

agencies would at length form such a surface, so far as rocks and soil are concerned, as we now tread upon. And even though organic beings should not be again placed upon it, those changes would proceed, till, perhaps, another and another great catastrophe by fire might pass over it; nor can we say where these mutations would end. Can we believe such a world to be heaven?

Here, again, as in the last objection, it appears to me, the main difficulty lies in our judging of the future spiritual body by that organism which we now inhabit. Heaven is, indeed, an unchanging state of happiness and holiness. But does it, therefore, follow that there can be no change in its material form and aspect? I have already shown that the spiritual body may be of such a composition that no change of temperature, of place, or constitution, in surrounding bodies, can at all affect it. If the soul could be happy in one set of physical circumstances while in such a tenement, it might be happy in any other circumstances with which we are acquainted. But it does not follow that the happiness of the soul might not be increased by the changes of the material world around it. What is it on earth that affords the greatest amount of happiness derived from the external world? It is the immense variety of creation, produced chiefly by chemical and mechanical agencies. These changes afford us the most striking exhibitions of the wisdom, power, and benevolence of the Deity within our knowledge; and why may not analogous, or still more wonderful changes, and greater variety, give still higher conceptions of the divine character to the inhabitants of heaven, and excite a purer and a stronger love? And to study that character will form, I doubt not, the grand employment of heaven. Who can tell what depths of knowledge may there be laid open into the internal constitution of matter, and its combinations, and especially its union with spirit! And what surer means of bringing out these developments than change, constant and everlasting change? For who can set limits to those mutations which an infinite God can produce upon the matter of this vast universe? It is easy to see that they may be literally infinite.

Once more. We have seen that the geological changes which our world has hitherto undergone have been an improvement of its condition, and that each successive economy has