

things, and who hath so marvellously suited all that is around us to our senses and our powers of gratification? Without affirming aught which is positive, surely the air that we breathe, and the beautiful light in which we expatiate, these elements of sight and sound so exquisitely fitted to the organs of the human frame-work, *may* have been provided by one who did benevolently consult in them our special accommodation. The graces innumerable that lie widely spread over the face of our world, the glorious concave of heaven that is placed over us, the grateful variety of seasons that like Nature's shifting panorama ever brings new entertainment and delight to the eye of spectators—these may, for aught we know, be the emanations of a creative mind, that originated our family and devised such a universe for their habitation. Regarding these, not as proofs, but in the humble light of presumptions for a God, they are truly enough to convict us of foulest ingratitude—if we go not forth in quest of a yet unknown, but at least possible or likely benefactor. They may not resolve the question of a God. But they bring the heaviest reproach on our listlessness to the question; and show that, anterior to our assured belief in his existence, there lies upon us a most imperious obligation to “stir ourselves up that we may lay hold of Him.”

15. Such presumptions as these, if not so many demands on the belief of man, are at least so many demands upon his attention; and then, for aught he knows, the presumptions on which he ought to inquire, may be more and more enhanced, till they brighten into proofs which ought to convince him.