

resurrection to eternal life." We do not believe that every one we bury will rise to happiness, neither does the Church pronounce any judgment on the person now buried. The words will bear no such construction as some persons put on them, and there need be no scruple in using them. For it is not HIS Resurrection, but THE GENERAL RESURRECTION that we here profess our faith in. We do not say "Who shall change HIS vile body," but "our vile body." Consequently the words are inserted, that when we lay a body in the grave we may express our belief in the foundation doctrine of the Resurrection of all men from the dead. A confirmation of this is found in the office for Burial at Sea, where the words are: "We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come" . . .

*I heard a voice from heaven.* This is from Revelation xiv. 13, and has been used at burials for a great many centuries.

Then follow the versicles, the Lord's Prayer, a Prayer and a Collect.

In the prayer it has been objected that it is unnatural to give thanks for the death of a friend. We grieve over his loss as human beings, we give thanks as Christians, knowing from what he is delivered, and that the longer he remained, the more sins would he have committed, and the more afflictions endured.

*The Collect.* It is called the Collect, because in the first Prayer Book of Edward VI. there was provision for the celebration of the Holy Communion, and this prayer

slightly altered stood there for the Collect. It is a collection of passages of Scripture. To the words, "as our hope is this our brother doth," objection has been taken as unfit to be used over the bodies of persons of notoriously evil life. It might be fairly said, that after a soul has gone to its account, the Church, in the person of her ministers, should in charity hope the best for it. They would have no right to condemn or acquit; they might in the exercise of divine charity "hope all things." But another point should be noted. There are two kinds of hope—one is of assurance, built upon grounds of belief; the other of desire, built upon our affections. We do not affirm that all we bury are saved, neither can we positively affirm that any soul is condemned. A person is out at sea in a storm. A friend on shore says, "I hope he is not lost." There is no assurance. He hopes that it may be as he speaks. Consequently when this passage is read over those who have been notoriously wicked, the hope is of this sort, by which we may hope well of a person, unless we are sure that it is ill with him. In the case of others, our hope is stronger, and rests on better evidence. Let those who call this hope in question tremble when they think of the words "Judge not that ye be not judged." "We will easily grant," as Dean Comber says, "that all professed Christians do not sleep in Christ; but since we bury single persons, we cannot certainly know the state of particular men: and where we are ignorant, it is safest to speak and hope the best."

Then after "the grace" we go home