

struction which the observation of human life, enables us to draw from the different courses pursued by the righteous and the wicked. We have seen the sinner spend his life in folly, in idleness, or in guilt, and end his days in shame or misery. By the total vacuity or utter insignificance of his life, he has left no cause for remembrance behind. It is well, if he has not left reliks of his mischievous disposition. No tears are shed but for his wretchedness. Our only regret is, that he has lived so long to heap disgrace upon his connections, and to dishonour human nature. We wish we could forget what God has denounced against the workers of iniquity. We follow his funeral as a duty of charity or alms giving, or for the sake of his relatives, or because we wish to practise towards others, that mercy which we implore from God for ourselves. The sooner he is forgotten the better; for we cannot speak well of him, and to speak evil might injure our own souls.

Compare with this sad picture, the life of the worthy and the good. His life has been full of usefulness and acts of duty. All have witnessed his integrity, his correctness, his steadfast principles and honourable conduct; and therefore all experience the sentiments of approbation. Many have experienced his kindness and beneficence; and will therefore remember him with gratitude "while memory holds a seat in the heart." At the hour of his dissolution we weep with tears of true