

precious stones, bearing up a city of pure gold, clear as glass, will then reflect a richer light than the costliest literal gems which the rocks now yield. The geology of heaven will be resplendent with divine glory.

We see, then, with a few probable exceptions, resulting from a difference between the organism of heaven and earth, that science will survive the ruin of this world, and in a nobler form engage the minds, and interest the hearts, of heaven's inhabitants. It will, indeed, form a vast storehouse, whence pious minds can draw fuel to kindle into a purer and brighter flame their love and their devotion; for thence will they derive new and higher developments of the divine character. Shall we not, then, admit that to be religious truth on earth which in heaven will form the food of perfectly holy minds?

The position which I laid down, at the outset, that scientific truth, rightly applied, is religious truth, seems to me most clearly established. If admitted, there flow from it several inferences of no small interest, which I am constrained to present to your consideration.

*In the first place, I infer from this discussion that the principles of science are a transcript of the Divine Character.*

I mean by this, that the laws of nature, which are synonymous with the principles of science, are not the result of any arbitrary and special enactment on the part of the Deity, but flow naturally from his perfections; so that, in fact, the varied principles of science are but so many expressions of the perfections of Jehovah. If the universe had only a transient existence, we might suppose the laws that govern it to be the result of a special ordination of the Deity, and destined to perish with the annihilation of matter. But since we have no evidence that matter will ever perish, and at least probable evidence that it will exist for ever, the more rational supposition is, that its laws result from the nature of things, and are only a development of so many features of the divine character. If so, then the most important inquiry in the study of the sciences is to learn from them the phases in which they present the divine perfections.

*In the second place, it does not follow from this subject that the most extensive acquisitions in science necessarily imply the possession of true piety.*

Piety consists in the exercise of right affections of heart