

Warning was given several years before her death, when it was ascertained that she was the subject of a disease (an affection of the heart), the final blow of which might be parried for a while, but would at length fall fatally, and might come on a sudden. She received the warning with composure, and was thankful for it, because it so powerfully enforced the necessity of habitual preparation. From that time she sought to live as "dying daily."

Hers was a case of long-protracted suffering. It was not occasional or intermittent, but in some form pressed upon her constantly, so that, as she once expressed herself, borrowing the Apostle Paul's words, she "groaned, being burdened." The peculiar bodily distress produced by her disease was aggravated by want of sleep, which could seldom be obtained without the use of opiates, the effect of which on the system was in many respects injurious. If, under such circumstances, when worn by perpetual wakefulness, or struggling hard for breath, she uttered earnest cries for help and deliverance, exclaiming, "O for rest!"—"Lord, help me"—"I long to go"—"Why this delay?"—"Shorten the work, if it be thy pleasure,"—they were the words of *suffering nature*, and might find parallels in the records of the last days and hours of the most eminent saints, in all ages. But mingled with them were other utterances, shewing the power of *restraining grace*;—such as, "I must wait"—"O for patience"—"There's a *needs-be*" (alluding, probably, to 1 Pet. i. 6.). And the very form of expression often assumed by her indicated at once the object of desire and the assurance