

goods, without the help of money, if money would be had? Would they invest this money in an iron chest, where neither interest nor profit could be derived, if a banking establishment by any possibility could be upheld? Would a society of men live without a form of government if a form were possibly procurable? Would it not be their desire also, to have that form which is most nearly allied in their opinion to perfection? Have not the British Colonies shown this in the two Houses of Parliament and the Governor? striving to underrate that constitution which every Briton loves, and every nation honors. Do not the banking establishments rising in every town and hamlet throughout our land, give proof of the zeal with which commercial men perfect their commercial machinery? Amid all this, where is that religious zeal for the ecclesiastical machinery and government which we love? Do we not see the same men whose zeal for worldly matters, and whose knowledge of business, ought to tell them that without a right government no society can thrive, and without right commercial laws, no commerce can prosper; do we not see these same men, if not opposed to the perfecting of our ecclesiastical government, at least with cold shoulder and eye askance, give some paltry reason for not letting their voice be heard? And with all this, they would feel insulted if you were to hint that they did not love the Church of Scotland. Let us, then, in this paper, calmly review the subject of a General Assembly for British North America, and see what advantages may be derived to the Church, particularly in Nova Scotia.

And let it be observed, in reference to this matter, we in Nova Scotia have shown a great amount of selfish apathy. While the Canadian Synod has again and again pushed the matter with vigor, the Nova Scotian Synod has in the coldest manner "appointed a committee;" and this committee has too often, in a colder manner still, acted in this matter as if Canada were intending to hurt Nova Scotia by its proposals; while not a single layman of the Church in Nova Scotia has lifted up his voice in favor of the move. I shall lay before my readers the advantages that I conceive will result from having a General Assembly of North America.

I. It will give a greater influence to our Church, and her enactments and laws will come with more weight on her people and her ministers. Who amongst us, more especially in the Lower Provinces, does not feel that our courts are small in influence, and that by many our authority is sneered at. True, there is an appeal to the Church at Home, but her influence is confined to those congregations she still assists; and at best, although the physical influence may be great, the moral influence of a court which knows so little about a matter as the Church at home does about us, can be but small. Let us have that mechanism which our ministers, by their ordination vows, are bound to uphold, and which our

people show they dearly love by clinging to the Church through many a struggle, and influence and usefulness of our body will be itself known throughout the British-American dominions.

II. It is an advantage to every society have its mechanism as complete as possible. The more work required, the greater and more influential must be the power applied. This it may be objected: "We are weak, a large, expensive machinery would only be a dead weight on us; we might be better if we had not so many church courts, and if we waited till we were stronger before forming either presbyteries or synods." If we are weak, this argument is powerful, and may tell heavily against my proposition. In what does the strength or weakness of a church consist?—in her ministers, or in her people? We shall for once adopt the Scotch mode of answering a question by asking another. What is the church? Undoubtedly it is the people—those who profess to be followers of the standard and her Saviour. Her ministers are but her servants, for building her up, for leading her, and for leading her people to glory. Where, then, is weakness? What means cry raised by thousands for more pastors, an additional supply of laborers? Is the farmer or the merchant is weak that calls more hands to his farm or to his shop? Do we not find a sure proof that we are strong in the fact that so many people and so many congregations have stood under the banner of our mother church, while others have turned to lead them away, and while they have been devoid of a spiritual shepherd of their own? True, we are weak, as far as the number of our clergymen shows weakness. But in the eyes of a General Assembly, we strengthen ourselves. The reason that our young licentiates and our ministers are more fond of Scotland and the Church as it is in Scotland, is, where they find not the same laws, the same respect, nor the same powerful acting ecclesiastical machinery. As far as the country and climate are concerned, the North American Provinces may vie with Britain. And in the love for the Church of Scotland, the people here equal, if not surpass, the Scottish people. But the clergyman from Scotland, amidst all that is good, finds the Church here not as the Church at home. Let a General Assembly once attained, and this feature dies, and no attractions to the field are presented. The Church here might soon equal the Church at home in strength, in vigor, and in numbers. 'Tis in the strength of our Church here, and ready referred to, that we have a foundation for the hope that at no distant period we may become a powerful body. For the supply of ministerial labors do the Church Courts exist—one other court is surely advantageous to this.

III. Union is strength. As we are at present, we are three different bodies. Each following its own course, framing its own laws, pursuing its own objects; which are in many