

heart. In a word, they led her to the Friend of sinners, in whom she found one able to save to the uttermost.

Her searching the Scriptures also led her to different views of the ordinance of Baptism. She always thought it wrong to baptize infants, who could have no knowledge of the ordinance; but she now clearly saw that this ordinance was enjoined by the Saviour on all those who should believe on him, to the end of time, and on those alone. Convinced, therefore, that she had never obeyed this command, she was baptized June 13th, 1802.\* The following is the account she then gave of her Christian experience:—

“I have been the greatest part of my life a sceptic, but often wished to be convinced of the truth of revelation. For some time past it has pleased God, in his great mercy, to bless to my soul the reading of the Scriptures, too often neglected by me in many parts of my life, and at other times I found them as a sealed book. I highly prized the morals of Scripture; but its evangelical doctrines did not reach my heart. I felt, however, a gradual conviction continually deepening in my mind; the holiness and mercy of God, displayed in the work of redemption, filled my heart with love and admiration, and made sin appear truly heinous, and more to be feared than any thing besides. God also appeared so lovely and glorious as to fill my whole soul. The first sin of which I was convinced, was the alienation of my heart from God. I felt, with grief and shame, that I had lived without God. My whole life now appeared in the most

\* It is well known that the female branches of the families of the German nobility are placed in Chapters endowed for that purpose. Miss R. was in one of these Chapters, which admitted of her enjoying its emoluments without being obliged to reside in it. When the account of her baptism reached Germany, she received a letter from the officers of the Chapter, threatening her with the loss of her emoluments, unless she chose to subscribe to the Confession of Augsburg. She replied, by informing them of her real sentiments, and at the same time denying that they had any right to enquire about her religious sentiments, the Chapters not being religious houses, but mere establishments for the temporal advantage of those who belonged to them. She informed them, that if they pressed the religious test upon her, she would relinquish her right in the Chapter, but that she considered the demand as unjust. It is probable that the matter was dropped; for she enjoyed the emoluments till her marriage, by which they were forfeited.