

ber of the Body of Jesus Christ, which, when reverently consigned to the grave, will wait in silence, but in confidence, for the time when the sign of the Son of Man shall appear in the heavens and the trumpet sound of the Archangel shall awaken the body from its long sleep. We should not speak of the dead body of a sheep or a lamb of the fold of the Good Shepherd as *it*, in the neuter, but as *he* or *she*, a *brother* or *sister* in Christ Jesus our Lord.

In the chamber of death we have a feeling which we know at no other time or place—it is a feeling of awe and helplessness which we cannot well describe,—but it should not be a feeling that results in inaction. A sad and solemn work lies before us, which must be done without delay and reverently. And *who is to do it is the first question?* Very generally it is committed to the undertaker, or to some curious and inquisitive persons whose chief qualifications seem to be that they are accustomed to the work and have hard feelings. Sometimes it is left to household servants. All these, as it appears to me, are ill-suited, unless the servant be one whose respect and reverence for the departed would lead him or her to offer lovingly this last service for the dead. Far better would it be, if trusted friends and attendants are not at hand, that the first requirement of the dead, (*viz.*, the washing of the body) should be placed in the hands of faithful Communicants of the Church,—in the case of a male, in the hands of males; in the case of a female, in the hands of females. It would be a very desirable thing to have in every Parish a Burial Guild of Communicants, to whom the charge of the body could be given from the time of death to the time of burial. But perhaps we are not yet ripe for such a Guild. One hint in passing I would venture to throw out: that whenever it is practicable the Parish Priest should be summoned to the deathbed of his parishioners, so that after death he might close the eyes of the departed as a spiritual father. This would prevent the many unseemly contrivances which are known to most of us, such as placing coins upon the eyelids, which are almost certain to disfigure the countenance, to the great distress of those who are bereaved. A word or two may be said about the clothing of the departed. To my mind nothing can be more unseemly and utterly irreligious than the common practice of dressing the dead in their Sunday best clothes, or in that clothing which, as it is said, will make them *look most natural*. Holy Scripture speaks of grave clothes, of wrapping the body in fine linen, and of the use of spices and ointment, and we should be mindful of the inspired direction and leave out of the question altogether all that is of this world.

Most shocking instances of the disregard of the Scriptural allusion to the clothing of the dead might be given, but they could do no good in this paper. There is little doubt that the proper clothing for the departed is linen. The old winding sheet was of linen; the cloths or bandages of the Jews were probably of linen; and where linen is not to be had even the decent night apparel of our friends is to be preferred to broadcloth or silk dresses. The very posture in which the dead body is placed is not without significance. The modern idea is, as far as possible, to divest the minds of the mourners of the fact that their friends are dead, and so the poor body is placed in such a position as to make them think their friends are asleep, quietly and peacefully as in life. But what a pretence is this! The departed is dead, and we cannot either deny or change the fact. The attempt to place the body in a *comfortable* position is a mockery, and we know it. Better far to let even the hard, cold, dreary look of a stiffened corpse proclaim the reality of death and acknowledge his power than to attempt a mere hollow and sentimental fancy. On the back the body should be laid, with the feet set in that position which in life the body would not assume, and with the arms crossed over the breast as a token of lowly faith and expectation. The use of flowers is now so common that nothing need be said about them, except that too many can never be sent to the chamber of death. They are beautiful at all times, they are full of comfort to the mourner, and the symbolism of their teaching is without limit.

(To be continued.)

Children's Corner.



PRIZE QUESTIONS.

OLD TESTAMENT.

- (1) Give some account of Moses.
- (2) What references can you give to the plagues of Egypt in other parts of Scripture?
- (3) In what respects was the Passover lamb a type of Christ?

NEW TESTAMENT.

- (1) Mention the places visited by S. Paul on his first missionary journey.
- (2) What was the cause of S. Paul being sent to Rome?
- (3) What is the modern name of the island upon which S. Paul was shipwrecked?

A. S. B., Smithtown, made the highest number of marks to the answers to the Questions in the Sept. number, and H. M. S., Hampton, second.