

ceremonies, and who consult the Demons. [113] "I have called you," says this fervent Christian, "in order to have you know our designs and what we are now. We were half-Christians when your calumnies and the fear of men gave us trouble. Lose now the thought of shaking the fidelity which we owe to God,—we will be Christians altogether, and will have no more fear but of God alone, and of sin." He gave them a very long discourse on the excellence of the faith, on Paradise and on Hell, and on the commandments of God,—adding to each forbidden thing, that they forever renounced that sin, and that rather should the souls be wrested from their bodies, than from their hearts a consent to an offense against God.

Some infidels, having attempted to propose their sentiments against the faith, received replies so prompt and so urgent that one, not daring longer to oppose himself to them, was constrained to praise their courage,—having, he said, only one reason to complain of them,—that their relatives, after their deaths, could no longer bury their bodies according to their former customs. "Little matters it to us what will be done with our bodies after death," answered [114] these good Christians; "wherever we may be, God will know how to raise us again. That is the support of our faith, and the only thought which we have for our bodies after this life."

Since that time, this little Church has constantly increased its fervor, and, above all, has entered into sentiments of special devotion with respect to Our Lord. "When any one asks of me a thing in which I see sin," said one of them one day, "I refuse him and withdraw thence with horror, because I love Jesus; and when one begs me for something