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THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARD MEN."

VOL. I.] MONTREAL, SATURDAY, JUNE 15, 1828. [No. 11. 12

FOREIGN NEWS.

MEMOIR OF THE PRINCESS
HENRIETTA CAROLINA LOUISA,
OF ANHALT-DESSAU.

*(Written by herself, and translated
from the German.)*

Eminent piety and usefulness in the female sex has often been recorded in the page of sacred history; and the names of not a few distinguished individuals adorn the annals of the Christian Church. It is still our happiness to witness the pious and affectionate zeal, the gentle but powerful influence of the female character displaying the graces of the Holy Spirit, aiding to advance the Kingdom of the Divine Redeemer.

To the attention of our female readers, to whose profitable amusement and edification we desire to contribute, we present the following memoir, written by the Princess and translated from the German by the Rev. John Hartley Minister of the Moravian settlement at Grace Hill, in the County of Antrim, Ireland, who left this vale of tears June 17, 1811 and to whom the illustrious subject of this memoir was personally known. This excellent body commences her own history in the following devotional manner:

'Thou holdest thy hand over me!'*
This, I the poorest among all the
worthless of the poor of the Saviour's
flock, must confess to the praise of

* Psalm cxxiii. 5. (German translation.)

his grace. For whither should I have been cast, or what would still become of me, if he did not continue to hold his hand over me! On this account my daily sighing to my beloved Lord and Saviour is,

O may thy hand, whereon engraven
My poor and worthless name doth
stand,

Support me, till I in the haven
Of endless bliss shall safely land!

I was born Feb, 17, 1753 at Weissenfels, in the county of Lippe, in Westphalia, an estate belonging at that time to my father, Ferdinand, Count of Lippe-Biesterfeld. My mother, Countess of Salms-Baruth, dedicated me to our blessed Saviour at my baptism, in a prayer, which she noted down as follows:—'Lord Jesus! preserve this child, safe-sheltered in thee! Let her soul be bound in the bundle of life with thee! Preserve her from the present evil world, and, according to the will of thy Heavenly Father, let no power prevail to draw her aside from thee. Let the mark of thy blood be ever found upon her, that the enemy may see that he has lost his right to her for ever: and thus present her, on thy great day, in the robe of righteousness, with joy before the glorious presence of thy Father in Heaven! Hear me, Jesus, in mercy. Amen!'

It was the principal concern of my parents that their eight children, of whom I was the youngest, might prosper in the Lord; and they often, in our presence, interceded with him

for us with tears. We enjoyed a private and retired education, in the fear of God. My mother, a faithful disciple of Jesus, took the care of my instructions into her own hands, till I arrived at my eighth year. In the year 1762 we removed into Saxony, to Castle Neuhof. About this time the depravity of my nature began to be discernible to me; and I perceived, to my sorrow, an evil consent in my mind to the law of sin in my members, which caused me great uneasiness; and though I might have found in my mother a faithful ear, open to all my complaints, and a tender guide and instructress, I could not resolve to disclose to her my anxiety; but continued under great distress for a considerable time, calling, however, frequently upon God to have mercy on me; and my chief prayer was, 'Create in me a clean heart, O God!' At that time I was an utter stranger to our Saviour. I knew of him indeed by hearsay; but was together unacquainted with the virtue of his blood to cleanse from sin. Hence I remained in my natural state, and spent, alas! that precious time of my life, my youthful years, wretchedly indeed.

My vivacity hurried me on in a round of trifling amusements; I seldom remembered God my Creator; and utterly neglected prayer. The kind admonitions of my good mother were indeed often blest, and improved by the Holy Spirit to lead me to a state of recollection; but before I was aware, the good impressions were again obliterated from my mind.—In 1768, when, according to the practice of the Lutheran Church, I was instructed by a pious clergyman in the doctrines of Christianity, preparatory to my receiving the holy sacrament, I had a transient period of very serious thoughts, and formed many well-meant and sincere resolutions; but as they were made in my own strength, they had no root. I

was not yet freed from the dominion of sin, which, with its baneful influence, still had greater power with me than the admonitions of the Spirit of God.

In 1769 our whole family removed into Westphalia; and my mother was well satisfied with the change, and said, on her departure out of Saxony, 'Israel entered into his rest.' This indeed, with regard to her, came to pass very soon; for immediately on our arrival at Lemgo, she fell sick; and the Lord, who had mercy on her, called her to himself, by means of an apoplexy.

In her last illness she frequently entered with me into most blessed conversations, which have been of great use to me. Among other things, she once said, 'My daughter, I have a presentiment of your being one day deeply engaged in the world. This is in the womb of futurity. But, I entreat you, pray to the Lord Jesus, that you may not run on with the world, so that I should miss you in heaven!'—This, at the time, made a deep impression upon me; for I was often desirous to enjoy more of the gaieties and pleasures of the world. My mother's foreboding was verified in the sequel; and I shall never cease, to all eternity, thanking my faithful Saviour for 'holding his hand over me,' so that I was not altogether plucked thence.

In 1770 my cousin, the reigning Countess of Bentheim-Rheda, having obtained my father's leave took me to herself, to the town of Rheda. Here I was much caressed and admired by high and low; but this stirred up and nourished my self-complacency, especially as now my understanding began to expand. Whatever was beautiful, virtuous and excellent, struck my fancy above measure, and I strove with all my might to acquire it. I wrote a number of small essays, of a moral and theological nature, some of which were print-

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, with his 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-

posed, 'sick unto death' in a consumption, desired me to come and stay with him at Salsleben, in Lusatia, that I might close his eyes at his departure. I found him full of faith in Jesus, and desirous to depart and to be with Christ; which desire was granted him very soon. Immediately after his decease, when I beheld his lifeless body lying before me, an intolerable load fell upon my distressed soul. I sunk into the deepest perplexity, and began to doubt the existence of God, of the Redeemer, the immortality of the soul, and the resurrection of the body. The anguish of my heart was excessive; and it seemed to me as though one was crying out, 'Thou sceptic, what will be thy lot?' I would now gladly have believed; but could not take my reason captive.

This was a scene of inexpressible torment, of which, however I said nothing to any one, partly, lest my pious relations might take me for a free-thinker; and, partly, lest I should lead others into the same labyrinth. I was, as to my soul, like a chaced roe: went frequently to mourn and cry aloud unto God, under the canopy of Heaven; and prayed by day and night, that if He truly existed, and was the Maker of heaven and earth, and of every creature, he would shew mercy to me, and grant me faith in him. I was indeed heard in a measure, so that I returned home somewhat composed; and with a renewed comfortable sense of his benign influence upon me, a poor *individuum* of the creation; but the enemy of my soul, who meditated my final ruin, spared no pains to effect it by all means. That unhappy period of my life, which commenced last year, as mentioned above, has not yet come to a close; and by means of that society, with which I was connected, I was gradually more deeply entangled and ensnared in the mazes of sentimentality.

This was increased by my reading many hurtful books. In the article of divinity I was quite conversant with the works of such authors as were distinguished by the fashionable way of thinking of modern times. At the same time I was truly an enthusiast, constantly flying, in my fancied heights, through the regions of the air. I had but one real friend who sought my welfare, and to whom all my proceedings were extremely displeasing; but though I valued him very highly in all other respects, yet herein I not only disregarded him, but pitied him in my very heart, that he would continue wedded to exploded opinions, and think on religion according to the old fashion. About this time I fell sick, so that my end was seriously expected. I thought at that time that I could not fall of heaven; and if occasionally some anxious thoughts on the certainty of my salvation arose, I trusted in the broad mercy of God, who I hoped, would receive me into favour; for I believed it impossible to obtain a certainty of it in this life.

But my faithful Saviour, who had mercy on me, and who knew the thoughts that he had towards me, thoughts of peace and not of evil, but could not possibly receive me, with my pride and self-righteousness, into the kingdom of little children, his pardoned poor sinners, held his hand over me, and determined to let me recover my health this time.

Now the circumstances of my connection with the Prince, my husband, became more critical and precarious; and in 1778, he took his leave, went on a journey, and I saw him no more. My brother-in-law, the reigning Prince of Dessau, and his consort, the Princess, with the latter of whom I was so closely connected in cordial friendship, that we both thought ourselves inseparable, invited me to reside with them; but here again, God proved the truth of his

words, 'My thoughts are not your thoughts, neither are your ways my ways; for I was led by his providence to Sasleben to my dear father, who insisted on it, that he had now the nearest claim to me. It was long before I could bring my mind to consent to his request:—for tho' I loved my father, and others of my family there sincerely, yet I found no satisfaction in their company, considering them as melancholy fanatics in religion; and, in short, all that which, not they but myself happened to be, as I afterwards discovered by the light of grace. However, it being the concern of my heart not to choose my own, but the ways of God,—as soon as I knew them I therefore reflected,—'But what if God would have it so?'

Thus I consented; and thought I had gained great accession of merit to the list of my good works, by conquering my own will with such fortitude. As I carefully avoided all that savoured of Herrnhut, and the doctrine and ways of the United Brethren, having conceived the most strange ideas of them, I had likewise on that account, lost all confidence in my relations, whom I knew to be connected with that community. I used all possible precaution not to enter into any conversation with them on such topics as they were fond of; and they, on their part, acted very prudently in not obtruding them upon me. They, however did not suffer themselves to be hindered by my presence from conversing on the happiness they enjoyed in Jesus, on his love to sinners, on our innate depravity, and on the inefficiency of all our works; all which I took to be rank hypocrisy, having a very exalted idea of the powers of the soul of man, and of his dignity and virtues. I felt such an extreme enmity in my heart against this doctrine, and against our Saviour himself, to whom alone they ascribed all salvation, that,

during such conversations, I could scarcely contain myself for anger and vexation burning in all my veins. (To be Concluded in our next.)

AMERICAN BIBLE SOCIETY;

The seventh anniversary of the American Bible Society was celebrated in the city of New York on the 8th instant.

The Annual Report of the Managers was read by the Secretary for Domestic Correspondence. For this able and important document, we understand the Society are indebted to the indefatigable and valuable officer by whom it was read. It contains a luminous and interesting account of the proceedings of the Managers during the past year.

From the statements in the Report it appears, that during their seventh year the Society have printed of

Bibles in the English language	425,500
New Testaments in do.	21,500
Do. in the Spanish language	77,000
Bibles printed at Lexington, Kentucky, from stereotype plates belonging to the Society	2,000
The Society have purchased Bibles in the German language	1,100
And they have received from the British and Foreign Bible Society; Spanish Bibles, for gratuitous distribution in Mexico and South America,	75,500

Making in the whole, 556,000
Which added to the number mentioned in the last Report, viz. 268,177

Make a total of 824,177
in the first seven years of the Society;

There have been issued from the Society's Depository during the past year—

Bibles	28,448
Testaments	26,357
	54,805

Which with the Bibles, Testaments

Bought
 ments, Mohawk Gospels, and
 Delaware Epistles, issued during
 the 6 preceding years, viz. 193,818

Make a total of 248,623

During the past year, the Bibles issued
 in the French, German, Spanish, Gaelic,
 and Welsh languages, amount to 1,079
 And the Testaments in the Span-
 ish and French languages to 3,055

Making a total of 4,154

The Society have distributed gra-
 tuitously during the past year, to
 Auxiliary Societies and others, 12,
 923 Bibles and Testaments, all of the
 value of D7,592 24.

The receipt during the past year,
 including the subscription to the De-
 pository, amount to D45,131 25.

During the same period, there have
 been recognized 59 new Auxiliary
 Societies, making in the whole, 360.

We have room to notice only some
 of the principal topics contained in
 the Report. The first is, the com-
 pletion of the Society's House. This
 building was begun in May last, and
 notwithstanding the loss of time oc-
 casioned by the fever, it was finished
 and occupied in January last. Be-
 tween eight and nine thousand dol-
 lars expended for this important ob-
 ject, were raised by the voluntary
 subscriptions of individuals; and the
 remainder of the sum by a temporary
 loan, without interfering with the or-
 dinary funds of the Society from the
 objects to which they were to be ap-
 plied. The business of the Society
 is now all carried on under the same
 roof, and is conducted with much
 more convenience and advantage
 than heretofore; whilst measures have
 been adopted, by the operation of
 which the debt contracted by the
 Managers for the Depository will in
 a few years be extinguished without
 encroaching on the treasury of the
 Society.

The interruption of the business of
 the Society during the prevalence of

the sickness the last season is alluded
 to; and the general prosperity of its
 affairs, notwithstanding this calami-
 tious visitation of Providence.

Upon the application of the Bap-
 tist Missionaries at Serampore in the
 East Indies, the Board of Managers
 granted to them 1000 dollars to aid
 in the translation and publication of
 the Scriptures in the languages of
 India; and the sum of 500 dollars to
 the American Missionaries at Cey-
 lon, to be expended in the purchase
 of the Scriptures in the Tamul lan-
 guage.

In consequence of the disposition
 of the inhabitants of Mexico and
 South America to receive the Scrip-
 tures, and the importance of furnish-
 ing them therewith as far as the situ-
 ation of the Society's affairs will ad-
 mit, the Board of Managers are pro-
 curing a set of stereotype plates of
 the Spanish Bible, for the purpose of
 supplying the wants of those inter-
 esting portions of our continent.

During the past year, the Society
 have employed, as a travelling agent
 in some of the western States, the
 Rev. Richard D. Hall, a clergyman
 of the Episcopal Church belonging
 to the State of Delaware. Of his
 zeal and talents for this important a-
 gency, the Managers have had such
 abundant evidence, that they have
 engaged him in a similar service for
 the ensuing year, and they have rea-
 son to expect the most interesting
 and gratifying results from the con-
 tinuance of his services.

The universal success of kindred
 institutions in all parts of the world,
 is noticed with feeling and gratitude;
 and at the same time the lamentable
 and extensive want of the Scriptures
 in our own country, as well as others,
 is mentioned as a motive to new and
 greater exertions in support of the
 Society, and in the furtherance of its
 objects.

The severe loss which the British
 and Foreign Bible Society have sus-

tained during the last year, by the lamented death of the Revd. John Owen, one of their Secretaries, and the respectful notice taken of this event by the Board of Managers, are mentioned; and the Report concludes with a general survey of the progress, success, and important consequences of Bible Societies in all quarters of the world.

After the report was finished, the Resolutions were unanimously adopted by the Society—we record the following with delight:

8. On motion of Theodore Dwight, seconded by the Rev. Dr. Milnor—

Resolved, That the Society learn with lively satisfaction, that the prospect of introducing the Scriptures into various parts of South America, becomes more and more flattering, and the Society will do every thing in their power to supply the wants and gratify the wishes of the inhabitants of that portion of our continent on this interesting subject.

Upon seconding this resolution, Dr. Milnor introduced to the Society Sen. Vicente Rocafuerte, a Spanish gentleman, and a native of the province of Peru, who made a short but very interesting address on the subject of the resolution.

On no similar occasion have we experienced such unmingled gratification as at present. Although the day was rainy and uncomfortable, the large room in which the Society met was filled with company, a large proportion of which was composed of females. Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State, a large number of clergymen of different denominations and other gentlemen of distinction from different parts of the Union. Although the exercises lasted for nearly 5 hours, and many persons were unable to obtain seats, no symptoms of fatigue or uneasiness were manifested, but the audience

exhibited a closeness of attention, and a degree of delight at the different addresses, which must have been peculiarly gratifying to the gentlemen by whom they were delivered. This was the natural consequence of such distinguished exhibitions of talents and eloquence. The address of the President was such as might have been expected from its venerable author—able, impressive and pious. As the addresses are to be published, we will not attempt to forestal public opinion regarding them further (than to say, that they were highly respectable, elegant, and not unfrequently unusually eloquent.) We shall, however, be pardoned for saying, that the meeting listened to the address of the aged Dr. John Woodhull, with mingled emotions of delight and surprise. This venerable Minister of the Gospel has reached within a few months of his 80th year—he assisted in forming the Society, he has witnessed its progress and prosperity with fervent thankfulness, and now, at his advanced age, appears to pronounce upon it his parting benediction. Possessed of most singular strength and energy of body and mind, in the full enjoyment of his faculties, it was truly affecting to hear him say—He who now addresses you, will probably address you no more. His head is whitened by 80 winters—he has laboured 55 years in his Master's vineyard—it may truly be said his course is finished.

We will venture to add, that the speech of Sen. Rocafuerte was listened to with much delight, and received with lively approbation. Though a foreigner, and of course imperfectly acquainted with our language, his address was strikingly appropriate, chaste, and impressive, indicating sound principles, and the most catholic spirit.

This, with several other most interesting speeches on the occasion, will appear in our next.

REMARKABLE CONVERSION OF A JEW.

Condensed from the Jewish Expositor, into which it was copied from a German periodical work.

A respectable inn-keeper, near a village in Germany, had a very depraved ungodly son. One day, an aged Jew, Eliscer, called at the inn, and being very ill, went immediately to rest upon a bed. The family being absent except the son, he stabbed the Jew in several places, and robbing him of his ring and money, dragged the body to a dung-hill behind the house, designing to cover it as soon as possible. Seized, however, with the terrors of hell, he instantly fled nearly in a state of distraction, and sought the nearest port, resolving to engage as a sailor.

The Jew was not mortally wounded and recovered so far as to make his way to the village. He could give no account of the transaction, and died the following day.

On his way, the murderer found a young Jew fast asleep on the edge of the road. Suddenly, another satirical idea entered his mind. He drew the bloody knife from his own pocket, slipped it into the pocket of the sleeper, and passed on. He reached the sea port P. He remained there, married the daughter of the inn-keeper where he had taken lodgings, and entered into business with her father.

Before the young Jew awoke, two soldiers came up to him. They were without money, hungry and thirsty, agreed to rifle his pockets. They found the bloody knife, and hoping to be rewarded, took him into town. The young Jew, whose name was Nathan, was cast into prison, where he remained more than a year. In the first month he asked the Jailor for books, to beguile the tedious hours. The Jailor had but

one book, which he supposed had been left by some former prisoner. He knew not what book it was, only it contained some historical accounts, and some letters. Any book would be acceptable, and the Jailor brought it. The Jew was almost struck with horror, on finding it was the *Testament of our Lord Jesus Christ*. He was about to return it, but resolved to read it, that he might be enabled to argue with Christians. At first he read with reluctance, but this gave way to conviction of the truth of the Gospel and deep distress of mind. Light gradually increased, till he exclaimed, "As truly as the God of Abraham lives in Heaven, Jesus of Nazareth is the Messiah, the Son of the living God!" And in the same state of extacy he lifted up his hands and prayed, "As truly as thou O Jesus of Nazareth, art the true prophet and Messiah, I will be thy disciple! Have mercy upon me, have mercy, as thou shewedst mercy to the thief at thy right hand! Pray for me, as thou prayest for thy murderers. Father forgive him."

He now longed for his acquittal, not so much from the love of liberty, as from a wish to confess publicly with his mouth what he believed in his heart, and to be added by baptism to the followers of Jesus Christ. When his trial took place, he was condemned to three publick whippings, and one year's hard labour in the citadel. He was affected by the unexpected sentence, but returned calmly and resigned to his prison.

On the appointed day, he had been brought out to receive the first whipping, when a messenger arrived from the magistrates of P. announcing that the real murderer of Eliscer had there been detected, and confessed the crime. Many expressed their concern for the undeserved imprisonment of Nathan. He replied, "your interest in my case affects my heart, but I cannot accept your compas-

sign for my imprisonment; I have but little lost but have gained infinitely." He was soon after admitted to baptism by a pious minister with great cordiality.

The detection of the real murderer at P. is worthy of notice. Two strangers who had put up at an inn where he resided with his father in law, conversed about the murder, and all that since had followed, in presence of a magistrate. They mentioned the son of the inn-keeper at M. as the supposed criminal.—Just at the moment the son in-law entered the room, one of them said without the least intention, "exactly like this our young landlord is that person said to be in his appearance." At these words the young man turned pale, trembled, attempted to speak, stammered. The suspicions of the magistrate were roused, and he had him arrested. He was sentenced to eight publick whippings, and six years hard labour in the citadel.

The heart of Nathan was filled with sorrow and compassion for the criminal, who had caused all his own sufferings. Having a strong desire for the salvation of his soul, he took lodgings for six years near his prison, that he might see him every day, to bring him into the way of life. He provided better food for the criminal, and nursed him in sickness. But the conversion of his poor soul was his chief concern. He instructed he warned, he entreated. It pleased the Lord to touch the hardened heart of the culprit; he wept for mercy, and found mercy, the change in him was noticed by the master of the prison, who soon esteemed him for his peaceable, industrious and obedient behaviour; and mitigated the rigours of servitude. On his release, Nathan, (now called Christophilo,) took him to his own lodgings, till he was established in the faith, and baptized. He accompanied his friend to P. and saw him restored to his family. A

few months after his return, the converted Jew was removed to a world of bliss. His friend remained faithful, and became the means of turning his wife and her parents from the world and service of sin, into the narrow way which leadeth to life. The world could not forget his former crimes, and held him as an object of scorn. The friends of God beheld him as a brand plucked out of the fire; as a sinner washed from his foul offences in the Redeemer's blood; and they glorified God in him.

FROM THE BOSTON RECORDER.

SUFFOCATION OF BOYS AT MALTA.

Extract of a Letter to a Gentleman in Boston, from the Rev. Wm. GOODELL, dated

MALTA, Feb. 12, 1823.

"A feast, observed in all Catholic countries before Lent, has made the three last, days of riot. It is a masquerade, always commencing on the Sabbath preceding Lent, and continuing three days; during which time, the Maltese assume almost any character and commit almost any sin they please.—Male and female, old and young, throng the most frequented ways in mask; men habited like women; women like men; and generally all aiming to appear as hideous, as monstrous, or as ridiculous as possible. Some of them have a nose more than half as large as an ordinary human face; some have a wig like a judge, and a mouth extending almost from ear to ear; while others represent "the devil and his angels." If you can imagine how "the furies" would act and look, if made visible to mortal eyes, you can conceive the scenes of this "carnival." Indeed, sir, as they have forty days of Lent to fast and pray, and confess their sins, they seem determined not to

fast, and pray, and confess for nothing. Yesterday, as being the last, was the most licentious festive of the three days; and last night as concluding the whole, would have been given up to the most clamorous, indecent, and unrestrained merriment, had not an awful providence interposed to stop such revelling. I have taken much pains to know the circumstances of this providence, and as near as I can ascertain them, they are as follows:—

“Some of the people, convinced of the impropriety of the boys’ witnessing such scenes of lewdness and abomination, have been in the habit of contributing something to encourage a priest to take and keep from the city, during the afternoon of Tuesday, as many boys as he can persuade to follow him by promising them bread, nuts, fruit, &c. as a reward. Last evening, as the priest returned with them in procession, he took them into one of the Convents of the city to give them their reward. It is said that a thousand children were present. Perhaps the number was not so great, and perhaps it was greater. In order to give them all an equal opportunity, and to prevent any from returning for a second reward, they were led in at one door of the convent, conducted to a large hall on the second floor, where they received their collation; and were then to make room for others, who had not been served, sent down in a different direction to pass out at another door. I am of the opinion, from inspecting the place, and from all that I can learn, (for the accounts are contradictory,) that they ran down several steps; then through a long narrow passage; and again down several more steps to the door; and that those in advance, being pressed against the door by those immediately behind them, were unable to open it; while those in the rear not knowing the cause of the

difficulty, pressed on with all the thoughtlessness of youth. At the same time, a multitude of poor people were rushing in at the other door for a morsel of bread. The priest hearing the disturbance, and suspecting the boys were attempting to return for a second collation, gave orders to shut the other door, and to force them down the way he had directed them to go. But, whether these are the circumstances, or all the circumstances, I am by no means confident; yet, sad to relate, when the door was broken in, which it was, as soon as the real difficulty was discovered, no less than *one hundred and fifty** had already expired from pressure and suffocation; and many others were in the agonies of death, or had even ceased to breathe, but were afterwards restored. The poor boys, in the moment of anguish and desperation, and in attempts to extricate themselves, had bitten and torn each other in the most shocking manner. Some, both of the living and of the dead, had an ear torn off, or a limb broken, or a piece bitten from the cheek. They were generally between 8 and 12 years of age, though some were even 20. By this calamity, one family has lost three children; another family, five; another, seven; and almost every family a relative. Between forty and fifty of the dead were taken away by the friends, and more than a hundred were brought to the hospital, a few steps from our door. The streets, which but one moment before were filled with noisy mirth, were now literally filled with “weeping, lamentation, and woe.”—I never saw more sad faces, or heard more piteous moans. The Maltese, unaccustomed to restrain their feelings, lifted up their voices and wept aloud—“Rachel weeping for her children, and refusing to be comforted, because they were not.”—Some parents, when they found their children alive, be-

came frantic with joy; while others, as they learned, that one, and another, and another of their children were dead, became frantic with grief. One poor father, who had lost all his children, this morning dashed out his brains! They do indeed "sorrow as those, who have no hope." "Their faces are foul with weeping, and on their eye-lids is the shadow of death." Some are for pulling down the convent; others for destroying all the priests; while others think the Saviour partial in sparing the English, and inflicting judgments on them.— From four o'clock this morning till since sun setting, the dead have been conveyed by our door for burial.— Most of them are conveyed a mile from the city, and cast into their graves without a coffin, and a large quantity of lime thrown upon them to consume the bodies immediately. Such is the finishing of this "carnival." I fear it will produce no lasting impressions. The people seem to know nothing of the consolations of the Christian, nor do they seem to have any proper ideas of the divine administration. The priests will probably improve the occasion to establish their own authority, and to bind the people more strongly in the chains of ignorance and superstition. But He, who has afflicted can sanctify the affliction. May every Christian to whom these sad tidings shall be told, lift up his heart to God in prayer, that 'this people may turn unto him that smiteth them.'

* Other accounts say 110.

State of Religion in France.

There are said to be 12000 Parishes in France in which there are no Ministers of the Catholic established Church—that the old Clergy occupy themselves and their flocks in a round of minute and peurile ceremonies—and that the young Clergy, who are

commonly taken from the uninformed classes of the population, are destitute of the qualifications necessary to procure respect. Among the French Protestants, religion is also in a very indifferent state—and this state of things is ascribed very much to the disuse of reading the Scriptures as a part of public worship.

Mrs. Hannah Moore has bequeathed £200 sterling for the support of female schools at Burmah.

Anecdotes.

Anecdote of a White Man and an Indian.

It is said, that an Indian and a white man being at meeting, together, were both struck under conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, and at times almost ready to despair; but at length he was also brought to a comfortable experience of forgiving love. Some time after meeting his red brother, he thus addressed him, "How is it, that I should be so long under conviction, when you found comfort so soon?" "O brother," replied the Indian, "me tell you; there come along a rich prince, he propose to give you a new coat; you look at your coat, and say, 'I don't know, my coat pretty good; I believe it will do a little longer.' He then offer me new coat, I look on my old blanket, I say, this good for nothing; I fling it right away, and accept the new coat. Just so brother, you try to make your old righteousness do for some time; you loath to give it up; but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

RAPHAEL the famous painter, being blamed for making the face of St. Peter in a picture too red, said that he had done so on purpose that he might represent the Apostle blushing in Heaven to see what successors he had on earth.

A Sabbath-School Ticket was drop'd in the street by a scholar in Petersburg, (a Town in North America). A lady, passing that way in her carriage, discovered it, and supposing it to have been a Treasury note or small bill, such as were then used for change, ordered her servant to bring it to her. He did so, when instead of representing a small amount of earthly treasure, she found upon it the following words, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" The enquiry was deeply impressed upon her mind, and in vain did she attempt to banish it—in vain she sought the circles of folly and dissipation, the thought still pressed upon her mind, "What shall it profit?"—nor did she ever find rest till she was brought to the feet of Jesus.

At the Anniversary Meeting of the Southampton Auxiliary Bible Society, the Rev. Leigh Richmond related the following anecdote: By a sudden burst of water into one of the Newcastle collieries, thirty-five men and forty-one lads were driven into a distant part of the pit, from which there was no possibility of return until the water should have been drawn off. While this was being effected, though all possible measures were used, the whole number gradually died; from starving or from suffocation. When the bodies were drawn up from the pit, seven of the youths were discovered in a cavern separate from the rest. Among these was one of peculiarly moral and religious habits, whose daily reading of the sacred Scriptures to his widowed mother, when he came up from his

labour, had formed the solace of her lonely condition. After his funeral, a sympathising friend of the neglected poor went to visit her; and while the mother shewed him as a relic of her son his Bible, worn and soiled with constant perusal, he happened to cast his eyes on a candle-box, with which as a miner, he had been furnished, and which had been bro't up from the pit with him; and there he discovered the following affecting record of the filial affection and steadfast piety of the youth.

In the darkness of the suffocating pit, with a bit of pointed iron, he had engraved on the box his last message to his mother, in these words: "Fret not my Dear Mother, for we were singing and praising God while we had time. Mother, follow God more than ever I did. Joseph be a good lad to God and Mother."

Mr. Richmond produced the box, which he had borrowed of the widow, under a solemn promise of returning a relic so precious to a Mother's heart.

Varieties.

Printing.—Dr. Church is now at Birmingham, preparing his new Printing Apparatus. The compositor has only to set down at this curious piece of mechanism as he would at a piano forte, and as he strikes the keys, the types all fall from the case into their proper places with a velocity that keeps pace with the most rapid speaker. The form having been worked off, the type move into the melting-pot, from which it is returned re-cast in its original state, without any diminution of material, and thence distributed into the case quite new.—One of these presses placed at the bar of the House of Commons, would always insure a correct report of the debate. Dr. Church, the inventor, is a native of Boston in New-England.

London paper, March 2.

From the Boston Recorder.

MR. EDITOR—If you think proper, please to insert the following in your paper.

Subjects for private prayer on each day of the week, proposed for the consideration of Christians in general.

Sunday.—Colleges and Theological Seminaries.

Monday.—Missions, Foreign and Domestic.

Tuesday.—Destitute Churches and places unevangelized.

Wednesday.—Revivals, "O Lord revive thy work."

Thursday.—Ministers.

Friday.—Our Country.

Saturday.—Particular Friends.

It is certainly desirable that Christians should unite in a concert of private prayer. Those who feel disposed daily to address the throne of grace in secret, and are crying to God for the conversion of men, cannot be indifferent to the subjects of prayer specified above. Nothing can tend more to animate their pious feelings than to be satisfied that Christians of every sect are united in praying every day for some special object. A number of Zion's friends have lately thought proper to observe a concert of private prayer for the objects which have now been specified. If the objects of this concert were made public, Christians would doubtless take them into serious consideration. Instead of a few hundred of prayers, hundreds of thousands would daily be offered in private, expressly, ardently, and effectually, for things so interesting! so important! The concert, in my view, would soon be as generally observed as the Monthly Concert, and would not God bless it?

N. C.

FROM THE SPRINGFIELD JOURNAL.

Late attendance at Church.

It is surprising to witness with

what caution and delicacy some persons regard the usual rites of compliment and civility, who on occasions of a higher and rarer nature are guilty of an impropriety of conduct, and a breach of good behaviour, which would justly be censurable even in a clown. On that day, which above every other day, is solemnly devoted to the worship and adoration of God, we regret to remark, that numbers, who would fain be esteemed, accomplished in their morals, if not genteel and elegant in their demeanour, appear too often, even in the solemnities of the sanctuary, to be very unmannerly in their conduct; and what is a fact as singular as it is inexplicable in the experience of a Christian assembly, many a gentleman by obstructing himself at an unseasonable hour, can gravely disturb the worship of a whole congregation; who would punish with an air of insolent severity the mere intrusion even of a dog.

ORIGINAL COMMUNICATIONS.

Extract of a Letter from the Secretary to the British and Foreign School Society, dated London 31st March to a friend in Montreal.

"One of the greatest obstacles in the way of moral improvement in India—the absolute prohibition of female education among the Natives, is now giving way. Divine Providence in a peculiar and marked way introduced to me a Lady of singular piety, who devoted herself to the work, and in eleven months she has obtained children to require fifteen Schools, for from 40 to 50 girls in each. What has God wrought to him be the glory. I can scarcely detail to you what is going on in South America, but our valued Friend Mr. Thomson has acquired the confidence of the authorities in Buenos Ayres, in Chili and in Peru—and has obtained decrees in each State

for the establishment of a Model School for training Masters in all the principal Cities and Towns. He has also got free permission to print our Scripture Lessons.—Thus having obtained independence, they are making the best use of their privileges. May God be pleased to help in throwing of the Shackles of Superstition to search the Scriptures for their guidance.”

The following letter, just received by a friend in Montreal, exhibits the anxiety displayed by the benevolent Societies in England, to afford us every assistance in furthering the operations of similar institutions established here. We hope it may prove of some service in arousing the zeal and assiduity of individuals to disseminate these “Messengers of much good.”

R. T. S. 56, PATERNOSTER ROW.
London, 16th April, 1823.

MY DEAR SIR,

I am duly favored with your obliging letter covering a remittance value £13, 9, 0, which is passed to the credit of the Montreal Religious Tract Society.

We beg leave to congratulate you on the prospects which appear to be opening before you, and pray that the giver of all good will crown all your efforts with his blessing.

The Committee of this institution anxious to give some token to the high estimation in which they view the interesting scene of your labours, and desirous of strengthening your hands, immediately on the receipt of your letter, directs that as a general assortment of Tracts, to the value of £20: and Books to a like amount, should be forthwith shipped to you; this has been done, and in addition the Committee further request your acceptance of Tracts in the French Language to the value of £5, the £40 for the English Tracts and

Books is carried to the account of the Montreal R. T. S. and are charged at one fourth less than the Catalogue price. I have the pleasure to inclose you a bill of lading for two Cases of Books, by the Dew Drop, Capt. Thomas Wokes, for your part, one the cases is from us, and the other from the Sunday School Union, it will afford me pleasure to learn they have reached you in safety, and to know that this Committee have met your views, in the steps they have now taken. I beg leave to assure you that I shall feel honored by the favor of your correspondence, and with high consideration I remain

Dear Sir,

Yours very Faithfully,

JOHN DAVIS,
Sect'y. & Superintendent.

Extract of a Letter from the Revd. THOMAS CATTERICK, Wesleyan Missionary, dated at Shefford, 17th May, 1823, to a friend in Montreal.

“As the Annual Meeting of the Bible Society in your city is almost at hand, I feel it my duty to give you some account of the manner in which I have disposed of those copies of Bibles and Testaments, with which you were kind enough to favour me.

In a letter which I forwarded to you last June, you were informed of some of our pleasing prospects in this Circuit.—When I arrived in Shefford (which is now about two years ago) there was a great want of Bibles and Testaments—many were entirely destitute, and several possessed the Sacred Treasure in a very imperfect state. But thanks be to God, through the means of your Society, not only the inhabitants of this but several of the adjoining Townships have had an opportunity of obtaining the word of Life. The first parcel I received from you, contain-

ing four dozen copies of Bibles and Testaments, were disposed of almost immediately, and an account of their distribution, together with the names I obtained for them you have received some time ago. There still being a great demand for more Bibles and Testaments, I took the liberty of sending you a second order for seven dozen Bibles and six dozen Testaments which you had the goodness to send, and which came safe to hand. These are not as yet all disposed of, but they continue to go every week, and by far the greater part are now sold, for which you have received the pay. I have, according to the best of my knowledge, laboured to circulate God's Holy word, and I hope not altogether in vain; many have sought it earnestly and received it with gladness. The small Testaments have in general been sold to our Sunday School Children at 1s. 3d. each. Some I have sold for less and a few have been distributed gratis. In short, I have at all times, when Bibles or Testaments have been applied for, endeavoured to act as a faithful Steward of God and your Society; feeling anxious not only to spread the glorious Gospel of Salvation all around, but also to keep up the funds of your noble Institution.

—00—

We have on my circuit five Sunday Schools; and in order to encourage the Scholars, I have agreeably to your kind grant given a small Bible and Testament once a quarter to each School. These I believe have proved a great blessing.—The first school we formed was on Shefford Ridge, and the first Bible was given to a girl of the name of Pamela Laurence, who has since then obtained a clear sense of that mercy which it promises to all true penitents. In this School a young man has also obtained Religion, and returned to the States with the precious treasure."

MR. EDITOR,

In contemplating the present state of the Nations on the Continent of Europe, and comparing them with our happy Country and the United States of America, in regard to religion and morals, I am led to request from some of your enlightened Readers, an answer to the following Query—What are the arguments in favour of complete Religious Liberty? An answer to this will oblige

DISCIPULUS.

ADOLESCENS will feel much obliged if some Reader will favour him with a concise view of the many advantages of Sunday Schools through the medium of the "Christian Register."

Montreal, June 16, 1823.

On Sunday evening June 1st, the Annual Sermon was preach'd at the Presbyterian Church in St. Peter's Street, by the Rev. Mr. Easton, for the benefit of the "Montreal Bible Society" from the following appropriate text, "To do good and to communicate, forget not, for with such sacrifices God is well pleased."

From an instructive Sermon, remarkably well arranged and neatly composed we select the following short extract, which deserves more general consideration.

"Those acts of kindness which afford pleasure to the Almighty have a designation in our text which is worthy of our particular notice.— They are termed sacrifices. They rank in the high class of pious offerings; God is pleased to accept them as acts of worship; and can these be a stronger recommendation? We justly account that individual destitute of every right impression, who refuses to offer unto God the sacrifice of prayer and praise and thanksgiving, but the relief of human distress."

tresses is a sacrifice of the same indispensable obligation and of the same value, and shall we cheerfully engage in the one set of duties and be slack in performing the other? No, let us recollect that what is done for the good of Mankind is a part of devotion due to the Almighty and that we serve him in that, as well as in prayer and praise. Let us consider that the employment of our talents, and substance, our hearts and exertions in works of faith and labours of love, is an odour of a sweet smell, a sacrifice, acceptable, well pleasing to God."

We learn with great pleasure, that an excellent supply of Books for Sunday Schools, has arrived safely from England at the depository of the Sunday School Union of Montreal; and that a large quantity of other religious Books and Tracts are ready for the formation of small libraries or for distribution.

It is stated in an American paper that a dreadful fire has taken place at Constantinople, which has consumed about 8,000 houses and deprived of habitations about 40,000 souls.

The Turks were much impressed with the remarkable fact that when the devouring element had reached the dwellings of the Christians, he who holds the winds in his fist was pleased to arrest its course and turn it in another direction, surely the fates of Constantinople and Alleppo will constrain the infidel to exclaim, "verily there is a God that judgeth in the earth."

The Friends of the Gospel in this City have hoisted the Bethel Flag at the large and commodious Store of Mr. Eager, who has kindly given permission to the Rev. J. Perkins to perform divine Service there for the benefit of Seamen, and which we understand, will be continued during the season, at 5 o'clock on Sunday Afternoon.

POETRY.

LINES,

BY A YOUNG LADY BORN BLIND.

If this delicious, grateful flower,
Which blows but for a little hour,
Should to the sight so lovely be,
As from its fragrance seems to me,
A sigh must then its colour show,
For that's the softest joy I know;
And sure the rose is like a sigh,
Born just to soothe, and then—to die!
My father, when our fortune smil'd,
With jewels deck'd his eyeless child;
Their glittering worth the world might
see,
But, ah! they had no charms for me;
A trickling tear bedew'd my arm—
I felt it, and my heart was warm;
And sure the gem to me most dear,
Was a kind father's pitying tear.

ADVICE OF A CLOCK.

I serve thee here, with all my might,
To tell the hours of day and night.
Therefore example take by me,
And serve thy God as I serve thee.

We regret that the communication relative to that excellent institution the Dorcas Society, came too late for insertion—it will appear in our next.

PUBLISHED SEMI-MONTHLY, AT TEN SHILLINGS PER ANNUM.

All Communications for the CHRISTIAN REGISTER to be addressed (post-paid) to the Editor, Montreal.

PRINTED FOR THE PROPRIETORS, BY N. MOWER.