

not finding in it the history of geological phenomena, the details of which may be fit matter for an encyclopedia of science, but are foreign to the objects of a volume intended only to be a guide of religious belief and moral conduct.

We may fairly ask of those persons who consider physical science a fit subject for revelation, what point they can imagine short of a communication of Omniscience, at which such a revelation might have stopped, without imperfections of omission, less in degree, but similar in kind, to that which they impute to the existing narrative of Moses? A revelation of so much only of astronomy, as was known to Copernicus, would have seemed imperfect after the discoveries of Newton; and a revelation of the science of Newton would have appeared defective to La Place: a revelation of all the chemical knowledge of the eighteenth century would have been as deficient in comparison with the information of the present day, as what is now known in this science will probably appear before the termination of another age; in the whole circle of sciences, there is not one to which this argument may not be extended, until we should require from revelation a full developement of all the mysterious agencies that uphold the mechanism of the material world. Such a revelation might indeed be suited to beings of a more exalted order than mankind, and the at-