

existing exemplifications of all the main phenomena which have attended upon the evolutions of cosmical matter from the time when it first sprang from the hands of its Creator. The cloud-like comet; the "zodiacal light;" the solar-photosphere; the irresolvable nebulae, may probably be regarded as examples of attenuated luminous matter such as our theory hypothecates. Every whirlpool shows how rotation is liable to be spontaneously generated. The Saturnian ring or rings illustrate an essential phase in this cosmical genesis; their liquid condition another. The body of the sun is a mass remaining in the incandescent state; while the planets have become opaque, because smaller masses of matter sooner reach the point of total refrigeration. The moon represents a state of refrigeration which the earth is destined to attain in the distant future. We may thus regard the visible universe as a vast museum in which Nature has preserved for our instruction specimens illustrative of every stage in the embryology of worlds.

Will it be asked how such views accord with our theistic opinions? I reply, perfectly. It has become a kind of fashion in certain quarters to denounce all scientific doctrines to which the much-abused term "development" can be applied; but in this we may be too much influenced by "the fashion." Leading theologians—though indeed scarcely followers of the leaders in physical science—have heaped opprobrium on the "nebular hypothesis" as tending to atheism. The patronage of this hypothesis by the author of the "Vestiges of Creation" has thrown a dark suspicion over it; but the cause of truth will be best promoted by allowing every scientific question to be decided on its merits. The scientific world as a whole will never abandon a position because denounced by the theological world—not even because it seems to be in conflict with sound the-