

But then it is required for any such inference that we should have had the observation or experience, at least once, of both these terms; and of the conjunction between them. If we have seen but once in our life a watch made, and coming forth of the hands of a watch-maker; we, in all time coming, can, on seeing the watch only, infer the watch-maker. But this full experience comprehensive of both terms is wanting, it is alleged, in the question of a God. We may have had an experience reaching to both terms of the sequence in watch-making—but we have had no such experience in world-making. Had we but seen a world once made, and coming forth from the observed fiat of an intelligent Deity, then the sight of every other world might have justified the inference that for it too there behoved to have been a world-maker. It is the want of that completed observation which we so often have in the cases of human mechanism, that constitutes it is apprehended the flaw or failure in the customary argument for a God—as founded on the mechanism of nature. It is because the world is to us a singular effect—it is because we have only perceived the consequent a world, and never perceived the alleged antecedent the mandate of a Creator at whose forth-putting some other world had sprung into existence—it is because in this instance we have but witnessed one term of a succession and never witnessed its conjunction with a prior term, that we are hopelessly debarred it is thought, from ever coming soundly or legitimately to the conclusion of a God.

7. The following are so many of the passages