

another a man, he felt no more partiality towards the clay which formed the man, than towards that of which he constructed the animal without reason. But he determined to impart enjoyment to an infinite variety of organized and sensitive creatures. It was necessary to the perfection of his plan, that there should be an animal without reason; it was necessary that there should be a man. He therefore gave to each the properties it possesses.

Now, while we suppose that he was not influenced by partiality, in the distinction which he has made between the different genera of creatures, shall we imagine, that when he proceeded to form the species, and still more the individuals, he on a sudden changed the principles of his conduct, and acted solely with a view to gratify a capricious fondness for one individual, and aversion to another — that classes and orders, those great lines of demarcation between different creatures, do not proceed from partiality, but that the slight shades of difference which distinguish individuals from individuals do? Can any conception be more peurile? Every blessing diffused over the creation, which is of great or permanent importance, is given, not to individuals, but to the species. This is the invariable law of nature.

But, while the universality of the divine benevolence will be readily admitted, with respect to the blessings which have been mentioned, many persons believe that the Deity acts upon a totally different principle, with regard to the distribution of moral and spiritual favor, and that he invariably confines the communication of this description of good to a few chosen individuals. The most popular systems of religion which prevail in the present age are founded upon this opinion. But if it be a fact,