

an obligation of subjecting his actions to the will of this supreme Being.

We have already shewn^a, that the true foundation of sovereignty in the person of the sovereign, is power united with wisdom and goodness; and that on the other hand, weakness and wants in the subjects, are the natural cause of dependance. We have only therefore to see, whether all these qualities of a sovereign are to be found in God; and whether men, on their side, are in a state of infirmity and wants, so as to depend necessarily on him for their happiness.

This is a
consequence
of his pow-
er, wisdom,
and good-
ness.

XII. 'Tis beyond doubt, that he who exists necessarily and of himself, and has created the universe, must be invested with an infinite power. As he has given existence to all things by his own will, he may likewise preserve, annihilate, or change them as he pleases.

But his wisdom is equal to his power. Having made every thing, he must know every thing, as well the causes as the effects from thence resulting. We see besides in all his works the most excellent ends, and a choice of the most proper means to attain them; in short, they all bear, as it were, the stamp of wisdom.

XIII. Reason informs us, that God is a being essentially good; a perfection which seems to flow naturally from his wisdom and power. For how is it possible for a being who of his nature is infinitely wise and powerful, to have any inclination to hurt? Surely no sort of reason can ever determine him to it. Malice, cruelty, and injustice, are always a con-

^a See part 1. chap. ix.