

sistance and support which the Committee had rendered to different Missionaries, when supplying destitute congregations with the means of grace; and appointing Office-bearers for the ensuing year: The Hon. Alexander Keith was unanimously re-elected President. Robert Hume, M. D. and Robert Noble, Esqs., *Vice Presidents*. William Merrick, George E. Morton, George P. Mitchell, John Doull, Thomas Clouston, Alexander McLeod, and John Taylor, Esqs. *Committee*.

*Education Committee*, Hon. A. Keith, Thos. R. Grassie, John McDougall, A. Scott, W. B. Fairbanks, A. Davidson, and J. A. Bauer, Esqs.

*Treasurer and Corresponding Secretary*, Archibald Scott, Esq.

*Recording Secretary*, Mr. A. F. Etter.

On motion of Wm. M. Allan, Esq., a vote of thanks to the Hon. the President, for his services in the Chair during the evening, was unanimously passed.

## THE CHURCH OF SCOTLAND.

In our last Number we noticed the induction of the Rev. Robert Henderson, of Newton-on-Ayr, to the junior chaplaincy of the Scotch Church, Calcutta, vacant by promotion of the Rev. Mr. Herdman, who has now succeeded the late Dr. Meiklejohn in the senior chaplaincy.

We take pleasure in extracting from the *Home and Foreign Record* the Address which Dr. Macfarlane, Convener of the General Assembly's Committee on Foreign Missions, delivered on that occasion, and which has been printed at the request of several Members of the Court in hope that it may further the truly important enterprise in which the Church of Scotland is engaged in India.

### ADDRESS AT THE INDUCTION OF THE REV. MR. HENDERSON.

MY DEAR BROTHER,—The duty has now been performed of inducting you to your new charge in India, and in fulfilling that duty you will allow me to say, that I have peculiar pleasure in acting as the organ of the Presbytery to which I belong, while I feel at the same time that the office, now assigned me, had been better performed by other and abler members. It is fortunate for me, however, that the ground of my selection for this duty depends not on any other reason than my official connexion with the land of your adoption; and that, devoid of all other merit, the few observations, which in usual form I address to you, could proceed from no one more tenderly alive to the vast importance of the future sphere of your labours, or more earnestly anxious for their success. In one respect, indeed, the pleasure I now feel is not without its alloy. I cannot forget when or how it was that the vacancy was proximately created in Calcutta, which in God's good providence has been this day supplied. In looking forward hopefully and prayerfully to the future, it would not become us to obliterate the memory of the past. The Records of this Church Court carry us back to another induction-day, and that not very distant, when within the walls of another church in this city, and in the presence of many, (some of whom have fallen asleep, while others remain) there was set apart to the work of the Ministry in the Presidency of Calcutta a servant of God, whose memory will be ever cherished in pleasing remembrance by all who knew him. Beloved and esteemed, he has now been called to his rest after a term of years, brief indeed, when compared with the ordinary period of human life, but not without its fruit; and, though his ashes repose not in the land of his birth, and relations and friends, who but recently parted with him, are mourning his loss, sorrowing most of all, that they shall see his face and hear his voice no

more,—it is their comfort to know, that on the morning of the resurrection-day, when Jordan has opened for the last time, and the last wearied pilgrim has arrived in peace, there shall be a meeting with all, who, faithful unto death, shall receive at last the crown of life. To you, as well as to me, the lesson of such an event is obvious, its moral most emphatic. In common with other dispensations of Providence at Home and Abroad it proclaims the uncertainty of human life, it summons us to a solemn consideration of our own latter end, it leads us more humbly and reverentially to take up the language of Jesus and say, "I must work the work of Him that sent me while it is day; the night cometh when no man can work."

And, as it would not become us, whether in the midst of our usual labours, or on the threshold of new duties, to disregard the warning voice of mortality, so full of meaning to all who hear it as little would it become you to overlook or undervalue, as we are persuaded you do not, the gracious aids in reserve for you, and for all who love the appearing of Jesus. On these, we doubt not, you have already drawn in the course of your Ministry, a Ministry which, wherever it is duly exercised, or rightly filled, depends from first to last not on the wisdom, or power, or might of man, but on the excellency of Divine Truth and on the power and manifestation of the Holy Ghost. Assuredly no man ever carried Religion so high, or had so much reason to be content with his labours as the Apostle Paul. Scarcely do we meet him on the sacred ground of Christianity, closing his eyes to all that was hitherto dear; scarcely has the cloud of persecution, so big with terror to an infant Church, vanished before the brightness of the Lord of Hosts, than that same Jesus, who arrested the persecutor, is heard to say, "He is a chosen vessel unto Me to bear My Name before the Gentiles, and kings, and the people of Israel." How amply that designation was vindicated, that character maintained, let the early history of the Church attest. Reposing on God, with whom all things are possible, he only looks at the outstretched arm, and in the formidable bulwarks of idolatry, in the thickest rampart of superstition and vice, acts as the Minister of Him who holds in His right hand the seven stars. And yet how humble is He withal! If there be one thing more striking than another in the Apostle's character, it is his marked anxiety to give the glory of all his attainments as a Christian, and all his labours as a preacher, to that God who alone could perfect what concerned him. Though he was borne away to the third Heavens, he yet descends to dwell in the dust; nor did the thought, that the shields of the mighty had been cast away before him, permit him to harbour one proud reflection, or claim one grain of incense at the hand of flattery. Unfeigned dependence on God's grace was the chief feature in a character where there is much that is lovely, a dependence that brought to naught the glory of man, lying at the root of all his personal graces and public efforts, and in every recital of converts gained to the cause of Christ, inducing him to say, "Yet not I, but the grace of God that was with me." If then we could not propose to any pastor in the most secluded corner of the Vineyard a better model than that of one who changed by his preaching the face of the world, and yet stoops to embrace a poor fugitive slave, nowhere may that model be studied with greater advantage than in those more difficult and prominent spheres of labour, to one of which you are this day called. India, whither your steps now tend, is indeed a land of surpassing interest to every British Christian; and Calcutta, its capital, must ever be regarded as a rare field of Christian usefulness. Not to Corinth, the pride of Greece, with all its luxury and refinement; not to Athens, its metropolis, and the Hill of Mars, with its assembled throng; not to Ephesus, the work-shop of idols, where the great Diana had erected her throne, and nations flocked to bow at her altar—did Christianity turn with deeper interest in early times than many look in these our days to that

city of the east, which, bound to Britain by links of gold, is the harbour of her navies, and the thoroughfare of her armies, the mart of her commerce, and the home of thousands of her sons, so many of whom claim it as their residence, and some of whom must find in it a grave. With this scene before you, crowded with influences new and unexpected, where Christianity and Paganism are so strangely met, where, under the influence of a warmer sun than that which rises on us, the bonds of Religion are apt to be relaxed, and to disport themselves in every breeze, I would still remind you of one, who, wherever he sojourned, bore no weapons but those of the Spirit, counting all things but loss for the excellency of the knowledge of Christ Jesus, his Lord. With this as the staff of his journey, and the sum of his ministry, the profligate Gentile and bigoted Jew were seen bowing down before him; and with this as your chief theme, referred to not casually and incidentally, but resting as a diamond in the bosom of all your discourses, you will appear before your hearers determined to know nothing among them save Jesus Christ and Him crucified. By a faithful preaching of the Gospel in all its alliances and bearings, by a careful exposition of the Truth as it is in Jesus, in its quickening, and elevating, and purifying power, neither disguising nor disfiguring the Ministry of reconciliation,—by a due regard to whatever may illustrate the Word in its bearings, or unfold it in its harmonies, laying under tribute every branch of knowledge, by which the Truth may be established and error repressed, you may well be expected to commend your office to the approval of all, and under the Spirit's blessing to the conscience of some, who through your instrumentality may become the sons and daughters of the Lord Almighty. By omitting no natural opportunity of doing good, availing yourself of every occasion, when without detriment to Religion you may enforce its claims, you will not through false delicacy, or mistaken tenderness, let slip the advantage of reiterating in private the more formal lessons of your office; but, appearing before your people in Calcutta, and before such of your country-men as may sojourn for a time within its gates, in the free and unfettered air of ordinary converse you will consider an earnest and yet prudent mention of the things which concern their peace as eminently proper and beneficial. Above all by the attraction of a holy life you may prove, like Paul, to be the salt of the earth, while you are the light of the world. Blessed are they who, in discharge of an office so high and holy as that of the Ministry, can say with him in his letter to Timothy, "Thou hast fully known not only my doctrine, but my manner of life," or who can use his appeal, "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves amongst you." Such a ministry, thus illustrated and thus guarded, will not want its reward while there is a heart to feel, and a conscience to judge. It is the most forcible defence of the Truth, the most earnest pleading for Jesus, the most eloquent preaching of His Name. The absence of it in India among professing Christians has proved the most serious obstacle in converting the Heathen; and but little can be expected of advancement there any more than at Home, till pastors and people show forth the praises of their God by a walk and conversation becoming the Gospel.

There is yet another topic to which I must advert, and in doing so I would cast myself on your indulgence, while I place before you the claims of our India Mission. Of its rise, and history, and progress, it were unnecessary to remind one so well acquainted with it as you are; or of the other kindred operations, which through the instrumentality of the Church, though not so directly under the management of her Courts, are proposing to themselves the ultimate regeneration of India. On this sacred ground of enterprise, every year growing in estimation at Home, as it is every year bulking more largely Abroad, the Committee of the Assembly congratulate