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DYING TESTIMONY

OF

BELIEVERS AND UNBELIEVERS.

COLLECTED FROM AUTHENTIC SOURCES.

BY W. C. BROWNLEE, D. D.



CHRISTIANITY has its *living witnesses*, whose testimony is "known and read of all men." In these are held forth the truth and divinity of the Christian religion, in its life, beauty, and fascinating charms of holiness. This evidence is vivid and affecting, the manifest result of a divine efficacy put forth in the formation of Christian character. It is seen and known to be of God, by all who have eyes to see and hearts to understand. It is evidence, at once striking and convincing. It exhibits an *effect* for which no human wisdom or power can ever be deemed an adequate cause. It

is ever present before the eyes of men ; exhibiting the same heavenly traits from generation to generation. And when a uniformly consistent and holy *life* is closed by a *dying* testimony, the evidence is then complete.

We should not, therefore, separate the consistent life of godliness from the *dying* testimony of the saints. The two combined constitute an invaluable *living epistle* to the honor of Christ Jesus and his holy religion.

It is true, the Christian, after a consistent course of holiness, may depart this life without an opportunity of bearing his dying testimony. He may die suddenly, or in the delirium of a fever—safely as to his state, it is true, but without having the honor and the felicity of bearing a dying testimony for his Lord.

In other instances, dying Christians, having lived too much in the spirit of the world, have exhibited great mental distress under the hidings of God's countenance. The celebrated HUGO GROTIUS in the bitterness of his spirit cried out, "Oh, I have consumed my days in a laborious trifling. I would give all my learning and honor for the plain integrity of poor John Urich!" This was a poor neighbor of his, who usually spent *eight* hours a day in prayer. When SALMASIUS, one of the finest scholars of his age, came to die, he cried out, "Oh, I have lost a world of time : the most precious thing in the world. Oh, sirs, mind the world less, and God more!" The famous Swiss physician, BARON HALLER, was in great darkness and distress of mind on his death-bed ; he bewailed his misspent time, and solemnly warned those about him to devote their time to God. He was enabled at last, however, to express his renewed confidence in God's mercy, through Jesus Christ. The case of Dr. SAMUEL JOHNSON, the colossus of English literature, was very similar to this. It was not until the pure light of evangelical truth broke in upon his mind that he obtained true Christian peace.

The deaths of men of the world, and the enemies of Christ, we cannot contemplate without salutary instruction and solemn warning. I might refer to many recorded in the Bible, such as that of Pharaoh; of Korah; of the two sons of Aaron, who perished under the influence of wine, in the act of offering, like the infidel, "strange fire on God's altar;" of Achan, whose heinous crimes brought sudden death on thirty-six men, and a fearful retribution on himself; and Balaam, who sacrificed his allegiance to God, and his own honor, conscience, and life, to the lust of ambition; Absalom, the unnatural child and rebellious subject; King Ahab, and his queen Jezebel, who met the fearful doom of the persecutors of Christ and his people; Haman, the unprincipled statesman, who sought to sacrifice the people of God on the altar of his personal ambition, and who was hurried suddenly to the very gibbet which his hands had reared for his rival; JUDAS ISCARIOT, who betrayed our Lord, and whose doom was thus written by God—" *Good were it for that man had he never been born!*" Ananias and Sapphira, who "lied unto God the Holy Ghost," and perished in the act of their sin; and Elymas, the false prophet, who was smitten blind while he opposed the Gospel of Christ: but we shall select the following.

JULIAN THE APOSTATE sought to destroy the Christian religion, and its ministry, by depriving them of their schools and the means of education. He avowed it as his object to show the falsity of the Scripture predictions respecting the temple; and for this purpose he gave orders that it should be rebuilt, and the Jews' worship set up again. But, as historians relate, he was utterly defeated; balls of fire issuing out of the foundation, scattering the materials and overwhelming the workmen with terror. He fell in battle, fighting against the Persians. Finding himself mortally wounded, he received a handful of his gushing blood, and threw it up towards heaven, "in spite," says one historian, "against

the sun, the idol of the Persians, which fought against him ;” but more probably, as other respectable historians state, “in malignant hatred against Christ ;” who also add, that “as he hurled the blood upward, he cried, *Thou hast conquered, O Galilean!*”

ANTIOCHUS IV. was an unrelenting enemy of the church of God. In a furious passion he vowed the utter ruin of Jerusalem and the people of God. He took an oath that he would make it a national sepulchre for the Jews, and extirpate them to a man. But even while the words were in his mouth the wrath of God fell on him, and smote him with a horrible disease. In spite of all the arts of his physicians, his body became a mass of putrefaction, whence there issued an incredible number of worms ; and the torture of his mind was infinitely superior to that of his body. And before he sunk into a delirium he acknowledged that it was the hand of the Almighty that had crushed him.

And by the same form of disease PHILIP II. of Spain perished ; a persecutor of Christians, more bigoted and more bloody than either of the former. His flesh consumed away on his bones, by incurable ulcers, which sent forth innumerable swarms of worms, so that nobody could approach him without fainting. His shrieks and groans were heard over the palace.

ALEXANDER CAMPBELL was a Dominican friar, who stood by and assailed the Scottish martyr, Patrick Hamilton. After the martyr was in the flames, and the powder, having exploded, had severely scorched his hand and his face, this impious man cried out incessantly to him, “Repent, heretic. Call on our lady, and say, *Hail, Mary!*” The martyr meekly replied, “Depart from me, thou messenger of Satan, and trouble not my last moments.” But, as he still uttered with great vehemence, “Pray to our lady ; say, *Hail, Mary!*” the martyr turned his eyes on him and said, “O thou vilest

of men, thou knowest in thy conscience that these doctrines which thou condemnest are true, and this thou didst confess to me in secret. I cite thee to answer for this at the judgment-seat of Christ." Buchanan and Knox add, that the friar in a short time became distracted, and died in the ragings of despair. Scot's Worthies.

JOHN NISBET, a lawyer of Glasgow, was a mocker of piety, and a drunkard. In 1681, when the martyr, the Rev. Donald Cargill, was on the way to the scene of his sufferings for *Christ's cause and crown*, this man cruelly insulted him in public. As the martyr stood in chains, he said to him, "Mr. Donald"—Mr. Cargill, whom he thus addressed, was an aged man, his hair as white as snow; he had been long the eloquent minister of the High Church of Glasgow, loved and revered by all good men—"Mr. Donald, will you give us *one word more?*" alluding, in mockery, to a familiar phrase which this eminent man of God frequently used when summing up his discourses. The martyr turned his eyes in tears of sorrow and regret on him, and said to him, in that deep and solemn tone so peculiar to him, "Mock not, lest your bands be made strong." He added, after a solemn pause, "That day is coming when you shall not have one word to say, though you would!" The historian Wodrow adds, "Not many days after this, the Lord was pleased to lay his hands on that bad man. At Glasgow, where he lived, he fell suddenly ill, and for three days his tongue swelled, and though he seemed very earnest to speak, yet he could not command one word, and he died in great torment and seeming terror." This faithful historian, who published his great work in folio, "The History of the Sufferings of the Church," etc., in the year 1722, has added these words: "*Some yet alive know the truth of this passage.*" Vol. 3, p. 279, 8vo edit.

HOBBS, after spreading atheism among some of the first men of the nation, and corrupting the youth, said with

horror, in his last moments, "*I am taking a fearful leap in the dark.*"

VOLTAIRE died amid the impious adulations of France, one of the most miserable of human beings in this world, smitten by the visible stroke of the Almighty, crying out in the horrors of despair on the name of Christ at one time, and at another, on the names of his associates and admirers, whom he execrated, and cursed as the cause of his ruin and abandonment of heaven. Wilson's Evid. of Chris.

"DAVID HUME died as a philosopher dies," said Dr. Smith in his memoir. But he and LAURENCE STERNE are among the few instances of men who died as the fool dieth; or *affected to do so*. The former, "the philosophical historian," relieved the agitations of his mind by his favorite whist, and by puerile attempts at wit, in fabricating dialogues between himself and the fictitious Charon. The latter, "the clerical buffoon," as Simpson calls him, when he came to be in dying circumstances, perceiving death to make his advances upward, affected to be witty; raising himself up in his bed, he is said, either in real or pretended rage, to have sworn at the sly assassin death, that *he should not kill him yet!* But it is now well known in the literary and religious world, that HUME died in extreme agony and horror of mind. His nurse, a truly respectable woman, has detailed the dreadful secret, and expressed her fervent desire never to witness such another horrible death-bed scene.*

THOMAS PAINE was another who, as some yet alive in the city of New York know, yielded up his troubled spirit in a tempest of agony and despair; alternately uttering fearful execrations, and calling on the insulted name of Jesus Christ.

FRANCIS SPIRA, a Venetian lawyer of the sixteenth century, who had deliberately violated his conscience, and

* See Professor Silliman's Journal in Europe, and several recent statements.

denied his God, seemed to be forsaken of his Maker, and given up to the horrors of despair; his body was wasted away to a skeleton, while an unquenchable fire consumed his soul.

THOMAS SCOT, a privy councillor of James V. of Scotland, was a noted persecutor of the reformers. Being taken suddenly ill, and finding himself dying, he cried out to the Roman priests who sought to comfort him, "Begone, you and your trumpery; until this moment I believed that there was neither a God nor a hell. Now I know and I feel that there are both, and I am doomed to perdition by the just judgment of the Almighty." Scot's Worthies, Appendix, p. 7.

CARDINAL MAZARINE cried out with tears in his last moments, "O my poor soul, what is to become of thee? Whither wilt thou go? O, were I permitted to live again, I would sooner be the humblest wretch in the ranks of mendicants than a courtier."

CHARLES IX., king of France, was young in years, but old in crime. He plotted the horrid massacre of the Protestants in his kingdom. Within a few days 30,000; others say 50,000; another writer, 100,000 Protestants were butchered in cold blood. "Being stricken in early life by an incurable disease, these scenes, so shocking to humanity, presented themselves in fearful array to his guilty mind," and, as an accurate recorder of events says, "produced on his death-bed the appalling exhibition of a tortured conscience and an avenging heaven."

The case of Lord P—— is detailed by Mr. Simpson in his "*Plea*." He was an apostate, a deist, and a mocker of religion. On his dying bed his conscience was overwhelmed with horror at what he had done. In this agony of mind he called to a person to "go and bring *that cursed book*," meaning the work by which he had been seduced into deism; "I cannot die until I destroy it." It was put

into his hands. With mingled horror and revenge he tore it into pieces, and hurled it into the flames, and soon after died in great horrors. *Evang. Mag.*, June, 1797.

WILLIAM POPE of Bolton was an apostate from religion. He united with a society of deists, who spent the Sabbath-day in confirming each other in deism, and in every outrage against the Holy Bible and the Christian religion. But the judgments of God soon fell on him. In his fatal illness he exclaimed, "Oh, I long to die, that I may be in the place of perdition—that I may know the worst of it." Being in a fearful agony, in his last moments he exclaimed with a doleful moan, "My damnation is sealed." This he repeated until he expired. See *Meth. Mag.*, August, 1798, and Simpson's Plea.

THE DUKE OF ROTHES was the president of the supreme national council of Scotland under Charles II., and one of the chief instruments who conducted the revolting persecutions of that day. In early life he had made a profession of religion. But he forgot the example, and disappointed the pious hopes of his religious father. He became an apostate, and was one of *seven* public men who were solemnly excommunicated by the Rev. Mr. Donald Cargill. On the morning of the day in which this minister, Mr. Cargill, was led to the scaffold—and it is a memorable fact that he was condemned in the court of the lords of the judiciary by the casting-vote of Lord Rothes—Rothes was taken suddenly ill with a fatal distemper. The near prospect of eternity awakened the horrors of his sleeping conscience, the very bed shook under him, and his piercing cries of agony were heard over the neighborhood. By his request, the ministers of the Presbyterian church, whom he had persecuted, were assembled at his bedside to pray for him. While the Duke of Hamilton and the other nobles and officers of state were standing near him, he cried out, "We all thought little of that man," Mr. Cargill, "his

preaching, and his sentence. But O, sirs, I find it binding on my conscience now; and it will bind me to all eternity." Shortly after this he expired.

WILLIAM EMMERSON was, in his day, an eminent mathematician and scholar; but being an infidel, the fruits of it were profaneness, vice, and drunkenness. In his last days he exhibited a painful spectacle. In his paroxysms of the stone, he would crawl on his hands and knees, uttering at times broken sentences of prayer, intermingled with blasphemies and profane swearing. What a contrast between his death and that of Sir ISAAC NEWTON, who died of the same painful disease. In the severest paroxysms, which even forced large drops of sweat that ran down his face, Sir Isaac never uttered a complaint, or showed the least impatience.*

"These examples," as one observes, "give little encouragement indeed to any person who has a proper concern for his own welfare, to embark in *the atheistic* or *the deistic* schemes. In those cases where conscience is awake, the miserable man is filled with anguish, and overwhelmed with amazement and inexpressible horror; and in those where conscience seems asleep, there appears nothing enviable in his situation, even upon his own supposition that there is no after-reckoning. If to die like an ass be a privilege, I give him joy of it. Let him reap the benefit of it. But *let me die the death of the righteous, and let my last end be like his.*"

We now turn to contemplate the death-bed scenes of some of the noble army of martyrs, confessors, and private Christians—"My fathers, my fathers, the chariots of Israel,

* It affords pleasure to find that Dr. Hales, in his work on "*Faith in the Holy Trinity*," has vindicated Sir Isaac Newton from the calumnious charge of being a Socinian, or Arian. See vol. 2, pp. 189, 190, note.

and the horsemen thereof!"—and while we look upon them as they go up, may the Spirit that rested on them descend and rest upon us.

1. We shall place at the head of them all, THE PRINCE OF MARTYRS, THE LORD JESUS CHRIST; for while we do, by faith, look to him as our great High-priest, who, by his sufferings on the cross, made a perfect atonement and satisfaction to divine justice for us, we must not fail to look to him as a MARTYR to the truth, a perfect example for imitation in all ages. In his agonies in the garden, when wrestling with the powers of darkness and anticipating the more awful agonies of the cross, he cried out, "O, my Father, if it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." He was not afraid, not unwilling to die for us; but O, let us remember what his soul and body were then enduring under the guilt of sinners. His holy soul did shudder at the prospect; and it did set us moreover an example of willingness to be spared as to our lives, and also of willingness to suffer and die whenever God's will should require it. O what dignity, what submission, what self-possession, what meekness did THE PRINCE OF MARTYRS uniformly display! "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "The cup which my Father giveth me, shall I not drink it?" Looking in the infinitude of his benevolence upon his bloody persecutors, he set before us the great and divine model of the forgiveness of enemies: "FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO." And then, knowing all things to be accomplished, he meekly bowed his head, as he cried with a loud voice, "IT IS FINISHED," and gave up his spirit. *If Socrates died as a hero, JESUS CHRIST VERILY DIED AS A GOD.*

Let us now turn to the noble band of martyrs and confessors, who have been imitators of God, as dear children.

2. The martyr STEPHEN was stoned to death while calling upon God, and saying, "Lord Jesus, receive my spirit." And he kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge;" and when he had said this, he fell asleep.

3. The apostle PAUL, in prospect of his martyrdom, thus expressed himself: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day."

4. IGNATIUS, who succeeded the apostle Peter in the church of Antioch, after faithfully preaching the Gospel, and winning many souls to Christ, sealed the truth with his blood. By the edict of the emperor Trajan, he was carried from Antioch to the city of Rome. Through all places whither he was conducted, he ceased not to exhort and animate all Christians; he was continually breathing out ardent desires for the crown of martyrdom, repeating, "My Love was crucified for me." In the amphitheatre of Rome, he was thrown to the hungry lions, and devoured by them as he commended his departing soul to Christ.

5. POLYCARP, bishop of Smyrna, was a devoted minister of the Lord. He suffered martyrdom in the ninety-fifth year of his age. When he was brought to the bar, the proconsul said, "Repent; reproach your CHRIST, and I will release you." "These fourscore-and-six years," cried Polycarp, "I have been *his* faithful follower and minister; never did *he* use me unkindly; how, then, can I blaspheme my King and Saviour?" "Repent; swear by the genius of the emperor, and offer incense," cried the Roman. "No, no," said the martyr; "I AM A CHRISTIAN, AND CANNOT DO IT." "Abjure Christianity, or you shall be thrown to the wild beasts." "Let them come on," cried Polycarp; "we

Christians are not accustomed to change from *better* to *worse*, but from *bad* to *better*." "You shall be burned alive," said the proconsul. Polycarp fixed his eyes on him and replied, "Your fire will be spent in an hour, but that which is reserved for sinners is ETERNAL." These were his last words: "O God of angels, and powers, and all creatures, and of all the just that live in thy sight, blessed be thou that hast made me worthy to see this day and hour—that hast made me a partaker among thy holy martyrs. O grant that this day I may be presented before thee among thy saints, a rich and acceptable sacrifice, according to thy will. O Lord, I adore thee for all thy mercies; I bless thee, I glorify thee, through thy only-begotten Son, the eternal High-Priest, Christ Jesus; through whom, in the unity of the Holy Ghost, to thee be glory now and for evermore;" and as he cried aloud "*Amen*," the fire was kindled, and he died in peace, with constancy and courage.

6. The famous AUGUSTINE, after a life of devotion to the service of God, longed to depart and be with Christ. "O Lord, shall I die at all—shall I die at all?" "Yes." "Why, then, O Lord, if ever, why not now; O why not now? But thy will be done. Come, Lord Jesus." Brooks' Apples of Gold.

7. There is an affecting resemblance between the last words of good old Simeon in the temple, who took the infant Saviour in his arms, and those of that holy man HILARY, the bishop of Poitiers, A. D. 355, the fellow-laborer of Athanasius in defence of the truth. Simeon exclaimed, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." The venerable Hilary, in his last moments, thus addressed his soul: "Soul, thou hast served Christ these seventy years, and art thou afraid to die? Go out, soul, go out." Brooks.

8. JOHN HUSS, the Bohemian martyr, was burned alive

in A. D. 1415. When he came to the place of execution, he threw himself on his knees and sung a psalm, and looking steadfastly up to heaven, he uttered this prayer: "Into thy hands, O Lord, I commit my spirit. Thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist me, that with a firm and present mind, by thy most powerful grace, I may undergo this most cruel death, to which I am condemned for preaching thy most holy Gospel. Amen." When the chain was placed on his neck, he exclaimed with a smile, "Welcome this chain, for Christ's sake." As the faggots were piled up to his neck, the duke of Bavaria in a brutal manner called on him to abjure and submit. "No, no," cried the martyr; "I take God to witness I preached none but his own pure doctrines; and what I taught I am ready to seal with my blood." The fire being kindled, Huss sung a hymn with a loud voice, which was heard above all the crackling and roaring of the flames. Having finished the hymn, he cried with a loud voice, "Lord Jesus, thou Son of the living God, have mercy on me;" and as he uttered this, he sunk down in the flames and expired.

9. JEROME OF PRAGUE, the associate of Huss in the work of reformation, followed him to the stake a few months after this. Arrived at the place, he knelt down and commended himself to God in nearly the same words as Huss did. The whole deportment of this faithful minister of Christ exhibited unshaken courage, and at the same time holy submission to God's will. When the executioner was about to kindle the fire *behind* him, he said, "Bring thy torch hither; do thine office *before* my face; had I feared death, I might have avoided it." As the faggots began to blaze, he commenced singing a psalm in a loud voice, until at length he was suffocated in the flames.

10. The character of LUTHER, the great reformer, is well known. The two chief elements of his character were fer-

vent devotion* and invincible courage. When any fresh trouble arose, he would say, "Come, let us sing the forty-sixth psalm." When making his last will, he "bequeathed his detestation of popery to his friends and the brethren;" and repeated a saying of his own, "I was the plague of popery in my life, and shall continue to be so in my death." A little before he expired, he said often to his friends, "Pray, pray much for the propagation of the Gospel; the council of Trent"—which had sat once or twice—"and the pope would devise strange things against it." The last words he was heard to utter were these: "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." Thus the great reformer died a happy and triumphant death.

11. MELANCTHON, his illustrious associate, closed his glorious career also by a happy death. Raising himself up in his death-bed, he exclaimed with holy joy, "If God be for us, who can be against us?" Being asked by his affectionate relatives if he wanted any thing, he replied, "Nothing but heaven." And laying himself back, he gently fell asleep in Christ.

12. BEZA, the colleague and successor of Calvin, when on his dying bed, went over the various promises contained in the ninety-first psalm, and then rehearsing the leading events and escapes he had met with, showed how wonderfully God had fulfilled all these promises to him. "Thou hast often delivered me from the snare of the fowler, and from the noisome pestilence which walked in secret; thou hast been my refuge and fortress when, on the field of battle, with my Protestant brethren, thousands were falling on every side. The Lord has given his angels charge over me; and now, having 'satisfied me with a long life,' I have no more to wait for but the fulfilling of the last words of the

* He never spent less than *three* hours a day in secret prayer.
Jones' Hist.

psalm, '*I will show him my salvation,*' for which in confidence I have longed." Fleming's Fulf. of the Script.

13. PATRICK HAMILTON, the Scottish martyr, was related to the first nobles of Scotland, and also to King James V. He was converted under the ministry of Luther, while finishing his education in Germany, and about to receive the highest honors of the Romish church in his native land. He returned home in the twenty-third year of his age, and began to proclaim the pure Gospel to his countrymen. He was hurried through a mock trial by the court, and condemned, February 28, 1527, to be burned alive; and the same day was carried to the stake. While throwing off his upper garments he observed, "Albeit this death be bitter and painful in man's judgment, yet it is the entrance to eternal life." While friar Campbell disturbed his devotions, and said, "Recant, heretic, and call on the Virgin," the martyr meekly replied, "O, wicked man, thou knowest that I am no heretic: I cite thee to appear at the judgment-seat of Christ." As the fire blazed around him, he cried out, "How long, O Lord, shall darkness overwhelm this realm? How long wilt thou suffer this tyranny of men?" And just before he sunk down in the fierce flames, looking up to heaven, he uttered these, his last words: "O Lord Jesus, receive my spirit."

14. GEORGE WISHART, a man of apostolic character, who trained the useful spirit of John Knox, and paved the way for him in the Scottish reformation, fell a victim to the truth nineteen years after Patrick Hamilton. At the stake he cried out, "For the true Gospel, given me by the grace of God, I suffer this day with a glad heart. Behold, and consider my visage; ye shall not see me change color; I fear not this fire. I know surely, and my faith is such, that *my soul shall drink wine new with my Saviour this night!*" And kneeling down, he prayed for forgiveness to his accusers and enemies. As the fire was kindled, he raised his

eyes to heaven and cried, "*O Saviour of the world, have mercy on me! Father of heaven, into thy hands I commend my spirit.*"

15. JOHN KNOX the Scottish reformer's dying words were, "Come, Lord Jesus, sweet Jesus, into thy hands I commend my spirit: be merciful, O Lord, to thy church, which thou hast redeemed; raise up faithful pastors." After this, calling his friends to his bedside, he broke out in these rapturous expressions: "I have been meditating on the troubled state of the church, the spouse of Christ; I have called on God, and committed her to her head, Christ; I have fought against spiritual wickedness in high places, and have prevailed; I have tasted of the heavenly joys where presently I shall be." "Now, for the last time, I commit soul, body, and spirit into his hands." Uttering a deep sigh, he said, "*Now it is come!*" His faithful attendant desired him to give his friends a sign that he died in peace. On this he waved his hand, and uttering two deep sighs, he fell asleep in Jesus. See Dr. M'Crie.

16. When TINDAL, the translator of the Bible, suffered martyrdom, in 1536, the last prayer he uttered was, "O Lord, open the king of England's eyes!" He lost sight of his own afflictions in his anxiety for the welfare of the church of Christ.

17. When the martyr BILNEY suffered at the stake, in the reign of Henry VIII., he lifted up his arms towards heaven as the fire was applied to the faggots, and died exclaiming, "I believe, I believe."

18. LAMBERT, a martyr under Henry VIII., while he was cruelly mangled by the soldiers' halberts, and consumed in a slow fire, raised his hands, now flaming with fire, and exclaimed with a distinct voice, "*None but Christ; none but Christ.*"

19. LAWRENCE SAUNDERS suffered martyrdom under the "bloody Queen Mary." He kissed the stake at which

he was bound, and cried aloud, "Welcome the cross of Christ; welcome the cross of Christ! Welcome life everlasting!"

20. BRADFORD, the most famous preacher of King Edward's day, was brought to the stake by Queen Mary. His last words, as he submitted to the flames, were, "Strait is the gate and narrow is the way that leadeth unto life; and few there be that find it. And now, O Lord Jesus, receive my spirit."

21, 22. In a few months after him, the immortal LATIMER and RIDLEY were burned at Oxford. LATIMER died in a short time in the fierce fire, but the wind kept the flames off the vitals of RIDLEY: his sufferings were excruciating; his lower parts being consumed before the fire reached his body! Their courage and holy resignation showed manifestly the presence of the blessed Comforter sustaining them. "*Be of good heart, brother,*" cried Ridley; "*for our God will either assuage the fury of this flame, or enable us to abide it.*" Latimer replied, "*Be of good comfort, brother; for we shall this day light such a candle in England as, by God's grace, shall never be put out!*"

23. The famous CRANMER, when brought to the stake, after making a bold confession of his faith, and deploring the error into which he had fallen in the hour of temptation, thrust his right hand into the flames, that being the hand with which he had signed his denial of his Lord, exclaiming, "*This hand has offended—this unworthy hand;*" and he moved it not, except once to wipe off the sweat of agony from his face, until it dropped off! He then cried aloud, "O Lord Jesus, receive my spirit." What a triumphant death before the very eyes of Christ's enemies!

24. CURÆUS, a learned German physician, when dying, said, "I am oppressed, O Lord; but it is enough that thy hand has done it. O dissolve me, that I may be with thee. Now, when my breath and spirits fail, let, O blessed Saviour,

thy Spirit speak, and intercede in my soul for me, with unutterable groans." "I shall see my Saviour in the flesh, at the Father's right hand. I shall follow him whither he goeth. O come, let us go forth to meet our Redeemer: behold, he cometh. Lord Jesus, receive me."

25. BERGERUS, an illustrious councillor of the emperor Maximilian, and one much admired by Melancthon, said on his dying bed, "Farewell, O farewell, all earthly things, and welcome heaven! Let none hereafter make any mention of earthly things to me."

26. ZUNIGER, a learned professor of medicine at Basle, approached his end with holy longings and pantings after death: "I rejoice, yea, my spirit leaps within me for joy that now the time at last is come, when I shall see the glorious God face to face; whose glory I have had some glances of here, in the search of natural things; whom I have worshipped, whom I have by faith longed after, and after whom my soul has panted."

27. OLYMPIA FULVIA MORATA was a young lady brought up at the court of Ferrara, Italy, of distinguished talents and great acquirements; she could write and speak Greek and Latin. Having married a German physician, she removed into Germany, and was by his instructions brought to embrace the Protestant religion. In her last illness, her husband, deeply affected, was offering her consolations out of the Holy Bible, and discoursing of heaven. She replied with a sweet smile, "I long to be dissolved, and to be with Christ. I am all joy—full of joy. And now, dear husband, I know you no more. I feel an inexpressible tranquillity and peace with God, through Jesus Christ."

28. JOHN BUNYAN, the immortal author of the Pilgrim's Progress, closed his course of usefulness and honor by a truly Christian death. Having frequently exhorted all about his dying bed to faith and a godly life, he called on them repeatedly to spend much of their time in prayer.

His last words were, "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who no doubt will receive me, though a sinner, through the mediation of our Lord Jesus Christ; where I hope we shall ere long meet, to sing the new song, and remain happy for ever, world without end. Amen." Inverney's Memorial of Bunyan.

29. ADDISON, just before his departure, sent for a young nobleman for whom he had felt a deep interest, and taking him by the hand, said, "Behold in what peace a Christian can die."

30. LORD WILLIAM RUSSEL, son of the duke of Bedford, and a distinguished patriot, fell a victim to the tyranny of Charles II. in 1683. When his last interview was over with the countess his wife, on the evening before he was executed, he observed, "The bitterness of death is already past." Just before he was beheaded, he said aloud, "Neither imprisonment nor fear of death have been able to discompose me in any degree. On the contrary, I have found the assurances of the love and mercy of God, in and through my blessed REDEEMER, in whom alone I trust. And I do not question but I am going to partake of that fulness of joy which is in his presence; the hopes of which do so wonderfully delight me, that I think this is the happiest time of my life, though others may look upon it as the saddest."

31. GEORGE BUCHANAN, the ornament of Scottish literature, and the tutor of King James VI., was an eminent Christian. Having gone into the country to see his friends, he was there taken with his last illness. King James, needing his assistance, sent a pressing message to him to be at court in twenty days. He sent this reply: "Before the days mentioned by your majesty shall be expired, I shall be in that place where few kings enter." At the hearing of this message the king wept bitterly.

32. LORD BACON was one of the greatest geniuses of England, and what is more than all, a sincere Christian. How delicious to turn away from the vaporeing pomp and parade of philosophists and infidels to the pages of such men as BACON, and hear him saying, "A little philosophy inclineth men's minds to atheism; but depths in philosophy bring men's minds about to religion." I find a prayer of his which begins with these words, and which we record as his last testimony: "Thy creatures, O Lord, have been my books, but thy holy Scriptures much more. I have sought thee in the courts, fields, and gardens; but I have found thee, O God, in thy sanctuary, thy temples."

33. JOHN WELCH, the son-in-law of JOHN KNOX, was one of the most gifted ministers of the church of Scotland; a man of apostolic zeal and extraordinary devotion: he lived in holy communion with God. He died an exile in France for the word of God and the testimony of Jesus. Having preached to a congregation of Protestants in France, he was taken ill immediately as he left the pulpit. On his death-bed he seemed to feel himself on the very threshold of glory; he was filled and overpowered with the sensible manifestations of God's love and glory. The last words of this holy man were uttered in an ecstasy of joy: "It is enough, O Lord, it is now enough; hold thy hand; thy servant is a clay vessel, and can hold no more!" See Scot's Worthies.

34. ROBERT BRUCE, another burning and shining light of that church, had been educated for the law by his father, one of the first barons of Scotland, and had got a patent to be one of the lords of session. But he was called by the grace of God to the ministry, and abandoning all his fascinating prospects, he joyfully took up the cross and followed Jesus. He was ordained to the ministry in Edinburgh, where he withstood King James' attempts to overturn the religion and liberties of Scotland, until he was exiled. He

died in his seventy-second year. He had taken his seat as usual at breakfast, and having eaten an egg as he used to do, and feeling still a good appetite, he called for another; but suddenly reclining his head in a musing posture, he said, "*Hold, daughter, my Master calls me!*" He lost his sight in a few moments; but calling for the Bible, he told them to open it at the eighth chapter of the Romans, at these words: "For I am persuaded that neither death nor life shall be able to separate me from the love of God which is in Christ Jesus our Lord." "Now," said the venerable man, "put my finger on these words;" and being told that it was, he said, "Now, God be with you, my dear children; I have breakfasted with you, and I shall sup with my Lord Jesus Christ this night." And saying this, he gently fell asleep. Scot's Worthies, p. 117.

35. JAMES DURHAM was chaplain to King Charles I., and minister of the high church of Glasgow. On his dying bed he was at first in much darkness of mind. He said to a friend, "For all that I have preached and written, there is but one Scripture I can think of, or dare to lay hold of; tell me, brother, if I may dare lay the weight of my salvation on it: '*Whosoever cometh to me, I will in nowise cast out.*'" "That you may depend on," said the minister in reply, "though you had a thousand salvations at hazard." Having remained some time in silence, in great bodily pain, but wrestling in faith and prayer, he at length came joyfully from beneath the dark cloud, and cried in a rapture of joy, "Is not the Lord good? Is he not infinitely good? See, how he smiles! I do say it, and I do proclaim it." Scot's Worthies, p. 179, etc.

36. SAMUEL RUTHERFORD, one of the most resplendent lights that ever rose in Scotland, was the professor of divinity in the university of St. Andrew's. When the parliament of Scotland summoned him for trial because he stood up for liberty and religion, he was on his dying bed. "Tell

the parliament," said he to the messenger, "that I have received a summons to a *higher bar*; I must needs answer *that* first; and when the day you name shall come, I shall be where few of you shall enter." In his last moments he said to ministers around him, "There is none like Christ. O, dear brethren, pray for Christ, preach for Christ, do all for Christ; feed the flock of God. And O, beware of men-pleasing." Having recovered from a fainting fit, he said, "I feel, I feel, I believe, I joy, I rejoice, I feed on manna; my eyes shall see my Redeemer, and I shall be ever with him. And what would you more? I have been a sinful man; but I stand at the best pass that ever a man did. Christ is mine, and I am his. Glory, glory to my Creator and Redeemer for ever. Glory shines in Immanuel's land. O for arms to embrace him! O for a well-tuned harp!" He continued exulting in God his Saviour to the last, as one in the full vision of joy and glory.

37. The noble MARQUIS OF ARGYLE, whom the Scottish church piously numbers among her martyrs, sacrificed all for Christ's cause. On the morning of his execution, while busied in settling his worldly business, he was so overpowered by a sensible effusion of the Holy Spirit, that he broke out in a holy rapture, and said, "I thought to have concealed the Lord's goodness, but it will not do. I am now ordering my affairs, and God is sealing my charter to my heavenly inheritance, and is just now saying unto me, Son, be of good cheer, thy sins are forgiven thee." When advancing to the scaffold where he was beheaded, he exclaimed, "I could die as a Roman, but I choose rather to die as a Christian." See Scot's Worthies, and Wodrow.

38. Mr. JAMES GUTHRIE was a learned and godly minister, the companion of the noble Argyle. He was the leading minister of the Presbyterian church in that afflictive period, and was singled out as the next victim by Charles II. He met his sufferings with Christian courage and

cheerfulness. He dined with his friends on the day of his execution; after dinner he called for a little cheese, which his physician had hitherto dissuaded him from using, as being not good for the gravel: "Now, my friends, I may use it," said he with a smile, "for I am beyond the reach of the gravel." His sufferings were occasioned purely by his religion and his opposing the tyranny of the Stuart dynasty. On the scaffold, after having fully enumerated the causes of his suffering, he said, "I take God to record on my soul, that I would not exchange this scaffold for the palace and the mitre of the greatest prelate in Britain. Blessed be God, who has showed mercy to me, and made me a minister of the everlasting Gospel. Jesus is my light and life, my righteousness, my strength and salvation, and all my desire. Him, O him do I commend with all my soul unto you. Bless him, O my soul, now and for ever. Now, O Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

39. HUGH MCKAIL, who was among the first victims in the twenty-eight years' persecution in Scotland, was executed in the twenty-sixth year of his age. His great influence and popular talents as a preacher made him an object of jealousy. He closed his powerful and eloquent speech on the scaffold, in these sublime and touching words: "Now I leave off to speak any more to creatures, and begin my intercourse with God for ever. Farewell, father and mother, friends and relations; farewell the world and all its delights; farewell food and drink; farewell sun, moon, and stars. Welcome, God and Father; welcome, sweet Jesus, the Mediator of the New Testament; welcome, blessed Spirit of all grace, and God of consolations; welcome glory, welcome eternal life, welcome death!" And having prayed a few moments, he lifted his eyes to heaven and cried with a loud voice, "O Lord, into thy hands I commend my spirit; for thou hast redeemed my soul, O Lord God of truth."

And while uttering this prayer he was launched into eternity.

40. JAMES RENWICK was the last that was martyred in that persecution for "liberty, religion, and the covenants." Like McKail, he was young, being only twenty-six years of age when he suffered, and of distinguished talents and oratory. On the scaffold he was repeatedly interrupted in a brutal manner, by the tumultuous beating of the drums stationed below the scaffold, in order to prevent the immense multitude from hearing his speech, a custom peculiar to those days. He smiled and said, "They will not let a dying man be heard." His last words were, "O Lord, I die in the faith that thou wilt not leave thy church, but that thou wilt make the blood of thy witnesses the seed of thy church, and return again, and be glorious in our land. And now, O Lord, I am ready." Then whispering to his friend on whom he leaned, he said, "Farewell, be diligent in duty; carry my love to my dear brethren in the furnace." Then turning to the multitude, and lifting his eyes to heaven, he cried, "Lord, into thy hands, I commend my spirit; for thou hast redeemed me, Lord God of truth. Amen."

41. Capt. JOHN PATON. These heroic Christian examples were not confined to the ministers in that period. Captain Paton, who served in the wars under Gustavus Adolphus, and afterwards in the army of Scotland, was a brave and judicious soldier. He died for his *religion*, and in the defence of Scottish *liberty*. His last words on the scaffold were, "I leave my testimony against the impious usurpation of Christ's prerogative and crown. I solemnly adhere to the whole work of reformation; I forgive all my persecutors and enemies, and pray God to forgive them. I leave my dear wife and my six sweet children on the Lord, the Father of the orphans and the widow's husband. And now, farewell all worldly joys, farewell sweet Scriptures, and preaching, and reading, and praying, and sing-

ing. Welcome, Father, Son, and Holy Spirit. I desire to commit my soul to thee in well-doing. O Lord, receive my spirit." Thus fell one of the most gallant officers of the Scottish army. Scot's Worthies, p. 396.

42. CLAUDE, whose fame is in all the churches, was exiled from France by the ferocious bigotry of Louis XIV. His closing scene was truly affecting and instructive. Having pronounced his solemn benediction on his spouse and his son—an able minister of Christ—and on an aged domestic, all kneeling at his bedside; and having committed them to the God of the widow and fatherless, he uttered these his last words: "I am so oppressed that I can attend only to *two* of the great truths of religion, namely, the mercy of God, and the gracious aids of the Holy Ghost. I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day. Our Lord Jesus Christ is my only righteousness."

43. The pious HERVEY thus closed his life, pouring out his soul in prayer: "How thankful am I for death! It is the passage to the Lord and Giver of eternal life. O welcome, welcome death! Thou mayest well be reckoned among the treasures of the Christian; to live is Christ, to die is gain. Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

44. Dr. LEECHMAN, the venerable principal of the university of Glasgow, when dying, thus addressed a young nobleman: "You see my tranquillity and composure: it is joy, it is triumph; it is complete exultation. And whence does it spring? From the blessed Gospel contained in the Holy Bible. It is that, it is that which makes us certain that this mortal shall put on immortality."

45. The venerable RALPH ERSKINE, a faithful and devoted minister of the church of Scotland, was for a few hours preceding his dissolution in great darkness and mental distress. But, shortly before he died, he raised his

hands, and clapping them, he exclaimed, "Victory, victory!" and soon after expired.

46. The pious BISHOP BEDELL, who has been styled "the scourge of corruption, and the great luminary of the Irish church," died as a man of God dies. Having blessed his family, and addressed godly admonitions and instructions to his sons, he said, "I have waited for thy salvation, O Lord." "I have fought the good fight, I have finished my course." "Grievous wolves have crept in upon us; but the good Shepherd will take care of his sheep, and they shall dwell safely. I have kept the faith; for which cause I have suffered; but I am not ashamed: I know whom I have believed; he will keep that which I have committed to him against that day." Soon after he fell asleep in Christ.

47. The immortal JOHN LOCKE applied himself closely to the study of the Holy Scriptures for the last fourteen years of his life. To a young gentleman he said, "If you would attain the true knowledge of the Christian religion, study the Bible, especially the New Testament. The Bible has God for its author, salvation for its end, and truth, without any mixture of error, for its matter." On his death-bed he exhorted all about him to study the word of God. "Blessed be God," said he, "for what the law has shown to man; blessed be his name for justifying him through faith in Christ; and thanks be to thy name, O God, for having called me to the knowledge of the DIVINE SAVIOUR."

48. BAXTER closed his course full of the joys of the Holy Ghost. To some ministers who were comforting him, he said, "I have pains; there is no arguing against sense; but I have *peace*, I *have* peace." "You are now drawing near your long-desired home," said one. "I believe, I believe," was his reply. When the question was put to him, "How are you?" he promptly answered, "*Almost*

well." To a friend who entered the chamber, he said, "I thank you, I thank you for coming." Then fixing his eye on him, he added, "The Lord teach you how to die." These were his last words.

49. JOHN JANEWAY, a young minister of England, died a triumphant death. Not a word dropped from him which did not breathe of Christ and heaven. "O, my friends, stand and wonder: was there ever greater kindness; were there ever more sensible manifestations of grace? O why me, Lord, why me? If this be dying, dying is sweet. Let no Christian be afraid of dying: O, death is sweet to me; this bed is soft: Christ's arms, his smiles, his visits, sure they would turn hell into heaven. What are all human pleasures compared to one glimpse of his glory, which shines so strongly on my soul? I shall soon be in eternity; I shall soon see CHRIST himself, who died for me, who loved me, and washed me in his blood. I shall soon mingle in the hallelujahs of glory. Methinks I hear the melody of heaven, and by faith I see the angels waiting to carry me to the bosom of JESUS. And I shall be for ever with the Lord. And who can choose but rejoice in all this?"

50. MATTHEW HENRY. This famous and excellent divine said to a friend a short time before his sudden death, "You have been used to take notice of the sayings of dying men; this is mine: that a life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can live in this world."

51. PRESIDENT EDWARDS died with as much calmness and composure as if going to sleep. He was in the full possession of reason to the last, and looked into eternity as into his Father's house in the heavens. "Never did any one more fully evidence the sincerity of his profession by one continued, universal, calm, cheerful, and patient resignation to the divine will, than he," said his physician. "Not one murmur, not one whisper of his was heard indicating

discontent. When some were deploring his departure as a frown on the college, and as a heavy stroke on the church, not being sensible that he heard them, he turned his dying eyes on them, and said, 'Trust in God, and you need not fear.'" These were the last words that this great and pious divine spoke on earth.

52. The apostolical WHITEFIELD uttered this noble sentiment when a Christian friend asked him what *his* dying testimony would be: "My dying testimony is this: I HAVE PREACHED CHRIST A LIVING TESTIMONY;" a sentiment perfectly in keeping with his zeal, his piety, his fervor, his incessant labors in the ministry, and his wonderful success in winning souls to Christ.

53. Dr. CONDUCT, the president of Queen's, now Rutgers' college, New Jersey, was known to be much afraid of death. But he died triumphantly. Feeling his end approaching, he raised himself up from his pillow, and stretching out his quivering hands, he said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me." He then added, "Let us pray;" and having uttered a brief and solemn prayer, he gently leaned back on his pillow, and closing his eyes with his own hands, he soon after fell asleep in Jesus.

54. Dr. DWIGHT, the president of Yale college, closed a most useful and Christian life by a peaceful and happy death. He requested his brother to read to him the 17th chapter of John. While listening to the latter verses of that chapter, he exclaimed, "O what triumphant truths!" Some one recited to him a part of the 23d psalm, and asked him, "Can you now say, *though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me?*" He replied, "I hope so." He was occupied a great part of his time in speaking; from what could be

gathered, it appeared that he was constantly engaged in prayer and adoration. He expired in peace, without a struggle or a groan.

55. The Rev. THOMAS SCOTT, the commentator, died in 1821. As a faithful minister, a judicious writer, and a holy man, he had few equals. His dying bed may be said to have been sublimely Christian. He exhibited an awful sense of divine things, of the evil of sin, of the purity and holiness of God. And notwithstanding his progress heavenward, what self-abasement he ever manifested! "O Lord, abhor me not," said he in fervent prayer, "though I be *abhorrible*, and abhor myself: say not, 'Thou filthy soul, continue to be filthy still;' but rather say, '*I will, be thou clean.*'" He longed much to be gone: "I am weary of my journey, and wish to be at home, if it be God's will." "Ah, I had thought that I should close the sacred services of this day," the Sabbath, "in heaven." A great part of his time he prayed and thought *aloud*. On one occasion he said, "Posthumous reputation: the veriest bubble with which the devil ever deluded a wretched mortal! But posthumous *usefulness*—ay, in that there is indeed something; that was what Moses, the prophets, and the apostles desired; and most of all, the Lord Jesus Christ." Among the last words he uttered were these: "Lord, support me; Lord Jesus, receive my spirit." To his weeping wife and children he said, with tenderness, "Can any rational being grieve at my departure? Well, *nature* will have its first burst of sorrow, but you will soon learn to view it in its true light." "Christ is my all. He is my only hope." "O to realize the fulness of joy; O to have done with temptation!" "This is heaven begun; I have done with darkness for ever. Satan is vanquished. Nothing remains but salvation with *eternal glory*, ETERNAL GLORY!"

56. JEREMIAH EVARTS, so well known and beloved by every friend of missionaries, died a triumphant death.

When nearly exhausted, he expressed with great tenderness his affection for his Saviour; and soon after broke out into rapturous expressions: "Praise him, praise him, praise him in a way which you know not of." Some one said to him, "You will soon see Jesus as he is, and know how to praise him." He replied, "O wonderful, wonderful, wonderful glory! We cannot comprehend—wonderful glory! I will praise him, I will praise him! Wonderful—glory—Jesus reigneth!"

57. Mr. HALYBURTON was one of the most learned divines of Scotland, and professor of divinity in the university of St. Andrews. The ablest of his writings is his "*Natural Religion insufficient, and Revealed necessary to Man's happiness.*" He wrote against Lord Herbert, the father of the English deists; and was the first who carried the war into the enemy's camp, showing the absurdity and futility of the deist's system. The chief of his practical works is his "*Great Concern.*" He was a truly devoted Christian, and he breathed out his soul to God in a triumphant death. The following were his last words: "I dare look death in the face, in its most ghastly shape, and hope soon to have the victory over it. Glory, glory to him. O what of God do I see! I have never seen any thing like it. The *beginning* and the *end* of religion are wonderfully sweet. I long for his salvation; I bless his name, I have found him. I am taken up in blessing him; I am dying, rejoicing in the Lord. Oh, I could not have believed that I should bear, and bear cheerfully, as I have done, this rod, which hath lain on me long. This is a miracle. Pain without pain. You see a man dying; a monument of the glorious power of astonishing grace." Some time after he said, "When I shall be so weak as no longer to be able to speak, I will, if I can, give you a sign of triumph when I am near to glory." He did so; for when one said, "I hope you are encouraging yourself in the Lord," being now unable to speak, *he*

lifted up his hands and clapped them, and in a few moments expired.

58. Mr. AUGUSTUS M. TOPLADY closed a long and eminently holy life by a very triumphant death. He said, "O how this soul of mine longs to be gone: like an imprisoned bird, it longs to take its flight. O that I had the wings of a dove, I should flee away to the realms of bliss, and be at rest for ever. I long to be absent from the body and present with the Lord." At another time he said, "O what a day of sunshine has this been to me. I have no words to express it; it is unutterable. O, my friends, how good our God is. Almost without interruption his presence has been with me." Being near his end, having awakened out of sleep, he said, "O what delights: who can fathom the joys of the third heavens!" And just before he expired, he said, "The sky is clear; there is no cloud: come, Lord Jesus, come quickly."

59. Dr. EDWARD PAYSON was an eminent Christian, a devoted and faithful minister of the Lord. He had a fine mind, a charming imagination, and an ardent love to his Master. He died a triumphant death. "A young man," said he, "when about to leave the world, exclaimed, 'The battle's fought, the battle's fought, but the victory is lost for ever!' But I can say, the battle's fought, the battle's fought, and the victory is *won!* The victory is *won* for ever! I am going to bathe in an ocean of purity, and benevolence, and happiness, to all eternity." He was heard to express himself in the following soliloquy: "I am a Christian—what then? Why, I am a redeemed sinner; a pardoned rebel. I am a Christian—what then? Why, I am a temple of God; I ought surely to be pure and holy. I am a Christian—what then? I am a child of God, and ought to be filled with filial love, joy, and gratitude. I am a Christian—what then? Why, I am a disciple of Christ, and must imitate him who was meek and lowly of heart.

I am a Christian—what then? Why, I am an heir of God, and hastening on to the abodes of bliss in the skies.” Again, “Hitherto I have viewed God as a fixed star; bright indeed, but often intercepted by clouds. But now he is coming nearer and nearer; and he spreads into a sun so vast and so glorious, that the sight is too dazzling for flesh and blood to sustain.” On one occasion, when laboring under very acute pains, he exclaimed, “These are God’s arrows, but they are sharpened with love.” Once he exclaimed, “Victory, victory! Peace, peace!” Looking on his wife and children, he said, “I am going, but God will surely be with you.” The last words he was heard to whisper were these: “Faith and patience, hold out.”

It is worthy of being noticed, that he gave instructions that after he was dead and laid out, the following label should be laid on his breast, that every one might read it as he took a last look of their pastor’s remains: “REMEMBER THE WORDS WHICH I SPAKE UNTO YOU WHILE I WAS YET PRESENT WITH YOU.”

And now who that is in his right mind, will not say, “*Let me die the death of the righteous, and let my last end be like his?*”