No. 116. 2

On the death of children.
Job, 1, 21. "The Lord gave, & the Lord hath taken away; blessed be the name of the Lord."

The history of affliction has no darker page than that which records the accounts of Job. He stands forth eminently, as a man of persons. For practical purposes, it is of no consequence whether we consider this book as a detail of facts, or as a fictitious representation of the train of thought or feeling, which affliction would excite in the minds of such men as the personages introduced in this book. The chief character, Job, is represented as having been a distinguished & powerful patriarch. Among the nations of the East, in those ages especially, it was customary to look with great reverence on the aged & the vener-
of this class was Job—a sort of venerable emer-
dent among his contemporaries. When the
hand of the Almighty was lifted up over his
head, he was not dismayed. When the hand
of the Lord was lifted up over him, he was not
afraid. He knew that the Lord was in control,
and he trusted in the Lord. When the hand of
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manteal fell on the ground, and however in the
frenzy of despair, lost with the sentiment of his
helplessness, that led him to throw out his soul to
God in the utmost spirit of resignation. He never
heard that the soul, which had bestowed the enjoyment
of the fond objects of affection, had also taken
them away, he was yet equally as the bright
hours of sunshine, or in the dark hours of storm, 8
even when his heart was still grieving over
the wantons of grief, he could say, "Possess be
the name of the Lord."...

May the trials of the behavior of this man of God
are full of instruction. We have thought amidst
some of the most profitable reflections on the
death of children, a subject, and the deaths
that have occurred within the few past weeks,
but renders interesting reflections. So
indeed are the instances of those who are so stu-
tlely bereaved, as was Joes whose affection is deep
fostering as was his. But security against such
is a privilege never bestowed upon men, yet they
of their interest at any time with any particular influence.

she have observed the course of events in life and
..chasten their gay, even when every thing around the
heart bears a solemn aspect. Among the several
things that are death not to mortals, there are
all come over the heart with a cold despair, more
than the loss of children. There are many years
on earth mankind deny as much, but for all the
love to ro'sell. We have much of our dependence on
many of our hopes in riches, in health, in fame, in
pleasure, but none of these things are so truly the
objects of affection as are born to the heart by
such from ties as these as knit the band of parentage
to their offspring. Of all these things upon faith
they may be deluded; as still if these are kept upon faith,
I am ready to say with the Roman: "These are
our gods." Peace has provided an ample security
by for the care of feeble inancy in the strength of
that parental tenderness, is in planted in the heart.
But in the human race, this tenderness entirely has be
applied in the days of inancy, I constitute a law, a
doing nothing where there the same kind of death can
asunder. In fact, this bond generally grows stronger in proportion as the faculties of the child expand.

They form a central point around which the constitution of delightful associations of thought and affection centre. It is not the immediate object of the parental affection alone, that forms this tie, but that it rises up in the minds of animals as well as man. It is the love of hope and the sense of man connects with his offspring, that so binds them with chains of steel to his side. It is not so much what the child is as what the child will be, that binds the parent to the heart's bosom. The simplicity, the innocence, the helplessness of childhood, it is true, present an irresistible charm of attraction, but if this were all, your kindness, your attention would be very much more merited than they are, if the sense of pride you and every growing offspring, would not be so cheaply entertained. You regard them as your successors, chosen, future companions in life; they are connected with your thoughts of the future; you look forward to the time when they shall be what you are now, the theme of the a children.  when they will, as you fondly expect, become respectable citizens, supported by the earnings of your industry. But you are old age. Vest on the evening of your days the evening of their lives...
It seems to form a part to which we feel a
deep interest, and it is a feeling of
real help to the lives and feelings of
people. It is the only true feeling which
keeps alive the spirit of the
people. When the
people feel the presence of a stranger,
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out its ends. Let us consider what valuable lessons in the course of Mr. Smith's mental growth, this difficulty of the mind may be subjected to.

1. The death of children should answer the question of moral discipline with regard to parents. We should impress on their minds a strong conviction of the transient, temporary nature of all engagements on earth. Should we teach them to regard all such good things as must soon pass from us, giving them to bind their heart affectionately to the attachment of all such good things as must soon pass from us, giving them to bind their heart affectionately to the happiness of a future state of being. Such indeed should be the effect of all afflictions—and there are few kinds of injury in this world which are so reasonably expected as this, as from that which we are now speaking. After the experience of many a parent will testify that the loss of a beloved child has left the heart in a state of brokenness, which renders it exceedingly susceptible of religious impressions. As we see it has set in, and by more humble, ready to make, to submit to the wise, done of God more devoutly in other events of life, and submit more thankfully to his will, even when it crosses the path of what seemed before so cheery in our career. With the death of a child does linger a long train of hopes, plans, and prospects, that were spreading out in the future; you had formed for perhaps, many beautiful devices, schemes, hopes, but the child. And for it a bright course through life, extending like a thread of light over the rough and dark places of the world. I hope that from this you will believe that all this would be literally fulfilled. When death came to any family it took the child, you tore these hopes, brought darkness over this bright course;—was you not brought as it were immediately by to the throne of grace, did you not feel your lessness, your entire dependence on God for all your plans of happiness? Was it not a constraint to you out upon death to Him, if to these deep sentiments, the submission of the creature should ever feel in the presence of the great? Was it not a shock or drive upon your false refuge, your hope to you, at least, it ought to have been;—if it was so—if God thus called you to himself, through one pain
for a refuge, it might have inherited great fortune; for it has been visited by persons upon occasions. In many cases, again, again to have found the refuge of an ally. But from all this, it is owed, in the morning of life, before the cloud began to darken in its stage of descent, it was taken home to its God. Why then one expense - the, what is still more dreadful, the child of life were spared might move from heart to heart, viewing, with unutterable the heavens, if you mother feel her shallower than a serpent's tooth, it is to begin a disguised ignominy of suffering. So that any person who with that when he was born of a stainless mother, them wish they never had been parents? The instance of David, king of Israel, is a striking one. While his favorite child was sick, the fasts of those all might in the earth, abound with the earnestness of a heart prayers for the life of the object of his affection, but the stranger was not granted to the child. He had another son, who lived to reach the maturity of manhood with all the graces of person, address, but who planted these in the picture of his fathers.
age by his refined, inhuman conduct. Can we for
moment suppose that the feelings with which they
are, his dying infant, could be compared in became
of agony to that with which he met the import-
ance, with disobedence profuse? His parents mark:
No, we are prepared to one for him, that in Abraham
had been taken away in childhood. It had been cruel
for him, it had been well for an afflicted father. Re-
member then, that perhaps God has been kinder to
you than you would have been to yourselves, &
that by taking your child, it may be, He has done
you many a better thing than those you now feel:
5. But the most interesting lights, in art, the death
of children is to be viewed, remains yet to be consid-
er. I mean, as it conveys them to the bosom of His
Father & their God. Though their eyes perhaps have
been opened but a few days on the lighter before they
are closed again in the grave, yet we feel as if the
reason were to believe that the one more fair to
enjoy the vision of heaven, of Cross through their
path in this world was shot, the faith in theirs.

of glory will be the longer. There is certainly no
reason for this fate. God did not make the
mental feelings of the human heart so much, as to
ask whether we can prosper or supplace that
they are so deep, so as to comprehend the con-
sequences of a system could ever have been
truly executed. No, to those who dwell
in childhood death is death, the introduction to
higher states of conicution, improvements, than this
world could afford. The child is an heir of glory.
No less than the man; you cannot suppose that
God would have lighted up the youthfulness, in the
bosom of infancy, of the constant
proach it forever. That he would have given con-
trary to a being formed with the framework of
high spiritual attainments of a natural nature.
We know that the powers of the human mind
fold themselves by the degrees, that they require as
incomparable, he became Jesus Christ, the Saviour of men by redeeming them. 

There is more time to act in an important matter. 

Are we then to suppose that these flowers are each 

Doomed, because there has been no effort 

mity for their exercise in this world? Did that 

outset of the profoundest man who ever lived, givem 

what an astonishing difference there is in each a 

man between the time of his birth, the time 

when he reaches the full use of his faculties, I 

can only suppose that they are before ge- 

nus would have been extinguished, of life, if 

had died in infancy. 

We surely the capability of 

the means of attaining excellence was not destroyed 

by death, although the opportunity was not al- 

ready in the power to make it so. The fa- 

ture, it is true, there the precious seed with the 

blossoms long, shall not deceive our hopes, but shall 

spring again, so under the skies, as do the first 

fruits of eternal life. What though the young plant 

falls? Here, let us not go out of strength, but 

remain; it can be but removed. The call of men is the 

endure, to seasons of earth, to storms. The rise of 

the kindred, to intervene again where there is a shade, or 

dare we suppose the atmosphere, if there is no great 

sun here any be finished, if it may remain forever 

in the psalms of God. Still further, let me carry 

them to the sacred Scriptures, where again and again 

the Son of God dwelling himself of the friend of little chil- 

dren, for he takes them into his arms, he blesses them, 

pronounces that of such is the kingdom of heaven, as 

of strangers to express it as solemnly as possible, he says, 

evenly, very deeply, I am, except age be converted, 

become as little children, ye shall in no wise enter 

into the kingdom of heaven. If then these are the 

down to the ground and early life, while the innocent 

innocence as upon them, while they are unainted 

by the pollutions and unattracted by the temp- 

tons of the mad, are executed to a famous scene of 

providence, he reason, why should all men life of grace, as patience 

the year of grace, are given us, are obvious. It is not 

very many of men, one on another more, because we have
I should think that of a man were an un-continue to be, yet when death takes him, his family and his friends, he would hope with an anxious solicitude of the divine dispensation of our religion, bless God, that on his good name be was not left to the base, heathen, hellish, infamous

Such hands are a few of the thoughts on the death of children. I should enact in our minds. To think of

This subject has much instinctive interest... They should remember how much they can do to bless

Of their parents, they cannot be their obligation to do all they can. I should not intend after the gap,

pleasures of early life, I should not resemble the face of the opening world as ever... but those of

them who are old enough to understand their duty

to be accountable for their actions, I should consider

were passing a period of life, which doubtless have an intimate conclusions with their happiness hereafter... whereas they should be accounted for permanent, artistic, necessary, and

Others, who act Govern'd Judge of all... bless the the abundant richness of the gifts, retaining to naked goodness. Thy own been pleased... to place us in this world, yet before us the brine of glory in a better world. Thy own established all

the relations of life. I have made them the source of

much happiness to thy creatures: I grant... we beseech thee that whatsoever happens to us in these relations may be sanctified to our spiritual good... We shall

be lost from dear objects of affection, they are re-

membered with the bounty of God, that the last

ever... Make us all to know one another the measure

and days what it is, that we may know how vast we

are. Conduct us through all the trials of life in

such a manner, that we may weigh out fruit of

peaceable fruits of righteousness, when we are exalted

thereby. Amen. This is in the world's presence by

the word: Thy truth to shine beyond kingdom.
that perhaps but a few days more will be granted them, for they must be told that every soul has no exemption from death. Let then, let us all, one and all, remember the language of old eternity, and with the thousand accents in the world, every captious, as to every man, to every creature else, preach our funeral sermon, calling us to dust, and yet the old section Time throws up to earth, Thy days as stone, which we must lay our sins on as Osiris, if our own bodies till they rise again in a fair as an intangible eternity in

+Dr. Tylor.

August, 1824.
At home, August 5, 1824 - forenoon.