

the world, nations, as well as individuals, be sometimes involved in calamities they seem not to deserve; we have no right on that account to argue from an exception to a rule, or to deny a general truth attested at once by the voice of history, and the repeated declarations of the word of God.

But if principle and policy be thus in general accordance, may we not admit expediency as the basis of political right? I reply, incontestably not. All the objections urged against the utilitarian principles of moral philosophy apply with three-fold force in questions of national policy: and for this reason among many others, that men, acting for the state with a divided responsibility, have generally a less elevated standard of right than when acting for themselves. Were utilitarian philosophy ever practically recognized among the leading nations of Europe, bodies of men, already base and sordid, would become more base and more sordid, under the shelter of pretended principle; and national faith and honor would soon be banished from the world in the public contests of unblushing selfishness.

I have before remarked that, as a matter of historical experience, religion is essential to the social happiness of man, and consequently to the well-being of every nation. The Christian religion is however of national importance not merely because it is expedient, but because it is true; and because its truths are of an overwhelming interest to every individual member of the state. It is not my present object to speak either of the proofs or the doctrines of our religion; but I may point out, by the way, its humanizing influence on the whole complexion of society. The life and happiness of