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UNITED STATES OF AMERICA.



MEMOIR

OF

REV. THOMAS BALDWIN, D. D.

LATE PASTOR OF THE

SECOND BAPTIST CHURCH IN BOSTON,

WHO DIED

AT WATERVILLE, ME. AUGUST 29, 1825.

TOGETHER WITH

A FUNERAL SERMON,

OCCASIONED BY HIS DEATH,

DELIVERED ON THE SUCCEEDING SABBATH,

IN THE BAPTIST MEETING HOUSE, IN HALLOWELL, Me.

BY REV. DANIEL CHESSMAN, A. M.

Pastor of that Church and Society.

WITH AN APPENDIX,

CONTAINING LETTERS AND HYMNS.

BOSTON :

PRINTED BY TRUE & GREENE.

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1826.

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DISTRICT OF MASSACHUSETTS, TO WIT:

District Clerk's Office.

SEAL. BE IT REMEMBERED, that on the eighteenth day of May, A. D. 1826, in the fiftieth year of the Independence of the United States of America, True and Greene of the said District, have deposited in this Office the Title of a Book, the Right whereof they claim as Proprietors, in the words following, to wit:

"Memoir of Rev. Thomas Baldwin, D. D. late Pastor of the Second Baptist Church in Boston, who died at Waterville, Me. August 29, 1825. Together with a Funeral Sermon, occasioned by his death, delivered on the succeeding Sabbath, in the Baptist Meeting House, in Hallowell, Me. by the Rev. Daniel Chessman, A. M. Pastor of that Church and Society. With an Appendix, containing Letters and Hymns."

In conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned;" and also to an Act entitled "An Act supplementary to an Act, entitled An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,

Clerk of the District of Massachusetts.

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Memoir. *

RARELY has been our duty to record the personal history of a man so extensively known, so universally respected, or so tenderly beloved. Rarely does it fall to the lot of an individual to fill so many and so important stations in the religious world, and to fill them all so meekly and yet so ably. A name so unsullied has not often been written on the tomb, nor has a patriarch often been gathered to his fathers amid so wide spread a burst of filial lamentation. Under such circumstances, we are well aware how difficult is the task which our situation at present imposes upon us. Well might we shrink from it, were it not our duty. We know how extensive was the circle of friends to whom the subject of our Memoir was known, how deep and how affectionate was the interest which he never failed to awaken in those who approached him, and that every one will expect us to give the picture, the living, breathing loveliness of the original; and we well know that to do this will be impossible. There was in Dr. Baldwin's countenance a peculiar charm of expression, which no painter ever succeeded in transferring to the canvas. And there was in his mind a striking combination of varied excellence, which every one has felt,

* The substance of this Memoir was originally published in the American Baptist Magazine, for January and February 1826. The additions made are from the diary of Dr. Baldwin.

but which we despair of being able to recal to definite or even to vivid recollection. We shall only therefore humbly attempt to lay before our readers what we have been able to collect of his history and what we have observed of his character, sincerely regretting that the task had not fallen into abler hands.

The Rev. THOMAS BALDWIN was born in Bozrah, Connecticut, Dec. 23, 1753, and was the only son of Thomas and Mary Baldwin, both natives of the same place. Of the early history of his family, but little is known. It may, however, be observed, that his father, was attached to the military service, and rose to distinction in the then Colonial army. He died whilst his son was a youth.

The family of his mother was remarkable for talent. She was a woman of eminent piety ; and it is to her early instructions that the church of Christ is indebted for much of the usefulness of that son, whom from a child she brought up in the nurture and admonition of the Lord.

It cannot be expected that much should be recollected of the early history of a man, who has outlived so many of the companions of his childhood. So far as any thing, however, can be known, the traits of character for which he was in manhood remarkable were very early developed. From very infancy, his temper was noticed for its unruffled serenity. His mother used to observe, that never did she but in one single instance know him to betray any signs of impatience ; and when on this occasion she expressed her surprise, he instantly replied, " Mother, I am not angry."

Another trait for which his childhood was distinguished was love of justice. Even in his boyish sports, he was always the enemy of oppression, controlling the strong and supporting the weak. And yet this sway was exercised so mildly, that among the playmates of his infancy he obtained the blessing of a peace maker.

He very early discovered a taste for reading. Not only did he devote every leisure moment to the improvement of his mind, but also consecrated to this object the hours of labour. Whenever his employments were of such a nature that one of his hands was disengaged, it was occupied with a book. By these habits of incessant application, he very early acquired a stock of valuable though miscellaneous information, which, combined with strong powers of original thinking, seemed in youth to mark him out for unusual eminence.

At this time the advantages of education were much less extensively enjoyed in New-England than at present. Schools were more rare, and the mode of instruction palpably defective. As a proof of this, it need only be remarked, that when Dr. Baldwin removed to Canaan, N. H. where he afterwards resided, he was generally selected on the Sabbath to read a sermon to the people who assembled for public worship, because he was the only young man in the town who was sufficiently educated to perform this service acceptably. The mention of this fact is sufficient to show how strong must have been his early bias towards intellectual improvement.

It will tend to show how soon the most striking traits of his character, were exhibited, if we add, that those who knew Dr. Baldwin in youth have remarked, that he was then peculiarly noticed for the sprightliness of his wit. Though always innocent and always unoffending, it was frequently pungent and always in point. Those who were in the habits of familiar intercourse with him, will well remember that rich vein of most playful good humour, which was at times discoverable until his latest day.

When Dr. Baldwin was about 16 years of age, his mother, who was now a second time married to a very worthy and pious man by the name of Eames, removed to Canaan,

New-Hampshire. He removed with the family ; and this became for several years the place of his residence.

At the age of 22, on the 22d of September, 1775, he was married to Miss Ruth Huntington, of Norwich, Conn. with whom he was happily united until her death, Feb. 11, 1812. They had six children. One only now survives to mourn the loss of a tender and affectionate father. Two sons died in infancy, and an amiable daughter at the age of sixteen. A son at the age of twenty one, and his youngest daughter at the age of twenty eight.

The town of Canaan was rapidly peopled by emigrants from Connecticut and Massachusetts. Before he was 30, Dr. Baldwin was elected to represent it in the General Court. Of his reputation as a legislator we have no certain information. It is evident, however, that his success was such as to gratify his constituents ; for they repeatedly re-elected him. If we mistake not, they did not cease to choose him, until, feeling the importance of his ministerial labours, he had decidedly expressed his determination to serve as a legislator no longer.

We are happy to have arrived at a period in this Memoir, at which we are enable to refer to a manuscript written by Dr. Baldwin himself, during the few last years of his life. It commences with the relation of the events connected with his religious experience, and abruptly terminates with the time of his arrival in Boston. As it is numbered "Memoir No. 2," it is probable that either the former part was written and has been irrecoverably lost, or else that the author commenced with that part which most deeply interested him, with the intention of completing the beginning at some other period. This narrative comprises about ten years of his life ; and as it has been very kindly placed in our hands by his afflicted widow, we shall make no apology for introducing it at once to our readers. We do this with the greater

pleasure, not only because, in a very simple dress, it presents some of the most interesting events in the religious history of its much beloved author, but also because it gives us an unusually vivid idea of the manners and customs of that part of New-England at the time of our revolutionary contest. The autograph Memoir commences as follows:—

“In the year 1780, I have reason to hope I was brought to the saving knowledge of the truth. The methods by which this change was effected I will endeavour to state with as much particularity as may be necessary in this place.

“Before I proceed, I would, however, just remark, that I have no reason to believe that I had ever been the subject of such religious impressions as many others have during my early years. I had indeed a general conviction of the reality of revealed religion, and that I had no lot nor part in it. When, however, my conscience accused me of living without God and without hope in the world, I was usually able to pacify it by promises of future amendment, or by recurring to the plea of inability. Often when I had spent an evening until a late hour in mirth and dancing, when I came to lay my head upon my pillow, the thought of sudden death would intrude into my mind. Such questions as these would often force themselves upon me: “What if you should die before morning?” “What if the judgment day should come?” The answer was, “I am unprepared for either.” These thoughts at times caused me to weep freely. But perhaps when the morning returned, all was forgotten. Although I resolved at some future time to be religious, (for I supposed I could be religious at any time) yet I never fixed that time as near at hand. There always appeared some peculiar obstacles in the way, and some sinful propensities to be indulged, before I could think of being religious. Thus I lived from year to year, in a state of awful security and forgetfulness of God.

“ My conscience frequently accused me of the sinfulness of my heart and conduct ; but such were the charms of pleasure, that I could not persuade myself to give them up. Yet while in this vain pursuit after the pleasures of the world, I was often forced to serious reflection. At times, I appeared to myself to be awfully hardened, and have thought, when walking or riding alone on a dark evening, that I really wished a light from heaven to shine around me as it did around Saul, when on his way to Damascus. At other times, I had such a sense of my miserable condition, that I thought I should be willing to suffer a severe fit of sickness, if it might be the means of bringing me to God. These feelings were, however, only transient, and the moment they subsided, the same rage for vanity would return.

“ One reason which induced me to be willing to suffer sickness or some other calamity from the hand of God, was, a foolish dread of what the world would say of me. “ How,” said I to myself, “ should I become religious, could I hold up my head before any of my young companions, who might inquire what was the occasion of my being so dull.” I thought I could never have fortitude enough to tell them I was concerned about my precious soul. What a pitiful excuse for living in sin !”

Here we trust we shall be excused for interrupting for a moment the course of this interesting narrative, to remark how simple and affecting a discovery is here made of the human heart, and its total alienation from God. We see how a man can be perfectly convinced of the reality of religion, of his obligations to God, and of the consequences of disobedience, and yet live in wilful neglect of every duty ; pursuing the course which he knows the Eternal God has forbidden, because if he did otherwise men might laugh at him. Well did the Saviour say of such men, “ I know you that ye have not the love of God in you ;” and aptly did he

allude to one great cause of their disobedience, in that question, "How can ye believe, who receive honour one of another?" And we would ask, Do not the preceding paragraphs delineate very exactly the moral condition of many of our readers, and of a very large portion of those who, with very respectful attention, hear the gospel every Sabbath day? But to resume the narrative :—

"In the month of November, 1777, God in his holy providence was pleased to take from me my first-born by death; a dear little son between six and seven months old. This painful event was rendered more distressing, both to me and my dear companion, by the circumstance of my being absent at the time. I had left my family eight or ten days before, all in usual health; and when having accomplished my business, and returning home, was met by a friend, who informed me that my child was dead and buried.

"As oppressed with grief I rode silently homeward, the thought struck me,—"This is the voice of God to call me to repentance. What excuse can I now have? Under the appearance of mourning for my child, I may become religious, and no one will know it. Accordingly I set myself about it, and for the first time, attempted to pray in my family. I felt very solemn, and thought I was very sincere. I concluded I should never yield my heart to vanity as I had done before. My devotion was continued morning and evening; and I believe for the space of two or three weeks, I was never seen to smile. I remember that once I felt much remorse, after having, in an unguarded moment, been surprised into laughter. At the same time indulging serious reflections, I was not unfrequently much affected. But, alas! it was only the sorrow of the world. The impression made upon my mind by the death of a darling babe, began gradually to wear away. In a little time my seriousness was gone, and I returned to my wonted cheerfulness and gaiety.

“All that now remained of my seriousness that had the appearance of religion was, a mere lifeless formality in prayer. I look back with shame and remorse to this period of my life, when, notwithstanding my constant but unmeaning prayers, I lived in the eager pursuit of the vanities of the world, only perhaps with a little more concealment than I had formerly done. I had early imbibed a thirst for honour. I knew this could not be gratified without preserving a fair reputation. But such was my love of gay company, mirth and dancing, that I went as far as my respect for character would at all permit. I tremble to think of the temptations and snares which then beset my path. But for the restraining power of a merciful God, I had certainly been ruined.

“In the summer of 1780, my mind became at times very uneasy. I had serious thoughts about religion, yet did not feel determined to set about it in earnest. I had a decided conviction that there must be a change of heart, or all the outward forms of religion would be unavailing. I would often ask myself, what is meant by being born again? I remember once having attempted to take refuge in this. It is said, Whosoever believeth that Jesus is the Christ is born of God. I believe that Jesus is the Christ; am I not therefore born of God? But I perceived that my belief had no effect either upon my heart or life. I was also fully aware that Christians possessed something of which I was destitute. They told of joys and sorrows which I had never felt.

“In the month of September, God, in his holy providence, sent two Baptist preachers into the town. They preached several lectures, and spent one Lord’s day in the neighbourhood. Several persons appeared greatly alarmed by their preaching. I thought they were good men, but too illiterate to edify me. I, however, felt very solemnly under their preaching, and perceived that others felt yet more

than myself. Some professors of religion were very much aroused, and several young persons were very deeply impressed."

Dr. Baldwin proceeds to mention the increased solemnity which rested upon his mind whilst attending several religious meetings, which were held about this time in the neighbourhood. The narrative then continues: "In the evening there was to be a conference at a private house. I attended. The meeting was opened by prayer; after which two persons came forward and told what God had done for their souls. One of them, a sensible and well informed man, gave a very striking account of his conversion to God. Almost the whole assembly was in tears. I felt very tenderly, but in a great measure refrained from weeping. Soon, however, after this a moving scene commenced. A very pious man came, and falling down on his knees before me, addressed me as follows—"Neighbour Baldwin, can you forgive me, can you forgive me, that I have lived so little like a Christian, and that I have set no better an example before you!" I trembled like Felix, and replied, "I have nothing against you more than I have against my own soul." He followed these remarks with the most solemn entreaties and feeling exhortations to turn unto God and live. Although in my proud heart I had resolved never to shed a tear in public, all my resolutions were utterly unavailing. In spite of every effort, I trembled and wept, and changed my seat to avoid observation. My extreme agitation, however, soon discovered itself. Several persons spoke to me; many rejoiced and many were affected at seeing that my mind was impressed. When asked to state my feelings, I could only say with Agur, "I am more brutish than any man, and have not the understanding of a man. I thought I earnestly desired conversion; but how to attain it, how to obtain an interest in Christ, I did

not know. I at first apprehended I should, in some way, have a discovery of Christ on the cross, and that this would give me comfort. Again I thought I was now so distressed, that God would soon give me relief. I cried; but, alas; all seemed in vain.

“Although I had continued my cold, pharisaical prayers from the time before mentioned, yet till this night I had never conversed with my family on the subject of personal religion. But now I entered with seriousness into the subject; and after disclosing my feelings, expressed my resolution, that let others do what they would, I was determined to seek the Lord. I found much tenderness in attempting to pray before retiring to rest. I had some concern lest these impressions should leave me, and my mind become yet more hardened than before. I awoke before the day dawned, and found my mind still deeply impressed. I cannot say as many have, that I strove to shake off my convictions; on the contrary, my great anxiety was to increase them; for this was the way in which I was looking for deliverance. My distress continuing day and night, I began to hope that God had begun the work, and that he would carry it on. At times I experienced great tenderness, and often both in public and private wept bitterly.

I was satisfied that my prayers were exceedingly defective. They appeared so sinful, that I thought God would not regard them. But as Christians appeared to be in earnest for me, at times I was encouraged to believe that God would hear them in my behalf. Although I was not called by name, yet I thought I knew when they presented my case before the Lord.* At one of these sea-

* In this supposition it is probable that the author was not mistaken. An aged minister by whom Dr. Baldwin was baptized, once mentioned that several Christians in the neighbourhood, observing his promising talents and amiable disposition, had agreed together to make his conver-

sions of prayer, it seemed to me that my case was wholly neglected. I was ready to say with David, "Refuge faileth me, and no man careth for my soul." I concluded that if the saints were not permitted to pray for me, my case was desperate. Despondency seized me, and I began to fear that all was over with my soul. Yet at times I could not but hope, that God would, at some time or other, bring me out of this distress, and that I should yet praise him.

"My distress did not arise so much from the fear of punishment, as from a sense of having abused divine goodness and mercy. All my hopes from any thing in myself seemed to vanish. I had been accustomed to think that I was not so great a sinner as some others, because I had been addicted to no degrading vice. But I now saw that my morality, fair as it had appeared, was most wretchedly defective; and that my prayers had been no better than solemn mockery. I greatly feared that my repentance was not genuine; that it would ultimately prove no more than the workings of a natural heart writhing under the lashings of conscience. Often would I say, what shall I do to be saved? How can I come to Christ? O that some man would guide me! Thus I went mourning from day to day as without the light of the sun. The world had lost its charms. The pleasures that had heretofore appeared so fascinating, now seemed so extremely insipid, that I wondered I could ever have thought so highly of them. They not only appeared empty and trifling, but to a great degree disgusting.

"After spending an anxious and almost sleepless night, I arose just after the dawning of the day, and resolved once more to pray. I said with Jonah, "I will look again towards his holy temple." I knelt down, and in a few broken

sion a special subject of prayer. This agreement was formed while he was yet thoughtless, and we may well suppose that their desires were strengthened when they saw so pleasing a hope of their fulfilment.

sentences, tried to send my cries to the mercy seat. I felt convinced that I had done nothing to merit the divine favour, nor could I do any thing though I were eternally to perish. This I thought I confessed to the Lord; and as my last refuge, endeavoured to cast myself upon the mercy of God. During this day I felt less anxiety than I had done for many days before. Sometimes I hoped I had given myself to God, and sometimes I feared that my convictions were wearing off, and that I should return again unto folly.

“Just in the twilight of the same day, I had occasion to walk to a neighbour’s house, about a quarter of a mile distant. As I walked, a new train of thought occupied my mind. How happy, thought I, are the angels! They are happy, because they are holy, and have never sinned. How unhappy I am on account of sin! My thoughts now ran back to Adam in the garden. I thought I would have given the world had it been at my command, if he had never sinned; then I should not have been a sinner. But now I felt myself a dreadful sinner, and could see no way by which I could be made holy. At the same time I was convinced, that unless I were made holy I could never be made happy. It appeared that I had a great something to do; what it was or how to do it I knew not. Immediately as I walked, this passage of scripture came powerfully into my mind,—“Behold the Lamb of God, which taketh away the sin of the world.” A gleam of hope seemed to come from these words. But I thought they were only words which I had read, and were now suggested by my imagination. They seemed to be repeated the second time,—“Behold the Lamb of God, which taketh away the sin of the world.” The effect was overwhelming. In an instant, the great plan of mercy through the atonement of Christ was astonishingly opened to my view. He appeared to be just such a Saviour as I needed. I saw that by his atonement he had (so far

as an atonement could do it) "*taken away the sin of the world.*" What, said I to myself, is it only to believe in Jesus Christ in order to be saved? It appeared almost too free and too glorious. It seemed impossible that it should be true. But the more I reflected, the more clear it appeared that this was the gospel method of salvation. I could not help taking hold of it, and thought I saw in it a glorious consistency with the attributes of God.

"My mind now became calm, but not transported. It occurred to me that this was not such a conversion as I had been looking for. I had expected my distress to be increased until I should see myself hanging, as it were, over everlasting burnings, and that then I should have some discovery of the Saviour; but in what way I knew not. Those sweet words would still recur to my mind,—"*Behold the Lamb of God, which taketh away the sin of the world.*" The gracious invitations of the gospel, such as Isaiah lv. 1. "*Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come; yea, come, buy wine and milk, without money and without price,*" appeared exceedingly precious. The more I reflected, the more was I lost in wonder and astonishment in contemplating the riches of grace. The Saviour now began to appear precious to me. Yet I was exceedingly afraid that I should be deceived.

"A short time afterwards, being asked at a conference meeting to relate my religious feelings, I complied; and though honestly, yet with much fear and trembling, I proceeded to state what I had experienced. Christians rejoiced, and anxious sinners wept. I was called upon in the course of the evening to pray. I attempted, and was blessed with some degree of freedom. Seeing some persons who had been for some time anxious, I could not refrain from addressing them. They were asking, "What

shall we do to be saved?" I replied, "Believe on the Lord Jesus Christ and you shall be saved." I then thought I could tell them so that they would believe. But after stating to them my views of that wonderful declaration,— "Behold the Lamb of God, which taketh away the sin of the world," I could not perceive that they were affected by it. It seemed to me that every one now could believe, and I wondered that I had never believed before. I seldom afterwards attended meeting without taking some part in the public exercises, until I was solemnly set apart to the work of the ministry.

"It may be proper here to observe, that previous to my religious concern, I had, with the advice of several friends, determined to enter upon the study of the law. Two gentlemen, one of whom had been States' Attorney in Connecticut, the other a practitioner in law, kindly engaged me their assistance, and furnished me with books. I had already read a number, and was reading Blackstone's Commentaries when my attention was arrested. I was obliged to lay them aside, but with the expectation of resuming them after my impressions had subsided, I made several attempts to resume them, but now found it utterly in vain. My attention was wholly engrossed with another subject, although I do not recollect that I thought of preaching. I have since, however, had reason to believe that the impression was very general upon the minds of the people, that I should at some time or other become a minister of the gospel. As there was no settled minister in the town at this time, I was constantly called upon to take some part in all the religious meetings. I however felt a great diffidence in speaking, unless when requested by some of the older brethren.

"Not long after I had obtained a hope of an interest in Christ, when meditating on the character of the Saviour.

these words were impressed very forcibly on my mind, "These are they which follow the Lamb whithersoever he goeth." I was struck with the thought, and wished that I might be one of them, for they seemed to me to be peculiarly blessed. But the question immediately occurred, "Where has the Saviour gone as an example for his people to follow?" I was first led to view him coming from Galilee to Jordan, to be baptized of John in Jordan. I at once said to myself, I cannot follow him in this, nor am I required to. I have been already devoted to God in infancy; therefore this part of Christ's example can have no claim upon my obedience. Still the words followed me,—"These are they which follow the Lamb whithersoever he goeth." I at length resolved prayerfully to search the New Testament, with, I trust, a heart breathing the language of the Apostle, "Lord, what will thou have me to do?"

"I had been educated in the principles, and what I now consider the prejudices of the Congregationalists. I had read little on the baptismal controversy, except "Dickenson's Divine Right of Infant Baptism." This work had been reprinted with a preface by eight Congregational ministers of the then town of Norwich, one of whom was my great uncle, under whose instructions I had been brought up. I thought very highly of the work, and had read it with much attention more than once, in order to furnish myself with arguments in favour of infant baptism. These arguments had satisfied my mind until now, when I read the Scriptures with different feelings. I wished to be candid, and to receive the truth wherever I might find it. But after all, when I perceived that the evidence appeared against my former sentiments, and in favour of the baptism of believing adults only, it required an amazing struggle to surrender the point. I concealed my conflicts from all my Baptist friends, but unbosomed myself freely to several Pedobaptist minis-

ters, hoping that they might be able to remove my difficulties. But all of them proved physicians of no value. I had fully resolved to follow the truth wheresoever I might find it. I well knew, moreover, that all my earthly connexions were decided Pedobaptists. I endeavoured to count the cost, and though I should forfeit their friendship, felt determined to follow the dictates of my own conscience.

“During my unsettled state of mind, a respectable Congregational minister visited and lodged at my house. In the course of the evening, he introduced the subject of his visit, which was, he said, to invite me to offer myself a candidate for examination before the Association to which he belonged, with a view to my being licensed to preach the gospel in their fellowship. But being so far convinced of the correctness of the distinguishing sentiments of the Baptists, I thought it improper to take any step until my mind should be decided. I thanked him for his friendly invitation; but frankly told him the state of my mind. I requested him, if he thought I was in danger of embracing an error, to endeavor to reclaim me. With this view, I requested him to tell me where to find a warrant for infant baptism. He immediately referred to Genesis xvii. and went at large into the ordinary argument founded upon the Abrahamic covenant. After conversing till a late hour, I informed him that I had hoped he would have convinced me that infant baptism was right: but was sorry to say, that he had entirely failed. My conscience still preponderated towards the opinions of the Baptists. “Sir,” said I, “in this case, what shall I do?” “Why,” said he, “if we cannot agree to think alike we must agree to differ.” We united in prayer, and retired to rest.

“Previously to my baptism, I visited my friends at Norwich, Con. I then took an opportunity of conversing with my former venerable pastor. He received me very kindly; and when at his request I related my religious exercises, was

quite melted into tears. But, towards the close of the evening, he suspected from some of my inquiries, that my mind was not established in the doctrines of Pedobaptism, he remarked to me, in rather a stern tone of voice, "Well Thomas, if you renounce your infant baptism and are re-baptized, I shall reprobate you, notwithstanding all that you have told me."* I was much shocked at the remark, and after a moment's silence, replied, "I hope, Sir, I shall be directed to do what is right." Thus we parted, perhaps with mutual dissatisfaction.

"He put into my hand at parting, "Wall's Abridgment of his History of Infant Baptism." But all the help I derived from this was, to be confirmed in what I had before feared was true. Dr. Wall unhesitatingly acknowledges that the primitive mode of baptism was immersion, and blames the Presbyterians for changing it into sprinkling. Neither during my inquiries nor before them, had I ever seen a page written by the Baptists, except a small pamphlet written by S. Wilson, entitled "A Scripture Manual." This I had read many years before. I once told a Baptist minister that I wished to have some conversation with him respecting Baptism, as I had some doubts in my mind on that subject. He replied, "Do you only read your Bible, and you will do well enough." I thought the advice correct, and determined to follow it. And whether now right or wrong, I can only say, that the Bible and my own conscience compelled me to be what I am. In the latter part of the summer of 1781, I was baptized by the Rev. Elisha Ransom, then of Woodstock, Vt. This was a very trying, but on the whole a very joyful day to me. I had engaged Rev. Mr. Ransom to

* It is pleasing to record, that the good old man did not execute his threat. After Dr. Baldwin had become a Baptist minister, his aged relative treated him with great kindness, invited him to preach in his pulpit, and indeed to the close of his life manifested towards him the most parental attention.

come to Canaan, preach a lecture, and administer the ordinance of baptism ; public notice of which had been given. But when the day arrived, my mind was exceedingly dark ; I thought that I should not be able to satisfy any one, that I had experienced a change of heart ; more especially the administrator, as I knew that he was very critical in the examination of candidates. But as I had opened my mouth to the Lord, I dared not go back. During most of the public exercise, my mind remained still dark ; but the preacher in addressing the audience, asked them this question : “ Have you not love enough to follow your blessed Lord into his watery grave ? ” This expression touched my heart, and in a moment I was bathed in tears ; and thought I could say : “ Lord I will follow thee, whithersoever thou goest : through floods and flames, if thou wilt me to go. As soon as the discourse was closed, I arose and with much feeling addressed the people. The dark cloud which had hung over me, was now entirely dispersed. I enjoyed great freedom in relating my experience of God’s dealings with my soul. Two others at the same time offered themselves for baptism, and were accepted. We all repaired to a pleasant river, to attend the solemn ordinance. The last assault of the adversary seemed to be aimed at my pride. It was suggested, that there was something extremely mean and degrading in this mode of baptism ; that all my associates would be present : and how should I appear submitting to this humiliating ordinance. But I trust, that I was enabled to fix my mind on the example of Christ, on his condescending love in attending to this sacred rite, and the fear of man was in a great degree overcome. There was a great concourse of people ; but I did not once recollect that any were present, whose feelings were different from my own, until the last candidate was led into the water. I was then led to ask myself, where is the cross which you had so much dreaded

on account of the sneers and reproachful remarks of the spectators? I thought I could say that it was wholly removed; and like the Ethiopian eunuch I went on my way rejoicing.

“From my constantly speaking in public, I began to fear being suspected of aspiring to become a preacher. This impression I studiously laboured to prevent. An ardent desire for the salvation of immortal souls on the one hand, and on the other, a consciousness of my want of those acquirements which I considered necessary to qualify me for the work, kept me for some time in a state of perplexity.

“It may not be improper here to mention a remarkable season of prayer, which I once at this time enjoyed. [If these lines should ever meet the eye of any other person, I hope that what I am to relate will not be imputed to vanity or egotism. “Behold, before God I lie not.”] While the subject of preaching was yet undetermined in my mind, after sermon one Lord’s day, as was then customary, a brother present, who was far gone in consumption, addressed the people in a very affecting exhortation; after which I was requested to pray. I engaged—but it is impossible for me to describe the scene which opened to my view. Soon after I began to speak, my soul appeared drawn out in an uncommon degree towards God, and the ecstasy of joy that I then felt was absolutely indescribable and full of glory. For a few moments, I apprehended I was about to quit the body. Words flowed as it were without an effort of thought. My language and conceptions appeared uncommonly elevated. When I had closed and opened my eyes, I perceived the assembly almost all in tears. One man cried out in anguish of soul, “*I am undone!*” Some others, who had remained in a hardened, stupid state until now, were trembling and weeping. These impressions with some, I have reason to hope, terminated in saving conversion to God.

“This gracious manifestation of divine mercy and goodness to me was accompanied with a peculiar peace and calmness of mind. It was indeed that peace of God which passeth all understanding. It was a season never to be forgotten, whilst memory holds a place in my breast. It had, moreover, a considerable effect in reconciling me to devote myself to the work of the ministry. In the days of my vanity I had never looked forward to any appointment with such intense desire as I now waited the return of the holy Sabbath, that I might meet with the children of God, and tell my fellow sinners the blessedness there is in believing.

“The winter succeeding, we were favoured with a refreshing season. Several were, as we hoped, brought home to God; among them one, who has since become a minister of our denomination. The church continued united in love, and additions were made from time to time of such as we trust shall be saved.

“Although I had generally conducted the religious exercises in most of our public meetings, yet it was not until August of 1782, that I attempted to take a text and preach doctrinally and methodically. The news soon circulated widely, that I had begun to preach; and the next Sabbath many collected from most of the neighbouring towns. Our assemblies were full and attentive, and the prospect highly encouraging, and thus in general it continued.

“In the spring of 1783, the church invited me to receive ordination. I consented to be ordained, but not as the pastor of that particular church. It was, however, understood that I should perform the duties of a pastor so long as I should think it proper to stay with them. A meeting was then called, and the subject laid before the town. They unanimously voted to concur with the church, and presented a call on their part. Arrangements were accordingly made, and a council convened in Canaan, on the 11th

of June, 1783, at which time I was publicly ordained to the work of an evangelist. Rev. SAMUEL SHEPHARD, of Brentwood, N. H. preached on the occasion from 2 Cor. iv. 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Rev. ELISHA RANSOM, of Woodstock, Vt. gave the charge, and Rev. SAMUEL AMBROSE, of Sutton, N. H. gave the right hand of fellowship. Some other ministering brethren also assisted on the occasion.

"The second Lord's day after I was ordained, I was called to baptize a female friend. When we came up out of the water, Mrs. S. M. of Enfield, being present, said, 'See here is water, what doth hinder me that I may not be baptized?' I replied, If thou believest with all thine heart, thou mayest." She immediately answered, 'I believe that Jesus is the Christ, the son of God.' The members of the church being chiefly present, collected together, and she gave a satisfactory account of a work of grace upon her heart. And we went down both into the water, and I baptized her. As we ascended the bank of the river, a young man observed, that he could not go away without offering himself as a candidate for baptism. The church consented to hear the reason of his hope. His relation proving satisfactory, he also was baptised; and as we were about to leave the water, another female offered herself, but her relation not being satisfactory, and she being a stranger, her baptism was deferred for a further opportunity.

"The church enjoyed as great a degree of harmony as commonly falls to the lot of churches in the age in which we live. Additions were from time to time made, until our number amounted to seventy. A considerable portion of these were from the adjacent towns.

"I continued my labours with this church seven years, during which time, though principally at home on the Sabbath, I spent much of the intervening time in visiting and

preaching in the destitute parts of the surrounding country, There were few towns within the space of fifty miles round, in which I did not occasionally preach.

“In this warfare, I went chiefly at my own charges. Some few churches, however, which I visited by appointment of the association, made me some compensation, and some individuals made me small presents; but I do not recollect that during the whole of this period, in all my journeyings, I ever received a public contribution. I usually met with a kind reception from Christians of all denominations; and besides receiving their decided approbation, often, quite often, received the following benediction, with a hearty pressure of the hand at parting,—“Lord bless you, brother; such men as you will never want.”

“My mode of travelling was on horseback. In pursuing my appointments, I had often to climb the ragged mountain and descend the deep ravine. These exchanges, from rocky steeps to dismal swamps, were far from unfrequent at that early period of the settlement of this part of our country. The roads are since so improved, that it would be difficult to persuade the traveller now-a-days that they had ever been as bad as the early settlers represent.

“The people were not, however, so much wanting in kindness, as in the means of assisting a travelling minister. As for silver and gold, the greater part of them had none. The cause for this scarcity of money arose from the particular circumstances of the times. At the close of the revolutionary war, the continental currency, which had before depreciated to almost nothing, ceased. The little silver that remained in the coffers of the rich, was with much reluctance permitted to be drawn from its long sequestered concealment. It hence often happened, that the travelling preacher must either beg or go hungry, if he happened to travel where he was not known. This, however, did not very frequently fall to my lot. I am, however, well aware.

that mankind in general are much more likely to remember a single circumstance of affliction, though the suffering be ever so short, than man many mercies of long continuance.

“Some time in March, 1790, I was called to visit a remote part of New Hampshire, to assist in constituting a church, and settling a minister. The journey was about one hundred miles. I left home with only a few shillings, but unfortunately before night, the whole was lost. However, as I had friends on the way to a considerable distance, and as I had an appointment to spend a Sabbath at Haverhill, Coos, forty miles on my way, I concluded to proceed. I preached twice on the Sabbath, to a large and respectable audience. In my present circumstances, I expected some remuneration for my services; but as I was decently dressed, they probably supposed that I needed nothing. I received the hearty thanks and good wishes of a number; and with them, I pursued my journey. After travelling about fifteen miles, I came to the house of a ministering brother, who was the last acquaintance which I had on the way, and who was to accompany me the remainder of the journey. I informed him of my situation, and proposed to turn back; to this he would not consent; he said that himself and several other friends that were going, were all in the same situation, being destitute of money; but the company would be provided with stores sufficient, and that there were friends all the way, where we might call and refresh ourselves. The snow was more than three feet deep, and the travelling was consequently very difficult and tedious. Our way was chiefly through a wilderness, with a few log cottages to relieve the solitude of the gloomy forest. On our arrival at a small settlement on Connecticut river, a few miles below the upper Coos, the company dispersed among different families for lodgings. Two of us crossed

the river, and spent the night on the opposite side, in Vermont. We were received with much hospitality; and the kindness of our host rendered his poor accommodations quite pleasant. The house was open, and the night cold, which obliged me to wrap myself up in my cloak, though seated before a large fire, to keep me from suffering with the cold. Our lodging was comfortable, though it was probably at the expense of the accommodation of the family. The next morning we set out for Lancaster, upper Coos, where I had an appointment to preach at 10 o'clock. From this place we journeyed up Israel's river to a place called Dartmouth, near the foot of one of the White Mountains. Here I preached, and baptized five men. The day was extremely cold; and my clothes were frozen almost as soon as I was out of the water. The next day a church was constituted, composed only of baptised believers.

“The candidate for ordination was examined, but the council not being entirely satisfied, did not proceed to ordain him. But as the people had assembled, it was thought proper that I should preach on the occasion; especially as I was about to leave the place. This was an interesting season, and many appeared to be deeply impressed. At the close of the meeting, I was much fatigued; but, as I was refreshing myself at the table, the friends came around me to bid me farewell. Among them I observed a young person, who stood silently weeping at my side. I asked her what she wanted; she replied, with a depressed tone of voice, ‘an interest in Christ.’ I directed her to the Lamb of God, that taketh away the sin of the world. At this time my heart was too full to remain any longer at the table; I therefore arose exhorted and prayed with them, and took an affectionate leave of the people. Returning to Lancaster, I preached again that evening. Two of my ministering brethren tarried until the next week, and bap-

tised several persons, some of whom had been awakened, and hopefully converted during our visit at that place.

“The day following, I set out for Landaff in company with J. C. Esq. ; the distance was about thirty miles. It so happened that neither of us had any money ; we consequently expected to ride the whole distance without refreshment. But as we were setting out, a gentleman belonging to the village proposed to bear us company. In the course of our ride, he said to me, ‘ Sir, I was brought up an Episcopalian, and before the revolution was possessed of a considerable estate. But, unfortunately, both myself and my father’s family adhered to the royal party ; consequently, my property was principally confiscated ; but I have a little left. My brother is a clergyman in the establishment ; but I freely confess that I am inclining to the sentiments of the Universalists. Sir, I cannot dispute, but I will cheerfully hear any remarks which you may think proper to offer.’ I was much pleased with the candour with which he stated his own views, and his willingness to listen to what might be advanced in favour of truth.

“After riding a few miles, he observed, that it was time to stop and feed our horses ; but knowing, that my pecuniary resources were low, I observed, that it was not necessary. But he insisted upon it, and said, ‘ My father, sir, taught me, that whenever I happened to travel in company with clergymen, never to allow them to pay any thing, and I am resolved that they never shall. Now, sir, whatever you may need, while in my company, is entirely at your service.’ I was led to admire the goodness of God in sending this kind stranger, who knew nothing of my situation, to supply my wants while passing through this dreary wilderness. At night we were hospitably entertained at the house of Mr. C.

“As I had an appointment to spend the next Sabbath at Danville, I found myself under the necessity of going ten miles farther down the river, to find a place where I could cross. Mr. C. proposed to accompany me as far as Peacham. When we had arrived at the place where we must part, my generous friend requested me to stop a few minutes, as he had occasion to step out, and wished to see me again. He soon returned, but appeared disappointed. He said that he had been trying to get a guinea changed, having been informed of my little misfortune at the commencement of the journey, in order to give me something to help me on my way, but could not find money enough in the village to do it. ‘I am concerned,’ said he, ‘lest you should suffer for the want of a little money.’ I thanked him for his kindness, and told him I had no doubt, that the Lord would provide. We parted, but not without some tender emotions.

“We then crossed the river, and proceeded up the west side, and about noon, parted with J. C. Esq. and pursued my journey alone. Towards night it began to snow, and at dark I passed the last settlement in Peacham, and entered into a wilderness, without a single house on the way. The prospect was dreary and appalling. Being an entire stranger, the night dark, and the road narrow, and intersected with limbs of trees, which obliged me to proceed slowly with my hand before my face, in order to preserve my eyes;* imagination suggested the danger of being arrested by some of those ferocious animals, which were known to inhabit these forests. But that God, who had preserved my life thus far, conducted me safely through all the dangers, and brought me to the house of my friends, who received me with no small kindness. The pleasure of

* One of our company had his eye much injured by the point of a limb, while riding in the evening.

meeting with them, made me forgetful of the dangers and trials of the way. I felt glad, and I hope, thankful, to that Being from whom I had received all these favours.

“The next day, being the Sabbath, I preached three times, and twice afterward. The people were willing to make me some compensation, but money was so exceedingly scarce, that they could only raise only two shillings and three pence. With this, and the kindness of the friends on the way, I arrived at home, after an absence of nearly four weeks.”

We have thus far followed the manuscript with scarcely any alteration or abridgment. On the interesting topics to which it refers, the conversion of its author, his change of sentiments on the subject of baptism, and his call to the Christian ministry, we felt it our duty to allow him to speak for himself. In doing this, we doubt not that we have performed a most grateful service to our readers. There is always a charm about a narrative, in which a man declares what he himself has seen and felt, which a narration written in the third person can never acquire. And besides this, there is in the Memoir above, so many traits of genuine Christian simplicity, so well executed a delineation of the workings of the human heart in many of its most interesting attitudes, that it can scarcely be read without lively and peculiar interest. Instead, therefore, of apologizing for its length, we are persuaded that the wish will be general that it were longer.

The remainder of the narrative is not, however, so well adapted for a memoir of this nature. It contains many incidents, interesting to the author and to his particular friends, but which might not so generally interest a miscellaneous public. We shall therefore leave the latter part of it, and only use it to supply us with such facts, and occa-

sionally with such reflections, as may throw light upon the character of its author.

It will be readily perceived from what has been stated above, that the labours of Dr. Baldwin in Canaan must have been excessively severe. His reputation as a preacher was such, that his assistance was very frequently required at ordinations and councils in all the surrounding country ; and besides the destitute condition of many of the neighbouring settlements presented innumerable claims upon his Christian sympathies. To all these calls he unhesitatingly yielded himself up. In the narrative before alluded to, after relating the events of one of these journeys of an hundred miles from home in the dead of winter, in which he had suffered much from cold, and something from hunger, and had been engaged in almost daily preaching, he concludes with the following reflections. We insert them as a happy illustration of the tone of his piety, and also of the honourable disinterestedness for which he was always distinguished.

“ During this tedious journey, I had suffered some little inconveniences, but enjoyed much comfort in my own soul. O what an honour to be engaged in so good a cause, and to serve so glorious a Master ! Like him, for the joy that is set before me, may I ever be willing to endure the cross, and despise the shame, continually looking unto Jesus, the author and finisher of my faith.

“ It has often afforded me much consolation to reflect on what Christ said to his disciples, when one of them said, Lo, we have left all and followed thee ; and he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. I have never been able to discern any worldly motive which

could have had any influence in making me a Baptist. I had literally to forsake (in point of sentiment) all my earthly friends, all my expectations of honour, and I may also say, of wealth. When I was settled in the ministry, it was without any stipulated salary whatever; and during the seven years which I spent with the church where I was first settled, the whole of my salary would not average *forty dollars a year!* Hence I may say with the Apostle, "These hands have ministered to my necessities and those that were with me." I would have gladly devoted myself wholly to the work, could I have seen any way in which my family could have been supported."

It could not be expected that a minister of Dr. Baldwin's native talent, and we now add, celebrity, should be destined to labour for life amid the sparse population of an almost frontier settlement. The event proved, that by this severe discipline, Providence had been preparing him for a field of more extensive usefulness. Towards the close of the winter of 1790, the Baptist Church in Sturbridge, Mass. understanding that he was not confined by his ordination to the people in Canaan, applied to him to visit them as a candidate for settlement. After some hesitation, the church in Canaan granted him liberty to visit Sturbridge, and promised, that if after due deliberation he should consider it his duty to remove thither, they would furnish him with letters of dismission and recommendation.

About the same time, he also received a letter from the church in Hampton, Con. containing a similar request. And while on his journey to visit these places, early in the summer of the same year, he received an invitation to visit the Second Baptist Church in this city, which had just before been deprived by death of their excellent pastor, the Rev. Mr. GAIR. After visiting Sturbridge and Hampton, and receiving from both churches an unanimous invitation

to become their pastor, Dr. Baldwin continued his journey to Boston; and in compliance with the request of the church, preached his first sermon to them July 4, 1790, which was founded on Acts x. 29; I ask, therefore, for what intent ye have sent for me. On this occasion he proceeds to say :

“I did not enjoy very great freedom on this occasion; being apprehensive that my audience were hearing merely as critics, in order to pass sentence on the preacher. Consequently my feelings were very different from what they were the preceding autumn, when I preached to the same society. I was then only a transient visiter, without the most distant thought of having a call to settle among them. After the meeting in the morning, one of the gentlemen of the society expressed his opinion to me, that this was not one of my best sermons. This led me to suppose, that he had not been very highly entertained. Indeed, religion seemed to be in a very low state. In the course of the week I preached a lecture; and the ensuing Lord’s day I enjoyed some comfort and freedom. The committee requested me to continue to supply them, but I was under the necessity of returning to my family. Having engaged, however, to be with them on the first Lord’s day in August, I then preached, and broke bread to them. On Monday, a young person, in great distress of mind, called at my lodgings. I conversed with her, and found that she had been awakened the preceding day by the power of divine truth. This afforded me a little encouragement. In the evening I attended meeting at the house of one of the members of the First Church. On Tuesday evening I preached again at a private house, and some of the hearers appeared to be considerably affected. It was remarked by one of the church, that he had not seen so favourable an appearance for several years. On Wednesday afternoon I was requested to

meet with a number of young people, and to preach in the evening at the same place. About thirty met in the afternoon, all of whom appeared to be deeply affected. I conversed with each individual; they generally expressed a deep sense of their undone conditions. It was, literally, a place of weeping. The evening was solemn, and much feeling was manifested, while I preached to them from Matt. xxv. 10. 'And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut.' On Monday evening, August 9, by particular request, I preached to the youth at the meeting house. As the evening was very unpleasant, I concluded that few would attend. But to my surprise, when I came, it was with difficulty I could pass through the crowd to the pulpit. The discourse was from Eccles. xii. 1. 'Remember now thy Creator in the days of thy youth.' The excitement appeared daily to increase."

In the beginning of August, some indications of a revival began to appear in the congregation, until a very considerable number were heard with deep solemnity to inquire, What shall we do to be saved? The interest excited by his public labours was very general; and on the 22d of August the Church and Society, by an unanimous vote, invited him to become their pastor.

As we have before stated, Dr. Baldwin had previously received an invitation to become the pastor of the Baptist church in Hampton, Conn. and also another from the church in Sturbridge, Mass. With the appearance of this latter society he was much pleased, and for some time thought that he should probably settle with them. Two considerations, however, had an influence in determining his mind to this city. One was, that he wished to reside where he could give himself wholly to the work. This was the great object for which

he wished to remove at all. For this, Boston appeared the most eligible situation. He perceived that here nothing was expected of a minister but what belonged to parochial concerns. This to him was a most desirable consideration. Connected with this, the special attention which appeared among the young people at this time had great weight upon his mind. He sincerely believed that there was a greater prospect of usefulness here than in any country town whatsoever. Besides these considerations it may be remarked, that a striking coincidence of events connected with his first coming to this city, seemed to point out the path of duty too plainly to be mistaken. Under these circumstances, though with much trembling, he gave, on the 18th of September 1790, an affirmative answer to the invitation.

Dr. Baldwin was in consequence installed on the 11th of November following. The services were performed in the meeting-house of Rev. Dr. ELIOT, which was kindly offered for the purpose. The Rev. Dr. STILLMAN, then Pastor of the First Baptist Church of this city, preached from 2 Cor. iv. 7. "For we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The Rev. Dr. SMITH, of Haverhill, delivered the Charge; the Rev. THOMAS GREEN, of Cambridge, presented the Right Hand of Fellowship; and the Rev. JOSEPH GRAFTON, of Newton, the venerable and the only survivor, offered the concluding prayer. The day was pleasant, the services highly interesting, and the assembly numerous and respectable.*

We are now called to contemplate the subject of this Memoir under circumstances very different from those with which his ministry commenced. From the frontier settle-

* Dr. Baldwin's Discourse preached on the first Sabbath in January, 1824; with an Appendix, containing an Historical Sketch of the Church and Society.

ments of New Hampshire, where almost the whole of his life had been spent, he was removed at once to the centre of a polite and literary metropolis, and was placed by the side of men whose praise had long been in all the churches, and whose lives had been devoted to academic learning. Probably the pulpits of this city have never since been more ably filled. Drs. LATHROP, ELIOT, HOWARD, BELKNAP and THACHER were the ministers of the Congregational churches, and Dr. STILLMAN, probably the most eloquent and most universally beloved clergyman that Boston has ever seen, was his immediate fellow labourer. His early advantages for education were, as we have seen, but scanty. Constant labour had left him but little opportunity to improve them. He was now 38 years of age; a time of life beyond which men do not generally make much advancement in knowledge. All the resources upon which, depending on the grace of God, he could rely in this arduous situation, were sincere desires to be useful, native vigour of mind, a fixed resolution to prepare himself for the duties to which Providence had called him, and we may add, a store of sound reflection on theology, an intuitive knowledge of human nature, and sagacity in remarking the workings of the human heart.

For this situation, Dr. Baldwin proved himself manifestly equal. And his success at least proves one thing, that a man of sense is at home any where. He here commenced that course of judicious theological and critical study, which laid the foundation of his extensive reputation, and which enabled him not only to serve the church in the pulpit, but also still more extensively to illustrate and defend her doctrines through the medium of the press.

The ministry of Dr. Baldwin was at its commencement in this city unusually blest. The revival which began whilst he was preaching as a candidate, continued without much

interruption for two years. To the second and first Baptist churches more than 100 were added during the year 1790. In 1791, additions were made every month, sometimes to the number of nearly 20. The whole number added to the 2d church this year was about 70.

At the time of Dr. Baldwin's installation, the number of members whose names were recorded on the books of the church was 90. Of these, many were unknown and had been long forgotten. The present number of the church is about 450. During Dr. Baldwin's ministry, he baptized more than 670 who were the fruits of his ministry in this city.

Of his life, from the time of his settlement to his death, very few records are extant. The history of a clergyman, who devotes himself to the appropriate labours of his office, is of course barren of incidents which would interest the world. It is the plain and reiterated account of studies and visits and conversations and preaching, in which week after week has in rapid succession been consumed. His world is the people of his charge, or to speak still more truly and with still nicer restriction, it is that people seen only in the light of their moral relations. The changes in these relations are so gradual, that generally the minister himself, can hardly estimate them without comparing attentively and at leisure two pretty distant periods. To describe these slowly moving revolutions, the means by which they were produced, or the results by which they were made manifest, would savour of egotism, or frequently of senility. In this unostentatious labour is the time of a minister of Christ usually and most profitably employed. Unseen, and noiseless as the evening dew, his influence descends upon the people of his charge; and after his sun had set and another has arisen, its effects are most visibly acknowledged in the moral loveliness of a succeeding generation.

Such was the general tenor of Dr. Baldwin's ministry.

He was a faithful, affectionate, and devoted pastor. No man was perhaps ever more tenderly beloved by his church and congregation. Nor was his usefulness confined at all to these. He was for the part of the city in which he lived, appropriately the minister of the poor, and of those who but for him, might have said, No man careth for our souls. In the chamber of sickness and the house of death, he was emphatically at home. His amiable deportment, venerable appearance, and unassuming piety, rendered him the peculiar favourite of those who felt themselves neglected by the world. He was *their* minister. To him they could unburden their sorrows; to him could they as a father unbosom the overflowings of their penitence. He it was whom they wished to see at their bedside in the hour of their departure, and to commit the dust of their friends to its lone and silent grave.

But not to this city alone was the usefulness of Dr. Baldwin restricted. Under his fostering hand, many of the churches in this vicinity arose, and by his parental care were they sustained. And it is no small praise both to his piety and to his ability, that they drank so universally into his spirit. He had the faculty, the true evidence of greatness, of forming other men into his own likeness. And hence it is that his character has left so broad an impression upon all this part of New England. The standard of the pulpit rose in his own denomination every where around him. He assisted the young of his brethren in their attempts to acquire the advantages of education. He set before them an example of simple, unaffected piety. He was a man of peace, and hushed all their contentions, until in his vicinity contention was wholly forgotten. In few places of our country, perhaps, is there so great a degree of harmony existing as in the associations of which Dr. Baldwin was a prominent member. This fact all will unite in ascribing to his meek, patient, wise, and upright precept and example.

It was in labours such as these that his life was principally consumed. There are, however, a few circumstances somewhat more deserving a particular notice.

We have alluded to the revival of religion which was witnessed during the two first years of his settlement. After this subsided, the church continued for some time to advance with the growth which usually attends the faithful dispensation of the word and ordinances of the gospel. In the year 1797, the congregation had so much increased, that it was found necessary to enlarge their place of worship. This work was completed and the house re-opened on the 30th of November, in that year. A sermon was preached by the Pastor on the occasion, from Psalm cxxii. 7, 8, 9. Peace be within thy walls, and prosperity within thy palaces, &c. And although the addition comprised two sevenths of the whole house, yet the pews were soon taken up, and the house became as full as before the enlargement was made.

In the year 1803, a second revival of religion, and the most remarkable that was witnessed during Dr. Baldwin's ministry in this city, occurred. It extended to both the first and second, then the only Baptist churches in Boston, and its results were felt also in the churches of other denominations. It is perhaps not too much to say, that the happy change in the religious views of a large portion of professing Christians in this city, may date its origin very evidently from this event. It continued for more than two years, and a very great number were the subjects of its salutary influences.

The particular account of this work of the Holy Spirit, may be found in the 1st vol. of the American Baptist Magazine, 1st series, numbers for September, 1804, and September, 1805. To these we must refer our readers, as the narrative would be too extended for our present purpose. It will only be proper here to remark, that the attention com-

menced simultaneously in both churches in the spring of 1803. In September, October, and November of that year, the attention was the most solemn. In September of 1804, though somewhat abated, it was still pleasing and interesting; and it was not till August, 1805, nearly two years and a half from its commencement, that it could be considered to have terminated. During this period, the first church received 135, and the second 212; in all, 347 members.

We cannot, whilst referring to this work of grace, omit a few extracts from the remarks which accompany the narrative to which we have alluded. We do it to illustrate the nature of the religious impressions then made upon the minds of the multitudes, who thronged the houses of worship, as well as to show the sound discretion of him whom God used as one of the principal instruments of their conversion.

“This work,” he remarks, “has, we believe, been carried on with as little noise and confusion as any of equal extent which has ever taken place in our land. We are far from thinking that there cannot be a good work where there is a considerable mixture of enthusiasm; but still we think it not very desirable. There has been little or no outcry, swooning, &c. in the present work. The mind has been silently yet powerfully impressed.

“The converts in general have appeared to have a deep and thorough sense of the depravity of their own hearts, and of the infinite evil of sin as committed against a holy God. They have not so frequently expressed their fears of hell, as their dread of sin on account of the wrong which it contains in itself. Comfort has been variously communicated. The precious promises have in some instances been powerfully applied. Others on viewing the Divine character, have had instant joy infused into their souls. They have felt such a sweetness in meditating upon the perfections of God and the glories of the Redeemer, as apparently to lose sight of every

thing else. In other instances, light has been gradually let into the mind, and they have obtained evidence of their change by finding within themselves the tempers and feelings of the gracious heart.

“We add, in the last place, a remark upon the effects of this work on individuals and on society at large. It has reclaimed the profane swearer, the Sabbath breaker, the gambler. It has made the ‘young men sober-minded.’ It has formed the minds of all who have embraced it to the love of virtue and religion. It has led them to the discharge of all the duties of social and religious life with conscientiousness and fidelity. In a word, it has laid a foundation to hope, that in future life they will so conduct as to be ornaments to religion, and blessings to the world.” To this the most happy period of his ministry, Dr. Baldwin often referred with unspeakable pleasure to the very close of his life.

In September, 1803, Dr. Baldwin, by the appointment of the Baptist Missionary Society of Massachusetts, commenced the publication of the American Baptist Magazine, then under the title of the Massachusetts Baptist Missionary Magazine. This work was first published semi-annually, then quarterly, afterwards once in two months, and at present monthly. From its commencement until the year 1817, he was its sole editor. From 1817 until his death, he was its senior editor, and continued from time to time to enrich its pages with the results of his experience and the warnings of his wisdom. For many years, this was the only Baptist religious periodical work in America. To its influence, and to the labours of Dr. Baldwin by its means, may be ascribed in a great degree the rapid progress which has been made in his own denomination in acquaintance with each other, in missionary enterprise, and in religious knowledge.

Dr. Baldwin has, however, been more extensively known to the world as an author, through his works on Baptism and Communion. The first of these was entitled, *Open Communion Examined*, and was originally published in 1789, at the request of the Woodstock Association, whilst the author resided in New Hampshire. The second was published in 1794, and was in answer to a tract of the Rev. Noah Worcester, entitled "*A Friendly Letter*," addressed to the author. In 1806, these were republished in a volume, with the addition of an appendix, containing a reply to Mr. Edwards' "*Candid Reasons*," together with additional remarks upon some sermons and pamphlets which had recently appeared on the subject.

The author's principal work in this controversy, was published in 1810, and is entitled, *A Series of Letters, in which the distinguishing sentiments of the Baptists are explained and vindicated, in answer to a late publication by the Rev. Samuel Worcester, A. M. addressed to the author, entitled, Serious and Candid Letters*. This is a volume of about two hundred and fifty pages, and contains a pretty ample discussion of the principal topics of dispute between the Baptists and Pedobaptists. This is considered the ablest of Dr. Baldwin's productions. It was written in the meridian of his strength, upon a subject on which he had long and deeply reflected, and at a time when, by repeated trials, he had become aware of his own power, and could fearlessly rely upon the decisions of his own intellect. It has accordingly given him a more extensive reputation than any other of his works, both on this and the other side of the Atlantic. The late Rev. Andrew Fuller, than whom no man was better able to decide upon its merits, pronounced this the ablest discussion of the question he had ever seen.*

* This volume, and Dr. Baldwin's other works on Baptism and Communion, may be purchased at the bookstores of Messrs. Lincoln & Edmands, and James Loring.

To enter into an analysis of these letters, would, on this occasion be irrelevant to our object. It could not be done without presenting an abstract of the whole matter in dispute. It will be sufficient to remark, that the letters enter quite fully into the merits of the controversy on most of its points, and they every where exhibit a vigour of intellect, an acuteness of logic, and a perspicuity of reasoning, not often to be met with in works of this nature. Their style is simple, forcible, and direct; sometimes enlivened by the easy playfulness of a man, who feels entirely at home in his subject, and at others repelling with manly dignity the unhandsome aspersions which in those days, it was too common to heap upon the Baptists, or those who defended them. Now that the hour of controversy has gone by, it is not, we believe, denied by candid men, even of other denominations, that, able as was his antagonist, and he was in his lifetime the leader of his sect, yet that Dr. Baldwin had the decided advantage in the argument.

Besides these works, Dr. Baldwin published in the year 1820, a short Essay on the subject of John's Baptism, a question which at that time, in consequence of the allusion to it in Mr. Hall's work on Communion, was considerably agitated. The design of the author was to establish the position, that John's baptism was Christian baptism; a doctrine which many were labouring to subvert. This, although written with ability, is probably inferior to his other works on this controversy. If, however, it lacks somewhat of the vigour of his former productions, it should be remembered that the man of seventy is not in all respects the man of forty-five.

Whilst thus actively engaged in the arduous labours of a pastor, as the editor of an important periodical work, and as a successful polemical writer, it will of course be supposed that Dr. Baldwin received those marks of public attention

which are usually bestowed upon those who rise to eminence in their profession. He was repeatedly chosen chaplain of the General Court of this Commonwealth. In 1802, he was appointed to deliver the annual sermon on the day of the General Election. This sermon was received with great attention, and is thus noticed in the *New York American Review* :

“This discourse was originally published in Boston, by order of the House of Representatives of Massachusetts ; but having proved more than usually acceptable to the public, a second edition, it seems, was called for ; and the demand still increasing, a third impression in this city was thought proper. These circumstances alone afford strong presumption in favour of the discourse.

“The text is chosen from 1 Peter, ii. 16 , ‘ As free, and not using your liberty for a cloak of maliciousness ; but as the servants of God.’ From this passage the author considers himself as naturally led to make the following inquiries :

“When may a people be said to be free ? What are the means best calculated to preserve their freedom, and promote their happiness and prosperity ? And in what respects they are in danger from the abuse of their liberty.”

“These several questions are discussed with much good sense ; and though Mr. Baldwin is necessarily led, in the course of this discussion, to speak of political points which are much controverted, and even to advert to those topics of American policy which have so much divided and agitated our citizens ; yet he guards against every thing that approaches to party virulence, and expresses himself, on every point of a political nature which he touches, with great dignity and mildness.

“On the whole, we consider this discourse as belonging to the superiour order of sermons ; and though the senti-

ments are not new, nor the style remarkably polished, yet both are sufficiently interesting to give much pleasure to the intelligent and candid reader."

In 1803, he was admitted to the degree of Doctor in Divinity at Union College, New York. The degree of Master of Arts had been some time previously conferred upon him by Brown University, R. I. Of this institution he was first a trustee, and at the time of his decease had been for many years the *senior fellow*. Of Waterville College, Maine, to which he had been a liberal benefactor, he was a trustee from its first organization. Of most of the benevolent institutions of this city he was an active manager, and of not a few the presiding officer. At the time of his death, he was President of the Baptist Board of Managers for Foreign Missions, and one of the trustees of the Columbian College, in the District of Columbia. He was a member of the Convention for amending the Constitution of the Commonwealth of Massachusetts in the year 1821, and in all its deliberations, specially those which had any bearing upon the subject of religious liberty, he took an active part, and not unfrequently spoke with unusual ability.

To those who were acquainted with his reputation, it is needless to remark, that of his own denomination in the northern States, he stood decidedly at the head. No important association seemed complete unless it had enrolled him as its President. No measure seemed to promise success, and it is but a just tribute to his wisdom to add, that very few succeeded, which had not received his sanction. His brethren may with much justice say of him, Unto him men gave ear, and waited and kept silence at his counsel. After his words they spake not again, and his speech dropped upon them. He chose out our way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Within this widely extended sphere of usefulness, beloved and respected by all good men of every station and of every sect, did Dr. Baldwin walk until the close of life. No gusts of passion, no bitterness of resentment, no sectarian jealousy had alienated friends or exasperated enemies. He retained the entire confidence and veneration of the community to the last ; for at the first, having honestly deserved it, by meekness and humility and sincerity, he daily evinced that with no other man could it be so safely trusted.

About seven years before his death, he was attacked with a slight paralytic affection, which gave his friends the first intimation that his active labours were drawing to a close. From this his physical system soon recovered ; but he always believed that his mind had received an injury, which would never be repaired. He sometimes alluded to it with some degree of emotion, and seemed aware that his mental energies, particularly his memory, were sensibly enfeebled. Whether the change was owing to this attack or not, it is probable that his estimation of himself was correct. It was not, however, until about four years before his death, that his friends would allow that they beheld in his intellect any of the infirmities of age.

And when these were at last discovered, they were such as rendered him to the pious and the kind man even more than ever interesting. Old age had imparted none of its fretfulness, but on the contrary, shed abroad upon him yet more abundantly, the grace of Christian charity. The power with which he once could grasp a difficult subject, and pursue to its results a striking chain of illustration, seemed perhaps gradually in his public performances to be leaving him ; but yet the ardour of his piety was unabated, and his parental exhortations were frequently inimitably affecting. He spoke in the undisguised sincerity of his heart, as a man on the brink of eternity ; and an audience would sometimes

be melted into tears by the exhortation of his old age, which would probably have remained unaffected and unmoved by the eloquence of his more vigorous manhood.

In private conversation, the change was far less perceptible. His memory, as is usually the case, was the power of his mind on which the hand of age had been laid most heavily. This was not, however, often discovered, unless he were suffering under the pressure of some temporary indisposition. His judgment remained almost entire to the last. We do not mean to say that he could comprehend a train of abstruse reasoning as readily as at forty-five, or see as intuitively the results of moral combinations; but on a matter once fairly before him, his opinion during the last year of his life was as sound as ever. As is common to old age, he delighted more in the narrative than in the abstract; but his narrative was always interesting, and his illustration pertinent and happy. And thus, like the sun at his setting, what was wanting in meridian splendour, was more than supplied by the mild radiance on which the eye delighted to dwell, and which threw abroad its rich and mellowed glories more profusely the nearer it approached to the moment of its departure.

For about a year before his decease, his strength began visibly to decline. His feeble voice and tottering step too well forewarned his friends that his venerable form was soon to be gathered to his fathers. Of this, he himself was aware; and frequently, both in public and in private, alluded with much feeling to the hour of his departure, now so rapidly approaching. Rarely, for some time before his death, did he attend a meeting with his brethren in the ministry, without alluding to the fact that *he* might never meet with them again. Scarcely could he hear of the happy departure of a saint, especially if he were aged or a minister of the gospel, without betraying visible emotion.

It was not the fear of death. Dr. Baldwin was not afraid to die. His faith was firm, his hope was unclouded. It was the tear which nature sheds over the sundering of long-cherished, of much-loved relations. It was the tear which an apostle shed when standing for the last time on the seashore of Miletus, or which a greater than an apostle shed when surrounded by the weeping sisters at the sad tomb of Bethany.

Dr. Baldwin, as our readers are already apprized, died suddenly and from home. He had left Boston to attend the commencement of Waterville College, and arrived at Hallowell on Wednesday, August 24. The voyage seemed beneficial to his health, and on the succeeding Sabbath, he preached twice in the Baptist meeting-house in that town. In the morning his text was in Prov. xix. 23: "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied." His design in this discourse was to show, that religion had a good effect on those that embraced it; that it not only insured eternal life, but was often the means of prolonging life to old age, and that it afforded the only rational happiness in this world, and those who possessed it always remained satisfied, and enjoyed more than their anticipations. Hence he urged the necessity of becoming religious, particularly to the young, in order to secure a permanent good in the present world, and everlasting felicity in the world to come. On this occasion was sung the 119th Psalm, 13th part, L. M. and 122d Hymn, 2d book.

His text in the afternoon was, Gallatians ii. 20: "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." In this last discourse, he declared his belief in the divinity of Christ, and adduced some evidence of it from the Scriptures; he bore testimony to the supports, which during his long life, he had derived from the gospel of Jesus

Christ. He declared that his only hope of pardon and acceptance with God, was through the mediation of a crucified Redeemer. With an emphasis which sensibly affected his audience, he adopted as his own, the language of his text, and declared, "The life which *I* live in the flesh, I live by the faith of the Son of God, who loved *me* and gave himself for me." He earnestly and affectionately exhorted his hearers to live a life of faith; expressed his belief that it was the last time which he should ever address them, or they should hear the gospel from his lips. He was now standing, he told them, on the brink of the grave, on the verge of eternity! and he ardently desired, that they would listen to the accents of mercy and regard this solemn admonition. He felt a deep solicitude for their happiness, and hoped to meet all the congregation on the high hills of salvation; to unite with all the redeemed millions, in ascribing the praise and the glory to Him, that had loved them and given himself for them. As he was concluding the discourse, he was exceedingly animated. He seemed, like Stephen to have been looking into heaven, and anticipating the glory which awaited him.

Before the first prayer, the 77th Hymn, 1st Book, was sung; after the prayer, the 100th Hymn, 1st Book; and after the sermon, the 71st Psalm, 1st Part, C. M. which was peculiarly appropriate.

1.

My God, my everlasting hope,
 I live upon thy truth:
 Thine hands have held my childhood up,
 And strengthen'd all my youth.

2.

My flesh was fashion'd by thy power,
 With all these limbs of mine;

And from my mother's painful hour,
I've been entirely thine.

3.

Still has my life new wonders seen,
Repeated ev'ry year ;
Behold my days that yet remain,
I trust them to thy care.

4.

Cast me not off when strength declines,
When hoary hairs arise ;
And round me let thy glory shine,
Whene'er thy servant dies.

5.

Then in the hist'ry of my age,
When men review my days,
They'll read thy love in ev'ry page,
In ev'ry line thy praise.

A great solemnity was apparent in the congregation and much feeling. The pastor of the church offered the last prayer and read this interesting psalm. The feelings of the venerable ambassador seemed for a moment to be transferred to him, and the sentiments which it contained were heard with evident emotion. His audience felt assured that this was his last testimony to them in favor of the gospel ; but little did they think he was so near the end of his journey, and that they should see his face no more.

On the following day, August 29, he proceeded to Waterville. He seemed better for the ride, and spent the afternoon in walking over the College premises, and examining the condition of the institution. In the evening he officiated at the domestic altar with peculiar devotion and solemnity, and after bidding each individual an affectionate adieu, retired to rest at about nine o'clock. After sleeping apparently well for about an hour, he seemed to awake,

and answered in his usual manner, a question respecting his health ; he then suddenly groaned, and was no more. His usefulness and his life terminated together. Spared the pains of death and the agonies of separation " he was not, for God took him ;" and almost whilst he listened to the voice of affection on earth, the plaudit burst upon his ear, Well done, good and faithful servant, enter thou into the joy of thy Lord.

Every token of respect for the memory of the deceased was shown by the Trustees and Faculty of Waterville College. On Wednesday his remains, enclosed in a leaden coffin, were sent to Boston, attended by the Hon. Mark Harris, of Portland, who had been appointed by the Trustees to accompany the afflicted widow with her sad charge to the place of his former residence. They arrived there on Friday, September 2.

On Monday, Sept. 5, a prayer was offered at the house of the deceased by the Rev. STEPHEN GANO, of Providence. The other funeral services were attended at the meeting-house of the Second Baptist Church by a thronged and deeply affected congregation. The Rev. JOSEPH GRAFTON, of Newton, who offered the concluding prayer at the installation of the deceased, prayed. Rev. Mr. SHARP, of Boston, delivered the funeral discourse from Acts xi. 24. *He was a good man.* Rev. Mr. WAYLAND closed the services with prayer. The body was then conveyed to the family tomb, followed by thousands, who were anxious to testify their respect for this faithful and distinguished servant of the Lord Jesus Christ.

Dr. Baldwin was twice married. His second wife was Miss Margaret Duncan of Haverhill, Mass. who still survives to mourn her irreparable loss.

It only remains that we close this imperfect memoir with a few remarks upon the character of Dr. Baldwin, and a list of his publications.

The history of a man's life is the only sure evidence of his ability. What a man *has done* we hold to be proof positive of his power. Judged by this standard, Dr. Baldwin certainly will be ranked among the most eminent men of his profession in this country. To say nothing of his publications, some of which have become standard works on the subjects of which they treat, it is evident that no man not highly gifted of nature, could ever under his circumstances, have acquired so extensive an influence, and retained it to the last, entire and undiminished. Men do not confide their interests into the hands of another, unless he be abler than themselves. And he who for so long a time united the suffrages of all, could only have retained them by giving repeated proofs of undoubted native pre-eminence.

And this consideration will be more striking, if we recollect the circumstances under which Dr. Baldwin entered the ministry in this city. He had not been favored in early life with a classical education, and his opportunities for intellectual improvement had been limited; but he was endowed with talents of a superior order; and had acquired considerable knowledge of human nature. He was of an age at which the intellectual habits of most men are formed. They are too wise to learn, and too much attached to the habits of their early education to amend them. Hence too frequently, to men of this age, a change of location is the end of usefulness. But not so with the subject of this memoir. The change was a great one, but he was equal to it. He looked upon the relations of society in the light of common sense and of truth. He perceived what was required in the situation which he had entered. He saw what he wanted; and in the strength of a mind competent to dictate terms to itself, he resolved to supply it. He threw aside what was unsuitable to his present station; he performed with his full ability what that station required; and soon found what he

who honestly does his duty will always find, that he was competent to the work which Providence had assigned him.

The prominent trait in Dr. Baldwin's intellectual character was vigorous and manly discrimination. His imagination was not luxuriant, nor had his taste acquired that accuracy of tact, which is only the result of an early acquaintance with the classics of language. Hence he succeeded best in a trait of ratiocination, especially if it were one which led to an urgent appeal to the conscience—therefore his style is remarkable more for perspicuity than elegance. It is clear and forcible, but not embellished; and it gains nothing, when the author attempts to adorn it.

In public life, Dr. Baldwin combined in a rare degree unbending rectitude with unsophisticated kindness of heart. In the discharge of his duty he never knew fear. He was naturally above any thing like timidity; and religious principle had still more effectually taught him to do right “un-caring consequences.” And yet no man could have more carefully avoided unnecessarily injuring the feelings of the most insignificant human being. He rigidly obeyed the command, Speak evil of no man. In company, or at home, he either spoke kindly, or was silent. Whilst true to a hair's breath to the principles which he believed, he gave full credit to the honesty and the rectitude of those from whom he differed. Hence was it that he so often obtained the blessing of a peace maker. Hence he maintained to the last, the entire confidence of men of the most conflicting opinions, and even came off from the arena of theological controversy rich in the esteem even of those whom his argument failed to convince.

But it was in the retirement of domestic life, as the husband, the father, and the friend, that you beheld him clothed in the most endearing attributes. It was here that he shed around him the bland and attractive lustre of finished moral

excellence. His disposition was in a pre-eminant degree charitable, kind and benevolent. To know him at home, was to venerate and love him. Always self possessed, always dignified, yet always instructing and always cheerful, no one could long be unhappy beneath his hospitable roof. The writer of this feeble attempt to delineate his character was for four years in the habit of seeing him daily, and on terms of the most familiar intercourse; and for nearly half of this time was an inmate of his family, and remarked his deportment under every variety of circumstances; and he can truly say, that he does not recollect to have ever seen him betray a temper inconsistent with the Christian profession.

The character of his piety corresponded, as might be expected, with the type of his mind. It was visible in the firm adherence to truth, and the conscientious practice of what he believed to be his duty. This was at the same time blended with fervent charity and ardent love for souls. He was a sincere believer in the doctrines of the Reformation, and his daily life manifest their influence upon his heart. If any feature of his piety was more prominent than another, it was meek, childlike humility. This was seen in every walk of life, and every where did it add a new charm to his other excellent endowments.

As a preacher, he stood among the most eminent of his time in the denomination of which he was so long the distinguished ornament. He has published more than thirty sermons preached on particular occasions, and all of them are deserving of attentive perusal. In all of them may be discovered the traces of strong and accurate reflection, or of fervent and deeply affected piety. Sometimes they are remarkable for acute and original argument, and at others for tender and overflowing feeling. Whatever was his subject, he always left upon his audience the conviction of his own

sincere and earnest solicitude for their everlasting good. His expostulations with the young were in a remarkable degree affectionate, parental, and pathetic. Very frequently on such occasions, he was moved even to tears.

His manner in the pulpit was dignified, simple, and unaffected. He rarely wrote his sermons in full; and not generally, at least in the latter part of his life, did he even furnish himself with a copious skeleton. His preparation most commonly consisted in studious reflection upon his subject, and writing merely the leading divisions. To this method he had been earliest accustomed, and in this manner he was probably more generally successful. Some of his ablest printed sermons were preached in this manner, and never written till after their delivery. Though far from being prejudiced against the use of notes, he was fully and doubtless very truly aware, that at the present day, at least in New-England, there is as much danger to be apprehended from too great a reliance upon writing, as there is from not writing at all.

In person, Dr. Baldwin was rather above the usual size, firmly and strongly built, and towards the close of his life barely inclined to corpulency. His countenance was dignified, mild, and engaging, and his hair, of late years perfectly white, rendered his whole appearance in the highest degree venerable. His habits were temperate and regular, without being formal or ascetic. Hence it will be readily imagined, that he uniformly left upon every one the impression of old age in its loveliest and most interesting aspect, and Christianity in its mildest, and most attractive exhibition.

THE following, we believe, is an accurate enumeration of Dr. Baldwin's published works.

1. The Baptism of Believers only, and the Particular Communion of the Baptist Churches explained and vindicated. 1 vol. 12mo. pp. 340.

2. A Series of Letters, in which the distinguishing sentiments of the Baptists are explained and vindicated; in answer to a late publication by the Rev. Samuel Worcester, A. M. addressed to the author, entitled, Serious and Candid Letters. 1 vol. 12mo. pp. 244.

3. An Essay on the Baptism of John, in two parts.

4. Letter to a friend.

5. The Backslider a Tract.

6. A Catechism: this valuable work has passed through six editions.

[Besides these, the following Sermons were preached on various occasions, and published by special request.]

7. A Sermon delivered at Bridgewater, December 17, 1794, at the Ordination of the Rev. David Leonard to the work of an evangelist.

8. A Sermon delivered February 19, 1795, being the day of Public Thanksgiving throughout the United States.

9. A Sermon delivered at Boston, on Tuesday, April 2, 1799, at a quarterly meeting of several churches for special prayer.

10. A Sermon delivered at Boston, July 11, 1799, at the Ordination of the Rev. William Collier.

11. A Sermon delivered to the Second Baptist Society in Boston, on Lord's day, December 29, 1799, occasioned by the death of Gen. George Washington, who departed this life the 14th inst. aged 68.

12. The Approved Workman in the Gospel Ministry. A Sermon delivered at Templeton, October 16, 1800, at the Installation of the Rev. Elisha Andrews to the pastoral care of the Baptist church and congregation in that town.

13. A Sermon preached February 15, 1802, before the Honourable Senate and House of Representatives of the Commonwealth of Massachusetts, on the day of the interment of His Honor Samuel Phillips, Esq. Lieutenant Governor.

14. A Sermon delivered before his Excellency Caleb Strong, Governor, the honorable the Council, Senate, and House of Representatives of the Commonwealth of Massachusetts, May 26, 1802; being the day of General Election.

15. A Sermon delivered at Barnstable, July 14, 1802, at the Installation of the Rev. John Peak to the care of the Baptist church and congregation in that town.

16. A Sermon delivered at the Dedication of the new Meeting-house in Bellingham, October 27, 1802.

17. A Sermon delivered at Beverly, June 15, 1803, at the Installation of the Rev. Elisha Williams to the pastoral care of the Baptist church and congregation in that town.

18. The Eternal Purpose of God the foundation of effectual Calling. A Sermon delivered before the First Baptist Society in Boston, Lord's day morning, February 19, 1804.

19. A Sermon delivered May 23, 1804, in the Baptist Meeting-house, Gold Street, New-York, at the Ordination of the Rev. Jeremiah Chaplain.

20. A Sermon delivered in Boston, May 30, 1804, before the Baptist Missionary Society of Massachusetts; being their second anniversary.

21. The Happiness of a People illustrated and explained. A Sermon delivered before the Second Baptist Society in Boston, November 29, 1804; being the day of Annual Thanksgiving.

22. A Sermon delivered at Sedgwick, May 15, 1805, at the Ordination of the Rev. Daniel Merrill to the Pastoral Charge of the Baptist Church of Christ in that place.

23. A Discourse delivered before the Members of the Boston Female Asylum, September 26, 1806; being their sixth anniversary.

24. The Peaceful Reflections and Glorious Prospects of the departing Saint. A Discourse delivered in the Meeting-house of the First Baptist Church in Boston, March 16, 1807, at the interment of the Rev. Samuel Stillman, D. D. late Pastor of said Church.

25. A Discourse delivered before the Ancient and Honorable Artillery Company in Boston, June 1, 1807; being the anniversary of their election of officers.

26. The dangerous influence of vicious example. A Sermon delivered in the Second Baptist Meeting-house in Boston, on Lord's day evening, May 28, 1809.

27. A Discourse delivered January 1, 1811, at the opening of the new Meeting-house belonging to the Second Baptist Church and Society in Boston.

28. The Supreme Deity of Christ illustrated. A Discourse delivered Lord's day, April 19, 1812, before the Second Baptist Church and Congregation in Boston; with an Appendix, containing remarks on the terms, "Only begotten Son of God," &c.

29. The Knowledge of the Lord filling the earth. A Sermon delivered in Boston, June 4, 1812, before the Massachusetts Bible Society; being their third anniversary.

30. Heirs of Grace. A Sermon delivered at Charlestown, September 26, 1813; occasioned by the death of Mrs. Abigail Collier, wife of the Rev. William Collier, Pastor of the Baptist Church in said town.

31. The Christian Ministry. A Sermon delivered on Wednesday, March 30, 1814, in the First Baptist Meeting-house in Boston, at the Installation of the Rev. James M. Winchell.

32. **Missionary Exertions encouraged.** A Sermon delivered in Sansom Street Meeting-house, Philadelphia, May 7, 1817, before the General Convention of the Baptist denomination in the United States.

33. A Sermon delivered at Cambridge, December 25, 1817, at the opening of a new meeting-house, and the constitution of a Baptist church in that place.

34. **The Danger of living without the Fear of God.** A Discourse on Robbery, Piracy, and Murder, in which Duelling and Suicide are particularly considered. Delivered in Boston, February 21, 1819, the Lord's day following the execution of the pirates.

35. A Sermon delivered February 25, 1820, at the Funeral of the Rev. James M. Winchell, A. M. late pastor of the First Baptist Church in Boston.

36. **The Duty of Parents to Children.** A Sermon delivered in the Meeting-house of the Second Baptist Church and Society in Boston, on the afternoon of Lord's day, March 17, 1822.

37. A Discourse delivered in the Second Baptist Meeting-house in Boston, on the first Lord's day in January, 1824. With an Appendix, containing Historical Sketches of the Church and Society from their commencement to the present time.

FUNERAL SERMON

FOR REV. DR. BALDWIN.

Delivered 4th September, 1825, in the Baptist Meeting-house, in Hallowell, Maine, where Dr. Baldwin spent the preceding Sabbath, and preached his last two Sermons.

2 Tim. iv. 7.—“I have fought a good fight; I have finished my course; I have kept the faith.”

War has generally been a scourge to the human race. Many of the battles have been of no use, but attended with much evil. A few have adorned their brow with laurels, extended their kingdom, and handed their names down to posterity on the records of fame. While multitudes have paid their blood as the price, and the widows' grief and the orphans' tears have increased beyond measure. And even in those battles, which have been productive of the general good, many of these evil consequences have followed to mar that good, and add bitter to the cup of joy.

But the apostle, in our text, speaks of a *good* fight, in which, he had been engaged; in which, all was good, without any mixture of evil. It was a contest between the flesh and spirit; a warfare with the world and the prince of darkness, to promote the cause of truth and the interests of religion.

As a Christian, he found this conflict in his own breast; commencing from the time in which he enlisted in the ser-

vice of the Redeemer. The heart then declares for God, and determines to fight on his side, and all the evil propensities and passions rise up in rebellion. These must be subdued, and the victory over each one gained, till the whole body is brought into subjection, and every thought becomes obedient to Christ. Paul had, in a remarkable manner, succeeded in this contest; no sacrifice did he consider too great; no duty too arduous, to complete this important victory.

As a Christian, his life and conversation were at war with the world; with its evil examples, vicious courses, selfish maxims, corrupt habits and seducing influence. And as a minister of Christ, he was at war with the principles of the world, the false systems of religion, supported, as they were, by strong prejudices and high authority.

It was his duty not merely to live a holy life, and set a worthy example, but to attack vice and error in the strong fortress. It was his duty to make no compromise with the enemy, to assume no mark of disguise, but openly and boldly to attack the most powerful.

It was not a single battle which would decide the day; but a long course, in which the greater part of his life had been spent. He had ever been steadfast: never a traitor; he never turned his back on the enemy, but was faithful even to the last. Sometimes, perhaps, wounded, and even overcome and taken captive; but at last, gained a complete and decisive victory over all his enemies, through the great Captain of his salvation, the Lord Jesus Christ.

This was a good fight, inasmuch as God was glorified; Christ honored, his kingdom advanced, his church benefited; and those that were slain by the sword of the spirit, were raised to a better life.

He could now say, I have finished my course. Here, by another figure, he represents the same idea in a different

point of view. Alluding to the Grecian games, in which the greatest exertions were made, and necessarily continued to the end, in order to be successful. By this figure he represents the arduousness and severity of the conflict, in which every person, both of body and mind, was engaged.

And to complete the climax, he adds ; I have kept the faith. Many in those days of trial and persecution apostatized, and made shipwreck of their faith. But amidst all the vicissitudes of battle and victory, he had preserved his faith like a standard, which was never to be given up but with life. He did not suppose, with some in modern times, that it was a matter of no consequence what a man believed, provided, that his life was correct ; he was anxious to preserve, in all its purity, the faith once delivered to the saints, and was determined to contend for it. And to those who would corrupt or subvert it, he gave place by subjection, no not for an hour.

He seems in this verse, to express, in a few words, his faithful labours in the cause of Christ, which were now brought to a close. He had entered on his work in earnest, in the days of his youth, when the powers of his mind were vigorous, and when he was capable of the greatest exertion. He had faithfully served sin and satan, but was now made, in a miraculous manner, a subject of divine grace, and was immediately called of God to the important work of the Christian ministry, to preach the faith which he had once destroyed.

For this employment he was, in nature, eminently qualified ; decisive, bold, energetic, and unappalled by danger. Grace sanctified these talents, and added meekness, humility, condescension, patience, and contentment in a great degree. He was also endowed with a rich experience ; he had seen much, known much, endured much, enjoyed much, and had sometimes been miraculously delivered.

Besides these, he possessed the gifts of inspiration, and the effusions of the Holy Spirit, by which he was enabled to work miracles. He was not afraid to preach the truth, even when all men forsook him, when his brethren deserted and left him alone.

He had a great anxiety for the churches. On him seemed to rest the care of them; whether a prisoner at Cesarea or Rome, or visiting his brethren, he was equally concerned and interested. He had been instrumental of establishing many; he did not build when others had laid the foundation, but in distant countries, where Christ was not known. His ministry was blessed of God in a very great degree, and vast multitudes were given to him as the seals of his ministry. With all his endowments he was sensible that he might plant and Apollos water, but God must give the increase. His labours were more abundant than the other apostles, and his usefulness kept pace with his labours. It has not been confined to his day, but has come down to the present period.

He was persecuted, as might be expected, by a wicked world, and the great adversary could not look with composure on his exertions. And, as it has often been the case since, he was opposed and slandered by his brethren; the most painful of all his persecutions, and the least to be expected.

But nothing could shake him in his course: he marched like a champion in the midst of his enemies, and continued his labours, notwithstanding all opposition. He knew where to look for support; he knew how divine aid was to be obtained, and found his strength equal to his day.

He was conscious that he was indebted wholly to divine grace for what he was, and for what he was enabled to do. So far was he from boasting of his goodness, that he declares, I am the chief of sinners; I am less than the least

of all saints." He stood pre-eminent for all the Christian virtues, and could, with propriety, propose himself as an example, worthy of imitation by all his brethren, and exhorted them to follow him, as he followed Christ. Especially did he possess, in an eminent degree, that most difficult of all virtues, self-denial. "If meat make my brother to offend, I will eat none while the world standeth, lest I make my brother to offend." He was not influenced in these things by selfishness, nor popular applause; but he did all for the glory of God and the good of the church. Indeed, his great object seemed to be to do good, and he was thus an imitator of Him that went about doing good, both to the souls and bodies of his fellow-men.

To him, death was no terror. It often stared him in the face, and, indeed, seemed to be his daily companion: "We are killed all the day long; we are counted as sheep for the slaughter." Like Moses, he had respect unto the recompense of reward; he looked forward to the future world, and saw the glory that awaited him. He was confident that the crown would be granted to him. Not oppressed with doubts and fears, like many inefficient Christians, who sometimes hope and often fear; he knew in whom he believed; he had given all into his hands, and had a full assurance that an infinite and everlasting reward would, at last, be rendered for his services.

This he calls a "crown of righteousness." Perhaps referring to the crown of laurels or leaves, placed on the brow of the victor at the games. As he might refer to the state of kings, to which he expected to be advanced; as Christ promised, that his apostles should sit on thrones: and that he would appoint for them a kingdom, as his Father had appointed for him.

This crown was not to be obtained by disposing of another; as the case often happens among men; it was laid up;

and laid up for him ; and waiting for the time, which God had appointed. It would be given to him ; not through partiality, as in the case of Joseph ; nor through intrigue, as in the case of Jacob ; but the Lord, the righteous Judge, would award it to him in that day. Not as the price of merit ; but of his own sovereign grace : at that great day, when the final destinies of man will be decided for eternity. And when all others, who have faithfully discharged their duty, will, by the same grace, be admitted to the same honor : even all those who love his appearance. None but the pious do desire his coming. This crown will not be confined to apostles or ministers ; but the least saint shall share the blessing.

What a heroic soul. He stood unmoved like a rock in the ocean, amidst the troubles of life and the prospect of death. How far superior to Alexander or Cesar ; or any heroes of ancient or modern times !

“His hand the good man fastens on the skies,
And bids earth roll ; nor feels its idle whirl.”

I am now ready to be offered. He was at that time far advanced in life ; brought a second time as a prisoner before Nero. He did not expect merely to die, by disease ; but to be offered as a sacrifice ; to die as a martyr for the truth which he preached. He expected that event soon. It depended on the caprice of a cruel tyrant. He had once been delivered from his power ; but he had now a pre-sentiment, that his death was near. And he was now ready. He had no attachments to bind him to the earth ; he was now standing on the brink of the grave. He was anxious that Timothy might be prepared to take his place ; he wished him to make full proof of his ministry. His voice addressed him as from the eternal world, and urged on him faithfulness.

Soon after this epistle was written, it is said, that he was beheaded by Nero. Thus lived, and thus died, this holy apostle and man of God !

And while we have briefly described the labours of this eminent servant of Christ, in promoting the cause of religion in the world, have not some of you thought of our aged and venerable father, whose feet, on the last Sabbath, stood in this sacred desk ; whose voice filled this house, and from whose lips were heard the accents of mercy, as if coming from the eternal world ? He is now no more ! that voice is still ! those lips unmoved ! that heart which beat with affection and tenderness for your salvation, is now cold in death ! his fervent prayers are finished ! little did we anticipate such an event so soon ! He has finished his course ; he has fought the good fight ; he has kept the faith, and has already received the crown of righteousness, which was laid up in heaven for him.

Perhaps it would not be inconsistent or contrary to your wishes and feelings, to have, on this occasion, a sketch of this eminently good man. Dr. Baldwin was born in Bozrah, in Connecticut, in 1753, and in early life removed to Canaan, in New Hampshire. In youth he was a subject of divine grace, and gave up his heart to God, and became a member of a Baptist church. He had previously commenced the study of the law ; but his mind was impressed that it was his duty to enter the ministry. He was ordained and settled in Canaan as the minister of the town, where he labored faithfully for seven years. In this newly settled country, his salary was small. The whole sum received in money was twenty cents ; and the whole amount of salary for the seven years, besides the ministerial lands, was about forty-five pounds. He supported himself by his industry. But when he found his family increasing, he thought that it was his duty to remove. His people were affectionate and kind ; but knowing his circumstances, and being unable to support him, though they regretted the loss, they could not blame him.

He visited Boston in 1790, and became the pastor of the Second Baptist Church. Their house was very small and their funds low. Their first engagement with him was six dollars a week, about \$300 a year. The church also was small, and his prospects not very flattering.

A reformation soon commenced under his labors, and a considerable number were converted, and given him as the seals of his ministry. The house was filled, and twice enlarged, and the congregation increased till it was deemed necessary to erect a building 80 feet in length, and 72 in width.

In 1803, another reformation commenced, and about two hundred were added to the church, which made the whole number about four hundred. During this period, many churches in that region were formed, and received a part of their number from this church, yet it was gradually increasing, and its present number is nearly five hundred.

From this church was also raised up a large number of ministers; two of which, were missionaries to Burmah. His labors in this place continued thirty-five years, and his whole ministry was forty-two years. He was, at his death, the oldest clergyman in Boston.

His natural talents were of the first class; strong memory, correct judgment; not so brilliant as they were solid. Though his advantages of education, in early life, were not great, yet his attainments were very respectable. His controversial writings are an evidence of a sound mind, deep thought, and a thorough acquaintance with the Bible. It will be recollected, that his opponents were among the most able men of their day; and all acknowledge his ability, his candor, and Christian temper. They have had the effect to convince some able and learned men, who are now filling stations the most useful, most arduous, and most important.

He never professed to be a poet ; but he has composed many excellent hymns, for the edification of the church. Many will remember—

“ From whence doth this union arise,
That hatred is conquered by love.”

His preaching was always acceptable ; his feelings naturally warm and affectionate ; he seemed to enter into the subject with all his heart ; and his eloquence was simple and natural. It was almost impossible to hear, without imbibing some of his feelings, and some of the fervor of his soul. He ever felt his entire dependence on the influences of the spirit of God, in the great work of preaching the gospel. He sometimes wrote his sermons ; but generally, having reflected on the subject, delivered his discourses extempore. He never affected to be learned, either in the style of composition, or the terms employed ; but adapted his communications to the capacity of all. His great object seemed to be usefulness ; that he might be profitable to his hearers ; and he endeavored to convince, and affect their hearts.

He enjoyed in a great degree the affections of his church and congregation, which never sensibly diminished. His manners were affable and mild ; remarkably meek and peaceable ; and perhaps never was known on any occasion to be angry.

His labours as a minister of Christ were abundant. Like the great apostle, he preached the gospel in all the regions round about. The whole number which he baptized in Boston and other places, is 788. The number of marriages which he solemnized, in that city, is 2661. In these duties, as well as in visiting the sick, administering consolation to the afflicted ; attending funerals and other pastoral duties, he was probably exceeded by none.

His afflictions and trials, he bore with much patience : never a murmur or a spirit of impatience or discontent. He

was a kind husband, and indulgent father, and a good friend ; in these respects, he had, probably no superior. He was remarkably charitable. The cause of benevolence never sought his aid in vain ; though his means were never abundant.

Though naturally reserved, yet he was lively and cheerful ; entertaining, and beloved by all who knew him. He was deservedly respected as a father of the Baptist churches ; he had their good at heart, and labored constantly for their welfare.

He was extensively known in every part of the United States ; and respected as a man of talents, learning, and piety. And as much as any one, his fame had reached Europe, Asia and Africa ; as the friend of missions, and the benefactor of man.

He had been for many years the editor of the Baptist Magazine, which through his exertions, in a great measure, rose to its present state. This has contributed in no small degree to promote the interests of religion and to increase the respectability of the denomination. Over these interests he continually watched, and contributed as much as any individual to their advancement.

He was ever the friend and patron of learning, and literary institutions. For many years he was a Trustee and Fellow of Brown University ; and from the first, a zealous and steady friend of Waterville College ; and contributed to increase its funds. He was extremely anxious to raise the literary qualifications of the ministry. He had no jealousy, that he should be outdone by them ; but pleased, that the youthful ministry should far exceed their predecessors : willing that the " throne of Solomon should be greater than the throne of his father David."

Three years ago, he visited the Institution in Waterville ; and in this house preached the gospel : His three sermons

will not be soon forgotten. He was much interested in all our concerns ; and very much pleased, that we had succeeded in erecting an edifice so good, and convenient for the worship of God. He sympathized with us in all our misfortunes ; and again rejoiced in our prosperity, especially in the reformation.

He felt a strong desire to visit once more this Eastern region and attend the public services at Waterville. His health had long been feeble ; and some of his friends thought that the journey would be imprudent ; but his physician advised it. He left Boston on Tuesday, Aug. 23, 1825, and arrived here, Wednesday : his health seemed to be improved by the voyage. This visit he seemed to enjoy in a great degree. His conversation was edifying ; and generally of a religious cast ; and often, upon the necessity of a preparation for another and a better world.

He seemed to be aware, that his faculties had failed, as well as the strength of his body ; and by this, he was admonished of his dissolution. He had often expressed a wish that he might not outlive his usefulness. He frequently spoke of death as being near ; “ the hour of his departure was at hand.”

The last Sabbath on earth he spent with us : we ought to esteem it a great privilege, that we have been thus honored of God. His church and congregation would have considered it a rich blessing, to have heard his last prayers, and his last sermon. We seem like Elisha, to have followed the holy man from place to place, and heard his last remarks, before he ascended to heaven. It seemed, as if there was a pre-sentiment of his death ; that he stood on the brink of the grave ; and his voice from the eternal world. In the close of his last sermon, he was peculiarly animated ; and hoped to see this assembly on the high hills of salvation. Would to God, that this was the spirit of prophecy : that it

might be literally accomplished ; that we all might see him with Abraham, Isaac, and Jacob, in the mansions of blessedness above. Would to God that those who were unaffected and unconvinced by his affectionate discourses, might be impressed by his death ; that his exit might be the most successful sermon ; that it might be a voice from the eternal world ; a voice that would not be heard in vain. That like the champion of Israel, he might slay more by his death, than he had slain in his life ; God grant that this may be the case with us.

The last night which he spent on earth, he slept in our habitation, and there offered the last morning family prayer ; fervent and pious. He arrived at Waterville about noon in good health and spirits. He spent the evening in conversing on religious subjects. The sudden death of a clergyman in this State was mentioned ; and he related a similar case that occurred at the westward.

He prayed with the family, and his mind seemed to rest on the shortness of life, and repeated the idea in several different ways. He returned to rest at half past nine, and complained of a slight pain in his left breast, which continued only for a few minutes. He soon fell asleep, and appeared to enjoy quiet rest till nearly half past eleven, when he awoke and turned over. Mrs. B. as was her usual custom, asked him how he felt ; and he replied, Oh, I don't know, with a slight groan—and expired ! She immediately called for assistance, which was afforded in a moment, but he was gone. His complaint was probably an affection of the heart. After he departed, his countenance indicated a sweet sleep. It seemed as if he had died with a smile ; and it was sometime before his friends could realize that it was death. He seemed not to die, but like Enoch, “having walked with God, he was not, for God took him.” He had, indeed, fought the good fight, he has

now finished his course ; he had kept the faith, and has now received the crown. He is now on the high hills of salvation, where he earnestly desired to see this assembly ; and each of us, with the same crown of glory.

To me, this providence of God is deeply affecting. In my childhood I attended his preaching, and repeated to him the Catechism. In my youth he led me down the banks of Jordan ; and from his lips, as my spiritual father, I received religious instruction. From his hand, I received my license to preach the gospel ; and when ordained, he delivered the sermon, and set me apart to the work of the ministry. His death is to me a solemn admonition to be also ready ; to be faithful, that, like him, I may finish my course with joy.

With his afflicted widow and only child, we can sympathize ; they need our prayers ; their affliction is great. What a loss to his flock ! hardly can they expect to have their loss made up. It seems to be almost irreparable. They are, no doubt, at this moment in great distress. Happy, if his death should be the means of converting those who sat unmoved with his preaching.

It is a solemn admonition to this church ; be ye also ready : let your loins be girt about, and your lamps trimmed and burning. Whatsoever thy hand findeth to do, do it with all thy might ; the night cometh in which none can work ; that night is at hand. We may be called equally sudden. How is our hope ? how is our life ? how is our daily walk before the world. If we are not prepared by grace for the heavenly world, what a solemn admonition to seek for that preparation which is necessary. What if one of us should be called away, in a moment, without time to pray : “ God be merciful to me a sinner ;” how awful our case. He, like Abel, being dead, yet speaketh. “ Hark from the tombs a doleful sound.” It may be the last admonition granted. He warned us faithfully ; he invited us

affectionately, and urged us, by the most powerful motives, to attend to this great and important concern.

We shall meet him at the judgment seat of Christ ; his faithful warnings will meet us there ; and we must there answer for the effect which has been produced.

If impenitent, he will be a swift witness against us : his very death will testify that we would not hear, would not repent. We shall see him with his crown of glory, as one that has turned many to righteousness ; and who will shine as the stars forever and ever. And shall we participate, or shall we merely behold, and be excluded from heaven and eternal happiness ; from the society of saints and angels ? One of these two cases will be ours ; and a few days may decide the point, and fix our destiny beyond all hope. Delays in this case are dangerous indeed. God is now waiting ; but he may wait no longer. “ Boast not thyself of to-morrow ; for thou knowest not what a day may bring forth.” God is now calling from heaven, by the death of his aged servant. See that you refuse not him that speaketh from heaven. It may be the last time : “ Prepare to meet thy God, O Israel.”

APPENDIX.

Doctor BALDWIN was always desirous to promote the welfare of his people. He commenced three or four years since, a series of letters to the young people of his charge ; but owing to the multiplicity of his engagements, he had written but one. Should this fall into the hands of any of them, they will perceive, that though dead he yet speaketh.

PASTORAL LETTER.

The serious advice of an aged Pastor, to the young people of his charge.

DEAR CHILDREN,

The tender solicitude which parents feel for their offspring, will induce them to do or suffer almost any thing to promote their happiness. But in too many instances, this solicitude extends only to objects connected with their temporal prosperity. A pious parent, however, will feel a much greater solicitude for the spiritual welfare of his children, than for their temporal happiness. A faithful and affectionate Pastor feels an anxiety for the prosperity of the young people of his charge, similar to that of an affectionate father for his children.

He takes a lively interest in whatever concerns their welfare, and like a faithful friend, he participates in their sorrows and joys. But as a christian minister, he can have no greater joy than to see his "children walking in the truth."

In discharging the important duties of a Pastor, I have for many years had the happiness of addressing publicly a large number of young people : many of whom have, from time to time, been hopefully brought to the knowledge of the truth. In addition to the numerous opportunities of imparting public instruction, a goodly number have given me pleasure of conversing with them in a more intimate manner on the great concerns of their souls. There are many others, however, who attend on my ministry, with whom I have no personal acquaintance ; but being desirous, if possible, "to present every man perfect in Christ," I cannot satisfy myself without making some further efforts to bring them to the knowledge of salvation.

With a view to this important object, I have thought it might be useful to address them in a series of letters : in which it is proposed to exhibit, in a plain and intelligible manner, the principal doctrines

and duties of the Christian religion: to point out some of the most dangerous errors to which young people are more especially exposed; and also suggest such general rules of conduct as may tend to preserve them from their fatal influence.

My reasons for addressing the *young people* of my charge rather than others, are by no means founded on a disregard to the interests of those in more advanced life; but the special encouragement given in the word of God, as well as the experience of past ages, unitedly suggest the obvious propriety of the measure.

A large and interesting part of almost every religious society, is made up of young people. These consequently claim a large share of parental and pastoral attention. If in early life, they are led to imbibe just principles, and form correct moral habits, their future usefulness and respectability may be hoped for on the most rational ground. On the other hand, if they are suffered to grow up in ignorance and impiety, they will become vicious in their habits, and dissolute in their manners; and thus instead of being blessings to their parents, they will pierce their hearts with many sorrows.

The state of society must be deplorably wretched, where the education of children is neglected. We may as well expect to gather grapes of thorns, or figs of thistles, as to find correct moral habits and amiable manners where religious instruction is withheld.

It is not the design of these letters to point out the different modes of instruction, which might be successfully pursued; but to impart some general principles which are essential to form a virtuous and amiable character.

In espousing your cause, my respected young Friends, I confess I feel an ardour bordering on enthusiasm. "But if I am beside myself, it is for your sakes." When I consider the value of your immortal souls, the immense price which has been paid for their redemption; I tremble at the thought of your remaining impenitent, and am induced to make this feeble effort hoping it may be blessed to your everlasting good.

Need I apologize for thus addressing you? Surely not. I will still presume that you will seriously listen while "age speaks," and one who has had years of experience attempts to teach you wisdom. "Come then ye children, hearken unto me, I will teach you the fear of the Lord." "If you desire life, and to live many days that you may see good, keep your tongue from evil, and your lips from speaking guile." "Depart from evil, and do good, seek peace and pursue it."

As your circumstances in life have been somewhat different, your opportunities for improvement must have been equally so. You can be blameable only for not improving such means as have been in your

power. You cannot all be rich, but you may through grace, all be good. You cannot all fill the same rank in society, but you may all be virtuous. You will not be accountable for talents which you never possessed, but for the improvement of those with which God has intrusted you. You must remember, however, that your virtuous and vicious habits depend on your own choice. No one will ever be rewarded for the good which he may have done without designing it; nor will be punished for the evil which he never intended.

While multitudes of christians are engaged in sending the gospel to the poor benighted heathen, is it not affecting to perceive the astonishing ignorance of many young persons who have been brought up in this land of Bibles, with respect to the plainest and most important truths of revealed religion.

Much of this ignorance in children, is undoubtedly to be attributed to the neglect of parents and others, who have the care of their education; but probably much more to their own heedlessness and inattention; or what is worse, to their criminal aversion to the holy nature of the gospel. If, my young friends, you have ever reflected on this subject, or have any acquaintance with your own hearts, you must be sensible of a strong propensity to sinful objects; particularly to the unhallowed pleasures and vanities of the world; and of an aversion equally strong to the serious and devout exercises of the christian life. This propensity, in a thousand instances, has carried you against all the remonstrances of reason and conscience into the commission of known offences against God. You also know what painful reflections, what shame and remorse, these criminal indulgencies at first occasioned. But by repeating them often, have you not found the reproaches of conscience less severe? and the way to sinful indulgence growing daily more plain and easy? If this indeed be your case, be assured it is most dangerous. It indicates an awful insensibility and hardness of heart, which alone can account for such fatal apathy. This temper, cherished and persisted in, will terminate in your final and everlasting ruin.

What apology, *my young friends*, have you to offer for neglecting the great salvation? Can the transitory enjoyments of the mean and sordid pleasures of sense, compensate for the loss of an eternity of real happiness? Earth's highest pleasures can never satisfy an immortal mind. Nor will these pleasures always last. They all perish in the using. Think then, I beseech you, what your condition will be, when these, poor as they are, shall all forsake you forever. Where will you then look for consolation? Will a recollection of your past indulgences, for the sake of which you neglected the great salvation, yield you

any pleasure? O, no! the very thought will overwhelm you with confusion. Will you think of taking refuge in religion, because earthly comforts can no longer sustain you? Like Joab will you now lay hold of the horns of that altar at which you never before bowed? As you have despised and neglected religion, when its aid was kindly offered, will it not now abandon you? Will you not stand confounded when your Judge shall address you saying, "Because I have called and ye refused; I have stretched out my hand and no man regarded, but ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh!"

Does not such criminal inattention to the all important concerns of eternity, argue some latent source of depravity in the heart? Some native and powerful aversion to that which is good? Can it be rationally accounted for upon any other principle? To this corrupt fountain all the impure streams are to be traced. It is this which disqualifies the soul for the service and enjoyment of God. It is this which deadens all the sensibilities of the soul, and renders it easy in sin. Let me beseech you, my dear young friends, to embrace the Saviour, before the door of mercy is forever shut. Listen, O Listen to this exhortation; it may be the last which I may have opportunity to give, or some of you to hear. Should I be spared to address you again, I propose in my next to enter upon the nature and effects of depravity.

Affectionately Yours for Christ's sake, T. B.

Solemn is the thought that he was not spared to complete this series of letters; nor to make any addition to this introduction. It is therefore to the youth, a voice from the grave; from the world of spirits: it is the voice of God addressing them, and urging on them in the most serious manner, the everlasting concerns of their souls.

Extracts of letters to Dr. Gano, of Providence, R. I.

MY DEAR BROTHER,

April 4, 1825.

I rejoice to hear that your health is improving. I hope the Lord has much service for you yet to perform, and that your latter end may be more blessed than your beginning.

But this much we know, that as we have stepped forward into old age, we can never retrograde, so as to become young again. It would be highly improper to repine at this circumstance. To act our part well on the stage of life, and approve ourselves to God, must be our

highest aim. The Lord make us faithful unto death, and we are assured he will give us a crown of life.

The ill turns that we have so often experienced, should remind us, that we are mortal, and that our earthly house must shortly be dissolved. But may we not say with some degree of comfort, we have a house not made with hands, eternal in the heavens. The Lord prepare us to meet there, to part no more.

This will be handed you by our valued friend, Mr. Boardman. You will be pleased with him, I am sure. He appears to possess a large share of the missionary spirit, and I think will do honour to the cause of missions. I have no doubt but you will show him every facility in your power, to aid in the good work in which he is engaged. You will find him respectable both as a scholar and as a preacher.

I remain, with unabated affection,

Your old friend and brother in Christ.

T. B.

Rev. Dr. Gano.

June 25, 1825.

MY DEAR SYMPATHIZING BROTHER,

Last evening I received your very affectionate letter, and although I did not in the least doubt of your sympathetic condolence, yet the tender manner in which you were led to communicate your feelings was peculiarly consoling. In afflictions, as in all other things, we learn but by experience. In approaching the furnace which you mention, we often have our fears alarmed, but in it, we as often find one with us, whose *form is like the Son of God!*

The scene through which I have been called to pass of late, has been uncommonly trying. In a letter which I conclude you had not received when you wrote last, as you did not mention it, I believe I gave you some account of the illness of my son. But I have been so confused that I can scarcely tell what I wrote.

On Wednesday the 5th of June was the first of our knowing him to be unwell. At evening we sent for a physician. His complaint was supposed to be a rupture of the bowels. On Thursday further attempts were made by putting him into a hot bath, and applying ice to the part affected at the same time, but all in vain. These and other attempts were repeated without success until Friday night, when it was concluded that nothing more could be done but an operation of the knife. He consented. On Saturday eight physicians assembled, and at 11 o'clock commenced their dreadful operation, which was not completed until half past 3. For nearly two hours, I expected momentarily to be

informed that he had died in the operation; or, that they had given him up to die, without any prospect of helping him. But with much difficulty they succeeded at last.

After the wound was dressed, he appeared as comfortable as could be expected. He continued so until Thursday night. On Friday morning I perceived symptoms of the fatal disorder which terminated his life. My hopes all seemed to wither away. The spasms of the jaw appeared some time before they became universal. But they continued to increase until nature could no longer resist, and Saturday, at half past 6 o'clock, P. M. he expired.

But there is another inquiry, I know my good brother is anxious to make. "How was the state of his mind?" I had not the least gleam of hope for him until about an hour and a half before he died. But glory to God, I have reason to hope, that like the repenting thief, he was brought to be a true penitent, and to embrace the mercy of God, as proclaimed in the gospel. He appeared calm and resigned; he begged me not to mourn, for he said he could trust his soul in the hands of that God who is able to do all things for him. A tender mother and sisters agonizing in another chamber! Good God! what a scene! I stood by him until he expired, and tried to compose my weeping family. Mrs. B. still remains unwell, but I hope she is mending. On Monday the dear remains were committed to the tomb. My friends have given me abundant proof of their love on this trying occasion. Thus you see I have mercies mingled with my afflictions. During this uncommonly trying scene, if I have not been deceived, though I have felt all the *Father*, yet I hope I have felt something of the Christian temper. Do pray for me, and for my dear family, that it may be sanctified to them. O, how it would sweeten this bitter cup, if it might produce the same happy effects in my family, as a similar event did in yours. But all will be of no avail without divine influence.

I tried to preach last Lord's day afternoon from 2 Samuel, xii. 23: *But now he is dead, wherefore should I fast, can I bring him back again; I shall go to him, but he shall not return to me.* Our meeting-house was thronged like our evening lectures, in time of the revival; and hundreds went away for want of room. I had, indeed, a very solemn, weeping audience, but I fear the impressions were rather from the occasion, and from the tone of my feelings, than from any thing special in the discourse.

But the bottom of my paper admonishes me to close. With fervent wishes that you and your dear family may be safe from death for many years to come, as those where the Paschal blood was sprinkled.

I subscribe your brother in tribulation.

Dr. G.

T. B.

APPENDIX.

7

HYMNS COMPOSED BY DR. BALDWIN.

THE UNION.

From whence doth this union arise,
That hatred is conquer'd by love ;
That fastens our souls in such ties,
As nature and time can't remove.

It cannot in Eden be found,
Nor yet in a paradise lost ;
It grows on Immanuel's ground,
And Jesus' rich blood it did cost.

My friends who so dear are to me,
Our hearts all united in love ;
Where Jesus is gone we shall be,
In yonder blest mansions above.

O why then so loath for to part ;
Since we shall ere long meet again ?
Engrav'd on Immanuel's heart,
At distance we cannot remain.

Though call'd to resign up this breath,
And quit these frail bodies of clay ;
When freed from corruption and death,
We'll unite in the regions of day.

With Jesus we ever shall reign,
And all his bright glories shall see ;
We'll sing Alleluia, Amen.
Amen, even so let it be.

The year of the Redeemed.

Come, welcome this new year of grace,
Proclaim'd through Jesus' blood ;
The happy year of our release,
To seal our peace with God.

We early wander'd from our God,
In the dark maze of sin ;
The year of the redeem'd is come,
To bring us back again.

APPENDIX.

We once could spurn at offer'd grace,
And slight a Saviour's charms ;
The year of the redeem'd is come,
To call us to his arms.

We hear the gospel's joyful sound,
Proclaim the jubilee ;
The year of the redeem'd is come,
To set the ransom'd free.

Ye aged saints, who long have sigh'd
To see this happy day ;
The year of the redeem'd is come,
To wipe your tears away.

Ye lovely youth, who late have known
The sweets of pard'ning grace,
The year of the redeem'd demands
Your noblest acts of praise.

Life eternal to know the only true God.

'Tis first of all thyself to *know*,
To feel the plague of sin,
Expos'd to everlasting wo,
And nothing good within.

To know thy wretched, sinful state,
Averse to all that's good ;
To feel thy guilt exceeding great,
Thy heart oppos'd to God.

To *know* thy law-condemned ease,
And own thy sentence just ;
Thy heart subdu'd by sovereign grace,
And humbled in the dust.

To *know* the pangs of pious grief,
For sins against the Lord ;
To *know* that nought can give relief
But trusting in his word.

To *know* that thou art *born of God*,
 Thy num'rous sins forgiv'n,
 Thy soul redeem'd by Jesus' blood,
 And thou an heir of heav'n.

Yet, after all, can it be so,
 That I may be deceiv'd?
 This cannot be—for sure “I *know*,
 “In whom I have believ'd.”

Dear Saviour, cause thy love to flow ;
 Thy love my soul revives :
 In darkest hours give me to *know*,
That my Redeemer lives.

'Then will I wait thy high command,
 To yield my flesh to dust ;
 And to my Saviour's faithful hand,
 My naked soul will trust.

Come, see the place where the Lord lay.

Come happy souls, adore the Lamb,
 Who lov'd our race ere time began ;
 Who veil'd his Godhead in our clay,
 And in an humble manger lay.

To Jordan's streams the Spirit led,
 To mark the path his saints should tread ;
 Joyful they trace the sacred way,
 To *see the place where Jesus lay.*

Immers'd by John in Jordan's wave,
 The Saviour left his wat'ry grave :
 Heaven own'd the deed, approv'd the way,
 And bless'd *the place where Jesus lay.*

Come, all who love his precious name ;
 Come, tread his steps and learn of him ;
 Happy beyond expression they
 Who find *the place where Jesus lay.*

Fondly to her bosom pressing,
 Cries, "my son! and must we part?
 O my Saviour!
 Ever keep him near thy heart."

See that youth|| with arms entwining,
 Hanging on her brother's breast,
 Tears, and grief, and love combining,
 Still she cries, though much distress'd,
 "Go, my brother!
 Go! and make the Burman's blest."

Sisters§ too, with fond embraces,
 Stand o'erwhelm'd upon the shore;
 Gazing on each other's faces,
 Weeping, part to meet no more!
 Griev'd and pensive,
 God's mysterious ways adore.

While the crowd were silent standing,
 Solemn prayer devoutly flow'd;
 Clouds of incense like, ascending
 Up before the throne of God,
 For our brethren,
 While they're sailing o'er the flood.

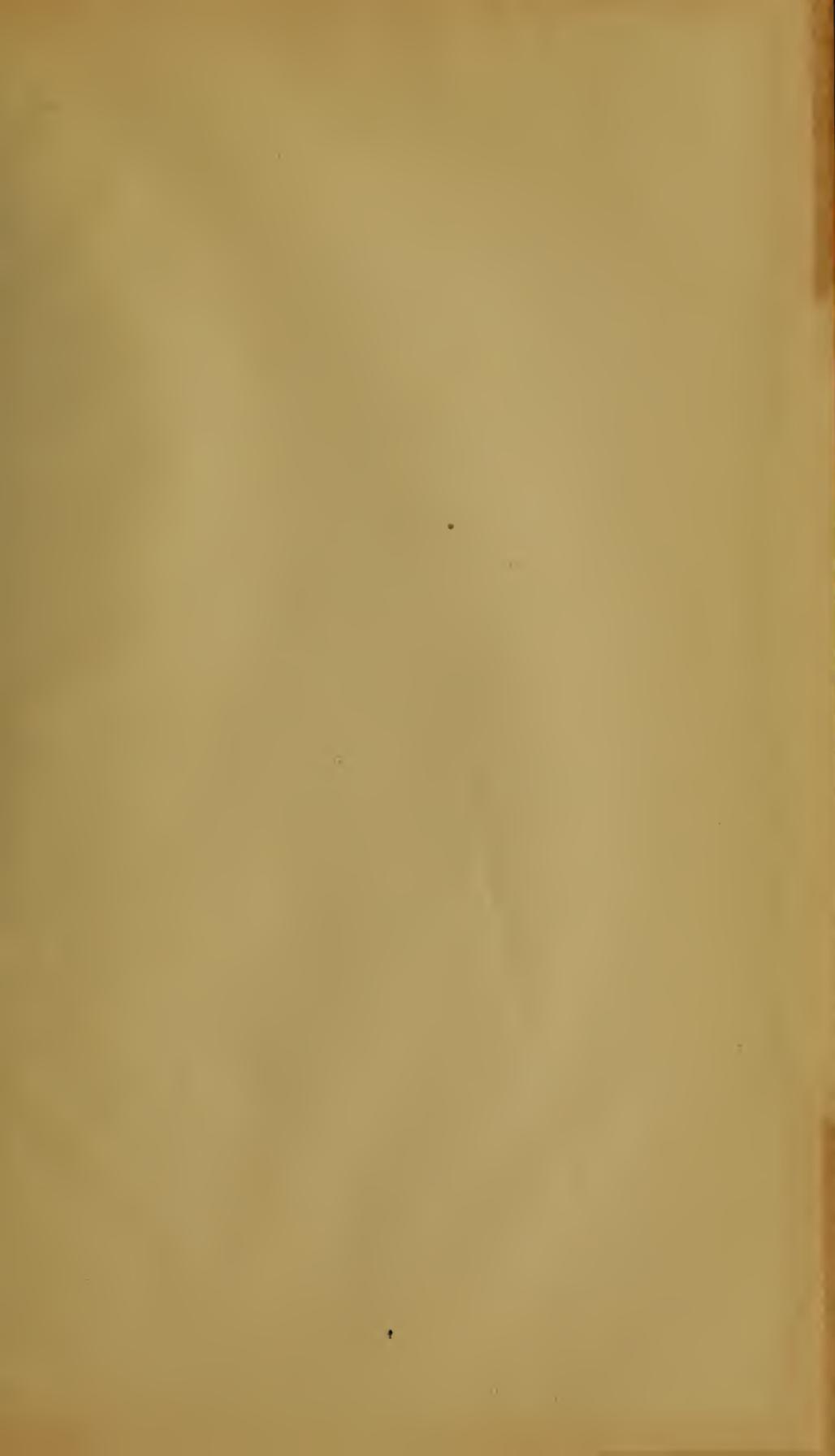
Go, ye heralds of salvation,
 Go proclaim "redeeming blood;"
 Publish to that barb'rous nation,
 Peace and pardon from our God:
 Tell the Heathens
 None but CHRIST can do them good.

While the gospel trump you're sounding,
 May the SPIRIT seal the word;
 And thro' sov'reign grace abounding,
 BURMANS bow and own the Lord;
 Guadma¶ leaving,
 God alone shall be ador'd.

Distant tho' our souls are bending,
 Still our hearts are warm and true;
 In our prayers to heav'n ascending,

|| Miss Wheelock. § Sisters of the Missionaries' wives.

¶ The name of the Burman idol.



24
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13

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