

opposed to substantial facts and reasonable inferences.*

* Hume maintained that in all the successions of phenomena which we observe, either in the world without us, or in our own minds, we are merely cognisant of antecedents and consequents, and have not, nor can obtain, any proper notion or belief of an active and efficient cause. He admitted no other idea of order in the course of nature than what experience suggests to us, and what, when often repeated, produces that notion of causality which consists of habit and expectation. In accordance with this hypothesis, he adroitly observes, that as the universe is a single effect, and thus the result of a single antecedent, we cannot from this solitary instance infer that it had a creator. A single pair of events, consisting of an antecedent and a consequent, can produce no belief, form no habit, and induce no expectation; thus a single creation will afford no idea of a creator.

Without entering upon the region of metaphysics, a geologist may be permitted to make some observations on the correctness of Hume's argument, that the world is a single effect, a solitary and unique phenomenon. If by the world we understand the universe, the aggregate of all created things, it is not necessary to quit our earth to ascertain that the world is not a singular effect. Though the universe, in all its vastness, be the work of a single creator, it also exhibits many limited creations, subordinate and distinct in themselves, but still under the same general conditions. If we look to our existing creations of plants and animals, we shall find that our earth is far from being a singular effect. On the contrary, we find a multiplicity of effects, displaying creative power and wisdom. The animal and vegetable productions of Australia and America are very peculiar, being confined to their respective regions, and found nowhere else. Let us suppose a Guarani Indian of Brazil,