

state of mind. To one who came in the evening, he said, "It was *beneficial* to me: I received Christ, and he received me. I feel a calmness which I did not expect last night: I bless God for it." And then he repeated, in the most emphatic manner, the whole twelfth chapter of Isaiah, "O Lord, I will praise thee," &c. The next morning, he said, "This is heaven begun. I have done with darkness for ever—for ever. Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*."

This, indeed, was not realized, so far as it implied the expectation that there would be no further conflict.—The fact is, he had imagined himself much nearer death than he was; and, life continuing, "the clouds," as he expressed it, returned after the rain. Still, as the end approached, darkness and gloom fled away, and calmness, and peace, and sometimes blessed anticipations, predominated. The day before he died, he dismissed one of his children to public worship, with benedictions, and prayers for all the congregations of Christ's church, and concluded, "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. He is highly exalted above all blessing and praise." And the very day he died, he thus addressed an aged and infirm inmate of his family, "This is hard work: but let us think of heaven! let us *hope* for heaven! let us *pray* for heaven."

In this connexion it may be remarked, that whatever dissatisfaction with himself he at any time expressed, he never intimated the least wavering as to the truths which he had spent his life in inculcating, or impeached his own sincerity and faithfulness in the discharge of his ministry.

It was delightful to see as the close approached, all his fears disappearing one after another, and in the end not one evil that he had apprehended

coming upon him! He had dreaded delirium, in which he might say and do "desperate things;" but he suffered none, beyond an occasional tumult of thoughts in sleep, and a momentary confusion on awaking. He had dreaded the utter exhaustion of his patience; but it increased to the end. On the only point on which any approach to impatience had been discovered—his desire to depart—he had become almost perfectly resigned; and though he still inquired frequently if any "token for good," as he called the symptoms of dissolution, appeared, yet, on receiving a negative answer, he only observed, "Then I must seek a fresh stock of patience."

His last fear respected the agony of death itself, the act of dying, and the severe struggle which he thought he had peculiar reason then to expect. But, blessed be God! death brought no agony, no struggle, nor even a groan, or a sigh, or a discomposed feature to him! His breath (so to speak) gradually ebbed away; and that he ceased to breathe, while his countenance assumed a most benign and placid aspect, was all the description that could be given of his departure.

Thus "slept in Jesus," in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honored servant of God, who, by his numerous and valuable writings, "being dead, yet speaketh," and will, it may be hoped, continue to instruct and edify to distant generations.

OBITUARY OF ABRAHAM;

A MALABAR CONVERT,

Who died at Traincomalee, July 19, 1821, aged, 48 years.

FROM THE LONDON MISSIONARY REGISTER.

The Heathen Name of this Convert was Surian, which signifies the Sun. After his conversion he be-