

misfortunes, of which they had availed themselves to blame him. I know not what death he reserves for me; but, whatever misfortune may happen to me, do not [56] blame him. It is enough that he should have confounded you once before your death; your impiety cannot oblige him to be ever performing miracles. If you do not acknowledge both his power and his goodness in this life, then will he do justice to himself forever on the day of judgment, when those who have blasphemed most against him, on account of the misfortunes that may have happened to the just here below on earth, will feel greater confusion when they shall see the eternal rewards that he prepared for us even when he seemed to abandon us, and that he reserves for the impious but torments and eternal despair."

Charles Tsondatsaa, who also escaped from the peril in which the good Joseph remained, has shown us in his person that God is truly good, even when he afflicts; and that, in all the hearts that love him, everything coöperates for their welfare. This good Christian was one of the richest of his village; now he is one of the poorest; but his faith, his zeal, and his virtue have never shone out more brilliantly. The word of God becomes vivified in his mouth. [57] No one dares to resist him. He confounds all the Infidels; he teaches the Christians; and, wherever he goes, one sees in his discourses and in his life that esteem for Heavenly things, fear of God, horror at sin, and zeal for the salvation of souls, are the four elements of a truly Christian heart.

One day, some Infidels — who found him inflexible against all their entreaties, when they wished him to commit some offense against God, and who never