

Since by His mercy He gives us still a little time, let us begin in earnest; let us repair the lost time; let us return with a full assurance to that FATHER of mercies, who is always ready to receive us affectionately. Let us renounce, let us generously renounce, for the love of Him, all that is not Himself; He deserves infinitely more. Let us think of Him perpetually. Let us put all our trust in Him. I doubt not but we shall soon find the effects of it in receiving the abundance of His grace, with which we can do all things, and without which we can do nothing but sin.

We cannot escape the dangers which abound in life without the actual and *continual* help of God. Let us, then, pray to Him for it *continually*. How can we pray to Him without being with Him? How can we be with Him but in thinking of Him often? And how can we often think of Him but by a holy habit which we should form of it? You will tell me that I am always saying the same thing. It is true, for this is the best and easiest method I know; and as I use no other, I advise all the world to do it. We must *know* before we can *love*. In order to *know* God, we must often *think* of Him; and when we come to *love* Him, we shall then also think of Him often, for our heart will be with our treasure. This is an argument which well deserves your consideration.

I am,

Yours, etc.

#### TENTH LETTER

I have had a good deal of difficulty to bring myself to write to Mr. —, and I do it now purely because