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ART. I.—*The Family of Arnauld, as connected with Jansenism and Port-Royal.*

IT was said by Royer-Collard, that not to know Port-Royal and its fortunes, is not to know the history of humanity. The most cursory student of church-annals, and of the Augustan age of France, is familiar with the names of Arnauld, Pascal, Nicole, St. Cyran, Lancelot, Tillemont, Quesnel, De Sacy, Boileau and Racine; all connected in some degree with the houses of Port-Royal. This celebrated retreat was six miles from Paris and three from Versailles, at the left of the great road by Rambouillet to Chartres. The convent lay in so low a valley that it seemed to hide itself from the neighbouring places: the inmates used, however, somewhat to exaggerate the wildness of the scene, in order to a closer parallel with the Thebaid. It is important to be observed, that in addition to the abbey just mentioned, there was one of later date, under the same auspices, in the metropolis, called Port-Royal de Paris. Of the former, or Port-Royal des Champs, the traveller from Versailles to Chevreuse will find no remnant but a solitary Gothic arch; but he will recognise the hollow vale crossing the flats, and marked by

ART. V.—*The Life of Ashbel Green, V. D. M., begun to be written by himself in his eighty-second year, and continued till his eighty-fourth; prepared for the press, at the Author's request, by Joseph H. Jones, Pastor of the Sixth Presbyterian Church, Philadelphia. New York. Robert Carter and Brothers. Svo. 1849. pp. 628.*

There has been a long expectation of this work; for before the death of the Reverend Dr. Green, it was understood among his pupils and admirers, that he was preparing to leave an autobiography. Indeed this venerable man so far survived almost all the friends of his prime, that if his life was to be written at all, it seemed necessary that it should be written by himself. This has actually been accomplished, and we have the result before us, to an extent for which we were scarcely prepared.

The life of Dr. Green connects itself most remarkably with the history of our church, comprising as it does the two remarkable epochs of the organization under the first General Assembly, and the secession of the New School party in 1837. Still more real and important was Dr. Green's connexion with our whole internal polity, the establishment of our missions, and the founding of our Theological Seminary. There is scarcely an important event in the history of our General Assembly, with which this excellent man was not in some way connected, and it would be difficult to name any one of whom it can be said that he was more devotedly attached to Presbyterian Institutions. The volume now published will therefore be peculiarly interesting to the members of this church; but it likewise presents points of attraction to other classes of readers. Dr. Green, in common with the whole Presbyterian body throughout our territory, was a staunch American Whig: as such he was intimately related to the very highest class of patriotic statesmen, admitted to the counsels of leading minds in church and state, bred in the most ardent temper of revolutionary times, and closely observant of those events which form the materials of our constitutional history; and of all these particulars he has made accurate and often minute record, with that honesty and candour which were his characteristics. He was not less prominent, in a high literary position, as president of a great and venerable college,

the alumni of which, during a very long period, are familiar with his name and services. Then, in the autumn of his fruitful life, he came reluctantly but boldly into an ecclesiastical conflict, which was severe and critical; in regard to which he was grievously misrepresented; but through which he passed, if not without obloquy, yet exempt from every charge of duplicity or malice. It may be added, that at a time when our periodical literature was as yet immature, he devoted his talents to the diligent and laborious employment of the press, as an engine for defending evangelical truth. The summary, therefore, of such experiences could not fail to contain matter of enduring interest.

From the prefatory observations it appears that the editor is not responsible for the body of the work, which indeed is wholly from the pen of the autobiographer. The closing chapters however, at the request of the subject himself, are due to the Rev. Dr. Jones, and this editorial work has been accomplished with affection, respect, modesty, and judgment. Availing himself of the aid of several competent witnesses, all distinguished friends of Dr. Green, the editor has added the abundant results of his own near observation. The estimate of this venerated clergyman as here given is highly favourable, and yet guarded: it is happily expressed and condensed within reasonable bounds. In a word, we see nothing of editorial work, in which the numerous admirers of Dr. Green ought not to find gratification. As to style and even typography, the volume is attractive in a high degree.

In a record so extensive as this, and made in this manner, there will of course be many details which are far more valuable in the eyes of the writer and of intimate friends than they are to the public. This is remarkably exemplified in the volume before us. At the same time we have perused many parts of it with awakened feelings, and most parts of it with instruction and benefit. If Dr. Green kept an exceedingly minute diary of his smallest variations in corporeal and spiritual health, the lights and shadows of his daily picture, we regard his authority in the case as very weighty; and though our judgment differs in this particular, it also differs we know from the prevalent opinion of religious biographers. Justice requires us to add, that the work here published is not such a diary, but a newly

written memoir, from his own hand, founded on the more accurate memorandums of such a diary; in this it may be likened to the Confessions of Augustine. The book will be almost universally read by such of our readers as knew Dr. Green; for the sake of others we will offer some specimens of its character.

ASHBEL GREEN was the son of the Rev. Jacob Green, of Malden, in Massachusetts, but long settled in the ministry at Hanover, Morris county, New Jersey, and was born at Hanover, July, 6, 1762. To those of us who remember Dr. Green's bible-recitations in college, it is pleasing to remark the origin of this scheme in his mind; it was the recollection of his good father's family custom, namely the prescribing five chapters of the Bible to be examined on as a Sabbath-day's exercise. "The Rev. Robert Finley," says he, "who was afterwards settled at Baskenridge, was then [when Mr. Green was tutor in college] a member of the Freshman class; and he was the first clergyman except myself, that I ever heard of, as instituting a Bible class in his congregation. When I became the president of the college in 1812, all the students were formed into a Bible class, and I not long after heard of what I have stated in regard to Doctor Finley. Perhaps this valuable instruction of Bible classes may be traced into my father's family."

The early years of the American Revolution coincided with the boyhood of Dr. Green, and of this period his reminiscences are invaluable, containing original anecdotes never before committed to writing and important to the historian. Connected with these are lively sketches of the state of manners and arts in that day, which throw our present condition into high relief.

"Dr. Young, who lived to be an octogenarian, exclaimed—'At the age of fourscore, where is the world into which we were born?' referring to the death of coevals and the rising up of a new generation. But if this was proper and pithy in the capital of Britain, with how much greater propriety and emphasis may it be uttered by an inhabitant of the United States, at the age contemplated? Not only will he have survived the most of his contemporaries, and seen them succeeded by a new race, but the whole face of nature and of society will have been changed during his lifetime. I can remember the time when there were dense forests where there are now fertile fields; and when agriculture in the whole United States did not furnish an Irish potato which would now be thought tolerable. Cities and towns, within the scope of my recollection, have sprung into being, in number and beauty, and with a rapidity, of which the world does not

afford another example. Cincinnati, and all the other towns in what are now called the Western States, and, indeed the States themselves, had no existence in the days of my youth. I well remember that it was at college, about the twentieth year of my age, that I first heard of a fertile region of country, called Kentucky. You know, I suppose, that the capital of this State received its name in honour of the Lexington in Massachusetts, where British troops were first resisted by arms. Pittsburgh, at this time, was just coming into notice, and Baltimore was yet quite a small town. Philadelphia was scarcely a third as large as it now is. The extension of New York city has been still greater; and what is now called Western New York was then literally a howling wilderness. Boston has been greatly enlarged; and the towns of the eastern States generally, as well as those in the south, have, many of them, come into existence; and those which before had being, have been much beautified, and in every way received great improvements.

As to canals, steamboats, railroads and cars, every body knows that they are things of yesterday's production. Even turnpike roads did not exist in our country till long after a period to which I can look back. There was something that was called a turnpike road, although it little deserved the name, across Horse Neck, in the state of New York, in 1790. The first good turnpike was that between Philadelphia and Lancaster. A great clamour was raised against this by some of the German population of Pennsylvania; and several owners of farms opened their fields adjoining the turnpike gates, to let all who were so disposed pass without paying toll. Experience, however, soon not only reconciled the Germans and other opposers of the turnpike to this improvement, but made them its ardent friends, and prepared them to be advocates for other meliorations.

"Before our revolutionary war, there were no more than seven colleges, or institutions authorized to confer degrees in the arts, in the whole of British America. These were Harvard, in Massachusetts; Yale, in Connecticut; King's College, now Columbia, in New York; Nassau Hall, at Princeton; and Queen's College, now Rutgers, at Brunswick, in New Jersey; a college and charity school, since grown into the University of Pennsylvania, in Philadelphia; and William and Mary College, in Virginia. The number at present is six or seven-fold more numerous—far more so than is really advantageous to the cause of sound science. Academies and common schools have multiplied in like proportion, and are not obnoxious to the like censures.

I will just set down, as they occur to me, some of the most important scientific discoveries or improvements, which have been made during the period to which my memory extends. I thus notice, the planet Georgium Sidus, or Herschel; and the four smaller planets, Ceres, Pallas, Juno and Vesta, denominated asteroids, by Dr. Herschel, and several satellites of the larger planets; nearly the whole of what is called modern chemistry; the application of steam to the useful arts. The great power of steam had been long known, but its application (particularly after Watt's famous discovery

or invention,) to engines, mills and boats, and a variety of other purposes, is comparatively of recent date. To these I only add ballooning, vaccination, and the life-boat. This enumeration, I am well aware, is very far from being completo, and I with design omit all military improvements, or facilities for the destruction of human life."

A lively picture is given of the tumultuous and indignant patriotism which manifested itself in New Jersey during the war. Mr. Jacob Green was a member of the Provincial Congress of New Jersey, and the county in which he lived was beyond most exposed to alarms from the British. These causes led young Green to enter with great warmth into the service of his country, so that even in his fifteenth year, in the coldest December weather, he stood sentinel at a bridge over the Passaic, and indeed arrested a straggler who had not the countersign. We remember no memoirs which more strikingly set forth what the author calls the 'domestic military spirit' of our revolutionary times; while the events related in detail constitute a long but animating chapter in our national history, especially in regard to the state of New Jersey.

The religious education of Mr. Green did not prevent his being visited with infidel suggestions. Being greatly shaken, he entered on a course of reading, but the Scriptures themselves, as in many other instances, cleared away his doubts. In this period, between 1778 and 1782, occurs the following delightful record, which many a youth ought to read with a glow.

"It was not long before I was made to feel, that if the Bible contained revealed truth, my state and prospects were fearfully alarming. Such a seriousness as I had never known before, pervaded my mind: yet I still kept my feelings entirely to myself. I sought and found a place for retirement and devotion, in a copse of wood, on a piece of rising ground, a short distance from the house in which I resided. In this beautiful little grove was a large rock, precipitous on one of its sides, and from its base, and nearly in contact with it, had sprung up a young chestnut tree. On the bark of this tree, I cut with my penknife, in large letters, 'Holiness to the Lord,' that these solemn words might meet my eye whenever I came to the place of meditation and prayer. Being engaged at this time in teaching a numerous school, chiefly but not wholly of grammar scholars, my time was much occupied; but once a day at least, if not forbidden by the state of the weather, I paid a visit to my favourite grove, and spent some time sitting at the foot of the tree, in solemn meditation, concluded with a prayer, on my knees, or standing and leaning against the rock. Sweet and sacred spot! it is at this moment before my mind's eye, in all its loveliness. Some

ten or twelve years after I was an ordained minister, and journeying near the place, I made an attempt to find it, for its remembrance has ever been precious. But my attempt was not successful. I found with great regret, that the whole surface of the ground on which the grove had formerly existed, had entirely changed its aspect. The trees had all been cut down, and the field which contained them had been ploughed up for cultivation; and as there were several rocks in the field, I could not with certainty even identify the one that was so dear to my memory."

In 1781, after having been a teacher, young Green entered the Junior class in the college of New Jersey. He had intended to go to Yale, and was prevented by what might seem to be the most trifling occurrence. But he adds, "the whole of my subsequent life has taken its complexion and its course from the college with which I then became connected." The following statements will gratify graduates of New Jersey College, and perhaps induce them to procure the work. We have opportunity of knowing that no remembrances of a college life linger more affectionately in distant alumni, than those of the literary societies.

"In my last letter, I mentioned that the Cliosophic Society had repaired their hall in the college edifice, in which their meetings were held. The American Whig Society had not, at that time, resuscitated their institution, after the revolutionary war. Some account of its revival will form a part of a brief statement I shall give you of the origin and progress of both those rival societies, which must be unknown to you, as your college course was not passed at Nassau Hall. Before Dr. Witherspoon's accession to the presidency of the college, the tradition in my time was, that two voluntary associations of the Students had existed, under the names of 'The Well Meauing' and 'Plain Dealing' societies; but that shortly after Dr. Witherspoon entered on his office, these societies changed their names or titles. The Well Meaning association took the name of Cliosophic, the Plain Dealing assumed the appellation of American Whig. At their origin, these societies had a sectional patronage. Those students who came from the eastern part of New Jersey, and from New York and New England, almost uniformly united with the former, and those from West Jersey, Pennsylvania, and the southern States, joined the latter. This sectional patronage was entirely done away by the revolutionary war. Since that period, both societies have included members from every part of the United States. My room-mate and myself were principally instrumental in reviving the Whig society. Very soon after our matriculation, I drew up a paper, pledging the subscribers to become members of this society, provided the original constitution could be obtained, and enough of the old members could be collected, and should be disposed to receive us to their fellowship. Both the constitution and the former minutes of the society had been care-

fully preserved by a graduate of the college, and were forthcoming at the request of the old members, when assembled for the purpose of admitting the pledged associates; and on inquiry, we found that a lady in the town had preserved some of the furniture of the old hall, which she was willing and desirous to return. The inventory was not long, and I will give it: a looking glass of considerable size, a pair of brass andirons, and two octavo volumes of Johnson's abbreviated dictionary, constituted the whole. The old members admitted nine of us as their associates, and the faculty of the college granted us the privilege of holding our meetings in the library room of the college, till our hall should be repaired."

"The halls of those societies have had three locations; the first in the fourth story of Nassau Hall, in the two half rooms, which, with the entry between them, fill up, in that story, the front projection of the edifice. The second location was in the upper story of the present library, which they entirely occupied. Within a few years past, two large and handsome structures have been erected for their accommodation, at the south end of the back campus, The Cliosophic Society occupy that on the west side of this campus, and the American Whig that on the east. Each of these societies now possesses a large, well selected, and very valuable library. The funds for the erection of the new structures were obtained by subscriptions from their graduate members, together with the contribution of those who were still in the classes of the college. The graduate members are, at present, very numerous. Among them are found the trustees and officers of the college, many of the most distinguished officers of the General and State governments, of the past as well as the present time, and a large number of literary and scientific individuals in private life—both societies confer diplomas on their members. At all times, the greatest secrecy has been enjoined on all who belong to these associations, in regard to their laws, usages and transactions—except that on public occasions they wear a badge, to indicate that the wearer is either a Whig or Clio. Between these literary corps, there has always existed an ardent spirit of rivalry, which, once before our revolutionary war, and once since, broke out into a paper war, which proceeded to such a length that the authority of the college was obliged to interfere and prohibit its continuance. Of late years, I believe the members of these societies form friendships with each other, and have more cordial intercourse generally, than was customary in former times; yet there is still a high spirit of competition, especially for what are called the honours of college. The influence of these societies, when they are rightly conducted, is, beyond a question, highly salutary. I used to think and say, that I derived as much benefit from the exercises of the Whig Society, while I was a member of college, as from the instructions of my teachers."

In the year 1783 Mr. Green received his bachelor's degree. The president of the College had recently been a distinguished member of Congress, and that body itself had been accommodated in Nassau Hall, and now adjourned to attend the Com-

mencement. They appeared on the stage therefore, in the old Princeton church, with the French and Dutch ambassadors, and the Commander in Chief. The valedictory oration had been assigned to young Green, and he concluded it with an address to General Washington. The General coloured as he was addressed. The next day as he was going to a Committee of Congress, Washington met the orator in one of the long passages of the College, stopped, and took him by the hand, and complimented him highly on his address, further sending his best wishes to the recently graduated class. General Washington made a donation of fifty guineas to the trustees, which they laid out in a full-length portrait of him, painted by the elder Peale; a work of art well remembered by all collegians, as predominating over the Junior benches in the old chapel; it contains the only portrait known to us of the lamented Mercer. Here it has long occupied the place, if not the very frame, of a preceding portrait of George the Second. This was decapitated by a cannon ball during the battle of Princeton. Passing from this to Mr. Green's licensure, we give another extract:

“My first public service after being licensed to preach was performed in the church at Princeton, then stately supplied by Dr. Witherspoon, who accompanied me to the pulpit. While under his direction, in my theological training, he had earnestly recommended his own mode of memoriter preaching; and, accordingly, my initial sermon was delivered without the appearance of notes; although I persisted, in opposition to his remonstrance, to place them under the Bible, from which I had read the chapter that contained my text. I had, however, no occasion to recur to them, for I had committed every sentence to memory, with as much accuracy as I ever did a grammar rule. After the worship was over, he tapped me on the shoulder, and said, ‘Well, well, continue to do as well as that, and we’ll be satisfied’—the only praise that he ever gave me to my face.”

It is scarcely needful to ask attention to the history of our first General Assembly. The notices here given by Dr. Green though exceedingly useful are for that very reason not to be offered in abstract or abridgement. The incident respecting the “tolerating a false religion” is worthy of special note. Another passage on a subject now much misunderstood, admits of being extracted: it expresses a judgment to which we call the attention of our readers, a judgment moreover which we venture to predict will become that of the most advanced portions of our Presbyterian churches in dense districts. The experi-

ence of the Reformed Church, in its palmy days, as well as the general principles of presbytery, is in favour of collegiate charges.

“The difficulties attending collegiate pastoral charges have nearly, if not wholly, banished them from the Presbyterian Church. Why is this? There certainly are congregations in our connexion that cannot be adequately served by a single pastor. The primitive church, even in the apostolic age, appear to have had more than one pastor. Collegiate charges were common at the period of the Protestant reformation. They are still common in Scotland, and in the Dutch Church of Holland, and in this country. For myself I can truly say, of the three colleagues whom I had been connected, that I never had a difficulty with one of them. We lived together in uninterrupted brotherly affection and confidence. Let no pious minister consent to be the colleague of a man whose piety he thinks very questionable. But with one of whose personal religion he has no doubt, let him make an agreement, that each shall pray earnestly for the other in the daily prayers that he offers for himself, and that each shall defend his colleague’s character, as if it were his own, and there will be between such men very little danger of alienation. To this practice, under the blessing of God, and not to my own prudence or good nature, I attribute my happiness in the several collegiate charges that I have sustained.

“Dr. Sproat, my first colleague, was ‘an Israelite indeed in whom there was no guile.’ His common appellation in addressing me was, ‘My son,’ and if he had been a natural father I could scarcely have loved and honoured him more than I did. I visited him very frequently, and in all cases, when an honourable distinction in our pastoral charge was to be made, and in appearance it belonged to me, I not only offered it to him, as his due, being senior pastor, but I insisted on his taking it. He had three unmarried daughters, and my wife so gained their confidence, that if she had been their own sister, they could hardly have loved her more, or have respected her so much.

“My second colleague was the Rev. Dr. John N. Abeel. He had been my pupil both before he entered college, and during his whole academical course. It was therefore natural that I should love him, and that he should respect me, and this was verified in the whole course of our ministerial connexion, which indeed lasted only two or three years, when he accepted a call to the Dutch Church in New York. But a warm friendship continued between us till the day of his death.

“My last colleague was the Rev. Dr. Jacob J. Janeway. We were colleagues for thirteen years. It was with him, that I had an explicit understanding, that we should remember each other in our daily prayers, and treat each other’s character, as if it were our own. The consequences were most happy. We laboured and loved as brethren during the whole period of our collegiate connexion, and an untroubled and ardent attachment has existed between us to the present hour. I still pray for him daily in my private devotions.”

A commencement at Harvard, fifty-eight years ago, is very entertaining: and it is to be observed that there are no readers of this volume who will find more valuable pickings, in respect of dates, and biographical anecdotes, concerning the chief men in church and state, than our New England neighbors: among those mentioned are Dr. Styles, Dr. Dwight, Dr. Spring, Dr. Edwards, Dr. Dana, Mr. Bancroft, father of our late minister at London, Mr. Morse, father of the eminent Morses of New York, Samuel Adams, Mr. Belknap, the two Elliots, Mr. Eckley, and Dr. Hopkins.

“Set out in the morning with Mr. Eckley for commencement. The Governor invited us to breakfast with him, but we could not go. We took a chaise at Charlestown bridge, and rode on to Cambridge. The road was crowded with carriages, and men and women, and boys and children, all going to commencement. We arrived at the college, and by favour as a stranger, I walked in the procession with the overseers. The exercises were introduced with prayer by the president, who is awkward enough in the pulpit. In prayer he frequently hesitates, and sometimes recalls a word; yet on the whole he performs the duty in a judicious and sensible manner. The distortion of his features when he is speaking, is the worst thing about him to a person who is looking at him. We had two forensic disputations, and one syllogistic. The syllogistic was in Latin, and in my opinion, of little more use than to give a number of indifferent speakers the opportunity of saying something in a language not generally understood. The negator in repeating his position, called the word *corpōrum*, *corpōrum*, which the president corrected from the pulpit, and with which I was well pleased. The oration, disputations and dialogues, which were in English, were in general pretty well composed and tolerably spoken. The speaking however, was for the part far inferior to the composition, and below what I have seen elsewhere. The best oration was one on the French Revolution, spoken by a candidate for the master's degree. At three o'clock we adjourned for dinner, and on invitation, I dined in the dining hall with the corporation. This hall will accommodate two hundred persons, and each graduate at taking his degree, pays a certain sum, (I believe it is three dollars,) and in consequence is entitled to dine in the hall on commencement day, at the expense of the corporation, as long as he lives. The class who are candidates for degrees perform the office of waiting-men or servants at this dinner, and for this purpose they lay aside their college gowns and coats, and gird themselves with a towel, or throw it over one of their shoulders. It was not a little curious to me to see the orators of the day metamorphosed into servitors in a few minutes, and I could not prevail upon myself to call upon them to do any thing I wished. Yet I am not quite certain but that it is an useful custom, tending to teach the youth humility, and the important lesson that it is an honour as well as a duty to wait on their superiors in age and station. They do not dine until their *betters*

have risen from the table. After dinner we sang a psalm. This was a good old primitive and pious custom ; but in the present state of things it appears rather formal, and by some it is treated with reproachful levity at the time of its performance. Indeed it is affecting to a serious mind, to observe in many respects what an incongruity there is produced by uniting the forms and customs of the good old Puritans with the latitudinarian and licentious spirit in regard to religion which is now prevalent.

“ After dinner we proceeded again to the church in procession. The first speaker had scarcely begun his oration when he was interrupted by a noise in the gallery. Two men, who were probably a little intoxicated, were quarreling about a seat or a favourable stand. Some of the troop of light-horsemen who had escorted the governor, went into the gallery with drawn swords, and one of them seized one of the disturbers by the collar and a scuffle ensued between them. The light-horsemen pressed forward to support their companion, and the countrymen from every part of the gallery cried out, ‘ Let him alone, don’t strike him.’ The countrymen eventually overcame the troopers, and as I was informed took some of their swords from them and threw them away. The governor at length rose and ordered the sheriff of the county to do his duty forthwith. The sheriff went forward with his white staff and no one attempted resistance. He took the disturbers and put them in prison. I consider this affray as marking the spirit of Americans in general, and of the New Englanders in particular. They will submit to the white staff of peace and civil order, but they scorn to be terrified by red coats and drawn swords, and I hope they will ever retain this spirit. The music composed the assembly when the rioters were removed, and the speaker resumed his subject and possessed a profound attention. When all was finished, except the valedictory oration, the president conferred the degrees. He sat as he did it in a very antique two-armed chair which is a century and a half old, for it is coeval, as I understand, with the erection of the college. The president rose from it, and in Latin asked leave of the governor and council to admit the candidates for degrees to the honours of the college—informing the *honoratissimi* that the *juvenes* were entitled to these honours from their examination. The governor answered in a short, handsome reply in Latin, which he delivered with great propriety ; as he also did a short address in English on another occasion. This formality of asking leave was repeated at the conferring of the masters’ and medical doctors’ degrees—the latter were called *viri* by the president, to distinguish them, I suppose, from the *juvenes*. Twenty-seven bachelors, two masters, and two medical doctors, received on this occasion the honours of the college. The president made the mistake of ‘ *trado hoc librum,*’ for ‘ *hunc librum.*’ He corrected himself the first time ; but he made it the second time and did not correct it ; but every time afterwards he had it right. He seems to be deficient in address, and readiness, and recollection ; but in real and solid learning, I am told and believe, he excels. The whole was concluded with prayer.” . . .

“ 24th. Sabbath I went to the residence of Dr. Hopkins and preached for him twice to-day. The text of my first discourse was, “ Grieve not the

Holy Spirit," &c.—of the second, "This is the victory that overcometh the world, even our faith." In both exercises I spoke with some freedom. After the public service of the day, I had a conversation with Dr. Hopkins on some points of new divinity, and he conversed very rationally and candidly. He acknowledged to me that there was something difficult and inexplicable in attempting to reconcile the divine agency and influence with perfect human liberty and accountableness, and in explaining how moral evil came into the universe, and how the evil thoughts and actions of creatures are reconcilable with the perfect moral purity and unblameableness of God. I told him that those who are called moderate Calvinists complain that the new divinity men pretend that there is no difficulty in these subjects. He said in reply that he exceedingly disapproved of the conduct and preaching of some young ministers who embrace and propagate such sentiments. He said they were rash and imprudent, and made unjustifiable expressions; and that they proclaimed their peculiar sentiments too much on all occasions, where they had not time fully to explain them and to guard them against abuse. He is considered as the author and champion of the new divinity by some; but he is certainly a man of much more candour, liberality and catholicism than most of his disciples. He is just finishing a system or body of divinity on his own plan. There is nothing striking in his manner and conversation. On the contrary, there is something which would lead a person ignorant of his character to think him rather weak and simple and unthinking. He looks like a vacant minded man, and his conversation on common and ordinary topics is not calculated to remove such an impression. Yet he is certainly a man of a subtle and discriminating mind. He is indeed more calculated for minute inquiries than for comprehensive views. His mental optics seemed formed to see small objects distinctly, but are unable to survey large ones—he sees parts but not the whole. His love of distinguishing sometimes leads him to make distinctions where there are no differences. He separates in reasoning, things which are never separated in fact. His love of metaphysics carries him out of real life; but he appears after all to be a man of real and fervent piety. His congregation is almost extinct, and I have had queries with myself whether his abstruse manner of preaching has not contributed to drive his people from him."

After a certain point in the narrative, Dr. Green divides his matter under several heads, viz., the composition and delivery of sermons—pastoral visitation and visiting the sick—catechizing—chaplancy in Congress—pestilence—and the like. The value of the statements under these heads varies very much: of many we have no hesitation in saying they are so minute, so merely personal, and so often repeated, that if the will of the author had allowed, they might well have been omitted. Interspersed among these are some of the most agreeable and permanent portions of the book. Dr. Green's observations

on ministerial life and pastoral duty are all founded on successful practice of what he recommends, and are very precious. In regard to pastoral care, we regard his maxims as eminently valuable, the rather because we remember with veneration and gratitude his great wisdom and kindness in dealing with afflicted minds; qualities which have made his *Questions and Counsel*, as published by the American Tract Society, so welcome and so fruitful in many languages.

“I have already mentioned the advice I received from Doctor Witherspoon, ‘not to write more than one sermon in a week,’ and the reason he assigned, which was, ‘if you attempt more you will spoil all;’ at the same time he advised me to preach as often as I should be providentially called to the service; but to do it by meditation only, without writing. ‘Your prepared sermon,’ said he, ‘which should be the product of your best efforts, will cover the defects of all the rest; will gain you reputation, and will be gradually accumulating a stock of correct preparations, not only for your old age, if you live to reach it, but for use in travelling, and for repetition after proper interval, to the people of your pastoral charge.’ My habit of sermonizing in the former part of my ministry was in strict conformity with the foregoing advice. I recollect but a very few instances of departure from it, and the result has been, that I have numerous manuscript preparations for the pulpit, each of which cost me nearly four days of very severe study. But after I was considerably advanced in ministerial life, although I often wrote at large, yet in order to gain time for reading and pastoral visitation, I wrote only the introduction, method, and some or the whole of the doctrinal part of my discourses, with hints for the application, but without writing in detail. Indeed I know of no method of preaching except the close reading of notes, which I have not practised.”

“I remember, that in once instance I was requested to print a sermon, of which, as far as I recollect, I had not written a word. But I always wrote when I could, and as much as I could, consistently with my other engagements, till I left my congregation on my call to assume the presidency of the college of New Jersey. The proper delivery of sermons as well as the proper reading of the scriptures and sacred poetry in the public worship of the sanctuary, are of far more importance than they are too often believed to be by ministers of the gospel. The attainment of a good elocution ought to be regarded as a sacred duty by every candidate for the gospel ministry, for a large share of his future usefulness will depend upon its attainment. It is often slighted as a vain acquisition, calculated to minister to the vanity of being esteemed as an orator. If this be the motive of cultivating an impressive manner of public speaking, by any one who expects to minister in holy things, it cannot certainly be too much abhorred. But every laudable attainment may be pursued from corrupt motives. Let the motive be to do good and to increase usefulness—which are deeply involved in the matter we here contemplate—and eminent piety itself may

urge a candidate for the sacred ministry to acquire the talent of *speaking well*, when he delivers God's holy truth. No man who is not born for it, will ever produce the highest effects of eloquence; but every man who has not some invincible natural defect may become an agreeable public speaker; most men may not only be agreeable, but also impressive. Dr. Witherspoon had a small voice, and used but little gesture in the pulpit, but his utterance was very distinct and articulate; and his whole manner serious and solemn; and no speaker that I ever heard, has thrilled my feelings more than he. President Davics, from what I have heard of him, was probably the most accomplished preacher that our country has produced. His ordinary habit was to lay his notes before him, having made himself so familiar with them, as to give his eyes and action to the audience with freedom. I am persuaded that notes can be used with such address as to remove objections to them from all who believe that a minister ought laboriously to prepare in ordinary circumstances, the discourses that he addresses to the people of his charge, especially on the Lord's day. I have mentioned above, that for a short time I made the experiment of committing my written discourses to memory; but some of my most judicious hearers informed me, that while I did so, I spokc with manifestly less freedom and energy than when my notes were before me."

Dr. Green was Chaplain to Congress, in connexion with Bishop White, from 1792 till 1800. This brought him into daily intercourse with the first men in our country, particularly with Washington. The anecdotes of eloquent orators, in that Periclean age of American eloquence, awaken a mournful interest, in this day, when orators are judged by their wind, and when legislative argument is measured by the newspaper-square-foot. To understand what follows, it should be remembered that he writes concerning a period of much free-thinking.

"About one-third of the members in Congress in each house were commonly present at prayers. On one occasion I expressed to a member, who was a professor of religion and with whom I was well acquainted, the feeling of regret I experienced, that the attendance on prayers was not of a greater number. 'Will you,' said he in reply, 'tell me on your veracity, whether our attendance is not as good as that of the members of your General Assembly, or Synod, at your constituting prayer in the morning?' I was completely confounded with the interrogation; for on recollection I was convinced that our ecclesiastical bodies were not more numerously attended at the opening prayer than was the fact in the Congress of the United States, and this I had to admit to the member to whom I had expressed my regret at the beginning of the conversation on the subject. I have frequently mentioned the fact which I here record to my clerical brethren, but with too little effect to the present hour. It was the usage under President Washington's administration, that the chaplains of Con-

gress should dine with him once in every month, while Congress was in session. This brought me often in the presence of the illustrious man whose fame has filled the world."

The sections relating to the Princeton Theological Seminary, and the Secession from the Presbyterian Church, the controversies in divinity and church government, and the lawsuits, occupy a large space; but to abridge them would clearly be to injure the effect of this the most valuable testimony known to us. We earnestly commend them to those, if any such there are, who continue to ascribe those acts of discipline to malignant motives. Reasons of a like nature would restrain us from entering upon the copious history of Dr. Green's presidential life in the college. In the view of many, this will be thought too copious, and too minute in its details; as materials for future history however, the most trivial events sometimes have their value. Our recollections of Dr. Green connect themselves with this period, and represent him to us as diligent, conscientious, usually stern, yet often affectionately paternal in the discharge of his duties. Especially do we recall the lively and inexpressible interest which he appeared to take in the revivals of religion in the college; the private counsels given by him to inquirers; the continual expositions of the scripture to the assembled faculty and students, in which he surpassed all men whom we have known, so as to leave impressions for life on those who were at the time careless, depraved and resisting; and the extemporaneous Thursday evening lectures, delivered as he sat in his chair in the Sophomore recitation-room, and which, as we then thought, excelled his more laboured efforts. Those who have not known Dr. Green in these relations, and who think of him as a heresy-hunter and a belligerent, altogether miss one aspect of his very decided and uncompromising character. And though his record gives painful evidence that the young men often grieved his soul by their petulance and refractory violence, it also shows that at some of these very times he was fasting and praying before God; so that we marvel the less that we have often heard from some who were youth at that day, that they have never forgotten the pious lessons of President Green. Indeed the literary and scientific part of college life was in his case less prominent than the disciplinary and religious, and his soul manifestly yearned for the salvation of the

youth committed to his charge. So it must be, if the number of eandidates for the ministry is to be much increased. Our colleges must be places to which parents shall send their sons with assured hope, as to influences that tend toward their conversion. If our Board of Education is to be reinforced, there is no place from which the auxiliary effort may more hopefully come, than from our grammar-schools and colleges. Our memory of what we have seen again and again in Nassau Hall, convinces us that the prayers of pious founders are still a memorial before God.

Of that period of seclusion, diligence and prayer, which Dr. Green spent in his beloved city of Philadelphia, his record is ample, but abruptly terminated. The labour of copying had become irksome. The last act of his penmanship, one so graee-ful and noble, was his signature as president of the Pennsylvania Bible Society. The history of his remaining years was confided by himself to the Reverend Joseph H. Jones, D.D., of Philadelphia, and completes the volume. Valuable eommuni-cations appear from the pens of Doctors Miller, Janeway, Me-Dowell, Plumer, and Murray. The few letters written by Dr. Green, in his best days, are so much superior to the general tenor of his private journals (the same is true of every literary man) that we cannot but express our wonder that so little draught has been made on the epistolary eorrespondence of one who was for more than half a century in constant intercourse with some of the ehief minds in America: possibly this satisfaction is contemplated in another volume. Of the private habits of Dr. Green his biographer gives the following statements.

“ For several years before his death he spent the greater part of his time when awake, in exercises of devotion. It was his custom to employ the interval between breakfast and eleven o'clock, in reading the Scriptures, and prayer. After dinner he rested from one to two hours, and at five resumed his private religious exercises, which were continued until six. At this time he prayed for each member of his family by name, next for the church, and then for the pastor. Not long after tea, the household were assembled for worship, which was conducted by himself so long as he was able to do it; afterwards by some inmate of the family, and was never omitted unless on account of some providential hinderance. At nine in the evening he returned to his secret devotions, and continued reading in the Scriptures with several hymns, and in prayer, until he retired to

rest. His exercises in the evening were usually concluded with a hymn. So long as he was able to kneel, he was accustomed to read and pray on his knees after having first pressed the Bible to his lips. This token of reverent affection, however, was never exhibited in the family, nor knowingly in the presence of others. On one occasion it was observed by a person in the room, whom he supposed to have withdrawn; and when subsequently mentioned to Dr. Green, he remarked that it had long been his custom to do it when reading the Bible in secret, not from any superstitious veneration of the cover and leaves of the volume, but out of love to its precious contents. Not long before his last sickness, his mind appeared for a while to be absorbed with painful thoughts and to be greatly depressed. The change was obvious, and so long continued, that his ever vigilant domestic friend was constrained to ask him the cause. He admitted that her conjectures were correct, and that for some days his mental conflicts had been severe and sometimes dreadful. It seems to me, said he, that I can adopt the language of Luther, when he felt that all the devils in hell had been let loose upon him. At the time of this conversation however, the trial appears to have come to its crisis. His mind shortly after recovered its former tranquillity, and his countenance its wonted cheerfulness."

"The decline of Dr. Green was not attended with any positive disease which accelerated his death. Though every menacing symptom was watched by his most assiduous and skilful medical friend, who did much to retard his downward progress, yet the tendencies of more than four score years and five were not to be resisted by any power in the art of healing; and it was evident to all who saw him, that the time of his departure was at hand. How far the change from day to day was alarming to himself, or even perceptible, or what were his mental exercises, could be inferred only from the usual composure of his manner, and placid countenance, indicative of the movements of a mind engaged in meditations of interest and solemnity. So long as he was able to articulate with so much distinctness as to be understood, he requested every clerical friend who entered the room to pray with him. To the remarks and quotations of the Scriptures by his brethren or others, he would usually give his assent by motion of his lips or head, and sometimes by the utterance of a single word. When in one of these interviews, a brother remarked in the language of the apostle Peter, 'Unto you therefore, who believe, he is precious,' he promptly responded, 'Yes, precious Christ, precious Christ, precious Christ,' repeating it three times with the strongest emphasis.

"His wakeful hours at night, which were many, were spent in devotion. Several months before his decease, a member of the family was wakened at midnight by a noise in his room, like the sobbings of a person that was weeping. On going to the door and gently opening it, he was found with his eyes closed and lips moving, as if speaking in whispers with the greatest earnestness, while his cheeks and pillow were wet with his tears. When asked in the morning without any allusion to what we have mentioned, how he had slept, he answered, that he had 'had a precious night in communion with his Saviour.' One of the most interesting and impressive scenes of his

last days occurred on the Sabbath but one before his death. After the family had returned from the morning service, it was observed on entering his room, that his mind was burdened with meditations, to which he wished to give utterance, and that his emotions were producing a restlessness and agitation that were inexplicable and alarming. To the inquiries of his ever watchful friend, what was the cause of his disquiet, and what she should do to relieve him, he appeared to be unable to give any verbal reply; when it occurred to her that she would suggest the reading of the Scriptures, to which he readily assented. The portion to which she turned was the first chapter of the Gospel of John, and finding that he became tranquil and attentive, she read deliberately to the close. The sixteenth verse, 'And of his fulness have we all received, and grace, for grace,' was a passage of peculiar interest to him, and appeared to produce a flood of touching reminiscences. Several years ago, when confined to his chamber by sickness, he had composed three sermons on this text, which he afterwards preached to the edification of his whole congregation, and to the special benefit of several persons who received from them their permanent religious impressions. The reading of this chapter not only allayed that distressing nervous excitement which preceded it, but seemed to impart a sort of inspiration by which his faculties were for the time emancipated: his tongue was loosed, and he burst out into an ecstasy of joy and thanksgiving; 'blessing God for the gift of his Son and the gospel, which contained the record of his coming, life, crucifixion, resurrection, and intercession. That he had been permitted to preach this gospel, and had been honoured with any measure of success in his ministry. For the comforts which the gospel had imparted to him, and the ineffably glorious hopes it had inspired of a state of sinless perfection beyond the grave.' His voice was loud, his enunciation clear and distinct as it had been in the best days of his ministry; and this elevated strain of praise and holy exultation was continued until his strength was exhausted, and he sunk into a sweet and refreshing sleep. The scene was indescribably impressive and solemn. No person that did not see it, can imagine the majesty of the preacher and the power of his utterance, scarcely more unexpected than if he had spoken from the coffin, in which his dust was to be laid before the return of a second Sabbath. It seemed to be a momentary triumph of grace over the infirmities of expiring nature, a taking leave of mortality and the labours of his militant state, like the dying effort of Jacob; after which the Patriarch 'gathered up his feet into the bed and yielded up the ghost.' With this brief eucharistic service, his communion with earthly things ceased. From the time of this affecting occurrence his change was rapid and obvious to all. His difficulty in speaking was so great that he did not make the effort, but remained silent with his eyes closed, except when opened to signify to some inquirer his consciousness and understanding of the question which he had not the power to answer. The occasional motion of his lips and lifting of his hands and clasping them upon his breast, were indications that his thoughts were absorbed in the exercises of meditation and prayer.

As his strength diminished there were intervals more and more prolonged of sleep, when these tokens of his thoughts were suspended. There

seemed to be no bodily suffering nor mental disquiet, but a peaceful waiting for the release of his spirit, which at last was called away so gently, that the moment of its escape was not perceived even by those who were watching to see it. At the hour of six in the morning of the 19th of May, 1848, he was lying in his usual position, his face upward, arms extended, and hands clasped as if engaged in prayer, when one of his hands became detached from the other and fell at his side; the other remained elevated a moment or two longer, when it began to sink gradually until it nearly reached the body, when its muscular strength failed and it suddenly dropped. At the same instant the motion of his lips ceased, and it was discovered that he had ceased to breathe. Such were the closing scenes of his long and useful life, and some of the circumstances that attended it. Had it been prolonged until the 6th of July, he would have completed his 88th year. Thus he came to his 'grave in a full age, like as a shock of corn cometh in his season.' It was a coincidence noticed by many, that Dr. Green and Dr. Chalmers both died during the meetings of the General Assemblies of their respective churches, and 'that Dr. Green was buried on, or very near the anniversary of Dr. Chalmers' burial in the preceding year.' Both had occupied positions of equal prominence in devising and executing measures which resulted in great changes in their respective churches. Both lived to see the fulfilment of their expectations in the results of their agency, and both possessed to the last, in an eminent degree, the confidence and affection of their brethren."

The work closes with a careful and touching portraiture of Doctor Green as a minister and a Christian. In our judgment all that the editor has appended is prepared with prudence, discrimination, and much finish of style. If some regard the character here given as too gentle and peaceful for that of the Dr. Green they knew, they may remember for their correction that their own views are perhaps formed upon more slender means of observation, that the real motives and temper of every man are liable to misapprehension, and that in a life of eighty-seven years there is room for great diversities and alternations, seasons of action and seasons of repose.

Some views of Dr. Green's character, which are wanting in the memoir, have been supplied by the correspondence in the appendix, which carries authority from the eminent names of the writers. In none of these do we consider our revered friend as over-praised, for his good sense, devotion, honour, truth or courage; in few of them is there any adequate account of Dr. Green's force and prominence as a pulpit orator. This is part of the tax paid for a long life; the few who remember the finished preparations and awakening delivery of his prime will

scarcely find credence among such as know only his decay. For similar reasons, the whole impression made by this autobiography, considered as a specimen of Dr. Green's pen, is exceedingly below what would have been produced by a larger presentation of extracts from his best writings, especially from his copious correspondence. The portrait here given is true, interesting and instructive, but the likeness is that of 'Paul the aged.' If we understand the preface, it was at one time thought best to construct an entire biography out of these materials; in our opinion it would be the only method of doing justice to the excellencies of Dr. Green in his prime of life. As it is, the book has a sacredness in our esteem, bringing us into the privacy of one whom in our childhood we wondered at, in our youth dreaded, and in our riper years revered and loved.

ART. VI.—*The Question of Negro Slavery and the New Constitution of Kentucky.* By Robert J. Breckinridge, D.D.

The Legislature of Kentucky having submitted the question to the people whether a convention should be called to revise the constitution of the state, and the people having decided that question in the affirmative, the character of that convention became a matter of absorbing interest to the inhabitants of that important commonwealth. The point about which the people were most divided, and to which public attention was principally directed, was negro slavery. The question in debate was, What provision shall be engrafted in the new constitution in relation to that subject? Shall the constitution make provision for the permanent existence and indefinite increase of slavery? or shall it prohibit the introduction of slaves from abroad, and provide for the gradual emancipation of those already within the borders of the state, or at least leave the subject open for the action of the Legislature and of the people, untrammelled by any constitutional provisions? The question at issue was no less than this, Whether Kentucky was to remain for an indefinite period a slaveholding state, or whether it was to be allowed to take its place among the free commonwealths of this great confederation. This is a momentous question, involving