

and constitution of man, belongs to it. Had it strength, as it has right; had it power, as it has manifest authority; it would absolutely govern the world.” “ This faculty was placed within us to be our proper governor; to direct and regulate all under principles, passions, and motives of action. This is its right and office. Thus sacred is its authority. And how often soever men violate and rebelliously refuse to submit to it, for supposed interest which they cannot otherwise obtain, or for the sake of passion which they cannot otherwise gratify; this makes no alteration as to the *natural right* and *office* of conscience.” “ As the idea of a civil constitution implies in it united strength, various subordinations under one direction that of the supreme authority, the different strength of each particular member of the society not coming into the idea; whereas if you leave out the subordination, the union, and the one direction, you lose it; so reason, several appetites, passions and affections, prevailing in different degrees of strength, is not that idea or notion of human nature, which is meant when virtue is said to consist in following it, and vice in deviating from it; but that nature consists in these several principles considered as having a natural respect to each other, in the several passions being naturally subordinate to the one superior principle of reflection or conscience. Every bias, instinct, propension within, is a real part of our nature, but not the whole: Add to these the superior faculty, whose office it is to adjust, manage and preside over them, and take in this its *natural superiority*, and you complete the