

overruled mercies to one of His own?

2 When you and the deceased "took sweet counsel together, and walked in the House of God as friends," were the HOLY VESSELS brought from some distant settlement on every occasion of the celebration of the Holy Communion? Such is frequently the case in our large country missions with several churches for one clergyman to serve. "If thou hast much, give plentifully;" offer chaste and costly memorial vessels, (as one good layman has repeatedly offered); "if thou hast little, do thy diligence gladly to give of that little,"—for where gold and silver plate *cannot* be procured, God does not despise. He as graciously accepts less costly offerings.

3 Through the goodness of God, you may dwell in one of our old estab-

lished parishes, where all the essentials of a well-arranged church are provided. Is there no suitable way left for you to commemorate those whom you still love? There is. You may have noticed at the foot of some CHURCH WINDOW a narrow inscription, which runs somewhat to this effect:

"This window is erected to the memory of —, who fell asleep, A. D., 180—."

O then, reader, as you love those who are removed for a season, as you love your church, think of the humble suggestions of the writer, who, (among many others), has found it a most blessed privilege to assist in beautifying one of God's Holy Houses of Prayer with a memorial of one, whose short pilgrimage here below was, as far as man may judge, an answer to the question, "What of life, if death bring life eternal?"

EDUCATION OF DIVINITY STUDENTS.

WHENCE do the Divinity Students of this province receive the Theological instruction by which they are prepared for Holy Orders? for we cannot suppose that any are presented to the Bishop for ordination who are not prepared by a regular course of training in the different departments of Theology.

The question here proposed is one which must be often asked by those who at all interest themselves in Church matters; and how is it to be answered? Can we, in reply, point to a Divinity School in the province to which young men can resort when they have finished their course at the University? Can we point to any particular clergyman whose business it is to give instructions to, or superintend the work of Divinity Students, and say from them they can receive that instruction which will fit them for that great and Holy office? There is indeed no visible means provided for the training of candidates for Holy Orders. It is left to the energy of each individual to make such preparation as he shall have time and opportunity to make, and then, if properly qualified, he is admitted to Holy Orders. The method now most generally adopted is this:—When the Student has finished his course at the University, he applies for a situation as master of a school, or as

a lay reader in some remote part of the province, and while engaged in his duties, makes such progress in his studies as time and circumstances will allow, and when he has attained the canonical age, is admitted to Holy Orders. Thus the qualifications requisite for admission to this, the highest and most important of all professions, are made lower than those required for admission to either of the less important ones. The student of medicine is required to go through a regular and systematic course of training of four or five years, before he is allowed to practice his profession. The law student is required to study the same number of years before he is considered fit to superintend the temporal concerns of men. But the student of divinity, whose business it shall be to look after the eternal welfare of men, to teach them those things which concern their eternal salvation, is admitted to his profession without any systematic course of theological training.

Now is it right that, seemingly, so little importance should be attached to the qualifications of a clergyman, who is of a profession the most important that ever existed? It must be admitted by all to be of the utmost importance that candidates should be thoroughly trained in a systematic course of Theology, and well prepared in every way, before they are admitted to the