

8. He often said: "I do not longer fear death at all, and I would thank God if I saw myself at the end of my life, in the firm hope that I have, that I should go to heaven: in like manner, I no longer apprehend the death of any of my relatives, provided that they die in the grace of God. When a young woman who lives in her father-in-law's house is invited by her own father to come and spend some months in his house; if he is a rich and liberal man, the father-in-law rejoices in the thought that his daughter-in-law will be much at her ease. Likewise, if some one of our family died, I should have the thought that God, her father, had drawn her to his house: I should rejoice in the same, since she would be better off there than with me."

9. Often, when leaving prayer, he [54] found no words to explain the feelings of his heart, and several times repeated, "taouskeheati iatacan,"—"it is a strange thing, my brother." "Oh, how true it is," he added, "that men have no sense; I now begin to know God. Oh, why is he not known! what are men thinking of! and I who speak,—where was my sense? how can it be that one remains infidel: can one sin after that?" He frequently offered his blood and his life for the conversion of his fellow countrymen, and made a firm resolve not to lose the opportunity to speak of God, and never to blush for professing what he was,—a Christian, even to death.

The days were too short for him, and he often asked whether he might not make a retreat several times a year. In a word, there is no barbarian heart, even in the greatest depth of barbarism, when God wills to take possession thereof. Jesus Christ has no