

Those words are for us a great admonition. They recall to us that God, while being our first principle, is also our last end; that He has created us and placed us in the world to serve Him during this life as our only Master, and to possess Him in the other as our only recompense. They teach us that the soul which animates us, the Divine Breath which gives us life, has come from God and is to return to God. They teach us that God has confided to us our own soul, has remitted it into our hands that, at the close of our life, we may give it back into His. His hands having created it, it must return to God as to its principle, its first beginning.

At the hour of my death, shall I say to God with the same confidence as Jesus: "*Father, into Thy hands I commend my spirit*"? In what state shall my soul be found? Will it be pure and holy? Or will it be already in the hands of the demon? Will my last sigh be, like that of Jesus, an act of confidence, or a sentiment of despair? On leaving the body, shall my soul find a God full of love ready to receive her, or a severe Judge forced to condemn her? This uncertainty would, indeed, be frightful had I not the means of warding off such danger. Yes, I may be ready at the hour of my death, provided I am prepared at every moment of my life. It is by resembling Jesus during life that I may hope to resemble Him in death. "It belongs only to the saints", says Origen, "to remit their spirit into the hands of God, seeing that, by the practice of good works and faithful imitation of Jesus Christ, they have prepared for themselves a refuge in the bosom of God. They alone can, with confidence of being received, remit their soul into His hands when dying."

How few ever think during life of this preparation! How many there are for whom the salvation of their soul is only of secondary importance! How many have never