

But how this argument can have place, where the objects as in the present case, are single, individual, without parallels or specific resemblance, may be difficult to explain. And will any man tell me with a serious countenance, that an orderly universe must arise from some thought and act, like the human; because we have experience of it? To ascertain this reasoning, it were requisite, that we had experience of the origin of worlds; and it is not sufficient surely, that we have seen ships and cities arise from human art and contrivance."——"Can you pretend to show any such similarity between the fabric of a house, and the generation of a universe? Have you ever seen nature in any such situation as resembles the first arrangement of the elements? Have worlds ever been formed under your eye? and have you had leisure to observe the whole progress of the phenomena, from the first appearance of order to its final consummation? If you have, then cite your experience and deliver your theory."*

8. Now it appears to us that this argument of Hume has not been rightly met by any of his antagonists. Instead of resisting it they have retired from it—and, in fact, done him the homage of conceding the principle on which it rests. They have suffered him to bear away one of the prime supports of Natural Theism; and, to make up for this loss, they have attempted to replace it with another support which I hold to be altogether precarious. Hume denies that we have any ex-

* The above extracts are taken from Hume's *Dialogues concerning Natural Religion*.