

and carried, through the influence of popular writings, into practical effect; it will be found to end in results most pestilent to the honor and happiness of man\*.

Having examined at so much length the doctrine of expediency, considered as the foundation of moral right, I shall not dwell long on its application to questions of political philosophy, especially as these subjects form so small a part of our system of academic instruction. I may however remark, that as every state is but an assemblage of individuals, each of whom is responsible to moral law, the state itself cannot be exempt from obedience to the same law: and hence if expediency be not (as I have endeavoured to shew) the general test of right in abstract questions of morals, neither can it be the general test of right in questions of political philosophy.

“Right is consistency with the will of God:” and strange must be our notions of the attributes of the Godhead if we can suppose individual and national right to be essentially different from each other. We believe that a nation’s honor is a nation’s strength; that its true greatness consists in the virtue of its citizens; and that the decay of principle and the frequency of crime are the sure preludes of its downfall. Truths like these are attested by every chapter in the written history of our race: and what do they prove, except that God is a moral governor of the world; and, therefore, that in the end high principle and sound policy will be found in the strictest harmony with each other? If in the probationary condition of

\* See Note (E) at the end.