

who is still in the cradle. I object to that, this smaller one being nowise sick; the father, on his side, also persists in his refusal, telling me that he wished that, if his two children died, they should go in company, either to heaven or to hell. I am constrained to grant him what he desires, in order not to lose a soul; I then baptize them both. After eight days I return; I find them no longer alive; I am driven from the cabin, and they will hear no further mention of God. Thus it is that Our Lord uses even reprobates in order to possess his elect.

“I pass near a cabin where three little children are dying; I am called, as if I were a great physician, to declare how much life was left to them. On going in, I plainly see that they still had enough left to make them live forever in heaven; while feeling their pulses, I take my opportunity secretly, and baptize them; they were awaiting nothing but that in order to die to all their miseries. In a word, [116] we are transacting the affairs of God here: is it a wonder that he takes part in them?”

Thus far the Father.

Is there not in these incidents reason to bless forever the mercies of God? But also very often the adorable effects of his justice clearly reveal themselves upon a number of infidels and reprobates, who vomit forth their soul by blaspheming against so good a Lord, whose free favors they refuse at the hour of death,—which in eternity they would fain have brought back at the cost of all the sufferings of hell. I adduce but one instance hereof, which causes me as much pity as indignation.

One of our Fathers enters a cabin; he accosts a sick man there who is drawing near death; he ob-