

mally taught in the effusions of oriental philosophy. The Veids, as translated from the Persian by M. Anquetil du Perron, assert: "The whole universe is the Creator, proceeds from the Creator, exists in Him and returns to Him." So another passage of the Yagur Veid, speaking of the Deity, asserts: "Thou art Brahm! Thou art Vishnu! Thou art Kodra! Thou art Prajapat! Thou art Deionta! Thou art air! Thou art Andri! Thou art the moon! Thou art substance! Thou art Djam! Thou art the earth! Thou art the world! O Lord of the world; to Thee humble adoration! O Soul of the world; to Thee humble adoration.*"

In the poem ascribed to Orpheus, and entitled *De Mundo*, Nature and God are made one and the same Being, thus:—

Jove first exists, whose thunders roll above :
 Jove last, Jove midmost, all proceeds from Jove.
 Female is Jove, immortal Jove is male ;
 Jove the broad earth, the heaven's irradiate pale.
 Jove is the boundless spirit, Jove the fire
 That warms the world with feeling and desire.
 The sea is Jove, the sun, and lunar ball ;
 Jove king supreme, the sovereign source of all."†

A host of similar quotations might be given from the philosophers of antiquity; and thus it appears that our modern *theorists* have not advanced in their opinions as science has advanced and knowledge grown; but have gone back, like men in their dotage, to the vagaries and phantoms of humanity in its childhood. He who can bring humanity to believe that the helpless, senseless thing called matter is God, is prepared to receive any folly, however egregious; he must indeed believe himself identical with God, and to be consistent must not only worship stocks and stones as parts of the Deity, but pay supreme adoration to himself, as the highest development of the Divine Being!

The SPONTANEOUS EVOLUTION of the universe by the operation of natural law, as maintained by some of our modern scientists, is by no means original with them. We find this baseless theory advocated by the speculators of antiquity. Thus Epicurus

* M. Anquetil du Perron's translation of the Persian, of the Oupnek'-hat or Abridgment of the Veids. Tom. I. Paris, 1802.

† Mason Good's Book of Nature, Vol. I.