

morning of the third of October, he told his partner in life that he felt easier than usual, and expressed lively gratitude to the Giver of all good.

While thus anticipating continuing a little longer in the bosom of his family, suddenly the Son of man came and found him prepared.

Being left for a few moments alone, he was taken with a violent spasm, and told his family that if not soon relieved, he could not stand it out, and after a short, but severe struggle for life, in less than half an hour he departed this life, and went to dwell with Jesus.

While thus in the arms of death his hope was firm and unwavering, that Jesus whom he had so often commended to others, was *with* him, and enabled his servant calmly and gratefully to express his confidence in God. His last words were, "He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings," and after an interval of intense agony, he said, "I am entering the valley, but I fear no evil, for the Lord is with me," and fell asleep in Jesus. Thus he left this vale of tears to unite with those who have washed their robes in the blood of the Lamb, and sing with them the song of Moses, the man of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

His remains were followed to the grave by a large number of sorrowing friends, to rest till the great day when the dead in Christ shall rise first, and meet the Lord in the air.

His death was improved by the Rev. Mr. Allworth, of Paris, from these words: "For me to live is Christ, but to die is gain."

He was a faithful, zealous, and laborious pastor, a firm and true friend, and a kind and affectionate parent. His name is embalmed in the memory of many who listened to his ministrations, and can call to mind the faithful warnings of him, "Who being dead yet speaketh."

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

A. A.

Gleanings.

Denying once more the old falsehood that the Puritans ever burned witches—albeit in a time of delusion and frenzy they did hang some fifteen or twenty—while the Catholics have burned them by thousands with the most cruel tortures—Prof. Stowe says, in the *Christian Union*:

Why should the Puritans be made to bear the sins of the whole world? They belonged to their age, though they were greatly superior to it; they did not do everything, though they did vastly more and better than any other men of their time to redeem the world from the thralldom of false notions and cruel oppressions. They did a great work, and it was well done, and they deserve the gratitude of posterity, and of none more than of those who suppose themselves to be laboring for the universal emancipation of the human race from falsehood and folly; yet many who think themselves in the highest rank of intelligence and philanthropy, seem to be afflicted with a sort of anti-Puritan itch, and they cannot ever think of the word Puritan without feeling an irresistible impulse to scratch. The truth is, that in regard to witchcraft and persecution, the Puritans stand better on the historical record than not only the Roman Catholic, but any other Protestant church of their time—far better than the Episcopalian, the Presbyterian, or even the Lutheran; and the truth cannot and will not always be hid. But let bygones be bygones, and let us see who will be the best and do the best now and hereafter.