

than half deaf, and bore in his own person the answer to his greatest calumny. But, as there was no one to take part for God, and to ask this man whether it was his faith or his impiety that had caused such infirmity, and had deprived him of his children, his brothers, and his nephews,—whom death had found in the woods, when they fled with him from those appeals for their salvation,—he produced such an effect on the minds of his auditors and inspired them with so great fear of the misfortunes that threatened them, that the terror thereof spread at once through the village. Then the ungodly triumphed; the weak lost heart; and many who seemed not far from the Kingdom of God decided to wait, and [105] see what success the Faith would have with the others who remained attached to it. Meanwhile, the Christians continued steadfast; their courage rose; they spoke as boldly as ever; and we could see in this Church that, if the Devil has power over those who are not yet freed from his slavery by the sacrament of Baptism, those sacred waters lift a soul above earthly fears, and cause it to dread only God and sin.

I see very well that I shall repeat a portion of the same things that have been said in the preceding Chapters, if I undertake to relate here the sentiments of the Christians of this Mission, for our Lord gives them the same affection and the same will. I shall merely say, in passing, that God has also given to this Church a Preacher of its own nation, and if you wish, an Apostle who worthily upholds its interests; his name is Barnabé Otsinonannont. This man has always been one of the leading personages of his tribe, on account of his birth (for they have their nobility here, as well as in France, and are as