

minerals, which are objects of sense, may be employed to fix important moral principles in the memory. I know that this mode of exhibiting religious truth has no little quaintness about it. But if it convey no error, and makes the truth more impressive, perhaps I may be pardoned for employing it; since the highest use to which we can put science is to make it subservient to religion. Nor, if we avoid the extremes of the earlier writers, in their attempts to spiritualize natural objects, can quaintness, which is in fact often only a high degree of originality, be considered a great fault.

Between perfect transparency and perfect opacity of minerals, as well as of character, there is an endless variety of intermediate conditions. There are, however, certain well-marked stages in this gradation in minerals, which well symbolize certain corresponding grades of character. I propose to describe several of these by terms derived from mineralogy; but I shall confine myself, at this time, to what are called the optical characters of minerals, that is, their relations to light.

1. *I shall first describe the wholly transparent character.*

The most perfect example of a transparent mineral is, one through which the outlines of objects may be seen, and not be colored, nor their position changed. We have fine examples in quartz and selenite.

I wish I could say that the entirely transparent character were as common as such crystals. But it appears, now and then, pure enough at least to be entitled to the commendation contained in the proverb — “An honest man’s the noblest work of God.” He is emphatically the work of God; not simply as to the creation of his physical nature, but more especially as to the new creation of the soul. The highest specimens of moral purity which we meet among men, whom