

us a deeper and more lasting satisfaction than the good which we do to ourselves. This is a pregnant fact and may seem to indicate the purpose of the author of our nature, if our nature has an author, and to promise a social consummation before the close. How far devotion to the interests of the race and heroic or philanthropic action will be affected by the departure of theistic belief will be seen when the kingdom of atheism or agnosticism has fully come. But it is not by such a figment as posthumous fame that the hearts of reasoning beings will be lifted above selfish desires. Nor is it likely that tribalism, however exalted or refined by nationality and patriotism, will act as it did on the Greek or Roman, in whom still lived, though in a sublimated form, the gregarious instinct of the herd.

Intellectual effort, while it implies moral conditions, such as may dispose to labour and raise above sensual indulgence, has motive powers and attractions of its own apart from any which theism supplies. Yet we can hardly feel sure that there is not a