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SCOPE OF THE PULPIT.

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THE subject matter of all Christian religious teaching is God and humanity—their relation, necessary and voluntary. Hence theology makes the whole circle of human knowledge tributary. There is no mine into which it may not sink the shaft of investigation, and dig for wisdom as for hid treasures. There is no water into which it may not dive for the costly pearl of thought—no sea through which its vessel's prow may not plough in reaching the farthest India to gather riches from all lands. Here the field is the world—the heights above—the depths beneath. The domain into which the preacher is introduced as a servant of God in the interests of humanity is very broad, and to serve beneficently he ought to be enriched in all wisdom, at least so far as to lead through or out of the darkness into the light. There is no profession where the demands are so far-reaching; hence there is no profession under so great a necessity to explore the realm of thought, and be ready to bring out of the “treasure house things new and old.” This range of knowledge for the religious teacher is not so much to serve as *pabulum* for his ministrations to those who wait upon his ministry, but as his reserved force, his potentiality, what he may do, or rather be able to do, in the diversified demands that press him. I give the widest range in the current fields of thought and investigation to him who stands amid the multitudinous wants of humanity, diversified by every complexion of mind, education and surrounding circumstances, with earnest endeavor to lead those who cry in all their troubles, doubts, besetments, perplexities, in the face of the skepticism of the day, on to ground where they can stand fixed in the faith of God; not so much, it is true, in his official as his personal relation to them. As a workman needing not to be ashamed when he stands in the presence of the helpless looking for help, being prepared to meet such mental difficulties as present themselves from the standpoint of central truth, he must lay all human knowledge tributary. Otherwise he will present the grotesque spectacle of one that beats the air.

But while the preacher is a teacher, he is more. The sphere of the pulpit is specific. The high idea of a preacher is, that he is an organ of Christ's spirit;

WILLIAM BALDRIDGE. (1760-1830.)

BY REV. J. B. SCOULLER.

WILLIAM BALDRIDGE was the son of Irish parents who had settled in North Carolina, in early colonial days, and was born in March, 1760. He served through a great part of the Revolutionary war as a common soldier, and when that was ended, he turned his attention to the acquisition of a liberal education, and commenced the study of Latin with a neighboring Presbyterian minister. As there were no institutions of learning in his native State, he entered Dickinson College, at Carlisle, Pennsylvania, where he was graduated in the summer of 1790, at the head of a class of twelve. During his residence at Carlisle, he was a communicant in the church at Big Spring. He repaired immediately to Gettysburg, and diligently pursued the study of theology, under Alexander Dobbin, and was licensed to preach in the autumn of 1791, or spring of 1792, by the Associate Reformed Presbytery of Pennsylvania. He married Rebecca Agnew, of Adams county, Pa., and went as a supply to the churches in the valley of Virginia. In August, 1793, he was ordained by the Presbytery of Pennsylvania, and installed as pastor of the united congregations of the Forks of the James River, in Rockbridge county, Virginia. There was also a small congregation near the Peaks of Otter, in Botetourt county, which, if not an actual part of his charge, was under his supervision, and occasionally enjoyed his ministrations.

Here he remained usefully and laboriously employed for ten years, but the churches in Rockbridge and Augusta counties began to suffer from a heavy emigration of their families to the southern part of Ohio. On the 18th of October, 1803, he was compelled to resign his charge because of insufficient support. His relations with his people continued kindly, and he did not leave them after his release. The neighboring church at Timber Ridge was now vacant in consequence of John Young's removal to Green Castle, Pa., so it joined with the churches in the Forks of the James, and invited Mr. Baldrige to minister to them all, as stated supply. This invitation he accepted, and continued thus to serve these congregations till June, 1809, when he accepted a call to the united congregations of the Cherry Fork and West Fork of Brush Creek, in Adams county, Ohio. A number of the families of his new charge had been under his ministry in Virginia, and it was through their instrumentality that he was drawn hither. He took charge of his new field in December, 1809, and remained there actively engaged in the work of the ministry till his death, which took place on the 26th of October, 1830, from what was then called "dropsy of the chest."

Mr. Baldrige was a hard-working, laborious minister, who never spared himself, and as both of his charges were extensive, and covered much territory, he had abundant opportunity of showing his devotion to his calling. During his latter days he was annexed to the Presbytery of Kentucky, in the hopes of keeping that unfortunate Presbytery from extinction. This imposed upon him

many long and fatiguing missionary tours, which he performed promptly and cheerfully. He was a man of excellent natural abilities, but his difficult field of labor, a small income, and an unusually large family, denied him both the time and means for much mental culture. He was, however, an acceptable preacher, and a trusted and beloved pastor. He was a good man, and died as good men die. One of his sons long served in the ministry of the Associate Reformed Church, and at least one grandson is in the ministry of the United Presbyterian Church.

NOTE.—*On Rev. John Murray.* It is now an ascertained fact that John Murray entered the Theological Hall in 1770; and was a classmate of William Logan, although his name does not appear in Dr. MacKielvie's list of students. The following is part of a letter written by the Rev. Robert Small, of Edinburgh, last September, and gives the particulars of the sending of Messrs. Logan and Murray to this country. Dr. Small is authority on such matters.

"The minutes of the Anti-burgher Synod of May 6, 1773, have the following: 'The Synod appointed Mr. John Murray to be taken on trials for licensure by the Presbytery of Sanquhar.' The minutes of this Presbytery of this date are now lost, but the Synod at its meeting in the following September refers again to Mr. Murray. Mr. William Logan had previously refused to comply with the Synod's order to go to America, but his scruples were now removed, and the Presbytery of Sterling was enjoined to meet on the 14th of September to grant him licensure, which on the ground of his former refusal had been withheld—then it is added in the minutes of September 2d: 'After some conversation with Mr. John Murray, they agreed to appoint him to go to the Presbytery of Pennsylvania in North America;' and they appointed both of these young men 'to repair to the bounds of the Presbytery of Glasgow immediately after the said 14th of this month, for embracing the first opportunity of a passage to America.'"

THE ADVANTAGES OF THE SABBATH-SCHOOL TO THE CHURCH.

BY REV. N. E. BROWN.

IT is not implied in this theme that the Sabbath-school and Church are different instrumentalities; it is not implied that the Sabbath-school is an agency apart from the Church, and working towards it, and only touching it at the point indicated; but rather that the Sabbath-school is a power within the Church—a mode of Church activity; and the question is, What is the outcome of this mode of Church activity? There are two things implied in the theme; namely, that the Sabbath-school may be, and should be, an advantage to the Church.

1. *It trains an intelligent membership for the Church.* The Sabbath-school takes hold of childhood, begins in early youth to train a seed to serve the