

ted without my knowledge; which gratified my vanity and self-love not a little. But, through the whole of this period, my Saviour pursued me with his warnings and admonitions, inviting and alluring me back to him from whom I was straying. The sermon delivered by one of the ministers in the town, proved frequently a real benefit to my soul. I was often deeply affected and overpowered when hearing of the Redeemer's sufferings and death for sinners. But that I might apply this particularly to myself, and that He was truly *my* Saviour, was not yet clear to me; for at that time I still came short of a real deliverance from the power of sin, not having yet obtained pardon of my sins; yea, not even knowing that it could and ought to be obtained in this life. Every wrong step, therefore, every sinful indulgence, every mis-spent day, made me tremble before God my Judge. I tormented myself exceedingly with anguish of mind, till I could believe that the transgression I had first been guilty of was pardoned.

In the month of March, 1774, a proposal was unexpectedly made me to marry Prince Albert of Anhalt-Dessau. I resigned this important matter to the decision of my father, who not without some anxiety, gave his consent, seeing I was not averse to it; and in October the same year, we were joined in holy matrimony. I cannot express the feelings of my mind when finding myself, at once, torn from my quiet country life, and placed in the midst of the great world, and in the splendors of a court. Still all my endeavours were, how I might please my husband, the Prince, and obey the divine injunction, 'Let the wife be subject to her husband in every thing.' But, alas! here I must be silent. My merciful Saviour, who knoweth all things, has surely gathered all my bitter tears, shed during that part of my life, and

put them into his bottle.

In the year 1776, an entirely new period in my views of Christianity commenced. I became acquainted with a newly-formed society, which was to consist of none but sentimental, virtuous, noble souls. They talked much of the Father of All, and of Jesus Christ, who was held forth as the great Pattern of Virtue. We strenuously endeavoured to attain to the height of moral excellence. We had a certain sign by which we knew one another,—assumed the name of brothers and sisters,—and, as much as possible, observed a uniformity of dress. We also affected an independence on the rest of mankind, whom we did not consider as noble, excellent, and of superior worth; and had conceived a very exalted idea of the dignity of man when his powers are in proper exercise. We fancied to have attained to an uncommon degree of sanctity and purity of morals; but, in the very heart, we were exactly what our Saviour pronounces the Pharisees to be, 'like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead mens' bones, and of all uncleanness.' But this depth of wickedness we were utterly averse to dive into.—Mere pride lorded it over us, though we conceived quite otherwise; considering ourselves as valiant champions for the truth, on account of which we had indeed to suffer much reproach; but we sustained it courageously, persuaded that this was the very stamp we were to bear.—O God! what a wretched society were we!

But, as to myself, this disposition of my mind might have proved my entire ruin, had not my good Lord continued 'to uphold his hand over me,' even during this awful period of my life. In the month of April, 1777, my youngest brother, the Count of Lippe, lying, as it was sup-