

14. We are far from meaning to insinuate that, beside the direct testimony of the sacred volumes, there are not other memorials of the world's recency which are worthy of our regard—such probabilities, even within the range of Nature's discernments of a recent Creation, or at least of a first (however remote) origin of Things as might serve to demonstrate that we live in the midst of a derived and not of an everlasting system; that many of the most exquisite structures which arrest the eye and the admiration of beholders are in the only important sense of the term consequents, and that no other antecedent can be found for them than the fiat of an intelligent Creator. There have many such vestiges been collected and appealed to, such as the recency of science—the limited range of our historical traditions, mounting upwards to only a few thousand years—the vast capacity of the species for general or collective improvement contrasted with the little progress which they have yet made, and which marks it is supposed but a comparatively modern origin to the human family—the expansive force of population, and yet its shortness still from the territory and resources of a globe, that could accommodate so many hundreds more of millions upon its surface.—These and several more taken chiefly from the history of nations, and the migration of tribes as indicated by the spread and the similarity of cognate languages, have been much insisted on for the purpose of building up an argument, and strengthening the barrier against the tide of a desolating Atheism. They are of some value,