

again think they can reduce this appropriating tendency in the mind to a simpler and more primitive law ; yet they do not thereby annihilate the evidence for design—for, if not a distinct principle in human nature, it is at least a distinct effect or development of that nature placed in circumstances which call forth this peculiar affection—to the obvious good of whole communities, in the stimulus given to industry, in the order and security attendant on a distribution which is the object of general acquiescence. The same observation applies to the relative affections, which may either be regarded as peculiar instincts of our nature, or as modifications of a simpler nature in peculiar circumstances. On either supposition we might still recognise the wisdom of a God, if not in the establishment of certain additional laws, in having implanted so many distinct and original feelings within the human breast—at least in the establishment of certain dispositions, in having arranged the human species into so many distinct families.

15. It is thus that philosophical discovery, which is felt by many to enfeeble the argument for a God, when it reduces two or more subordinate to simpler and anterior laws, does in fact leave that argument as entire as before—for if, by analysis, it diminish the number of beneficial properties whether in matter or mind, it replaces the injury which it may be supposed to have done in this way to the cause of theism, by presenting us with as great an additional number of beneficial arrangements in nature. And further, it may not be out of place to observe,