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THE PSALMS AND THEIR USE, OR THE MATTER AND MANNER OF PRAISE.

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PERSUADED that the Psalms of the Bible were designed to be permanently and exclusively the matter of God's praise; convinced that they are not used as they might be, and as they should be, by Christians; seeing that the tendency of the times is to depart altogether from the use for which they were specifically intended, and this to the diminution of the glory of God, and the great injury of truth and the souls of men, we submit the following propositions on this subject for the consideration of the thoughtful, intelligent and candid reader:

I. *It is the duty of all men to sing praise to God.* "Sing praises to God, sing praises; sing praises unto our king, sing praises" (Ps. xlvii. 6). "Let the people praise thee, O God; let all the people praise thee" (Ps. lxxvii. 3). "Make a joyful noise unto the Lord, all ye lands" (Ps. c. 1). "Let everything that hath breath praise the Lord" (Ps. cl. 6).

II. *In order to praise God, matter of praise must be provided in advance.* Songs of praise cannot be extemporized. The leader of public worship can, to edification, extemporize prayer. This cannot be done by the leader of praises. By necessity, to sing intelligently and in unison, the matter of song must be provided, and must be before each worshiper. Universal practice confirms this position. Nowhere is the attempt made to conduct social and public praise without matter of praise previously provided.

III. *God is certainly the best judge as to what shall constitute the matter of his praise.* This proposition is so self-evident as to need no elaboration. If God has revealed his will in relation to this, and has given matter with which praise is to be sung, we could scarcely conceive greater presumption on the part of the creature than to make matter for his praise. The very thought of doing so should cause trembling.

IV. *God has given a distinct book of praise in the Bible.* It is the "Book of Psalms." This book was evidently a growth. The oldest one in the collection, probably (the 90th), was written by Moses. Through a period of a thousand

lar employments; the fully-educated minister, on full or double salary (double *τμήν*) will give his whole time and energy to "labor in word and doctrine," and both will be well supported by a congregation thoroughly organized and supplied with men for every kind of work.

We cannot, in this age of extensive knowledge and thorough education, dispense with men who are both educated and trained. We need also the merely trained—both servants of Christ, full of the Holy Ghost and zeal for the glory of the Master.

JOHN SMITH.

BY REV. J. B. SCOULLER.

JOHN SMITH was born near Sterling, in Scotland, about the year 1746, and received his literary training at the University of Glasgow, and his theological education under Professor Moncrieff, of Alloa. He was ordained by the Associate Presbytery of Sterling in 1769, with a view of going as a missionary to America. The Presbytery of Pennsylvania had applied very urgently, a little before this, to the Synod for a new supply of ministers; and John Proudfit, James Ramsey, John Rodgers, and John Smith were selected for this mission. The first two finally declined, but in the late autumn of 1770 the latter two sailed for their new field of labor. On the 9th of June, 1767,* the Presbytery of Pennsylvania had received Messrs. Telfair and Kinlock to membership, without requiring them to renounce their connection with the Burgher Church in Scotland. The Anti-Burgher Synod, to which the Presbytery was subordinate, condemned this action, and ordered the departing missionaries to require the Presbytery to annul it, and if this was not done, then they should organize a new Presbytery, independent of all Burgher affinities.

After a long and stormy passage the missionaries landed, and on the 4th of June, 1771, they presented their credentials and instructions to the Presbytery at its meeting in Pequea. The Presbytery made some apology for the action of which the Synod had complained, and promised to be a little more discreet in the future; after which Messrs. Rodgers and Smith took their seats as members.

Before the year was out, Mr. Smith received a call to take charge of the congregation of Muddy Creek, now Guinston, in York county, and another call from the Middle Octoraro congregation in Lancaster county. This latter call he accepted, and was installed as pastor on the 6th of May, 1772, upon which

* In the history of the Presbytery of Big Spring, and elsewhere, I have stated that the reception of the Burgher ministers, Messrs. Telfair and Kinlock, by the Presbytery of Pennsylvania, took place on the 9th of June, 1769. In doing this, I followed two reliable and independent authorities; but late access to the original minutes of the Presbytery shows that this Burgher and Anti-Burgher compact was made on the 9th of June, 1767. This is only another illustration of the vexatiousness of dates, and the absolute impossibility of getting them always correct, after any amount of research and worry.

occasion Mr. Proudfit, of Pequea, presided, and Mr. Henderson, of Oxford, preached the sermon. This charge he retained for over twenty-two years.

Mr. Smith was one of the earliest and most zealous advocates of a union with the Reformed Presbyterian Presbytery, and attended nearly all the conventions held to bring about this event; and he voted for it in his Presbytery in June, 1782, when it was finally consummated. He took a prominent part in all the meetings of the Associate Reformed Synod, and was a member of nearly all its important committees. He was selected to take charge of the training of the few theological students who began to present themselves, and in 1788 was Moderator of the Synod. The Synod, at its meeting in 1787, appointed Dr. Mason, Robert Annan and John Smith as a committee to prepare an "Illustration and Defense of the Westminster Confession," as a step in the formulating and fixing of the standards of the Church. In 1789 they brought in their report, which has since been known as the Overture. This was mainly the work of Mr. Annan, but Mr. Smith and Dr. Mason had each contributed a part. While this report was under consideration, and before the Synod had gone through many of its chapters, Mr. Henderson presented a paper, drafted by himself, but signed also by Mr. Smith and Mr. Logan, to the following purport: "Will the Synod approve the judicial act and testimony of the Associate Presbytery of Scotland, and their act concerning the doctrine of grace: will the Synod adopt the declaration made by the Associate Presbytery respecting civil dominion, and the qualifications necessary to the being of a magistrate: do the Synod think that the renovation of the Covenant in the Secession is a renovation of the National Covenant and Solemn League: do the Synod profess themselves

be under the formal obligation of these covenants considered as ecclesiastical deeds: will the Synod give up the scheme of occasional communion in all ordinary cases, and confine the privilege to the members of our own Church?"

The members of Synod had an extra judicial-conference upon the questions thus submitted, and failed to satisfy their authors. The position and views of the Synod are summed up thus by Dr. Annan, who was present and very active: "It was alleged that these demands were subversive of what had been agreed at the Union, viz.: that we would lay aside all public papers peculiar to Scotland, and concur in a testimony suited to our own circumstances. That the adoption of these papers as instruments of communion was more than Mr. Marshall and his brethren had done or required to be done. That there was no necessity for them, as the Synod were about publishing a testimony themselves, containing substantially the same truths and duties contained in these papers. That there was no occasion, in fighting the good fight of faith, to borrow weapons from the Synod of Edinburgh, while we had God's own armory to apply to. But that if it would please them, a reference might be made to these papers in a note at the bottom of the page. And with regard to the demand respecting occasional communion, it was remarked that the Synod never meant to allow it but in extraordinary cases."

On the following day these same three members presented another paper, in which they stated, that as the Synod were not disposed to allow them freedom

of debate, and as they wished to withdraw peaceably, they begged their names to be erased from the roll of Synod. The Synod refused to part with them thus, and one of them then remarked that they did not intend to join Mr. Marshall's party, neither would they make any infraction on the congregations or vacancies belonging to the Synod; but would simply lie by, and see what the Synod would do in their proposed testimony. They then withdrew from the meeting. Mr. Henderson, the leader in this movement, never returned, but forthwith went to Mr. Marshall's Presbytery, and, after acknowledging his error in going into the Union, was received as a member. Mr. Smith and Mr. Logan would not follow him in this, but remained for a little time in the state of neutrality proposed. And the Synod recorded upon its minutes, by unanimous vote, that no attempt whatever had been made to preclude freedom of debate. Mr. Smith evidently took no offense at the action or non-action of the Synod on these papers; for at this very meeting he accepted a place upon the commission which was appointed to visit Timber Ridge in Virginia, and investigate the charges which had been brought against Mr. Rodgers; and it is believed that he fulfilled this appointment, and joined with Mr. Dobbin and Mr. Boyse in their report to the next Synod.

On the 19th of April, 1792, Dr. John Mason, of New York, died, and thus left vacant the most influential pulpit in the Church, and Mr. Smith soon afterwards visited New York, with a desire and expectation of receiving a call, which was neither presumptuous nor unreasonable, when we remember that in pulpit talent he was the equal, if not the superior, of any man in the denomination. But he was disappointed; for the bereaved congregation immediately transferred their affections to John M. Mason, the brilliant son of their late pastor, who had just completed his education in Scotland, and was soon to arrive at home. To be thwarted thus by a boy of twenty-two, in the one great desire of his life, chagrined Mr. Smith very much, and rendered him ever afterwards fault-finding and restless. On the 3d of June, 1793, he and Mr. Logan joined in a protest against the decision of the Synod, on the subject of the binding obligation of the Scottish Covenants; but as they withdrew their protest before the termination of the meeting, it was supposed that their difficulties were removed.

Sometime during the summer or autumn of 1794, Mr. Smith informed his congregation that he intended to leave the Associate Reformed Church, and to connect himself with the Associate Presbytery. This announcement was made the text of a long speech, of such bitterness and denunciation that both Presbytery and Synod felt compelled to treat it as defamatory.

The first Presbytery of Pennsylvania reported to the Synod, at its meeting in 1795, "That at a meeting of Presbytery, on the 21st of May, 1795, report being made by the Moderator, which was also evidenced by James Glen, a ruling elder, and Samuel Wilson, a member of the United Congregation, of Octoraro, that the Rev. John Smith, minister of said congregation, had renounced all connection with the Associate Reformed Synod, and the Presbytery therefore agreed to the following resolutions respecting him :

"1. That as he had given no reasons to Presbytery for the above step, he be required to give the Moderator, speedily, a copy of a speech he delivered to his congregation, justifying his separation from our communion, which is understood to be defamatory of his brethren, that they may have opportunity of justifying themselves from under these reflections.

"2. That his seat is hereby vacated in Presbytery.

"3. That the United Congregations of Middle Octoraro are hereby deserted and left vacant.

"4. That Presbytery agree unanimously to refer the further consideration of his case to Synod, to meet in Philadelphia, on the last Wednesday of May, 1795, and that Mr. Smith be summoned to appear before said meeting of Synod.

"5. That the clerk be directed to send to Mr. Smith a copy of the whole minutes in his case."

The following extracts from the minutes of the Synod will give the sequel in sufficient detail :

"The Synod having resumed consideration of the case of the Rev. John Smith, of Octoraro, irregularly deserting their communion, as stated in the report of the First Presbytery of Pennsylvania, as also in refusing to attend this meeting of Synod after citation, as appears by account of Samuel Hathorn, who had served said citation, and also by report of the Rev. John Young, who had an interview with him, on his way to Synod, whom he informed that he did not mean to obey said citation—on motion, agreed unanimously to suspend him from the exercise of the ministry, and appoint Messrs. Lind, Mason, and Alexander Proudfit a committee to prepare a draught of reasons of this suspension, together with a citation to attend at the bar of the Synod to give an account of his conduct."

This committee made the following report, which was adopted :

WHEREAS, The Rev. John Smith, minister of Middle Octoraro, hath, as appears from the testimony exhibited before the Presbytery (First A. R. Presbytery of Pennsylvania) broken off in a clandestine, irregular, and schismatical manner, all connection with this Synod ;

And whereas, He has assigned to no judicatory in the communion of this Synod the least reason for his abrupt departure ;

And whereas, He has by this step violated all the solemn vows and engagements under which he came at the commencement of his connection with this Synod ;

And whereas, He has deserted the pastoral charge of the people over which he was placed in the name of the Lord Jesus, disregarding their spiritual interests ;

And whereas, He has trampled upon ecclesiastical authority to which he owed and promised obedience in the Lord, refusing to pay the least respect to their lawful and regular summons ; therefore,

Resolved, Unanimously, that for all these reasons the said Rev. John Smith be and hereby is suspended from all the functions of the Gospel ministry, and that he be cited to the bar of this Synod to render an account of his conduct in the premises.

At the meeting of Synod in 1796, it was further and finally recorded : " Mr.

John Smith not appearing according to the citation of Synod, it was moved and carried that his name be erased from the roll."

This ended all connection between Mr. Smith and the Associate Reformed Church which he had labored long and diligently to organize. In anticipation of such an ending, he had, in the autumn of 1794 or spring of 1795, sought and received admission as a member of the residuary Associate Presbytery of Pennsylvania. This was done without any credentials from the Associate Reformed Presbytery, with which he had been connected for twelve years, but simply upon his acknowledgement of error in going into the Union of 1782. He was received as a returned prodigal son. This was certainly irregular and disorderly, and was so treated by his Presbytery and Synod; and yet it was probably the best he could do, for the state of feeling between the members of the two Presbyteries was so bitter that it is almost certain that the Associate Reformed Presbytery would not have given him a certificate of transfer, and it is altogether certain that the Associate Presbytery would not have received him upon the strength of such credentials. "The world does move," and so does the church. Amidst the amenities and broader Christian culture of our day, it is sometimes hard to understand the spirit and to appreciate the feelings often exhibited by our church fathers a hundred years ago. They would certainly be discordant and out of place now; but the church had not yet passed from the era of creed-making, when microscopic eyes and hair-splitting pens were the instruments of the day. We honor these fathers for what they accomplished in the elucidation of truth, for that has become enduring and so a part of our inheritance; while we would treat with charity the warmth of feeling and the asperity of manner frequently produced by their controversies and collisions, for these perished as things personal to their possessors.

In the autumn of 1795 or during the following spring, Mr. Smith moved to Western Pennsylvania; and in November of 1796, was installed as pastor of the Chartiers congregation, near Canonsburg, which had recently been made vacant by the death of Matthew Henderson, and also of the new congregation of Peter's Creek, lying a few miles to the east. Trouble soon came, both with his Presbytery and with the principal branch of his charge. After a settlement of five years, the Chartiers congregation petitioned the Presbytery for a dissolution of the pastoral relation; Mr. Smith acquiesced in the request, and on the 21st of January, 1802, the relation was dissolved. During the following year, charges of immorality and disobedience to ecclesiastical authority were preferred against him, which he refused to answer at the bar of Presbytery, and he was consequently, on the 31st of August, 1803, suspended from the ministry for contumacy. This terminated his pastoral relation with the Peter's Creek congregation, and all connection with the Associate Synod, and he made no application to any other branch of the visible church for Christian or ministerial fellowship.

His subsequent career is thus briefly summed up by Mr. Brownlee in his history of the Presbytery of Chartiers: "He lived afterwards a few years in the vicinity of Canonsburg, and toward the close of his life gave considerable

evidence of repentance and reformation. It is narrated of him that having attended the funeral of a neighbor, after the interment he returned with the family to the house of the deceased, and, several friends being present, he delivered a very solemn and pertinent address; remained over night, and the next morning, having taken his seat at the breakfast-table, he asked a blessing, and, reclining his head backward, immediately expired, without a struggle or a groan."

In mental force, in theological learning, and in pulpit power, Mr. Smith had few equals, and perhaps no superiors, among all the ministers with whom he was ecclesiastically associated, and for twenty years his influence in Presbytery and Synod was equal to that of Dr. Mason or Dr. Annan; but he had naturally an unhappy temper, which had become soured by disappointment, and the last ten years of his ministry were neither comfortable to himself nor very profitable to the church. A heavy cloud overshadowed the evening of his life; and yet when we remember the brightness of his morning, the brilliancy of his noon, and see the tears and hear the sighs of his last days, we cannot and we would not deprive ourselves of the comforting belief that he was a child of God, who had done a good work in his Master's vineyard, and that he had only been left for a season, in his old days, to himself, that his besetting sins of pride, of self-sufficiency and worldly ambition might be mortified, so that his heart would respond meekly and tenderly to the calls of his Father's love.

"THE TEMPTATION."

BY REV. J. B. GALLOWAY.

I notice an article in the August number of the REPOSITORY on this subject, in which the writer quotes Heb. iv. 15, and seems at different times to put special stress on the expression, "He was in all points tempted like as we are."

Now, is it proper to thus separate this clause from the latter part of the verse? or when thus separated, is it true? Let us see. It is admitted on all hands that "sin," "the flesh," "the carnal mind," or "the old nature," dwells in every believer, and is consequently a continual source of temptation, to which he too often yields. But did Christ possess this carnal mind—this old nature? Did he come by ordinary generation? If so, then he himself needed a Saviour. Then he was not the spotless Lamb, and, consequently, could not be the propitiation for our sins; and we might expect to hear him joining with Paul in the cry, "Wretched man that I am, who shall deliver me from this body of death."

But if, on the other hand, he had not "the carnal mind," how could he be tempted by it?

Perhaps our present version of this text is somewhat obscure. I think the meaning that the general reader gets from it is, that Christ was in all points tempted like as we are, but did not yield. Now, that he never yielded to