

constituted sphere of activity and discharging its functions in relation to the other parts and to the whole.

Now the other parts. When therefore we seek to educate properly we must regard the due and proper development of all the intellectual powers and put each under education by subjecting it to the arena of its own special discipline; and then consider the extent and just limits of this arena in order to guide us as to the corresponding degree to which we should aspire to cultivate each particular mental power. When this is done and the just equilibrium that underlies this seemingly complicated system is duly regarded there is no danger of the mind going astray or getting disjointed in its search for truth.

Let us now seek why it is that so many minds lapse into devious errors in earnest and sober enquiry after truth. The reason, easy of solution, is, because the particular faculty sought to be developed or applied to its proper object is misapplied by exerting it upon forbidden ground. Nearly all the dangerous and fascinating errors that are so rampant the world over to-day, are mainly to be ascribed to the total neglect of educating each faculty upon its own play-ground. It is when there is an uncalled for irruption from one limit to another, that so much mischief of this kind is done. If each votary of a special study would preserve the just limits to which his hobby extends, and not to push further, then we would be happily free from any of those interminable strifes and bickerings that so often disturb and retard the progress of knowledge, and so cruelly and unreasonably assail the majestic field of supernatural truths. As indeed, the moral order and peace of the world are so frequently disturbed by the selfish and aggressive action of nations upon neighboring ones, so the intellectual order of things in the sciences is also marred by bringing the action of the one unsuitably and unseasonably upon the other. It is, therefore necessary that each department of the sciences would, diplomatically acting, scientificate its own frontier in order to keep within its proper bounds, and to prevent the illicit intercourse and aggression of others. It would be wrong and absurd for the greatest chemist living to attempt by the measure of his acquaintance with his own special subject to deny the existence of facts within the region of Astronomy. It would be equally absurd for the Anatomist to deny truths coming within the compass of the Metaphysician. It would be in the same manner wrong for the Metaphysician or Naturalist to deny truths in the order of revelation, although he could not with his limited intelligence reconcile their existence with reason. Nothing to many more strikingly proves the existence of the Divine Architect