

aspects. Verse 14th: "Like a crane or a swallow so did I chatter; I did mourn as a dove: mine eyes fail with looking upward: O Lord, *I am oppressed; undertake for me.*" But that which is chiefly terrible about death is its moral and everlasting bearings. These, however, are mitigated; nay, are altogether changed to the believer in Christ. All that was really terrible and fearful about death is taken away. Heaven opens as surely upon the soul, as the grave for the body.—It is the body that goes down to the dust; and let it, for the soul has an immediate entrance into the presence of God, and the enjoyment of heaven.

*The useful die* Hezekiah was a reformer in Israel. He took away the high places and groves, and restored the ordinances of the Lord. So good a monarch was he, that there was none like him before—neither was there after. Active usefulness does not exempt from death. Those who have been the greatest blessing to this world have died when their time came. They have lived, and performed their part, and then God has taken them. Moses died; Hezekiah died; the Prophets died; the Apostles died; and have not Martyrs died? Year after year sees some conspicuous character, useful in his day and generation, struck down, and no longer permitted to impress the world or the church with his exertions, or by his example. We are called to witness this at present in shorter intervals than a year. Again and again, in the course of a few years, we have seen the good and the useful, the active and the pious, the christian and the philanthropist, taken away—summoned into the presence of their heavenly master to render their account, and to receive their reward. This ought to make the living the more active, while they may—do good as they have opportunity—occupy till Christ come. All such occurrences say to us: "Work while it is day:" "Whosoever 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" This is the time for working. There is no work in the grave, and Heaven alone is the place of rest. It has been well said, Eternity will be long enough for resting:—life is short enough for the most active employment. In what way can we be of use in our day and generation—can we disseminate the truth of Christ—spread it in our neighbourhood, and in the world at large? Some may be better adapted for one. o-

thers for another sphere of usefulness.—All may do much by their example, being in themselves Epistles of Christ, cities set on a hill, lights in the world. Let every christian endeavour to do some good, do all the good he can. Let him live for Christ, and he will find means to promote his glory. Let him do so under the consideration that he is soon to be called away, and to give in his account. How much would not the dying give to be able to do more for Christ, to be more useful in the world, or to live for him whom perhaps they never thought of till they came to die! It was part of Hezekiah's regret in the prospect of death that he would be cut off from doing any more good, from advancing the glory of God, and the good of his fellows. "The grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for the truth." If there is regret in heaven, it will be that so little was done for the glory of God and the cause of Christ in the world. Will the most active of those who are now crowned in glory feel any regret at their most strenuous labors in the cause of God and of Christ while on earth? Will not these labors form their crown of rejoicing and of glory? If they rest from their labors, do not their works follow them? And is it not part of the blessedness of the redeemed, that they rest from their labors, and their works do follow them? It is the reward of grace certainly; but it is the reward which God and Christ are pleased to connect with the faithful services of his people here.

We learn from the case of Hezekiah, that no age is exempt from death. Hezekiah was still but in the prime of his days. On his recovery these were his words: "I said in the cutting off of my days I shall go to the gates of the grave: I am deprived of the residue of my years. Mine age is departed, and is removed from me as a Shepherd's tent: I have cut off like a weaver my life." This Hezekiah said when he had been sick, and was recovered of his sickness. It is a trite observation that no age is exempt from death; but how little is it laid to heart! A little more indulgence is sought in the ways of the world, and in the pleasures of sin. We are too apt to feel, it will be time enough to think of death when we get older. Our improvement, our repentance, our faith in a Saviour may be deferred till then. It seems impossible that, full of health and life, we should go to the gates of the grave, we should be-