

All honor to the men who, while holding fast to the supreme authority of the Holy Scriptures as a divine revelation, devote themselves assiduously to the study of science and philosophy and seek to harmonize the teachings of God in revelation and the teachings of God in his creation. Christian philosophy must not only take into account the teachings of revelation, but must give to these teachings the foremost place. For a Christian of any kind, and above all for a Baptist Christian, to subordinate revelation to uninspired human modes of thought is an anomaly ; and to point to such a proceeding as a proof of religious progress would be wholly inadmissible.

When in the second century a tidal wave of pagan theosophy swept over the struggling churches of Egypt, Syria, Asia Minor, Mesopotamia, Greece, Italy, Northern Africa, and Gaul, and transformed the simple teachings of the New Testament into the dogmatic theology of the subsequent time, do we find that religious progress in any proper sense accompanied or was involved in the process ? The assimilation of Christian thought to pagan thought carried with it the assimilation of Christian ordinances to heathen mysteries, the assimilation of Christian worship to heathen liturgical services, the assimilation of Christian methods of interpreting the Scriptures to heathen methods of interpreting the ancient mythological literature, the assimilation of Christian religious life to pagan, the multiplication of religious festivals after the example of those current among the pagans, the substitution of the veneration of saints and martyrs for the worship of heathen deities. It brought into the churches a vast body of imperfectly Christianized heathen and prepared the way for the union of Church and State, with a host of attendant evils.

But let me not be understood to depreciate philosophical thinking in the realm of theology. The problems that thrust themselves upon the attention of the theologian call for the profoundest thought of which the human mind is capable, and the divinely illuminated intellect of the devout Christian thinker may and should draw to its aid all that is true and good in the realm of philosophy ; but it will instinctively reject whatever is out of accord with divine revelation.

Again, devout loyalty to divine revelation forbids that we