

native land. The Church of England has acknowledged the strength of such an idea, and wherever British sway is established, there she provides religious ordinances by establishing churches vitally connected with the mother Church; and wherever an Englishman goes, he can worship in a Church, which he knows and feels to be the national Church of England; and who will deny that this idea has been of immense service to religion, as well as to the Church of England? And why should it not be so with the national Church of Scotland? The duty is equally binding to make her ecclesiastical machinery co-extensive with the British Empire, so that Scotchmen may have, everywhere, the opportunity of worshipping in the Church of their fathers. It is to be regretted, that a closer bond was not established between the branches in the colonies and the mother Church. The connection has been, in some cases, so loose that it was broken on the slightest emergency. It is, besides, important for the cause of religion generally, that there should be at least one Church in this country forming part and parcel of the Presbyterianism of Scotland. If a Church is entirely cut off from the bodies at home the probability is, that it will assume a type alien to the Presbyterianism of Scotland. But it is far from desirable that this should be the case, when, for a long time to come, the stream of emigration from Scotland to this country will probably continue. It is, therefore, highly desirable, that there should be one body, at least, which shall form a centre of union for all purely Scottish feelings and sympathies in religious matters; so that the settler, when he lands here, may feel that he is in the atmosphere of the good old Presbyterianism of Scotland. It may be that a better type of Presbyterianism may be devised on this side of the Atlantic; but the mission of this Church will be a sufficiently important one, if it only perpetuates the venerable Presbyterianism of the Church of Scotland. Though we shall derive the chief benefit from a closer connection with the Church of Scotland, still the Parent Church will be a gainer. She will gain in moral prestige and influence at home, when her services are enjoyed, her name revered, and her history remembered abroad.

I shall now mention the difficulties which have been started, but started chiefly in this country.

It has been supposed, that the Church as an established Church, could not recognize our licentiatees as licentiatees of the Church of Scotland. But, by her constitution, she has the sole power of determining the conditions of license, and she can therefore recognize, if she sees fit, the licentiatees of this Church as those of the Church of Scotland.

The chief difficulty lies in the course of study. Here, the course is three years in arts, and three years in theology, whereas at home the course is four years in arts, and

four in theology. There is, however, a growing feeling at home, that a change ought to be made, the time being too long for most students. In the Scottish Colleges, the degree of M. A. can now be taken in three years; and it has been proposed that graduates should be entitled to enter the hall after three years' course, and the probability is that this will be carried. A four years' course will now be taken by those only who enter college ignorant of the elements of Greek and Mathematics. This will make the arts course at home coincide with that in Queen's college. In all Canadian Universities, the entrance of matriculative examination, is much more rigid than it was formerly in the Scottish Universities. It corresponds to the examination now required of those who mean to take only a three years' course. As to 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 the further argument in favor 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 favor 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 licentiatees, who are so much needed in Canada, might be induced to desert this field for spheres of labor 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 laborers here and the extensive emigration of preachers from Canada.

It has been thought, here, that the admission of Canadian licentiatees to livings at home would 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 Scotland: the course of study being in both cases equivalent,

Even granting that Canadian licentiatees