

establishment of both bespeaks at once the wisdom and the faithfulness of a God.

5. But this harmony between the intellectual constitution of man and the general constitution of nature, is not only of use in a theological argument—it might also be applied to strengthen the foundations of our Philosophy. It forms a demonstration of the perfect safety wherewith we might confide in our ultimate or original principles of belief. We have experimental evidence of this in our anticipation of nature's constancy being so fully realized. This anticipation is not the fruit of experience, but is verified by experience. It is an instinct of the understanding; and that it should have been so met and responded to over the whole domain of creation is like the testimony of a concurrent voice from all things inanimate to the Creator's faithfulness. Seeing that one of the instinctive tendencies of the mind has been so palpably accredited from without—we may commit ourselves, as if to an infallible guidance, in following its other instinctive tendencies. There is a scepticism that is suspicious, as if they were so many false lights, of our original and universal principles whether in judgment or taste or morals—and which looks upon them at best as but the results of an arbitrary organization. From the instance now before us it is plain that the arbiter of our constitution, the artificer of the mechanism of our spirits, has at least most strikingly adapted it to the constitution and the mechanism of external things—the hope or belief of constancy in the one meeting in the other