

jubendo aut vetando movet. Huic legi, nec abrogari fas est, neque derogari ex hac aliquid licet neque tota abrogari potest. Nec vero per senatum, aut per populum, solvi hac lege possumus, neque est quærendus explanator aut interpret ejus alius. Nec erit alia lex Romæ, alia Athenis—alia nunc, alia posthac; sed et omnes gentes, et omni tempore, una lex et sempiterna, et immortalis continebit; unusque erit communis quasi magister, et Imperator omnium Deus. Ille legis hujus inventor, disceptor, lator; cui qui non parebit, ipse se fugiet, ac naturam hominis aspernabitur; atque hoc ipso, luet maximas pœnas, etiam si cætera supplicia quæ effugerit.” Such is the testimony of a heathen to the law within the breast—and armed too with such power of enforcement, that, apart from the retributions of a reigning and a living judge, man cannot offer violation to its authority without at the same time suffering the greatest of all penalties in the violence which he thereby offers to his own nature.

34. But though we have thus separated between the Ontology and the Deontology of the question, between man’s knowledge of existences and his knowledge of duties, between the light by which he views the being of a God and the light by which he views the services and affections that we owe to him—let it not be imagined that in conceding to nature the faculty of perceiving virtue, we concede to her such a possession of virtue, as at all to mitigate that charge of total and unexcepted depravity which the Scriptures have preferred against her. And neither let it be imagined that we even accredit