

rendering all vocations, which require the light of day, unseasonable and unprofitable, if not impossible; in the retirement of all wise and honest workers to the quiet scenes of domestic life; and especially in the utter unconsciousness of sound untroubled sleep—itself a common Scriptural figure of the state of the departed; in this, we have a striking emblem of what takes place at death. And, though the greed of gain or the claims of mercy may occasion some exceptions to the general rule respecting the designed effect of night, yet as regards the cessation of all work at death there can be none. The text expressly affirms the impossibility of their existence. In the night of death “no man can work.”

Each man's term of life is the allotted measure of his working day. It describes the space of time to which all his plans and purposes, and all his efforts to accomplish them, are confined. Death brings it to a final close and lays an effectual arrest upon every act and scheme, whatever be the stage they may have reached. “For there is no work, nor device, nor knowledge, nor wisdom in the grave.” Then, as the toilworn labourer, to whom the evening star or vesper bell announces the accomplishment of his day, returns to his humble cot and retires to his couch of rest, forgetful of his servitude and all its weariness, man goes down to his long home, and there is an end to all that he doeth under the sun. Then he re-