

idea of human nature. And as in civil government the constitution is broken in upon, and violated by power and strength prevailing over authority; so the constitution of man is broken in upon and violated by the lower faculties or principles within prevailing over that, which is in its nature supreme over them all. Thus when it is said by ancient writers, that tortures and death are not so contrary to human nature as injustice; by this, to be sure, is not meant, that the aversion to the former in mankind is less strong and prevalent than their aversion to the latter: But that the former is only contrary to our nature considered in a partial view, and which takes in only the lowest part of it, that which we have in common with the brutes; whereas the latter is contrary to our nature, considered in a higher sense, as a system and constitution, contrary to the whole economy of man." The conclusion on the whole is—that "man cannot be considered as a creature left by his Maker to act at random, and live at large up to the extent of his natural power, as passion, human wilfulness, happen to carry him; which is the condition brute creatures are in; But that from his make, constitution, or nature, he is, in the strictest and most proper sense, a law to himself. He hath the rule of right within: What is wanting is only that he honestly attend to it."

11. Now it is in these phenomena of Conscience that Nature offers to us, far her strongest argument, for the moral character of God. Had He been an unrighteous Being himself, would He have given to this the obviously superior faculty in man, so