

in my present lecture—philosophy namely and Christian Doctrine.

Philosophy gives a comprehensive view of truth, of the relation of science to science, of their mutual bearings and their respective values. In a course of education its rightful position lies in the debatable ground between the natural sciences and theology. The office of philosophy is one of conciliation. On the one side it guards the integrity and freedom of the sciences, and on the other, protects the domain of revealed truth from the approaches of false science, the improprieties of literature, and the impurities of art. The history of the hostility, which at present exists between faith and science, is coincident with the evident deflection of the latter from its proper course. Philosophy, as I have said, guards the freedom of science. In the interest of science it demands that what is false in scientific theories, or in the result of scientific investigation, be proven false, not merely because it is out of accord with faith, but because it is not scientifically true. If the infidel tendencies which are given to science in our day, are at all to be effectually checked, they must be checked, on scientific, or rather on philosophic, principles. The citadel of error must be invested after a military fashion, and taken by regular approaches. It is competent for philosophy to declare that those theories, which are opposed to faith, and ever shifting, ever varying, ever vying with each other in lofty pretension and intrinsic weakness, are not to be accepted as science. For at best, they are but the shapeless aggregate of facts observed and imperfectly analysed. *Congestaque eadem non bene junctarum discordia semina rerum.* No group of facts has or can have any scientific value to which philosophy cannot supply the abstract principle and logical sequence which co-ordinate, connect, and give them meaning.

But it is not from the excrescence of science alone that philosophy guards divine faith. The deadly virus not unfrequently lurks under every variety of literature; every form of thought is poisoned; the most generous feelings, and the holiest instincts of the heart are often perverted and made the instruments of their own destruction. Philosophy interposes. It removes the covering, and infidelity stands revealed in the transparency of its own scoffing spirit. Philosophy disengages the truths of science, history, and literature, from their foreign concomitants, and lays those demon forms—doubts against divine faith—which pass in shadows before the mind.