

ment. It must be within range of his seeing ; and then the only question which needs to be resolved is, what the will has to do with the seeing of it. Now to see is not properly an act of the will, but to look is altogether so ; and it is the dependence of his looking faculty on the will, which makes man responsible for what he sees or what he does not see, in reference to all those objects of sight, that are placed within the territory of sensible vision. And if there be but a looking faculty in the mind, man may be alike responsible for what he believes or what he does not believe, in reference not to sensible objects alone, but to those truths which are placed within the territory of his intellectual or mental vision. Now attention is even such a faculty. Man can turn and transfer it at pleasure from one to another topic of contemplation. He can take cognizance of any visible thing, in virtue of the power which he has over the eye of his body—a power, not to alter the laws of vision, but to bring the organ of vision within the operation of these laws. And he can take cognizance of any announced truth, in virtue of the power he has over his attention, which is his mental eye—a power, not to alter the laws of evidence, but to bring the organ of the intellect within their operation. Attention is the looking organ of the mind—the link of communication between man's moral and man's intellectual nature—the messenger, as it were, by which the inter-