

the theological course, that of the Church of Scotland does not essentially differ from our own. Only three years' attendance is required, though an additional partial session is exacted. There is a probability, then, that, without any change on our part, the home curriculum will be made to coincide with our own. There is this further argument in favour of recognizing our course in arts, that the government of the college is exclusively in the hands of members of this church, and that the Professors of the Arts Faculty are also members of the Church. So that the strongest guarantee is given for the soundness of the teaching. The Scotch Colleges having now no connection with the Church of Scotland in the secular departments, there is a general desire to accept the education given at other Universities. There are, for example, overtures before the Assembly in favour of regarding a degree from Oxford or Cambridge as qualifying for the Divinity Hall. This renders it more probable that the object of the Synod may be attained.

Another objection is, that our licentiates, who are so much needed in Canada, might be induced to desert this field for spheres of labour at home. This is not an evil that need be apprehended. Though the Episcopal clergymen of Canada may hold livings at home, yet such instances are extremely rare. Canadians love their native soil as much as Scotchmen, and few would be tempted to leave it for another country. Besides, the great demand for labourers here and the over-supply at home, would be a check on any extensive emigration of preachers from Canada.

It has been thought, here, that the admission of Canadian licentiates to livings at home, might be viewed with jealousy by the Church of Scotland. This feeling, I find, did not exist in the least degree. It was considered unreasonable that the church at home should reject Canadian preachers, while the Canadian church freely received preachers of the Church of Scotland : the course of study being in both cases equivalent.

Even granting that Canadian licentiates might occasionally be induced to accept livings at home, only good could result from it. The interchange of ministers would tend to unite the churches more closely together. Still it is not the actual enjoyment of livings at home, but the constitutional right to hold them, that we regard as the strongest bond of union.

While it is important to look to the curriculum before admitting our licentiates to the same privileges as those of the Church of Scotland, still it is important to look to the actual results ; and I am persuaded that the ministers of this Synod, who have received license at home, will be the most ready to admit, that the Canadian ministers are, in no respect, inferior in learning, or in the zealous and efficient discharge of the various duties of the ministry.

I cannot close this report, without alluding to the important services of Dr. Mathieson in bringing the same subject before the attention of the leading men of the church during his late visit to Scotland. His large experience and intimate acquaintance with the history of this Church gave great weight to his representations. After these preliminary enquiries, it is for the Synod to determine whether any more formal steps should be taken for the accomplishment of the object in view.