

delivered them, to cause them to pass through the fire." When Jonah, jealous for his own reputation as a prophet, was angry that the Lord had not destroyed Nineveh, as he had predicted, God assigns as a principal reason for its preservation, the great number of infants within its walls. "Should I not spare Ninevah, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand?" If, then, innocent children were the cause of averting the temporal judgments of the Almighty, surely he could not banish them forever from his presence, and make them the victims of his eternal vengeance.

Again: when Israel, because of their repeated rebellions, were doomed to perish in the wilderness, their children were exempted. "As I live, saith the Lord, your carcasses shall fall in the wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, shall not come into the land, concerning which I swore to make you dwell therein, save Caleb and Joshua; but your little ones, which you said should be a prey, them will I bring in, and they shall know the land which ye have despised." Who does not understand that Israel represented the Church militant on earth; and their journeyings through the wilderness, amid enemies, the world through which the Church must pass amid all the dangers and trials to which she is exposed. That Canaan was a type of heaven, and the Jordan of Death, the cold and solitary passage which leads to this better inheritance? And does not all this intimate, this fearful, yet pleasing truth, that while the unbelieving and rebellious perish, children, together with such parents and adults, who, like Caleb and Joshua, believe the promises, keep the faith, and follow the Lord fully, shall enter this promised rest, this spiritual Canaan.

2. The tender conduct of the Saviour towards little children during his personal ministry on earth, must lead us to the same conclusion. We have but to listen to his discourses concerning them, and we can scarcely doubt of their felicity. In order to reprove the pride and ambition of his disciples, he called a little child unto him, and set it in the midst of them, and said, "Verily, I say unto you, except ye

be converted, and become as little children, ye shall not enter into the kingdom of heaven." If we must become like them, harmless, unoffending, before we are fit to be made partakers of that heavenly kingdom, surely they themselves must be the subjects of it. Again: "whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven; and whoso shall receive one such little child in my name, receiveth me." He identifies himself with them, as being the objects of his purchase, and in whose future felicity he expresses a tender regard. Again: "take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do behold the face of my father, who is in heaven." Angels are ministering spirits, sent forth to minister to them that are heirs of salvation. Their angels, therefore, watch over them during their short pilgrimage; they are present when it closes, they convey them to heaven, and put them in possession of their kingdom. Whose heart does not burn within him as he contemplates this precious Redeemer, at one moment exercising almighty power, and at another taking little children up in his arms and blessing them. At one time conversing with prophets and lawgivers, and at another uttering this language of melting tenderness: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Parents! need you tremble to commit your departed babes to the care of such a Redeemer? He who became the babe of Bethlehem, is ready to receive the spirits of your babes, as soon as their bodies sink into the dust. Of this shepherd of Israel it was predicted, "He shall gather the lambs in his arms, and carry them in his bosom;" a declaration which is fulfilled when the spirits of your departed children rest secure in his embrace.

"Death may the cord of life unloose,  
But can't dissolve G. d's love;  
Millions of infant souls compose  
The Paradise above."

3. From the perfections of God, we conclude they are the fit subjects of his pardoning love. Mercy is the darling attribute of Jehovah. When he made himself known unto Moses, he proclaimed: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness