

spent on this island of Mota has been by far the most hopeful of all. Mr. Pritt and Mr. Dudley were there for nearly three months. During this time, fifty scholars were fed, clothed, and taught at the Mission Station—a somewhat grand name for two huts and a good-sized barn-like school-room; more than seventy persons attended the daily school; and a feeling of thorough good will towards the mission party prevailed throughout the island. From many villages of Mota and from six adjacent islands, boys were brought to this central school, and men and women coming freely from every quarter saw and heard what was going on.

(To be concluded.)

Curriculum of Study for the Ministry.

*Report given in to the Synod of Canada by
Professor Leitch.*

At the last meeting of Synod, it was resolved that "The Moderator be requested to place himself in correspondence with the committee of the General Assembly for colonial purposes, and other influential men in the Church, with the view of obtaining the same ecclesiastical privileges in Scotland for the students and probationers of the Church as belong to those of the Church of Scotland." As the object contemplated could be best effected by personal interviews, I seized the opportunity of my visit to Scotland last summer, to put myself in communication with the Convener of the Colonial Committee and other influential parties, in the Church. Dr. Stevenson, the Convener, entered most warmly into the proposal, and all, without exception, considered it a most desirable thing, that our curriculum should be so adjusted as to render the object in view practicable. All hailed, with great satisfaction, the desire manifested at last meeting of Synod to seek a closer alliance with the Church of Scotland, and the strongest assurances were given that the Church would meet this desire in any way consistent with its constitution.

At present, there is no organic connection between this Synod and the Church of Scotland. We no doubt derive valuable aid and sympathy, but this might exist without any ecclesiastical connection. But it seemed to be the general desire of last Synod, that there should be a real, instead of a nominal connection, and it was thought that the best plan for securing this object, would be the recognition of our licentiates as the licentiates of the Church of Scotland. At present, the ministers of this Church, who have been licensed here, are no more members of the Church of Scotland than any dissenting ministers in Scotland. No doubt, they may be admitted on certain terms into the Church of

Scotland, but they are only the terms on which the ministers of any other Church may be admitted. At present, the Synod is composed of two classes of minister, those who are ministers of the Church of Scotland, and those who are only ministers of this Church: and, at last meeting of Synod, the general conviction was, that it was not desirable that this distinction should be kept up, and that harmony of feeling would be greatly promoted were the distinction abolished. In my interviews with leading men in the Church at home other points were mooted, such as the desirableness of representation in the General Assembly. It is however not in the power of the Church to alter the constitution of her courts, though she has full power to define the qualifications of her licentiates. It is true that the Presbyteries in India are represented in the Church of Scotland, but an Act of Parliament was required for this purpose, and such a step at the present time, in reference to the Canadian Church, would not be deemed expedient. It was also thought unnecessary that there should be the right of an appeal from the Canadian branch to the Parent Church, in order that the desired object might be granted. The Church of England in Canada presents an example of the nature of the connection that might be most desirable. The ministers ordained by Canadian Bishops are ministers of the Church of England, while the action of Bishops and Courts is independent of the Church at home. The various points brought up in the course of many conversations may be arranged under two heads, viz., the advantages and difficulties of the proposed plan of a closer connection.

The ecclesiastical advantages flowing from a real connection with the Church of Scotland are similar to the civil advantages which we enjoy from our connection with the government of Great Britain. England is willing that Canada should, if it sees meet, set up as an independent nation, but Canada for her own sake feels it best to remain in connection with the mother country, and this, not because of the material aid she derives, but because of the elevating national influences to be derived from union with the best and greatest empire in the world. And so with the national Church of Scotland. We seek a closer union, not because of any direct aid we expect, but from the conviction that it is good for us to draw life and inspiration from the Church of our fathers, a Church whose history is full of associations with all that is great and good. It may be said that this is a mere idea, that it is not a practicable view of things, but there is nothing that so moulds the character of nations and determines their destiny as ideas, and the idea that we are part and parcel of one of the greatest historical Churches of the Reformation is an idea that ought to be potent in the hearts of Scotchmen, however far removed from their