

On the giving up of our "all" to God, and in loving Jesus above all others, he writes :—"Happy is he who knoweth what it is to love Jesus, and to despise himself for Jesus' sake. For this Beloved One we must give up what we love, for Jesus will be loved above all. The love of the creature is deceitful and unstable; the love of Jesus is faithful and enduring. . . . Love Him and keep Him for thy friend, who, when all go away, will not desert thee, nor will suffer thee to perish in the end. Sometime or other thou must be separated from all else, whether thou wilt or not. Hold thou, living or dying, unto Jesus, and commit thyself to Him who can and will help thee when all others fail. Such is the nature of thy Beloved, that he will admit of no rival, but will have thy heart to Himself, and like a king will sit upon His proper throne. If thou could'st purge thyself from worldly affections, Jesus would willingly dwell with thee."

On pure and complete resignation to Christ, and the necessity of feeling that—

"Every moment we need  
The merits of His death."

he says :—"My son, renounce thyself, and thou shalt find Me. Give up all choice, all personal inclinations, and thou shalt ever be the gainer. For greater peace shall be given thee as soon as thou resignest thyself unalterably." "O Lord, how often shall I resign myself, and in what respects am I to renounce myself?" "Always, every hour; in small things as well as great ones. I except nothing; but wish to find thee in every respect naked. How otherwise wilt thou be able to be Mine and I thine, unless thou have been deprived of every personal inclination, respecting either external things or internal feelings? The sooner thou doest accomplish this the better it will be with thee, and the more completely and thoroughly thou doest this, the more wilt thou please me, and the greater wilt be thy gain. Some men resign themselves, but with some exception, for they do not trust God completely. . . . Some men, again, at first offer up themselves unreservedly, but after a time, assailed by temptation, they return to their former state, and thus make no progress in the Divine life. Such men will not attain the perfect liberty of the pure in heart, and the favour of a delightful intercourse with me, without first sharing complete resignation, and daily self-renunciation: without these the blessed union does not and will not exist."

Concerning the unwillingness to become "singular" for Jesus, and the great heed that we are apt to pay to what the world may say of us, which God knows, is the cause of many a "barren and withered" soul to day, A Kempis thus tenderly admonishes :—"My son, bear it not ill if some have thought evil of thee, and have said what thou wouldest not willingly hear. Thou oughtest to think worse of thyself, and to believe that no one is weaker than thyself. If thou walk by the inner light thou wilt not take much heed to flying words. . . . Let not thy peace depend upon what men say; for whether they think well or evil of thee, thou art not therefore another man. Where is true peace, where true glory? Are they not in Me? . . . My son, fix thy heart firmly on God, and fear no human