

rimes, called by the sacred writer *the word of knowledge*. But more probably he meant to teach that, so much brighter and clearer will be the disclosures of another world, that most of our present knowledge will be eclipsed and forgotten. But this does not imply that our future knowledge will be essentially different in nature from that which we acquire on earth. The grand difference is, that now "we see through a glass darkly, but then face to face."

We can, also, see why some branches of science cultivated on earth should be very much modified in a future world. There are several, for instance, dependent mainly upon the present organic constitution of nature; and of such branches only the general principles can survive the destruction of the existing framework of animals and plants. Take, for an example, anatomy and physiology. We believe, indeed, that the new earth, wherein dwelleth righteousness, will be material, and that the bodies of men will also be material. But even though these bodies should be organized, we learn from the Scriptures that this organization will be very different from our present bodies. "They," says Christ, "who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels." Paul's vivid description of the future spiritual body leaves the impression on the mind that it must be very dissimilar to our present bodies. He does not attempt to define the spiritual body, probably because we could not understand the definition, since it would be so unlike any thing on earth. He represents it as incorruptible, powerful and glorious, entirely in contrast with our present bodies, and declares that it is not flesh and blood, and that it is not organized like our present bodies.

It seems, then, that we have no certain evidence that the future spiritual body will be organized; and in a former lecture we have seen that it is not necessary to suppose it endowed with organs. If not, it is obvious that the sciences of anatomy and physiology can have no existence in a future world, except in the memory. On the other hand, however, there are some things in Paul's description of the future body that make it quite probable that its organization will be much more exquisite than any thing in existence on earth. He represents