

*world*, this earth, which is the abode of intellectual and moral creatures,—the human race. There have been one or two other writers on the same side, and their cheerless doctrine is highly palatable to the Infidel and Sceptic.

In opposition to such contracted and heart-withering views, it is our design, in this paper, to exhibit to our readers some arguments in support of the noble sentiment, that, *in all likelihood*, there are many inhabited worlds, some of them far better and happier worlds than ours, if sin has not entered into them.

Here, however, it must be admitted that we cannot arrive at *absolute certainty* on the subject; for such is its nature, and our distance from the objects of investigation so immense, that it is impossible for us, with the aid of all the instruments that ever have been, or probably ever will be invented, to scrutinise minutely the worlds in question. All, then, that we can reach is *probable evidence*; but the cumulative probability, the amount of proof of this kind that can be exhibited, should be acknowledged by candid minds to be very strong.

We would also remark, at this stage of the discussion, that if the probable reality of a plurality of worlds be denied, the denier is shut up to hold that there is, and can be, but one inhabited world, that on which mankind and the inferior animals dwell. This is a dogmatic position which any man at all of an humble mind, and who feels how limited is the human understanding, and its power of determining *certainties*, except those which rest upon induction of facts, or the authority of Divine Revelation,—would shrink from occupying. But the anonymous writer on worlds, to whom reference has been made, is brought to this position, and tries to maintain it with all the dialectic skill of which he is master. In doing so, he is obliged to make presumptuous assertions, and runs into absurdities, as Sir David Brewster, who refutes him, has well pointed out.

The arguments which we can adduce for a plurality of worlds may be classified as threefold. 1. There is the argument from *analogy*, or from the resemblance in a number of respects between our earth and the other solar planets, with which, from our comparative nearness to them, we are best acquainted. 2. The argument from the character of God, his character as composed of *moral attributes*, especially of *wisdom* and *goodness*, for the exercise of which it seems to be necessary that there should be other worlds, filled with life and intelligence; seeing that this earth, which is but as an atom in the vast Universe, cannot be considered as affording suitable scope for the flowing forth of his benignant perfections. 3. The argument from *design*, which is so abundantly apparent throughout the universe, and which leads us strongly to infer that there are intelligent beings, scattered over His universe, adoringly to contemplate those admirable *adaptations* which appear to pervade all the material works of God,—and to derive their enjoyment and improvement from the fit arrangements He has made for ministering to their desires and capacities.