

the "Academy," was considered to be a very large element in it. It was the Rationalism of the early days of Christianity.

One of the strongest Anti-Rationalists of this period was Tertullian. He was a man of an emotional nature and of strong convictions. He considered that the influence of philosophy in its rationalizing tendency was to undermine Christianity, and with earnest and burning sentences he opposed this influence.

He claimed that philosophy had nothing to do with religion. "What," he asks, "have the philosophers and Christians in common? The disciples of Greece and the disciples of Heaven? What have Athens and Jerusalem, the Church and the Academy, heretics and Christians in common?"

He asks: "What doest thou Oh daring Academy? Thou uprootest the whole organism of human life. Thou destroyest the order of nature, thou deniest the Providence of God, when thou supposest that the senses which God has given to His creatures are deceptive as means of knowledge.

The philosophers are the patriarchs of the heretics. Platonism furnishes material for the Valentinian heresy, and Stoicism for the Marcionites. Those heretics that teach that matter is equally original with God draw upon Zeno's doctrine. Those who speak of the 'fiery God' have learned of Heraclitus. The philosophers contradict each other. Only the Christian is wise and true, and no one is greater than he."

In the writings of Tertullian by Dr. Roberts and Donaldson, Vol. II, pages 8 and 9, his attitude in relation to philosophy is very clearly set forth. Among other things he says there, that philosophy—which is the material of the world's wisdom, is the rash interpreter of the nature and dispensation of God. Indeed, heresies are themselves instigated by philosophy. Addressing Aristotle, he says—"unhappy Aristotle! who invented for these men, Dialectics—the art of building up and tearing down; an art so evasive in its propositions, so far-fetched in its conjectures, so harsh in its arguments, so productive in its contentions—embarrassing even to itself, retracting everything, and really treating of nothing. Whence spring those fables and endless genealogies, and unprofitable questions, and words which eat like a canker? From all these, when the Apostle would restrain us, he expressly names philosophy as that which he would have us to be on our guard against."

Tertullian claimed that God was not to be found by philosophy. Moreover, he claimed that we were to seek for nothing that is not contained in the doctrine of Christ. The Christian is not permitted to seek for more than he can find. He is to seek until he has found, and then he is to believe what he has found. Christ is the end of seeking, and He is to be held by believing, and not by seeking further. He

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