Preach for Charity.⁵³

Since he was 62 years of age in 1735, the students probably assisted with the duties of running a farm. Hence, the lifestyle of the Log College students differed considerably from that of a conventional student.

Analysis And Implications of the Log College Way of Education

It seems that the style of the Log College's education was the basis of its effectiveness. Tennent's distinctive contribution was perhaps what is currently being called "mentoring." Mentorship can be defined as "the process by which a newcomer to the profession is trained by an insider to understand the knowledge, possess the skills, and follow the practices needed to excel in their profession."⁵⁴ Mentorship can be viewed in conjunction with apprenticeship; the former emphasizing the perspective of the instructor and the latter that of the student.⁵⁵ Hence mentoring generally refers to the dynamics and operations of the mentor-apprentice relationship.⁵⁶ As Earl Palmer reflected on the significance of mentoring, "It's a one-on-one teaching relationship that can make the most difference."⁵⁷ In a study of adult males, Daniel Levinson, Yale professor of psychology, suggested that "a mentor relationship is the most important relationship in young adulthood."⁵⁸

A century ago the neglect of mentoring within biblical and theological education was already becoming evident. James Stalker wrote, "The chief defect perhaps of theological training, as it is practiced at present, is the

lack of this close intercourse between teacher and the taught.”⁵⁹ Today, the vital role which mentoring plays within one’s vocational development is becoming widely recognized.⁶⁰ In the past few years there has been a multiplication of publications on mentoring in business, education, and ecclesiastical settings.

While these discussions have become popular lately, mentoring is not a new idea. Until recent times the practice of apprenticeships was a primary means of vocational training.⁶¹ It is only the current neglect of mentoring in ministerial education that has raised the topic to a place of prominent discussion. In an attempt to illustrate the significance of the absence of mentoring in education, Robert C. Singleton described the disparity between the developmental relationships used within academic institutions and those utilized in the practical reality of ministry. He wrote, “Unfortunately, the roles typically formed in seminaries are not those which are the *most practiced*, or the *most preferred*, or the *most productive* in the parish.”⁶²

One reason for the lack of practice of mentoring in Christian higher education is that the rigors of an academic ministry may seem to be prohibitive.⁶³ Teaching, administration, publishing, etc., are demanding and may cause mentoring to be viewed as a diversion from these essentials. The perception of this problem of neglect has led some biblical and theological institutions to begin formal mentoring programs. For example, some seminaries have required student participation in small groups intended to provide an interpersonal context for the developing of mentoring relationships.⁶⁴ However, on a non-institutionalized level the practice of mentoring is widely overlooked.

While it seems that many are talking about mentoring relationships, few are engaging in them. The lack of a well-developed model for mentoring applied to the context of Christian higher education may account to some degree for its scarcity.⁶⁵ Perhaps the Log College way of education can serve as a pattern for mentoring.

Ideology of Effective Mentoring

Biblical and theological schools are often labeled as either academic or vibrant. Notice how after graduating from Wheaton, James Tompkins recalled the seminaries which he and Edward J. Carnell were considering for graduate studies:

The warmth and enthusiasm of Wheaton was so noticeably absent at Westminster [Theological Seminary] that we really felt isolated. What we seemed to be searching for was the theological rigor of Calvinism joined to the spiritual exaltation of Fundamentalism. Eastern [Baptist

Seminary] was theologically superficial; Westminster was spiritually dead. With such a choice, we settled for the corpse.⁶⁶

The balanced ideology of Tennent's academic ministry was an integral ingredient in the effectiveness of his educational experiment. The dual emphasis of piety and learning cannot be underestimated. Practical piety was able to transform academic achievement into a skillful walk with God and man. A de-emphasis of either the theological education or the godly lifestyle would have deteriorated the balance and lessened the impact in the lives and ministries of the Log College students.

Modern Christian educators have echoed the importance of maintaining the balance between "intellect and experience" or the "head and heart" in ministerial training.⁶⁷ For instance, Kenneth O. Gangel has stated that "learning unrelated to life is as dead as faith without works."⁶⁸ The struggle to maintain the integration of faith and learning is sought by educators in many institutions of Christian higher education today.⁶⁹

Methodology of Effective Mentoring

The methodology of the Log College's educational ministry was another ingredient which contributed to the profound impact on each student. Studying with Tennent required much more than a standard student-teacher relationship. These young men found themselves completely inculcated into the Tennent family—studying, working, eating, and worshipping. The Log College family of students evidenced an intimate kinship toward one another for the rest of their lives. Joseph Lowman's award-winning teaching model agrees that the interpersonal rapport between the teacher and the student is pivotal to masterful teaching.⁷⁰

Developing a family relationship with the Log College students required a significant investment of time, energy, and commitment. The one-on-one mentoring relationship places considerable demands on the teacher and can begin only with a teacher who is available. Kenneth E. Eble wrote: "If one enters into a mentoring relationship . . . the first demand it makes is probably on one's time. The teacher who rushes out quickly after class, [or] who is seldom available to students . . . is not likely to become a mentor."⁷¹

Although unintended, Tennent's educational ministry appears to have followed some of the methods which Jesus utilized. One parallel aspect was perhaps the kinship which was formed through the investment of time together. Creating an atmosphere for meaningful, personal interaction between professor and student is a part of implementing mentoring in the context of conventional Christian higher education. For instance, sharing a meal or inviting students for an informal visit with the professor in his or

her home may be a starting place for cultivating a mentoring relationship. After noting that the modern professor of divinity is engaged in a work which most closely resembles Jesus' teaching ministry, Stalker observed, "To the Twelve the most valuable part of their connection with Christ was simply the privilege of being with him."⁷² Robert E. Coleman suggested that the pattern of Jesus' training was to spend his most significant time with a few without neglecting the multitudes. He wrote:

Jesus proportioned his life to those he wanted to train. It also graphically illustrates a fundamental principle of teaching: that other things being equal, the more concentrated the size of the group being taught, the greater the opportunity for effective instruction. . . . Jesus devoted most of his remaining life on earth to those few disciples. He literally staked his whole ministry on them.⁷³

In addition to the high cost of mentoring in terms of time and energy, the teacher may perceive little return from his or her investment. For example, at the time of Tennent's death the revival was over and his students had yet to begin one chartered institution. Perhaps this accentuates the perception that a mentoring relationship cannot necessarily be measured or evaluated in a semester, but in a lifetime.

The Secret Ingredient of Effective Mentoring

Tennent did not intend to become an educational innovator. On the contrary, he wished to teach within a conventional institution. Further, he and his son Gilbert hoped that the Log College would blossom into a school akin to the other colonial colleges.⁷⁴ The very failure of these ambitions forced Tennent into the Log College way of education. The fertile legacy of William Tennent's adventure in education is paradoxical: his perceived failures became the foundation of the Log College's accomplishments. There is no good way to explain the success of the school of logs outside of the unseen ingredient of divine providence. Often unnoticed by mortal minds, God orchestrates a symphony of seemingly unrelated circumstances into a concert of consecrated success.

Perhaps Gilbert Tennent most appropriately summarized the legacy of his father's ministry of education. He wrote:

Whatever contempt these Men . . . are pleas'd to cast upon the School under my honored Fathers Tuition; yet Multitudes of Pious People in this Land can witness, that divers who have come out of it, have been eminently successful in propagating the truly noble Interests of vital Christianity; as the Design of its Instruction, was to introduce more

faithful Ministers into the Church, that thereby experimental and practical Religion, might, together with human learning, be promoted, so it has pleas'd a gracious God, (adored be is Name) to crown with auspicious Smiles, the humble Essays, that have been made to serve his Glory and his Church.⁷⁵

No simple formula can provide the answer for the legacy of the Log College. It was not something that was made through human effort or ingenuity. William Tennent, Sr., attempted to develop a conventional educational ministry, but God smiled.

End Notes

1. A thorough analysis of Tennent's life, ministry, sermons, and theology can be found in the current author's "William Tennent and the Log College: A Common Man and an Uncommon Legacy," Th.M. thesis, Dallas Theological Seminary, 1992, 8-193. One of the more important original sources of biographical information on Tennent's life and family up to 1720 is his personal journal (see William Tennent, Sr., "Hicse Libellus," Library Department, Historical Society of Pennsylvania, Philadelphia, 1720).
2. All four of Tennent's sons, Gilbert, William, Jr., John, and Charles studied under Tennent, along with Samuel Blair, David Alexander, John Rowland, James McCrea, Hamilton Bell, William Robinson, Samuel Finley, Charles McKnight, Samuel Sackett, William Dean, John Blair, Charles Beatty, John Roan, John Redman, Daniel Lawrence, and John Campbell. A combined total of 426 years of pastoral ministry were served by these Log College alumni. Many of these men were influential in the Great Awakening and are frequently mentioned by George Whitefield in his *Journals*. The preaching ministry of Gilbert Tennent had a significant impact on Whitefield, who was 24 when he first heard Gilbert preach. For more on Tennent's students see *Ibid.*, 198-203, 236.
3. *Ibid.*, 227-228.
4. The Log College Monument located on York Road in Warminster, Pennsylvania, lists 63 colleges and universities which were sired by the Log College.
5. William Warren Sweet, *Revivalism in America: Its Origin, Growth and Decline* (New York: Charles Scribner's Sons, 1944), 54.
6. Leonard J. Trinterud, *The Forming of an American Tradition: A Re-examination of Colonial Presbyterianism* (Freeport, NY: Boork for Libraries Press, 1949), 53.
7. See Richard Warch, *School of the Prophets: Yale College, 1701-1740* (New Haven, CT: Yale University Press, 1973), 126-132. Tennent's relative (and secretary to William Penn) James Logan wrote, "[William Tennent] has some hopes of being made principal of Y^e college I have mentioned (New Lond College in Connetticot) in place of one who they say has perverted to your church (ie., to the Anglican church)." Letter, James Logan to James Greenshield, 2 January 1725, manuscript in James Logon's Blue Letter Book, II: 26, Library department, Historical Society of Pennsylvania, Philadelphia.
8. Warch, *School of the Prophets*, 131. Tennent's Anglican background may have been a factor in his not being appointed to the rectorship of Yale College. The last permanent rector of the college was Timothy Cutler (1719-1722). Cutler "urged that no form of church government could be determined from Scripture and that therefore an appeal to tradition is the surest course: in which case it was episcopacy (or prelacy, as it was generally called by the Puritans) which had the best claim to a lineal descent from the early Church. The following month the trustees proceeded to 'excuse the Rev Mr Cutler from all further services as rector of Yale College'" (Ian H. Murray, *Jonathan Edwards: A New Biography* [Carlisle, PA: Banner of Truth Trust, 1987], 61). The college was virtually without a head from 1722 until 1726 when Elisha Williams was appointed to the rectorship.
9. Murray, *Jonathan Edwards*, 25-26.
10. *Ibid.*, 27.

11. See D. B. Horn, *A Short History of University of Edinburgh, 1556-1889* (Edinburg: Edinburg University Press, 1967), 6-9 and 23-25.
12. At this time there were only three colleges in the American colonies: Harvard (established 1636), William and Mary (established 1693), and Yale (established 1701) (William C. Ringenberg, *The Christian College: A History of Protestant Higher Education in America* [Grand Rapids, MI: Christian University Press and William B. Eerdmans Publishing Co., 1984], 39). Since William and Mary was an Anglican college, the New England schools were the only choices for a Presbyterian student. However, the distance put these schools financially out of reach for most ministry hopefuls in the Middle Colonies.
- Francis Alison, a Presbyterian minister, arrived in the American Colonies in 1735 and later recalled, "At my arrival here there was not a College, nor even a good grammar School in four Provinces, Maryland, Pennsylvania, Jersey, & New York" (quoted in Thomas Clintons Pears, Jr., "This American Wilderness: A Study of Some of the Main Currents in Colonial American Presbyterianism," lectures on the L. P. Stone Foundation, Princeton Theological Seminary, Princeton, N.J., 1942, 35). A member of the synod of Philadelphia said in 1729, "Partly the Infancy, and partly the poverty of their circumstances, render them [synod at Philadelphia] unable to plant a seminary of learning among themselves, and so to see to the education of their young candidates for the ministry" (quoted in Charles Hodge, *The Constitutional History of the Presbyterian Church in the United States of America, Part I, 1705-1741* [Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1863], I: 165).
13. An exception was Charles McKnight, whose father, Malcom, provided finances for him to study with Tennent (Thomas Clinton Pears, Jr., and Guy Soulliard Klett, eds., "Documentary History of William Tennent and the Log College," unpublished collection, Office of the General Assembly of the Presbyterian Church in the United States of America, Philadelphia, 1940, 131).
14. William Robinson was ensnared in a foolish lifestyle and was ashamed to return to his father, so he left London and taught in a grammar school in Hopewell, New Jersey. He was converted under Rowland's preaching, and while he studied under Tennent he continued his teaching until 1739 (Richard Webster, *A History of the Presbyterian Church of America, From its Origin until the Year 1760, with Biographical sketches of its early Ministers* [Philadelphia: Joseph M. Wilson, 1857], 474).
15. *Ibid.*, 498 (John Roan).
16. *Ibid.*, 546 (Samuel Sackett).
17. *Ibid.*, 545 (Daniel Lawrence).
18. *Ibid.*, 478 (Charles Beatty).
19. *Ibid.*, 446 (Charles Tennent).
20. Douglas Sloan, *The Scottish Enlightenment and the American College Ideal* (New York: Teachers College Press, 1971), 38-42.
21. J. P. Wickersham, *A History of Education in Pennsylvania* (New York: Arno Press & New York Times, 1969), 104. Also quoted in Thomas Edward Carson, "The Log College and the Presbyterian Church in America," Th.M. thesis, Dallas Theological Seminary, Dallas, TX, 1977, 12.
22. Quoted in Howard Miller, *The Revolutionary College: American Presbyterian Higher Education, 1707-1837* (New York: New York University, 1976), 60.
23. George H. Ingram, "The Erection of the Presbytery of New Brunswick, Together with Some Account of the Beginnings of Organized Presbyterianism in the American Colonies." *Journal of the Presbyterian Historical Society* 6 (June 1912): 214 [hereafter cited as IPHS]. Also see Gaius Jackson Slosser, ed., *They Seek a Country: The American Presbyterians* (New York: Macmillan Co., 1955), 131.
24. Sloan, *The Scottish Enlightenment*, 41.
25. *Ibid.*, 281-84. While Sloan dated the origin of the Log College in 1728, Tennent's educational ministry began at least as early as 1718 when he began educating his son, Gilbert. See the appendix of Samuel Finley, *The Successful Minister of Christ Distinguished in Glory: A Sermon Occasioned by the Death of the late Reverend Mr. Gilbert Tennent, Pastor of the Second Presbyterian Congregation, in Philadelphia. Preached 2d Day of September, 1764* (Philadelphia: William Bradford, 1764), ii.
26. Sloan, *The Scottish Enlightenment*, 41.
27. "Appendix, Containing Advice, to Ministers and People," in George Gillespie, *A Sermon Against Divisions in Christ's Churches* (Philadelphia: William Bradford, 1740), viii.
28. See Gilbert Tennent, *The Examiner, Examined, Or Gilbert Tennent, Harmonious. In answer to a pamphlet entitled, The Examiner, Or Gilbert against Tennent. Being a Vindication of The Rev. Gilbert Tennent and his Associates, together with six Rev. Ministers of Boston, from the unjust Reflections cast upon them by the Author of that Anonymous Pamphlet, together with some Remarks upon the Querist's, the third Part, and other of their Performances. The Whole being an Essay to vindicate the late Glorious Work of God's Power and Grace in these Lands, from the unreasonable Cavils and Exceptions of said Pamphlet, and others of like Nature. The whole Essay is submitted to the Decision of Truth and Common Sense* (Philadelphia: William

Bradford, 1743), 96. Samuel Blair also recognized that William Tennent's purpose was specifically to educate men for the ministry. He stated, "[The] instruction of the Rev^d M^r. Tennent at Neshaminy, [is given] in order to their being educated & trained up for y^e service of y^e church in y^e gospel ministry" (Joseph Brown Turner, ed., "The Records of Old Londonderry Congregation, Now Fagg's Manor, Chester Co., Pa." *JPHS* 8 [December 1916]: 346). Also see Letter, John Nichols to Nicholas Spence, 20 May 1741, in John Gillies, ed., *Historical Collections Relating to Remarkable Periods of the Success of the Gospel*, revised ed. (1865; reprint, Carlisle, PA: Banner of Truth Trust, 1981), 335.

29. Tennent, *The Examiner, Examined*, 94-96.

30. William Tennent, Sr., "Be not Wise in your own Conceits, 1738," in "William Tennent and the Log College," 145. (The quotations from Tennent's sermons have been edited in relation to spelling, abbreviations, capitalization, and punctuation for easier reading.)

31. Each of Tennent's students gave a Latin discourse in theology, an exegesis of a Scripture passage from the original language, and a popular sermon on a selected text in order to pass their ministerial trials (for example, see Ingram, "Erection of Presbytery of New Brunswick," 229-33; George H. Ingram, "History of Presbytery of New Brunswick, Part II," *JPHS* 6 [December 1912]: 339-47). Tennent himself was known to have been an expert in the classical languages (Nathaniel Irwin, "Reports upon the Early History of Presbyterian Churches: Memoirs of the Prebytn. Ch. of Neshaminy," *JPHS* 2 [June 1904]: 223). For an example of Greek exegesis demonstrated in a sermon, see Charles Beatty, *Double Honor Due to the Laborious Gospel Minister: Presented in a Sermon Preached at Fairfield, in New Jersey, the 1st of December, 1756, at the Ordination of the Reverend Mr. William Ramsey* (Philadelphia: William Bradford, 1757), 6, 17, 27. For an example of Hebrew exegesis and grammatical study demonstrated in a sermon, see Finley, *Successful Minister of Christ*, 7-8.

After studying the sermons of some of the Tennent party Frederick Brink concluded, "Gilbert, William, Jr., John, and Charles, Samuel Blair, Samuel Finley, and others [Log College students], all display in their sermons a grounding in Greek that is hard to equal" ("Gilbert Tennent, Dynamic Preacher," *JPHS* 32 [March 1954]: 100). It has also been noted that John Tennent's sermons were elaborate works replete with Greek and Latin exegesis (Charles Maxson, *The Great Awakening in the Middle Colonies*, [Glouster, Mass. Peter Smith, 1958], 29; Carson, "The Log College and the Presbyterian Church," 18).

32. "Appendix" in Gillespie, *Sermon Against Divisions*, viii.

33. Guy Soulliard Klett, ed., *Minutes of the Presbyterian Church in America, 1706-1788* (Philadelphia: Presbyterian Historical Society, 1976), 211.

34. Quoted in Dennis Barone, "James Logan and Gilbert Tennent: Enlightened Classicist Versus Awakened Evangelist," *Early American Literature* 21 (1986): 105.

35. Samuel Finley, "A Sermon Preached at Fogs-Manor on the Occasion of the Death of Rev. Mr. Samuel Blair, who Departed this Life July 5, 1752," in Samuel Blair, *The Works of the Reverend Mr. Samuel Blair*, ed. by Robert Smith (Philadelphia: William Bradford, 1754), 13-14.

36. "Biography: The Rev. Gilbert Tennent," *Assembly's Magazine or Evangelical Intelligencer* 1 (May 1805): 243, n. Gilbert must have been well educated by his father since he received the unusual honorary Master of Arts from Yale College (Webster, *History of the Presbyterian Church*, 387).

37. William B. Sprague, *Annals of the American Pulpit*, 3 vols. (New York: Arno Press and the New York Times, 1969), III: 100.

38. William Tennent, Sr., "Be Ye not therefore Partakers with Them" in "William Tennent and the Log College," 124.

39. *Ibid.*, 126.

40. *Ibid.*

41. *Ibid.*, 128.

42. William Tennent, Sr., "Watch Thou in all Things" in William Tennent and the Log College," 138.

43. William Tennent, Sr., "On the Christian Sabbath," in "William Tennent and the Log College," 175.

44. William Tennent, Sr., "The Lord's Supper," in "William Tennent and the Log College," 56-57.

45. *Ibid.*, 21.

46. *Ibid.*, 25. Gilbert Tennent believed that it was important to have intimate contact with the people to whom he ministered. He wrote:

"Some years since there were so many under soul-sickness in this place [Philadelphia], that my feet were pained in walking from place to place to see them. And there was such an eagerness to hear religious discourse, that when they saw me going to a house they would flock to it; and under what was spoken, they were sometimes generally, and to all appearance deeply affected" (Letter, Gilbert Tennent to Thomas Prince, 24 August 1744, in Archibald Alexander, *Biographical Sketches of the Founder and Principle Alumni of the Log College* [Philadelphia: Presbyterian Board of Publication], 74).

Also see Letter, Gilbert Tennent to George Whitefield, 1 December 1739, in Gillies, *Historical Collections*, 334; Trinterud, *The Forming of an American Tradition*, 77.

47. Beatty, *Double Honor Due*, 50.

48. See Charles Robert Reed, "Image Alteration in a Mass Movement: A Rhetorical Analysis of the Role of the Log College in the Great Awakening," Ph.D. dissertation, Ohio State University, 1972, 52-53 and Pears, "This American Wilderness," 43.)

49. George Whitefield, *George Whitefield's Journals* (1960; reprint, Carlisle, PA: Banner of Truth Trust, 1978), 354.

50. William Seward, *Journal of a Voyage from Savannah to Philadelphia, and from Philadelphia to England, M,DCC,XL* (London: J. Oswald, 1740), 44-45.

51. *Second Letter to the Congregations of the Eighteen Presbyterian Ministers, &c.* (Philadelphia: Andrew Stuart, 1761), 27, quoted in Pears, "Documentary History," 163. Also see Charles Spencer Richardson, Jr., "A Week in Log College Country," *Nassau Literary Magazine* 58 (April 1903): 384.

52. Tennent's tending an orchard, farming, and raising livestock is well established from his list of worldly goods included at the end of his will. "An Inventory of his Goods and Chattoles of the Rev. Mr. William Tennant of Warminster in Bucks County is as followeth . . . Carpenters's Tools, Sickle, Stylyards . . . Implements of Husbandry . . . Saddles and Bridles . . . Wagon Syder New and Press . . . the Corn in the Ground . . . Two Horses . . . The Cattle and Hogs." (George H. Ingram, "Biographies of the Alumni of the Log College, William Tennent, Sr., The Founder," *JPHS* 14 [March 1930]: 25-26). Also see Charles Baird *History of Bedford Church: Discourse Delivered at the Celebration of the Two Hundreth Anniversary of the Founding of the Presbyterian Church of Bedford, Westchester Co., New York, March 22d 1881* (New York: Dodd, Mead & Co., 1882), 46 and Irwin, "Reports upon the Early History of Neshaminy," 222-23. For a survey of the various skills involved in living on the frontier see George H. Larison, "The Mode of Life in Our Early Settlements," in *A Collection of Papers Read before the Bucks County Historical Society*, eds. Warren S. Ely, et. al., Vol. 1 (Riegelsville, PA: B. F. Fackenthal, Jr., 1909), 459-67.

53. "Minutes of Corporation for Relief of Poor and Distressed Presbyterian Ministers," quoted in Guy Soulliard Klett, "The Presbyterian Church and the Scotch-Irish on the Pennsylvania Colonial Frontier," *Pennsylvania History* 8 (April 1941): 103.

54. Robert Culton Singleton, "Mentorship and Professional Socialization in a Theological Seminary Setting," Ph.D. dissertation, University of Texas at Austin, 1993, 33.

55. See *Ibid.*; Gary Blau, "An Investigation of the Apprenticeship Organizational Socialization Strategy," *Journal of Vocational Behavior* 32 (1988): 178-79.

56. While the ideas of mentoring and discipleship are not identical, the overlap between the two should be noted. For publications calling for discipleship in Christian higher education see Jay Adams, "Design for a Theological Seminary," *Journal of Pastoral Practice* 3 (1979): 1-10; Wilson W. Chow, "An Integrated Approach to Theological Education," *Theological Education Today* 11 (September 1981): 6; Brian Hill, "Theological Education: Is It out of Practice?" *Evangelical Review of Theology* 10 (April 1986): 174-83; Bill Hull, *Jesus Christ, Disciple-Maker* (Colorado Springs, CO: Navpress, 1984) (also published with a study guide as *Jesus Christ, Disciple-Maker* [Old Tappan, NJ: Fleming H. Revell Co., 1984, 1990]; Bruce J. Nicholls, "Role of Spiritual Development in Theological Education," *Evangelical Review of Theology* 8 (April 1984): 131.

57. Earl Palmer, "Mentoring," 139-47, in Roberta Hestenes, et. al., *Mastering Teaching* (Portland, OR: Multnomah, 1991), 140. On mentoring in relation to Christian higher education see Sondra Higgins Mattheaei, "Faith-Mentoring in the Classroom," *Religious Education* 86 (1991): 540-49; Max L. Stackhouse, "The Faculty as Mentor and Model," *Theological Education* 28 (1991): 63-70. For a helpful annotated bibliography of various works related to mentoring see Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: Navpress, 1992), 238-52. For a description of the various stages or phases of a mentor-apprentice relationship see Kathy E. Kram, *Mentoring at Work: Developmental Relationships in Organizational Life* (Lanham, MD: University Press of America, 1988), 47-66; Kathy E. Kram, "Phases of the Mentor Relationship," *Academy of Management Journal* 26 (1983): 608-25.

58. Quoted in Kram, *Mentoring at Work*, 2.

59. James Stalker, *The Example of Jesus Christ* (1889; reprint, New Canaan, CT: Keats Publishing, 1980), 202.

60. For instance see Bill Mangrum, "Christian Leadership: An Interview with Gordon MacDonald," *Theological Students' Fellowship Bulletin* 9 (1986), 3-9.

61. See Ron Lee Davis, *Mentoring: The Strategy of the Master* (Nashville, TN: Thomas Nelson Publishers, 1991), 19; Gordon MacDonald, "Foreward," in Ted W. Engstrom, *The Fine Art of Mentoring* (Bentwood, TN: Wolgemuth & Hyatt, Publishers, 1989), ix-xii.

62. Singleton, "Mentorship and Professional Socialization," 66.

63. Kenneth E. Eble, *The Craft of Teaching: A Guide to Mastering the Professor's Art*, second ed. (San Francisco, CA: Jossey-Bass Publishers, 1990), 110.
64. For an analysis of one small-group program within a seminary see Singleton, "Mentorship and Professional Socialization," esp. 67-129, 132-37.
65. While a fully articulated pattern for mentoring within higher Christian Education has yet to be articulated, there are fully developed models which have been applied to other settings. For an example of a model for mentoring: in a business context see Kram, *Mentoring at Work*; in the church see Bill Hull, *The Disciple-Making Church* (Tarrytown, NY: Fleming H. Revell Co., 1990); Bill Hull, *The Disciple-Making Pastor* (Tarrytown, NY: Fleming H. Revell Co., 1988; Edward C. Sellner, "Mid-Life and Mentoring: A Pastoral Theology of Spiritual Guidance," *Chicago Studies* 25 (1986): see esp. 142-48; in a lay ministry see Stanley, *Connecting*.
66. Letter, James Tompkins to Rudolph Nelsen, 6 May 1978, quoted in Rudolph Nelsen, *The Making and Unmaking of an Evangelical Mind: The Case of Edward Carnell* (New York: Cambridge University Press, 1987), 46.
67. Roy B. Zuck, "Balancing the Academic and Spiritual in Seminary," in Stanley D. Toussaint and Charles H. Dyer, eds., *Essays in Honor of J. Dwight Pentecost* (Chicago, IL: Moody Press, 1986), 91-98. Also see Jerry H. Gill, "Faith in Learning," *Christian Century* 96 (1979): 1012.
68. Kenneth O. Gangel, "Integrating Faith and Learning: Principles and Process," *Bibliotheca Sacra* 135 (April-June 1978): 108.
69. The current cultural and sociological shifts and their effects on the constituency of evangelical congregations have caused many biblical and theological institutions of higher education to reevaluate and restructure their focus, goals, and curriculum. For example, see David Allan Hubbard's interview by George Brushaber in "The Twenty-first Century Seminary," *Christianity Today* 37 (17 May 1993): 45-46; Bruce L. Shelley, "The Seminaries' Identity Crisis," *Christianity Today* 37 (17 May 1993): 42-44.
70. Joseph Lowman, *Mastering the Techniques of Teaching* (San Francisco, CA: 1985), 12-19.
71. Eble, *The Craft of Teaching*, 111.
72. Stalker, *The Example of Jesus Christ*, 202.
73. Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Fleming H. Revell, 1963, 1964, 1993), 31 (also see p.36). Coleman's outstanding work isolated and explained eight aspects of Jesus' teaching ministry as recorded in the Gospel narratives: (1) "Selection," He chose a few without neglecting the multitudes (27-34); (2) "Association," He stayed with His disciples without neglecting the multitudes (41-48); (3) "Consecration," He required obedience (51-58); (4) "Impartation," He gave what He had (61-68); (5) "Demonstration," He was a living example of what He taught—class was always in session (71-76); (6) "Delegation," He gave them short-term projects and assessed the results with them during their time together as preparation for their life-long task (79-86); (7) "Supervision," He continuously evaluated them (89-93); (8) "Reproduction," He expected the disciples to reproduce the process with others (97-102).
74. Whitefield, *Journals*, 354 and Ingram, "Presbytery of New Brunswick, Part II," 333.
75. Tennent, *The Examiner, Examined*, 96.

GARY SCHNITTJER (Th.M., Dallas Theological Seminary; B.S., Philadelphia College of the Bible) is currently enrolled with the Ph.D. program at Dallas Theological Seminary, where he serves as an adjunct professor in the Department of Historical and Systematic Theology.