

needs not that this spirit should reveal himself in characters that force our attention to him, ere the guilt of our impiety has begun. But ours is the guilt of impiety, in not lifting our attention towards God, in not seeking after Him if haply we may find Him.

12. Man is not to blame, if an atheist, because of the want of proof. But he is to blame, if an atheist, because he has shut his eyes. He is not to blame, that the evidence for a God has not been seen by him, if no such evidence there were within the field of his observation. But he is to blame, if the evidence has not been seen, because he turned away his attention from it. That the question of a God may lie unresolved in his mind, all he has to do is to refuse a hearing to the question. He may abide without the conviction of a God, if he so choose. But this his choice is matter of condemnation. To resist God after that He is known, is criminality towards Him; but to be satisfied that He should remain unknown, is like criminality towards Him. There is a moral perversity of spirit with him who is willing, in the midst of many objects of gratification, that there should not be one object of gratitude. It is thus that, even in the ignorance of God, there may be a responsibility towards God. The Discerner of the heart sees whether, for the blessings innumerable wherewith He has strewed the path of every man, He be treated like the unknown benefactor