

The brilliant, the eloquent, (we had almost said,) the edifying Thaulerus, was no longer seen; in his stead came a monk, regular at the prayers and other duties of the community, employed in its meanest offices, and, at all other times, shut up in his cell. The change struck every one, it became the general talk of Cologne, and it was finally concluded, that from some cause or other, probably from too great application to study, Thaulerus had deranged his intellects: his great learning, it was said, had brought him to an early childhood. Thus he became a subject of great contempt; and, all this time, he was afflicted with frequent and painful illnesses, and interior trials of the severest kind.

He persevered, however, under the trial. At last, on the 25th January, the feast of the conversion of St. Paul, in the year 1318, which was exactly two years after the layman had quitted him, he suddenly felt sentiments of compunction and devotion, of hatred of sin, and of the love of God, which till then he had never known. A ray of light seemed to burst on him; it filled him with unspeakable gladness; the sacred science of the cross was infused into him, and all the knowledge, which had once been a subject to him of so much pride, appeared to him contemptible.

The layman then called on him: he congratulated Thaulerus on his reformation, and assured him it was nearly complete: but he enjoined him to watch carefully over himself. 'It is the will of God,' he told him, 'that you should preach again to the faithful: you will again be the subject of admiration; again be courted and followed; but take heed; the world's contempt of you was serviceable to you; be on your guard against a return of its favour.'

Three days after this interview, Thaulerus again ascended the pulpit; it was known that he was to preach, and he had a splendid and crowded audience. Just as he was entering on his discourse, a sentiment of sorrow for his sins rushed on him, and chained all his faculties. He wept bitterly, but could not articulate a syllable. The audience wondered, and after some time went away, some of them shocked, and others laughing at the strangeness of the scene. Thaulerus received this new humiliation with joy; offered in silence his thanks for it to God; blessed him for all his mercies, and resigned himself in heavenly peace to his holy will.

With these sentiments he returned to his cell. He found the layman there: 'This last humiliation,' he said to Thaulerus, 'was wanting to complete the work of God, and to fit you for his holy designs. You have cheerfully sacrificed your reputation to him; he has accepted the sacrifice. Remain in solitude and dedicate yourself to prayer

for five days. At the end of them, his Holy Spirit will descend upon you, and you will then be properly qualified for preaching his sacred word, and he will bless your endeavours.' The layman then took his leave of him.

At the end of five days, Thaulerus resumed the functions of his ministry; and from that time practised all he taught. Assiduous in the discharge of his duties, he spared no fatigue in them; and all the time which he did not employ on them he gave to prayer, or to the composition of works for the instruction of the faithful. His sermons and writings were equally admired; but they no longer produced barren admiration. Numbers were reclaimed by him from sin; and numbers advanced, under his guidance, to evangelic perfection. He was equally sought for by the learned and the ignorant; the greatest persons of the times consulted him; he was the advocate of the poor, the friend of the comfortless; and, long after he ceased to live, his memory was in general benediction.

A short time before he died, he wished to see, once more, the layman, to whom he owed his conversion. When he saw him he put his hand on an account which he had written of the particulars of it, and expressed to the layman his wish that he would make it public, 'for the instruction of those who, (as once had been his case,) might flatter themselves, from the eclat of their spiritual exertions, with an opinion of their own perfection, while, in fact, they are barren of good in the eye of the Almighty.'

THE TRUE SPIRIT.—Professor Longfellow, in one of his beautiful compositions speaking of the human heart, says: "What I have seen of the world, and known of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sighed and suffered, and represent to myself the struggle and temptation it has passed through; the feverish inquietude of hope and fear; the pressure of want; the desertion of friends; the scorn of the world that hath little charity; the desolation of the soul's sanctuary and threatening vices within; health gone; happiness gone; even hope, that remains longest, gone; I would fain leave the erring soul of my fellow-man with Him, from whose hands it came."

—Acustom yourself to think much of God alone; you will see the dread of death lessened, changed into resignation, perhaps into desire.