

ing away of his children into captivity. And perhaps the lowest point of contemptible weakness which the king, lingering in the world after he should have gone out of it, touched was when, having heard the prophet's words concerning the ills that would come after his

death, he said, "There shall be peace and truth in my days." He could endure the vision of calamities that would not fall in his time. That was the weak sighing of a soul side-tracked in this world and some years overdue in the world beyond.

THE LESSON PRAYER

O Christ, who art the resurrection and the life, having thyself risen from the grave, thou art able also to raise us from the dead. Thou hast delivered us from the fear of death through the forgiveness of sin and the bringing to light of life and immortality; and so thou hast delivered us from the fear of sickness, which is the advance messenger of death. Make us strong and patient to suffer; and, knowing that life shall continue more full and rich beyond the grave, may we have no wish to tarry here beyond the hour when thou seest we have finished the work which thou hast given us to do. Amen.

The Lesson Coin Thoughts

I

Hezekiah's sickness was only a solemn pause on the way to power.

Death is not the soul's terminus, it is its point of transition.

Life had not yet been fully brought to light when Hezekiah was "sick unto death."

It was "the Man of Galilee" who unveiled the mystery of immortality.

Death was a darker question in Hezekiah's day than it is in ours.

The light from the cross has banished the night from the sepulcher.

II

How often the message of the prophet has heartened the world.

Farsighted prophecy gives *faith*.

Farsighted prophecy gives *fortitude*.

The farther a man can see into the *purposes of God* the less he is *fearful* of failure and the surer he is of *success*.

The forward-moving feet of the prophet hasten on to meet the coming conquests of the world.

It is always in the spirit of the seer to see the sunrise beyond the sunset.

The soul likes to see where it is going.

Like Abraham, a man may not know *whither* he goes, but he may know *with whom* he goes.

III

It is better "to set one's house in order" while it is day than to wait till the night comes.

When the angel comes and calls us he will not wait for us to go back and sweep the floor.

Many a singer will leave the song unfinished, many a painter will leave the picture undone, when the angel beckons the workman away.

We would better say the word of love now lest the time slip and we miss the chance.

VI

He who would "set his house in order" must first set his own *heart* in order.

You cannot "set your house in order" by *domestic disputes*.

You cannot "set your house in order" by *family gossip* about your neighbors.

You cannot "set your house in order" by finding fault with the preacher in the presence of your children.

Parents cannot "set their house in order" by challenging each other's authority or discipline in the presence of the children.

V

You can "set your house in order" by *patience*.

You can "set your house in order" by being a *peace-maker*.

You can "set your house in order" by *family prayers*.

You can "set your house in order" by *kindness, courage, consistency*.

You can "set your house in order" by being *orderly* in your house.

IV

The thing that Hezekiah wanted the Lord to remember was that he had *walked before him in truth*.