

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR  
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

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VOLUME III.

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NEW YORK:  
ROBERT CARTER & BROTHERS  
530 BROADWAY.  
1858.

Entered according to Act of Congress, in the year 1856.

BY ROBERT CARTER & BROTHERS,

In the Clerk's Office of the District Court of the United States for the Southern  
District of New York.

and suffered especially in that they had no means for grinding their corn. Mr. Badger, by boring and burning, scooped out a large oak stump in the form of a mortar. In this he placed an upright shaft, fitted at the end for a pestle, and gave it motion by means of a horizontal spring pole, fastened to the neighbouring trees, and thus the corn was pounded. When he had got his machinery in operation, he called on Colonel Darrow, the commanding officer of the station, now living in this township, and from whom I have the statement, and asked him if he ever heard of priestcraft? He replied, "Yes." "Would you like to see a specimen?" "Yes." So he took him to the woods and showed him his contrivance.

Many incidents might be related, showing Mr. Badger's labours and perils as a missionary. The story of his encounter with a bear is familiar in many families, and bids fair to be handed down, as one of the tales of the nursery. On the eve of a dark rainy night, the streams being much raised, he came to a ford on Grand River, and crossed, intending to encamp on the bank. He was prevented by the snapping and growling of some animal near. It soon became so dark that he could not see his hand holding the bridle, and he knew by the noise, that a bear was continually approaching. Having a horse shoe in his hand, and guided by the noise, he threw it, but without effect. He reined his horse right and left, that he might find a tree, and climb from danger. Succeeding in this, he fastened the bridle to the smaller limbs, rose upon his saddle, and ascended the tree. The bear came to the root, and, as he supposed, began to climb. Gaining a firm footing, he drew a sharp knife, and prepared for battle. But, as the bear did not approach, he ascended about forty feet into the top of the tree, found a convenient place to sit upon a limb, and tied himself to the tree with a large bandana, that he might be more safe, if he should fall into a drowse. The night was most dreary, with storm, and wind, and heavy peals of thunder. Providentially the horse was not frightened, but remained a quiet sentinel at the foot of the tree. Being drenched with rain, he shook his saddle, and so frightened the bear, that he retreated a few rods, where he remained growling and snapping his teeth till near daylight, when he left the premises, and the missionary went to his home in safety.

Yours respectfully,

GEORGE E. PIERCE.

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### ASHBEL GREEN, D. D.\*

1786—1848.

ASHBEL GREEN was born at Hanover, Morris County, N. J., July 6, 1762. His father was the Rev. Jacob Green, who was, for many years, minister of the Presbyterian Congregation in Hanover, and his mother was a daughter of the Rev. John Pierson, long Pastor of the Presbyterian Church in Woodbridge, N. J., and granddaughter of the Rev. Abraham Pierson, first President of Yale College.

He was prepared to enter College, chiefly by his father. It was his father's original intention that he should be a farmer; and he accordingly engaged a pious and respectable farmer of his congregation to take charge of him and his elder brother, with a view to their becoming acquainted with the different branches of husbandry. It being apparent that this son had a

\* Autobiography edited by Rev. Dr. J. H. Jones.—MS. from Hon. James S. Green.

strong thirst for knowledge, and was bent upon obtaining a collegiate education, his father did not think proper to oppose it; but allowed him to pursue his preparatory studies under his own direction. He, afterwards, in accordance with his father's advice, engaged in teaching first an English, and then a Grammar, school, devoting his leisure hours to his own improvement. His father, who was a physician as well as a clergyman, sometimes put in requisition *his* services in the performance of his medical duties, and in this way the son acquired some knowledge of medicine, which proved an important advantage to him in after life.

The father being a zealous Whig in the Revolution, the son early imbibed the same spirit, and when a mere stripling, was enrolled in the lists of those who were fighting for their country's liberties. The highest office which he attained, was that of Orderly Sergeant in the militia; but he seems always to have been on the alert, at the call for military aid, and in one instance at least,—at the attack on Elizabethtown Point,—was exposed to imminent danger. His reminiscences, in old age, of Revolutionary times, were minute and interesting; not a few of which are happily preserved in his autobiography.

As young Green was remarkably intelligent for a person of his years, he became familiar, during the Revolution, with many of the officers of the American army; and, as infidelity prevailed extensively among them, he caught, in some degree, the sceptical spirit. Being, however, dissatisfied with the state of mind into which he had been brought, he resolved to make the Divine authority of the Scriptures the subject of candid investigation; and, accordingly, read some of the most able and popular works in defence of Christianity. Though he was now satisfied that the defenders of Revelation had the best of the argument, yet his mind was still in an unsettled state; and it occurred to him that the fairest way of settling the question was by an examination of the Bible itself. Accordingly, he took up the New Testament as if he had never read it before; and he had not gone through the Evangelists, before he was entirely cured of his scepticism. And this was but a preparation for his receiving the truth in the love of it. He gave much time now to private meditation and devotion; and at no distant period, as he believed, gave himself to God in an everlasting covenant.

During the period in which this mental and spiritual change was passing upon him, he was occupied in teaching a school; but in the month of November, 1781, he left his school, and returned to his father's, where he spent the ensuing winter in study, with a view to enter College at an advanced standing in the spring. So intense was his application during that winter, that his eyesight was very much impaired, and in the following spring he was compelled, for some weeks, to cease from study altogether. His predilection seems to have been for Yale College; and had it not been for the accidental delay of a letter in answer to one which he had written to a friend, making inquiries concerning the expenses, course of study, &c., at Yale, he would undoubtedly have gone thither for his education. The delay of that letter he was accustomed to consider as having given the decisive complexion to his life. He was admitted to the Junior class in the College of New Jersey, after it had gone through half its usual course, in the spring of 1782.

Notwithstanding Mr. Green had spent but about a year and a half in College as an undergraduate, so thorough had been his preparation, and so



vigorous and mature was his mind, that, at the Commencement at which he graduated, he received the highest honour, in being appointed to deliver the Valedictory Oration. It was a circumstance of no small interest that Washington was present on the occasion; and the orator concluded by a direct address to that illustrious man. Washington met him the next day, and passed a high compliment upon his performance.

Immediately after his graduation, he was appointed a Tutor in the College, accepted the appointment, and continued to hold the office two years. He was then appointed to the chair of Professor of Mathematics and Natural Philosophy, and held that a year and a half. In November, 1785, he was married to the eldest daughter of Robert Stockton, of Princeton. Having pursued a course of study under Dr. Witherspoon, in connection with his duties as an officer of College, he was licensed to preach by the Presbytery of New Brunswick in February, 1786. He, at one time, had serious doubts whether to devote himself to the ministry, or to the profession of Law; and he seems to have been decided in favour of the former, by a casual remark addressed particularly to his conscience, by Dr. Samuel Stanhope Smith, then Vice President, and afterwards President, of the College.

His first sermon he preached in the church at Princeton, in the hearing of his venerable friend and instructor, Dr. Witherspoon, who, at the close of the service, expressed his approbation by tapping him on the shoulder, and saying,—“Well, well, continue to do as well as that, and we’ll be satisfied”—“the only praise,” said Dr. Green, “that he ever gave me to my face.”

His first invitation to a settlement in the ministry was from the Independent Congregation of Charleston, S. C. Shortly after, he received a similar invitation from the Second Presbyterian Church in Philadelphia. In the former case, he was to be the colleague of Dr. Hollingshead, then a young man; in the latter, of the venerable Dr. Sproat, who was far advanced in life. It was in view of the difference of age between the two men, with whom it was proposed that he should be associated, that Dr. Witherspoon, whose opinion on all subjects he seems to have regarded as well nigh oracular, advised him to accept the call from Philadelphia. He did accept it, and was ordained and installed, in May, 1787. The Sermon on the occasion was preached by Dr. Ewing, and was afterwards published.

In 1787, he was elected a member of the American Philosophical Society. His certificate of membership bears the signature of Benjamin Franklin as President, and John Ewing, William White, and David Rittenhouse, as Vice Presidents.

In the year 1789, during the session of the First General Assembly, Mr. Green exchanged pulpits with Dr. Rodgers of New York, who was Moderator of the Assembly, and who was the more desirous of having his own pulpit well supplied, as Congress was then in session in New York, and a large part of the members were accustomed to attend his church. Dr. Rodgers’ congregation, who were then looking out for a colleague to their pastor, were so favourably impressed with Mr. Green’s public services, that they were about resolving to make an effort to secure them permanently, when,—the circumstance being communicated to him,—he interposed a peremptory prohibition of any such movement.

In 1790, Mr. Green was a member of the General Assembly, and made a motion that the intercourse between the Presbyterian and Congregational ministers, which had existed through a convention, previous to the Revolutionary war, should, with the approbation of the latter, be renewed. This motion was carried, and has taken effect in the correspondence which has subsisted between the Presbyterian and Congregational Bodies to the present time.

It was just at the close of this first General Assembly of which he was a member, that he received intelligence of the extreme illness, and apparently approaching death, of his father. He hastened to Hanover, but did not arrive till after his father's death and burial. His visit, however, was important, not merely as a visit of condolence to the surviving members of the family, but as it gave him an opportunity of counselling and instructing, in public and in private, many of his old friends and neighbours, who were anxiously concerned in regard to their salvation. His temporary labours among them were supposed to have been productive of the happiest consequences.

In the month of June, 1791,—his health being somewhat reduced,—he took a journey into New England, as far as Portsmouth, N. H., visiting most of the intervening places of any importance. He was absent from home nearly two months, during which time he mingled in many interesting scenes, and made the acquaintance of many distinguished men. His observations on the state of society, and especially on many prominent characters of the day, as they appear in his autobiography, are highly interesting. He returned to Philadelphia about the last of July, with his health and spirits much recruited, and with a large addition to the treasury of his grateful recollections concerning the land of his fathers.

In 1792, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania. The same year, he was elected Chaplain to Congress, and was re-elected by every successive Congress, till the removal to Washington in 1800; so that he held the Chaplaincy, in connection with Bishop White, for eight years.

In 1793, the yellow fever prevailed in Philadelphia with terrible mortality. Dr. Green and his wife were both seriously ill for some time, and finally left the city, and went to Princeton, not so much, however, to avoid the pestilence, as on account of having received intelligence that their child at Princeton was dangerously ill. This intelligence indeed proved erroneous; but, after they had once reached Princeton, the Doctor was urged by his friends in Philadelphia, and among them by his good old colleague, Dr. Sproat, by no means to venture a speedy return to the city. But scarcely had this advice been given before Dr. Sproat himself fell a victim to the disease. He died on the 18th of October; but Dr. Green delayed his return to Philadelphia till the 9th of the succeeding month. On Sunday, the 16th, he preached a Sermon with reference to the death of his colleague, which produced a powerful impression on the audience, and was afterwards published.

Dr. Green being now deprived of his first colleague, the burden of his duties was greatly increased; and, in the course of the succeeding winter, the Second and Third Presbyterian Churches of Philadelphia entered into an arrangement to obtain the services of the Rev. (afterwards Doctor) John N. Abeel, with an understanding that he should serve the Second Church

two thirds of his time, and the Third Church the remaining third. He was accordingly installed as Colleague Pastor with Dr. Green; but the plan of union between the two churches did not work well, and it was but a short time before he accepted a call from the Reformed Dutch Church in New York. The relation between him and Dr. Green was mutually pleasant, not only while they held a common charge, but as long as Dr. Abeel lived. Dr. Green has left this strong testimony in his favour,—that “he was a most amiable man, and one of the best preachers in our country.” His removal to New York was in the year 1795.

The yellow fever reappeared in Philadelphia in 1797. Dr. Green, having fixed his family at Princeton, remained in the city during nearly the whole time, ministering on the Sabbath to not more than one third of the number that usually composed his congregation. And, notwithstanding the peculiar impressiveness of his discourses in connection with the awful visitation of Providence, he had no evidence that, during the whole period, a solitary individual was brought to repentance. When the same disease commenced its ravages again in the succeeding year, (1798,) he had no hesitation in retiring from the city, and advising as many of his congregation as could, to do the same. He adopted the same course, under similar circumstances in 1799 and 1802.

In the year 1799, Dr. Green was relieved from a portion of his clerical duties, by being allowed to receive as a colleague the Rev. (now Dr.) Jacob J. Janeway. With him, as with both his preceding colleagues, he lived on terms of the most affectionate intimacy; and no one of Dr. Green's contemporaries is more ready now than Dr. Janeway to pay a tribute to his extraordinary worth. The younger colleague continued his relation to the church, after the elder had resigned his charge, to occupy another field.

Dr. Green, as early as 1789, was attacked with a violent influenza, which ended in chronic rheumatism. This, with some other painful bodily affections, had produced an occasional melancholy, which interfered greatly, not only with his religious enjoyment, but with the free and comfortable discharge of his public duties. In the hope of obtaining relief from these complaints, he made a journey, in the summer of 1800, in company with a friend, to the Warm and Sweet Springs of Virginia. In this journey he made the acquaintance of Bishop Madison, the Rev. Dr. Baxter, and other excellent and distinguished persons, and made many interesting observations on the natural curiosities of the country through which he travelled. He reached home about the middle of October, after an absence of somewhat more than three months, with his bodily health materially benefitted, but without having experienced a proportional relief from mental depression. This continued, in a greater or less degree, for nearly two years, and gradually disappeared in consequence of a monthly blood-letting which he adopted without consulting a physician.

In March, 1802, the edifice of the College of New Jersey, with the exception of the walls, was reduced to ashes. The Board of Trustees,—of which Dr. Green had been one from the year 1790,—immediately assembled, and he was appointed to write an Address to the public, and to deliver another Address to the students; both of which duties he satisfactorily discharged, and both Addresses were published. Dr. Smith, the President of the College, was requested to visit South Carolina, to solicit benefactions. He consented to this proposal, only on condition that Dr. Green should have



some oversight of the College during his absence. Accordingly, Dr. Green actually assumed this responsibility, and made several visits to Princeton, while the President was performing his tour; preaching on the Sabbath, attending examinations, and counselling the Faculty on various matters, and co-operating with them in the administration of discipline.

In January, 1807, he lost the wife of his youth, after having lived with her in the marriage state more than twenty-one years. Her death was preceded by a lingering and protracted illness, which kept his services in almost constant requisition. His own testimony in respect to her is, that "she was a patient and humble Christian." During her illness, and especially after her death, he suffered greatly from ill health, and from a return of the deep depression of spirits to which he had before been subject; but he continued his labours without interruption, and considered them, on the whole, as having been quite as useful as in any other period of his ministry.

In 1809, the first Bible Society in the United States was formed by several philanthropic individuals in Philadelphia, and Dr. Green wrote an Address to the public, stating the nature of the Association, and inviting other places to follow their example. This Address had a very extensive circulation, and did much to awaken the public mind to the obligation of giving the Bible to the destitute. Bishop White was the first President of the Society, and Dr. Green succeeded him, and retained the office as long as he lived.

In October of this year, Dr. Green was married to Christiana Anderson, the eldest child of Colonel Alexander Anderson. In speaking of this connection he says,—“The mending of a broken family is commonly a delicate affair, especially for a minister of the Gospel. But, on this occasion, I had the happiness to find that my three sons approved of the choice I had made; and that not an individual of my congregation, so far as known to me, was dissatisfied with it.”

The proposal to establish a Theological Seminary in the Presbyterian Church was first introduced into the General Assembly in May, 1809; and the next year a resolution to this effect was adopted with great unanimity, and a committee appointed to draft a Constitution or Plan for the proposed Seminary. Of this committee Dr. Green was Chairman, and the important document that was produced was from his pen. In May, 1812, the General Assembly appointed a Board of Directors for the new institution, and they elected Dr. Green as their President, which office he continued to fill till his death. He evinced, in various ways, his devoted attachment to the Seminary, and never failed to be present at the meetings of the Board of Directors, until the infirmities of age rendered his attendance absolutely impracticable.

In August, 1812, he was elected President of the College of New Jersey. This appointment took him by surprise; but, after considerable hesitation, he concluded to accept it. On the resignation of his pastoral charge, instead of delivering a Farewell Sermon, as is common on such occasions, he circulated among the congregation a printed Address, containing appropriate counsels and exhortations. His pastoral relation was dissolved by the Presbytery of Philadelphia on the 20th of October, and on the 29th, he went to Princeton to enter upon his new field of labour. He received, this year, the degree of Doctor of Laws from the University of North Carolina.



At the close of the year 1813, he experienced a most severe affliction in the death of his eldest son. He was a young lawyer of great promise, settled in Philadelphia, and greatly respected and beloved by all his acquaintance. Being exhausted by heat and labour, he left the city with a view to recover his health. Having spent a little time at Ballston Springs, he passed over to Boston, in company with a friend, but on the way was attacked with more serious indisposition; and, after having been at Boston about ten days, during which no serious apprehensions were entertained respecting him, he suddenly died. His father's reflections on the occasion evinced the keenest sense of bereavement, mingled with the most profound submission to the Divine will.

But scarcely had the poignancy of this affliction ceased to be felt, before he experienced yet another in the death of his second wife. She died suddenly in March, 1814, in consequence of a premature confinement. She was a lady of uncommonly vigorous mind, great discretion, and earnest piety. Their connection was for a little less than four years and a half.

In the winter and spring of 1815, a very unusual attention to religion prevailed in the College of New Jersey, which resulted in the hopeful conversion of a large number of the students. One of the chief instrumentalities which Dr. Green recognised in connection with this work, was the study of the Sacred Scriptures, which he introduced soon after he came to the Presidential chair, and which constituted a regular Sabbath afternoon exercise. After the excitement attending the revival had passed away, the President made a long and able Report concerning it to the Trustees of the College, which was afterwards published, with an Appendix containing Questions and Counsel designed to aid those who believed themselves to have been subjects of the work. The pamphlet was widely circulated, and found its way into the hands of the Editors of the London Christian Observer, who, while they seemed to rejoice in the facts which it contained, doubted the expediency of the publication.

In October, 1815, he was married (for the third time) to a daughter of Major John McCulloch, of Philadelphia. In November, 1817, after a somewhat gradual decline, she also was taken from him by death. I was present at her funeral, and was struck with the fact that Dr. Green joined in singing the hymn, while the coffin of his wife lay by the side of him.

Dr. Green continued to occupy the Presidential chair till September, 1822, when, on account of the infirmities of advancing age, and other considerations which he deemed it not necessary to specify, he tendered the resignation of his office. The Trustees, in accepting his resignation, expressed their high appreciation of his services, and their regret that he had felt constrained to take such a step. The Congregation of Princeton, through their Trustees, signified their grateful sense of the many favours which he had shown them. And finally, the students of the College, by a committee, addressed him a letter, testifying, in the warmest terms, their respect for his character, their disappointment in being deprived of his instructions, and their wishes that the evening of his life might prove the serene harbinger of an eternal rest.

Notwithstanding one principal motive which induced Dr. Green to retire from the Presidency, was that he might be relieved from the great amount of care and responsibility which his official duties imposed upon him, he continued to labour for several years in a different field with unremitting activity.

He immediately took up his residence in Philadelphia and remained there, with occasional absences of a few weeks, till the close of life. He became the Editor of the *Christian Advocate*, a monthly religious periodical, which he continued for twelve years. A large portion of the articles were written by himself, and were marked by his characteristic perspicuity and vigour. Previous to his removal to Princeton, he had delivered a course of Lectures on the Assembly's Catechism; and, by the urgent request of his friends, he consented, after his return, to repeat them. They were now most of them either rewritten, or written for the first time: they were published originally in the *Christian Advocate*, but afterwards in two volumes, duodecimo, under the direction of the General Assembly's Board of Publication. In addition to these important services he preached to an African Congregation for two years and a half, besides frequently supplying the pulpits of his brethren, and meeting almost innumerable demands which were made upon his time by the general interests of the Church, and the various enterprises of Christian benevolence.

Dr. Green's decline, for several of the last years of his life, was exceedingly gradual; and, after he retired from public labour, and chiefly from public observation, he spent most of his waking hours in exercises of devotion. His last public appearance was in the General Assembly of 1846, where, without making his intention previously known, he, unexpectedly to the Assembly, showed himself. As he entered the door, supported by two individuals, the whole Assembly instinctively rose, and remained standing till he was conducted to his seat. The Moderator briefly addressed him, and he uttered a few appropriate words in reply, and shortly after retired. For several of his last months, his articulation was very indistinct, so that even those who were most accustomed to converse with him, found it difficult to understand him; and though his intellectual powers had greatly declined, yet his habit of devout meditation and prayer never forsook him. It was remarkable, however, that, a few days before his death, when his mind seemed burdened with its meditations, to which it was unable to give expression,—on hearing read a portion of the first chapter of the Gospel by John, he was suddenly relieved from the difficulty of utterance, and burst out in a most fervent and eloquent strain of thanksgiving to God for all his mercies, and especially for his unspeakable gift. The power of distinct articulation then left him to return no more. His death occurred on the 19th of May, 1848, when he had almost completed his eighty-sixth year. The General Assembly of the Presbyterian Church was then in session in Baltimore; and when the news of his death reached them, they noticed it in a way which indicated at once their veneration for his character, and their gratitude for his services. His remains were removed to Princeton, to repose among the graves of his illustrious predecessors in the Presidency of the College of New Jersey. An appropriate Sermon was preached at his Funeral by his intimate friend and former colleague, the Rev. Dr. Janeway.

Dr. Green was the father of four children,—three by the first marriage, and one by the second. One of his sons, *Jacob*, was a Professor of Chemistry in Jefferson College, and died in February, 1841. Another, *James Sproat*, became an eminent lawyer, and resides at Princeton, N. J.

Dr. Green was identified with the history of the Presbyterian Church, far more than any man who survived to the period of his death. He was a Presbyterian from the strongest conviction; and whatsoever he found

to do in promoting the interests of Presbyterianism, he did with his might. He was Moderator of the General Assembly in 1824. In the great controversy which issued in the division of the Church in 1837, he was firmly, sternly with the Old School; and is understood to have heartily concurred in the ultimate measures which were adopted. He watched the progress of the contest with the closest scrutiny and deepest concern, until he considered all the principles for which he had contended as settled; and then seemed gracefully to lay aside his armour, like a warrior retiring from the battle field. He was always an earnest friend of missions; and, though he was connected with different missionary associations, not under the care of the General Assembly, he was greatly in favour of a distinct Presbyterian organization, and exerted an important influence in effecting it.

Dr. Green's literary labours were considerable. In addition to those already mentioned, he superintended an edition of Dr. Witherspoon's works in 1802, and left in manuscript a somewhat extended biography of that eminent man, designed to be prefixed to a new and more complete edition of his works. For several years, beginning with 1804, he had the chief editorial responsibility of the General Assembly's Magazine,—a periodical which attracted considerable notice in its day. In 1822, he published an elaborate History of the College of New Jersey, in connection with a series of his Baccalaureate Discourses. These Discourses are marked by great ability, and are perhaps the noblest monument of the author's intellect, which he has left behind him. He published also a History of Presbyterian Missions.

Besides the larger works, and the contributions to periodicals above referred to, Dr. Green published the following:—A Sermon at the Funeral of the Rev. Dr. Duffield, 1790. The Address and Petition of a number of the Clergy of Philadelphia to the Senate and House of Representatives of the State of Pennsylvania, relative to Theatrical exhibitions, 1793. A Sermon occasioned by the death of the Rev. Dr. Sproat, 1793. Obedience to the laws of God: A Fast Sermon, 1798. An Address of the Trustees of the College of New Jersey, 1802. An Address to the Students and Faculty of the College of New Jersey, 1802. A Discourse at the Opening for public worship of the Presbyterian Church in the Northern Liberties of Philadelphia, 1805. An Address of the Bible Society of Philadelphia, 1809. Report of a Committee of the General Assembly, exhibiting the Plan of a Theological Seminary, 1810. Life and death of the righteous: An Address at the Funeral of the Rev. William M. Tennent, D. D., 1810. Advice and Exhortation addressed to the people of the Second Presbyterian Church in Philadelphia, on resigning the pastoral charge of that Congregation, 1812. A Report to the Trustees of the College of New Jersey, relative to a Revival of Religion among the students of said College in the winter and spring of 1815. Doing good in imitation of Christ: A Discourse delivered in the College of New Jersey, the Sabbath preceding the Annual Commencement, 1822. Christ crucified, the characteristic of apostolic preaching: A Sermon delivered at the opening of the General Assembly of the Presbyterian Church, 1825. The Christian duty of Christian women: A Discourse delivered at Princeton before a Female Society for the support of a female school in India, 1825. A Sermon (National Preacher, No. 39) delivered at the opening of the Synod of Philadelphia, 1826. An Address at the



interment of Robert Ralston, 1836. A Sermon at the Whitefield Chapel, 1836.

My personal recollections of Dr. Green commence with the period of my becoming a member of the Theological Seminary at Princeton, in the autumn of 1816. He was then in the midst of his Presidential career, in his full vigour, and perhaps at the height of his usefulness. During the period of my course in the Seminary, I knew him chiefly as a preacher; and I can truly say that I have heard few preachers stately, whose public services were equally edifying and impressive. His sermons were always fine specimens of logic, were richly imbued with the evangelical spirit, and abounded in mature and vigorous thought. His manner was deeply serious, but not for the most part highly impassioned, though there were passages in almost every sermon, that he uttered with great force and effect. There was nothing about his appearance in the pulpit, that seemed painfully artificial, and yet it was evident that his tones, his attitudes, his gesture, indeed every thing pertaining to his manner, were the result of careful study. I have understood that, in early life, his manner was much more free and more attractive to the mass of hearers than in his latter years; and this was probably owing, in a degree at least, to an affection of the head, which, in some instances, obliged him to sit down in the midst of his service, at other times to suspend his labours altogether, and once or twice was the occasion of his falling in the street. His sermons on the Sabbath were always written, and the manuscript lay before him; but he read with so much freedom that his reading did not at all impair the effect of his delivery. Some of his most edifying discourses were delivered at a Thursday evening lecture in the College, which most of the students of the Seminary were accustomed to attend. On these occasions he always sat, and never used notes; and though his expositions of Scripture were then more simple, and less formal and studied, than on the Sabbath, and indeed rose little above the tone of familiar conversation, yet they seemed to bring out the mind of the Spirit, and to come to the hearts of his hearers, quite as effectually as his more elaborate productions. His prayers were always varied to suit any occasion that might occur, and his last prayer always referred felicitously to the subject of his discourse; but the prayer that ordinarily preceded the sermon, was so nearly a form, that it soon became so familiar to me that I could repeat large portions of it. I have reason to believe that his public prayers were generally premeditated, and some of them, I know, were written.

I have said that I knew Dr. Green, while I was in the Seminary, chiefly as a preacher; but shortly before I finished my theological course, I was brought into pleasant social relations with him, which continued without interruption as long as he lived. I occasionally visited him at Philadelphia, and always found him dignified and stately indeed, but perfectly kind. I had occasion two or three times to ask important favours of him; and no man could have granted them more readily. On one occasion, when the Old and New School controversy in the Presbyterian Church was at its height, I got into a stage coach with him at Princeton to go to Philadelphia; and, as I knew how deeply his feelings were interested in the great questions at issue, I thought of nothing but that we should hear those questions discussed throughout the whole journey. But, to my great surprise, the good old man never opened his lips to make an allusion to the



subject. He went back to the scenes of his earlier days, and related numerous anecdotes connected with the Revolution and subsequent periods, which not myself only, but all his fellow passengers, heard with the deepest interest. My last visit to him was not many months before his death. Having heard that his faculties had so far decayed that his friends could no longer have any enjoyment from intercourse with him, I had made up my mind that I would not even attempt to see him; but being told by his house-keeper that I was in the city, he very kindly sent for me. I found him sitting in his study, with his Greek Testament before him, which, even then, he occupied a part of every day in reading. A portion of his autobiography also lay by his side, which, I believe, was then in the process of being transcribed. He received me in his usual friendly manner, and though his articulation had become indistinct, and his words were few, he conversed intelligently upon every subject that was introduced. When we parted, I expected to see him no more; and did not. My eye lingered upon him, as upon a magnificent ruin. It was not long before I heard that the grave had taken him into its keeping.

FROM THE REV. JACOB J. JANEWAY, D. D.

NEW BRUNSWICK, February 15, 1850.

My dear Sir: I am every way disposed to comply with your request for my recollections of my venerable friend and former colleague in the ministry,—the Rev. Dr. Green; but I do not know that I can meet your wishes better than by availing myself, with some slight alterations, of certain portions of a letter of considerable length, which I wrote at the request of the Rev. Dr. Jones, and which appears in connection with Dr. Green's autobiography.

My acquaintance with Dr. Green commenced in 1798. From the beginning of the year 1799, we laboured together as colleagues in the pastoral charge of the Second Presbyterian Church in Philadelphia, more than thirteen years,—till his pastoral relation to that church was dissolved, in consequence of his appointment to the Presidency of the College of New Jersey; and from that time till the day of his death, a friendship and intimacy that had never been interrupted, continued to exist. What I shall write, although intended as a tribute of friendship and affection to his memory, yet shall be, as far as I can make it, strictly true and free from exaggeration.

In stature, Dr. Green was of the middle size, but portly; having features well formed, a florid complexion, enlivened with dark, brilliant eyes; he was, in his youth, handsome. In subsequent life, he lost his florid complexion, and became somewhat corpulent. He still retained a commanding appearance.

The intellectual powers of Dr. Green were of a high order. The character of his mind is impressed on his writings. His Lectures on the Shorter Catechism, the Sermon on the Union of Science and Religion, which he preached and published, while President of the College of New Jersey, and the Christian Advocate,—a religious periodical which he, for a number of years, conducted with so much ability and usefulness, will long remain as proofs that he was endowed with a strong, vigorous and comprehensive mind.

With such commanding powers, it is natural to suppose his influence in the different ecclesiastical bodies with which he was connected, was great. It was; and, as an evidence of it, let me recite this anecdote. While an important measure was under debate in the General Assembly, the Doctor, who had been only an observer, obtained a seat in the house by the resignation of the principal in the commission. He soon arose, and made a motion that gave to the discussion a new and important turn. Dr. Speece of Virginia, who was sitting beside me,

said to me, "See the influence of that man—he rises and makes a motion, and without offering a single argument, takes his seat, and his motion is carried."

He was characterized by much firmness and decision. On one occasion, while Philadelphia was the seat of government, and Dr. Green, Chaplain,—the Senate, being called to order for prayer, he saw a Senator still sitting and engaged in writing. Determined to exact at least an external reverence for that Almighty Being they were about to worship, he stood still, till the Senator, startled by the prolonged silence, arose upon his feet, and assumed a becoming attitude. He then proceeded to offer prayer.

When the news of the death of General Hamilton, who unhappily fell in a duel with Aaron Burr, reached Philadelphia, it produced a great sensation among the citizens. A public meeting was called to do honour to his memory. Resolutions were accordingly adopted, and published in the newspapers; and among them one calling on the clergy to notice the sad occurrence in their sermons on the coming Sabbath, with a view to eulogize that great man. Dr. Green immediately saw the impropriety of the resolution, and, with a view to extricate the clergy from the snare laid for them, and to save them from doing any thing unbecoming that holy religion of which they were the appointed teachers, he took measures for assembling them in a public meeting for consultation on what was proper to be done in the emergency. Resolutions were adopted and published, to counteract the injurious effect that was likely to result from the resolutions adopted by the meeting of the citizens, and to set every minister free from the ensnaring influence he might have felt, in conducting the services of the coming Sabbath. Every minister was left to act as his conscience might dictate to be right; to notice the death of that great man or not; and if he should choose to notice it, to do just as he deemed duty demanded. I recollect that I availed myself of the opportunity the sad occurrence afforded, for reprobating, in the course of my sermon on the Sabbath, the vile and barbarous practice of duelling. But I have no recollection that my colleague took any notice whatever of the event in his discourse.

In the year 1800, Dr. Green travelled for his health to the Sweet Springs in Virginia, where he remained for some time. While there, he determined to sustain his character as a Christian minister. He felt it proper that infirm mortals, seeking health from fountains God had been pleased to open and render medicinal, should acknowledge his bounty and their dependance on Him for the blessing they sought. He, therefore, resolved that it was becoming him, as a minister, to propose, with consent of the company, to offer prayer to God at their public meals. His wishes were gratified. It is remarkable that he received considerable aid in the accomplishment of his pious purpose from Major ——, a gambler. That man would call the company to order; and knocking loudly on the table, he would say, "Dr. Green will ask a blessing." So accustomed had they become to the religious ceremony, that no one would take his seat at the table till the arrival of this man of God, or, if he were prevented by indisposition, till it was announced he would not be present.

The intellectual powers of Dr. Green, being sanctified by the grace of God, were consecrated to the service of the Great Giver, and employed in the way for which they were bestowed. He was not only pious, but *eminently* pious and devout.

In imitation of his teacher, Dr. Witherspoon, for whom he always entertained a high veneration, he observed the first Monday of every month as a day of fasting, humiliation, and prayer. At what time he commenced this practice I do not know. The fact first came to my knowledge in 1802; when, during the prevalence of the yellow fever in Philadelphia, we were both staying at Mr. Ralston's country seat, Mount Peace, from which we went on the Sabbath and preached to that portion of our people, who were willing to assemble in the

church. He had, it is probable, commenced the habit years before; and I think he continued it till the close of life.

Three times in the day, he retired to converse with his Heavenly Father, by prayer and supplication, thanksgiving and praise. His love for social prayer was manifested by his inviting his ministerial brethren to meet at his house every Monday morning for the purpose of reading the Scriptures, offering united prayer to God, and singing his praises.

His piety prompted him to acts of charity. He was ready, according to his ability, to relieve the needy, and aid in the accomplishment of all benevolent purposes. In the distribution of his charity, he acted not from impulse but from principle. He settled in his mind what proportion of his income he ought to consecrate to benevolent purposes. One tenth he deemed the proper proportion for himself. On occasions he went beyond this rule. Warmly attached to the Theological Seminary at Princeton, and ardently desiring its enlargement and prosperity, he purchased and gave to the Trustees two acres of ground additional to what they held, for that valuable institution.

Dr. Green was eminently qualified by his intellectual endowments, his devoted piety, and his talent for public speaking, for preaching the Gospel of Christ. And he preferred this above all other pursuits. His discourses on the Sabbath were uniformly written. Having judiciously selected his text, he confined himself to the thoughts it suggested. He never allowed himself to run away from his text, and deliver an essay or essays that had no connection, or a very slight one, with it. His intelligent hearers saw the thoughts he presented to be suggested by the portion of the Divine Word on which he was discoursing. There was such a close connection between the parts of his sermon, and such a unity given to the whole, that his hearers could easily recollect what they had heard, and treasure it up in their memories. He carefully wrote out what he intended to deliver; regarding it as wrong to enter the pulpit without due preparation, unless unexpectedly called by Divine Providence to speak;—when he thought a minister was authorized to make the attempt, and rely on assistance from on high. The discourses of Dr. Green, carefully prepared, were at once devotional, practical and experimental. They were always adapted to the occasion, and suited to the wants of the people.

His delivery was excellent and commanding. Favoured with a good voice, he modulated it so as to impart force to the thoughts he uttered, and being accompanied with graceful and appropriate gesticulation, his discourses were rendered at times very impressive.

On the whole, I have no hesitation in saying that, when he was in good health and good spirits, his sermons were so well prepared, and delivered with such eloquence, that I regarded him (my place of residence afforded opportunities for hearing the best preachers) as the first preacher of his day in the Presbyterian Church.

In fine, Dr. Green was a great and good man,—eminently pious and useful. His immediate successor in the Presidency of the College, the Rev. Dr. Carnahan, justly said, when his body had been laid in the grave, in the place of interment which holds the mortal remains of his illustrious predecessors, Dickinson, Burr, Edwards, Davies, Finley, Witherspoon, and Smith,—“He was by his talents fitted to fill any civil station; and by his eloquence to adorn the halls of our National Legislature.”

Very respectfully, your brother,

J. J. JANEWAY



## FROM THE REV. NICHOLAS MURRAY, D. D.

ELIZABETHTOWN, May 20, 1849.

Rev. and dear Sir: You ask me for my reminiscences of the Rev. Dr. Green, and my views as to his general character, as a minister and a literary man. And whilst feeling that there are many who are more competent to the task, because of their long and familiar acquaintance with him, I hesitate not to comply with your request. I shall arrange my views of his character under a few heads, and bring in my recollections of him by way of illustrating them.

1. He was a man pre-eminently of two characters, public and private; and to form a right estimate of him he must be known in both. To those who only knew him as a public man, he was stern, unyielding, dictatorial, and repulsive; to those who knew him both in public and in private, he was mild, pliable, and peculiarly attractive. Hence, by one class he was respected, but disliked; whilst by another he was greatly beloved, and regarded as an oracle.

Although I had heard much of him from my boyhood, and read some of his writings, I never saw him until 1826. And the sight of him, at that time, would induce any young man to resolve to keep at a respectful distance. His form was full and commanding; his appearance was stern; his eye, gleaming through shaggy eyebrows, was penetrating; his step was firm; and from his cane to his wig there was something which, to say the least, was more repulsive than attractive to a youth. And with this conclusion agreed many of the anecdotes which I had heard of him, whilst he was President of Nassau Hall. My acquaintance with him commenced in 1827, and in this wise—visiting Philadelphia as the agent of one of our National Societies, I felt his approbation of my plans necessary to my success. I called to see him, and was introduced into his study. I soon found myself in converse with a courteous, kind, but dignified Christian minister. He not only approved my plans, but tendered his own subscription to the object. Finding, on inquiry, as I was about to retire, that I was a candidate for the ministry, he invited me to a seat by his side, and the impressions made upon my mind and heart by his kind inquiries, by his paternal advice, are vivid to this hour. He dismissed me with his blessings upon myself and upon my object. Never was a revolution more entire wrought in the feelings of a man. And from that day forward he was my counsellor in cases of difficulty. And so pleasant and simple was he in private, that, on leaving my family, after an occasional visit of a few days, my little children would cling to his feet and to his garments, crying out—“You must not go, Dr. Green.” I feel quite sure that those who only knew him in Presbyteries and Synods, and especially in the ardent conflicts of the General Assembly, of which he was almost a standing member, have the most erroneous views of his true character.

2. His was a truthful character. Truth was to him truth; and what he believed, he felt and acted out. It was not his policy to believe one way and act another. Such policy he scorned, and withheld his confidence from those who practised it. A man cast in such a mould is likely to be unpopular with that large class of persons who regard truth with less reverence; who stretch it or contract it to suit circumstances; who, in the bad sense of the phrase, are ready to become “all things to all men.” They are prejudiced, obstinate, bigoted, sectarian. But there is a better and truer explanation of all this. There is a deep and heartfelt reverence for the truth as such, which, on all occasions and every where, forbids its compromise on the ground of mere worldly expediency. There is an inner reverence for it, in kind and degree, like unto that which is felt for God himself. This was conspicuous through the whole long life of Dr. Green. And often have I heard him censuring with far greater severity what he considered the crooked policy of some of his friends, who always acted with



him, than that of his opponents, who always pursued a different policy from his. His firmness was at an equal remove from fickleness and obstinacy, which are alike alien to a truly noble character. The one is barren of good as the yielding wave; the other, as the unyielding rock. Although holding his opinions strongly, he was ever willing to yield them for good reasons. A fool never changes his opinions, but a wise man always will, for sufficient cause.

3. He was a most fervent and instructive preacher. Although I never heard him preach until he had passed the meridian of life,—until, fearful of attacks of vertigo, to which he was subject, he generally declined the pulpit;—yet the few sermons I have heard him deliver, very deeply impressed his hearers, and very obviously indicated that, in the prime of his years, he was a man of no ordinary power. His utterance was distinct; his manner was calm and dignified—if he never rose to the higher style of action, he always attained its end,—attention and impression. He made you feel that he entirely believed every word he uttered, and that it was of infinite moment that you should believe it also. The minister that uniformly makes this impression, must be one of great power.

Nor was the impression which he made simply that of manner—his matter was always weighty, well arranged and instructive. If his topics were commonplace, they were always important. If his discussions were sometimes dry, they were clear as a sunbeam. If you could not always adopt his opinions, there was no mistake as to what he meant. In all my intercourse with him, I had never cause to ask, “What do you mean, Sir?” Nor do I remember a sentence in all his writings which is not entirely transparent.

His most valuable Lectures on the Shorter Catechism, and his published Sermons, give a fair specimen of his ordinary style of preaching. If they have not the amplitude of Chalmers, nor the polished eloquence of Hall, nor the warmth of Davies, they have the purity of Blair, in union with a natural simplicity which strongly fixes their truly evangelical sentiments in the mind and heart. Hence the devoted attachment both to him and his sentiments, of those who enjoyed his ministrations.

He greatly excelled as an expounder of the Word of God. Of his talent in this way I had abundant opportunity for forming a judgment. The Sabbath School teachers of Philadelphia adopted a rule to have the same Bible lesson taught on the same Sabbath in all schools of the city, and to have the lesson expounded to them by some clergyman. The Lecture room in Cherry Street was the place, and Dr. Green was the man, selected. On each evening, the large room was crowded by one of the most interesting and interested audiences I ever beheld; and, although the Doctor was then approaching his threescore years and ten, never did I hear more clear, and full, and fresh, and pleasing expositions of Divine truth. At the close of the lecture, opportunity was given for the asking of any questions upon any points that were left unexplained; which were always answered with a promptness that showed the remarkable fulness of his mind upon all topics connected with the exposition or the elucidation of the Scriptures. I know not that I ever attended a more instructive religious service. I have learned that it was greatly blessed of God to the conversion and edification of Sabbath School teachers. He served his generation in more dignified stations, but probably in none more usefully, than when expounding the Word of Life to nearly a thousand young men and women, who, on each successive Sabbath, sought to impress those views received from him on the minds of ten thousand children. Might not this plan be successfully revived in all our cities?

4. He was a truly devotional man. His public devotional services were always peculiarly impressive. They were solemn, pathetic, reverential, strikingly appropriate, and never unduly protracted. In the family, he always commenced morning and evening prayer by imploring a blessing upon the service, and whilst

engaged in it, all felt that he was conversing with God, as a man converses with a friend. I have more than once heard him express his regrets at the little preparation ministers often make for conducting the devotional services of a congregation; and I have heard him state that, in the early part of his ministry, he was in the habit of writing prayers with equal regularity as sermons. And whilst he never read them, nor committed them closely to memory, the writing of them furnished him with topics for prayer, and gave to those topics arrangement, and to the expression of them variety and appropriateness. For this thought he might have been indebted to his venerated teacher, Dr. Witherspoon, who always recommended devotional composition to his theological students, of whom Dr. Green was one.

My first sermon was preached in the Third Presbyterian Church, Philadelphia,—then under the pastoral care of the Rev. Dr. Ely, and from the text, “Compel them to come in.” Dr. Ely was absent, and to my confusion, Dr. Green entered the church, just at the opening of the service. Feeling it better to have him behind me than before me, I sent a request to him to sit in the pulpit. In my ardour to stimulate ministers and Christians to do their duty, I omitted almost any allusion to the necessary agency of the Spirit to secure their success. He made the concluding prayer, in which, with his accustomed felicity, he converted the topics discussed into supplications, and then brought out, most prominently and emphatically, the essential truth which I had omitted. I felt that the whole congregation realized the defect of my sermon. His kindness was marked at the close of the service. I went to my study, rewrote my sermon, put into it the prayer of Dr. Green, and it is unnecessary to say that it was greatly improved by the addition.

My very last interview with him impressed me with the depth of that spirit of devotion which characterized his life. He was feeble, and forgetful, and in a mood to talk very little to any body. Hearing that I was in the city, he sent for me that I might attend to a matter of business for him, connected with the New Jersey Historical Society. I entered his study on a May morning, about nine o'clock. His Greek Testament was open before him—he requested me to be seated. The business ended, he waved his hand, saying—“My devotional reading is not yet concluded—I will be happy to see you at another time.” And as I closed the door of his study, the prayer—“God bless you”—fell upon my ear,—the last words I ever heard him utter. All testify that the closing years of his life were marked by a spirit remarkably devotional.

5. He possessed a truly catholic spirit. This assertion perhaps will startle some who only knew his public character, and who have only heard of him as an impersonation of Old School Presbyterianism. Yet it is true to the letter. His own views he held strongly, but in perfect charity to those who differed from him. Although his contributions and exertions were mainly confined to the organizations of his own Church, it was out of consistency with himself, and not out of illiberality to others. More than once have I heard him detail an account of a visit made him by the venerable Dr. Woods, for so many years the ornament of the Andover Theological Seminary. They compared views on theological and other subjects; and whilst they differed a little in the explanations of some positions, they radically agreed. “Would to God,” I have heard him say, “that all our ministers and churches held the sentiments of my Brother Woods.” And after the disruption of our Church, he never permitted a day to pass without the most fervent prayers to God on behalf of the brethren to whom he was regarded as being so violently opposed. He had none of the narrow sectarianism that would confine the Church visible to those only who walked with him; and often have I heard him rejoice in the good that was done by Episcopalians, Baptists, and Methodists; while, on all suitable occasions, he could strongly maintain the positions on which he differed from them. There is not probably a

National Society for the spread of the Gospel in this land, to which he was not a contributor, and of which he was not a member or a manager; whilst he may be considered the father of nearly all the Boards and Societies of his own deeply venerated Church. "Nobody will question the Presbyterianism of Dr. Green," said an eloquent divine, during a debate in the General Assembly, "as he was dyed in the wool." "The brother mistakes," said Dr. Green, with that promptness of repartee which he possessed—"the Lord by his grace made me a Presbyterian." And although the principles of his Church were interwoven with his spiritual life, and formed a part of it, yet he had the most cordial love for the children of God, by whatever name called. Never have I heard him speak with more affection of any man, than of his friend, the amiable and venerated Bishop White.

6. He was remarkably gifted as a son of consolation to desponding souls. This perhaps was mainly owing to his own simple views of Divine truth, and his rich experience of its power. He had the ability to simplify every subject on which he spoke or wrote, and to do it in a few words. This is very apparent in his Lectures on the Shorter Catechism, prepared for the youth of his own congregation. When anxious or desponding souls applied to him for direction, he first sought out the cause of trouble, and then, like a well instructed scribe, he so simply presented and applied the remedial truth, as to give, if not immediate, yet speedy, relief. He acted upon the principle that "if the truth makes us free, we are free indeed." Hence, aged desponding Christians, and individuals asking what they should do to be saved, and from different congregations in the city, were often found in his study, seeking his counsels. On such occasions, there was a kindness and blandness in his manner, which formed the greatest contrast with his stern and unflinching position, when contending for principles on the floor of the General Assembly.

A case in illustration of this I will state. Twenty-five years ago, the name of Miss Linnard, whose memoir has since been published, was familiar to the pious female circles of Philadelphia. She shone conspicuously among them for her fine sense, great activity, and deep piety. A minister, still living, preached a preparatory lecture in the church in Spruce Street, of which she was a member, on the text "Lovest thou me?"—which cast her into the deepest gloom. Such were the strong and vivid representations which he made as to the necessary preparations for the right partaking of the Lord's Supper, that, conscious of not possessing them, she resolved not to commune. Her sense of duty and her deep depression of feeling came into conflict, and occasioned her the most intense anxiety. In this state, she had recourse to Dr. Green, who had heard the lecture." "My dear child," said he, "our excellent brother seemed to forget that the Lord's table is spread, not for angels, but for sinners. He has come not to call the righteous, but sinners to repentance. It is the weary and heavy laden He invites to Himself, and to the privileges of his house." It was enough. She left his study rejoicing in the Lord; and a more joyful Communion season she had never spent on earth. I heard the lecture; and the incident here narrated I have heard from both parties. And this, I feel persuaded, is a fair illustration of his skill and success as a comforter of the Lord's people. and as a director of the inquiring to the Cross of Jesus Christ.

It was during his Presidency that the revival occurred which, under God, brought into the church and into the ministry such men as Dr. John Breckenridge, Dr. Hodge, Bishops McIlvaine of Ohio, and Johns of Virginia.

It remains for me only to speak of him as a literary man. As his life and writings will do his memory full justice upon this subject, I need say but little in respect to it. When he graduated at Princeton, he was the Valedictorian of his class. He was soon made Tutor, and then Professor in his *Alma Mater*. His academic habits he carried with him into his pastoral life, and always took



rank in the very first class of the educated men of his own age,—with such men as Dwight, and Smith, and Mason, and Wilson. If he was excelled in brilliancy by these, and others with whom he ranked, he was fully their equal in all solid attainments. It was no ordinary tribute to his literary character, that he should be selected to succeed Dr. Smith as the President of Princeton College, in which position he discharged his duties as instructor with distinguished ability, and in a religious point of view especially, with distinguished usefulness. On retiring from the Presidency, he commenced the *Christian Advocate*, which he edited for many years; and whose twelve volumes give the most ample testimony to his rich scholarship, his keen discrimination, his metaphysical acumen, his sharpness as a critic, and the extent and variety of his reading. Some of the ablest productions of his pen were written after he had passed his fourscore years; and to the very close of his life his Greek Testament was his daily study, and he could repeat passages from the Greek and Roman classics with great interest and vigour. His habits of study he never surrendered to the last. And I have in my possession a note which he addressed to me on business, in his eighty-fifth year, written with as clear, bold and steady a hand, as if written in his fortieth year. In this respect he is an example worthy of imitation by all literary men in advanced years, to study, write, and work to the last. Still waters soon stagnate; running waters, never. The mind unemployed, like the blade of Hudibras,

“ Which eat into itself for lack  
Of somebody to hew and hack,”

preys upon itself, and soon passes away.

Such is my estimate of the character of Dr. Green. By others who knew him much longer, and more intimately, it might be sketched more strongly and truly; but such are the impressions which are left upon my mind and heart from an acquaintance with him of twenty years. On the whole, I esteem him as among the ripest scholars, the most able divines, the most useful men, which our country has produced. His name will be more closely connected with the history and progress of the Presbyterian Church, one hundred years hence, than that of any of his predecessors. He well deserves a name and a place among the Lights of the American Pulpit.

Yours affectionately,

N. MURRAY.

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### DAVID PORTER, D. D.\*

1786—1851.

DAVID PORTER, the son of Increase and Mary (Niles) Porter, was born in Hebron, Conn., May 27, 1761. His mother died when he was four years old. With the exception of ten months, during which he served in the army of the Revolution, he lived in his father's family till he was about eighteen years of age.

Having resolved on a liberal education, and gone through his preparatory course, he entered Dartmouth College in 1780; and was graduated in 1784. He devoted himself to his studies with great assiduity, and ranked high as a scholar in every part of his collegiate course. Notwithstanding he had been the subject of serious impressions occasionally from his childhood, it

\* MS. Autobiography.—MS. from his family.