

matter, we need not carry our thoughts back beyond those modifications, and may leave the question of the origin of matter untouched, without any injury to theism. We thus get rid of a multitude of dreamy abstractions which have so long enveloped the argument for the divine existence with a mist. We force the atheist out of the obscurities of the deductive, into the clear light of the inductive, philosophy. We bring the subject down from the airy region of metaphysics, and place it on the firm ground of common sense.

This subject, also, may be made to subserve another purpose, no less important. It aims a deadly blow at all those subtle systems of religion founded on the supposed unending uniformity of nature's laws, and their inherent power to accomplish all the changes of the organic and inorganic worlds. Some of these systems, as we have remarked in another connection, admit that there might be a Deity to ordain these laws originally; but that is a question of no great importance, since it is the laws themselves, and not divine intervention, that have taken the world in the state of nebulous vapor, condensed it into a sphere, brought in at first a few species of animals and plants of the simplest organization, in the state of monads, and from them gradually developed all the higher forms of life by the force of external circumstances and an internal tendency to improvement, until, at length, as the last act of the drama, man, in the form of the negro race, was evolved from the semi-quadrupedal orang, and, still pressing onward, has assumed the loftier character of the Caucasian.

Now, either the entire history of our globe, which has been dug out of its stony archives, is false, or this hypothesis is untrue. The history is based on facts, gathered from a thousand fields, widely scattered, yet all teaching the same lesson; the hypothesis is speculation merely, springing from a few