

pursuit of individual advantage, to some distinct object of his own. When we behold the working of a complex inanimate machine, and the usefulness of its products—we infer, from the unconsciousness of all its parts, that there must have been a planning and a presiding wisdom in the construction of it. The conclusion is not the less obvious, we think it emphatically more so, when, instead of this, we behold in one of the animate machines of human society, the busy world of trade, a beneficent result, an optimism of public and economical advantage, wrought out by the free movements of a vast multitude of men, not one of whom had the advantage of the public in all his thoughts. When good is effected by a combination of unconscious agents incapable of all aim, we ascribe the combination to an intellect that devised and gave it birth. When good is effected by a combination of conscious agents capable of aim, but that an aim wholly different with each from the compound and general result of their united operations—this bespeaks a higher will and a higher wisdom than any by which the individuals, taken separately, are actuated. When we look at each striving to better his own condition, we see nothing in this but the selfishness of man. When we look at the effect of this universal principle, in cheapening and multiplying to the uttermost all the articles of human enjoyment, and establishing a thousand reciprocities of mutual interest in the world—we see in this the benevolence and comprehensive wisdom of God.*

* See further upon this subject, Observations by Dr. Whately Archbishop of Dublin, in his recent volume on Political Economy