

the heart—strip us of our power of natural judgment between right and wrong—or put aside the authority of conscience. Still less, in speaking of things honest and just and pure and lovely and of good report, did he for a moment fix their price by a standard of utility, or estimate their worth by any reference to mere worldly good.

Utilitarian philosophy, in destroying the dominion of the moral feelings, offends at once both against the law of honour and the law of God. It rises not for an instant above the world; allows not the expansion of a single lofty sentiment; and its natural tendency is to harden the hearts and debase the moral practice of mankind. If we suppress the authority of conscience, reject the moral feelings, rid ourselves of the sentiments of honour, and sink (as men too often do) below the influence of religion: and if at the same time, we are taught to think that utility is the universal test of right and wrong; what is there left within us as an antagonist power to the craving of passion, or the base appetite of worldly gain? In such a condition of the soul, all motive not terminating in mere passion becomes utterly devoid of meaning. On this system, the sinner is no longer abhorred as a rebel against his better nature—as one who profanely mutilates the image of God: he acts only on the principles of other men, but he blunders in calculating the chances of his personal advantage: and thus we deprive virtue of its holiness, and vice of its deformity; humanity of its honor, and language of its meaning; we shut out, as no better than madness or folly, the loftiest sentiments of the heathen as well as of the Christian world; and all that is great or generous in our nature droops