

THE RELATIONS AND MUTUAL DUTIES BETWEEN THE PHILOSOPHER AND THE THEOLOGIAN.

THE history of the manner in which philosophy has been treated by theologians, and theology by philosophers, is very instructive and suggestive. Some of the former have taken philosophy into a close and most cordial embrace, and allowed it to modify, and even form a part of the foundation of their whole system of doctrines; and, as you looked at the stately pile, you could not be certain whether the human or the divine had most to do in its erection.

Another class have been as jealous of philosophy as if its touch were infectious, and its infection death; and it would seem as if they took special pains to make their professedly biblical system of truth look as distorted and angular as possible, lest they should be suspected of having used the moulding and the dressing tool of reason to give it form and symmetry.

On the other hand, the tendency among philosophers has been to rank theology below the other sciences. Some of them have maintained that the two departments are quite independent of each other, and that the question of agreement between them is one with which they are not concerned. Their business is to discover the truths of science, and to leave theology to take care of itself. Others admit the desirableness