

Body, after the soul has departed, because out of its decay shall spring a glorified Body, like the Body of Christ. At the Reformation, the ignorance and conception which had grown around the service of burial were expunged, and this solemn office was composed, to be, according to St. Augustine's rule, for the comfort of the living.

Three classes of persons are refused Burial with this office—the unbaptized, the ex-communicate, and the suicide. It is not said that no religious ceremony shall be used, but that "the ensuing office" shall not be used. The unbaptized have not been admitted into the Church of God," as they are not "members of Christ." They cannot expect Christian Burial, for the service is so constructed that it cannot properly be said over the Bodies of those who, when living were not within the fold of the Church, and have no claim on her for Burial. The ex-communicate are those cut off from her communion, and if not reconciled, are not entitled to the same form of Burial as obedient Christians.

Jews and Romans ever refused burial to the suicides. The Church determines nothing of the future state of any of these persons, she simply says that this office cannot be properly used over them.

By the first Prayer Book, the sentences, Psalms and Lesson, were "to be said in the Church, either before or after the burial of the corpse." After that, up to the Restoration, 1660, the Lesson was read where the grave was. At the last Review, the Psalms and Lesson are to be said "after they are come into the Church." The custom is to say the first part of the office in

the Church and then go to the grave. The rubric is obscure, some supposing that the Psalms and Lesson may be read *before* or *after* he interment, others that the Minister may omit them, and go immediately to the grave.

The first sentence teaches us faith in the words of the Saviour, as he went to the grave of his friend Lazarus; the second, patience; the third, thanksgiving. The Psalms are the 39th or 90th. The first was composed by David on the death of Absalom, the second by Moses upon the death of the vast number who perished in the wilderness. From the Old Testament we turn to the brighter pages of the New. In the chapter chosen we have, for the comfort of the survivors, the fullest account of the Resurrection which the Scripture affords. It is sometimes called St. Paul's Gospel. There are three parts in the Lesson. The certainty of the Resurrection is proved, vv. 20, 34. Certain questions relating to it are answered, vv. 35, 54. From v. 55 to the end, the application is made. The Lesson concludes the Service as generally said in Church. There is no provision for hymns. It is right and proper that the voice of melody should be heard over the bodies of the Christian dead. The place for them seems naturally to be before the Psalm and after the Lesson.

There is one matter which we desire particularly to impress on our readers. How miserably are the responses neglected at funerals! The apathy of people on these occasions is disgraceful. The whole Service is intended for the comfort and warning of the living. One would suppose, to witness a modern