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*Catharine Newman's Book
July the 9th 1824
when this you See Bremen*

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To his Excellency

JONATHAN
BELCHER_{Esq.}

Captain-General Governor
and Comander in Chief of his
Majestys Province of
New-Jersey &c.

May it please YOUR Excellency.

THE following Sheets are in a
humble Manner presented
unto your Excellency, because 'tis
hoped, that their Contents may
not prove disagreeable or unuseful
to Christians of every Age, but to
such especially as are daily waiting
for their greatest and happiest
Change. Your Excellencys known
Regards for every Thing, that has
a Tendency to promote inward
and

and real Religion, and the many
Marks of Condescension You
have been pleased to bestow upon
the Editor, flatter him with the
Hope of a Pardon, for expressing
his Esteem and Gratitude in this
publick Manner.

May the eternal Ruler of the
whole Earth graciously support
You under the Infirmities of old
Age, give You daily and rich Fore-
tastes of the Day of a better World,
and when You shall have finished
to serve your God and Generation
here below, may he turn the Sha-
dows of Death into the Light of
Morning, cause You to rest at the
Feet of his Throne, and admit
You to reign with Him for ever.
This is the sincere Wish of him,
who begs Leave to subscribe him-
self

Your Excellencys

most oblig'd most obedient
humble Servant.

J. J. Zubly.

PREFACE.

AS I was desired to read over the Sheets in this Collection, before they are put to the Press, I did it from a Conviction, that it was every one's Duty to cast in their Mite for the Interest and Honour of our heavenly Master: But as I was further requested to give my Opinions of it in publick, I withstood this a long Time, thinking it would appear too Presumptuous to offer my private Judgment in this Manner. Should any therefore judge it an Instance of Impertinence and great Conceit in me, to appear thus in Favour of it, all I can say in Excuse for it is, that were they as backward in thinking or speaking hard of Others, as I was in writing these few Lines, they would never offend against two great Branches of Charity: On the other Hand should Any of my own Charge & Flock be induced by my Sentiment of this Book to give it a Perusal, I shall not only rejoice but wish, that my Opinion was of Weight enough to introduce it into every Family among us. Let me add, that such, who may read it, should they find little or nothing to please the Fancy, will however not find a single Word to corrupt the Heart, by which

A Test

Test were all Books now extant to be try'd, greater Numbers ought to be burnt, than ever were by the Rage of Barbarians complain'd of heretofore. These pious Memorials are not recommended for an elaborate and eloquent Style, but for the Contrary, viz: the simple & unrefin'd Language of the Heart: and without Doubt there will be many of the Israel of God, who will relish this Language from the dying Lips of holy Men and Women, and will taste an hidden Manna, which carnal Christians at this Time like the carnal Jews of old, will loath as light Bread, tho' given from Heaven.

In a Word, if this Book does not leave any serious Impression on the Minds of such, as read it, the Design of sending it abroad will be defeated; but should that holy Spirit, which alone can turn the Hearts of Men, make it instrumental to the awackning of any Caveless, or the Strengthening of any serious Christian in this Place, who may read it on my Recommendation, I shall think the Hazard I am exposed to, of incurring many and severe Reflections on that Account greatly overpaid.

RICHARD CLARKE.



The Publishers Preface.

The greatest Art; we have to learn in the present transitory Life; is undoubtedly, that we may be happy, when we come to die.

For as we are now only in the Infant State of our Existence, and have Reason to believe, that an unchangeable Eternity is in a little Time awaiting us; to which Death is the Inlett, and knowing withal, that it is appointed unto all Men once to die and Judgment immediately after; it is certain; that we can never be too carefull to do well, what we can do but once, and the Consequences of which must be either Happiness or Misery beyond Expression.

Death is the King of Terrors, of all terrible Things; as a Philosopher calls it the most terrible; which nothing can make tolerable; but the Hope of a Happy hereafter; and the well grounded Expectation of a divine Support equal to this greatest Distress,

and Humiliation of Nature. Whatever Comfort against it does not spring up from this Principle, is but an Anodyne to lull Men a Sleep for a While, only to the enduring of greater Pains when they awake. How melancholy then is the Thought, that the careless Lives of most, who call themselves Christians, leave us no Room even in Charity to hope, that their Case will be any better. Madness is in their Hearts, while they live, and after that they go to the Dead.

*But even when the Souls everlasting Interest and Happiness is safe, Death has still many terrifying Concomitants. The dying Christian may possibly not be sensible of the Tears of Friends and Relations, from whom he is then going to be wrested away; but Nature still dreads its own Dissolution. The little Acquaintance we have with the World of Spirits, which we are entering into, the fiery Darts of the Wicked one never more violent, than when the Enemy knows, he has but little Time left, the Consciousness of many Failings, Weaknesses and Imperfections and withal the desperate Case of Mistaken Souls that perish big with Hope, are enough to make even the Soul of a Christian to recoil and to shrinck back, when on
the*

the Point of making the most awful and most solemn Experiment.

Next to the Deliverance from the heavy Bondage of the Fear of Death, which was One of the Blessings intended and purchas'd by the Coming of Jesus Christ, there cannot be a Consideration full of more solid Satisfaction and Comfort, then the Accounts we have of Such, as have already past the gloomy Valley, and past it with an humble unshaken Hope of landing on the happy Shores of everlasting Rest. It cannot but be a great support to Those, who follow when they know, that so many, that went before met with an Assistance, that enabled them to go of the Stage more then Conquerors for his Sake, that loved them.

It is the distinguishing Excellency of the Christian Dispensation to afford solid Comfort, where every other Comfort fails. It disarms Death of its Sting and Bitterness, by shewing it lost it by a dying Saviour, and the Assurance that He is our exalted Head and ever living Friend, who has abolish'd Death and brought Life and Immortality to Light by his Gospel, whom we shall see on the glorious Throne of his eternal Kingdom, as soon as the Soul shall have put off this

earthly Tabernacle, releas'd from the Prison of the Body, is sufficient to make us even love the kind Messenger of our happy Delivery, who (tho' under a ghostly Shape) is to convey us to the Realms of everlasting Day.

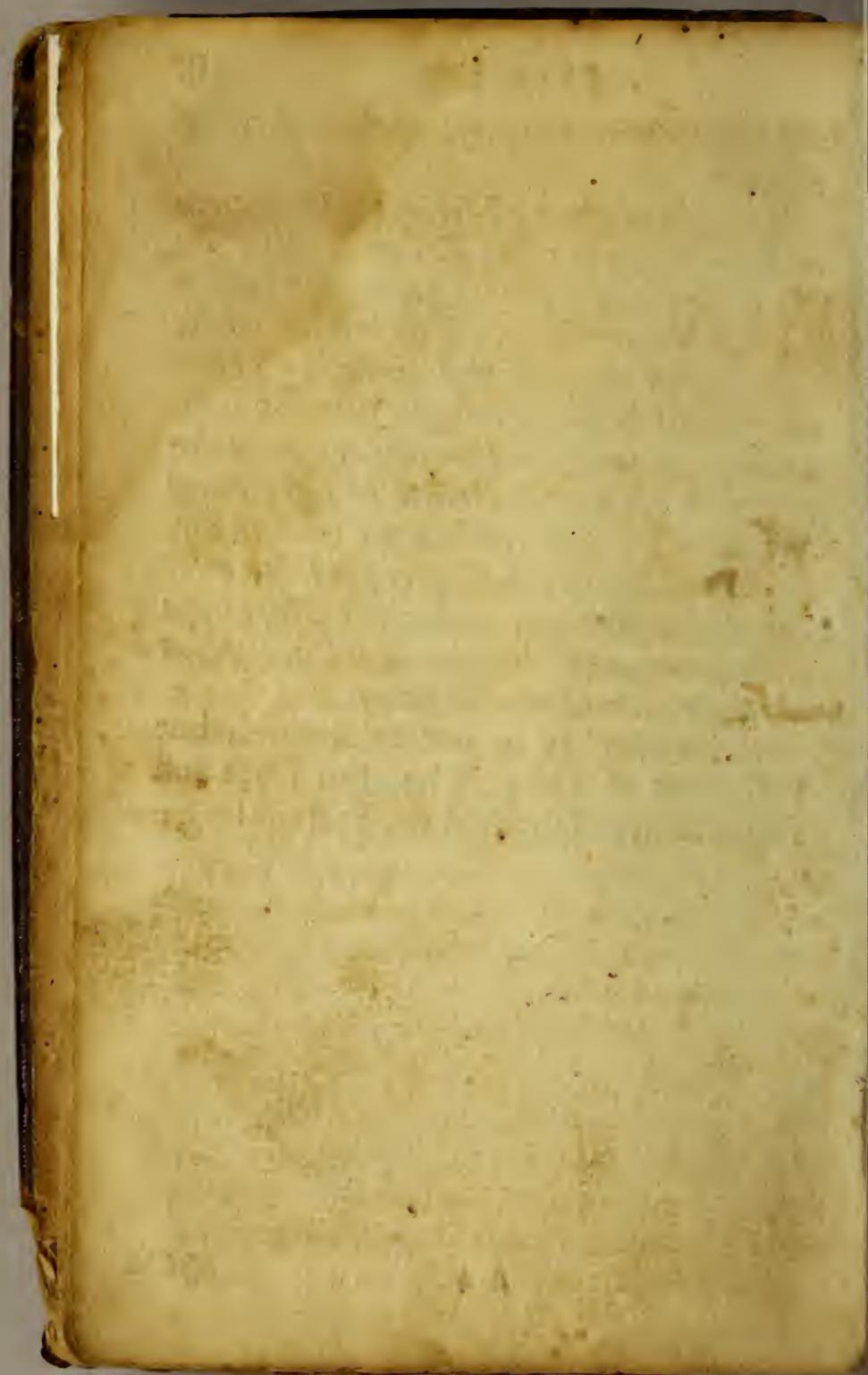
The present Collection of the Hopeful and pleasing End of several of Gods Children is publish'd with a View of encouraging weak and fearfull but sincere and real Believers, who often by the Fear of Death are kept in Bondage all their Lives, and 'tis presumed, if they prove All and hold fast what they find good, they may derive no small spiritual Consolations and Strength from the Favours, which they will find their compassionate Redeemer so often bestows upon his Friends, when on the Borders of Time and Eternity, to soften the trying Conflict with Death their last Enemy,

*And as to All Others: O that they were wise! that they understood this, that they would consider their latter End! Even a Balaam wisheth to die the Death of the Righteous; but the Desire of the Slothful killeth him, for his Hands refuse to labour, and how inexpressibly fearful must the Case be of Such, as are lost and perish, deceiving
them.*

themselves with the presumptuous Hope of Heaven.

I would in the most serious Manner remind Every one of my Readers, that an awful Day must surely come, when except a Man is born of God, (which implies vastly more, than the present Generation of our dreaming Christians imagine) he can have no Hope; for unless we are savingly acquainted with Jesus the Prince of Life, every Thing will fail us, when we come to die. Ere long Every one that reads this, must himself experience, either the Happiness of Believers, or Unhappiness, of Unbelievers in their departing Moments.

Therefore Let us not be slothful, but Followers of Them, who thro' Faith and Patience have inherited the Promise!



John Jacob Ulrick Professor of Ethics and the Law of Nature and Minister of the Orphan-House at *Zuric* in *Swisserland*.

THE Rev. *John Jacob Ulrick* was born at *Zuric*, one of the first Cities of *Swisserland* in the Year 1683, and gave very early Proofs of that Piety and Learning, which afterward render'd Him so conspicuous in the Protestant Church; Many remarkable Passages occur in the Life of this truly great Man, who executed the Charge of a faithfull Pastor of the Orphan-House, and of a publick Professor of Ethics and the Law of Nature in the illustrious School of the Place of his Nativity;

But we here design chiefly to consider the End of his course, and happy shall we be, if we become the Followers of his Faith, and Partakers of the same glorious Hope.

An ill Habit of Body, contracted by a sedentary Life, and the Overstraining of his Voice in preaching disabled him from publick Work for two Years before he died, but during that Interval, He not only publish'd many excellent Books; but also prepar'd

Himself and waited for his great Change with such a Degree of Faith, Hope and Resignation as cannot fail, of being exceedingly edifying to all, whose Hearts are set towards Heaven, and who have some Taste for the Dying words of the Children of God.

The last Sermon he preach'd was April. 17, 1729 on the Words of *Job* 19th, 25-27 vs. *I know, that my Redeemer liveth,* This he printed at the Desire of several Friends and after signing his Name adds: Whose Motto may be 2 Ep. Corinth. c. 6 and 9, 10 vs. *As dying and behold we live, as chastized and not kill'd, as sorrowfull yet always rejoicing.* And in the Preface to it he saith: He publisheth it as lickely to be his last, partly because he was desir'd so to do, partly also because after his Death, which he prays may be soon and happy. It may serve as a Kind of Monument of the Faith, Hope and Desire, where-with he finish'd his Travels into that Eternity, which He is now looking for with the Humility yet chearfull Magnanimity, that becomes a dying Christian: The nearer he drew toward the long look'd for Moment, the more He increased in this heavenly Temper.

In the Preface to some of his Sermons, which he dated from his Sick-Bed, a few Months before he died, he declares, that Eternity had swallowed up most of his Thoughts and Desires; that like unto the Dove of Noah, he could find no Rest in any Thing created,

ated, and that therefore he hastens toward the Ark, wishing to be dissolved and to be with Christ; But willing notwithstanding, if it so please God, still longer to continue in this Valley of Tears, this very *Vera Crux* of a tiresome World, and so long to follow the Lamb of God to Golgotha, till he may be admitted into Zion and Jerusalem; my Jesus, saith he, tho' he cried but a few Moments ago, *My God, my God! why hast thou forsaken me?* Yet triumphs a little after: *It is finish'd*; at last it will be said of me also: *This is One, that is come out of great Tribulations* Ap. 7. He concludes: Well, Lord Jesus! If thou wilt not come now, come at last quickly! O Lord Jesus! come and let thy Servant depart in Peace.

But so great a Light of the Church could not be extinguish'd without a glorious Shine attending his last Moments; and accordingly but few Days before he died, he left us a Legacy that will [small as it is] make his Name esteem'd, while the Name of true Godlineis is held in Reverence among Mortals.

He was desir'd agreeable to the annual Custom to invite the learned of the Academy to a due solemnizing of the commemoration of the first Pentecost of the New Testament, this he did in a beautifull latin Oration, instead of expressing his Office with the Name, he styles himself in the Bill of Invitation: *J. J. Ulrick* a Candidate of the Crown of Righteousness;

ness, Life and Glory, which never fadeth away; for his Subject he chose *Stephen* looking stedfastly to Heaven and seeing Jesus at the Right Hand of God, and treated it in so learned and excellent a Manner, that the whole would very well deserve translating, yet we shall be content for Brevity's sake (this Time) with extracting only a few of its most remarkable Passages, observing first, that his Distemper had so far prevail'd over him, that he was unable to deliver his Discourse himself, and therefore it was read by his intimate Friend and Successor the Rev. Mr. *Zimmerman. S. T. P.*

He tells his Hearers in the Beginning, that instead of entertaining them as usual with a learned Oration, he would sing his last, and for this Purpose had chosen a Subject very fit for himself, and very needfull for his Hearers. You know, saith he, for near three Years past I have been plac'd within the Gates of Death, and on the very Borders of Eternity, what then will become me better, than to contemplate the glorious and excellent Example of Holy *Stephen*, who under a Variety of Deaths was, yet assur'd of his glorious Immortality, and there with to feed my Heart and my Eyes: The Goodness of God under so many Assaults has given me a good Hope and fill'd me with on everlasting Comfort, he has not only made me willing but very desirous to die, and therefore it is just that I should embrace

brace this publick Opportunity of paying my Vows unto the Lord, who is my Salvation, and nothing surely can be more proper, than to shew you out of the Abundance of my Heart and in the most lively Manner, what was the sure Author, that kept my fluctuating Life hitherto from sinking, which is the Rock of my Salvation, where on are built the Hopes of my last Moments, viz. none but that Jesus, who is sitting at the Right Hand of God, who with one Hand is presenting unto his heavenly Father the precious Blood of the eternal Redemption and stretcheth out his Other to free me from this Body of Death, and take me to Heaven unto Himself.

But unto you also this Subject ought to be exceeding profitable, you are indeed full of Life, you are, most of you, in perfect Health, your Bones are full of Marrow, your Vessels full of Milk, your Cheeks are ruddy, your Eyes lively and your whole Countenance brisk and chearfull: But how unwise would you be, were you to build the Hopes of many Years on these uncertain Symptoms; or flatter your selves with the expectation of long Life from Tokens of so precarious a Nature!

Poor Mortals that we are! We are full of Fevers and Sickneses, we carry Gall, Colds, Coughs, Humours, Groans and a thousand Heralds of an approaching Death in our own Bosom, he that is alive to day, may be done
living

living to morrow, will it not therefore be usefull for us to learn, how to soar upwards, before the departing Soul returns to God, who gave it.

It is customary in such Speeches to engage the Attention and Affection of the Hearers with some Compliments, instead of this Mr. *Ulrick* addresseth himself in a very pathetic Manner to that Jesus, in whose Name he was to speak, and earnestly intreats such a Portion of heavenly Flame for himself and his Hearers, that they might be brought to see and love him, and that in their last Moments Every one might say: Behold! I see the Heavens open.

After a very lively and engaging Explication of the Passage Act. vii, 55. 56. M^{str}. *Ulrick* asserts: That the Lord Jesus sometimes grants unto Some of his Favourites in their last Hours a most lively Sense and certain Expectation of that Bliss, which at their Death they are going to, and this he proves not from Doubtful Antiquity, but Authors of undoubted Veracity, and gives us many Instances of great Souls, that left their Bodies in Triumph, and in full Assurance of Faith entered into the unspeakable Glories of a better World.

Of such the first he quotes, is *Bullinger*, One of the first Reformers of the Church from Popery, he tells us, that when this Man of God was now on his Sick-Bed, he thus address'd

dress'd his Friends: Nothing surely more agreeable could happen to me, then to pass out of this miserable World to Christ my Saviour. *Socrates* rejoic'd to die, that he might see *Homer*, *Hesiod* and other excellent Men. How much greater Reason have I to rejoice, because I am assur'd, I shall get Sight of Jesus my faithful Saviour, the Son of God, as he took upon him the Nature of Man, and moreover so many holy Patriarchs, that lived from the Beginning of the World, so many holy Prophets of God, and Apostles of the Saviour, whom the World was not worthy of, and all the Saints that ever existed, and I shall not only see them, but also be made a Partaker with them of the same Joy, why should not I willingly depart out of this Life, to this Society of Saints and Joy unspeakable. He was not only not afraid, but wish'd to die, he often said: I desire to be dissolv'd and to be with Christ, and declar'd that he had a certain Hope and full Assurance of Gods Receiving his Soul immediately upon its Leaving the Body, and Raising his Body also from the Grave, to reunite it with the immortal Mind, and to give unto both the Enjoyment of the highest and most heavenly Happiness.

Occolampadius the first Minister of the Church at *Basil* after its Reformation from popish Idolatry, tho' he died forty Years before *Bullinger*, shall now bear him Company:
Piously

Piously did he live and piously did he die. He was indeed agreable to his Name, a shining Light in the House of the Lord. *Simon Gryneus* who with nine other Ministers assisted at his dying Bed, assures us, that *Oecolampadius*, when the Strength of his Distemper prevail'd beyond the Hope of his Physicians, sent for his fellow Labourers in Word and Doctrine, and they being come, he address'd himself to them in the following Manner: What it is, my Brethren! and for what I send for you? You see, the Lord is at Hand, he is coming to fetch me Home, and therefore I wanted once more to see you and to satiate my Soul with you, my best beloved in all true Comfort. What is to be done? O Servants of Jesus Christ! Who are connected with me in the stricted Ties of Love to the Lord, in the same Diligence and Doctrine? Now I am going from you, what shall I tell you as my last but this? Salvation is obtain'd, the sure Confidence of the Kingdom of God is purchas'd thro' Jesus Christ, and therefore it becomes us to have done with all Grief, Fear and Terror of Death, all Error and Doubtings: We pass over his warm Exhortations to them to be faithfull in the Ministry, and what this holy Man observ'd concerning the increase of Godliness in general. Of Himself he said: I am accused as tho' I falsified truth, this I am little concern'd for, blessed be God! I now go with a good Conscience

science to appear before the Judgment-Seat of Jesus Christ, and there it will be clear'd up, that I have not seduc'd the Church of God, and of this my last and firm Declaration I require you, to be Witnesses and confirm it with my last Breath. One of his Colleagues having left him a little, he ask'd him at his Return: What News my Brother? And this telling him, he had none, he told him: Then I can tell you some News. I shall soon be with the Lord; being ask'd: Whether the Light of the Candle disturb'd him, he said: Away with it, and pointing at his Breast he said: Here is Light enough. His last Prayer was the 51 Psalm, which this Man of God pronounc'd with a low Voice and deep Sighs. After this he seem'd to return as One that awakes from Sleep, and lifting up his Voice said: O Jesus Christ do thou save me! And died immediately.

This, me thinks, is dying the Death of holy *Stephen*, this is dying in Sight of Jesus sitting at the Right Hand of God, and this hath been the Case of so many, that, were we not limited by shortness of Time, we might easily give numbers of Instances. Thus *Caspar Olevian*, who being a Doctor at Law, on Account of some very fatal Accident, he was witness to, became a Doctor of Divinity, and a Professor of it in the Universities of *Herborn* and *Heydelberg*. This good Man experienc'd some Thing so remarckable the Day before

he died, that it ought by all Means in this Place to be mentioned.

I shall relate it in his own Words, as his Colleague *John Piscator* inserted them in the History of his Life and Death, and which are these: Yesterday saith *Olevian* to *Piscator* after the Departure of the two Counts of *Nassau*, who had visited him: I felt for four Hours an unspeakable Joy, so that I was greatly astonish'd, my Wife and my Father ask'd me sometimes, whether I felt any better, and verily, better I could not have felt, for I thought, I was walking in a most agreeable Meadow, and my Body and Soul seem'd plentifully refresh'd with the Dew of Heaven. *Piscator* replyd: The great Shepherd *JESUS* hath led thee in his Pasture; Yea saith *Olevian*: He brought me to the Fountain of living Water. After reciting several comfortable Passages of the Bible he often repeated: I desire my Journey to the Lord may not be delay'd any more. I wish to be dissolv'd and to be with Christ. When he was almost in his last Agony, *Altstedius* said to Him: Without all Doubt, my Brother! you are sure of your Salvation in Christ? On which he pointing at his Heart, Yes saith he most certainly, and then yielded his Spirit. Thus *Quirin Reuter* utter'd no more then these Words: I am a Child of eternal Life, which he pronounc'd in Greeck and German and so expired.

Luke Pollio a Divine of the Confession of *Augsburg* but of a gentle and moderate Disposition, in the Prime of his Life; when full of Health was often hear'd to say: I am ready, and desire to be absent from the Body; but when he became confin'd, his Bed was as it were a Theatre of signal Patience and an Oratory of constant Prayer and Praises to his God: The Lord, said he, has chastned me sorely; but he has not kill'd me, I am perswaded, that all the Sufferings of Time can not be compar'd with the Glory, that shall be reveal'd in us hereafter; he desired in his last Agony to be put in Mind of four Things: 1. The Gracious Comforts of the Pardon of Sin 2. The Comforts of Gods Presence in Afflictions and in Death itself: 3. The Comfort of Gods final Preservation of his Children in Spite of the World, Death and Satan. 4. The Words of Christ: *They shall go into eternal Life*; and when his Desire was complied with, he would often say: O this Comforts the Heart, this rejoiceth the Heart; when his Strength and his Speech so far fail'd; that he could hardly express Himself, he said: Would to God! I could speak, you should verily hear that the Spirit of God is in me; a Door being open'd, he cried: Lord open unto me the Door of thy Mercy: A little after raising Himself, he said with an uncommon Quikness of Voice: Just now I go to eternal Life, and went thither, while he was so saying.

And what shall I say of *John Arnd* in *Low dorch* Eagle, a Man, that has been very differently judg'd of by different People; but is to be esteem'd as his Name is, an Eagle among Divines, because his Doctrin was not the Divinity of *Moses* but of Eagles, as one of the Ancients expresth the Criterion of true Theology: His Soul was dedicated to Jesus Christ, He was full of the Love of his Saviour, and not so famous for his extensive Learning, as for his venerable Piety. It is this, which adorns a Divine above all other Qualities, It is this, *Arnds* Writings are sweetly breathing, especially that Book of his call'd *True Christianity*, which will be esteem'd, while Piety has any Votarys. *Arnd* liv'd Apostolically and Apostolically did he die. The last Word, which he utter'd a few Minures, before the heavenly Soul left the Body, was: I have overcome, I have overcome. He was seen to smile in his Sleep, and when he awack'd, told those that were round his dying Bed: *We have seen, yea we have seen the Glory of the only begotten Son of the Father, full of Grace and of Truth.* His Wife asking him, My Dear! When have you seen this Glory? He reply'd: Now, just now, just now have I seen it, O what a Glory is this! which certainly Eye has not seen, Ear has not heard, nor hath it ever entred into the Heart of any Man. This, this I tell you, I have seen. Does not this Wonderfully resemble the History of holy *Stephen*, who saw
Hea-

Heaven open, and Jesus at the Right Hand of God.

I can hardly refrain from adding many more, and this One, because it so excellently suits our Purpose I cannot but mention; *Andrew Rivet* Professor of Divinity at *Leyden*, when he was ask'd concerning his Hope, among many other excellent Sayings, (which are printed together) replied with a particular Steadiness of his Voice and Countenance: My Confidence is firm; for I have long ago seen the Heavens open'd, and that this was really so, he confirm'd when he was already thought dead; for as they were now going to lay him out, One of the Bystanders said: I believe he now enjoys the Sight of his God. *Rivet* by a Kind of Miracle reviv'd just long enough to reply, but so that he could hardly be heard: Yes, yes, as if he would say: O yes, you speak true, whoever you are that say so; for my Soul is indeed rejoicing in beholding my God and Saviour, in Whom I believe, Whom I have lov'd, and in Whom I have rejoic'd, tho' I did not till now see Him Face to Face.

But least it should be objected, that he confines the Priviledge of dying well, only to Men of his Order. Mr. *Ulrick* cites Instances of various Ranks to prove, that this is the Priviledge of every Christian, of whatsoever Age, Condition or Station they may be, he therefore next relates the chearfull Death of a Gentleman of the long Robe viz. *Sebald Munster*, and

tells us, that tho' he died of the Plague, yet he was full of Comfort and very chearfull: A few Hours before his Death he sent for his Friends, and shewing them the Boils of his Hands and Arms, he said: How do you like these Jewels, wherewith the Lord Jesus is dressing me? And when upon those Words they could not forbear their Tears, he added: Do not value them too lightly, for in this wedding-Garment I shall go to the Lord Jesus, and sit down at his Table, thus shall I go to the Assembly of most excellent Souls; thus shall I please my God and Saviour; and thus did he chearfully exchange Life for Death, or rather Death for Life. *Winshemius* concludes the Account of his Death in these Words: "Our Dr. *Sebald* „died so holily and piously, that we may be „assured, he enjoys with the Patriarchs and „Christ himself the eternal Glory of God, as „we may be sure of Things, that we may exa- „mine with our Senses.”

Mr. *Ulrick* next introduceth a *Physician*, who died in such a Manner, that if many of his Profession died thus, it might more truly be said: *Medice mori est optime mori*; as it is generally said: *Medice vivere est pessime vivere*. *Curaeus* was in the Strength of his Days, and not forty one Years old, when he was call'd away, he would often say: „I am cut off in the midst „of my Days, my Life is cut off like a Wea- „vers Shuttle: Lord! I am oppress'd, but it is „enough, that thy Hand does it. My Body „suffers

„ suffers for Sin, but my Soul is sweetly com-
 „ forted with the Expectation of eternal Life,
 „ I believe, Lord! help my Unbelief. I have
 „ receiv'd the Sentence of Death, but my Jesus!
 „ I'll wrestle with Thee till the Day break. I
 „ leave thee not, till thou blest me, till my
 „ Soul is made whole. Come Lord Jesus! and
 „ All that love Thee, say come. Thou, that
 „ knowest the Hearts, thou knowest that I love
 „ Thee, and thou also lovest me, truly thou
 „ lovest me, Thy Merits and thy Power have
 „ made Thee my Saviour, into thy Hands I
 „ commend my Spirit, o thou God of Truth!
 „ With the Beginning of the New Year I shall
 „ be with Thee, I shall be satisfied with thy
 „ Likeness, I shall drink of the new Wine of
 „ thine eternal Joys. Quicken me, o Son of
 „ God! with thy Spirit and Presence. I come
 „ unto Thee relying on thy Promise, which is
 „ the only Support of my Soul, o Son of God!
 „ do thou own me, and present my Soul unto
 „ thy heavenly Father, who will willingly re-
 „ ceive it from thy Hand. Lord Jesus! I will
 „ thanck Thee before the Face of thy Father
 „ for all the Mercy, which thou hast shewn
 „ unto me, I believe that my Body also shall
 „ be guarded by thine Angels, It is impossible
 „ that the Body, which was once thy Temple,
 „ should be annihilated or remain in Corrup-
 „ tion. Thou o Father of my Life! wilt re-
 „ quire it from the Earth, and make it thine
 „ own eternal Dwelling-Place, there shall I
 „ follow

„ follow the Lamb, whither soever he goeth
 „ O the meek and Beautifull Lamb of God!
 „ There shall we sing the new Song, Hallelu-
 „ ja. Let us shout and make a Joyfull Noise
 „ unto the God of our Salvation. Lord Jesus!
 „ Now let thy Servant depart in Peace. Let
 „ my Soul be bound up in the Bundle of the
 „ Living, grant me a happy Passage to them,
 „ that live an immortal Life. „ Many such Ex-
 pressions were utter'd by *Curæus*, when he was
 exhorted to take Heart, for that God could
 help him, he replied: Yes indeed, the Lord
 will help me in my last Deliverance according
 to his Word: Blessed are the Dead, that die
 in the Lord. Now I die in the Lord who is
 my Life, in the Knowledge and Faith of Jesus
 my Mediator, who is my Brother, he has
 cloathed me with his Righteousness, I shall be
 happy, I shall be righteous. How sweet is this
 Righteousness and Salvation! How sweet is
 this Departing from Sin to Innocence, from
 Darknes to Light, from Death unto Life. To
 conclude, the Instances of those that resem-
 bled holy *Stephen* in their last Moments, we
 will mention a Lady of an Excellent Spirit, who
 besides female Beauty exceeded her Sex in
 Greatness of Mind, which made her despise
 the whole World, to embrace a whole Christ.
 Her Name was

Olympia Fulvia Morata a native of *Ferrara*
 in *Italy*, who excell'd in Learning & yet much
 more in Piety; she had been brought up in all
 the

the Grandeur of the Court of the Duke of *Ferrara*, but when she came to the Years of Discretion, she chose rather to suffer Affliction with the People of God, and preferr'd the Reproach of CHRIST to all the Treasures of Egypt, this made her enter into a Marriage-State with Dr. *Andrew Grundler*, whom nothing recommended to her but the Love of Religion, for it prov'd the Cause of her falling into Disgrace. So at once she left *Italy*-Idolatry and Superstition. In their low Circumstances she often encourag'd her Husband, that God would provide a Place for them, either under or in Heaven. Neither did her Hope disappoint her, for upon their Arrival at *Heidelberg* Dr. *Grundler* was made Professor of *Physic*; but not long after she was snatch'd out of the Arms of her Husband into the Embraces of her heavenly Bridegroom. How chearfully she behav'd in her last Moments her Widower relates in a Letter: She died, saith he, with great Chearfullness and Desire, for she was firmly perswaded, that out of a miserable Life she was now call'd into eternal Happiness. When she appear'd just a dying, awaking from Sleep she seem'd lovingly to smile at me. I drew near and ask'd her, what could make her smile so? She said, in my Sleep I have seen a Place fill'd with the most glorious Light, when she could say no more, I told her: Be of good Chear, my dearest Soul! For you shall for ever dwell in the glorious Light,

you have seen; she smiled and said: (*Tota laeta sum.*) I am all over in Joy, then fell sweetly a sleep in the Lord Jesus. For several Days. Before her Death she assur'd us that she long'd to be with Christ, whom, as far as her Sickness would permit, she was continually praising, that He had enligten'd Her with his Word, mortified her Mind to carnal Pleasure, and kindled in her Soul a Desire after eternal Life. In all her Discourses she confidently call'd herself a Child of God, nothing would grieve Her more, then to be flattered with the Hope of Recovery, she said: God had allotted Her a short Life and full of Calamity, and that she could take no Pleasure in Beginning and living it over again. When a Friend ask'd Her, whether any Scruple disturb'd her Soul? she said: No. The Enemy has been these seven Years continually trying to shake my Faith; but now I perceive nothing of Him, He lost all his Pains, my Heart enjoys the sweetest Rest and fullest Peace in Christ. She died October 25th. 1555 before she was 29 years old.

These among so many more saith Mr. *Ulrick* are plain Evidences, that Christians now also may see Heaven open and die under the Smiles of their Redeemer. After a most lively Exhortation to his Hearers so to live, that so they might die, he at last gives us, as it were his own dying Words, and they sufficiently prove that he was one of them, who had Hope in his Death. But whether, said he; does the
Sweet-

sweetness of these Things lead me? Truly a dying Christian as I am, can never hear too much of dying, I who can hardly fetch my Breath and am doubtful, whether I must reckon my self among the Dead or among the Living. It is this Consideration, that fill'd my Sails and carried me so far from the Shore, But that I may free you from tedious hearing, I withdraw and turn my self lastly in a feeble Voice to Thee: O sweetest Jesus!

In thy Name I begun and in thy Name I finish, all Glory be unto Thee alone! Many Things have I to ask of Thee; but I will do it on my Sick-Bed, & with full Freedom in my Closet, this only I pray, I may not be refused, if I can be of any Use to thy Church. O restore me! if not, o free me from this World, which to me is far better. Thou knowest I do not shun Death, I wish and wait for it with open Arms. Me thinks I die, because I cannot die of that Death, which will open unto me the Gates of Life. Let him be afraid of Death, who is unwilling to go to Christ, who has no Hope of reigning with Christ; But my Jesus! This I do not only hope, but tho' I am over and over Death and Hell deserving, yet I am firmly assur'd of it; why then should I be afraid of Death? why not rather long for it? *Christ is my Life, and to die is my exceeding great Gain.* Yea Lord! Let me now die, that I may see Thee. How many thousand Wishes I send for Thee? O Jesus! When wilt thou satisfy my Soul?

Soul? but what do I say? Behold I see even now Heaven open, and the Son of Man at the Right Hand of God; but I see it thro' the Lattice and only as in a Glass, I see it but not near. O that I might soon see it Face to Face! O that I might soon kiss him as present, and be satisfied, o Jesus! with the Blessings of thy Temple thy holy Sanctuary! O grant, that I may soon come out of the Tribulation, wherein I have resisted unto Blood, and appear before Thee in a white Robe with Palms in my Hand, and with the whole innumerable Company of Thine sing eternal Praises to Thee. Grant my Jesus! That like Thee I may soon get from the Cross to the Crown, from Thorns to Roses, from Danger to Security, from Tribulation to Refreshing, from Labour to Rest, from Contempt to Honour, from Fighting to Victory, from Striving to Triumphing, from suffering to Glory, from Hope to the Thing hop'd for, from Believing to Enjoying, from Death to Life; And when I get there, I will break out in a Triumph. It is finish'd, I see what I fought, I have what I long'd for; my Jesus! I am sick for Love, my Heart burns after thee; Behold I see the Heavens open and not only so, but open to receive me; I see my Jesus Face to Face, and my Soul is made whole.

With many of those Sighs I finish, and since according to God's sacred Order and Will I cannot yet say, I have ended my Life (*vixi*)
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I only say (*vixi*) I have ended my Speech. A Soul so ripe for Heaven could not make a long stay upon Earth. Accordingly the 25 of May 1731 a few Days after this Oration was read in his Name, he awoke with a great Palpitation of Heart, and immediately lost Strength and Voice by a great Discharge of Blood, and having declar'd, that he had laid hold on Jesus, and would not let him go, till he had fatiated him with the Enjoyment of eternal Blessings; in Him he fell a Sleep.

John Gottshall de Shurman. The Account we have of this good Mans comfortable dying Bed, was wrote by his Sister *Mary Anna Shurman*, a Lady of uncommon Parts Learning and Humility, and One that made Religion indeed the chief Business of her Life. The Character which she gives her Brother, is exceeding remarkable and runs thus: My Brother has left behind him very great Tokens of that Zeal and Love for the Honour of God, that visibly burned in his Breast, especially some Years before his Death. Two Nights before his happy Departure from this mortal Life, one of the Physicians told me his Opinion, that my Brother would not live till next Morning. I thought it my Duty immediately to acquaint him with it. I did it accordingly telling him with all, that I did not hesitate to let him know the Physicians Opinion, as I was perswaded, the Message would not be unwellcome. He was
not

not in the least surpriz'd and kindly told me: Dear Sister! Why would not you tell me the News? I thank you for it, dear Sister! I thank you for it: I have liv'd long enough, I am ready to die, if God pleaseth, I am willing to follow his last Call. When Mr. *Voetius* and some of our Ministers came to see him, he spoke to them with such a christian Fortitude, that they were astonish'd at it. One of the Ministers absolutely insisted to stay with him the two last Nights of his Life, and declar'd that in all his Ministry he never saw a Person so near Death, so strong in Spirit, and that he never was so much edified by any dying Person. This, said he, is not dying but rejoycing in God, and Preparing to the Marriage Supper of the Lamb.

He exhorted us all to praise God. A good many Friends were met to see the End of his Course, and hearing that the Physician did not expect, he would live till Morning; at Midnight my Brother said to me: Shall we not sing the Praises of God? I ask'd him, what Psalm he desired, we should sing? He replied: the 103d. I told him as he was very weak, would it not be better only to read it? No, said he, we will sing it, a Christian ought to die under the Praises of his God. We did it, and He sat the Psalm for us with a Voice quite expressive of the inward Sense of his Soul; which was quite penetrated with the Love of his God, and I confess I think I never

ver heard him sing more sweetly, he continued singing with us all the 2 last Verses of the Psalm; but what is more remarkable about 4 Hours before his Death, when a Minister visited him, he desired to sing with us again, and when we told him that his Weakness did not seem to permit it, he repeated what he said before, and sung the 23 Psalm with me. About two Hours after he begg'd us to sing Simeons Song with him, wick accordingly We did. He declar'd, that it was a Mercy to live in this World, if We live to the Praise of God and in the Service of Christ Jesus our Lord, and therefore he declar'd, he had had some Desire to serve him in some public Station, but that his Will was always better then ours, that God stood in no need of our Service, and if God saith to us: I have no Delight in thee, We ought heartily to reply with David: *Behold, here am I! Let the Lord do with, me as seemeth good in his Eyes.*

Among many noble Expressions the following seem to speak his very Soul: He declar'd, that from the Time he plainly saw, that the Glory of God was the End of all his Work; he also sincerely and heartily endeavour'd at it, tho' in a very imperfect Manner. And indeed he had such a lively sense of this upon his Mind, that he never spoke of it, but with a very peculiar Affection: O Goodness of God! would he often say: O unspeakable Mercy, that God will be praised by
Men!

Men! He possesseth eternall Glory in himself, He has no need of us, nor of any Creature, He is self sufficient, and yet he will be prais'd by us, who are sinful and guilty Creatures; He might justly condemn us all, and thus glorify himself in the Manifestation and Execution of his Divine Justice; but no: He saveth some, not only, that he might glorify his Mercy in the Elect, but also that he might give them an Opportunity of exalting themselves in his Praises, by making Mention of his Goodness, and spreading abroad his Praise, and that full Love might engage them to aim only at this Glory: Thus the Praises they give him, are their Happiness, and their Bliss consists in that they love Him.

A few Hours before his Death, a Minister wish'd him yet greater Fore-tastes, of the Happiness of Heaven, to whom he answer'd: It is enough for me, that I may serve the Lord, he is in himself worthy of it, to praise him with all We are, is true Happiness. He said: That he had heartily loved our Lord Jesus Christ, he expressed this in an inimitable Manner: It was as if his Heart would leap out of its Place, when he pronounc'd the Word heartily. One of the Ministers ask'd him the Morning of his Death, whether he chose that we should once more pray together? He replied yes: With all my Heart, a Christian ought to die praying and adoring his God. When his Arms began to grow cold, he fold-

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ded them together, and said: I embrace my Lord Jesus Christ with the Arms of my Faith. He rejoyc'd in the Doctrine of Election unto Life saying: The Foundation of God standeth sure, having this Seal: *The Lord knoweth His own.* His Heart and Breast felt dead, and his Tongue seem'd to live only to utter these last Words of his: *Come, Jesus! come, Amen.* And with these Words he gently fell a sleep, and in our common Opinion died *the Death of the Righteous* in the 59 Year of his Age 1664.

Magdalene Henry.

She was born at *Metz* of Roman catholick Parents; but felt an early Desire in her Heart to know God and to serve Him in Truth; and as she had no Means of reading the Scriptures, or to be instructed in the Place of her Nativity, she chose to her great Loss in temporals, to retire among the Protestants, and among them to search after the Truth, she was perswaded in her own Mind, God would let her find, what she was looking for, viz. a People, that were able to tell her, how to serve God in an acceptable Manner. She accordingly met with a Lady, whose Heart God had touch'd and chang'd, and in whose House he was worshipp'd in a becoming Manner. The Doctrines of the reform'd Churches, when instructed in them, she very much relish'd, but then the Life and the Conversation of many Professors were an Obstacle

in her Way. In this Case she fought earnestly for Direction and was soon convinc'd, that the Wickedness of some of its Professors ought not to hinder her from Embracing the Protestant Religion. And so after earnest Prayer, that she might not join the Protestants for any finistre Views, she made her Profession to a German Minister, in whom she thought she discover'd more Fear of God, then in the french Minister of the Place.

Her great Aim was to live for God; In the Pursuit of this Design she went to *Holland*, and join'd a Society of pious Christians, that retired from the World, and liv'd together at a Place call'd *Wieward*. It was there, that she was seiz'd by a lingring Fever, which turn'd at last to a Dropsy; her meek, quiet and patient Manner of bearing the Cross in her tedious and long Sickness, was very edifying to those, that attended Her.

In the very Beginning of the Distemper she thought: God call'd her to suffer, yea to suffer a great Deal; but she said, at the same Time, she felt a Willingness to suffer, and that for the Sake of the Lord Jesus her Saviour, she chearfully embrac'd that Portion of the Cross, which He would be pleas'd to send unto Her.

In her Sickness she was brought very low, on Account of her former Sins and Corruptions, but took her Refuge in the Mercy of God by the Blood of Jesus, and so her Sins
vanish'd

vanish'd away. I think sometimes, said she, when I lie here in great Heat and suffer violent Thirst, how I shall drink, when I shall get home to the Lord. Another Time she said: Tho' I am as a barren Land, and have little Sense of the divine Love, yet this I perceive, that I should be sorry to remain in this Life. I have always long'd after the Comforts of God, and a sweet Sense of them; but now I submit entirely to the Lord, I am willing to die in the State I now am in. The Lord Jesus has sought me his lost Sleep, and he gives me Room to hope, that He will bring me into his eternal Sheep-Fold.

After this she enjoyc'd a great Calmness in her Soul so she said: I have nothing to strive against, the Lord Jesus has overcome all. I could never have believ'd it, that God would give me so great Grace and so entirely wean me from every Thing, before my Children were much in my Mind, but now no more, I leave them entirely in the Hands of God and of pious People. I have no more Concern for them, no more then if I had no Children. When we go to God, every Thing must give Way. We must think on nothing but God and our Souls. If it would please God to lengthen my Life, I might resolve to live longer, but truly not without Reluctance. O when will the Lord come! When will the Lord draw near me and take me to himself!

One of them present said to Her, that going

to the Lord she might say with *Stephen*: *Lord Jesus! Receive my Spirit.* She answer'd very affectionately: O it is a beautifull amiable Word: *Lord Jesus! Receive my Spirit.* And again she said: My Heart is at Rest, I can say nothing but this: I am at Rest in the Lord. I am weak but he is strong for me. (my Strength is in Him.) When One took Leave of Her, and said: The Lord strenghten you! She said: Woe unto me! What would become of me, if he should not do so? and being that Day so weak, that it was thought, it would be her last, she cried out several Times: my good Jesus, my dear Jesus! Wilt thou come and take me this Day to Thy self? Then she said: O how good has God been unto me, that he brought me among his Children: At the same Time she humbled herself before God and his People, and a Moment after she said with great Affection: My good Jesus! Wilt thou be so kind to me, and now thoroughly wash me in thy Blood? O what great Mercy! How altogether am I unworthy of it? Come my Jesus, come, take and draw me soon to Thee! Again she said: Tho' I am unworthy of it, yet the LORD causeth me to enjoy his sacred Rest, and leads me sweetly to himself; and when One said: Then you go chearfully and enter with full Sails into the Harbour of eternal Blifs? She replied: Yes, Jesus Christ my good Shepherd is lending me his Hand: He will draw me and help me, that I may safely arrive there.

there. &c. A little after she begun to sigh for the Coming of Christ to her, she look'd about and said: Pray earnestly that my God may come, and that his good Spirit may support me unto the End. Death is a narrow Gate, I wait for the Lord Jesus to carry me through. When she had fainted she said: I believe, I shall go away thus easily. A Person then spoke with Her of the Happiness of those, that die in Christ, and the exceeding Greatness of his Love to whom she answer'd: I very much intreated the LORD Jesus Christ to come, and He has answer'd me, he was come and is coming, and then stretching out her Arms she said: Me thinks I already embrace my Lord Jesus Christ. She was then in very great Pain by the Contraction of her Nerves, so one told her, that she seem'd to be in a great Deal of Pain, but that was the Way to go to God: She replied smiling: O this is altogether nothing. I am glad of it, every Pain brings me nearer to Jesus, for from the Beginning of her Sickness she had an Assurance that God would take her away; and therefore she added: O it is good for me to suffer! I stand much in Need of it; but me thinks any other Child of God would bear my Pain much better then I do; yet I must own, that the LORD Jesus has given me some of his Patience; for none but He can give it, of my self I have nothing but Stubborness and Impatience.

Several pious People visited her that Day,

expecting then she would go to her heavenly Father. The Thought of this fill'd her with Joy and Comfort, she would look at her Friends and say: O noble Company! Which Thou, o my God! art favouring me with at this my Departure. O could I take you all with me! What a great Priviledge is it to have been hearily in the Service of the LORD! O how I love thee my good LORD and Saviour! One of the Company said: It seems, you are willing to go to the LORD Jesus, and there is nothing that detains you. She answer'd with a clear and distinct Voice: Not one Thread more keeps me. Toward Evening she complain'd of her being so sleepy, and when one replied, that she might go to sleep, because her Work was done, for that Christ had done it for her and in her, her Answer was if it was not so, how could I be so easy? Yet the LORD permitted her for some Days after to be sorely exercis'd, when the Waters rose above her Stomach; Therefore she said: I can say with *David: The Waters go to my Soul*; But as her End drew near, she was so fill'd with Joy that she broke out in Raptures, my God is coming. O my God! What shall I render unto thee? I am waiting for thee. She repeated the 31 Psalm with as loud a Voice as she could, and added: *My Soul magnifieth the Lord, and my Spirit rejoyceth in God my Saviour*. When One ask'd her, whether she had no Fear at all of Death? She said: Altogether none, there is not a Shadow
of

of it remaining with me. It is my God, that has freed me from it, I could not have done it my self; but the LORD did it in the Twinckling of an Eye. And then she died happy, joyfull and comfortable February 1681. in so easy a Manner, that the Bystanders did scarce perceiv it.

Conrad Lobethan.

Superintendent of the Churches in the Principality of *Anbalt Cæthen.*

THe Account, which we have of the last Hours of this Faithfull Servant of Jesus Christ, was transmitted in a Letter to one of his Friends by One, that in his Life had been his Fellow Labourer, and assisted him in his last Moments and runs thus.

It was the 12 of November 1735 that the dear Man sent for me. I found him in very great Weakness, but at the same Time in a sweet Calm and Rest of Soul. I accosted him with a Wish, that the Lord would bless him with Strength from on high, to which he replied: May the Lord in his Mercy do so! for this I stand in great Need of, the Lord has drawn me to his Cross, and there I will remain in Silence & Obedience. He told me that he had long ago wish'd to see me, but that the Calamity of his Soul and Body had hinder'd him. When I replied: That I blessed God, that he vouchsaf'd me the Priviledge of seeing and of speaking with him once more; he beckoned with his Hand and said: O whom think you

to have before you? An unfaithfull and unprofitable Man, one that is altogether corrupted. He then paus'd for some Time, and afterward he said: As I have now a little and indeed but very little Strenght left, I will tell you some Thing, and beg you would relate it again to such pious Souls, as may be desirous to know some Thing of me. I must acknowledge it to the Glory of God, that He mercifully kept me from gross Iniquity, and after He had drawn my Soul to himself I made it my Study to avoid Sin and to do his Will. I have known the Truth, professed and preached it, and believe I should sooner have lost my Life, then have departed from it; yet this notwithstanding I had many Things about me, which I did not pray and watch against with sufficient Earnestness, and so I found in my Sickness that the Razing of my Corruptions to their very Foundation (Ps. 137.) was still wanting. More especially I found I did not resist my Anger and other such Symptoms of corrupted Nature, as I ought to have done. I have indeed heartily prayed, that God would deliver me and help me to overcome these Things. I have also found Gods gracious Assistance; but before I was aware of it, my Passions would again overtake me: This I have been very uneasy at in my Mind especially for these three Months past. To get rid of it I have often in my Study thrown my self upon my Knees, or even upon my Face before God,

and

and intreated him to bring my Soul unto Rest, and to grant me his Peace; but I could not find it and that by my own Fault, because I did not continue to seek it; but some Time ago being in my Study and much perplexed in my Mind, I was strongly affected with the Thought, that the Lord Jesus is the only one, to whom we are directed for the Rest of our Souls, and I had at the same Time a particular Sense of the Words of our Saviour Joh. 14, 6. *I am the Way, the Life and the Truth, no Man cometh to the Father but by me.* So I prostrated my self upon my Knees before the LORD Jesus, pour'd out my Heart before Him, and begg'd Him to grant me his Peace. In my Prayer I was much strenghtened and rose with a pretty compos'd Mind from the Duty and rested all Night. Early in the Morning I felt the former Disquietness in my Soul; yet I could commit my self into the Hands of the LORD with some Degree of Resignation: In the Evening, when my Mind was toward God, something happen'd to me, which I never before experienced so in my whole Life, viz. unexpectedly and in less then half an Hours Time the whole Abyfs of my Corruption and sinfull Nature was open'd unto me, I then thought: O my God! I have pray'd for thy Peace, and now thou art casting me into the Depth: Can this be the Way to obtain Peace? All my Sins, that I committed from my Youth, were put before mine Eyes from the least to

the greatest: And such among them, as I never believ'd to be Sin, among others my foolish Desire after a Multitude of Books lay very heavy upon my Soul, so that I resolv'd, if I recover'd, to part with all my Books, except a few which I stood really in Need of, but especially the Sinfullness of Anger seem'd so great and terrible unto my Soul, that I could have wish'd all Creatures might trample with their Feet upon me. I could more easily have born this, then to stand before God in the Character of an angry and passionate Sinner. I was nothing but Abomination in mine Eyes, no Dog appears so vile in mine Eyes as I did my self, nay that's too good yet, a venomous Serpent or Toad did not seem so abominable, for these have no Sin. I could not but call myself a very Devil: For his Image and Nature I found in me. Sin and Wrath is the very Image of Satan. I found no good in my whole Life, no; *not in my whole Life.* Among other Sins it press'd me down, that I had often given Offence to my own House by my Hastiness and Passion, I had no Rest in my Mind, till I sent for my Wife acknowledg'd the Sin and deprecated the Offence, I exhorted Her at the same Time, that as she now saw the Uneasiness of my Soul from a Sense, that by my Neglect or Actions I had given Her Offence, She might now with her whole Heart turn unto God and seek his Mercy, and that then he would never forsake Her.

Her. After this I had some Ease in my Soul, but it did not last long, a new Load oppress'd me, when I consider'd, that my Children also had seen me in Fits of Passion. To get some Rest, therefore I sent for them, and told them, how griev'd I was, that I had given them Offence; and declar'd that Anger is a dreadful Sin before God and a devilish Crime, I exhorted them at the same Time, to give their Hearts altogether unto God, and to do it from this very Minute; this gave the Soul some Peace, but only for a short Time, 'till I remember'd that I dropt some Times a hasty Word to my Servant, when he did not do Things to please me. I had no Rest till I ask'd his Pardon, then my Heart was some Thing easier again. O how did I lie in the Deep for these 2 Days! I was in fiery Anguish indeed, in such Fire and Anguish, that I could have wish'd to be struck into nothing rather than bear it. Saturday following my whole Heart begun to melt. Indeed my whole Heart was melted in Tears, when God gave me to know, that for the Sake of his Son my Saviour Jesus Christ and his bitter Sufferings and Death He granted unto me the Pardon of all my Sins. O! How did it pierce my Soul, that God condescended to shew Mercy unto me, that deserv'd to be cast into Hell; all within me was in Motion, and in Regard of my Corruption I thought: *Rise, rise them to their very Foundation. Ps. 137, 7.* Every Thing contrary to Christ I banish'd out of my
Heart

Heart and out of a Principle of Love to my Saviour, who had shewn Mercy unto me. I often said: Lord Jesus! Ask now, what thou wilt of me, nothing, nothing shall be in and about me, that I will not freely give up for Thee. I am now quite and altogether in thine Obedience. And when I thus felt Peace and Submissive Obedience in my Soul, I thought I heard like a Voice in my Heart: It is not enough that thou dost now feel quiet and easy in thy Heart, now thou must with me to the Cross, to the Cross thou must, now go with me! I replied: Lord Jesus! I follow Thee and am quite silent, I am altogether in thine Obedience! Only this I beg heartily, let the Nails be well fastened, let the Nails be well fastened that I may not make the least Resistance! O yes, let the Nails be well fastened, to hold me fast, that old Adam may be crucified and die.

Soon after this past in my Soul the Sufferings of my Body begun, and the Hope I some Times had of recovering altogether disappear'd with the Increase of my Sicknes, and thus I now hang on the Cross, and remain in Silent Obedience. I did indeed sincerely resolve, if God should grant me to recover from this Sicknes to walk more Closely before Him and to learn to know his Truth better and better, but as possibly it may please the Lord otherwise, and He may take me away: Let his Will be done, I am quite silent.

I answer'd that the Lord Jesus had told us Joh. 11, 40. *Did I not tell Thee, if thou didst believe, thou shouldst see the Glory of God?* That therefore notwithstanding his great Weakness God might manifest his Glory for his Recovery. To this he replied: shall I believe it that I shall live here yet longer? shall I pray for it? I don't know, whether I shall believe it or ask for it, for I am altogether obedient. The Children of God may pray as they think best, I am silent. But if I now go out of the World and appear before the Lord, I shall not come before his Face as One that hath the least Thing to say for Himself; but as One that knoweth nothing and will know nothing of what belongs to faithfull Servants; neither can I pray my Saviour to give me a Place among his faithfull Servants; for I am not worthy so to be call'd, but this shall I beg of Him, to give me a Place among penitent Sinners, only a Place among penitent Sinners; and this I certainly and fully hope, he will not refuse me nor cast me out, since he himself has wrought what I find in me, and since he has put my Sins before mine Eyes in Time and has assur'd me of his Mercy, he will not put them under mine Eyes once more after my Death, or suffer me to feel them again in Eternity. O how must we pass thro' the refining Pot, before we can obtain Mercy. O how have I been cast down broken and made contrite! but now I know that he will not leave me nor forsake me.

Mr.

Mr. *Lobethan* having thus finish'd what he had to say to me, and being so weak, that he was often oblig'd to stop in his Discourse, he concluded at last with these Words: Now I will be altogether silent and speak no more, to be silent and commune with God is now my only Business. I then took my Leave of him, till we should with Joy see one another again before the Throne of the Lamb. Among other Expressions I also wish'd, that the Blood of Reconciliation might quite penetrate and fit him for his last Agony. He folded his Arms crossways on his Breast, then shook Hands with me, recommended himself to my Prayers and wish'd me also the Blessings of Time and Eternity.

From this to the Time of his Dissolution he was always silent and desired others to be so too and to pray more then to speak. About 3 or 4 Days before his Death he took a most affectionate Leave of his Family and several others and heartily exhorted them to get an Interest in God thro' Christ, and to remain faithfull unto Death. After this he turn'd himself in Prayer to God, with a particular Grace and Earnestness he continued above an Hour in Prayer, among others he also said; O thou sovereign Shepherd Jesus Christ! into thy hands I resign the Office, wherein hitherto thou hast bore with me in great and unspeakable Patience and long Suffering and hast assisted me. O forgive, forgive what ever I have neglected or damaged,
take

ake thy self Care of thy Flock! seek that which is lost and gone astray! and what thou hast already laid hold of carry further, and make it right faithfull unto thee! put another in my Room, that may be much better then I have been. &c.

I thank Thee, Lord Jesus! in particular, that thou hast shed thy Blood for me and given me thy Peace. O that for thy Love Sake I might shed my Blood also! with thousand Joys would I do it; but since this cannot be, accept at least my Willingness to suffer as a *Thank-Offering*, and now soon free me from all Misery. He most earnestly pray'd for his Sovereign, and fervently intreated God for his eternal Welfare. After this he said: Now I am quite ready, Lord Jesus! I shall soon be with Thee in Paradise.

A few Minutes before his End he desired to be raised higher in his Bed, and when that was done, he cried several Times exalted exalted, very highly exalted, and thus ended his Life No.29. 1735.being his forty seventh Birth-Day.

Jacob Faber from the place of his Nativity commonly call'd *Stapulensis* was a famous Preacher of the Gospel in the Darkness of the Church of *Rome*, and one of the first, that under divine Assistance begun the Reformation of the Church. But in a Time of Persecution he left his Flock and retired to the *Queen of Navarr* the pious Consort of *Henry II* and a Lady of
of

of very extensive Learning. The Account we have of his remarkable Death was given by her self to a learned German, who accompanied the Elector Palatine *Fredrick II* in his Travels.

On a certain Day the Queen invited him and several other learned Men to Dinner, during which *Faber* seem'd much overcome with Sorrow, and was some Time seen weeping. The Queen insisting to know the Reason of it, He at last told her: How can I, most gracious *Queen!* be chearfull my self or make Others so seeing, I am the most wicked Man upon Earth. The Queen said: what great Crime can you be guilty of, my dear *Faber!* who from your Youth have been remarkable for the Strictness of your Life? To this he replied: I am now an hundred and one Years old and never touch'd a Woman, nor did any Thing that makes me fear to die, but one which I am afraid, will never be expiated. When the Queen insisted upon knowing it, his Tears would hardly allow it, at last he said: How shall I stand before the Throne of God, who have taught thousands the Gospel of his Son, who have not only receiv'd it, but have also seal'd it with their Blood: But I like an unfaithfull Teacher did fly, tho' I had already attain'd to a great Age, and should rather have long'd for suffering, then been afraid of Death; yet I privily withdrew my self and scandalously forsook my Post.

After

After this the Queen endeavour'd to comfort him with the Goodness and Mercy of God, which had receiv'd many in his Case. When the Company confirm'd what she said, he seem'd so much comforted and encourag'd that he said, if it is so, then nothing remains for me to do but to make my Will, and from *Here* to depart unto God, who I feel is calling of me. He then looked very stedfastly at the Queen and said: I appoint your Mayesty my Heir: My Books I leave to your Chaplain, my Cloth and what else I have, I leave to the Poor and the Rest I commend unto God. At this the Queen smiled and said: What than shall be mine Inheritance? To which he replied: You shall have the Trouble to divide it to the Poor, which made the Queen say: I protest I value this Inheritance more then to be Heires to my Brother the King of France. *Faber* seem'd very well and told the Queen, that he stood in Need of a little Rest. Meant while said he: Be ye chearfull and farewell. And thus he laid himself down and slept, but when they examined him, it was the Sleep of Death, and without Sickniess he thus expir'd to the great Astonishment of all the Company.

Caspar Shade.

Minister at *Berlin.*

Altho' it is certain, that a melancholy Temper has a great Influence even over sanctified and renewed Souls, and makes them not only

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some-

sometimes go heavily all the Days of their Pilgrimage; but also fills them with a special Dread of Death the King of Terrors; yet an Assurance of divine Love is so effectual an Antidote against it, that very often those, that seem to die all their Life time for Fear of Death, go off of the Stage with an uncommon Joy, and have done with all their Grief as the Moment draws near, when the Lamb of God wipes away all Tears from their Eyes. The Rev. Mr. *Caspar Shade* a faithfull and painfull Minister of the Gospel at *Berlin*, a Man that in his Life Time enjoy'd few chearfull Hours, unless it were when his Soul fed upon the Love of his Redeemer, is a remarkable Instance that Children of God may be greatly pressed down all their Life and yet triumph in the Hour of Death. He was uncommonly Zealous in the Cause of his Master, and incessantly laboured to bring the Souls of his Hearers, especially of the rising Generation unto Jesus Christ. His greatest Affliction and the Burden of his Office was the Want of a proper Discipline in the Church; in his Zeal for this he dropt some hard Words against the Custom of absolving and admitting People to the Ordinance of the Lord's Supper, notwithstanding their Continuing in a State of notorious Impenitency and Ungodliness, against this Evil he lifted his Voice like a Trumpet and thereby brought (as it need not be doubted) the Hatred of carnal Preachers and Hearers upon Himself, and

was far from being assisted as he ought to have been even by such, as were in some Measure concern'd for the Affliction of *Joseph*.

It pleas'd God in the Height of his Troubles for the Testimony of a good Conscience to give him a Quietus, and to deprive his Hearers of the awakning and successfull Ministry of a Man, whom so few of them knew to value as they ought to have done.

For some Time he was very sensible of his approaching End, and therefore in his two last Sermons not only made a Recapitulation of all he had been preaching, but also mentioned the Nearness of his Departure encourag'd the Children of God, and denounced heavy Judgments to all impenitent Opposers of the Truth. He applied unto himself what the Saviour said unto holy *Paul*: *Make Haste and get thee quickly out of Jerusalem: For They will not receive thy Testimony concerning me.* Act. 22 v. 18. and was soon after taken with a violent Fever, the Symptoms of which he had felt before the Preaching of his last Sermon.

In his Sicknes he spent his Time with chearfull Praises of his God, he often repeated the sweet Name of *Jesus*, and this with so strong a Voice and so little Interruption, that some were mov'd to bless God for it, others said: That he was despairing, the Words *Lord Jesus, my Jesus! Unto Thee I live, thine I am and serve, unto Thee I die.* He repeated many hundred Times; when he was desired to spare

himself he would say: I do not grow weary, I cry and preach Repentance while I can, if I had cried more before, I needed not to cry so much now.

When the burning Fever left him, it was succeeded by a lingering Hectick disorder. He said that if it was the Will of God, he would be glad to live one Year more, not to recant his Doctrine, nor yet because he was afraid of Death, but that he might communicate to Others, what God hath done for him in his Sickness. O how would I preach said he on these Words: *There is yet Room left.* Lord Jesus! Thou knowest that the greatest Part in this Place have rejected Thee and despised thy Word and thy Truth: And therefore Thou mightest exclude them from Heaven; but there is yet Room left. Let every one that loves his Soul make Haste and escape, for his Wrath will soon be kindled.

Tho' he was desirous to be longer usefull upon Earth, yet his Desire to be with Christ increas'd more and more, the more God fill'd his Heart with the Foretaste of the Blessing of the World to come. And tho' he met with some inward Trials, yet they soon went over. Among other Expressions of his Faith and Joy he also said: Victory! Victory! I have fought with the Devils and brought them to the Ground. I have conquer'd! I have conquer'd! Victory! Victory! and eternal Hallelujah. He also said to the Bystanders: O dear Children! Behold,

Behold, Satan is sitting me, he would fain persuade me I have no Faith and no Jesus, and that because I don't feel Christ in my Heart, I am none of his, but it seem'd to me as if the Lord Jesus said to Satan: *What has he done, what has he done? That thou art thus accusing of Him?* O thou best beloved, O thou fairest, most precious, most sweet, most kind, most lovely Jesus! Eternal Thanks unto Thee, that thou hast trode Satan under my Feet. My poor little Heart in my Body is so shrivelled up with the Heat that I can scarce feel it, shall I therefore have no Faith? O Lord Jesus! Truly I have Thee, truly I hold Thee; perhaps my Heart is with Thee already, and thou dost only leave my Body here, till it is also quite consumed: Thou hast but lately refresh'd me with such a Sense of thy Presence, that I could scarce bear it, why then shouldst thou now forsake me? I humble my self before Thee, my Jesus! I am a poor little Dog, that feeds upon the Crumbs, that fall from the Table of thy Grace: I am not worthy of Thee; but Thou knowest, Lord Jesus! that I have serv'd Thee faithfully and with all my Might, I faithfully and earnestly preached thy Name; and Thou hast not left it without a Blessing: I have not sought mine but thine Honour. Lord Jesus! I have liv'd unto Thee and unto Thee will I die. Here he rais'd up himself suddenly and notwithstanding his great Weakness he got out of his Bed and said: O I see it re-

quires nothing but Faith, and a sick Man can stand and walk. Come, my dear Friends! And let us pray and bless the Lord Jesus for his Mercy, and then he fell upon his Knees, prais'd God and pray'd for a little Rest for his Body in comfortable Sleep, and when he had done praying, he desired Others also to pray in their Turn and to bless God with a loud Voice: Lord Jesus! said he once, Thou knewest in the Beginning of my Ministry, that the Truth, which Thou hast commanded me to testify in thy Name, by the most would not be receiv'd, but made a Mock of: And yet thy Spirit has encourag'd me rather to loose my Life, then to forbear testifying thy Truth. Assist me further as Thou hast assisted me before, and hast given me a Mouth and Wisdom to speak, that I was easy and happy in the Midst of the Rage of mine Enemies, and when all my Friends forsook me, I must say this for Thee, O dearest Jesus! that thou didst take my Part, and so didst plead the Cause of my Soul, that I have still Cause to praise Thee. &c.

He was always a great Lover of Musick and therefore in his Sickness he would some Times order a Hymn to be play'd, and would sing with it. O dear Children! said he: If I might open my Mouth wide wide and proclaim the Praises of the Lord, I would above all Things heartily exhort you, that you earnestly endeavour to be closely united with Jesus in your Life, that when you come to die,

Jesus

Jesus may be your Wish, your Aim, your Confidence and your Heart be swallowed up in Jesus. God is all and in all. O how great, how unsearchable, how incomprehensible is God! Holy, Holy, Holy is the Lord of Hosts! God is all in all unto me also. This my Heart rejoices at, Hallelujah! Hallelujah! Once Those, that attended him, fell All a sleep and he said: Behold here, they lie and sleep! Thus is it among Magistrates, Ministers and Families; but I think the Lord will wake them.

At another Time he said, that formerly he had been near as Sick as now at *Leipsick*; but then God gave these Words in his Heart: Thou shalt not die but live and publish the Work of the Lord: That now he had wanted to lay hold on the same Words; but that the Lord Jesus had put Others into his Heart, viz. *I am the Resurrection and the Life*. He would often ask himself: Dost thou believe this? and answer, yea. Amen, my Lord Jesus! Amen. My Lord Jesus! Unto Thee I live, unto Thee I die, Thee I honour, Thee I praise, unto Thee I give Thanks, Lord Jesus, my Jesus! Amen. Lord Jesus! I know that I love Thee, and I know, that thou lovest me. Thou art mine, I am Thine, and our Love shall be for ever. O Lord Jesus! Give me my Discharge, now take me to Heaven, take me soon, soon, soon very soon into thy Glory. It is enough, take my Soul to thy self and bring it from Glory to Glory.

A little before his End, when He was ask'd whether he felt any Thing in his Heart against his Colleagues or any Body else, he declar'd that his Heart was full of Love toward every Body, and pray'd earnestly for his Sovereign and Country, his Congregation, his Colleagues and Successor, that he might abundantly reap what he had been sowing. The nearer his End drew, the more did he long for his Deliverance, till at last his Soul laid hold on what it long'd for, for the 25 of July 1698 in his perfect Senses and full of Faith his Breath was extinguish'd like the Light of a Candle in the 33 Year of his Life.

William Obuch

Missionary at *Tranckebar*.

THe Danish Mission at *Tranckebar* in the *East-Indies* has hitherto proved a happy Instrument in the Hand of God for the Enlightening of many, that sat in Darkness and Shadow of Death, while its painfull Missionaries generally soon waste away a laborious Life in the Service of the best of Masters and in pursuing the Good of immortal Souls. The Rev. Mr. *William Obuch* sat Sail for the *East-Indies* in a Vessel call'd the *Nottingham* the 10 of March 1737, and landed with his two Colleagues Rev. Mr. *Widebrock* and Mr. *Kohlhoff* safely at *Madras* the 4 of July of the same Year, from whence in a few Days he arriv'd at *Tranckebar*. He immediately apply'd himself to the Study

Study of the *Tamulian* Language, and in little more than a twelve Months he already was able to publish the glad Tidings of Salvation in this difficult Language. He was a Man of unwearied Diligence and very exemplary Conversation. He brought a weakly Constitution with him into the *Indies*, and continued to be sickly during his Abode there. But in the Year 1745 he was attacked by a Kind of a Hectick Fever, that in very little Time deprived him of all his Strength. Sept. 1 a. ejusd. he was seiz'd with such a Weakness, that he begun to doubt of his Recovery, and as he at the same Time receiv'd a new Assurance of the Pardon of his Sins, the Grace of his God and the Hope of a better Life, he was ready to believe the Hour of his Departure to be near at Hand; He therefore sent for his Colleagues and spoke to them most affectionately, he told them among other Things: I go to my Saviour, my Brother and my Bridegroom, but first I will once more drink of his precious Blood in the Ordinance of the Lords Supper. To the Catechists he said: Endeavour to get your selves and the Souls committed to your Care truly converted: I do not expect to see you any more. When a Heathen came in his Room he told him: You are a Heathen, you cannot die with Joy, but must be afraid of Death: But I die with Joy, Death is sweet unto me. O what a glorious Thing is true Christianity! How good is it to be a Christi-

an! Indeed when his Brethren the Missionaries came to see him, he told them, Brethren! I was afraid I should die without Witness, but God has supported me that you should find me alive. I am glad you are come, I shall not live much longer but die as a Christian, and as a Minister of Christ. No longer then last Night God has as it were a fresh forgiven me all my Sins and assur'd me of his Favour. He did not know how to humble himself enough before God. The Lord, said he, cannot say to me: Well done thou good and faithfull Servant! I don't see that I have been of any Use, I plead nothing but Mercy, I ask for nothing but Mercy. When the Doctor had some Hopes of his Recovery, he did not seem to believe it. Before the Missionaries retired from him, he said: To Day I have tasted the Sweet; but I am afraid some bitter will come after. In the Night he laid himself down to sleep, but toward Midnight he awak'd and desir'd some to sing for him, and when it was least expected, sung a Hymn with so strong a Voice, that it seem'd very extraordinary. He thought himself so much strengthened, that he thought he might walk on Foot to Town, some Time after he seem'd engag'd in his Thoughts and said: The Devil has fiery Darts, and a little after: God is, God is still, God is still my God. Art thou here o Satan! my God is here too. My God is alive, and I shall live in him eternally. He then recited the Creed,
and

and when he came to Forgiveness of Sin, he
 said: Altho' the Offence is very great, yet the
 Mercy of God unspeakable greater. I believe
 Forgiveness of Sin and Life eternal, this I
 believe, said he with a strong Voice.

The following Day he went to *Tranckebav*
 before he set of, he made a very earnest Pray-
 er and intreated the Mercy of God, that he
 might yet be made usefull. After which he
 could complain of his great Unfitness for the
 service of God, I always look'd upon myself,
 said he, as a supernumerary Person; did not
 you plainly observe, that I was altogether use-
 less. I often wonder'd that I ever was sent into
 the *East-Indies*, tho' I never repented of my
 Coming. In the Afternoon he complain'd,
 that he could not keep his Thoughts together,
 he was put in Mind, that a Father is satisfied
 with the Willingness of the Child and over-
 looks all his Faults and Failings; to which he
 replied: How much more the heavenly Father,
 from whom springs all fatherly Love! but
 will he carry it so toward me? it was replied:
 Why not? O then, said he, may he have Pa-
 tience with me. At Night his Wife desired him
 to take some Physick, to which he replied,
 whether I sit up or lie down, whether I use
 Physick or no, this Time I shall die, I loose
 all my Strength and Senses. He expressed some
 Concern for his Passage thro' the dark Valley
 of Death, and was much assaulted with the fie-
 ry Darts of the wicked One. A Missionary
 pray'd

pray'd with him, and he making Use in his Prayer, that Satan sometimes in the last Hours assaults the Children of God to surprize and seize their Souls. The dying Patient replied: He shall never seize mine. A Hymn which he himself had translated into the *Tamulian* Language, was afterward read unto him, and he heard it with great Attention. About 7 in the Morning he was asked, where his Heart was now, he replied: Three Times with Jesus Christ, some Times after, when the Question was repeated, he said: Where else would it be? About eight he was in his last Agony. One told him, that his Saviour waited for him, and bid him come, to which he replied: And I also say, come. Then he repeated the Words: Father! into thy Hands I commit my Spirit; and so died Sept. 3. 1745. in the 39 Year of his Age.

Christian Fredrik Pressier

Missionary among the Heathen at *Tranckebar*.

HE was prevail'd upon to accept of a Call, that requires so great a Share of Self-Denial from the Consideration of the Words of Jesus Matth. 10, 37. *He that loveth his Father or Mother more then me, is not worthy of me.* And Luc. 14, 26. *If any Man hate not his own Life, he cannot be my Disciple.* Accordingly he set out from *Hall* in *Saxony* Dec. 8. 1724. and arrived at *Tranckebar* in the *East-Indies* the 19th of June of the Year following. He approved himself

himself a Man of great Piety, of very deep Experience in Religious Matters and uncommon Diligence in his Mission. The Building up the Increase of the Church and Shools, he had continually at Heart, for this Purpose he would take special Pains with such Converts from Heathenism, as were employ'd to teach the Truth of God unto their heathenish Country People, and sometimes write very affecting Letters to such of them, as had embraced the Christian Doctrine, to keep close to the Lord.

The Heat of the Climate was a heavy Burden to his weakly Constitution and active Temper. In the Year 1730 he kept his Bed for near six Months in a hecrick Fever, of this Sickness he saith in some of his Papers, that tho' it was very weak'ning to the outward Man, the Mercy of God made it to be of great Use to the inward, and that that Year was a renewing Year to him, like as 1721 had been the Year of his first Awakening. In his Letters he took Leave of his Friends and tells them, that he could very well see into the Reasons of Gods taking him away, partly because he was Homoiners and very unfit for his Work, partly also because thus he should be delivered from many sore Temptations, which he had been troubled with in his Life, and that for this Consideration he begg'd three Things of God, 1. That he would grant him Patience and Comfort in his Sufferings. 2. That he would carry on and perfect the Work of Sanctification

tion and 3. Kindle in him a Desire after eternal Glory.

From this Sickness however he recovered, and was not visited so sorely, till the last Fit of Sickness, which he declar'd would be his last from the Beginning. In the Commencement of the Year 1738 he was laid up and suffer'd much by the violent Heat of the Distemper, which made him intreat his Brethren to pray for Him, that God would grant him Patience to hold out. He dictated a Paper, wherein he dispos'd of his Affairs and with great Affection mention'd the Passage Song. 2, 14. *My Dove in the Clefts of the Rock*. saying: This shall be the last Hole, wherein I will seek rest. Some Time he would say: Is my Strength the Strength of Stones? Or is my Flesh of Brass? The Thirst of Jesus and his Receiving Gall and Wormwood for his Drink, was his Comfort in his Thirst and Weakness. Once he sent for One of his Colleagues, and when he enter'd the Room, he told him: I sent for you, that you should give me a Word of patient Waiting, and when some Passages out of the Psalms and the Example of our Saviours Patience were mention'd, he replied: Indeed the same Sufferings go over our Brethren in the World, and o how many People are much worse of then I am! When the Remembrance of his Sins disturb'd him, he would comfort himself with the Words 1 Joh. 2, 1. *If any Man sin, we have an Advocate with the Father Jesus*

Jesus Christ the Righteous. All his Comfort, Hope and Refuge was in the Wounds of *Jesus Christ*. He often mention'd the Necessity of settling the Concerns of our Souls before we come on a dying Bed. Already in the Year 1724 he noted this Remark: It is good as soon as we are sensible of any Sin in us, immediately to repent of it and pray God for the Victory over it, and thus by Faith in the Blood of Christ to keep a clear Account, intreating him to forgive that Sin and purge it away, that it may not be brought into Judgment against us.

In the Night between the 12 and 13th Febr. he call'd out several Times: Depart ye Spirits of Sorrow, the Spring of my Joy *Jesus* is coming. A little before he had complain'd, that he could not feel the least Drop of Comfort in his Soul, but now his Heart and his Lips overflow'd with it, and he heartily in the Presence of Witnesses blessed God for his gracious Visitation.

The last Day of his Life he would give good Exhortations to all, that came to him to do good, and to destroy the Works of the Devil. Once he felt as he afterward declar'd the fiery Darts of the Wicked One, and begun to pray: Lord *Jesus*! Give me Strength to overcome. A little after he desired a certain Hymn to be read unto Him. When the Heat of the Distemper abated, he pray'd very earnestly; and when some Body told him: Perhaps this will be the Day of your final Deliverance, he said: No, the
the

the Fifteenth. The following Night he broke out: This is a Man that has great Glory; and when he was told, that this was his Jesus, who waited for him and said: Come, come! He replied: Come. And this was his last Word, and accordingly his Saviour came, and after his faithfull Labour took him to eternal Rest the 15 of February 1738 in the 40 of his Age.

Jodocus Lodestein

Professor and Pastor of the Church at *Utrecht*.

HE was a Man of uncommon Gifts, Diligence and Faithfullness in his Ministry, and at the same Time of so mean an Opinion of himself, that in his Sermons he would often tell his Hearers, that he was conscious, some of them had a greater Share of Grace then himself, and therefore desired them, they would pray for him, that God would fill his Heart and open his Lips. His Kindness to the Poor was very conspicuous. He was gentle among his Hearers as a Nurse to the Children. At the Time of the French Invasion 1672, when Provisions were at a very high Price, he defac'd the Coat of Armes of all his Silver-Plate, and so sent it to the Silver-Smith, and for the Money he bought Provision, which he distributed to the Poor; thus with his Riches he laid a good Foundation for the Time to come. His Sermons were lively and affectionate, and prov'd a Blessing in all the Places, where he had exercis'd his Ministry. Before he would
 speak

speak to Men from the Pulpit, he would in
 earnest Prayers first speak with his God. A
 great Divine when he hear'd him preach, said:
 There is some Thing in this Man, I believe,
 the Apostles preached after this Manner; he
 us'd much Plainness; his Sermons was not
 like the painted Windows in Cathedrals, whose
 painted Beauty keeps out the Light, and as
 he preach'd so he liv'd, and bore a very Faith-
 full Testimony against that scandalous Practice
 of promiscuously admitting All, that present
 to the Table of Jesus Christ. He was not a
 perfect Man, but he strove for Perfection.
 His Conversation was a Commentary on his
 preaching; and tho' his spiritual Ways did
 purchase him the Contempt of carnal People,
 yet he will always be esteem'd by the Lovers
 of true Piety and inward Religion.

As to his last Hours, his Sicknes would not
 allow him to speak much, but what he said,
 was very weigty and altogether heavenly:
 When he saw his Friends weeping round his
 Bed, he would say: Why weep ye? I am in
 a Bed of Roses, so sweet is it to me, to submit
 to the Will of God. When he was asked,
 whether he felt any better, he replied: What
 eternal Wisdom does, is always good. Bless
 Him with me for eternal Mercy; and when
 he was asked by Another concerning the State
 of his Soul, and whether he had a Sense of the
 Grace of God, he answer'd: It is enough for
 me that I believe, the Fullness and Sufficiency

of all Things is in God, I see nothing and feel nothing; but I know, in the Lord Jesus there is Fullness of Grace, and I depend upon the eternal Covenant of Salt, Num. 18, 19. 2 Chro. 13, 5. At the same Time he cried: Lord! I wait for thy Salvation. When One of his Colleagues asked him how he did, his Answer was: Before God I am a dead Dog, and yet I shall go to Him thro' a new and living Way into the Sanctuary by the Blood of Jesus, and rest with him and in him for ever. I leave my self entirely unto Him, and commend myself freely unto him. One of his Friends held him up in his Sick-Bed and he said: Now I learn what it is to lean upon the Lord of Israel. Jes. 48, 2. It would displease him sorely, when any said, that the LORD visited him in a painfull Manner: Why, said he, won't you rather say, that God shews me many Mercies? The Lord is good and all he does with us, is good also. He never complain'd, only sometimes he would say: Lord! When wilt thou make an End of my Sorrow? When they offer'd him some Refreshment, he asked, why will ye prolong my Misery? And when his Brother gave him the Cordial, he said: It is a good Thing, that the Heart be establish'd not by Meat but by Grace, and when his Brother told him to take it for Conscience Sake, he said: Well then and took it. When Any would comfort him in his Sufferings by telling him, it was thus the Will of God, he would answer: I will suffer this, and
more

more yet. I will have Things to be, as the Lord shall ordain them to be. The Physicians were afraid of a Mortification; but he said: What need the Physicians be uneasy? It is no Matter whether I grow better or worse. It is all one, what the LORD does with me, so I may but do or suffer his Will. The third Night before his Death he said: I am a poor Soul, I am wretched, blind, naked and a fit Object for the Mercy of the LORD Jesus Christ. The Evening before his Death he said: The LORD is a going to say unto his Servant: My Son! Return unto the Dust whence thou art taken, and my Soul shall go to God its Original: When I am there, I shall immediately enjoy him. About 7 he said: I am like one, that is wean'd before God. I am nothing, I have no Will of my own. Toward nine he said: Is this dying, then I die easy indeed. Toward One his Sight begun to fail, he desir'd to be turn'd to the other Side and said: O Majesty of God, good and doing good! When he took the Cordial, he repeated the Words: It is good, that the Heart is strengthned (establish'd) not by Meats but by Grace. As he was dying, his Colleague said unto him that the Hour was come, wherein he should inherit the Crown of Glory. The dying Man rail'd himself as much as he could and said: Yes a heavenly, a heavenly (Crown.) His last Words were: I am full of Thoughts: And thus he yielded his Spirit August the 6. 1677 in the fifty seventh

Year of his Age and 33d of his Ministry.

Laurence Homma.

Minister at *Amsterdam*.

HE was a Contemporary of *Lodestijn* and not only a Minister of Christ by Name, but in very Deed and Truth. One that earnestly endeavour'd to save both himself, and them that hear'd him; and tho' he found Cause on his dying-Bed to lament the Decay of the Power of Christianity; yet his own Soul was given him as a Prey, neither is it to be doubted; but every Servant of Jesus, that has been faithful unto immortal Souls, will have some, that will be his Crown of Rejoycing in the Day of the Lord Jesus. The Fame of his Piety engag'd the Church at *Amsterdam* to call him away from *Enkhuysen* 1661, and he there faithfully waited on his Ministry till his Death 1681.

His Sickness was a Fever that attack'd him Oct. 16. 1680, which lasted 3 Months, and at last put a Stop to his valuable Life. During his Sickness he repeated to himself and for the Edification of those with him the Marks of a real Christian, as he had laid them down in a Sermon he preach'd the Day before.

First said he, they that know Jesus, are known to him. John. 10, 14. Now I know him, not only with a speculative Knowledge of my Understanding, but with an inward Knowledge which *warms my Soul*. Secondly, *if any Man love God, he is known of him.* 1 Cor.

8, 3. Now God, said he, I love Thee with all my Heart, and I am sorry, that I can love Thee no more, and have lov'd Thee no sooner.

Thirdly, they that hear Christ's Voice, he will acknowledge as his own. Joh. 10, 27. Now help me, o Lord! that in Life and Death I may follow thy Voice, and renounce my self.

Fourthly, those whom God did foreknow, he also predestinated to be conformed to the Image of his Son. Rom. 8, 29. Now, said he, grant me that Mercy, o God! and make me conformable unto thy Son in his Obediēce, in his Patience and in his Sufferings.

Fifthly, those that love the Brethren, are known of God. If we, said he, truly love them that are born of God, it is a Sign, that we are known of him, as his own. 1 Joh. 4, 7. 11. 12. 20. 21. While he was thus speaking concerning his Experience, One of the Bystanders observ'd, that he was also in great Concern about the Exercise of his Ministry; for he said complaining: O what Hardness of Heart and Blindness of the Spirit! O my Sins! O sinfull Ministry. One is often more afraid of Man than of God. if you speak boldly, you are deem'd a Disturber of the Peace and not gentle. And thus you are lull'd a sleep to be in Things of God, like a Bell that gives no distinct Sound. I am heartily sorry for this, and I confess it before the Face of God. If God now takes me away, tell it my Congregation. One of them

present said: Woe is me! If such an Agony is required, no Wonder that I am so often uneasy. To this he replied: Yes, we must use Violence, and only the Violents take the Kingdom of Heaven. And again tell it the Congregation: The Lord is taking me away, a great Cloud hangs over *Amsterdam*: O what Blindness! O what worldly Mindedness! There are terrible Judgments hanging over our Church, which make true Christians to groan. God has preached by his Judgment at the French Invasion 1672, but who is become better, nay the most are grown worse, if the Lord takes me out the World, I need no more labour to convince these *dreaming* Christians, which our Church is swarming with.

The 33 October his Fever increased, and he also that Day had a great Sight and Sense of his Sins, so that even in his Sleep he seem'd in great Agitation. When he awak'd, he said: Know ye, that this Night I have humbled my self for my Sins before the Lord Jesus? Thus God deals with his Children, he don't pour the Oyl of his Comfort but in such Hearts, whom he has been breaking. This Night I spent groaning, but my Peace with God is made thro' Jesus Christ &c. Two Days after he said to a Friend: Willingly very willingly do I bid farewell to the World: O I long for full Communion with my dear Jesus. I am already 54 Years old, a greater Age would only bring Weakness. Faithfull Father! Do with me
accord.

Accordingly to thy good Pleasure. And these Words he utter'd with an unspeakable Earnestness of his Soul.

Oct. 26, when the Fever seem'd to abate, he said: If it pleaseth the Lord, in whose Hands are all Things, that the Fever should continue no longer, it will please me too, if he will not have it, so no more will I. I'll not set any Bounds to the Holy One of Israel. Lord! Do not take away the Plaister, till the Sore is thoroughly healed.

Nov. 18 The Fever increased so violently, that he was oblig'd to quit his Study. He turn'd himself to his Books and said: O my Books! I shall see you no more. I shall no more enter my Study, but go to a Place, where there is no such Preaching, as there is here, but where I shall perfectly glorify my God. When he saw his Son entring into his Room, he said: Fear God and obey your Mother; then he pray'd several Times for his Wife and for his Son and added: Who knows how long my Wife may outlive me? and as to my Son, God will take Care of him without such a poor Creature as I am.

Nov. 19. On his awaking in the Morning he said to them that watch'd with him: I have not slept; but kept awake and promised the Lord, if he would restore my Life to be more faithfull, then I have been. I'll tell you my Intentions, and you may keep them in your Memory. Firstly: I would not seek by my Mi-

nistry to please Men, but to win Souls, and glorify God. I would not make Use of sweetened Expressions nor artificial Words, which only tickle the Ears, but have no other Aim, then to preach Jesus Christ, and desire no Honour nor Vanity of the World. Secondly: I resolv'd no more to preach in so general Terms, as tho' all Hearers were born again; for the greatest Part are only dreaming and imaginary Christians, and by such general Preaching they are fortified in their empty Conceit of being Christians, tho' they are not. We ought to distinguish between the Clean and the Unclean. Thirdly: I would not preach out of Necessity, but freely and chearfully as a priviledg'd Servant of Christ. Fourthly: I would endeavour to be fervent and faithfull in every Part of my Calling. This implies many Things, viz. To have no Regard to Persons to act in the Cause of God without Hypocrisy, Slothfullness or any sinister View, notwithstanding all Difficulties. Fifthly: I would so carry my self in all Companies, as it becomes a Servant of Christ, without conforming to the World. This I am firmly resolv'd to do; but if the LORD should take me away suddenly, before I can see my Colleagues, you may tell them so from me, and at the same Time he bitterly lamented, that he had not consider'd these Things more and sooner, and when some were trying to comfort him, he said much displeas'd: Don't flatter me!

me! Let the Righteous smite me. I have a
 custom to talk without Thought. I ought
 more to have bridled my Tongue, because I
 had more Light then Others. O I am the grea-
 test Sinner! A little after he added: But I ob-
 tain'd Mercy.

Dec. 1. His Fever continued very long with
 great Heat and Anxiety, so that he said: This
 is not Death itself but a mortal Anguish, yet
 not such as Jesus was in in *Jethsemane*, when he
 sweated Blood. He took some Gruel, after
 which he said: O how good it is! My Saviour
 had no such Refreshment on *Golgotha*: When-
 ever he took something, he would say. O my
 good Father! How many of thy Children,
 that are better then I am, are destitute of the
 good Things, which thou dost bestow upon
 me, when he wanted to turn himself in his
 bed, he said: *O that his right Hand were under
 my Head, and his Left might embrace me!* Du-
 ring his long Sicknes he always remain'd easy
 and patient. When One told him, that in long
 sickneses we are apt to grow peevish, he
 answer'd: No! Not I: I will not grow impa-
 tient nor repine, I have some Things else to
 think on, the Lord keep me from Impatience,
 let a Child of God may say: Lord! How long?
 I will submit'st myself to the Will of God. When
 a certain Person spoke with him, that he
 thought he had too great a Regard for him;
 he said we must not depend too much upon
 the Creature. Keep close to Jesus, who prea-
 cheth

cheth to the Souls, and not as we do only to the Ears. I am afraid you make too much of me. While the Bed was making he fainted away, when he came to himself, his first Word was: O how good is it, to be for ever with the Lord Jesus Christ! What great Mysteries are contain'd in the first Question of the Catechism (of *Heidelberg*.) When one said, that he had heard him often preach very warmly on that Subject, but that he now was yet more edified by his Example; he replied: This is nothing strange, formerly I preach'd to your Ears; but now the Spirit preacheth to my Heart, and this you are sensible of. In the Evening he said: If I recover, I will preach Eternity unto Man. O what a Weighty Thing is Eternity! This I have now experienc'd.

When he was told, that Mr. *Borstius's* Election miscarried, he said, They'll have no Preachers, that open and reprove Sin. If I recover, my Voice shall be like Thunder against Sin. When he consider'd, in what Manner most Ministers preach, he was griev'd and uneasy: O how pitifull is the Method, they now use in Preaching! When he observ'd, that some that loved him, laid too great stress upon Assurances of the Physician, he said: Don't depend upon the Physician. I pray neither for Death nor Life, but submit entirely to the Will of the Lord. I advise you: Wean your Hearts from me, and give me up unto Gods good Pleasure. All what Jehova doeth is very
good

ood, was *Lodesteins* constant saying.

His Wife asked him how he did and expressed her Concern to lose him; but he answered: The Lord knows the best Time, I have a little more to suffer, and this exercises me more in sighing and Praying. Seek in God, what you lose in the Creature. He will be your Husband; then he cried out: LORD! I am a little Worm and no Man; Nay I am less: A little Worm is not full of Sins as I am.

Dec. 19 he spoke with very sensible Affliction, not only of his Sins in General; but also of the Sins of his Youth in particular: O the Loseness of my younger Years! O what Wickedness is in my Heart, my vain Thoughts to this Day are much fermenting of me! Lord! have Mercy on me, and grant me Grace to overcome.

A certain Person said: If God takes you away, our Sins are the Cause of it, but he replied: No, my Sins and the Sins of my House! The Congregation has Cause to weep too for their Sins. The State of the Church is now most lamentable, and there is not One in a thousand that considers it. The present World is so evil, that One cannot do according to the Conviction of his Heart. There are so many Snares in the Way, that it is very difficult to be faithful in the Ministry and the Discharge of Duty.

One Evening he considered the Words of Christ Joh. 6, 37. *Him, that cometh, I will in*

no Wise cast out, and was hear'd to say in a very humble Manner: Lord Jesus! Thou dost not say, him that runs after me, or him that hath already attain'd to such a Degree of Faith, but only he that cometh; tho' I have not so much Faith to be able to run after Thee, yet I come, tho' I come creeping, thou wilt not cast me away from thy Presence.

The 21 of December he said: I feel that I grow weaker and weaker, yet in my Weakness I am strong: And a little after, what is the World? What is Man? A Bag full of Dust, and a Corpse full of Worms. What are Men a thinking? What are they doing in the World, what are they toiling about? O wretched Creatures, that take so much Pains for Things temporal and forget Things eternal, whose worldly Substance deprives them of their Sleep. When One said: That Many die before they have Time to prepare for Death, or are by their Sicknes depriv'd of their Senses. He replied: He that has Faith and the Root of the Matter in him, tho' he cannot shew it at that Time, need not be uneasy, but while we are in Health, we ought to be continually preparing for Death. As he spoke a great Deal, his Wife was afraid, it would hurt him and begg'd him to take some Rest; he answer'd: Rest? No, I will and must glorify my God, while I am here: In the Grave my Lips will have Time enough to rest. There is no praising of God in the Grave.

Jan. 1. 1681 he was visited by his Brother who told him: I am afraid, we shall loose you, and that will be a very great lose to us, to whom he made Answer: But consider on the other Hand, what a great Gain it will be to me? and so slept a little, when he awak'd, he said: I have had a glorious heavenly Dream. I have been in Heaven already, every Thing was very glorious.

Jan. 2 some pious Friends came to see him, which testified their Grief and Fears of Losing him. He told them: Keep close to that Jesus whom I preached. There is a dark Cloud hanging over the Church; but keep close to Jesus Christ, and renounce your own Mind and Appetites! He knows what is best. He often takes his Servants away, that the House may not fall over their Heads.

When the Person, that constantly tended him, said to him: I have learned more from your Exemple in your Sicknes, then from all your Sermons. He replied: Bless God for it, and I bless Him too, that he kept me constantly in Action. Thus ought we to strive throughout the whole Course of Life against Sin, which so easily besets us. It is said: *strive that ye may enter*. Here is the trying Place even to the best Children of God, but the Lord Jesus Christ is their Captain, he has overcome, keep close to Him, and esteem it your Priviledge to walk before the Lord in Holiness of Life. Don't abuse your selves with Hopes and Wishes for certain

certain and spiritual Joy, (which is indeed an excellent Thing, if the LORD is pleas'd to give it unto us.) as tho' the Substance of Christianity consisted in it. The Substance of true Christianity is in Faith and Repentance, holy Conversation and dayly Hope in the LORD: Even tho he should slay you. After a short sleep he said: I have always preached Christ, but not as the Priests who preach: This you ought to do, and such a Thing you may let alone. Nay, I have intreated him to give me to know, what might be most suitable for my Congregation. What Struggles have I had, when I was by my self and found my self at Loss, to know or to feel the Weight of what I was to teach my Hearers. I endeavour'd not to preach only from Lips to Ears, but from Heart to Heart, and when I prepared my self for my Ministerial Work, It was often more by Praying then by Reading.

Two of them that were present, asked him, whether so much speaking did not fatigue him? to whom he answered: This is my very Rest; I am now in *Gethsemane*, and you Two are my Friends, that continue with me in my Temptation. Then he rested a little and afterward took some Cordial saying: This is very excellent: I bless my God for it, my Saviour had nothing like it in his greatest Agonies. He often repeated the Words of the Hymn of holy *Bernhard*:

*Desideo te millies, mi Jesu! Quando venies?
Me lætum quando facies, me de Te rogo saties.*

A thousand Times I wish my sweetest Jesus!
 Come and fill me with Joy and Bliss, and take
 me to Thee home. Jan. 4th 1681 was his dying
 Day. He call'd out to some with him: Be
 Witneses for me, that I die in Christ. I have
 nothing in me, but in Him I am perfect. No-
 thing but Christ, None but Christ! said a Mar-
 tyr in *England*. Then did he repeat Ps. 65, 4.
 according to the low-dutch Translation

*My Sins and my Offences,
 Too heavy were for me,
 Thy Love exceeds all Senses,
 O Lord! and made me free.*

He added: My Heart and my Flesh faileth;
 but the Lord is my Rock and my Portion:
 Now, saith he, I know what it is, when Flesh
 and Heart faileth, and when One said: I hope
 you now also know and Experience, that the
 Lord is your Rock and the Portion of your
 Heart; He said: Yes, but in a lesser Degree,
 but when I shall be freed from the Flesh, I
 shall know it better. Again when One said,
 that there was now but a short Step to his Fa-
 thers House, his Answer was: Yes, but the
 short Way is full of Anguish. When he ob-
 served, that his Friends were call'd for, he
 said: If they come, tell them not to disturb
 me nor to keep me from Christ, but rather
 assist me with their Prayers. The Way is
 straight and plain. When Satan had but little
 Time left, he was in great Wrath, and there-
 fore yet assaulted him for his Sins, but he cried
 aloud:

aloud: Away behind me o Satan! Jesus is my Security: Jesus receive my Spirit! Then he was a little silent, and when he observed, that they did not look at him he said: Take Notice of me and so lost his Voice, his Eyes were set and his Soul went to his Saviour.

The young Lady, whose last Moments I intend to give the Reader an Account of, was born of a very noble Family in *France*, but very early chose rather to suffer Affliction with the People of God, then to enjoy Pleasure and Prosperity at the Expence of her Conscience.

May 4. 1690 an Indisposition, which she had had for some Days, violently increased upon Her and made Her apprehensive, that she was drawing near her last. She accordingly sent for her Mother, to receive her Comforts and Blessings, and when she came, she in a very humble Manner reached out her Hand to Her and said: Well, my dear Mother! The Time is come, my God is calling me away unto himself, Let us prepare to meet him. Alas, how unworthy am I to be presented before him! How very weak is my Faith, how small my Repentance? Pray to God for me, that he may pardon my Sins, pray that he may speak to my Heart. Alas, wretched that I am! He is not speaking in my Heart. Pray to God to shew me Mercy; tho' her Mother was much affected
by

by this Discourse, yet she contain'd herself and replied: My Daughter! it is true, before God no living Flesh shall be justified Ps. 143. without the Assistance of his Mercy. But did not the Saviour of the World make Atonement for the greatest Sinners? Has He not pardon'd the Sins of a *David, Manasse, Peter, the Thief on the Cross* and Others without Number. You know, said she, very well, my Daughter! Jesus Christ is come to call Sinners unto Repentance and not the Righteous. 'Tis true, said the Patient, but I do not find that Repentance in my Heart, which God requires of them, whom he call's to himself. Alas he is not speaking in my Heart. Her Mother replied: My dear Child! Because there is such Sorrow in your Heart for your Sins, it is a Sign your Conscience is not a sleep. There is some Thing within you a striving, and what can that be, but the Spirit of God? Hope in the Goodness of God and the Merits of your Saviour. He has said: *Him, that cometh to me, I will in no Wise cast out.* The sick Person hearing these Words lifted her Eyes up to *Heaven* and said: *Draw me after Thee, and I will run.* Song. 1, 4. She then expressed a Desire to see her Minister and several other Friends, when they came, she said to them all: My dear Friends! Pray God that he may have Mercy on me, and then very earnestly desired the Minister to pray for Her and to comfort Her: She always spoke of the Greatness of her Sins, and when she

was told that God is pleased, when we acknowledge our selves, quickly she replied: *He that confesseth his Sins and forsaketh them, shall find Mercy.* Prov. 28, 14.

And thus She kept on complaining all Day of the Weakness of her Piety, *I am like a Sheep gone astray: Seek thine Hand-Maid, for I have not forget Thy Commandments.* Ps. 119. *Purge me with Hyssop, and I shall be clean.* Ps. 51. *If Thou wilt mark Iniquity, no living Man shall stand justified in thy Sight, but with Thee is Pardon, that thou mayest be feared.* Ps. 130. *O Wretched that I am, who will deliver me from this Body of Death?* Then stopt a little and afterwards said: Draw nigh unto me, o my God! and I will draw nigh unto Thee. Cleanse my Heart, that I may draw near unto Thee.

Hear me with Speed, my Spirit fails, hide not thy Face, lest I be like to them, that sink into the Pit. Lord! have Mercy on me according to thy loving Kindness. Let thy free Spirit support me. Ps. 51. It cannot be expressed, what a Concern She was under for her Sins and the Neglect of her Duty, in this Case She used to cry in a moving melancholy Manner:

Lord! God of Health the Hope and Stay!

Thou art alone to me.

I call and cry thro' out the Day,

And all the Night to Thee.

O let my Prayer with Speed ascend

Unto thy Sight on high,

Incline thine Ear, o Lord Attend!

And hearken to my Cry.

Lord!

Lord! said she: *tho our Iniquities testify against us, yet pardon us and hear me for thy Names sake, on which I call: For thine Anger is but for a Moment and there is Life in thy Favour, As the Hart panteth after the Water - Brook, so cries my Soul unto Thee O God! My Soul thirsteth for God, the living God, O when shall I come and appear before Thee? As she knew most of the Psalms by Heart, she would continually repeat the most moving Passages of them. She spent whole Days in Crying and sighing and would often say: My God! how weak am I, and how unworthy to behold thy face! Lord! if Thou wilt mark Iniquity, none can stand before Thee. O God speak unto my Heart, since my Sins abound, let thy Grace much more abound.*

*O Lord of Hosts to me give Ear,
As Thou art good and kind,
And as thy Mercy is most dear,
Lord have me in thy Mind,
And do not from thy Servant bide,
Nor turn thy Face away.
I am oppressed on every Side,
In Haste give Ear, I pray.*

After she spent several Days in continual Distress and Sorrow under the Sense of her Sins, and Fear of the Judgment of God. This ceased on a Lords Day Evening, and her Heart was fill'd with the unspeakable Joys and Comforts of the Holy Ghost, by whom the Love of God was abundantly shed abroad in her Heart.

After this when ever any Refreshment was offer'd her, she would say, it is all to no Purpose what you do, my God has given me the Physic, which my Soul long'd for. In my Distress I call'd upon the LORD, and he hear'd me and comforted me. *The Lord is with me, therefore shall I not be afraid.* Ps. 118.

*For when the Snares of cruel Death
About beset me round,
When Pains of Hell me caught and when
I Wo and Sorrow found.*

*Upon the Name of God the Lord
Then did I call and say:*

Deliver Thou my Soul, o Lord!

I do Thee humbly pray,

*The Lord in Safety does preserve
All those, that simple be.*

I was in wofull Misery,

And He deliver'd me.

*And now my Soul ! since Thou art safe,
Return unto thy Rest,*

For largely unto Thee the Lord

His Bounty has express'd.

She then took some Thing, that had been prepar'd for her; and when One perswaded her to try and take some Rest, she said: that the Rest of her Soul was her only Joy; and when she was encourag'd to hope, God would restore her to the fervent Prayers of her Friends, she said: O don't tell me any Thing about Returning to this Earth, my Thoughts are Heavenward. Death does not terrify me any more,

tho' I know it to be the Wages of Sin, yet also I know that eternal Life is the Gift of God thro' Jesus Christ, only pray that I may be more and more strenghtned aginst the Terrors of my Sins, that I may fight the good Fight and obtain the Crown of Life. When One replied that she need not have so much Fear of Sin as others, because she had always liv'd religiously and without Conforming to the World. She replied: How do you know, whether I should not have lov'd the World, If I had been brought up as it is customary for People of my Condition. I am the more happy, that my Saviour weand me from it: Pray with me, that he may prepare my Heart, that I may meet Him with full Confidence in his Mercy. Now is a Time of Need, my God! Help me! O make Haste to save me!

Another Person said to Her: But if God should restore you again unto our Prayers? But she would not give Her Time to say more, but answer'd: Lord! Not as I will but as Thou wilt; yet it is better for me to be dissolv'd and to be with Christ. Thy Will, o my God! be done on Earth, as it is in Heaven, then she repeated the Lords Prayer and the Apostolical Creed; after that she viewd her Hand and said: This miserable Body must be return'd into Dust; but *I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth, and tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God.* Job.

19, 25. 26. *This Corruptible must put on Incorruption, and this mortal must put on Immortality. Then shall Death be swallowed up in Victory. O Death! Where is thy Sting? Where is thine Arrow, wherewith thou intendest to pierce me? my Saviour has broken the Arrow. Then she continued for some Time as in a Sleep, but suddenly turn'd herself to her Mother, and said with a chearfull Countenance, my dear Mother! Resign me up again to the Lord, that lent me to you; Her Mother answer'd with a Sigh and lifting up her Eyes and Hands she said: Heavenly Father! I resign my self into thine Hands, myself and this Child which thou hast given unto me. Make us Partakers of thy Holiness and Salvation! The Patient replied: I know in whom I believe, and that he is able to keep that which I have committed to his Care. 2 Tim. 1. She then smiled at her Mother and alluding to a Dream she had related before, she said: Dear Mother! let me once more drinck of your Comforts. And when her Mother replied: My dear Child! The Lord will sufficiently give you to drinck of his Comforts; she said: And you also have often comforted me. Her Mother said to Her: *With Joy shall you draw Water out of the Wells of Salvation*, to which the Sick replied: Yes I drinck already of the Streams, that run into eternal Life, my Cup overfloweth. Lord! break this earthen Vessel, that it may no longer detain the Treasure, which thou hast put
into*

into it. Receive this living Breath, which Thou hast breath'd into this wretched Body.

The Night after She dream'd that she saw two Lamps fix'd in the Heavens, that afforded a very agreable Brightness, and that One of the Lamps was at least cover'd by the Heavens and became invifible. She related this Dream to her Mother who replied: Go, my dear Child! Thou Virgin of Israel! Go meet thy Bridegroom with a Lamp full of Oyl, which thy Saviour has given unto Thee. The Patient then cried out: Father! Into Thy Hands I commit my Spirit. I am going to the Mariage Supper of the Lamb according to his great Mercy. I shall soon fit down with *Abraham*, *Iaac* and *Jacob* in the Kingdom of God. Her Minifter that was present, offer'd to conclude; Well done thou good and faithfull Servant! Enter into the Joy of thy Lord. But she replied: This Joy of the Lord is my Joy; she added that Mercy for her Sake was glorified againft Judgment. She was overheard to pray with a surprizing Devotion, and at laft her Soul feem'd fo taken up in Speaking with and Rejoicing in God, that it is impoffible to describe it. She would often cry out: O how happy am I! What great Joy is in my Soul! I cannot exprefs it. Can any Joy be like unto my Joy? What Thanks fhall I return unto God, that he hear'd me? O my Friend! Help me to praife Him.

When her Mother faw her in fuch a Joy-

full Trance, she invited all to come into the Room, that they might be Witnesses of her Joys and Comforts, as well as formerly of her Distress and Sorrow. She had rais'd herself in the Bed, join'd her Hands, her Eyes look'd heavenward and discover'd a wonderful Firmness and modest chearfullness of her Mind. She spoke for six Hours together, all in short and affecting Sentences. Some Time she would speak of her Happiness and some Time of her Joy, she made Use of so many Passages of the Old and New Testament, that it was impossible to retain them; she express'd her own Thoughts in Scripture Language, some Times she exalted her Saviour for her Salvation, some Times she humbled herself in his Presence and some Times she return'd Thanks for the Mercy and Benefits, which she had receiv'd at his Hand. She would very properly apply unto herself the Contents of several Chapters of the Bible. E. G. John 17. Rom. 5. and 8 she could say: *My God! there is no Condemnation to them that are in Christ Jesus.* And if so! there is Nothing I can be afraid of, for I heartily lay hold on the Merits of the Saviour of the World; I am made free from the Law of Sin, it gives me no more Fear. I perceive that my Saviour has given me the Spirit of eternal Life: Yea I know, O my God! that I am thy Child by the powerful Comforts of thy Spirit. O how happy am I! I have not receiv'd a Spirit of Bondage
unto .

unto Fear, but a Spirit of Adoption that enables me to call the great God and Lord of the whole Earth my Father. Holy Spirit! thou shalt bear Witness unto my Spirit, that I am a Child of God and a Joint-Heir of Christ. *O the Depth of the Riches both of the wisdom and of the knowledge of God. Unsearchable are his Judgments and his Ways are past finding out; for of Him and thro' Him and to Him are all Things, to Him be Glory for ever, Amen.* Lord! continued she: Thou hast said in thy Prayer for thine Apostles: *I do not pray for them only, but for them also, that shall believe in me by their Words* Joh. 17. I have believ'd in Thee by their Word, and therefore Thou hast pray'd also for me, thy wretched Hand-maid, Lord! Thou hast said: *Father! I will that where I am, those whom Thou hast given me, may be also.* Grant that where Thou art, I may be with Thee, that I may behold thy Glory: When she hear'd some Body say, that she spoke very well, she answer'd: Not I but the Spirit of God in me, he has given me the Tongue of the Learned! *Jes. 50, 4.* Hear me and let all the World know, what God has done for me, bless God with me for his unspeakable Gift. She often clapt her Hands and said: *O how happy am I! How shall I express my Joy!* Indeed he is come, he has overcome the holy Comforter, who is sent to me, to make his Abode in me. *With Him is the Fountain of Light, and in his Light shall we see Light.* Ps.

36. O what Mercies have I receiv'd from my God: *I am too little for them, too unworthy of them. Gen. 32, 10. I am made rich with the unspeakable Riches of Grace. O my God! Thou hast wiped away all Tears from mine Eyes. Thou hast given me a good Testimony and a new Name, which none knoweth but he that receiveth it. Apoc. 2, 17. Thou art feeding me with the good Things of thy House, and my Soul is satisfied with Streams of Pleasure. The Lord is my Shepherd, I shall not want. He makes me to lie down in green Pastures: He leadeth me beside the still Waters: He restoreth my Soul, He leadeth me in the Paths of Righteousness for his Names Sake: Yea tho' I walk'd thro' the Valley of the Shadow of Death, I will fear no Evil; for Thou art with me, thy Rod and thy Staff comfort me. Psalm. 23. Who am I? My Saviour! That Thou hast made my Heart the Temple, wherein Thou dwellest, I adore Thee! I love Thee! I bless thy Name, O my God! My Soul magnifieth the Lord and my Spirit rejoiceth in God my Saviour, for he pitied the low Estate of his Hand-Maid. O how good is my God! How unspeakably good is He, that has had Compassion on me!*

Behold! How Kind is Jesus my Saviour! How loving is He! HE did unspeakably love me, when I was yet his Enemy! He knock'd at the Door of my Heart: He enter'd when the Doors were shut and said: Yes my divine Saviour! I see the Prints of thy Hand, of thy

thy Feet, of thy Side, I see the Streams of thy Blood gushing out from them Streams of Mercy for me, which have made me whiter then Snow : I adore Thee, I embrace Thee, O my Saviour! O my God! Give a clear Shine into my Soul, fill it with thy Fear, enlighten it with thy Knowledge, shed abroad thy Love into it, make it to partake of thy Holiness and Happiness: and when it shall leave its frail Body, let it reign with Thee for ever and ever.

A Gentleman of the Neighbourhood taking Notice, that in this Extasy of hers her Eyes were immoveably fix'd heavenward, said to her Mother that he believ'd, Her Daughter might now say with holy *Stephen: Behold, I see the Heavens open, and Jesus sitting at the right Hand of God*; which the Patient hearing replied: Yes, like *Paul* I see Things, which I cannot possibly express. My dear Friends! Why is it, you do not see what I do? But God does not shew Himself unto Every One. Then she encourag'd Her self and said: *Bless the Lord. O my Soul! And all that is within me, bless his holy Name. Bless the Lord, O my Soul! and forget not all his Benefits. I will bless the Lord at all Times: His Praise shall be continually in my Mouth* Come and let us magnify his Name together. O how do I love the Lord, that He inclin'd his Ear toward me, therefore will I call upon Him while I live. Glory to God in Highest, Peace on Earth and good Will toward Men.

Men. Lord! Now let thine Hand-Maid depart in Peace; For mine Eyes have seen thy Salvation. Luc. 2, 14. 29.

After this she quoted many Passages of Scripture. She said in the most amiable Manner to All, that were in the Room: *Hearken unto me and I will teach you the Fear of the Lord. I will tell you what the Lord has done for my Soul. If I had regarded Iniquity in my Heart, the Lord would not have hear'd me, but verily he has hear'd me and inclin'd his Ear to the Voice of my Supplication. After this She pray'd for the King and said: Give the King thy Judgment, o God! And Righteousness to the Kings Son, that He may judge thy People with Righteousness and thy Poor with Equity. Bless with Blessings from above and from beneath the whole Royal House, o God! In whose Hands are the Hearts of Kings. Inspire the Heart of thine Anointed with Sentiments of Meekness, Mercy and Compassion toward thy poor persecuted People, which are his faithfull Subjects. - O save and help us, Lord and King! when we to Thee do cry.*

She repeated several Passages to this Purpose out of the 44. 74 and 102 Psalms, and at the same Time pray'd for the Prosperity of the Church in general and said among other Things: O Mercyfull God! Look on thy poor Zion in Mercy in its Affliction and Oppression. It is Time to have Mercy on its Sores, and to renew its Age like the Eagles. O God! grant
Pro-

Prosperity unto thy Children. O poor Church! There is no Rest for Thee on Earth, now is thy Time to wear a Crown of Thorns like thy Master and Lord; but it is only for a little While. Thy Saviour will in due Time give Thee eternal Joys. Of these He has already given me a Foretaste, and in thy Communion I shall enjoy it for ever. She pray'd in particular also for the Congregation at " " " that God would grant it Peace and Union, and always be with it.

Then she repeated the 133 Psalm, and a Moment after turn'd to her Mother and said: Praise God all your Lifelong, that He has honour'd you to bring A Daughter into the World, which he has made a Temple of the Holy Ghost, tho' she is nothing but a poor Worm of Dust. May the great God bless you, bless your Posterity with his sacred Blessings! O that God would honour them to be in his Covenant from Generation to Generation, from Age to Age, till Sun and Moon shall be no more.

She then blessed her Brethren and Sisters and all her Relations present most tenderly and spoke so suitably to Each of them, that every one stood astonish'd at it. She exhorted: Cease from sinning, my dear Friends! You have seen the Uneasiness my Sins have given unto me, let us endeavour Each in his Calling to edify the Church; Above all Things let us give a good Example unto Others. Let us live
righ-

righteously, soberly and godly in this present World. *Whatsoever Things are true, whatsoever Things are just, whatsoever Things are honest, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report, think on these Things, and the God of Peace shall be with you.* O how much do I love you all my dear Friends! I love you all alike. I don't love my Mother, my Brethren, my Sisters any more then the Rest of my Acquaintance: I love all the World, and if I had any Enemies, I would love them also.

That Moment She hear'd some Body weeping by her Bed-side, which made Her say: Weep not for me, weep for your Sins; but immediately recollected, let us weep over our Sins, and to prove that the Tears for Her did affect Her, She declar'd, that she knew no Body more after the Flesh.

Having thus for some Time spoken to her Friends, she return'd with an ardent Devotion to speak to her God:

The Lord the God of Israel

Be praised evermore!

Ev'n so be it, Lord! I will say,

Praise ye the Lord therefore.

This Conclusion of the 41 Psalm she repeated several Times and said to her Aunt, from whom She had learn'd it, how do I love you my dear Aunt! that you so well taught me to praise my God. While I live I will praise my God. My God I will love Thee without Ceasing.
Thou

Thou hast said unto me: *He shall call upon me and I will hear Him: I am with Him in Trouble. I will deliver Him, With long Life will I satisfy Him and shew Him my Salvation.* Lord! Indeed Thou hast heard me and comforted my Heart, in a wonderfull Manner hast Thou comforted me by thy Word and Spirit. Thou hast deliver'd me from all Fear, bring me to perfect Glory in Heaven, grant an immortal Life unto my Soul and Body; but I have already receiv'd it, Lord! I have already seen thy Salvation.

She seem'd to take great Delight in repeating Passages of Scripture, and One would have thought She had receiv'd a particular Call to put Every One in Mind of his Duty. It can't be said, how often she repeated the following Lines:

I will give Laud and Honour both

Unto the Lord allways,

My Mouth also for evermore

Shall speak unto his Praise.

I do delight to laud the Lord

In Soul, in Heart and Voice,

That bumble Men may hear thereof,

And heartily rejoice.

I will bless God without Ceasing for all the Good, which he has done unto me: I wish the whole Congregation might see me; nay, I should be glad that those also of an erroneous Religion might see me, that they may know this Goodness since I am indebted
for

for this, that I may now die in so happy a Manner. *If any Man do not love the Lord Jesus Christ, let him be Anathema.* 1 Cor. 16, 21. O how happy am I! How great Gifts have I receiv'd! How is my Heart fill'd with Joy! Blessed be my Saviour for the Mercy, which He has shewn unto me. It was now after Midnight, and her Friends observing, that She had been speaking for six Hours upon a Stretch at the same Time, that She had a violent Palpitation of the Heart begg'd Her to spare herself a little, but She answer'd with some Displeasure: My Heart is inditing a good Matter, my Heart is fix'd, I will sing and give Praise, awake again, how painfull is my, Silence! So She did not cease to speak with God, till her Mother laid herself down with Her, and both enjoy'd a sweet Rest.

Thuesday in the Morning early She first conversed a little with her Mother, then reach'd out her Hands to a Neighbouring Gentleman, that came to visit her, and when she Saw Him weep, she said to Him: Why do you weep, Sir! Is it because God loveth me and is drawing me to Himself? She moreover also put Him in Mind of *Josias*, whom God took away because He loved Him, and that He might not see the Calamity, that was to befall *Jerusalem* and the Jewish Nation, and when her Mother came again to her Bed, she said to Her: My dear Mother! I am quite easy!

safe! Blessed be God! To day I do not feel
 the least Pain. I feel very well, my Saviour
 has deliver'd me from all my Distresses, I will
 eternally praise Him for it, and then begun to
 repeat severall Psalms, insisting only on such
 Verses, as best suited her Circumstances. Her
 Mother said to Her: My dear Daughter! In
 a little Time you will join with Angels and
 Seraphims, and with Them sing the Song of
 the Lamb: Yes, replied she: I will offer Him
 one sacred Hallelujah after another, and when
 she perceiv'd that her Mother took special No-
 tice of her Words. She continued, my dear
 Mother! We ought always to endeavour to
 comfort our Brethren with that Comfort,
 wherewith we want to be comforted ourselves.
 When a young Lady ask'd Her, whether she
 would not take some Food? She replied: I
 desire nothing at all, but bring me what you
 please, and do with me what you please, I
 shall not recover: and so turning to another
 young Lady that profess'd herself much edi-
 fied by her last Nights - Discourses, to Her she
 said: My dear Friend! Are you not surpriz'd
 to hear me speak so freely and fluently, who
 always used to be very timorous and of few
 Words? These are Gifts of God, which ought
 not to be forgotten, seeing her Mother weep
 she said: You have no Reason to shed Tears,
 such a Lady whom she mention'd, whose
 Daughter embrac'd Popery, has Cause to do
 so, but your Daughter is going unto Him,
 G who

who bestows true Glory and not empty Vanities upon his Followers.

A few Hours after her Mother and Sisters set themselves upon her Bed, and her Mother said: *Behold, Lord! Here I am and the Children, which Thou hast given me.* The sick Daughter immediately replied: Let us All praise God; and O my Mother! What shall I render unto the Lord for all his Mercies, which He shews unto me? Help me to praise God, my dear Mother and my dear Sisters! I am too happy that you should weep for me, my God is calling me away, how miserable would it be to me to continue in the World, where there is nothing but Vexation and Vanity. Her Mother said: You have not been addicted unto Vanity. O my dear Mother! said she: You have never yet fathom'd my Heart, I have certainly been vain, I wanted to make some Figure in the World, and perhaps if I had continued in it, the World might have led me astray: May the Lord keep our Brethren, who are yet in the Temptation. She mentioned some by their Names and said: *Let him that standeth, take Heed lest he fall.* 1 Cor. 10, 12. *The World passeth away with its Lust, but he that does the Will of God, abideth for ever.* 1 Joh. 2, 17. She then addressed herself to her Sisters and said to them: My dear Sisters! Keep close to the Word of God, and esteem it your best Treasure. *Lord! Thou hast magnified thy Word above all thy Name.*

Ps 138. She recommended them to get the Psalms as they were turn'd into Metre by *Mr. Conrad* and *Mr. Hilbert* by Heart, and to choose such, as were most comfortable from the 1 to the 25th, and the 12 last she knew by Heart, before she was 13 Years old, and learn'd the whole Book of the 150 Psalms, as they were sung according to *Marot* and *Beza* Translation by Heart, also many Chapters and most of the remarkable Passages of the Bible, yet she would always complain, that she was so dull to learn and of the Weakness of her Memory. She also exhorted her Sister, to get a certain Prayer by Heart out of the Book call'd: *The Consolations against the Fear of Death*, which is to ask of God the proper Dispositions to die well. She also signified, that her Prayers that Way were hear'd. She would every Morning pray over the 90 Psalm: *Lord! Thou hast chosen our Dwelling-Place in all Generations, &c.*

A noble Lady in the Neighbourhood brought her two Daughters to see Her, as she had expressed some Desire to see them; the Night before she said to them: My dear Friends! Let the Fear of God be before your Eyes! Don't suffer your selves to be led away from the Truth: Obey your Parents and Superiors, and never love the *World nor the Things of the World*, for if any Man loveth the *World*, the Love of the Father is not in Him. 1 Joh. 2, 15.

Tho' she was a Person of very few Words in her Health, yet she seem'd quite eager to

ſpeak, now ſhe was ſick, and did it very ſt-
 uently, and never neglected to ſpeak to the Edi-
 fication of the Byſtanders.

After ſhe had reſted for about an Hour, ſhe
 awoke again in ſuch perfect Calm of her Mind,
 that her Phyſician was quite aſtoniſh'd at it,
 tho' he begun to deſpair of her Recovery on
 Account of the great Palpitation of her Heart
 and the Weakneſs of her Stomach; ſhe took
 every Thing as ſhe was order'd and would
 often ſay: Sir! I will obey all your Orders,
 as you are required to aſſiſt me, it is my Duty
 to ſubmit to your Directions.

Her Mother who was more griev'd, then
 can be expreſſed, and had no Comfort, but
 that of ſeeing her Daughter in ſo good and pi-
 ous a Diſpoſition, ſaid to her: My dear Daugh-
 ter! You much edified me yeſterday and to-
 day by your Diſcourſes: Verily ſaid the Daugh-
 ter, I enjoy'd ſuch a wonderfull Strength of
 Mind, as I never experienc'd before, I talk'd
 with great Freedom and Eloquence of the
 Things of God, I ſpoke what I never knew
 before, I apprehended the Myſteries of Sal-
 vation, which are above our Reach here be-
 low, they are Things which cannot be utter'd,
 and thro' Divine Mercy I find myſelf in the
 ſame Diſpoſition ſtill. This Day ſhe ſpent in
 Silence and ſcarce felt any Uneaſineſs, but
 what was occaſion'd by the Taking of the Re-
 medies, every now and then ſhe ſlumber'd,
 and when ſhe awoke again, ſhe would rejoice
 with

with her Minister over the good Gifts, which she had receiv'd at the Hand of God for some Days past. The sacred Scriptures were the whole Tenour of all her Discourses, It was thence, that she deriv'd all her Comfort, more particularly she comforted herself with some Passages from the first Chapter of the Epistle to the Romans, *Where Sin abounded*, said she, *thy Grace, O Lord! has much more abounded.* Rom. 5, 20. *Lord! Thou hast been favourable unto thy People.* Ps. 85, 1. When Thou saidst: *Seek ye my Face!* My Heart said: Thy Face, Lord! will I seek, and soon Lord! wilt Thou shew it to me in thy Paradise. Then turning to her Mother she said: O my dear Mother: The Peace of God, which passeth all Understanding, has entirely fill'd my Soul, the Lord sought me and found me: How mercifull is Jesus Christ, that He gave himself the Just for the Unjust! and when she rememberd the former Uneasiness of her Soul, she said:

*Thus did I say both Day and Night,
When I was sore oppress'd,
Lo! I am clean cast out of Sight,
Yet heardst Thou my Request.*

And after this she repeated the whole 15th Psalm, adding: Lord! Thou hast dealt kindly with thy Handmaid according to thy Word. Thy Word maketh wise the Simple. Thy Word, O my God! shall never be forgotten by me: After quoting many Passages out of the Psalms, she seem'd to be in a Meditation

and then broke out again: Henceforth I fear nothing: *Who will lay any Thing to the Charge of the Elect of God? It is God that justifieth: Who will condemn? It is Christ that died, yea, what's more, that's risen again, &c.*

The Minister said to Her: You have copied after the prudent Merchant in the Gospel, you have sought the precious Pearl and you have found it. She replied: My Saviour made me a Present of it. Is it not so, dear Sir! that *no Man can call Jesus Lord, but by the Holy Ghost*, that no Man can love Him without his blessed Spirit, it is He himself, that has put the Words into my Mouth. What an Advantage is it to me, that my Mother has taught me the Word of God? Turning herself to her Mother, she said: It is you, my dear Mother! by whom we have been so well instructed, you have shewn us a good Example, I wish I had made better Improvement of it, you have brought the Blessing of God upon our House, and I pray God from the inmost of my Soul, that He may bless you more and more, and cause all your Work to prosper. Her Mother interrupted Her and said: Your Discourse, my dear Daughter! gives me Room to reproach myself, that I did not sufficiently acquit myself of my Duty. May God enable me to do it better for Time to come, and since he that planteth is nothing, nor he that watereth, I pray God to give Increase. That Day and Part of the Night was spent in such Discourses:

ses: After a little Rest she enquir'd, what it was o' Clock: and when she was told, it was three of the Morning, she said: O my God! shall thy Sun this Day also see my Misery? O that Thou wouldst cause the Day of my Redemption to dawn and the Day of my Rest, then would I say with sacred Joy: *This is the acceptable Day! Behold the Day of Salvation!* 2 Cor. 6, 1. Her Mother added: At his Pleasure Every One of us shall see that Day, when our Sun shall no more go down, when the LORD shall be our everlasting Light, and when the Days of our Mourning shall be ended. Yes, my dear Mother! replied she: *Yet a little While, He that is to come, will come and not tarry.* Hebr. 10, 34. I will soon say:

*This is the Joyfull Day indeed,
Which God for us has wrought.
Let us be glad and joy therein,
In Heart, in Mind, in Thought.
Set open unto me the Gates
Of Truth and Righteousness,
That I may enter into them,
His Praise for to express.*

O Death! Thou art a good Messenger, thou art wellcome unto me, come and bring me into the Embraces of my most faithfull Friend, who has loved me before the Foundation of the World was laid.

When she was visited by one of her Friends, who expressed her Concern for her Illness; she gently squeez'd her Hands and said with

a chearfull Look: If you knew, my dear Friend! What Mercy God has shewn unto me and how happy I am, you would judge me unhappy, if God had not thus visited me. Afterward she rested for about one Hour, and when she awoke again said: What is our Life? Surely it is nothing but a Vapour that riseth up a little and then disappears; so reach us to number our Days, that we may apply our Hearts unto Wisdom. Pl. 90. O God! What is Man, that Thou art mindfull of Him, or the Son of Man, that Thou visitest Him? Pl. 8. We know that if our earthly House of this Tabernacle were dissolv'd, we have a Building made of God, a House not made by Hands, which is eternal in Heaven. 2 Cor. 5, 1. And the Glory of this latter House is greater then the former. Hag. 2, 4. The Things that are seen are for a little Time, but the Things, that are not seen, are eternal. 2 Cor. 4, 18. She continued: Call my Minister that he may comfort me. O the Comforts of the holy Ghost are the Food of my Soul. Thy Word, o LORD! is sweeter to my Heart then Honey to my Taste. When she saw the Minister coming, she said to him: Sir! Let us draw near to the Throne of Grace, that we may obtain Mercy and Grace to help in Time of Need. Her Minister said; Why do You not rather say? Let us ask Mercy. Why are You so confident, that we may receive Mercy? She said: My Reason is, because at the Throne of Grace I find a Saviour, who
has

has purchased it and promised to hear me,
Him that cometh, I will in no Wise cast out,
 Joh. 6, 37. is his Promise, and He is faithfull
 and just to fullfill it. The Minister replied:
 Yes indeed, Madam! He has made this Pro-
 mise unto your Repentance and true Faith.
 She spoke many more excellent Things and
 with so much Freedom and Power, as tho' her
 Soul had already been free from the Bonds
 of the Body. She was entirely wean'd from the
 World. Nothing was able to hold Her. Her
 Thoughts were all in Heaven and in Expec-
 tation of being perfectly united with God for
 ever. Toward Evening she suffer'd very great
 Thirst, but her Stomach would not admit any
 Drink without giving Her a most violent
 Cough and Oppression. Some Thing was ap-
 plied to mitigate the Violence of the Palpita-
 tion of her Heart; but she was little concern'd
 for the Care of her Body, but cryed sudden-
 ly: O Lord Jesus! My heavenly Physician!
 Heal me by the Merits of thy Blood, and un-
 doubtedly my Soul shall be made whole. She
 had most violent Pains, but never look'd for
 any Comfort but in God and in his Word.
 She would often say: *Speak, Lord! For thy*
Servant beareth. Speak, O God! in my Heart.
 A Gentleman, that was present opening the
 Window, she enquir'd the Hour of the Night
 of him, and he telling Her that Day begun to
 dawn, and asking Her: Whether she would
 not like *David* rise in the Morning to praise

God? She replied: I cannot arise, but I will continually praise Him on my Bed of Sicknes:

*O God, my God! I early seek
To come to Thee in Haste,
For why my Soul and Body both
Do thirst of Thee to taste.*

and so she repeated the whole 63 d Psalm.

About 4 her Sicknes and Pains visibly increased. She had most violent Convulsions; but her Soul remain'd firm and immoveable. Once she said in her great Pain: My God! have Mercy on me, *let this Cup pass*, that I may not drink it, but not mine, thy Will be done. Matth. 26, 39. and when another Time her Convulsions were so excessive, that it was fear'd, they would throw Her out her Bed. She cried: Thunder, lighten, break, split, this miserable Body; yet will I always love Thee, yet, my God! I will praise Thee, Thou hast loved me, Thou hast satisfied my Soul, that Thou art reconcil'd with me.

Another Time she said in her Pains: Thine Arrows have pierc'd me, but though Thou shouldst always increase my Pains, I will always increase my Love toward thee, o my God!

O Lord of Hosts! to me give Ear,

As Thou art good and kind;

And as thy Mercy is most dear,

Lord! Have me in thy Mind;

And do not from thy Servant hide,

Nor turn thy Face away:

I am oppress'd on every Side,

In Haste give Ear, I pray.

O LORD! Unto my Soul draw nigh, the same with Aid repose, make Haste to help me, Lord! Thou art my Salvation: Come quickly, that I may praise thy Name. My Soul from Prison, LORD! bring out, I humbly beseech Thee, lessen my Pains, and take me soon to Thee, but not as I, but as Thou wilt. She then look'd at her Mother and said to Her: My dear Mother, I am in violent Agonies of Death, pray for me, my Friends! Help me, I drink the Cup of Anguish to the very Dreg: The Minister said to Her: Your heavenly Father deals with you as he did with his Son, whom he never lov'd better, but when he sent the greatest Sufferings upon Him. O replied she: I will all that God willeth, in my Weakness I shall be strong, *I can do all Things thro' Him that strengthneth me, even Christ.* O what Pains do I suffer? But, Lord! It is thus thy good Pleasure and it is also mine: Let us suffer, let us suffer with Patience. Keep my Lips, o Lord! from Murmuring against Thee. O God! I will always praise Thee, I will always praise Thee. A Moment after she said to the Bystanders: May God soften the Pains of your last Agony. The Snares of Death are come upon me: I am in Distress and Trouble, hide not thy Face in the Day of my Anguish, hasten, answer and hear me, o God! I spread my Complaints before Thee, have Mercy on thy poor Hand-Maid, my Soul faints within me.

Then she raised herself again, and spoke

as tho' it had been a different Person: But why art thou cast down, O my Soul! And *why art Thou disquieted within me? Hope Thou in God, for I shall yet praise Him, who is the Health of my Countenance and my God.* Her Mother said to Her: *As a Father pitieth His Children, so the Lord pitieth them, that fear Him.* She replied: Yes, my dear dear Mother! Your Love won't bear Mentioning in Comparison of that Love, which my Saviour has born toward me. My God loveth me, He speaks kindly unto His Handmaid, He has fill'd me with great Gifts, and put this Thorn in my Flesh, lest I should be exalted above Measure.

As soon as the Pains remitted a little, she would always praise God for any Degree of Ease: I will always praise Thee, o my God! I will always love Thee: And when her Pains return'd, she would put her Hands unto her Sides, and would say: Be of good Cheer, O my Soul! Be always praising thy God, be always loving thy God. *The Sufferings of Time are not worthy to be compar'd with the Glory, that shall be revealed hereafter.* Once she said: Spare me that I may recover Strength before I go hence and be no more. Thou chastnest me sorely, O my God! But yet I kiss the Rod that is chastizing me.

The Minister said to Her: *If Ye be without Chastisements, whereof they are All Partakers, then are Ye Bastards and not Sons. Whom the Lord loveth, He chastneth, He scourgeth every*
 Son,

Son, whom He receiveth. She answer'd: It is true, I am quite convinc'd of it, my Saviour has suffer'd much more to redeem me, if I suffer with Him, I shall also reign with Him. He drunk Gall and Vinegar, and was stabb'd to his very Heart all for my Sake. LORD! Cover me with thy Merits, and grant that remembering thy Sufferings on the Cross I may forget mine own; A little after she drunk a Glass of Wine and said: I shall soon drink it new in my Fathers Kingdom. At the Return of her Pain she cried: All thy Waterspouts and all thy Billows are gone over me. Yes, said the Minister, but you ought also to mention the Floods and the Waters of his Grace, which have fill'd your Soul. She replied: It is true. The Gifts I have receiv'd, far exceed the Pains I suffer. When she complain'd, as tho' she was quite overcome; the Minister said to her: Can you believe that your heavenly Father is angry with You, and that He will forsake You in this Temptation? No, said she, no, I know, I shall more then conquer for his Sake that loved me: If I suffer great Pain, I also enjoy great Comfort. *Zion saith: Come and see All Ye that pass, is any Sorrow like unto my Sorrow?* But I will say: All Ye that pass by, come and see if there be any Joy like unto my Joy. Here Pains and Comforts meet. My Saviour! For my Sake hast Thou said: *Your Grief shall be turn'd into Joy.* Joh. 16, 20.

The Minister said unto her: You experience

ence what the Apostle saith: *Tho' the outward Man decayeth, yet the inward Man is renewed Day by Day.* So she continued: *Come, let us sing to the Lord, let us make a Joyfull Noise unto the Rock of our Salvation. Let us come before Him with Thanks Giving, for the Lord is a great King and a great God above all Gods.* She also repeated almost the whole 62 d Psalm: *My Soul! Wait thou only upon God, for my Expectation is from Him. &c.* Where can there be any Contentment, if it is not in Him that giveth it. His Sole Presence satiates with Joy. *They that look at Him, are lighten'd, and their Faces shall not be ashamed.* She repeated several other Psalms, and thus fought the Pity of the Lord. Every Word of the divine Psalms was a Balm to her Wounds. It was very remarkable, that the Violence of the Pain made no Alteration upon her Countenance. She seem'd to look uncommonly beautifull: Her Eyes were sparkling, her Lips smiling and her Voice very strong. She did not think herself to look so well, for when she took Notice, that Others pitied her by their Looks, she said: *I believe, I make You uneasy and so desired to see herself in a Looking-Glass, which after she did she said: Well, blessed be God! I look yet fresh enough, but return'd the Glass with Contempt.*

Her Mother who always endeavour'd to give her Proofs of her Affection to shew, that she was not the least afraid, offer'd to kiss her,
but

but she withdrew and seem'd as much offend-
 ed, as if her Mother had been guilty of Ido-
 llatry. O Mother! said she, what are You do-
 ing? Doubtless you do not consider it: And
 so turning to the other Side of the Bed she
 said to the Minister: Is not this cruel? I am
 wean'd from the World, and my Mother wants
 to inspire me with some Love for it again. A
 little after She took Notice, that One of her
 Sisters look'd very affectionately at her: At
 this She did not seem surpriz'd, only she said:
 Go away, my dear Sister! You are now in
 mine Eyes no more then any other Person.
 In the Evening about 7 the Windows of the
 Room being yet open, She said to One of her
 Relations, pointing at the Burying-Place: Be-
 hold Sir! There is the Place, where my Body
 is soon to be laid, and where it will wait for
 a glorious Resurrection.

Her Friend took an Opportunity to ask her,
 whether She had any Orders to leave him?
 She replied: No, Sir! I think no more on
 Things here beneath, my Soul is already in
 Heaven, and tho' it yet animates the Body, it
 is only incessantly to praise God: She would
 turn every Discourse into a religious Chanel.
 I have entirely overcome, said She, the Fear
 of my Sins; I shall also overcome all my
 Pains, how great soever they may be: I shall
 more then conquer thro' Christ, who has
 strengthened me. The Joy which I experience
 is worthy the Danger, which I am expos'd to.

I shall

I shall be secure from the Wrath of God; my God! I will always love Thee, I will always praise Thee. Come even come, LORD Jesus! She would never utter an impatient Word. Once when she was told of the Temptations of Satan in the last Hour, she said: O! This I have no Fear of: *There are more with us, then with Them.* 2 Reg. 6, 16. The King of the World has nothing in me, the Prince of Darkness has nothing in me. *Now We are justified by Faith, We have Peace with God thro' our Lord Jesus Christ. There is no Condemnation to Them that are in Christ Jesus.* Rom. 8, 1.

Toward Midnight she fell a sleep; those that had always tended Her, also took some Rest. Her Mother observ'd that on Friday Morning before Day she would often say: Mercifull LORD Jesus! Come, and that her Cry seem'd no more to proceed from Pain but from Joy. She therefore told Her: The Lord will soon put an End to your Misery; wait only patiently for your God. The Patient raised herself and said: My dear Mother! I shall not die, my Death is only a Transit to a happy Life. My Sicknes is not unto Death, but to the Glory of God. Come rejoice with me, the Lord Jesus has found me, I was the lost Sheep, and once she said very loud as coming from a very deep Meditation: *If This is done in the green Three, what will become of the dry?*

After this she spoke very little more, only sometimes she would say: What Pains and
Joys

Joys do I feel at the same Time, and so kept
in a Slumber. A little after she was seiz'd with
the Agonies of Death. Her Body was con-
vulsed, a large sweat dropt from it, and her
Eyes seem'd to be turn'd. A Friend of hers
that felt Her Pulse, thought she would imme-
diately expire, but she recover'd, grew easi-
er, her Eyes look'd bright again and she seem'd
to rubb their Dullness out with her Hands.
Her Countenance appear'd chearfull and she
sung melodiously:

*How pleasant is thy Dwelling-Place,
O Lord of Hosts to me!*

The Tabernacles of thy Grace

How pleasant, Lord! they be?

My Soul doth long full sore to go

Into Thy Courts abroad:

My Heart and Flesh cry out also

For Thee the living God.

A great many People that were in the Room,
were much astonish'd at This, but This was
not all. After she fetch'd a little Breath she a-
wak'd from her Slumbers again, and begun:

It is a Thing both good and meet,

To praise the highest Lord,

And to Thy Name, O Thou most high!

To sing with one Accord.

She sung these four Lines in the most sweet
and harmonious Manner, and then fell into
her Slumbers again, after which she sung Pf. 80:

Thou Shepherd! that dost Israel keep,

Give Ear and take good Heed,

*Who leadeſt Joſeph like a Sheep,
And doſt Him watch and feed,
Direct our Hearts by Thy good Grace,
Convert us unto Thee,
Shew us the Brightneſs of Thy Face,
And then full ſafe are We.*

The fourth Time ſhe for ſeveral Hours continued in the Agonies of Death, and when ſhe came again to Herſelf, ſhe ſung:

*Into Thy Hands, Lord! I commit
My Soul, which is Thy Due,
Be cauſe Thou haſt redeemed it,
O Lord, my God! moſt true.*

When her Mother hear'd Her thus ſing aloud, ſhe ſaid to Her: My Child! ſince God has honoured me to put the firſt Words on thy Lips to praiſe Him, I will alſo put there the laſt, which I ſhall hear of Thee in this World and mention'd Pſalm 146.

*My Soul! Praise Thou the Lord always,
My God! I will confeſs,
While Breath and Life prolong my Days,
My Tongue no Time ſhall ceaſe.*

Which her ſick Daughter ſung with great Firmneſs of Mind, with open Eyes and ſmiling Lips. When her Agony was renew'd, her Mother took courageouſly her Leave of Her and ſaid: God be with Thee, my dear Child! I ſhall come to Thee, but Thou wilt ſee me no more, we ſhall ſee One Another on the Day of the glorious Reſurrection, and thus ſhe retired. Above 3 Hours after her
Minifter

Minister wanted to know, whether she was yet sensible, shook her Arm and desired Her to squeeze his Hands if She hear'd Him, but there was not the least Sign of Life; but as He was going out of the Room, the Soul return'd as it were to the Body. She raised Herself suddenly in her Bed, and sung the second Time:

Into Thy Hands, Lord! I commit

My Soul, which is Thy Due,

Because Thou hast redeemed it,

O Lord! My God! most true.

He then put his Ear to her Mouth and hear'd Her say: *Lord! Now let Thy Servant depart in Peace, for mine Eyes have seen Thy Salvation.* A Moment after She fetch'd three Sighs without any Motion, and so yielded her Spirit. The Chearfullness of her Looks and Eyes, which remain'd half open, continued after her Death, and were a Proof, that her Soul tasted the Joys of Heaven, before it was quite loosen'd from the Ties of the Body.

Anton William Boehm.

Chaplain to Prince George of Denmark.

THE glorious Promise, that he that *believeth in Christ, shall not taste Death*, has been very visibly fulfill'd in the Revd. Mr. *William Anton Boehm* Chaplain to his Royal Highness Prince George of Denmark & Preacher of the German Chappel at London. I remember to have seen the Title of a French Book, which gives an Account of those great

Men, as they are there call'd, that went out of the World (en plais autant) singing and trifling, & I think the last Words of One are therein highly applauded, who said to his Friends: Let down the Curtains, the Scene is over; but I fear the People that sung thus in Death, a few Minutes after found their mad Laughter turn'd into Lasting & pungent Sorrow. Mr. *Boehm* died singing too, but in such a Manner as left it beyond Doubt, that he went to continue singing in Heaven. He ceased to die May 26. 1722. for he had been dying all his Life. His Distemper was some very violent Fits of the Stone, which for Years severely tormented him, yet he seldom complain'd. The 21st he visited his pious Friend, Doct. *Sbleyr*, in whose House he took his first abode when he arrived in *England* one & twenty Years before. Tuesday he took a Walk with the Doct. & his Sister in *Greenwich-Park*, & declar'd that he eat with better Appetite, and found much Benefit by the Change of Air. Tuesday he repeated the same Exercise, but toward Evening his Countenance begun to alter. He intended to return to *London*; but the Doct. perswaded him to stay, & promised to accompany him the Day after, & so bled him & gave him some Physick. Fryday Noon he was pretty well, tho' he complain'd of an Oppression of the Stomach, yet he wanted to accompany the Doct. to *London*. The Doct. told him, the Country Air would be better for
him,

him, and exhorted him to stay where he was, for that he was not able to go further, but Mr. *Boehm* replying that he must preach next Lords Day, the Dr. told him that as he knew he was not afraid of Death, he would tell him that before Sunday he should be in Heaven, and therefore would not have him think of preaching; but to make his last Will to prevent all Uneasiness after his Death. Mr. *Boehm* return'd that he felt very well and nothing ail'd him, and with Difficulty was prevail'd to write it. He continued still to keep about House, therefore the Dr. went to *London* and tarried all Night. Saturday Mr. *Boehm* still din'd below Stairs; but had a violent Hiccough, which continued till towards Evening, when the Doct. return'd from *London*, who gave him something for it and it ceased; Mr. *Boehm* said: He felt very well but only slumber'd, and contrary to his Custom he took Physick very willingly. Lords-Day Morning at 5 a Clock the Dr. asked him how he did, he said: Quite well and wanted to rise and to go to *London*. The Dr. told him: You have not Time for your Dying; to which Mr. *Boehm* reply'd: Let it be so then, if I am but ready: And so kept a little longer in Bed. The Dr. told his Sister that Mr. *Boehm* was near his End, on which she went to him and begg'd him to speak to her once more, if it would not incommode him. (for she was very deaf) Mr. *Boehm* told her, he had often spoken to

her; but was no more able, and that God would find a Way to speak himself into her Heart. The Dr. order'd his Servant to go for One of Mr. *Boehm* Friends, whom he was desirous to see, and Mr. *Boehm* himself gave the Direction about six. He rose as usual, and begun to sing his Morning Hymn in German. He took his Night-Gown round him, and walked singing over the Room toward an easy Chair; but as he walked, he begun to faint and to sink: The Servant raised him again and plac'd him in the Chair, when he was still singing, but as One that is only beginning and tries to pitch his Tune. Thus did he yield his Spirit singing, for the Lips were still moving, when he fetch'd his last Breath, when neither Tune nor Life could be observed, and the Spirit doubtless begun to sing the Song above. Some Time before, when he was told of the Nearness of his End, he said in a great Surprise: Should God dimiss me already, will He already give me my Reward, before I have begun to labour in his Vineyard? The Sabbath before his Death he din'd with One of his Friends, and speaking of the Death of Others, he said: Lord! Make me to know mine End and the Measure of my Days what it is, that I may know how frail I am. He died it seems on his Birth-Day, and was buried without any Shew at *Greenwich* by Order of the Doct. who said, that as he always avoided Pomp while he liv'd, he might also do without it in
his

his Death. The Epitaph upon his Tomb
gives him his true Character:

*Swift was his Flight and short his Road,
He closed his Eyes and saw his God.*

The remarkable End of

John Schwerdfeger

Related by the Revd. Mr. Kern Minister of
the deceased.

THE Beginning of his Sicknes seem'd to
be a Kind of a Fever and Ague with an
Oppression of his Stomach and great Pain in
his Back and Belly, that increased from Day
to Day. When he sent for me the first Time,
I asked him how Matters stood between him
and his God, whether he expected to be hap-
py after his Death, and whether he had not
a hearty Desire to receive the Sacrament? to
which he chearfully answered in the Affirma-
tive, neither would he be easy till he receiv'd it:
The Day after I went to see him, when he told
me, that he was very glad he had receiv'd the
Sacrament, and reconcil'd himself with God;
he then said: I will make my Will and after-
ward no more trouble myself about any earthly
Thing, but commend my Soul to God. A lit-
tle after he fainted away, but when he came
to himself said nothing remarkable. A second
fainting Fit of his continued something longer.
So soon as he open'd his Eyes, he begun to tell
that he got into a narrow Road, he did not

know how he got into it, but that it was all full of Thorns and Briars, it cost him incredible Pains to get along, that he often despair'd of it, but that he remember'd that the Word of God gave such an Account of the Way to Heaven, and that therefore he struggled to his utmost, till he thought he came before the Gates of Heaven, where he thought he heard a strong Voice, telling him that he was not come to that yet, that more was requir'd to get into Heaven then was generally imagin'd, that he must needs return and examine his Life, and that then he should be called to appear again at the Barr of Judgment and accordingly his first Words when he came to his Senses were: I must go again but that will be a severe Tryal and I will return again but not so soon as at this Time. Three Days after he had a remarkable fainting Fit, which lasted four Hours, so that his Wife and all that were present judg'd him to be really dead, and accordingly were ging to lay him out and put him into a winding Sheet: While they were busy about it he opens his Eyes and saith: Send for the Minister, I will acquaint him first of any with what I have seen. This was about eleven at Night, when I entred the Room he raised himself of his own Accord, as tho' nothing ail'd him, embrac'd me close and spoke as hearty as a Man in his full Strength; he lifted his Eyes and Hands Heavenward and said: 'O what an Agony have I been in! I have really had
 , my

, my Tryal, I have experienced what I could
 , never have believ'd: When I was first put at
 , the Barr, a black Catalogue was open'd and
 , my Sins were read unto me, and among them
 , some which I would never have remember'd,
 , and yet they seem'd to me as tho' I had but
 , just committed them: Satan in a Form so
 , hideous that all my Hairs stood an End, ac-
 , cus'd me and I was condemn'd. I was in such
 , a Terror, Agony and Anxiety that my Heart
 , shook for Fear, because I already felt the Ter-
 , rors of Hell; this made me look out for Christ
 , and I cried in a woefull Manner: Alas where
 , is Christ the Saviour of all Men! Will he now
 , be silent and suffer me to fall a Prey of the
 , Power of Satan? Now it is high Time to vin-
 , dicate the Power of his Blood and Mediation,
 , and to speak a Word of Intercession for me a
 , poor condemned Creature; but it was all to
 , no Purpose, I could get no Sight of Him:
 , I observ'd indeed, when I was accused, a Man
 , standing on my Side at the Tablet where the
 , black Book lay; but I could not know him;
 , some Thing seem'd to overshadow him, thus
 , the Sentence remain'd firm and condemned
 , me, so I look'd once more about me and sigh'd:
 , O where is Christ the Saviour the Mediator
 , between God and Men! And that Moment
 , I saw him, run at him and embraced him with
 , Tears in my Eyes, he looked most kindly
 , at me and seem'd to me all Sun and Splendor;
 , he shut the Book and it disappear'd, he seem'd

, to me to be the same Man that stood on my
 , Side before; but whom a Shadow kept from
 , my Sight: He then publish'd to me the Par-
 , don of my Sins, absolv'd me from the Sen-
 , tence of Condemnation, and receiv'd me as
 , a heavenly Member in the Number of the E-
 , lect. He took me by my Hand, led me away
 , from the Barr and placed me on his Right,
 , where was an innumerable Company of holy
 , Angels, that inclosed me into their Circle,
 , that Moment a joyfull Shout sounded thro'
 , all Heaven, it seem'd to me like the Sound
 , of many Trumpets, attended with such a me-
 , lodious Musick as I never heard before: At
 , the same Time Heaven open'd, that I could
 , see into it, whose Glory and Splendor so daz-
 , led my Eyes, that I stood quite astonish'd,
 , and then thought on the Words of *Paul* 1
 , *Cor.* 2, 9. *Eye hath not seen &c.* and confessed
 , it would be impossible to me to give an Ac-
 , count, tho' I had the Tongue of an Angel,
 , he so rejoiced while he related this, that the
 , Tears plentifully streamd down his Cheeks.
 , How, said he, out of this Glory am I brought
 , back again into this Valley of Tears, where
 , every Thing is nauseous to me, since I tasted
 , some Thing better! Nay if the King of *Prus-*
 , *sia* would give me the whole Principality of
 , *Halberstad*, I would chearfully refuse it, it is
 , like Dust and Dirt in mine Eyes, neither will
 , I mix my heavenly Taste any more with
 , earthly Food or Drink; but wait till I get
 , into

, into my Rest. It is remarkable that after this his Sicknes entirely left him, tho' before he could not move without great Pain, he was now entirely free from it. His Eyes which before lay hollow in his Head, where now as bright and clear, as tho' they had been wash'd with fresh Water, and his whole Countenance like an agreeable young Man in his Prime, now said he, I shall live two Days more, and I wish every Bódy would come and hear me and turn unto God. If Any visited him while I was there, he would reach out his Hand to them and raise their Hands upward and say: Away from the Earth upward to God! here is nothing to be done, which he would always accompany with Tears; when his Wife complain'd, how she and her Children should fare after his Death, he said to her: for Shame, that ye have no more Confidence in God, He that takes Care of the whole World, will take Care of You too; it is your Unbelief and Mistrust that makes you so uneasy, he bid her and the Children to come before his Bed, and exhorted them very movingly to put their Trust in God alone, and never to doubt his Promises, which were all *Tea* and *Amen*. This I must confess that his Intellectuals were uncommonly increased since his last fainting Fit, he did not speak in a common Way as before; but his Words were very affecting and solid as tho' he had learned Eloquence in that short Time, before
I was

I was his Teacher and Comforter; but now the Leaf was turnd and I was like a Child to him, and astonish'd to hear him thus speak. I ought not to forget that in his last fainting Fit. While as he said he stood at the Bar. His Face was red like Fire, tho' he had before a dying Colour and the Sweat run from him, as tho' hot Water had been pourd upon him, when the 2 Days he spoke of were finishing; he saith: *Now put me on straw, I will die, the Time is come.* As soon as they laid hold on him, he shut his Eyes and falls a sleep; but because his Wife made a great Noise, cried into his Ears and would not put him down, but continued to shake him: He awakes again and saith: O Ye foolish People! Why will you not give me the Rest, which God gives me, now I must be here one whole Day longer, which accordingly happend; yet he was always in a Slumber, only when he was asked, whether he should die in the Day or in the Night, he said: In the Night, and so he did toward Morning in the 38th Year of his Life.

The Rev.

John Reinhard Hedinger

D. D. and Chaplain to the Duke of *Wirtemberg* was a divine of deservedly great Esteem in his Life and favour'd with a peculiar Joy and Composure in his Death.

By some private Occurrences that happen'd to him, he was perswaded that his stay here
would

would not be much longer, and therefore improv'd every Kind of Providence, to prepare for his latter End. He made the best Dispositions concerning his Estate and Funeral and order'd the Preacher to declare in his Funeral-Sermon, that he had liv'd only ten Years of his Life for God. He mention'd that his early Death would perhaps be look'd upon as a Judgment; but that he was little concern'd about Peoples Opinions; sometime he would speak of the Treasure of a good Conscience, and say what an unhappy Man should I be, had I not been converted before now, and then he would take an Opportunity to tell his Relations, that they must deny themselves more, and become better Christians, that their present State would not do. He seem'd to be uneasy that in his Behaviour at Court he had indulg'd a false Prudence, and in the Beginning had too much flatter'd or spared them, in not telling them naked Truth, he exhorted his Brother very heartily to beware of false Prudence, and not for the Sake of it neglect any Thing in his Office, which conscience oblig'd him to do; he declar'd that nothing gave him more Satisfaction on his dying Bed, then what he did in a Zeal for God against the Advice and Opinions of all Men, and that such of his Actions, as had been most censur'd for their Rashness and Foolishness now afforded the most Comfort unto his Soul, and that if he should ever be able to preach again,

he

he would do it in so warm and plain a Manner, that he should be discharg'd after the very first Sermon.

Once when he was in a great Agony, he look'd affectionately at his Friends, and desired them that they would help him to strive in Prayers Rom. 15, 30. and when they were going away he call'd upon them: *Militemus Fratres.* Let us strive my Brethren! Let us strive! After this Agony he enjoy'd for most half a Day an uninterrupted sense of the Love of God and this made him say in Latin: *O quam bonus Dominus* O how good is the Lord! He is the very best: How sweet is his Love! O what an unspeakable Sweetness is in the Enjoyment of thy Grace! Cease, O Lord! I am too unworthy, yea I am too unworthy. When one of his Friends came and asked him, how he did, he replied: *Anima mea languet prae Amore Dei.* My Soul is sick for Love and Desire to my God. He desired his Friends to read him none but encouraging Hymns and Scriptures; for he had no Doubts of the Love of his God. When the rev. Mr. *Wfeman* encourag'd him to be of good cheer: He answer'd with great Emphasis, I know that I am a chosen Vessel of God and that my Name is written in the Book of Life. When he spoke of Death, he would say with great Joy, *Ludibrium, Ludibrium*, it is become a Contempt, he sent for his Friends to sing with him and play on the Harp, while they were

were singing, Dr. *Hochstaeter* paid him a Visit, to whome he said: *Inter Jubilos Moriar,* I'll yield my Spirit in very Joy and Shouting. And when some of the Bystanders said, they hop'd there was no Danger, since he could so chearfully sing and smile with them, he answer'd: *Hedingerus ridet, et tamen moritur et sepelitur.* *Hedinger* smiles; but he will die notwithstanding and soon be buried. He ask'd his Physicians, why they would give him any more Physick, seeing he was sure to die, and that he was full of Blood, and that so much Physic would make him a nauseous Corpse; when they told him they had good Hopes of his Recovery, and begg'd him to follow their Directions, he indeed consented; but said withal: *Hedingerus Medicorum Voluntatem implevit, omnia Medicamenta accepit, Sudores opulentos peregit, et tamen moritur et sepelitur.* *Hedinger* has comply'd with the Orders of his Physicians has took Sweats and Medicines and yet will soon die and be buried. He never discover'd the least Fear or Terror, but rather a Contempt of Death, when he attended him, would cover him close, while he was in Conversation, he would say, if you cover and guard me so well, Death will not be able to come in to me. O said he once, I shall be asham'd to come among so many thousand glorious Souldiers of JESUS CHRIST and Conquerors, in Comparison with whom I have suffer'd altogether nothing for the Name of

JESUS

JESUS CHRIST, I get to Heaven as one born out of due Time: He then ask'd a Friend, what do People say of my Death, who replied, that they rather entertain'd good Hopes of his Recovery; at this he shook his Head and said: It is no more then Hope. Once he begun to speak so powerfully and with so strong a Voice, that his Hearers could not refrain from weeping, It cannot be otherwise, said he, if One will be a Christian, he must deny himself, there is no other Way to be a Christian. Christianity is not a dead Thing, but lively and active in good Works. It will not do to frame your Life by the Examples of Others; but only by the Commands of God, neither will it bear to pretend Impossibility, for Faith conquers the World; least of all will it do to make as it were a Bargain with God to serve him, as far as it pleaseth us, for God requireth an absolute Obedience without Exception: After this he most affectionately prayd, and spoke very beautifully of the great Love of God and his Willingness to receive penitent Sinners. It is remarkable that during his last Speech he orderd his Servant Maid to go and fetch some Straw to lay him out on it, and a Sheet to wrap him in it, and accordingly in about an Hour, and half after he expired; for when he finishd his last comprehensive Prayer, he fell a sleep and without any Motion under the Prayers of his Friends quietly breathed his Last the 28 of Decem,

Decemb. 1704 in the fortieth Year of his Age.

The Rev. Mr. Alckoefffer

MINISTER of the Gospel at *Ratisbon* after a
Sickness of two Years and six Months
seem'd at last to expire and to be dead in the
Eyes of All that were present, wherefore they
were going to wash and lay him out; but his
Wife perceiving some Heat left would not
suffer it, tho' she was told as his Pulse had
ceased beating he must certainly be dead. He
continued 3 Days in this Condition, when all
on a sudden while the Superintendent of the
Place was present, he rais'd himself of his own
Accord, which he had been too weak to do
for several Weeks before, his first Words
were: O where have I been! What have I
seen! An unspeakable Glory indeed! When
he was asked where he had been and what he
had seen, he replied: That he had been in a
green Meadow, which was furrounded with
a large Stream, that he had seen his Saviour
standing on the other Side and cried to go and
meet him; but could not effect it: Then the
LORD JESUS told him, that it would be impos-
sible to come over the Stream to Him without
undergoing a great Agony. At this he grew
very anxious and asked the LORD JESUS again,
whether it could not be done without an Ago-
ny? And was answerd, *No*, that it could not
be; he then thought himself furrounded with
I a Cloud

a Cloud of Drones, two of which especially so tormented him, that he could not hear his Saviour speak: At last the Drones all departed and his Saviour stood by him and told him, that now he would wipe away all Tears from his Eyes. To this he added: O what Joy is it to be with JESUS! O few, few, few are chosen! Many, many, many are condemned! I have seen some of the Numbers, that are yet alive. O what a Pit is that! It is not such a Fire as you think. O dear Children repent, strive in an Agony Day and Night: I beseech you by the Blood of JESUS Christ, repent! repent! At six a Clock I shall die and go to my Saviour: I am now sure of my Salvation, for I have seen God Face to Face; and when the Clock struck six, the dear Man fell a sleep in his *Immanuel*.

THe dying Bed of the Rev. N. N. 38 Years successively Minister at N. N. was attended with very remarkable Circumstances, some of which were afterward printed by one, that had been a Witness of his last Agonies, (and who thought fit to conceal his Name as well as that of the Person he was writing about) in Hopes of their proving edifying unto others.

His Sickness was a Shortness of Breath, which gradually increased and call'd on him to employ all his remaining Strength and Time in an impartial Examination of his past Life and the Discharge of his ministerial Office.

He

He much lamented the Wickedness and great Deceitfullness of the World. He seemd dayly to obtain a deeper Sense of his Sins and Corruptions, and prayd that God would not enter with him into Judgment. He declar'd that very often he had not done as much as he ought to have done in his Ministry, that tho' he saw the Corruption of all Conditions of Men yet as he could not prevent it, was persuaded God would not require of him, what was not in his Power to effect, that he had at least endeavourd to be faithfull, and had bore the Gainsayers with great Patience. He would declare his Concern for the miserable Condition of some of his Hearers, and mentiond some Names with Tears and Concern, that he could not prevail upon them to change their Lives. O! said he, I thought such a one should be won to God; but I could not effect it and must leave them unto Him. Tho' he had a short Respite, wherein he seemd to grow something better, yet his Age and Distemper gaind so fast upon him, that his Breathing became more and more difficult and his Body wasted away apace. The State of his Soul was now full Employ for his Thoughts, he would receive every Exhortation to consider the End of the faithfull Servants of Christ with great Thankfullness, would desire to be prayd for and would often say never was a Prayer lost.

Eight Days before his Departure God gave him a perfect Fore-Taste of his eternal Rest.

He had slept for three Hours and on his awaking he said with great Emotion: O how happy, how happy was my Soul! Am I here yet? I thought I was no more in Time, but entred into my Rest: O why did you wake me? He contented himself with the thought, however that the Conversation of Believers is in Heaven already, but that we must wait for the Redemption of the Body and the Coming of the LORD. &c.

In the last Day of his Sickness he became as patient as a Lamb and seldom complaind, only he would often pour out his Soul before God and cry earnestly unto the LORD. O thou Spirit of the LORD, thou Teacher, thou Preacher, thou Comforter! said he once with a loud Voice with many Things more, that could not be understood: Tho' he was very weak and had several fainting Fits, yet he would often say: I shall not yet die; for he was sensible it seems that an Hour of particular Tryals was yet awaiting him: And accordingly the 14 Day of June 1723 was unto him a Day of great Tryal and also of great Assistance. In the Morning between 7 and 8 he was visited by his Son. He recoverd from a fainting Fit with these Words in his Mouth: It is all nothing; to which his Son replied: Yea, indeed all is nothing, except Jesus and his Strength. Jesus, Jesus is alone our Strength; our Life and our Light; he would often say with great Emphasis: Jesus is my Salvation, my Light, my Shepherd,

erd, my Lord and my God, my All and in
 all, nothing, nothing, nothing shall separate
 me from Him. Thus he fed himself and re-
 joiced so greatly in his Saviour, that not-
 withstanding the extreeme Heat of his Body
 he would say, he felt very well that he wan-
 ted nothing since God was his Portion; when
 his Son asked him whether he was not at all
 afraid of Death? he turnd quick about and
 said: Did you ever hear that I was afraid of
 Death? I rejoyce at it. His Son replied: I know
 you are; but Faith is sometimes weak and we dont
 know the Bitterness of Death, till we taste it.
 The Patient replied: My Heart feels comfort-
 ably, I only desire soon to be dissolved, I can
 do all Things thro' Him that strenghtneth me
 Jesus Christ. I know that this my Redeemer
 liveth and that he will keep that, which I have
 committed to his Care untill the Day of his
 Appearance: After this Discourse his fainting
 fit coming oftener and he being desirous of
 Air, he was persuaded and consented at last to
 be put upon another Bed in the same Room,
 and this became the Place of his last Agony,
 where he struggled not only with Death but
 also with the Righteousness of God; but found
 a blessed Deliverance in and thro' the Blood
 of Jesus. In his Place he preached with his
 Example more powerfully then ever he had
 done in his whole Life and prayd with strong
 Crying to him, that was able to help him out.
 About 2 in the Afternoon he for the first Time

felt the Agonies of Death. His Body grew pale, the Symptoms of Death all appeard; but his Soul was yet comfortable: He rejoiced in the Victory of Jesus Christ and his glorious Redemption. O said he, he has redeemd me! He will redeem me and must redeem me, the LORD will break thro', the Angel of the Covenant will go before me also and prepare my Way! At the same Time he would pray for help Patience and Strength to persevere; he exhorted his own Family to be Faithfull unto God, and God would never forsake them. One wishd him that the holy Angels might attend him, to which he replied: O yes, the holy Angels have been with me already. When an inferior Magistrate of the Place came to see him, he knew him only by his Voice, and said to him as he was going away: Keep Peace. In the Night about half an Hour past nine ended, a severe Tryal followd from his righteous Judge and Mercyfull Father; his Breath was so difficult that he could scarce pronounce a few Words; but the Strivings and Pleadings of the Spirit with God were so powerfull, that it broke out in clear and intelligible Expressions. It seemd no other then if he was standing upon his Tryal before the Judgment Seat of God for his final Absolution. He seemd to plead with the Justice of God. Thou hast, said he in the most moving Manner, created me! Thou hast redeemd me! Thou hast loved me! This he repeated several
Times

Times with great Earnestness. After every Word he spoke, he seemd to fall into the Slumbers of Death, that he could hear nothing that was said to him and thus he generally remaind six or seven Minutes, so that it looked as if God intended to do his Work immediately and would not suffer any Man to speak to him, when this little Space was over, he began again: Thou hast had Patience with me! Bore with me, bore with me! many Times successively, and then he would again be silent: After this he broke out in a Kind of humble Astonishment: O thou patient Lamb, thou patient Lamb, thou patient Lamb of God! Thou hast took my Part! And then he would stop again, as tho' in his Silence he listend to the Speech of his Lord. Then he begun to ask himself: Art thou also sorry for thy Sins? And quickly answerd with Eyes full of Tears and a moving and broken Voice: O yes! Indeed I am sorry for them: Then for a little While he remaind silent. Immediately after this Silence he pronounced the Word of Reconciliation unto himself and said: Be of good Chear, my Son! Be of good Chear, my Son! Thy Sins are forgiven unto thee! Thy Sins are forgiven unto thee! And again remaind silent. When this was over, he appeard very joyfull and said several Times: It is all gone! It is all over, all over, he has overcome! He has overcome! There is an End, an End, an End! All was spoken in such an Emphasis

and Manner, that none of his Friends could add any Thing, unless to confirm what he said; tho' it seems that in the Beginning especially he took little or no Notice of any Thing that was said. After another Pause he said several Times very affectionately: Father! Into thy Hands I committ my Spirit, into thy Hands, into thy Hands, Father! I commend my Spirit, and this he said 15 or 20 Times successively in engaging joyfull refreshing and familiar a Manner, as if he laid hold on the Hands of his heavenly Father and was now laying himself down in his Bosom.

Soon after this he begun to praise his God and said: He hath done all Things well, all Things well, all Things well! And this again he repeated so often, that it appeared wonderfull considering the Shortness of his Breath and his mortal Weakness; lastly he said again Praise, Praise, Praise, God! Blessed, blessed art thou, O God! With frequent Repetitions and thus the Scene of his Tryal ended. Toward two in the Morning begun his last, hardest and happiest Agony. His Soul struggled with so much Might, that it seemd all his Bones would break. The Cries of his Spirit were so powerfull that it should have movd a Stone. Here were few Words but many Sighs and Groans, which cannot be utterd. Now and then a Word would drop from his Lips: O What an Agony I am in! Lord JESUS! Give me the Victory, His last Words were:

were: Hear me! Hear me! O holy Spirit,
 hear me and strenghten me! O GOD! O JE-
 sus! Hear me! And I will for ever praise
 Thee; for the Body sufferd exceedingly, when
 the Soul was about to leave the earthly Ta-
 bernacle. At last under the Prayers of his
 Family with and for him, the Lord heard him
 and help'd him out of all his Distresses. A lit-
 tle before he died, he grew at once silent,
 and while it struck three, he inclin'd his Head
 and died away like a Candle. Having a lit-
 tle before said to a Minister, that assisted
 him: God make us free! And when the
 other was a going to take Notice of the things,
 God frees us from, he said In one Word
 all Evil and thus he gave up his Spirit into
 the Hands of his heavenly Father, to whom
 he had so Often and so filially commended it.

John Mishke.

Inspector at *Halle* in *Saxony*.

THO' it very often happens that Childern
 of God are kept in Bondage all their
 Life by the Fear of the awfull Hour of Death;
 yet real Christians have not only no Cause to
 be afraid of this conquerd Enemy, but also
 many Reasons that may engage them to wish
 for the last Messenger as a Hireling for the
 Shadow and as a Bride for the Coming of her
 Bridegroom. The Rev. Mr. *Mishke*, who af-
 ter having servd God in several Places in the

Gospel of his Son died at last Inspector of the School of that noble Charity the Orphan-House at *Glauba* by *Hall* in *Saxony*, is an Instance of such Christians, who not only were past the Fear of Death, before it made its last Approaches, but also met it with a humble Joy and Desire, when it came to execute its Commission. In the very Beginning of his Sickness his whole Conduct declared, that he desired nothing more then to be desolv'd and to be with Christ. He would often speak of his going home as near at Hand, and one Lordsday Morning after he had been for two Hours pleading with God he entred the Room of some of his Friends with an uncommon smiling Countenance and told them: Now it is quite determin'd, that I shall go home, the Lord JESUS has given me a firm Promis of it. Those that were very conversant with him observ'd, that instead of saying: Lord JESUS, have Mercy on me! As he was continually wont to do, he would of late constantly use this Expression: My Saviour! O were I with Thee! His late Exposition in the Orphan-House was on these Words: *Blessed are the dead that die in the Lord; for they rest of their Labours und their Worcks shall follow after them,* and in this he spoke with extraordinary Fervour of the Desire after a better World.

In his Prayer he was exceeding fervent, he recommended unto God the State of his Church

Church and of the whole World; especially of this University and Orphan-House in the most moving Manner, and once in particular so wrestled with God for half an Hour together for our gracious Sovereign; that it was impossible to hear it without tender Emotions. What concern'd himself he was quite swallow'd up in that one Article of the Sinners Justification before God, he would have nothing at all to say for himself and pleaded altogether nothing but meer free Grace. O! Would he say, by Grace are we sav'd. O! It is good that nothing will do but free Grace, otherwise I would never stand, at the same Time his Heart was full of Assurance of Faith, the Grace of God in Christ was surer to him than Heaven and Earth, and his Lips constantly overflow'd in the Application of the Promises of his Redeemer.

He was entirely resign'd to the Will of God to die or to live longer. Sometimes he would pray: My Dear Abba! Behold here I am, I desire nothing but that thy Will should be done. If it is thy Will that I should continue here longer, I only pray that I may be more Diligent and faithfull in thy Work, then I have been hitherto; but if it is thine unchangeable Will to take me away, well here I am, do with me according to thy good Pleasure, fetch me soon home, let nothing hinder Thee, not even the Prayers of thy Children.

Children: When he heard that Professor *Franck* earnestly exhorted the Childern to pray that the Lord would spare him yet longer, he said very gravely, It is determind already, nothing will avail against it, he himself will do it. A Friend of his that visited him, askd him whether he had no Mind to stay here any longer, seeing so many Children of God so earnestly prayd for his Life, he answerd: My Mind is this: If my Saviour takes me to himself, I will for ever thank him for if it is so as the Brethern say, that I might yet be good for some Use, I am willing according to the Will of my Saviour to tarry here longer, on condition of his making me more faithfull and capable. Once he pray'd: Dear Saviour! The Brethern think it is better that I should abide longer in the Flesh and Work: Well, Lord JESUS! If it be thy Will, it is mine also. And at another Time, Lord JESUS! Do with me in this Sickness as it is best for me and for thy Church Is it to thy Honour and my Salvation, come and get thy Bride home, when thou hast well prepard and washd her pure in thy Blood, for my Soul is thy Bride; make me full of Desire after Thee. Yea, come LORD JESUS!

It seem'd as tho' his Sickness had quite alterd his Carriage, he did not seem to take any more Notice of the Things of his Life, he would indeed speak kindly to every One, that came to see him; yet it was very visible, that

that his Heart was engagd with higher Things then those present. He would hardly say any Thing to them that came to see him; but well, will you not tell me some Thing of Jesus Christ? He seemd once so astonishd and overcome in his Meditation, that at last he said: O that is too much! It is too much! It is too much! And when he was asked what he meant, he said: that God *did not spare his only Son, but gave him for us.* He had no Inclination to take much Physick; but highly valued the Refreshment and Help of that Physician, who is Life itself; Jesus Christ was his Physician; Physick and All in All. This only Thing was he concernd for, that his Faith might not fail in his last Moments; and therefore he would sometimes say: O dear Children! Pray that my Faith may not cease, that when any Body asks: Well, how does *Miske* do? You may truly say: He rests in his Jesus, he rests sweetly in the Love of his Jesus. He laid so much Stress upon this, that he would beg his Friends, not to let any watch with him at Night, but such as were in Jesus Christ.

The great Importance of being faithfull in the last Agony sensibly affected him. A little before his Death he said: Yea, Lord Jesus! Now Thou must exert thy whole Power to preserve me, that *Mishke* may not be slung away as it were with a Sling; but when Professor *Franck* put him in Mind, that he had no Reason to fear this: that the Souls of the
 Wicked

Wicked would indeed be flung away as with a Sling; but that his Soul should be bound up in the Bundle of the living with the Lord his God, who had cloathed him with Garments of Salvation, and that the LORD JESUS promised that he and all his Sheep should remain in his Hands, and none be able to pluck them out; the Patient was very much encouragd and testified by his pleasing Looks that Satisfaction and Approbation of his Heart. If at any Time he complaind, he would at other Times be the more abundant in Rejoicing. Once indeed he said: O my Saviour! It is all good and right as Thou hast dealt with me; but grant now an End of these heavy Temptations, but this is a Proof that the Work was really of God and his next Breath would already overflow again in Gratitude and Praises, when his Speech already began to falter he said: O it requires great Faithfullness to keep the Peace of a Child of God in the Soul. There must be a sure Foundation, a sure Foundation in Christ JESUS: JESUS CHRIST is the Foundation, yes, yes, I know in whom I believe. With a very deep Sigh he said: O wretched Philosophy! How much would thy Comforts fail in the Circumstance, I now am in; but JESUS, Thou art still my JESUS! The 28 of October in the Morning he thus prayd: O dearest most precious JESUS! Behold now that I am left of all, and have Mercy on me in this my Distress, I would quite be swallowed up in Thee: O let me be saved by

by Grace, saved by Grace! This he would often repeat, and the nearer he drew toward his End, the more would he long and press for Christ and his Grace; and thus did he fulfill the Answer, which he used to give in his full Health, what he would do, if the long looked for Chariot come to fetch him to his Bridgroom; viz. then I wash my self once more quite clean in the Blood of Jesus, put on my white Garments, the Righteousness of Jesus Christ, and so I seat my self in the Chariot and get home. In his Prayer he resign'd him self entirely into the Hands of his heavenly Father, whether he would keep him any longer alive or take him unto himself: He added, however, poor *Mishke!* perhaps this is thy last Hour well then come, Lord Jesus! Even come quickly. Then he repeated the Lords Prayer, but so that he added some Thing to every Petition, e. g. When he prayd: Thy Will be done on Earth as in Heaven, he would say: O ye dear Angels! Ye must help me to praise my God; do you hear it? His Will be done! I desire nothing but the Will of the heavenly Father &c. The sixth Petition he would often repeat and sometimes say: My Warfare is not with Flesh and Blood, forgive us our Sins and Guilt, but who will condemn? Where is Condemnation? There is none at all, come o thou Condemner! Wilt thou condemn me? Christ is here who died and is risen again. A little after he was very anxious and asked for some
 com-

comfortable Text of Scripture, and when he was told: *I am the Lord that healeth thee*, he said: O yes, *if thy Word had not been my Comfort, I had perisht in my Misery!* O Children! Lay up Words of Comfort in your Souls, get Strength, get Comfort all in Christ! Well since it is sweet resting in the Wounds of Christ, let me go unto my Rest; and so he slumberd till about 7 a Clock, when he suddenly awake and cried out with a very feeble Voice beyond his Power and with great Joy: Overcome, overcome, overcome by the Blood of the Lamb, by the Blood of the Lamb, by the Blood of the Lamb, &c. and the Word of their Testimony, Hallelujah, Hallelujah! Amen! Amen! which Words he repeated above 20 Times and then fell a sleep again, and after a little While sung again, overcome, overcome, and added: *I live and you shall live also.* Thou *John Misike* shall live also, do thou hear it? And when his Sister thought that he wanted some Thing, he said: O dear Sister! Here is no Death, here is no Death, here is all Life.: From this Time his Speech began pretty much to fail, and as he drew nearer and nearer the shining Gates of the heavenly *Jerusalem*; he spake more by his Looks and Gestures then with his Lips. In the Afternoon when he raisd him self to take some Thing warm, he said: *Seven Years ago, &c.* Some of them that stood by, easily knew what he meant; for at the Death of Mrs. *Francke* Widdow of the Professor,

fessor, whom he always highly esteemd, he
 asked how many Years she had lived after the
 Death of her Husband? And when he was
 told that it was now seven Years; he foretold
 that his Dissolution was near at Hand, because
 his Wife also died seven Years ago. A little after
 he calld her Name *Carolina* and laid himself
 down again with these Words: You already
 know what a Glory it is, I will soon come af-
 ter, and then shall we better then ever live and
 speak together. After a little Slumber, when
 the Passages Job. 19, v. 25. *I know that my Re-
 deemer liveth*; and John 11, 25. *I am the Resur-
 rection and the Life*, were mentioned to him,
 he assented with Chearfull Gestures and said
 to himself: Dost thou believe this? In this
 pleasing Countenance he made as tho' he ta-
 sted some Thing, and towards 4 in the After-
 Noon he said several Times: I am a Thirst!
 The Bystanders told him, he should have
 some Thing to drink; but he kept on crying
 thirst, as tho' he did not mind what they said,
 he did indeed drink a little of what was offerd;
 but when he continued to say so and was pres-
 sed to drink a little more, he said: Dont in-
 terrupt me any more, I thirst! I thirst! And
 at last he said: It is finishd: Which last
 Words of his dying Saviour were also his last
 and the Foundation of his Hope. After this
 he lay with his Eyes shut and had so few Con-
 vulsions, that even in this Sense he rather fell
 sleep then died Octob. 29. 1735.

K

During

During the Wars which for 30 Years successively ravag'd the greatest Part of *Germany*, in the Beginning of the last Century there liv'd at a Place in *Silesia*

The Rev. Mr. Sweetbrook

A Man famous for his extensive Charity in his Life, whom we mention in this Place as a very remarkable Instance of Comfort and Joy in his Death. It seems his Wife was willing also to be charitable too; but in such a Manner, that they might also leave some Thing unto their Children, but this worthy Man, who was convinced that the Blessing of God is the best Inheritance, considerd the great Distress of so many of his Fellow-Creatures and desir'd liberal Things. The Promise of the Apostle: *Godliness is profitable unto all Things and has Promise of this Life and of that which is to come*, was his whole and a very sufficient Estate; for as he would never dimiss the poor empty, so his God also never left nor forsook him. In a Time of Dearth his Wife advis'd to sett their Spare Provision to the best Advantage, he promis'd faithfully to do it and first sold it reasonably to them that were in Want, and afterward gave away all his Money to such as seem'd in Danger of Starving. At his Return he assur'd his Wife that he had been as good as his Word; but upon her suspecting the Case and asking for the Money he told her to be easy

easy that the Necessity of Others were too great to withhold his Charity, and that he would have her be satisfied, that *Godliness* was profitable to all Things and had the Promise of this Life, and also of that which is to come. This uncommon Liberality met with uncommon Reward, and this charitable Man saw the Promise of Psalm 41, 1-3. in a very remarkable Manner fulfilld in himself, for the Lord did indeed refresh him on his dying Bed. On his dying Day he waited in the Morning on his publick Ministry, and expounded the second Psalm of his most adorable Saviour and King. At the Conclusion he told his Hearers, that the Time of his Departure was come, and that he should die before that very Evening and so gave them many Exhortations and his Blessing wishing that he might see them again in joyfull Eternity. This Caused an universal Consternation among all his Hearers, those especially that had tasted the Fruits of his Charity. They surrounded him with a thousand Tears and accompanied him in so great Sorrow to his House, that he had enough to do to beg them not to break his Heart with their Sorrow, now he was just launching into happy Eternity. He soon felt a visible Decay of his Strength, orderd his dying Bed to be made, and said that he would lie down and be ready against the Coming of the Bride-room. The Magistrates Ministers and many others came to see him, to whom he repeated

ted his morning Discourse, and being asked about his Sickness told them that nothing aild him, that he enjoyd his Shepherd Jesus and felt very well. A little after a most melodious Harmony was heard over all the House, and he asked his Wife, whether she heard that beautifull Concert, wherewith the Angels were fetching him away into *Abrahams Bosom*? And when she said yes, he told her, that if she continued in Faith and Godliness she should also be happy in Death, and before he turnd himself to the Wall and sweetly fell a sleep, he said: Now you see, my dear *Eve!* (this was her Name) that *Godliness is profitable unto all Things and has the Promise of this Life and of that to come.*

THe Faithfull Labourers in the Mission, which King *Fredrick 4* of *Denmark* establishd at *Tranquebar* in the *East-Indies* 1705 have not only by their unwearied Labours under the divine Blessing brought some thousands of Souls from the Darknes of Heathenism to the Light of the glorious Gospel, but Providence has also so graciously smild upon their Endeavours, that some of the Natives have been ordaind to preach the glad Tidings of Salvation unto their Country-Men. An Undertaking so worthy of Imitation ought to be universally known, and in this View I intend here to insert the whole Life as well as Christian Death of the first Preacher out of that People, and
in

in this I shall follow the Account given by the Missionaries themselves, who greatly valued his painfull Ministry and much lamented his early Death. Their Account of him as it was by them transmitted to the late King of *Denmark* runs thus:

The Rev. Mr. *Aaron*

Hitherto our Fellow-Labourer and Brother in the Lord by the Account, which he gave of himself, was born at *Cudular*, a Place belonging to the English *East-India* Company, about 1698 in the Darknes of Paganism. His Fathers Name was *Sorcanada Pullei* of the Tribe of *Wællarken*, which is one of the more honourable in that Country, he made Profession of Merchandize, and tho' he had often been invited to the Kingdom of God he remaind a Heathen and died as such at *Porreiar* 1732. His Mother and One of his Sisters followed the Steps of their Son and Brother; the first was baptizd April 9th 1734 and receivd the Name of *Nallatas*, which signifies a good Mother and died 1738. His younger Years he spent in Ignorance and Darknes. It was a Mercy to him that his Father sent him to Shool, where he learnd to read and write, but in his Blindnes and Madnes he not only himself changed the Glory of the unchangeable God into an Image of corruptible Men, four-footed and creeping Beasts and Birds, but also

encouragd this Son of his in such abominable Works of Darkneſs, and endeavourd by many Promiſes after his Conversion to engage him to return to the ſame. Mr. *Aaron* often mentioned his Diligence in ſerving their Idols, and that he had often taſted of their Drink-Offerings in their Temples; but always praiſed the Lord that he deliverd him from ſo great Power, Tyranny and Slavery of Satan, and tranſlated him into the Kingdom of his dear Son.

In the Year 1717 Governor *Collet* eſtabliſhd a *Tamulian* Charity Shool, which was kept right over againſt the Houſe where *Aaron* then livd, and of which two Shoolmaſters ſent from hence and the Catechiſt *Shawri Mutta* had the Government. *Aaron* was then about 20 Years old and took Delight daily in reading the ſacred Books the Children were inſtructed in, and thus it pleaſed God to begin his Work in his Heart, to make him feel the Power of his Word, and to cauſe his Mind thereby to be affected; but as on the one Hand he was deſtitute of a proper Knowledge of and Inſtruction in the Ways of God, and many Temptations preſented on the other, theſe young Seeds were very near being ſtifled, had not God in his Faithfullneſs made Uſe of other Means to bring him to himſelf. His Parents had ſome Uneaſineſs with the Company, and ſo retired from *Cudular* this Side of *Collaram* River, by which they were ſo reduced, that his Father could not maintain him any more, but

but bid him go and reap other Peoples Fields to get his Living. At this Time he rememberd what he heard in *Cudular*, and so wishd himself to be in *Tranckebar*, but as he did not know the Way thither, his Intention faild; some Days after he crossd the River, and hearing of this Mission by a Traveller he accordingly joynd him and in his Company arrived at this Place. He acknowledgeth in the Account of him self, that God made Use of this outward Affliction to humble him, and to draw him like a prodigal Son Luc. 15. On his Arrival here he went to the Catechists who knew him very well, and brought him to Mr. *Ziegenbalg* the first Missionary that was sent hither. This worthy Man endeavourd incessantly to make him acquainted with the Truth of the Gospel, and it pleasd God, as he him self declar'd it afterward, to give him more and more a Sense of the Sinfullness of his Soul and of his lost Condition, that his Soul was made to seek for Life and Salvation in the Blood and Death of Jesus Christ. He was baptizd August 5 1718 and upon Mr. *Ziegenbalgs* discovering his Ability and Sincerity, they made him Master of the free Shool to teach Children to read, write and cypher. A little after his Father came and endeavourd to persuade him away from this Place and his Religion, but he approved himself faithfull in his Profession and Office.

In the Year 1719 he was made an Under-Catechist to the Congregation of this Town,

in this Office he acquitted himself with great Diligence and Fidelity, he frequently visited the Christians in and about *Tranckebar*, and observed their Conversation and also went often among the Heathen to declare unto them the Way of Salvation. At the same Time he was intrusted with the Care of the Shool at *Poreiav*. By Degrees he greatly improv'd himself, so that the Missionaries made Use of him in the Character of a stated Catechist, in which Station he remaind, till the Year 1733, when he was ordaind a Minister among the Heathen.

In the Neighbouring Villages he very successfully taught the Word of God, he has brought many to the Knowledge and Profession of the Gospel, and thereby largely increas'd the Congregation. He took special Care of the Souls committed to his Charge and encouraged them to be diligent in attending on the Preaching of the Word of God. When the Work of the Lord spread into the Country he was chiefly employd in it because of his remarkable Gift of dealing with the lower Sort of People. His first Journey was 1727. The Conversation of this good Man giving Room to hope that he was in a State of Grace, and he rendring himself daily more beloved by his faithfull Services in the Cause of Christ. The Missionaries thought good to appoint and ordain him a publick Preacher to his Country People, which was the more needfull as all Europeans are denied Access into the inland Parts of the Coast
of

of *Coromandel*. The Congregation in the District of *Majaburam* consisted of about 300 Souls, and therefore stood in great Need of having a faithfull Teacher established among them: After long and frequent Consultations the Missionaries agreed to ordain One of their Catechists and accordingly proposed to the Congregation to give in their respective Votes, when it so happend that *Aaron* and *Diogo* (since also publickly ordaind) had an equal Number, and among the Missionaries three voted for *Diogo* and three for *Aaron*, but as *Aaron* was the older of the two, had servd more Years and was best acquainted with the Country and Manners of the People and also had the greatest Number from the Congregation in the Country, he was at last unanimously chosen. The most remarkable Characters in the Votes of the Christians for him were these: 1 st. He leads a good Conversation, it is the Will of God. 2 dly. He gives us good Exhortations, directs us a good Way. 3 dly. He gives us good Instructions, takes Care of the Sick, visits them in the Middle of the Night, he often exhorts us not to quarell. 4 thly. Me thinks Gods Spirit directs me to give him my Vote, he condescends to the Lowest. 5 ly. He is well known in the Country, he can speak to Superiors, has Experience of many Things, and knows to give every one good Advice. 6 ly. He suits the Country. 7. He is patient, humble and walks according to Gods Commandments: I

think he acts from a Principle of the Fear of God. 8. His Exhortations reach our Hearts. 9. He knows how to speak and is a good Teacher of the Faith. 10. He is a Man of good Sense and humble. A Shepherd that takes Care of the Flock and leads them into good Pastures, is a good Shepherd. If any of us are sick he takes Care of them. How he is inwardly, the holy Ghost knows; but I have observed, that he is carefull of People and as a Shepherd gives them Pasture and Drink. 12. Nothing can be said against him; he teacheth us powerfully and takes Care of the Poor. He fears the Lord Jesus and is humble and kind in his Conversation. 14. Under divine Assistance I judge him fit for the Office, he walks in the Fear of God and is active. 15. He has no Fear of Men, he walks all Day among Heathen and among Christians. 16. He has a special Gift to travel about and teach, he is very fit and courageous to teach in publick Assemblies. 17. He suits the Country - People, is a sensible Man apt to reach and to exhort. 18. He is very fit, knows how to deal with Gainsayers. 19. He is not passionate; if he was struck he would bear it. 20. He is born in the Country and has some Influence. (he can turn himself to any Thing.) 21. Can speak even in the Kings Residence, gives a good Example. 22. He takes diligent Care of us and prays for us. 23. He is used to travel and has already won many, he deals deceitfully with no Man. 24. We can best open
our

our Wants to him. 25. I can say nothing against him, he is fit to teach the Word of Righteousness. 26. He is solid, bold, does not give up the good Cause, resists all Disorders. 27. He is long exercised in the Business. These Votes or rather Testimonies of the Mans Character are here inserted to shew, what Credit he had among the new Converts and what Love they bore towards him. When the Missionaries publishd their Intention to ordain One of the Catechists, the Catechists gave their Answer in writing the oldest Catechist *Shawri Muttu* thus: Because the Thing which you agreed upon thro' the Goodness of the great Shepherd JESUS CHRIST, is very needfull, it gives me a great Deal of Joy, I wish the appointed Person may have the Call of the Father, the Application of Christ and the Sealing with the holy Ghost. The Second, *Aaron* wrote: Blessed be God who put this Intention into the Heart of the Missionaries, it will be of great Use and is very needfull. The Lord bring it to pass: The youngest *Diogo* answerd, may our great Shepherd JESUS CHRIST choose him whom he pleaseth for this Ministry, and him self begin carry on and compleat the whole Work! His holy Name be praised! The two Candidates had Each a Text prescribd them, that the Missionaries and Congregation might have a Tryal of their Gift in Preaching: *Aaron* preached first, and afterwards delivered the following Extract of his Discourse:

Beloved

Beloved Friends! our present Text contains some of the most principal Points of Christianity and we may learn from it a true Type of a Christian Life. I desire therefore you would attentively hear, examine your selves by these Words of God, and every one endeavour to become a true Christian.

Romans VIII, 14-16.

For as many as are led by the Spirit of God, are Sons of God; for ye have not receivd the Spirit of Bondage again unto Fear; but ye have receivd the Spirit of Adoption, whereby we cry Abba Father! The Spirit itself beareth Witness unto our Spirit, that we are the Children of God.

From these Words we will consider:

First. What Spirit the Children of God are led by. Secondly. In what Manner God gives unto his Children the Spirit of Adoption.

First. The holy Apostle *Paul* does not speak here of natural or such Men as are not born again, but of Christians. To the natural Man this Doctrine is Foolishness. 1 Cor. 2, 14. Every Man is led by some Spirit; either a good one, i. e. the Spirit of God or an evil one, i. e. the Devil. The Children of this World, who by the Redemption of Jesus Christ are not made free from the Tyranny of Satan are led by the Spirit of the World unto many Sins, Vices and worldly Lusts; for Satan is yet powerfull in them, but the Children of God are led by the holy Spirit unto all Manner of good Works, to a holy and blameless Conversation,

to Love and every other Virtue Gal. 5, 22, These Fruits and good Works the holy Spirit works in them, whom thro' the Washing of Renovation he changd in their Hearts and Mind and wrought a good Purpose and divine Mind in them, for they flee carnal Lusts and the Corruptions which reign in the World, Psalms. 1, 2--. Thus they prove that they are no more Children of old Adam, that they are no more in their former Slavery, that they are made Children of God in Regeneration, and that they are purified and washd by the Blood of Christ 1 Cor. 6, 11. This is the good Work which God works in the Believer by the Spirit of Christ. Believers who by the Enlightning of the holy Spirit are made Partakers of the Love of God and the perfect Righteousness of Christ, dont suffer the Flesh to rule over them, but crucify it with its Lusts and Desires; for *the Works of the Flesh are Enmity against God*: They that do them are Children of the World and of Darkness, Such the Apostle calls *fleshly*. Flesh is not in this Place the material Body, but that Satan works bad Thoughts in such a Man, persuads him to follow him and commit all Manner of Uncleaness, Error and Wickedness. These Vices we read of Gal. 5, 19. 21. Now tho' these are guilty of such Works of Darkness, yet they dont know their Misery and Unhappines, because they are destitute of the Light and Guidance of the holy Spirit. If any such should be among
us;

us, they have need to get their Hearts converted by Faith and Repentance and so to turn unto Jesus Christ. There remains a great Difference between the Children of God and the Children of the Devil. While a Man has not the Spirit of Christ and lives without being born again, he is a Slave of his corrupted Flesh and knowingly and willingly does that which is evil. This needs no Proof, such a one's Conversation does it self prove it; but who are they that are led by the Spirit of God? Our Text saith: *As many as are led by the Spirit of God:* Let them be who they will; Every one that has an earnest Desire after this Redemption of Jesus Christ, must also suffer himself to be led by his Spirit. In whose Name are ye baptizd? In the Name of the Trinity. Therefore you ought not as before to do the Works of the Flesh and of Death; we also that are baptizd into the Death of Christ, ought to walk in Newness of Life. In the new Life, which we have obtaind by Baptism, we ought also to walk. The Gift which God gives us *is eternal Life thro' Jesus Christ our Lord.* Rom. 6, 23.

Secondly. In the 15 and 16 Verses we find two Things, which are some thing difficult to be understood, viz. of the Spirit of Bondage and of the Spirit of Adoption. What is that Adoption? It is in short the Glory and Inheritance of the Children of God. The Spirit of God manifests unto Men the exceeding great
Love

Love of God in Christ, and thus he works in
the Heart a Confidence and Rejoycing in God
and his Peace, this is Adoption. Examine your
selves whether you have this Testimony, this
is a great Satisfaction; as an obedient Child
need not fear nor doubt the Love of his Father,
so the Children of God enjoy his Love in an
undoubted Manner as a Proof of their Confi-
dence. They say unto him: Abba, my dear
Father! Thou hast loved me and the World
in Christ so greatly, that thou hast given thy
Son for me a Sinner; that for my Sake, who
am a lost Sinner, thou hast not spared thy Son,
and for his Sake thou hast given all that I stand
in Need of. Mercifull Father! Who hast shewn
me so great Kindness, I firmly and sincerely
trust that thou wilt do yet more for me. This
is Adoption; thus *is the Love of God shed abroad
into the Hearts* of Believers and powerfull in
them Rom. 5, 5. True Christians are freed from
Fear 1 Joh. 4, 18. In the Dispensation of the
old Testament the Love of God in Christ was
not so clearly and fully reveald, Believers in
those Days were under the Bondage of a Va-
riety of Cerimonies. This is calld the Spirit
of Bondage, they were not in the Bondage
of Sin, only they did not enjoy so great a De-
gree of filial Confidence; but now God sheds
abroad his holy Spirit with heavenly Blessings
into Believers Hearts, this Spirit cries: *Abba
Father!* thus do they speak in their joyfull
Confidence Rom. 8, 31. 34. Thus does the Spi-
rit

rit powerfully bear Witnefs in Believers Souls, v. 16. that they confidering their heavenly Inheritance do not feek the Things upon Earth, they know that they are Gods (Children) and rejoice in it 1 John. 5, 19, 20.

The Day of his Ordination was fixed upon Dec. 28. 1733. there were eleven proteftant Minifters prefent. A Sermon was firft preached in German for the Europeans that were prefent, on Ifaiah 66, 21. *And I alfo will take of them for Priests and Levites, faith the Lord:* which Words were fitly applied to the Solemnity of that Day, all the Reft was tranfacted in the *Malabarian* or *Tamulian* Language, a fhort Difcourfe was deliverd before the Ordination on John 10, 12. *I am a good Shepherd;* and then he was ordaind by Prayer and Imposition of Hands, after which the new ordaind Minifter preachd a Sermon on *Galatians 4, 4* *When the Fullnefs of Time was come &c.* and receivd the Sacrament with the Catechift and Congregation,

Being thus instructed in the Vineyard of the Lord he gave himfelf entirely over to his Work and approv'd himfelf very faithfull and laborious in his Miniftry. His ftated Work was firft, to attend divine Service every Lords Day in feveral different Places, preaching one Sabbath at one - the next at another Place, and fo taking his Rounds. 2. To obferve the Celebration of Chriftmas, Eaftter, Withfuntide, in the Diftrict of *Majaburam*. 3. To travel sometime
in

in the North and sometime in the Western Parts of this District. 4 ly. To undertake a Journey every Year into the remotest Parts of the Kingdom of *Tanjour* to visit the Churches. 5 ly. To travel every Year once as far South as *Ramanadaburam* to take Care of the Christians living in those Parts. 6 ly. His principal Business in his Travels was to preach the Word of God to Christians and Heathens in private and publick, to administer the Ordinance and to endeavour to prepare Others for it, to mary, to consult with the Helpers and Catechists concerning the Propagation of Christs Kingdom, as also to give them suitable Admonitions to do their Duty, and lastly he was to mind the Education of Children and relieve the Sick and Poor in their temporal and spiritual Distresses. 7 ly. When he returnd from his Journey to *Tranckebar* he did not spend his Time idly but had also his Share of the Work. He assisted at our weekly Lectures and Exercises on the Bible, to get more Insight into the sacred Oracles, sometime he himself read a Lecture to the Catechist and Shoolmasters at *Porreiar* he also assisted in preparing the Catechumenis for Baptism; visited the Adjacent Villages, sought Acquaintance with Christians and Heathens, preached the Kingdom of God and endeavoured the Increase of his Church; sometime he also preachd at *Tranckebar*, and had the Inspection over the Shools, at and about *Porreiar* and *Sandivapadi* he also examin'd

the monthly Accounts of the Assistants and conversd with them concerning their Office, and brought all Matters of Consequence before us in our Conference, which we held every Fryday, all these Things are Proofs of his Diligence and Fidelity; once giving an Account of these Things to the Colledge of the Mission at *Coppenhagen*, he concludes: *Many Failing attend these my Labours, seeing I am in my selfs unfit for any good Undertaking; yet the Strength of the Lord and the Intercession of the Faithfull will inspire me with new Life, this I certainly believe.* We may with great Iustice bear him Testimony, that according to his Knowledge and the Gifts and Graces, which God bestowed upon him, he laboured faithfully, and that his Ministry has been very usefull to the Congregation in Town and Country, and if we consider the Work in the Country, where Labourers are but few, and whether we cannot go our selves. His Loss is greater then if One of us had been taken away, his Behaviour was such, that all Sorts of People Christians as well as Heathens had not only an Esteem for, but also great Confidence in and Love toward him. In many Cases he was able to give very good Advice, he had a peculiar Skill to find out how God had worked upon the Souls of the meanest of the People, he could give a good Account of the State of Congregation and knew the Condition of each Member, and how they ought to be dealt with, he had a good Gift to
 care-

catechize, and knew in his Sermons how to condescend to the meanest and dullest Capacity, he had a pathetick Way to reprove those that walk'd disorderly and knew how to deal very gently with the sick and distress'd. The Sufferings he met with, he endured with uncommon Firmness and Constancy, beyond all Doubt this faithfull Servant now enjoys the Fruits of his Labours,

Concerning the Sickness and happy End of this Teacher of the Gentiles, he was always of a weakly Constitution, a Horse was purchas'd him to travel with more Ease, yet he perform'd most of his Journies in great Weakness of Body, sometimes he would come home so poorly that his Recovery was despair'd of; his last Travels especially those in the Year 1745 were very painful to him, yet he would make little or no Complaint. In the Month of May when he return'd from *Majaburam*, he said, that this little Journey had been more painfull than that longer one to *Ramanadaburam*, where he had been in March before, and the sudden Death of a *Tamilian Soedti* or Merchant being related to him, he said, if this young and hearty Man died, how much more Reason have I to think of it? He accordingly always took his Leave of us in such a Manner, as tho' he expected not to see us any more. His last Journey was June the 4th 1745. when he celebrated Pentecost with the Christians in the District of

Majaburam : He then seem'd Pretty well; but in his Journey he got a smal Imposthume and Fever, which hindred him from travelling about as he had purposd, yet he got the scatterd Christians and Assistants to meet at *Tattenur*, and according to the Testimony of them that were present, under his great Pains he preach'd very powerfully, he warn'd the Assistants of the Tempers of Hirelings, and exhorted them to be faithfull. Among other Things he told the Christians, that this would be the last Solemnity he should celebrate with them, and that therefore they should endeavour it might prove a Blessing unto them and not a Curse. One that had been guilty of a great Scandal but was again reconcild with the Church, he movingly intreated to be right sensible of his Sins, and to endeavour to overcome them by the Grace of God. As he was unable to ride or walk, he was carried home in a Palankin, and arrivd the 11th of June in a very miserable Condition. The Distemper that he was frequently subject to a Pneumatocele or kind of windy Rupture also seiz'd him. This valuable Man soon perceiv'd that this would be his last Sickness. When one of us came to see him at *Poreiar*, he said: My Travels in the Country are over. He seem'd to mend a little and the 23d of June, he came to *Tranckebar* to the Wedding of his Daughter with our Shoolmaster the Son of his Colleague *Diogo*. We were in Hopes then to enjoy his Help and Assistance yet longer;

ger; but o what Terror and Grief was it to us to see him on his sick- and dying Bed the Day after, and the following, i. e. 25 June to see him a Corpse and in his Grave.

HE intended June 24, being St. *John the Baptists* Day, to go to Town to Church and accordingly was ready dressd, when on a sudden some violent Symptoms of his Distemper appeard; as soon as this happend he begun to doubt of his Recovery and therefore sent a Messenger to us into the Church, begging that One of us would come and speak a suitable Word of Preparation for Death to him; One of us went and found him in most exquisite Pain he was leaning upon his Colleague *Diogo*, who exhorted him to cleave close to Jesus Christ. The Missionary continued and put him in Mind of the *tender Mercy of our God; whereby the Day-spring from on high hath visited us, to give Light to them that sit in Darkness, and in the Shadow of Death.* The Greatness of his Pain would hardly allow him to speak or to keep his Thoughts together; yet he would constantly sigh, O Jesus, o Jesus! My Lord, my Lord! My Saviour, my Saviour! Thou that hast sufferd for me, have Mercy upon me! Thou that hast been crucified and didst die for me, have Mercy on me! He then said: My Saviour! must I be calld away under such terrible Pains? Alas they are intolerable, yet thy Will be done, the Cries and Tears of Jesus in his Agony in *Gethsemane*

were mentiond to him, and he exhorted to endure with Patience; this he attentively heard and then cried several Times loudly: Call me, my Lord! Call me soon, I beseech Thee! Doct. *Cnoll* and some *Malabarian* Physicians were employd and several Remedies applied; but to no Purpose, this made him say; Why will you weary me with much Phyfick? I shall live no longer, my Time is come to depart, he orderd his two Sons in Law to sit by him, whom he embraced and gave them some needfull Exhortations, especially to be obedient to their Teachers; he orderd his youngest Child to be brought, kissd and dimissed it. He said: Lord! Thou knowest that I have servd Thee in Sincerity, Thou art Witness of my ranging Fields and Woods in this Cause. His increasing Pains hindred Him from speaking, only he would cry: My Jesus, my Lord! Take me away, take me away! As the Missionary had been about two Hours with Him, he told Him twice that he fatigued Himself too much, and would have Him go home again. He recommended to us his present Widow and Children, and we commended him Soul and Body into the Arms of his heavenly Father; at Parting He several Times put the Missionary's Hand to his Fore-Head, and so took Leave of Him.

In the Afternoon Another of the Missionaries visited Him, as soon as he saw Him, he bowed his Head, took his Hand and said: My
Pains

Pains will not give me one Quarter of an Hours Intermission to speak with you. He was told of the great Pains of his Saviour and the great Glory, which was awaiting Him; but the Missionary Himself was so affected that he could not say much to Him, and he grew weaker and weaker. When the black Physicians intended to give Him another Medicine, he said: It is to no Purpose, I shall depart, the Grace of God is sufficient for me and for us all. He then desired, Another of the Missionaries should come and give Him the Sacrament, who accordingly came, but found Him in such a Situation that he could not speak much with Him, he could not remain long in the same Posture. Under these violent Motions of his Body he would often cry: O Lord, o Jesus! Deliver me! Sometime after he was asked whether he was now willing to partake of the Ordinance? He said: Yes, I desired it long ago; he seemd in a very penitent humble and believing Disposition of Mind and accordingly receivd it in Presence of his Colleague *Diogo* and several others, who wishd that it might not only be a Strenghtning to his Soul, but also a Blessing to give Him some Ease in the violent Pains of his Body. At the Missionary's Departure he commended him to the Lord of Life and Death, at which he bowd his Head and took his Leave; the *Malabarian* Physicians, that felt his Pulse, gave up all Hope. We still had some glimmering Hope, but af-

rer he past the Night in unspeakable Pains and Crying, his Soul was at last deliverd from its frail Body, and introduced into the Rest of the LORD. He left his Wife big with Child and was the Father of nine Children; may he have a much larger Number of spiritual Children to present unto the Lord on the Day of his Appearance!

He died much lamented both by Heathens and Christians. The same Day he was buried the *Danish* Missionaries attended his funeral Sermon on the Words to the Angel at *Smyrna*: *Be thou Faithfull unto Death, and I will give thee the Crown of Life.* In the Sermon the Preacher took Notice 1. of the Exhortation given: *Be thou Faithfull.* 2. The Promise thereunto annexd: *I will give thee the Crown of Life.* He observd that those, to whom the Direction is given, must first have become Faithfull unto Jesus, either first in Baptism, or if they have broken their baptismal Vow, in their Repentance; he shewd that this Faithfullness consisted in this: That the Heart sincerely cleaves to JESUS; and that our Eye is toward Him to please Him in all Things, that we do not seek our own, nor the Ease of the Flesh, the Applause of the World, nor an Affluence of the Things of this Life, but only those Things, which are Christ's, his Glory, the Praise of his Name, tho' it should be with the Loss of our Substance, our Liberty, our good Name or even of our Lives, which is here chiefly
inten-

intended, be Faithfull not only unto Reproaches and Sufferings, Bonds and Imprisonment but unto Death of Martyrdom, great Strength is required to be thus Faithfull; but Christ, who commands it, also gives it, and in the first Heathenish Persecution Many did thus abide Faithfull.

Under the second Head it was observd, that it is the same Thing, when JESUS says in another Place: *He that endureth to the End, shall be saved.* This Salvation deserves the Name of Life, as it is a Deliverance from every Evil, and an Enjoyment of every Happiness. It is calld a Crown of Life to teach us the Excellency of it, and that it is given only unto Conquerors. *No Man is crowned, unless he strive lawfully:* It is therefore sometime promis'd to him that overcometh. But after all it is a meer free Gift out of the Hands of a kind Saviour, which these crowned Heads are well sensible of, and therefore lay their Crowns at his Feet, singing an eternal Hallelujah.

In the Application Notice was taken, that our deceased Fellow-Labourer in the Prime of his Years forsook Heathenism, and his lusts and bowd his Neck under the Yoke of the Lord JESUS CHRIST, that for 27 Years he had so faithfully servd him, that we certainly believe, JESUS had given him the promis'd Crown of Life, which was a very comfortable Consideration to his Friends and Family.

At last all were exhorted to Consider Christs

Exhortation, as made unto them in particular ;
Ye Missionaries ! You the Preacher in the
Country ! Ye Carechifts ! Ye Shoolmasters !
Ye Converts and Children ! Be ye faithfull,
if any have been otherwise, let them become
so now, if any have been or are faithfull, now
let them continue so till Time and Strength
is consumed in the Service of Jesus. It is
uncertain when he shall come ; but it is very
certain, he will greatly reward us, if he finds
faithfull at his coming.

Lords day after another Missionary explain'd
Apoc. 14, 13. *And I heard a great Voice from
Heaven, write from henceforth, blessed are the
Dead, that die in the Lord, for the Spirit saith,
that they rest of their Labour and their Works
follow after them.*

The Missionaries conclude praying that God
would raise and send faithfull Labourers into
his Vineyard in these heathenish Countries.
We are, say they, still obligd to complain, the
Harvest truly it great, but where are the La-
bourers ? And it is to be wished that God
may prepare Instruments for his Service to
propagate his Kingdom, and add, that it may
at last be heartily attempted in these Parts of the
West as it hath been so happily effected in
the East, that the Heathen may walk in the
Light of the Gospel, and while we are become
the Possessors of their Country and live by
their Sweat, they may be made Fellow-Citi-
zens of the Saints and of the Household of
God.

Sophia Hunter (Fægerin)

Was a Daughter of te Rev. Mr. *Wolfgang Hunter* D. D. S. T. P. and Chancellor of the University of *Tubingen*; her Heart was early filld with the Knowledge and Love of divine Things and in her very Infancy she made Conscience of Secret Prayer and discoverd as great an Aversion to the Vanities of the Age and an earnest desire to live only for God in the World. About a twelve Month before her Death she was seizd with a violent Palpitation of the Heart and very great Weakness, and tho' by the use of Proper Remedies she seemd in a hopefull Way of Recovery, yet not long after a terrible Cough very near finishd her Life. She Shewd wonderfull Patience and as soon as it gave her Leave to speak she declard, that she wanted to be dissolvd and to be with Christ. It pleasd God so to bless the Use of means, that her friends conceivd good Hopes of her getting over; but she told that she did not desire this, that her Death would be the most wellcome to her, the nearer it was at hand, that she would rather choose to be with God, then to dwell longer in a wicked World.

Four days before she died she felt so well, that she begun to sigh: I am afraid, I shall recover, now I am disposd to die and would die chearfully, this is a seducing World. O that it was the Will of God to take me out
of

of it. That same Night She was visited with such a Palpitation and Uneasiness of Heart, that she spent several Hours together in Sighing and Groaning after God, her Friends endeavourd in the best Manner, they were able to comfort her, she listend to them, with the greatest Attention imaginable, till at last she cried out in the most moving Manner: Alas I can pray no more! O JESUS have Mercy on me, I can pray no more.

Her Father who sat upon her Bet said to her: My dear Child! If you cannot pray, you have an Advocate that prays for you, JESUS your Saviour, lay hold on him by Faith. She replied: O the Distress of my Heart is enlarged, yet if I could but pray, alas I cannot pray, her Father returnd: My dearest Heart, this earnest Desire of yours to pray, God will receive as tho you had Offerd a verbal Prayer and *Paul* assureth you, that the holy Spirit maketh Intercession for you with Sighs and Groans, which cannot be utterd. She continued notwithstanding: O if I could but pray, my Heart is in great Distress! I cannot hold out so no longer, she chattered like a Crane or Swallow and mournd as a Dove Jer. 38, 14. Her afflicted Father said to her: My dear Child! Since your Distress is so very great, make complaint of it to your Saviour; Tell Him and put Him in Mind, how often he promis'd in his Word not to forsake the Soul that cries after Him, tell Him
it

it is high Time to help and assist you in your Calamity, plead with Him to shew you his Mercy and Faithfullness and make it Manifest that he is your Father and Redeemer, put Him in Mind of the Word of his Grace. After this she lovingly look'd at her Father and said: Now I can again, blessed be God! Now I can pray again and then pourd forth a Prayer of Faith, the Words flowd like a Stream and her Parents much Lamented that they did not put her Prayer down in Writing. She said among other Things: O what a kind Father art thou! O what a comforting Father! O how dost thou refresh me! how dost thou relieve my troubled Soul! O loving Saviour! O sweetest Brother! How powerfully do I perceive that thou art my Saviour and Redeemer! O sacred Trinity how heartily will I praise thee in Eternity! Now are my Praises but Weakness and Imperfection, but in Eternity where I soon shall arrive; there will I my dear JESUS with all Angels and Chosen ones sing an eternal Hallelujah unto thee! O sweetest JESUS! How will I rejoice in thee! My dear Father! My dear Mother! dont weep for me, my Case is very good, I never was in so happy a Condition all my Life before now. Her Father who could hardly speak for his Tears, replied: My dear Soul! These are not Tears of Sorrow but of Joy, continue thus to be Faithfull unto your Saviour in constant Patience and Faith, yet a little struggle more and
you

you shall obtain the Crown of a glorious Eternity. How happy are you! Would to God! I might thus go to Heaven with You! She replied: I readily believe it and begged her Mother not to indulge her self so much in Grief. After this she said: The Kindness of a Father is great, the Kindness of a Mother is great; but the Kindness of my God in Heaven is much greater. She had said some Days before, that she was assur'd of Gods Love to her and also of her hearty Love to Him. This lively spiritual Joy in God and Freedom from Pain lasted about an Hour, and then a stormy Darkness succeeded, which she perceiving cried out with a deep Sigh: Alas here is my Anxiety returning! O that I may not grow impatient and offend against my God! O *Anima mea!* O my Soul! said she: *How art thou disquieted within me!* When the 42 Psalm was mention'd to her: *As the Hart panteth after the Water-Brooks, &c.* she very devoutly repeated it; but when she came to the Words: *My Tears are my Food Night and Day*, she said: No, this I cannot say of my self, such a Calamity, I have not yet experienced to shed Tears Night and Day. O Mercyfull Father! Thou hast been more Mercyfull to me than this. It pleas'd God to try her yet more and to refine her like Gold in the refining Pot of very great Afflictions. She sigh'd, groand and pray'd continually, that God would not forsake her, and begged One of her Relations to pray for Her, that she might

might not despair under this heavy Visitation. She then mentiond a very comfortable Passage out of a Hymn, and embraced her Mother and kissing her saying: It is thee, o dear Mother! whom she never usd so to speak to) that hast taught me this comfortable Hymn. Her Father was in very heavy Affliction, and said to the Physician, that tended her all Night, my dear Brother! God is shewing me unspeakable Mercy thus to comfort my Child in her great Temptations; but now I wish nothing more but that God would grant her a speedy Deliverance, and accordingly retired to his Room to pray for the same. About an Hour after he returnd and hardly open'd the Door, when his Brother in Law the Physician told him, now has God fulfilld your Desire, and is this Moment taking away your dear Child; the Father then run to the Child, which seemd a perfect Corpse and cried into her Ears: *Father! Into thy Hands I commit my Spirit.* At this she unexpectedly rais'd herself, fold'd her Hands and very intelligibly repeated: *Father! Into thy Hands I commit my Spirit,* took hold of her Father and added to his Words: Thou hast redeemd me, o thou God of Truth! Another Friend of hers perceiving that she could not speak but with Difficulty, mentiond the Spirits Praying in our Hearts, when our Lips are past speaking; to this she again clearly replied: *Abba, my Father!* After this she drew nearer and nearer to her End. She said herself.

self, It will soon be over, then turnd herself and said: *Consummatum est*, It is finishd, so took her Leave of her Parents, whom she thankd for all their Kindness, and beggd them at her Funeral to remember the Poor. They wanted at her Desire to take her out of Bed; but while they were busy about it, she fell gently asleep in the Arms of her Saviour. Thus did her Soul enter into the Rest of the Children of God in the fifteenth Year of her Age, and this Account of her last Hours loudly calls upon all young People to follow after Her, as she followed after Jesus.

The following Account

Translated from the German and published originally in that Language.

The worthy Person, who is the subject of this Account was a Baronet in the Kingdom of *Prussia*, a Gentleman of a moderate Fortune, his real Estate, consisting in two Villages; in one of which he departed this Life in the Year 1749. The Account of his pious Behaviour on his Death-Bed, was given by one of his intimate Friends, and the Remarks thereon by Another pious and worthy Gentleman: As the Publisher thought proper to conceal those Gentlemen's Names (they both being well known in the Neighbourhood of the Deceased,) we will follow his Example.

My

My Dear Friend.

YOU desire a true Relation of what occurred worthy of Notice in the last Hours of our worthy Friend C. L. P. deceased; whom Providence hath transferred from Works to Rewards. *a)* Let us consider, that we are now acting our Part of the last Scene on the Stage of this World, being arrived to that *Æra*, which declares our Desolation to be nigh. And as the sincere Piety and real Faith of our beloved Friend shone bright as the Light of a Taper on the Candlestick, and as a City on a Hill, and you ardently desire to know, what was the End of his Faith, how it demonstrated its Operating and effectual Influences, and how strongly fortifying his Soul at the approach of the King of Terrors; I am willing my dear Friend to satisfy your Request as much as possible, as I not only saw him expire, but never left him for above an Hour during the whole Course of his Illness.

M

The

a) To receive creditable News, that a Person is promoted to Honour, or escaped the Danger of Ruin, is Cause of Joy to all his sincere Friends, who being united by an indissoluble Bond cannot but participate of his Happiness and Prosperity, especially those who awfully consider the Difference between Time and Eternity, and the great Importance of a favourable Passage over the Borders of Death; and that one of their most intimate Friends received the solemn Summons of a delightful Message, and the King of Terrors as a pleasant Envoy, to conduct his Soul out of innumerable Perils unto finite Happiness.

The Night before his Entrance into a blessed Eternity, he intreated me to leave him alone, being weary and requiring some Sleep, as I also had Need of Rest, and when he waked, he would let me know it, to which I was obliged to consent, for he refused to grant the Request I made to sit up with Him. I therefore went into the next Chamber, and threw myself on the Bed of one of his Servants, who continued sitting at the Outside of the Door. I could not sleep for a long While, for my Soul was disturbed; at last thro' Fatigue I fell into a Slumber, and perhaps had continued therein an Hour longer, had I not been awakend by the strong Motions of the Disquietude of my Soul. When awoke I found myself Restless and thinking, I heard him speak. I hastened to enter his Chamber, when one of his Servants informed me, that his Master spoke aloud for some Time, and thought he was praying.

I intended not to disturb him in that solemn Exercise, and therefore stood at his Chamber-Door and heard him distinctly utter these Words. *b)* The great Riches of thy Mercy

b) Here is 3 extraordinary exciting Circumstances worthy of Observation. First, That Prayer is the most blessed Preparation of the Soul for a Passage into the Land of Promise, whose Feet was then actually stepping into *Jordan*. 2.) The sincere filial and plenifidential Sighs, which the Spirit of Supplication and Adoption produced from the inmost of the Soul. 3.) That the Truth, (*if we ask according to his Will He hears us.*) recorded in 1 John 5, 14. was here demonstrated by actual Experience.

y and Grace, - - - O my Redeemer! wor-
 thy to be worshipped, I know that thou fa-
 vourably acceptest my mean Oblation, until
 I am made perfectly conformable unto thy
 Likeness in Glory which will soon be; then
 shall I be enabled to offer Thee a better.
 My whole Heart swims in Delight - - - - Yes,
 Eternal Praises and Thanks giving will ren-
 der to thee for thy Redemption, Unspeakable
 Wisdom and Bounty in thy paternal Con-
 duct. May I beseech! - - - - To Day let me
 be with Thee approach thy Throne? - - -
 What Splendor! - - - - Is it possible! I am
 not worthy - - Ah what comfortable In-
 fluences excite my Soul to Adoration: Here
 I was Silent. I then relented that I had not
 spent that Time of my Slumbers in Watching
 at my Friend's Door, whereby I might have
 heard more of edifying Petitions made, by
 one thus standing on the Brink of Death.

I stept softly into his Chamber, and saw my
 Friend sitting up in his Bed, with his Head
 uncovered and some what declining; c) His
 Eyes closed with reverential Tears rolling
 down his Venerable Cheeks, as an effect of
 the passionate Embraces of his chaste Soul in
 the Arms of its divine Bridegroom: Never

M 2

did

c) A blessed Offering mixt with Tears of Joy and Comfort
 is a sweet Fruit of the similar Quality, our beloved Saviour
 shed from his sacred Heart, mentioned Hebr. 5, 7. Such are
 recorded in Heaven, as one of its Favourites was assured of,
 when he addressed the Throne, and declares it to us in his
 6 Psalm v. 9.

did I view his hoary Head crown'd with that Dignity as it then appeared to wear, in this his last and solemn Hour of Departure.

The whole Frame of his Countenance declared that his Spirit lay prostrate in Adoration before God. And here in Him I first saw in what sacred Pomp a sincere Soul Appears who truly honours the divine Majesty when he prays to his Father in Secret, and feels with Energy, that his Petition is graciously heard and has Audience before the Throne of Grace, Here might be seen portray'd to the Life a flaming and exalting Seraph crying, Holy! Holy! Holy! is the Lord God of Sabaoth, all the Earth is full of his Glory. This made such an Impression on my Heart, as powerfully attracted my Soul to unite with Him in the like solemn Worship: And then I thought my Spirit lay prostrate with His before the Throne of Grace, oblationg these our sensible Devotions. I thought: d) O! That a Libertine could see this blessed

d) These are Thoughts consistent with the Frame of a noble Christian Spirit, similar to the Disposition of divine Goodness, who willeth not the Destruction of any, but rather that All repent and be saved thro' the Knowledge of the Truth: But in the mean While it may be feared, that the Case of modern Libertines is agreable with those, our Saviour mentioneth Luke 19, 3. For are they ignorant of the many Footsteps of divine Mercy and Love manifested in Jesus Christ, which in plain pathetick Terms is declared to Mankind in sacred Writ, and at certain Hours wound their Consciences like a two edged Sword? And altho' their stubborn Hearts despise, exclude and obstinately determine to oppose it untill they become blind and obdurate, might not the happy Exit of this sanctified

blest Scene, for here the divine Power of true Religion would convince him of his Errors better than all the Arguments that can be devised by the Wit of man. For here was felt the happy State of a Soul, that sincerely feared and truly believed in God.

Some time after I had view'd my Friend in this his profound and holy Frame; his Spirit returned to the Motion and Use of his external Senses; and opening his Eyes he perceived me standing at his Bed-side, with a calm Countenance he stretch'd forth his Hand towards me: And said: My Friend, my worthy and faithful Friend! The Time will come, when you will join me to praise God in endless Happiness above. O how glorious and inexpressible is the Love of God to the Children of Men, which he has declared to us in that Redemption wrought by his Son, and prepared for us in the heavenly Mansions; let us adore his Wisdom and Grace, and in Everlasting Friendship partake of each others portions of Glory and Worship, till we can Contemplate on his Glorious Attributes in the innumerable Cælestial Spheres above. In the Interval accept of these my final and hearty Thanks, for the inestimable Love and Friendship, that I have received from you. Then with Eyes and
 M 3 Hands

sanctified Soul so affect their Minds, as to confute and root up the Principle of Unbelief, and break to Pieces the whole Frame of Libertism?

Hands elevated towards Heaven, he recommended me to the Favour of God, saying; Thou majestick Love! Reward my Friend for his Faithfulness to me, by supporting and preserving him in true Virtue, that we may magnify thy Name in Eternal Habitations.

My Soul being seized with an uncommon Degree of Power, I remaind silent. and lively felt that powerfull Energy, which I was unable to express. The infirm Body of my Friend being exhausted by the strong Exercise of his Spirit, sunk backwards on his Bed, and he remaind in Silence a long while. After that he inquired, saying: Is my Son not yet arrived? Have you not requested him in your Letter to hasten his Coming? Did you not Mention that I longd to see him? I answered, I wrote according to all your Directions, and expect that he will be here to Day. e) Hereupon he closed his Eyes, and fell into a soft Slumber, and continued so for above two Hours.

He was no sooner awake but one of his Domesticks informed me that his Son was arrived: I told him of it, and while he was speaking these Words: *And is he here?* the young Gentleman

e) An evident Instance of the wise and good Providence of God discovered in this Circumstance; the animal Spirits of the dying Father were much fatigued, and that his glimmering Lamp might not be quenched, before he had eased his Heart by counselling his Son in the Things absolutely necessary for his Wellfare, the Lord caused a sweet Sleep to charm them to rest, so that the silent Repose of two Hours was a good Means to refresh and augment them, for the Performance

A Gentleman his Son entered into the Room; and weeping approached the Bed of his dying Father. The pious Parent raised his Body and set up in his Bed, then with a sedate Countenance that discoverd a true paternal Heart, earnestly viewing his mourning Son for some Minuts in solemn Silence he after broke forth in these Words: f) My Son! God calls me near to him self, and I feel perceptibly that a few Minuts only prevent my Exit; It was my last Wish, to see you my only Child before I die; my Desire is fulfilled: And therefore I take my Leave of this World with greater Contentment. g) My temporal Estate which by your Assistance is in good Order, will very shortly be your Possession, It is free of Debt or any
 M 4 , Incom-

formance of his pious and paternal Purpose: And herein is the Lesson verified, which that heavenly Scholar learned and experienced in the School of Wisdom. Psalm 25, 10. *All the Paths of the Lord are Mercy and Truth to such as keep his Covenant, and to Those that find them Delightfull.* Psalm 111, 2,

f) An exceeding comfortable Pattern, whereby may be seen the different Priviledges between those that seek the Favour of Heaven and those that seek themselves at the Hour of Death; for when the Latter have attained the highest Topic of worldly Advantage, they must then abandon all those Delight, wherein they have enjoyed an imaginary Paradise, and Death advancing nearer and nearer clad with Horror daunts and terrifies them, or else their luke-warm Hope and Faith being without solid Foundation yields no Comfort; and here their Heart discovers its Treachery and Deceitful Conduct; on the Contrary this dying Saint exalted above Nature and the Creature shewed a truly heroic Spirit.

g) When the immortal Spirit is released from the disorderly Lufts of the World and the Delights in the Creatures, and relisheth that Peace which our blessed Saviour has merited, and has a Prospect of his future Portion in Glory thro' a lively Faith, then such a Person can make the best and most discreet Disposal of his temporal Effects,

, Incumbrances. I bequeath it to you as a free
 , Gift of Providence. There is no Imprecation
 , upon it, nor a single Penny-worth gaind by
 , Injustice, or pinchd by Immoderation, or
 , abbrigd from any by Inhumanity. Both the
 , Mannors I purchas'd with that Money, your
 , Mother inherited from her pious Father 40
 , Years ago. I never gaind a Foots Breadth of
 , it from the Rich by Guile, or from the Poor
 , by Oppression, now if you preserve this your
 , Inheritance free from Avarice and Injustice,
 , Idleness and Prodigality, as pure as it is left
 , to you; then with the like good Conscience
 , you can leave it to your Heirs. *b)* In my Ac-
 , compts you will find an Article of 500 Dol-
 , lars, which I have annually transmitted for
 , 20 Years past on the 4th Day of Febr. to N.
 , N. Merchant of the City of N. N. which
 , has been always Faithfully delivered into the
 , Hands of the decay'd Lord of - - - and af-
 , ter his Decease to his impoverishd Children.
 , My beloved Son! This Lord of N. N. would
 , fain have wedded your virtuous Mother, but
 , being disappointed; two Days after I was mar-
 , ried

b) A noble Mind indeed, to be concerned for the Relief
 of an Enemy, [who had us'd his utmost Endeavours to de-
 prive him of his Life.] and not only to supply his Need, but
 those of his whole Family, not only for some Months but
 for 20 Years successively, and continue as long as their indi-
 gent State required it, and all that void of Ostentation; which
 shews him to have been of an excellent Spirit, and is a de-
 monstrable Instance, that the greatest Conquest of an Adver-
 sary is to heap Coals of Fire on his Head, and that *the Com-
 mandments of our Saviour are not grievous.* 1 Joh. 5. 3. *to them,
 that love Him.* Joh. 14. 23.

ried to her, he discharged a Pistol at me, and missing his Aim he poisoned me, but thro' the infinite Mercy of God by the Hand of special Providence I escaped its mortal Effect. Several Years afterwards this unfortunate Man by his Prodigality was reduced to the utmost Poverty, and being then in a married State, it made his Condition more miserable. I returned hearty Thanks to God, that his wise Providence had given me an Opportunity to relieve my Enemy in his Distress, and chose to do it on the same Day of the Year that the Lord had deliverd me from this my Adversary. And now, my Son! This is the Reason, that ever since annually on the 4th Day of Febr. I remaind longer in my Bed-Chamber than usual, and chearfully dispatchd our Huntsman with a Packet to the said Merchant. And know further that three Years ago I appointed a special Thanksgiving at our customary Time of Evening-Worship: It was because I was creditably informed, that the said Baronet had truly repented and redeemed his Soul from Death by the Mercy of God, who deliverd my Life out of his Hand. This Pension, my Son! continue to send to the Care of the said Merchant N. N., on whose Silence and Faithfullness you may depend, and do so as long as this poor Family has Need of it. I know your Heart, and therefore can expect you do it, or else I would intreat you as a Friend, and command you as a Father;

but take special Care, that this Secret be buried
 , with you in Silence.

, And above all Things, my Son ! Seek after
 , a chearfull Heart and lasting Comfort by a
 , discreet Liberality to the Poor. I hope that
 , those your indigent Brethren will find in you
 , that compassionate Relief, which they can
 , no more expect from me ; and that your no-
 , ble Mind will conceal the Fountain, from
 , whence those Streams of Benefaction flow.
 , Conscience is the most proper Scene of Vir-
 , tue, and our best Actions obtain no Applause
 , from God, as long as we are Ostentatious
 , and delight in the vain Praises of Men.

, You know that my Domesticks are grown
 , old and gray in my Service, and are no more
 , able to perform their Duty in such Manner,
 , as your Youth and Vivacity may require ;
 , therefore discharge them, but let them have
 , a sufficient Maintenance and the Use of the
 , Dwelling-House I have provided for them
 , during their Lives, that they may live and
 , die in Peace.

i) , Give the old Gardener a double Salary,
 , and

i) A worthy Observation how the Providence of God re-
 wards Faithful Service. He who refused to serve Sin, is now
 doubly recompenced for the Service of Virtue. O that Ser-
 vants and Administrators of all Degrees would wisely learn
 the Lesson of the Gardner, wherein true Fidelity consists ;
 but the most of Servants are of that mean grovelling Spirit,
 to do a Thing if requested and bribbed by their Masters, the
 Consequences of which is the Ruin of both Souls and Bodies,
 according to the trust reposed in a Servant, the Equality of Fi-
 delity is to be shewn to the Master, and what is more noble
 and

and one of the Kitchin-Gardens for his own Use, because he prevented me in my Youth from being guilty of an immoral Action, and refused a Handfull of Ducats, which I offered for his Assistance in the wicked Design: But threw the Money down on the Table with Indignation, saying: I will rather quit your House and Service, than be accessory to your Crime. And therefore in the Choice of your new Servants chuse Such, who have the Character of Sobriety and godly Fear. Suffer none that are Drunkards or Prophane to continue with you, tho' they be able and skillfull; for believe this, my Son! that from a long Series I have experienced, that none will serve a Man Faithfully who disregard God. Be a grave, just, orderly, meek and kind Master, and consider that your Servants are Men like your self, and for one Man to despise Another, because he pays him Wages for his Service, declares his Mind to be ignoble, his Sentiments unreasonable and his Behaviour a Reproach to his Family, and Abomination in the Sight of that awfull omniscient Being, who in Wisdom has disposed human Creatures in the Condition of distinguishable Characters for his own Glory. Endeavour to be a Pattern of good Example to your Family, and consider that a Master demeans himself
 , shame-

and inestimable, than the Discharge of a good Conscience in both? Certainly none. Therefore the more they act according to the strict Rules of Virtue, the greater is their Merit.

, shamefully in the Eyes of his Domesticks by
 , vicious and leud Practises, and is void of that
 , Quality, by which he should rule in the
 , Hearts of his Servants. Be industrious and
 , orderly, but not covetous; Be not ashamed
 , to do as I have done, but continue the daily
 , Worship of God in your House, that it may
 , abide an *House of Prayer*, and in the Com-
 , munion of your whole Family offer up your
 , due Oblations unto Him, who is the grand
 , Master of All; for if your Servants fear God
 , and walk before Him in the Paths of Virtue,
 , you will be free from many Perplexities, that
 , some Masters are tortured with by wicked
 , Servants, and it will contribute much to make
 , your Life easy. Therefore remember the E-
 , xamples of ancient Times, when sound Rea-
 , son was more esteemd than affected Witt,
 , Virtue honoured but Insolence despised.

, And this my worthy Friend here present
 , I recommend to your peculiar Notice, regard
 , him with Reverence, honour his Merits and
 , esteem his Love: You will find in him the
 , Care and indulgent Heart of a tender Parent,
 , which I can no longer demonstrate to you.
 , Obey every particular of his Faithfull and
 , well experienced Counsel, but especially imi-
 , tate his Exemplary Life.

, As to you, my dear Friend! I have no Need
 , to intreat you to continue your Love to me in
 , my only Son, for I know you, and in that
 , Knowledge I am perfectly easy.

k) , My

k), My Son! Do not forget to exhort Mr. N. N. the Minister, (which for some Months past I called into one of the Villages) not to indulge any avaricious Desire, nor to covet Gifts and Presents, but to remember the Advice he heard from me, when I was lately with him. And if your Admonition becomes Fruitless, then endeavour if possible to get rid of this unworthy Preacher; but the other Clergy-Man who lives here, esteem and let him partake of your Bounty, for he is an honest Man, he speaks as he thinks, and lives up to the Doctrine that he preaches; and consider that there is no Authority of more Weight than that of *Jus Patronatus*,* and therefore if the Patron be neglectfull in the due Execution of that Power, he certainly will incense the divine Justice to execute on him a Judgment proportionable to the Merit of his Crime in the dreadful Day of his Account; for if you thrust into the Church a mercenary Clergy-Man, or One whose Practice is infamous, then will the Blood of those abused Souls be required at your Hands; and your Portion will exceed that, which the self interested Hireling shall partake with you.

, In

k) When Teachers are burning and thining Lights, they are worthy of double Honour, and carnal unconverted Ministers, tho' they may live honestly and preach expertly, are not fit to be the Guides of Souls: Therefore Patrons should take Care, that the Churches be not burdened with Such.

* *Jus Patronatus*, a Right in Germany to place or displace a Clergy-Man, residing in the Lord of the Manor.

, In the Choice of a Wife esteem sound Rea-
 , son and Understanding, rather than a volatile
 , Witt; and a good Education, rather than a
 , great Fortune, and prefer good Order and
 , Decency, before Pomp and gaudy Attire.
 , Let it be your chief Care to seek one that
 , truly fears God; but be cautious of being
 , imposed upon by a Person, that is intoxicated
 , with Party-Zeal, enslaved to Bigottry, or a
 , deluded Votary to false Devotion; for if you
 , marry a whimsycal Enthusiast, or one who
 , hath quenched the Motions of internal Reli-
 , gion, you will meet with a croud of Vexations,
 , and pass your Time unhappy. O! may
 , Providence send you such a one as your pi-
 , ous Mother, in whose virtuous fellowship
 , I enjoyed the abounding Comforts of a Na-
 , tural Life., Here my Friend stopt for some
 Minuits: After with his Eyes elevated and a
 chearful Countenance, he spake as follows:

, I shall come to thee, I shall know thee,
 , thou glorified Soul! And thank thee for thy
 , pure Love and Faithfullness., Then after
 some pause he continued his Discourse to his
 Son, saying : , If God gives you Children,
 , remember that he is the Donor, and that it
 , is your indispenfible duty to educate them for
 , his Service and the publick good: Therefore
 , seek for a good experienced Man to instruct
 , and keep them under wholesome Discipline,
 , and take heed that you do not weaken his
 , Authority over his Pupils, by an unmanly
 , Fond.

Fondness in indulging the Faults of Youth, or by a Disallowance of necessary Correction, but rather encourage, a discreet and honest Tutor, to discharge his Duty faithfully, by commending his Fidelity in using the Rod with Gravity and Discretion, for remember that the *Rod, and Reproof give Wisdom* Prov. 29, 15. But that Youth left to themselves, *bring their Parents to Shame.* Chap. 13, 24. And spare no cost to obtain and detain in your Service such a necessary Person, to Assist you in the Performance of this great Duty, and treat him not as a Servant, but regard him as your Friend, and take Care that your Children render to their worthy Tutor the Respect and Reverence due to him; which will be for your Honour: But the most considerable Weight for their Education will be your good Example. My Son! You have not yet fully discovered the Vanity and Emptiness of all sublunary Things, and cannot yet relish the sweets of a retired Life, therefore you may with Discretion prefer to serve the publick; but do not forcibly intrude into any Office, especially Purchase none by Bribes, remember that publick Administrations is often attended with very burdensome Circumstances, which make the Lives of the Great Miserable, especially such whose Conscience is not pure, which they will not have, if they enter into Offices from selfish Views; for they are void of the pro-
per

, per and happy Aim, [to wit] the Glory of
 , God; and Benefit of Man: And remember
 , when you are in the Service of the publick,
 , not to eat their Bread in Idleness, but serve
 , them industriously. Keep your Hand and
 , Conscience clean from Gifts and Bribes, for
 , they blind the Wise, and pervert Judgment.
 , Be just in all Things, and live above the Fear
 , and Flattery of Men.

, And tho' here below you are maliciously
 , Aspersed, you will at the Judgment of the
 , Almighty receive the Reward of Virtue, with
 , a Conscience full of Consolation; but with
 , all your sincere and honest Endeavours pre-
 , pare for Adversity and Calamity, and in all
 , Conflicts, let Peace and Patience keep Pos-
 , session of your Soul. Do not be dejected,
 , or repine under Afflictions, but submit to the
 , wise Disposal of Providence, that by a total
 , Resignation to the divine Will you may be
 , qualified to glorify God in all Tribulations.
 , And finally, my Son! *Fear God, and honour*
 , *the King.* Be a good Christian and a good
 , Subject. You must conclude to be both or
 , you can be neither of them. Let your Pi-
 , ety be free of Hypocrisy, 1) and take heed of
 , bowing

1) Here we must make a Distinction between Dissimulation and Sincerity, the first is unhappy, mentioned *Jes. 58, 5.* The second is an Humiliation wrought by divine Conviction, as in the Case of the *Publican, who would not lift up his Eyes, Luc. 18, 13.* and that of *David: I go bowed all the Day long; &c. Pf. 38, 6.* This latter Kind of Pensiveness our Friend doth not improve, but the first hypocritical Form: For truly none can

bowing down your Head like a Bullrush
 or speaking of Religion like a Mountebank,
 for Religion must be the Law of your Inclinations,
 and your consistent Practice the Herald to proclaim it,
 and not vain Ostentation and Boasting;
 and also take Care of the other Extream,
 do not war against Truth and Virtue,
 let not the Mode of the World nor their
 prophane Conversation entice you to a Compliance
 with their Sins, and so cowardly to desert
 the Cause of God to the Reproach of your
 Character and Contempt of those Gospel-Truths,
 of which you are convinced. Take Care that
 your Dependance for future Glory doth not rest
 in an empty barren Faith, void of good and
 necessary Fruits of Righteousness; for true
 and saving Faith hath this infallible Token,
 that it is the Concomitant of Love and
 universal Benevolence. Be magnanimous to
 despise that vain Sophistry, that is levelled
 to destroy the Credit of the holy Bible,
 and make that sacred Book your daily Study
 and most delightfull Reading; for in it you
 may learn that Wisdom, which the vain World
 is ignorant of; for it will give you good
 Counsel and Comfort. Do not forget to
 address the Throne of God; for that will
 draw and retain his sensible Presence in
 your Heart. Remember your Vocation to
 N , ever-

hold with Joy the flaming Eyes of the Son of God, before
 your Heart and Head be bowed down in true Repentance,
 under a Sense of the Burden of Sin.

, everlasting Life, which you may arrive to
 , only by walking in the Paths of Virtue; and
 , tho' your Adversary should gain Advantage
 , by your Youth and the Frailty of Nature,
 , and persuade you to walk in the Way of Sin,
 , O my Son! Take Courage upon the first Con-
 , viction, and hasten to disentangle your self
 , from his Snares, lest you provoke God to
 , punish you with Obduration; and do not
 , think that Conversion is an impracticable Task
 , or the Conquest of Sin an insurmountable
 , Difficulty, and believe that divine Mercy is
 , always willing and ready to forgive and re-
 , ceive the penitent Sinner, and you in retur-
 , ning to your Creator will find more Joy and
 , Content, than the World and Sin can afford,
 , tho' you might enjoy the Sweets of both even
 , to Death with a quiet Conscience, which is
 , impossible. - - -

, And now, my Son! I have told you all
 , that was in my Heart, and for this Cause I
 , long'd to see you before my Departure. Give
 , me your Hand and promise carefully to ob-
 , serve, and keep this my last Will and Coun-
 , sel, that you may be worthy of your Fathers
 , Blessing. ,

After that his afflicted Son with Reverence
 and filial Respect had promised Faithfully to
 obey the Precepts and Commands of this ten-
 der Parent, my dying Friend impos'd his
 Hands on his Head, and with an elevated
 Voice said: , May Mercy and Grace from the
 , Creator

Creator and Benefactor of my Life rest upon
 you, my Son! from hence forth and for ever!
 O Lord! I recommend him unto the Care of
 thy paternal Protection and Guidance, may thy
 Spirit lead him in the upright Way unto e-
 ternal Life. O God! My God! Preserve
 him in the Faith of thy SON CHRIST JESUS,
 and suffer not his Soul to depart from this
 Foundation of Hope, that I may above in the
 blessed Mansions - - -

Here stopt the Voice of my Friend, the Mo-
 tion of his Pulse ceased, a total Faintness over-
 spread his animal Spirits, and signified that
 they were performing their last Act of Service.
 He sunk back gradually on his Pillow, and
 in few Minuits he closed his Eyes, and his im-
 mortal Soul calmly retired from the Habita-
 tion of his Body, and resigned it self into the
 Hands of his heavenly Father, leaving on the
 Face of his venerable Corps the Print of a good
 Conscience and a lively Hope. Thus died
 my Friend, whose pious Constancy to his last
 Minuits strengthened my Resolution to conti-
 nue stedfast in the Faith of our Lord and Sa-
 viour Jesus Christ even to the End. And let
 me say with *Josua*: *Tho' none of you will serve*
the Lord, yet I will serve him for his Mercy and
Faithfullness, endureth for ever.

I remain your
 Faithfull &c.
 N. N.

Berlin Jan. 1st
 1750.

F I N I S.

Love Me Lord
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It were the Quot she would my eye
And putted every ground
Leaving as I have when I
The last ten to the three

Either Case

Why is like unto our God

