

change between these two departments is carried on—a messenger too at the bidding of the will, which saith to it at one time go and it goeth, at another come and it cometh, and at a third do this and it doeth it. It is thus that man becomes directly responsible for the conclusions of his understanding—for these conclusions depend altogether, not on the evidence which exists, but on that portion of the evidence which is attended to. He is not to be reckoned with, either for the lack or the sufficiency of the existent evidence; but he might most justly be reckoned with, for the lack or the sufficiency of his attention. It is not for him to create the light of day; but it is for him both to open and to present his eye to all its manifestations. Neither is it for him to fetch down to earth the light of the upper sanctuary. But if it be indeed true that that light hath come into the world; then it is for him to guide the eye of his understanding towards it. There is a voluntary part for him to perform: and thenceforward the question is involved with most obvious moralities. The thing is now submitted to his choice. He may have the light, if he only love the light; and if he do not, then are his love of darkness and the evil of his doings the unquestionable grounds of his most clear and emphatic condemnation.

24. And this principle is of force, throughout all the stages in the process of the inquiry—from the very first glance of that which is the subject