

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.”

11. 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. The *prima-facie* evidence for a God may not be enough to decide the question; but it should at least decide man to entertain the question. To think upon how slight a variation either in man or in external nature, the whole difference between physical enjoyment and the most acute and most appalling of physical agony may turn; to think how delicate the balance is, and yet how surely and steadfastly it is maintained, so as that the vast majority of creatures are not only upheld in comfort, but often may be seen disporting themselves in the redundance of gaiety; to think of the pleasurable sensations wherewith every hour is enlivened, and how much the most frequent and familiar occasions of life are mixed up with