

LAST HOURS OF JOHN RANDOLPH OF ROANOKE.

*Deposition of Dr. Parrish—continued.*

It seemed as if his disposition to criticise on the pronunciation of words could not be restrained under any circumstances of bodily suffering or immediate danger of death. The slightest deviation from his standard of propriety must be met and corrected. In the application of words to convey ideas, he was extremely exact. He once remarked to me, the French was a vile language, yet it was preferable to any other for treaties and public documents, because every word was in its exact place—'no double meaning—there it stands.' He told me, in a plaintive tone, that his poor John was worn down with fatigue, and compelled to go to bed. A most attentive substitute supplied his place; but neither he nor I was like John, who knew where to place his hand on any thing in a large quantity of baggage prepared for the European voyage; the patient was greatly distressed in breathing in consequence of difficult expectoration, and requested me, at my next visit, to bring instruments to perform the operation of bronchotomy, for he could not live unless relieved. Yet, in the same interview, he directed a certain newspaper to be brought to him. It was found, after a difficult search. He put on his spectacles, as he sat propped up in bed, turning over the paper several times, and examined it carefully; then placed his finger on a part he had selected, and handed it to me, with a request that I should read it. It was headed, 'Cherokee.' In the course of reading I came to the word 'omnipotence.' I gave it the full sound, omnipotence. He checked me instantly—repeating it, according to Walker. I offered my reasons for pronouncing it as I did. He did not rebut, but quickly said, 'Pass on.' Not long after, I pronounced the word 'impetus' with the *e* long. I hesitated on his criticism: and in an inquiring and doubtful tone repeated the word as he pronounced it. He sharply repeated, 'There can be no doubt of it.' An immediate acknowledgment of the reader, that he stood corrected, appeared to satisfy the critic, and the piece was concluded. I now observed to him, there was a great deal of sublimity in the composition. He directly referred me to the Mosaic account of creation, and repeated, 'Let there be light, and there was light.' 'There is sublimity.' He spoke, in this interview, of the slanders and lies that had been published against him in the newspapers. Even his domestic arrangements, his silver cups, &c. had been noticed, when every one might know that silver was more economical than highly-finished china or cut glass, that was liable to be broken. I believe the patient never fully relinquished his hold on life, until the day he died. It is true, he had often said he was dying; he must die—or words to that effect; but these were rather to be considered as the ebullitions of a morbidly irritable mind. The hope of getting off to Europe, still lingered with him. In proof I will state, that perhaps on the third day of my attendance, he informed me that he intended to go on to New-York the next morning, and wished my bill to be left at the bar. I understood it to be his intention, to embark at New-York for Europe. Instead of going in the morning, as he expected, he was so extremely ill in the night that I was called from bed to visit him. He also requested me to have some sulphate of morphia, which he had in his possession as a pure imported article, divided into papers of one grain each. This was done by my direction at the Apothecary store of Charles Ellis, No. 56 Chesnut street, who put up my prescriptions for the patient. The morning of the day that John Randolph died, I received an early and an urgent message to visit him. Several persons were in the room, but soon left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John soon after I arrived, that I had seen his master very low several times before and he had revived, and perhaps he would again. The patient directly said, 'John knows better than that.'—The interview of this morning was peculiarly impressive. I had not been long with him before he looked at me with great intensity, and said in a very earnest and distinct manner, 'I confirm every disposition in my will, especially that respecting my slaves, whom I have manumitted, and for whom I have made provision. This declaration was to me altogether unexpected. It involved a subject which in our previous interviews had never been touched. It was one I should not

have introduced. I assured him I was rejoiced to hear such a declaration from him. He appeared anxious to impress it on my mind. Soon after this I proposed to go for a short time to attend an urgent message received just before I left home, assuring my patient I would return as speedily as possible. He positively objected to my leaving him—'You must not go; you cannot, you shall not leave me.' He called to his servant John to take care that the doctor did not leave the room, and John accordingly locked the door and soon reported, 'Master, I have locked the door, and got the key in my pocket; the doctor can't go now.' My proposal to leave him for a short time even on a promise of return, evidently irritated him for a moment. It may show the situation of his mind, when I state that in the moment of excitement to which I have referred, he said, 'if you do go you need not return.' I appealed to him as to the propriety of such an order, inasmuch as I was only desirous of discharging my duty towards another patient, who might stand in need of assistance. His manner instantly changed and he said, 'I retract that expression; and probably a quarter of an hour afterwards, casting on me an expressive look he again said: 'I retract that expression.' I told him I thought I understood him distinctly on the subject he had communicated, and I presumed the will would explain itself fully. He replied in his peculiar way, 'No, you don't understand it: I know you don't. Our laws are extremely particular on the subject of slaves;—a will may manumit them; but provision for their subsequent support requires that a declaration be made in the presence of a white witness; and it is requisite that the witness after hearing the declaration, should continue with the party and never lose sight of him until he is gone or dead. You are a good witness for John; you see the propriety and importance of your remaining with me—your patients must make allowances for your situation.' I saw and felt the force of the appeal. The interest of the scene increased every moment. I was now locked in a chamber with a dying statesman of no common order—one whose commanding talents and elevated political situation combined with great eccentricity of character, had spread his fame not only through his native land, but over Europe. He then said, 'John told me this morning, Master, you are dying.' I made no attempt to conceal my views. On the contrary, I assured him I would speak to him with entire candour on the occasion, and told him it had been rather a subject of surprise, that he had continued so long. He now made his preparations to die.

*Third Sunday in Advent.*

Epistle, 1 Cor. iv. 1. Gospel St. Matt. xi. 2

The Collect for this day, adverting again to the first coming of Christ in the flesh, and to his second coming to judgment, reminds us, that, as there was a messenger to prepare his way for the one, so also there are ministers and stewards to make ready his way for the other: and furnishes us with a prayer, that as the former faithfully discharged his office at Christ's first coming, so the latter may perform theirs by way of preparation for his second.

From the Epistle we may learn, who are the officers appointed to make ready the way for Christ's coming to Judgment; namely, the ministers and stewards of his holy mysteries, who are therefore to be received and respected accordingly. We are here bid so to 'account of them as of the ministers of Christ and stewards of the mysteries of God;' and so to think them worthy of double honour, as well for his sake to whom they belong, as for the work's sake about which they are employed. Their calling is the highest upon earth, their employment the noblest, and their message the most honourable; the ambassadors of Christ, sent to treat with men about their everlasting peace and salvation. And as a prince reckons himself, honoured, or affronted, in the good or bad usage of his ambassadors, so Christ accounts himself respected or despised in the good or ill treatment of his ministers; and therefore the apostle gives a strict charge to all people, to 'know them that are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake.'

When St. John Baptist is said in the Gospel to 'prepare the way of the Lord before him,' we should do well to recollect wherein that preparation consisted. And every one in his station, but especially the ministers of the Gospel, who are messengers sent expres-

upon this errand, should be careful to make ready the way to his second, as that harbinger did for his first coming. For, the preparations are in both cases the same; making guilty people sensible of their sins, reproving open wickedness, unmasking hypocrisy, beating down spiritual pride; importuning men to repentance, by representing, with a faithful zeal, the horrible mischiefs and dreadful conclusion of a wicked course of life, and the terrors of that Master, who, at his coming to purge the floor, will not fail to separate most nicely between the wheat and the chaff, and burn the latter with unquenchable fire. We shall do well to take the Baptist for an example of our conduct too, in giving weight to our doctrines by a life of severe virtue, by boldly rebuking vice, even in the greatest, when duty and a fit opportunity call us to it; and if by this we fall under their displeasure, suffering with a constancy like his; and, even by our deaths, bearing testimony to God and his truth. These things properly attended to, would make a mighty change even in a profligate world.

*Fourth Sunday in Advent.*

Epistle. Phill. iv. 4. Gospel. St. John, i. 19.

To the renewed soul nothing is so grievous as the continual discovery which every day makes to him of the evil of his heart, and the imperfection of his best works. He is not only 'let and hindered in running the race which is set before' him, but sore let; it is a source of deep distress his abiding deficiency and corruption. He will be constant therefore in prayer to Him, who can help and deliver him, that he would do it 'speedily.'

The Epistle sets forth to the true believer the only sure stay and consolation which he can enjoy in this life, when it bids him 'Rejoice in the Lord alway!' Yes, here is his joy, that although in himself a thing of earth and of time, his interests are bound up (through grace) indissolubly with Heaven and eternity. His union with the Lord of life and glory, while it bids him walk happily, bids him also walk boldly. His 'moderation [readiness to forgive] is known to all men;' he is careful [over anxious] for nothing; 'in every thing by prayer and supplication with thanksgiving,' he makes his 'requests known unto God;' and the effect is, that 'peace of God which passeth all understanding,' keeping his heart and mind, through Christ Jesus.

The Gospel describes to us the interrogations put to John the Baptist by the deputation sent from the Sanhedrim, or great national council at Jerusalem, with his answers. It is evident that the public mind was, at this time, in expectation of 'some great one.' The question put by the Priests and Scribes, 'Art thou that Prophet?' is not, as some suppose, a mere repetition of the preceding one, 'Art thou Elias?'—it was an inquiry, was he that Prophet spoken of in Scripture, (Deut. xvii. 15) and for whose coming they looked. We may remark, too, that water baptism was in use before the Christian dispensation. Christ did not invent the rite; he only appropriated it, and consecrated it as a suitable and striking form of admission into his Church.

*Death of Dr. Brinkley, Bishop of Cloyne.*—With deep regret we have to announce the death of this most learned and excellent prelate, which melancholy event took place at Mr. Litton's, Leeson street, where he had arrived about a fortnight since from London. His Lordship, though in a very delicate state of health, had undertaken this long and fatiguing journey, to be present at the late conference of the Irish Bishops. His earthly remains are, we learn, to be deposited in the vault of Trinity College, the heads of the University being anxious to pay this tribute of respect to the memory of a true friend of science, and a firm supporter of religion. According to the provisions of the Church Temporalities Bill, Dr. Kyle, Bishop of Cork and Ross, will be invested with the charge of Cloyne, in like manner as the Bishop of Ossory, Dr. Fowler, took charge of Ferns and Leighlin; and the temporalities of Cork and Ross will go to the ecclesiastical fund.—*Dublin paper.*

The Rev. Joseph Wolfe, who has already traversed so great a portion of Asia, is about to proceed to Timbuctoo. He will take his departure from Falmouth on the 1st Oct.