

4. There cannot be that decency and order which should prevail and which can, of course, be had only at the Church.

5. Of course, the "anthem" should be sung; and if possible, a hymn; and it is inconvenient transporting a melodeon to the house, to say nothing of the manner in which "fussing," at such times, jars upon grief.

6. Many stay away from a house-funeral on account of reasons Nos. 1 and 2.

7. The Church is erected, among other reasons, expressly for these rites.

8. Many feel that they will be crowding, or will have to stand, (as I have known feeble women have to do for hours), and so stay away for that reason.

9. The Church expects the service to be at the church; see the rubric, which speaks of going before the corpse "into the church."

Let only great cause and necessity, therefore, call for a burial from a residence.

It may sound strange if I speak of the possibility even of a sinful burial; but I think many burials are sinful. I know the temptation to them. They are the last acts we can do for the dear dead, and this often tempts us to an expense beyond our means. Tribute to the dead, however, is very different from homage to pride or fashion.

The burial of our dead should be simple. The grave is the last spot at which to play the worldly drama of ostentation and rivalry. How the dead often would rebuke us, had their pale lips their wonted speech. Do not request a "funeral sermon." Most sermons of this sort are out of taste. They

are apt to degenerate into fulsome panegyric. It can only harrow the feelings, to have the lives and character of your dead laid upon the dissecting-table of public inspection. True, there are times when a funeral discourse is called for; at any rate, may, with great propriety, be pronounced. But these cases are rare. Let the Rector judge whether the case of your dead be one of them.

Another act proper for the Church, is that of the solemnization of Holy Matrimony. It was the glory of Christianity to pronounce all human feelings sacred; therefore, it is, that the Church asserts their sacredness in a religious ceremony—for example, that of marriage. Do not mistake. It is not the ceremony that makes a thing religious. A ceremony can only *declare* a thing religious. The Church cannot make sacred that which is not sacred. She is but here on earth as the moon, the *witness* of the light in heaven.

People sometimes feel at liberty to whisper, giggle, and "carry-on" at church, when a marriage is about to take place, who would never do such a thing at other times. Now, God's house is God's house always—Thursday and Tuesdays, as well as Sundays. "A word to the *wise* is sufficient."

To erect a House of worship to God, and then mortgage it to manmon, is so great an abuse that it deserves a few words of notice. Several societies are at work exploring the Land of Palestine, and they have made many valuable discoveries; but as yet, there has not been found a trace of any mortgage of the temple which Solomon built to the Lord. So far as is known at present, it was not built with money advanced by Saving Banks, or by capitalists, on