

collectively, for maintaining in its integrity the Protestantism and pure Christianity of its fellow citizens, and endeavouring to rescue their Roman Catholic countrymen from their present state of ignorance, and mental degradation, and abject misery. It there be one designation more applicable than another to the Free Church, as distinguished from other denominations of professing Christians, it is that of an anti-Popery Church. Its distinctive principle—long may it continue to be so—its subject, entire subjection, to Christ and to Christ alone, in matters spiritual. It disowns equally the right of the civil ruler, and the right of the priest to invade the sacred domain of conscience. Its members deprecate from their inmost soul a civil despotism, employing the fallaciousness of a false religion for maintaining its authority, but they deprecate still more strongly a spiritual despotism, robbing man of the right of private judgment, and putting itself in the place of the all-wise Word of God; and, though they may be told, by men in the estimation of the literary and political world, that they are under a delusion, which will speedily pass away—still in the consciousness of an enlightened judgment, and a deeply-rooted scriptural Christianity, they will resist to the death every effort to bring their once Protestant, and still highly favoured country, under the noxious influence of an anti-Christian and an impious superstition.

In the conclusion of this address, he alluded in affecting terms, to the painful bereavements to which the Church had been subjected, by the death of some of her most eminent members.

"I cannot close this address, without advert- ing for one moment, to the loss which the Free Church has sustained in the death of the excellent Dr. Welsh. A better opportunity will be given, during the sitting of the Assembly, for speaking more at length of his character and services. Meanwhile, I am sure that every one who hears me will agree with me in thinking that we could scarcely have suffered a greater bereavement. In the unsearchable providence of God, our dear and much respected brother has been cut off in the prime of life and the vigour of his intellectual manhood. In the very act of fervent prayer he has entered into his Master's joy, and is now far removed from the turmoils, and the labours, and the persecutions, of a present world, no longer to join with us in the contests of these troublous times. The will of the Lord, and not our will, be done! Other persons eminent in our Church by their zeal and piety, have, in like manner, been removed since the meeting of the last General Assembly—one of them the intimate and endearing friend of a long life, the lamented Dr. Abercrombie. Conspicuous by his attainments and his works in the highest walks of science and philosophy, and not less conspicuous by his amiable dispositions and enlightened and consistent piety, he presented one of the finest examples of a Christian layman which it has been our lot to behold, and mightily adorned the Church of which he was a member and an office-bearer. He, too, has entered into his rest. "Help, Lord, for the godly man ceaseth; the faithful fail from the children of men;" and enable us to hear Thy voice saying "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

On Friday, May 21, the Assembly after spending some time in devotional exercises, received the report of the Board of Missions and Education. To this Board of which Dr. McKellar is the President: is entrusted the general management of the financial department of the schemes of the Church, Home, Foreign and Colonial Missions, and Elementary and Aca- demical Education. The following statement of the amounts contributed during the year to these objects, which are more than double of what had been contributed, in any former year before or since the disruption, affords the most gratifying and substantial evidence, that the Christian people of Scotland are making decid-

ed progress in learning what is due in this respect to the cause of Christ.

"The contributions during the year for the Five Schemes and the College have been the following:—

Congregational Collections,	£22,076	9	3
Congregational Associations,	460	6	1
Individual and Miscellaneous Donations,	2,915	18	9
Legacies,	960	10	7
Other Scotch Churches,	40	18	0
England,	1,273	7	9
Ireland,	82	10	6
Colonial and Foreign,	517	5	1
India,	3,041	16	2

With regard to this latter particular, I have been informed by one of the members, since coming into the House, that the sum mentioned comes greatly short of what was contributed in India; and I trust he will have an opportunity of explaining the circumstances to the satisfaction of the house.—The remaining contributions are as follows:—

School-Building,	£14,465	10	5
Contributions in India for the Missions and Church,	7,913	0	0
For Calcutta Library and Apparatus, per Alexander Thomson, Esq. of Banchoory,	1,081	17	0
Ladies' India Female Education Association,	1,219	10	0
Do., Value of Fancy Work sent to India,	500	0	0
Glasgow Missionary Society's Receipts from May, 1843, till December, 1844,	1,866	14	10
Ladies' Colonial Association,	457	10	3
Ladies' Association for Jewish Females,	361	0	4
Continental Churches,	1,811	12	2
Ross and Sutherland including balance of £1,059 7s. 9d. from last Account,	1,113	18	5

Including other sums, the total was, £82,394 1 2 (Cheers) But from this there fell to be deducted a balance which stood over from the preceding year, and which will be explained more fully afterwards, bringing down the total sum to £68,000 contributed for the missionary schemes.

The thanks of the Assembly to the President and members of the Board was appropriately moved by Dr. Wilson, of Bombay, and it was resolved to establish an agency in London, in order that the Missionary objects of the Assembly might be more fully brought into view in England than heretofore. In the evening of Friday, the Assembly after disposing of some matters of less general interest, heard the Report of the Committee on Sabbath observance, which was read by the Convener Mr. Fairbairn of Salton, and called forth addresses of great interest from Dr. Stewart of Broughshane, (a member of the deputat on from the Irish Church,) Mr. Bell, a deputation from the Lord's Day Society in Newcastle, Sir Andrew Agnew, Dr. Candlish, and others. The rapid extension of railroad undertakings in Great Britain, as giving occasion to a most alarming increase of sabbath desecration, was dwelt upon by the speakers who urged on the assembly the necessity of so as special, immediate and vigorous effort to stem this new torrent of evil, ere it should become altogether irresistible. Dr. Candlish in moving the appointment of a committee for the ensuing year, referred in strong terms to the inefficiency of the existing law respecting the closing of public houses on the Lord's Day, and the gross and demoralizing effects arising from the absence of proper restrictions on such places. Ministers were appointed to preach on the acquiescence in the fourth commandment, on the first sabbath of December, with special reference to existing evils, and the special thanks of the Assembly were tendered to Sir A. Agnew and the gentlemen asso-

ciated with him in the struggle to put down sabbath traffic on the Edinburgh and Glasgow Railway, which we understand is hitherto the only rail road in Scotland, on which the desecration of the Lord's Day, is systematically practised. The principal means by which this committee seeks the attainment of its great object is correspondence and co-operation with other branches of the Church, the publication of tracts and pamphlets on sabbath observance, and appeals on suitable occasions to the Government, and to rail road, companies and the individual shareholders in them.—There is very much to do in Canada in this department of duty.

On Saturday the 24th of May, various matters of great importance, engaged the attention of the assembly; such as the arrangements committed with the New College, and the Divinity Halls at Aberdeen and Glasgow, the formula and protest applications of Ministers of other Churches, for admission into the Free Church, as also some cases of reference and appeal, especially that of Small Isles, the Free Church Minister of which the Rev. Mr. Swanson, has during the last two years been obliged to conduct his ministry under very great hardship, being almost constantly on board a small sailing vessel, on account of the heartless obduracy of the Proprietor of the Island of Eigg, in refusing to allow him to reside on his property, or to give or sell a site for a Church and Manse. Mr. Swanson's health has become seriously impaired by the mode of life, to which he has been thus cruelly subjected, and a call having been addressed to him by a congregation in Skye, the question came before the assembly whether he should under the circumstances, be translated or not. Mr. Swanson having with singular self denial, and devotedness declared his willingness to continue in his present charge, if either a residence could be provided for him on Eigg, or a larger and more seaworthy vessel; it was ultimately resolved that a vessel should be procured such as should render his continuance compatible with his health and safety. This is one of many cases in which the principles of toleration, and liberty of conscience have been destroyed by certain of the Landed Proprietors of Scotland, and which will compel the people of Scotland to take measures for the protection of these their inalienable rights—an appeal to the British Parliament on this subject seems inevitable and an appeal on such a subject will evidently raise questions respecting the nature and limits of Proprietorship, which wise men would not desire to be mooted. Mr. Alexander Dunlop addressed the assembly on this in the following terms:—

"No one can think of the circumstances of this case without the strongest moral indignation,—a righteous indignation,—rising in his mind against the infamous oppression practised in Small Isles—(hear, hear, hear)—or without feeling a corresponding admiration of the noble, self-sacrificing spirit evinced by Mr. Swanson. The main feeling that induces me to concur in the motion is, that it would be most injurious to the Church, and most unjust, and contrary to every feeling of my heart, that we should succumb to oppression—(hear, hear)—and allow oppression to accomplish its object. To allow an individual to use the right of property to crush his own people, and crush the ministers of Christ, is injurious to the cause of religion, is injurious to the rights of humanity, and to the Free Church; and by submitting in this case, we should only give encouragement to other tyrants to follow the same course—(hear, hear)—and even at the risk of some further injury and inconvenience to Mr. Swanson, I think it right that we should not at present come to a final deliverance on the subject before the Assembly. We are bound to stand up and resist the attempt to drive Mr. Swanson from these Isles, so long as we can do so consistent with his own health and comfort, and the welfare of his family. We have no desire that there should be sacrificed—far from it; but so long as we can, we should use every legitimate means to defeat the attempt of the oppressor.