

from this what will happen afterwards, requires the aid of a distinct principle—the instinctive principle of belief, in short, whose reality we are now contending for.

4. The constancy of nature and man's faith in that constancy do not stand related to each other like the terms of a logical proposition, or in the way of cause and consequence. There is a most beneficent harmony between the material and the mental law—but it is altogether a contingent harmony; and the adaptation of the one to the other is perhaps the most precious evidence within the compass of our own unborrowed light, for a presiding intelligence in the formation or arrangements of the universe. The argument unfolded by Dr. Paley with such marvellous felicity and power, is founded chiefly on the fitnesses that meet together in man's corporeal economy, and on the adjustments of its parts to external nature. It is true that our mental economy offers nothing so complex or so palpable on which to raise a similar argument; and yet can we instance a more wonderful adjustment, or one more prolific of good to our species, than that which obtains between the unexcepted uniformity of nature's processes, and the prior independent disposition which resides in the heart of man to count upon that uniformity, and to proceed on the unflinching faith of it? Were it not for this, man should for ever remain a lost and bewildered creature among the appearances around him—and no experience of his could in the least help to unravel the confusion. The regularity of nature up to the present moment would be of no