

one bright reflection of those virtues which the mind and character of man had originally radiated. If it be not by the implantation of a peculiar law in mind, it is at least by a peculiar disposition of tints and forms in external nature, that he hath spread so diversified a loveliness over the panorama of visible things; and thrown so many walks of enchantment around us; and turned the sights and the sounds of rural scenery into the ministers of so much and such exquisite enjoyment; and caused the outer world of matter to image forth in such profusion those various qualities, which at first had pleased or powerfully affected us in the inner world of consciousness and thought. It is by the modifying operation of circumstances that a primary is transmuted into a secondary law; and if the blessings which we enjoy under it cannot be ascribed to the insertion of a distinct principle in the nature of man, they can at least be ascribed to a useful disposition of circumstances in the theatre around him.

29. 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 in matter, 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