

think of Him, amidst a thousand associations of reverence. Some, under a roof of piety, have often lisped the prayers of early childhood to this unseen Being; and, in the oft repeated sound of morning and evening orisons, they have become familiar to His name. Even they who have grown up at random through the years of a neglected boyhood, are greatly within the limits of that responsibility for which we plead. They have at least the impression of a God. When utterance of Him is made in their hearing, they are not startled as if by the utterance of a thing unnoticed and unknown. They are fully possessed, if not with the certainty, at least with the idea, of a great eternal Sovereign whose kingdom is the universe, and on whose will all its processes are suspended. Whosoever may have escaped from the full and practical belief of such a Being, he most assuredly hath not escaped from the conception of Him. The very imprecations of profaneness may have taught it to him. The very Sabbaths he spends in riot and blasphemy at least remind him of a God. The worship-bell of the church he never enters, conveys to him, if not the truth at least an imagination of the truth. In all these ways and in many more beside, there is the sense of a God upon his spirit—and if such a power of evidence hath not been forced upon his understanding as to compel the assurance that God is—at least such intimations have been given, that he cannot possibly make his escape from the thought that a God may be. In spite of himself this thought will overtake him, and if it do not arrest him by a sense of obligation, it will leave