

agency that in every instance was the agency of a scheming and a skilful intellect—and just as not from the watch but from the adaptations in it, so not from the world but from the adaptations in it, do we on the basis of an accumulated experience, reaching to both terms of many an actually observed sequence, infer the existence of a world-maker, who contemplated and devised the various ends for which we behold so manifest a subserviency of parts in the universe around us.

28. After all then, the economy of atheism would be a very strange one. We are led by the constitution of our minds to count at all times on the uniformity of nature—and it is an expectation that never deceives us. We are led to anticipate the same consequents from the same antecedents, or to infer the same antecedents from the same consequents—and we find an invariable harmony between the external truth of things and this inward trust of our own bosoms. Within the limits of sensible observation we experience no disappointment—and from such an adaptation of the mental to the material, we should not only argue for the existence of an intelligent Designer, but should hold it to be at once an indication of His benevolence, and His truth that He so ordered the succession of all objects and events, as to make of it an universal fulfilment to the universal conviction which Himself had implanted in every human bosom. It were strange indeed if this lesson of nature's invariableness which is so oft repeated, and which within the compass of visible nature has never been found to deceive us, should only serve