

on spiritual things, we should begin by a conversation with God in prayer, and by a renunciation of our own judgment and opinions, that we may be filled with the Holy Ghost, who alone can enlighten us, and inflame our will.

6.

He who wishes to make great advances in virtue, should strongly subdue his own inclinations; we have only an imaginary virtue, when on proper occasions we do not make those sacrifices which true virtue requires of us.

7.

Three workmen will do more than ten, when God puts his hand to the work; and he always does so when he deprives us of human means, and places us under the necessity of doing things above our strength.

8.

When we are satisfied that we have done every thing in our power for the happy issue of any affair, we should preserve our tranquillity and peace whatever may be the result.

9.

The lights of faith are always accompanied by a heavenly unction, which secretly diffuses itself throughout the heart.

10.

The more the love of God increases in a soul, the more it increases in the love of humiliations and sufferings.

11.

The principal effects of a true zeal

for the salvation of souls, are—1. To expose our health and life, in order to succour them. 2. To experience the liveliest sorrow for outrages committed against the Divine Majesty. 3. To correct with charity and by means conformable to their wants, those who transgress in our presence. 4. To instruct the poor in those places where we spend some time.

12.

True zeal for the salvation of souls induces us—1. To rejoice when others do great things for the glory of God, and the good of our neighbour. 2. To praise and esteem very much those who are usefully employed in the apostolic ministry. 3. To offer up fervent prayers for them to God, that he may prosper their exertions, and pour his heavenly benedictions upon their labours.

13.

God bestows more consideration on the purity of intention, with which our actions are performed, than on the actions themselves.

14.

Humble souls are calm under contradiction; they suffer calumny with patience. If they are despised or neglected, or forgotten, they consider that they are treated as they deserve. If they are overpowered by duty, they perform it with pleasure.

15.

He that preaches in order to be applauded, praised, or esteemed, is guilty of nothing less than sacrilege; for is it not sacrilege, to make use of the word