

Deity, and as modified by Him into its various forms of existence; and, so far as true science now speaks on this subject, it declares matter to be devoid of every attribute of independence and self-existence.

"Let me take a piece of matter; I can give it motion, I can retard its motion, I can accelerate its motion, I can arrest its motion altogether; I can change its place, its shape, and alter its combinations at pleasure; I can break it in pieces and pound it to atoms; I can dissolve it when hard, and harden it when soft; I can change the fluid into a solid, and the solid into a fluid; I can separate and compound it, and compel one particle to act against another; I can convert its rudest materials into forms of elegance, utility, and mechanism; or with equal ease I can destroy its forms; I can make it in a thousand ways the servant of my wishes, my necessities, my comfort, or my caprice—the instrument of my welfare or of my destruction. At the same time matter can do nothing for itself. It can originate nothing, change nothing, not even change its own laws. It cannot act even mechanically except by fixed and immutable laws; and it is as much compelled to obey those laws as to be subservient to my will. Are these, then, the properties of a self-existent and eternal Being? If passivity and subordination be a proof of independence; if compulsion be a proof of freedom, and change be a demonstration of immutability; then, and only then, are the properties of matter compatible with self-existence and eternity.\*"

Thus science itself compels us to fall back upon the grand old truth, which opens the volume of Revelation with the declaration "In the beginning God created the heavens and the earth;" and it is echoed in the utterance of Paul thousands of years after, asserting that "the worlds were framed by the Word of God," so that the "things which are seen were not made of things which do appear."

The PANTHEISM of modern times is but a revival of the doctrines of old Pythagoras and the Stoics; and long before their time held by the Buddhists and Brahmins of the East. For two thousand five hundred years before Neckar, Isnard, and Hegel, revived this figment of the imagination in Europe, it had been for-

\* Vide "The Deity," by the author.