

then offered up by the Rev. A. N. Bethune, and the Meeting separated.

I have the honor to be,
Reverend Sir,
A MEMBER OF THE CHURCH OF ENGLAND.

THE BIBLE IN FRANCE.

The Bible is now sought after with much avidity in many parts of France. The London Christian Guardian for July publishes the following extracts from letters recently received from Protestant ministers and others in that kingdom.

One Clergyman says: "Your valuable consignment of copies of the Sacred Scriptures is duly come to hand: I hastened to make known the circumstance from the pulpit. You should have seen with what joy my parishioners received the glad tidings. Children and fathers of families pressed around me, to partake of the distribution which I made; and I had much difficulty to prevent tumult and confusion."

Another writes, "Since I have distributed your books, the children in our schools have become more submissive:—they respect their parents, and obey them without murmuring. They are no longer seen acting disgracefully in the streets."

Another correspondent says: "Since you have sent me Testaments, I am besieged daily by poor small farmers and peasants, who come from a distance of six leagues, in order to obtain a copy. The inclement season and the distance does not hinder them: they are all anxious to possess the sacred volume. A worthy old man aged seventy, walked four leagues for the purpose of obtaining the Gospels; "The reading of them," said he, "will make me young again, inasmuch as it will afford me strength and patience sufficient to support my infirmities." A family consisting of eleven young persons, who never lived in harmony together, agreed to meet together in order to read the Scriptures in the evening; and ever since, peace has reigned among all its members."

"It really appears," says the fourth, "that God vouchsafes his protection to this work, for little children, boys, old people, and those who are uneducated, all want to know what the Lord has taught for the welfare of mankind. I never witnessed such anxiety before; and it certainly is a presage of the good which these laudable distributions will accomplish."

GROWING IN GRACE.

The fountain of living waters is set open, and all are invited to take of them freely. But that, which God invites and entreats all men to do, he will certainly enable them to do; and it is therefore manifest, that whosoever has heard the message of peace in the Gospel, has also received the power of attending to it, whatever use he may have made of that power. As for those who are actually members of Christ's church, I consider it certain, that every person, in covenant with God, has grace enough given him to incline him to pray for more. But the grace so given, may be rejected, or resisted, or not improved; for although it is sufficient, it is not irresistible. Those persons, who are spoken of in Scripture as resisting the spirit of God, can resist him only when he is present. That he comes to us in different degrees, according as we improve the opportunities which he affords, and that he abides with us, and in us, according as we strive to retain him, is evident from the different expressions used by the apostles of "growing in grace," "abounding more and more," "adding one virtue to another." We conclude, therefore, that God gives to all his servants what may be termed an initial, or inceptive grace, a seminal principal of good, enabling them to turn to him, and seek for a more abundant supply; and so larger and larger measures are successfully vouchsafed to them, who use and improve what has already been imparted to them:—whereas the neglect and non-improvement of spiritual aid and influence, are the causes of their being at length wholly withdrawn.—*Bloomfield.*

To seemen in public is not the way to know them; for on such occasions, there is scarce any thing said or done, but about indifferent matters, and such as are prepared with art. The great business is to converse with them in private, to draw from them the bottom of their souls, all the secret springs that lie concealed there, to handle them on every side, and to sound their Maxims.

FALSE REASONING

How unreasonable is it to reject any doctrine, which is revealed to us in the Christian Scriptures, only because we are unable to comprehend how it can be! The words may be plain and evident, where the doctrines which they contain are mysterious; and much safer, and wiser, and more befitting our present condition it is, to conclude, that these truths are proposed by the author of light to prove our humility and ready acquiescence in his will; to become subservient to the ends of religion by exercising the obedience of our reason, and probably in other ways, which at present we cannot perceive. It is not intended that we should know every thing in this present life; it is not agreeable to our notions of a state of trial that we should.—Many things we must at present take for granted, upon the authority of God's word; nor is this any juster ground of complaint than it is, that a child is less acquainted with the reason of things than one of a maturer age. That man acts most agreeably to his character of an imperfect and erring creature, placed in a state of discipline, who first satisfies himself that the Scriptures are indeed, what they profess to be, the word of God; and then takes in hand the Sacred Volume of truth with a humble and teachable mind, prepared to believe all that is therein commanded, because he there discovers the will of God, and the motives to obedience. This it is, to receive with meekness the engrafted Word.—*Bloomfield.*

Be kind to those that are serviceable to thee, especially if thou findest they are of a grateful temper; For what goes from thee thus, issues but like a Vapour from the earth, to fall back upon thee with advantage; and both of you may get by it, because thou wastest what he can spare, and he what thou canst spare.

I do not advise thee to take a man that is low in the world into a fixed friendship; he cannot supply thy wants, and thou art bound to supply his. But if the virtues of poverty be worthy to be known, be his acquaintance, but not intimate friend: so shall thy liberality come voluntarily from thee, and not be exacted. And besides, less serves in charity than what is commanded by friendship.

We never fail to be tiresome to ourselves by too long and too serious a commerce with our own thoughts: if thou intendest to live happy, thou must make but few reflections on life. Nay, thou must often depart as it were from thyself, and amidst the pleasures which exterior objects furnish thee with, steal from the knowledge of thy own miseries.

A mistake about repentance is fatal; therefore know, that whatsoever falls short of a present, universal, permanent change, falls as much short of repentance.

If thou seekest only, and art satisfied with the praise of God and good men, thou wilt look upon the applause of the people, only as a blast of air.

Faithful obedience, and not insolent hope, will commend thee to God. If thy hopes be proportionable to thy obedience, then they are regular.

The Duke of Orleans, who has been called to the Throne of France, is one of the richest individuals in the world. The whole Palais Royal and all its revenues belong to him. Although he was a large sufferer, he both voted and spoke against the indemnity of the emigrants when the measure was moved in the Chamber of Peers: but the law was carried, and the indemnity awarded to the Duke amounted to £30,000 per annum. Of his independence and energy, a fair estimate may be formed by comparing his conduct, when an emigrant, with that of the other Princes of the Bourbon family. He refused all assistance from foreign Princes, and relied for support on the exercise of his scientific attainments and accomplishments. Whilst in England, and afterwards in the United States, he maintained himself by teaching geography and the mathematics, and there are many persons who recollect, in the present King of France, the tutor of their early days. This circumstance redounds highly to the credit of His Majesty, and shows a greatness of mind such as it is the lot of few to possess. No wonder that such a Prince can command the esteem of his people when Napoleon himself, little given as he was to speak fairly of the race whose throne he usurped, confessed that of all the Bourbons the Duke of Orleans alone was fit to govern.