he does not speak.   The distances, magnitudes, orbicular mo-
tions, gravitating powers, and projectile forces of the planets
and of the stars, are all out of the circle of his history, and
probably beyond his knowledge.   Inspiration does not make
men *omniscient*.   It does not teach them the scientific truths
of astronomy, or chemistry, or botany, nor any science as
such.   Inspiration is concerned with teaching *religious* truths,
and such facts or occurrences as are connected immediately
with illustrating or with impressing them on the mind."
Thus far Dr Stuart and Mr Penn,—men whose evidence on
this special head must be sufficient to show that it is not
merely geologists who have recognised an *optical* or *visual*
character in the Mosaic history of creation.   And certainly
the inference deduced from the admitted fact, *i. e.* the infer-
ence that the optical description must have been founded on
a revelation addressed to the eye,—a revelation by vision,—
does seem a fair and legitimate one.   The revelation must
have been either a revelation in words or ideas, or a revela-
tion of scenes and events pictorially exhibited.   Failing, how-
ever, to record its own history, it leaves the student equally
at liberty, so far as *external* evidence is concerned, to take up
either view ; while, so far as *internal* evidence goes, the pre-
sumption seems all in favour of revelation by vision ; for,
while no reason can be assigned why, in a revelation by word
or idea, appearances which took place ere there existed a hu-
man eye should be *optically* described, nothing can be more
natural or obvious than that they should be so described had
they been revealed by vision as a piece of *eye-witnessing*.   It
seems, then, at least eminently probable that such was the
mode or form of the revelation in this case, and that he who
saw by vision on the Mount the pattern of the Tabernacle
and its sacred furniture, and in the Wilderness of Horeb the
bush burning but not consumed,—types and symbols of the
coming dispensation and of its Divine Author,—saw also by