

equally diffused, that they demonstrate him to be a Being of perfect benevolence. Now we ought to reason from the great to the little, not from the little to the great. We ought to say, Because, in every thing of primary importance there is no appearance of partiality, therefore there can be really none, although in lesser things there is some inequality in the distribution of the absolute sum of enjoyment; not because there is some inequality in lesser things, therefore, there must be partiality, although there is no indication of it in any thing of real moment.

If to this consideration be added what has already been established, that even the most wretched of the human race enjoy a great preponderance of happiness, it will furnish another decisive proof, that the Deity designed to make all his creatures happy.

If we look inward on ourselves, and consider all the parts which minister to the perfection and happiness of our nature, whether animal or intellectual, we shall find a farther confirmation of this great truth. Did not one God fashion us? Has he given to any one of us more members than to another? Has he superadded to one, in the use of an organ, an exquisite degree of enjoyment, which he has denied to another? Are not all our organs the same, adapted to the same uses, and productive of the same gratifications? Has he not given to all the same number of senses, and made them the source of similar intelligence and pleasure?

Indeed, no one can imagine, that in the formation and government of the world the Deity has been influenced by partiality, without entertaining the most low and peevish conceptions of his nature and conduct. When of one piece of clay he made an animal without reason, and of