

whom they sought for in the lanes, among the brambles and hedges, and whom they were commissioned to bring, and compel to enter. We have not here, nor can we have, either the power of constraint or the chains of benefits, to the extent that would be necessary to render these people entirely ours. All our power lies at the end of our tongues, in the exhibition and production of our books and Writings, the effects of which they never cease to wonder at. This is the only thing that avails us with [117] these peoples, in lieu of all other ground for credibility,—causing them to see through this means that those who have preceded us, and who have existed from the beginning of the world, have been able to impart to us a knowledge and assurance of what we are preaching to them, while they can have no proof that what their fathers have taught them was not invented by them, or by others who wished to make them believe it.

It is probable that some great gift of miracle would be quite capable of shaking some and confirming others. But,—besides that not all those who saw the miracles of the Savior of the world, and those of the Apostles, as a result thereof believed, at least with firmness and constancy,—it would seem that God may have even intended to make us see, through experience, that it was not that which he was considering, and that something else beside miracles was needed to convert Savages, as well as to convert all other classes of people.

In the extreme heat of last Summer, when the fields around the village of the Residence of la Conception were all parched with heat and drouth for want of rain, the inhabitants, being in despair, ad-