

SEE THE GLORY

by

Carolyn L. Canfield

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CHAPTER TWENTY

PREPARATIONS FOR GREAT EVENTS

As if for her wedding, Adelaide was counting the days until the Lover of her soul should take her to Himself. Daily she made careful preparations, although she was so seriously handicapped that she could work only at short stretches. One by one, she gave away all the possessions that she was not actually using: her fine winter coat and beautifully made dresses, her Bible, study books, and even Kodak pictures. These were all designated for appreciative persons.

With a view to saving work for her loved ones on the day of her release, she arranged about notifying friends and planned every detail of her memorial service. The sufferer's choice of hymns and Scripture selections is very significant. It was gratifying to Adelaide that her friend from Bacone, the Reverend Otto Kliever, promised to bring a message including Adelaide's choice of Bible passages:

“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 . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present, or absent, we may be accepted of Him” (II Corinthians 4:17; 5; 8:9).

“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 . . . 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 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. Behold, I show 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 . . . then shall be brought to pass the 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” (I Corinthians 15:35-38, 45-57).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6). “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God” (John 3:3). “He that hath the Son hath life; and he that hath not the Son of God hath not life” (I John 5:12). “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

The solos, “I’d Rather Have Jesus” and “Sunrise,” were to be sung by a dear friend, Ida Van Riter. The organist, Marjorie Tuttle Whitehead, was to play “Amazing Grace,” “Come Ye Disconsolate,” “What a Friend We Have in Jesus,” “Blessed Assurance,” “I Will Praise Him,” “Great Is Thy Faithfulness,” and several other favorite hymns.

Another friend was to read the obituary, the basis of which Adelaide dictated to her sister-in-law about the same time that she prepared the autobiographical sketch used in the earlier chapters of this story. Roberta Locher’s father, Rev. J. W. Jamieson, was to pray and to read a poem and certain Bible passages which had been typed out and prepared for use.

The following are the notes which Adelaide furnished for Mr. Jamieson:

Prayer: Poem

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength for the day,
Rest for the labor,
light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

- Annie Johnson Flint

Scripture:

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (I Corinthians 10:13).

“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?” (Hebrews 12:5b, 6, 7).

“But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined” (Job 23:10, 11).

“Though he slay me, yet will I trust in him” (Job 13:15a).

“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” (Romans 8:28).

“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” (Romans 8:35-39).

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” (John 14:27).

“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).

In making all final arrangements, Adelaide clearly held three things in most thoughtful balance: the glory of God, the good of others, and the testimony of her life as related to the other two objectives. Nor was she content until things for which she was responsible were right—as right as she could make them. For that reason she feared a misunderstanding of her connection with a fraternal order if even lodge-labeled flowers were to appear at her funeral. When she was quite young, she had joined a lodge. After her conversion she eventually came to feel that such organizations tend to substitute social contacts for genuine fellowship in Christ. Yet she had been away from Auburn for so many years that she had never formally severed her lodge connections. She wished to be present to bear the brunt of her withdrawal and did not want it to fall upon those of her family who might not wholly share her views. That being impossible, she dictated a very gracious letter, clearly stating her reasons but asking that no flowers be sent.

Of course, it would have been far easier to omit writing that letter, but conscientiously she jumped the hurdle of difficulty and proceeded to do what she believed God wanted her to do.

Observers marveled that Adelaide still permitted herself no easy choices, no weakenings, and that her excellent mind continued to function clearly in spite of excruciating pain. Neither did her fine frame grow twisted, though she became shadowy-thin. Another wonder was that even her ravaged features were not contorted by worry or distress.

That the time of her departure was approaching she intimated in a note with which she enclosed a gift to a certain Christian institution. Some well-meaning person responded with a conventional variety of false comfort. It was a “tut, tut, never say you are going to die; you will soon be well” sort of letter. It irked Adelaide!

Heaven was to her as sunlight at the end of a long dark tunnel. Contemplation of being forever with Christ brought her the deepest comfort. Without this hope, the Valley of the Shadow would have been utterly unbearable. Friends who understood talked with her of her going, quoted special Bible promises, or selected choice verses from hymns or poetry that expressed the believer’s incomparable assurance, which they shared with her. One sent a verse from “The Sands of Time are Sinking”:

I’ll fall asleep in Jesus—
Filled with His likeness, rise
To live and to adore Him
To see Him with these eyes.
The King of kings in Zion
My presence doth command,
Where glory, glory dwelleth
In Immanuel’s Land.

—Annie R. Cousin (Based on thoughts expressed by Samuel Rutherford).

Christine, another friend, wrote: “When you get there, give my love to my daddy.”

The Arnold sisters, en route to Toronto, kept in touch with Adelaide.

Gladys wrote, “We are experiencing some of the glories of God’s handiwork; how much greater will be the glory of His immediate presence, which may be the place of our next meeting!” Grace quoted those stirring lines based on Philippians 1:23, “**Having a desire to depart, and to be with Christ; which is far better.**” At Adelaide’s committal service they were later used:

Oh! think of stepping ashore,
And finding it heaven;
To clasp a hand outstretched,
And to find it God’s hand!
To breath new air

And that celestial air;
To feel refreshed,
And find it immortality;
Oh! think to step from storm and stress
To one unbroken calm:
To awake and find it home!

—Robert L. Selle

Such thoughts of immortality were veritable sips of the Water of Life to this frail young pilgrim. Her faith was clasping God's hand; she was enjoying His company. But still she was utterly dependent on His love-umbrella, for the storm and tempest were fierce and gave no sign of abating during the spring and summer of 1946. If anything, difficulties seemed to increase.

Circumstances had deprived her of many of her friends and loved ones who were called far away or were occupied with impelling duties. Desperate pain could not be entirely covered by heavy sedatives. For months, senses of taste, smell, and sight had almost completely failed and speech was much impaired.

The girl was as indomitable as her gold-mining ancestors!

She did as much for herself as her limitations would permit. She recognized, however, that her infirmities were demanding more and more of her unselfish sister-in-law. Because the World War so recently had been concluded, nursing help was almost impossible to procure.

Finally, in consultation with her family, it was decided that she should go to a private nursing home not far from Sacramento. After June 18, 1946, when she entered this home, she was too ill to be allowed many visitors, so the country place afforded her the quiet needed.

There was also another reason for Adelaide's moving to Fair Oaks: indeed, a very happy one. It might have been regarded as an acute complication if the Calvin Locher's had not been trusting the Lord sincerely. Roberta herself was soon to need care, for that summer they were expecting their first-born child.

~ end of chapter 20 ~

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