

a short instruction to the whole assembly,—sometimes explaining to them some one of our mysteries; at other times, that we might strengthen them in the faith, deducing from it such motives of action as seemed to us more within the grasp of their minds. Oftentimes, we exhorted them to something practical, with a view to their passing holily the day,—whether it were by urging them to offer to God their labors, their pains, and their sufferings; or by giving them some ejaculatory Prayer that should be their support, and the life of all their work; or by teaching them the means of resisting temptation, and how, if through misfortune they had yielded to it, they should betake themselves to God, and ask his pardon; or, in fine, by inciting them to love of him, and to desires of eternal life.

This instruction ended, and made as short as possible, the first comers withdrew; others remained, in order to receive instruction also, having first joined in the public prayers, like those who had preceded them. The Chapel was filled, [23] thus, ten or a dozen times a morning. Meanwhile, others of the Fathers heard confessions, and, in accordance with the special needs of each one, gave them various advice. Often, in the course of a morning, a single Father would say an appropriate word to fifty or sixty persons. The longest discourses are not always those that sink most deeply into the heart.

At nine o'clock, the door of the Church was shut, and it was then that our Fathers went to the cabins to make their visitations, continuing these till about two hours before night. For then, following the example of the morning, we rang the bell to recall the Christians to public prayer, the Church being