

that the inference of a designing cause is in no way spoiled by this? As a whole it may be singular—but there is that in it which is not singular. There is the collocation of parts which has been exemplified in all other watches; and on which alone the inference is founded, of an artist with skill to devise and power to execute, having been the producer of it. It is this which the observer separately looks to, and singles out, as it were, from all the collateral things which enter into the assemblage that is before his eyes. In the effect, the strict and proper consequent is the adjustment and adaptation of parts for an obvious end. In the cause, the strict and proper antecedent is a designing intelligence, wherewith there may at the same time be associated a thousand peculiarities of person, and voice, and manner, to him unknown—but to him of no importance to be known, for the purpose of establishing the sequence between a purposing mind which is not seen, and the piece of mechanism which is seen.

23. But ere we can bring this reasoning to bear on the Atheism of Hume—there is still a farther abstraction to be made. Hitherto we separated the essential consequent from the accessaries in a watch—so that though each watch may be singular in respect of all its accessaries taken together—yet all the watches have in common that essential consequent from which we infer the agency of design in the construction of them. That consequent is adaptation of parts for the specific end which the mechanism serves—that is, the measurement of time. But it should be further understood