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"PRODESSE QUAM CONSPICUI."

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OUTLOOK.

Not to be conquered by these headlong days,
But to stand free; to keep the mind at brood
On life's deep meaning, nature's attitude
Of loveliness, and time's mysterious ways;
At every thought and deed to clear the haze
Out of our eyes, considering only this,
What man, what life, what love, what beauty is,
This is to live, and win the final praise,
Though strife, ill fortune and harsh human need
Beat down the soul, at moments blind and dumb
With agony; yet, patience—there shall come
Many great voices from life's outer sea,
Hours of strange triumph, and, when few men heed,
Murmurs and glimpses of eternity.
"The Poems of Archibald Lampman."

The Anti-Rationalism in The Early Christian Church As Represented by Tertullian and Arnobius.

BY REV. J. W. BROWN, Ph.D.

Grecian Philosophy first came prominently before the early Christian Church, as one of the recognized elements of Gnosticism. This latter seemed to have been a compound of Oriental and Grecian Philosophies, Judaism and Christianity. It was the first attempt to construct a philosophy of Christianity. Its practical outcome was to put knowledge in the place of faith.

One of the fundamental doctrines—that which made matter necessarily evil—was derived from Plato, who consequently received much severe criticism from those who opposed this heresy.

From the evil inherent in matter, the Gnostics propounded a new sort of redemption. This was not simple faith in a Redeemer, but consisted in heroic endeavors to withdraw from all worldly entanglements, and to crucify every worldly desire. This heresy threatened to subvert Christianity. Its motto might be exactly given in the words of the philosopher 'Fichte', "men are saved not by the historical, but by the metaphysical." Grecian Philosophy, and especially the philosophy of