

is better than all, with his whole soul filled with hopes of immortality, and eternal life, he "claps his glad wings and soars away" to the mansions of eternal rest!

MISCELLANY.

THE LAST HOURS OF MELANCTHON.

THE nineteenth of April, one thousand five hundred and sixty, was the last day of his mortal existence. After the usual medical inquiries of the morning, he adverted to the calamitous state of the church of Christ, but intimated his hope that the genuine doctrines of the gospel would ultimately prevail, exclaiming, "If God be for us, who can be against us." After this he presented fervent supplications to heaven, mingled with groaning, for the welfare of the Church. In the intervals of sleep, he conversed frequently upon this subject with several of his visiting friends, amongst whom were the Pastor, and other officers of the church, and the professors of the University.

Soon after eight in the morning, awaking from a tranquil sleep, he distinctly, though with a feeble voice, repeated a form of prayer which he had written for his daily use. After prayer he enjoyed a little repose, when awaking, he turned to his son-in-law and said "I have been in the power of death, but the Lord hath graciously delivered me." This was supposed to refer to some deep conflict of mind, as he repeated the expression to others. When some of the bystanders said, "There is now no condemnation to them that are in Christ Jesus;" he added "Christ is made unto us wisdom, righteousness, sanctification, and redemption."—"Let him that glorieth, glory in the Lord," and often repeated "Lord have mercy upon me". After this he took a little refreshment for the last time, but his mental faculties continued unimpaired to the very last breath of his mortal existence, and though he attempted to proceed with the testamentary paper he had begun the preceding day, he soon found it impossible to support such an effort, but signified his acquiescence in the Divine disposal.

The coldness of death was now creeping over him! Having expressed a wish to hear some passages from the Old and New Testaments, his ministerial attendants read several passages, but the saying of John, respecting the Son of God, he said, was continually in his mind. "The world knew him not—but as many as received him, to them gave he power to become the sons of God, even to them that believed on his holy name."

He frequently solaced himself with the following passages—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Being justified by faith we have peace with God, through our Lord Jesus Christ," and expressed the great consolation they afforded his mind. He earnestly exhorted his son-in-law to the study of peace, and whenever the prevailing contentions were mentioned, he would continually reply in the language of the Son of Jesse, "Let them curse, but bless thou; and my soul hath dwelt with him that hateth peace! I am for peace, but when I speak, they are for war."

Upon being asked by his son-in-law if he would have any thing else, he replied in these emphatic words "NOTHING ELSE BUT HEAVEN," and requested that he might not be further interrupted. Soon after, he made a similar request, begging those around him, who were endeavouring with officious kindness to adjust his clothes, "not to disturb his delightful repose." After some time, his friends present united with the minister in solemn prayer, and several passages in the Scripture, in which he was known always to have expressed a peculiar pleasure, were read,

such as, "Let not your hearts be troubled, ye believe in God, believe also in me." "In my Father's house are many mansions." "My sheep hear my voice, and I know them, and they follow me." Particularly the fifth of the Romans, and the triumphant close of the eighth chapter, commencing "If God be for us, who can be against us."

Many other parts of Scripture were repeated, and the last word he uttered was "yes," in reply to one who inquired if he understood him while reading. The motion which his friend could discern, was a slight motion of the countenance, which was peculiar to him when deeply affected with religious feelings. He then gently breathed his last.

No forebodings of terror, no accusations of conscience agitated this attractive scene.—His chamber was—

"Privileged beyond the common walk of virtuous men,
Just on the verge of heaven."

He expired like a wave, scarcely curling in the evening zephyr of an unclouded summer sky, and gently rippling to shore. It was a *departs* sleep; the earthly house of this tabernacle was dissolved.

Thus died Philip Melancthon, and was afterwards interred near his friend Martin Luther. "Lovely and pleasant they were in their lives; and in their death they were not divided."

Here was a fine illustration of the words of the Prophet, "Mark the perfect man, and behold the right: for the end of that man is peace."

MOURNING IN DIFFERENT COUNTRIES.

"BLACK is the sign of mourning," said Rabelais, "because it is the colour of darkness, which is melancholy and the opposite to white, which is the colour of light, of joy, and happiness."

The early poets asserted that souls, after death, went into a dark and gloomy empire. Probably it is in consonance with this idea that they imagined black was the most congenial colour for mourning.

The Chinese and the Siamese choose white, conceiving that the dead become beneficent genii.

In Turkey, mourning is composed of blue or violet; in Ethiopia of gray; and at the time of the invasion of Peru by the Spaniards, the inhabitants of that country wore it of a mouse colour. Among the Japanese, white is the sign of mourning, and that of rejoicing. In Castile, mourning vestments were formerly of white serge. The Persians clothe themselves in brown, and they, their whole families, and all their animals were shaved. In Lycia, the men wore female habiliments during the whole time of their mourning.

At Argos, people dressed themselves in white, and prepared large feasts and entertainments. At Demetrius they cut off their hair, which was deposited upon the sepulchre of the dead. The Egyptians tore their bosoms and covered their faces with mud, and wore clothes of the colour of yellow, or of dead leaves.

Among the Romans, the wives were obliged to weep the death of their husbands, and the children that of their fathers, during a whole year. Rabelais did not mourn for their wives, nor fathers for their children unless they were upwards of three years old.

The full mourning of the Jews continues for a year, and takes place upon the death of parents. The children do not put on black, but are obliged to wear, during the whole year, the clothes which they had on at the death of their father, without being allowed to change them, let them be ever so tattered. They fast on the anniversary of his death, every year. Second mourning lasts but a month, and takes place on the demise of children, uncles, and aunts. During that period they dare neither wash, shave, nor perfume themselves, nor even cut their nails. They do not eat in common in the family, and the

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