

selves to God; for having begun labor without having offered to him the first-fruits of it; and for not having soon enough directed their thoughts to him on suffering some pain, receiving some injury, being seized with a sadness, assailed by a sickness, or attacked by any trouble.

“No,” said in this connection a Huron who was very poor, but very rich in his faith; “the Christians would be the most unhappy on the earth unless they knew that God sees them, that he is witness of their miseries, and that he listens to their prayers. But when we think that all our sorrows will be changed into joy, that God loves us [56] in our greatest afflictions, and that we shall derive an eternal happiness from all our sufferings, provided that we endure them patiently,—the recourse that we then have to prayer consoles us throughout this life, and makes us love as a great benefit that which is considered a great evil; or, at least, in the view that we have of Paradise and Hell we endure with meekness the afflictions of this life, in this true thought, that, as they are not to be eternal, they can be but a small evil.”

A poor Christian woman, being asked if she offered to God her pains, answered: “Alas! that is my only consolation. Could it indeed happen, that a Christian—who firmly believes that the little which he endures can procure for him an eternity of happiness, if he suffer for the love of God—should be willing to lose so rich a reward, and suffer only in the manner of the infidels and of wild beasts, which have not the knowledge of a true God?”

There are some who use their Rosaries, in order to mark how many times they have uplifted their