

should allow that, apart from all that experimental reasoning by which from the observation of what passes with ourselves we make inference as to what passes with others of our kind, we arrive by means of a direct and instinctive perception to the knowledge of the existence of other human minds beside our own—there is no analogy between this case and that of the divine mind as inferred from the effects or the evidences of design in the workmanship of nature. God does not by this workmanship hold himself forth to observers in visible personality as our fellow-creatures do. He has left for our inspection a thousand specimens of skilful and beauteous mechanism ; but he has left us to view them as separate from himself. These philosophers would have us to infer a designing God from the works of nature, just as we infer a designing mind in man not from the works of man but from man in the act of working—even as if the divine spirit animated nature in the same manner as the human spirit animates the framework by which it is encompassed. Now the proper analogy is to view a piece of human workmanship, after it is completed and may be seen separately from the man himself ; and to compare this with the workmanship of nature viewed separately from God. We take cognizance of the former as the work of man, just because in previous instances we have seen such work achieved by man. This consideration proceeds altogether upon experience ; and what we have now to ascertain is, in how far experience warrants us to conclude a designing cause for the workmanship of nature. We hold