

his kindness, and has designed to make some individuals happy and others miserable, it is equally opposed by all the appearances in nature. It is refuted by every object to which we can direct our attention. The sun, in the brightness of his glory, diffuses light and joy through all the nations of the earth. He has no favorite to bless. He regards not in his course the little distinctions which prevail among mankind. He shines not on the lands of the great, forgetting to pour his beams on the lowly spot of the peasant. He lights up the Indies with a burning glow — he smiles upon the nations of Europe with a milder beam, and he shines upon the hoary path of the Laplander, amidst his mountains of eternal snow. “The Lord is good to all. He causes his sun to shine upon the evil and the good.”

The cloud, bearing in its bosom riches and fertility, pours its blessings upon every field, without regarding the name or rank of its owner. “The Lord visiteth the earth with his goodness; he watereth it with the dew of heaven: he maketh it soft with showers; he blesseth the springing thereof.”

No where in nature are there traces of a partial God. Some inequalities indeed appear in the distribution of his bounty, but this must necessarily be the case, if creatures are formed with different capacities, and endowed with different degrees of excellence. There can be no degrees in excellence — there can be no variety of orders and ranks among intelligent beings, unless some are made higher and some lower, some better and some worse than others. But how low in capacity, how dark and groveling in apprehension, how little capable of estimating the benignity of the Author of its mercies, must be that mind