

amiable and excellent qualities were rapidly and progressively developed. She became the delight, and even the instructress, of the aged of her rank, and a model for the young. She took her place in all the religious institutions which had been formed in the last few years in the city of Paris; and manifested not merely a benevolent interest in their success, but a Christian and spiritual attachment to the sacred cause they were intended to advance. During several years before she made a decided profession of religion, it was easy to discover, on public occasions, by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged in the truths and facts to which she listened with so much eagerness. Clementine was a member of a Committee of twelve ladies who superintended the female school of the Lutheran church; and she not only attended with regularity the classes, but she visited frequently the young persons in their families, that she might be useful both to the aged and the young. She founded a benevolent Society, composed of young females of the two protestant communions; she drew up the plan, and obtained the necessary assistance. She was also one of the collectors of the Ladies' Bible and Missionary Societies; and besides these and other similar occupations, she frequently visited the hospital for aged women, where the protestants were collected in a room, while she read the Scriptures and the Psalms to them—and addressed them with modesty and wisdom on the subjects that had been presented by their reading, or on those most suitable to their peculiar conditions.

In the midst of these useful and delightful exertions, she was attacked by a pulmonary disease. Towards the close of the year 1826, her health

was seriously affected; and from December, to the February of the following year, she was confined to her bed. It was during this season of suffering that God more particularly manifested to her the beauty and the glory of the gospel, and prepared her for that further manifestation of his love, to which, in a few short months, it was her happiness to be admitted. Though she had cherished a respect for religion even from childhood, and regularly performed all her relative and social duties, the consciousness of this did not satisfy her desires nor afford tranquillity to her mind. She felt that she must love an infinite object, and that Christ alone could fill the soul in which those spiritual appetites were excited which He has promised to supply. Surrounded as she was by all the enjoyments and illusions of this world, she was only happy as she was conversant with the spiritual and substantial blessings of the kingdom of God. She read and reflected much. Guarding equally against the pride of reason and the impulse of the imagination, she examined with the utmost care both her own religious state, and the doctrines that were presented to her faith. Buck's *Christian Experience*, Scott's *Force of Truth*, Gregory's *Letters on Christianity*, Appia's *Christian Life*, and some of the works of Dr. Chalmers, were read with delight. That they met both her taste and her wants may be inferred from the numerous extracts that she made of those passages which were more particularly calculated to bring the mind into subjection to the obedience of Christ. She felt that her heart was not sufficiently affected by the remedy which the Gospel revealed, and was convinced also that faith is the gift of God. Thus she writes:

“Every day brings me fresh proof of my own insufficiency; but ‘ask, and it shall be given you; knock,