

enquirer, Hitherto sh' 't thou come, and no farther. The science of demonstration itself proceeds from a *point*, which can be described only by its negative qualities, and of which the position is assumed; from this point issues the line, of indefinite length, but suppositious breadth; and this line is the only measure of the circle, of that figure, which having neither beginning nor end, is the suitable emblem of eternity. In astronomy, the diurnal motion of the earth on its axis, is a secret unknown to the multitude of men, and seems to contradict the senses of the uninstructed beholder. Beneath the earth are metals, possessing different qualities; the fact is admitted, but the cause is unknown, and the investigation of it is unattempted. The air which we breathe, is confessed to be impalpable, and invisible; properties, sufficiently abstruse and inscrutable; and to these may be added, agreeably to our Lord's reference to religious mysteries, that we know not whence it cometh or whither it goeth. The constitution of man, fearfully and wonderfully made, involves a series of mysteries, which however illustrated and explained by comparative anatomy, elude the grasp of actual experiment and positive science. The seat of life; the organs of digestion; the process of animal secretions and excretions; the composition and decomposition of flesh, and blood, and bone, defy the search of man, and must be left to the infinite wisdom of him, who made them, and fixed the laws of their operation.

If in these things, which are submitted to the human senses, and which are the proper object of human investigation, our knowledge must be comprehended within certain limits, which it cannot pass; is it an offence to our reason, that in the things which are invisible and spiritual, there should be some difficulties, which cannot be explained; some mysterious articles of faith, true in themselves, but inexplicable in their nature and circumstances? In the revelation, which the infinite wisdom of God has addressed to the finite understanding of man; in the things of which it was foretold, that the eye had not seen, nor the ear heard, neither had it entered into the heart of man to conceive them*, mystery is so far from invalidating, that it recommends and confirms the truth. If every part of revelation was obvious to the human faculties, where was the need or necessity of it? or why could not reason at one time disco-

* Isaiah lxiv. 4. 1 Cor. ii. 9.