

utility alone, detect as many separate evidences in nature as there are separate facts in nature, for a wise and benevolent Deity.

13. And the same will be found true of the secondary laws in the mental world, which, if not as many distinct beneficial principles in the constitution of the mind, are the effect of as many distinct and beneficial arrangements in the objects or circumstances by which it is surrounded. We have not to wait the completion of its still more subtle and difficult analysis, ere we come within sight of those varied indications of benevolent design which are so abundantly to be met with, both in the constitution of the mind itself, and in the adaptation thereto of external nature. Some there are, for example, who contend that the laws of taste are not primitive but secondary; that our admiration of beauty in material objects is resolvable into other and original emotions, and, more especially, by means of the associating principle, into our admiration of moral excellence. Let the justness of this doctrine be admitted; and its only effect on our peculiar argument is, that the benevolence of God in thus multiplying our enjoyments, instead of being indicated by a distinct law for suiting the human mind to the objects which surround it, is indicated both by the distribution of these objects and by their investment with such qualities as suit them to the previous constitution of the mind—that He hath pencilled them with the very colours, or moulded them into the very shapes which suggest either the graceful or the noble of human character; that He hath imparted to the