

exception all the processes of thought and imagination and feeling went on upon their old principles—still would there be a morality among men, a recognition of the difference between right and wrong, just as distinct and decided as a recognition of the difference between beauty and deformity. There would be nought in such a translation of the human family to this new state that could break up the alliance between a view of loveliness in scenery, and the tasteful admiration of it; or between a view of integrity in character and the approval of its worth or its rectitude. By the supposition that we now make, the taste is left entire—and it has only to be presented with the same objects that it may be similarly affected as before. And by the same supposition the moral nature is left entire—and it has only to be presented with the appropriate objects, that it may respond to them as it did before, and come forth with its wonted evolutions. The single difference is, that one object is withdrawn, that God henceforth is unheeded and unknown, that he is never present to the eye of the mind so as to call forth from the heart a sense of corresponding duty. But still in the utter absence of all thought and of all knowledge about God, there are other objects whereon with the human constitution unchanged the moral feeling and the moral faculty would find their appropriate exercise. There would still be the reciprocations of morality among men—the same relationship as before between injury and a sense of displeasure—between beneficence and a sense of gratitude—between a consciousness of guilt, towards a neighbour, if not