

people the duty of promoting by earnest prayer, by private instruction, and by public appeal, the cause of International Arbitration.

### Christian Mourning.

There is probably nothing in which good, well instructed Christian people are more likely to go astray than in the signs of mourning, which they think it right and proper to exhibit, as they fondly cherish the memory of those dear ones, who from time to time in God's good Providence are removed to another world.

The old Heathen of course lived for this present world alone, and had no well defined ideas of any other. We should expect therefore in his case to meet with every sign of hopeless misery and grief, and accordingly, beyond all that personal anguish, which is natural to those who are called upon to suffer the terrible wrench of a long, sensible parting, we read that it was customary in the old Heathen days to secure the services of hired professional mourners, who, by their abject cries and terrible outward exhibitions of uncontrollable grief, surrounded the death chamber and the funeral pile with awful scenes indicative of an everlasting bereavement and unsolaceable woe. And with all this, the broken column, the inverted torch and the fading flower, and such like things, were chosen as emblems of the utter burial of all true Hope.

But among Christians we do not expect anything of this kind—we do not expect *e. g.* to see our Churches draped with doleful Black, nor yet to hear only plaintive Hymns and minor Tones—neither do we expect to witness the passing along of dark-robed processions, headed by the undertaker's grotesque, modern copy of miserable, ancient, heathen pomp—and we certainly expect some brighter, better emblems than those, which tell of a broken fortune, an utter extinction of all

the fire of life, or a falling into decay and a fading out of sight. We do not expect a code of rules which will have the effect of shutting up the bereaved from the solace of reasonable association with their friends and acquaintances, and oblige these sad'ned ones to move veiled and unknown about our streets. Nor do we expect the Christian's clothing, and even the stationery that he uses for his every day correspondence, by its very blackness to say: "All is over—he or she is gone! irretrievably gone!" No! we believe that Death has been overcome by the wondrous Resurrection of our Holy glorified Lord, and we believe that our dear ones, who have passed for the moment from our sight, are "with Christ, which is far better," and that soon, soon we ourselves shall be permitted to meet them again once more, and that presently, by virtue of our union with our Divine Head, they and we are to have our part in the glorious Resurrection of the Body, and that we are thenceforward to live, through the same blessed Lord, the Everlasting and the Higher Life.

If we believed that our dear ones were now enduring purgatorial fires, or if we had been taught that, at our departure, our soul falls into a death-sleep, and that as individuals we are blotted out of existence, until the great general Resurrection of the dead, then there might be more reason for all this blackness and for all these signs of unmitigated sorrow and blank despair. But, believing, as we do, that our dear ones, who have been taken from our gaze, are already enjoying a foretaste of their heavenly bliss in the sweet Paradise of God, and knowing that this state of spiritual growth and development is but the prelude to a still more glorious condition, in which we, as well as they, all hope to join, we cannot sorrow, as those do, who have no hope, and therefore, by the hymns we sing and the clothes we wear, and by the very aspect of our countenances, and above all by