

of a watch, though we had just as little experience in the making of watches as we have in the making of worlds. We may never have seen a watch made—but in the watch before our eyes, we see the manifest adaptation of means to an end; and this we have frequently before witnessed, as the posterior term of a sequence, in connexion with the forth-putting of sagacity and skill on the part of a purposing mind, as its prior term. We have not seen the whole consequent named a watch produced by the whole antecedent named a watch-maker—but we have seen daily and familiarly that which is in the watch, adaptation of means to an end, produced by that which is in the watch-maker, a designing intellect. These two terms we have seen in constant conjunction in thousands of other instances; and we have therefore the warrant of a manifold experience for inferring that they were conjoined in this instance also. We carry the inference no farther than to the skill and power of the artificer. It is this part and this only, that we make the antecedent to the observed consequent before us. We may have never seen a watch-maker in contact with a watch—but we have often seen the effort and skill of a designing mind in contact with the adaptation of useful and subservient means. This has been a frequently observed sequence, from either term of which we may infer the other. Now the consequent of this sequence, the adaptation of useful and subservient means, lies enveloped in the watch; and we infer that the antecedent in this sequence, the effect and skill of a designing mind, lies enveloped in a watch-maker