

It is published in compliance with the importunate and continued urgency of some esteemed friends, in the hope that it may be useful to his "companions" in this species of "tribulation," the bitterness of which is known only to hearts which have felt it; and is humbly offered to Him who is at once The Monitor and The Comforter, with a fervent prayer that he would employ it as a vehicle for communicating *his* instructions and consolations to such mourners, and thus make it indeed "good and comfortable words."

The text from which the "words" are spoken is Jeremiah xxxi. 15-17:

"Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that *thy* children shall come again to their own border."

In the Introduction Dr. B. treats us with a specimen of exposition, of which he is such a master, and vindicates the principle of *accommodating* (within certain limits) passages of Scripture as subjects of discourse. The sequel is divided into three Parts. The First is entitled "The death of Infant Children the cause of deep sorrow:" the Second "Consolations for those bereaved of little Children:" and the Third "Proper effect of these Consolations." There is also subjoined an Appendix, consisting of some appropriate and touching extracts from the celebrated biblical annotator Bengel, and our late venerable Professor Dr. Lawson, of Selkirk, both of whom seem to have been characterized by a singular tenderness and warmth of sanctified affection.

We must not omit, even in this hasty notice, to say that the book abounds in instruction as well as consolation, and, in particular, that while it chiefly aims at soothing the sorrows of Christian parents over their departed children, it admirably turns to account the favorable opportunity of directing and stimulating them in reference to their duties toward such as may be still spared. We have room for only the following extract:—

"Few afflictions are more fitted to promote our spiritual improvement, than the loss of children; and it has been justly remarked, that no means of trial is more common, no instrument of spiritual good more frequently wielded by our heavenly Father, than this. It teaches us the danger of seeking our supreme happiness in any object but God. It is easy to see how wicked it is to seek happiness in forbidden indulgences, in criminal pursuits. It is not difficult to see how foolish it is to look to worldly wealth or honours or pleasures, as the principal source of happiness, their nature and their uncertainty equally unfitting them for this purpose. But to love our children is natural, is dutiful. They are the fit objects of a very ardent affection, and we know they can communicate a very pure and exquisite happiness. For these very reasons, we are in the greater danger of placing them in the room of Him who gave them to us. This takes place in a degree that parents are often unconscious of, till, when deprived of them, they seem as if deprived of all; and the conclusion is forced on them—We have made them our gods, for when they are taken from us, what have we more? The dispensation is intended to make us feel how hazardous, as well as sinful it is, to place any created being in the place of God; and if it serve its purpose, in leading us to concentrate our affections on the unchangeable, undying, all-excellent One, temporary suffering will lead to permanent satisfaction, 'peace, and security for ever.'"

We knew the delightful child whose untimely death, as it might be