

sidered, unless it can be also shewn, that our future condition, as revealed to us in the religion of Christ, depends on our following a rule of life, measured by the standard of utility. But is this true! I believe the contrary; and that *the holiness, without which no man shall see the Lord*, is as different from a temper governed (no matter how consistently) by any worldly rule whatever, as light from darkness.

Christianity considers every act grounded on mere worldly consequences as built on a false foundation. The mainspring of every virtue is placed by it in the affections, called into renewed strength by a feeling of self abasement—by gratitude for an immortal benefit—by communion with God—and by the hopes of everlasting life. Humility is the foundation of the Christian's honour—distrust of self is the ground of his strength—and his religion tells him that every work of man is counted worthless in the sight of heaven, as the means of his pardon or the price of his redemption. Yet it gives him a pure and perfect rule of life; and does not, for an instant, exempt him from the duty of obedience to his rule: for it ever aims at a purgation of the moral faculties, and a renewal of the defaced image of God; and its moral precepts have an everlasting sanction. And thus does christian love become an efficient and abiding principle—not tested by the world, but above the world; yet reaching the life-spring of every virtuous deed, and producing in its season a harvest of good and noble works incomparably more abundant than ever rose from any other soil.

The utilitarian scheme starts on the contrary with an abrogation of the authority of conscience—