

but also that, in so far at least as one event is concerned, man is no more exempted than the beast of the field; "for that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other."* But then, in the immediate context, besides asserting that God shall judge the righteous and the wicked, he affirms the humiliating influence which this should have upon the naturally proud spirit of man, and afterwards counsels the doing of such works as a being like man might rationally rejoice to do—such works as it would afford him pleasure to review. In yet another place, to which I refer as bearing more directly upon the subject of the text, The Preacher affirms that "there is no remembrance of the wise more than of the fool forever."† This also is a vanity with which the sons of men are exercised—a testimony alike of the existence of evil and the guilt which occasions it. Yet, between wisdom and folly, and between the wise man and the fool there is an essential and important difference which remains unaffected by the forgetfulness of the world—"Wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head, but the fool walketh in darkness."‡

* Ecc. iii, 19

† Ecc. ii, 16.

‡ Ib., ii, 13, 14.