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THE UNREASONABLENESS OF UNBELIEF.

When John Locke wrote *the Reasonableness of Christianity*, and John Toland, his *Christianity not Mysterious*, they were both rationalists, though Toland went a step beyond Locke, altogether discarding revelation as an unnecessary crutch with which he had seen his predecessor hobbling before him. We know that Christianity is indeed mysterious, that the gospel of Christ is a hidden mystery unless it be revealed to the minds of men. We know that no amount of observation and speculation of human reason, no process of induction or deduction, from whatever analogies or premises, can establish one single article of the Christian faith. It was one of the fundamental errors in mediaeval scholasticism when the schoolmen endeavored to demonstrate the reasonableness of Christian dogmas before the tribunal of the human understanding. Anselm's "*Credo, ut intelligam*" was, in principle, as truly, though not in the same degree, unsound as Abaelard's "*Intelligo, ut credam.*" The "father of scholasticism" deceived himself and his friend Boso when he endeavored to *prove that God was made man by necessity*, and to prove it in such a way as to satisfy by reason alone both Jews and Gentiles.¹⁾

1) "*Cum enim sic probes Deum fieri hominem ex necessitate, ut . . . non solum Judaeis, sed etiam Paganis sola ratione satisfacias.*" Anselmi *Cur Deus homo*, Lib. II, cap. 22.

TO THE READER.

The present issue closes the sixth volume of the THEOLOGICAL QUARTERLY. The chief task to which these volumes were devoted was that of exhibiting, in the language of our country, in a systematic way all the chapters of doctrinal theology as drawn directly from the only original source of Christian doctrine, the Holy Scriptures, the written word of God. This task, too, was brought to a close when we published, in the preceding issue, the last instalment of the series of articles printed under the common head of *Doctrinal Theology*. The fundamental principles of Exegetical, Historical, and Pastoral Theology were also set forth in a number of articles published in former volumes of the QUARTERLY. In view of all this we feel that the *sexennium* which is drawing to its close has constituted a first period of the existence of this periodical, and that we are now about to enter upon a second stage of its activity. But while the future volumes may prove less systematic, they must not be less doctrinal nor less scriptural. Our one purpose will continue to be what it has been heretofore, to cultivate a theology which shall serve God and magnify the glory of Christ by serving the church, his bride, and promoting the great end and aim of all true theology, the salvation of sinners.

A. G.
