

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.
- Additional comments /
Commentaires supplémentaires:

Continuous pagination.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression
- Includes supplementary materials /
Comprend du matériel supplémentaire
- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.

THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD WILL TOWARDS MEN."

VOL. I.]

MONTREAL, TUESDAY, JULY 1, 1823.

[No. 13.]

MEMOIR

OF

THE PRINCESS

HENRIETTA CAROLINA LOUISA

OF ANHALT-DESSAU.

(Concluded.)

At Easter 1779, it happened, by a particular providence, though wholly against my will, that I spent that festival in the settlement of the Brethren at Kleinwelke. The sermons I heard pleased me much; but, as I then thought, left no further impression on me. The Holy Spirit had however then, no doubt, kindled a spark of life in my cold heart, which he afterwards blew up into a flame; for the year following I felt an inclination to repeat my visit;—which desire was readily promoted by my friends.

During my abode there at that time, my most gracious Saviour was pleased to remove the veil from my hitherto blinded eyes. He revealed to me chiefly these truths: First, That only through and in the atoning sacrifice of Jesus Christ, grace and deliverance from the power of sin is to be obtained; and, Secondly, That all my store of virtue, morality, and good works, was but a miserable spider's web. Now all my prejudices were removed; and at my taking leave, I wished for the happy disposition of Mary, of whom it is recorded, 'Mary kept all these things, and pondered them in her heart.'

Towards the end of the same year I paid another visit to Kleinwelke, to spend Christmas there; and this hap-

py period will not through eternity remain forgotten by me. It was then that I enjoyed that ever-blessed moment, in which my heart was closely knit to the heart of my matchless Saviour;—that moment in which I obtained mercy for time and eternity! When, after a meeting of the congregation, which was uncommonly favoured by our Lord with grace and unction, and which had such an effect upon me as to shake my house to the very foundation, lying prostrate at the feet of my merciful Saviour, in my chamber, I had, on a sudden, a lively sensation of my being the very chief of sinners that ever approached him. There was no sin of which I did not find myself guilty, according to the spirit of the holy law of God! and I was on the brink of the abyss of despair. But I was enabled, by free grace, to pray in broken accents to this effect:—'Lord Jesus! if thou dost not shew mercy unto me, I must eternally perish! Ah! how tremendous is the black list of my sins! Thou hast sought and invited me from my youth; but, alas! how unfaithful have I always proved! O Lord Jesus! I cannot, I will not attempt to help myself any longer. Thou wouldst indeed be just, if thou shouldst reject me from thy presence for ever. But, ah! deal not with me according to my deserts, but be my Saviour, that hath mercy on me! O wash and cleanse me in thy blood!'

And He, that most compassionate High Priest and Friend of Sinners, whose heart was broken on Golgotha

also for my salvation, stood at that moment, as it were, before the eyes of my spirit, as my Saviour and the Prince of Peace, wounded for my transgressions, and gave me a most convincing proof of his desire for my salvation; — and I obtained then a satisfactory evidence, that by one great act of grace he had forgiven me all my sin; and sanctified me for ever by his blood. All the sufferings of my beloved Saviour appeared most meritorious, even for me. All servile fear and dread vanished at once; for I felt, that with all my poverty and unworthiness, I was however His, and that He was mine!

What I now enjoyed as soon as this thought took possession of my breast, "Lord Jesus! is it possible, that thou canst thus love vile sinners?" and how intensely I now had the happiness to love him in return; this it is out of my power to express in words. It will suffice to declare its truth to those who have had the same blessed experience.

From that time also I was emancipated from the slavery of sin, which I was no longer constrained to serve, being now under grace; and the power of Christ proving stronger than my sinful depravity. Ever since that time I had but one object with my dear relations, to devote my life and all to Him who loved me, and gave himself for me. I proceeded for some time in faith and love, and truly fed on heavenly joys; inasmuch that it seemed at times nearly impossible for me, to support that weight of bliss, even in a foretaste here, in this body. I would much rather have immediately departed this life, and have been at home with the Lord. But he thought proper, in process of time, to shew me, by new discoveries of the sinfulness of my nature, the need of a daily renewed assurance of his pardoning love, and cleansing in his blood. And as our gracious Lord, from the beginning of my awakening, led me in a strict way, so that I judged myself with great severity, I might

easily have fallen into a legal course; if he had not at the same time guided me in the way of true evangelical sanctification, keeping me dependent upon his aid on every approach of sin, and shewing me that the fountain opened for sin and uncleanness must be continually resorted to; and that as we are at first saved by faith in his blood, so we are kept by the power of God through faith unto salvation. Thus, as I became more intimately acquainted with my depraved heart in all its secret recesses, true grace, through the blood of Jesus, shone more clearly into my soul with a cheering and heart-reviving lustre.

For some time past I had been afflicted with arthritic humours and pains; and was advised by my friends to use the baths at Radeberg, which I did in 1789, though without success. At first the school of affliction seemed to me rather hard, considering my youth; and I hoped yet to be relieved; but when I perceived, that I was to consider this illness as designed by my faithful Saviour to lead me in his bands of love, I made that same hour a covenant with him, that I would take it as sent by him, without repining at his dispensation: which covenant I trusted, his graces would enable me to keep. From that time I was perfectly satisfied that I should never be fully restored from this afflictive disorder.

Willing as I had ever been to use the ordinary means, which, at least, might procure me some alleviation, I was, at the same time, averse to all extraordinary and far fetched helps and medicines. I felt very sensibly, that my best and truest friend, with whom I was in a perfectly good understanding in this particular, would not take it amiss in me, altho' this might not be the case with a thousand other persons. That fine similitude, Malachi, iii. 2. "He is like a refiner's fire, and like fuller's soap, was to me inexpressibly valuable. — Often did I sigh, O my Saviour! if the means, which it is needful for

thee to use in my case, should require ever so much lixivium, I pray thee, employ it by all means, if I may but become clean. Not as though any other remedy but thy blood alone can be of use to me for my salvation: but, as out of gratitude to thee for all the labours I have cost thee, and that I may know more fully what is in my heart, I beseech thee, make this affliction a means of applying the balm of thy precious blood unto me, that I may be wholly sanctified.

In 1790, I accompanied my brother on his journey to the baths at Lauchstادت; which were, however, of but little perceptible benefit to him or me. We then continued together at Sassleben, in great weakness, yet happy and comfortable under the kind countenance of our unseen mighty Friend till March, 1791; when He, to whom I had wholly devoted myself once for all, and at all events, was pleased to call away from my side, to rest at home with him, my own invaluable brother, friend, and father, after a sickness of but five days. Among all the heavy trials I had to experience during my life, this proved to me the most affecting: for now I was at once deprived of him who was my most faithful earthly prop, the most dear and tender friend of my heart;—but as our gracious Lord's manner of dealing with his dear children is always the most tender and soothing, he in this case also dealt with me; for he did not deprive me of such a precious treasure, without making ample amends, by gratifying one of the fondest wishes of my heart: for now he made my way clear, and opened a door for me to become an inhabitant of Kleinwelke, that favourite place of mine, on account of the grace of God there conferred on me, and exceedingly dear to me, through the union of heart which I felt with the people of God residing there. Having finished my last mournful business at Sassleben, I left that place after nine heavy weeks, and in August of this year, entered on the anticipation of my great Sabbath in

this peaceful habitation, deeply bowed and thankful for the goodness of God.

My most beloved Saviour! I am not able to return the just tribute of gratitude due to thee for thy goodness and mercies, which have followed me all the days of my life. Ah! perfect now what is to be accomplished in me, that I may be every moment ready and waiting for the Bridegroom's coming! Thou wilt maintain thy covenant with my soul, and enable me invariably to submit mine to thy holy will, that thou mayest do with me all thy pleasure. I know thy loving hand, which thou hast held over me from my youth up, and declare, that thou hast ever dealt most bountifully with me. I confess it with deep shame on my own account, but to thy praise, that thy thoughts have ever been, and still are unalterably thoughts of peace towards me. This makes me firmly trust that thou wilt never leave nor forsake me, seeing that thou canst not forsake me for thine own sake; until, when completely saved and comforted in thy presence, with joy unspeakable and full of glory, I shall join, at thy holy feet, in the new song of the redeemed.

Thou hast purchas'd us with blood,
Thou hast brought us nigh to God!

The above was written at Kleinwelke, in Upper Lusatia, and dated October 12, 1791.—An intimate friend of hers adds the following:

Concerning the four last years of her abode with us in this place, she declared in her last illness, that it had been a season of self-annihilation, and a blessed school, in which the Spirit of God had been stripping her still more of every thing belonging to self; so that she had now nothing remaining but free grace and mercy, on which alone she could rest her soul's salvation to all eternity; for which inestimable favour she felt the deepest gratitude towards her Almighty Redeemer. The sufferings of her body, already much entebled by so many afflictions, now increas-

ed more and more; and sometimes her usual liveliness of spirit forsook her; but it was always improved by our dear Lord, to afford her some deeper views of the riches of his grace.

From the year 1793, her illness increased exceedingly; and she often suffered excruciating pains;—but our faithful Saviour granted her such a rich measure of patience, that we were often truly astonished at her child like and cheerful deportment under such afflictions. We seldom heard her complain; but it was rather peculiar to her to take so tender a share in the sufferings of others as to forget her own. As in health her greatest delight had been to attend the meetings, or to go about visiting, counselling and assisting her neighbours, particularly the poor, among whom she seemed in her element when conversing with them on the things of God.—so she found it now very painful to be deprived of those privileges; and, as often as possible, she had herself carried to the chapel, or received the visits of her friends with expressions of the deepest gratitude for the favour conferred upon her.

On her birth day she was remarkably cheerful and happy; and declared in a confident manner, that this year would be the last of her dying life; and her soul was filled with joy at the certain prospect of soon seeing her Redeemer as he is; and though in the most violent paroxysms of her complaint she would sometime express her grief, that she could not converse with her unseen friend, as she wished; yet very frequently she enjoyed such bliss, as if she were already in heaven; concerning which she once declared, that she had been favoured with a glimpse of the future glory and happiness which awaited her above. Every new symptom of her disease, which she considered as a forerunner of her approaching dissolution, was noticed by her with inexpressible joy.—Her perseverance, patience, her engaging and edifying conversation, her deep and unaf-

fecting humility, her uncommonly loving demeanour, and the gratitude she shewed for the smallest service done to her, all which continued invariable to her last breath, rendered it a real privilege to all who had the favour to attend her.

On the 25th of July she partook of the holy communion for the last time, with rapturous joy and deep humbleness of heart; and was during a heart-melting sense of the presence of God our Saviour, solemnly delivered up in prayer to Him who had chosen her for himself. After this she said, among other sweet expressions, 'His time is very near at hand; I will wait in stillness till he appears.—Her pains and anguish of body now prevailed to such a degree, that we could not behold her without the most tender sympathy. Her dear Redeemer's sufferings, and especially his agony in the garden and on the cross, proved a great consolation to her in this fiery trial. But yet, said she, 'my sufferings are not to be compared with those my Saviour endured. He, under his torments, was nailed fast to the cross; but I am tenderly turned about in my soft bed; to him they gave vinegar and gall to drink, in his thirst; but as for me, my mouth is refreshed with cooling water.' As she was no longer able to swallow any thing, there was nothing but this left, to afford her any refreshment amidst the burning thirst that tormented her; on which account she once exclaimed, in a heart-breaking manner,—

Thy thirst and nauseous draught of gall,
Refresh my soul in every thrall.

In her last night, when her anguish was excessive, she said, 'O what an exchange! how sweet will it be to rest from sin and pain in the arms of Jesus!' Painful and afflictive as this dear sufferer's whole sickness had been, so uncommonly easy and pleasant were her last moments.

On the 27th of July, it was evident that her release was very near. She

gave a sign of it to those around her, and when they began to sing,

The Lord's at hand; thy race is past;
Thou hast in view the prize;
Thy Father's house thou gainst at last;
And Jesus greets thine eyes!

she expressed her approbation by a most heavenly smile and bowing of her head; and, a few moments after, her happy soul took its everlasting flight into the arms of her faithful Saviour.

She fell asleep in Jesus, July 27, 1795, at Kleinwelke, in Upper Lusatia, in the forty-second year of her pilgrimage in this vale of tears.

Reader! what is your desire? Is it not "let me die the death of the righteous!" if so, live a life of faith and holy obedience.

INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

Extracts from the Speeches delivered at the Anniversary meeting of the American Bible Society.

The Hon. De Witt Clinton observed,

"To deny the full benefit of the Scriptures, in the most unlimited and unsophisticated shape, to all the family of mankind, is to assume the ground of our incapacity for the full reception of the revealed will of heaven; and the whole assumption is predicated on the most untenable premises. If the Almighty, in the plenitude of his goodness, has graciously condescended to promulgate his will to the human race, we cannot deny our capacity, to understand the revelation without charging Divine Providence with an useless dispensation. And, if we take refuge in the pale of sectarian pretensions, and insist that the light of the Gospel shall only reach us through the refracting medium of human illustration, is not this a virtual abandonment of the controversy? The Deity, in declaring his will, announced that man was able to

receive, and ought to enjoy, the full benefit of the revelation. And in contending that it must be conveyed in an exclusive channel, or only through certain selected organs, we fully concede that human nature may be rendered a fit depository as well as channel of divine truth. And, to borrow the language of a great philosopher, "to say that a blind custom of obedience should be a surer obligation than duty taught and understood, is to affirm that a blind man may tread surer by a guide, than a seeing man can by a light." Within this narrow compass is comprised the whole philosophy of the debate.

He concluded his speech as follows:—

"Institutions like this, unite in the bonds of friendship and charity, all their cultivators, without regard to kindred, sect, tongue, or nation. In this place, an altar is erected to concord—peace is declared among the most discordant sects—and the parti-coloured coat of Joseph is exchanged for the seamless garment of Christ; and in such a holy cause, be assured, that the visitations of Divine approbation will attend your proceedings—that opposition will prove like the struggles of a river with the ocean—and that although mountains of sophistry may be piled on mountains of invective, like Ossa on Pelion, yet that all such attempts will terminate like the fabled wars of the Titans, and can never prevail against truth and Heaven.

The following extract is from the address of the Rev. John B. K. Henshaw, of the Episcopal Church, Baltimore. The sentiments which he advances are worthy of attentive consideration, and particularly deserve the notice of those who consider the British and Foreign Bible Society as "a great mass of heterodoxy."

I congratulate the friends of Christ on the gratifying statement which the report of this day has laid before them. I call upon my soul, and all that is

within, to praise the Lord that I am permitted to witness the growing prosperity and usefulness of this National Bible Society; and earnestly pray that its career may be more brilliant and more prosperous, from year to year, and from generation to generation, till that glorious day is ushered in, when the triumph of the Bible will be complete, and the church shall be co-extensive with the globe.

But why do I exult in witnessing the prosperous state of this Society? In the first place, because it is one of the most efficient means of extending the Kingdom of Christ upon the earth. The Bible, sir, is the foundation of all Christianizing efforts. Its precepts direct us in the choice and application of them, and its promise encourage us to hope that they will be successful. It is the sun of the religious system; the great and only valuable source of light and heat to the moral world; and as the luminary of day in his passage across the heavens, radiates those beams which are necessary to make the earth a comfortable abode for our species, and fertile in those productions which are essential to the support of our animal system; so the radiations from the luminary of the church are necessary to the spiritual comfort and moral cultivation of our intellectual and immoral nature. Blot out this light, and what would be the condition of individuals? They would, without guide, and comforter, "grope for the wall like the blind; stumble at every step, and be in desolate places like dead men." Blot out this light, and what would be the condition of our world? It would be like an extensive and gloomy prison, where the whole of our race would be chained down by the fetters of corruption, while the principalities and powers of darkness, claiming it as their undisputed dominion, would exercise their cruel tyranny and exult in the wretchedness of their captives. To spread the Bible, sir, is one way of disper-

sing the darkness which envelopes mankind, and of proclaiming liberty to the miserable captives of the destroyer.

This is no party association—in shibboleth of a sect is inscribed upon its banners; its only motto is, "glory to God in the highest; peace on earth, good will towards men." Before the noble, catholic, benevolent spirit of a Bible Society, the petty demon of sectarian bigotry shrinks away, ashamed of its own littleness and deformity. The Presbyterian and Episcopalian—the Methodist and the Baptist—the Friend and the Lutheran, who once looked awry, and cast on each other the leer of suspicion, if not of malignant hate—now look each other in the face, and exchange the smile of brotherly affection. We do not, indeed, by joining a Bible Society, sacrifice any of our peculiar opinions, whatever be the denomination of Christians to which we belong. No! we may cherish in all its strength our attachment to different creeds, and churches, and forms of worship. But we learn the important lesson, that there is a common bond of union between different branches of the family of our Lord; that whatever be our names, if we possess the spirit of the Bible, we belong to one great household; and that considering the constitution of the human mind, and the prejudices of education, our differences of sentiment and practice are no more to be wondered at than the variety of features and complexion, which we often perceive in children of the same parents. We all meet here with confidence and love; centering our views in one creed, and that the Bible; and centering our desires in one object, and that the spread of the Bible. O, sir, a season of Christian intercourse and fellowship like this, must have some resemblance to heaven, for heaven is love.

I ought, perhaps, to apologise for having so long trespassed upon the patience of the audience—but my heart is full, sir, and I cannot sit down till I

have alluded to one other cause of joy, and made one remark more: and if I am not deceived, it is a remark which will be in unison with the feelings of all who hear me. *We should rejoice, sir, in the prospect before us.* Never can I attend a meeting like this, without having my thoughts irresistibly hurried forward towards that latter day of glory, whose coming has for so many years called forth the prayers, and excited the hopes of the people of God. We may this day stand upon an eminence, and look back upon the gloom which has passed, and forward to the brightness which is advancing, and will ere long burst upon our world with overwhelming glory. What was the state of the church before the age of Bible Societies? It was a state of great depression, and almost unmingled darkness. Gloomy indeed is the prospect when we look back from our eminence on the years and ages of cheerless night that have passed away. But O! how full of comfort and hope is the prospect which is opening before us! The dawn of a brighter day has broken forth upon the mountains! we behold the rising glories of the church universal—we see the sun of Righteousness radiating his beams throughout a large and still enlarging circle—and we exult in the anticipation of that day, when the inhabitants of all climes will be favoured with his genial light and warmth. Scoffing infidels may sneer, and semi-Christians may smile at the hopes of the universal extension of Christ's kingdom, expressed by zealous believers, as the visionary anticipations of weak and enthusiastic minds; but we will indulge these hopes, and we will express them too, convinced as we are that the Bible is from God, and that he is able to fulfil his purposes. *From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name, and a pure offering; for my name shall*

be great among the Heathen, saith the Lord of Hosts.

And is there nothing in these signs of the times, calculated to encourage our hopes of the speedy fulfilment of the Divine predictions! what mean all the mighty movements of kingdoms, and revolutions of states we have witnessed in our day? We have seen monarchs made, and unmade—thrones erected and demolished, as if by magic. We have seen the prime mover of these revolutions, himself revolutionized. We have seen even the mighty Napoleon, who like some prodigy of nature was thrown into being, from the crater of a revolutionary volcano—who filled monarchs with dismay, and made the world ring with the terrors of his name; carried to his lonely grave in a state of exile and humiliation. How strikingly do these changes which signalize the history of this age, demonstrate the truth of what the Bible teaches about the instability of all human power, and the transitory nature of all worldly glory? The politician may perceive nothing in these conflicts, but a desperate struggle between arbitrary power and civil liberty—but to the eye of the Christian who beholds the hand of providence overwing them, all, how important appears their bearing upon the moral and religious interests of the world?

These changes are still progressing. One revolution follows another. Even now, two important contests are going on—one of which may lessen the power of a proud demoralizing superstition—and the other, though it makes the heart shudder to think of the merciless cruelties and butcheries connected with it, may eventuate in the overthrow of that power which forms the principal support of the Mahomedan delusion, and thus prepare the way for the spread of Christianity through one of the most benighted and afflicted regions of the globe.

Will any man tell me, that God exercises no controlling power over those

events which have now been alluded to? I would as soon believe that he had abandoned his throne, and ceased to reign. Enlightened by the volume we distribute, we may perceive his hand—working if you please, in a most mysterious and unwonted way—but still, his hand is working to accomplish his gracious purposes.

The day of tumult, war and bloodshed, when the spirit of atheism broke forth from the pit, and threatened to lay waste all that was lovely in the character, and all that was precious in the hopes of man—was the birth day of Bible and Missionary Societies. The bow of God has not, as usual, illuminated the summer cloud, but shot across the blackest tempest;—the seeds of peace have been sown in the very track of contending armies; and the harsh sound of the clarion, has only prepared the way for the sweet tones of the Gospel trumpet. O! sir, in looking on the moral chaos which the earth presents, is it not comforting to reflect that there is *one above*, who can bring light out of darkness, and order out of confusion. Amidst the contemplation of human conflicts, and murders, and changes in earthly governments—is it not cheering and delightful to know that there is *one conqueror* whose victories are bloodless? Jesus, “the King of kings and Lord of lords,” is now riding forth conquering and to conquer:—some monuments to the honour of his grace, are already erected in every land—some trophies of his victory have been gathered from every nation. Let Bible, Missionary, and other benevolent societies, by their increased efforts, give speed to the wheels of his chariot—let every soldier of the cross valiantly fight his battles—let every humble believer fervently pray for the success of his Gospel; till the triumphant shout shall be raised by the angels in heaven, and echoed by the redeemed on earth, “Alleluia, alleluia— the kingdoms of this world have become the kingdoms of our Lord and of his

Christ, and he shall reign for ever and ever.”

Senor Vicente Rocafuerte, who was introduced to the Society by the Rev. Dr. Milnor, made the following address.

Conscious as I am of the impossibility of expressing properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting; but the love of my country, superior to any self consideration, impels me to break silence and ask your indulgence.

Born in South America, near the equator, under the Spanish yoke, and inquisitorial fanaticism, how gratifying it is for me to meet here so many good Christians, the glory of America and consolation of humanity. My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded for the first time in my life by so many worthy supporters of religion, who, in spite of the apparent diversity in dress and worship, are all clothed with the spirit of the true God, enlightened with the wisdom of the Bible, and united with the brotherly love of the Gospel. From this very difference of opinions and sects results a harmony as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner, Christians, subjected to the will of God, as revealed in the Bible, meet each other with cheerfulness; animated by the benevolent spirit of the Gospel, they love their fellow creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance is only to

be found here, in England, and among the nations which enjoy the benefit of free institutions, manifesting in the purest light, the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from those fruitful shores the monster of despotism, and to extinguish for ever that monastic superstition; the enemy to every useful reform; that lever which shakes the earth, fixing in Heaven its point of support; which in the name and behalf of Religion, sacrificed to its avarice the innocent race of Peruvian Yncas, condemned to the stake the unfortunate Goetimizon, the last of the Mexican emperors, and is established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation, its application to the new governments of America is indispensable. To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfilment of that honourable task. Turn your eyes towards the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection; they are fighting gloriously for independance and liberty, but alas, liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the Gospel; those sacred books without note or comment are the true elements of social order. To promote virtue through the Gospel, is to fix on a solid basis the political liberty of America; it is to sow for future generations the incorruptible seeds of peace and happiness; it is in fine to attain the great object of this institution as new as it is admirable.

In the rapture of my patriotic exultation, for the morality and liberty of

my country, I would wish you might send, on the wings of Cherubins, thousands and thousands of Bibles and New Testaments, to South America; that you could immediately establish, in Lima, an auxillary Bible Society, I am convinced that it would prosper; the inhabitants of those happy climates are good, benevolent, of mild dispositions, and sensible enough to comprehend, in a short time, the great utility of this institution. The Spanish policy, guided by short sighted bigotry, has deprived them till now, of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout; but when they will know the good effect of the Bible, they will undoubtedly form several establishments under the auspices of the parent Society. Perhaps a great many patriots and enlightened ministers, giving up their anterior prejudices, will recommend these sacred books, and giving the Bible to the people, they will repeat what the Lord said to Joshua.

This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success.

Yes, the new nations of America will enjoy the triumph of their Independance, and the felicity of their liberty, if they would organise their new institutions, following the spirit of toleration, of equality, and self denial so much recommended in the Gospel; this Holy Book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of of legitimacy of divine origin; its generosity must be the Holy Alliance suitable to Independant America. An alliance of virtues, and not a self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization,

and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war; insure universal peace; and form, from the myriads of the inhabitants of the earth, a numerous and Christian family, as enlightened, as good, and as benevolent as the members of this meeting. This same meeting is only a sketch, a miniature, of the large evangelical Society that in future ages, shall cover the surface of the globe; the world, regenerated by the divine light of the Gospel; will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

MONTREAL, JULY 1, 1823.

The Holy Scriptures are the only sufficient revelation which God has given to man.

From this source he must derive his knowledge of the nature and attributes of the Deity, the worship which he requires and the duties which we owe to him and to our brethren of mankind.

It is true that the Scriptures tell us that the heavens declare the glory of God, but the same portion of holy writ shews us, that the revelation which God has made of himself in the volume of nature is imperfect, and that the only explicit revelation is contained in the word of God. This appears to be the consonant testimony of experience, of observation and of the sacred writers, that whilst the works of God shew

us much of his infinite wisdom, power and goodness, it is in the volume of inspiration alone that we see his moral perfections most gloriously illustrated and displayed.

Here we behold the bright beams of that holiness which abhors even the smallest degree of moral pollution, even of thought or affection. Here we learn to tremble at the justice of the moral governor of the world. Here we discover the unmerited, the tender compassion, the unparalleled grace of the father of our spirits, who, to save his rebellious children from endless despair, as the effect, the illustration and the proof of his boundless mercy, gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life.

From this invaluable book we learn that he delighteth in mercy to the penitent sinner although the most guilty of the human race, and promises to those who seek it that divine aid, which is needful to purify the heart and the character, in order to our being qualified to possess the perfection of happiness, in a world of unsullied purity and of endless duration. In a word this holy volume unfolds all that it is requisite for man to believe concerning God, and all the duties which God requires of man.

That wicked men should affect to disbelieve, or desire to consign to oblivion, a book which condemns their habitually sinful dispositions and practices, it is perfectly natural to expect; and it is not surprising on the other hand, that we uniformly find, that those who exercise a conscientious regard to their dispositions and duties, at the same time, possess the sincerest and most ardent attachment to the Holy Scriptures; and this attachment they shew, not by keeping them carefully locked up with their jewels in a cabinet, but in delighting to read them and to meditate on them day and night.

Who that considers the necessity of such a revelation, the benevolence of its design, the sincerity of its writers, the benefit of its effects, the glory of its miracles, the veracity of its predictions, the authority, majesty, sublimity and simplicity of its style; its rapid and extensive propagation in opposition to the laws, the religions, the philosophy, the pride, the power, the passions and the prejudices of men—yes, against the native enmity of every human heart,—who, we repeat, that considers these things can doubt for a moment the declarations of the Apostles, “all Scripture is given by inspiration of God,” and again, “holy men of God spake as they were moved by the Holy Ghost.”

If we have then, this sure word of prophecy whereunto all men do well to take heed, how important that the whole human family should rally round this center and consult these sacred oracles!

Those who have formed themselves unto societies for the purpose of giving unto all mankind this holy volume, are presenting the nations with the source of the most sublime and beneficial of all sciences, which while it will improve and elevate minds of the meanest capacity, will excite the delight, the admiration and the energies of angelic intellect; and in bestowing it without note or comment, they at once extend the sphere of their usefulness and preserve the purity of their benevolence. In reference to any accompanying appendage, however excellent, who can avoid being reminded of the prophetic question, “what is the chaff to the wheat, saith the Lord?”

Jer. 23.—28. The sun in his meridian glory is not more plain than the will of God that every human being should possess and study the sacred scriptures, and that by this he should form his judgment of the doctrines taught by men.

Would not those men who think it unsafe to trust the bible alone in the hands of the people, had they been present when God announced his determination to give this revelation to man, have presumed to advise the Almighty to exercise more caution, and by no means to let that book go forth into the world, until they had provided a guard against its abuse. However profanely absurd this supposition may appear, it is the true interpretation of the assertion, that it is unsafe to give the Bible without some accompanying guard. It is by implication to charge God with folly.

This presumptuous, this officious spirit, is the daemon that has so often obtruded himself between God and his intelligent creatures, dictating to the most high what instruction these creatures ought to receive and what worship he ought to accept from them. But blessed be the father of mercies that the days of darkness and of superstitious blindness are fast passing away, that men have ceased to shut their eyes against the light of heaven, and that the happy time is fast approaching when it shall no more be said, “men love darkness rather than light because their deeds are evil.”

Heaven itself has smiled on these godlike institutions, and more of celestial charity, more of practical divinity, more of true benevolence, more of pure and undefiled religion, have flowed and will flow, from the catholic principle of the Bible Society than was ever produced by all the offices, creeds and commentaries that priestly hands have ever penned.

We reverse them in their proper places, but if appended to and placed on a level with holy writ, we would indignantly tear the vile rag from the robe of pure light which invests sacred, holy truth, and consign it to the place appropriated to the things which though excellent and use-

For the Christian Register.

MR. EDITOR,

Permit me, through the medium of your valuable paper, to introduce to the notice of the public, a charitable institution, which has been in operation in this city for three years. It is the Dorcas Society—its object is to clothe the poor. Ever since its commencement it has laboured most perseveringly and effectually in behalf of the indigent of Montreal; and it derives much satisfaction from the knowledge of having been instrumental to the health and comfort of very many.

Like other societies of a similar nature, however, it has had to encounter difficulties of no small magnitude; but these, through the blessings of Providence, have, in a measure, been overcome. With the hope that it has now become firmly established, it would avail itself of the advantages of other institutions, and humbly solicit the patronage and support of the public; and after an exhibition of its operations, it cannot but cherish the pleasing assurance, that its claims will be acknowledged, and that it will be encouraged in the good cause by a liberality commensurate with its design.

The Society was limited in its number, as well as in its means, during the first year. This was the season in which it was to contend for actual existence; and happy has it proved for many indigent families, that its members were those of determined energy and perseverance; and they are now reaping some reward for their unyielding exertions. Thirty-seven garments were made and given out this year. The second year brought an increase to its numbers and its labours more than double the number of garments were distributed; but it

are polluted with human imperfections.

Behold how good and joyful a thing it is for brethren to dwell together in unity. How pleasant to see the catholic, the episcopalian, the presbyterian, the independent, the baptist, the methodist, all agreeing to forget in this feast of benevolence, his own private interpretation of a few comparatively unimportant passages of Holy Scripture and to give scope to the glow of christian charity and universal philanthropy. How delightful to hear one say to the other "brethren although we differ in some minor points, which perhaps mutual affection would render more clear to our minds, in this point we are united, this holy volume we esteem the best gift of heaven, we accept it as our guide, we believe it, we delight in it, it is sweeter to our taste than the honey or the honey-comb, we esteem it more than the riches of the eastern or the western world; let us unite to do homage to its author and to testify our love to our species, by sending to them that which we regard as the best of all blessings." Thus the Bible Society, constituted as it is, is fitted to revive the charity of Christians towards each other, and to draw together the whole family of man in the bands of love.

We have been led to make the preceding remarks by the pleasing anticipation of the anniversary of that excellent institution which is one of the most distinguished ornaments of this city, "the Bible Society," which we trust is destined to receive yet more extensive support.

It has a thousand times been asserted, and is generally admitted, that the British Constitution, as well as the British Church, has the Bible for its basis, if this be true, then it follows that every true friend of the Constitution or of the Church will be the decided friend of Bible Soci-

the third and last year the most ample enlargements were made to its operations—the society had now become more generally known, and the importance of its object acknowledged. Those who were previously backward, from a fear that it would not succeed, had their doubts now removed, and could come forward in lending their assistance with an assurance that prosperity would attend their exertions. The report for the past year states that three hundred and nineteen garments have been made and distributed; and to persons whom the society have every reason to believe would have suffered without them. Its attention has, in a very considerable degree, during the last year, been directed to the British and Canadian School—here it has particularly manifested its usefulness in clothing destitute children, to enable them to attend upon the means of instruction so charitably afforded to all classes, by the establishment of this noble Institution. And what a glorious and cheering feature is it, in the works of benevolence, to snatch these *little ragamuffins* from the paths of ignorance, idleness and vice, and endue them, almost in spite of themselves, with those means of becoming useful and respectable members of society. The only obstacle which now presents itself, in the progressive advancement of the society, is the want of funds—the expenditure of last year, the Treasurer reports was £18 2 7, leaving a balance in her hands of £3 10, which will soon be exhausted by the increasing applications for assistance. Any donations of clothing or remnants of *dry goods*, would be thankfully received, directed to Mrs. R. CORSE, St. Ann's Suburbs; and whatever the generous friend to the Poor may feel inclined to offer, to aid the benevo-

lent exertions of the society, will be applied according to their best judgment; in lessening the *quantum* of human misery. M.

Mr. EDITOR,

Your correspondent "Discipulus" is desirous that some one of your readers would furnish a statement of the arguments in favour of complete Religious Liberty; this is what I cannot pre-sume to do, but I have been much struck with some remarks which occur in the speech of the Rev. Dr. Boque of Gosport, at one of the anniversaries of "The London Missionary Society." "I feel great satisfaction (says this truly great man, who often speaks volumes in a sentence) in reflecting that we are not the only Missionary Society. We are now surrounded with many others.

"Some could not join our catholic standard and have formed other societies; but are all united in the same cause, and all sending forth their Missionaries to co-operate with us in the promoting the knowledge of Christ. Away then with the thought that these are rivals! no, they are auxilliary regiments, with different colours, but all co-operating to promote the same great cause.

"Some perhaps may say,—How delightful would it be if they were all of one Society! but I am not sure that they do not effect more good by being separate. Some might say, what a beautiful thing it would be in a country, if all the inhabitants were of one denomination: but I will venture to assert that in a country where there is but one denomination, there will be found but little religion; and in countries where there are many denominations, religion has prevailed. Spain never had but one denomination—the Roman Catholic. What was the consequence? England and the United States have a multitude of denominations, and there is more religion in

(them than in any other countries whatever. These different denominations agree in the same great truths of the Gospel, which are the means of converting sinners and preparing souls for eternity.”

If, Mr. Editor, you will have the goodness to insert the above extract, it may tend in some measure to solve the important query of “Discipulus,” which however I trust will arrest the attention of some abler correspondent than your obedient servant,

SIMPLEX.

A violent storm recently occurred at Norwich, (Conn.) barns and sheds were unroofed and fences prostrated. In Montville whilst the officiating minister was reading a hymn commencing thus,

Methinks the last great day has come,
Methinks I hear the trumpet sound
That shakes the earth, rends every tomb,
And wakes the prisoners under ground,

a flash of lightning struck the top of the cupola of the meeting house, shattered the bellfry, entered the body of the house, shivered several pews to pieces and killed Mrs. Betsey Bradford, aged 72 years, and miss Mary Comstock, aged 9 years, and wounded several persons severely. One person was killed at Preston by the falling of a barn.—*The Mirror.*



Extract of a letter from the Rev. James Booth, Wesleyan Missionary, dated Odletown, May 19, 1823.

“We have had some additions to the Society, and have obtained about 1100 dollars by subscriptions in cash and materials towards the erection of a Wesleyan Methodist Chapel, to stand near Mr. Canfield’s Tavern. Two or three plans will, I expect, be ready by this day fortnight, which will be presented to the subscribers for their

choice when they will meet for that purpose.

“Unless we can realize our object, and have a Chapel of our own, we may give up the hope of establishing the cause in Odletown; but hitherto God has helped us, and I do hope he will not forsake us now: in him alone I would ever put my trust.

“When I left you in February I expected to have seen you before this, but such has been the situation of my circuit as to require my presence all the time, and now to regain the ground already gained, it is absolutely necessary, so that I do not think I shall be able to spare one Sunday until July or August, if then. I have done nothing in the Sunday School business yet, and these having been given up in all parts of the circuit, save one, needs a fresh start—and this Chapel will occupy much of my spare time when at home. The organization of the different societies is a work of time, and requires particular attention. In short my circuit is like an uncultivated piece of land, and every thing requires attention and labour, but if God grant me health and grace, I hope to see things in a different state in twelve months from this period. I am sorry I cannot have the pleasure of being with you in June, but when duty calls we must forego every personal gratification.

“I have only sold 1 Bible since I came here, and that an English one, I expect the people have been supplied by Br. De Putron.

“Yesterday was our quarterly meeting, great numbers attended in this place—27 persons were baptized, all adults excepting two. About 120 persons communed or partook of the sacrament of the Lord’s supper. The place was too small for the people who attended the Love feast; the day was a solemn one indeed. We had preaching at two o’clock on Saturday, after which the leaders, exhorters, &c. met. At half past 7, P. M. a publick prayer meeting, upwards of 250 persons were

present. At half past 5, A. M. we had another publick prayer meeting, and at 9, A. M. commenced our Love feast, at the close of which several penitents arose from their seats in the publick congregation to be prayed for by the brethren—then I baptized the persons of which I spoke—then administered the sacrament—after which I preached from these words, “Why stand ye here all the day idle.” One of the brethren then exhorted and the services of the day closed. I hope God will follow it with his blessing.”

The following gratifying intelligence from France, we extract from the “Boston Recorder,” which we have just received.

FRANCE.

Paris, March 12, 1823.

My dear Sir,—I send you a few extracts by which you may judge of the spirit that is kindling in this vast kingdom. Meetings for prayer and Missionary Associations are already established and are establishing from the Alps to the Pyrenees, and from the Mediterranean to the Atlantic, in the largest cities and in the humblest villages. In this awful moment it is the especial duty of British Christians to offer their fervent prayers to the great head of the church, that nothing may extinguish the reviving flame, nor again devastate the heritage of the Lord.

Your's affectionately,

MARK WILKS.

Extract of a letter from a pious layman, resident in a small Town in the mountains of the Cevennes, Feb. 1823

“I was invited on Sunday to a meeting which was to be held the next evening, it being the first Monday of the month, for the purpose of imploring the divine blessing on the Missionary Society of Paris, &c. The meeting was held in a private house. I was punctual to the hour appointed; but instead of being among the first, I was the last. I found about 120 persons already assembled, and it was ea-

sy to perceive by their seriousness that they were deeply interested in the object of the meeting. Though I did not observe among them either the rich or the wise of this world, I could not but enjoy the consoling conviction that the Lord, who is no respecter of persons, was in the midst of these sincere worshippers, and that he would not send them away without having opened to them the precious and inexhaustible “treasures of wisdom and knowledge that are hid in Christ.”

“I was much edified by a prayer full of unction offered by a young woman, in which, after returning thanks to the Saviour, for having condescended to introduce us into that church which he purchased with his own blood, and on which he had shed his blessings in every age, she deplored with humility the misery and helplessness of the hundreds of millions of his creatures who were still groaning in the horrors of the dark night of Babel, destitute of spiritual succour, and prayed the Lord to deliver them from their unhappy state, by blessing to this effect the benevolent labours of “our dear Parent Society for Foreign Missions established at Paris.” These were her expressions—a Society whose tender and charitable solicitude extends to these desolate lands, and designs to send them Missionaries, in order to diffuse among them the reviving beams of gospel light, by making known to them Him who is “the light of the world.”—I have every ground to believe that these prayers were not in vain in the Lord who answers the humble and fervent desires of his people.

“Verses of Psalms and Cantiques suited to the object of the meeting were sung. The address from the Society of Paris was read, and a collection was made at the close of the service in favour of the Society. The amount of the collection was small, because it was strictly the mite of the widow, and the farthing of the poor;

but as meetings will be held on the 1st Monday of every month, when the sum is larger it will be forwarded to Paris.

"I mentioned the next day to one of our pastors the delightful service which I had attended the night before, and he assured me that if they had received the official circular from Paris, a public prayer meeting would have been held in the Temple."

Extract of the Speech of one of the Pastors of Besancon, at the formation of a Missionary Association.

February, 1823.

"After having proved that it is the duty of every Christian to exert himself to propagate the gospel, and that the disciples of Jesus are especially guilty if they refuse to make sacrifices for the cause of Him who has done so much for them; M. Sandoz described the dreadful state of the unhappy people who are the objects of Missionary solicitude, and thus continued: "Well, such were our ancestors before the sun of Righteousness rose upon our country, with healing beneath his beams. If we enjoy the comforts of civilization—if schools are opened for our children—if public benevolence relieves the wants of indigence, it is to the gospel we owe these blessings—if slavery has fled with barbarism, and all the abominable cohorts of superstitious and murderous practices—if the feeblest half of the human race has entered into all its rights, it is to the gospel that we owe all. Yes, Christian women, think of the immense tracts of country where females like yourselves curse, perhaps, the day that they were born of a sex doomed to be the exclusive property and too often the victim of the other. You especially ought to take

the most lively interest in the conversion of the heathen, were it merely for the sake of the advantages which they cannot fail to enjoy in the present life."

Extract of a letter from Amiene near Bourges, January 12, 1823.

"I have read with the deepest interest the Address of the Missionary Society of Paris, and bless God who has put it into your hearts to form an institution so sacred, so noble and so useful. I assembled my parishioners in the temple on Monday evening at seven o'clock: the church was nearly full; love to God, zeal for his cause, and the novelty of the subject that occupied us, brought together nearly all my flock. After praying and singing suitable to the occasion, I addressed the assembly from Matt. ix. 35, &c."

Calvin completed his preparatory studies at Bourges, and preached the gospel there at the commencement of the Reformation.

Extract of a letter from the foot of the Pyrennees, January 10, 1823.

"Our first business on the receipt of the address of the committee of Paris, was to assemble on the first Monday of the month, to recommend your Society to the blessing of the Lord; and I hope that every Christian of our flock will also pray in his closet, and in his family, that you may be blessed with wisdom from on high. Yes, may the Lord shed on you the same blessings which have so visibly accompanied the labors of those societies which are your elder sisters, and may thousands of souls be turned from darkness to light. I send you 60 francs collected at our first meeting, and to which some Catholics contributed."

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 James Lane.