

British American Presbyterian

Vol. 6--No. 14.

TORONTO, CANADA, FRIDAY, MAY 4, 1877

[Whole No. 274

Contributors and Correspondents

For the Presbyterian
THE LATE REV. ARCHIBALD
HENDERSON, M.A.

BY REV. D. PATTERSON, M.A.

No. V.

Scarcely had he obtained a colleague in the ministry than he lost his life companion. Mrs. Henderson died in November, 1840. She was a woman of piety from her youth up, as is evident from her letters and diaries, which show a mind given to spiritual vigilance and self-culture. She had a ray humor of her own, with a cheerful disposition and a strength of mind, which sustained her husband in many a season of despondency; and he felt her loss deeply. His son Peter, a medical doctor, practising in Ottawa with much promise of success in his profession, died two years later, and Mr. H. was left desolate indeed. After his wife's death he gave up house-keeping, but never could he see the shade where he had enjoyed so many years of domestic happiness without a fond look and a sigh. "My happy home! my happy home!" have we heard him exclaim, in a mournful voice, when going past it with him. He made it over to the congregation for a manse, subject to a rent while he lived, and he spent the last eight years of his life there very happily in the family of his colleague.

A year or so after his son's death our venerable friend seemed to renew his youth. The sharp edge of his grief was worn. He had no anxieties left; and he began to take his former pleasure in social life and in his books. He attended the meetings of Presbytery and Synod as often as he was able, till his hearing became so imperfect that the proceedings were mostly "dumb show" or "mere noise" to him. But still he went occasionally, until the union in 1875. He was present on that memorable occasion, and was much gratified by the attentions paid to him, and by the Moderator, Dr. Cook, asking him to offer the closing prayer, which he did with a fervour and appropriateness and copiousness that astonished those who were not acquainted with him. That was the last time he went from home. The infirmities of age were growing on him. Yet, though able to hear but little of what was said from the pulpit, he continued to attend the church every Sabbath, with rare exceptions, both in summer and winter. Like David, and every true child of God, he had "set his affection to the house of his God," and loved to appear before him and amongst his people in the sanctuary. On his 91st birthday, which happened on a Sabbath, he preached with all his former vigour of mind, and with little falling off even in voice, an earnest and affectionate discourse to the young from 2nd Timothy iii. 15, an account of which was published in this paper, and need not be repeated now. He was ninety-three in September last, and on the 24th of December went to church for the last time. That very day his strength seemed to break down. Pleuritic pain seized him, and although this soon left him in a great measure, and he had some hope that the illness might be temporary, yet from the first he contemplated the probability of it being his last. In former cases of sickness he had been generally somewhat depressed in spirit and anxious. It was quite otherwise now. He showed no irritability, but unusual gentleness and consideration—a fear lest he should give trouble to any one. His soul was getting freed from its earthliness, as Heaven drew near; and while enjoying life and very willing that it should be prolonged, if such were God's will, he was ready to depart, and proceeded to make the final arrangement of his affairs, with the most perfect calmness and coolness, as one preparing to take an accustomed journey, and gave the addresses of several friends in Scotland and England to whom he wished us to write, when "the event" should happen. He maintained his usual reticence as to his inward thoughts and feelings till within a day or two of the end, when he began to open his mind a little, saying in reference to his hopes for eternity, "I cast myself as a sinner ready to perish on the mercy of Him who is mighty to save;" and quoted some of the promises of the Gospel. He did not remember when, or where, he had "cast his first anchor," to use John Knox's expression; but he had cast it long ago on safe ground, and his hope was sure and steadfast, entering into that within the veil. He had preached the Gospel, more or less, for nearly seventy years, and it sustained him to the end. On the 17th of January, after he was up and dressed, in the forenoon, he signed several minutes in the session book, and as it proved fatiguing to him the rest were left over for another time; but that was the last

service he was to do. About noon, probably, hemorrhage had come on, and when he was called at dinner time, he was found lying on his sofa, dead. Without a struggle, almost, his spirit had passed from its long sojourn on earth to be with God for ever.

There has gone with him one of the few links that connected this generation, not with the last, but with the one preceding it. His tenacious and accurate memory retained many anecdotes of the men, and the sayings and doings, of former days, which in congenial company he was wont to pour out with great vivacity and humor. He was a man of progress, of a liberal and catholic spirit; and, although so old, he did not live in the past, but had a lively sympathy with the movements of the present age, both in church and state. This gave a character to his prayers, not only in public, but in the domestic circle, in which he seldom failed to make reference to passing events; and that not in a formal manner, but so as to make it manifest that he felt deeply concerned in what pertained to the kingdom of Christ, and that he realized continually the divine superintendence—that the Lord is Governor among the nations. He was, indeed, remarkably gifted in prayer, abounding in the most apposite scriptural quotations, which gave uncommon richness and elevation to those exercises. He nourished his spiritual life by careful habits of devotion, reading much in the word of God, both in the Greek and English, with meditation and prayer.

His studies were directed chiefly to theology and Scottish Church History. He was very familiar with the Arminian controversy both in Europe and America. Though moderate in his views, he was a firm Calvinist, and used to speak strongly of the perversions and misrepresentations of Calvinism given by many Arminian writers, with whom he had no patience. He delighted to relate, how Mr. Tomline in his "so-called Refutation of Calvinism" endeavored to prove that Bishop Hall was not a Calvinist, by quoting a passage from his writings, which passage was found to be "not Hall's own, but an extract quoted by him, with approbation, from the works of Dr. Twisse, the *supralapsarian* prolocutor of the Westminster Assembly!" With what gusto he repeated the last clause!

He possessed the perseverance, the penetration, the accuracy, and the strength of memory that go to make the scholar. Especially in English and Latin was he a master. Slips in grammar, or orthography, or pronunciation he seldom allowed to pass in others without correction, even in company, so sensitive was his critical ear. No one ever studied the English language with more care, and no Scotchman, we suppose, ever conquered the mysteries of "Shall and Will" more successfully than he. With the language of old Rome he was familiar, reading it with ease and writing it with idiomatic fastidiousness.* His library (which was very large for a country minister), now deposited, according to his last will, in the Presbyterian College, Montreal, will remain a witness of his learning, as well as of his wise generosity and public spirit; for his books were not mere ornaments of his study, but living companions, with whom he was well acquainted and habitually conversed.

That he was a man of superior gifts, well disciplined and improved by life-long study, is known to all his friends. But these are few now; and they look back with thankfulness that he was spared for such a length of time, with a clear mind and a warm heart, to do so much, even to the last, for their instruction and enjoyment. The memory of the just is blessed; and he will long be remembered here as a thoroughly upright, conscientious, honorable man, and as a faithful and earnest minister of Christ, whose labors were blest to not a few. His talents would have fitted him to shine in a wider sphere and in a more prominent position. But there is no waste in God's kingdom. He is ever lavish in his bounty to mankind. And our friend, with his talent not buried in the earth, but diligently used in the sphere in which Providence placed him, has gone to his account and, we doubt not, to his reward. As says our poet:

Yet, all beneath the unrivall'd rose
The lowly daisy sweetly blows.
Though large the forest's monarch throws
His army shade,
Yet green the juicy hawthorn grows,
A down the glade.
Then never murmur nor repine;
Strive in thy humble sphere to shine,
And, trust me, not Potos's mine,
Nor King's regard,
Can give a bliss o'er-matching thine,
A rustic bard.

And how much truer is this of him whose divine work it is to labor in turning men to the kingdom of God.
We had intended closing with two letters from Dr. John Brown to Mr. Henderson in 1816, which show the high estimation in which his contemporaries held him; but your space and your readers' patience must be exhausted by this time, and we forbear.
(Concluded.)

* In evidence of his seal as a Latinist these remain a beautifully legible copy, written entirely in his own hand long after he came to this country, of the Latin translation of the Confession of Faith, with the two catechisms, creed, etc., that was published at Cambridge in 1693; also some volumes full of notes on Latin grammar and idiom.

MODERN BIBLICAL HYPER-CRITICISM.

NO. VI.—SUPPLEMENTARY (2.)

REV. JOHN GRAY, M.A., ORIELLA.

The second scholarly critique on my articles by the learned Principal of Queen's College, has been read with interest and pleasure. He finds it beyond his power to assail successfully the four fundamental lines of error, which are arrayed against Professor Smith, and, therefore, like a skilful master in Israel, attacks subordinate points, and calls attention to matters that have no direct bearing on the question at issue.

This enables me to pass by the main points as practically yielded, and to consider at once the subsidiary topics discussed by the Principal.

1. *Fact and motive.*—While claiming the paternity of the historical fact, I again distinctly disclaim all connection with the referential invention of the motive of "a very low order," foisted upon my fact, and leave it with its real owner and originator, from whom no amount of reasoning can dissociate it.

2. *Originality.*—The production of Professor Smith is, as stated by my critic, commended by me rather for its originality of form than of matter. With a few exceptions, his views are those taught by German Rationalists, before he was born, and proved to be incorrect by more enlightened writers of the same nation. These exploded views the young Professor has galvanized into temporary life, and put forth with "freshness" and "ability" in the pages of the *Encyclopædia Britannica*. And if the term, "unscrupulous," be not applicable to the resurrectionist of dead and buried errors, I confess my inability to understand its use or meaning.

3. *Pertinent quotations.*—After examining the Principal's additional quotations, in his first letter, I failed to clearly see their aim and object, as they did not seem in the least degree to modify my conclusions, or to show that, in any respect, injustice had been done to the views of Professor Smith. On the contrary, some of them rather strengthened my position, and brought out the case against the Professor more forcibly than was done by the writer.

Fearing, moreover, that I might be prejudiced in forming this judgment, I asked a friend to conduct a similar examination, and communicate the result. He appeared surprised at the charge made by the Principal against me, and thought that the "pertinent examples" given by him, told against his own conclusions.

Had the productions of Professor Smith been subjected to the same sort of treatment as my statements have been by the learned Principal; had fact and motive been mingled together, had words and phrases been dislocated from their real connection, and had small subordinate matters been exalted into important points, these would have been ample cause for accusing me of misunderstanding and misrepresenting his views.

4. *Micah.*—Fault is found with my citing, along with other proofs, the attack of Prof. Smith, on the text of Micah—as evidence of his seeming to delight in proving the text of the Old Testament to be "incorrect and unreliable." Objection is not taken to the correctness of the quotation, but to the contextual connection in which it is put. The answer to this is, that, if you call a man of unblemished character dishonest and impure, it matters not, so far as the stain on his character is concerned, whether the statement has been made in one connection or another. His good name has been assailed, and under what particular circumstances, is not the question at issue.

The assault, moreover, on Micah is both baseless and unreasonable. In respect of its text, the views of the youthful Professor are original as to manner and matter. Its purity has never before been questioned by any influential commentator, and the latest verdict of ripe biblical scholarship regarding it, is as follows: "Even the hyper-critical find nothing in the contents of the 'work inconsistent with' its purity and integrity. This makes the attack of Prof. Smith all the more uncalled for. It was therefore, aptly cited by me, as an appropriate and unscrupulous example of his taking delight in assailing the Hebrew text."

5. *Youthful.*—As my use of this commendatory adjective has been misunderstood, it is necessary to state, that it is employed by way of distinction to a son of the ubiquitous family of Smith, and not by way of disparagement. It is a grand privilege to be a young student or minister in the present enlightened age. A young man has not now to take up the study of Hebrew or Syriac, (as was the case thirty years ago,) at the risk of being deemed eccentric or

peculiar. He has not in the present day to wade through the mysteries of Exegetical Theology, unaided by professional prelections. And he lives in an age, when the more diligent study of the sacred languages of the Bible opens up fields of intellectual and spiritual culture, denied to nearly all his predecessors.

At the same time, the remark is necessary, that the youthfulness of the Aberdeen professor does render it incumbent on him to utter no novel views rashly, and on others to watch his utterances carefully.

6. *The question of Isaiah and Zechariah.*—Towards the close of last century, there sprang up in Germany a body of learned students of the Sacred Scriptures.

Their principles, the offspring of French Encyclopædism and English Deism, colored by German Metaphysics, were as follows:

- (1.) There are no miracles.
- (2.) There is no prophecy.
- (3.) There is no inspiration.
- (4.) There is no canonicoity.

Possessed of vast stores of learning, they proceeded to dissect the Holy Scriptures, and, in the face of conclusive external evidence, confirmed by many striking internal proofs, decided, on the ground of a few really unimportant discoveries, and fancied discrepancies, that the last thirty-seven chapters of Isaiah and the last six chapters of Zechariah are the productions of a Pseudo-Isaiah and a Pseudo-Zechariah respectively.

This view was carefully examined by other more devout German critics, proved to be the "baseless fabric of a vision," and ultimately buried in the cemetery of exploded errors, Delitzsch reading its funeral services.

This buried error, Professor Smith seeks to revive, and to elevate to the dignity of a question for investigation.

But to those plain Christians who believe in such truths as miracles, prophecy, inspiration and canonicoity, there is not only the preponderating external and internal evidence against any dislocation of Isaiah's writings; but there are also the quotations by inspired men like Matthew, Luke, and Paul, from some of these very disputed chapters, conjoined with the declaration that they are the writings of Isaiah.

How any believer in the inspiration of Scripture can make that an open question, or a question at all, on which inspired New Testament writers have pronounced clear judgment, constitutes a mystery, which only He who searches the heart, can explain.

(2) The question respecting the authorship of the last six chapters of Zechariah is not closed by any express statement of the New Testament writers, but to regard it as open is treading on dangerous ground.

Twice in the first chapter, Zechariah is declared to be the author. The canon, which seals its unity, and was completed about fifty years after the death of the prophet, gives the book as a unit the internal evidence, such as style, similarity of phraseology and identity of modes of thought, and binds the first eight and the last six chapters together by cords that cannot be easily broken.

The theory of a different author for chapters xiv-xv, was broached by Mede, in explaining the mixed quotation from Jeremiah and Zechariah in Matthew xxvii. 9, 10, and was subsequently taken up and elaborated by German Rationalists, in their own peculiar way.

And even in this case it is difficult to conceive on what satisfactory grounds a believer in plenary inspiration can reconcile the double testimony given by the Holy Spirit in the first chapter, to the sole Zecharian authorship with the belief in the last six chapters being the production of some unknown prophet.

To apply under such circumstances, the epithet of "presumptuous critic" to Prof. Smith does not seem a harsh or uncalled-for proceeding, but savors of the principal's gentle treatment of his friend.

7. *Vagueness.*—It seems strange that any one conversant with the controversy arising out of Prof. Smith's articles, can deny that no small part of the difficulty has been caused by his vague style. This is so marked that all sorts of wild charges have been brought against him. His views have been characterized as a "religious upheaval," "Presbyterian infidelity," and putting the "Bible in the furnace." "And in the discussions in the Church courts, great diversity of opinion as to his views were manifested by those eminent divines, who had studied his writings. His Presbytery have also found it necessary to hold a conference with him, that they may ascertain what are his real opinions."

The Broad-Church Principal of St. Andrew's University, with all his genial

sympathy towards honest doubters, thinks that Prof. Smith's views go far beyond any hitherto enunciated in Scotland, and does not agree with his fellow-principal of Queen's College, that the "vagueness" is made up of so many parts of the fine Smithian style, so many portions of condensed and sublimated ideas, picked and packed into the smallest space, and so many grains of obtuseness on the part of readers who are unable to discriminate between the application of general principles and the introduction of subversive elements."

8. *Apostolicoity of the Synoptical Gospels.*

On this point no statement is needed, as there is a substantial agreement between us, though the gentle charity of the principal towards his fellow-professor, leads him to conclude that full justice has not been done to the views of the latter. This being a mere matter of opinion, we may agree to differ.

9. The matter of the Professor's opinions having become the subject of pre-cognition by his Presbytery, the time has come for ending for the present all newspaper correspondence.

This article is therefore closed with an apology for putting so heavy a strain by means of this discussion, on the editorial patience and complaisance, and with a specimen of Presbyterian "thunder" from the old country.

"During the debate in the Free Church Commission various tributes were paid to the sincerity of Professor Smith, and to his character as a pious and accomplished man. He is also allowed to be a scholar of remarkable attainments and diversified industry. He preaches Evangelical doctrine when in the pulpit, and is loyal in adherence to the distinctive principles of the Free Church. But while in all these respects he is worthy of commendation, he is evidently not a man distinguished for good sense or sound judgment. He could scarcely have taken a more effectual way to disturb the faith and feelings of the religious people of Scotland than by the publication of the article "Bible," and similar articles in the *Encyclopædia*. In these incursions he has ventilated theories of the most doubtful and dangerous description, irreconcilable, in the opinion of the best judges, with the fundamental doctrine of the inspiration of the Scriptures, and resting on no sufficient critical or historical basis. The unhesitating confidence with which he counter to the most cherished beliefs of his countrymen, and produces for the British market wares constantly associated with which he runs counter to rationalism, betokens a recklessness which it is difficult to reconcile either with the modesty of youth or the decorum of a Free Church Professor's Chair. Professor Smith may repudiate all sympathy with rationalism as strenuously as he pleases, but the rationalists in this country claim him as an ally, or at least as a man who is doing their work. He cannot be acquitted of a degree of imprudence almost criminal, even though the heavier charges brought against him in many quarters fail to be substantiated. We have no wish to prejudice the more important matters that may be found seriously to affect the position of an able and, in many respects, excellent man; but we have seen enough of his writings to convince us that he has in a wanton manner made the columns of a great national work the vehicle of critical views from which the piety and learning of Scotland utterly recoil."

Presbytery of Whitby.

This Presbytery met by adjournment at Newcastle on the third of April. The business done was important. The Presbytery took up the matter of union of congregations in the Clarke district. Commissioners appeared from Orono and Keadal, Newcastle and Newtonville. The application from Keadal for separation from Orono and union with Newtonville was read. After hearing Commissioners the Presbytery agreed to separate Keadal from Orono, and appointed Mr. Drummond to intimate the disjunction on the following Sabbath. Orono was allowed to supply its own pulpit during the next three months. The Presbytery adopted an overture to the Synod submitted by Mr. Roger, and appointed him to advocate the same on the floor of the Synod. The Presbytery empowered the committee on the state of Religion to draw up a report for the Synod, and enjoined congregations to send in their reports. The Presbytery then dealt with all the remits sent down by the Assembly for consideration by Presbyteries. On motion it was agreed to instruct the clerk to call the attention of members who absented themselves from the Court to the fact of their doing so. The Presbytery took up the Newton manse question, and appointed Messrs. Little, Hogg, Fairbairn and Laing a committee to investigate the claims of Newcastle congregation against the Newton congregation, and report. It was agreed to meet, during the meeting of Synod, in Toronto. The Presbytery also agreed to hold its regular meeting in Whitby on the third Tuesday of May at eleven o'clock a.m., and was closed with the benediction.
WALTER R. ROSS, Pres. Clerk.

REV. JOSEPH COOK, who is now giving a course of six lectures in Hartford, receives \$300 for each, contributed by two individuals.

The Presbyterian Church of England (recently united) has 260 congregations, 68,000 members, and an annual income of \$815,000.