

tions and conversation—when he reflects, how much precious time he has expended in disparaging and backbiting his brethren; how unprovokedly and wantonly he has debased, degraded and vilified those who have done him no injury, and who are better than himself: What bitter remorse, what deep and lasting melancholy must it leave upon his mind! What excruciating anguish and stinging reflections must torment his conscience! If he has taken pleasure in his malicious employment, it is the meer pleasure of sin, the pleasure of devils. Some vicious pleasures may be called the pleasures of men; some the pleasures of brutes, but those of malicious, envious slander, are properly the pleasures of satan and his angels, and of souls condemned to eternal pain and despair.

BUT how pleasing is the thought, how comfortable the reflection, that we have spoken well of our neighbour, as far as truth would permit; and have spoken no evil of him! That we have published his virtues, and have by our silence concealed his errors and infirmities. If we have gone to extremes in characterizing a person; it is much better for us, that we have represented him in too favorable, than too unfavorable light; the one is the effect of charity, the other of envy or malice. It is much better to be a little blind to the foibles of our neighbour, than to view them with eagle eyed sharpness; or with uncharitable scrutiny. Many people think every thing is to be well accepted from themselves, all their faults to be easily forgiven; whilst they are steadily construing their neighbours words and actions in the worst meaning possible: They strain at a gnat to find an accusation against their neighbour; but swallow a camel to excuse or justify themselves: What they esteem in themselves a venial fault, not worthy of notice; in another person they esteem an unpardonable crime: Nay in some cases, what they reckon in themselves a commendable virtue; they deem a very reprehensible vice in others.

LET every one find some lawful and commendable employment, for the benefit of himself and his country;

in such
find
duct
impre
their
sprea

I
well
of th
at the
son f
revili
real
then
which
ly a
odious
both
them

But
pears
of su

W
of di
be h
selve
bene
be e
the
moel
more
on th

W
delic
own
fordi
Ther
mon
appe