

than ever in their notion that we make them die — so that the most moderate, and even some of our poor Christians, quite artlessly think that it is so in their case, but that what we accomplish upon them is through love, and through our desire to reveal God to them the sooner, and to give them the enjoyment of those blessings that we value so highly. But these poor creatures find themselves greatly perplexed thereat; some say that they do not see how, as they have so weak legs, they can make so [111] long a journey and reach Heaven. Others assert that they are already afraid, and dread lest they may fall from so great a height, not being able to understand how they can remain there long without falling. You will find some of them anxious to know if there will be tobacco there, saying that they cannot dispense with it. In short, there are weaknesses unimaginable except to those who see them. But, after all, these are rational creatures, capable of Paradise and of Hell, redeemed by the blood of JESUS CHRIST, and of whom it is written, *Et alias oves habeo quæ non sunt ex hoc ovili, et illas oportet me adducere*. And for this reason he sends to seek them in the hedges, and everywhere.

The storms of which we have just spoken were, in truth, serious and of consequence, since they tended toward the ruin or banishment of the sole laborers in this vineyard. It was not those incidents, however, that gave us the most trouble and anxiety, but far more, the tempests and temptations that our Neophytes have encountered since their baptism and the birth of these new Churches, of which we have spoken in the preceding Chapters,—considering the tenderness of these young plants [112] and the little founda-