

a fellow-being is, in a Christian's eye, of a thousand-fold more consequence than in the cold speculations of infidel philosophy.

If there be a superintending Providence, and if his will be manifested by general laws operating both on the physical and moral world, then must a violation of those laws be a violation of his will, and be pregnant with inevitable misery : and if it be forbidden to man to "do evil that good may come;" for like reason it is forbidden to a nation to seek any end, however great and important it may seem, by evil means. Prudence is however a virtue in private life ; and a wise regard to utility is indisputably the duty of a state. Truths like these are denied by no one : all we contend for is—that the maxims of utility must ever be held subordinate to the rules of morality and the precepts of religion. And to what does this conclusion lead us? Only to refer all right to the supreme authority—to look to the will of our lawgiver as our ultimate rule—and to believe that nothing can, in the end, be expedient for man, except it be subordinate to those laws the author of nature has thought fit to impress on his moral and physical creation.

If in moral reasoning it be mere mockery to use the language of demonstration, and to build up systems by trains of *à priori* reasoning upon a single principle ; it is assuredly not less absurd to affect the forms of inductive proof in political speculation. Every political, as well as every moral principle, practically involves the determination of the will, and thereby becomes at once separated from that class of investigations in which we consider the immutable relations of physical phenomena. That the will is influenced by motives, no one pretends