

confounding things that differ. Man is soon overborne by a multiplicity of cares ; his finite faculties are only capable of a certain limited exercise. But if we reason from the finite to the infinite, we violate the first principle of all sound philosophy. The mind of the Deity is not only, *in some degree* more comprehensive than that of man, but *infinitely so*. Multiply worlds, and systems, and moral agents, as you please, I have no difficulty whatever in conceiving that He whose existence is eternal, and whose abode is all space, can superintend and govern them all. So that, in the language of Dr. Chalmers, "there is not one single world in that expanse which teems with them, that His eye does not discern as constantly, and His hand does not guide as unerringly, and His Spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention."

But we are not entitled to conclude, *à priori*, that the planets and other heavenly bodies are inhabited, unless it can be shown, on reasonable grounds, that they are *habitable*. Now the negative of this has, at least in regard to some of them, been very strenuously maintained. Some have been asserted to be nothing but a mass of vapor ; some to be globes of water, either in a solid or fluid state ; some to have no traces of an atmosphere ; and some of the planets in our own system, we know, are placed so far remote from the sun, that the light they enjoy would be but a feeble glimmer, and the heat, it is conceived, would be so limited, or in other words, the cold so intense, that no organized beings could exist in those "regions of thick-ribbed ice."

Now, first, in answer to this objection, I would say that, while we assert the probability of *other* worlds being inhabited, we admit that it would be rash to maintain that *all* are inhabited, or, at least, that they are inhabited by beings of such a type as man. But there is no inconsistency in supposing that creatures might be formed, with an organization adapted to every variety of circumstances.

And, secondly, we are not warranted in assuming it as a fact, that other worlds, supposed to be unfit for human habitation,

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