perity does not always harden, affliction does not always soften, the heart. The sorrow which God sends is intended to make us pure, to exalt, to strengthen, to ennobleus. But we may turn it to the gall of bitterness, and, instead of purifying, it may burn the heart, and harden it in selfish grief. There is no possible discipline under, which we can be compelled into goodness. Our -work cannot be done for us, and the outward circumstances of life, whether of joy or sorrow, can minister to the soul only according to our willingness, under the grace of God, to be instructed. We need, therefore, in the time of prosperity, and before grief has entered in, to recognise the love of God in the blessings he bestows, in order to understand it in their removal. Thus would our enjoyment be doubly blest, and the severest grief would find its consolation.

The discipline is therefore of God's appointing, but its use, for good or evil, is our own. To-day we dwell in the house of feasting; to-morrow, in the house of mourning. That is not for us, but for God, to determine. But, under God, it is for us to say whether it shall be better for us, according to the Scripture, or not. Sorrow is almost sure to come. We cannot, and hereafter we shall thank God that we cannot avoid it. Receive it as the discipline of parental love, and it will, at the same time, enlarge the happiness of earth, and smooth the way to heaven. The blessing upon those who mourn is a real benediction, and the alleviations of sorrow become a heavenly compensation.

Why, then, art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him who is the health of my countenance and my God,