

even hoped for her recovery, if she would believe in Jesus Christ. But I could produce no effect on her mind, and that made me determine to appeal to the very sorcerer who was attending her. He was so surprised to see me at his house that he seemed quite overcome. I showed him the folly of his art, and that he was hastening the death of his patients rather than their recovery. In reply, he threatened to make me feel its effects by a death that should be beyond dispute; [70] and beginning his operations soon after, he continued them for three hours, calling out from time to time, in the midst of his ceremonies, that the black gown would die through them. But it was all in vain, thanks to God, who was able even to make good come out of evil; for, this very man having sent me two of his children, who were ill, to be baptized, they received, through these sacred waters, the cure of soul and body at the same time.

“On the following day, I visited another famous sorcerer—a man with six wives and living the disorderly life that can be imagined from such a company. Finding in his cabin a little army of children, I wished to fulfill my ministry, but in vain; and that was the first time in those regions that [71] I saw Christianity scoffed at, especially in matters concerning the resurrection of the dead and the fires of hell. I came out with this thought: *Ibant Apostoli gaudentes à conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati.*

“The insults offered me in this cabin soon became known outside, and caused the others to treat me with the same insolence. Already a part of the bark—that is, of the walls—of our Church had been broken; already a beginning had been made in stealing