



The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.—ROM. vi. 23.

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FOR THE REMEMBRANCER.

Conclusion from the last number of the Religious Remembrancer, of an extract of a letter giving an account of a remarkable revival of religion in Bristol, Rhode Island, dated

Bristol, (N. E.) September 7, 1812.

Lest I should weary your patience, I will now conclude this account, by briefly stating a few of the distinguishing characteristics of this great work.

1st. It commenced in the Episcopal church. My dear sir, it is not without a pang at my heart and a blush upon my face, that I am compelled to mention this circumstance as a trait peculiar to the revival of religion which I have attempted feebly to describe. But alas! truth forces from me the reluctant confession, that a powerful revival of vital Godliness in an Episcopal congregation, would be esteemed almost a miracle, in New England. The greater part of our Northern clergy esteem them the productions of passion and the ebullitions of enthusiasm.* Although I blush to acknowledge this *peculiar trait*, yet I contemplate the fact with the liveliest emotions of gratitude and joy. Ever since that astonishing event, the election of the Evangelical GRISWOLD to the Episcopacy—I have rejoiced in the belief, that God has peculiar designs of mercy and grace to this part of the Episcopal Zion.

And I cannot but hope, that this powerful work of Divine grace, begun in the congregation of our Bishop, may, through the disposition and blessing of God, tend in a great measure to remove the prejudices against experimental religion which are entertained by many of our clergy, and prove the prelude to a revival throughout the Diocese. Such an event would indeed form the most glorious epoch in the history of the American church—Such an event, would appear to me like the dawn of the "latter-day glory;"—for such an event, surely all true sons of the church, will unite their prayers and their exertions. O Lord! when wilt thou arise and rain down righteousness upon our Zion! Let the set time to favour her soon come—and do thou comfort *all* her waste places, and repair *all* her breaches.

2d. A second characteristic of this revival is, that it is confined to no particular denomination of Christians; but has, in issue, been witnessed by all, which hold the essential doctrines of Christianity. All in this town, who love the Lord Jesus Christ, have, during this season at least, *loved one another*. They appear to have been like the primitive Christians, "of one heart and of one soul." The harmony and unanimity which has been manifested, could only have been produced, by a participation of the same "anointing from the Holy One." Well might the infidels exclaim, "see how these Christians love one another!" and those Christians who before had indulged hard and uncharitable feelings towards each other, must have been persuaded that "it is a good and pleasant thing for brethren to dwell together in unity." "I will (said our blessed Lord,) that they should be one, as *we* are one."

3d. It has been confined to no particular age, or particular class of persons. We have seen the old grey-headed sinner of eighty, coming to Jesus as a little child, and after he had been *new-born*, con-

* The Northern formalists are not *alone or singular* in this respect. These characters are to be found in every part of the Union, and in almost every denomination of ministers.

fessing to his own shame and the glory of God, that he was but the infant of yesterday!—We have seen children of ten or twelve years of age pressing into the Kingdom of God, and testifying from blessed experience, that Jesus still receiveth children and blesseth them—yea, "out of the mouths of babes and sucklings," we have seen that "God has ordained his praise!"—The learned have been heard to confess that their boasted wisdom was foolishness with God; and have been seen sitting at the feet of Jesus, earnestly striving to acquire the knowledge of salvation.—The ignorant and those who were esteemed fools among men, are made partakers of heavenly wisdom, and have been brought to "know Jesus and the power of his resurrection." The man of business has been arrested in the hurry and bustle of the world and led to seek earnestly the Kingdom of God and his righteousness.—The man of wealth, has consecrated his riches by casting them at the foot of the cross—has been heard to confess with anguish of soul that he was poor and miserable before God; and with all the humility of a needy perishing beggar, has supplicated for the inestimable treasures of Divine grace.—The man who was clothed in rags of poverty, and destitute of every earthly comfort; has obtained the "pearl of great price," and by giving his heart to Jesus, has become "*rich in faith, and heir to a heavenly kingdom*"—It has been here as it was in the days of Christ upon earth "the *whole multitude* sought to touch Him, for there went virtue out of him and healed them *all*."

4th. This work has been remarkably *powerful*. Those who have been the subjects of it, have had very clear views of the *plague of their own hearts*, and of course, have endured the most awful and *distressing* convictions. Indeed, some whom I have visited, appeared to endure something like the miseries of the *damned*—it appeared as if the anticipated torments of hell were racking their souls and its agonies bursting from their lips.—In most instances, the work has been so powerful, that I have gazed upon it with admiration; and have had little to do in visiting the distressed, but to plead their cause at the throne of grace, and then stand still and see the *salvation of God*. Those who have been converted are favoured with very high evidences—they are the most of them enabled to "rejoice with joy unspeakable and full of glory." They have songs of triumphant joy put into their mouths, and they are enabled to say with a degree of *holy assurance*, that they have obtained "Redemption in the blood of Christ, even the forgiveness of sins according to the riches of his grace."

When I witness and reflect upon this work, and attempt to account for it, I can only cry out with grateful adoration, "it is the Lord's work, and therefore, it is marvellous in our eyes!" With a rejoicing heart I can say to the God of grace,

"Thine be all the glory,
Ours the boundless bliss!"

Glory to our God! O that he would visit thus every border of Zion—and cause all her watchmen to see eye to eye, and go hand in hand to effect the glorious purposes of his mercy in the gospel of his dear Son.—Let us not be discouraged—Let the few faithful be diligent and zealous and we shall see still better days in our Zion.

With the sincerest love to all the faithful in Christ Jesus, I am, dear sir, your brother in the gospel of our Lord,

FOR THE REMEMBRANCER.

EVIDENCES OF CHRISTIANITY.

NO. IV.

For the testimony respecting Jesus is the soul of prophecy. Rev. xix. 10.

Question 1. What is Christianity?

In the statement of the question, I used the following phrases as equivalent: "Christianity—or the religion of the Bible, or Holy Scriptures." At the moment, I had no thought of saying anything further on the subject. Intelligent Christians are to a man unanimous in the judgment, that the Bible religion is an unit; and they consider it as the religion devised by God for fallen man. No man, indeed, can read the Scriptures, with any degree of care and good sense, without coming to the same conclusion. On mature reflection, however, I have become convinced that a brief outline of the Bible-religion should, in this stage of the discussion, be subjected to the eye of the reader. But lest I should seem to assume any undue advantage to myself by pursuing this course, or to expose myself to imputations of unfair dealing, I feel in duty bound to make the following candid declarations:—

First. That even if the Scriptures did exhibit, a plurality of religions, instead of a single one; yet if each of these is supported by satisfactory proof, they are undoubtedly entitled to credence.

Secondly. That the *primary* evidence of a religion professing inspiration; the evidence on which it is to secure consideration to its doctrines, must be essentially distinct, and entirely detached, from the nature of these doctrines.

Acting on these avowed principles, I certainly am not entitled, and therefore shall not attempt, to rest any part of the *primary* evidence, either on the assumption of the unity of the Bible-religion, or yet on the correctness of the exhibition of it here given; on the other hand, I have a right to expect that justice and candour will indemnify me against all suspicion of assuming as true, what has yet to be proved.

My reason for introducing the present article at all, is simply this: that though the religion of the Holy Scriptures is generally believed to be one and simple; yet I am persuaded that its unity and simplicity are far from being so accurately perceived, and so thoroughly appreciated by many, as they deserve. If it really does possess this perfect unity, under various forms of external administration, the distinct evidence, which supports each of the parts separately, must give to the whole, when viewed in conjunction, the weight of irresistible demonstration. This shall be noticed in the close of the present essay.

I begin then with observing, that Christianity, in its most limited sense, means the religion established in the church of God since the death and resurrection of Jesus Christ. The Apostles were the instruments by which this religion was promulgated and established in the world; and its peculiar constitution and laws must be sought in the New Testament. In this view, Christianity is distinguished, not only from all those forms of religion which Christians consider false and superstitious; but even from the Patriarchal and Jewish religions, which they ascribe to the same Divine origin. Indeed, between these three institutions, there are obvious distinctions; distinctions with regard to certain external appendages and forms, and distinctions with regard to the measure and degree of those qualities and attributes which belong to

them in common. Yet no intelligent Christian conceives of Christianity as a religion strictly new, nor as different from the Jewish and Patriarchal. It is neither different from them, nor yet perfect without them. It is certain that the Jewish religion embraced the whole of the Patriarchal, with numerous and very important additions and improvements: and it is equally certain that Christianity comprehends every thing in the Jewish religion; and that in addition to all this, it supplies every deficiency, it furnishes whatever was wanting, and presents man with a religion in the integrity of all its parts and perfection of all its members. I beg the reader to suspend criticism till I shall have unfolded my idea fully; and I cannot do that more to my own satisfaction, nor to his, than in the language of my motto: "The testimony respecting Jesus, is the soul of prophecy." I have made some alterations from the common translation of this passage of Scripture, for the purpose of preventing all ambiguity. It will throw light on this passage, as well as display a beautiful coincidence of thought and expression, to remark that the illustrious Montesquieu has denominated his celebrated treatise on the philosophical principles of jurisprudence, *THE SPIRIT OF LAWS*. It was not his intention to write a book on the municipal laws of any particular country; but to ascertain those essential principles of justice and equity which are the life and soul of every possible system of legislation. In the very same train of thinking, and in the identical phrase, the sacred writer declares that the soul or spirit of all prophecy, of all the revelation made to man from the first ray of hope in Paradise till the completion of the sacred canon, is the *TESTIMONY RESPECTING JESUS*. If then the Patriarchal, Jewish, and Christian systems have the same identical soul and spirit; if they have a single individual subject and essence, namely, *JESUS*, they are in reality the same religion. They may vary in external modifications and attributes, like the material frame of man in the different periods of its growth, but the moment you converse with the animating spirit, you find it in all cases the same. The Patriarchal system presents you the simple babe; the Jewish exhibits the blossom and promise of juvenility; the Christian displays the stateliness, port and vigour of the full grown man. To those who survey only the external form, how vast the difference! Those who converse with the animating essence, find it ever unchanged. As I have advanced nothing on this subject but what is universally known and received among Christians, and what indeed can never be denied, with any colour of reason, by any reader of the Bible; it would be superfluous to have recourse to particular quotations. But I have another analogy to trace, which I hope, will not be deemed superfluous.

It must be granted that if an infinitely wise, just, and good God were to devise a system of law, or a religion, for his creature man, that that law, or that religion, must of necessity be predicated on the faculties, circumstances, duties and interests of its subject. Any other supposition would be absurd; it would involve a contradiction of the essential attributes of our Creator. In the very same style of reasoning we must conclude, that if any great change should take place in human nature and human circumstances, and it should please God in such a crisis to new cast his system of religion or of legislation, in order to accommodate it to the new condition of his creatures, that in such a case, the changes in the religion would be predicated on the changed circumstances, and should affect them alone. The alterations and additions which would discriminate the new religion from the old, would be like what lawyers denominate a *remedial statute*, which leaves the old law in full force so far as it is found just and beneficial; but corrects its errors and supplies its deficiencies. In a Divine law, errors are not supposeable; but a great and essential change in circumstances may

render a *remedial statute* necessary in order to render the law practicable and advantageous. Let us apply these principles to the two institutes of moral regulation, which are held among Christians to have been given to man under two classes of circumstances extremely dissimilar.

That the condition of man was originally very different from what it is at present; that he possessed perfect innocence and integrity, and was in a high sense the living image of his Creator, whose love and friendship he enjoyed, is not merely the doctrine of the Scriptures; it is also the tale of universal tradition; it is the creed of the whole human family, however they came by it; it is the dictate of the soundest reason. The Scriptures teach, that under such circumstances God gave a law or a religion to man, prescribing the rule of his obedience and sanctioning the precept with suitable rewards and punishments. This primitive institute I shall call the *RELIGION OF INNOCENCE*.

"But O how changed!" Guilt, perversity of heart, a proneness to sin, actual violations of duty common, habits of enormous and atrocious misconduct not rare; manifest symptoms of the Divine displeasure lowering over the whole human condition; dissatisfaction, pain, wretchedness, terror—need I say that these stand prominent and confessed characteristics of the present state of humanity. This is not a picture sketched by the hand of fancy; this is not the exaggeration of gloominess. I speak the universal sense of mankind, and there is not an individual of them who does not at the bottom of his heart believe what I say. Scriptural proofs I produce none. *Nontali auxilio*. If any man, drunk with metaphysics and hypothesis, should deny the charge, and demand proof, I shall refer him to the human family in general, or to any particular part of it he pleases, to select his evidence. I will send him to your laws and your judges; your contracts and oaths; your penalties, prisons, executioners; to your treaties made to be broken; to your laws of nations, the philosopher's amusements, which mock the expectations they create; to your fleets and armies, to your wars, your heroes, and your glory; and I will ask, not without indignation that it is necessary to ask such a question, is this the apparatus, are these the ties and means by which a race of upright, holy, amiable brothers, who cannot exist without each other, must be forceably held together in reluctant and discordant union? And as to human misery—but I sicken to think of the detail. No person ever denied that there is a great deal of unhappiness among mankind.

Now the Scriptures teach us, that under these new circumstances of guilt, corruption, and misery; circumstances not existing, nor at all contemplated in the original law of innocence; and therefore incapable of being provided for by that law; it has pleased God to interpose by a new, and *remedial law*, which is exactly suited to these existing circumstances of human nature; which has provided pardon, on specified terms, for guilt, and the means of purifying our corrupted nature, and elevating it to dignity and happiness. They further teach us that the execution of this remedial system is confided to a single Personage, called sometimes Messiah, sometimes the Mediator between God and man, and in the language of my motto *Jesus*. It belongs to this person to procure and dispense pardon to guilty men; to rectify the disorders of our passions, and conduct us to the felicity and glory destined for our enjoyment. This is what I call Christianity. It is that *REMEDIAL SYSTEM* which is committed for its execution into the hands of Jesus Christ.

And now indulge me in three remarks on the Original and Remedial laws as compared together; the first shall be on those parts of the Original law which are embraced, ratified and confirmed in the Remedial law; the second shall be on those parts of the Original law which are abrogated and annulled in the Remedial; and the third shall be on

those provisions which the Remedial law has introduced of the new. The reasoning in all these three cases depends on a single principle; namely, the similarity, or dissimilarity, of the circumstances of the human family under these respective systems of legislation.

Under the first of the proposed particulars, I would call the reader's attention to this fact, that there are certain circumstances in the human condition, which are the same under both the specified systems of religion. The relation of man to his Creator can neither be changed, nor destroyed, otherwise than by the annihilation of one of the parties; again, the relations of human beings to each other, as husband and wife, parent and child, as neighbours, friends, &c. &c. must remain the same, so long as it shall please God to preserve the human race on this earth according to the present laws of nature; and finally, the duty of man's pursuing the perfection and happiness of his nature, is as permanent as that nature itself. The consequence is that all the duties springing from these relations, and dependant on these considerations, are common to both the systems. Under both, God is the supreme object of trust, love, obedience, and delight: Under both, justice, benevolence and mutual good offices are incumbent duties on mankind, through all the endless diversity of their social relation; and under both, man should strive, by all honourable means, (and there are none but honourable means subservient to that end) to attain glory, honour and immortality.

But there are circumstances in which the condition of mankind, under the two dispensations, are widely diverse. Under the first, man was innocent; under the last, he is guilty: under the first, his strength was entire, and perfectly competent to the full discharge of the duty required of him; under the second, he is feeble, incompetent and perverted. Under the first, therefore, knowing that his Creator would not, without a fault on his side, withdraw any capacity which he possessed, he might confide in himself, and, if successful, might claim the promised reward as a debt due to his merit; and glory in his own achievements as the immediate cause of his elevation to honour and happiness. Under the second, man can repose no confidence in himself, must continually be soliciting new strength from his God; and if successful, must ascribe all the glory to Divine grace.

But to attend to the last thing mentioned, namely, the provisions which the *remedial law* has introduced of the new.

The most remarkable of these is a *MEDIATOR*: the next is the duty of begging pardon; then, that of a broken and contrite heart; again, that of supplicating the gracious or gratuitous assistance of God to enable him to do his duty; in addition to all, his obligation to war against his own corrupt propensities; and, to add no more, the humble ascription of praise, honour and glory, for his salvation, to the free mercy of God through the Mediator, without reserving any the least praise to his own powers or endeavours.—I touch these particulars with a rapid pen, having perhaps, already sufficiently tried the patience of my readers. But I conceived it necessary to give some general outline of that religious system, the Divine origin and authority of which it is proposed to demonstrate. It is then, this *remedial system* which is in question. We call it the religion of the Bible or Holy Scriptures, because it is there recorded. We call it Christianity, because *Christ* is its very soul and essence.

It is a religion made for guilty, depraved man; and, we believe, the only religion that can do him any service. It was the same in its essence to the Patriarchs, to the Jews, to Christians, for they all approached God through *The Mediator*, to obtain pardon, purification and eternal life.

I mentioned at the commencement of this paper, that the motive for exhibiting the present sketch, was to convince the reader of the reasonableness of

some laws which ought to regulate the present argument. These laws I shall now state:—

I. As the Patriarchal, Jewish, and Christian dispensations, compose one whole, a single religion, of which CHRIST is the substance; we must either defend, or surrender the entire System. For if the two former dispensations be false, Christianity cannot be true, since it assumes their truth and builds itself on the assumption. On the other hand, if Christianity be false, the others become useless, since the mediation of CHRIST, is that alone on which their value rests.

II. That each of these three dispensations is obliged to furnish the evidence for whatever is peculiar to itself. Thus the Patriarchal religion must furnish evidence for all its advances; the Jewish must furnish evidence for all that it adds to the Patriarchal; and the Christian for all that it adds to both.

III. Admitting the requisition of the foregoing particular to be complied with, then will each dispensation be supported by a triple evidence. For if the Patriarchal religion be supported by its own evidence, and therefore worthy of having been believed by the men of its own age; and if, again, the Jewish assuming the Patriarchal and adding some improvements, proves the whole; it is apparent that the Patriarchal religion is twice demonstrated to be Divine; it is apparent, also, that the Jewish religion is supported not only by its own evidence, but by all the evidence given in favour of the Patriarchal. Again, if Christianity, assuming the Jewish, which includes the Patriarchal, religion, shall succeed in proving its own Divine origin, it is obvious that it will add a third testimony to both the Jewish and Patriarchal religions; while it is equally obvious that all the antecedent evidence in favour of the Jewish and Patriarchal religion is to be added to the evidence originally furnished by Christianity in her own favour.

IV. That seeing these dispensations are thus girded and clamped together, and form a single whole, we are entitled to select our arguments from any of them; while every fair conclusion will be in behalf of the whole.

V. That seeing the evidence professes to be so large, complete and superabundant; if some arguments should prove inconclusive to some minds, there may still be enough left to convince, after such arguments are thrown aside. Not that I suppose any article of proof intended by God to support his cause, can be inconclusive, but, on the one hand, an argument may be conclusive and justly stated, yet the reader not be in a state of mind to perceive its force; and, on the other, a good argument may be so clumsily and imperfectly stated, that its point and force may not be perceived even by an intelligent and careful reader.

To conclude this subject, if any of my readers perchance fault the exhibition which I have given of the Christian cause, under the charge that it is founded on a peculiar theological system, all that I can urge, whether in defence or extenuation, is simply this; that I am not conscious of having gained my views of the subject from any other quarter than the Sacred Scriptures themselves; and that I have been industriously circumspect to use the most general expressions I could devise, consistently with my design of giving some intelligible idea of the Christian religion to my reader. If others can form a conception of Christianity more abstract than that which has been exhibited, they will, it is hoped, with the magnanimity characteristic of superior minds, bear with the weakness of those who are not blessed with such powers of generalisation. At the same time, I candidly own that I have no wish ever to generalise Christianity out of its essence—out of its *Christ*. If Christianity has no pardon for my guilt; no grace to purify my heart, and qualify me for my duty; no consolations for me in the house of my pilgrimage; no hope of immortality; of what great consequence is it to know whether it be true or false: and if these blessings

do not all flow through the channel of Christ's mediation, the Scriptures must be either intentionally deceptions, or so unintelligibly mystical, that it is scarcely worth while to inquire whence they came or whether they are going. A religion so abstract as to have no distinctive features, is worth nothing. "Do you know," said one to Socrates, "what is good?" "Good for what?" replied the philosopher; "If you mean good to satisfy a hungry man, or cure a fever, there are many such things: but if you mean to ask me whether, I know a good, which is good for nothing, I acknowledge that I know none such." CRITO.

TO THE EDITOR OF THE REMEMBRANCER.

Dear Sir,

Although the following narrative has before been published, and doubtless read with attention and satisfaction by many, yet I find there are still numbers, who, having no knowledge of it, express their wishes to see something relative to the closing scene of a man, who, during his ministerial course was the agent by which much good was effected, and whose labours of love were eminently blessed in being the means of turning many from the error of their ways to serve the living and true God.—These considerations induce me to request you will give it a place in your truly interesting and useful paper—those who are already acquainted with it, I believe will not be dissatisfied by an opportunity of re-perusing it, whilst those who are not, I am well assured will be highly gratified.

Your's, M.

An authentic Narrative of the circumstances relative to the departure of the late Rev. John Wesley, who died at his house in London, on Wednesday, March 2d, 1791, in the eighty-eighth year of his age.

On Thursday the 17th of February, Mr. Wesley preached at Lambeth, from "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." When he came home he seemed very unwell but on being asked, How he did? only said, he believed he had taken a little cold.

Friday the 18th, Mr. Wesley read and wrote as usual, dined at Mr. Uring's, and preached at Chelsea in the evening, from "The King's business requires haste:" but was obliged to stop once or twice, and told the people, his cold so affected his voice as to prevent his speaking without those necessary pauses. He was prevailed on to let Mr. Rogers and Mr. Bradford meet the Classes, and had a high degree of fever all the way home.

Saturday the 19th, reading and writing filled up most of his precious time, though to those that were with him, his complaints (fever and weakness) seemed evidently increasing. He dined at Mrs. Griffith's, Islington, and while there, desired a friend to read to him, the fourth, fifth, sixth and seventh chapters of Job. He was easily prevailed upon to let Mr. Brackenbury meet the penitents. But still, struggling with his weakness, some of us (with hearts full of foreboding fears,) saw him ready to sink under it. He rose, (according to custom) early in the morning, but utterly unfit for his Sabbath's exercise: at 7 o'clock he was obliged to lie down, and slept between three and four hours. When he awoke, said "I have not had such a comfortable sleep this fortnight past;" the effects were soon gone, and in the afternoon he laid down again, and slept an hour or two: afterwards two of his own discourses on our Lord's sermon on the mount were read to him, and in the evening he came down to supper.

Monday the 20th, he seemed much better, and though his friends tried to dissuade him from it, would keep an engagement made some time before to dine with Mr. G—— at Twittenham. Miss Wesley, and E. R. accompanied him: In his way thither he called on Lady Mary Fitzgerald: the conversation was truly profitable, and well became

a last visit: he prayed in such a spirit and manner, as I believe her Ladyship will never forget. At Twittenham he seemed much better, and the first and last visit to that pleasing family and lovely place, will, I trust, prove a lasting blessing. When we came home he seemed much better, and on Tuesday went on with his usual work, dined at Mr. Horton's, Islington, preached in the evening at the City-road, from "We through the Spirit wait for the hope of righteousness by faith;" met the Leaders, and seemed better than he had been for some days. Our hopes again revived, and though we learned the little excursion which lay before him might be too much for his strength, yet we flattered ourselves with his longer stay. On Wednesday morning Mr. Rogers went with him to Leatherhead, to visit a family who have lately begun to receive the truth. They had the honour of this almost worn-out veteran in his blessed Master's service, delivering his last public message beneath their roof. O that all who heard may take the solemn warning, and so embrace the blessed invitation he gave them from "Seek ye the Lord, while he may be found, call upon him while he is near," as to meet our dear departed friend at God's right hand. On Thursday he paid his last visit to that lovely place and family Mr. Wolff's at Balaam, which I have often heard him speak of with pleasure and much affection. Here Mr. Rogers says he was cheerful, and seemed nearly as well as usual, till Friday, about breakfast time, when he seemed very heavy. About 11 o'clock Mrs. Wolff brought him home; I was struck with his manner of getting out of the coach, and going into the house, but more so as he went up stairs, and when he sat down in the chair. I ran for some refreshment, but before I could get any thing for him, he had sent Mr. R—— out of the room, and desired not to be interrupted for half an hour by any one, adding, not even if Joseph Bradford came. Mr. Bradford came a few minutes after, and as soon as the limited time was expired, went into the room; immediately after he came out and desired me to mull some wine with spices, and carry it to Mr. Wesley: he drank a little, and seemed sleepy. In a few minutes he was seized with sickness, threw it up, and said, "I must lie down." We immediately sent for Dr. Whitehead: on his coming in, Mr. Wesley smiled and said, "Doctor they are more afraid than hurt." I knew not how he judged of our fears, for though my full heart felt as if the chariots of Israel, and the horsemen thereof were near at hand to take my father home, yet I had said nothing, nor do I know that any one around him had at that time feelings similar to my own. He lay most of the day, with a quick pulse, burning fever, and extremely sleepy. In the evening while pouring out my soul into the bosom of my Lord, telling him all I felt with respect to the Church in general, myself in particular, and trying to plead for my dearest father's longer stay, that word, "Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory," seemed so immediately given me from above, that with dear Mrs. Fletcher on a similar occasion, I may say, "From that time my prayer for his life had lost its wings." Saturday the 25th, he continued much the same, spake but little, and if roused to answer a question, or take a little refreshment (which was seldom more than a spoonful at a time) soon dozed again. My mind felt much freedom to pray that our Lord would abate the stupor occasioned by the complaint; and I believe, all that knew how the corruptible body pressed down the active, vigorous spirit which for so long a series of years had been its inhabitant, earnestly united to entreat our gracious Lord, that if it was no longer consistent with his will to spare our dear aged father to go in and out before us, we might at least receive his dying charges, and enjoy the comfort (amidst this awful scene) of hearing him seal with his latest breath, the blessed truths we had long been accustomed to receive from God through him. We were indulged herein, and on