

both the doctrines of a general philosophy, and the lessons of daily and familiar conduct—and that, by means of prognostics, not one of which can fail, for, in respect of her steadfast uniformity, Nature never disappoints, or, which is equivalent to this, the Author of Nature never deceives us. The generality of Nature's laws is indispensable, both to the formation of any system of truth for the understanding, and to the guidance of our actions. But ere we can make such use of it, the sense and the confident expectation of this generality must be previously in our minds; and the concurrence, the contingent harmony of these two elements; the exquisite adaptation of the objective to the subjective, with the manifest utilities to which it is subservient; the palpable and perfect meetness which subsists, between this intellectual propensity in man, and all the processes of the outward universe—while they afford incontestable evidence to the existence and unity of that design, which must have adjusted the mental and the material formations to each other, speak most decisively in our estimation both for the truth and the wisdom of God.

19. We have long felt this close and unexpected, while at the same time, contingent harmony, between the actual constancy of Nature and man's faith in that constancy, to be an effectual preservative against that scepticism, which would represent the whole system of our thoughts and perceptions to be founded on an illusion. Certain it is, that beside an indefinite number of truths received by the understanding as the conclusions