

Church passes by all, till it reaches Him Who alone would not pass it by.

SUNDAY FUNERALS.

THIS question is becoming a more prominent one than formerly. In this country in the rural districts especially, these exhibitions—for that is what they oftentimes are—have become not only a positive nuisance, but, also the means of a total desecration of the Lord's Day. The Sunday is selected because a greater show, "a more respectable funeral" can be secured on that day, and sometimes the clergyman is actually found fault with for not omitting a service at some distant station, in order that the scene may be as imposing as possible. But leaving alone the fact that a triumphal procession is very much out of place in taking to their last earthly home the mortal remains of the departed, such a way of spending the Lord's day, and neglecting very probably the proper services of the church, is a very improper mode of keeping that day, as well as a needless strain upon the clergyman's powers. Another day can generally be selected with greater advantage to most people, except those who grudge the time which on a week day would otherwise be spent in a pursuit of a more profitable character, in a pecuniary point of view. We find that not only the clergy of our own Church are doing their best to put down the practice as much as possible; but among other religious bodies the same effort is being made. All the features and concomitants of the system are felt to be entirely out of place on the most sacred day of the week; and it is to be hoped that some combined effort will be made in order to put it down. We observe that the Rector of Moresby, in England, has lately refused to bury a child on a Sunday. The Bishop of Carlisle, in a sermon preached on the occasion of consecrating a cemetery at Whitehaven, referred to the fact, and while he admitted that there might be a hardship in some cases in refusing to bury on a Sunday under any circumstances, he yet contended that Sunday funerals should be discountenanced as much as possible, especially when the clergyman is single-handed and has a multiplicity of duties to perform. In that part of the world the question of desecration could hardly come up, where no one is expected to attend a funeral except the immediate relatives of the departed; thus differing materially from the practice in this country, where the whole neighborhood, for some miles round, is expected to swell the procession, whether he ever saw the individual or not; and if Sunday should be selected for the purpose—in the rural districts at least—the result would be that the Church would be depopulated and the worship of Almighty God would be neglected, merely for the sake of securing a very doubtful compliment to the memory of the departed. Unless in extreme cases of necessity the evil ought to be put down.

INFIDEL VS. CHURCH LITERATURE.

THE highest authority has declared that when He comes once again He will not look for faith upon the earth. It by no means follows, however, from these words, that He will not look to find amongst the many faithless some faithful ones, who through good report and evil report have manfully clung to the faith once and for all delivered to the saints, and have done their best even amongst the filthiness of their surroundings to keep themselves and their souls clean—innocent of the great offence—which we cannot but interpret as referring not so much to the sins of the flesh, to crimes of blood and violence, of dishonesty and self-seeking, as to that of unfaith. It is true these sins will abound to a fearful extent, but it will be found that each and every of them owes its beginning to and is overpassed by infidelity, the master vice of the age, towering above its fellows as a "topmost-Gargarus" of iniquity. Toward this "the falling away" which is to be the herald of Antichrist, everything seems tending at the present day. Any publication in whose pages is to be found even a *soupgon* of "freethought," is more eagerly sought after than those whose orthodoxy is beyond suspicion. Any preacher whose "gospel" approaches rather to that of Huxley and Darwin than the Evangel of Christ occupies a higher pedestal in the eyes of at least a very large minority than those who stick to the old, old story, written by God in His inspired word. Any scientist who can talk glibly of "protoplasm," or the "survival of the fittest," and strive to show that man was not divinely created but grew out of some kind of fortuitous concourse of atoms, or was made rather after the image of an ape than that of God—is sure to be the centre of attraction at fashionable dinner parties, and the "cynosure of neighboring eyes," at would-be learned *conversazioni*. It is true such ideas are laughed at by the more sensible, scouted by the more intelligent, preached against by the clergy, and held up as unsound in orthodox family circles. Experience, however, shows that these opinions with all their accompanying tribe of soul and body destroying evils gain ground everywhere—in some places, as in the United States, for instance, with appalling rapidity. It is clear, therefore, that this terrible moral pest must be met—that the devil must be fought with his own weapons, and that where hitherto the infidel lecturer and the immoral publication have had it all their own way, the truth must be put before the multitude in a guise at least as attractive. And as the written word remains and can be referred to long after the effect—only transient at best—of the lecture or sermon has vanished, it is evident that the best safeguard against this scourge is the encouragement of those organs which are most calculated to supply to every household sound learning and religious knowledge. Such a literature, if not already existing, must be created; and it should be the first duty amongst Churchmen to see that its creation should run parallel with the spread of the Church. It is obvious that the chief

way of bringing this about is by means of a sound Church newspaper, which, while willing to see good in and to encourage the labour of all non-Churchmen, shall itself adopt and stick to a line of uncompromising adherence to the Catholic faith as taught by the Church of England and her daughter and sister Churches. This line covers everything required. To true freedom of thought none is a greater friend than the Church of England. She would have all to joy in that Christian liberty wherewith they have been made free. Of science and scientific research she has ever been the truest patron—in fact, the most superficial examination of the names of the greatest scientists, will prove that their vast majority have been raised in her fold. To healthful fiction she has never been a foe any more than she has opposed what it is the fashion to call muscular Christianity. Of this the Selwyn and the Lyttelton families—all oarsmen, all cricketers, and all staunch Churchmen—are happy examples. It is against science, falsely so called, against that liberty which has degenerated into turning itself into a cloak of maliciousness, against the sickly, sentimental, sensational, and soul-hurting fiction of the Braddon school, against amusements which threaten morality, in a word against everything that from its very nature has a tendency to lower humanity instead of elevating it toward Heaven, that she has ever sternly set her face—against which she must cry aloud more and more sternly every day of her life. And as this is her duty as a Church, so it is the duty of her every child, clerical or lay. How shall it best be accomplished? In Canada where the danger is as great as elsewhere, we can point to the work as already begun in the DOMINION CHURCHMAN. This exists as a sound Church newspaper, with its foundations well and surely laid on a basis approved by the bulk of the Episcopate and the greater part of the clergy. It remains for Churchmen, and more particularly for the clergy to build upon these foundations a solid structure that shall not only be able itself to stand, but shall also shelter others and act as another Eddystone lighthouse to guide wanderers home and save them from making shipwreck of their faith or being lost amid the shoals and quicksands of infidelity and immorality.

We know the objections commonly raised against a Church newspaper. Some would have it a mere collection of parochial gossip down to the minutest details; others would wish it to savor of nothing but the driest theology, with its pages unilluminated by the slightest spark of anything approaching to lightness. There are besides these two classes those who would use it as the mere vehicle of their own thoughts' *dicta* and opinions, and who grumble or withdraw their subscriptions because a judicious editor, in the exercise of his discretion consigns their effusions to the waste paper basket, and these are the most troublesome of all to deal with.

The first two classes are reasonable, as a rule, and willing to have their views met half way, to see the paper not only a newspaper, as regards news, but a journal as