

*The Burial Service, Its Doctrines and Consolations* by Frederick William Faber. (1840).

THE  
BURIAL SERVICE,

ITS

DOCTRINE AND CONSOLATIONS.

BY THE REV.

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This corruptible must put on corruption, and this mortal must put on immortality.—1 COR. xv. 53.

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## ON THE BURIAL SERVICE.

A CHRISTIAN congregation would be a strange and affecting sight, if the private histories of those several persons who compose it, were by any means disclosed to us. It would at all events fill us rather with images of sadness, than with thoughts of joy. For, to put out of view awhile all the other innumerable evils of life, where can the household be found in which death has not had his work to do? Most of my readers, young and middle-aged and old, have met around the open grave. You have seen that little silent congregation that is there assembled round the rows of fresh earth: and did ever any one witness that scene without the power of the calm and affectionate service for the dead going far into his heart, and planting there some few thoughts of tenderer and more delicate mould than he ever knew before? So strongly is this impression raised, that the lesson out of St. Paul has, I am sure, to many of us, become not so much a chapter of the Bible as a chapter of the Prayer Book. When we read it in the New Testament in its common order, it seems quite strange to us. We almost wonder how it came there. Its style seems distinct from the rest. It is to us a something quite different from any other chapter. No wonder. It belongs to the dead. Full as it is, oh! most full of perfect consolation, falling as it does upon our ears like the soft and soothing tones of church music, still it seems to be the especial inheritance of saints departed. And so we,—for we all of us have communion with the dead, and most of us trust we have some dear saints among them,—we read this chapter with a solemn and subdued feeling. Would that we could carry the same holy feeling with us all over the rest of Scripture! for depend upon it we are never so likely to catch the whispers of the still small voice that speaks out of the deep places of the Bible, as when this temper of subduedness comes over us. The world is hushed within. It is unheard or unheeded without; and our souls become like little weaned children. However, do all you can to keep up that solemn awe with which you read this chapter out of the Burial Service.

Follow it as it lays open its precious glories, as it puts aside the sensual objections of the world to its doctrine, and then rises and rises steadily and calmly, clear as the angel's trumpet of which it tells, into the noise of triumph and of victory, and sends you back to your desolated homes with its cheering word of blessing, warning, and deep grave love. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."<sup>1</sup> Now I am anxious to give you some serious reflections which you may connect with the Order for the Burial of the Dead; so that when you read it by yourselves in the Prayer Book, or hear it read at a funeral, those high Christian doctrines which it embodies may arise, as it were, naturally in your hearts, and the feeling not die away within you without leaving something durable and solid behind it. It is unnecessary to go through the service, and show you how one part fits in with another, from the moment when the priest comes to meet the body at the entrance of the church-yard till the last prayer has been offered up by the opened grave. Those who have gone as mourners to the church know how the service adapts itself to their feelings, how it meets all their wants, says just what they would wish to say themselves, and in the very same order as they would say it out of the fulness of their hearts. The light in which I want you to view the Burial Service is this;—as containing a great catholic truth, which breathes out in all its prayers, as well as in its psalms and lesson, the doctrine of the resurrection of the body, the reverence due to the flesh of Christ's departed members; for at His "coming all men shall rise again with their bodies: and shall give account for their own works. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire."<sup>2</sup> This is part of that most holy "Catholic faith: which except a man believe faithfully, he cannot be saved;" and it is as the Church's most solemn witness to that faith that I propose now to consider the order for the burial of the dead.

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<sup>1</sup> 1 Cor. xv. 58.

<sup>2</sup> Athanasian creed.

It might seem at first sight strange we should pay so much honour to the body; that the committing it to the earth should be accompanied with so much reverent solemnity; that it should be buried with psalms and prayers and the holy offices of the Church, in ground which a Bishop has consecrated. It might seem as if all this were only a pardonable allowance to the natural infirmity of human feelings, to soothe the bitterness of grief and sorrow, a last but vain outpouring of our love to the deceased. But though all this may be and is gained by the Burial Service, it is far from being the whole reason of it. It is founded on deeper and more sacred views: it is because our bodies are taken up into Christ's body and are part of Him; and while we thus honour His members whose spirits have passed away from earth, we manifestly set forth our own firm and unshaken faith in His glorious resurrection, and in our own also which shall follow hereafter.

The honour paid to the body is one of those characteristic marks by which Christianity is at once distinguished from every other system of religion which has dared to lay claims to her sole and rightful title. With one single and dubious exception,<sup>3</sup> all the old false religions trod a directly opposite road. The highest point to which their endeavours tended, was to despise the body because of the greater honour of the soul; to treat it with contumely and all indignity, as a mere incumbrance to the upward soarings of the spirit. However much of truth, and truly there was not a little, the ancient Pagans did embrace in their systems, whether drawn from Hebrew fountains, or stumbled upon by the not unassisted mind in her dark questionings after it, still they had no idea of the glory of the flesh. A great philosopher of Rome says that two things only are impossible with God, to gift men with eternity, and to raise the dead: and one of the most famous of the Greek poets makes a god confess that he cannot raise the blood to life which the dust has once drunk in. It entered not, it could not enter into their poor philosophy, that what seems to them a weak frail vessel of clay, the unresisting victim of a thousand diseases, ever in the way of danger, could be full of lasting honour, a very shrine of

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<sup>3</sup> In the case of Egypt.

immortality. This doctrine, however, was known to the Jewish Church, dimly perhaps as were most of her greatest things, seen as it were all lying in a grey and unsteady twilight: yet still it was known, and, as our Saviour's words show, so far clearly as to leave without excuse the sensual levity of the Sadducees who denied it. Enoch had ceased to be, for God took him. Samuel had risen in the midnight cave at Endor. The bones of a Prophet had imparted a living virtue to a body which had touched them. The widow of Sarepta had seen how prayer could bring the spirit back to the form of her lifeless son. All these notices pointed one way. A thoughtful and pious Israelite could not mistake them. The resurrection of the dead was the manna on which the patriarch Job had fed in his darkest hour, and it was all accomplished before the eyes of the prophet Ezekiel in the valley of dry bones. We are told in the Old Testament, that when Moses died in the mountain, God buried him; and the fearful scene disclosed to us, when St. Jude puts by the curtain for a while and shows us the Archangel Michael and the devil contending for the body, brings us a comfortable assurance, that very precious in the eyes of the Lord are even the bodies of His saints. But it was not till the full dawning of the day-spring from on high that this momentous doctrine was richly and fully revealed unto the Church. When God dwelt in the body of man, that great mystery of the Incarnate Word, when by the descent of His pure Flesh into the streams of Jordan He had sanctified water to the mystical washing away of sin, when He had given us His Flesh to eat and His Blood to drink that we might have life in us,—the medicine of immortality, as an early Christian called the blessed Eucharist,—then were our bodies made clean by His Body; yea, as St. Paul saith, we became “members of His Body, of His Flesh, and of His Bones:”<sup>4</sup>—“for we being many are one bread, and one body: for we are all of us partakers of that one Bread.”<sup>5</sup> The Trinity is imparted to us in our Baptism. Our hearts are now the temples of the Holy Ghost. Except we be reprobate, Jesus Christ dwelleth in us. We are one with Christ and Christ with us.

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<sup>4</sup> Eph. v. 30.

<sup>5</sup> 1 Cor. x. 17.

We have both the Father and the Son.

I know it is very overwhelming to contemplate these things, and then to recollect what we ourselves are. But we must not,—woe be unto us if we do!—speak slightly of our own privileges, because we do not live up to them. Let us not be partakers in the pitiless spirit of the faithless Gadarenes, who prayed Jesus that He would depart out of their coasts because His mighty works were fearful in their eyes. If we have evil entreated those angels that have come to us, and would fain have dwelt in our hearts and done us good, when we find out who they are and why they came, let us not be like the Roman magistrates at Philippi, who, when they had beaten St. Paul, fell not trembling at his feet as the jailor did, but carne and besought him, and brought him forth, and desired him to depart out of the city.

The way in which this doctrine of the Resurrection is held by the Catholic Church has been thus stated by one of our own Bishops. “That as it is appointed for all men once to die, so it is determined that all men shall rise from death; that the souls separated from our bodies are in the hand of God and live; that the bodies, dissolved into dust or scattered into ashes, shall be re-collected in themselves, and reunited to their souls; that the same flesh which lived before shall be revived; that the same numerical bodies which did fall shall rise; that this resuscitation shall be universal, no man excepted, no flesh left in the grave; that all the just shall be raised to a resurrection of life, and all the unjust to a resurrection of damnation; and that this shall be performed at the last day when the trump shall sound. This is the doctrine which encourageth all drooping spirits, this sustaineth all fainting hearts, this sweeteneth all present miseries, this lighteneth all heavy burdens, this encourageth in all dangers, this supporteth in all calamities.”<sup>6</sup>

Nothing need be added to this full and plain statement. This then is that great and glorious doctrine which is a chief part of our Christian inheritance; a doctrine so great and so glorious, that all nature has been made to tell it as she goes her changing round. The

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<sup>6</sup> Bishop Pearson.

perpetual succession of days and nights, the seasons of the year, rising and setting suns, growing and failing moons, all are natural types of the resurrection of the dead. “Thou fool, that which thou so west is not quickened except it die.”<sup>7</sup> So that an Apostle teaches us, that the very harvest which we reap to get our daily bread, is or ought to be full of holy thoughts and spiritual images; God speaking out with quiet power among the most common things that lie about us.

There is one point in this doctrine which we must never lose sight of, namely, that the resurrection of our bodies comes of the resurrection of the Body of Christ. Throughout the Acts and the Epistles, the fact of the Master’s resurrection is put very prominently forward: and in filling up the vacancy caused by the death of the miserable Judas, the reason assigned for completing the college of Apostles was, that one must be ordained to be a witness with them of the resurrection. Wherever our resurrection is spoken of, it is in constant connection with Christ’s resurrection, and as a consequence of it. “Now is Christ risen from the dead, and become the first fruits of them that slept.” Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted, together in the likeness of His death, we shall be also in the likeness of His resurrection.”<sup>8</sup> We may see how prominent this doctrine was in St. Paul’s mind, by the stress laid upon it in his defence before Agrippa: “And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?—King Agrippa, believest thou the Prophets? I know that thou believest.” After a like sort he writes to the Philippians: “Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, that I

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<sup>7</sup> 1 Cor. xv. 36.

<sup>8</sup> Rom. vi. 4, 5.

may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death: if by any means I might attain unto the resurrection of the dead.”<sup>9</sup> Therefore Jesus Christ is our resurrection and our life, apart from Whom life is not, and resurrection cannot be, according to that glorious prophecy of Hosea: “Come, and let us return unto the Lord, for He hath torn, and He will heal us: He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.”<sup>10</sup> Neither must we omit to meditate reverently on the mysterious connexion put before us by holy Scripture and the Church, between the feeding on the Body of the Lord in the holy Communion, and the raising up of our bodies at the last day; as it is carefully and meetly expressed by George Herbert:—

By the way of nourishment and strength,  
Thou creep’st into my breast;  
Making Thy way my rest,  
And Thy small quantities my length;  
Which spread their forces into every part,  
Meeting sin’s force and art.  
Give me my captive soul, or take  
My body also thither,  
Another lift like this will make  
Them both to be together.

Thus the priest, when he gives to each one singly the consecrated elements, says to each—“The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life.” For which great words, as well as in the prayer immediately preceding the consecration, the Church seems to refer to the language of her Lord, recorded by St. John: “Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day.”<sup>11</sup> And immediately afterwards: “He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so

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<sup>9</sup> Phil. iii. 8. 10.

<sup>10</sup> Hosea vi. 1, 2.

<sup>11</sup> John vi. 53, et seq.



he that eateth Me, even he shall live by Me.” This is not a subject for angry controversy, light language, or profanely curious speculation; and, having pointed it out here as a deep and fearful truth connected with the honour of our flesh and its resurrection, we may leave it with the words of the *Homily of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ*.<sup>12</sup> It is well on such a doctrine to use language more authoritative than our own. “Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof: but thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent: ‘But,’ as the Scripture saith, ‘the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of His death, yea, the communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful, whereby *not only their souls* live to eternal life, but they surely trust *to win their bodies a resurrection* to immortality.’ The true understanding of this fruition and union, which is betwixt the Body and the Head, betwixt the true believers and Christ, the ancient Catholic fathers both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, *the salve of immortality and sovereign preservative against death*; other, a deifical communion; other, the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, *the hope of the resurrection*; other, the food of immortality, the healthful grace, and *the conservatory to everlasting life*. All which sayings both of the Holy Scripture and godly men, truly attributed to this celestial banquet and feast, if we would often call to mind, O how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food!”

I. Many are the deep and fresh wells of living water which spring up out of this doctrine. It shows us more clearly, perhaps,

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<sup>12</sup> Page 412. Oxford Edition.

than almost any other, the fulness and the perfectness of that salvation which has been wrought for us by the Son of God. It is in this doctrine mainly that He maketh a show openly of those powers over which He hath triumphed. For “if Christ be not risen, then is our preaching vain, and your faith is also vain.” “If Christ be not raised, ye are yet in your sins; then they also which are fallen asleep in Christ are perished.” He then that hath done so much for us, that is so able an Advocate, so earnest an Intercessor, will not leave us nor forsake us. God that hath given us His own Son, will also with Him freely give us all things. And holy Scripture expressly teaches that it is by Christ’s resurrection that we are justified: “He was delivered for our offences, and was raised again for our justification.” But what a light, at the same time, does this shed upon the nature of sin! How far, how very far must man have travelled onwards in his ruin, when so vast a conquest was to be achieved for his recovery. I have already told you of all that has been wrought for our nature by Christ’s taking it upon Himself; and all that has been wrought in our nature by the participation of Him in the blessed sacrifice. Thus it comes to pass that our members are not our own. They are all members of Christ. This is a truth so great that we can scarcely believe it; yet it stands written—*for us now*; it may be *against us hereafter*. Shall we by unclean thoughts pollute and desecrate the temple of the Holy Ghost; and make it, instead of a house of prayer, a den of thieves? Shall the mouth by which we bless God, and receive His many blessings, yea, even His Body and His Blood,—shall it be defiled by impure language, as it so very often is? Rather let it be like the gate of the sanctuary, in the vision of Ezekiel: “This gate shall be shut: it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut!”<sup>13</sup> Shall we again by any lustful and unchaste sins we think so lightly of, which yet are deadly sins, and stain so sadly our baptismal purity—shall we by these rend the veil of the temple wherein the holy Jesus dwells, even our own heart? Men have come to think that fornication and uncleanness are certainly sins,

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<sup>13</sup> Ezek. xliv. 2.

but not such very grievous ones as to throw us out of a state of grace, and cast us down from our Christian standing, and blot out our Baptism for the time. They fancy that the strength of the temptation goes a great way to excuse them. It would be well they should remember that the awful separation between deadly sins and venial sins is made and recognized by our Church in her article of Sin after Baptism; and that in the Litany, fornication is named expressly as a deadly sin. It would be well they should remember how St. Paul distinguishes fornication from all other sins: “every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.”<sup>14</sup> The Apostle’s doctrine joins the mention of our resurrection with the condemnation of this most fearful sin. “Ye are washed—ye are sanctified—ye are justified in the name of the Lord Jesus, and by the Spirit of our God . . . Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His own power. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. He that is joined unto the Lord is one spirit. Flee fornication.”<sup>15</sup> Our bodies are mortal now no longer. They have been gifted with immortality. They are the temples of the most Holy Trinity. Oh! how pure and chaste should we be. Let us seek that purity and chastity where the old saints found it, in strict and severe discipline. Let us then go on calmly in the road along which the Church is beckoning us, continually mortifying our desires, crucifying the flesh in little things, daily lessening our number of wants, using this life but as a tent that may be struck for each of us before to-morrow’s sun has risen; and so gradually loosening ourselves from earth. Thus God visits us with painful diseases, sometimes sharp and violent, sometimes lingering and dispiriting, not only as a punishment for our sins, but also as a means of sanctification. That blessed Spirit, Who is the giver of life, oftentimes conveys His best and richest gifts in the sufferings of

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<sup>14</sup> 1 Cor. vi. 18.

<sup>15</sup> 1 Cor. vi.

bodily pain; and this reflection should make us patient and resigned under disease, because God chastens the children whom He loves.

II. The Burial Service gives us another serious lesson. It bids us think oftener and more reverently of the dead. The times seem to get more and more worldly. The world is all around us, and open before our eyes. It is a scene of care and fretfulness, full of tears and misery, of business, and of selfishness; every man making haste to be rich, and one man's fall only making way for another man's advancement. Day by day it is sinking deeper and deeper in that covetousness, which is idolatry in Scripture language, though men may call it by the fairer phrase of commercial prosperity. It never stops a moment. The sound of its going is perpetual, day and night, like the throng of a crowded city. It is never out of our ears, and the sight of its populous multitudes makes us dizzy, and sick, and confused, as we watch them hurrying up and down the various paths of life, hot and weary, jostling and being jostled. What time have they to think about the dead? how should quiet serious thoughts find their way into hearts so full of worldly things? But a churchyard is a most unworldly place; like a cool and shady seat by clear fresh fountains, where all things tell of another world, of death, of heaven, of eternity. We have not lost the dead. Death is but a word. They have not really died. They have only gone to live in another place.

And we ourselves never go to the Lord's Altar without blessing God for all those who have departed thither in His faith and fear. Surely, if we thought more about them, if we did not let the world break in upon our serious meditations with its vain and idle fashions, we should realize more than we do the communion of saints. Our thoughts would be so high and heavenly, that earthly things would seem mean and worthless in comparison of them. They would be like messages to us from another and a happier world, all full of peace and spiritual consolations. Indeed, before Christian times we find among the saints of the patriarchal and Levitical dispensations a continual anxiety and reverence both for the remains of their departed friends and for the place or manner of their own burial. It seems as if a strict carefulness for the bodies of

the dead were at all times a natural sign of a really religious temper, and a deep feeling of the solemnity of death. Thus we find Abraham refuses to bury his dead in a field for which he had not duly paid; and, when he himself is laid out in death, Isaac and Ishmael commit his body to the earth by Sarah's side. Again, Israel entreats his son Joseph and lays him under an oath; "Deal kindly and truly with me, and bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place:"<sup>16</sup> as if that profane land were unworthy that he should rest there, or that he was fain his bones, at least, might inherit some portion of the earth, even then consecrated by promise. Joseph himself when he died took a like oath of his brethren, that they should carry his bones up with them out of Egypt: "and they embalmed him, and he was put in a coffin in Egypt."<sup>17</sup> To the carrying up of the mortal remains of Joseph a beautiful and affecting allusion seems to be made in the eightieth Psalm. "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh, stir up thy strength, and come and save us." We read that when God appointed the order of march in the wilderness, the tribes went by threes; first Judah, Issachar and Zebulun, then Reuben, Simeon and Gad; after that the ark of God's Strength, and the Levites round it; then Ephraim, Benjamin, and Manasseh, Joseph's sons and best beloved brother, bearing, as is said, and is indeed most natural, the bones of the patriarch; and finally, Dan, Asher, and Naphtali: and thus, instead of Jacob or Israel, the Psalmist says, "Thou that leadest *Joseph* like a flock." So again when David vainly endeavours to persuade Barzillai to go with him to Jerusalem, the old man answers, "Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother."<sup>18</sup> When the disobedient man of God had been slain by the lion, the prophet, when he had buried him, spake to his sons,

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<sup>16</sup> Gen. xlvii. 29.

<sup>17</sup> Gen. l. 26.

<sup>18</sup> 2 Sam. xix. 37.

saying, "When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones."<sup>19</sup> And thus was his grave left undisturbed when Josiah came to fulfil the prophecy against the altar in Bethel and the high places of Samaria. It was for his piety in burying the dead, cast about the walls of Nineve, that Tobit was commended and received a blessing. And when Isaiah had taken up his proverb against the king of Babylon, he said, "All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch. Thou shalt not be joined with them in burial." Lastly, we have the words of our blessed Lord commending the waste, as it was deemed, of precious ointments "She hath wrought a good work upon Me; for in that she hath poured this ointment on My Body, she did it for My burial."

So intense was the desire among the early Christians of paying honour to the dear mortal remains of the saints, that the Pagans, to add fresh pangs to the bereavement, and (vain ignorance!) to disappoint them of the hope of resurrection, threw the bodies of the Lyonnese martyrs into the Rhone. St. Jerome did not dare to enter the churches where the bodies of holy martyrs lay, if he had lately offended by impurity, were it only in his dreams. St. Augustine, in his 'Treatise on the City of God,' speaks honourably of attention paid to the bodies of Christians, as vases which the Holy Ghost has lighted up with good works; and in away upon our lips, and we are awakened by a piercing sense of the exceeding burden of our loss. It is almost mockery to whisper consolation at such an hour as this. But when the fit is over and gone, when you can look collectedly on the quiet face of the departed, or see him entrusted, a most precious deposit, to the earth, then you may find, you will find, unsearchable riches of comfort in the doctrine of the resurrection of the body. There is a sort of satisfying fulness in the teaching of the Church, as she leads you to the throne of grace with those spirit-stirring prayers of the Burial Service. You go home comforted in spite of yourself. Then, when with tearful eyes you gaze and gaze upon the lines of Holy

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<sup>19</sup> 1 Kings xiii. 31.

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Scripture, that tell us of the body's honour, they seem to fall upon us with a force we never felt before. Out of them, as from an endless fountain, bright hopes keep springing up, till our whole soul is overflowed with quiet thought. We have not seen the last of that beloved body. We have not lost for ever that earthy tabernacle that used to seem so beautiful to us, because we loved the heart that beat within it. No—it shall all come back again even as it went. Changed as it shall be, transfigured with a new and sunlike glory, still it shall be the same; and we shall know it to be the same, even as St. Peter did so strangely know Moses and Eli as, when they talked with the Master in the Mount. Our vile bodies shall indeed be changed, and oh, blessed mystery! be fashioned like unto His glorious Body: but still, amid it all, our friends shall say to us, and we to them, as He did before us, “Behold My hands and My feet, that it is I Myself!”<sup>20</sup>

THE END.

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<sup>20</sup> Luke xxiv. 39.