

His Revelation, influential theologians of both the Romish and orthodox Churches have laboured hard to undo ; and, from their mistaking, in not a few remarkable passages, the scope and object of the vouchsafed message, they have at various times striven to pledge it to a science as false as even that of Buddhist, Teuton, or Hindu. And so, not only has the argument been weakened and obscured which might be founded on the rectitude of the line drawn of old between what ought and what ought not to be the subject of revelation, but even a positive argument has been furnished to the infidel,—ever ready to identify the glosses of the theologian with the enunciations of Revelation itself,—similar to that which the Christian missionary directs against the false religions of India. It may be well briefly to inquire how this unlucky mistake has originated.

It is of first importance often to the navigator that he should have a good chronometer, seeing that his ability of determining his exact position on wide seas, and, in consequence, of determining also the exact place and bearing of the rocks and reefs which he must avoid, and of the lands and harbours on which he must direct his course, must very much depend on the rectitude of his instrument. But it may be of very little importance to him to know how chronometers are made. And so a friend may reveal to him where the best chronometers are to be purchased, with the name of the maker, without at the same time revealing to him the principle on which they are constructed. Let us suppose, however, that from some peculiarity in the mode of the revelation, the navigator has come to believe that it includes both items,—an enunciation regarding the place where and the maker from whom the best chronometers are to be had, and a farther enunciation regarding the true mechanism of chronometers. Let us suppose farther, that while the good faith and intelligence of his friend are unquestionable, the supposed revela-