

ly unconformable to the nature of things, but, as we have already observed, 'tis weakening even the obligation resulting from the will of the legislator. For the divine ordinances make a much stronger impression on the mind, and are followed with a greater subjection in the will, in proportion as they are approved by reason, as being in themselves perfectly agreeable to our nature, and extremely conformable to our constitution and state.

C H A P. VIII.

Consequences of the preceding chapter: reflexions on the distinctions of just, honest, and useful.

I. **T**H E reflexions contained in the foregoing chapter, give us to understand that there is a vast deal of ambiguity and mistake in the different sentiments of writers in relation to morality or the foundation of natural laws. They do not always ascend to the first principles, neither do they define and distinguish exactly; they suppose an opposition between ideas that are reconcileable and ought even to be joined together. Some reason in too abstract a manner on the human system; and following only their own metaphysical speculations, never attend sufficiently to the actual state of things, and to the natural dependance of man. Others considering principally this dependance, reduce the whole to the will and orders of the sovereign master, and seem thus to lose sight of the very nature and internal constitution

There is a great deal of ambiguity and mistake concerning this subject.