

than the physical argument by which we prove from the order and design permeating the whole plan of creation that there must be a supremely intelligent being self-existing and operating outside the universe, whose plastic hand shaped according to an eternal purpose works *ad extra*, which in their everlasting permanence and admirable consistency, poetically and philosophically proclaim a divine author. As the physical world whose manifold and surpassing beauties and fixed and unchanging laws shows the unity of its design and in the grand harmony of its component parts the tremendous power and unspeakable beneficence of the Creator, so the sublimer harmony pervading the Metaphysical order—and such order Milton declares is heaven's first law—must indeed afford to the mind and the imagination the most luxurious and pleasing field for pure contemplation. It is when we observe the precise relation that exists between the physical and metaphysical orders of the sciences and the liberal arts which are their outgrowing concomitants, that we fully realize the drift and overwhelming charm of the following true and immortal words of Cicero :—"Et inam omnes artes quæ ad humanitatem pertinent habent quoddam commune vinculum et quasi cognationem quadam inter se continentur."

There is evidently then a natural affinity or relationship running over and through all the arts and sciences ; and as truth is the ulterior object of any science, its attributes, beauty and power are the true sources to which liberal and useful knowledge is to be resolved. Truth of whatever order cannot contradict that of another order, because the author of all truth whose essential attribute is truth or rather who is Truth Himself, cannot in the one come in collision with Himself in another. Pope beautifully says that all discord is harmony not understood, and that apparent discord that seems to be pelting and clashing one science with another and with revelation, is merely caused by each one overstepping its own special and proper subject-matter, and declaring authority where and when it ought to be silent. We constantly see that the great business of human science to-day is to make unholy raids upon revelation, as if revealed truths enslaved and degraded the intellect, and have no foundation or authority in fact to command the respect of unaided reason which so many take as the sole measure of what is and what is not truth. I do not here purpose to show that there are astounding truths above and beyond the reach and comprehension of man, and that it seemed good and necessary for an all-powerful, all-intelligent, and all-loving being to reveal such in their time and order to us. And although His beneficent object was not to exclusively please and