

the memorials have been presented, advised their constituents and religious Paul generally to entreat her Majesty's Government, first, "To adopt such measures, by a grant or otherwise, as may secure to the inhabitants of the Society Islands the peaceful and permanent possession of their country; and, secondly, to employ its friendly mediation with the Government of France, to avenge those natives, who may be so despoiled, and to wish to have the Island of Tahiti, in its proper situation, directors themselves felt well as having been prepared, but they are recomended as being the most practicable, and their force the best that could, under present circumstances, be adopted. The *Missionary Magazine*, for January, the official organ of the society, contains no announcement respecting the result of the memorials; but a letter has been published elsewhere from Dr. George Grey, Secretary to the Home Department, in which, in reply to some of his constituents, he states that Lord Palmerston's attention had been "willingly given" to the promotion of the object of their memorial, with reference to which he was still in communication with the French Government. Perhaps the most important of the various memorials remains to be presented—that from the city of London, which has already received the signatures of the Lord Mayor and several of the Aldermen.

In Scotland the Sabbath-observance question has been the great topic of interest. The directors of the Glasgow and Edinburgh Railway Company adopted a resolution to prevent the running of their trains (except the mails) on the Lord's day. The Town Council of Edinburgh, however, disapproved of the course taken by the directors, and have resolved to render systematic opposition to any Bill which the company may introduce into Parliament for the further improvement of the line, until the above-mentioned resolution is rescinded. Hence arises a warm discussion on the general question of the observance of the Sabbath, to which we look with much interest; as we think it likely to elicit and establish sound and scriptural views.

Imperial Parliament.

HOUSE OF COMMONS.

REFUSAL TO GRANT SITES FOR SCOTTISH CHURCHES.

MARCH 2, 1847.—Mr. BOUVERIE, in bringing forward his motion for a select committee to inquire under what circumstances large numbers of her Majesty's subjects had been deprived of the means of religious worship, by the refusal of certain proprietors to grant sites for the erection of churches, said the subject had been brought before the attention of the house in the last session, and a bill was introduced by the hon. member for Perth, the Secretary at War, which did not, however, reach to a second reading. A disposition had been shown to wait and see what the proprietors would do in the matter, and the bill of last year was withdrawn, but he was sorry to say, that, with the exception of one or two, the same want of disposition to afford sites for places of worship still prevailed as it did in 1845 and 1846. (Hear.) He would ask for the Free Church of Scotland the same toleration which it would give to him a member of a different church, if it were needed, (hear.) A large body—470 ministers and 2700 lay officers—had seceded from the Scotch Church, amongst whom were some of the brightest and best ornaments of the Established Church. Many expected that this secession would not last long, but what had since occurred showed that such an anticipation was groundless. No less a sum than £1,354,000 had been contributed for the support of the Free Church. It had 140 ministers and 630 teachers in connection with it. It had two normal schools and had contributed to 191 schools sums averaging £100 each. The seceders had been most prompt in making arrangements for the dis-

cess in various parts of Scotland. On this ground they had a good claim for consideration, but they did not ask for favour, they only wanted justice, (hear, hear.) He would submit to the house's consideration two or three cases of hardship, out of a number that the present state of things had occasioned. He would first allude to the Duke of Buccleuch's property. Of the Duke of Buccleuch himself he had no desire to speak but with the highest respect. He was an admirable landlord—but he was but a man for all that" (laughter,) and, like other gentlemen connected with the Church, he might possibly not be disinclined to indulge in a little persecution on his own account. He said there were two congregations of that Church upon the duke's property, and both complained of interference with their worship. One of these was at Canobie, in Dumfriesshire, and the other was at Wanlock-head, in the same county. The Church at Canobie consisted of 600 people. The duke had been repeatedly applied to for a site upon which to build a church, for his grace was the sole possessor of the land in the district. When the disruption first took place, that congregation met at a cross road, and subsequently in a field belonging to his grace; but the duke applied to the courts of law, and obtained an injunction against them. After that, however, some arrangement was made with his grace, under which this congregation were allowed to erect a tent on a field of his, and thus they continued to worship in that tent throughout the year, but such a place of worship amounted, in his opinion, to a prohibition of worship altogether. The other church was at Wanlock-head. The people were poor, and miners by occupation, but 700 of these, or seven-eighths of the whole population, belonged to the Free Church. These people there worshipped in a tent in the open air, but their tent had been destroyed some weeks ago, and they had been obliged, when the weather would permit, to worship in the open air. Their minister even could scarcely find a resting place. His family was 30 miles distant from the place of his ministration; and he himself lived in one room, only nine feet square. The hon. member then proceeded to read a letter written to him by an eye-witness of the mode of conducting worship in the Free Church of Scotland. The writer stated that the congregation, consisting of upwards of 1000 persons, were assembled round a canvass tent for the purpose of hearing Dr. Candlish preach, the tent would not, however, contain one-third of the people, and they were compelled to move off to a mead at the foot of the hill, where they listened to the rev. gentleman for upwards of an hour and three quarters in the pouring rain. He could not help contrasting the conduct of the Duke of Buccleuch with that of another member of the late cabinet—the Earl of Aberdeen. The latter, a member of the Established Church of Scotland, long before the disruption used every effort to stop the movement; but as soon as the separation was accomplished, he was one of the first to grant sites to those congregations who had left the establishment. (Hear, hear.) The Duke of Buccleuch, on the contrary, who was a dissenter, while sitting in his own chapel, refused to grant to others the benefits which he was enjoying. (Hear, hear.) He now came to the case of the Highlands; but, in passing, would just make one remark on a distinction with which many persons were unacquainted—that whilst in this country no man was the possessor of an entire district, in the Highlands many large districts were in the hands of one individual; the consequence of which was, that if the proprietor would not grant a site, the people could not procure one

at all. Lord Macdonald had refused to grant sites on his property. Sir James Riddell, in the neighbouring district of Ardmarchan, had acted in a similar manner. In Stathspsey the Earl of Seafield had pursued a similar course; and in the district of Haures about 4000 persons were obliged to celebrate their public worship in the open air. These were some of the grievances of which the people complained. And what were the consequences of this state of things? In the first place, a large body of people were practically prohibited from meeting to worship God according to their consciences. But, besides this, a feeling of exasperation and acerbity had been created by the treatment which they had experienced; whilst on the contrary, Lord Stair and others who had granted sites had no occasion to complain of the manifestation of any feeling of disrespect or ill-will, (hear, hear.) If the house consented to grant him a committee, he had no doubt that he should be able to substantiate the existence of the grievances of which he complained, and he should then be prepared to go the full length of the remedy suggested some time ago by the right hon. gentleman near him (Mr. F. Maule,) who proposed that a compulsory power should be given, by going before a judicial authority, to take the lands of those parties who refused to grant sites for the erection of churches, (hear, hear.) Trusting that he had said nothing personally offensive to any individual, he begged to move the appointment of a select committee to inquire whether, and in what part of Scotland, and under what circumstances, large numbers of her Majesty's subjects have been deprived of the means of religious worship by the refusal of certain proprietors to grant them sites for the erection of churches, (hear, hear.)

Mr. EWART seconded the motion, which after some discussion was carried.

The heavenly bodies are vast, yet there is no flaw in them; numerous, yet no disorder in them; the motion rapid, yet no wear or tear; the depths of the sea broken up, and thence come the waters beneath the firmament; and all this by the Divine wisdom and knowledge. Therefore happy the man that findeth wisdom; for he will thereby be thoroughly furnished for every good word and work. Christ is that wisdom, by whom the worlds were made, and still consist. Happy, therefore, are they to whom he is made of God wisdom; for he has wherewith to make good all the foregoing promises of long life, riches, and honour, for all the wealth of heaven, earth, and seas is his.—*Matthew Henry on Proverbs* iii. 20.

The celebrated Dr. R. Bolton was designated "a gracious and soul-searching minister," and was greatly beloved by his people. When in years and grey-headed, they used to point to him and say—"when that snow shall dissolve there will be a great flood;" and so it proved—floods of tears were shed over his grave.—*Brook.*

HOME MISSION FUND.

PRESBYTERY OF TORONTO.

	£	s.	d.
To Contribution from Streetville, being proceeds of sale of Ladies work, per Mrs. W. Rintoul, - - - - -	3	15	0
To Contribution from Trafalgar Mills, per Mr. John Proudfoot, - - - - -	5	0	0
To Contribution from King, per Mr. Nathan Irwin, - - - - -	11	12	6
To Contribution from West Gwillimbury, per Rev. Dr. Buras, - - - - -	4	4	0

JAMES SHAW, Treasurer.