

them. It is high time, therefore, for the friends of religion to cease fearing any injury to the cause of religion from science; and high time, also, for the enemies of religion to cease expecting any such collision.

In conclusion of this argument, we may safely challenge any one to point out a single principle of science which does not in some way illustrate the perfections of the Deity; and if he cannot, scientific truth may be appropriately called religious truth, especially since such illustrations are the highest use to which science can be applied. It is no drawback on the argument because so few make this use of science, nor because some attempt to array science against religion; for this only shows how men may neglect the most important use to which science can be applied, or how they can pervert the richest gifts.

I derive a second argument in support of the general position, that scientific truth is religious truth, from the fact that *it will survive the present world, and its examination become a part of the employments and enjoyments of heaven.*

The Scriptures are, indeed, sparing in their details of the specific employments of the heavenly world, except so far as worship and praise are concerned. But that worship will undoubtedly be the spontaneous impulse of the heart, (as it is in this world when acceptable,) in view of some manifestations of the divine character. Accordingly, the first sentence of the future song of Moses and the Lamb, as the saints stand with the harps of God upon the sea of glass, is, "Great and marvellous are thy works, Lord God Almighty!" The works of God, then, will be studied in the future world; and what is that but the study of the sciences? It is, indeed, said by the apostle, that "whether there be tongues, they shall cease," that is, in a future world; "whether there be knowledge, it shall vanish away;" and hence it has sometimes been inferred that all the knowledge which we acquire in this world will disappear with this world. But this cannot be the meaning of the passage, for in a variety of places the Bible represents both the righteous and wicked in another world as conscious of what took place on earth, and, unless the nature of the mind be changed at death, it is not possible to conceive that the knowledge we acquire here should be lost. This passage may refer to one of those gifts of inspiration peculiar to apostolic