

of a reconciliation, but are quite jealous of any claims, on the part of revelation, to superior authority.

But though thus diverse and conflicting have been the views of theologians and philosophers respecting their mutual relations and duties, yet the history of the connection or opposition between theological and philosophical systems has constituted no small part of the annals of the church. And from that history we learn two things: first, that there is an important connection, and consequently there are important duties, between the theologian and the philosopher; and secondly, that these relations and duties have been, and still are, sadly misunderstood or neglected. No code of principles, defining those relations and duties, has yet been elaborated; and hence these classes have often treated each other like the partisans in a border warfare; and prejudice and illiberality have been the impelling forces, rather than Christianity or philosophy.

These remarks will probably lead you, gentlemen of the society at whose request I stand here to-day, and other respected auditors, to anticipate a discussion on the Relations between the Theologian and Philosopher. Such is my intention; or, to state the subject more specifically, *I propose to enucleate and examine the principles which should regulate the intercourse and feelings of these two classes of society.*

I employ the term philosophy in its broadest signification, embracing all science, physical, intellectual, and moral. Yet, for special reasons, I shall rest my eye chiefly upon, and derive my illustration from, inductive or physical science. For, in the first place, circumstances beyond my control, and connected chiefly with health, have turned my attention mainly to this department of philosophy; secondly, the claims and bearings of moral and intellectual philosophy, oftener, and