

is salvation to all in one common Saviour, the "last Adam," "made a quickening Spirit." Much of the volume is taken up in dealing with the question in its older form. Voltaire held that there were "as well-marked species of men as of apes." Kames was more unhappy in his illustration. "If the only rule afforded by nature for classing animals can be depended upon," we find him saying, "there are different species of men *as well as of dogs*." Gibbon, though his remark on the subject takes the characteristic form of an ironical sneer, in which he says the contrary of what he means, deemed it more natural to hold that the various races of men originated in those tracts of the globe which they inhabit, than that they had all proceeded from a common centre and a single pair of progenitors. To the view, however, taken by these distinguished sceptics,—men eminent in the literary world, but of little weight in that of science,—all the greater naturalists of the last century were opposed. Kames, in the chapter of his "Sketches" specially devoted to the question, had to combat both Linnæus and Buffon; and the later naturalists who have specially concentrated themselves on the subject, such as Pritchard, Bachman, and Lawrence, have irrefragably shown that, tried by the marks which are regarded as constituting specific differences among the lower animals, the family of man consists of but one species. But the question raised in the modern form, without disputing this conclusion, eludes it by a new statement; and we could fain wish that Dr Smyth had devoted a larger portion of his valuable volume to the controversy in its new phase. The fact that, while in its old form the greater naturalists were on the side of the orthodox theologian, some very distinguished naturalists take in its new form the opposite side. The difference in the statement may be summed up in a few words. It was held by Voltaire and his coadjutors that there are several *species* of men, who must of necessity have originated from