

us to lean only on the arm of Omnipotence. Beyond is only God. No man can predicate an anterior condition of cosmical matter. This condition is necessarily primordial. As matter could not have remained in such a condition—as it did not remain in such a condition—the career of matter must have had a commencement. Its evolutions are not from eternity. As its earliest existence involves an evanescent condition, the *existence* of matter had a commencement. It began to exist only when it began to change. Matter, viewed in the light of physical laws alone, can not be pronounced eternal. Matter is the effect of an efficient cause whose existence is antecedent to matter. As philosophy utters this verdict, how harmoniously rise the voices of the soul, declaring in the face of Atheism that nothing exists except as an effect—demanding that matter itself be remanded to the causation of a creator. And as matter proclaims a First Cause, having existence in itself, as the first link of the long chain of events, so the soul of man reveals an intuition of that First Cause, and rests satisfied in attributing self-existence to a Supreme Intelligence, while impelled to deny it to every thing else.

The beginning of this history does not stretch, therefore, into the inscrutable eternities. We discover the firm Rock of support from which the chain of existence hangs. It is the “Rock of Ages.” We feel comforted and strengthened in knowing that “in the beginning *God created.*”

We assert, then, that evidence exists that the solar system came from the hand of the Creator in the state of igneous vapor. Nor does the assertion predicate a condition of cosmical matter that is not, even to this day, exemplified in the universe. Is not the sun a globe of fire-cloud, with a nucleus of molten minerals? And does not the spectro-scope declare the composition of the sun to be identical