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## Contributors and Correspondents

For the Presbyterian.]

THE LATE REV. ARCHIBALD HENDERSON, M.A.

BY REV. D. PATTERSON, M.A.

At St. Andrew's, near the bank of the Ottawa, on the 19th of January last, a long career came to an end. On that day the subject of this notice died, having been contemporary for a short time with Frederick the Great and Samuel Johnson, and old enough, at the time of the French revolution, to feel the vibrations of that political earthquake, as they thrilled through Europe. The intimate associate of eminent men in his youth, he was destined soon to pass out of the view of the Church in his native land, to live for two generations in obscurity, and to have his reputation blossoming out when he approached the age of ninety years, not simply as the oldest Presbyterian minister, with one notable exception,\* in the world, but as possessed of a vigour and liveliness of mind, uncommon even in young men, and extensive attainments still growing. Your readers will naturally expect to see some account of him in your columns; and in the hope of interesting them, especially such as formerly belonged to the same branch of the Church as the deceased, we will set down a few particulars concerning him.

Our departed father was born at Dunne, near Stirling, Scotland, on the 27th Sept., 1788, of respectable parents, who were members of the Associate or Burgher congregation of Bridge of Teith, then under the pastoral care of the Rev. Wm. Fletcher. He was prepared for college by attendance at the Grammar School of Stirling, of which Dr. David Dolg was the rector, and imbibed, from that eminent philologist, a taste for scholastic studies which never left him to his dying day. At the age of sixteen he entered the University of St. Andrews, and gained by public competition, one of the numerous bursaries which rendered that University a paradise for impecunious students. There he had the good fortune to listen to the prelections of another enthusiastic scholar, Dr. John Hunter, whose editions of Virgil and Horace, and Rudiman's "Rudiments," used to be so well known in the Scottish grammar schools.

The young student was a favourite with Dr. Hunter, as also with the Greek professor, Henry David Hill, brother of Prinsipal Hill; and the proficiency which he along with some of his companions showed in classical and other studies, brought credit to the religious body to which they belonged. On one occasion Dr. Hugh Blair made, in company, some disparaging remarks about the seceders as wanting in learning. Prof. Hill replied, "You are quite wrong, Dr. Blair, for some of my best students are seceders." Mr. Henderson excelled also in mathematics, in those days, so much that Mr. Duncan who taught the class for Prof. Vilant, urged him to give himself to the work of teaching that science. He had, however, other and higher views, and pushed forward to the study of (to use the words of the late Dr. Eadie), "the best of all sciences." After finishing his college curriculum, he entered, in 1802, the Theological Hall of the Associate Synod, at Selkirk, where he sat at the feet of "that Christian Socrates," Dr. Lawson, who is perhaps the most famous, within the Church, of all the ministers of the Secession.

Mr. H. did not go there without exciting uneasiness in the minds of some of his friends, particularly of an Antiburgher uncle, whose sad forebodings found vent in the warning, "Ye're gaun tas Lawson, an' he'll puzhin you, an' ye'll puzhin thoosans." But, when he saw the venerable Professor and listened to his opening prayer in the class, he was filled with wonder and said to himself, "Is this the man they spoke so much against!"

For the sake of those, and they are probably not a few in Canada, who have but a dim view of the Scottish Church history of last century, we may state that the occasion of the lamentable "Breach," by which the Secession Church was cleft in twain, scarcely fourteen years after its commencement, was the following:

In the year 1745, on account of the Stewart rebellion, an Act of Parliament was passed, imposing an oath on all persons becoming Burgesses in the cities of Edinburgh, Glasgow, and Perth. The oath ran thus: "I protest, before God and your Lordship, that I profess and allow with my heart, the true religion presently professed within this realm, and authorized by the law thereof; I shall abide therein, and defend the same to my life's

end, renouncing the Roman religion called papistry." It was brought by overture before the Associate Synod, where it gave rise to a fierce discussion. One party considered such an oath tantamount to an approval of the corruptions of the Established Church, against which the seceders had borne, and were by their very existence as a separate body, bearing testimony. The other party regarded it as implying only an approval of the religion itself, and not of the manner in which it might be established or professed. The contention on this point was so sharp between them that they parted asunder, the one from the other, and formed themselves, and until their re-union in 1820, two distinct denominations. The latter party called itself the "Associate Synod," while the former took the name of the "General Associate Synod;" but they were distinguished in popular parlance, respectively, as the Burghers and the Antiburghers. The Burghers were therefore the more liberal and tolerant of the two bodies, but both were characterized by great evangelic zeal, and the division was followed by a more rapid multiplication of churches and consequent greater spreading of the secession leaven throughout the land, and thus was over-ruled for good.

At Selkirk, Mr. H. had for fellow-students and intimate friends, several who became distinguished men, e.g., Dr. John Brown, Dr. Balmer, Dr. Wm. Elen, the translator of the Old Testament into the Persian language, as Henry Martyn was of the New, and Alexander Fletcher, of London, son of his minister at Bridge of Teith.

During his theological course he supported himself (for students were not employed in preaching as they are here,) by teaching a school during the recess. This was an easy matter, as the session lasted only nine weeks in the early autumn; an arrangement which held its ground through all the changes and growth of nearly a century and a half, till last year; the only change hitherto being the gradual increase of the professors, from one to five. This winter, however, a session of five or six months is going on for the first time in the history of the United Presbyterian Church, the Professors also being for the first time free from the charge of congregations. It was proposed to make these changes at the time of Dr. Lawson's appointment in 1787, but it was found to be impracticable; and the old system was continued. It must be acknowledged too, that it worked well, although a change has been rendered necessary by the spread of education on the one hand, and the widening out of the field of theological science, on the other.

Mr. Henderson taught at Rudarnie, in Fife, and afterwards at Orail; similar duties being performed, at the same time, by John Brown at Elie, Ballantyne (of Stonehaven) at Colinsburgh, and David Stewart\* at Killoonquhar. These following students took advantage of their vicinity by forming a society for the delivery and criticism of discourses, which met once a month, on a Wednesday afternoon, the minister of Killoonquhar, Mr. Dick, being the president. By such methods of self-improvement, and by the preparation of exercises for the Presbyteries that superintended them during the recess, the students of those days, with their one professor and their two months' session, contrived to become well-furnished and efficient ministers, and some of them erudite scholars and theologians. For many years indeed, the honour of Scottish theological learning was maintained by the authors of the Secession Church. Both branches of it contributed their fair proportion, although it is somewhat noticeable that the weight of theology was with the liberal Burghers, while the more distinctively literary productions came from the more rigid Antis: thus the Burgher branch of the tree produced Lawson, Belfrage, Dick, Brown, Balmer; and the Anti-Burgher Prof. Bruce, Paxton, Jamieson, McCrie.

When Mr. Henderson became a preacher he did not at first obtain popularity. His sermons were cast in a scholastic mould, just in thought, correct and chaste in composition, but not stirring enough to catch the popular ear. By and by he saw his mistake, and did his best to remedy it by putting more illustration into his discourses and more energy into his delivery; and soon, as he said, he "began to get calls like his neighbours." His error is not an unfrequent one with scholarly preachers. Let such take warning. The first call came

\*He was Mr. Henderson's room-companion one session; he was minister of St. Erskine's Church, Glasgow, for forty-eight years. He had a brother, Dr. Andrew Stewart, who left the Burghers before entering the Divinity Hall, joined the Established Church, studied medicine, and became minister of the Parish of Erskine, where he cured of consumption the sister of Lord Murray, and afterwards married her. It is mentioned in Dr. Richmond's Memoirs on account of his skill. He was the father of Dr. Stewart of Leith.

from Dunning, near Perth, which he was willing to accept, and he was actually preparing for settlement there, when his progress was arrested by a second call, viz.: from the city of Carlisle, England; in which country, the Secession Church, disregarding geographical boundaries, but early in its history, planted congregations, for the benefit of pious Scotchmen settled there. Information of this call was immediately sent to the Presbytery of Perth, according to the following minute of the Presbytery of Selkirk, to which Carlisle belonged, under date July 12th, 1810: "Called upon Mr. Glen to report his procedure in moderating the call at Carlisle, which report was given and approved as regular. Read the call itself addressed to Mr. Archibald Henderson, preacher, written on stamp paper, and signed by eighty-two members and thirty-one seat-holders. A vote was then put, sustain or not, when it carried sustain, like as the Presbytery did and do sustain said call as a Gospel call regularly proceeded in, upon which Thomas Hayman took instruments and craved extracts."

"The Presbytery enjoined their clerk, p.f. to give official notice of this call to the Presbytery of Perth, within whose bounds the said Mr. Archibald Henderson has another call, and requiring them to sist procedure in the settlement there, that both calls may be referred to the decision of the Synod."

Accordingly the two Presbyteries refer their respective calls to the Synod, "that they may judge to which of said congregations the preference is due." The Synod met at Edinburgh, in the beginning of September, and decided in favour of Carlisle. The candidate was somewhat disappointed, but dutifully submitted. He had already given all his trials for ordination before the Presbytery of Perth, whose clerk certified accordingly to the Presbytery of Selkirk; at a meeting of which, dated Selkirk, Oct. 2, 1810, the following is minuted: "Read a petition from Carlisle for the settlement of Mr. Archibald Henderson among them. Read a letter from Mr. Bell, preacher, attesting that he had served Mr. Archibald Henderson's edict at Carlisle upon the third Sabbath of September, at the close of public worship according to appointment of Presbytery. The Presbytery officer then made intimation at the door, that if any person had any objection against the life or doctrine of Mr. Archibald Henderson why he should not be ordained to the ministry and the pastoral office in Fisher Street, Carlisle, they will immediately appear before the Presbytery and present them."

After waiting a reasonable space, and none appearing with objections, the Presbytery fixed the day of his ordination to take place upon the last Wednesday of October. Appointed Mr. Dunlop to preach and preside in the work of the day, Mr. Thomson, of Perth, to give the charge, and Mr. Elen to preach in the evening." The ordination took place on the day appointed, the 30th October.

We hope no apology is needed for giving these extracts from the Presbytery records. They are, we think, interesting both for matter and style. Congregations and preachers may be thankful for the greater liberty they now enjoy, although whether it is an unmixed good may be questioned. Again, the 'stamp paper' on which the 'call' given to a minister, even by a dissenting congregation, required to be written, is noteworthy, and is suggestive of Grenville and his famous stamps, or of William Pitt, with his hawk-eye peering into every corner in search of something to tax. Various other points may be observed in the mode of procedure different from what obtains amongst us.

The Moderator on the above occasion, was no other than Walter Dunlop, of Dumfries, who has been the hero of so many laughable stories by Dean Ramsay and others. Mr. H. used to express surprise at this, as he knew Mr. Dunlop well; and although he had some humour, he was by no means the clerical Joe Miller which tradition has made him. Mr. Glen was his fellow-student already referred to.

When he first preached at Carlisle an incident happened, on his leaving, that seemed to forebode his return. He set out early on the Monday morning, seated on the back of his pony, (for a horse of some kind was almost as indispensable to the preacher of those days, in his probationary peregrinations, as a stock of sermons). But he had not gone far on his journey northwards when pony kicked up his heels, threw his rider on the grass, and trotted back cheerily to his stable in the city, where he had evidently fared well. His master followed after, in a crest-fallen state, and little expecting that he was ere long to return, cum dignitate, as minister of the place.

The congregation was an old one, having been formed in 1688, when the revolution gave freedom to Presbyterians, but they had only joined the Associate Synod in 1800, so that Mr. Henderson was their first minister in connection with that body. A part of the stipend was derived from Lady Hewley's charity, which he continued to receive during his incumbency, having in all £120 per annum.

(To be continued.)

For the Presbyterian.]

THE JUDGMENTS IN THE CHARLES-VOIX ELECTION CASE.

BY W. B. D.

It was well said by Judge Ritchie, that this was a case in which the whole Dominion was deeply interested. Although it would hardly have been expected by any intelligent person, that the judgment would be other than in is, still it is a relief and justly a matter for general congratulation that the judgment given is so unmitigably pronounced. It is not a little significant both from a Protestant and Roman Catholic point of view, that Judge Taschereau should think it necessary by way of preface to his judgment, to allude to the delicacy of his situation as a Roman Catholic in doing his duty in this case as a judge and administrator of the law of the land. Should he take one course he will place himself in opposition to learned brother judges in a case similar to that before him; should he take the other he must go in the teeth of, and "accept the criticisms pronounced upon him in advance as one of the judges, by his lordship, Bishop Langevin. If this case is, as Judge Ritchie declares it, rightfully we believe, to be, simply a constitutional and legal question, what has the particular church to which one may happen to belong to do with a purely legal opinion and decision? It shows the dangerous effect which a bishop of a church claiming infallibility may have even upon men of superior mind and moral courage, and of their arrogance and presumption in venturing publicly to declare what a judge may or may not do consistently with his duty to his church. Should we ever have judges of the Supreme Court as pliable or blinded and bigoted as Judge Routhier, we see what we may expect, and how absolutely our dearest and most valued rights may be at the mercy of a Roman Catholic bishop, or of his minions the priests.

This judgment settles with all the solemnity and weight which belongs to the highest court of the land, that there is such a thing as undue influence, and defines under what circumstances influence otherwise legitimate becomes undue, and an interference with the liberty of the subject.

And this judgment will have all the more weight with the parties who have courted it, owing to the quarters from which it comes. The following emphatic statement by Judge Taschereau cannot but be felt even by the highest dignitaries of the Roman Church. "I deny that he the Roman Catholic priest has, in this case or in any other similar case, the right to point to an individual or a political party, and hold them up to public indignation, by accusing them of Catholic Liberalism, or of any other equally grievous irregularity, and above all to say that he who should help in the election of such an individual would commit a grievous sin." In these patriotic and loyal words, a limit is set by a Roman Catholic judge who has the law of the land at his back, to the arrogant assumption of the Romish clergy as to how far they can go with impunity, in their official character and teachings. "So a clergyman" says Judge Ritchie, "has no right, in the pulpit or out, by threatening any damage, temporal or spiritual, to restrain the liberty of a voter so as to compel or frighten him into voting or abstaining from voting otherwise than as he freely wills. If he does it in the eye of the law, this is undue influence."

Judge Taschereau's answer to the claim of exemption set up for the clergy from the jurisdiction of the civil tribunals on the ground that the acts charged against them belonged to spiritual and not temporal matters, and therefore were properly cognizable only by an ecclesiastical court is equally effective and crushing. "A single answer will suffice to set at naught this singular pretension. It is that the tribunal which is to take cognizance of the contestation of an election is indicated by the law which by that choice excludes every other tribunal. Nevertheless let us say a word as to the ecclesiastical tribunal of which the respondent invokes the jurisdiction as exclusive, and I ask myself where is that tribunal to be found in Canada. To me it is invisible, intangible, non-existent in this country, being incapable of existing effectively therein but by the joint action of the episcopacy and of the civil power, or by the mutual consent of the parties interested, and in the latter case it would only be in the form of a conventional arbitration, which would be binding on no one but the parties themselves." Equally strong or still more so is the language of Judge Ritchie. "So long as a man whether clerical or lay, lives under the Queen's protection in the Queen's dominion he

must obey the laws of the land, and if he infringes them he is amenable to the legal tribunals of the country—the Queen's Courts of Justice. There is no man in this Dominion so great as to be above the law, and none so humble as to be beneath its notice. No church, no community, no public body, no individual in the realm, can be in the least above the law, or exempted from the authority of its civil or criminal tribunals. The law of the land is supreme, and we recognize no authority as superior or equal to it. Such ever has been, and is, and I hope, will continue to be a principal of our constitution." Noble words! So long as we have such judges and such a court we may rest secure that there is no tribunal at least where a check can be put upon the vaulting ambition of priests of any church, and the traitorous and revolutionary claims they may put forth. Thus we trust will be settled for a long time to come, forever we hope for our country, the doctrines that the Romish clergy or any other, may with impunity prostitute their pulpits, and their official character and their proper and legitimate work to serve any political party or gain any end at variance with the liberty of the subject; and this other that they in their official character and under the pretence of discharging their spiritual duties as religious teachers can say what they please on any subject, and defy the majority and supremacy of the law of the land.

The Romish clergy have, to use a familiar expression, been putting their foot in it, or to use another, been letting the cat out of the bag, beautifully of late. It is to be hoped they will go on doing so, as they thereby pretty effectually keep the eyes of all Protestants wide awake to their nefarious schemes, and are rapidly opening the eyes of their own followers to their unfounded pretensions, the powerlessness of their maledictions, and rapidly hastening the day of the downfall of the iniquitous system they uphold, and making sure that when it comes it shall be ample and as far as possible final.

## Presbytery of Lindsay.

Pursuant to adjournment this Presbytery met at Victoriaville, on Thursday, 15th inst. There was a goodly number of members present. In the absence of the moderator, the Rev. A. Currie, M.A., of Sonya, ex-moderator, was called to preside. The church was well filled with an attentive and appreciative audience. The Rev. J. Hattie, of Lindsay, delivered an excellent and instructive sermon, basing his remarks on Revelation ii. 1-7. After the close of the service the Rev. J. L. Murray, of Woodville, narrated the steps that had been taken towards the settlement of a pastor over the united congregations of Kirkfield and Victoriaville. Mr. Murray then put to the pastor-elect the usual questions, which were satisfactorily answered. The members of the church also answered their part of the prescribed rules in a satisfactory manner, whereupon the Rev. D. D. McLennan, the pastor-elect, was by solemn prayer—offered by Mr. Murray—inducted into the pastoral charge of the associated congregations of Kirkfield and Victoriaville. The members of the Presbytery extended to Mr. McLennan the right hand of fellowship, and welcomed him as co-presbyter. The Rev. J. Maenabb addressed the newly inducted pastor in suitable terms, on the duties of his office and high responsibilities as an ambassador of Christ the Lord. The Rev. D. Macdonald, of Cambridge, delivered an appropriate address to the congregation on their duties in relation to their pastor. A highly interesting and profitable service, having thus ended, the Moderator conducted the newly inducted pastor to the door of the Church where he was warmly greeted and welcomed by members and adherents of the congregation and other friends present. After the induction services were over the Presbytery transacted some items of business. The name of Mr. McLennan was ordered to be added to the Presbytery-roll. The connection between North Mara and Carden as a part of Mr. McGregor's charge was dissolved. The change is to take effect on the 1st of April, thereafter Carden being regarded as a mission station to be supplied in connection with Uphill. A deputation from Uphill waited on the Presbytery and presented a financial statement from that station which was satisfactory. The deputation, supported by Messrs. Gilchrist of Woodville, and Paul of Balsover, who were at Uphill holding a missionary meeting, intimated the earnest desire of their station to secure the services of Mr. A. McLeod for the summer months. The Rev. J. McLung, of Wick, tendered his resignation of his charge. The Presbytery agreed to hold an adjourned meeting at Wick, and within the Presbyterian Church there, on Thursday, 29th inst., at 1 p.m., and to cite the congregations of Wick and Greenbank to appear then and there for their interests. Mr. Crabb, of Victoriaville, made application to be received as Catechist. A committee consisting of Messrs. McLennan and Paul was appointed to confer with Mr. Crabb, and examine him as to his doctrinal views and motives. The Presbytery adjourned to meet at Wick as stated above.