

made it useful, because it is right. He both loves virtue, and wills the happiness of his creatures—this benevolence of will, being itself, not the whole but one of the brightest moralities in the character of the Godhead. He wills the happiness of man, but wills his virtue more; and accordingly, hath so constructed both the system of humanity, and the system of external nature, that only through the medium of virtue can any substantial or lasting happiness be realised. The Utilitarians have confounded these two elements, because of the inseparable yet contingent alliance which a God of virtue hath established between them. The Cosmopolites are for merging all the particular affections into one; and would substitute in their place a general desire for the greatest possible amount of good to others, as the alone guide and impellent of human conduct. And the Utilitarians are for merging all the particular virtues into one; and would substitute in their place the greatest usefulness, as the alone principle to which every question respecting the morality of actions should be referred. The former would do away friendship and patriotism, and all the partialities or even instincts of relationship, from the system of human nature. The latter would it least degrade, if not do away, truth and justice from the place which they now hold in the system of Ethics. The desolating effect of such changes, on the happiness and security of social life, which exhibit the vast supe-