

fluence upon the sons of men, who for the most part seem to shape their conduct more in accordance with the manifested evidences of a fallen state, than with the obligations that are suggested by a prevailing belief in the existence of an all-righteous and overruling Deity. Unwisely and thoughtlessly keeping themselves apart from every principle which is fitted to elevate and deliver, with cowardly satisfaction they yield themselves wholly to the pressure of unavoidable but not unmitigable evil. They foolishly despair of rising, and so make up their minds to a deeper fall.

Solomon knew better than the majority of his readers care to know. His judgment in the case is according to truth. He deals in no chastened or deceitful delineations. He does not call the good, evil; or the bitter, sweet. He makes no concealment of the fact, that, in the mysterious commixture which checkers the life of mortals, the righteous endure suffering as well as the wicked. His language indeed oftentimes implies, if it does not actually assert, that there is frequently an intensity in the tribulations of the former from which the latter seem to be utterly exempt. He makes no abatement of the marvel of an actual similarity, in many respects, in the life-course of the just man and the profane, or