

past constancy, or no experience could have taught us. Because we have observed A a thousand times to be followed in immediate succession by B, there is no greater logical connection between this proposition and the proposition that A will always be followed by B; than there is between the propositions that we have seen A followed once by B, and therefore A will always be followed by B. At whatever stage of the experience the inference may be made, whether longer or shorter, whether oftener or seldomer repeated—the conversion of the past into the future seems to require a distinct and independent principle of belief; and it is a principle which, to all appearance is as vigorous in childhood as in the full maturity of the human understanding. The child who strikes the table with a spoon for the first time, and is regaled by the noise, will strike again, with as confident an expectation of the same result, as if the succession had been familiar to it for years. There is the expectation before the experience of Nature's constancy; and still the topic of our wonder and gratitude is, that this instinctive and universal faith in the heart, should be responded to by objective nature, in one wide and universal fulfilment.

6. The proper office of experience, in this matter, is very generally misapprehended; and this has mystified the real principle and philosophy of the subject. Her office is not to tell, or to re-