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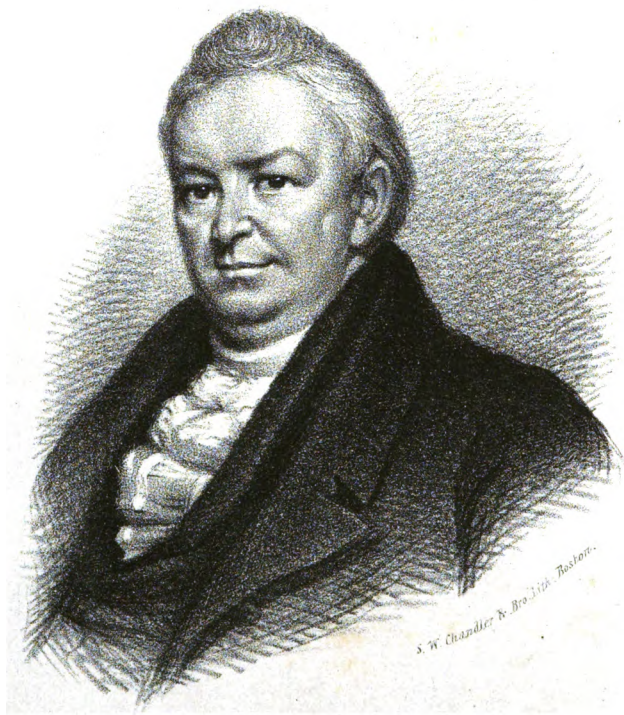
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D. D. Griffin

Ed. Simpson

RECOLLECTIONS
OF
REV. E. D. GRIFFIN,
OR
Incidents Illustrating his Character.

BY PARSONS COOKE.

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INTRODUCTORY REMARKS.

WHEN we were first moved to put on paper some recollections, which we had in mind, that might serve to make better known a person, whom the present and coming generations have an interest in knowing better, our plan was, to be confined to our personal recollections, intending that they should be supplemental to the very excellent Memoir of him, which was written by Rev. Dr. Sprague, from materials furnished by his family. It has since come to mind, that as many readers have come upon the stage since Dr. Griffin left it, the recollections would be better appreciated by them, were they connected with such a brief sketch of his early life, as might be brought within a few pages. This sketch we have given, gathering our facts for it mostly from Dr. Sprague's Memoir, to which we are also indebted for extracts, which appear in the subsequent part of the work.

RECOLLECTIONS OF DR. GRIFFIN.

CHAPTER I.

A BRIEF SKETCH OF DR. GRIFFIN'S EARLY LIFE AND MINISTRY.

DR. GRIFFIN'S birthplace was East Haddam, Conn. The house in which he was born is now, or was till recently standing, and in possession of the Griffin family ; though occupied by a tenant and much out of repair. It is a plain two story house, with four principal rooms, and a large kitchen. In the first room, on the ground floor, as one enters the house, is a sleeping apartment, in which the eloquent preacher first saw the light. The next room is the parlor, whose walls are painted — the painting having been put on by Dr. Griffin himself, when he was a college student, in one of his vacations. The painting is uniform, except on the west side of the room. Upon this, is a rudely drawn sketch of a house, which serves to show that if the author had not then determined whether to become an artist or a divine, he made no mistake when he did determine. In this house, then the residence of a substantial farmer of the Puritan stock, by

the name of George Griffin, was born Edward Dorr Griffin. Dorr was the family name of his mother, who was a sister of Rev. Edward Dorr, of Hartford. He was born Jan. 6, 1770, six years before the war of the Revolution. Of course his childhood was spent in troublous times — in times most unfavorable to religious impressions; because the popular passions were deeply stirred by passing events, and all the immoral influences inevitably attending a war, were then abroad; and even the ministry were to a great extent absorbed in the excitements and issues of the war.

It arose probably from the circumstance that the uncle, for whom he was named, was childless, and would have adopted and educated him, had he not died too early to do it, that he was in the intentions of his parents, and in his own intentions, as soon as he was old enough to form them, devoted to the ministry. Neither of his parents made pretensions to piety. Yet from his birth this son was set apart to the ministry: and there is evidence that this fact being in his mind, did much to shape his course and his impressions in early life. And far as this fell short of that dedication to Christ, which believing parents make of their children in baptism, it shows how such a dedication, heartily made and reasoned from in parental exhortations, may be expected to do much, in its direct influence, to form the character of the child.

The father of young Griffin was strong in native talent, and well educated in the common branches of education. The son was not put to the labor of the farm for want of sufficient health for it; and for that cause, he was kept

constantly at school, till he entered college, when he was sixteen years of age. But if his health was feeble, it did not prevent his attaining a giant's stature. His height was six feet and three inches, and his frame was noble and commanding. When in his state of highest health, he at one time weighed two hundred and sixty pounds; nor was he then excessively corpulent.

In his early childhood, he had frequent religious impressions; and such was his power of abstraction, and such his attention to mental acts and states, that these in his after life could be remembered and described, as well as visible events. When he was but five years old, an older boy told him of death and a future state; and it so alarmed him, that he was deeply affected for a whole day. At other times afterwards, he would be deeply affected in view of his sins and the condescension of God, and would be forced to pray. Once after distress of mind, he thought himself a Christian, and was so inflated with self-righteousness, as to be hardly able to admit that there were any Christians in the world but himself. Such a delusion of course soon vanished.

He went to college with a purpose to be a minister, and of course with the expectation of being converted. He felt that if he was not converted in college, he never should be. When he entered on his last year in college, he awoke to a consciousness of his position, saw that he was not converted, and began to despair of being so at all. He then determined to study law, to throw off the restraints of conscience, and be in every sense a man of the world, though he did not allow himself in vicious

courses. He left college, and taught an academy, in which employment he spent nine of the gayest months of his life. Here he was taken sick. Then the thought came upon him with force, if he could not bear this sickness for a little while, how could he bear the pains of hell forever? Here he resolved upon a new life — as he had often done before. After his recovery, his impressions increased, a fact that is not usual in such cases. But it was several months before he allowed himself to hope that he was a Christian. And it is a remarkable fact, that during this struggle of mind, the thought of changing his intentions as to his profession did not come up. After he had indulged a hope, he was still settled in his former purpose of being a lawyer; and when the subject of the ministry was forced upon his mind, in the course of Providence, it occasioned a great struggle. He looked to God earnestly for his guidance; he argued out the question in his mind, presenting the reasons of the case in order to himself. And while his mind was full of the question, he commenced in one instance reading Christ's Sermon on the Mount, Here the character of Christ as a *preacher* opened to his view. The question came up, How did Christ, the only perfect example, spend his time while he was in this world? Not in contending who should have that flock of sheep, or that piece of ground, but in preaching the Gospel, and plucking souls as brands from the burning. His mind was settled at once, and completely, within a half an hour. His fond visions of attaining the highest civil honors vanished, and he was made willing to spend his days among the pagans of the

wilderness. He soon commenced the study of theology, with the younger President Edwards, in New Haven — still attending to his duties as an instructor. He was licensed to preach in a little more than two years after he left college. He commenced his labors in his father's house, being himself the only Christian in a family of ten persons. He soon was instrumental in the conversion of his youngest sister, then of his mother and his brother's wife. This he said was the beginning of American revivals, so far as they fell under his personal observation. He preached his first sermon in Hadlyme, in the pulpit of Rev. Joseph Vaill, with whom he fitted for college. He commenced his labors in New Salem, a small village near his father's house. A revival of great power took place there, and a church was gathered. In that neighborhood about a hundred were hopefully converted. Next he preached as a candidate in Farmington. Great divisions had existed there before his coming ; but he received a call, both from the parish and the church, and he accepted it. But before the meeting of the council for his ordination, a formidable opposition was organized by those who dissented from his views as to baptism and the doctrines of grace, and the result was that he requested to be released from his obligations to assume the pastoral charge of that church. He preached afterwards in several other places for a few Sabbaths. In 1795, he was ordained as the pastor of the church in New Hartford. Almost as soon as he commenced preaching there, a revival commenced, which resulted in the addition of about fifty persons to the church. He married

Frances Huntington, daughter of Rev. Dr. Joseph Huntington, and niece and adopted daughter of Governor Samuel Huntington, one of the signers of the Declaration of Independence. While he was at New Hartford, he was brought into intimate sympathy and co-operation with Rev. Messrs. Mills, Gillet and Hallock, whose instrumentality in that revival of religion with which the present century opened was so distinguished, and whose praise is in all the churches. With them he labored abundantly in revivals, in other towns than his own ; and his labors among his own people were remarkably blessed. A particular account of a great revival of religion at New Hartford under his ministry, was written by himself, and published in the Connecticut Evangelical Magazine.

After a pastorate term of five years, Mrs. Griffin's health failed. Her physicians advised, that for the sake of her health, he should remove to a milder climate. He gave his people their choice, whether to dismiss him at once, or to give him leave of absence, without continuing his salary, till he could make the experiment, whether her health would be benefitted by a change of climate. They chose the latter. He accepted an invitation to pass some time with Rev. Dr. Hillier, of New Jersey. There he preached often in the neighboring pulpits, making wherever he went a great impression. He supplied a vacant pulpit in Orange for a winter. From hence he wrote to his former associate, Rev. Jeremiah Hallock, a letter, in which he laments the loss of his associates in the labor of revivals, and in which he says — " You know not how much I miss that precious and united brotherhood of min-

isters. The ministers here are agreeable, friendly and pious. But I have not prayed, and wept, and triumphed with them. I shall never see such another circle."

A revival commenced here, and went forward with great power. The people were desirous of settling him. But he discouraged them, on the ground that if the health of Mrs. Griffin would permit him to remain at New Hartford, he was unwilling to leave it for any other place. He was conscientious about this; and nearly forty years afterwards, in conversation with the writer about a pastor's being dismissed for his wife's occasions, he said, in a playful way, in the presence of Mrs. Griffin, "I should have been in New Hartford now, had it not been for Fanny; and Fanny knows it."

The people of Newark without his knowledge of their intentions, made out for him a call to settle with them, as a colleague with Dr. McWhorter; and when the matter was brought to the test, it was decided to be his duty to accept of it; and he was installed in Newark, in October, 1801. His congregation was one of the largest in the country, and of a high character for intelligence. The first we learn of him after his settlement is, that he is on a preaching tour in the neighboring congregations. His labors in Newark were signally blessed. In 1807, there was a great revival under them; ninety-seven joined the church in one day, and in all about two hundred from that revival. Nor was his influence confined to his own people. He frequently travelled two or three weeks at a time, in company with some other minister, in the more

destitute parts of New Jersey, preaching wherever occasion offered.

In 1809, he left Newark, to become Professor of Pulpit Eloquence in the Theological Seminary at Andover. In his farewell sermon preached at Newark, he reviewed his ministry there, and stated that eight years before, the church consisted of two hundred and two members, of whom one hundred and forty-six still remained. Since that, there had been admitted four hundred and thirty-four, of whom three hundred and seventy-six still remained. So that he left the church with a membership of five hundred and twenty-two.

CHAPTER II.

HIS LABORS IN BOSTON AND ANDOVER.

WHEN Dr. Griffin went to Andover, the institution was in its infancy. It was making for the whole country the experiment — for it was then an experiment — of a *college* training for theological students, preparing for the ministry. It had opened with most encouraging prospects, and his reputation and labors added materially to its increase. The students, being about thirty when he went there, were sixty before he left.

Few men have ever had qualities of mind better fitting them for the instruction of preachers in pulpit eloquence. In force of eloquence in the pulpit, he has been rarely exceeded; as an instructor, capable of conveying his own resources to others, he especially excelled. But Providence did not design him for a permanent laborer in that field, and his term of service there was evidently made shorter by his connection with Park Street Church, in Boston. For soon after he commenced his labors at Andover, he took the charge of the enterprise of gathering the Park Street Church. That whole work went forward under his labors and direction. The confession of faith and covenant were drawn up by him; and he was as much the pastor of the church before its organization, and before his installation, as he was afterwards. The rearing of this

church, and all the hostile influences of that day, was no trifle ; and it laid no small tax of care, anxiety and labor on the minister, who was the adviser of all measures, and the spiritual guide of the newly gathered people. Yet, while Dr. Griffin lectured at Andover to the students, and sustained all the responsibilities of a professor there, he bore all these responsibilities in Boston. At first, his work at Andover was regarded as his principal work. But gradually, that at Boston so grew upon him as to preponderate, and withdrew him from Andover. Finally, the question presented itself to Dr. Griffin, between Andover and Boston. He said, "I have made up my mind that I cannot, after this winter, be connected with two worlds. In this, all my friends both at Andover and Boston are agreed. If a young man is settled in Park Street, he must stand alone and unsupported. Will this do? Who of you all will come to Park Street? If nobody else will, I must come." The Park Street Church first gave a call to Dr. Henry Kollock, of Savannah, one of the most eloquent preachers — and his presbytery refused to dismiss him, and he declined. They then voted a unanimous call to Dr. Griffin. He was present, and stated on the spot some reasons why his acceptance was out of the question ; one of which was his obligations to Andover. But the church gave calls to other distinguished ministers, with no better success than in the first instance. And gradually his mind began to admit impressions more favorable to his acceptance.

Meanwhile, the students at Andover sent him a letter, in which they say, "We earnestly request you, for our

personal benefit, for the general good of the sacred institution, and for the momentous interests of the church, to continue the relations which you sustain to us." They also wrote to Mr. Bartlett, a patron of the Seminary, unanimously requesting him to press Dr. Griffin to remain.

But he at length decided in favor of Boston. There was an element of his decision, which has not appeared in any published accounts of the matter. His residence at Andover had been made unpleasant to himself by an ungenerous use which had been made of a weakness of his, and also of an incident in which blame had been attributed to him in public rumor, but in which, as it was afterwards shown, he was entirely blameless. The weakness of his was in a matter of expense for the gratification of his taste. Mr. Bartlett, one of the liberal founders of the Seminary, was a great admirer of him, and anxious to make his residence at Andover comfortable. So he allowed him to build for himself a house, according to his own wish, and call on him to pay the bills. In doing this, Dr. Griffin laid out great expense in preparing the ground about the house, for his taste in such matters exceeded his judgment; and by extravagant calculations, he built at double the expense that he or his friends expected would be put upon the house. Mr. Bartlett paid the bills, without at all withdrawing his friendship for Dr. Griffin, probably putting the true construction upon it, that Dr. Griffin's skill and judgment in house building were not equal to his skill in sermonizing. But though Mr. Bartlett did not make it an offence, many others did, and it was a

means of making his position uncomfortable there, and probably of making him more inclined to hear a call to another field.

If we go back to the year 1813, and survey the state of things in Boston, we may form some idea of the difficulties of the task which he undertook there. Then there was but a forlorn remnant of orthodox people there. Less than one hundred years before that, Cotton Mather had said that there was not a minister known in New England, that denied the proper divinity of Christ; and now there was but one pastor of the Congregational churches in Boston that held it. Unitarianism had been brought in gradually, and by stealth; so that little was here known of its progress, till it had effectually secured the centres of influence in Massachusetts. Then the Unitarians in England indiscreetly boasted of their wide conquests here. This boast was taken up here by the orthodox, and the apostate ministers were challenged to come out and avow themselves. This led to an explosion. The mask was thrown off; and it was found that in Boston, everything was gone from orthodoxy except the Old South. Within a radius of fifteen miles from Boston, the centre, not ten Congregational pastors could be found, holding the truth as it is in Jesus. This revelation did not however take place till after the Park Street enterprise had commenced. But as early as the above date, 1803, all this desolation actually existed, though it was little known or thought of. There was no orthodox Congregational minister of Boston, except Dr. Eckley, of the Old South. Religion was everywhere reduced to a matter of mere form — a necessary ele-

ment of civilization — having little to do with the *salvation* of men. But there were a few individuals who wept in secret places over the desolations, and had not wholly despaired of the cause of truth. A few pious women had sustained a private prayer meeting. In 1804, a few brethren of the Old South Church, not exceeding eight in number, moved, in view of the general decay of religion, made an effort to have a public evening lecture established. The church agreed to the proposal, but the pew proprietors prevented it. Then eight brethren formed what they called “a society for religious improvement,” not daring to call it a conference meeting. But such was their inexperience in such things, that they could not have a *prayer* meeting; for none of them ventured to lead in social prayer. They read the Scriptures, and held religious conversations. In about a month, they were able to pray. Then they persuaded Dr. Eckley to sustain a weekly lecture in a private house. They also continued their prayer meeting. And in this meeting was conceived the impulse and the purpose, to build a new meeting house, where the Gospel could be preached without restriction. The fact was, that a large portion, probably a majority of the pew holders in the Old South society were at that time Unitarians, and ready to put restrictions on every movement that would promote spiritual religion. These restrictions, so trying to these members of the church, awaking to a new sense of their Christian responsibilities, begat the first thoughts of building the Park Street meeting house.

As soon as this idea got abroad, it was opposed by the

Old South Church, on the ground that it would injure that church. While this thing was under discussion, and while opposition increased, importunate prayer was continued by an increasing circle of friends; and new friends to the enterprise came in. This state of things continued for five years—the prayer meeting being for that time the attracting centre, around which the remnants of evangelical religion in Boston collected. Then in 1809, the resolution to build the Park Street Church was taken up for execution. And when that went into effect, the prayer meeting resolved itself into the Park Street Church. The restrictions laid upon the preaching of the Gospel in the Old South, had given life and impulse to the prayer meeting; and the prayer meeting begat the church, in which the Gospel could be preached without let or hindrance. But the feelings of the Boston people, almost universally, were opposed to any attempts to bring back the truth as it is in Jesus, to that city. And now one going in there, as Dr. Griffin did, must make a sacrifice of himself. One of the first attempts to put him down, was the raising of scandalous reports against his character, to the effect that he had left Newark by reason of some flagrant misdemeanors there. These reports reaching Newark, were received with an outburst of indignation. The session, the deacons and trustees of the church there all signed a document, declaring their utter falsity; and Dr. Richards, the pastor of the church, declared that if it were desired, he could get the signatures of all the church, containing more than five hundred members.

After Dr. Griffin had been on the ground a little

while, he said in a letter to a friend — “The church has been from the beginning viewed as a kind of monster, which was erecting its head, and opening its mouth, to swallow up men, women and children; and which, by its terrifying roar, was about to drive sleep from every family in town, and to scare people of weak nerves out of their wits.” Most of the ministers of the town and vicinity were present to hear Dr. Griffin’s dedicatory sermon, in which he attempted to show the difference between the religion of Boston, and that of the orthodox. In a few hours after it was preached, a thousand copies were subscribed for, that it might be printed. In the same letter he said, “you can form no adequate idea of the strength of Satan’s kingdom in this town and vicinity. Our church has been overwhelmed with contempt. The catholicism of Boston is the most intolerant bigotry I ever witnessed, when directed towards the religion of Christ.”

As to the public reception of his dedication sermon, he said, “A little periodical work entitled ‘Something,’ has been nibbling at it for several weeks; and the last number of the Monthly Anthology opened its mouth as wide as a shark’s, and devoured it at once. They have proved that the style is horrid, that the doctrines are worse, and that I have made at least four or five persons in the Trinity.” You have no conception of the falsehoods which are propagated, and the pains which are taken to prevent people from coming to our church. But the more they try to prevent, the more the people will not mind them. A part of these means of prevention doubtless, was what tradition asserts respecting the sprinkling of a trail of

sulphur on the sidewalks extending from Dr. Griffin's residence to the steps of Park Street Church.

The mention here made of the *Anthology*, suggests a thought of the means and resources for assault, which the Unitarians then had. It was a most singular state of things in which the Unitarians had secured to themselves the incompatible advantages at once of peace and war. The *Anthology* was a magazine conducted by ministers in the highest rank for talent, commanding all the fascinations of elegant letters belonging to the gifted and amiable Buckminster and his compeers. In literature it was what its name imports. In religion, it was a masked warrior, stabbing with concealed weapons, and Indian-like firing from behind the bush. Under a pretence of a mere liberalizing of the Puritan faith, and sustaining a party of liberality and progress, it carried on a most deadly warfare against that faith. No Unitarian periodical, nor all Unitarian periodicals together, have since effected so much in the same time, to destroy men's faith in the doctrines of the cross, as did that insidious foe. Because its work was in the dark, and so conducted that few out of the great mass were aware of its real purpose. It used all sorts of arguments to persuade men to be Unitarians, without mentioning the name.

The methods of persuasion in the Unitarian literature of that time, may be exemplified in the following extract from the *General Repository*, edited by Prof. Norton — which, if our memory serves, was one of the successive names and forms into which the *Anthology* developed itself. In that work for April, 1813, we have the follow-

ing question and answer : " What is the best policy for a layman, wishing the votes of the people, to adopt in regard to his religious profession ? The answer in New England is apt to be, that Calvinism is the best aid *to an ambitious man*. Our answer, however, is opposed to this. We believe from theory and from fact, that catholic [liberal] Christianity is better adapted to conciliate the affections of the people as a body, than any form of sectarianism. If this be so, it will follow that catholic Christians are more likely than sectarists to obtain such political situations as shall give them influence and power." With such hints, the Unitarian literature of that day, beckoned to ambitious men, to flock to its standard, and in troops they obeyed the signal. The popular mind had been so formed, that the literature of the day had a commanding influence in swaying the currents of religious thought. Even sermons were more valued according to their literary merits, than according to their religious force and truth ; and the leading ministers of the day plumed themselves on their literary character. In such a time it was no small matter for the solitary minister of Park Street Church, to face the battery of the Unitarian periodical literature.

But the Unitarian pulpit in Boston was then powerfully manned and worked. We wonder not at the solicitude of the Park Street brethren, to secure a preacher of commanding pulpit talents. For their preacher must stand, if stand he could, against no mean antagonists. Not in point of merit, but in point of popular attraction, Holley, of Hollis Street Church, stood in the first posi-

tion. Then the star of Brattle Street Church, the truly eloquent and fascinating Buckminster, emitted a rare brilliance. Then the renowned Channing was just at that time culminating towards the zenith of his fame. It was no small affair for a stranger to come into Boston at that time, and take a position between those three men, and attempt to lift up in spite of them the down-trodden truth, and attempt to command a hearing among hosannas rendered to the idolized that we have named.

Foremost in this trio was Holley, a man of brilliant parts and quick instincts to scent the popular humors. He had been a pastor of the church in Greenfield, Conn., the successor there of Dr. Dwight — settled on his recommendation. He was preaching as a candidate in one of the most desirable Presbyterian churches in Albany. He went to Boston to get an introduction to the Hollis Street Church, then vacant. Dr. Codman, then commencing the ministry, was preaching there as a supply — not desiring a settlement, because the church was divided, between what was then the old and the new theology. He introduced him, and secured for him an opportunity to preach. He told Mr. Codman, that he was determined to settle, either there or in Albany. In preaching his first sermon, he adjusted his discourse to carry his point with both parties. It was communion Sabbath. His text was — He that eateth and drinketh unworthily, eateth and drinketh damnation to himself. He commenced his sermon in words to this effect: "He that partakes of the Lord's Supper, without being able to subscribe to the five points of Calvinism, eats and drinks

damnation to himself! [A long pause.] Who says this? Not I." Having thus set up a man of straw, he launched forth in eloquent invective against the imaginary monster, that held such a doctrine. His reputation for orthodoxy satisfied the orthodox, who were glad, on any terms, to see the other party pleased with one of their side; and his discourse evinced such a sympathy with errorists, as made the others sure of their man. So that the question of his settlement was solved before his first sermon was half finished. After his settlement, he was classed with the Orthodox for a while, and until his preaching made it impossible even to seem to hold that position. He abounded in professions of orthodoxy and in contradictions of it; his intimate sympathies, unconcealed, were with the grossest errorists. His house was crowded. His fame covered the continent. There was no pulpit eloquence in Boston so commanding as his. Visitors in Boston found it indispensable to hear this splendid preacher, as one of the lions of the place. The stars of the theatres paled before him. For many years he was the admiration of the learned, the idol of the populace, and wholly a none-such among preachers. But at length the tide began to ebb — his true character was appreciated, and finally his day went down in an impenetrable cloud, and his name so recently on every tongue, then asked the charity of oblivion.

We recollect that when his death was made a subject of public remark, Dr. Griffin in conversation alluded to it, and said that he had been questioning his own feelings about it, and was happy to find that there was nothing in

them but compassion for the man, nothing like a sense of triumph and exultation over a fallen foe — intimating that he had formerly suffered much from his antagonism.

Dr. Griffin did not assume his position in Park Street, without being aware of its difficulties. Dr. Spring, of Newburyport, said to him, “ You seem like a man placed upright upon the point of a steeple, with nothing to hold by ; how will you stand ? ” “ I have God to hold by,” was his answer. But this was not the only point at which Dr. Griffin was pressed by the difficulties of his position. Besides all this, he had the difficulties of a bold experiment, in building an infant church on ground where there were no lack of preachers sustained by the common mind. The house was built at an expense of seventy thousand dollars, and after the sale of the pews, as far as it could be made, there was a debt of thirty thousand upon it. Then, as if to crush all their hopes, the war with Great Britain, with all the distress and stagnation of business which it brought upon Boston, came in just as their enterprise had fairly opened. Though individuals pledged themselves on condition of Dr. Griffin’s accepting the pastorate, that they would assume and absorb the debt, it was yet so much of a burden on the people, on whom he relied. It was a mere shifting of the form and place in which the burden pressed.

Dr. Griffin’s main hopes had been placed in revivals of religion, which in all other instances had been sure to attend his preaching. But it was found that as the common mind in Boston was more ignorant of the doctrines of the cross, it was less susceptible, and farther removed

from that which is the power of God unto salvation. Writing in 1813, he says : —

“ Our affairs go on pretty much after the old way. The small degree of Divine influence with which we have been favored, has brought ninety-one persons into our inquiry meeting within a year and a half. Sabbath after next, I expect to admit to the church eleven persons. Still there are trials and discouragements, which sometimes almost tempt me to give out. Boston folks will be Boston folks still. They will not retrench their habits nor lose a nap at church to save their lives.” This was said soon after he had delivered his Park Street lectures. These were given on Sabbath evenings, to immense assemblies of friends and foes. And if he had accomplished no other work while he was in Boston than the production and publication of these lectures, his mission to Boston would have been far from a failure. Much as has been the good done by that work already, it has scarcely begun its work. It is now more read than ever before.

In 1814, he writes : “ I have no good news to communicate respecting our affairs in Boston. It does not please the Head of the church to refresh us with his influence. We all remain cold and hard as rocks.” His position was more and more discouraging. His people felt the pressure that was upon them, to such a degree, as very much to discourage new additions to them. Some of them wanted that boldness which would encourage to the full extent his habit of declaring all the counsel of God. While they admired his eloquence and

power as a preacher, they thought that these would serve a better purpose, if he temporized somewhat in his matter and manner. Hence the people were not, in the latter part of the time, wholly united in their support of him. And this, added to all his other troubles, was the straw that broke the camel's back. He remained there till the spring of 1815, when he accepted a call to return to Newark, to take charge of a church that had been formed by colonizing from the church that he formerly left ; so that he returned in part to his former people.

But in no sense was his mission to Boston a failure. His attempt to carry forward the Park Street enterprise to a completely unembarrassed position, did not succeed. But his attempt to gather the church, and lay its foundation, and meet the first shocks of the battle in defence of evangelical truth in Boston, did not fail. God made use of him to break and turn the tide that was bearing all before it, and gave him such a measure of success, that when he was removed to another field, the church under another pastor was able to hold its position, and became the mother of other churches. "Thus according to the grace of God, which was given to him, as a wise master builder, he had laid the foundation, and others built thereupon."

Dr. Griffin had been in Newark a little more than a year, when a general revival extended through his and the other congregation. During this time he was in labors more abundant. The spiritual lessons which he learned in Boston, are thus recorded in his journal, after his return to Newark : "Never was I so restless and

unhappy as when most elevated in view of the world. I was tired of such public life, and longed to retire. I have retired; and during the year and nine months which I have spent here, have been the most tranquil that I ever was in any situation. Convinced by experience of the vanity and even the torture of worldly distinction, I seem to have given up all desire for it." His ministry to this church continued till he was called to the Presidency of Williams College, of which more full information will be given in the following pages.

CHAPTER III.

HIS ELECTION TO THE PRESIDENCY OF WILLIAMS COLLEGE, AND THE CIRCUMSTANCES CONNECTED WITH IT.

OUR first acquaintance with him took place when he became President of Williams College, in the fall of the year 1821, which was the commencement of our last year in college. He was the almost exclusive instructor of the senior class for that year, and afterwards our instructor in theology. For, when Dr. Griffin commenced at Williamstown, he wished to make the experiment of teaching a theological class, in connection with his other labors. He purposed to do little more, however, than to direct their studies, and meet them one hour in a week for exercises and criticisms of various kinds. He made the experiment with one class, and continued it no further. The acquaintance here formed, was continued with opportunities more or less frequent till his death.

Not aiming now at a portrait of his character, we purpose to recall and present such incidents as may furnish, in single features, a few materials for such a portrait. The first impressions which he made upon our mind, were made at a crisis in the college with which we were connected; and as no event of his life was probably more fruitful in important results, it will be pertinent to our purpose to give a sketch of it.

The college had done good service more than a quarter of a century, on a small endowment, and with a small number of instructors. But there seemed to be obstacles to its increase ; and many of its friends had been discouraged, in view of its prospects as it was then situated, and advised a removal of it to what was thought would be a more favorable location. In the fall of 1814, some suggestions were made in the Board of Trustees, in their private session, but not with any serious intent of present action, about the removal of the college. The suggestion took wind, and spread like fire. The college was agitated, and the public mind was agitated about it. In the midst of this agitation, President Fitch resigned. Dr. Moore, elected as his successor, assumed the office with the full expectation that the college was to be removed, though probably without any pledge being given him to that effect. Holding his place with that expectation, honestly entertained, he of course did nothing with a view to fix the college in its existing location. During the six years of his presidency, the question of its removal was in constant agitation. The argument was, that the college, where it was, could never prosper ; and while such an argument was in use, it would of course enforce its own conclusion. Few students would attach themselves to a falling interest. At length a majority of the trustees voted to petition the Legislature for a removal of the college. The Legislature, after an earnest discussion negatived the petition, by the adoption of the advice of a committee, who reported that such a removal was neither lawful nor expedient. The difficulty was, that the funds

given by Colonel Williams, the founder of the college, and others, had been given for the purpose of being *applied in Williamstown*; and that it would be a violation of the will of the donor to transfer them to another place.

This decision of the Legislature stood on such good ground that there was no hope of securing its reversal by another application, and it was acquiesced in by all concerned. But the agitation had awakened an extensive desire, to have a college in what was regarded a better location, in the western part of the State. A special impulse had been given to this desire, from the fact that the main college of the State had changed its original character, and become a seminary of Unitarianism. It was, by many, felt that Williams College never could furnish for the Orthodox of the State what they needed, to balance the influence going out from Cambridge. Seeing therefore that Williams College could not be removed, it was thought by many that it had better be abandoned, and a new one built in a more favorable location. It hardly entered into the dreams of any one at that time, that we should ever see, what we now see, two colleges in such near neighborhood, each of which has double the number of students that Williams College had before the question of its removal was agitated, and that Williams College would have acquired a vigor and character capable of a successful competition with any other college. The conclusion that the public good required that an institution which had done such good service should be let alone to die — this conclusion, reached by a large portion of the Orthodox in the State, was in itself a heavy blow to Williams

College. If it was hard to maintain its existence before the question was agitated, much harder was it now. Measures were entered upon speedily for founding a college at Amherst, sustained with great zeal and liberality by the numerous friends of the enterprise, and leaving the few remaining friends of Williams College disheartened to the last degree.

At this point, another severe blow fell upon the college. Dr. Moore, the President of the college, received an invitation to the presidency of the new college at Amherst. He left town in the spring vacation, without a thought of such a thing being entertained by the students, most of whom had a high veneration for him. At the commencement of the summer term he came into the chapel, and announced to the students that he had received such an invitation; and that he had accepted it, with the provision that he should perform the duties of his office at Williamstown till the ensuing commencement, and then remove to Amherst. This fell upon the students like a thunderbolt. One would have supposed, from the strong attachment which the students felt for the President, that the whole would have resolved in a body to follow him. There came up at once, however, a division of feeling among them. The students then numbered about eighty, of whom nearly one half resolved to go to Amherst, or to other colleges. The rest determined to remain at Williamstown. Some who despaired of Williams College, were unwilling to go to Amherst, because it was a new college, and could not of course afford equal advantages with the older institutions. Hence, they went to other

colleges ; and at the commencement of that year the number of students in Williams College, small as it was before, was diminished nearly one half.

During the summer term there was more debating than studying. College students are generally a very consequential class of men ; and those who were then at Williams felt that, in the circumstances, a considerable part of the world rested on their shoulders, and that their action was to decide the question of the life or death of the college. The conflict increased their zeal ; the one party thought that their abandonment of the college would destroy it for the public good, and the other, that the college could not die while it enjoyed their powerful presence and support. A specimen of the measures agitated by these college killers and college preservers, is seen in this :— A movement was made to transfer the library, which belonged to the literary societies in the college, — a library which had grown from the contributions of all the preceding classes, — to Amherst College ; a project so decidedly juvenile, that, had not its opposers been equally juvenile, they would have made no resistance to it, but would have enjoyed the sport of seeing how far that joke could be carried. As it was, the parties joined issue in regularly called meetings, to discuss the question, whether the public good did not require that one of the libraries appertaining to Williams College should be removed to Amherst. The debates, and the ruling of points of order in those meetings, as they now rise in memory, are really laughable. Never was a meeting in more solemn earnest. Never were a body of men more penetrated with the feel-

ing that the fate of the nation depended on their action. Suffice it to say, the books did not move. But this specimen will show how the minds of the students were perpetually moved, during that term of interregnum.

While the college was in this state of anarchy, the trustees were anxiously laboring to secure another President, and to restore the former prosperity. Many were in doubt whether, after a stroke so paralyzing, the corporation would even attempt anything. But at the time of what was called the senior examination, when a part of the trustees met to examine the class preparatory to their graduation, the venerable Dr. Hyde called the students together in the chapel, and addressed them. Regretting the loss of the President so much valued, he remarked that though the President was about to retire, the guardians of the college would remain; and they were determined, by the help of God, *that the college should be sustained*. So deeply had the hopes of the friends of the college been depressed, that even such a declaration as this, — the fact that such a careful man had the courage to say even this, — had a great effect in restoring hope and zeal. But when the first acts of the trustees became known, with their results, the clouds returned. They had elected Prof. Goodrich, of Yale College, to be their President, and he had declined. They next elected Dr. Macauley, then Professor in Union College, and he had declined. Now the hope and patience of the conservative party among the students were put to a severe trial. Many were the taunts and jeers which they experienced from the other side. Such a dialogue as this actually oc-

curred after these repeated disappointments : “ Who is to be the next President of Williams College ? ” “ O, I don't know ; probably Dr. Griffin, or Dr. Mason, or Dr. Spring, or some such person ! ” As though the idea that either of those persons would accept the office, was too preposterous to be thought of. Commencement was now approaching, and little, for a while, had been heard of the action of the trustees. The exercises of the commencement went forward as usual ; but among the distinguished guests upon the stage, there appeared the majestic form of a stranger, — a person about fifty years of age, of most commanding figure and presence. Then it was first known that Dr. Griffin had been elected to the Presidency of the college ; and that he had come on to settle the question of his acceptance. That a person of such a reputation as he then sustained, being at the zenith of his popularity, was willing to entertain the question at all, was a great point gained by the friends of the college. The elevated hopes which his presence inspired caused the business of the day, which had promised to be gloomy enough, to pass off with all the cheerfulness which ordinarily belongs to the annual festival of a college.

As we now look back on the course of Providence, in relation to Williams College, at the time when the question of its life seemed in suspense, and trace the happy issues of the appointments of Providence there made, we see that the friends of the college did not over value the interest which they had in Dr. Griffin's acceptance of the Presidency. If a person of less distinguished reputation, at that time, had taken the office, the college might soon

have died. He seemed to be the only one that both could and would save it. All parties then concurred in the opinion that Williams and Amherst Colleges could not both live and prosper. If that measure of prosperity which has since been attained by both these institutions had been foretold at that time, the prophet so foretelling would have been taken for a lunatic. The new college had the advantage, both as to location and the number of its friends; so that the preponderance of chances was against Williams College. It was rather expected to die than live. But now, the fact that one whose reputation as a scholar and a preacher was adequate to the demands of the Presidency in any college, should at this time have been willing to connect himself with the fortunes of the college, was not only a ground of hope, but a cause of success.

A consideration which seemed to have great influence in determining Dr. Griffin's mind to assume the proffered charge, grew out of the fact of this college having been the birthplace and cradle of the enterprise of Foreign Missions. Other causes existed for his leaving Newark when he did, and he had other invitations to assume responsible charges. But as far as we can judge, from what he said in occasional references to the subject afterwards, this was a controlling reason with him. He made a very impressive reference to it in his inaugural discourse, which was never published. He was the more interested in this feature of the college, from the fact that his ministry had opened in the midst of those revivals of religion in Litchfield County, Ct., from which the young

men, who became the pioneers of the Missionary enterprise went forth. He was first settled in the ministry in New Hartford, Ct., and his first labors in the ministry took their impulse and direction, therefore, in intimate association with that remarkable trio of the ministers of God, Hallock, Mills and Gillet, and in the midst of wonderful revivals of religion. He saw the connection which those revivals, in which his youthful labors had been spent, had had with most interesting events in the history of Williams College. He saw flowing through its history currents of influence which himself had generated. This fact drew his mind towards the college, in the hour of its peril, with great force. But let us hear him give his own account of this. Speaking of the year 1792, which gave date to the origin of the college, he said:—

“In that year the first of those institutions which modern charity has planned, and which now cover the face of the Protestant world, arose in England. In that year commenced the series of revivals in America, which has never been interrupted, night or day, and which never will be until the earth is full of the glory of God as the waters cover the sea. In pondering on the destinies of this college, in illumined moments, — in moments of intense interest, — it has been no indifferent thought that it arose into being at that point of time, — that it opened into the world when those other institutions began to open which are full of salvation, when that moral change began which swept from so large a part of New England its looseness of doctrine and laxity of discipline, and awakened an evangelical pulse in the veins of the

American church. Whatever has particularly connected this college with this march of the Redeemer's kingdom, and especially with these revivals, has carried with it an absorbing interest. I love to consider it as related, — even distantly related to these things.”

“It was my happiness to be early carried, by the providence of God, to Litchfield County, and to be fixed in that scene where the heavenly influence was to send out its stronger radiations to different parts of the country; where thrice twenty congregations, in continuous counties, were laid down in one field of divine wonders. Then it was my privilege to be most intimately associated with such men as Mills, and Gillet, and Hallock, — names which will be ever dear to the church on earth, — and some of which are now familiar in heaven. Their voices, which I often heard in the silent grove, and in the sacred assemblies which followed, and in the many, many meetings, from town to town, have identified them in my mind with all those precious revivals which opened the dawn of a new day upon our country.”

After mentioning names and individual histories to show that most of the early religious influence in the college came out of those revivals in Litchfield County, he says: “It filled me with gratitude and wonder to discover that the religious destinies of the college, which are now opening with such unspeakable interest upon my age, received such an impression from the revivals in which I spent the labors of my youth.” Having spoken of a revival in Williamstown, in 1806, he said: “That spring was made memorable to the college by the admission to its

bosom of those two distinguished youth, Gordon Hall and Samuel J. Mills. Mills was the son of my early friend, Samuel J. Mills, of Tarringford, — was known to me from a child, and received his permanent impressions, in one of the most glorious revivals I have ever seen, in 1798. He at once devoted himself to the cause of missions, and with a heart glowing with this desire, entered upon his course of education. He had joined a class in which were such men as James Richards and R. C. Robbins. The Spirit of God fell upon the class. In the course of the summer, eight or ten of that class became the subjects of the work, and one or two others, among whom was Gordon Hall. And Mills prevailed to diffuse, through a circle of choice spirits, the zeal for missions which actuated his own breast. On Wednesday afternoons they used to retire for prayer to the valley, south of the West College ; and on Saturday afternoons, when they had more leisure, to the remote meadow on the banks of the Hoosac, and there under the haystacks, those young Elijahs prayed into existence the embryo of American missions. They formed a society, unknown to any but themselves, to make inquiries and organize plans for future missions. They carried this society with them to Andover, where it has reared into missionaries most that have gone to the heathen, and where it is still exerting a powerful influence on the interests of the world. The society was originated by Mills, and was formed by Mills, Richards and Fiske, and two or three others, in the spring of 1808, in the northwest lower room of the East College. The scene under the haystack was in the fall of that year.”

It is a fact which made a great impression on Dr. Griffin's mind in connection with these other events, that the main instrument which these young men made use of, to arouse themselves and others to the missionary spirit and work, was a Missionary Sermon which had been preached by him at Philadelphia. This sermon, for those times, was in itself a wonder. Its views were wholly in advance of the age, and they were put forth with an eloquence and power, which Dr. Griffin afterwards rarely if ever exceeded. These young men had an edition of this sermon printed for their use and distribution. The writer of this recollects attending a school at that time, taught by one of the pious students of Williams College, but not one of the company of missionaries, and of being a witness to the efforts of that school teacher in distributing that sermon. His recollection is distinct, of carrying home a copy of the sermon, and thereafter, in his childhood, of having read it, and re-read it, times without number. Dr. Griffin, knowing what instrumentality his own mind, through that sermon and otherwise, had exerted in giving the missionary impulse to the minds of those young men, very naturally felt, that their enterprise was in some sense his own.

He said, "I have been in situations to *know*, that from the counsels in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, besides all the impetus given to the Colonization Society. If I had any instrumentality in originating these measures, in

every instance, I received the first impulse from Samuel J. Mills."

Now taking into view these matters of history, already in Dr. Griffin's mind, and his personal connections with them, we find in them a powerful cause operating to incline him to throw his influence into the scale in behalf of the college, when its life was in suspense. His reasoning was, a college that has been so signally favored in the providence of God, as the spring of influences so sacred, is not to be given up of God. Whether this was a warranted conclusion or not, the event has verified it in a most triumphant manner. Led to this conclusion by such reasons, he assumed the charge of the college, when its only chance of life stood in the reputation of its President.

From that time, it ceased to be a question with the students, whether the college was to live. Before his acceptance of the office, they had felt, in seeing their numbers so diminished, that the importance of their position there, as students, had proportionably diminished; that a diploma from so small a college would not be respected; and that in after life they should blush to confess an origin from thence, and call such a shrivelled mother their Alma Mater. But as they saw that such a man as Dr. Griffin was willing to connect his own fame and destinies with it, their fears on their own account subsided. Thus the high reputation which God had given to this good man, was used for purposes of immense good.

His acceptance was announced in a very short time

after the Commencement. It was a great event in the little community of Williamstown. Besides the interest felt in view of the public good connected with the college, about every individual in the town had a private interest to be promoted by an event, which, it was believed, was to revive and perpetuate the college. Even the value of property in the place was to be seriously affected by it. Hence there was no little joyous excitement in the town, when the announcement was made.

But this tide of public feeling was soon to be turned into another channel. Dr. Griffin had commenced to move his family to Williamstown. Having arrived in Troy, on his way, his eldest daughter was taken sick. He left her there with her mother, and proceeded to Williamstown with his other daughter. Returning again to Troy, he found her in a dangerous condition, with the typhus fever. While he was waiting there, his other daughter, in Williamstown, was taken sick, first with the measles, and then with a bilious fever, which threatened her life. Having returned to Williamstown for the care of her, he soon received a summons to go back to Troy, to see his eldest child die. His experience on that occasion was recorded by himself, and was inserted in his Memoir by Dr. Sprague. An extract or two will be of interest to be inserted here.

“ While reviewing all my feelings,” he says, “ about my poor child, at the time of her birth, and manner of praying for her and bringing her up, I said : And after all, is she to die in this state of insensibility ! Is this

our covenant God? Something seemed to say, No; in a manner which soothed my anguish. * * I went into the room where my poor child lay. I found her insensible, deaf, dumb, and perhaps blind. By shaking her violently, I could make her open her eyes. I wished to pray with her without delay. I got the friends assembled in the room, and commended my dying child to God. When I opened my eyes, I found Mrs. Griffin bent down under her sorrows. I therefore lifted up my voice and said, What does it signify for God to reign, if he may not govern the world? What does it signify for us to proclaim our joy that he governs, if we will not allow him to take from us our Josephs and our Benjamins, as he pleases? The words I saw went through the poor mother's heart; and from that moment she lifted up her head. * * * In the course of the evening, Dr. B. told me that if she survived the next day, she would be liable to be taken off every half hour for three weeks. Well, then, I said to myself, it is vain to hope. I might as well hope, if she had to run the gauntlet between a hundred soldiers, with all their guns pointed at her. At this moment, it was powerfully impressed upon my mind, If it is the will of the Lord Jesus, that she shall die, she will die; and if it is his will that she shall live, she will live, though she were to run the gauntlet through the world. That thought composed me, and I slept quietly till the morning. But I was up with the day; and instead of the chill of death coming upon her, she lifted up her eyes and knew me?" Speaking of his after experience he said:— "This great mercy never

appeared to me so affecting, as since her hopeful conversion."

While these painful events were in progress, the whole town was moved. Events and circumstances had brought all, both in the college and in the town, into such intimate sympathy with him and his, that all seemed but one family, in the share which they had in these afflictions of a stranger. All other matters of interest seemed to be forgotten, in the eagerness for intelligence from the two centers of his afflictions. This period of suspense was long and trying to all concerned. It was full seven weeks from the time when his family were separated at Troy, before they could be united again in their new home.

When his children were out of danger, and before their recovery was complete, his inauguration as President of the college took place. He, of course, was not in a state of mind, nor in circumstances, to produce a labored discourse on that occasion. It was understood that he was only to make a few off hand remarks; which he did, and which were of course well received. The aspect of the scene was a fit emblem of the previous condition of the college. It was one of those dark, chilly, rainy days, which the word November suggests; when a handful of students, forty-eight all told, constituting the whole body then in Williams College, gathered, with a few of the people of the town, into what was then one of the largest and one of the most dreary of country meeting houses, for a ceremonial which requires quite different circumstantials to render it imposing. As an actor in this scene, Dr. Griffin formally assumed a charge in which he performed

important service to the church, by preserving the life and restoring the strength and vigor of a college, which had before it such a destiny as this has since developed.

After his short address had been delivered, the forms of his induction were passed through on the part of the trustees. The Professor of Languages then addressed the President, in Latin, welcoming him to his position, and the whole was closed by a prayer by the late Dr. Shepard, of Lenox, the sublime roll of whose utterance, after more than thirty years, has scarcely ceased its reverberations in our ears.

Absence from the place occurring soon after, prevented our hearing the first sermons which Dr. Griffin preached. Custom then required the President of the college to preach one-third of the time, before both the students and the congregation of the town, who worshipped together. On the first Sabbath when we heard him preach, he delivered the discourse, which stands as No. 5 in his printed sermons, ON THE WORTH OF THE SOUL. This sermon, Dr. Griffin probably preached more times than any other one. We subsequently saw the manuscript, bearing on it the record of having been preached, if our recollection serves us, about a hundred different times. And Dr. Griffin's sermons were not many times repeated, without being proportionally elaborated. He used to say, and he made the remark often to his class for practical effect, that he never read over his sermons without a pen in his hand, to make such alterations as occurred to him on the reading. And he gave his hearers proof of this, to the ear, in what would have offended the nerves of some, even less

delicate in their sensitiveness and general sense of propriety than himself. For one of his most common acts while sitting in the pulpit was, the rubbing of sand from his paper, so as to render legible the words recently interlined. But in case of his first preaching this sermon in Williamstown, he had no occasion for such an exercise; as he had no manuscript before him, but spoke memoriter. The effect on our own mind was that of astonishment at the intellectual magnificence which he exhibited. Doubtless the effect was owing in part to a predisposition to receive such an impression. Any one, however, who reads this discourse, without any knowledge of its author, must regard it as a masterly effort of mind. Yet few preachers have added more to the force of their written thoughts, by the manner of delivering them, than Dr. Griffin was wont to do. Hence he was more variable, in the effects which he produced at different times, than many others. We had in after years an opportunity to notice a striking example in his experience, showing how much depends on the manner and state of mind in the speaker, and how different may be the effect of the same words uttered in different circumstances. After our settlement in the ministry, Dr. Griffin spent a Sabbath with us, and by our request, he preached this sermon. We were now as much astonished as before, but in a different way. We looked over the congregation — a congregation, by the way, not much given to sleeping under sermons — and we saw many actually asleep, and many others not far from it. Few were listening with any

special interest. The whole aspect of the congregation betrayed a consciousness that they were listening to a very dull discourse. Yet if one were but to read this sermon, without knowing anything of the writer, he might think it impossible for it to be read to a congregation, much less delivered by its own author, without actually thrilling them.

In allusion to the fact above stated, that one of his sermons had been preached a hundred times, one writer says: "When we hear of a distinguished preacher, repeating a favorite discourse a hundred times, we do not question the excellence of the sermon, but we do doubt the richness of his mind. It doth amaze us that men can so often tell over the same story, and not grow weary of hearing themselves." This is a very natural conclusion, if the writer was not aware of the peculiar habit of mind in the case. It came of his habit of concentrating all possible amount of strength on single sermons. His habit of re-casting the sermon in his mind, every time he preached it, and using his pen upon it in every possible way to make it better, made it to his mind, essentially a new sermon. This work, while in Williamstown, he was wont to begin early Saturday afternoon, when he prepared his old sermons for preaching on the Sabbath. He owed not a little of the superior force of his sermons, to these repeated revisions of them. Every new instance of preaching the sermon, occasioned a new touch of the chisel to a work of art, that was intended for immortality. Laboring on that principle with his sermons, he was in no

danger of wearing them out. As to the richness of his mind, that depends on what is meant by the term. If by it is meant fertility in original invention, that appears on every page ; if it be meant that he was richly stored with other men's ideas, which would soon wear out by repetition, in this he did not excel.

CHAPTER IV.

HIS ADMINISTRATION IN THE PRESIDENCY, AND HABITS OF INSTRUCTION, ETC.

WHEN Dr. Griffin commenced his labors in Williams College, there were but two professors besides himself, and two tutors. He took the sole charge of the Senior Class, besides the labor of preaching one-third of the time before the college and the town congregation, worshipping together. In addition to this he usually conducted the daily evening service in the college chapel.

It was in the chapel that the students first began to realize the change of administration. It had been their custom, sitting as they did on seats with very low backs, to sit, many of them, in pairs, back to back, with one limb raised upon the seat and the weight of the body lying back upon that of the other. At this grotesque and unbecoming spectacle, presented in the college chapel, the doctor's delicate sense of propriety seemed to be shocked. He put an extinguisher on this custom with all possible speed ; though it had acquired with the students the force of a settled habit, and some did not yield till they had received line upon line and precept upon precept. He attacked this and kindred customs on double grounds, as they involved irreverence in acts of

worship, and tended to form ungentlemanly manners. In carrying out reforms of this nature, he evinced a becoming zeal and determination. While he was preaching, he insisted that all the students should look him in the face. If he saw one, with his head down upon his arm, resting upon the front of the seat, a posture in which many a student in former days had been wont to take a refreshing nap, he would invariably stop in the midst of his sermon and call the student by name, and thus correct his posture. He was no less particular, touching the postures of the students in the recitation room, or when he received them in his own study. If he saw one thrown back in his chair, so as to cant it upon two legs, according to a custom abundantly prevalent among New Englanders, all exercises must be suspended for a wholesome lecture upon that custom. The student was reminded, not only of the offence against good manners, but of the cruelty of the practice. A picture was drawn of the distress liable to be inflicted by the habit, if indulged, on many ladies, who would sit in agony through fear that their chairs would be broken, or that the sharp ends of the chairs were cutting through their carpets. In short, he seemed to feel that one important part of his mission, as an educator, was to form the manners of the students to those of gentlemen; an undertaking the difficulty of which is equalled only by its importance.

The circumstances of college life place the student under great temptations to neglect this part of his education; and that, too, while the very end of his education

looks to a position in society where inoffensive and cultivated manners are of pre-eminent importance. College students are, for the time being, much separated from the humanizing influence of the family circle, from the refining effect of female society; and are inured to such habits of study and seclusion as prompt them to indulge in forms of relaxation which are neither gentle nor promotive of gentility. Their sports would not come under the name of *Calisthenics*, if the etymology of the term be at all regarded. He, therefore, who assumes the task of making polished gentlemen out of a body of college students, assumes a difficult work, and the risk of many failures. What multitudes of professional men live all their after life to regret that while in college they had so little heeded this branch of their education. Many a one has found his influence and power for good, materially abridged from this single cause. In some instances the first of scholars, on this very account, have proved the weakest of men. No attainments in languages, mathematics, or metaphysics, can supply the want of this practical knowledge; this lack of common sense applied to the common intercourse of life. Nor will this quality often be secured by one, who in all his student life unites the student with the clown. Could all students, who have passed through college under the idea that their success in study would make amends for whatever uncouth and vulgar habits they might form, come back at the end of life and record upon the college walls the amount of embarrassment and loss which this one error has cost

them, the students who are now in their *curriculum* would not want impressive admonitions.

But we have digressed from our account of Dr. Griffin. He was so formed by nature, that he could not be otherwise than sensitive to all departures from propriety of conduct on the part of the students in small things as well as in great. This sensitiveness was doubtless sometimes aggravated by disease ; for he was, even when he commenced his labors in the college, constantly a sufferer from the gout. And probably the complaint of the heart, of which he died, was then, though he knew it not, exerting its influence to increase the sensitiveness of his nervous system. But whatever may have been the cause, he was not a little annoyed with what others would regard as trifles. A specimen now occurs. In making a call upon him, after we were settled in the ministry, he took us out into his garden, where we were seated in conversation together at the end of a gravelled walk. Not having been long enough under his training to have been divested of all Yankee vulgarities, we had in hand a small switch, about the size of a goose quill, and were with a penknife cutting from the end of it shavings about the size of the wing of a fly which fell upon his gravelled walk. The Doctor suddenly broke the thread of the conversation, and with evident impatience said, " O, don't do that ! "

He was equally particular and sensitive about all his minute arrangements and habits, and equally impatient of the least disarrangement of them. His penknife must be in just such a place on his desk ; and it must continue

open ; no one must be allowed to shut it. When some one casually sitting by, and not knowing his habit, has handled the knife and unconsciously left it shut, he has been known afterwards to raise a great and earnest inquiry through the house, to find out who had shut his knife. This, so far as it was a weakness, was doubtless the result of a diseased nervous irritability. But it stood connected with constitutional qualities, which made his love of order and system exceedingly exact. Nature had so constituted him, that he could not have the charge of the education of young men, without being painfully affected with their departures from the rules of good breeding. He invariably addressed the students as "*Young Gentlemen,*" with an evident feeling, that calling them gentlemen was one step towards making them so. In his own carriage before them, he had somewhat too much of manner to consist with the most perfect ease of manners. He could not be imitated as a model, without imparting a stiffness and precision which would be anything but pleasing. Every word, gesture and motion, was according to the conventionalities of good society ; and all was given forth so slowly and deliberately, that every one of its lineaments could be seen. But as it came from a figure so large, and requiring such a compass for its movements, it had the appearance of being overdone. We were prompted to desire that he would take less pains to be civil.

We sometimes thought that this effect was increased by the want of flexibility in his frame, occasioned by the disease referred to. Always when walking in the street,

his majestic tread, dignified in itself, was marred by an evident care to favor the tenderness of his feet. But in his acts of civility, his words too, as well as the carriage and motions of his frame, showed a little overdoing, or too studied a conformity to rule. There was probably a tendency to this in the very structure of his mind. It seemed that whatever he attempted to do or say, he took the time and the pains to do or say it exactly *secundum artem*. We have been struck with this, in adverting to his manner of invoking a blessing at his meals. Though done in three sentences, it would be uttered with as much care of emphasis, inflection and expression, attached to every word, as if he were speaking to meet the ear of a critic. This was certainly not without utility; for we have seen him in this way, make brief services very impressive. Probably he owed much of his success in eloquence to his habitual care of little things connected with it.

We have mentioned some instances of the preciseness of Dr. Griffin, as to little things; and have spoken of his being greatly annoyed when things, even of trifling consequence, were deranged or put out of place. He was *distressingly* precise on the subject of punctuation. It was to a revulsion of feeling, created perhaps by his very precise notions on this subject, and by his treatment of it, that our own carelessness of these matters may be attributed; (coinciding, almost, with the practice of the ridiculously notorious Dexter, who caused his book to be printed without a comma or a period, and then placed a large supply of the raw material for punctuation at the

end, that every reader might suit himself,) a carelessness which, if the printer and proof reader did not come after us, to supply our lack of service, would lead our readers to think that our elementary education had been strangely neglected. But the fault of punctuation, in view of which Dr. Griffin was wont to be most scandalized, was a fault *by excess*, such as the insertion of commas between the minuter members of a sentence. This, he said, tended to obscure the sense. So much importance did he attach to this comparative trifle, that he undertook the labor, with the text books which he used for his class, of going over every sentence with his penknife, and erasing every superfluous comma; which, according to his rule, amounted to more than half of the whole.

In order to a true picture of the man, some of these minute particulars are required to be noticed. For intimately connected with some few defects or foibles of this kind, were the springs of his greatness. He did not attach an undue importance to the formation of the manners of the students, nor did he err in his particular pains to call them young gentlemen, while he was laboring to make them so. These, however, were new customs in those days; and some of his efforts provoked, now merriment, and now vexation, among the students.

We have alluded to the state of Dr. Griffin's health. He was compelled to use the utmost care to keep his physical frame in a working condition, and to avoid the intense suffering incident to his disease. He had need to wear boots immensely large for his feet, which were none

of the smallest themselves ; and lest these should be penetrated by any dampness from the ground, even in the best of walking, these boots must be covered by a huge pair of overshoes. With this incumbrance, he must walk the distance of four miles every day, if he had no other exercise. If stormy weather prevented his getting exercise abroad, he was wont to walk the length of his house in the attic, and to count off turns enough to make his number of miles. He did not, however, depend entirely on walking. He kept a horse, whose frame and size were nearly proportioned to his own ; and for a part of the time he was wont to take his exercise on horseback. His figure then was worth contemplating. His stature was six feet and three inches in height, and when he was fullest in flesh he weighed two hundred and sixty pounds. A man of these dimensions, when well mounted on horseback, was no insignificant person to look at. Such was his habit and state of health that if he intermitted his exercise a single day he suffered for it. It was needful therefore, that it should be kept up on the Sabbath, as well as on other days. This, in his case, was plainly a matter of necessity and mercy. Yet where this necessity was not understood, his riding out on the Sabbath, sometimes left an unjust impression. A case occurred, in which, when riding on the Sabbath, he saw a negro man in a field hoeing corn. He felt bound to reprove the man for his violation of the Sabbath. The negro replied, that he was doing no worse than to ride out on the Sabbath. Dr. Griffin said that his riding was necessary for his health. The negro replied, that hoeing corn was

needful for *his* health. Thus it was, that his infirmity, which made it needful for him to *seem* to be breaking the Sabbath, would incapacitate him to reprove with effect a stranger who was actually doing it, and who knew not the necessities of his case.

As a disciplinarian, Dr. Griffin did not excel. The greatness of his mind did not consist in that keen sagacity which would give him a superiority in dealing with crooked and refractory students. If the number of students had been large, and if the government of them had rested solely with him, it is easy to see that he would have found insuperable difficulties; as it was, the deficiency was unfelt. The structure of his own mind was in remarkable simplicity, and his own experience had furnished him little advantage in tracking out the intricacies and sinuosities of other minds.

But as a *teacher*, Dr. Griffin had rare qualifications. His habit of clearly analysing and presenting in distinct parts, with their mutual relations, whatever subject came under notice was pre-eminent. Connected with this, he had a faculty of *painting* his thoughts so vividly, that they could not fail to strike the apprehension of the pupil; and by a sort of intuition, he seemed to seize upon the student's habits of thought, and to discern just how to reach them. If the student had any capacity, he was sure to draw it forth by a skilful adjustment of his inquiries and illustrations. In many instances he could set the thinking machinery in motion where it had rested long before. Hence the exercises of the recitation room under his auspices were never dull. Very few of the

class found them a task, or a mere matter of business. There was in them all that is attractive in amusement, a most agreeable quickening of thought. In all this, nothing of levity appeared. Once in a while, there was a playful turn of thought in an illustration, where the pleasantry served to fix and illumine the picture. With this, however, the utmost decorum and gravity were preserved; and whatever the subject of study and recitation might be, it was easy for him to find occasions for casual remarks which were adapted to moral and spiritual impressions. Without the appearance of anything like preaching, or even of stepping out of the line of thought marked out in our text books of science, he would, in the week's instruction, have brought before the class no small amount of suggestions, ministering to religious thought and duty. The working of his mind on these occasions evinced beyond a question, his ever watchful solicitude for the spiritual interests of his pupils. As a specimen of the casual religious remarks interspersed, by an easy slide *this* once fell out. "From my soul, I pity the man who has entered the ministry as a mere profession; and who bears its anxieties, toils and responsibilities, without any proper love for the work." Nothing could be more fitting than this, made to a class of young men, about half of whom, being professors of religion, were supposed to be contemplating the clerical profession, but few of whom actually entered it. Innumerable have been the occasions, during our own experience in the ministry, when the force of this casual remark has been renewed upon our feelings.

But Dr. Griffin especially excelled as a rhetorical teacher. The exercises of the class in criticising each others' compositions under his guidance, were the most interesting and profitable of any. He required each student to take notes, while one was reading his essay, and then each in turn was called upon for his criticisms. Then he would criticise both the essayist and the critic. By such an exercise he would impress on the minds of the students, the leading principles of rhetoric, so that they could be easily apprehended, and not easily forgotten. Nothing was more remarkable, than the exhaustless patience with which he inculcated a single rule, till he saw it well fixed in the practice. For instance, one of the most common errors of young writers is that perpetrated in the form of mixed metaphors. Whenever one of these occurred in a composition, he would stop the reader and say, "Paint it!" that is, complete the image presented in the metaphor, and see if all its parts correspond with each other. To use one of Blair's examples quoted from Shakspeare — "*Take up arms against a sea of troubles;*" he would have them picture in the mind, the sea, and then the armed host, that they might perceive that the two were incongruous, and therefore that the metaphor was not fit. After he had made his meaning well understood, he was wont to correct the recurrence of this fault, at a single stroke, by the single expression, "Paint it!" So of every other common fault in composition; he had it as distinctly labelled, and could as quickly correct it and pass on. His mode of taking the wind out of the sails of a turgid writer, was exceedingly happy. The student would read off with

great confidence, a long, and what he conceived to be a splendid sentence, full of high sounding words and pompous imagery. The Doctor would say, "Stop, let us see." He would then take the evident sense of the sentence, if it had any, and put it in five simple words, and say, "You mean so, do you not?" "Yes, sir." "*Then say so.*" The student would perhaps stare, and find out with difficulty at last, that he meant that he should write down those five words, in place of his great sentence, made with learned length and thundering sound. He would then, for a while, be stumbled at the discovery, that those few simple terms, embracing all the sense which he had to convey, were better than his many portly words employed before. Here, before he thought of it, a new principle of writing had gained possession of his mind; viz: That the true force of writing consists in the maximum of sense and the minimum of words; and not, as young writers usually have it, in the maximum of words with the minimum of sense. If the student was reluctant to suffer such a collapse, through loss of words and wind, the Doctor would follow him through his composition, making the like change on every sentence that needed it, and then direct him to copy it off, and see how much better it would read. Though the reduction in bulk would be striking, and the labor of copying small, most were compelled to confess the improvement.

Indeed, his main labor, as a rhetorical teacher, was in a war against words — an effort to drill the student into the condensation of his forms of expression. His theory

was, that force in the utterance of a thought was in inverse proportion to the number of words and syllables required. And therefore, that the short Saxon words, the monosyllables if we have them, are better than the longer words of Latin derivation. It was a position of his, that the hearer's or reader's thought travels faster than our language can travel; and if the expression lags behind, by reason of the lumber of the words, the mind of the hearer becomes tired of waiting for it, and an impression of fatigue or dulness is produced. Herein, he said, he accounted for the fact, that among preachers there were many of extensive scholarship, sound sense, and ardent piety, who, in their sermons, were incurably dull. The hearer might listen, and see that there are important thoughts and new and striking views of truth in the sermon. But in spite of this, his attention flags, and can be sustained only with an effort. If you attentively examine the structure of this class of sermons, it will be seen, that the thought is smothered in the words. There is an amount of verbiage, which so much taxes the patience of the hearer, in the effort of picking out the thought from the redundant words, that the interest in hearing is destroyed.

Having this view of style, he laid a heavy hand on all redundances, till the student was astonished to find how many of his customary words could be spared, and what a new force and quickening his discourse had acquired by the loss of them. This idea could not be received and comprehended by the student until the Doctor sat down with him and went over every sentence, striking out

every useless word and showing him how much the force of thought was improved by taking it away ; thus demonstrating that words with writers are but necessary evils. While doing this, the thought expressed in every paragraph was, of course, thoroughly scanned ; and if there was no thought in it, which often happened, the student was enabled to see it. A very common matter of surprise with students was, to find how little of sense was left in their labored essays after the redundant words were cut away. The purposes of humiliation were very effectually answered by such critical exercises. In the desk in his study, Dr. Griffin had a leaf which was drawn out at the end, for the convenience of the student, to sit before him, and use the pen in making the required corrections. This, when he invited the student to take his place at it, he was wont to call his "dissecting block." On one occasion, in his theological class, when a student read a dissertation on some theological question, in which there was little else besides a swell of words, the Doctor sat in silence till he had finished. A pause ensued. The Doctor looked up and said, "Have you done?" "Yes, sir." "Why, you have not begun to begin!"

In order to enforce the advantages of condensation in style, he said that most of his own sermons which he considered the most effective, were made one from two. In his first place of settlement in the ministry, he often wrote double sermons, preaching both parts of the day on one text, and that after his removal to another field of labor he had taken those sermons, preserving all the

important thoughts and throwing away useless words, and made one out of two ; and that these were his best sermons. He advised us, therefore, when we wished to lay out our strength and do our best upon any production, to write out a first draft of our thoughts, awaking all the zeal and energy of composition possible, and collecting all the most pertinent thoughts, so as to get our materials all before us ; and then to re-write the whole, reducing every idea to its proper place and order, and conveying the whole in the fewest possible words. He recommended frequent revisions of what we had written, for the single purpose of erasing useless words.

To illustrate his idea of the greater force of the briefer forms of speech, he was wont to seize on some of the stereotyped forms of expression, used in public prayer. Instead of the expression, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea ;" it is not uncommon to hear, "as the waters cover the channels of the great deep." And yet, how much more forcible is that little word, *sea*, than those great swelling words, the channels of the great deep. He also expressed a decided aversion, though for different reasons, to another common expression used in prayer, "Now in the divine presence," for "Now in thy presence." He objected to the use of the term, "sacred desk." When a student used it, he stopped him, and quoted those lines of Cowper :

"The *pulpit*, — and I name it filled with zeal
And solemn awe, which bids me well beware
With what intent I touch that holy thing."

He felt that the term *pulpit* had in it more of dignity and was more exactly expressive of the thing, than *desk*. When two expressions occurred, between which a choice could not be made on other grounds, he would say, "Try them by the ear." In this he did not make the question turn on the mere music of the expression; but on reasons too subtle to be described in terms, and yet capable of being detected and appreciated by the ear.

CHAPTER V.

HIS TRAITS AS A TEACHER OF MINISTERS.

WE have spoken of some of Dr. Griffin's qualities and modes of teaching. He excelled in nothing more than in the skill and tact which he applied in teaching the art of sermonizing. As a model for other preachers, his own preaching was capable of being made in the highest degree instructive, and it was capable also of a most palpable abuse. If a young preacher were to hear him, with a careful notice of his own consciousness under the hearing, and a critical attention to the sources of the preacher's power, he could not fail of receiving profit. For his style of preaching was so peculiar, and so suggestive, as to furnish a very useful subject of study. But woe to the stripling that should venture to put on, and actually to wear Saul's armor. Dr. Griffin was one of the most dangerous of all preachers to imitate, for the very reason that he led his followers so far out of the beaten track. A notable experiment of this kind was once made by one of his students. The Doctor would, sometimes, when he had carried up his sermon, at its close, to the highest point of impassioned eloquence, give it a most felicitous and striking conclusion in the words, "HALLELUIAH! HALLELUIAH! AMEN." This young man undertook the

same thing, before the very congregation whom Dr. Griffin had more than once thrilled in this manner. In his attempt, he so completely broke down, and the failure was so ludicrous, that it was with difficulty that the congregation could restrain themselves from outbreking laughter. Any one undertaking to copy from Dr. Griffin those peculiarities which were so striking and impressive in him, just took the step from the sublime to the ridiculous.

There was no department of labor for which Dr. Griffin had such a passion, as for that of teaching Sacred Rhetoric. This was probably what induced him to make the experiment of teaching a class of theological students, in connection with his labors in college. And his skill in the criticism of sermons, was at one time so much valued, that many cotemporary ministers sought the privilege of occupying his dissecting block.

In the year 1825, which was one of the years in which he had the care of his theological class, he had an appointment to preach the Annual Sermon before the Pastoral Association of Massachusetts ; and he devoted the burden of his discourse to giving rules for preaching and the composition of sermons. He remarked while preparing this sermon, that his main purpose would be, to correct the prevalent artificial style of preaching, and to inculcate greater simplicity. But said he, it will be very difficult to preach on such a subject, and give rules for others' preaching, and at the same time preach against a confinement to rules, without violating my own rules in the act of giving them. And it was a little curious, that afterwards, as we have heard, a remark was made by Prof.

Henry Ware, Jr., who was one of his hearers on this occasion, to the effect that his rules were good, but that they were strikingly violated in his own preaching; that while he inculcated a manner unconfined by rules, his whole utterance and manner showed the tyranny of rules over him.

One source of Dr. Griffin's power in preaching evidently was in the power of his passions. Few men have equalled him in the strength of his emotional nature. The outflow of his eloquence was sometimes like an uncapped volcano. This was because the fountain of his feelings within was itself a volcano. He once disclosed a leading principle in his theory of pulpit eloquence, in a striking remark to a young preacher, who, under the auspices of Mr. Finney, was much inclined to the new measures, which the Doctor, by the way, deeply disapproved. The young man had observed, that in the preaching of Mr. Finney, there was nothing to move the passions; that it was all calm and sober reasoning. To this Dr. G. replied, that he had no objection to proper appeals to the passions. Let the understanding be first approached *with divine truth*, and then go in among the passions with all the power of that truth.

He touched on this point in the sermon above alluded to. He taught, that the end of all preaching is to bring divine truth into contact with the consciousness and sensibilities of the soul. Divine truth must be made to speak to the *whole man*. He says, "I never saw the worth of the soul, as when I had a child lying at the point of death — the truth in this instance opening to my

understanding, through the medium of parental affection. There is no holiness in mere speculation ; all holiness primarily, consists in passion. Love, the fulfilling of the law, is passion. Without passions, we could not be persuaded to act at all. There is no book which addresses so strongly the imagination and passions as the Bible. But passion should not, instead of being the handmaid, become the mistress of the house. As long as reason governs, there is no limit to the passion allowable. There is nothing to blame in the fervors of the 'rapt seraph that adores and burns.' Still, there is a counterfeit. Men may be carried away by religious frenzy, who have little religion. One truth disproportionately dwelt on, may destroy the balance of the mind. A part of the rays of the sun separated from the rest, will stain your page red, or orange, or violet ; but if the full light of heaven falls upon it, it will leave a pure white. All truths seen in proper combinations, though they may elevate and astonish, will produce no frenzy. There was no frenzy in the 'unenthusiastic Jesus,' with all the amazing truths of heaven beaming on his soul. There is no frenzy in the eternal mind."

An oft repeated remark of his about sermon writing was, that when we undertake to give the sense of a passage of Scripture in a sermon, it is best to give the very language of the sacred writer, because the language of the Bible is more eloquent than ours. We recollect, on one occasion, while reading a sermon, under his criticism, that in referring to the songs of the angels announcing the birth of Christ, we undertook to abbre-

viate, and give the sense of the song in our own words. He interrupted the reading with the remark: "The angels can sing better than you; take the very words of their song."

As to the use of figurative language, Dr. Griffin regarded it as the appropriate language of passion, and as suitable, for the same reason that it is fitting that the passions should be roused. If we insist on making our religion one of mere notions, and our hearers mere intellectual icebergs, there are other sects that will find out that men have feelings, and will bear down all before them. If we take this ground, our churches will sink into a notional religion, or go off to other denominations who know how to address the whole man.

One of his most common remarks in all rhetorical exercises with his students was: Never go out of your way to select a flower; but, if it comes in your path, be not afraid to take it up. So, he said, a figurative style, undictated by passion, and got up by labor, is frigid and disgusting. Like the sky in a wintry night, it may sparkle, but it freezes.

In forming a style for preaching, he recommended that we should take the Holy Ghost for a teacher, — especially by entering into that feeling and mode of preaching, which prevails in revivals of religion. He said it was a good rule to make the generality of our sermons such as would best affect an audience in a revival. If our sermons were to be cut down to this rule, how many of them would have much left.

He thus characterises a kind of preaching which is

too common at the present day : "I mean that which in view of the fashionable world, entitles the preacher to the highest rank among pulpit orators ; that which is full of warm and eloquent declamation, or fanciful descriptions, or tasteful addresses, or beautiful pictures ; which takes divine truth for its text, and its heads, but instantly leaves it, and runs out among human relations and events, for its sparkling, or its splendid illustrations. If it ever awakens the passions, (as it sometimes powerfully does,) it is the natural passions only. It delights worldly men, because it pleases their fancy without paining their conscience ; and it may surround the preacher with glory, but it will never do any good. God Almighty preserve our churches from such preachers as these ! "

He was a great lover of our good old Saxon words, in preference to those of Latin origin, and had a great aversion to a style artificially wrought out of Latin materials into Johnsonian periods. Speaking of this on one occasion, he said : " They call it Johnsonian ; but it is not even of the masculine gender." He said : " some giant of a Johnson, with all the cumbrance of an artificial structure, has protruded his unwieldy form through the world, and, Sampson-like, has poised the pillars of the house notwithstanding his fetters of brass ; and his humble imitators, without his might, are trying what they can do with both hands bound. They are placing perfection in sonorous words, in stateliness of movement, in an antithetical balance of clauses, and are running from nature as fast as they can.

' I seek divine simplicity, in Him
Who handles thought divine.'

It may be relied on, as an everlasting maxim, that the eloquence best fitted to thrill the heart of a philosopher is that which melts a child."

Dr. Griffin's sermon preached before the Pastoral Association, from which the above extracts are taken, may be regarded as a happy condensation of the rules which he was wont to bring into constant use in teaching sacred rhetoric. Dr. Sprague says of that sermon, that it "is perhaps the very best thing extant, on that subject ; and it would be difficult to find a man who combined, in a higher degree than Dr. Griffin himself, the qualities which he has there so admirably described as essential to perfection in preaching."

CHAPTER VI.

HIS HABITS AS A PREACHER.

To describe Dr. Griffin as a preacher, and do him full justice, would be an undertaking from which we should shrink. He would, in this respect, form a grand subject for a competent painter. His every feature was prominent and unique. His true portraiture would never be mistaken for that of another. His majestic form in the pulpit, with mingled intelligence and affection beaming in his countenance, was itself an impressive sermon. When a public speaker exhibits an intellect commanding enough to justify and fill out the dimensions of a large bodily frame, such a frame gives him a material advantage in giving impression to his words and thoughts. There was something in Dr. Griffin's very *presence*, in the pulpit, that at once arrested attention and expectation; and the first opening of his lips furnished something, in voice or in the expression of thought, that fixed and retained the interest already awakened. He had no common places of matter or manner, not even to fill up intervals. Every word in the devotional exercises, and every tone in which it was uttered, showed that it conveyed a present thought or feeling. All was spoken with such deliberation, that each syllable had time to tell its meaning, and report the state of the heart that gave it

utterance. His reading of the Scriptures seemed to evolve a meaning and richness unthought of before. In the reading of hymns he would give more force of expression, and often more impressiveness to the sentiment of the hymn, than could be given by the singing of a good choir. Indeed, the great masters of sacred music are not more careful to bring the force of their art to bear upon each note, than was Dr. Griffin to bring the resources of eloquence to bear upon every syllable of the hymn when read. He read slowly, and gave himself time to throw the right and full expression and inflection on each word. He threw his whole soul into the reading, as much as if the lines were a fresh and original utterance of his own feeling. It has been often said that, by the simple reading of the hymn beginning,

"Mighty God, while angels bless thee,
May an infant lisp thy name!"

he would produce as much impression upon an audience as would ordinarily be produced by an eloquent sermon. We doubt if any of the public readers of Shakspeare, or any of the most accomplished actors, could read sacred poetry, or passages from the Bible, with a truth and force at all approaching to the manner of Dr. Griffin.

He was aided, in his effective reading of the psalms and hymns of the sanctuary, by a passionate love of that kind of sacred poetry. His mind was wont so to kindle upon it, that it was easy for him to throw his whole soul into the reading. He was evidently not an extensive

reader of the poets ; but Watts, above all, and Cowper, second to Watts, were his favorites. He was accustomed to say, that the anticipation of heaven was more delightful to him in the thought that he should there be joined with Watts, in singing the glories of the Lamb. In a conversation about Watts, when the idea of his being claimed by the Unitarians was adverted to, he remarked that in his old age Watts had indulged in some speculations about the indwelling scheme that were unsound, and which, if carried out, would involve the Unitarian error ; but that it was wrong to attribute to a writer *consequences* of his speculations which he himself denied, — that Watts himself never uttered a doubt of the Trinity, or the proper deity of Christ ; and that, if he could have foreseen the inferences which had been attempted to be drawn from his speculations, he would have wept tears of blood.

To revert to his reading of sacred poetry, we may add that Dr. Griffin attached great importance to the good reading of hymns in the pulpit. He said that if this were done as it should be, as much good impression might be produced by it as by the performance of the choir ; and that such a reading of the hymn would greatly assist the choir to give the true expression. He took special pains, therefore, in exercising his students in theology in this practice. The psalms which he usually selected for the purpose of these exercises, were those beginning :

“ Sweet is the work, my God, my King,”

and —

“ Lord, I am thine, but thou wilt prove.”

The exercises would involve a complete analysis of the psalm, showing how each phrase and word should be uttered, and how the sense of each line should be given. The student was first put to the reading, and his failures were pointed out. Then the Doctor would strike the notes himself, and require the student to imitate them; and while a whole hour would often be spent in this way upon a single hymn, there was no lack of interest on the part of his class, in the exercise.

On his own power in the public reading of hymns we once witnessed an example not easy for us to forget. There was a funeral exercise in the college, at the burial of one of the students. The college choir wanted an original hymn to sing on the occasion. Poets did not at that time abound among the students, and for the lack of something better, they accepted some lines of our inditing, which, of course, were nothing more than the merest common places set in rhyme and measured feet. We had no thought that the stanzas would be read in public, and supposed that the singing would cover the jejune-ness of the lines.

But after Dr. Griffin entered the pulpit, he called for the lines to read. And he so read into them a sense which we, in the writing, had not conceived, that we could hardly realize that the piece read was the same thing that we had written. We were perfectly astonished, and were truly in the condition of that litigant at law, who, when his advocate was setting forth in court, with a vivid power of exaggeration, the injuries which his client had received, remarked, that "he did know before that he been so much abused."

Dr. Griffin's voice had a remarkable compass and flexibility, and all its various appliances of power and adaptation were on occasion brought into use. In the utterance of some tender thought or emotion, it would be so gentle and subdued, that it would seem that the spirit only spoke, without the voice ; and anon it would come forth as a tempest, and break upon the ear as thunder. He had no qualms of conscience about reading sermons, and recommended this method, in preference to memoriter preaching, on the ground that it was difficult to give a natural utterance to what had been committed to memory. Yet he insisted that great pains should be taken that the reading should be natural ; that it should be *speaking* rather than reading.

In this respect he was exemplary. When he preached his old sermons, he said that he felt a necessity for employing Saturday afternoon and evening, in a review of his subject, in order to get his mind anew into it, and warmed up with it. If all preachers were in the habit of laboring as much in preparation for the delivery of their old sermons, perhaps their age would be a less frequent objection to them. His care about the delivery of his sermons made him very particular as to his pulpit accommodations. When the opportunity allowed, he preferred to examine the pulpit in which he was to preach when abroad. Stands and desks made for ministers of common stature, would often be very inconvenient for him. Sometimes he would find it needful to take the cushion from the seat, and by it to elevate the pulpit cushion another story. He said that he once

preached in New York, where there were no means of elevating the pulpit to meet his necessities; and having tried in vain to read from his manuscript placed so near to his feet, he finally said to himself, the sin be upon the heads of the pulpit makers, and took up his manuscript and held it square before his face, and read from it to the congregation.

But it was not simply in the pulpit that he needed equipments peculiar to himself. When he visited his friends abroad, his lodging accommodations not unfrequently needed much previous examination and alteration. Usually the bedstead required the addition of a codicil, to give it sufficient length for his giant frame; and when this was impossible, he had need to give himself a diagonal position upon it. It was doubtless owing to this necessity for previous inquiry as to his sleeping accommodations, while visiting his friends, together with his remarkable particularity about all the minutia of his arrangements for health and comfort, that his visits were so often rendered memorable, especially to the domestics of the families where he was entertained. But though the pleasure of his visits, on this account, was somewhat *labored*, his visits were always in a high degree welcome. Aside from his remarkable social qualities, and the intrinsic interest of his conversation, there was something so striking and peculiar in all his ways, that it kept the mind awake. Even the domestics of the house regretted his departure; for their extra pains had been accompanied with a pleasant excitement. In one case, while favoring the writer with a visit, he had been overtaken in

a walk with a shower. The consequence was that he spent a good part of the evening by the kitchen fire, among other things directing the domestic how to hold his open umbrella, so as to dry and not burn it. After he had left us, she remarked that she was sorry that he had gone, for she felt "*so lonesome.*"

But we have digressed from our purpose. Much as we have said about the command which Dr. Griffin had of the art of eloquence, we would not be understood that he was *artificial* in his manner. We have never seen, in a public speaker, greater simplicity. His art succeeded so entirely as to conceal all art. Pope's couplet was with him a favorite :

True ease in writing comes from art, not chance ;
As those move easiest who have learned to dance.

The whole course of thought and expression in his sermons had the simplicity of a child. This is the more remarkable, when we consider that his mind had been given so much to metaphysical inquiry. He had rare powers of abstraction and analysis, and he might be called an eminent metaphysician. We never heard or read the productions of any one, who could set metaphysical trains of thoughts in so clear and intelligible a view. And yet his sermons are at the farthest possible removed from metaphysics, both in their style and their material.

While he produced some sermons, which, for adaptedness to the true end of preaching, have rarely been sur-

passed, his ordinary discourses were very unequal. While there would be, even in his poorest sermons, here and there a master stroke, above the power of ordinary preachers, the sermon as a whole would not be above mediocrity. He probably fell below the level of his own best discourses oftener and farther than most good preachers do. He was accustomed to instruct his students that in the composition of a sermon there could not be mountains without valleys between them, and that it is not best to attempt to give to the whole sermon the elevation of the mountain. Whether he intended it or not, this rule had application to the *general course* of his sermons. He certainly had both mountains and valleys; and a valley, sometimes, where he evidently thought there was a mountain. Sometimes his sermon consisted of a train of thought quite out of the ordinary course, which apparently had greatly interested his own mind as new and important, but which was manifestly not appreciated by his hearers.

When we first began to hear him, we were struck with a manifest difference between his preaching and what we had been in the habit of hearing, in that he exactly copied the style of the Scriptures in the use of such terms as "hell," "damnation," and the like. He introduced the *ideas*, conveyed by these terms, no oftener than other preachers. But when he would express the ideas, he used no softening nor circumlocution of language, but the *ipsissima verba* of the Bible. It was so contrary to what we had been previously accustomed to, that at first it somewhat grated on the ear. But obser-

vation and reflection convinced us that Dr. Griffin was right ; that there was more effectiveness in those terms which the Holy Ghost has chosen than in any which our prudence or taste can substitute. And when the preacher's mind reluctates from, and forbears the use of such terms, where the thought and full force of his argument require them to be used, he betrays a fear of man, or a fear of the truth ; either of which is injurious to the impression which he should make. Perhaps one source of the remarkable pungency of Dr. Griffin's preaching was just this boldness in using the very words that the Holy Ghost teacheth. Perhaps, too, this was one reason why his preaching in Boston awakened against him so much wrath ; caused a train of sulphur to be drawn from his door to the church, as a symbolic act of derision ; and gave to the corner of the street, where the house in which he preached was situated, the name of Brimstone Corner. Be this as it may, it would doubtless add vastly to the force of the preaching of the present day, if it would imitate his faithfulness in this particular.

In his instructions to other preachers, Dr. Griffin advised them to adhere closely to the use of these Bible terms. But he charged them especially to be careful to utter the words with mingled tenderness and awe ; and to avoid that kind of harshness in the manner of speaking those terrible words, which would suggest to the hearer that they delighted in the things intended by them. In his own use of the terms and names referred to, he would sometimes precede them by a pause, as if they were too terrible for utterance ; and then they would

come from his lips with a solemnity and force which was thrilling to the hearer. It is worthy of notice that Baxter, whose power and success as a preacher was unrivalled, had just this freedom in the use of this class of terms. He never made a circuit to avoid them; and their use is a part of the demonstration which his pages bear of his ministerial faithfulness.

Dr. Griffin was a *reader* of sermons. In evening meetings, especially in times of revival, he was accustomed to extemporize, and sometimes with great power. But we never heard him deliver but one sermon *memoriter*; and, except in that instance, we never heard him preach on the Sabbath without reading his sermons. Many tell us that "reading cannot be preaching." But how is this? The radical idea of preaching, is that of the utterance of a crier in the streets. And yet the crier more often than otherwise, carries a handbill in his hand, from which he *reads* the very words which he cries, proclaims, or preaches. If reading sermons cannot be preaching, then Dr. Griffin did not preach. And if he was not a preacher, pray tell us who is? If preaching be tested by the eloquence put forth, or by the results produced, what more effective preaching did his own age produce? If Dr. Mason excelled in the memoriter method of preaching, did not Dr. Griffin as much excel in the reading method?

Reader though he was, he abounded in gesticulation, especially in the more animated and impassioned parts of his sermons. As his speech was slow, he had no difficulty in fitting the action to the word. But he constantly

remonstrated against young men imitating his own gesticulation, or that of any one else. He insisted, that gestures should come of the mere impulse of nature, and never by rule; that they are allowable only when the speaker's feelings prompt them; that the arms should be kept still, except when the mind feels a necessity for some action, to enforce its present thought and feeling; and then he insisted that motion should take its form from the feeling, and not from rules or practice at the glass. At the same time, he taught that there was need of care and study in reference to gesticulation, in order to correct the awkwardness which, in most instances, has supervened and laid trammels upon the freedom of nature. He held that the motions of an infant, being natural, are graceful; and that all the forms of awkwardness, being departures from nature, create an occasion for care and practice to restore the natural and free command of the postures and motions of the body. In the gestures of a speaker nothing more is needed than naturalness and simplicity; and the sole end of culture is to attain this.

Though Dr. Griffin was so much in the habit of criticism upon the performances of others, he rarely made critical remarks upon the sermons, even of his own students, which he heard in the pulpit. He took special pains to have it understood, that when he went to the house of God to hear his word, it was a matter of principle with him not to let his mind take the attitude of criticism. If he ever made a remark (as he seldom did) by way of correction upon the sermons he heard upon

the Sabbath, it was commonly prefaced thus : " I did not hear as a critic, but this thought struck me by the way." One may easily conceive that from his customary employment as a teacher, it would require an effort in him to avoid a critical habit of mind when sitting under the preaching of the Gospel by others. Indeed, all ministers, from the character of their employment in the composition of sermons, are very liable to fall into this temptation. Probably this is one of the circumstances which has given rise to the common remark, that ministers are not apt to be good parishioners. This remark is true, however, only in application to *some* ministers ; for while some are bad parishioners, others are the very best. Dr. Griffin would no doubt have fallen among the latter class. It was evidently, with him, not a matter of affectation, but of principle, that, when he sat to hear the Gospel as an ordinance of God, he should put his mind in an attitude to be appropriately affected by the word preached ; that, whether it was uttered with the skill of a master or not, whatever divine truth was uttered claimed a reverent hearing, and demanded obedience, because it was the word of God. He took special pains to inculcate this important truth, both by word and practice. We cannot recall a single instance in which he spoke in disparaging terms of any preacher he had heard. And when he sat as a hearer in the *pew*, he was remarkably careful of his postures, and of the expression of his countenance, that all should betoken a reverent attention. Indeed, in every way he showed that the preaching of the Gospel was with him not a mere matter of professional

duty ; but that he carried with it that comprehensive solicitude for the well being of man which the Gospel breathes and dictates.

The manner in which Dr. Griffin hailed the opening of the temperance enterprize furnishes an example of this remark. Previous to this time he had followed the customs prevalent in good society, when the decanter of brandy on the dinner table was a necessary decoration at the entertainment of friends. During the greater part of his ministry, his associates had been among the higher circles of society. He was prepared, therefore, to attach quite as much importance to existing social customs as they deserved. But as soon as the great principle of the temperance reform, by the doctrine of abstinence, was announced, immediately he conferred not with flesh and blood, but espoused it with his whole heart. He was quick to see its bearings upon the interests of the college ; and at the Commencement, next after the beginning of this reform, he took occasion, before all the guests and strangers assembled at the Commencement dinner, to give in his adhesion to the cause. In the form of an apology for excluding the customary provision of wine and brandy, he prefaced the dinner by a brief, but very effective temperance speech ; and this at a time when probably most of the gentlemen present had not seriously entertained the new temperance theory.

The course of Dr. Griffin's preaching, taken as a whole, was very effective in impressing his own views of doctrine on his hearers. It left no one in doubt as to what were his views, on any important point, nor on what

reasons they were enforced. He seemed to have a happy faculty of finding out the knots which needed to be untied, and the dark spots upon which light needed to be thrown. The nests in which Pelagian errors are hatched he seemed to find by instinct, and to demolish at a touch. The vagueness of the students' ideas touching matters of doctrine, would disappear before a power which compelled them to discriminate. We now recollect an instance in our own experience. In one of the earliest sermons which we heard from him, our attention was arrested by a remark to this effect: That no man had the power of originating holiness within himself. We had, before this time embraced Calvinistic doctrines, as far as we understood them. Indeed we never had a serious misgiving that the Bible taught any other system. The Westminster Catechism had cut its channels of Scriptural theology in our own mind too deep for them to be diverted to an opposite creed. But about the point referred to there was a vagueness of conception, under which a real error lurked; so that we were startled, as from a dream, when told that none had the power of originating holiness within themselves. Many of our former habits of thinking were assailed by this position. Yet a brief consideration of the point, in its doctrinal relations, brought conviction that it was in full harmony with the whole system of salvation by grace. Instead of this being an error, we found it to be a potent truth; and the illumination of that square inch of surface spread light over a wide field of related truths. It was a common matter of experience, under his preaching, that the light was finding its

way into those dark places of the mind where it was most wanted.

Then, as to *the result* : His labors in the college, it is well known, covered a period in which the public mind had a special activity in developing more and more lax views of theology ; but, as far as our observation extends, very few of the students who passed through the college, with any religious character, while under his administration, have since favored these lax views.

In regard to doctrinal preaching his advice was, to preach thorough doctrinal sermons, and even courses of such sermons, whenever there seemed to be special occasion for them, or when the minds of the people specially needed instruction in relation to them. But for the general course of indoctrination, it was better to introduce a doctrine as a small part of a sermon ; often as a striking argument or illustration in a single paragraph ; and also to use doctrines as the basis of a practical or hortatory discourse. This was in truth his own prevailing method. Few preachers have kept the great doctrine of grace more effectually before the mind, in their general course of preaching, than Dr. Griffin ; and yet he had comparatively few discourses that were formal discussions of a doctrine.

His rule, that a large portion of our sermons should be so made as to be suitable to be preached in revivals of religion, was fully adhered to by himself. The style of his preaching evinced more hope and expectation of revivals than often appears, in ordinary times ; and whenever there was even the least indication of a revived

interest among the students, he was all alive. He took special pains to secure the co-operation of the students professing religion, in measures for promoting revivals in college. He would even visit their rooms, and engage in prayer with them for this object.

The work of divine grace, in the formation of the character of Dr. Griffin, was more manifest than it would have been in some persons of a different natural constitution. If he had never come under the power of godliness, he would inevitably have exhibited an uncommon share of the "old man." His emotional nature was exceedingly strong and quick. When off his guard he was very apt to give forth an impatient word, or to speak unadvisedly with his lips. But as quick as thought the motions of repentance would come; and then neither expressions nor tears of repentance were wanting.

Dr. Griffin was not deficient in an appreciation of the religious character of others. To illustrate a point in the recitation room, he once made a remark which has often recurred to us since. There was among his ministerial acquaintances, a man who had just before that time preached before the students. He was a very uninteresting preacher, and to strangers he had the appearance of being a very inferior man. But Dr. Griffin seemed to regard him with special interest and affection. He related to the students a portion of his history, and said that some years before, he was called to bury a son. He had a large family of children, all of whom, excepting this son, were hopeful Christians. He, though of a spotless moral character, and of a fine intel-

lect, showed a decided aversion to experimental religion. This son had died. Dr. Griffin, not long after, met the father, and made allusion to his affliction, and to his son's dying without hope. The father seemed perfectly composed and tranquil, and said, in all solemnity of utterance: "If God wants my son to glorify his justice, it is not mine to withhold him. I can say amen." Said Dr. Griffin, "That remark made me feel smaller than I ever did before. I could not but reverence the man who had attained that sublime elevation of godliness." He was fully conscious that it was far above anything of which he himself was capable.

Some leading members of one of the churches over which he was settled, (he was, in the course of his life, four times in the pastoral charge,) came to him with a request that he would alter the style of his preaching. They said they had been to great expense, in order to render their church edifice as attractive as possible, especially to the more wealthy and influential portions of the people, and had entertained strong expectations of drawing them in; but in this respect they had been wholly disappointed. Their impression was that this class of the people had been repelled, in consequence of his preaching so much of the stern and offensive doctrines, and exhibiting so much of terror in his sermons. They wished to know of him if he could not modify his manner of preaching, by dwelling less on this class of doctrines, and thus obviate the objections of such hearers. He replied: "Gentlemen, you will naturally suppose that I am no less interested than you to secure the attendance of

this class of persons ; but if you think that I can preach one word less or more, for that purpose, you are under a great mistake."

The gentlemen retired. His thought reverted to God's charge, given to the Prophet Ezekiel, "Son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me." In the musings thus awakened, he took up the sermon which now appears in his published series, under the title of **THE WATCHMAN**, and preached it on the next Sabbath. That sermon, which is in itself one of his most impressive discourses, will strike the mind with special force, when read with this knowledge of its history. In the body of the sermon he sets forth the fact, that it is impossible for ministers to preach the whole truth without giving offence, because the character and destiny of sinners is such that they cannot bear to hear them faithfully described ; and that many sinners expect that ministers will take the part of a revolted world against God, and will sigh and condole with them, as poor injured beings, because they cannot bear to be charged with rebellion, and urged to relinquish their idols, and to have their present peace assailed by prophecies of evil to come. He tells his hearers, that if they will point out a way in which he can sustain his duty to God, and his tenderness to their immortal interests, one for which they themselves would not reproach him another day, he would gladly spare them. A hardened sinner, he says, does not need so much to be built up, as to be pulled down ; not so much to believe that he may be pardoned, as that he

needs pardon ; not so much to know that there is a Physician, as that he is sick. You may hold up the remedy, and descant on divine mercy, but till men feel that they are undone they will vacantly gaze at the pretty display, smile in your face, and think no more of it. In the process of bringing sinners to Christ the several operations of instruction, awakening, conviction and conversion, are produced by the instrumentality of awful and soul-humbling, as well as comforting truths. He then adduces the example of Christ and his apostles, who declared the controversy that God had with men, and from lips warm with prayer, poured forth vehement curses against the wicked. Yes, the same lips on which the strains of immortal love delighted to dwell, and which, when opening on the theme of redeeming grace, breathed the fragrance of a thousand isles, when they came to direct their breath against sin would make an eruption which threatened to bury nations under the burning lava.

Having presented with great force an argument showing the necessity of plainly declaring these unwelcome truths, he concludes the discourse as follows :

“ For these several reasons, I *dare not* suppress or soften those sublime and terrible truths which the Divine law pronounces, lest my God should take me away ; and, with my present convictions, I never shall ; unless upon one condition, and on that I will make the agreement with you. If you will all, my dear hearers, become the friends of God, I will sound his threatenings against you no more. I *would* it were thus ! I confess I am weary

of this gloomy part of my duty. I would much rather, from the fountain of the promises, pour into your yielding hearts the consolations of religion. Come, be the friends of God, and I will give you pain no more. But while many of you delay, neither tenderness to you nor the dread responsibility of a watchman will allow me to suppress these awful truths. Do any yet plead, that they might be more influenced by tender topics? Prove it, then, by being influenced by them. By the tenderest accents of mercy you have often been addressed. Arguments have been brought, as was fit, from the yearnings of immortal love and from the bloody dust of Calvary. Every wound of a dying Christ has pleaded with you; and a thousand melting invitations, warm from heaven, have mingled their sounds about your ears. Prove then your doctrine true by turning to God. Mercy has exhausted her sounds upon you; and if she would continue to plead she must repeat the same sounds again. If, then, such sounds can move you, why, my beloved friends, do you not come? What obstruction is there in the way? O come! Else, and if you still complain that harsher means are used, what a strange appearance will you make in the eyes of heaven. Refusing to be melted by the voice of mercy, yet unwilling to hear the voice of justice! A king finds some of his subjects in unreasonable rebellion, and condemns them to the rack; but in mercy sends his servants with offers of pardon, on condition that they lay down their arms. They reject the offer, and then complain that accusations and threatenings are added. 'Let the king,' say they,

'change his words, or let his servants change them. Perhaps we might consent if softer terms were used.' Presumptuous men! And did you think to confer a favor on the king by accepting pardon? Know ye that he has no need of you, and that it was in mere pity that he made the offer. And since you will not accept of mercy, receive your sentence, '*Ye shall surely die.*'

"Now then, my friends, my reasons are all before you; and I hope to be justified by your conscience, while I proceed to execute the commission given me in my text. God has said to the wicked, O wicked man, thou shalt surely die; and the watchmen are commanded, upon their peril, to sound the alarm. I therefore solemnly declare in the name of God, that there is a dreadful war waged by all the divine perfections against sin; that all the power which supports the rights of heaven has taken the field; that every glory of the Godhead points a livid lightning at your breast; that the inviolable honor of heaven's King is enlisted, and is coming down to crush a rebellious world.

"In equally solemn tones I declare, as my office bids me, and call every angel to witness, that in this war, *God is right, and the world is wrong.* This great truth, while I live, I will declare; and hope to pronounce it with my dying breath. *God is right, and the world is wrong.* I wish it were set forth in broad letters on every forehead, and, with a pen dipped in heaven, were written upon every heart. I wish it were posted in sunbeams at the corner of every street, and were graven with the point

of a diamond on the rock forever. Let this great truth pass from land to land, to prostrate nations of unknown tongues, and rolling through every clime, bring a humbled world to their Redeemer's feet.

“Standing on my watchtower, I am commanded, if I see aught of evil coming, to give warning. I again solemnly declare, that I do see evil approaching; I see a storm collecting in the heavens; I discover the commotion of the troubled elements; I hear the war of distant winds. Heaven and earth seemed mingled in the conflict; and I cry to those for whom I watch, a storm! a storm! Get into the ark, or you are swept away! Ah, what is it I see? I see a world convulsed, and falling to ruins; the sea burning like oil; nations rising from under ground; the sun falling; the damned in chains before the bar, and some of my poor hearers with them. I see them cast from the battlements of the judgment seat. My God, the eternal pit has closed upon them forever!”

While, in his sermons, Dr. Griffin was more than usually original, he had, to an uncommon degree, the habit of borrowing from himself. By this we do not mean that constant repetition of the same phrases and illustrations which gives the hearer the impression that he is always hearing the same thing. There was formerly a very worthy minister in that vicinity, of whom his people used to say, Mr. ——— is a very fine preacher. Let him take what text he will, the sermon amounts to just the same — “just four pound ten.” From this style of preaching, Dr. Griffin was as far removed as the poles.

Not only were his sermons remarkably unlike those of other preachers, but each of his own were remarkably unlike others of his own ; except where some splendid passage from a sermon, as in some few instances, was introduced entire into another. There is no question, that when his mind had hit upon some powerful illustration of truth, or some felicitous appeal to the conscience and passions, he was wont to elaborate it so thoroughly, and keep it in his mind so long, as to retain a lasting impression from it ; so that it could not fail of recurring to his mind, as often as he came to a point of discourse where it was relevant. In such a case he did not scruple to make use of the whole passage. That he thought there was no impropriety in this, is manifest from his having done it in his printed sermons. An instance of this kind occurs in the sermon which he preached before the American Board of Foreign Missions, at Middletown, Conn. He employed in that sermon a most powerful and melting appeal, which appears also in a sermon, in his two volumes, bearing the title of "THE LAMB IN THE MIDST OF HIS FATHER'S THRONE."

From this habit of Dr. Griffin, it was rendered, perhaps, especially unwise for his friends to have published a volume of his sermons from his manuscripts, additional to the two volumes which he had selected and prepared for publication himself. The Doctor evidently judged best about the availability of his own productions, and the additional volume has probably added nothing to his usefulness. His sermons, as selected and prepared by himself, for the press, have had as yet, we apprehend,

but a comparative limited circulation. We know not indeed how extensive it has been. But they were published in an expensive style, and probably paid a liberal rate for copyright. Other temporary causes also have as yet restricted their circulation. We know that sermons are not the most marketable of literary wares. But we have confidence that there is that in these sermons of Dr. Griffin which posterity will not suffer to die. There is a life and pulse in them which indicates immortality. There is upon them the image and superscription of a very powerful mind, and one as original and peculiar as it was powerful. The characteristics of thought and utterance are so striking, that, when those who have personally known their author shall all have followed him to their graves, his living thoughts will still command attention. The generation in which Dr. Griffin fulfilled his course will have those among its foremost preachers who will be held in honor by other ages; and who, of that generation, is entitled to a higher place than he?

In the practice of publishing the refuse material of distinguished writers, we think their friends are very apt to commit an error. The experiment has often been made. The assumption appears to be, that the author still holds such a place in public estimation that anything from his pen will be read with interest, and may be safely published. But the truth is, the intelligent portion of readers well understand that after an author's manuscripts have been culled, and the cream of them extracted, it is not reasonable to expect much from the residuum. An experiment was made a few years ago, in

the publication of an additional volume from the works of President Edwards. We are not particularly informed as to the success of this new volume. We are well satisfied, however, that its sales have been but limited. The manuscript sermons of such authors are not like the Sibylline leaves, increasing in value as they diminish in numbers.

We have spoken of Dr. Griffin's habit of borrowing from himself; and have referred to an example where he gave to the public the same passage in two printed sermons. We think the passage referred to will bear to be printed again; and we avail ourselves of this opportunity to lay it before our readers.

“How delightful to contemplate the honors which encircle the Lamb in the midst of the Father's throne! After wandering an exile from heaven for more than thirty years, for our revolt, how joyous to know that he has found a home! After the crown of thorns, we are happy to see him wear the diadem of the universe. After depending for bread on the charity of his female followers, we are glad to see him the heir of all things, and able in turn to impart to others. After being so long neglected and despised by men, we rejoice that he has found those who know how to honor his worth; we exult to hear the shout of all heaven in his praise. After the agonies of the garden and the cross, we sing and shout for joy, that he has found infinite and eternal delight in the glory of his Father, and the salvation of his church. Let him have his happiness and his honors! Amidst all the sufferings of life, it shall be our solace,

that the despised Nazarene has found his throne — that the man of sorrows is happy at last. Of all the luxuries that ever feasted the human soul, the sweetest is to see the Lamb that was slain in the midst of his Father's throne. We will embalm his name in our grateful hearts. We will embalm it by our praise, which shall live while we have breath, and sink away on our dying lips. And we will embalm it among the songs of the upper world. If we are permitted to come and stand where the elders bow, how will we bow and sing! When we shall look down to hell and see our old companions there, and then back to Calvary, and then look up and read the touching traces of love in those melting eyes, and among the prints of the nails and thorns, we *will* embalm his name, if love and songs can do it. We will tell all heaven of his love. If ever new inhabitants should come in from other worlds, they shall hear the story of Calvary. If commissioned in remote ages of eternity, to visit other systems, we will carry the amazing tidings to them. We will tell them to all we meet. We will erect monuments of the wonderful facts on every plain of heaven, and inscribe them all over with the story of the manger, the garden, and the cross. While gratitude and truth remain, the name and love of Jesus never shall be forgotten."

CHAPTER VII.

REVIVALS AND SPURIOUS REVIVAL MEASURES.

THE early formation of his ministerial character, as we have seen, was amidst the remarkable revivals in Litchfield County, Conn., which signalized the opening of the present century. He was always awake to whatever related to revivals, and deeply anxious to promote the work of the spirit among the students. His estimate of the character of other ministers was very much in proportion to their adaptedness to such scenes and labors. On one occasion, speaking of one of the students, of very brilliant intellect and fine preaching talents, he expressed his admiration of his talents, but, added — “Will he pray down the Holy Ghost? I fear not.” Subsequent experience, however, happily disappointed this fear.

It may be well to glance at the records of his experience in revivals. The first place in which he preached while a candidate, was the small village of New Salem, Conn. Here he preached about six months. The result, under the divine blessing, was a powerful revival, and the gathering of a church. About a hundred were there hopefully converted. Next he preached in Farmington, in the same State; where he received and accepted a call

to settle, but afterwards withdrew his acceptance. Here too he had important fruit of his labors. Next he preached a few Sabbaths in Middlebury, Conn., where he was also instrumental of several hopeful conversions. In New Hartford, Conn., the place of his first settlement, no sooner had he begun to preach, than a revival of considerable power succeeded. To appreciate these facts, it must be borne in mind that they occurred at a time when all around was a scene of spiritual dearth. Those great and general revivals which soon followed, had their beginning in these of which we have spoken. In allusion to this subject, in after life, he said,—“I had an opportunity to see the whole field of death before a bone began to move; and no one who comes upon the stage forty years afterwards, can have any idea of the state of things at that time.”

His ministry in New Hartford continued about five years, in which time occurred in that place one of those great revivals which signalized that period, and that region. That was the time of his being associated in labor with Hallock, Gillett and Mills. Being compelled to go abroad for the health of his wife, he spent some months in preaching in a vacant pulpit in Orange, N. J. Then a powerful revival commenced. The whole society was moved, and people came in from abroad to behold the wonderful works of God, and to spread the heavenly influence. Soon after this, he was settled in Newark, N. J., over one of the largest congregations in the country. Here, besides being largely blessed in his work among his own people, he spent much time in visiting and

preaching in the neighboring churches, and he had great fruit of his labor. In the year 1807 there occurred, under his ministry in Newark, one of the most powerful revivals; as the fruit of which ninety-seven persons joined the church in one day, and about two hundred in all. He remained with the church eight years; during which time he received to its communion on profession three hundred and seventy-two persons.

Passing through Andover to the Park Street Church in Boston, he found a harder field; but not an entire absence of reviving influence. Boston was then filled with a leaven which all but excluded evangelical influences, and every inch of ground here was contested. In a letter to Dr. Richards, written from the midst of the scene of his labors here, he says: "The small degree of divine influence with which we have been favored has brought ninety-one persons to our inquiry meeting, within a year and a half. Sabbath after next, I expect to admit eleven persons from the world. Still there are trials and discouragements which almost tempt me to give out." After his re-settlement in Newark, he had labored little more than a year before another revival commenced. Though this second period of his ministry here was not above five years, he found it fruitful in conversions, — which is the great end of the ministry.

Such is a brief sketch of Dr. Griffin's experience and instrumentality in revivals of religion before he went to Williams College. Few settled pastors have enjoyed a ministry in this view more fruitful. It is not to be wondered at that when he came to the college he brought

a mind so intent upon revivals. If any reader has taken up the very common notion, that a thorough exhibition of the strong points of evangelical doctrine is not adapted to promote revivals, let him find his correction here. It is well known what doctrines were held forth by Dr. Griffin. They appear in his printed sermons; and, in his own day, they made him a sign to be spoken against. And respecting them as being instrumental of that astonishing revival in Litchfield County, in which he bore a part with Hallock, Mills and others, he wrote as follows in a letter to the Evangelical Magazine: "In this work the Divine Spirit seems to have borne a strong testimony to the truth of those doctrines which are generally embraced in our churches, and which are often distinguished by the appellation of Calvinism. These doctrines appear to have been the sword of the Spirit, by which sinners have been pricked in their hearts; and to have been like a fire and like a hammer which breaketh the rock in pieces. It is under the weekly display of these that the work has been carried on in all our towns."

The author of his published Memoir says:—"The history of his life seems little else than one unbroken revival; and it would, perhaps, be difficult to name the individual in our country, since the days of Whitefield, who was instrumental of an equal number of hopeful conversions. But while he possessed, in so high a degree, the spirit of revivals, he had no communion with the spirit of fanaticism. When he found a community at the very highest point of religious excitement, he still insisted

that everything should be done decently and in order. No man deplored more deeply than he, the erratic and extravagant measures by which so many of our more modern revivals have been marked.

No one could be more sensitive than he was, in respect to any influences tending to corrupt the minds of the students with false views of religion. The time had come in which the churches were agitated in view of what were called new measures and new revival doctrines. The colleges were special points of attraction for the operators in these matters, inasmuch as novelties were supposed to be very taking with young men, and also because among the young men in college were to be found the future ministry of the country; so that impressions here made would have great breadth and efficiency in the religious world.

Such were the relations between the college and the church in Williamstown, that gaining access to the one was to gain access to the other. The two worshipped together on the Sabbath, the pastor of the church occupying the pulpit two-thirds of the time, and the President of the college the other third. This of necessity brought the President into intimate relations with the pastor; and up to this time these relations had been remarkably cordial. The two incumbents had some important points of resemblance. Both were men of ardent minds, and especially ardent in the promotion of revivals of religion. Neither of them was apt to love by the halves. Their mutual attachment seemed to be intense,

and their co-operation harmonious. Mr. Gridley, the pastor, was, compared with Dr. Griffin, a young man. Having been settled very young, however, he had been there from ten to fifteen years; and during the period of Dr. Griffin's connection with him, the Doctor had contributed, in no small degree, to make his pastoral relations with his people happy. But now came a time of temptation and trial. The ardor of Mr. Gridley's feelings had not as effective a balance, in mature and sound views of divine truth, as had Dr. Griffin's; and early in the history of the new measures, he threw himself wholly into their current without reserve. Against the most decided views and wishes of Dr. Griffin he called in one of the most objectionable of the operators in those measures; and caused to be enacted there all the scenes which belonged to that sad drama, and which are too well known to need here to be described. Then it was that the pulpit became divided against itself. Dr. Griffin preached the sermons which he had preached many times before; for he rarely wrote a new sermon after he came to the college, except for some special occasion. The sermons which he preached at this time were mostly those which had done such powerful execution in the remarkable revivals through which he had passed in the former years of his ministry. In his turn Dr. Griffin would preach one of these sermons, and on the next Sabbath, Mr. Gridley would come out in direct opposition to it. We have some little occasion to remember this conflict, having ourselves lost some feathers in it. The illustration which the incident may give of the spirit of those times, may

perhaps justify the introduction of a matter in such a sense personal to ourselves. Being at Williamstown, on a visit to friends, and being invited to take Dr. Griffin's place in preaching, we preached an old sermon on **GOD'S POWER IN PREVENTING SIN**. We anticipated, however, no such effect as it produced. Mr. Gridley sat in the pulpit, till the close of the service; and then, without speaking a word, left it in an instant, and never spoke to us afterwards, though we had been on intimate terms before. We asked Dr. Griffin what it meant; and if there was anything offensively pointed in what had been said in the discourse. He said the sermon was pointed in that it was exactly to the point. We found that there was existing a state of excitement, of which we have had no adequate idea. Under its influence, no doubt, some of the students called for the printing of the sermon, which was granted. This state of things could not long continue; and the result was, that the college withdrew and worshipped in the college chapel. Not a few of the more conservative members of the congregation also went and worshipped with them. Mr. Gridley's relations to his people were first marred and then broken up; and a pastorate which for a course of years, had been eminently happy and successful, came to an untimely end.

In connection with this trying experience, Dr. Griffin's mind became deeply interested in resisting the efforts which were making to bring in new views of theology. He preached and printed sermons on the subject, and corresponded with Dr. Taylor and others, for the purpose

of ascertaining and eliciting the views of the new side of the question. For some years this seemed to constitute the main theme of his study and conversation. The result was the publication of his treatise entitled *Divine Efficiency*, in which he presented a view of that subject which he thought very important to meet the errors of the times. This work would, of course, be variously estimated, according to the reader's own views of the subject discussed. It was the last considerable work which Dr. Griffin gave to the public. He said of it: "When I sat down to write my treatise on Divine Efficiency, I was out of health, and was so lame that I could not take exercise. It occurred to me, that to write that book without exercise, would cost me my life. But I was so affected with the dishonor cast on God, by denying him the glory of officially sanctifying the heart, that I said with tears, I will write this book and die; meaning I will write it if I die. I wrote it with a tender regard for the divine glory which I was defending. I never wrote a book with so much feeling of this sort; nor a sermon, except one."

This last allusion is to a sermon which Dr. Griffin wrote to preach, as one of what was called the "Murray Street Lectures." There was at that time a series of lectures sustained in New York under this name, by some of the most distinguished clergymen of the country, against infidelity. Dr. Griffin had been invited to preach one of the series; and in this instance is presented one of the very rare cases in which a sermon prepared to meet the case of a single individual, has been effectually to

that purpose. The family of one of his most intimate friends in Williamstown, was composed of two brothers and their wives, the ladies also being sisters, living together as one family. They were wealthy, liberal, and highly esteemed in society. They had all that this world and a hopeful prospect for the next could give to make them happy, except that one of the brothers was a disbeliever in Revelation. He made no opposition to the religious views, zeal or liberality of the other members of the family. They had been accustomed, for a long course of years, to have weekly prayer meetings at their house, with his full concurrence. Nevertheless he had no belief in the inspiration of the Scriptures. He was a professional man, though at that time retired from the active duties of his profession. Dr. Griffin naturally felt a strong desire to convince this man of his error; and when he came to prepare his sermon for the Murray St. Lecture, he set this person in his eye, and sought to frame his discourse so as to produce the desired impression on his mind.

“I wrote that sermon,” he said, “with my eye on Dr. Whitman, then an infidel, and sick with what proved to be his last sickness. I was most deeply affected through the whole of it, and wrote it with a strong desire for the conviction and salvation of Dr. W. He had just before resisted my arguments with vehemence, if not with passion. After I had finished my sermon, I read it to him, at two different sittings, half at a time. He never resisted afterwards; and gave such evidence of his con-

version and faith, that his pious wife and other pious friends, have no doubt that he went to heaven."

The subject of revivals is continued in the following

CONTRIBUTIONS OF OTHER FRIENDS OF DR. GRIFFIN.

In preparing the second edition of these Recollections, we requested some friends of Dr. Griffin to contribute what materials of interest their memories might furnish. The returns that have been made to that request, are here placed together without regard to an arrangement according to topics, excepting in a single case, when we wished to illustrate a particular topic of our own remarks. The first is from Rev. Samuel Merwin, of New Haven.

Mason, Dwight, Backus, Griffin ! What a privilege to have seen them, and conversed with those mighty minds ! It is now almost fifty years since I first saw the last named of the four. It was in Newark, N. J., at the meeting of the Synod of New York and New Jersey. Having myself just buckled on the harness, and commenced the warfare for life, it was an object of no ordinary interest, to one as yet without experience in the ministry, to attend the sessions, hear the speaking, and observe the proceedings of so large, distinguished and venerable a body. But Griffin towered pre-eminent, even along side of Kollock, Boudinot, Richards and Miller ; looked and spoke with a dignity and majesty, to which few men can make pretensions. His very form, air and bearing were those of a chief, actuated by innate greatness. The stranger that looked at his large, erect,

well proportioned form, or listened for the first time to the tones of his voice in public debate, instinctively asked, who is that man? and attended with increasing interest as he proceeded to illumine, impress and persuade. It was then and there, that a man of smaller physique, and as yet comparatively unknown to fame, modestly made his "debut," and left a sure mark for all coming time. The pastor of the church at East Hampton, L. I., little thought how great a work he was doing in delivering before the Synod and the people of Newark, his discourse on "the government of God desirable," the publication of which secured at once celebrity to the name of Lyman Beecher, and now "legion" would not be misapplied to his progeny. Beecher was indeed a pigmy by the side of Griffin. But they were both intellectual and moral giants, rapidly developing their strength, with earnestness of future and still increasing greatness, in the work of advancing the cause of truth and salvation. Without disparagement to any of the great and good men in the Synod, the association of Griffin and Beecher became inevitable in the mind of the writer. They were both as yet young, among their brethren, both in some respects ahead of their age, both fresh from scenes of spiritual effusion; the one wearing the mantle and treading the footsteps of Buel, the junior cotemporary of Bellamy and Edwards; the others had gone to Newark from the midst of, and redolent with, the scenes which had been but as yesterday so widely realized, in connection with Hallock and Mills, at New Hartford, Sunbury, and Torrington. Circumstances

seemingly incidental, made these two the most "observed of all observers." And in the life of Griffin especially that day was an era. The sessions of the Synod terminated, but not their effects on him and the people of his charge. The holy inexpressible impulse by which he was actuated, bore him onward and upward, to the speedy realization of the unprecedented outpouring of the Spirit, described in his letter of March, 1808, to Rev. Dr. Green, of Philadelphia.

"The heaven was secretly and increasingly working for nine months, before it became evident. Thus at a time when everything appeared to be still around us, secret anxieties were pressing upon a number of persons, which so far from being the effect of sympathy, were known only to God, and themselves; at a lecture preached in a private house, the first feelings which denoted the extraordinary presence of God and the actual commencement of a revival of religion, were awakened, perhaps in every person that was present. It was no longer doubtful, whether a work of divine grace had begun. During that and the following week, increasing symptoms of a powerful influence were discovered. The appearance was as if a collection of waters, long suspended over the town, had fallen at once to deluge the whole place. For several weeks the people would stay at the close of every evening service, to hear some new exhortations, and it seemed impossible to persuade them to depart, until those on whose lips they hung had retired. At those seasons, you might see a multitude weeping and trembling around their minister; many others standing as astonished spec-

tators of the scene, and beginning to tremble themselves. I presume not less than a hundred were in tears at once. But this excitement of animal feeling soon subsided, and the work has ever since proceeded in profound silence. Early in September there were formed many private associations for prayer; the happy influence of which has been manifestly and largely felt. I never before witnessed the communication of a spirit of prayer so earnest and general, nor observed such evident and remarkable answers to prayer. The agonies of parents have been such as to drive sleep from their eyes, and for weeks together have seemed to have been as great as their nature could sustain.

“ Many professors have been severely tried. Not a few have for a time given themselves over for lost. The Lord has indeed come to search Jerusalem with candles, and discover the men that are settled on their lees. This work in point of power and stillness exceeds all that I have ever seen. While it bears down everything with irresistible force, and seems about to dispense with human instrumentality, it moves with so much silence, that unless we attentively observe its effects, we are tempted at times to doubt whether anything uncommon is taking place. There are from two hundred and thirty to two hundred and fifty who hope they have become subjects of divine grace. They are of all ages, from nine years to seventy, and of all characters, including drunkards, apostates, infidels, and those who were lately malignant opposers.

“ While we gaze with wonder and delight at these glori-

ous triumphs of the Prince of Peace, and weep for joy to hear our babes and sucklings sing hosannas to the Son of David, we cannot but join in the general response, and say, Blessed is he that cometh in the name of the Lord. Hosanna in the highest.”

S. M.

REV. FREDERICK MARSH'S CONTRIBUTIONS.

The several contributions that follow, are from Rev. Frederick Marsh, of Winchester Center, Conn. A part of them appeared in the first edition.

Winchester Center, Conn., Jan. 8, 1855.

REV. PARSONS COOKE. Dear Sir:—I thank you, (for I know not whom else to thank) for the “Reminiscences of Dr. Griffin.” They contain numerous facts and statements (especially relating to his teaching, etc., in the college,) which are new to me; and many with which I have long had a familiar acquaintance. It is very grateful to my feelings to see so much respecting that great and good man, thus presented to the public. I have been struck with the truthfulness of the statements generally, and it is gratifying to have so many things thus recalled to my recollection. Dr. Griffin came to New Hartford, Conn., my native town, in the autumn of 1794, when I was fourteen years old. I recollect as distinctly, as though it had been but yesterday, the afternoon, November 4, 1798, when he preached that sermon, respecting Blind Bartimeus, under which, I believe from twenty to thirty persons were awakened; and which was, visibly, the commencement of the second great revival under his min-

istry in that town. Although Dr. Griffin's Letters in the Connecticut Evangelical Magazine, giving an account of that revival, possess great interest and importance, the mere reading of them, by those not conversant with that great and good work, can give but a very imperfect idea of that scene of divine mercy and power, as it appeared to those who witnessed and felt it.

I have spoken of your "Reminiscences" as truthful. Many of them correspond with what Dr. Griffin used to relate to me. While he related to me the history of his difficulties with Mr. Gridley, he used no censorious or hard words respecting him; and, as to this feature of his character, I may add, that he would not suffer a censorious remark in his family, respecting an absent person, to go unrebuked. "That is not Christian-like," he would say, — or words to this import.

The case of Dr. Whitman, was very striking. I recollect with much interest what Dr. Griffin said to me, and the interesting account which Mrs. Whitman gave me of the nineteen years' concert of prayer which had been observed relative to Dr. Whitman and other relatives of the family. The trials which Dr. Griffin had in Boston, had much influence in rendering him tender of the reputation and character of others. In his early ministry, before he went to Newark, he used to insist much in his preaching, on disinterested benevolence, and good will to enemies. The scenes through which he passed in Andover and Boston, furnished him abundant occasion for exercising love to enemies. I was forcibly impressed with a remark he made to me relative to his trials and

feelings in Boston. One morning in May, 1818, while walking in his garden, in Newark, having given me a pretty full history of his trials in Andover and Boston, with great seriousness and solemnity, as though he were speaking in view of the Judgment, he said, "There were two things I never understood till I went to Boston. One was, I never before understood how Christ could let a man strike him on the face, and never change countenance."

In the account given in the "Reminiscences," respecting the occasion which led to Dr. Griffin's writing and delivering a sermon entitled, *The Watchman*, I suppose the circumstances stated occurred in Boston, though I have no direct evidence of it. All the facts stated might have occurred there. But the sermon was *first* written and preached in Newark. I heard him preach it to his former people, in New Hartford, in the summer of 1806. In the following spring, I spent several weeks in his family, at the time when Dr. Macwhorter was sick, and but a short time before he died. Dr. Griffin then stated to me what led him to prepare that sermon. He remarked for substance this, that it was Dr. Macwhorter's habit to deliver his sermons, and leave the doctrines or truths without application, contenting himself with dispensing the truth and leaving it there. On the other hand, you know, Sir, that Dr. Griffin's habit was to get the truth clearly before the mind, and then direct his whole force to the application of it to the conscience and heart. This latter characteristic of Dr. Griffin's preaching was displeasing to Dr. Macwhorter; and so much so, that, one Sabbath, he alluded

to Dr. Griffin's urgent application of his sermons in such a manner as implied decided disapprobation, if not censure. This led him to write his sermon on Ez. 33 : 8; and I understood him to say that he preached it on the next Sabbath. The occasion for such a discourse in Boston, was probably more urgent than that which led him to compose it at first.

Now, Dear Sir, if you are the writer of these "Reminiscences," I again thank you for them, as I think they are fitted to do much good; and if you are not the writer, I hope you will excuse the liberty I have taken, and believe me,

Yours, with much respect and fraternal regard,

FREDERICK MARSH.

The following from Mr. Marsh, was subsequently received in compliance with a request made after his first letter.

REV. PARSONS COOKE. Dear Sir — Your suggestion in the "Reminiscences of Dr. Griffin," has led me to consider whether my recollection can furnish anything respecting him worthy of public notice. I can easily recall many things which greatly interest my own feelings; but the facts are miscellaneous, and can hardly be put in their proper relations without occupying too much space in your very valuable paper. I will however specify a few things which you may dispose of as you think best.

In his early ministry, Dr. Griffin was subject to seasons of deep mental depression. He would sometimes come

from his study in much distress, complaining to his family that he could not study, and that his sermons were "so flat," that nobody could hear him. But, when emerging from this gloomy state, his mind would act with unwonted vigor and success. In these seasons, he did not enjoy his usually comforting evidence of personal piety. In a letter dated December 18, 1813, to a young minister of his acquaintance, he says: — "I am interested to know what God has done among the people of your charge. From the trials with which he was exercising your mind in August, I concluded that he was preparing you to do something more than common for his holy name. In former years, I used stately to have those trials before revivals of religion; and, before that in which you were born. I wholly gave up my hope for a time." It was about that period that he invited a *few* choice members of his church to meet in his study every Thursday evening, for the single purpose of praying for a revival of religion. As their interest increased, he called in others, till the meeting consisted of six or eight. It was strictly private, and, as he afterward assured me, became a scene of earnest wrestling. "If any one," said he, "had come in with a cold heart, it would have been like throwing water upon the fire. This small-company continued thus wrestling week after week, unknown to the church at large. Nothing, externally, indicated any unusual tokens of the special presence of the Holy Spirit for two or three months. But the time had come when those prayers were to be answered, and when God

was to be seen as a prayer hearing God." It may be of some interest here to relate a providential incident, which led to an open manifestation of that for which those few souls had been so importunately pleading. About the first of November, Mr. and Mrs. Griffin rode out for exercise, and a short call on the Rev. Mr. Hallock. Meeting them as they approached his house, "Brother Griffin," said Mr. Hallock, "the Lord is here; and you must stay and preach to night." The circumstances in which they had left home seemed utterly to forbid his complying with so unexpected a request. But so urgent was that good man, that they consented. The time for the meeting was near. The Dr. had no sermon with him, and but a short time to fix on a subject for his discourse. After a few moments' retirement, they went to the meeting; and on the way Dr. Griffin seemed distressed even to groaning. He preached from Matt. 20 : 30 ; and with happy effect. Returning home the next day, he wrote out that sermon, and on the following Sabbath preached it to his own people. In the morning, I think his text was, "My soul, wait thou only upon God; for my expectation is from him." This, I believe, was the sermon, concerning which he has somewhere said, "That he hardly raised his eyes from his manuscript during its delivery, scarcely caring whether the audience heard or not; feeling that the question of a revival or no revival must be settled in heaven." But, in the afternoon, in his discourse from Matt. 20 : 30, his whole appearance and manner formed a perfect contrast to that of the morning. Never before nor afterwards, did I hear him preach with such solemnity,

such fervency, and with such pleading and impassioned earnestness. Nor have I ever witnessed such *visible* effect on an audience. The stillness and solemnity was awful. Nearly, or quite thirty persons were supposed to have been awakened under that sermon, and the revival like a sudden flame burst forth from that hour and spread into all parts of the town, increasing in power and interest for four months, and continued with great interest to the following summer. Long after he left New Hartford, Dr. Griffin assured me that he had never seen another such hour. This portion of his history deserves attention, not so much for the view which it gives of the man, as for the manifestations which it affords of the wisdom and grace of God, in thus preparing him for his subsequent labors in that revival, and for yet more successful labors in larger communities in following years. Under the discipline of those three months, he became more acquainted with his own heart; better qualified to deal wisely with awakened and convicted souls; received deeper impressions of human dependence; and, at the same time, was led to feel more the importance of great fidelity and earnestness in declaring all the counsel of God. It has often seemed to me, that he rarely, if ever, appeared more able and interesting than he did in the conference meetings of that revival. In those meetings he never used to preach. In crowded rooms, where scores of anxious and deeply convicted persons of various ages were present, he would in a familiar and skilful manner adapt his remarks to the condition of persons in the different states of mind prevalent at such seasons, revealing to many their mental

exercises more clearly than they could themselves relate them. In exposing the excuses of awakened sinners, in answering objections, in showing the guilt of unbelief, in urging the duty of *immediate* repentance, in kindly and faithfully aiding young converts to ascertain the character of their hopes, he showed great knowledge of the Scriptures and of the human heart, and with happy effect. His judicious, and abounding labors in that revival, and his great care and skill in leading those who professed hope to discriminate much between true and false hopes, no doubt, contributed to the purity of that work of grace. Numbers beside the hundred who joined that church, as fruits of that revival, professed religion; and among them all, I have never known of more than one who has forfeited his Christian character by anything like apostacy. With most of them I have been personally acquainted, with many of them intimately; and have had the happiness of seeing many of them eminent for stability, piety, and usefulness.

One of the characteristics of that revival was, that in many cases, convictions were very deep and pungent; and, in a few instances, the mental distress prevented entirely all other attention to business for weeks. And convictions, generally, in the early part of the revival, continued for several weeks, producing in the subjects of them a deep acquaintance with their own hearts.

Dr. Griffin's "ruling passion" plainly was, love to the cause of Christ, exhibited in earnest endeavors to promote revivals of religion, purity of Scripture doctrine, and the cause of Christian missions. Nothing animated

him more than hearing of revivals, and witnessing their purity and progress. Referring to the extensive revivals in Litchfield County, and other parts of Connecticut in 1816, he says: "God, my dear brother, has greatly blessed you and your most favored county. I rejoice, as much as my poor cold heart can, in all the mercy and truth with which he has visited you. May his work go on until the whole land and world is filled with his glory."

Every indication of the reviving presence of the Holy Spirit in Boston, gladdened his heart. In a letter dated, Boston, March 23, 1812, he says: "Through the great mercy of God we begin to be encouraged even in this wicked town. For the last six or eight weeks, I have often thought that appearances were much as they were when you were at Newark, six months before the revival commenced, [April, 1807.] For the last four weeks, I have been so much encouraged as to institute a weekly conference for persons *under serious impressions*. We have had four meetings, at which twenty different persons *of that description*, have attended. The waters of the sanctuary seem slowly but constantly to rise. Pray for us, and help us to bless God for all his mercies."

I have been struck with the contrast between the spirit of these extracts, and that which produced what, in the "Reminiscences," you speak of as "a symbolic act of derision." Under another date, December 27th, 1813, Dr. Griffin says: "You can have no adequate sense of the depravity and hardness of this great town. The opposition which we have to encounter,

is great beyond conception. 'We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee.' Our motto is, 'Faint yet pursuing.' We get along slowly. We received, at the sacrament in September, twelve from the world." Happy would it be for this apostate world, were there many more such minds thus exhausting their energies in efforts to promote the cause of truth, of revivals, and of missions.

It may be truly said that the triumph of divine grace, in the history of Dr. Griffin, was remarkable. A mind possessing such endowments, so vigorous, so determined, so susceptible of intense feeling, having such powers of persuasion, lodged in such a giant body, and naturally as depraved as other men; had it been left unrestrained by moral principle and renovating grace, might have been gigantic in wickedness. There is a pleasant anecdote which seems to indicate something of what he thought of himself in this respect. On a certain occasion, when in the company of the Rev. Messrs. Mills and Hallock, he said, "Brother Mills, here is brother Hallock, he would have been a decent sort of a man without grace, but you and I should have been proper devils."

To those who have been intimately acquainted with his history, it is a matter of devout praise to God, that he raised up such a man, and gave him such success in his ministerial and other labors. It is delightful to follow him through his course to the last, and contemplate the triumphant manner in which he was borne through the

conflict with the "last enemy;" and then to think of his happy re-union with Mills, Gillett, Hallock, and others of his associates in the ministry who had gone before him, and with the multitudes of his spiritual children, and see them together, uniting with all the redeemed and with the whole angelic throng, "Saying, with a loud voice, Worthy is the Lamb that was slain," &c. May Christ's ministers who occupy the places of the fathers, possess his spirit of devotion to the cause of Zion, and have occasion to rejoice in still greater success in their ministry than that with which he was blessed.

F. M.

What Mr. Marsh above relates, respecting Dr. Griffin's exercises in preaching the sermon on Waiting only on God, corresponds with our memory of his own account of it. And the sermon on that text, made such an impression on our mind, from a hearing of it many years after it was prepared, that we were sure that we had often read it among his printed sermons. But our astonishment was great when we searched and found it not among them. When he was illustrating his views of *the prayer of faith*, he introduced that subdued state of feeling, and that submission which left the question to be settled in heaven, as one element of the prayer of faith.

During the discussions about new revival measures, between twenty and thirty years ago, in which he took so deep an interest, the prayer of faith was much discussed. He thought much injury was done by erroneous views taken of the subject, and he took great pains to correct

the prevalent errors. And as that subject is vitally important, it may be well here to give in brief the views of it entertained by one, whose labors in revivals had found so much success. We will give them in as brief a form as we can, and be intelligible.

Believers are the temple of the Holy Ghost, who sits in that temple, praying for them. And no wonder that God hears prayer, since it is the Holy Ghost that prays. And what an awful place is the Christian's closet. The whole Trinity are about him, every time he kneels. There is the Spirit praying to the Father, through the Son.

But there are many prayers offered for the Spirit, in which God sees some good, which have not the higher qualities of the prayer of faith. What then are these qualities? They are first, an *earnest desire*, something more than a mere longing for revival; a desire that almost breaks the heart, a desire which swallows up every other desire, that rests immovably upon one's heart, and goes with him from morning till night, the last to press him when he sinks to sleep, and the first to meet him when he opens his eyes.

Connected with this is *submission*. The man of faith does not set up the interest of the dearest object against the interest of God. While his very soul goes out in pantings after the good in view, his supreme wish is, that the Infinite mind may dispose of every event. Though his heart is ready to burst with desire, he would not for worlds take the decision out of God's hands.

Connected with this is *dependence* — not a mere assent of the understanding, that the power is all of God, but such a sense as accompanies a soul-consuming desire, and settles into the heart as a great reality ; such a sense as one would have if shut up in hell, and looking to God to remove the bolts and bars. It is a deep felt reality, that no other agent in the universe can lift a pall or a napkin from the dead. The man goes forth with an eye uplifted to heaven, fixed as marble, saying as he goes, “My soul, wait thou only, only, only upon God, for my expectation is from him.” He casts himself at the feet of God, resting every issue on him, and saying, if thou wilt thou canst.

In illustrating this, Dr. Griffin thus described his own experience : “I knew a preacher who, under such a sense, scarcely looked at his audience during the whole service, and cared not whether they were asleep or awake, feeling that the question of revival did not lie between him and them ; and glorious effects followed the exercises of that day.” This is to lay the salvation of friends, of a world, over on God, and commit it to him without one dissenting feeling, through all the soul.

But with this sense of dependence, one cannot sit still ; he is as earnest to get at the consciences of men, as though he could do everything himself. He goes again and again where his concentrated anxieties lead him, to see what has come of his exhortations and prayers, and watches every symptom of the moving bones. He does all, because he believes that his Master orders him to the work.

And withal he has a deep humility ; he trembles, lest his mountains of guilt should obstruct the way of the Most High. The sense of his backslidings weighs him down. He loves to repent, and feels it a luxury to grieve. If he be a parent, taking an attitude to put forth all his strength in agony for his children, he is forced to say, with tears, " Although my house be not so with God." So he is just prepared, if God hears his prayer, to give God all the glory, with wonder, love and gratitude.

It is the prayer of *faith*. But what is faith ? It is a belief of God's testimony. It is a belief of nothing which is not found on the sacred page. It is not a belief that George, who is sick, will live, or that William will be saved. It is not a belief, that a revival of religion will come at Boston in 1860 ; for neither Boston nor 1860 is found on the inspired page. It is not a belief that my prayer in particular will be answered. But it is an open view of that glorious truth, set forth on the field of light. " How much more shall your heavenly Father give his holy spirit to them that ask him." It is a great thing to wake up in the presence of God, and find him in the midst of his family, with all the Father's heart, and more ready to give his holy Spirit, than parents are to give bread to their children. This is no ordinary experience, even in the church of God. It introduces the Christian himself into a new world, or into one which he has seldom seen. He sees sincerity and truth stamped on the promise of God. He believes it as firmly as he believes his own existence. He sees it as

clearly as he sees the sun at noon. He would risk a million of souls on its truths. He knows that if he does not succeed, it is because he does not offer the prayer of faith, and after he has heaved the strong desire, and grasped the throne with both his hands for weeks, he arrives at the conclusion, If this is not prayer, and in some measure the prayer of Penuel, I never prayed. Then he comes to the settled conclusion, If all the objects of my solicitude go down, I go down with them without regeneration. So strong is his impression that the promise is true, and that the prayer of faith will not be turned away.

Faith in the promise is not a belief that my prayer in particular will be answered, for my prayer is not named in the promise. The stipulation is to give the blessing to me, *IF* I offer the prayer of faith. I must first be conscientious that I do pray in faith, before I can have any evidence that I shall receive the blessing.

There is a theory of faith widely different from this. It is, that we are to drop right down upon the confidence at first, that we shall have the things that we ask for. Then either the promise is absolute, so that we shall have the blessing whether we ask or not, or the faith rests on nothing, and is presumption.

Perseverance also belongs to the prayer of faith. That is not a mere continuance in prayer, or a resolution to continue, but a holding of God to his word, determined to continue at his feet till the blessing comes. This ground could not be taken without faith. It is a laying hold of unchangeable truth, and refusing to let it

go. The suppliant discovers that the promise is infallible, as the truth of God. He sees that he may take hold of it, and draw the blessing down, and that he may keep hold till the blessing comes. He grasps it with both his hands, and says, Here I plant myself down, and on this spot I receive the blessing or die. I risk every thing on this foundation, and if this will not sustain me, let us all sink together.

Connected with this, there must be an absorbing desire for the glory of God. A man has a right to bring a personal or social interest to God, with no other limit but submission. When I read the accounts of the publican and the father of the lunatic, I see nothing but the bringing of a personal or social interest to God, with faith and love, and no doubt submission. I see no evidence that their minds were taken up in considering how God would be honored in their relief, and they certainly were accepted. I dare not therefore say, that no prayer is answered, which is not marked with this characteristic. Yet I think that the signal success which stamps the broad seal of approbation on believing and persevering prayer, is not to be expected, till we have got beyond personal and social interests, to an all-absorbing desire for the glory of God.

Such is a condensed statement of his views of this subject, which he gave about the time when he had that struggle in his own mind, touching the conversion of his own children, which is described in another chapter. It is, in other words, a statement of what he conceived to be his own experience in that case; and we know not

where to find a more clear and Scriptural representation of the subject of the prayer of faith.

We now again recur to Mr. Marsh's recollections.

Winchester Centre, March 6, 1855.

REV. DR. COOKE. Dear Sir:—I do not know whether anything in the present communication will be of use to you, unless it may afford some gratification to see certain things which you already know, exhibited under different aspects from those in which they have been before seen.

I was pleasantly impressed and interested by what he once said respecting Samuel J. Mills' coming to Newark, with the request that he might be received into his family for a season, to study theology. Out of respect to his old friend, Mr. Mills' father, he was received into the family. But it presently appeared that the chief object of young Mills was not the study of theology, for he soon proposed the subject of a national Bible Society, and some other great and important religious societies. He solicited Dr. Griffin to correspond with Dr. Boudinot and other men of eminence, to put forward these objects. "I found," said he pleasantly, "that the rogue had not the design to study theology." His chief aim was to make known his plans, and have them come before the world by the pen and influence of Dr. Griffin and other distinguished men.

In conversation on subjects which related to himself, or his history, Dr. Griffin has appeared to keep prominently in view the agency of divine Providence. His

manner has appeared to be far removed from taking honor to himself, and to indicate an humble and governing regard to the glory of God. This was the case when in 1818, he spoke of the giving up, in two churches where he had labored, of the "half-way covenant." So it was when speaking of the occasion and circumstances of his preaching and publishing "Park Street Lectures," and of the reasons of his writing his book on the "Atonement." "If I had not gone to Boston, I should not have written Park Street Lectures." "If I had not returned to Newark, I should not have written on the Atonement." He spoke with much interest of the providential arrangements which led him to Williamstown.

However much his hearers, at New Hartford, admired him as a preacher, they often left the house of God much more affected with the truth than with the eloquence of the speaker. This was apparent from the appearance and remarks of hearers as they were returning home. Instead of extolling the preacher, they seemed affected with the weight of the truths they had heard, speaking of the solemnity of the subject, and observing to this effect: "What will become of us if we reject such truths as these?"

Another thing that used to strike me forcibly, was the *change* of his mode of speaking, subsequently to his leaving New Hartford. While there, his speaking was characterized by the utmost simplicity. His manner was perfectly free and natural, leaving the impression, at least on my own mind, that in preaching he did not think of

himself, so earnest and absorbed was he in his subject. But after he had been absent a few years, and occasionally returned and preached to his former people, his manner of speaking was more artificial, or studied, as apparently to border on what is stately. As to these impressions, I happen to know that I am not alone.

There was also some change in his style of writing. After going to Newark there was less indulgence of the imagination. He evidently subjected this to more severe restraint, so that I often thought he put on the curb too much. Nearly allied to this was his rule of reviewing sermons. Always review your sermons, he would say, with pen in hand. Don't be afraid of blotting and erasing; strike out every unnecessary word. Do as the woman does when she hetchels flax; then with a very significant action, as though the hetchel lay on its side with the teeth pointing toward him all filled with tow, spreading his fingers as though he would thrust them between the teeth, he said, just take off the tow, and and leave the points bare.

When in New Hartford, he used often to visit Deacon Pitkin, an eminently pious man, whom the Doctor greatly loved. Deacon P. was a prosperous farmer, abounded in grain of various kinds, and kept large flocks of doves. On one of my visits at Newark he said to me, "When I lived in New Hartford I used to go to Deacon Pitkin's, and loved to see the doves, and think that there was one spot in creation that sin had not touched; till one day two of them fell to fighting cruelly. Ah, said I, you are all gone."

[A part of this letter, applicable to another topic, is transferred to another place.]

There were other occasions on which Dr. Griffin's conversation and sayings were very interesting and useful to me, but which cannot be related so as to excite any particular interest in others, because the circumstances, etc., cannot be concisely told, and because some of them are given in his Memoir.

I will add an anecdote which was related to me by Dr. McEwen, of New London. It occurred on the occasion of the meeting of the General Association of Congregationalists in that place. Dr. Griffin was a delegate to that body from the Presbyterian Church, and preached before it. The Rev. Roswell R. Swan, then of Norwalk, since dead, returning to his quarters remarked, "We have had one of the sons of Anak to preach to-day, and his voice was greater than his stature, and his heart was greater than his voice, and his subject greater than his heart."

Your resolution to recast and publish the Reminiscences of Dr. Griffin, not only strikes me agreeably, but is manifestly wise as a means to a highly valuable end. Their publication in a permanent form, can hardly fail of bringing Dr. Griffin and his writings into more public notice, and of extending the knowledge and usefulness of one of the greatest and best men of his age. Taking into view his person, endowments, character, reputation as a preacher, and the soundness of his theology, with his ardent zeal in the cause of revivals and of missions, it would seem that any means of making him and his

works more extensively and better known will greatly subserve the cause of the Redeemer whom he so ardently loved and earnestly served.

I remain affectionately yours,

FREDERICK MARSH.

Another letter from the same.

DEAR SIR:—

It was characteristic of Dr. Griffin to bestow particular attention upon children, both in families and schools. When visiting in families, he would call children to him, treat them so kindly, and so adapt his remarks to their capacity, as greatly to interest their feelings. He was remarkable for saying such things and in such a way as to fix them in the minds of those who heard him. I recollect how he conversed in my father's family in his first visit there after he came into town. Among other things, he spoke of the *safety of the righteous*. I was struck with one of his illustrations, while speaking of the care which God takes of his people, when he remarked that "they were as safe from the power of their enemies as though they were *enclosed in a mountain of brass*." Visiting my parents when a little son was apparently at the point of death, he spoke to them of the right, and of the goodness of God in sending afflictions, and taking away children. "If," said he, "*you saw your little child playing with a bright and sharp penknife, or other dangerous instrument, you would take it away lest he should wound himself with it.*"

Dr. Griffin manifested great interest in common

schools, and labored to promote their moral and religious as well as their literary improvement. I have a half sheet closely written on one side by him, containing nine specifications or rules relative to the conduct of school teachers. These regulations respected the qualifications of teachers, their religious belief, their duty of praying at least once a day in the school, teaching the shorter Catechism twice a week, carefully inspecting "the manners and address of the children," etc. His practice was to call often at the school near his residence, with a view to their literary and religious benefit. On leaving the school, he would say a few words to the pupils, like these: "My dear children, I want to have you all love Christ and become Christians." It has been remarked by one who belonged to that school that almost all of those pupils became professors of religion. The paper to which I have alluded, as a historical document, is a curiosity. It was drawn up by Dr. Griffin as Chairman of the Board of "School Inspectors," under a then recent law of the State relative to schools. It is dated Dec. 18, 1798.

During the progress of the revival in New Hartford, in the winter of '99, an evening conference, where the attendance had often been so large as to render it necessary to adjourn to the meeting house, was not so full as usual. This struck Dr. Griffin as an indication that the revival was declining, and he seemed much distressed. He said, if the work were not on the decline, they should have had to go to the meeting house. Such were his feelings that, he said it almost seemed as though soul and body would separate. Returning home that evening,

he requested a few of the young converts who were passing that way, to go in with him. Among those who went in was a young man then trembling with distress, to whom Dr. G. said, "I think it likely I shall see you on the left hand." Presently some one knocked. (Instead of opening the door, the custom then was to bid them come in.) "Come in," said the Doctor, "if you want to talk about religion; if you do not, I don't want to see you." This was related to me a few days since, by a pious lady who was one of that little company then present.

In the spring of 1807, while I was spending a few weeks in the family of Dr. Griffin, at Newark, a woman died leaving an only daughter, and some eight or nine hundred dollars of property to her. The husband of this woman, by a second marriage — a large, fine looking man, having apparently the habits of a gentleman — lived in New York. After the decease of his wife, he came to Newark to take possession of the property which she had left, and which belonged to that orphan daughter. Some gentlemen in New York, having knowledge of the matter, wrote to Dr. Griffin informing him of the designs of that step-father, and requested him to befriend the young lady, and take measures to prevent the father-in-law from depriving her of what her mother had left to her. Dr. Griffin accordingly consulted an attorney, and commenced a process for securing to the motherless daughter what belonged to her. Each party was resolute in his efforts to effect his purpose. For about a week, the Doctor occupied about two hours of each morning

abroad, in prosecuting that business. When matters were fully arranged, he gave the young lady a place in his own family, till the affair should be settled, once or twice remarking with emotion, "O, the luxury of doing good!" At length, becoming impatient of such unrighteous and cruel conduct, and of such perverse persistency in the father-in-law, Dr. Griffin, while in conversation with him one morning, raised and stretched forth his long and brawny arm, and said to him in a tone of defiance, "Sir, move another step in this business, and I will pursue you to the very end of the law." The man quailed, gave up his object, and the young lady was put in possession of her property. The next morning, while we were at breakfast, that father-in-law called at Dr. Griffin's, and very politely inquired of him if he would take his little son into his family, who was desirous of attending the academy of the Rev. Mr. Woodbridge. After he had left, "Now," said Dr. Griffin, "this is very strange. I have been the means, in these few days, of taking from him eight or nine hundred dollars and securing it to this young lady, and now he comes and asks me to take his son into my family to board!"

Few men have been capable of more undivided and intense mental application than was Dr. Griffin. Spending a few days in his family in May, 1818, when he was occupied on his work on the Atonement, he one day handed me two sermons to read. One was preached by Dr. Scott, the commentator, and the other by Dr. Chalmers. They were both of them preached on the occasion of the death of the Princess Charlotte, and

had been sent to him by Samuel J. Mills, when in London on his way to Africa. Afterwards he asked me about those sermons, remarking that he had not read them, except a few sentences on the first page of Dr. Chalmers', which, said he, gave me more exalted views of Dr. C. than I had ever before had of him, for in the very first sentence I saw *he aimed at the conscience*. He farther remarked nearly in the following words: "You must think that I have been deeply engaged in my work on the Atonement, when two such sermons as these have lain on my desk for weeks, and I have not found time to read them."

F. M.

Dr. Griffin's remark here made, respecting Dr. Chalmers, is full of instruction. But that we may be better able to take its force, we will quote the sentence alluded to in Dr. Chalmers' sermon. The text of the sermon was, "For when thy judgments are in the earth, the inhabitants thereof will learn righteousness." The first sentence of the sermon was, "I am sorry that I shall not be able to extend the application of this text, beyond its more direct and immediate bearing on that event, on which we are now met to mingle our regrets, our sensibilities and our prayers; that occupied as we all are with the mournful circumstance, that has bereft our country of one of its brightest anticipations, I shall not be able to clear my way to the accomplishment of what is strictly speaking the congregational object of an address from the pulpit, *which ought, in every possible case, to be an address to the conscience.*"

Dr. Griffin could not have been ignorant of the fame of Dr. Chalmers, as a splendid preacher; and he could not have failed to have formed a high estimate of his genius. But in this sentence, he discovered that his genius was the servant and not the master, the means and not the end of his ministry. And hence he got a more exalted view of Chalmers. When he discovered that Chalmers' grand aim was, to reach the conscience, he saw that in him, that was more to be admired, than all splendor of genius without it. Richly as Chalmers was endowed with the gifts of eloquence, filling the world with his fame, his crowning excellence was that all his eloquence had some aim to the hearer's conscience. Here Griffin, one of the most eloquent and successful preachers that the country ever produced, shows his sense of what constitutes the highest attainment in pulpit eloquence. And in these two quotations united we have the united testimony of two preachers of the first rank, to the effect that the highest accomplishment of pulpit eloquence, is a power exerted on the conscience.

Both these preachers, affluent as they were in other elements of good speaking, made this the crowning excellence; and so they stand forth as examples to all preachers, showing what is the highest aim of the preacher. There is not a little of effort to attain a high point of excellence in preaching. But in too many instances, it is left out of the account that a sermon is good only as it is adapted to work on the conscience — that that is the good sermon, that *does* the good.

We have sometimes listened to sermons that were

splendid productions, saying that they were without aims to reach the conscience. In philosophical analysis and synthesis, in originality and beauty of conception, in breadth and depth of thought, and in all rhetorical qualities, they were splendid ; and yet, *as sermons* they were failures. One might sit under such exhibitions for a month, without a twinge of conscience, except it were for the waste of time in the mere gratification of taste upon divine themes. Too great a proportion of the labor spent, to produce splendid sermons, is spent under a sad misapprehension of what constitutes an excellent sermon. A rich intellectual entertainment is sought, instead of a discourse full of the Holy Ghost, instead of " thoughts that breathe and words that burn " on the conscience. The speaker is commendably anxious to make his pulpit attractive, and to draw in hearers by the commanding excellence of his discourses. But he leaves out of view that element which would give quickening to all his other forces, and that which should be his main reliance to fix a grasp on the public mind. He distrusts the spiritual and intrinsic energy of God's truth, and relies wholly on the dress with which he may set it forth. He forgets that by not walking in craftiness, and not handling the word of God deceitfully, but by manifestation of truth, commending himself to every man's conscience in the sight of God, his messages become a ministration of the Spirit — not of the letter which killeth, but of the Spirit which giveth life. Relying on the attractions of rhetorical art, rather than on the naked force of truth addressed to the conscience, and set home by the Spirit of God, he

relinquishes all the *divine force* that attaches to the Gospel. He throws away that which is the power of God unto salvation, and seeks to do his work simply by showing the artistic beauty of his discourse. He comes down from the high office of an ambassador of Christ, to that of a mere exhibiter of a panorama, or some other show.

There are two ways of handling divine truth. The one uses it as a mere subject of discourse, the mere theme of a beautiful and splendid oration, the mere block of marble on which the sculptor displays his art. The other uses it as a sharp threshing instrument having teeth, to produce the broken and contrite heart. Let one propose to himself the true end of preaching—not the charming of his hearers by the beauty of his discourses, not the convincing of them that he is a splendid preacher, but the awakening in their minds of views and feelings answering to the truths which he utters; then let him employ whatever arts of eloquence, whatever powers of persuasion, whatever resources of learning, whatever impulses of genius, may pertain to him, to secure this single end. Then his splendid gifts, if he has them, assume a new lustre from the heavenly spirit and aim of their application. In such preaching, the wisdom of God and the power of God come forth. Such a ministry is in the highest degree eloquent, speaking as of the ability which God giveth, that God in all things may be glorified.

LETTER FROM REV. MR. BRIGHAM.

REV. DR. COOKE. Dear Sir : — In compliance with your request to add from my memory something to your recollections of Dr. Griffin, I have attempted to recall some of the occurrences which took place during my connection with Williams College, under his presidency. There are some things that made so deep an impression on my mind, that the lapse of time has not effaced them. But I cannot tell of how much service they will be to you. Some things, in his opening the way of salvation, had more of novelty and impressiveness to me, doubtless from the fact of my early education having been in a very different faith — if faith it could be called — and his was the first religious instruction which I enjoyed after I had professed my belief in Christ. Under these circumstances, his original and striking illustrations of the way of salvation, made a strong impression on my mind.

It was very manifest that the cause of Christ was uppermost in his mind, in all his intercourse with the students. So apparent was this, that most of those who were not Christians, and who were even opposed to the truths which he preached, would yet acknowledge that he was in earnest and sincere in his own belief. I recollect a strong instance in point. Mr. W——, under whose instruction I had my preparation for college, and who had graduated at Williams College under Dr. Griffin, was a decided Unitarian, and afterwards became a Unitarian preacher. He advised me to go to Williams College ; and gave as his reasons, that Dr. Griffin, the President,

felt a deep interest for those whose views accorded with his own, and especially for those who were preparing for the ministry. Then he added, that he is an excellent man, and is sincere in his belief.

A few days after I entered college, Dr. G. sent for me and F., who entered when I did, and who was to occupy the same room with me. We were no sooner introduced into his study, than he commenced speaking to us something like this: "You are, I understand, members of the church of Christ, and you have in view the work of the ministry. We expect, therefore, that you will be examples to others in punctuality, in all your studies and duties as members of college. We shall expect you to choose pious students for your associates. There is now some special interest in college, and I hope you will enter into the spirit of the work, with others." While hearing these remarks, my friend sat with his chair tipped back, so as to stand on its hind feet only. This posture of his offended the doctor's sense of propriety, and created an occasion for a kindly correction. He rose and placed his hand upon my friend, and said with a smile, "You have come hither, young gentlemen, to learn; and you will not be displeased when you are corrected. If you were a little further west, you would be told that your chair was made to stand on all fours."

His watchful regard for the welfare of the students, appeared in his observations made on the results of associations which they formed among themselves. He said, "I have seldom ever known the instance in which a professor of religion occupied the same room in college with

one who was not a Christian, without an apparent change in one or the other before the year closed. Either the professor of religion would become apparently assimilated to the other, or the other would become a Christian, or at least become more seriously inclined. At one time, he came to my room to inform me and my room mate that that was the room which was occupied by Samuel J. Mills and Gordon Hall, at the time when the latter was converted. He told one incident respecting them. Mills had resolved to spend the time, when Hall was out of the room, in praying for his conversion. On one occasion, when Hall returned to the room after Mills had been praying for him, he was suddenly overcome with a sense of his sins, and felt that God had come in his power, and was present in that room.

In times of special interest in religion, there was a remarkable power in Dr. Griffin's sermons, and the results were usually marked and manifest. Then he was wont to indulge in sudden turns of thought, which were sometimes really overwhelming. Once, when preaching under circumstances and in a strain of more than usual solemnity, and while the congregation was manifestly under a deep impression, while he was depicting the condition of those who had rejected the Gospel of the grace of God, he seemed for a moment to forget himself, and looked over the audience, and said, "Sinners who perish under the light of the Gospel, will fall to such a depth in the bottomless pit, that they will look up to Sodom and Gomorrah as to some sublime heights." One of the students remarked, that he never heard such a description of mis-

ery before — that he never before that moment saw so far into the bottomless pit. Preaching one evening in the chapel, with an eye on those who could not see the guilt involved in rejecting Christ, — because they were dependent on the mercy of God for every right feeling and action, he showed that their obligation to love and serve God was based on their possession of the rational and moral faculties, and their capacities and means of the knowledge of God. And he made it clear that the requirement was as reasonable as though the thing required was merely to walk across the floor — that there was nothing in the way but an evil heart, for which sinners were wholly to blame, if there was any blame in the universe — that they alone had created the necessity for God to conquer them. That presentation of the subject carried conviction to several of the students, who from that time were convinced of their error, and afterwards embraced the truth. Just before he preached this sermon, a fact occurred which probably gave occasion to it. Some of the professed infidels among the students, selected one of their number to go to Dr. Griffin, with a question put in this form — “I cannot believe in Christ or in the Scriptures. I am an infidel. And what must I, and those who believe with me do? You tell us that we are entirely dependent on God for salvation, and we are conscious that we cannot believe?” He at once replied, “Get a new heart, and then you will love God, and believe, and find no difficulty in obeying the commands of Christ. Obey the command to make to yourself a new heart and a right spirit, and you will have a right belief.

I have seen this tried in a thousand instances without failing in one." This student afterwards said to me, "I could make no reply. I was silenced at once, and in a way that I had not thought of. I left the President as soon as I could, to tell those who sent me, and who were waiting to hear my report, that they had better go and make the inquiry for themselves." This student renounced his infidelity, if he did not become a Christian.

The earnestness of Dr. Griffin's mind in his plans and efforts for promoting revivals of religion in college, showed his deep interest in the spiritual welfare of the students. His mind was ever awake to improve any incident and opportunity to fix and deepen an impression, especially when there were any indications or hopes of a revival.

Once at evening prayers, in the chapel, he read the chapter containing Abram's intercession for Sodom; and when he came to the words, "The Lord went his way, as soon as he had left communing with Abram."

At this point he paused, and looking upward, exclaimed — "Abram, Abram, if thou hadst continued to pray, Sodom would have been saved." It is not possible for me to describe the effect of this. It was a time, when every humble heart was ready to take an impression from the truth. And this truth, that we should never cease praying in faith for the special blessing, which God seems ready to bestow, then took a deep impression on many hearts. That single effort of his mind seemed to give a new impulse to the revival which was then in progress.

During one of the interesting seasons, which occurred while I was in college, there was an occurrence in the neighborhood, which excited great interest both in the college, and in the town, in relation to Dr. Whitman, who had lived to an advanced age, in a devotedly religious family, and in intimate association with a religious circle of friends, embracing the faculty of the college, and in constant attendance on religious meetings, out of regard to the feelings of his friends, and yet all the while, in avowed possession of infidel views. One evening, when some of the students were engaged in a prayer meeting, Dr. Griffin came into the room and appeared deeply affected. He said, "I heard that you had a prayer meeting at this hour; I did not come to intrude upon your time; but I came to tell you that I have seen the power of God to day." He then paused a moment, apparently much affected, in view of what he was about to say — then he added, "The Lord is in Williamstown, I was sent for, to go to Dr. Whitman's, and when I entered the room, there sat Dr. Whitman, that aged sinner, for whose salvation, his wife had spent one hour each day, for seventeen years, to pray especially for his conversion. I could scarcely believe my own eyes. He was so deeply convinced of his guilt and misery, that he cried for mercy. His chair shook under him. It is the Lord's doings. I came to this prayer meeting to ask you to pray for him, at this critical moment. If he grieves the Spirit now, he is lost forever. I request you to say nothing about it now, till we see more what the result will be — but pray that the Lord would come into the college with power."

The views which he then presented, as to the nature of prayer, connected with that remarkable instance of the power of persevering intercession, were new to me ; and made a deep impression on my own mind ; and I was led to turn them to account, in a matter which lay near my own heart. For my father was then without Christ, and settled in views opposed to evangelical truth. The fact, that one had prayed for seventeen years in this manner, and had then prevailed, gave me a new idea of prayer, and I at once resolved to pursue a similar course, in intercession for my father's conversion, and not to cease, till I saw the prayer answered. This I did, and in less than two years, was permitted to rejoice in the accomplishment of my desires.

At another time he heard that some of the students were accustomed to hold a prayer meeting immediately after his evening lecture, which he continued during the revival in college. So, one evening, after his lecture, and after the students had become engaged in their meeting, he came with a still and unobserved step to the door, where we were assembled, and entered the room, while we were in the act of prayer, so that few, if any, knew that he was present, till we rose from our knees. It was sometimes our custom, in such meetings, to have several prayers, by different individuals, leading in succession, before we rose. So it was then ; and he heard several prayers of the students, without their being aware of his presence, and so without suffering embarrassment from it, as they would if they had known that he was there. As soon as the succession of prayers ceased, he spoke and

said that his object in coming into the meeting, was to see what were the indications of the special presence of God in the college ; and to see what reason there was to hope, that his preaching would be followed with a blessing. He then himself led us in prayer, and at his request several of the students followed him. But as soon as the hour had expired, he wished to close the meeting and said, " I wish you to retain the feeling which you have, and not to grieve the Spirit ; and that without any interruption of your college duties. While you pray fervently, you must study earnestly. For while the Lord is teaching you how to pray, he is giving you at the same time an opportunity to prepare yourselves for future usefulness. As you must rise early, let all now be left quietly in the hands of sovereign mercy.

He was no friend of fanaticism. He opposed all the forms of man-made revivals, all methods of getting up revivals by human artifice, operating on the passions, but leaving the heart and conscience untouched. Two or three of the students were in a habit of neglecting their studies, on the plea, that they had attended religious meetings, and that their feelings were so deeply involved, and their desire for the salvation of others was so intense, that they could not confine their minds to study. Upon this he remarked, that they had taken a course that was displeasing to God, and he would have them see their folly. Afterwards the facts showed the correctness of what he said. It was not long before the history of those students proved a warning to the rest ; confirming the injunction, " Obey them that have the rule over you in the Lord."

The evening of the first Monday of March 1831, was memorable. Then several students at the monthly concert for prayer, were awakened, and afterwards hopefully converted, who had been foremost in disseminating skeptical opinions. After this, erroneous views began to prevail, on the subject of the prayer of faith. Because several had been hopefully converted, for whom prayer had been especially offered, some inferred, that in all cases we should have the particular thing for which we asked ; and that if we did not attain it, we were to conclude that our prayer was not offered in faith. Dr Griffin himself met this error. He did it both in a sermon, in conference meetings, and in his lectures before his class. Among other illustrations of his views, I remember this—"It is nowhere said in the bible, that this or that person will be converted, or that there will be a revival in Williams college, or in Boston, at ten o'clock on the Sabbath the fifteenth of March. You cannot say, that you know that the Holy Ghost will descend, and that men will be converted at a particular time, if we have offered the prayer of faith for that conversion. We may say that "praying breath was never spent in vain ;" that every true prayer will be answered ; if not in the particular thing asked, in the form and manner as desired, yet in some thing which in the view of God, is better than that thing. This was the impression, which his view of the subject of the prayer of faith made on my own mind.

At the time of the revival just alluded to, there was a great solemnity in the college. It was a day of the right hand of the Most High. Many interesting scenes were

witnessed there in the evening above mentioned, and the week following, Cushing, Dutton, Hand, Noble and others from the two higher classes, were brought to a sense of their sins, and more from the other classes — then prayer was made without ceasing to God ; then the vindication of the special presence of the Holy Spirit were full. There was a breathless silence in our religious meetings ; conversions were occurring daily. Some of the awakened were on the borders of despair, in view of the justice of God. At this time, I remember, that Dr. Griffin gave utterance to an expression which appears in some of his published works ; “ That the question of revivals of religion, does not lie between us and sinners, but is settled in heaven. We can only apply the torch to the tinder that the Holy Ghost has prepared.” He had no confidence in what were called the new revival measures. He took special pains to show the danger and injurious effects of that kind of excitement, which is caused by calling on awakened persons, to rise in an assembly, and of inviting them to come forward to show themselves, as awakened persons, or indeed, to take any step before submitting to God, that would encourage the feeling in them, that they had done something, that would contribute to their conversion, or would lay God under obligation to convert them.

At the time of the revival, of which I have spoken, the Methodists appointed a camp meeting near the college, and an effort was made to enlist some of the pious students in this sort of measures, so much adopted by the Methodists. But Dr. Griffin, learning the injur-

ious effect of such an influence on the revival in the college, took all pains to counteract it. He was careful, that all meetings and religious exercises should be conducted with perfect stillness and decorum, also, in his preaching and in all his dealing with the awakened, he was careful not to flatter the sinner's sense of independence and pride, for the sake of making him acknowledge his obligation to God; and beyond most preachers, he succeeded, to carry both a sense of dependence on God, and conviction of sin, in one demonstration.

One of the so called revival preachers had said, and the saying had gone abroad as a bold assertion of an important truth, that "He could convert sinners as well as the Holy Ghost, if he were as eloquent as he." At this Dr. Griffin was shocked; he was grieved at the dishonor cast on God. He was roused to exert himself in his preaching, in his conference exercises, and conversations, to explode such an error. He preached a sermon expressly to set forth the sin involved in such a sentiment. So extreme were some who cherished these views, in their conceptions of the power and independence of man, and the dependence of God on man, that it had become a favorite notion, that God had not the power to prevent sin, where it existed. These views, favored by the pastor of the village church, were making some progress among the students. But Dr. Griffin set his face against them like a flint. He invited the pious students to his study, for conversation touching these errors. And those conversations must have done much to aid their minds in discriminating, and avoiding such errors. When those errors

were brought in upon the college, among so many young men preparing for the ministry, it seemed that immense mischief must follow. But as the minds exposed to them came also under Dr. Griffin's instruction respecting them, the result, in many instances, perhaps in most, was for good. They gave him an opportunity to illustrate through passing events, some of the most important principles.

Providence so ordered it, that in the midst of this excitement, a minister visiting the place, from abroad, preached in the doctor's turn before the college and the village congregation, and without knowing what adaptedness his subject had to the occasion, he preached on *God's power of preventing sin* — from the text — “Surely the wrath of man shall praise thee, and the remainder shalt thou restrain.” The sermon, touching a subject that was so much in agitation, created quite a sensation, and a demand for its being published. A committee of students was chosen to see it published. They of course applied to Dr. Griffin for his consent; he readily consented, and said it was eloquent, for it was right to the purpose; a common allusion of his to Campbell's definition of eloquence. He farther said, — “It is what we need at this time. Circulate it among the students. Circulate it; for truth takes hold of the reason and conscience; and it will aid us in removing the danger, that some will be corrupted by the simplicity of Christ.” As soon as the report went abroad that the sermon was to be published by the request of the students, there was no small stir. Those opposing it, including all classes and characters, were a majority. But the doctor said, “Let

it be published BY REQUEST OF STUDENTS. Those requesting, embraced a majority of the pious students. It was printed and circulated with happy results. Coming at a time, when some had embraced the opposite sentiments, it accomplished its work. One of the officers of the college had said, that the sermon was true, but there might be some doubt about the expediency of preaching and publishing what the people could not understand. To that Dr. Griffin replied — “If they do not understand the doctrine, that is a reason why they should hear it, and read it till they do understand it. But *it is* understood. The effect produced shows that it is understood.”

There was a single sentence in the sermon that was used to great effect; it was this — “If it is true, that God cannot control sin, and justly punish the sinner, then the wrath of man defies him, after he has done all he can do.” “This,” said Dr. Griffin, “reaches the point. It will do the work. Every one must feel, that our condition is hopeless, if God be not able to do all things, after the counsel of his own will.” In a passing allusion to the sermon afterwards, he said he was not looking for it; nor before the sermon was preached, was he fully aware of the influence, which that error had exerted on the minds of some in college. And in connection with his remarks on that subject, he took occasion to show, that a love for doctrinal preaching, was a test of Christian character.

In the true sense of the term, and in an eminent sense, Dr. Griffin was a revival preacher. In all seasons of special religious interest, all his activities were used. By every warranted means, he sought to rouse attention.

He hesitated not to address the imagination and the passions with all his own fervor of imagination and passion. But in all cases, divine truth was the instrument of assault, and the heart and conscience were the ultimate points to be reached. He was willing to see the passions moved, so far as the sweet and awful truths of God could move them. Out of regard to the honor of Christ, and the Holy Spirit, and out of compassion to sinners he would say, "Let the work of God be done by God's own truth; and by such means only, as he has promised to own and bless."

Yours, respectfully,

L. BRIGHAM.

Saugus, March 29, 1855.

CHAPTER VIII.

ANOTHER CRISIS IN THE COLLEGE.

WE have seen how, in one crisis, the fact of Dr. Griffin's taking the Presidency of Williams College saved the Institution. But another crisis was to come. At that time, while it was assumed on all hands that the western part of Massachusetts could not sustain two colleges, the question seemed to be, which of the two must die? The college at Amherst, though it had commenced operations as a college, had not secured a charter from the Legislature; and the hope of life for Williams College seemed to lie in the difficulties which stood in the way of the other college being chartered. The little influence which the friends of Williams College had in the Legislature, was combined with the interest of the friends of Cambridge College against the petition for a charter. This petition at first met with little success; and on the strength of this, the number of students in Williams College increased, and its prospects brightened. But perseverance on the part of the friends of Amherst College, in following up their petition, gradually turned the scale. Though the opposition of the friends of Williams College seemed to have an honorable basis, since it was a contest for life, on behalf of a college which Providence had signally owned and honored, that of the Unitarians had

grounds of defence less tenable. It seemed an odious matter for them, being in actual possession, and in wrongful possession of college endowments created originally for orthodox purposes, to refuse a legal existence to a new college, endowed by private munificence, to supply for the Orthodox the place of the college that they had wrested from them. It had the appearance of persecution, and was making a very bad impression on the public mind in relation to its authors. After securing, therefore, the best terms which they could for themselves in the charter, they relinquished their opposition, and went in a body in favor of the petition. The charter was thus secured.

This was in the winter of 1825, after Dr. Griffin had been connected with Williams College three years. In those three years the number of students had gone up from 48 to 120; a very great increase, considering the competition against which it had to be gained. But now, by the success of Amherst in obtaining a charter, a severe blow was experienced. It had been so often said that Williams College must die, if Amherst lived, that few were bold enough to question such a result. It was to have been expected that a panic would seize upon the students. The number receded from 120 to 80. In view of this, Dr. Griffin said, the heavens were covered with blackness; and, during the awful syncope which succeeded in vacation, we looked up and inquired, *is this death?*

But behold the providence of God! When the college came together the arrows of the Almighty were stuck

in several hearts ; some old hopes were scattered to the winds ; and conviction began to creep upon some who had never felt conviction before. That cloud, which seemed like the darkness of the last day, now appeared to foretell abundance of rain. We stood in awful suspense, for God was in the cloud. At last it burst. And when we saw the heavenly floods descend, we could not help saying — “If the Lord were pleased to kill us, he would not have showed us all these things.” It was impossible to resist the impression — *Heaven has decreed that this college shall live.* Why come to raise it from the grave, if it is so soon to return to dust ?

In that revival, out of eighty-five students, the whole number then in college, thirty-five indulged hopes of conversion ; so that seventy, out of the eighty-five, were at that time regarded as Christians. Dr. Griffin said that this revival saved the college. The week before the revival commenced, the resolution had been taken by the guardians of the college, to solicit and raise a fund of \$25,000, to establish a new Professorship, and to build a chapel, and thus to demonstrate that the college was to live. This, and nothing short of this, it was thought, would restore assurance of its life in the public mind. So fully was it felt that the fate of the college was staked on the success of this subscription. The effort was commenced in September, and was conditioned on being completed by the last day of November. Dr. Griffin went abroad upon this agency to solicit funds, and the difficulty of the undertaking, at a time of commercial crisis, as it then was, and among a people, most of whom

regarded the college as a sinking ship, may well be conceived. In Northampton, he met with a very efficient agent of Amherst College, traversing the same ground for that Institution, and far surpassing him in his success. The agent informed him of the success he had met with in such and such instances. Dr. Griffin replied with astonishment — “ *Then you are the prince of beggars.*”

About this time we met with him, when he had but four weeks of time in which to raise \$ 12,000. The most practical men, then told him, that his cause was hopeless ; that the sum could not be raised in that time. To our question, as to what he himself thought of it, he replied : — “ When I look at the facts, I think it impossible ; but when *I look up*, I feel that it will be done.” His mind had taken this impression, from an affecting view of the remarkable series of God’s interpositions to save the college. From a view of these, he said, he had concluded that the college was dear to Christ, and that he would not let it die. He said, in reference to the fact, that both of his own children and his son-in-law had been converted in the revival above alluded to, that the same influence which had been sent down to save the college, had blessed his own house ; and he felt that if ever a man was bound to go on till he fell down, to save an Institution that was dear to the Saviour, he was the man. He said, that but for the strong confidence derived from this source, he should have turned his back on the attempt to raise this fund, a hundred times, after he had gone into it ; and that, had it not been for that revival, he never could have found favor with the churches. He said it

was evident to all good men who heard the story, that the college, then in the agonies of death, had been owned of heaven, and selected as an instrument of vast good. Now he could not but exclaim, "This college has been saved by the Holy Ghost, and to the Holy Ghost let it be devoted forever, as a scene of revivals of religion, to raise up ministers and missionaries for Christ and his Church!"

The subsequent history of the college has more than realized the expectations which he formed concerning it at that time. Providence has wonderfully preserved and enlarged it. It has never fallen under any sinister influence, but has been under the administration of true and faithful men; men, who for soundness of views, for well earned reputation, and for skill in the science of instruction, have left nothing to be desired. And what is more, it has been visited with a succession of revivals of religion, occurring after brief intervals, from that day to the present.

It may be thought by some, that so much attention given to revivals of religion, by the head of a college, must be injurious to the progress of study in the institution. Dr. Griffin judged differently, and sustained his judgment by good reasons. He regarded revivals, not as the mere incidents and collaterals of a college course, that might be harmlessly tolerated, to a limited extent, but as the very end of the existence of a college. Let none fear, he said, that this marked attention to religion, will crowd out the interests of science. The greatest enemies of science among young men, are dissipation and indolence. Let sober habits take the place of the former,

and a conscientious purpose to improve their time, and qualify themselves for usefulness rouse them from the latter, and higher attainments will be made in everything that can elevate the character or contribute to the advancement of human happiness.

Dr. Griffin was apt most completely to identify himself with the work to which he regarded himself as called by Christ. "For several years," he said, "my chief desire to live has been, that I might do something for the Saviour through the influence of this Institution. All my thoughts and plans of usefulness centre here. And such hopes are encouraged by the times in which we live. A new age is opening on the world, which will bring out greater wonders than have yet been seen. Tens of thousands of ministers and missionaries are wanted. All the colleges, connected with a religious influence, may be expected to be visited with revivals, as colleges never were before. And if the colleges are ever to be the orbs whence the rays of a sanctified ministry are to be sent into the regions of upper and nether darkness, their friends must devote them to Christ, and follow the dedication with prayers, not to be denied."

CHAPTER IX.

HIS PUBLISHED WORKS.

DR. Griffin was far from abounding in published works ; but some of his works have been efficient in usefulness, and none of them are deficient in the talent put forth in their execution. Perhaps the most successful of all his publications was the Missionary Sermon, which he preached at Philadelphia, and which we have noticed before, as having given the first impulse to the Missionary cause, in the hands of the missionary pioneers, of the haystack memory. This was among the earliest of his publications. He was, from time to time, the author of other occasional discourses, which deserve to be collected in a future edition of his published sermons.

His Park Street Lectures have accomplished a great work. His residence in Boston was at a time when it required the utmost effort to effect even a little in favor of evangelical truth. The prejudices of the people were so strong, and their passions so much inflamed against every effort to bring back the doctrines of the New Testament, that it required the spirit of a martyr in any one who should dare to attempt it. It was in these circumstances that the Park Street Lectures were produced. In spite

of all repellances, they commanded a hearing when they were delivered ; and that from many who were connected with the Unitarian congregations. One of the distinguished men of those days,—distinguished in the legal profession,—having heard the lectures through, made this remark upon them : — “ I have heard Dr. Griffin,” he said, “ represented as a great declaimer, but these lectures have shown him to be a powerful reasoner.” There is in these lectures, such an originality in the mode of presenting and illustrating the great doctrines of the Gospel, and withal such aptness in commending them to the common apprehension, that, notwithstanding the multitude of publications on these themes, they have secured a permanent hold on the public mind. Their special value is in the light which they throw on the points of difficulty in matters of doctrinal belief ; or rather in leading the mind to its true point of rest, in relation to the perplexing and apparently conflicting matters of Scripture doctrine. Take an example, touching the great difficulty which is felt in reconciling the divine agency with human freedom, or in reconciling God’s sincerity in his calls upon men with the fact that he himself works all in all. Speaking to this point the author says :

“ God is exhibited in the Scriptures in two distinct characters, — as the great physical agent, or main spring of motion, and the moral governor of the world, holding in his hand the rights of the Godhead ; commanding, threatening, punishing, inviting, promising and rewarding. These two departments are so distinct as to belong to two different persons in the Godhead, — the former

being the office work of the Spirit, and the latter the office work of the Father. Now for the Father to invite those whom the Spirit does not sanctify, implies no more inconsistency than for the Son to mediate for those with whom the Father is displeased. There is no more contrariety in the case than between desire and submission in the saint. As the act of the Spirit leaves the moral agency of men entire, the Father may reasonably address them as complete agents,—agents as entirely distinct from him as from each other. There is no exercise of moral government upon any other principle. No other principle accords with *truth*, for men *are* complete moral agents, and as distinct from God as from each other; and it is no less reasonable for him to command, invite, promise and threaten his subjects, than for an earthly prince to do this; and he is as sincere in his invitations and promises, even to those who reject his calls as an earthly prince could be. In estimating the sincerity of these addresses, you are to lay out of the account the physical agency of the Spirit, since this in no degree interferes with the freedom of sinners, nor with the Father's readiness to receive as many as apply. Lose yourselves in contemplating him in the simple light of a moral governor, full of love and mercy, having nothing to do with the work of constraining men, sending abroad his invitations to moral agents, fully able to comply and actually receiving all who come,—lay aside the relations of before and after, and consider all this (both the purpose and the act) as only present, and then say, are not his invitations to all men sincere? In

this light, the whole subject appears, (as many can testify) to a soul possessed of the lively and realizing views of faith.

“ If any one has any difficulty in reconciling his ideas of the unlimited power of God with the apparent weakness which God assumes when he invites and entreats, and say, ‘ O do not that abominable thing which I hate,’ as if he had no power but that of motives, he will find that this mode of conceiving the subject will relieve him. Let him conceive of God in one person, as the sovereign efficient cause ; and in the other, as the moral governor, having no power but that of motives ; and then let him conceive of man as standing in corresponding relations to God, — being entirely dependent, and a passive recipient of divine impressions on the one hand, and, on the other, a complete moral agent, free to act as he wills, (and there is a basis for both these,) and the difficulty will vanish.”

We have been greatly indebted to one of Dr. Griffin’s illustrations, on another point embraced in these lectures. We had found the difficulty which many find, in reconciling the Calvinistic doctrines with any proper encouragement in the use of the means of conversion. We had read over the discussion between Dr. Spring and the New Haven divines about the means of regeneration, and yet there was a complicated knot which we could not untie. It was plain that the efforts of an unregenerate mind were wholly selfish and sinful, and could not be acceptable to God. It was further plain, that the sinner made such efforts with no proper desire after holiness —

not properly as a *means* to an end — since one could not desire what he was averse to — and yet, on the other hand, it was plain that a use of means, in God's economy of grace, was indispensable. We found a difficulty in forming for ourselves a satisfactory conception of the subject, and still more in presenting it to other minds. This difficulty was wholly relieved, by the view which is presented in the following paragraphs, by Dr. Griffin :

“ Nothing then but inevitable destruction awaits those, who cast off fear and restrain prayer, who neglect the means of grace, or attend on them with a careless mind. Not a symptom appears that such people are ever to be saved ; and continuing thus, they are as certainly lost, as there is a God in heaven.

“ But after all, this whole process is only God using means with the sinner, and not the sinner using means with God. The voluntary agency of the sinner must be set in motion, and the indispensable necessity of this may be displayed, to show him the madness of stupidity, and to rouse his attention ; but after all, in a *moral* point of view, his agency is of no account. The whole credit is due to another. It is God that awakens his attention and keeps it awake. It is God, pressing an unholy agency into service, as he did in the case of Pharaoh. The whole is nothing but God struggling with the sinner, and the sinner with all his moral feelings struggling against God. It is God bringing good out of evil, and forcing the selfish agency which is directed against him, to promote his merciful designs. In a word, it is God using means upon

the sinner, and not the sinner using means for himself. To compare his unholy exertions, (as is often done) to the lawful means employed by the husbandman is grossly deceptive, and tends only to foster the self-righteousness, which is the principal enemy to be overcome. There is no real resemblance between the two cases. The sinner has never broken up his fallow ground. He only sows upon the rocks. He plants thistles instead of wheat, and cockles instead of barley.”

The concluding lecture of the series presents the whole subject in an original and striking light. Having presented the proofs of these four doctrines: Total Depravity, Regeneration, Election, and Perseverance, he sets them to the proof of each other as follows:

“These four doctrines must stand or fall together. They support each other, like different parts of an arch; and you cannot tear one away without demolishing the whole structure. They are inseparable links of a chain, of which if one is supported the whole are supported. He who would overthrow one of these articles, must demolish the four, and leave not a wreck of the system behind. These four doctrines are supported separately by four distinct and strong classes of texts. This shows you the whole chain, supported by a column under each link, yielding to each a fourfold support. The literal meaning of four numerous classes of texts must be swept away, before one of the articles can fall. To bring either of them into doubt, a man must march through the Scriptures, and twist into a forced construction the great body of the sacred writings.

“These four doctrines appear like four timbers dovetailed into each other. The junction of Total Depravity and Regeneration is exhibited in this text,—“ You hath he quickened who were *dead in trespasses* and sins : the junction of Regeneration and Election in this,—Whom he did predestinate, them he also called : the junction of Election and Perseverance in this,—Whom he called, them he also glorified.

“I bring a numerous class of texts, which plainly assert the doctrine of Total Depravity. I fortify this proof with collateral points. You still doubt. I tell you, that if I am right, you may expect to find in the Bible a doctrine, that is an unavoidable inference from this,—but which cannot be true, if this is false—and that is Regeneration. We go and search for the doctrine of Regeneration, and find it supported by the obvious meaning of thirty or forty plain and forcible texts. You doubt ; and I tell you, if I am right, you may expect to find a doctrine which is an inference from that—that is, absolute personal Election. We make the search and find this too, supported by a long catalogue of texts. You still doubt ; and I tell you, that if this is true, we may expect to find such a doctrine as this of the Perseverance of the Saints, which is an unavoidable inference from Election. This, too, on examination we find supported by explicit declarations, on almost every page of the Bible. Now I ask, is not this vastly more than a fourfold proof ? Had the whole number of the texts been appropriated exclusively to any one of those doctrines, they would have yielded it far less support than they now do.

“ Each doctrine stands supported by the whole body of texts contained in the four classes, and cannot be shaken while either class is allowed to have a literal meaning; and being strung together, both by Scripture and reason, in an indissoluble chain, they lend each other an influence, to fix the construction, almost beyond calculation. How prodigious then is the proof in favor of the whole!—in favor of each!”

The above extracts exhibit Dr. Griffin's original manner of presenting the great doctrines of grace. Whenever a small treatise may be needed by any one, to put into the hands of a friend to settle his mind touching these vital truths, we know of none better adapted to the purpose than the Park Street Lectures; which are now published, in a cheap and convenient form, by the Congregational Board of Publication.

HIS WORK ON THE ATONEMENT.

Dr. Griffin's Treatise on the Atonement has met with less favor from the public than any of his other works, while it was evidently with himself a favorite production, as compared with any other. In his Theological Questions, drawn up for the use of students, with references to the Text Books appropriate, he cited this, to so many points, that one might infer that it contained in itself a system of Divinity. The success of this book with the public, however, was very limited; and, as it seems to us, from causes wholly extrinsic. It was produced at a time of life, when the author's mind was in full vigor. It

treats of subjects for which his mind had a remarkable adaptation. It shows his power of setting metaphysical trains of thought in a plain light ; its grand theme constitutes one of the most vitally interesting branches of Christian Theology ; and the style and execution of the work was most happy. And yet its circulation, so to speak, came as far short of its merits, in its own generation, as did that of Milton's Paradise Lost ; and that in some respects, for a similar reason.

The occasion of his writing the book, to wit, the fierce disputes existing at that period, as to the question of Limited and General Atonement, was the occasion of its comparatively limited success. The title of the book is, "An Humble Attempt to Reconcile the Differences of Christians, Respecting the Extent of the Atonement ; and show that the Controversy which exists on the Subject is chiefly Verbal." This very title, coming out and staring in the face the heated controvertists of that day, was enough to settle the question of its success. Those who can recall the state of feeling in theological circles in New York, where New England and Scotland had come into conflict at the time when this book came from the press, and at the same time when Whelpley's "Triangle" was showing its angles, can well understand why a book, which was written to reconcile the differences should have wanted readers. Few theological controversies have been conducted with more heat than this, at the period of which we speak. Such was the feeling of the controversialists at that time, that they would naturally regard themselves as almost insulted, to be told that all their fire

and fury was about words, and words only. With what patience could they entertain a book that put this forth in capitals on its title page?

Dr. Griffin had recently removed from Boston to Newark. In Boston, he had been contending for the very *vitals* of Christianity, with those who denied the Lord that bought them. And when he came into the focal heat of a controversy, on a question about words, to no profit, but to the subverting of the hearers, it was natural that he should wish to mediate between the parties, and show that there was no real difference. But, as the Russian war is now in a state in which neither party can welcome a mediator, so at that time was the controversy about these points. Both parties agreed in repelling the "Humble Attempt." We well recollect what was said of it at the time. The excuse for not reading it was that it was *unintelligible*. Men of acutest minds complained that they could not understand it; a rare complaint against a book written in sunbeams, by an author whose most prominent quality was his clearness and perspicuity; his faculty of making the most abstruse subjects plain. But their eyes were holden that they could not see.

But though his book did not accomplish its immediate end to any considerable extent, that end is now fully accomplished. It is now, we think, very generally admitted that that fierce dispute was mainly a dispute about words, and that the difference between the sound Scotch Theologians and the sound New England Theologians, on the Extent of the Atonement, is merely a difference of definitions. If we define the word *Atonement* to

mean all that is included in the idea of *Redemption*, we must, of course, either believe in a Limited Atonement, or in a Universal Salvation. But if we define it to mean no more than that which opens the way for the pardon of sin, or removes legal obstructions to the exercise of forgiveness, then is the Atonement seen to have been made for all men. It was on this ground essentially, that Dr. Griffin undertook the reconciliation of the controversy. Defining his position, he says :—

“ We mean by Atonement, nothing more than that which is the ground of release from the curse ; and we separate it entirely from the merit of Christ, or his claim to a reward. Our brethren comprehend, under the name, not only what we understand by expiation, but merit also, with all its claim. And if they could see the propriety of limiting the term as we do, few of them would deny our conclusions. In their mouth, the word is always co-extensive with *ransom*, *loutron* ; the price of Redemption, *loutrosis* ; and the question which they raise is about *Particular Redemption*, on which there really is no dispute, we believing as fully as they do, that Redemption, in the higher and more perfect sense, was accomplished only for the Elect. It is to be noticed that *ransom*, and the words of that nature, are used in two senses in the New Testament ; first, for the blood of Christ, laid down for a moral agent, to deliver him from death, if he on his part will accept the offer. This I call the lower ransom. And it is exactly what we mean by Atonement. Secondly, for expiation and merit united. A ransom has two influences. It supports the claim of the Redeemer,

and it is that out of respect to which the holder of the captives lets them go. According to this, the ransom of Christ includes his merits which claimed the release of the captives as his reward, and his Atonement, out of respect to which, as the honor of the law was concerned, the Father consented to their discharge. This I call the *higher ransom*. This was not offered for all. For none of us will say, that Christ so purchased the whole race, by the merit of his obedience, that he could claim them all as his promised reward."

This extract embraces the main points which are argued out in the book. Aside from the value of the work, as placing this question on its true ground, so as to obviate all reasonable controversy about it, the book has rare value, as furnishing a general exhibition of the doctrine of the Atonement. For the author had occasion to exhibit all the correlative parts of the subject, in order to show their relation to the single question in discussion. Speaking for ourselves, we can say that there is no uninspired book from which we have derived more of the views which we entertain on this great subject than from this.

Sometimes a work, which was not appreciated by the age in which it was written, revives and does important service in after times; and it strikes us, that this work has that in it which posterity will not suffer to die. But we are no prophet, and will refer that question to posterity.

The experience which this masterly production met with in its day, may admonish authors to be careful of offering mediations and compromises between contending

parties. Never was there a more decided case of a war of words, drawing strongly upon the passions of the disputants; and yet when this mediator came in between the parties, it was only to receive the shots from both sides.

Of Dr. Griffin's authorship, we do not purpose to speak more particularly. His volumes of sermons chosen and corrected by himself, to be published after his death, are well known. These, sermons though they are, if republished, in a moderately cheap edition, would have a wide circulation. But if Dr. Griffin's *occasional* sermons could be also collected into a volume, they would well repay the publication. For they are not second in merit to any of the sermons of his which have been published. Some of them, his Missionary sermon for example, are hardly surpassed by any in the English language.

Having presented his views of the atonement as theoretically stated, it may be well in this connexion to give a chapter in his own experience, which shows the connexion of this doctrine with a remarkable crisis in his spiritual history. He says in his journal :

“ As I was walking the streets of Newark, pondering on my sins, a flash of light came across my mind, sending home a conviction of sin, which instantly deprived me of hope. I do not know that I could be more sure of being in an unregenerate state, if I were in hell. The following dialogue then took place with myself. ‘ Well, go to Christ, as you direct other sinners to do.’ ‘ But he is away beyond the hills, that I cannot get to him.’ ‘ Well, ask God to bring you to him.’ ‘ But the prayers of the unregenerate cannot ascend above the clouds. I have

nothing to stand upon to begin.' I felt then totally undone, helpless and hopeless. I did then as Paul did on the plain of Damascus. Instantly the scene changed. 'Well, if that God who, self moved, let down a hand to pluck Abram and David from a state of unregeneracy, self moved shall let down a hand, to pluck me from destruction, I live; otherwise I die.' I was composed in a moment, and seemed to lie down at his feet, and rest every issue on his will, without a struggle. Was not this a casting of myself entirely on the sovereign mercy of God? This I have learned from the reflections of near seven and twenty years, to call the dernier resort.

"Thus I continued through Monday and Tuesday. But out of that death and submission arose the life and light that followed. The week that followed changed the whole character of my experience and preaching, and made them permanently more full of Christ.

"On Monday I set out on a preaching tour among the neighboring congregations. On Monday and Tuesday I allowed not myself to hope that I was a Christian,—put myself in an attitude of an awakened sinner, applying the sermons, which I heard addressed to sinners, to myself,—pleaded for an interest in Christ,—felt a tender conscience,—was very fearful of pride and any movement of animal affection, which should lessen my sense of my ruined condition, and total dependence on sovereign mercy,—felt most happy in this state of mind. I longed after deliverance from sin,—longed to be made holy by the influences descending around me,—but dreaded flights of joy, lest they should raise me from my proper place. Mr.

Richards met me, and staid all night with me. In the evening we discoursed largely of Christian experience. I expressed to him my doubts of my own religion. I complained, that I had always found it difficult realizingly to feel that I deserved eternal punishment. He said that Christians attained this sense, by seeing that God is so unspeakably lovely, that no conceivable punishment is great enough for sinning against him,—that *he* had seen God's holiness, purity and justice to be so glorious, that it appeared, if men should never commit an outward sin, they would deserve to be eternally damned for not loving him. While he was conversing, I thought I had some glimpse of the excellent purity, grandeur, awfulness and sweetness of divine holiness; and saw that I had been searching for the door of deliverance on the wrong side of the room, in seeking for a sense of the evil of sin, in examining what I had done, rather than what God is.

“I mentioned another prime difficulty that I had felt; that is, to apprehend Christ as bearing my sins, and being a proper substitute for me. He mentioned, that common Christians could not go into a critical examination of the Atonement; that with them, all was a matter of mere faith and reliance on the promise and oath of God, to accept the sacrifice of Christ, as a substitute for them; and that from a sense of the value of Christ's personal character, and consequently of his blood, they felt it proper, that his death should be accepted, as a full atonement for them. I was convinced, that I had been substituting reason for faith,—that I ought to yield more implicit belief to the testimony which God had given of his Son,—to

look with a believing eye on those precious aspects, which his priesthood assumes in the Epistle to the Hebrews, rather than on my own systematical reasonings—and that a failure here had been my great mistake, by means of which I had been so long destitute of an adequate sense of Christ as my substitute.

“He disclosed to me a distressing conflict which he formerly had on this point, which subsided in consequence of a transporting contemplation of these words: *For such an High Priest became us, who is holy, harmless, undefiled and separate from sinners, and made higher than the heavens.* As soon as these words were mentioned they appeared transparent, and to contain within them all that I wanted, if I could only break the glass and get the treasure. With these feelings I retired to sleep.

“When I awoke, the glorious High Priest was before me. I read the context to that verse. What an emphasis does Paul, in this Epistle, put on the Priesthood of Christ,—much more than I have done in my experience. I felt that there is a ponderous reality in the priesthood of Christ; and that it is a great honor to the holiness of God, that no sinner can be admitted to him but by the sacrifice of our High Priest. My heart was moved, and delighted with a sense of his Priesthood. There is much more reality in it than I have hitherto discovered,—a reality which I am now convinced that neither flesh and blood nor any reasonings can reveal.

“I begin to think that when saints get to heaven, much of their astonishment will arise from views which

they will wonder they had not possessed before. I now perceive why many evangelical ministers have in their preaching drawn the greatest motives to love and obedience from the Cross of Christ. My soul has some melting sense of the blessed High Priest, the way of access to the awful majesty of divine purity, or rather the way into the holy of holies. These new views, were they clear enough, would be ravishing, and the best preservative from sin. It is the Cross of Christ, seen and felt, that must crucify sin.

“ It has been a just complaint, that there has not been enough of Christ in my sermons. When I have spoken of the Atonement, it has been in a clumsy, systematic way, in which the most charming views of it have been passed by. Before the majesty of this spiritual truth, how do the little arts of seizing the passions, by loosely, lightly, and, I had almost said, profanely, talking of Christ’s scars and sighs, bow and flee away! In how unhallowed a manner have I treated this infinitely dignified, this holy and heavenly theme!

“ During my journey this day, I could think of nothing with pleasure but this sweet and glorious text,—*Such an High Priest, &c.* During Mr. Thompson’s sermon from the words,—*The soul that sinneth, it shall die,*—my mind was solemnly fixed, in view of the reality of all that he said. When I came to speak after the sermon, I spoke with simplicity and feeling on these points,—informed the people that I could not convey the sense I had of the holiness of God, and the glorious mystery of his High Priest; that flesh and blood, I was sure, could not reveal

it to them. Though I took no pains to speak, and was only struggling in vain to get out this sense of those things, which were in my mind, the people were melted.

“ This was a great day with my soul. I had very distinct views of the purity and holiness of God, of the way of access to him by Christ, and of the preciousness of our great High Priest ; in so much that in my public exhortations I could dwell on no other subject. After service, I told brother Thompson, that if these views, so new, of those great truths which are the essence and pith of all divine truth, and on which my mind had always labored with so much darkness, should continue, I should almost conclude that I had never experienced the new birth before.

“ Yet all the time, though happy, affected and wondering, I was sensible that I had only a faint glimpse of Christ, and felt guilty that I saw no more. That blessed verse ran in my mind, and burst forth in every prayer, exhortation and private discourse. When, for a moment, I lost the sense of the beauty of the plan of Grace, I would reflect,—*For such an High Priest became us, &c.* In the light of these discoveries, all the common mercies of my life swelled to an amazing size. I longed that my wife and all my friends, and all the world, should see and adore this Saviour. I felt like one who had found a great treasure, and wished to have all know of it and share it. I had no animal excitement. All was still, solid and real ; and, for the first time, I lay down quietly on my bed, in the full assurance of hope.”

CHAPTER X.

HIS TREATMENT OF OPPONENTS — HIS MEEKNESS AND HUMILITY.

DR. GRIFFIN was not one of those of whom all men speak well, nor one over whose grave it could be testified, "There lies one who never had an enemy." His course of duty, as he conceived it, led him sometimes into earnest controversy, and when occasion required, he did not shrink from taking a post, like that in Park Street, where of necessity he must bear the brunt of a storm; a man that shrinks not from taking such a post, or in other ways obeys similar calls of duty, is not one to pass through the world without conflicts. Yet the temper which he exhibited under his conflicts, shows the power of divine grace in him, especially considering what must have been the native elements of his character. Dr. Sprague says of him:—

"Another peculiarly amiable trait in his character was his *freedom from censoriousness*. The law of kindness was on his lips. Though he was often engaged in controversy, and felt himself called in obedience to his strong conviction of duty, to expose what he deemed the errors of others, either in doctrine or practice, yet he was uniformly courteous towards his opponents. The maxim which regulated his conduct towards a controversialist was, *crush the heresy but spare the heretic.*"

This witness is true. The feature here described was unusually prominent. We have often been surprised when seeing his mind deeply enlisted in exciting controversies, to notice how careful he was, even in conversation about his opponents, to say nothing that would work a personal injury, and how careful not to misrepresent their views. This appears the more remarkable, when we consider how prominent an element of his nature *strong feeling* was. In the heat of controversy, and as the result of party prejudice, hard things have been said of him; but his controversial writings will be searched in vain, to find instances of his indulging in language, adapted to injure the feelings or characters of his opponents. The memory of his conversations, likewise, will be found equally clear of such material.

Dr. Griffin had too much that was decisive and positive in his character, to pass through life leaving it to be testified over his grave—"Here lies the man who never had an enemy." No man could hold the position which he held with regard to evangelical truth, and sustain it with so much strength, without having both tongues and pens moved against him. Now and then onsets were made upon him to effect the ruin of his reputation. The record which he made of his feelings under one of these trials, as transcribed into his Memoir, is worthy to be here transcribed again.

"At this period the greatest trial of my life commenced, through the unkindness of friends whom I had never injured. Through misrepresentations and misapprehensions, I was accused of things of which I was perfectly

innocent. In that time of trial I was determined not to say a wrong thing or do a wrong action, to save my character or life. I never saw before how little love I had ; how hard it was to love a mere neighbor, as myself ; and never before saw the miracle which was exhibited in the Pratorium and on the cross. I felt a spirit of forbearance and kindness, which I scarcely thought possible ; and when another spirit arose, my remedy was to go to my knees and pray for my persecutors until I could forgive them."

By persons having little or no acquaintance with Dr. Griffin, he has sometimes been called a "domineering" and "supercilious disputant." But the evidence of these traits of character appears no where in his publications, and in none of his personal intercourse with men. Those who knew him well can testify to his rare simplicity, kindness, and respect for the views and opinions of others.

The only alleged exception, which we have ever seen published, is the passage between him and Dr. Emmons, in which Dr. Emmons' laughing is offset against his weeping. Dr. Emmons had published a sermon setting forth his peculiar views of the Atonement, which are well known to conflict, on some important points, with the general view ; and, as it would appear from the shape of the letter, had sent a copy of his discourse to Dr. Griffin. This sermon, coming from a distinguished Orthodox source, Dr. Griffin would naturally feel, was of a character to weaken his hands against the antagonists by whom he was surrounded. Under the influence of this feeling he seems to have penned the note below. Perhaps, all

things considered, it was not wise for him to have so expressed his grief; and perhaps it was not wise for Dr. Emmons to reply to it as he did. We do not think that in the case of either, the act is to be selected as a masterpiece of wisdom; nor, on the other hand as one of the "dead flies" which can destroy the choice perfume attached to their names. But as the correspondence has been published, in connection with comments severely bearing on Dr. Griffin's reputation, after his death, it can be no offence, in a friend and pupil of his, to place the same correspondence again on paper, and to let it speak for itself, out of any connection with those comments. It is, omitting dates, as follows:—

"MY DEAR BROTHER;—I have read your Sermon on the Atonement, and have wept over it.

Affectionately Yours,

E. D. GRIFFIN."

To this Dr. Emmons, replied:—

"DEAR SIR:—I have read your letter, and laughed at it.

Yours,

NATH'L EMMONS.

This suggests a thought, which we have heard expressed by one less acquainted with him, to wit, that he was before God a very humble man, while before man he had too high conceptions of his own importance. Perhaps if we had been in a position to have any relative sense of importance, and to stand in any comparison with him, we might also have taken such an impression. It is very

possible, that among men claiming an equality of standing with him, he might have had a more consequential bearing, than was becoming a minister among brethren, though we never saw any thing of the kind. Great men usually have great faults, and their weaknesses are the more prominent for their greatness ; and it might have been a weakness of his, as of many others, to show in the presence of others an unbecoming consciousness of his strength. To one in his position, the temptations to form such a habit are constantly present. But whatever may be alleged here, it is rare to find a minister better fulfilling the injunction " to condescend to men of low estate." Though he did not in Williamstown sustain the relations of a pastor ; and though he had not a very extensive acquaintance with the poor that were there, yet such of them as came under his notice, were objects of special attention and kindness. We have now in mind, an instance. Soon after he came in town a negro man, who had worked for him in labors connected with his removal to Williamstown, was afterwards taken sick. Having heard of his sickness, he sought him out and climbing into his attic chamber, he visited him, prayed and conversed with him with more than a pastor's solicitude and kindness. This may be fairly said to be a sample of the manner in which he was wont to show his kindness to men in low estate. So that the general statement that he was not humble before men cannot be true, and it is possible that some persons in his presence, took such an impression of his actual superiority, as led them to think that he was as conscious of it as themselves. It is possible that they mistook their

own sense of his greatness, for his, and this imparted a sense of self-importance when there was none. There was no man who would loathe himself more for such a pride than he, if he was conscious of it.

Dr. Griffin was apt to form a very high estimate of such students under his care as gave signs of promise, especially if their religious character and sentiments were conformed to his own views. This was exemplified in what he thought and said of Mr. Hervey, who died while a missionary in the East Indies. He was one of the first fruits of Dr. Griffin's ministry in connexion with the college, the very first student, we think, who expressed the hope of conversion after Dr. Griffin came to Williamstown. He had great simplicity of Christian character, and great zeal and devotedness to his work; and the Doctor used to speak of him as if he looked up to him as a superior. He would name him in his sermons in the same category with Brainerd, and others like him. And, generally, he not only formed a generous estimate of the students under his charge, but he seemed evidently to enjoy their success and reputation as if he were reproducing himself in them. He evidently had a degree of zeal in the work of forming the minds of young men, which amounted to an ardent passion.

The fact that Dr. Griffin was able so to distinguish between the heresy and the heretic, and to defend the truth with all fidelity and yet with all tenderness to personal character, gave to his efforts great efficiency. It compelled his hearers to feel, that it was love to the truth, and love to man, and not the bitterness of party spirit,

that prompted his appeals. It is probably owing to this feature in his defence of the truth, in part, that so very small a proportion of the students who received their education under him, and who had, or acquired, a religious character while in their course of education, ever manifested sympathy for the neologies which were the object of his aversion. Under the excitement of those times they were peculiarly exposed to be drawn over to the other side. Very few of them, however, actually were.

The contest which Dr. Griffin had with spurious revival measures, was sustained at great advantage by him, from the fact of his great experience and success in revivals. The pretence was set up, that all who could not go into the new measures were cold and dead, and the enemies of revivals; that opposition to the [line of conduct marked out by Mr. Finney, and his wildest imitators, was a resistance of the Holy Ghost. But the presumption of such a pretence as this was made manifest when alleged against Dr. Griffin; who had been made the instrument of a greater number of conversions, whose genuineness time had tested, than almost any minister then living, and whose ardent love of revivals it was impossible to call in question.

Dr. Griffin was also a living witness in refutation of the notion, that the strong doctrines of Calvinism were not adapted to promote revivals and conversions; and that in order to these desirable results, there must be an exclusive resort to the declaration of man's ability, and a concealment of his dependence. The whole ministry of

Dr. Griffin, now approaching towards its close, had shown that the weapons were mighty through God to the pulling down of strong holds. There was no resisting an appeal to facts. It was well known what doctrines constituted the prominent themes of his discourses, and it was as well known with what distinguished success his preaching had been crowned. Speaking of the revival under his ministry at New Hartford, in the account of it published in the Connecticut Evangelical Magazine, he says :—

“In this work, the Divine Spirit seems to have borne a strong testimony to the truth of those doctrines which are generally embraced by our churches, and which are often distinguished by the appellation of Calvinism. These doctrines appear to have been the sword of the Spirit, by which sinners have been pricked in their hearts. It is under the weekly display of these, that the work has been carried on in our towns.”

He gives, in that communication, an instance of the conversion of a man seventy years of age, who was illiterate, of a strong mind and malignant passions. Of him, he says :—“Having conceived a strong disgust at some of the peculiar doctrines of the Gospel, he had given his word that he would hear them no more. I went to converse with him, and I never saw a case, in which so much deliberate rancour and deadly hatred, were expressed against every thing sacred. In the expression of both his countenance and lips, he approximated the nearest to my ideas of the spirits in prison.

“His enmity was not awakened by any sudden rage, but seemed deep rooted and implacable. Disconnected as he

was from all religious society, and means of grace, it pleased God to take a strong hold of his mind. He continued for a while trembling in retirement. But when he could contain no longer, he came to the meeting, and to find some Christians to whom he could open his distress. When I saw him next, he was 'clothed and in his right mind.' Inquiry being made as to his apprehensions of these doctrines, which had been so offensive to him, he replied they are the foundation of the world. Every air seemed changed; softness and gentleness had taken the place of ferocity. I could not help reflecting, that a religion which will make such changes in the tempers and manners of men is worth possessing."

CHAPTER XI.

HIS VIEWS AND USE OF THE ABRAHAMIC COVENANT.

It would have been difficult for an unprejudiced mind, to listen to the preaching of Dr. Griffin for a course of years, without being convinced that there is a vital force, which ought not to be lost, in that covenant through which God pledged to parents on certain conditions, the salvation of their children. We do not remember, that we ever heard from him a single sermon, arguing out the doctrine of infant baptism. Nor do the published volumes of sermons selected and prepared by him, contain one on that subject. Yet he had a habit of frequently introducing the subject with great force and effect, in a single paragraph or allusion. Sometimes he would, in his sermons, make a direct appeal to baptised children, as such; and at other times, would discourse about them in a way, if possible, to touch some chords of feeling.

Take an example from his sermon on "*The heathen taken, and the children of the kingdom cast out.*"

"May we not expect, that this will happen to many of our baptised children? How many of our dear youth, who have been consecrated to God, and nurtured in the lap of piety, over whose unhappy state, many a parental

tear has flowed, still remain stupid in sin and carried away with the world. They come to the house of God and hear, but nothing affects their hearts. They come to the domestic altar, but half the time their hearts are with the fool's eyes, to the ends of the earth. They repeat their prayers in secret, (surely children who have been devoted to God, cannot neglect the forms of prayer;) they repeat their prayers in secret, but only with their lips. They read the Bible, but it is to them a sealed book. They pay a decent respect to the Sabbath; (surely baptised children cannot profane the Sabbath, by rambling in the fields, or reading newspapers, or by worldly conversation) but they have no relish for the proper employments of the day, and are often ready to say, what a weariness is it? They see other children brought in the arms of their parents to baptism, but it is with no deep impression of their baptismal obligations. They have heard that a Saviour died for them, but they are penetrated with no love or gratitude to Christ. They lie under a sentence of eternal death; and yet they can dance along the road of life, with as much glee, as if they were going to heaven. They are growing harder every day. Formerly, when they attended funerals, or heard awakening sermons, they would tremble; but now they can see and hear with comparative indifference; and all this time the privileges which they abuse, are marked with the price of blood. Have we no reason to fear, that God, wearied out with their obstinacy, will withdraw his influence from them, and carry it to the heathen? And why should we not fear and tremble. We see the children of other Chris-

tians, living and dying without religion. There were the wicked children of Noah, of Job, of Abram, of Aaron, Eli, Samuel, David, Hezekiah, of Josiah, and in modern times of many eminent Christian ministers. We have great reason to fear, of many, that for their long abuse of privileges, the Spirit will be taken from them, and given to the children of the heathen. The spirit of God ordinarily moves, so far in a line with nature, that what nature would seem most likely to produce, most generally takes place under his influence. Now to the pagan children, the gospel is new, and on that account more affecting. Its wonders break upon them, and arrest their attention. Their hearts have not been hardened by listening to its sound without regarding it. Something of this may be in the meaning of those words—Woe unto thee Chorazin, &c. The squalid sons of the Southern Islands, the sable sucklings of Ethiopia and India, will sing Hosannas to the son of David, in the high courts of heaven, while many of the children of our prayers, will be cast out into outer darkness. Ah! when they shall look up, and see the children of the forest enjoying the bliss of heaven, while they are cast out, there will indeed be weeping and gnashing of teeth. When they shall look up and see their pious parents in heaven, and find themselves confined to the society of devils, ah! will there not be weeping and gnashing of teeth? When they shall look up and see that father who used to bend over them with so much solemnity, when he warned and entreated them, and that mother so full of tenderness and love, when she took them aside for prayer—ah! with what agony will they

cast themselves on the fiery pavement, and tear their eyes, and curse their folly, and wish ten thousand times that they never had been born."

This is a specimen of such appeals as he was wont to make to baptised children. But it will give a better idea of his views of this subject, to take an extract from his own pen as published in his memoir, which presents him actually taking hold of the covenant, and which gives his experience in a revival of religion, in which his own children were converted. We saw him while he was in the midst of that struggle. His eldest daughter had just been brought into the light. We met him as he was coming out of her house. He said, that he had been conversing with his son-in-law; but he was made to feel that all his efforts as to giving life, was only as Gehazi's laying the staff upon the face of the child. What was in progress in the interior of his mind during those scenes, is best told in the following extract, relating to his general experience in that revival.

"My desire on this occasion was heartbreaking. I searched diligently to see if I was setting up the interest of my children against God's interest, or my will against God's. I could not find that I was. I felt my absolute dependence, and yet I could never stop in the use of means. I felt greatly abased under a sense of sin. O! how did I feel, often when upon my knees I was forced to say with tears—although my house be not so with God, &c. The case of Jacob at Penuel, and that of the Syrophenician woman, always stood before me, and so confident was I, that the promise was everlasting truth, that I

saw I might indeed take hold of it, and draw the blessing down—that I might lawfully keep hold of it, until the blessing came. I seized it with both my hands, and said—Here I plant myself down, and on this spot I will receive the blessing or die. I hold thee to thy word, and will not let thee go. Once an objection started up. Is not this holding of God to his word, a taking from him the right of sovereignty? I was alarmed at this, as if in pursuit of every thing dear, a wall from heaven had dropt upon my path. I threw my eyes farther I thought, than I ever did before, into the regions of truth; and soon I saw the solution. If God had not given me this spirit, to hold him fast, I should have been a clod. His sovereignty was fully exercised in that gift. As when a dam has suddenly stopped a rapid torrent, and after a time is suddenly removed, and the waters impetuously sweep; so did my restrained and eager spirit, when I saw the whole field open before me, and not a fence nor a bar in the way—sweep it with my whole heart and soul and mind and strength. If that was not prayer, and in some measure the prayer of Penuel, that could not fail in some degree to receive the blessing, I believe that I had never prayed, and was yet in my sins.

“After placing myself on my pillow, and disposing of all other matters, I used to betake myself to this struggle, first for others, and then for my children. And if I ever prayed, it was in those nocturnal agonies; and after thus staking my own salvation, as it were on the issue, I would go in the morning, or in the course of the day, to see how my daughter was affected. And she, knowing the

kindness of my intention, would meet me week after week with a filial smile. I could never have thought that such a filial smile, would so wither a parent's heart. My stated question was—do you realizingly feel that it would be just in God to cast you off? And she would as uniformly answer, no. She knew all about the doctrines, her understanding was fully convinced. She was awakened, and attended all the meetings. But she went no further.

“Things went on thus till January 18, and my anguish had well nigh laid me on a bed of sickness. That evening I visited Louiza, and put to her the old question—“Do you feel that it would be just in God to cast you off?” After a considerable pause, and in a low voice she answered, “Yes, sir.” I started as a man awoke in a new world, and said—“Do you, my dear?” Another pause, and in a low voice, she answered again, “Yes, sir.” My prayer passed from her to her husband, and then her sister. Thus personal interests that had pressed like a mountain so long upon me, were swallowed up and lost, and the all absorbing desire was that eyes so dear to me, might see the glory of our Redeeming God, and his dying Son, and that souls so dear, may show in their salvation the same glory to the universe.

“The next morning Mrs. Griffin came into my room and said, I have been into Ellen's chamber, and found her weeping. This was her first conviction. The next morning Louiza came down to spend the day with us. When she reached the gate, the thought dropped upon her mind, that God reigns, and it was a glorious thought. The next day I said to Ellen; my daughter, where do you expect

to spend your eternity? She answered. Why I have not thought of that. What then have you been thinking about? I have been thinking how good God has been to me, and how ungrateful I have been. The next day she looked more like the image of misery than ever before. Mrs. Griffin came in and said; Ellen has been saying to me; "I am afraid papa does not feel about me, just as he did about Louiza." Tell the dear child, said I, to come in, and I will talk with her. She came in, in great distress. After some conversation I kneeled down with her by my library. The spot and the time I never shall forget. The Syro-phenician woman had been much before me. She was before me then, and so was the glorious person to whom she applied. And it was easy for me to put my child into his arms, with all my heart and soul. It seemed to me, that it was impossible but that she should give herself to him, before she arose. When we arose, I asked her if she had given herself to Christ, and she said; "O! no;" and was apparently overwhelmed. The next time she came in, I asked her where she expected to spend eternity? She said, I think most likely I shall spend it in hell. Well, my dear, God will decide that question for you. I know that, papa; and I don't want that any body else should decide it." Why? "Because he appears so good and just." So you think that you deserve hell? Oh! I know I do. What is your greatest desire? To love God with all my heart; to love him and serve him all my days. In this condition she remained two days without a particle of hope. Then she said her burden fell off; and the preciousness and loveliness of Christ appeared to her view."

CHAPTER XII.

THE CLOSING SCENE OF HIS LABORS AND LIFE.

WE have seen how he lived, let us see how he died. The power of divine grace was strikingly displayed here. Four years before his death he was affected with dropsy in the chest, resulting from an enlargement of the heart. When he was first conscious of the difficulty, he awoke in the night with a new and dreadful sensation in his breast. He thought, what if this should be eternal! The thought was overwhelming. The mind at once reverted to the case of friends who had died leaving no evidence that they were prepared for heaven. The sense of their suffering became as real to him as though he had stood on the margin of the burning lake; and it was not till he was able to take a comprehensive view of the government of God, that he threw off the gloom that rested upon his mind. From this time there was a rapid increase in his spirituality and ripening for heaven.

The progress of his disease brought to his mind the necessity of soon resigning his office; which was not without the apprehension of straits and difficulties as to the support of his family. For, in consequence of the great fire in New York, rendering his stock in insurance companies worthless, he had been just before stripped of the

property on which he relied for the support of his declining years. In some of his thoughts about this his mind reverted to Paul's words: "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." "This trust," he said, "I habitually feel. I am delighted to think that Infinite Wisdom and Love control all events. I had supposed from my loss by the fire that it was the purpose of God to give me health to remain here a few years longer; but I find a general discouragement about my health, among the trustees and scholars, mingled with great respect and kindness." On the occasion of the late visit of the Standing Committee, I became as fully convinced, as I could have been by a voice from heaven, that it will be my duty to resign at Commencement. How I am to be provided for I do not know; but I trust in God."

Some particulars of this crisis in the Doctor's life and feelings are here given in a letter from Rev. Dr. Davis, of Westfield, who was at one time a teacher in the college with him, and who has long been a trustee of the college.

"REV. PARSONS COOKE, D. D.—Sir: I have read with deep interest, your reminiscences of Dr. Griffin; but as my personal acquaintance with him was not so intimate as yours, you having been a member of his first Senior class in college, I can hardly be supposed to be able to add anything of special interest to what you have said.

"Your account of his resignation is true as far as it goes. There is one fact in reference to it, that should be added.

“It was not entirely a spontaneous movement on his part. It is not common for men, whose strength is declining, to be first to discover that their days of usefulness are at an end. At the Senior examination, in July 1836, it was very manifest to the standing committee of the trustees, that Dr. Griffin would not be able to continue to perform the duties of his office another year. They foresaw that it would be necessary for the trustees to take some action on the subject, at their annual meeting in August, and that it would be desirable that Dr. Griffin himself should bring the matter before the board, in such a form as would be agreeable to his feelings. The late Dr. Shepard, of Lenox, as chairman of the committee, had a friendly interview with him, and told him frankly the fears they entertained in regard to his future labors. Dr. Griffin seemed at first astounded at the suggestion that he was an old man. “Is it possible,” said he, “that I must retire from active service, at this period of my life, when most of my ancestors lived to a great age?” In the morning he met the committee and told them the path of duty was clear in reference to himself, and that he should resign at the Commencement. Dr. Shepard afterwards said that the interview and its results was an exhibition of the moral greatness and Christian humility of Dr. Griffin, that was exceedingly delightful. I send the following record of that transaction in the Journal of Dr. Griffin, made the following Sabbath.

“On the occasion of the late visit of the standing committee of the trustees, I became fully convinced as I

could have been by a voice from heaven, that it will be my duty to resign at Commencement.'

"I will add one word in reference to his mode of criticising essays and sermons of his class in Theology. He put himself in the attitude of a believer of the sentiment which the student was endeavoring to refute; and showed himself well acquainted with the reasonings and objections of all errorists. He thus made it manifest to the student, that it would never do to assail errors with weak arguments, and that it was better to say nothing, than to offer a few common place and superficial remarks. Having been criticised by him in this way, I was forced to be more careful in the choice of arguments, and more studious to find those that cannot be refuted. I doubt not that the testimony of all his students would be similar to this.

"I have always admired his sermons, as strictly gospel sermons. He preached Christ and him crucified. There was no effort to display his learning, his knowledge of science or of polite literature. The temptation is very strong for popular preachers, to crowd into their public discourses, remarks upon every exciting topic, to show that they belong to the progressive class of society. But he seemed to have an eye single to the glory of God, and to aim to edify Christians and win souls to Christ.

Yours respectfully,

E. DAVIS."

Westfield, March 15, 1855.

There have probably been few men who have borne

with greater difficulty the trial of being incapacitated for labor by advancing age and infirmity, than Dr. Griffin. The bodily infirmity, which he brought with him to the college, made him an old man sooner than he otherwise would have been. For the last two or three years of his labor there, he began to be admonished by his increasing infirmities that his time of active labor would be short; and his feelings on this subject would betray themselves sometimes in his sermons. He would enumerate, among the trials to which Christians in this life are exposed, that of "*being laid aside as useless*;" and in the utterance of this thought his voice would break in sobs, as though this, in his prospect, was dreaded as the greatest trial. But, as in most cases it happens, this trial was to him greater in the prospect than in the reality. The time which Providence allotted to him, after he resigned his office in the college, was but just enough to complete the preparation for the press of the two volumes of his sermons which have since been published.

Respecting the matter of his resignation of the presidency, we have something from Rev. Mr. Marsh, whose aid we have received and availed ourselves of in another part of this work. Mr. Marsh says:

"I think I alluded in my last, to what Dr. Griffin said, on the occasion of resigning the presidency. But you will allow me here to relate the matter as he uttered it to me. As I was walking his hall, I met him as he was returning from the meeting of the trustees, his daughter, Mrs. Smith, having his arm. He stood (and his noble form and grave aspect seemed now almost real as they did

then) and said—"Well, sir, I have just been to tender my resignation to the Trustees." Mrs. Smith drawing her arm from his, was about retiring. "Stop, my dear," he said, "hear what I am going to say." "When I came here, God made my duty as clear as the noon day, and now he has made it just as clearly my duty to resign." He then spoke of trials, and said—when my son-in-law wrote me, that I had lost three thousand dollars by the fire, I never lost a wink of sleep. He proceeded to speak of the confiding, peaceful state of his mind, under that trial, and added—"But when my son wrote me a few days after, that I should have to pay three thousand more, on account of the fire, then I *did* feel tried." But as he contemplated all events, as directed by infinite wisdom and benevolence, and saw the hand of God in his trials, his soul was filled with the peace of God, that passeth understanding. With great emphasis he added, "that loss was the best thing that ever happened to me. I would not have failed of it, for ten thousand worlds." He proceeded for a few minutes, in a strain of great and almost weeping tenderness, and in a manner peculiarly his own, to speak of the goodness of God to him, and of the great happiness he felt, in leaving every thing absolutely in his hands.

In a letter of Dr. L. A. Smith, he says respecting Dr. Griffin's loss: It occurred in consequence of the great fire in New York, which caused so great a loss of property, as to break all the insurance offices in the city. The Dr. had about \$3,000 in two of them. They were estimated at from thirty to fifty per cent above par. This

was a dead loss, and it was at one time supposed, that the stockholders would be compelled to pay as much more in order to meet liabilities of the company. This however, did not prove to be the fact, as it was found it could not be reached in law. Had this been the case, it would have swept away nearly all the balance of the Doctor's means. For a time he supposed this might be the case, and this was the cause of his mental struggle. While he was in the midst of this struggle, he collected into one series all the most striking passages of Scripture which inculcate and encourage trust in God. These filled many pages ; and in view of the whole he said, " We may break forth in the sweet language of the Evangelical prophet : ' Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' " While his mind was passing through this experience he received a letter from his son-in-law, in Newark, inviting him to spend the remainder of his days in his family. This deeply affected him. It is interesting to mention that in accepting the invitation, he stipulated that he should have the privilege of continuing his custom of a double religious service at table.

In reference to his removal from Williamstown he wrote : " I contemplate the sale of my furniture and books, and my removal as a fearful undertaking ; but God has remarkably prospered me. Since my removal I have longed more than I ever did before to spend my life in heavenly devotion. I cannot calculate so much as I have done on public usefulness ; but I long and pray for high communion with God." When he left Williamstown the

people of the place showed him great affection, and the students sent a committee from each class, to express their respect and attachment. The Faculty invited him to a social dinner, at the public house; and when he left the town the whole body of the students came in procession to take their leave of him. He made an address to them from the carriage; and there was not a little weeping.

At Newark he received a cordial welcome from a large circle of friends, many of whom were the seals of his ministry. But there was no improvement of his health. He had long before prepared, for his own use, a printed set of questions to put to himself in self-examination. In his diary, he says, "I was led to take up my printed form, for self-examination; and I was delighted and rather astonished to find that my heart readily responded to every question. I see not, therefore, why I may not indulge the full assurance of hope." Afterwards he wrote that he had read the form of self-examination every day since April, and could say Yes to almost or quite every question; and that he was determined to read it every day for the rest of his life.

While he was thus in his passage to the grave, his wife, after a sickness of twelve days, was removed by death. In reference to this event he wrote, "My heart, during all the time, had been going out in prayer for her, that she might be fully prepared, and die an easy and triumphant death. The prayer was answered. But this is a stroke which I never felt before. I shall soon follow her. Her entrance into that blessed world makes heaven appear like another apartment of my own house."

About a week after, he writes "I love to repent. It is a luxury to lie low at his feet and mourn for sin. Christ is precious to my soul; the chief among ten thousand, and altogether lovely. That God should ever have regenerated me, according to an eternal decree of election, making all the difference in my favor, between an eternal heaven and an eternal hell, lays me under boundless obligation.

"Mrs. Griffin's death has been sanctified to me, and I know not but that his present dealings are intended to prepare me to follow her soon. I should be glad to live to carry my manuscripts through the press, and for a little while longer to promote revivals of religion by preaching. I have no wish to live for any other reason; and I am willing that God should defeat these purposes if he sees fit."

More than a month later he writes: "My former complaint has returned upon me, and threatens to carry me off. I am willing that God should do as seems good in his sight. My disease prevents me from lying all night in the bed. The idea of sitting up most of the night was dreadful; but last night it was so delightful to think that Infinite Wisdom and Love would order the whole, that I had no apprehensions. I had a comfortable night and slept well in my chair. I have looked forward to death by dropsy in the chest as dreadful; but it is no longer so. A sense that Infinite Wisdom and Love will order every thing for me, leaves me no anxiety about any thing. I have been deeply affected of late, by these most merciful provisions for a poor wretched sinner, so needful for an

old man, going down into the grave after his beloved wife. Not one anxious thought is left me about the event or the manner. I am taken up in thanking the blessed God, for his wonderful mercy and faithfulness, in thus dealing with me. He received every intimation of the rapid progress of his disease, with tears of gratitude. He was not impatient to be relieved from suffering, for he had a filial confidence in him who had carried him so gently down, that he never spoke of pain, except for a short time on the day before his death. At that time he said, "You talk of dying agonies. They have come upon me." On his last day he was asked if he had any pain. He said, "None;" and then said, "My Heavenly Father! My dear Redeemer! Wonderful in mercy and in faithfulness! Give him glory forever and ever!"

After bathing his feet, he said, "I never expect to bathe my feet again. My soul I hope to wash in the blood of the Lamb."

At last he fell into a gentle sleep, which continued till he ceased to breathe.

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