

duct. Were it so, then, that atheism favoured morality, the effect would say much for the cause. But how can it possess any such tendency? Doctrine is the tree of which morality is the fruit, and if the tree be cut down, the fruit perishes. When the being of God is denied, all that we owe to God is simultaneously annulled. To love him for his excellences, to thank him for his bounties, to study conformity to his will, to rest on his sympathy amid sorrows, and on his succour amid perils, all this class of duties vanish with the God to whom they relate. If the word Morality retain any meaning at all, it can, then, be referable only to fellow-creatures. But even as respects them, the most of duty is unreal if there is no God. It is no part of duty in that case to teach men godliness, to set them a pious example, to dissuade them from profanity, to further their progress in a heavenward journey, and elevate their meetness for an inheritance of light. The whole of virtue must then consist in ministering to man's temporal advantage. But when the weightier matters of the law are discarded, the lesser will not be more respected. In being left alone, they will be, on the contrary,