

feelings, or at least certain aspirations towards him. For this purpose we do not need, fully and absolutely, to believe that God is. It is enough that our minds cannot fully and absolutely acquiesce in the position that God is not. To be fit subjects for our present argument, we do not need to have explored that territory of nature which is within our reach ; and thence gathered, in the traces of a designer's hand, the positive conclusion that there is a God. It is enough if we have not traversed, throughout all its directions and in all its extent, the sphere of immensity ; and if we have not scaled the mysterious altitudes of the eternity that is past ; nor, after having there searched for a divinity in vain, have come at length to the positive and the peremptory conclusion, that there is not a God. In a word, it is quite enough that man is barely a finite creature, who has not yet put forth his faculties on the question whether God is ; neither has yet so ranged over all space and all time, as definitely to have ascertained that God is not—but with whom, though in ignorance of all proofs, it still remains a possibility that God may be.

10. Now to this condition there attaches a most clear and incumbent morality. It is to go in quest of that unseen benefactor, who, for aught I know, has ushered me into existence, and spread so glorious a panorama around me. It is to probe the secret of my being and my birth ; and, if possible,