

in the Old Testament was found at Chap. viii. of Proverbs; and in the New Testament at Chap. 8th of St. John. The former mark seemed to point particularly to verse 17th,—“I love them that love me; and those that seek me early shall find me.” This was chosen as a text for his funeral, which took place the following Tuesday after his death, at the same Chapel in which he was accustomed to worship; and which was crowded on the occasion to excess. The sermon was preached by the Rev. P. Sleep; which was followed by a solemn and appropriate address from the Rev. H. L. Owen; to whom, and his ministry, the deceased was much attached. It was a day which will, doubtless, be long remembered by those who were present. When the ministers spoke of the deceased, a great part of the congregation were melted to tears, and all seemed unusually solemn; owing to their unfeigned respect for him, and the extraordinary and unexpected manner that death had done its work.

On examining his body, and finding no certain marks of putrefaction; it was judged improper to bury him, by the medical gentlemen who attended. He was therefore taken back to his mourning relatives and friends; and surprising to relate,—though he was kept in a warm room,—it was not until the twelfth day, that it was judged proper to have him interred; and even up to that time, the alteration was not very great; and his countenance, which had all along worn a very natural and pleasing appearance, was but little changed, and the work of decomposition had made but little progress.

Thus, my reader, we have to its close, the life of one, though short, who was through the greater part of it, remarkable for his morality; and happily, through divine mercy, was led, near its close, to seek the forgiveness of his sins, and an interest in the blessed Saviour; and having “named the name of Christ, was careful to depart from iniquity,” and became eminent for piety. Like ancient Enoch, he “walked with God: and he was not; for God took him.”—Gen. v. 24. And if his life has been somewhat extraordinary, his death has been truly so; and to us it speaks loudly, to live in a state of preparation to meet our God, “for in such an hour as we think not, the Son of man cometh;” and “Blessed is that servant, whom his Lord, when he cometh, shall find faithful.”

Theological.

FENELON'S PIOUS REFLECTIONS FOR EVERY DAY IN THE MONTH.

NINETEETH DAY.

Of holy tears.—1. “Blessed are they that mourn, for they shall be comforted,” Matt. v. 4. What new kind of tears are these? saith St. Augustine. They make those happy who shed them. This happiness consists in being afflicted for the wickedness of the world, the many dangers that surround us, and the

inexhaustible corruption of our own hearts. It is a great gift of God to fear losing his love; to fear lest we should wander from the strait way. The saints shed tears for this. It is difficult to rejoice while one is in danger of losing what one values most, and of losing one's self with it. It is impossible not to be afflicted while one sees nothing but vanity, error, offences, forgetfulness, and contempt of the God we love. So many sad occasions excite our grief, that such grief cannot but be pleasing in the sight of God. Nay, he himself inspires it; his love causeth our tears to flow, and he shall himself wipe them from our eyes.

2. We hear Jesus Christ say, “We be unto you that laugh now, for ye shall mourn and weep. We be unto you that are rich, for ye have received your consolation,” Luke vi. 24, 25.—and yet we seek mirth and riches. He also saith, “Blessed are they that weep;” yet we fear nothing more than sorrow. We should grieve here, not only for the dangers of our own state, but for every thing that is vain and criminal. We should weep for ourselves, and for others; all deserve our tears. Happy the tears which spring from grace, which make us disrelish these transitory things, and produce in us the desire of eternal happiness.

TWENTIETH DAY.

Of worldly pleasure.—1. The wisdom of worldly minded men must needs be great, since our Lord assures us that it is greater than that of the children of God, yet, with all its pretensions and fair appearances, it is fatal to those who follow it. This crooked and subtle wisdom is most opposite to that of God, which is ever plain and simple; and what does it avail its professors, seeing they are always taken in their own devices? The Apostle St. James saith of this kind of wisdom, that it is “*earthly, animal*, (or sensual,) and *devilish*,” James iii. 15; *earthly*, because it confines its care to the acquisition and possession of earthly things; *animal*, or sensual, because it seeks only to make provision for gratifying the passions or sensual appetites; and *devilish*, because to the subtlety and penetration of a demon it joins also his malice. Men so qualified think to impose upon others, but in the event they deceive only themselves.

2. Blind, therefore, are all those who think themselves wise without the grace of Jesus Christ, which only can make us truly wise. They are like those who, in a dream, think they are awake, and believe imaginary objects to be true and real: and while they are pursuing their vain projects of pleasure and ambition, (so great is the infatuation that possesses them,) they see not that sometimes disgrace, always death, judgment and eternity, lie in the way before them. These great objects daily advance, and approach nearer to profane men; yet they see them not. Their political skill foresees every thing but the inevitable fall and annihilation of all they set their hearts upon. O mad and infatuated, when will ye open your eyes to the light of Jesus Christ, which discovers