

ECCLESIASTICAL INTELLIGENCE.

THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

Continued from page 235.

PRESBYTERIAN CHURCH IN ENGLAND.—Parties being removed—

Rev. Mr. CUPPLES said—It would be unbecoming in me, after the statements you have heard from the bar, to occupy the House at length with anything that I have to say. Previously to entering into the question briefly, I shall submit to the Assembly the substance of the motion which I shall have the honour to propose, namely, that the prayer of the petition of the Presbyterian Church in England should be complied with, to the effect of giving them a real and substantial representation in this House to the amount which they desire, viz., in the words of one of the overtures, to grant them the privilege of sending two ministers and two elders to represent them in the General Assemblies of this Church. Permit me now to speak a little on the advantages that would arise from granting to our friends the prayer of their petition. I would speak of the advantages, already alluded to, that would attend this measure to the youth who go from this country to England. Their number is increasing every day. Many of us here are deeply interested in them, and we are likely to become more and more so every day. It is impossible for any minister of a considerable parish not to know many instances of young men going to England, and who have been in a manner cast away, in so far as religious privileges and spiritual interests are concerned. When they reach England they perhaps for a Sabbath or two attend a place of worship connected with the Church of Scotland; but finding there a different state of things from what exists here—finding that there is but a very indistinct and obscure recognition of the Church there, they begin to think that it is not so respectable, and they gradually draw back, till it at last sees them no more. I remember well a very solemn and impressive part of an address, by Mr. Irvine, to the baptised Scotsmen in England, and it did convey some of the most ringing and alarming considerations in regard to the point I am now urging that I ever read. Then there is in England an immense population of Scotsmen or descendants of Scotsmen, who have been drawn away not from the Presbyterian Churches only, but from religious ordinances altogether. The advantages of such a union as is prayed for would have a most important influence on the state of the religion of our countrymen there; and if we think that Presbyterianism is more scriptural, more fitted to promote moral and religious character, then without the smallest bigotry I do say, that we ought to desire that Presbyterianism should prevail more extensively than it does. I have every respect, and a cordial esteem and regard for the sister Church, and I desire we should live with that Church on good, and friendly, and Christian terms; but I will never shrink from avowing that I think our own Establishment and our views are beyond all calculation more fitted to the spiritual wants of Christians, than the principles of the sister Church. This being the case, and looking to the many thousands of Scotsmen who have gone forth from us, and to the vast accession which that great number is gaining, we are imperiously called upon to do all we can to promote amongst them the influence of that which we consider to be the best form of discipline, and government, and worship. (Mr. Cupples then recapitulated the arguments advanced at the bar, maintaining that it was competent for the Church of Scotland to extend itself everywhere throughout the globe, and why not to England, where there was so vast a population connected with the

Church Establishment of Scotland? and instancing the case of Campvere in 1641, and Darien in 1700, and latterly the finding a footing in India, from whence the Church received representatives as settling the question.) Mr. Cupples then moved—"That the General Assembly, having in 1835 recommended the Presbyteries in England in connexion with the Church of Scotland to form themselves into one or more Synods, as they should see fit; and engaged to these Presbyteries, that in doing this in a way and manner agreeable to the constitution and laws of this Church, they would allow them to enter into such communication with them as should distinctly mark their recognition of them as a branch of the Church of Scotland; and the Assembly having in 1836 recognised the Synod so formed, agreeably to their recommendation, to be a branch of the Church of Scotland, and allowed the Presbyteries the right of reference for advice, and granted them permission to give from time to time an account of the state of religion in their Church; and it being ascertained by an extract from the records of the said Synod, that four Presbyteries in communion with the Church of Scotland have now formed themselves into constituent parts of that Synod; the General Assembly, in order to give full effect to the engagement entered into in 1835, now resolve, in addition to the privileges granted in 1836, to allow said Synod to be represented in the Assembly of the Church of Scotland by two ministers and two elders, with power to deliberate and vote as corresponding members. And should it be the opinion of the Assembly, that before granting these privileges it would be necessary to require the consent of Presbyteries to them, resolve to appoint a Committee to prepare an overture, and transmit it through this present Assembly according to the provisions of the Barrier Act."

Mr. HUTCHESON. W. S., seconded the motion.

Mr. PACT of Tollynnessle said he could never agree to the motion. He had heard the deputation with great interest, and with great sympathy; and he had also heard them with great pity, so far as applied to their congregations—the sons and daughters of the Presbyterians of Scotland who were anxious to enjoy the full benefits in England which they had enjoyed in Scotland; but in coming to a decision on this point, they must throw all those feelings out of the question. The advantage which was wanted could not be attained without the sacrifice of a constitutional principle, and in the meantime, he apprehended, must be undoubtedly refused. It had been said, that it would be viewed in a favourable way by the Church of England; but he (Mr. P.) was of the opinion that it would give offence; and if there ever was a time that the Church ought to avoid giving that offence, it was the present, when the Church of England was making common cause with the Church of Scotland in the defence of the great principle of Establishment. He had no hesitation in saying, that without an Act of Parliament the boon now craved never would be granted. He would leave it to some other to propose a motion to the effect that the prayer of the petition could not be granted, stating, however, that if no such notice of motion was intimated, he would table one, and divide the House upon it, though he should stand alone.

Mr. DUNLOP said he did not see that the interests of the Presbyterian Church in England would be advanced by the measure proposed. The particular evils of which they complained, he believed, could be remedied, without having recourse to a measure that might be attended with most injurious consequences to the Church. The Assembly would do what they could to remedy the evils complained of; and it was the duty of the Church of Scotland to look to the spirit—