

a theology prior to the Christian revelation—and even still there is a real, though not perhaps very definable limit between those truths of the whole science of theology which lie within the ken of nature, and those which lie without the ken of nature, but within the ken of revelation.

35. And lastly, the telescope hath immeasurably extended the dominion of astronomical science. Objects, though before within the limits of vision yet descried but faintly, have had vivid illumination shed upon them; and an immensity teeming with secrets before undiscoverable hath been evolved on the contemplation of men. A world hath been expanded into a universe; and natural astronomy shrinks into a very little thing, when compared with that mighty system which the great instrument of modern revelation hath unfolded. What an injustice to this noble science, on the part of one of its expounders—did he limit himself to the information of the eye; and forbear every allusion to the powers or informations of the telescope. What a creeping and inadequate representation could he bring forth of it, if with no other materials than the phenomena of vision, he was barred either by ignorance of the telescope, or by a wilful contempt for its performances, from the glories of the higher astronomy.

36. This consummates the analogy. By what may be termed an instrument of discovery too, a spiritual telescope, the science of Theology has been extended beyond its natural dimensions. By the word of God, the things of Heaven have been brought nigh to us; and the mysteries of an