

shall I not adore it? I will pray to it; yes, for his heart is with me; I will say it confidently, if, nay, because Christ is my head: for how can what belongs to my head, not belong to me also? As therefore the eyes of my corporal head are really my eyes, so the spiritual heart is my heart. This, therefore, is good for me. But I have my heart in common with Jesus. And what wonder, when of the multitude of believers there was but one heart? (Acts iv.) Having, therefore, found this heart of yours and mine, O sweetest Jesus, I will pray to thee, my God. Only suffer my prayers to enter the sanctuary of your hearing; nay, draw me entirely into your heart. O most beautiful Jesus, wash me more and more from my iniquity, and cleanse me from my sin, that being purified by thee, I may be able to approach thee, infinite purity, and deserve to dwell all the days of my life in thy heart, and that I may be enabled to see and to accomplish thy will. For this reason, thy side was pierced that an entrance might be made for us. For this, thy heart was wounded that we may be able to dwell in it and in thee, free from all exterior disturbance. It was also wounded that we might behold the invisible wound of love through the visible wound. How could the ardour of this love be more convincingly shown than in his permitting not only his body, but also his very heart to be wounded by the lance? Who will not love that wounded heart? Who will not return love to such a lover? Who will not embrace so chaste a spouse? Let us therefore, as far as lies in our power, love him and make him a return of love; let us embrace our wounded lover, whose hands and feet, and side, and heart have been dug by wicked

husbandmen, and let us remain, that he may vouchsafe to bind our hard and impenitent hearts in the bond of his love, and wound them with its darts.*"

* St. Bernard, *Vitis mystica*, ii. 481.

Maxims of the Saints.

Look upon your spiritual director as an angel from heaven, sent to conduct you, as the angel Rachael did the young Tobias. Carefully treasure up in your heart every word of advice which he gives you.

When you have the misfortune to offend God, grievously, do not fall into a dejection, which would plunge you deeper in sin. Let your crime serve to humble you, and teach you your own misery. Say to God: If I were humble, O my God, I would not have fallen: if your grace did not assist me, I would have fallen more grievously.

Nothing is more difficult to regulate than the tongue. Hence, St. James says: He that does not offend in words, is a perfect man. Whoever is direct in speech, proves that he has made great progress in perfection.

Always look upon yourself as the meanest and most ungrateful of God's creatures; and often say, in the sincerity of your heart: I am unworthy of the air I breathe, of the bread I eat, of the water I drink. Many of God's faithful servants are perishing with hunger and thirst, whilst I have abundance.