

whole race, however remote the antiquity of its origin. But even this consideration we at present shall forego—thinking as we do that the non-eternity of our animal and vegetable races rests upon a basis of proof certainly as firm as this, and greatly more palpable.

8. This proof is of two kinds. The recency of the present order of things—the recency of the world, meaning by this term not the matter in respect to being, which forms its substratum; but the dispositions of matter, more especially as exemplified in the structures of the animal and vegetable kingdoms, which form its existing economy\*—the commencement of the world in this sense of it may be learned, either from the evidence of history or the evidence of observation. If there have been a creation, it belongs to the order of historical events, and like any other such event might become the subject of an historical testimony—the authority of which might be tried by the rules and decided by the judgment of ordinary criticism. In this respect there is no difference between these two facts—the origin of a world and the origin of a kingdom. They are alike susceptible of being made known by competent and contemporaneous witnesses, and of being transmitted downward on a pathway of oral or written tradition—the continuity of which and the credibility of which are alike cognizable, by the versant in that species of erudition. This evidence is distinct from that of direct and scientific observation, just as the

\* The proper and original meaning in fact both of the Greek *kosmos* and the Latin *mundus*.