

tive representations of the new Jerusalem in Revelation, since the drapery is all derived from this world. But on the general principle already stated, that the universe constitutes but one vast and harmonious system, and all the economies upon it, past, present, and future, are only different developments of eternal principles, this consideration, I say, should make us hesitate before we infer the annihilation of the vast vegetable kingdom upon the destruction of the present economy of the world. And it does give us an aspect of extreme barrenness and cheerlessness to think of the new earth entirely swept of every thing analogous to the existing foliage, flowers, and fruits. We have attempted to show, however, in another place, that the spiritual body may be of such a nature that it might exist in a temperature so high, or so low, as to prevent the existence of such organic natures as now exist. But how easy for the Deity to create such natures as are adapted to extremes of temperature as wide as we now are acquainted with; and that, too, on the same type as existing nature; so that the new earth, while yet an incandescent, glowing ocean, might teem with animals and plants, organized on the same general principles as those of the present earth! But there is another supposition. I have endeavoured to show that change ever has been, and probably ever will be, one of the grand means by which mind is introduced to higher spheres of enjoyment; and even though the new earth at first should be destitute of organic natures, both animal and vegetable, they might be introduced in successive and more perfect economies, as a means of increased happiness, especially to rational natures. These are, indeed, only conjectures; but the balance of probabilities seems to me to incline the mind to the belief that there may be a botany as well as a zoology in the future world, far transcending their prototypes on earth.

Among the things that we may be certain will pass away with the present world is the mode of communicating our ideas by language. This the apostle expressly declares when he says, "Whether there be tongues," that is, languages, "they shall cease." Now, the acquisition of languages, and the right use of language, or rhetoric and oratory, constitute a large part of what men call learning on earth. And the question is, whether there are any principles on which these branches of knowledge are based that will become the elements of new