

and higher modes of communicating thought in a future world. These branches are, indeed, rather to be regarded as arts than sciences. Language is the drapery for clothing our thoughts, and, unless we have thoughts to clothe, it becomes useless; and rhetoric and oratory merely show us how to arrange that drapery in the most attractive and impressive style. But there is such a thing as the philosophy of language and the philosophy of rhetoric, whose principles are derived chiefly from moral and intellectual philosophy. And these, we have reason to believe, are eternal. Different as will be the mode of communicating thoughts hereafter from the present, we shall find the same philosophical principles lying at its foundation. Hence we may expect that there will be a celestial language, a celestial rhetoric, and a celestial oratory, in whose beauty and splendour those of earth will be forgotten.

I now proceed briefly to consider those sciences which, having little connection with material organization, we may more confidently maintain will have an existence on the new earth.

It will be hardly necessary to spend much time in proving that intellectual philosophy will be one of the subjects of investigation in a future world. For it would be strange if the noblest part of God's workmanship, for which materialism was created, should cease to be an object of inquiry in that world where alone it can be investigated with much success. When we consider that the whole train of mental phenomena is constantly passing under the mind's own observation, and that a vast amount of time and talent has been devoted to the subject ever since man began to philosophize, (that is, for more than two thousand years,) it would seem as if psychology ere this must have attained the precision and certainty of mathematics. But how different is the fact! I speak not of a want of agreement in opinion on subordinate points, for these minor diversities must be expected in any science not strictly demonstrative. Even astronomy abounds with them. But metaphysical philosophers have not yet been able to settle fundamental principles. They are not yet agreed as to the existence of many of the most familiar and important intellectual powers and principles of action. The systems of Locke and Hume, constructed with great ability, were overthrown by Reid; Stewart differed much from Reid; and Dr. Thomas Brown has power-