

which dreams that the Deity is partial, because by diffusing every where a countless variety of capacity, excellence, and happiness, he has adopted the means of producing the greatest sum of enjoyment ?

The great things which make us what we are, which minister to the primary wants, and which lie at the foundation of the happiness of all animal and intelligent natures, are always and every where the same. Life itself is the same, wherever that wonderful power, which imparts to a mass of clay the amazing properties of sensation and intelligence has operated. Wherever a vital fluid circulates, from the lowest animal up to the highest human being, it flows to diffuse enjoyment. To all, indeed, it does not impart an equal sum of happiness, because it could not do so, unless every object in nature were exactly alike ; but to all it is the source of pleasure. Simple existence is a blessing ; simply to be, is happiness. And this is the case with every race of animals, and with every individual of every race. The Deity has made no distinction in the *nature* of the existence which he has given to his creatures. He has not made the act of existing pleasurable in one and painful in another ; he has made it the same in all, and in all he has made it happy. No reason can be assigned for this, but that he is good to all.

Every appearance of partiality vanishes from all his great and substantial gifts. It is only in what is justly termed the adventitious circumstances which attend his bounties, that the least indication of it can be supposed to exist ; yet narrow minds confine their attention to these adventitious circumstances, and hence conclude that he is partial in the distribution of his goodness ; while all his great and fundamental blessings are so universally and