

as the physiology of the human mind is made use of, the latter is the conception by which, in all probability, it has been suggested. It is thus that Dr. Thomas Brown designates the science of mind as mental physiology. With him, in fact, it is altogether a science of sequences, his very analysis being the analysis of results, and not of compounds.

4. Now, in either view of our mental constitution there is the same strength of evidence for a God. It matters not for this, whether the mind be regarded as consisting of so many useful parts, or as endowed with as many useful properties. It is the number, whether the one or other, of these—out of which the product is formed of evidence for a designing cause. The only reason why the useful dispositions of matter are so greatly more prolific of this evidence than the useful laws of matter, is, that the former so greatly outnumber the latter. Of the twenty independent circumstances which enter into beneficial concurrence in the formation of an eye, that each of them should be found in a situation of optimism, and none of them occupying either an indifferent or a hurtful position—it is this which speaks so emphatically against the hypothesis of a random distribution, and for the hypothesis of an intelligent order. Yet this is but one out of the many like specimens, wherewith the animal economy thickens and teems in such marvellous profusion. By the doctrine of probabilities, the mathematical evidence, in this question between the two suppositions of intelligence or chance, will be found, even on many a single organ of the human framework, to preponderate vastly more