

days to loading his memory with those tongues which the Scriptures assure us shall cease; or to those details of material organization which can have no place or antitype in the future world. Interesting, therefore, as such pursuits have been on earth, nay, indispensable as they are to the well being and progress of human society, it is melancholy to realize that they form a part of that knowledge which will vanish away.

The mind delights in the prospect of again turning its attention to those branches of knowledge which have engrossed and interested it on earth, and of doing this under circumstances far more favourable to their investigation. And such an anticipation he may reasonably indulge, who devotes himself on earth to any branch of knowledge not dependent on arrangements and organizations peculiar to this world. He may be confident that he is investigating those principles which will form a part of the science of heaven. Should he ever reach that pure world, he knows that the clogs which now weigh down his mind will drop off, and the clouds that obscure his vision will clear away, and that a brighter sun will pour its radiance upon his path. He is filling his mind with principles that are immortal. He is engaged in pursuits to which glorified and angelic minds are devoting their lofty powers. Other branches of knowledge, highly esteemed among men, shall pass away with the destruction of this world. The baseless hypothesis of science, falsely so called, whether moral, intellectual, or physical, and the airy phantoms of a light and fictitious literature, shall all pass into the limbo of forgetfulness. But the principles of true science, constituting, as they do, the pillars of the universe, shall bear up that universe for ever. How many questions of deep interest, respecting his favourite science, must the philosopher in this world leave unanswered, how many points unsettled! But when he stands upon the vantage-ground of another world, all these points shall be seen in the bright transparencies of heaven. In this world, the votaries of science may be compared with the aborigines who dwell around some one of the principal sources of the River Amazon. They have been able, perhaps, to trace one or two, or it may be a dozen, of its tributaries, from their commencement in some mountain spring, and to follow them onwards as they enlarge by uniting, so as to bear along the frail canoes, in which, perhaps, they pass a