

When he had finished he examined himself how he had discharged his duty; if he found *well*, he returned thanks to God; if otherwise, he asked pardon, and, without being discouraged, he set his mind right again, and continued his exercise of the *presence* of God as if he had never deviated from it. "Thus," said he, "by rising after my falls, and by frequently renewed acts of faith and love, I am come to a state wherein it would be as difficult for me not to think of God as it was at first to accustom myself to it."

As Brother Lawrence had found such an advantage in walking in the presence of God, it was natural for him to recommend it earnestly to others; but his example was a stronger inducement than any arguments he could propose. His very countenance was edifying, such a sweet and calm devotion appearing in it as could not but affect the beholders. And it was observed that in the greatest hurry of business in the kitchen he still preserved his recollection and heavenly-mindedness. He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquillity of spirit. "The time of business," said he, "does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed moment."

LETTERS

FIRST LETTER

Since you desire so earnestly that I should communicate to you the method by which I arrived at that *habitual sense of God's presence*, which our Lord, of His mercy, has been pleased to vouchsafe to me, I must tell you that it is with great difficulty that I am prevailed on by your importunities; and now I do it only upon the terms that you show my letter to nobody. If I knew that you would let it be seen, all the desire that I have for your advancement would not be able to determine me to it. The account I can give you is:

Having found in many books different methods of going to God, and divers practices of the spiritual life, I thought this would serve rather to puzzle me than facilitate what I sought after, which was nothing but how to become wholly God's. This made me resolve to give the all for the all; so after having given myself wholly to God, that He might take away my sin, I renounced, for the love of Him, everything that was not He, and I began to live as if there was none but He and I in the world. Sometimes I considered myself before Him as a poor

criminal at the feet of his judge; at other times I beheld Him in my heart as my Father, as my God. I worshiped Him the oftenest that I could, keeping my mind in His holy presence, and recalling it as often as I found it wandered from Him. I found no small pain in this exercise, and yet I continued it, notwithstanding all the difficulties that occurred, without troubling or disquieting myself when my mind had wandered involuntarily. I made this my business as much all the day long as at the appointed times of prayer; for at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God.

Such has been my common practice ever since I entered in religion; and though I have done it very imperfectly, yet I have found great advantages by it. These, I well know, are to be imputed to the mere mercy and goodness of God, because we can do nothing without Him, and I still less than any. But when we are faithful to keep ourselves in His holy presence, and set Him always before us, this not only hinders our offending Him and doing anything that may displease Him, at least wilfully, but it also begets in us a holy freedom, and, if I may so speak, a familiarity with God, wherewith we ask, and that successfully, the graces we stand in need of. In fine, by often repeating these acts, they

become habitual, and the presence of God rendered as it were natural to us. Give Him thanks, if you please, with me, for His great goodness toward me, which I can never sufficiently admire, for the many favors He has done to so miserable a sinner as I am. May all things praise Him. Amen.

I am, in our Lord,

Yours . . .

SECOND LETTER

To the Reverend—

Not finding my manner of life in books, although I have no difficulty about it, yet, for greater security, I shall be glad to know your thoughts concerning it.

In a conversation some days since with a person of piety, he told me the spiritual life was a life of grace, which begins with servile fear, which is increased by hope of eternal life, and which is consummated by pure love; that each of these states had its different stages, by which one arrives at last at that blessed consummation.

I have not followed all these methods. On the contrary, from I know not what instincts, I found they discouraged me. This was the reason why, at my entrance into religion, I took a resolution to give myself up to God, as the best return I could make

for His love, and, for the love of Him, to renounce all besides.

For the first year I commonly employed myself during the time set apart for devotion with the thought of death, judgment, heaven, hell, and my sins. Thus I continued some years, applying my mind carefully the rest of the day, and even in the midst of my business, *to the presence of God*, whom I considered always as *with me*, often as *in me*.

At length I came insensibly to do the same thing during my set time of prayer, which caused in me great delight and consolation. This practice produced in me so high an esteem for God that faith alone was capable to satisfy me in that point.*

Such was my beginning, and yet I must tell you that for the first ten years I suffered much. The apprehension that I was not devoted to God as I wished to be, my past sins always present to my mind, and the great unmerited favors which God did me, were the matter and source of my sufferings. During this time I fell often, and rose again presently. It seemed to me that all creatures, reason, and God Himself were against me, and faith alone

* I suppose he means that all distinct notions he could form of God were unsatisfactory, because he perceived them to be unworthy of God; and therefore his mind was not to be satisfied but by the views of faith, which apprehend God as infinite and incomprehensible, as He is in Himself, and not as He can be conceived by human ideas.

for me. I was troubled sometimes with thoughts that to believe I had received such favors was an effect of my presumption, which pretended to be at once where others arrive with difficulty; at other times, that it was a wilful delusion, and that there was no salvation for me.

When I thought of nothing but to end my days in these troubles (which did not at all diminish the trust I had in God, and which served only to increase my faith), I found myself changed all at once; and my soul, which till that time was in trouble, felt a profound inward peace, as if she were in her center and place of rest.

Ever since that time I walked before God, simply, in faith, with humility and with love, and I apply myself diligently to do nothing and think nothing which may displease Him. I hope that when I have done what I can, He will do with me what He pleases.

As for what passes in me at present, I cannot express it. I have no pain or difficulty about my state, because I have no will but that of God, which I endeavor to accomplish in all things, and to which I am so resigned that I would not take up a straw from the ground against His order, or from any other motive than purely that of love to Him.

I have quitted all forms of devotion and set prayers but those to which my state obliges me.

And I make it my business only to persevere in His holy presence, wherein I keep myself by a simple attention, and a general fond regard to God, which I may call an *actual presence* of God; or, to speak better, an habitual, silent, and secret conversation of the soul with God, which often causes me joys and raptures inwardly, and sometimes also outwardly, so great that I am forced to use means to moderate them and prevent their appearance to others.

In short, I am assured beyond all doubt that my soul has been with God above these thirty years. I pass over many things that I may not be tedious to you, yet I think it proper to inform you after what manner I consider myself before God, whom I behold as my King.

I consider myself as the most wretched of men, full of sores and corruption, and who has committed all sorts of crimes against his King. Touched with a sensible regret, I confess to Him all my wickedness, I ask His forgiveness, I abandon myself in His hands that He may do what He pleases with me. The King, full of mercy and goodness, very far from chastising me, embraces me with love, makes me eat at His table, serves me with His own hands, gives me the key of His treasures; He converses and delights Himself with me incessantly, in a thousand and a thousand ways, and treats me in all respects

as His favorite. It is thus I consider myself from time to time in His holy presence.

My most useful method is this simple attention, and such a general passionate regard to God, to whom I find myself often attached with greater sweetness and delight than that of an infant at the mother's breast; so that, if I dare use the expression, I should choose to call this state the bosom of God, for the inexpressible sweetness which I taste and experience there.

If sometimes my thoughts wander from it by necessity or infirmity, I am presently recalled by inward motions so charming and delicious that I am ashamed to mention them. I desire your reverence to reflect rather upon my great wretchedness, of which you are fully informed, than upon the great favors which God does me, all unworthy and ungrateful as I am.

As for my set hours of prayer, they are only a continuation of the same exercise. Sometimes I consider myself there as a stone before a carver, whereof he is to make a statue; presenting myself thus before God, I desire Him to form His perfect image in my soul, and make me entirely like Himself.

At other times, when I apply myself to prayer, I feel all my spirit and all my soul lift itself up without any care or effort of mine, and it continues

as it were suspended and firmly fixed in God, as in its center and place of rest.

I know that some charge this state with inactivity, delusion, and self-love. I confess that it is a holy inactivity, and would be a happy self-love if the soul in that state were capable of it, because, in effect, while she is in this repose, she cannot be disturbed by such acts as she was formerly accustomed to, and which were then her support, but which would now rather hinder than assist her.

Yet I cannot bear that this should be called delusion, because the soul which thus enjoys God desires herein nothing but Him. If this be delusion in me, it belongs to God to remedy it. Let Him do what He pleases with me; I desire only Him, and to be wholly devoted to Him. You will, however, oblige me in sending me your opinion, to which I always pay a great deference, for I have a singular esteem for your reverence, and am, in our Lord,
Yours . . .

THIRD LETTER

We have a God who is infinitely gracious and knows all about our wants. I always thought that He would reduce you to extremity. He will come in His own time, and when you least expect it. Hope in

Him more than ever; thank Him with me for the favors He does you, particularly for the fortitude and patience which He gives you in your afflictions. It is a plain mark of the care He takes of you. Comfort yourself, then, with Him, and give thanks for all.

I admire also the fortitude and bravery of Mr.—. God has given him a good disposition and a good will; but there is in him still a little of the world and a great deal of youth. I hope the affliction which God has sent him will prove a wholesome remedy to him, and make him enter into himself. It is an accident which should engage him to put all his trust in *Him* who accompanies him everywhere. Let him think of Him as often as he can, especially in the greatest dangers. A little lifting up of the heart suffices. A little remembrance of God, one act of inward worship, though upon a march, and a sword in hand, are prayers, which however short, are nevertheless very acceptable to God; and far from lessening a soldier's courage in occasions of danger, they best serve to fortify it.

Let him then think of God the most he can. Let him accustom himself, by degrees, to this small but holy exercise. No one will notice it, and nothing is easier than to repeat often in the day these little internal adorations. Recommend to him, if you please, that he think of God the most he can, in the

manner here directed. It is very fit and most necessary for a soldier who is daily exposed to the dangers of life. I hope that God will assist him and all the family, to whom I present my service, being theirs and

Yours . . .

FOURTH LETTER

I have taken this opportunity to communicate to you the sentiments of one of our society, concerning the admirable effects and continual assistances which he receives from *the presence of God*. Let you and me both profit by them.

You must know his continual care has been, for about forty years past that he has spent in religion, to be always with God, and to do nothing, say nothing, and think nothing which may displease Him, and this without any other view than purely for the love of Him, and because He deserves infinitely more.

He is now so accustomed to that divine presence that he receives from it continual succors upon all occasions. For about thirty years his soul has been filled with joys so continual, and sometimes so great, that he is forced to use means to moderate them, and to hinder their appearing outwardly.

If sometimes he is a little too much absent from that divine presence, God presently makes Himself to be felt in his soul to recall him, which often happens when he is most engaged in his outward business. He answers with exact fidelity to these inward drawings, either by an elevation of his heart toward God, or by a meek and fond regard to Him; or by such words as love forms upon these occasions, as, for instance, *My God, here I am all devoted to thee. Lord, make me according to Thy heart*. And then it seems to him (as in effect he feels it) that this God of love, satisfied with such few words, reposes again, and rests in the fund and center of his soul. The experience of these things gives him such an assurance that God is always in the fund or bottom of his soul that it renders him incapable of doubting it upon any account whatever.

Judge by this what content and satisfaction he enjoys while he continually finds in himself so great a treasure. He is no longer in an anxious search after it, but has it open before him, and may take what he pleases of it.

He complains much of our blindness, and cries often that we are to be pitied who content ourselves with so little. *God, saith he, has infinite treasure to bestow, and we take up with a little sensible devotion, which passes in a moment. Blind as we are, we*

hinder God and stop the current of His graces. But when He finds a soul penetrated with a lively faith, He pours into it His graces and favors plentifully; there they flow like a torrent which, after being forcibly stopped against its ordinary course, when it has found a passage, spreads itself with impetuosity and abundance.

Yes, we often stop this torrent by the little value we set upon it. But let us stop it no more; let us enter into ourselves and break down the bank which hinders it. Let us make way for grace; let us redeem the lost time, for perhaps we have but little left. Death follows us close; let us be well prepared for it; for we die but once, and a miscarriage there is irretrievable.

I say again, let us enter into ourselves. The time presses, there is no room for delay; our souls are at stake. I believe you have taken such effectual measures that you will not be surprised. I commend you for it; it is the one thing necessary. We must, nevertheless, always work at it, because not to advance in the spiritual life is to go back. But those who have the gale of the Holy Spirit go forward even in sleep. If the vessel of our soul is still tossed with winds and storms, let us awake the Lord, who reposes in it, and He will quickly calm the sea.

I have taken the liberty to impart to you these good sentiments, that you may compare them with

your own. It will serve again to kindle and inflame them, if by misfortune (which God forbid, for it would be indeed a great misfortune) they should be, though never so little, cooled. Let us then both recall our first fervors. Let us profit by the example and the sentiments of this brother, who is little known of the world, but known of God, and extremely caressed by Him. I will pray for you; do you pray instantly for me, who am, in our Lord,

Yours . . .

FIFTH LETTER

I received this day two books and a letter from Sister—, who is preparing to make her profession, and upon that account desires the prayers of your holy society, and yours in particular. I perceive that she reckons much upon them; pray do not disappoint her. Beg of God that she may make her sacrifice in the view of His love alone, and with a firm resolution to be wholly devoted to Him. I will send you one of these books, which treat of the presence of God, a subject which, in my opinion, contains the whole spiritual life; and it seems to me that whoever duly practices it will soon become spiritual.

I know that for the right practice of it the heart

must be empty of all other things, because God will possess the heart *alone*; and as He cannot possess it alone without emptying it of all besides, so neither can He act there, and do in it what He pleases, unless it be left vacant to Him.

There is not in the world a kind of life more sweet and delightful than that of a continual conversation with God. Those only can comprehend it who practice and experience it; yet I do not advise you to do it from that motive. It is not pleasure which we ought to seek in this exercise; but let us do it from a principle of love, and because God would have us.

Were I a preacher, I should, above all other things, preach the practice of the presence of God; and were I a director, I should advise all the world to do it, so necessary do I think it, and so easy, too.

Ah! knew we but the want we have of the grace and assistance of God, we should never lose sight of Him—no, not for a moment. Believe me; make immediately a holy and firm resolution nevermore wilfully to forget Him, and to spend the rest of your days in His sacred presence, deprived, for the love of Him, if He thinks fit, of all consolations.

Set heartily about this work, and if you do it as you ought, be assured that you will find the effects of it. I will assist you with my prayers, poor as they are. I recommend myself earnestly to yours and

those of your holy society, being theirs, and more particularly

Yours . . .

SIXTH LETTER

(To the Same)

I have received from Mrs.— the things which you gave her for me. I wonder that you have not given me your thoughts of the little book I sent to you, and which you must have received. Pray set heartily about the practice of it in your old age; it is better late than never.

I cannot imagine how religious persons can live satisfied without the practice of the presence of God. For my part, I keep myself retired with Him in the fund or center of my soul as much as I can; and while I am so with Him I fear nothing, but the least turning from Him is insupportable.

This exercise does not much fatigue the body; it is, however, proper to deprive it sometimes, nay, often, of many little pleasures which are innocent and lawful, for God will not permit that a soul which desires to be devoted entirely to Him should take other pleasures than with Him: that is more than reasonable.

I do not say that therefore we must put any violent

constraint upon ourselves. No, we must serve God in a holy freedom; we must do our business faithfully, without trouble or disquiet, recalling our mind to God mildly, and with tranquillity, as often as we find it wandering from Him.

It is, however, necessary to put our whole trust in God, laying aside all other cares, and even some particular forms of devotion, though very good in themselves, yet such as one often engages in unreasonably, because these devotions are only means to attain to the end. So when by this exercise of the presence of God we are *with Him* who is our end, it is then useless to return to the means; but we may continue with Him our commerce of love, persevering in His holy presence, one while by an act of praise, of adoration, or of desire; one while by an act of resignation or thanksgiving; and in all the ways which our spirit can invent.

Be not discouraged by the repugnance which you may find in it from nature; you must do yourself violence. At the first one often thinks it lost time, but you must go on, and resolve to persevere in it to death, notwithstanding all the difficulties that may occur. I recommend myself to the prayers of your holy society, and yours in particular. I am, in our Lord,

Yours . . .

SEVENTH LETTER

I pity you much. It will be of great importance if you can leave the care of your affairs to—, and spend the remainder of your life only in worshipping God. He requires no great matters of us: a little remembrance of Him from time to time; a little adoration; sometimes to pray for His grace, sometimes to offer Him your sufferings, and sometimes to return Him thanks for the favors He has given you, and still gives you, in the midst of your troubles, and to console yourself with Him the oftenest you can. Lift up your heart to Him, sometimes even at your meals, and when you are in company; the least little remembrance will always be acceptable to Him. You need not cry very loud; He is nearer to us than we are aware of.

It is not necessary for being with God to be always at church. We may make an oratory of our heart wherein to retire from time to time to converse with Him in meekness, humility, and love. Every one is capable of such familiar conversation with God, some more, some less. He knows what we can do. Let us begin, then. Perhaps He expects but one generous resolution on our part. Have courage. We have but little time to live; you are near sixty-four, and I am almost eighty. Let us live and die with God.

Sufferings will be sweet and pleasant to us while we are with Him; and the greatest pleasures will be, without Him, a cruel punishment to us. May He be blessed for all. Amen.

Accustom yourself, then, by degrees thus to worship Him, to beg His grace, to offer Him your heart from time to time in the midst of your business, even every moment, if you can. Do not always scrupulously confine yourself to certain rules, or particular forms of devotion, but act with a general confidence in God, with love and humility. You may assure—of my poor prayers, and that I am their servant, and particularly

Yours in our Lord . . .

EIGHTH LETTER

(Concerning Wandering Thoughts in Prayer)

You tell me nothing new; you are not the only one that is troubled with wandering thoughts. Our mind is extremely roving; but, as the will is mistress of all our faculties, she must recall them, and carry them to God as their last end.

When the mind, for want of being sufficiently reduced by recollection at our first engaging in devotion, has contracted certain bad habits of wandering and dissipation, they are difficult to over-

come, and commonly draw us, even against our wills, to the things of the earth.

I believe one remedy for this is to confess our faults and to humble ourselves before God. I do not advise you to use multiplicity of words in prayer, many words and long discourses being often the occasions of wandering. Hold yourself in prayer before God like a dumb or paralytic beggar at a rich man's gate. Let it be your business to keep your mind in the presence of the Lord. If it sometimes wander and withdraw itself from Him, do not much disquiet yourself for that: trouble and disquiet serve rather to distract the mind than to recollect it; the will must bring it back in tranquillity. If you persevere in this manner, God will have pity on you.

One way to recollect the mind easily in the time of prayer, and preserve it more in tranquillity, is *not to let it wander too far at other times*. You should keep it strictly in the presence of God; and being accustomed to think of Him often, you will find it easy to keep your mind calm in the time of prayer, or at least to recall it from its wanderings.

I have told you already at large, in my former letters, of the advantages we may draw from this practice of the presence of God. Let us set about seriously, and pray for one another.

Yours . . .

NINTH LETTER

The enclosed is an answer to that which I received from—; pray deliver it to her. She seems to me full of good will, but she would go faster than grace. One does not become holy all at once. I recommend her to you; we ought to help one another by our advice, and yet more by our good examples. You will oblige me to let me hear of her from time to time, and whether she be very fervent and very obedient.

Let us thus think often that our only business in this life is to please God, and that all besides is but folly and vanity. You and I have lived about forty years in religion (i.e., a monastic life). Have we employed them in loving and serving God, who by His mercy has called us to this state, and for that very end? I am filled with shame and confusion when I reflect, on one hand, upon the great favors which God has done, and incessantly continues to do me; and on the other upon the ill use I have made of them, and my small advancement in the way of perfection.

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 re-

nounce, 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 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 . . .

TENTH LETTER

I have had a good deal of difficulty to bring myself to write to Mr.—, and I do it now purely because you and Madam — desire me. Pray write the directions and send it to him. I am very well pleased with the trust which you have in God; I wish that He may increase it in you more and more. We cannot have too much in so good and faithful a Friend, who will never fail us in this world nor in the next.

If Mr.— makes his advantage of the loss he has had, and puts all his confidence in God, He will soon give him another friend, more powerful and more inclined to serve him. He disposes of hearts as He pleases. Perhaps Mr.— was too much attached to him he has lost. We ought to love our friends, but without encroaching upon the love due to God, which must be the principal.

Pray remember what I have recommended to you, which is, to think often on God, by day, by night, in your business, and even in your diversions. He is always near you and with you; leave Him not alone. You would think it rude to leave a friend alone who came to visit you; why, then, must God be neglected? Do not, then, forget Him, but think on Him often, adore Him continually, live and die

with Him; this is the glorious employment of a Christian. In a word, this is our profession; if we do not know it, we must learn it. I will endeavor to help you with my prayers, and am, in our Lord,
Yours . . .

ELEVENTH LETTER

I do not pray that you may be delivered from your pains, but I pray God earnestly that He would give you strength and patience to bear them as long as He pleases. Comfort yourself with Him who holds you fastened to the cross. He will loose you when He thinks fit. Happy those who suffer with Him. Accustom yourself to suffer in that manner, and seek from Him the strength to endure as much, and as long, as He shall judge to be necessary for you. The men of the world do not comprehend these truths, nor is it to be wondered at, since they suffer like what they are, and not like Christians. They consider sickness as a pain to nature, and not as a favor from God; and seeing it only in that light, they find nothing in it but grief and distress. But those who consider sickness as coming from the hand of God, as the effect of His mercy, and the means which He employs for their salvation—such commonly find in it great sweetness and sensible consolation.

I wish you could convince yourself that God is often (in some sense) nearer to us, and more effectually present with us, in sickness than in health. Rely upon no other physician; for, according to my apprehension, He reserves your cure to Himself. Put, then, all your trust in Him, and you will soon find the effects of it in your recovery, which we often retard by putting greater confidence in physic than in God.

Whatever remedies you make use of, they will succeed only so far as He permits. When pains come from God, He only can cure them. He often sends diseases of the body to cure those of the soul. Comfort yourself with the sovereign Physician both of the soul and body.

Be satisfied with the condition in which God places you; however happy you may think me, I envy you. Pains and sufferings would be a paradise to me while I should suffer with my God, and the greatest pleasures would be hell to me if I could relish them without Him. All my consolation would be to suffer something for His sake.

I must, in a little time, go to God. What comforts me in this life is that I now see Him by faith; and I see Him in such a manner as might make me say sometimes, *I believe no more, but I see*. I feel what faith teaches us, and in that assurance and that practice of faith I will live and die with Him.

Continue, then, always with God; it is the only support and comfort for your affliction. I shall beseech Him to be with you. I present my service.

I am,

Yours . . .

TWELFTH LETTER

If we were well accustomed to the exercise of the presence of God, all bodily diseases would be much alleviated thereby. God often permits that we should suffer a little to purify our souls and oblige us to continue *with* Him.

Take courage; offer Him your pains incessantly; pray to Him for strength to endure them. Above all, get a habit of entertaining yourself often with God, and forget Him the least you can. Adore Him in your infirmities, offer yourself to Him from time to time, and in the height of your sufferings beseech Him humbly and affectionately (as a child his father) to make you conformable to His holy will. I shall endeavor to assist you with my poor prayers.

God has many ways of drawing us to Himself. He sometimes hides Himself from us; but *faith* alone, which will not fail us in time of need, ought to be our support, and the foundation of our confidence, which must be all in God.

I know not how God will dispose of me. I am always happy. All the world suffer; and I, who deserve the severest discipline, feel joys so continual and so great that I can scarce contain them.

I would willingly ask of God a part of your sufferings, but that I know my weakness, which is so great that if He left me one moment to myself I should be the most wretched man alive. And yet I know not how He can leave me alone, because faith gives me as strong a conviction as sense can do that He never forsakes us until we have first forsaken Him. Let us fear to leave Him. Let us be always with Him. Let us live and die in His presence. Do you pray for me as I for you. I am,

Yours . . .

THIRTEENTH LETTER

(To the Same)

I am in pain to see you suffer so long. What gives me some ease and sweetens the feelings I have for your griefs is that they are proofs of God's love toward you. See them in that view and you will bear them more easily. As your case is, it is my opinion that you should leave off human remedies, and resign yourself entirely to the providence of God. Perhaps He stays only for that resignation

and a perfect trust in Him to cure you. Since, notwithstanding all your cares, physic has hitherto proved unsuccessful, and your malady still increases, it will not be tempting God to abandon yourself in His hands and expect all from Him.

I told you in my last that He sometimes permits bodily diseases to cure the distempers of the soul. Have courage, then; make a virtue of necessity. Ask of God, not deliverance from your pains, but strength to bear resolutely, for the love of Him, all that He should please, and as long as He shall please.

Such prayers, indeed, are a little hard to nature, but most acceptable to God, and sweet to those that love Him. Love sweetens pains; and when one loves God, one suffers for His sake with joy and courage. Do you so, I beseech you; comfort yourself with Him, who is the only Physician of all our maladies. He is the Father of the afflicted, always ready to help us. He loves us infinitely, more than we imagine. Love Him, then, and seek no consolation elsewhere. I hope you will soon receive it. Adieu. I will help you with my prayers, poor as they are, and shall always be, in our Lord,

Yours . . .

FOURTEENTH LETTER

(To the Same)

I render thanks to our Lord for having relieved you a little, according to your desire. I have been often near expiring, but I never was so much satisfied as then. Accordingly, I did not pray for any relief, but I prayed for strength to suffer with courage, humility and love. Ah, how sweet it is to suffer with God! However great the sufferings may be, receive them with love. It is paradise to suffer and be with Him; so that if in this life we would enjoy the peace of paradise we must accustom ourselves to a familiar, humble, affectionate conversation with Him. We must hinder our spirits' wandering from Him upon any occasion. We must make our heart a spiritual temple, wherein to adore Him incessantly. We must watch continually over ourselves, that we may not do nor say nor think anything that may displease Him. When our minds are thus employed about God, suffering will become full of unction and consolation.

I know that to arrive at this state the beginning is very difficult, for we must act purely in faith. But though it is difficult, we know also that we can do all things with the grace of God, which He never refuses to them who ask it earnestly. Knock,

persevere in knocking, and I answer for it that He will open to you in His due time, and grant you all at once what He has deferred during many years. Adieu. Pray to Him for me as I pray to Him for you. I hope to see Him quickly.

I am,

Yours . . .

FIFTEENTH LETTER

(To the Same)

God knoweth best what is needful for us, and all that He does is for our good. If we knew how much He loves us, we should always be ready to receive equally and with indifference from His hand the sweet and the bitter. All would please that came from Him. That sorest afflictions never appear intolerable, except when we see them in the wrong light. When we see them as dispensed by the hand of God, when we know that it is our loving Father who abases and distresses us, our sufferings will lose their bitterness and become even matter of consolation.

Let all our employment be to *know* God; the more one knows Him, the more one desires to know Him. And as knowledge is commonly the measure of love, the deeper and more extensive our knowl-

edge shall be, the greater will be our love; and if our love of God were great, we should love Him equally in pains and pleasures.

Let us not content ourselves with loving God for the mere sensible favors, how elevated soever, which He has done or may do us. Such favors, though never so great, cannot bring us so near to Him as faith does in one simple act. Let us seek Him often by faith. He is within us; seek Him not elsewhere. If we do love Him alone, are we not rude, and do we not deserve blame, if we busy ourselves about trifles which do not please and perhaps offend Him? It is to be feared these trifles will one day cost us dear.

Let us begin to be devoted to Him in good earnest. Let us cast everything besides out of our hearts. He would possess them alone. Beg this favor of Him. If we do what we can on our parts, we shall soon see that change wrought in us which we aspire after. I cannot thank Him sufficiently for the relaxation He has vouchsafed you. I hope from His mercy the favor to see Him with a few days.* Let us pray for one another.

I am, in our Lord,

Yours . . .

* He took to his bed two days after, and died within the week.

*The
Spiritual
Maxims
of
Brother
Lawrence*