

—so that though we should never have seen a watch made, and never seen a watch-maker employed in the formation of one, though we should never have had this particular experience, yet we have had experience enough to infer from the mechanism thereof the wisdom that presided over the fabrication.

27. In the case of God and the world we have only one term of the sequence before us. We see the world—but we have never seen God; and far less have we ever seen Him employed in the formation of a world. We never saw the whole consequent, a world actually emanated and brought forth by the whole antecedent a God. But both in the mechanism of the world, and in the innumerable products wherewith it teems, do we see the adaptation of means to desirable ends—and this we have seen emanated and brought forth in many hundreds of instances by a purposing mind as its strict and proper antecedent. It is thus that we hold ourselves to be abundantly schooled, and that too on the basis not of a partial but of a full experience, for the inference of a God. We carry the argument upward from the adaptations in nature to a contriving intellect; just because we have often witnessed similar adaptations, and witnessed them too in conjunction with an antecedent wisdom that planned and that performed them. It is because we have had manifold observation, and observation inclusive of both terms of the sequence, that from the one term in the present instance even the adaptations which nature offers to our view, we infer the other term even a design-