CHRISTIAN MINISTER'S MANUAL

Containing
SCRIPTURE SELECTIONS
FUNERAL OUTLINES
SELECTED POETRY
WEDDING CEREMONIES, etc.

Arranged and Compiled by
GEORGE W. DEHOFF
President, Magic Valley College

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INTRODUCTION

We live in a busy age of the world with many things demanding our time and energy. At any hour of the day or night we may be called upon to minister to our loved ones in the presence of death. Frequently there is little time for prayer or preparation—these must be done beforehand. Anything which will be helpful to the busy minister under these conditions will be appreciated and useful.

When for fourteen years I ministered to the people at the historic old East Main Street Church of Christ in Murfreesboro, Tennessee, nothing drew me closer to them than the sorrows we shared together. One day a friend of mine—a talented and helpful mortician—noted that I was conducting two or three funerals a week for people of all churches throughout Rutherford County. But it was not a burden. I loved all of those people and we were never closer than when we stood by the casket together.

During this period it occurred to me that a funeral handbook was needed and would prove helpful to all, especially young ministers. Many well known ministers were asked to contribute "Suggestive Sermon Outlines" which they graciously did. I do not believe a better collection exists. I am grateful to all of them. It is not possible to see and thank each one here but in eternity I expect to meet them—everyone—and express my gratitude.

This book is prepared for those who enter homes where the death angel has visited. Aside from some wedding ceremonies, the whole book is prepared to assist us in ministering to the living in the presence of the dead.

No greater joy has come to my heart than to assist others when death has come. It is my hope that other ministers will
find material here to help them render such a service to their neighbors and friends. May Him who doeth all things well, our Lord and Master Jesus Christ who was gloriously and triumphantly resurrected from the narrow limits of Joseph's new tomb bringing life and immortality to light through the gospel, take this book and use it to His honor and glory. "Even so come Lord Jesus."

—George W. DeHoff
THE FUNERAL

A minister can render no greater or more satisfying service than to assist his people when death has come. He not only teaches and admonishes his people but he is touched with their sorrow. He obeys the Biblical command to “weep with those who weep” just as he obeys the command to “rejoice with those that do rejoice.” If he conducts himself properly, he can render great service and bind the hearts of his people to himself and to the Lord by bonds of love stronger than bands of steel.

When he learns of the death of a member of his congregation, no minister should wait to be called. He should hurry to the house of mourning. He does not invite himself to conduct or arrange the funeral service. He waits to be asked. The minister should remember that he is not the funeral director. Details outside the religious part of the service are not in his jurisdiction. The minister is not responsible for obtaining pall bearers unless the family and the funeral director ask his help. He should arrange with the funeral director as to details of cooperating with him, such as whether the minister is to furnish his own car, exact time and place of the service and place of burial, and such like.

The funeral director should be consulted immediately before the service to determine any late change in plans.

Funeral services are generally conducted at one of three places: the church, the funeral home, or the home of the deceased.

If the funeral is at the church, the minister may be at the home where a short prayer is usually conducted before leaving for the church. In some cases the minister meets the funeral procession at the church. The minister usually walks about two paces ahead of the casket down to the rostrum and to his
place on the platform. The immediate family and close friends follow the casket. The minister stands at the pulpit until all are seated. This service at the church should be brief—(no funeral service should exceed thirty minutes) and in somewhat the following order: song, reading and prayer, song, obituary, sermon and song. No benediction is given at the church. Technically, the service is not ended until after the committal at the cemetery.

A funeral service at a funeral home follows very much the same plan. The minister should arrive five or ten minutes before the time announced for the service. The funeral director will indicate where he is to sit and will have a stand ready for his Bible, notes, etc. The minister may or may not speak to the family before the service in the funeral home.

If the funeral is at the home of the deceased, the procedure will be the same as that at the funeral home.

Obituaries should be prepared in advance and carefully read for proper pronunciation of names and dates. Be careful to have the correct name, date of birth, marriage, age, residence, occupation, relation to Christ, number of relatives remaining and such like, carefully written out.

The car of the minister usually leads the cortege but in some cases does not. If the minister is to lead, he should know where he is going or insist that the funeral director or his assistant ride with him and direct him. In the larger cemeteries, an attendant will meet the funeral party at the gate. The leading car should not attempt to proceed against a red traffic light unless a policeman clears the way. Laws vary as to whether a funeral procession already started through an intersection may proceed when the light changes.

The minister should wear whatever is conservative, dignified, and customary in his community. In most communities, a dark suit and tie, white shirt, black shoes, gray hat and, in winter, a dress overcoat, scarf and gloves are acceptable. Sport coats,
I. Loud socks, ties, tan shoes, etc. are not acceptable. The minister should not charge a fee or indicate by the slightest hint or manner that he expects remuneration. If a gift of appreciation is offered, it should be graciously accepted. It should never be rejected. It is unforgivably poor taste to send a bill for services rendered. Those who call a minister to travel quite a distance and put him to some expense, should certainly reimburse him for that expense.

When a funeral is shipped by rail, all details are handled by the funeral director. The minister may or may not visit the station as consultation with the director will determine.

Let the minister remember that he is conducting a religious service and is not the funeral director. It is his duty to conduct the service of comfort and when that is done, his duty is discharged. In the remaining work he is not to direct but rather to be directed.

Local customs demand some variations from any suggested procedures for a funeral. The minister will want to show good taste and do what is generally acceptable in the community where he is. If he cooperates closely with the funeral director and has the care and concern of his people uppermost in his mind, he will not stray from the path of propriety and good taste. Every minister should consider himself honored and humbled when asked to participate in any funeral service. He is honored that the family has such love and esteem for him. He is humbled in the presence of God and of death.

Funeral directors are wonderful people. To a man or to a nation without faith, without understanding, and without hope, there is no need for the funeral director. To others he is a friend, an ally, a confidant. He contributes friendship, understanding, sympathy and service beyond compensation. He is not merely a hireling but his brother's keeper. He takes pride in his work, his achievements and in himself. To those who believe in the fatherhood of God, the brotherhood of man
and the immortality of the soul, the funeral director is prepar­ing the bodies of their loved ones for the last goodbye here so that the memory picture will be comforting to the family. He is also preparing for the reunion of the children of God in eternity.
Scripture Selections To Be Read
On Funeral Occasions

Opening Sentences

God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Ps. 46:1-3.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19:25-27.

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever believeth in me shall never die. John 11:25, 26.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16:33.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. II Cor. 1:3, 4.

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Isa. 25:4.
When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Isa. 43:2.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal. II Cor. 4:17, 18.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. I John 3:1, 2.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. John 5:25.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:40.

I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:51.

“All men desire to be immortal.”—Theodore Parker.

FOR A CHILD

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought
But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mark 10:13-16.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them. And said, Verily I say unto you. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. 18:1-6, 10-14.

Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children...
refused to be comforted for her children, because they were not. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. Jere. 31:15-17.

And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. Gen. 43:14.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isa. 40:9-11.

And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that
the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. II Sam. 12:15-23.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thy hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of
his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. Gen. 22:7-14.

**FOR A YOUNG MAN**

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Matt. 25:14-23.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him and much people. Now when he came nigh to the gate of
the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. Luke 7:11-15.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brothers, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting. Luke 18:18-30.

Then drew near unto him all the publicans and sinners for
to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him unto his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will
arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Luke 15:1-24.

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; To such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Ps. 103:15-19.

Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Ezek. 16:60.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Ecc. 12:1.

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the
grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have
caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. John 11:16-45.

For a Young Girl

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he
suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them. Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. And straightway the damsel arose, and walked: for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat. Mark 5:22, 23, 35-43.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But
be answered and said, Verily I say unto you, I know you not. Watch therefore: for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25:1-13.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3.

Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle that hasteth to the prey. Job 9:25, 26.

**Person in Middle Life**

*As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.* Ps. 103:15, 16.

*Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.* Ps. 39:4, 5.

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. James 4:13-15.

Whatsoever thy hand findeth to do, do it with thy might;
for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ecc. 9:10.

They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever:) That he should still live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them: and the upright shall have dominion over them in the morning: and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul, (and men will praise thee, when thou doest well to thyself,) He shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish. Ps. 49:6-20.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me into judgment with thee? Who can bring a clean thing out of an un-
clean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; Turn from him, that he may rest, till he shall accomplish, as a hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; Yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity. And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. Thou prevallest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn. Job 14.
AGED PERSON.

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a hand-breadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more. Ps. 39.

Lord, thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood;
they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have been evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Ps. 90.

Remember now thy Creator in the days of thy youth while, the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened. And the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; Also when they shall be afraid of
that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity. And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The Preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Ecc. 12.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the
stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. Lo this, we have searched it, so it is; hear it, and know thou it for thy good. Job 5:17-27.

I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise and with thy honour all the day. Cast me not off in the time of old age; forsake me not when my strength faileth. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee! Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. Ps. 71:7-9, 15-21.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present,
nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:35-39.

Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Ps. 73:24-26.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. II. Tim. 4:6-8.

Frailty of Life.

Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. The days of our years are three-score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Ps. 90:3-6, 10.

For I know that thou wilt bring me to death, and to the house appointed for all living. Job 30:23.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall re-
him no more to his house, neither shall his place know him any more. Job 7:9, 10.

Remember how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? P. 39:47, 48.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. Ecc. 8:8.

For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. Ecc. 9:12.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Job 14:1, 2.

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. James 4:13-15.

And as it is appointed unto men once to die, but after this the judgment. Heb. 9:27.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. II. Cor. 5:10.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh
shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. 6:7-9.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. I. Cor. 15:22-26.

**Comfort.**

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Isa. 40:25-31.
But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. I. Thess. 4:13-18.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. I. Thess. 5:9-11.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. II. Cor. 12:7-10.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see
that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. I. Peter 1:22-25.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. II. Cor. 4:8-18.

Blessed are they that mourn: for they shall be comforted. Matt. 5:4.

Let not your heart be troubled: ye believe in God, believe
also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherein we ourselves are comforted of God. II. Cor. 1:3, 4.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Heb. 12:5-11.

A Psalm of David.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of
righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. Ps. 23.

"Give me no guess for the dying pillow."—Joseph Cook.

IMMORTALITY.

For we brought nothing into this world, and it is certain we can carry nothing out. I. Tim. 6:7.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive
the things done in his body, according to that he hath done, whether it be good or bad. II. Cor. 5:1-10.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. I. Thess. 4:13-18.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job 19:25-27.

Holy Living.

Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and
serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. Luke 12:35-44.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Rom. 12:1, 2.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench
all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Eph. 6:10-18.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 3:1-4.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. I. Thess. 5:1-11.

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and
only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not: neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go; keep her; for she is thy life. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil. Prov. 4:1-13, 20-27.

Hope in Christ.

Verily, verily, I say unto you. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter
and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 10:1-16.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be
ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him up from the dead, and give him glory; that your faith and hope might be in God. I. Pet. 1:13-21.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. II. Tim. 4:6-8.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he
yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus. Rom. 8:18:39.

For God, who commanded the light to shine out of darkness,
hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We* are troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. II. Cor. 4:6-18.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, *that* Moses said, I
exceedingly fear and quake:) But ye are come unto mount
and unto the city of the living God, the heavenly Jeru­
and to an innumerable company of angels. To the gen­
assembly and church of the firstborn, which are written in
heaven, and to God the Judge of all, and to the spirits of just
men made perfect. And to Jesus the mediator of the new cove­
ant, and to the blood of sprinkling, that speaketh better things

Resurrection.

Verily, verily, I say unto you, The hour is coming, and
now is, when the dead shall hear the voice of the Son of God:
and they that hear shall live. For as the Father hath life in
himself; so hath he given to the Son to have life in himself;
and hath given him authority to execute judgment also, be­
cause he is the Son of man. Marvel not at this: for the hour
is coming, in the which all that are in the graves shall hear
his voice, And shall come forth; they that have done good, unto
the resurrection of life; and they that have done evil, unto the

And this is the will of him that sent me, that every one
which seeth the Son, and believeth on him, may have ever­
lasting life; and I will raise him up at the last day. I am
the living bread, which came down from heaven: if any man
cat of this bread, he shall live for ever; and the bread that I
will give is my flesh, which I will give for the life of the world.
John 6:40, 51.

Jesus said unto her, I am the resurrection, and the life:
he that believeth in me, though he were dead, yet shall he
live: And whosoever liveth and believeth in me shall never die.
And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Rev. 1:17, 18.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. 14:13.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Matt. 28:1-10.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ
not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. I. Cor. 15:12-28.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and
another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul: the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. I. Cor. 15:35-50.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass he saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and
the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. I. Cor. 15:51-58.

**Future Glory.**

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. 7:9-17.
And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is thirsty of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Rev. 21:1-7.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. Rev. 21:22-27.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.
In the midst of the street of it, and on either side of the
river, was there the tree of life, which bare twelve manner
of fruits, and yielded her fruit every month: and the leaves
of the tree were for the healing of the nations. And there
shall be no more curse: but the throne of God and of the
Lamb shall be in it; and his servants shall serve him: And
they shall see his face; and his name shall be in their fore­
heads. And there shall be no night there; and they need
no candle, neither light of the sun; for the Lord God giveth
them light: and they shall reign for ever and ever. And
he said unto me, These sayings are faithful and true: and
the Lord God of the holy prophets sent his angel to shew
unto his servants the things which must shortly be done.
Behold, I come quickly; blessed is he that keepeth the sayings
of the prophecy of this book. And, behold, I come quickly;
and my reward is with me, to give every man according as
his work shall be. I am Alpha and Omega, the beginning and
the end, the first and the last. Blessed are they that do his
commandments, that they may have right to the tree of life,
and may enter in through the gates into the city. Rev. 22:1-7,
12-14.

Heaven.

But now they desire a better country, that is, a heavenly:
wherefore God is not ashamed to be called their God: for he
hath prepared for them a city. Heb. 11:16.

Thine eyes shall see the King in his beauty: they shall behold
the land that is very far off. Isa. 33:17.

Thou wilt shew me the path of life: in thy presence is fulness
of joy; at thy right hand there are pleasures for evermore.
Ps. 16:11.
No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35:9, 10.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. I. Cor. 2:9.
Poems

AND THE LIFE EVERLASTING

It is not something yet to be revealed—
The everlasting life—’tis here and now;
Passing unseen because our eyes are sealed
With blindness for the pride upon our brow.

It dwells not in innumerable years;
It is the breath of God in timeless things—
The strong, divine persistence that inheres
In Love’s red pulses and in Faith’s white wings.

It is the power whereby low lives aspire
Unto the doing of a selfless deed,
Unto the slaying of a soft desire,
In the service of a high, unwordly creed.

And if we feel it not amid our strife,
In all our toiling and in all our pain—
This rhythmic pulsing of eternal life—
Then do we work and suffer here in vain.

—PETER AINSWORTH

Servant of God, well done!
Thy glorious warfare’s past;
The battle fought, the race is won,
And thou art crowned at last.

—CHARLES WESLEY
Crossing the Bar

Sunset and evening star,
   And one clear call for me!
And may there be no moaning of the bar,
   When I put out to sea,

But such a tide as moving seems asleep,
   Too full for sound and foam,
When that which drew from out the boundless deep
   Turns again home.

Twilight and evening bell,
   And after that the dark!
And may there be no sadness of farewell,
   When I embark;

For tho’ from out our bourne of Time and Place
   The flood may bear me far,
I hope to see my Pilot face to face
   When I have crossed the bar.

—Alfred Tennyson

He liveth long who liveth well;
   All other life is short and vain;
He liveth longest who can tell
   Of living most for heavenly gain.

He liveth long who liveth well;
   All else is being flung away;
He liveth longest who can tell
   Of true things truly done each day.

—Horatius Bonar
Death as Home-Going

When all is done, say not my day is o'er
And that through night I seek a dimmer shore;
No, rather that my morn has just begun,
I greet the dawn and not a setting sun,
When all is done.

While they who are asleep in Jesus are thus safe from suffer-
ing, from sorrow, and from sin, we also are drawn nearer
to heaven as we watch them entering. The door stands ajar a
moment and we catch glimpses of what is within. The death
of friends opens ours eyes to many truths which we have but
dimly discerned before, and gives a preciousness to what has
been only an intellectual belief.

—John O. Means

Swing softly, beauteous gates of death,
To let a waiting soul pass on
Achievement crowns life’s purposes
And victory is forever won.

Swing softly, softly, heavenly gate,
Thy portal passed, no more to roam;
Our traveler finds her journey o’er
And rest at last in “Home Sweet Home.”

—Alice B. Howe
From Gone

We miss her in the place of prayer,
   And by the hearth-fire's light;
We pause beside her door to hear
   Once more her sweet "Good-night!"

There seems a shadow on the day,
   Her smile no longer cheers;
A dimness on the stars of night,
   Like eyes that look through tears.

Alone unto our Father's will
   One thought hath reconciled;
That He whose love exceedeth ours
   Hath taken home his child.

Fold her, O Father! in thine arms,
   And let her henceforth be
A messenger of love between
   Our human hearts and thee.

—John Greenleaf Whittier

Servant of God, well done!
   Rest from thy loved employ:
The battle fought, the victory won,
   Enter thy Master's joy.

The pains of death are past,
   Labor and sorrow cease,
And Life's long warfare closed at last,
   Thy soul is found in peace.

—James Montgomery
From Snow-Bound
Yet Love will dream, and Faith will trust,  
(Since He who knows our need is just)  
That somehow, somewhere, meet we must.  
Alas for him who never sees  
The stars shine through his cypress trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own!  

—John Greenleaf Whittier

From The Eternal Goodness
I see the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.

Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings;  
I know that God is good!
I dimly guess from blessings known
   Of greater out of sight,
And, with the chastened Psalmist, own
   His judgments too are right.

I long for household voices gone,
   For vanished smiles I long,
But God hath led my dear ones on,
   And He can do no wrong.

I know not what the future hath
   Of marvel or surprise,
Assured alone that life and death
   His mercy underlies.

And if my heart and flesh are weak
   To bear an untried pain,
The bruised reed He will not break,
   But strengthen and sustain.

And so beside the Silent Sea
   I wait the muffled oar;
No harm from Him can come to me
   On ocean or on shore.

I know not where His islands lift
   Their fronded palms in air;
I only know I cannot drift
   Beyond His love and care.

—John Greenleaf Whittier
Good-night

Sleep on beloved, sleep, and take thy rest;
Lay down thy head upon the Saviour’s breast;
We loved thee well, but Jesus loved thee best,
   Good-night! Good-night! Good-night!

Calm is thy slumber as an infant’s sleep,
But thou shalt wake no more to toil and weep,
Thine is a perfect rest, secure and deep;
   Good-night! Good-night! Good-night!

Until the shadows from the earth are cast,
Until he gathers in his sheaves at last,
Until the twilight gloom is overpast;
   Good-night! Good-night! Good-night!

Until the Easter glory lights the skies,
Until the dead in Jesus shall arise,
And he shall come, but not in lowly guise;
   Good-night! Good-night! Good-night!

Only good-night! beloved, not farewell,
A little while and all his sons shall dwell,
In hallowed union indivisible.
   Good-night! Good-night! Good-night!

Until we meet again before his throne,
Clothed in the spotless robes he gives his own,
Until we know even as we are known,
   Good-night! Good-night! Good-night!

—Sarah Doudney
IN MEMORIAM

So live, that when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon; but, sustained and soothed
By an unfaltering faith, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down in resurrection faith.

—Adapted from WILLIAM CULLEN BRYANT

IT IS NOT DEATH TO DIE

It is not death to die,
To leave this weary road,
And midst the brotherhood on high
To be at home with God.
It is not death to close
The eye long dimmed by tears,
And wake, in glorious repose
To spend eternal years.
It is not death to bear
The wrench that sets us free
From dungeon chain, to breathe
The air of boundless liberty.
Jesus, Thou Prince of life!
Thy chosen cannot die;
Like Thee, they conquer in the strife,
To reign with Thee on high.
I Wonder

"A little child shall lead them" (Isaiah 11: 6).
I wonder, O I wonder, where the little faces go,
That come and smile and stay awhile, and pass like flakes of snow—
The dear, wee baby faces that the world has never known,
But mothers hide, so tender-eyed, deep in their hearts alone.

I love to think that somewhere, in the country we call Heaven,
The land most fair of anywhere will unto them be given.
A land of little faces—very little, very fair—
And every one shall know her own and cleave unto it there.

O grant it, loving Father, to the broken hearts that plead!
Thy way is best—yet O, to rest in perfect faith indeed!
To know that we shall find them, even them, the wee white dead
At thy right hand, in thy bright land, by living waters led.

Harken, harken!
God speaketh in thy soul,
Saying, "O thou that movest
With feeble steps across this earth of mine,
To break beside the fount thy golden bowl

And spill its purple wine,—
Look up to heaven and see how like a scroll
My right hand hath thine immortality
In an eternal grasping."

—Elizabeth B. Browning
JUST AWAY

I cannot say and I will not say
That he is dead—"he is just away."
With a cheery smile and a wave of the hand
He has wandered into an unknown land,

And left us dreaming how very fair
It needs must be since he lingers there.

And you—O you, who the wildest yearn
For the old-time step and glad return,

Think of him as faring on, as dear
In the love of There as the love of Here.

Think of him still as the same, I say;
He is not dead—he is just away!

—James Whitcomb Riley

There is a world above,
    Where parting is unknown;
A whole eternity of love,
    Form’d for the good alone;
And faith beholds the dying here
Translated to that happier sphere.

—James Montgomery
Lessons in Grace

I have been through the valley of weeping,
The valley of sorrow and pain;
But the "God of all comfort" was with me,
At hand to uphold and sustain.

As the earth needs the clouds and the sunshine,
Our souls need both sorrow and joy;
So He places us oft in the furnace,
The dross from the gold to destroy.

When He leads through some valley of trouble
His omnipotent hand we can trace;
For the trials and sorrows He sends us
Are parts of His lessons in grace.

Well He knows that affliction is needed;
He has a wise purpose in view;
And in the dark valley He whispers;
"Hereafter, thou'lt know what to do."

As we travel through life's shadowed valley,
Fresh springs of His love ever rise;
And we learn that our sorrows and losses
Are blessings just sent in disguise.

So we'll follow wherever He leadeth,
Let the path be dreary or bright;
For we've proved that God can give comfort;
Our God can give songs in the night.

—From "Streams in the Desert"
The cry of man's anguish went up unto God,
   "Lord, take away pain!

The shadow that darkens the world Thou hast made;
   The close-coiling chain
That strangles the heart; the burden that weighs on the wing
   that would soar—

Lord, take away from the world Thou hast made.
   That it love Thee the more."—

Then answered the Lord to the cry of His world;
   "Shall I take away pain,
And with it the power of the soul to endure,
   Made strong by the strain?
Shall I take away pity, that knits heart to heart,
   And sacrifice high?
Will ye lose all your heroes that lift from the fire
   White brows to the sky?
Shall I take away love, that redeems with a price,
   And smiles at its loss?
Can ye spare from your lives that would climb unto mine
   The Christ in His Cross?"

—Found on the wall of a Denver hospital
LOSS AND FEAR

Were loss not always to be feared;  
Were every joy we gain secure;  
From hazards were all roadways cleared  
And every plan and purpose sure;  
Were hearts and minds from worry freed,  
For love there would be little need.

But love and fear walk side by side,  
Since all we cherish most is frail;  
Be heartache often love is tried.  
Love worries lest its care may fail.  
Love strives to hold at any cost  
The precious joys that may be lost.

—EDGAR A. GUEST

LOVE CAN NEVER LOSE ITS OWN

Yet love will dream, and faith will trust  
(Since He who knows our need is just),  
That somehow, somewhere, meet we must.  
Alas for him who never sees  
The stars shine through his cypress-trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That life is ever lord of death,  
And love can never lose its own!

—JOHN GREENLEAF WHITTIER
Love Keeps Its Own Eternally

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.

The Father's house is mansioned fair
Beyond my vision dim;
All souls are His, and here or there
Are living unto Him.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me
And met me face to face.

Their lives are made forever mine;
What they to me have been,
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time nor death can free;
For God hath giv'n to Love to keep
Its own eternally.

——FREDERICK HOSMER

How wonderful is Death,
Death and his brother Sleep!

——PERCY B. SHELLEY
MORE LOVE AND BEAUTY THERE

When loved ones cross the sunset sea
God never meant that there should be
Lonely hours of sorrow for
Those who are left upon the shore.

For if He filled this world of ours
With love and stars and fragrant flowers
How can we doubt His tender care
Will give more love and beauty there?

MOTHER

True heart and wise, that with Love’s key
Didst open all life’s mystery
And buy life’s treasure at the price
Of Love’s perpetual sacrifice!

The peace that Love finds hid in care;
The strength that love-borne burdens bear;
The hope that stands with love and faith
Serenely facing life and death!

The blessing that in blessing lies——
These didst thou know, true heart and wise!
Now God hath added, last and best,
The sudden, glad surprise of rest!

—ROSSITER W. RAYMOND
MY HEAVENLY HOME

The destination of my God
Is not within the grave’s cold walls;
But where the bells of Heaven toll,
I’ll soar whene’er my Savior calls!

Yea, far beyond the starry sky
There is a land bereft of care;
When to its glories I draw nigh
I’ll see my Savior standing there!

With smiling face he’ll bid me come,
And lead me to a mansion fair:
O day of days! When I reach home—
What Joy! What bliss beyond compare!

The destination of my Soul,
Is not beneath the cold, gray sod;
But when the bells of Heaven toll,
I’ll soar to meet my Living God!

... All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:
What entered into thee,
That was, is, and shall be:
Time’s wheel runs back or stops; Potter and clay endure.

—ROBERT BROWNING
Nightfall
(From "Bees in Amber")
Fold up the tent!
The sun is in the West.
Tomorrow my untented soul will range
Among the blest.
   And I am well content,
   For what is sent,
   And God knows best.

Fold up the tent,
And speed the parting guest!
The night draws on, though night and day are one
On this long quest.
   This house was only lent
   For my apprenticement—
   What is, is best.

Fold up the tent!
Its slack ropes all undone,
Its pole all broken, and its cover rent,—
Its work is done,
   But mine—tho’ spoiled and spent
   Mine earthly tenement—
   Is but begun.

Fold up the tent!
Its tenant would be gone,
To fairer skies than mortal eyes
May look upon.
   All that I loved has passed,
   And left me at the last
   Alone—Alone!
Fold up the tent!
Above the mountain’s crest,
I hear a clear voice calling, calling clear,—
“To rest! To rest!”
And I am glad to go,
For the lamp burns low,
And rest is best!

—John Oxenham

No Disappointment In Heaven

There’s no disappointment in Heaven
No weariness, sorrow or pain
No hearts that are bleeding and broken
No song with a minor refrain:
The clouds of our earthly horizon
Will never appear in the sky,
For all will be sunshine and gladness
With never a sob or a sigh.

There’ll never be crepe on the door-knob
No funeral train in the sky,
No grave on the hillside of glory
For there men shall nevermore die.
The old will be young there forever
Transformed in a moment of time;
Immortal will stand in His likeness
The stars and the sun to outshine.
I’m bound for the beautiful city
   My Lord has prepared for his own,
Where all the redeemed of all ages,
   Sing glory because they are home.
Sometimes I grow homesick for heaven
   And the glories I there shall behold.
What a joy that will be when my Savior I see
   In that beautiful city of gold.

—F. H. Lehman

ON THE DEATH OF A BELIEVER

In vain our fancy strives to paint
   The moment after death,
The glories that surround the saints,
   When yielding up their breath.

One gentle sigh their fetters breaks;
   We scarce can say, “They’re gone.”
Before the willing spirit takes
   Her mansion near the throne.

Faith strives, but all its efforts fail,
   To trace her in her flight!
No eye can pierce within the veil
   Which hides that world of light.

Thus much (and this is all) we know,
   They are completely bless’d;
Have done with sin, and care, and woe,
   And with their Saviour rest.
On harps of gold they praise his name,
   His face they always view;
Then let us foll’wers be of them,
   That we may praise him too.

Their faith and patience, love and zeal,
   Should make their mem’ry dear;
And, Lord, do thou the pray’rs fulfill
   They offer’d for us here.

We pray, as in Elisha’s case,
   When great Elijah went
May double portions of thy grace,
   To us who stay, be sent.

   Isaac Newton, d. 1807, The Olney Hymnal

Thou wilt not leave us in the dust:
   Thou madest man, he knows not why;
He thinks he was not made to die;
   And thou hast made him: thou art just.

   —Alfred Tennyson

God calls our loved ones, but we lose not wholly
   What He hath given;
They live on earth, in thought and deed, as truly
   As in his Heaven.

   —John Greenleaf Whittier
ON THE DEATH OF AN AGED FRIEND

You are not dead—Life has but set you free!
Your years of life were like a lovely song,
The last sweet poignant notes of which, held long,
Passed into silence while we listened, we
Who loved you listened still expectantly!
And we about you whom you moved among
Would feel that grief for you were surely wrong—
You have but passed beyond where we can see.

For us who knew you, dread of age is past!
You took life, tiptoe, to the very last;
It never lost for you its lovely look;
You kept your interest in its thrilling book;
To you Death came no conqueror; in the end—
You merely smiled to greet another friend!

—ROSELLE MERCIER MONTGOMERY

REQUIEM

Under the wide and starry sky
Dig the grave and let me lie,
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me:
"Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter home from the hill."

—ROBERT LOUIS STEVENSON
Sometime We’ll Understand

Not now, but in the coming years,
   It may be in the Better Land,
We’ll read the meaning of our tears,
   And there, sometime, we’ll understand.

We’ll catch the broken threads again,
   And finish what we here began;
Heav’n will the mysteries explain,
   And then, ah then, we’ll understand.

We’ll know why clouds instead of sun
   Were over many a cherished plan;
Why song has ceased, when scarce begun;
   'Tis there, sometime, we’ll understand.

God knows the way, He holds the key,
   He guides us with unerring hand;
Sometimes with tearless eyes we’ll see;
   Yes, there, up there, we’ll understand.

Then trust in God through all thy days;
   Fear not, for he doth hold thy hand;
Though dark the way, still sing and praise;
   Sometime, sometime, we’ll understand.

—Maxwell N. Cornelius
The Faith That Comforts

I go to life and not to death
From darkness to life’s native sky;
I go from sickness and from pain
To health and immortality.
Let our farewell, then, be tearless,
Since I bid farewell to tears;
Write this day of my departure
Festive in your coming years.

—Horatius Bonar

The Father’s House

The Father’s house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But he keeps house, and makes it home,
Whichever way the children come.
Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin;
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.
The Father’s house is surely thine,
Therefore why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

—Marianne Farningham
The living are the only dead;
   The dead live—nevermore to die;
And often when we mourn them fled,
   They never were so nigh.

O, why should memory veil’d with gloom,
   And like a sorrowing mourner draped,
Sit weeping o’er an empty tomb
   Whose captives have escaped!

’Tis but a mound— and will be mossed
   Whene’er the Summer grass appears;
The loved, though wept, are never lost;
   We only lose our tears.

The joys we lose are but forecast
   And we shall find them all once more;
We look behind us for the past,
   But lo! ’Tis all before!

And though they lie beneath the waves,
   Or sleep within the churchyard dim—
Ah! Through how many different graves
   God’s children go to Him.
You, my son,
Have shown me God.
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when young,
Reveals His face,
As mellowing years come on apace,
And when you went before,
You left the gates of Heaven ajar
That I might glimpse,
Approaching from afar,
The glories of His grace.
Hold, son, my hand,
Guide me along the path,
That, coming,
I may stumble not
Nor roam,
Nor fail to show the way
Which leads us—Home.

—Grace Coolidge
There Is No Death

There is no death! The stars go down
    To rise upon some other shore,
And bright in heaven's jeweled crown
    They shine for evermore.

There is no death! The forest leaves
    Convert to life the viewless air;
The rocks disorganize to feed
    The hungry moss they bear.

There is no death! The dust we tread
    Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
    Or rainbow-tinted flowers.

And ever near us, though unseen,
    The dear immortal spirits tread;
For all the boundless universe
    Is Life—there are no dead!

—John L. McCreery

I hold it true, whate'er befall;
    I feel it, when I sorrow most;
'Tis better to have loved and lost
    Than never to have loved at all.

—Alfred Tennyson
There Is No Death

Shapeless and grim,
A Shadow dim,
O’erhung my ways
And darkened all my days.
And all who saw,
With bated breath,
Said, “It is Death!”

And I, in weakness,
Slipping toward the night,
In sore affright
Looked up. And lo!—
No Specter grim,
But just a dim,
Sweet face,
A sweet, high mother-face
A face like Christ’s own mother’s face

Alight with tenderness
And grace.
“Thou art not Death,” I cried—
For Life’s supremest fantasy
Had never thus envisaged Death to me—
“Thou art not Death, the End!”

In accents winning
Came the answer: “Friend,
There is no Death!
I am the Beginning,
Not the End!”

—John Oxenham
The Watcher

She always leaned to watch for us,
   Anxious if we were late,
In winter by the window,
   In summer by the gate;

And though we mocked her tenderly,
   Who had such foolish care,
The long way home would seem more safe
   Because she waited there.

Her thoughts were all so full of us—
   She never could forget!
And so I think that where she is
   She must be watching yet,

Waiting till we come home to her,
   Anxious if we are late—
Watching from heaven’s window,
   Leaning from heaven’s gate.¹

—Margaret Widdemer

If thou shalt be in heart a child—
   Forgiving, tender, meek, and mild—
Though with light stains of earth defiled,
   O soul, it shall be well!

—William Morris

¹ From CROSS CURRENTS, by Margaret Widdemer. Copyright, 1921, by Harcourt, Brace & Co., Inc.
To a Waterfowl

Whither, ’midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way!

Vainly the fowler’s eye
Might make thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek’st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean side?

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon, o’er thy sheltered nest.
Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply has sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

—William Cullen Bryant

Vesta

O Christ of God! whose life and death
Our own have reconciled,
Most quietly, most tenderly
Take home thy star-named child!

Thy grace is in her patient eyes,
Thy words are on her tongue;
The very silence round her seems
As if the angels sung.

Her smile is as a listening child's
Who hears its mother call;
The lilies of Thy perfect peace
About her pillow fall.
She leans from out our clinging arms
   To rest herself in Thine;
Alone to Thee, dear Lord, can we
   Our well-beloved resign!

O, less for her than for ourselves
   We bow our heads and pray;
Her setting star, like Bethlehem's,
   To Thee shall point the way!

—John Greenleaf Whittier

WITH GOD

More homelike seems the vast unknown
   Since loved ones entered there;
To follow them were not so hard,
   Wherever they may fare.
They cannot be where God is not,
   On any sea or shore;
Whate'er betides, Thy love abides,
   Our God, forevermore.

—John W. Chadwick

So on I go not knowing;
   I would not if I might;
I would rather walk in the dark with God
   Than walk alone in the light;
I would rather walk with him by faith,
   Than walk alone by sight.

—Mary Gardner Bradbury
Words of Comfort
Rev. 21:4

Dear mother, in that country
To which your child has gone,
There are no scenes of sorrow,
No night succeeds the dawn;
But radiantly happy
For evermore they stay,
Who dwell among the angels,
Where tears are "wiped away."

Christ mourned at tomb of Lazarus,
He realized the loss—
The darkness of "the valley,"
The shadows of the cross,
The bitter grief at parting,
The pain that mothers feel;
He wept, though he was ready
The human grief to heal.
Oh, there are tears for dying,
And heart-break by the grave;
There's a loneliness and sighing;
But Christians should be brave.
For One who passed before us
Came back that we might see
That soul-life is eternal;
Let this your comfort be.

—DOROTHY DIX PORGES
INTRODUCTION:

1. Job echoed the foremost question of 40 centuries when he asked, “If a man die shall he live again?”.

2. Into such a hopeless, questioning world came Jesus.
   A. “I am the resurrection and the life . . .”

Body:

1. The hope of immortality is a reasonable hope.
   (a) The Love of God desires it.
   (b) The power of God can grant it.
   (c) The justice of God demands it.

2. God’s assurance of such a resurrection and life.
   (a) Particularly clear on this point.
      (1) Anxious that we get an unsmeared vision.
   (b) Various passages dealing with the resurrection and eternal happy life.
   (c) God cannot lie.

3. This well founded hope is an anchor that enters even into the vale.
   (a) Into the vale all must pass.
   (b) This the only hope that enters there . . . others all must end.
   (c) For this hope men have suffered martyrdom.
(d) For this hope men endured all things...
(e) "... He that reapeth receiveth wages, and gathereth fruit unto life eternal." Jno. 4:36

(1) With eternal life comes:
   a. An inheritance incorruptible.
   b. An undefiled.
   c. Reserved in Heaven.

CONCLUSION:

1. What eternal life will mean compared with eternal death
   (a) Heaven the really intended home of the soul
   (b) "... For a helmet the hope of salvation." I Thess. 5:8
   (c) "If we hope for that which we see not, we then with patience wait for it" ... Rom. 8:25

—Reuel Lemmons

A PERSONAL TRIBUTE TO A FRIEND:

Dr. C. E. Byler

"Know ye this day that great man in Israel is fallen."

We come to pay a tribute of love and respect to him whom we all loved. Death, the silent footed butler, who finally enters every home has called Dr. Byler. It is right that having finished his work here, he should go on to scale the heights of eternity but our hearts are none the less sad and our spirits impoverished.
We look upon fields of golden grain knowing full well that the sickle must be put for the reaping. We behold luscious grapes on the vine knowing that they await the winepress. We string cords of love—"Blest be the tie that binds"—we are bound to our loved ones here. One day the silver cord is loosed, the golden bowl is broken and spirit, released from the prison house of flesh, flies away. Dr. Byler lived a rich and full life. No field of grain ever gave promise of a richer harvest than the life of this noble giant as he came near to the end.

1. **Idealist.** He dreamed dreams and saw visions. Not afraid to dream.

2. **A practical man.** Not afraid to fight to put those dreams into operation. He did not believe in fighting for the impossible but then, he never thought any good thing was impossible.

3. **Pioneer spirit.** This was pioneer country when he came here. He had the spirit which conquered wildnesses.

4. **Philanthropist.** Helped poor . . . helped those in whom he saw possibilities. Not to be imposed upon . . . fiercely independent.

5. **Rugged individualist.** Willing to fight alone. Fought for his home, his family, his nation, his church and his God. Never for himself. Loved adventure: now off on the greatest adventure of all.

6. **Conversationalist.** A good one.

7. **Scholar.** Loved poetry: good books.
   This Bible, one he loved and read.

He was small in stature but great in every other sense: every inch a gentleman. He indeed was the tallest tree of the forest and has fallen with a resounding crash enfeebling those left behind and leaving an empty space against the sky.
8. *Put the church first.* Building monument to him. Own house unfinished. No false piety! Not ashamed of church. Wife . . . daughter . . . justly proud. Grandson. My relation: 14 years my father. Helped me grow up. Lived in his home intermittently for six years. Hundreds of evenings together. We drew church plans . . . others may speak of his goodness, his charity, his kindness, his work as a family doctor and a friend to the poor. Most of what he was to me is forever sealed in my heart. "Until the day dawns and the shadows flee away . . .”

—George W. DeHoff

**BAALAM’S PARABLE**

The Death of the Righteous

Numbers 23:10

1. It is the best death to die because it requires the best life to live.
2. It leaves behind the best influence.
3. It is the only death that holds any hope for the future.

—Selected by GWD

**THREE GREAT QUESTIONS**

1. If a man die, shall he live again? (Job 14:14). Jesus answered this question by his resurrection.
2. What shall it profit a man if he gain the whole world and lose his own soul? (Matthew 16:26; Mark 8:36; Luke 9:25)
3. What shall be the end of them that obey not the gospel? (I Peter 4:17)

—Selected by GWD
BINDING THE BROKEN-HEARTED
Luke 4:18

I. DEATH IS

A. No respector: saint or sinner; young or old; high or low.
B. Always sad, but much more if Jesus had not come!

II. JESUS' WORK

A. Isaiah 61:1; Luke 4:18
B. Personally he comforted
   3. Mary, Martha. John 11
C. His resurrection comforts all Christians
   1. I Corinthians 15:12, 22, 26, 54-57; II Timothy 1:10.

—Hugo McCord

DEATH

An elderly man who had recently lost his wife and who was widely known for his sober reflections once observed in my presence, "Death is the most difficult part of God's plan, for me to comprehend and appreciate. Why should man die?"

1. Death exhibits forces that are alien to God. It is an enemy of God. "For he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death." (I Cor. 15:25, 26).
A. Death is the proof of Adam’s sin. “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” (Rom. 5:12).

B. Death is the culmination of physical deterioration.— “though our outward man perish. . . .” (II Cor. 4:16).

C. Death is the absence of life which has been given by God. It appears to be life’s defeat.

D. Death involves sorrow because it means separation from loved ones. God wants us to be happy.

2. God uses death, His enemy, in His revelation of Himself and His righteous plan for humanity.

A. By letting Christ die, God received due sacrifice for sins. With no physical death there could have been no atonement for our guilt.—“that he by the grace of God should taste death for every man.” (Heb. 2:9).

B. With no death Christ could not have died and therefore there could not have been a resurrection of Christ. In Christ’s resurrection there is a source of great hope for man. (I Cor. 15:12-22).

C. God’s power is best exhibited by His defeat of powerful forces. The resurrection of all is a revealing of the unconquerable supremacy of God.

—JAMES O. BAIRD
INTRODUCTION

1. The sadness of the occasion.

2. It is fitting that we should come together to sympathize with and lend encouragement to the bereaved. (Job 2:11; Rom. 12:15)

3. Nothing we say or do will change the state or affect the destiny of the dead.

4. Hence, our observations will be designed to instruct and benefit the living.

BODY

A. Deaths One May Die

1. One may die physically, spiritually, and eternally.
   (a) Physical death—separation of spirit from body. (Isa. 2:26)
   (b) Spiritual death—separation of soul from God. (Ezk. 18:18)
   (c) Eternal death—separation of man from God forever. (Rev. 20:14, 15)

B. Causes of Death

1. Men die physically because of Adam's sin. (Rom. 5:12)
   (a) He and all his posterity separated from tree of life. (Gen. 3:22-24)
   (b) Hence, we have an appointment with physical death. (Heb. 9:27)
2. Men die spiritually because of their own sins. *(Isa. 59:1-3)*
   (a) Even children of God may so live as to die spiritually. *(Rom. 8:12, 13; Jas. 5:19, 20)*

3. Men die eternally because they come to judgment cursed sinners. *(Mat. 25:41)*
   (a) They did not recognize God and obeyed not the gospel. *(2 Thess. 1:7-9)*

C. **Deliverance from Death**

1. One is delivered from physical death by the resurrection. *(John 6:28, 29)*
   (a) This deliverance is unconditional. *(I Cor. 15:22; Rom. 5:12, 18, 19)*

2. One is delivered from spiritual death through forgiveness of sins. *(Col. 2:13)*
   (a) This deliverance is conditional. *(Mk. 16:16; Acts 2:38; Rom. 6:3-5; Col. 2:11-13; I Jno. 1:7-9; Acts 8:22)*

3. One is delivered from eternal death through faithfulness to life's end. *(Rev. 2:10)*
   (a) This deliverance is also conditional. *(Rev. 2:7)*
      (1) Men overcome by faith. *(I John 5:4)*
      (2) But faith must be steadfast unto the end. *(Heb. 3:14)*

D. **This Present Death**

1. We stand today in the presence of physical death.
   (a) Of all deaths one may die, this should give the least concern.
(1) Physical death will be nullified by the resurrection.

(2) This one who is dead shall as surely stand again as the Bible is true. (I Cor. 15:22)

(3) Hence, we should not be too concerned over the inevitable death that all men must die, but from which they all shall surely be delivered.

2. If this one became a Christian and lived faithfully before the Lord, he was delivered from spiritual death through forgiveness of sins. (The specific application of this point will depend on whether one is a Christian.)

3. If delivered from spiritual death, one will be delivered from eternal death in the day of judgment.
   (a) We can depend upon the promise of God that such will be true.

CONCLUSION

1. Since we cannot know the secret things of one’s life, we are not able to speak with absolute certainty regarding one’s faithfulness; and since we cannot decide one’s destiny, we leave such matters to the Lord who knoweth and doeth all things well.
   (a) I would heed the advice of Job’s friend. (Job 5:8)
   (b) If one is a Christian, the consolation of hope may be added. (I Thess. 4:13-18)

—FRANKLIN T. PUCKETT
FALLING ASLEEP IN JESUS
I Thess. 4:13-18

1. Notice, in the text, references to sleep: “concerning them that fall asleep”; “even so them that sleep in Jesus.”
   a. Those who “sleep in Jesus” are the same as the “dead in Christ” (See text)
   b. So death, in Christ, is but a sleep.

2. Among the pagan myths of nations, death is pictured as:
   a. Priest in sable garments, clipping the hair of the dying to offer it to gods of the underworld. (Greeks)
   b. A pitiless being, pale, haggard, fitted with black wings (Romans)
   c. A fowler spreading his net; a reaper, grim of aspect, with sickle in hand; or a hideous skeleton (North Coun­tries) (See Schaff and Herzog’s “Encyclopedia”).

3. Contrast these horrors with the restful term “sleep.”
   a. After the toils of the day, the sleep of the night can be a pleasant prospect.
   b. We drift gently into sleep, fully expecting to awake.
   c. The voice of Christ will waken us. (See text)
   d. Job said: “Thou wilt call, and I will answer thee” (Job 14:15)
   e. This voice will be heard in every tomb (John 5:29), in the depths of ocean, in the caverns of earth.
   f. Quote, here, the poem—

   VESPERS

   “I know the night is near at hand,
   The mists lie low on hill and bay,
   The autumn leaves are dewless, dry;
   But I have had the day.”
"Yes I, dear Lord, have had the day
When, at thy call, I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light."

—Silas Weir Mitchell

   a. When Jesus said Lazarus was asleep, his disciples took
      the expression literally.
   b. Then he told them what he meant.
   c. Finally ("Lazarus, come forth!") he showed them what
      he meant.

   a. When Jesus said, "she is not dead, but sleepeth," they
      laughed him to scorn.
   b. When Jesus said, "Maiden, arise!" the laughing ceased.

6. You or I could call, but the dead would not answer. But
   when Jesus calls, all will answer. That is why he is able to
   call death a sleep.

—Jack G. Dunn

FOR FUNERAL OCCASION

INTRODUCTION:

The term death "fills" the soul with a feeling of emptiness and helplessness. What can we say?

I. Death
   1. Is not:
      (a) Annihilation. Luke 16:22
      (b) The end. John 5:28, 29
2. Is:
   (a) Separation of body and spirit. Luke 23:46
   (b) An incident in our existence.
   (c) A passageway through which we go in our journey
   (d) Moving into a better house. II Cor. 5:1-9

3. It:
   (a) Naturally brings sorrow. John 11:35
   (b) Should bring joy. Philippians 1:23
   (c) Is sure. “Common lot of man.”
   (d) Us universal. Heb. 9:27
   (f) Is soon. Job 16:22

II. Life
1. Is not:
   (a) A cup to be drained. I Cor. 15:32
   (b) To be wasted.

2. Is:
   (a) A cup to be filled.
   (b) A time in which to prepare. Is. 38:1

III. What happens to us following this life depends on what we are
1. Morally—Titus 2:11
   a. Our conduct before men and under God.

2. Religiously—John 4:24
   a. Our obedience to Truth revealed

Conclusion: “The clock of life is wound but once
And no man has the power
To tell just when the hands will stop
At late or early hour
Now is the only time you own
Live, love, toil with a will
Place no faith in tomorrow
For the hands may then be still.”

—Kenneth L. Fielder

"FOR WHAT IS YOUR LIFE?"
James 4:14

INTRODUCTION
I. Funeral occasions cause us to ponder this question.
II. This is a good time to raise the question, "What is your life?" and answer it from several different angles.

DISCUSSION
I. What is the origin of your life?
   A. Mere knowledge of the biological process of birth does not answer the real question.
   B. Philosophers have theorized and scientists have labored to solve the "riddle of life," but they are helpless.
   C. The Bible answer: Genesis 1:26, 27; Zechariah 12:1; Acts 17:28

II. What is your life with respect to its length here?
   A. It’s like the grass of the field, the flower, or a shadow. Job 14:1-2
   B. It is like a vapor. James 4:14
   C. “And, alas, and, alas, we must die.”
III. What is the destiny and purpose of your life?
   A. The materialist says life does not exist apart from matter.
   B. The Bible answer: I Corinthians 15:20-21; II Timothy 1:10
   C. Why should the resurrection be incredible? Acts 26:8
   D. One of two destinies awaits us. John 5:28-29; Matthew 25:46
   E. Life, then, is a pilgrimage—a journey to another place.

IV. What is the best way to live your life?
   A. Accept the facts of life and death—the brevity of life and the certainty of death.
   B. Believe what the Bible reveals about the origin, purpose, and destiny of life.
   C. “Fear God, and keep his commandments: for this is the whole duty of man.” Ecclesiastes 12:13.

CONCLUSION

Your life is your own. Some things about it you cannot change. You are here and you cannot change that fact. You cannot change the fact that life here is short, and death is certain. You know not when death may come, nor how. You can accept the challenge of life and determine the kind of life you live and the kind of death you will die, whether the death of the righteous or the death of the wicked.

—FRANK VAN DYKE
FUNERAL OF AN AGED PERSON

I. Scripture Reading: Psalm 90

II. Personal
   1. Obituary (if used)
   2. Remarks about person
      a. Citizenship
      b. Family relations
      c. Religious life
      d. Temperament
      e. Personal relations with speaker (if any)

III. Brevity of Life
   1. Few days. Job 14:1-2
   2. As a sleep. Psalm 90:5-6
   3. As a flower of the field. Psalm 103:13-16
   4. All flesh is grass. Isaiah 40:6-8
   5. Vanishing vapor. James 4:14

IV. Certainty of death
   2. Once to die. Hebrews 9:27
   3. Dust to dust. Ecclesiastes 12:5-7
   4. Living know they shall die. Ecclesiastes 9:5

V. Death of Righteous
   1. Precious. Psalm 116:15

VI. Triumph of Life Over Death
   1. Will be conquered. I Corinthians 15:25-26; 54-55
   2. Dead all raised. John 5:28-29
4. Resurrection discussed. I Corinthians 15:35-58

VII. Reward of the Righteous
1. After death judgment. Hebrews 9:27

—Allen Phy

FUNERAL SERMON


This one has lived and died among you. Therefore, you know the life better than I. I shall not attempt to describe nor eulogize the life of the deceased.

I. WHAT EVERYONE SHOULD ASPIRE TO BE AND DO

1. Submissive, obedient child to parents.
2. Loyal citizen.
3. A success in his or her line of business.
4. A good neighbor and true friend.
5. A faithful husband or wife.
6. A loving and devoted father or mother.
7. A true Christian.

Just how much of the above and how well it has been done by the deceased I will leave it for you to decide.
II. THE FAMILY FROM WHICH THIS ONE COMES
   1. He was born of good blood.
   2. The family a credit to any community.
   3. He perpetuated the good name that he inherited.
   4. If these things are not true, I tell the facts about the other side of the family.

III. DEATH MUST OF NECESSITY COME TO ALL. Hebrews 9:27
   1. Describe what the Bible teaches is included in the preparation for life and death. Here I quote several beautiful poems about death.
   2. If it is a mother's funeral, the following:

      "No painter's brush nor poet's pen,
      In justice to her name,
      Has ever reached half high enough
      To write the mother's name.

      "Make ink of tears and molten gems, and
      Sunbeams mixed together;
      With holy hand and golden pen,
      Go write the name of mother."

IV. ALL MUST PREPARE FOR DEATH OR DIE UNPREPARED. II Kings 20; Amos 4:12 and other scriptures.
   1. The preparation that the deceased made—he died a faithful Christian. Was that a mistake?
   2. Would you be glad or sad if you knew people would be saying at your funeral, "He obeyed the gospel and lived until death a faithful Christian."??

1. When our grip looses on the things that are temporal, we grasp a tight grip on the things that are eternal.
2. As the vision dims to the things that are earthly, it brightens on the things that are Heavenly. II Corinthians 4:18 through 5:11.
3. When we are forced to say “Goodbye” to earthly attractions, it is “Hello” to the glories of Heaven.
4. The spirit moves out of the little shack in which it dwelt, and moves into the house not made with hands. II Corinthians 5.
5. When the ties of loved ones and associates are severed here, we move in with a far better, far sweeter, more permanent group—namely, the saints of all ages that have been redeemed.

VI. PICTURE DEATH AS THE OLD SOLDIER’S HOME

1. Describe it and use several fitting poems, such as “For thou art with me.” Psalm 23:4

   “I know not when I go, nor where,
   From this familiar scene;
   But He is here, and He is there
   And all the way between.

   “And when I pass from all I know
   To that dim vast unknown,
   Though late I stay, or soon I go,
   I shall not go alone.”
VII. OUTSTANDING CHARACTERISTICS OF HIS LIFE

1. What he did, he did with all his might.
2. He carefully prepared for what he undertook to do.
3. He was loyal to his wife, family, children, and the church.
4. He held no secrets from his wife, companion.
5. He believed in simplicity, plainness, honesty and fairness to all.
6. He believed and trusted the Word of God completely.
7. He was a worthy example in life and teaching.

VIII. BIBLE PICTURES OF DEATH

1. Life is a journey that grows more and more interesting as you near the end.
2. Death is a change of location—moving out of one place to a far better one. II Corinthians 5.
3. We stand in the presence of mystery that we call death. I Corinthians 15. But with the Lord, it is:
   (1) No more than the scorching wind that withers the flower.
   (2) Babies, young people, fresh graduates, mothers, fathers, old men and women who are prepared to serve and help others, all die—no difference.

IX. THE PLACES IN WHICH THE DECEASED WILL BE MISSED (Four in number)

1. He will be missed in the Government. This includes all the services he has rendered or could have rendered to his country. Surely his absence will be noticeable.
2. He will be missed in the community. This includes all of the activities in which he has engaged of a civic
nature, such as clubs, civic organizations, business, civic interests, educational activities, etc.

3. He will be missed in the home, as a father or mother, husband, wife, child. Oh, how much he will be missed!

4. He will be missed in the church—God’s government. This is by far the most important place he will be missed, because of what it embraces.

If one is a faithful Christian, he will of necessity wield an influence in the first three places. But he might fill to human perfection the first three places, die and go to Hell, because going to Heaven is not predicated upon good citizenship, community activities, nor even home life. It is possible for him to reach a high mark of acceptance of these three and never have any connection with the church, but if one goes to Heaven, he must of necessity fill his place in the church of the Lord. When this place is filled, all others will have been cared for.

—I. A. Douthitt

FUNERAL TALK

I Corinthians 15:50-58

INTRODUCTION

1. We here today face a sad and terrible reality—death.
2. We must all come to this end.
3. We preach our own funerals as we live day by day.

DISCUSSION

I. Why We Have Funeral Services
   1. To comfort relatives and friends. (“Weep with those that weep.”)
2. To pay respect to the dead.
3. To warn the living of the certainty of death and to urge them to prepare for it.

II. Some Calls All Must Answer
1. The call to life. (We had no choice.)
2. The call to death. (Hebrews 9:27)
3. The resurrection call. (I Corinthians 15:52)
4. The call to the judgment (II Corinthians 5:10)
5. The gospel call. (Romans 1:16; I Corinthians 15:1-4; II Thessalonians 2:14)

III. Some Comforting Words
1. Longfellow: ("Psalm of Life")
   
   "Tell me not in mournful numbers,  
   Life is but an empty dream!  
   For the soul is dead that slumbers,  
   And things are not what they seem.  
   
   "Life is real! Life is earnest!  
   And the grave is not its goal;  
   Dust thou art, to dust returnest,  
   Was not spoken of the soul."

2. Bryant: ("Thanatopsis")
   
   "So live that when thy summons come to join  
   The innumerable caravan that moves  
   To that mysterious realm, where each shall take  
   His chamber in the silent halls of death,  
   Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

3. Christ: (John 14:1-3)
   "Let not your heart be troubled . . ."

4. David: (Psalm 23)
   "The Lord is my shepherd, I shall not want . . ."

5. Paul (II Timothy 4)
   "I have fought a good fight . . ."

—W. A. Bradfield

"HE IS NOT HERE BUT Risen"

INTRODUCTION

I. Words apply to Jesus (Luke 24:1-8) but also have application regarding our loved ones who die in the Lord.

II. Many ways in which a Christian has “risen.”

DISCUSSION

I. RAISED FROM THE WATER GRAVE IN BAPTISM.
   A. A likeness of our Savior’s Resurrection when we become a Christian.
   B. If planted with Christ, we have the promise of eternally being raised with him.
   C. A resurrection must characterize Christian baptism.
D. This resurrection is to a new life.
   (1) Christian is a new creature. (2 Cor. 5:17)
   (2) Must abide in Christ. (John 15:1-6)

II. ONE’S RISING FROM BABYHOOD TO MANHOOD TYPIFIES GROWTH IN CHRIST.
A. Birth itself a miracle.
B. Nothing more fascinating than for parents to watch the development of a babe into a man.
C. It is only with God’s help that Christian manhood is developed.
D. Even when death strikes in early manhood, we know that God raised him from babyhood to manhood for a purpose.
E. Paul ran his race. (II Tim. 4:7); the deceased has run his race.

III. HIS SPIRIT OR SOUL HAS RISEN FROM THIS TABERNACLE OF THE FLESH.
A. As smoke from the embers of the sacrifice of old.
B. Much of the essence of Nature’s raw materials are distilled into spirits for better use on mankind.
C. The body return to the dust, the spirit returns to God who gave it.

IV. THE GREATEST RESURRECTION OF ALL IS FROM THE DEAD.
A. All shall be there. (John 5:28)
B. The good “unto a resurrection of life.”
C. We spend our energies to “rise in this world” in society, fame, etc.
D. Much more important to so live that we may “rise to meet the Lord in the air” that we may “ever be with the Lord.” (I Thess. 4:13-17)

CONCLUSION

I. If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Rom. 8:11)

II. Poem: “Sunset and Evening Star” or “Crossing the Bar” by Alfred Lord Tennyson

For tho’ from out our bourne of time and place
The flood may bear me far;
I hope to see my Pilot face to face
When I have crossed the bar.

—Fred B. Walker

HOW THE BIBLE SPEAKS OF DEATH

INTRODUCTION

Death! How many tragic scenes it recalls! The fact of death is one of our most real and common human experiences.

Its universality. II Samuel 14:14. “... must needs die, and are like water spilt upon the ground.” Ready or not it enters into our experience and occurs somewhere along the line to those we love. It is interesting to study how the Bible speaks of death.

I. Terms Distinctive to the Old Testament
   A. “Going to thy fathers”—Genesis 15:15
      “Gathered unto his people”—Genesis 25:8
1. These words were spoken of Abraham. Death here is recognized as a family problem.

2. The movements of families and peoples by generations are indicated so that one is gathered unto "his people" who have gone before him.

B. "Going the way whence there is no return"—Job 16:22
   "Going the way of all the earth"—Joshua 23:14
   "Going down into silence"—Psalm 115:17

1. It is a one direction movement, a way that all the earth has gone and shall go. Joshua 23:14
2. A way that allows no turning back. Job 16:22
3. A way that is shrouded in the mysterious silence of the beyond. Psalm 115:17

C. "Fleeing as a shadow"—Job 14:2
   "Being cut down" as by a sickle of the reaper. Job 14:2; Psalm 90:5

1. The brevity of man's life and sojourning here is emphasized "as brief as a shadow."
2. The figure of death as a reaper. Job 14:2; Psalm 90:5
3. Life's uncertainty against the great, mysterious and awe-inspiring experience of death.

D. "Returning to the dust"—Genesis 3:19; Ecclesiastes 12:7
   "Sleeping in the dust"—Job 7:21; Daniel 12:2

1. From dust to dust is the final of human life.
2. Yet a note of hope looking forward to the promises of the new covenant is given here. Job 7:21; Daniel 12:2.
II. Terms Distinctive to the New Testament

A. “The flower of the grass withereth”—I Peter 1:24
   “The night cometh”—John 9:4
   1. The same figure of the brevity of man’s life and certainty of the end. Psalm 90:1; Peter 1:24.
   2. Life compared to a day, death to night. John 9:4

B. “Requiring the soul”—Luke 12:20
   “Lord Jesus, receive my spirit”—Acts 7:59
   1. A responsibility in life and an accounting to be rendered. Luke 12:20
   2. Yet if we have lived as the Lord desires, it is a receiving of our spirits by the Lord himself. Acts 7:59

C. “Putting off this tabernacle”—II Peter 1:14
   “Dissolving this earthly tabernacle”—II Corinthians 5:1
   1. The body is spoken of as a tent or tabernacle. Note God’s dwelling in the Tabernacle of old, against dwelling in Christ in the flesh, and now in every Christian.
   2. The folding up, the putting aside this old and worn tent at the proper time. For the Christian, the real person (soul) is not dissolved. It simply changes residence.

D. “Sleep in Jesus”—I Thessalonians 4:14; I Corinthians 15:18
2. Not a sleep from which there is no waking, but a sleep that awaits the bright morning. Like the child, many of us do not long to go to sleep, yet weary, we fall asleep in the arms of Jesus, and find in His care all we need.

E. “Departing to be with Christ”—Philippians 1:23; II Timothy 4:6

1. Death is a departure—for a voyage out beyond the present known. It’s better, far better out there where Christ is.

CONCLUSION

To have the Christian view of death one must have the Christian view of life and live it. Then death becomes that which the New Testament itself reveals it to be, a “sleep in Jesus” and a “departing to be with Christ.”

—Frank Pack

IF A MAN DIE, SHALL HE LIVE AGAIN?

Read Job 14:1-14

I. INTRODUCTION

The theme of life has ever been an interesting and thrilling one to every tongue and race of all ages past and present. Death, though dark and dismal it may be, is no less a challenge to the hearts of the sons of men. Centuries before the coming of the Christ, Job introduced a momentous question: “If a man die, shall he live again?”
II. HUMANITY TESTIFIES—"MAN SHALL LIVE AGAIN."

1. The Nature of Man Speaks Affirmatively.

All men, both the savage and the civilized, the educated and the uneducated, have always manifested a desire for life after death. The Indian savage hoped for "a happy hunting ground" after death; for this reason he had his bow and arrow buried with him. Despite his distorted idea of the nature of the future life, it does not nullify his claim that a future life exists. God so constructed all men that they universally testify that a future life is inevitable. Man is always seeking improvement and is never satisfied with his accomplishments; his dissatisfaction, his failure to cope with the sorrows and disappointments of the physical life, all point to the one fact that means nature lays claim to a better realm in which to live.

2. Infidelity Testifies—"Future Life is Possible."

No man desires to embrace the idea that death is the end of life, although he may at times affirm that his convictions are against the possibility of a future state after death. The infidel has always betrayed his infidelity in view of death and the grave. Truly the weakness of infidelity is manifested as its advocate stands by the casket in the cemetery. Col. Robert G. Ingersoll, an avowed infidel, was once called upon to speak words of comfort at the grave of a baby, not long snatched by death from its mother's breast. His infidelity fled from his mind, at least momentarily, when he tried to console the friends and the heart-broken mother who had lost her darling.

Said Ingersoll—"My Friend: : I know how vain it is to gild a grief with words, and yet I wish to take from every
grave its fears. Here in this world where life and death are equal kings, all should be brave enough to meet what all have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We cannot tell. We do not know which is the greatest blessing, life or death. We cannot say that death is not good. We do not know whether the grave is the end of life or the door of another, or whether the night here is not somewhere else at dawn... Every cradle asks us ‘Whence?’ and every coffin ‘Whither?’” Thus, in the face of death and the grave an infidel betrays infidelity (as all do) in view of death and the desire to comfort loved ones who have been separated from their own by means of death. The grave truly manifests the weakness of infidelity and the nature of man cries out in view of death that “man shall live again.”

III. DIVINITY TESTIFIES—“MAN SHALL LIVE AGAIN.”

The answer to Job’s question with reference to life after death is unequivocally answered by divine testimony.

1. Man—Consists of Both Body and Spirit.
   
   A. The spirit or soul is alive, conscious even though the body is dead. (Luke 16; James 2:26). Nowhere does the Bible say, “The Spirit without the body is dead.”

   B. The widow’s son had a soul outside the body at death. (I Kings 17:21-23).
C. Jesus taught that man had "both soul and body." (Matthew 10:28).

D. "... The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." The Hebrew is nishmath chaiyim (the breath of lives—plural), i.e., animal and intellectual. Zechariah affirms when God "... stretcheth forth the heavens and layeth the foundation of the earth, ... God formeth the spirit of man within him." (Zechariah 12:1).

2. The Necessity of a Resurrection.

A. Death is accomplished through separation—spirit separated from body. (James 1:26).


C. Christ the means of the resurrection. "I am the resurrection and the life." (John 11:25). Christ—"firstfruits of them that slept." (I Corinthians 15:20). "For as in Adam all die, even in Christ shall all be made alive." (I Corinthians 15:22). All will be made alive in the resurrection but all shall not enjoy the blessings of life at the great day. Only those who obey the Gospel of Christ will enjoy life. (II Thessalonians 1:7-10; I Corinthians 15:1-4). The righteous and the wicked will be raised at the same time. (John 5:27-28). The righteous will receive eternal life "at the last day." (John 6:44). The wicked will be judged, condemned to punishment "at the last day." (John 12:48).
CONCLUSION

Since man must live again either in heaven or hell, it is imperative that he hears, learns and obeys the Gospel of Christ while he lives and lingers on the sands of time.

—Joseph H. Cox

IS DEATH A BLESSING OR A CURSE?
John 5:25-30

INTRODUCTION

1. Death is universal and unconditional to the human family.
2. It comes to both the wicked and the righteous.
3. To the wicked, death is a curse looked upon as a "green-eyed monster."
4. To the righteous, death is a blessing. "It is the dark side of the brightest door that ever opened into eternity."
5. For a better understanding, let us contrast some testimonies of dying infidels with the Bible promises for the righteous dead.

I. TESTIMONIES OF DYING INFIDELS

1. VOLTAIRE, 1778. "I am abandoned by God and man. I will give you half of what I am worth if you will give me six months' life." This was said to Dr. Trochin who told him it could not be. "Then I shall go to hell and you go with me. O Jesus Christ."
2. **CHURCHILL**, 1764. “What a fool I have been.”

3. **THOMAS HOBBES**, 1679. “I am about to take a leap into the dark.”

4. **LEOM GAMBETTA**, 1882. “I am lost and there is no use to deny it.”

5. **EDWARD GIBBON**, 1794. “All is now lost, finally irrecoverably lost. All is dark and doubtful.”

6. **THOMAS PAINE**, 1809. “Oh Lord, help me, for I cannot bear to be left alone. Send even a child to play with me.”

7. **BOB INGERSOLL**, 1899. “Strive in vain to look beyond. Hope sees a star, and listening love hears the rustle of a wing.”

**II. DEATH PROMISES TO BE A BLESSING TO THE RIGHTEOUS**

1. “Day of death better than the day of one’s birth.” 
   Ecc. 7:1
2. “To die is gain” for the Christian. Phil. 1:21
3. “Blessed are dead which die in the Lord.” Rev. 14:1
4. The death of a saint is precious in the Lord’s sight. Ps. 116:15
5. Death is the entrance to many mansions. John 14:23
6. At death, a building of God awaits in the heavens. Cor. 5:1
7. In the death of the righteous, there is hope. II Thes 4:13-18
CONCLUSION

1. To those who remain, may we say that one has the
   power to choose between good and evil and between
cursings and blessings.
2. One cannot die the death of the righteous without living
   the life of the righteous.
3. The one who obeys the gospel and continues to abide in
   Christ can truly say at death’s door:

Since Jesus is mine,
I'll fear not undressing;
But gladly put off these garments of clay,
To die in the Lord is covenant of blessing,
Since Jesus to glory through death led the way.

—J. T. Marlin

IT IS BETTER IN HEAVEN
Revelation 14:15; Philippians 1:21-23

1. *Better because we will see Christ.* “To depart and be
with Christ which is far better.” No other joy could excel
this one. Christ died for us. He daily watches over us,
makes intercession for us. He is now preparing a home
for us.
2. *Better because we will see our loved ones.* Clasp again a
friendly hand, see again a friendly smile. Ever go home
and see loved ones watching? Ever see mother standing
at the gate? How wonderful the reunion. No separations!
3. *Better because we will be through with sin.* Apostle Paul
grieved because of own sins. “O wretched man that I am!
Who shall deliver me from the body of this death?” Romans
7:24. We shed tears over our own sins, shortcomings. Evil is ever present with us. The battle continues unabated. In heaven we will be delivered.

4. Better because we have no more grief of sinful companions. Righteous Lot vexed his soul because of sinfulness of men of Sodom. Samuel cried all night when his friend, Saul, sinned. Jeremiah had a fire in his bones because of sins of the people. Paul had unceasing pain for the sins of his own brethren. God commands, "Fret not thyself because of evil doers." (Psalms 37:1) He knows righteous people always grieved at sin. How our hearts ache when we hear God's name taken in vain. How deep the pain as we see a nation given over to rum, revelry, ruin. No more evil in heaven.

5. Better because all tears will be dried, all sorrowing comforted. Lazarus: "He is comforted" (Luke 16:25) Jesus said, "Blessed are they that mourn for they shall be comforted." (Matthew 5:4) "Weeping may endure for a night, but joy cometh in the morning" (Psalms 30:5)

"There's no disappointment in heaven, No weariness, sorrow or pain, No hearts that are bleeding and broken, No song with a minor refrain. The clouds of our earthly horizon, Will never appear in the sky, For all will be sunshine and gladness, With never a tear nor a sigh."
"We'll never pay rent for our mansion,
The taxes will never come due:
Our garments will never grow threadbare,
But always be fadeless and new,
We'll never be hungry nor thirsty,
Nor languish in poverty there,
For all the rich bounties of heaven
His sanctified children will share.

"There'll never be crepe on the door-knob,
No funeral train in the sky,
No graves on the hillsides of glory,
For there we shall never more die.
The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in his likeness,
The stars and the sun to outshine.

"I'm bound for that beautiful city
My Lord had prepared for his own;
Where all the redeemed of all ages
Sing "Glory" around the white throne.
Sometimes I grow homesick for heaven,
And the glories I there shall behold:
What a joy it will be when my Savior I see,
In that beautiful city of gold."

6. Better in Heaven because the Christian gains rest. "Let us not be weary in well doing for in due season we shall reap if we faint not." Galatians 5:9
    Jesus: "The night cometh when no man can work." John 9:4
Paul labored night and day with tears. (Acts 20:31)

The Lord's harvest is now white, we must be busy. We grow tired but we cannot lay our burdens down. Dad cannot stop his work. Mother has no office hours. Hard work, curse of all mankind. Preachers must work night and day, often be away from home. A Christian cannot retire. He must press on.

Here so many are taking vacations,
   To the mountains, the lakes or the sea;
Where they rest from their cares and their worries—
   What a wonderful time that must be.

But it seems not my lot to be like them,
   I must toil through the heat and the cold,
Seeking out the lost sheep on the mountains,
   Bringing wanderers back to the fold.

When I take my vacation in heaven,
   What a wonderful time that will be
Hearing concerts by the heavenly chorus,
   And the face of my Savior I'll see.

Sitting down on the banks of the river,
   Neath the shade of the evergreen tree,
I shall rest from my burdens forever—
   Won't you spend your vacation with me?

—Herbert Buffum

Concerning heaven: "They rest from their labors." (Revel­lation 14:13). To the martyred Christians under the altar, God said, "Rest." Yes, rest, sweet, precious rest.
Better in heaven because there we gain eternal rewards.
Paul’s valedictory. II Timothy 4:6-8.
Daniel, “And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

Here our rewards are transitory. We strive for earthly rewards to find that they fade. In heaven, what we have gained, we hold. It is a blessed hope in these days of uncertainty that the curtain is pulled aside and pinned with the star of immortality. It is glorious to know our anchor holds safely and securely within the vale and when the lightning flashes and thunder rolls, we will be undismayed. When the storms have passed, we will sail safely into the blest harbor and be with Jesus in the celestial city across which the shadows never fall.

Yes, it is far better in heaven. “Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.”

—George W. DeHoff

“LET NOT YOUR HEART BE TROUBLED”
John 14:1-3

INTRODUCTION:
A. What would Jesus say on such an occasion as this?
B. Let us note what He said on a similar occasion—the time of His going away.
C. The setting:
   1. A few friends were gathered about Him—they were His chosen apostles.
   2. The tears were flowing rather profusely.
3. They were crying because Jesus, their Master was about to leave them.
4. When Jesus said, “I go away,” these were the coldest words that they had heard Him utter.
5. One does not have to wonder that the disciples were troubled when told that their Master would die.
   a. He had been to them infinitely more than friend and brother.
   b. His life had been their ideal of goodness and His divine teaching had been their source of help.
   c. Now He was about to be taken from them.
   d. Then they would be left alone to meet the persecutions and trials of life.

D. There was everything to fill their hearts with gloom and they needed to hear the comforting words of Jesus.
E. Let us examine these words.

I. “LET NOT YOUR HEART BE TROUBLED.”
   A. Why do you weep? Dry away your tears.
   B. I have a message for you—I have words to tell you that you know not of.
   C. You are weeping without a cause.

II. “YE BELIEVE IN GOD, BELIEVE ALSO IN ME.”
   A. Have confidence in God. (Psalm 46:1)
      1. Do not let your faith fail you because of these earthly troubles and trials.
      2. God still is your Father supreme.
      3. He can, and will, overrule all for your good.
B. “Believe also in me.” (John 10:30; 14:9)
   1. You believe in God, now exercise the same confidence in me.
   2. If God seems so far off and your troubles are so near, here I am in your midst to comfort and give you strength.

III. “IN MY FATHER’S HOUSE ARE MANY MANSIONS.”
   A. “Mansions”—(“abiding places”—Footnote)
      1. Hence a place of permanent dwelling.
   B. “Many”
      1. Hence room for all the redeemed who have gone before.
      2. Room for our departed brothers; room for you and for me.
   C. “If it were not so, I would have told you.”
      1. I have never concealed any truth from you; if it were not so I would have told you, just as I have about everything else.

IV. “I GO TO PREPARE A PLACE FOR YOU”
   A. “I go”—That is why they were crying.
      1. But “I go—to prepare a place for you.”
         a. To prepare signifies to get things in readiness.
         b. When a guest is coming to a house, the hostess prepares.
         c. Even though the rooms are there, the furniture is there, yet a thoughtful, tender-hearted woman has something to do in making ready for a guest.
         a. He did not place man on the earth without having first prepared the earth for him. (Gen. 1)
B. "A place"
   1. Heaven is a place—not something imaginary.
   2. Heaven is the Father's house, where we shall be young again; where friend will meet friend; where the many mansions will extend their ample hospitality to the people of every kindred and tongue and nation.
   3. A home that takes so long in preparing must be a wonderful place in which to dwell. (Rev. 21:4)

C. "For you"
   1. Hence the only satisfaction about His going away was that He was going to prepare a place for them—that made His words bearable.

D. I'm going to prepare the place; now you prepare the person.
   1. I'm going to prepare a place; when I get it prepared, I'll come to get you, a prepared people, that we may be together forever.
   2. An unprepared people in a prepared place—that would not be heaven.
   3. A prepared people in an unprepared place—that would not be heaven.
   4. But a prepared people in a prepared place—"That will be glory for me."

V. "I WILL COME AGAIN"
   A. I will not leave you to find your own way alone.
   B. Let no one rob you of your confidence of this promise.

VI. "THAT WHERE I AM, THERE YE MAY BE ALSO"
   A. But where did Jesus go? Mk. 16:19; Acts 7:55-56; Heb. 1:3.
B. No wonder, then, Paul desired "to depart, and to be with Christ, which is far better." (Phil. 1:23)

CONCLUSION

A. May each one of us make the necessary preparation that we may be with our redeemed loved ones and friends, and with Christ forever and forever, in that celestial city, which is far better than the best that this world has to offer.

—Melvin J. Wise

LIFE AFTER DEATH
II Corinthians 4:16; 5:4

At a time like this, one of the most comforting thoughts that we can have is that the end of this life is not the end of life.

I. Man is a two-fold being. (Genesis 2:7)

Man's body is mortal, but the soul shall exist forever. (Romans 6:12; Ecclesiastes 12:7; Matthew 16:26). The body, which is made of the earth, is the house in which the spirit dwells. Physical death is the separation of the body from the spirit. (James 2:26). The spirit lives on. (Romans 8:16-18; II Corinthians 4:16-18)

II. The body will be raised and glorified. (John 5:28-29; Romans 8:11; I Corinthians 15:51-53)

It is not for us to question the possibility of the resurrection of our bodies. The God who formed our bodies and gave them life on this earth can raise them from any condition in death and make them live again in a glorified state in the hereafter.
III. We shall be judged. (II Corinthians 5:10; Ecclesiastes 12:13-14)

We shall be judged in righteousness. (Acts 17:30-31) The standard of judging will be the word of God. (John 12:48). Each one will be on his own responsibility. (Romans 14:12). This shows the importance of being prepared. We prepare by obeying the gospel of Christ. (Romans 1:16; 6:17-18; II Thessalonians 1:8).

IV. Death is only for a little while.

To a Christian, death is only a part of the transition from this earth-life to eternal life. The end of this life is not the end of life! (Revelation 21:1-4). Someone has illustrated it as follows: "When the spirit leaves the body it does not cease to live. It is even more alive. Let me illustrate it in this way: Up in a meadow at the foot of a knoll a beautiful spring bursts out from the mountainside; its clear, sparkling, limpid waters meander down the valley, percolating through the rocks, laughing and singing as it widens and deepens in its course to the great ocean. Abruptly, this beautiful spring sinks into the earth; it disappears from our vision; but it is not lost. It is moving on underground and, after awhile, we see it as it bursts out into a wide, deep river, where it unites its music with millions of little streams with which it is now having fellowship.

"This represents the life of the Christian. At first it makes its appearance in the form of a little child; it grows and deepens in experience maybe for threescore years and ten, when it abruptly disappears from our vision, and there in the unseen world it moves on and on; until the judgment, when we shall see what seemed had been lost is now visible in the great ocean of eternity, having fellowship with that
innumerable company, the blood-washed throng who have made their robes white in the blood of the lamb.”

“Though I stoop
Into a dark, tremendous sea of cloud,
It is but for a time. I press God’s lamp
Close to my heart; its splendor, soon or late,
Will pierce the gloom; I shall emerge somewhere.”

—John D. Cox

LIFE AND DEATH
John 11:11-27

I. INTRODUCTION
A. Our purpose is to comfort sorrowing relatives and warn the living.
B. Man’s Helplessness. (Job 14:1ff)
   1. He was born without his consent.
   2. His life is full of trouble.
   3. He dies against his will.

II. DISCUSSION
A. Two Great Mysteries: Life and Death.
   1. Life.
      a. We cannot define or isolate it.
      b. One with life may be described as breathing, moving, talking, laughing, and interested in a thousand things.
      c. Physical life depends on breath. (Gen. 2:7)
2. Death.
   a. The heart stops. The "engine" ceases to run. It cannot be started.
   b. All activities end. The body no longer responds.
   c. This mystery remains unsolved from Abel to now. Of it we know no more than Adam, Eve, and Cain.

3. Our only source of information is the Bible.
   a. Its story is the most credible.
   b. Books of men versus the Bible.

B. Man is a Dual Being. (II Cor. 4:15-5:10)
   1. Outward man is the body.
      a. Its marvelous perfection. (Psalm 139:14)
      b. It is for the use of the inward man.
      c. Its perfect adaptation.

   2. Inward man is the spirit.
      a. He was made in the image of God.
      b. It is invisible, yet exists.

   3. Contrast Life and Death.
      a. Life is a union of the outward and inward man; death is a separation of the outward and inward man.
      b. The outward man perishes, dies, goes back to dust; inward man lives on; existence goes on.
      c. Death is a change in mode. (Illustrate with caterpillar)
         Jesus teaches that life is continuous; the dead still live. (Mt. 22:32)
C. Uncertainty of Life and Certainty of Death.

1. We are always standing on the brink of the grave.
   a. Life is so uncertain; death is so unexpected.

2. Death, an unwelcome visitor, never fits into our plans.
   a. The Rich Farmer. (Lk. 12:16-21)
   b. (Jas. 4:13-14; Psalms 90:5, 6, 10)

3. Death shows no respect for time or circumstances, young or old, busy or idle, rich or poor.

D. Eternal Life and Death.

1. Does death end it all?
   a. If so, life has no meaning. Before we learn to live we must die.
   b. Revelation of Christ's promises. (Jno. 5:28-29; 11:11-27; I Cor. 15:12-22; Mt. 22:31-32)

2. We may determine our destiny in the Judgment. (Heb. 9:27; Rev. 20:12)
   a. Jesus came to open the way. (Heb. 10:19ff). We must walk in the way.
   b. If we want eternal life, we must hear his voice and follow Him. (Jno. 10:27ff)

3. Where we spend eternity is not determined by when, where, or how we die, but by how we live and by our relation to Christ.
   a. The next life depends on this life.
III. CONCLUSION

A. "Set thy house in order," and then keep it so. This is the only sensible thing.
B. Chief aim of life is to prepare for death.

(This outline was compiled by E. Claude Gardner from several outlines of this theme which were used on funeral occasions by the late L. L. Brigance.)

LIFE AND DEATH

INTRODUCTION

Life and Death are mysteries that man's intelligence and wisdom could never fathom.

Knowledge of them only from Him who experienced both—the creator of life who tasted death and overcame it.

I. DEATH

A. Physically

1. Separation of Spirit and body—James 2:26
2. Dust to dust, Spirit to God—Ecclesiastes 12:7
3. Many times body is completely intact.
4. Living while dead!—Matthew 22:32

B. "Dead in trespasses and sins"—Ephesians 2:1

1. While alive physically—Matthew 8:22
2. Separation from God by sin—Isaiah 59:1-2
3. Outside of Christ, where God and Life are—John 5:26; II Corinthians 5:18-20.
4. Dead while living!
C. The second death—Revelation 20:6, 14

1. Everlasting destruction (separation) from God and His glory—II Thessalonians 1:9.
   a. From all that is good, pleasant, and enjoyable.
3. This for those "dead in sins" when physical death comes.

II. LIFE

A. Physical

1. Born by natural, physical birth into it.

B. Spiritual—In Union with God, Life

1. In babes, children, irresponsibles—Spirits from God (Ecclesiastes 12:1; Zechariah 12:1; Hebrews 12:9) have not been separated by sin—Matthew 19:14.
2. Lost by sin which separates—Isaiah 59:2; Ephesians 2:1-3.
   a. When we come into union with Him—Romans 6:3-4.

C. Eternal

1. A gift from the Giver of Life—Romans 6:23
2. "In the world to come"—Mark 10:29-30
3. The spiritual life which we have in Christ removed from the limitations of physical and timely things
   a. Enjoying all the glory of divinity—"We shall be like him" I John 3:2; Philippians 3:21.
4. For those enjoying the spiritual life "in Christ" when the physical life ends—Revelation 14:13.

CONCLUSION

Herein is our only hope for those who pass on before us. May we all maintain that hope for ourselves according to his "exceeding great and precious promises."

—Denton M. Neal

LOOKING FORWARD

Occasions such as this make us wonder what the future holds. In one sense, it is filled with uncertainties. We know not what a day will bring forth. However there are a few events and experiences which are sure to come. It is these certainties of the future that are really important.

A. Death.

1. It will come to us as it has to the deceased. (Heb. 9:27; cf. I Cor. 15:51, 52).
2. Its cause and meaning. (Rom. 5:12, 13; Gen. 35:18).

B. The Coming of Christ.

1. As he went away. (Acts 1:11; Luke 24:50-51.)
2. As a thief in the night. (II Pet. 3:10; Matt. 24:36-44.)

C. The Resurrection.

1. Our bodies will be raised. (I Cor. 15:42-44; Luke 24:3; Rom. 8:23.)
2. An unconditional promise. (John 5:28-29; I Cor. 15:22)
D. The Judgment.
   1. Universal.
   2. Final.

E. Eternity.
   1. Heaven.
   2. Hell.

These things are sure to come. On them you can depend. For them you should prepare. In them you can find comfort. (I Thess. 4:18.)

—HARRIS J. DARK

"NIGHT BEFORE THE MORNING"

Psalms 30:5—"Weeping may tarry for the night, but joy cometh in the morning." (The obituary could be read and a brief preliminary statement concerning the deceased could be made at this point).

I. THERE IS THE NIGHT

In the rhythm and beat of the universe there is night. "And darkness was upon the face of the deep." (Genesis 1:2). Seemingly, no creative act of God was necessary to call night into existence. But light required His action. "And God said, Let there be light: and there was light . . . and God called the light Day and the darkness he called Night." (Genesis 1:3-5).

Life has its dark nights of sufferings, of defeats, of near despair, of death. The evidence is as old as human history and as universal as life itself. Every man experiences in his time and in his way the hard and often bitter facts of sin, suffering, and death. There is weeping and sorrow in the night.
II. THERE WAS NIGHT IN THE LIFE OF CHRIST

We can pass through no darker rooms than those through which our Lord has passed. Reflect on some of the "nights" in His life—lowly birth, earthly poverty, years of toil at the carpenter's bench, busy days of ministry and healing, the loneliness, the weariness, the misunderstandings, the indifference, the ingratitude, the Gethsemane anguish, the kiss of the betrayer, the denial of friends, the unjust trial, the scourge, the purple robed mockery, the ignominy and shame of it all—and finally the cruel climax, the cross! Think again—thorns, nails, spear thrust, blood drops, thirst, mockery—"He saved others, himself he cannot save."

The cross was His chosen night. "To this end was I born and for this hour came I into the world." He chose death that we might live. "... who His own self bare our sins in His body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." (I Peter 2:24).

Our God in love became our saviour in suffering. He endured the dark night of the cross that men might experience the joys of the morning—everlasting life.

III. JOY COMETH IN THE MORNING

The triumph of Christian faith may be expressed in three words: Victory, victory, victory! Victory over sin, victory over suffering, victory over death! The glorious truth is that "death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin: and the power of sin is the law: but thanks be to God who giveth us the victory, through our Lord Jesus Christ." (I Corinthians 15:54-57).

Sullen night gave way to morning in the life of Christ.
Death's triumph proved to be a fleeting one. For two days it seemed that the forces of night (the lies, the injustices, the violence, the evil) might hold sway.

Then, on the third day, He arose—He broke the bonds of death and the grave and came forth triumphant from the tomb. The forces of evil could not—cannot—stand before the rising might of that great Life. He arose and with Him rose the hopes of all the world. Love stands to triumph over hate; justice over injustice; truth over falsehood; life over death. A pall no longer need hang over the heart of humanity. Death is swallowed up in victory!

Read: I Corinthians 15:20-22; I Thessalonians 4:13-18

—Woodrow G. Whitten

OUR LAST JOURNEY

Text: Job 16:22

1. Its Solemnity
   (1) A way from which we cannot return. Job 16:22; II Samuel 12:23
   (2) Earthly friends cannot go with us.
   (3) A farewell to time forever.
   (4) It is the gate of eternity. Job 38:17
   (5) It leads to the judgment. Hebrews 9:27

2. How to Have a Safe Journey
   (1) Take the Bible as your guide. Psalm 119:105
   (2) Make adequate preparation. Amos 4:12
   (3) Secure the companionship of the Lord. Psalm 23:4

3. The End of the Journey
   (1) Rest from our labors. Revelation 14:13
   (2) Access to the tree of life. Revelation 22:14
OUR MANNER OF LIFE
Romans 2:1-11

I. INTRODUCTION
A. Discussion of the custom of having funeral services
B. Reading of Scriptures

II. DISCUSSION
A. The purpose of a funeral service.
   1. Not to judge
   2. Not to change the destiny of the deceased
   3. To help those who are living by:
      (a) Sympathizing with the grieved
      (b) Warning and encouraging all.

B. Three words that, with an exception or two, are characteristic of all: BORN, LIVED and DIED.
   1. Birth
      (a) Place of one’s birth not important
      (b) One’s going to heaven not dependent upon conditions under which he was born.
   2. Death
      (a) Final destiny not determined by things said and done when brain is fevered
      (b) Reliance of some preachers upon things said and done by one who is unconscious—on his death bed
      (c) Dread of death by some because of responsibility
      (d) No fear expressed by others because of unconsciousness.

C. Our influence lives on
   1. “Being dead he still speaketh.” Hebrews 11:4
2. The way we live determines what we say when we are gone. Illustrations, good and bad.

D. Warnings and encouragements
1. Uncertainty of death
2. Coming of the Lord as a thief in the night
3. Christ’s vengeance on those who obey not the gospel. II Thessalonians 1:7-9
4. Every funeral a warning
5. Admonished to be faithful and not grow weary
6. Family overcoming their gulf by “forgetting the things of the past.”
7. Those grieving engaging themselves in the noble work of living a Christian life.

—B. G. Hope

OUR YEARS ARE SOON GONE, AND WE FLY AWAY

Scripture Reading: Psalms 90th Chapter

I. We Have Gathered to Pay Our Respects and Sympathies in the Passing of the Deceased.
   A. A brief biography of the deceased.
   B. An expression of sympathy for the bereaved ones.

II. When Faced With an Occasion Like this One, We are Made to be Keenly Conscious of Our Need for God,—for a Saviour!
   A. We are all the common enemy of death. (Heb. 9:27).
      1. The Psalmist represents life as grass that groweth up in the morning, but in the evening it is cut down and withereth.
      2. He says our days are soon gone, and we fly away.
B. We must all stand before God and give an account unto Him. (Rom. 14:10; II Cor. 5:10).
1. With the Psalmist, we should say, “teach us to number our days.”
2. After one is dead, nothing can be done or said that will in any way determine his destiny.
3. Under the duress of this solemn occasion, we should be deeply impressed with the necessity of our making preparation now for death.

C. Without a God, without a Saviour, we would be helpless, hopeless and miserable.
1. God gave his Son as a demonstration of his love for us. (Jno. 3:16).
2. Christ died the cruel death of Calvary for us. (Heb. 2:9; I Jno. 2:2).

III. In an Hour Like this One, We Ask, “What is Death? and Is One Rational After Death?”

A. Death is a separation of the spirit from the body of an individual. (James 2:26)

B. That one is rational after death is demonstrated by the example of the Rich Man and Lazarus. (Luke 16: 19-31, Discuss)
1. We should be comforted (if one has died in the Lord) in the fact that he is rational after death.
2. We should not think of such a one as being extinct, and without being or personality.
3. We should think of his being in another city—a beautiful city, God’s city.

IV. Death Will Be Conquered When, at the Great Resurrection Day, the Spirits of the Deceased Are Reunited with Their Bodies that Shall Have Put on Immortality.
A. Christ must reign until he has conquered death. (I Cor. 15:25-28).

B. The body is sown in corruption and it is raised in incorruption. (Read I Cor. 15:35-50).

C. The order of the resurrection is as follows:
   1. The trumpet shall sound
   2. The dead shall be raised
   3. Those living shall be changed. (I Cor. 15:52).

D. The order of the resurrection as given in I Thess. 4:13-18 is the order of the righteous dead with that of the righteous living.
   1. We are not to understand that the righteous dead will be raised and then, after a thousand years, the unrighteous dead will be raised. (Read I Thess. 4:13-18).
   2. Observe that God will bring with Jesus those who died in Him. (I Thess. 4:15).
   3. “Then will come to pass the saying that is written, Oh death where is thy victory? Oh death, where is thy sting?” (I Cor. 15:55).

V. We Close This Service by Reading John’s Description of Heaven, and May this Reading Be a Sourse of Comfort and Joy to the Bereaved.
A. Read Rev. 21:10-27.
B. Prayer.

Note: (Funeral sermons should not be too long. This outline can make a long sermon or one that is not so long, depending on how it is used. I have made the outline somewhat lengthy for the benefit of young preacher boys who may need such help.)

—Rex A. Turner
INTRODUCTION: (1) This service held in memory of the deceased, yet not for his personal benefit. (2) God is good and is concerned about us, yet we suffer anguish and sorrow. Even out of such experiences come good to those who love and serve God. (Rom. 8:28). Death presents some of the most startling paradoxes known to man.

I. DEATH IS COMMON, YET RARE

1. Since sin entered the world death has been the common lot of all men. (Job 14:1-3; I Cor. 15:22). Kings and peasants, masters and slaves, rich and poor, all alike die. One by one our friends are passing down the dark valley.

2. Death is rare in every case. Neighbors and friends have died, but never before has this loved one been snatched away. Death is shocking and strange in every case.

II. DEATH IS MYSTERIOUS, YET REAL

1. Physical death is shrouded in mysteries. Men of science and learning in all ages have grappled with the mysteries of life and death. Man’s mind can never fathom the deep mysteries of death. (See I Cor. 15:43-57).

2. Death is not a figment of the imagination, nor an empty dream—it is a stern, stark reality. When the heart ceases to beat and the lungs no longer function, when the lips are still and the voice hushed, this the Bible calls death. Jesus said plainly of his friend, “Lazarus is dead.” (Jno. 11:14). The body without the spirit is dead. (Jas. 2:26).
III. DEATH IS UNCERTAIN, YET CERTAIN

1. Men move through life wondering when and where the grim reaper will strike, God has not made known to us the manner, place or time of death—these things are uncertain.

2. Solomon said, “For the living know that they shall die . . .” (Eccl. 9:5). Observation and revelation teach man that he must die. “It is appointed unto men once to die.” (Heb. 9:27). Death is just as certain as the fact that God keeps his appointments.

IV. DEATH IS SEPARATION, YET UNITING

1. Physical death is a separation of the spirit from the body. (Jas. 2:26). Bosom companions are violently separated by death. They are terribly missed because they are with us no longer.

2. Through death Christians pass into the presence of the Lord. Paul had a desire to depart and be with the Lord which he said, “Is far better.” (Phil. 1:21-24). Jesus prepares a place that his disciples may be where he is. (Jno. 14:1-6).

V. DEATH IS THE END, YET BEGINNING

1. Death ends our earthly pilgrimage; it is the natural termination of all earth life.

2. But death is not annihilation; it is the door through which the righteous enter the new sphere of life with God at the resurrection. (Jno. 5:28, 29).

—Granville W. Tyler
SISTER DORCAS
Acts 9:36-42

I. INTRODUCTION
B. The death of this Christian woman reminds us of the death of Dorcas.
   1. Many parallels that may be drawn make this passage (text) appropriate.

II. DISCUSSION
A. Dorcas was “a certain Disciple.” v. 36.
B. As a Christian She Bore Fruit—“Good Works.” v. 36.
   1. Women have work in the church, even though they are not to assume a place of public leadership.
   3. The women complimented her. v. 39.
      a. Affection evidenced by their words of praise and weeping.
b. Women compliment the life of the one who has departed from us.

C. Memorial Erected.

1. A monument of stone may be erected, but “good works” is the most enduring, the most beautiful monument that can be erected to one’s memory.

2. What memorial can we erect this day?
   a. She will live in our memory as a Christian who died with the Christian’s hope. Revelation 14:13.
   b. She was of a “meek and quiet spirit” whose “good works adorned” her life. I Peter 3:3-4; I Timothy 2:9-10.
   c. Many will recall her gracious hospitality. Mark 9:41.

D. Our Hope.

1. Peter raised Dorcas, but we are unable to raise the dead.

2. But we are able to point to the promise of the resurrection at the coming of Christ. John 5:28-29; 11:25; I Corinthians 15:55-58.

III. CONCLUSION

A. Exhort the living. Let us so live that a memorial of “good works” can be erected at our death.

B. Reward to the faithful. II Timothy 4:6-8.

—E. Claude Gardner
SOME SOBERING CERTAINTIES

Reading: I Timothy 6:6-10

1. The Certainty of Leaving Earthly Possessions, Attachments, etc. (Cf. text; I Timothy 6:17-19).


3. The Certainty of the Wages of Sin. (Romans 6:23).


5. The Certainty of Death. (Job 14:1, 2; Ecclesiastes 12:7; Hebrews 9:27; Romans 5:12).


8. The Certainty of Eternity.
   A. Rest for the weary saints. (II Thessalonians 1:7; Matthew 25:34, 46).
   B. Punishment for the wicked sinners, disobedient ones. (II Thessalonians 1:7-9; Matthew 25:41, 46).

—Paul Southern
Death is ever present and yet ever new for death never calls the same person twice. The book of life of the departed has closed. The last word of the last chapter of their life on earth has been written. In their book we cannot write. We cannot add to or take from their book of life. This fact indicates that a funeral service is not for the benefit of the dead, but for the sake of the living. So it is of and to the living that we speak. As surely as the dead have met their appointment with death, just so surely we must someday meet ours. We are all in the procession which leads to the grave. Thus it is the part of wisdom to remember that the appointment is before us. Let us notice some facts concerning this appointment.

I. THE FACT OF DEATH

1. Some teach that there is no sickness or death, but it is contradicted by experience and the Bible. (Hebrews 9:3).

2. Death entered in because of sin. (Genesis 3). Mortality passed on humanity. Death is universal, it is before the rich and the poor.

II. THE CERTAINTY OF DEATH

1. We did not make this appointment. It was made for us. But we shall meet it. (Hebrews 9:27). We do not like to think about it. We had rather not meet it, but meet it we must. We are not asked about that, although we are asked by the Lord to be prepared to meet it. But But prepared or unprepared, we shall meet it.
2. Even those alive when Christ comes shall be changed (I Corinthians 15:51). (I Thessalonians 4:16-17).

III. THE BREVITY OF LIFE
1. Short at its longest. (Psalms 90:4-6, 10; I Peter 1:24).
2. The lesson which the brevity of life should teach us. (Psalms 90:12).

IV. THE UNCERTAINTY OF LIFE
1. Life is uncertain, death may be sudden and unexpected.
   a. Frail like the grass. (I Peter 1:24).
   b. Vanishes like the vapor. (James 4:13-14).
2. Lessons which these things can teach us.
   a. The word of God abides, build on it. (I Peter 1:25; I John 2:15-17).
   b. Acknowledge dependency on God. (James 4:15).

V. CHRIST THE HOPE OF THE DYING WORLD
1. On all brows is written: “This one, too, shall pass.”
2. Christ delivers us from bondage to the fear of death. (Hebrews 2:14-15).
3. Christ only has brought life and immortality to light. (II Timothy 1:10).

—James D. Bales
INTRODUCTION

1. This is a bright hour... resplendent with beauty, peace, hope and comfort.

2. Some may wonder how we can sanely speak of such an hour as being “a bright hour.” The answer: By viewing this occasion from God’s side of eternity instead of looking at it from our side.
   a. Most of our heartaches and tragedies of soul come to us because we see things only in a temporal perspective. We do not see things as God sees them.
   b. I Samuel 16:7 “... for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart.”
   c. I Corinthians 13:12 “For now we see through a glass darkly; but then face to face: now I know in part: but then shall I know even as also I am known.”

3. Death is the darkest door that ever opens to mortals. Shall we move in our meditations of faith today to the OTHER SIDE—THE BRIGHT SIDE—of this darkest door. Let us walk a few moments “by faith and not by sight.”

I. “PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.” (Psalm 116:15)

   A. That which is so dark and heart-rending to us, in this case, is precious in God’s sight. One of his saints has gone home.

   1. What is a saint? Not a perfect soul; not a flawless life in the sense of one’s inherent and deserved
goodness or moral perfection. A saint is one whose perfection stands in his perfect relationship to Christ and His righteousness.

2. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” (II Corinthians 5:21).

B. This dark door, then, has a PRECIOUS SIDE. It is precious to God.

II. “FOR ME TO DIE IS GAIN” (Philippians 1:21)

A. Paul cherished this sentiment because he viewed his own death . . . not from man’s side . . . but God’s side of eternity.

B. In every instance, when a faithful child of God departs this life, “to die is gain.”

III. “AT HOME IN THE BODY . . . ABSENT FROM THE LORD . . .” (II Corinthians 5:6, 8)

A. So, our departed loved one has enjoyed a transition—a change of residence. He has moved from his earthly home to the abode for the “spirits of just men made perfect.”

B. We affectionately recall here, John 14:1-3.

IV. “BLESSED ARE THE DEAD WHO DIE IN THE LORD.” (Revelation 14:13)

A. We often speak of “time’s side of eternity.” Far better if we lived more in view of God’s side of eternity. This is a “blessed” occasion.

B. That “blessedness” includes hope and peace that defy all human explanation or comprehension. (Revelation 21:1-4; 22:1-5)

—TRINE STARNES
INTRODUCTION:

1. We come here in memory of one who has spent his (her) life in pursuit of what the ancients called "the good, the true and the beautiful."

2. Let me first of all disabuse your minds of any unwholesome attitudes you might hold concerning death. I make bold to say that the death is not the terminus of life. It is simply an incident of life. It is a dark, narrow passage through which a Christian passes into a larger, more beautiful and never-ending existence.

3. Concerning the death of a Christian I can speak with boldness, courage and confidence. Let us see what the death of a Christian is.

I. *It is an appointment. Hebrews 9:27*
   1. It is a pleasure for a Christian to keep his appointment.
   2. Death is not something that just happens. It is not an unforeseen calamity.
   3. It is a well ordered incident in the plan of God.

II. *It is a departure. II Timothy 4:8*
    1. A departure from time to eternity; from earth to heaven; from ugliness to eternal beauty; from darkness to light; from mortality to immortality.

III. *It is a release.*
    1. A release from sin, sorrow, sickness, distress, disappointment.
    2. It is a release from this old tabernacle of clay. There is a lovely and familiar story of John Quincy Adams.
One day, when he was eighty years of age, a friend greeted him on the streets of Boston. “Good morning, Mr. Adams, how are you today?” “John Adams is quite all right, thank you,” answered the old man. “Of course, the house in which he lives is a bit dilapidated; its walls are tottering on their foundation. Its roof is greatly in need of repair. I think he is soon going to have to move out of the old house into another not made with hands.” CF. II Corinthians 5:1-4.

IV. *It is a rest.* Revelation 14:13

1. This word has a tremendous appeal to us.
2. We live in a restless age; we are a restless people.
3. The rest that the righteous have to look forward to is a source of great encouragement.

V. *It is a home-going.* John 14:1-4

1. Here Jesus speaks so tenderly, so euphoniously that we scarcely realize he is speaking of death.
2. It is a going from a crowded earthly existence to spacious mansions in the sky, to be at home with the Lord. (II Corinthians 5:8)

**IN ANOTHER ROOM**

No, not cold beneath the grasses,
Not close-walled within the tomb;
Rather, in our Father’s mansion,
Living, in another room.
Living, like the man who loves me,
    Like my child with cheeks abloom,
Out of sight, at desk or schoolbook,
    Busy, in another room.

Nearer than my son whom fortune
    Beckons where the strange lands loom;
Just behind the hanging curtain,
    Serving, in another room.

Shall I doubt my Father’s mercy?
    Shall I think of death as doom,
Or the stepping o’er the threshold
    To a bigger, brighter room?

Shall I blame my Father’s wisdom?
    Shall I sit enswathed in gloom,
When I know my loves are happy,
    Waiting in another room?

... ROBERT FREEMAN
—J. M. Powell

"THE DAYS OF OUR YEARS"
Psalm 90

I. INTRODUCTION

A. On behalf of the church and friends, we extend sincere
    sympathy in this hour of heartache to a grief-stricken

B. As we are assembled to pay proper respect to this aged
    one, it is appropriate to consider Psalm 90—words that
    relate to life and death.
II. DISCUSSION

A. Eternity of God. vs. 1-2. This Fact Provides Comfort.
1. He is our “dwelling place”; our refuge in “all genera­tions” in time of death, persecutions, and sor­rows.
   a. He is ready and willing to help. Psalm 46:1.
   b. He is our “strong hold in the day of trouble.” Nahum 1:7.
3. Our Eternal Father can comfort the sorrowing. II Corinthians 1:3-4; 7:6.

B. Brevity and Frailty of Man’s Life. vs. 3-11. Contrast this with God’s Eternity.
1. “As with a flood.” v. 5. Life is compared to a steam gliding away.
2. “As a sleep.” v. 5. Life is short; we cannot live always. Hebrews 9:27.
   a. “Morning” of life is characterized with freshness, vigor, and zeal.
   b. In the “evening” of life it is cut and withereth.
4. “As a tale that is told.” v. 9
5. “The days of our years are three score years and ten . . .”
   a. Because of proper care of the body, self-control, freedom from disease one may be strong enough to live fourscore years or more.
6. When life is “cut off” we fly away; the spirit de­parts.
C. Exhortation to the Living. v. 12. "Teach us to number our days."

1. Consider our frailty, brevity and uncertainty of life. Our days can be numbered.
2. "Teach" us by the comparisons of life to a flood, flower, vapor, etc.
   a. Let us be impressed with the truth that we must die.
3. Life though short is valuable.
   b. We can "apply our hearts to wisdom."

III. CONCLUSION
A. "My hope is in thee." Psalm 39:3-8.

—E. Claude Gardner

THE HOUSE OF MOURNING

Text: "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart."

Ecclesiastes 7:2.

Today we have come to the house of mourning. We are now in the vale of tears. But to those who mourn here this day, I have a message from God.

He says that it is better to go to the house of mourning than to the house of feasting. Further, he declares that "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth!"

Ecclesiastes 7:4.
This is opposite to the natural inclinations of the heart. We are startled at what God says. Surely, there must be some mistake? But wait! There is no mistake. We believe the Word of God. Where he has spoken there is no possibility of error. It is better to go to the house of mourning than the house of feasting!

In this message, which is lovingly spoken in honor of one of God’s saints, we shall give our time to searching out the reasons why it is better to be found in the house of mourning than in the house of mirth and feasting. There are solid reasons that fortify every statement in God’s Holy Word. What are they?

I. IT IS BETTER TO GO TO THE HOUSE OF MOURNING BECAUSE OF THE BLESSED COMPANY WHICH WE SHALL FIND THERE.

A. David, the great King of Israel, spent a season once in the somber shadows of the house of mourning.
   “Before I was afflicted, I went astray; but now have I kept Thy Word.”

B. Job the mighty patriarch was once a guest in this house of tears and sorrows.
   “And when they lifted up their eyes afar off, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights. And none spake a word unto him. For they saw that his grief was very great.”

C. God's people have all been here many times.
   1. Listen and hear the Israelites weeping by the waters of Babylon.
   2. There was heard in Rama a voice of lamentation, Rachel weeping for her children.

D. Our great king and savior, Jesus Christ, was also within the solemn, bitter porches of the house of mourning.

   "He was a man of sorrows and acquainted with grief."

   Lo, here is a room, Gethsemane, still blessed with the memory of him who wrestled alone here with tears.

II. IT IS BETTER TO GO TO THE HOUSE OF MOURNING BECAUSE WE MUST EVENTUALLY GO THERE ANYWAY.

A. Death comes to every living thing, to the insect that lives an hour and to the mighty sea monster that lives 1000 years.

   To the humming bird that lingers in ecstasy by your trumpet vine, and to the condor moving in wide arcs above far mountain tops.

   To the young, and the old, the good, the bad, the scholar, the fool, and the governor. Death comes to all.

   Happy are those who can go there to meditate upon the sure and certain end of all who breathe upon the earth.
III. IT IS BETTER TO GO TO THE HOUSE OF MOURNING BECAUSE A GREAT VICTORY IS THERE IN EVIDENCE.

A. “Better is the day of death than the day of one’s birth!”—Why? The soldier of God is now at rest.

“Blessed are the dead that die in the Lord from henceforth, yea saith the spirit, for they rest from their labors and their works do follow them.”
Revelations 14:13.

He has put off now the Christian armour.
He has laid down the cross; and he shall never take it more till the day breaks and shadows flee away.

B. He has finished the race.

“I have fought a good fight, I have kept the faith, I have finished the course, and henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give to me at that day, and not to me only, but to all them that love his appearing!”
II Timothy 4:8.

C. If it were necessary for our Lord to call him back to life today, I am sure that he would not do so without weeping tears of pity that a victor should again be cast dangerously into the fray of life.

IV. IT IS BETTER TO GO TO THE HOUSE OF MOURNING, BECAUSE THERE I MAY LEARN TO REPENT BEFORE IT’S TOO LATE.
A. “Blessed are they that mourn for they shall be comforted!”
Matthew 5:4.

B. “For by the sadness of the countenance is the heart made better.”
Ecclesiastes 7:3.

C. “Godly sorrow worketh repentance not to be repented of.”

THERE IS NO SORROW THAT I FEEL TODAY FOR THE DEPARTED.

Upon his monument we may write in faith, “Asleep in Jesus!” As Christ ascended the hill of the cross he had no tears for his own grief. He said to the women, “Weep for yourselves and for your children!”

—BURTON COFFMAN

THE LAST ENEMY
Text: I Cor. 15:26

I. INTRODUCTION
1. Enemies all around us—body and soul.
2. Sin, the great enemy of the soul—instigated by the Devil.
3. Sickness and accidents enemies of body—often result in death.
II. DISCUSSION

A. Why Death Is An Enemy.
1. It came as a curse. Gen. 3:16-19.
   a. Criminals turn gray while awaiting execution.
3. Grieves the ones left behind.

B. Death Will Be Destroyed.
1. Not merely a cessation of dying—but a resurrection.
2. Death not destroyed as long as one victim held.
3. A resurrection of all will occur.
   a. All who are in their graves. John 5:28, 29.
   c. “All shall be made alive.” I Cor. 15:22.

C. A Deathless Land Beyond.
III. CONCLUSION:


—W. Curtis Porter

TIME OF DEPARTURE

II Timothy 4:6

Occasion: To be preached on the occasion of the death of a mature saint.

Purpose: By giving the loved ones a correct view of death, to bear their sorrows calmly and courageously.

Introduction:

The word *departure* in our text is a translation of a Greek word which means an *unloosing*. Thayer says the word *departure* is a metaphor drawn from loosing from moorings preparatory to setting sail. Hence we have the picture of a ship standing in the builder’s ways ready for the ropes to be cut to allow it to slide down the launching platform into the sea to traverse the oceans for which it was made.

I. THIS IMPLIES THAT OUR CHARACTER IS THE WORK OF MANY

A. Our parents have contributed much to our making.
B. Our Teachers have helped to build the ship of character.
C. Preachers of the gospel have added to the strength and purity of our characters.

D. Associates in all walks of life assist us in making ready for the voyage into eternity.

II. THIS IMPLIES THAT DEATH IS THE BEGINNING, NOT THE END, OF THAT FOR WHCH WE ARE MADE

A. The imperfections of this life leave us dissatisfied and longing for another life wherein perfection may be found.

B. The inequalities of this life where the wicked prosper and the righteous suffer teach us to look for another life.

C. Death is but an unmooring, the cutting loose, from this land of imperfections and inequalities to set sail in the ocean of eternity where the soul can enjoy the perfections of which it is capable.

III. THIS SUGGESTS THAT OUR ATTITUDE TOWARD DEATH SHOULD BE:

A. Resignation to the will of God.

B. Rejoicing in the preparation of the departed to sail the sea of eternity in peace.

C. Confident the departed is in the hands of the Pilot who can guide to the haven of eternal rest.

—ROY H. LANIER
COMMITTAL SERVICES

Standing by the grave, the minister may read one or more of these opening sentences:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Ps. 23:4.

"God is our refuge and strength, a very present help in trouble. Therefore, will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 66:1-3.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103:15-17.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-3.
“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” I Thess. 4:13, 14.

Then the minister shall say the service of committal:
And now, as we stand beside this open grave, in this silent city of the dead, we commit this body to the ground; earth to earth, ashes to ashes, dust to dust,—and we commit the spirit, O our Father, together with every sacred interest of our hearts, into Thy keeping; praying Thee that Thou wilt deal graciously and mercifully with each of us, until we too shall come to Thee in glory, through riches of grace in Jesus our Lord. Amen.

FROM THE BOOK OF COMMON PRAYER

When they are come to the grave, while the corpse is made ready to be laid into the earth, shall be sung or said:

“Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay. In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.”

Then, while the earth shall be cast upon the body by some one standing by, the Minister shall say:
Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day, and the life of the world to come through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said or sung:

"I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so, saith the Spirit, for they rest from their labors."

Then the Minister shall say the Lord’s Prayer:

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Then the Minister shall say one or both of the following prayers at his discretion:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those Thy servants, who having finished their course in faith, do now rest from their labors. And we
beseech Thee that we, with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally; who also hast taught us by His holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in Him; we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him; and that, at the general resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well beloved Son shall then pronounce to all who love and fear Thee, saying, Come, ye blessed children of my Father, receive the kingdom, prepared for you from the beginning of the world. Grant this, we beseech Thee, O Merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.
BENEDICTIONS AND PRAYERS

FOR VARIOUS OCCASIONS

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Num. 6:24-26.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion, world without end. Ps. 134:3.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, forever. Acts 20:32.

Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, now and evermore. Rom. 15:5, 6.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. 15:13.

The grace of our Lord Jesus Christ be with you all. Rom. 16:24.

Grace be unto you, and peace, from God, our Father, and from the Lord Jesus Christ, now and forever. I Cor. 1:3.

The Lord Jesus Christ be with your spirit. Grace be with you. II Tim. 4:22.

Grace, mercy and peace, from God our Father, and Jesus Christ our Lord, be and abide with you all forever. I Tim. 1:2.
And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus, for ever and ever. Phil. 4:7.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever. I Pet. 5:10.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. II Pet. 3:18.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priest unto God and his Father; to him be glory and dominion for ever and ever. Rev. 1:5.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. II Cor. 13:4.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Eph. 3:20, 21.

Now the God of Peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Heb. 13:20, 21.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Jude 25.
A PRAYER

Our Father who art in heaven, we thank thee for this loved one who has gone on, for his long and useful life upon earth, for the hearts and lives he has touched and for the precious memories which now fill our hearts. Wilt Thou, O our Father, open wide the gates to receive his spirit. Grant that as he has borne the image of the earthly, now may he bear the image of the Heavenly, and let us O Our Father, look forward to the day, when we may join him in the land that is fairer than day and across which the shadows never fall, for we pray in Christ’s name. Amen.
MARRIAGE CEREMONIES

BRIEF MARRIAGE CEREMONY

Marriage is the oldest institution in the world. It was ordained by our Heavenly Father in the Garden of Eden. The blessings of Eden have long ago been lost to the world. Only marriage has come down to us. Here we find a bit of Heaven on earth. Jesus honored marriage by His presence at the marriage feast in Cana of Galilee, where He performed His first miracle and the Apostle Paul declares it to be honorable in all.

It is not to be entered into thoughtlessly nor lightly for upon this holy relationship, depends our happiness in this life and in that which is to come. Will you two who have chosen each other as life companions now join right hands.

(Then the minister shall ask)

Do you A B and you C D each pledge yourself to the other as a kind, faithful, affectionate, tender and true companion until death shall separate you?

(Let each answer “I do”)

By virtue of the authority vested in me as a minister of the gospel and in accordance with the laws of God and of the state of ________________, I do pronounce you husband and wife, henceforth one and what God has joined together, let not man put asunder.

Let us pray—

Our Father who art in Heaven, let Thy blessings rest continually upon these two who have here plighted their truth each to the other. Grant that they may be happy in each other’s companionship, that they may have a long, happy and useful life together and finally may dwell together forever around Thy great white throne above, for we ask it in Jesus’ name. Amen.
MARRIAGE CEREMONY*

[At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come unto the body of the Church, or shall be ready in some proper house, with their friends and neighbors; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say:]

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[And also speaking unto the Persons who are to be married, he shall say:]

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons

* From the Book of Common Prayer
are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

[The minister, if he shall have reason to doubt of the lawfulness of the proposed marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the minister shall say to the Man:]

_________________________ wilt thou have this Woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

[The Man shall answer:] I will.

[Then shall the minister say unto the Woman:]

_________________________ wilt thou have this Man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

[The Woman shall answer:] I will.

[Then shall the minister say:]

WHO giveth this Woman to be married to this Man?

[Father, relative, or friend:] I do.

[Then shall they give their troth to each other in this manner: The minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as follows:]

I _______________________ take thee __________________________ to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in
health, to love and to cherish, till death us do part, according to God’s holy ordinance; and thereto I plight thee my troth.

[Then shall they loose their hands, the Woman with her right hand taking the Man by his right hand, shall likewise say after the minister:]

I __________________ take thee ____________________________ to my wedded Husband to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God’s holy ordinance; and thereto I give thee my troth.

[Then shall they again loose their hands; and the Man shall give unto the minister a Ring. And the minister taking the Ring shall deliver it unto the Man, to put it upon the third finger of the Woman’s left hand. And the Man holding the Ring there, and taught by the minister shall say:]

WITH this Ring I thee wed; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

[And Note, that before delivering the Ring to the Man, the minister may say as follows:]

BLESS, O Lord, this ring that he who gives it and she who wears it may abide in Thy peace, and continue in Thy favour, unto their life’s end; through Jesus Christ our Lord. Amen.

[Then, the Man leaving the Ring upon the third finger of the Woman’s left hand, the minister shall say:] Let us pray.

[Then shall the minister and the people, standing, say the Lord’s prayer.]

[Then shall the minister add:]

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants this Man and this Woman whom we bless in Thy Name; that they, living faith-
fully together, may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to Thy laws; through Jesus Christ our Lord. Amen.

[The minister may add the following prayer:] O ALMIGHTY God, Creator of mankind, who only art the well-spring of life; bestow upon these Thy servants, if it be Thy will, the gift and heritage of children, and grant that they may see their children brought up in Thy faith and fear, to the honour and glory of Thy Name; through Jesus Christ our Lord. Amen.

[Then shall the minister join their right hands together, and say:] THOSE whom God hath joined together let no man put asunder.

[Then shall the minister speak unto the company.] FORASmuch as ______________ and ______________ have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring and by joining hands; I pronounce that they are Man and Wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[The Man and Wife kneeling, the minister shall add this Blessing:] God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.