

third creation we have a still higher display of His potency. With some misgivings, however, we again apply our argument. And now yet another creation,—that of the Tertiary period, with its noble forests of dicotyledonous trees and its sagacious and gigantic mammals,—rises upon the scene ; and as our experience in creations has now become very considerable, and as we have seen each in succession higher than that which preceded it, we find that, notwithstanding our assumed scepticism, we had, compelled by one of the most deeply-seated instincts of our nature, been secretly anticipating the advance which the new state of things actually realizes. But applying the argument once more, we at least assume to hold, that as the sagacious elephant is the highest example of animal life yet produced by the originating Cause, it would be unphilosophic to deem Him capable of producing a higher example. And, while we are thus reasoning, man appears upon creation,—a creature immeasurably superior to all the others, and whose very nature it is to make use of his experience of the past for his guidance in the future. And if that only be solid experience or just reasoning which enables us truly to anticipate the events which are to come, and so to make provision for them ; and if that experience be not solid, and that reasoning not just, which would serve but to darken our discernment, and prevent us from correctly predicating the cast and complexion of coming events ; what ought to be our decision regarding an argument which, had it been employed in each of the vanished creations of the past, would have had but the effect of arresting all just anticipation regarding the immediately succeeding creation, and which, thus reversing the main end and object of philosophy, would render the philosopher who clung to it less sagacious in divining the future than even the ordinary man ? But, in truth, the existing premises, wholly altered by geologic science, are no longer those of Hume. The foot-print on the sand—