

that there is no partiality in the primary and essential gift of existence, in life, considered as a whole, in the minor properties and felicities of our nature, in our senses, in our intellectual and moral faculties, and in the gratification of which they are respectively the source — if all these great blessings agree in this important circumstance, that they are instruments of enjoyment to all, and that the happiness they actually do impart is universal — it must follow, that there is no partiality in the distribution of moral and spiritual good. For why is this spiritual good imparted to any? Why is it superadded to the merely animal and intellectual nature of a single individual? It must be to perfect its possessor, and to make him susceptible of a greater sum of enjoyment.

We perceive, that in addition to mere animal existence, man is endowed with organs which constitute him the most perfect of the creatures which inhabit the earth. Why were these organs given him? Without doubt that he might enjoy a higher degree of happiness than the creatures beneath him. To the organs which constitute him a mere (though a very perfect) animal, there are then superadded others which impart to him a rational and moral nature, with a view that he may enjoy a more perfect happiness; but besides all these, other properties are added, which exalt him still higher in the scale of creation — properties, for the reception of which, the former only qualify him — properties which make him capable of loving his Maker, and of enjoying him forever. Why is he endowed with these? Certainly that he may enjoy a more perfect happiness than he could attain without them. Must not this reason then induce the Author of these invaluable blessings to bestow them upon the race as well as upon a few individuals?