

it as springing from our present bodies as a germ from a seed; and this would seem to imply organization; though we must not infer too much from a mere rhetorical similitude. But he also represents the spiritual body as far transcending the natural body in glory and in power; and since the latter is fearfully and wonderfully made, we know of nothing but the most exquisite organization that can give the spiritual body such a superiority over the natural. Admitting that such will be its structure, and although the nomenclature of anatomy and physiology, which is adapted to flesh and blood, shall pass away and be forgotten, yet analogous sciences shall be substituted, based on facts and principles far more interesting, and developing relations and harmonies far more beautiful. It may be thought, indeed, that so different will be these sciences from any thing on earth, that there can be no common principles and no link of connection. But the longer a man studies the works of God, the more inclined will he be to regard the universe, material and immaterial, as founded on eternal principles; as, in fact, a transcript of the divine nature; and that all the changes in nature are only new developments of unchanging fundamental laws, not the introduction of new laws. Hence the philosopher would infer that in existing nature we have the prototype of new heavens and a new earth; and although a future condition of things may be as different from the present as the plant is from the seed out of which it springs, still as the seed contains the embryo of a future plant, so the future world may, as it were, lie coiled up in the present. If in these suggestions there is any truth, there may be a germ in the anatomy and physiology of the present world, which shall survive the destruction of the present economy, and unfold, in far higher beauty and glory, in the more congenial climate of the new heavens and the new earth. If so, the great principles of these sciences which are acquired on earth, and which are so prolific in exhibitions of divine skill, may not prove to be lost knowledge. They shall be recognized as types of those far higher and richer developments of organization which the spiritual body shall exhibit.

It may be still more difficult to show that such a science as botany will have a place in the new earth; simply because we have no certain knowledge of the existence of vegetation there. We can infer nothing on this subject from the figura-