

comes necessary if these probabilities are cogent and numerous ; and in fine, the necessity still increases, if at all events this is the safest and most advantageous party. What can any one desire more, in order to produce a real obligation^a, according to the principles we have established on the internal obligation imposed by reason.

'Tis a duty
that God
himself im-
poses on us.

XIV. Again. This internal and primitive obligation is confirmed by the Divine Will itself, and is consequently rendered as strong as possible. In fact, this manner of judging and acting, being, as we have seen, a consequence of our constitution, such as the Creator has formed it ; this alone is a certain proof, that 'tis the will of God we should be directed by these principles, and consider it as a point of duty. For whatever, as we have already observed^b, is in the nature of man, whatever is a consequence of his original constitution and state, acquaints us clearly and distinctly with the will of the Creator, with the use he expects we should make of our faculties, and the obligations to which he has thought proper to subject us. This is a point that merits great attention. For if we may affirm, without fear of mistake, that God is actually willing that man should conduct himself in this life on the foundation of the belief of a future state, and as having every thing to hope or to fear on his side, according as he has done well or ill ; does not there arise from thence a more than probable

^a See part 1. chap. 6. §. 9. & 13.

^b See part 2. chap. 4, §. 5.