

we could not conceive reasons worthy of God, only wise, for giving existence to the planets, merely that they should remain always without life and intelligence having any place upon them.

Again, are we not fairly warranted to argue in this way, that as, so far as our knowledge and observation extend, we find *matter* ever connected with *life* in some form or other, therefore, we conclude that the connection of life with matter is, or will be, *universal*, sooner or later? And if there were lower gradations of life at some periods of the pre-Adamite earth, as the animal fossils in the rock shew, the higher grade of it, *rational life*, will come forth and be exercised in yet imperfect worlds, when HE who orders all things in due season, sees to be most proper.

Further, does it not seem altogether unbecoming of the only living and true God, whose name and nature is *love*, to suppose that His complacency will be satisfied, and His benevolence sufficiently evolved, by giving being to huge masses of organized matter, dispersed through space, and having regular systematic motion, and most skilful management? But, if our theory of worlds is not admitted, then these creations of God, upheld and guided by Him, are destitute of all that is vital and mental, and, therefore, of all that is truly noble. What rightly constituted mind does not revolt at such a thought? It would greatly lower our conceptions of Jehovah. As there is but one God over all that exists in immensity, we think it behoves Him to have, at His own determined time, creatures, throughout that immensity, that are conscious of receiving His benefits, and making returns for them of grateful worshipping thoughts, and feelings, and services.

But we must now hasten to a close for the present, although justice has not been done to this interesting subject. We have only introduced our readers to the vestibule of the universe, and pointed out a very few of its planetary wonders. In bringing forward a little of the probable evidence for a plurality of worlds, we have confined ourselves to that part of the evidence which is obtainable from God's works of nature. We have made no use of his *written word*. However, in another article we may briefly enter into an examination of how far the inspired Scriptures favor and support the opinion that there are many worlds, occupied by intelligent and moral beings, besides our own world.

But in the meanwhile, let us add a few sentences about some other parts of the material universe in general. We refer to the *fixed stars*. They comprise those almost countless orbs which are seen in space, except our solar system, and the mysterious comets, one of which has lately, with majestic brilliancy, swept along our field of vision for many nights. These stars are called *fixed*, because, unlike the place-changing and sun-revolving planets, they retain the same position. They also differ from the planets, as the latter are opaque, untransparent bodies, only seen by us because they *reflect* the sun's light falling on them; but the stars are self-luminous, giving forth an independent light of