

best interests. In this view then while in consequence of a recent afflictive visitation, I would rather "seek where to weep;" yet at the call of duty I am here to-day, and have chosen the passage before us, to direct your attention to the duties and consolations of Christian parents under the loss of little children. It presents to us a mother in this position, and under circumstances which rendered her loss peculiarly distressing. She had received her child when "her husband was old," by the direct interposition of God, and as a special token of His favour. Yet the child thus remarkably given was in a few years taken away by a sudden and severe illness. The dispensation naturally filled her mind with severe distress. "Her soul," says the Prophet, "is vexed within her;" yet in faith she presents her case before the prophet, with hope, probably, that the child might yet be restored to her, certainly in the assurance that God's plans would not be defeated. And in humble resignation to the Divine will, whatever might be the issue, she answers to the enquiry of the prophet's servant regarding the welfare of herself, her husband, and her child: "It is well."

Our design from these words is to show, that on the death of young children, christian parents have reason to say: It is well. And we shall view it in three aspects—from the state of the departed—from the tendency of the event to promote the welfare of survivors, and advance the glory of God.

I.—As regards our departed children themselves. We know not any circumstances better fitted to reconcile friends to separation than the knowledge that their departure will promote their interest. And this may especially lead christian parents whose children are removed by death, to say, it is well, for

1st. *They are freed from much suffering.* Sorrow is the portion of all the children of men here below. "Man is born to trouble as the sparks fly upwards." We seek not to depreciate the number and the variety of the blessings of this life. Far be from us the ingratitude, which would impugn the divine goodness, by not recognizing the amount of enjoyments permitted us

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