

Education of their young ones, Self-Defence and the like, which are common to man and Brutes, and nothing but acts of natural Instinct. For Brutes, that were made for Man's use, and are governed by Blind Instinct and Inclination, are not capable of Law or of doing an Injury, or any Action which may be the Foundation of Justice. Their Actions by the Sensitive Nature, do only faintly resemble some things done by Men in the Exercise of their rational Faculty. When therefore by the Law of Moses Exod. 21. 20. Lev. 24. 15. 16. and other civiliz'd Nations, Brutes were put to Death for crimes, that is not so much to punish them (who are not conscious of any Transgression) as to prevent their injuring others in the like manner; as when a pushing Ox is killed for killing a Man; or to take away the Memory of a horrid Action, as when a Mare is burnt with one that bugged her.

But a Law of Nature in the proper Sense, which God has made known to all Mankind by the innate Light of the Mind, is a Dictate of right Reason, discovering the various Relations and Dutys of Creatures towards their Creator, or one another; and laying them under an Obligation to act in this or that Manner, according to the Circumstances in which they are placed. Man created after the Image of God hath from that great Author of Nature, not only an external Rule set down in the holy Scriptures but also internal Principles of Good and Evil, just and unjust, printed on his Heart, to square his Life and Actions by in this World. Which Cicero in his Oration pro Milone excellently describes: *Hæc non scripta, sed nata lex; quam non didicimus, accepimus legimus; verum ex Natura ipsa accepimus, hausimus, expressimus; ad quam non docti sed facti; non instituti, sed imbuti sumus.* 'Tis called the Law of Nature; because nothing is allowed thereby that is not congruous to and becoming the rational Nature of Man. Sometimes it is stiled Equity, for that it keeps an Equality among all persons; Sometimes it passes under the Name of Conscience. Rom. 2. 15. which accuseth or excuseth every Man, according as his Actions are consonant or disagreeable, that candle of the Lord Prov. 20. 27. the chief of these natural Laws is to know reverence and love God, who, as he is our first Principle, ought to be our last End; and in this Make of Man to know and love his Maker by his Understanding and Will, consists his Resemblance of God, who essentially knows and loves himself, the only Sovereign good. Hence Men are obliged to Union and mutual Love, all having one common End, and being disposed of with Reference to one another in such a mutual Dependence, as forced them to enter into Society. So these general Tyes among all men, God has added some particular

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Bonds and Obligations, by which some persons are more closely united together, and each of them effectually determined to perform to his Relative, those Dutys of Love which he cannot practise to all the rest of Mankind. Such as are these particular Obligations betwixt Husbands and Wives, Parents and Children, Magistrates and private persons, Masters and Servants &c. which every ones Situation and Station in which he is plac'd doth point out to him. 2<sup>d</sup> peculiar Obligations founded on the various ways of intercourse betwixt Man and Man or upon the Use of such things as are afforded by one to another. This is not so to be understood, as if Natural Reason did by holding forth the Dutys of Superiors, Inferiours and Equals, immediately suggest the Necessity of such a distinction of persons; but only that persons so distinguished by their condition and Character, are to perform or avoid such things, viz. that every one ought to have his due, and no man to be rob'd of his property. For the Signification of the Law of Nature, is not taken from the Order of Sense, that these become obligatory by the Existence of the Objects thereof, but from the natural Reason of them, and whatever is of that Kind, that being known, instantly receives universal Approbation, by Men using the Light of impartial Reason, is attributed to the Law of Nature. This Law being the natural Object of Reason, no Man who hath the Light of Reason can pretend Ignorance of it. 'Tis always in force without any promulgation, regulating what is past and to come, and has an eternal Mark of Immutability upon it; so essentially just at all Times and in all Cases, that no Authority can either alter or abolish it; so essential to the Obligations that compose the Order of a Society, that it cannot be changed, without undermining the Foundation of that Order. That is to say, the Law of Nature is immutable in its general Principles and Injunctions: for in Hypothesi and some special Circumstances, the primary general Principle, is not allowed to take place, and right Reason dictates that to be just by the Law of Nature, which otherwise, had it not been for such a special Circumstance, were unjust. v. g. It is a Principle of the Law of Nature, that a Trust left in ones Hand to keep, is to be restored to him who gave it; but if a Sword was deposited by the Owner, who afterwards becomes mad and runs furious, the Depository is not bound to return to him the Sword; because of the pernicious Use he might make of it against himself, or some other person. The very Notion of a Law