

But thanks be to God, that he was spared so long as to be able to make an abiding impress here: Nay, the cause of learning, of education, of religion throughout the land, shall long feel the influence of his labors; and other lands shall share in the rich legacy which he has left.

And now, before an audience trained by such men, and under the influence of such principles, I feel confident that I shall be heard with candor, and, I hope, with sympathy, while I attempt to ascertain and enucleate the principles that should form the mutual creed of the theologian and the philosopher.

*The first means which I shall employ for determining this platform of principles consists in an appeal to reason and Scripture.*

We need, however, as a basis for our inquiries, to define the limits and the functions of philosophy and of theology. The first searches out and classifies the laws of nature; the second presents the principles of religion, natural and revealed, in a scientific or systematic form. Theology, therefore, has a right to employ whatever facts and reasonings it can find in philosophy, illustrative of religion. The principles of reasoning, too, are the same as in philosophy. But it possesses, in addition, an infallible standard of appeal for all subjects that are above reason. The object of philosophy is to explain the phenomena of nature, mental, moral, and material; that of theology is exclusively to defend and enforce the moral relations of the universe. Hence the two subjects are almost entirely distinct in their aim. The only point where they pursue the same track is in the department of moral philosophy, which has derived from revealed theology the only true foundation on which to build, and that is, the character of man as a fallen being. Incidentally, however, the two branches treat of the same subject; as, for instance,