

when we shall fully understand, what be all the simple elements or simple laws of matter; and what be all the distinct elementary laws, or, as they have sometimes been termed, the ultimate facts in the constitution of the human mind. But we do not need to wait for this communication, ere we can trace, in either department, the wisdom and beneficence of a Deity—for many are both the material and the mental processes which might be recognised as pregnant with utility, and so, pregnant with evidence for a God, long before the processes themselves are analysed. The truth is, that a secondary law, if it do not exhibit any additional proof of design, in a distinct useful principle, exhibits that proof in a distinct and useful disposition of parts—for, generally speaking, a secondary law is the result of an operation by some primitive law, in peculiar and new circumstances. For example, the law of the tides is a secondary law, resolvable into one more general and elementary—even the law of gravitation. But we might imagine a state of things, in which the discovery of this connection would have been impossible,—as a sky perpetually mantled with a cloudy envelopment, which, while it did not intercept the light either of the sun or moon, still hid these bodies from our direct observation. In these circumstances, the law of the tides and the law of gravitation, though identical in themselves, could not have been identified by us; and so, we might