

side his Paradise, and, on the other, Hell. Then, indeed, one might have dreaded his threats and desired his rewards,—which then would have appeared veritable to us, and would not have [66] left our minds in doubt. But, he said, as God had kept himself concealed, either he was wanting in love for us, and was not seeking to be honored by men; or, rather, one must thence conclude that there was no God in the world, and that our faith was founded only in error.

“Oh, wretched man!” answered him this good Christian, “if thou wert blind, thou wouldst then say that there is no Sun in the Sky. But shouldst thou not rather believe those who see it, and try to recover sight, that thou mayst enjoy a like blessing? Leave your vices and the corruption of your morals; then you will cease to be infidels, and you will avow with us that truly there is a God. You will love him more than his rewards; and you will judge it reasonable that whoever is so presumptuous as to offend him deserves eternal pains.”

“What then?” replied to him this infidel, “have you then the sight of this God whom you adore?” “No,” answered him the Christian, “but we see all the things of this world which he has created; and [67] we can just as little doubt that there is a God, as a wise man could doubt that the Sun is in the Sky when it is covered with clouds, and that it lights this world below, though we see it not. We shall see him revealed when the clouds shall be scattered, when our souls shall be divested of their bodies.”

“But why has he not rendered himself visible from now on?” “So that,” answered the Christian, “corrupt persons, like you, could not see him.”