

he is occupied with the salvation of others. Saul was worthy of being a king as long as he remained under his father's roof; but when placed on the throne he unhappily lost the grace of God.

7.

Sickness purifies the soul; it is a powerful means of recalling those who have abandoned virtue. It opens to the patient a wide field for the practice of faith, hope, resignation to God's will, and all other virtues.

8.

We may judge of our advancement in a spiritual life by the progress we make in mortification.

9.

It is the peculiar province of prudence to regulate our words and actions. It teaches us to speak with suitable circumspection, and in the manner which the circumstances of time, place and person require. It forbids all discourse against God or our neighbour, every word which can flatter our vanity, or which may be spoken for an unworthy purpose.

10.

It is a very subtle scheme of the devil to inspire us with a taste for hearing God, and at the same time of taking pleasure in this desire. The child poisons those who let him into his arms under this pretext.

11.

But the love of faith makes us discover the true likeness of the Son of God. O was not content with being a disciple, but also wished to be called Master, and father of the people. He said to you: and never must be sustained.

12.

He must be sustained; obtain it by means of this ineffable charity

or that person. If God shall ever grant us the favour of being in heaven we will see that under the reign of perfect charity there will be no mine nor thine.

13.

The best preparation for death consists in an entire resignation to the will of God after the example of Jesus Christ who at his prayer in the garden of Olives prepared himself for it by repeating these words, Father, let not my will but thine be done!

14.

We should do every thing for God's sake, without seeking the esteem of men or calculating on their applause.

15.

Sermons and instructions ought to be in a simple and familiar style like the instructions of our Saviour. This adorable Master could well explain the Divine mysteries, in language proportioned to their sublimity as he was the Word and the Wisdom of God the Father. Nevertheless he only used very common expressions and comparisons suited to the capacity of the people, to give us a perfect model of the way in which we should announce his heavenly doctrine.

16.

A superior should like to be admonished of faults, and should be persuaded that in the place he occupies, he is liable to commit them both as a superior and a Christian.

17.

We should be always anxious to succour our benefactors in their wants, and consider it a blessing to make ourselves poor in order to comfort those who have done us good, being assured that on a similar occasion the goodness of God will not fail to assist ourselves, and that we should never be in want of anything.