

that it would have been good to be Faithful to a Trust, tho' there had never been any one to Trust, or be Trusted: Nor do I find that the Assertors of this Distinction in the Nature of Things, have any real Idea of them more abstracted than I have, which will appear in Examining their particular Instances; I will take that which the Remarker ^{2. R. p. 26.} gives, being one of the most incontest-
 ed Principles in Morality, *That it is a wicked Thing, for a Man maliciously to kill his Friend, or his Father, or any other innocent Person.* The Truth of this, he says, seems to him as Clear and Eternal, as any Proposition in Mathematicks; and it seems to me as Clear, that it cannot possibly be Conceived at all, either True or False, in it self, *i. e.* without any Relation to Man. I desire any one, to try whether he can Conceive it to be an Eternal Truth, That tis a wicked Thing, for a Man to kill his Father, or his Friend, tho' there had never been, or design'd to be, such a Thing as Friend, Father, or Man; but whether he can or not, it will still be a Truth as *certain and immutable* as any Proposition in Mathematicks; No Mathematician that I know of, thinks it necessary to establish the immutability of this Truth, That the three Angels of a Triangle, are equal to two Right ones; To affirm that it is true, without any relation to Angels or Triangles, either of these Propositions are sufficient-
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