

body in the Heavens beyond the range of our telescopes. In virtue of its situation we can attain to no positive knowledge of it. But it ought to be well remembered too, that, in virtue of this very situation, it stands disarmed of all power to disturb our conclusions respecting the things which are near us and within the confines of observation. The imagination of things beyond the telescope, can surely have no effect on the views or informations of other things which are given us by the telescope. And the same is true of many, of very many topics in Theology. They lie ulterior to our range—not merely beyond the outskirts of Natural Theology, a domain which may be said to comprehend all that can be seen by the naked eye of the mind—but also beyond the outskirts of the Christian Theology, that wider and larger domain, which has been opened up to our view by the mental or spiritual telescope of revelation. To attempt the comprehension of such a topic by the former light, were to enter on a task above the powers of nature. To attempt the comprehension of it by the latter light, were to attempt being wise above that which is written. But the very reciditiveness which precludes a transcendental topic from being ever turned into an affirmative doctrine, also nullifies it as a disturbing force by which to weaken or to change our belief in other doctrines. This principle, if rightly applied, would prove a safeguard against many of the delusions of sophistry and scepticism. There may be a vast, an interminable number of questions, started in Theology, of such an unresolvable character that all the friends