| 1        | 54       | Upper Rt # 93  |
|----------|----------|--|
| 2        | 55       | //C  |
| 3        | 56       | "Schmuckers Definition of Church"  |
| 4        | 57       | "The visible Church  |
| 5        | 58       | of Christ is a divinely appointed institution  |
| 6        | 59<br>60 | consisting of all those, who, having heard and   |
| 7        | 61       | accepted the Gospel invitation, have professed Christ by baptism and associated themselves |
| 8        | 62       | into different local societies (together with their  |
| 9        | 63       | children) for mutual edification, and the  |
| 10       | 64       | better attainment of all the ends of the Christ-   |
| 11<br>12 | 65       |  |
| 13       | 66       | the ministry, the word and the sacraments  |
| 14       | 67       | as the means of grace, profssessing intrinsic  |
| 15       | 68       | <u>adaptation</u> and <u>influence</u> ; nevertheless                                      |
| 16       | 69       | not affected effectual without the aid of the Holy   |
| 17       | 70       | Spirit, to which means of grace, the influ-  |
| 18       | 71       | ences of his Spirit are ordinarily con-  |
| 19       | 72       |  |
| 20       | 73       | persevering use of which, God will in  |
| 21       |          | his own time sooner or later, invariably   |
| 22       | 75       | bless to the conversion, sanctification  |
| 23       | 76       | and salvation of souls, without the  |
| 24       | 77       | pale of the which Church, no one, who has heard the Gospel                                 |
| 25       | 78       | Feb. 19, 1863   call can ordinarily be saved.  |
| 26       | 79       |  |
| 27       | 80       |  |
| 28       | 81       | Luthers Definition of Church.  |
| 29       | 82       | Luthers Works Leipsic, 20 vol. 232p.   |
| 30       | 83       | The Church is any number or assembly   |
| 31       | 84       | of those who are baptized and beleive,   |
| 32       | 85       | under one pastor whether he be the pastor  |
| 33       | 86       | of one town or the whole world.  |
| 34       | 87       | The pastor has no power to order any-  |
| 35       | 88       | thing (for he is not the Church) without   |
| 36       | 89       | the consent of the Church, but the pastor  |
| 37       | 90       | may exhort and persuade the Church   |
| 38       | 91       | to agree with him and to consent to  |
| 39       | 92       | any particular wants, to observe holy –  |
| 40       | 93       | and fast days and to alter or abolish  |
| 41       | 94       | anything they please.  |
| 42       | 95       |  |
| 43       | 96       | Feb. 19 <sup>h</sup> 1863  |
| 44       | 97       |  |
| 45       | 98       |  |
| 46       | 99       |  |
| 47       | 100      |  |
| 48       | 101      |  |
| 49       | 102      |  |
| 50       | 103      |  |
| 51       | 104      |  |
| 52       | 105      |  |
| 53       | 106      |  |
|          |          |  |

| 1  | Upper Left #94  | 52  | Upper Right #95   |
|----|-----------------|-----|---|
| 2  |                 | 53  |   |
| 3  |                 | 54  | Modern Atheism. Buchanan                                |
| 4  |                 | 55  | Ques. 1 What do you understand by Atheism               |
| 5  |                 | 56  | in general?   |
| 6  |                 | 57  | By Atheism in general we understand the                 |
| 7  |                 | 58  | entertaining of those theoretical principles            |
| 8  |                 | 59  | which deny that there is a God – a Creator              |
| 9  |                 | 60  | - a Supreme Ruler.                                      |
| 10 |                 | 61  | Ques. 2 How may Atheism be divided?                     |
| 11 |                 | 62  | Into theoretical and practical.                         |
| 12 |                 | 63  | Ques. 3 What do you understand by theoretical           |
| 13 |                 | 64  | Atheism?  |
| 14 |                 | 65  | Speculative Atheism is the cherishing in                |
| 15 |                 | 66  | secret or the avowing openly the principles             |
| 16 |                 | 67  | of Atheistic doctrine – A denial by word                |
| 17 |                 | 68  | or action of the existence of the Divine Being          |
| 18 |                 | 69  | Ques. 4. What do you understand by prac-                |
| 19 |                 | 70  | tical Atheism?  |
| 20 |                 | 71  | It is that form of Atheism which is every-              |
| 21 |                 | 72  | where prevalent and while it is com-                    |
|    |                 | 73  | patible with a nominal religious                        |
| 22 | MODERN ATHEISM. | 74  | profession evinces its existence by an                  |
| 22 | Buchanan        | 75  | habitual neglect of God and the duties                  |
| 23 | Duchanan        | 76  | which grow out of our relation toward                   |
| 24 |                 | 77  | him as the creatures of his creation.                   |
| 25 |                 | 78  | Ques. 5. Is it possible for a man really                |
| 26 |                 | 79  | to disbelieve the existence God?                        |
| 27 |                 | 80  | This is a much mooted question and                      |
| 28 |                 | 81  | has been debated pro. and con. with                     |
| 29 |                 | 82  | great ability. As far as we ourselves                   |
| 30 |                 | 83  | are concerned we are inclined to the                    |
| 31 |                 | 84  | belief that it is impossible for a                      |
| 32 |                 | 85  | man to disbelieve the existence of God.                 |
| 33 |                 | 86  | Ques. 6 Who were some of the principal                  |
| 34 |                 | 87  | Modern Atheists?  |
| 35 |                 | 88  | Voltaire, Hume, Paine, D, Alembert                      |
| 36 |                 | 89  |   |
| 37 |                 | 90  | LeMarck &c.   |
| 38 |                 | 91  | Ques. 7. What are the four great Atheistic              |
| 39 |                 |     | theories to account for the existence of                |
| 40 |                 | 93  | the world?  |
| 41 |                 | 94  | a. The first system assumes and as-                     |
| 42 |                 | 95  | serts the eternal existence of the Cosmos               |
| 43 |                 | 96  | [Aristotelian theory] that is that the present order of |
| 44 |                 | 97  | things – the laws of Nature &c, never                   |
| 45 |                 | 98  | had a beginning and will never have                     |
| 46 |                 | 99  |   |
| 47 |                 | 100 |   |
| 48 |                 | 101 |   |
| 49 |                 | 102 |   |
| 50 |                 | 103 |   |
| 51 |                 | 104 |   |

1 Upper Left #96 54 Upper Right #97 2 55 3 an end. 56 Ques. 11 What do you understand by 4 II The second system affirms not the eternal 57 the nebular Cosmogony? 5 existence of the cosmos but the eternal ex-58 This theory is divided into two parts – the istence of Matter and Motion and attempts 59 first being that which attempts to ac-6 7 to account for the present condition of 60 count for the formation of planets and things through some fortuitous concourse 61 satellites on the assumption of the of atoms – or a law of progressive devol-62 existence of a central sun and certain 10 opment. 63 other specified conditions. 11 III The third affirms the co-existence and 64 The Second – that which undertakes 12 co-eternity of God and the world and 65 to account for the formation of the 66 Sun itself on the assumption of 13 while it admits a distinction between 14 the two represents them so closely con-67 the existence of a diffused nebulous 15 nected that God can only be regarded 68 matter in space or as has been aptly 69 called a "Universal Fire Mist." 16 as the Soul of the world superior to 17 matter as the soul is to the body but 70 Ques. 12 What is the first form of the 18 neither anterior to or independent of 71 theory? 19 it. 72 The first form of this theory assumes 20 IV The fourth denies the distinction be-73 the existence of the sun and its at-21 tween God and the world and affirms 74 mosphere and the rotation of both 22 that God is all and all is God - that 75 around an axis - Laplace sought 23 there exists only one substance in the 76 to give this a scientific form by 77 proving simply the dynamical possibility 24 universe of which all existing beings 25 are only so many modes or manifesta-78 of the formation of a planetary system 26 tions – that these beings proceed from 79 by such means according to the Knowledge 80 of matter and motion, but he did not 27 one substance not by creation but by 28 emendation. This system has been 81 affirm the scientific certainty of his con-29 called the Pantheistic Hypothesis. 82 jecture and far less the actual production 30 Ques. 8 What is the cause of Atheism? 83 of the Solar System in this way. 31 Our Lord answered this question in Ques. 13 What is the Second form? 84 85 [LeMarck?] The second accounts for the origin of 32 a few words when he said "Light is 33 come into the world but men love 86 both sun and the Solar Systems by 34 darkness rather that light because 87 the agency of Natural laws. Not con-35 their deeds are evil? 88 tent with the more limited form of the 36 Ques. 9. What are the natural fruits of 89 theory which M. Compte holds to be 37 Infidelity? 90 only the legitimate and practical 38 The natural fruits of Infidelity are 91 object of scientific treatment he (the 39 such as spring from the feeling it 92 author of the Vestiges) holds that the ori-40 engenders that man is not an ac-93 gin of the sun itself and the forms 41 countable being and therefore can 94 positions relations and motions of 42 act as he pleases. Being naturally 95 all the heavenly bodies may be ac-43 wicked the pursuance of the course 96 counted for by supposing a previous 44 dictated by his passions leads to 97 state of matter fluid or gasiform sub-45 crime in its very worst forms. 98 ject only to the law of gravitation. 46 Ques. 10. What are the four parts of 99 Ques. 14 How do you refute the first? 100 If for argument we agree to acknowledge 47 the development theory? 48 1 Cosmical 2 Physiological 3 Historical 101 the existence of this nebular matter or 49 102 "fire mist" we can have no access by and 4 Ecclesiastical. 50 Theory of Cosmical Development. 103 which to know its internal structure 51 104 52 105 53 106

| 1  | Upper Left #98                              | 54  | Upper Right #99                            |
|----|---|-----|--|
| 2  |   | 55  |  |
| 3  | We cannot tell whether it is uniform        | 56  | since they existed before matter itself.   |
| 4  | or whether it contained nuclei which        | 57  | Ques. 19 Has any case ever been known of   |
| 5  | might become centres of aggregation         | 58  | an organic substance proceeding from       |
| 6  | &c &c and were all these things under-      | 59  | inorganic matter?                          |
| 7  | stood and certain behind them all           | 60  | Never – The one uniform law omne           |
| 8  | would we have to acknowledge an             | 61  | vivum ex uno universally prevails.         |
| 9  | intelligent first cause – Vide Buchanan 54  | 62  | Ques. 20 How alone can we account for      |
| 10 | Ques. 15 How do you refute the Second       | 63  | existing organized substances?             |
| 11 | form of this theory.                        | 64  | By Revelation – "And God said and it       |
| 12 | From the fact that what Herschel took       | 65  | was done."                                 |
| 13 | to be "fire mist" or other nebular matter   | 66  | Ques. 21 What is Mailletts theory of the   |
| 14 | has been discovered by the aid of better    | 67  | vegetable world?                           |
| 15 | instruments to really be stars – and        | 68  | He gives a <u>Marine</u> origin to all our |
| 16 | the farther the glass of the Astronomers    | 69  | present roots and herbs and grains.        |
| 17 | penetrates the greater the number of        | 70  | Ques. 22. How does this theory account     |
| 18 | these clusters of stars does he discover    | 71  | for the Fauna of the Earth?                |
| 19 | this nebular matter to resolve itself       | 72  | That the electric spark escaping from      |
| 20 | into thus destroying the very foundation    | 73  | the elements around struck life into       |
| 21 | of the argument of LeMark.                  | 74  | an elementary and reproductive             |
| 22 | Ques. 16 If the fact of the existence of    | 75  | germ – this reproduction assumed           |
| 23 | nebular atmosphere or fire mist could       | 76  | the form of development and thus           |
| 24 | be established would the formation          | 77  | were created the Fauna!                    |
| 25 | of our world according to regular           | 78  | Ques. 23 What objection can you allege     |
| 26 | laws militate against Theism?               | 79  | against this theory?                       |
| 27 | By no means. Why could not the              | 80  | The same as to the one above, "like        |
| 28 | Creator just as easily have adopted         | 81  | yeilds like" unchangeably and              |
| 29 | that <u>modus operandi</u> by which to work | 82  | universally.                               |
| 30 | out the great design of Creation as any     | 83  | Ques. 24 How do you disprove of any        |
| 31 | other? The only difference would be         | 84  | transmutation of species for three         |
| 32 | that of a mediate or immediate cre-         | 85  | thousand (3000) years?                     |
| 33 | ation. Men do not cease to be the creatures | 86  | From the fact that the vegetable           |
| 34 | of God because they are born from their     | 87  | germs and animalculae taken                |
| 35 | parents in virtue of the command            | 88  | from the mummies of Egypt produce          |
| 36 | "Increase and multiply" any more            | 89  | the same kinds as were produced            |
| 37 | than if like Adam they were immediate-      | 90  | before those bodies were encased in        |
| 38 | ly the work of his creative power.          | 91  | their wrappings.                           |
| 39 | Theory of Phisiological Development.        | 92  | Ques. 25 Social or Historical Development. |
| 40 | Ques. 17 What portions of this Earth are    | 93  | What are the phenomena for which           |
| 41 | attempted to be accounted for by the        | 94  | this theory of the infidel Aug. Compte     |
| 42 | theory of Phisiological Development?        | 95  | professes to account?                      |
| 43 | The portion comprised under the term        | 96  | The phenomena connected with the           |
| 44 | flora and Fauna respectively.               | 97  | mental faculties – the moral laws –        |
| 45 | Ques. 18 What are the starting points       | 98  | the social institutions – the religious    |
| 46 | of this process?                            | 99  | beleifs – and the rites of worship which   |
| 47 | Ex nihilo omnia – or rather it speaks       | 100 | have obtained in all ages and climes       |
| 48 | of "laws in accordance with which the       | 101 | and yet have differed among dif-           |
| 49 | world took its origin," but these laws      | 102 | ferent nations                             |
| 50 | must be as abstract as those of Mathematics | 103 | Ques. 26 What are the outlines of this     |
| 51 |   | 104 |  |
| 52 |   | 105 |  |
| 53 |   | 106 |  |
|    |   |     |  |

| 1       | Upper Left #100   | 54               | Upper Right #101   |
|---------|---|------------------|--|
| 2       | thoony  | 55<br>56         | hear called the philosophy of nature   |
|         | theory? He professes to have discovered a grand                               | 56<br>57         | been called the philosophy of nature or natural science since it treats of Facts |
| 4       | fundamental law which he proclaims  | 58               | and their laws. This method adds   |
| 5<br>6  | to be as follows – "The law consists  | 59               | nothing to the sum of human thought  |
| 7       | in this – that each our leading con-  | 60               | which might not be reached by Bacons   |
| 0       | ceptions every branch of our Knowledge  |                  |  |
| 8       |   | 61<br>62         | Method it only <u>subtracts</u> whatever has                                     |
| 9<br>10 | passes successively through three dif-<br>ferent theoretic states – the state |                  | reference to the Divine or Supernatural and especially everything connected      |
|         |   | 63               | . ,  |
| 11      | Theological or photograph and the   | 64<br>65         | with the theory of Causation.  |
| 12      | Metaphysical or abstract and the  | 65               | Ques. 33 What are the objections to this   |
| 13      | state Scientific or positive.   | 66<br>67         | System? The complete shifting of ground no                                       |
| 14      | Ques. 27 How is the Theological or fic-                                       | 67               | The complete shifting of ground no-  |
| 15      | titious epoch divided?  | 68               | ticeable since the days of Voltaire  |
| 16      | Into Fetishims – Polytheism and   | 69               | up to the present time while both attempt  |
| 17      | Monotheism.   |                  | to arrive at the same conclusion.  |
| 18      | Ques. 28 What is Fetishism?   |                  | 2. This theory rests entirely upon the   |
| 19      | Fetishism is described as consisting in                                       |                  | supposed discovery of M. Compte –  |
| 20      | the ascription of a life and intelligence                                     | 73               | a law which like the Magicians wand  |
| 21      | essentially analogous to our own to   | 74               | can call up the apparition and then  |
| 22      | every existing object of whatever kind  | 75<br>76         | lay it again!!!  |
| 23      | whether organic or inorganic, natural   | 76               | Ques. 34 What is the contradiction be-   |
| 24      | or artificial.  | 77<br><b>-</b> 0 | tween this and former systems of Mod-  |
| 25      | Ques. 29 What is meant by Polytheism?   | 78               | ern Infidelity?  |
| 26      | Polytheism is the system of many  |                  | Formerly Religion was ascribed to priest-  |
| 27      | Gods – πολυς Φεους –  | 80               | craft – it was supposed to have been   |
| 28      | Ques. 30 What is the Monotheistic pe-   | 81               | invented by fraud and supported  |
| 29      | riod or epoch?  | 82               | by falsehood and professed in hy-  |
| 30      | The monotheis epoch is that period  |                  | pocrisy – <u>now</u> it is discovered to be                                      |
| 31      | in which the great truth of there being                                       |                  | the natural necessary and salutary   |
| 32      | but one supreme and universal   |                  | result of the legitimate action of   |
|         | Being obtains its widest credibility.   |                  | the human faculties in the earlier   |
| 34      | Ques. 31 What is the Second or Meta-  | 87               | stages of their development.   |
| 35      | physical or abstract stage of human   | 88               | Ques. 35 What are the three reasons  |
| 36      | development?  | 89               | alleged in support of this theory of   |
| 37      | It is that in which metaphysicians  | 90               | Historical Development?  |
| 38      | reasoning holds the sway., producing  | 91               | The <u>first</u> reason he derives from our                                      |
| 39      | criticism as a solvent for all former   | 92               | <u></u>  |
| 40      | beliefs and thus giving birth to skep-  | 93               | from a history of a certain portion of   |
| 41      | ticism. It is described as a critical   | 94               | our species and the third from the   |
| 42      | destructive revolutionary age useful  | 95               | Analogy of individual experience.  |
| 43      | only as it delivers mankind from  | 96               | <u>Ecclesiastical Development</u>  |
| 44      | the shackles of former beleifs and  | 97               | Ques 36 Who is the most distinguished  |
| 45      | prepares the way for the adoption of  | 98               | Modern Advocate of the Proseyite or  |
| 46      | a new and purely natural system   | 99               | Romish Development?  |
| 47      | of thought.   | 100              | Jno. Heng Newman an English writer   |
| 48      | Ques. 32 What is the third or positive  | 101              | minister of the Episcopal church   |
| 49      | stage in this philosophy?   | 102              | the father of Puseyism instead of  |
| 50      | "The positive – he says – "might have   | 103              | Puesy (S.S.S.)   |
| 51      |   | 104              |  |
| 52      |   | 105              |  |
| 53      |   | 106              |  |
|         |   |                  |  |

1 Upper Left # 102 54 Upper Right # 103 2 55 3 Ques. 37 How does Newman state this 56 laws known to be in operation at the pres-57 ent day." 4 theory? 5 "That the increase and expansion of the 58 Ques 41 How far may we admit the truth 6 Christian creed and ritual and the 59 of this theory? 7 variations which have attended the process 60 As far as it applies to Natural events 8 in the case of individual writers and 61 merely but not to those of a supernatural churches are the necessary attendants 62 character. 10 on any philosophy or policy which takes 63 Theories of Pantheism. 11 possession of the intellect and heart 64 Ques. 42 What do you understand by 12 and has from the nature of the human 65 the term Pantheism? 13 mind, any wide or extended dominion 66 It is that system which proclaims 14 that from the nature of the human mind 67 everything to be God and thus denying 15 time is necessary for the full comprehen-68 to the Creator his personality. 16 sion and perfection of great ideas; and 69 Ques. 43 In what countries has Pantheism 17 that the highest and most wonderful 70 been revived in the present century? 18 truths though communicated to the world 71 France Germany England and America. 19 once for all by inspired teachers could not 72 Ques. 44 What estimate does Schleir-20 be comprehended all at once by the recip-73 macher make of the character of Spinoza? 74 "The holy and yet outcast man" says he 21 ients but as received and transmitted by 22 minds not inspired and through the 75 "who was fully penetrated by the unimedia which were human, have required 76 versal spirit – for whom the Infinite 24 only the longer time and deeper thought 77 was the beginning and the end – and 25 for their full elucidation." This may 78 the Universe his only and everlasting 26 be called the theory of Development. 79 love – he who was full of the sentiment 27 Ques. 38 How does this theory regard the 80 of religion because he was full of the 28 Scriptures? 81 Holy Ghost." 29 As only a part of the great plan of devel-82 Ques. 45 How is Pantheism represented 30 opment. They are intended only to create 83 by Schelling and Hegel? 31 an idea and that idea itself is not in 84 Schelling before his change of Sentiment 32 the Sacred text but in the mind of the 85 represented God as the one only true 33 reader. 86 and really Absolute existence, as Ques. 39 Does Romish development posnothing more or less than Being 88 filling the whole space of reality; 35 sess infallibility? 89 as the infinite "Seyn" which is the 36 No else we should not have so many 37 variation contradictions and con-90 esscence of the Universe and evolves 38 flicting theories which have appeared 91 all things from itself by self develop-39 at one time and another from this 92 ment. 40 same source. 93 Hegel – seeks unity in everything and 41 Ques. 40 What is the general principle 94 everywhere – The Absolute produces all 42 underlying all these different forms of devel-95 and absorbs all, it is the essence of 43 opment? 96 all things. The life of the Absolute is 44 The general principle involved in 97 never consumated or complete. God all these different forms is thus 98 does not properly exist but comes into 46 avowed by Compte – That all our 99 Being. Gott ist in werden. Deus est in explanations of the origin and for-100 fieri. 47 48 mation of our world and the changes 101 Ques. 46. Where did Pantheism first 49 occurring in that world must be by 102 take its rise in Ancient times? 50 means of causes and according to 103 It had its birthplace in the East where 51 104 52 105 53 106

| 1<br>2 | Upper Left #104                             | 54<br>55 | Upper Right # 105                             |
|--------|---|----------|---|
| 3      | the gorgeus magnificence of Nature          | 56       | natural p[r]inciples.                         |
| 4      | was fitted to arrest the attention          | 57       | Ques. 53 What feature of Pantheism is         |
| 5      | and stimulate the imagination               | 58       | the most attractive?                          |
| 6      | of a subtle dreaming and speculative        | 59       | This system commends itself to in-            |
| 7      | people.                                     | 60       | quisitive minds by its <u>apparent</u>        |
| 8      | Ques. 47 Were there any traces of Pantheism | 61       | completeness.                                 |
| 9      | in the in the Middle Ages?                  |          | Ques. 54 What is the fundamental              |
| 10     | Yes – Scot Erigena in his work Dedivisione  |          | System Principle of Spinozas system?          |
| 11     |   | 64       | The fundamental principle in his              |
| 12     | all." The Abbe Maret affirms that the       | 65       | whole theory is contained in the as-          |
| 13     | Knights Templar were affiliated to          |          | sumption with which he sets out               |
| 14     | secret societies in which Gnosticism        |          | - that the entire system of <u>Being</u> con- |
| 15     | was ma[i]ntained and cherished.             | 68       | sists only of three elements – Substance      |
| 16     | Ques. 48 Is Pantheism more plausible        | 69       | Attributes and Modes and in the               |
| 17     | than the Ancient Systems of gross           | 70       | definitions which are given to these          |
| 18     | Atheism?                                    |          | terms respectively.                           |
| 19     | It <del>was.</del> is                       | 72       | Ques. 55 What does Spinoza understand         |
| 20     | System of Spinoza                           | 73       | by Substance? God                             |
| 21     | Ques. 49 Who was the cheif pantheist        | 73<br>74 | "I understand by God an Absolute              |
|        | of modern times?                            | 75       | infinite Being, that is to say, a Substance   |
| 23     | [1632-77] Spinoza the Spaniard.             | 76       | constituted by an infinity of Attributes.     |
| 24     | Ques. 50 By what writers has his            | 77       | Ques. 56 What is the Nature of Spinozas       |
| 25     | system been refuted                         | 78       | •   |
| 26     |   | 76<br>79 |   |
| 27     | Mansfield Fenelon Huet Heroe                | 80       | sary self existent Substance whose known      |
| 28     | Clark &c                                    |          | Attributes are "extension and thought."       |
| 29     | Ques. 51 By what writers has his            |          | In short it is Nature that is God.            |
|        | system been developed during the            |          | Ques. 57 What is the first objection to this  |
|        | present century?                            |          | system?                                       |
|        | By Paulus Wegscheider and Strauss           |          | The assumption is made without                |
|        | in the Church and by Fichte Hegel           |          | any attempt whatever at proof that            |
| 34     | and Schelling in the Schools.               |          | the entire system of Being may be             |
| 35     | Ques. 52 What are the features of theo-     | 88       | ranked under the three catagories of          |
| 36     | logical and what those of philoso-          | 89       | Substance Attributes and Modes as             |
| 37     | phical Pantheism?                           | 90       | also that extension and thought are           |
| 38     | Theological Pantheism consists in           | 91       | necessary attributes.                         |
| 39     | making Reason the sole arbiter              | 92       | Ques. 58 What is the second objection?        |
| 40     | and Supreme judge in matters                | 93       | This System is vicious because it is          |
| 41     | of faith – in setting aside or under-       | 94       | not an inductive or experimental              |
| 42     | mining the Author[i]ty of Revelation        | 95       | method but our argument a priori              |
| 43     | partly by denying the plenary in-           | 96       | deductive and though applicable to            |
| 44     | spiration of the Scriptures and partly      | 97       | some phases of Mathematical Science           |
| 45     | by accounting for Miracles on               | 98       | is not admissible in this case.               |
| 46     | Natural principles. The philosop[h]i-       | 99       | Ques. 59 What is the third objection?         |
| 47     | cal seeks without any reference to          | 100      | The third objection is that it applies        |
| 48     | faith or Revelation to solve the            | 100      | a mere abstraction of the human               |
| 49     | great problems relating to God,             | 101      | mind to account for whatever is real          |
| 50     | man and the Universe on purely              | 102      | or concrete in the Universe.                  |
| 51     | man and the oniverse on purery              | 103      | or concrete in the offiverse.                 |
| 52     |   | 104      |   |
| 53     |   | 105      |   |
| 55     |   | 100      |   |

1 Upper Left #106 61 Upper Right #107 2 62 3 Ques. 60 What is the fourth objection? 63 Because the only part of our knowledge 4 His whole reasoning on the subject of 64 (according to his system) which has any ob-5 creation is pervaded by a transparent 65 jective reality is that which is derived 6 fallacy. He affirms the impossibility 66 from our sense perceptions all else being 7 of Creation and attempts to demonstrate 67 purely formal or subjective and arising 8 his position; but how? by proving 68 soley from the laws of our own mental 9 that a Substance cannot be produced! 69 nature which determined us to conceive 10 Ques. 61 What is the fifth objection? 70 of things in a particular way and that 11 It is objectionable from the fact that it 71 even that part of our knowledge which 12 involves erroneus conclusions respect-72 is derived from sense perception is purely 13 ing both body and soul. 73 phenomenal since we know nothing 14 Ques. 62 What is the sixth and last ob-74 on any object around us beyond the bare 15 jection? 75 fact that it exists and that it appears 16 It is objectionable from the fact that it 76 to us to be as our senses represent it. 17 is full of the most manifest and glaring 77 Ques. 68 How does Kant prove the existence 18 self contradictions. Viz – "God is extended 78 of God? yet incorporeal". "God thinks yet has 79 By what he calls the Moral infer 20 no intelligence." "God is active yet has 80 Tr??usrortiim," the higher nature or 21 no will." &c &c 81 impulse within. 22 Ques. 63 What two opposite forms did 82 Ques. 69 What are the essential features 23 Pantheism assume after the days 83 of Hegels system? 24 of Spinoza? 84 The identity of Existence and Thought 25 The forms of Material or Hylozoic and 85 is the fundamental principle of Hegels 26 Ideal or Spiritual. 86 theory. With him Being and Thought 27 Ques. 64 What do you understand by 87 are combined in the Absolute which 88 is at once ideal and real. 28 Material or Hylozoic Pantheism? 29 This theory is based on the supposition 89 Ques. 70 Do Fichte and Schelling sub-30 that nothing exists in the Universe 90 stantially agree with him? 31 except matter and its laws – that 91 They do. 32 mind is the product of material 92 Ques. 71 What are the several assump-93 tions on which idealism rests? 33 laws. 34 Ques. 65 What do you understand by 94 The ultimate ground of every System 35 Ideal pantheism? 95 of Idealism which excludes the knowl-36 Reduced to its utmost simplicity 96 edge of an external world must be 37 and expressed in the breifest formula 97 one or the other of these two assumptions 98 or a combination of both; either that 38 it amounts in substance to this; that 39 the whole Universe is to us a mere pro-99 our knowledge cannot extend beyond 40 cess of thought and that nothing ex-100 the range of consciousness which 41 ists or at least can be known by us 101 takes cognizance only of ideas or of 42 beyond the ideas of our own minds. 102 subjective mental states; or that 43 Ques. 66 What is Kants fundamental 103 any attempt to extend it beyond these 44 division of the powers of the human 104 limits so as to embrace external objects 45 mind? 105 as really existing can only be success-46 That it consists of three distinct fac-106 ful on this condition – that we prove 47 ulties - Sensation understanding and 107 by reasoning from the subjective to 108 the objective that there is a necessary 48 reason. Ques. 67 How does Kants system lead to 49 109 logical connection between the state of 50 Skepticism? 110 the one and the reality of the other. 51 111 52 112 53 113 54 114 55 115 56 116 57 117 118 58 59 119

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1 Upper Left #108 61 Upper Right # 109 2 62 3 Ques. 73 What school of Ancient Greek 63 annihilates that difference and proclaims philosophers adopted this doctrine of 64 their Identity!! Transpointion Identity? 65 Ques. 75 What is meant by the Absolute? 5 6 The Eleatic School held this theory. 66 The Absolute is described as being at once Ques. 72 How does the doctrine of Identity 67 ideal and real – pure being and pure 8 of the real and the ideal tend to Pan-68 thought and as developing itself in a 9 theism? 69 great variety of forms. 10 Realism and Idealism are blended 70 Ques. 76 Has the mind of man no con-11 together or rather identified in the 71 stitutional or innate or intuitive Judge-12 philosophy of the "Absolute" 72 ments and tendencies? 13 The idea of the Absolute in which Being 73 It has certainly and it is one of the 14 and thought are identical is the 74 most interesting inquiries in the 15 only foundation of science and the 75 department of Psychology to seek to 16 ultimate ground of all certitude 76 investigate the nature origin and 17 And Pantheism is inferred from this 77 validity of such judgments and 18 idea; for the Absolute in which Being 78 tendencies. and thought are identified is properly 79 Ques. 77 What is the fundamental 20 the sole existence which develops and 80 system of Spinozas Pantheism and 21 manifests itself in a great variety 81 what that of Fichte Schelling & Hegel? 22 of forms. 82 Spinozas fundamental theory was – 23 Ques. 74 How do you prove the fallacy 83 the assumption that the entire System 24 of this doctrine of the identity of the 84 of Being consists only of three elements 25 Real and the Ideal the objective and 85 Substance Attributes and Modes and 26 the subjective? 86 the definitions which are given to these 27 That this doctrine is at direct variance 87 terms respectively – With him Substance 28 with the universal convictions of Man-88 is Being in the Abstract; by an Attribute 29 kind is too evident to require the slight-89 he means not a Substance but a man-30 ist proof. That it is unphilosophical 90 ifestation of Substance and by a 31 as well as unpopular may be made 91 Mode he means an affection of Sub-32 apparent by two very simple consider-92 stance. 93 Fichte Hegel and Schelling slightly differ 33 ations. 34 The first is that it assumes without 94 from their predecessor but all concur 35 proof the only point in question viz -95 in the attempt to identify ?u?n or Ab-36 that the objects of our knowledge nothing 96 solute Being with thought and repre-37 but the ideas of our own minds whereas 97 sent everything in the Universe as a 38 it is affirmed on the other side and 98 mere mode or manifestation of one 39 surely with at least an equal amount 99 Essence. 40 of apparent reason that we are so 100 Ques. 78 What are the several objections to 101 Modern Pantheism? 41 constituted as to have a direct per-102 1 Pantheism denies Theism affirms the 42 ception of external objects as well as 43 of internal states. 103 existence of a living personal God. 44 The Second is that the very formula of 104 2 Pantheism supersedes – Theism reveals 45 Idealism which represents the "Non Ego" 105 the doctrine of a real creation. 46 as a mere modification of the consci[o]us 106 3 Pantheism contests Theism confirms 47 "Ego" seems to involve a palpable contra-107 the doctrine of the constant providence diction since it recognizes in a certain 108 and moral government of God. 48 49 sense the difference between the Ego and 109 4. Pantheism disowns Theism declares 110 the doctrine of a consci<sup>o</sup>us personal immortality 50 the Non Ego and yet in the same breath 51 111 52 112 53 113 54 114 55 115 56 116 57 117 58 118 59 119 60 120

1 Upper Left #110 61 Upper Right #111 2 62 3 5. Pantheism rejects Theism receives 63 which shows that they are radically 4 the whole scheme of Revelation con-64 one and the same; they all deny the 5 sidered as a Supernatural code of existence of any generic difference be-6 Divine truth. 66 tween Matter and Mind. 7 6. Pantheism has no living self con-67 Ques. 82 Does Mesmerism prove the truth 8 scious personal God. It leaves us with 68 of Materialism? 9 nothing higher than Nature as our 69 This may have extended our Knowledge 10 portion here and nothing beyond 70 respecting the relations which exist 11 its eternal vicissitudes as our pros-71 between the body and the mind, they 12 pect hereafter. 72 have in no degree served to obliterate 13 Ques. 79 What are the four systems of 73 the distinction betwixt the two. 14 Metaphysical abberations which are 74 Ques. 83 What are the five propositions 75 which our Author vindicates against 15 constantly recurring in the history of 16 the human mind? 76 Materialism? 17 1. Dualism – holding matter and 77 1. That the recent progress of Natural 18 Spirit to be equally uncreated and 78 Science great and rapid as it has 19 eternal 79 been has not materially altered "the 20 2. Materialism – resolving all into 80 distinction between Mind and Matter 21 matter and its laws. 81 however much it may have extended 22 3. Idealism resolving all into mind 82 our knowledge respecting the proper-23 and its modifications. 83 ties of both and of the relation sub-24 4. Pantheism identifying Existence with 84 sisting between the two. 25 thought and resolving all into the 85 2. That were we reduced to the nes-26 Absolute. 86 cessity of embracing any form of the 27 Ques. 80 What are the several forms 87 theory of "Unisubstancissme" – there could 28 in which materialism has been held? 88 not be less- there might be greater – 29 The grossest most revolting form is that 89 reason for spiritualizing Matter 30 which indentifies mind and matter 90 than for Materializing mind. 31 and thought with motion. 91 3. That we are not reduced to the 32 Another whilst representing the soul 92 nescessity of adopting any theory of 33 as material teaches the possible ex-"Unisubstancisme" since there is no-93 34 istence of the soul in a separate state 94 thing inconceivable or self-contradictory 35 during the interval between the disso-95 in the supposition of two distinct sub-36 lution and ressurrection of the body. 96 stantive beings possessing diverse pro-37 Another form of the theory consists in 97 perties such as mind and body or 38 representing the Mind or Spirrit of 98 spirit and matter are usually held 39 Man not as a mere fleeting phenom-99 to be. 40 enon of the brain but generated in man 100 4. That the same reason which warrants by his peculiar organization capable 101 us in ascribing certain properties and 42 of surviving the dissolution of the body phenomena to a distinct substance 102 43 of retaining its individual conscious-103 called matter equally warrants 44 ness after death and of passing into 104 us in ascribing certain other qualities 45 a new sphere of Being. 105 and phenomena to a distinct substance 46 Ques. 81 How do you refute these theories? 106 called mind and that the difference 47 With all their shades of difference this between their respective properties and 107 is that common to all the forms in 108 phenomena is so great as to justify 48 49 which this difference can be presented 109 the beleif that the Substance are dif-50 110 51 111 52 112 113 53 54 114 55 115 56 116 57 117 58 118 59 119 60 120

1 Upper Left # 112 61 Upper Right # 113 62 2 3 ferent and ought to be denominated 63 future retributions? 4 by distinctive names. 64 When connected as it often is with the 5 5. That it is impossible to account 65 doctrine of Mechanical Nescessity which 6 for the phenomena of thought feeling 66 represents every thought opinion emotion 7 desire volition and selfconsciousness 67 desire and habit as the unavoidable 8 by ascribing them as Materialists do 68 result of mere physical weakness in-9 either to the substance of Matter or to 69 fluencies acting on the brain taking 70 no account of the freedom of man as 10 its form, that is either to the atomic 11 particles of which it consists or to the 71 an intelligent moral and responsible 12 peculiar organization in which these 72 agent, it is manifestly impossible 13 particles are arranged. 73 to discover any ground for the doc-14 Ques. 84 How does the doctrine of Materi-74 trine of future rewards and punish-15 alism affect that of the souls immor-75 ments and even when not connected 76 with Fatalism, according to the theory 16 tality? 17 That the former affects the latter se-77 which denies the distinct existence of 18 riously and that there is some con-78 the Soul it is difficult to see how the 79 doctrine of retribution can be con-19 nection between the two is apparent 20 from the very anxiety with which 80 sistently maintained. 81 Ques. 89 How does the beleif of Material-21 Infidels have labored to undermine 22 the doctrine of Spirit on purpose 82 ism affect the Divine character? 23 to get rid of the doctrine of immor-83 If the existence of Spirit or Soul as 24 tality. 84 Gods living image on earth is de-25 Ques. 85 Is Spirit necessarily immortal? 85 nied there is no ground of evidence 26 The mere proof of the Spirits being an 86 or help of analogy left either to con-27 immaterial substance would not 87 ceive or to prove aright the existence 28 nescessarily infer its being also im-88 of him who is a "Spirit" and the 89 father of Spirits of all flesh. 29 mortal; since for aught we know the 30 principle of life, sensation, memory, 90 If the Spirituality of the Divine 31 and volition may belong to an 91 Nature be questioned many of the 32 immaterial substance even in the 92 Divine attributes must also suffer 93 for it is only as a Spirit that God 33 lower animals which are not sup-34 posed to be immortal. 94 can be omnipresent which attribute 35 Ques. 86 What is the best ground for 95 is presupposed in his omniscience 36 our beleif in the immortality of the 96 and omnipotence. 37 soul? 97 Ques. 90 How does the beleif of Materialism 38 The indications of Gods will con-98 agree with the Scriptural account of 39 cerning it, manifested in the structure 99 the origin and attributes of the Soul? 40 of its powers in the grandeur of its 100 The Scriptures represent the soul as 41 capacities and in the moral and 101 implanted in man by the Creator 42 responsible consciousness which 102 himself that it is a distinct sub-43 belongs to it. 103 stantive being connected with the 44 Ques. 87 Did Dr. Preistly beleive in the 104 body but distinct and different from 45 immortality of the soul? 105 and not dependent on it, at least 46 He professed to do so but in conjunction 106 in the sense of being incapable of 47 with it maintained the theory of 107 existing apart from it. With such a 108 doctrine the theory of Materialism is 48 Materialism. 49 Ques. 88 How does the materiality 109 manifestly at variance. 50 of the Soul affect the doctrine of 110 Ques. 91 How does the beleif of Materialism 51 111 52 112 53 113 54 114 55 115 56 116 57 117 58 118 59 119 60 120

1 Upper Left # 114 61 Upper Right # 115 62 2 3 affect our beleif of Angels? 63 and always obviously implied 4 As the theory is advocated by Dr. Preisly 64 in Scripture. The reality of both is 5 it plainly excludes the existence of any 65 assumed. 6 order of spiritual beings other than 66 Ques. 96 Can the development of 7 the uncreated mind. For if that only 67 these laws by the discoveries of Nat. 68 Science prejudice Religion. 8 is to be termed "Spirit" which possesses 9 omniscience and the power to produce 69 The opponents of Religion and the 70 less intelligent members of the 10 anything at pleasure it is clear that 11 the highest angels – seraphim and 71 Christian community itself must no more Spirits that the souls of 72 be adverse and fully prove fatal 13 Men. 73 to the cause of religion, but the Bible 14 **Doctrine of Nat. Laws** 74 gives no countenance to any jealou-15 Ques. 92 Have Infidels extended their 75 sies or fears of this kind. 16 theory of Nat. laws to the divine govern-76 Ques. 97 Wherein does the error of 17 ment of the world as well as to its 77 Infidelity in regard to these laws 18 Creation? 78 consist? 79 In substituting "laws" for "causes" 19 They have. It has been urged as a rea-20 son for disbeleiving the doctrine of 80 or rather representing the laws of 21 Gods special Providence and em-81 Nature as the only efficient causes 22 ployed to discredit the efficacy of 82 of all natural phenomena. 23 prayer. 83 Ques. 98 What are the three grand 24 Ques. 93 What is the influence of this 84 objects of all Science? 25 theory? 85 1. To ascertain particular facts. 26 From the earliest times it has been 86 2. To reduce these facts under gen-27 the beleif of seriously reflecting men 87 eral laws. 88 3. To investigate the "causes" by which 28 that a system professedly recognizing 29 the Divine Being as the Creator of the 89 both "facts" and "laws" can be ac-30 world but denying him as Governor 90 counted for. 31 of its affairs however theoretically dif-91 Ques. 99 What is the difference between 32 ferent from Atheism is substantially 92 a cause and a law? 33 the same with it. 93 A law is the rule or general state-34 Ques. 94 How do you prove the providence 94 ment of the mode according to 35 of God apart from the Scriptures? 95 which an effect is produced – a 36 It may be established inductively 96 cause – is that which operating 37 by the very same kind of evidence which 97 according to such rule or law 38 the Theist employs in proving the 98 produces an effect. 39 existence and perfections of the Divine 99 Ques. 100 How then do you define 40 Being and his existence and per-100 the laws of Nature? 41 fections being proved the doctrine of 101 They are the historical statement 42 Providence may be inferred deduces 102 of the mode in which God governs 43 from his character and from the re-103 and regulates all that transpires 44 lations he sustains toward his creatures 104 in the universe. 45 in not ceasing to care for them or deem-105 Ques. 101 What do you understand by 46 ing them unworthy of his regard. 106 the Occasionalism of MalBranch? Ques. 95 Do the Scriptures teach the ex-107 It represents physical agencies as 47 istence of Nat. laws and causes in 108 the mere occasions and God as the 48 49 the world? 109 sole cause of all changes hence a 50 It is often explicitly recognized 110 mans volition to walk is not the 51 111 52 112 53 113 54 114 55 115 56 116 57 117 58 118 59 119 60 120

1 Upper Left # 116 61 Upper Right #117 2 62 3 cause of his walking but the occasion 63 lated by man. Second while the former 4 merely of that divine interposition 64 does impose an imperative obligation 5 which alone puts the proper muscles 65 which is felt by every conscience the 6 in motion. 66 latter has either no relation to the 7 Ques. 102 What do you understand by 67 conscience at all or if it has it is 8 the "preestablished harmony" of Leibnitz 68 collateral and indirect only arising 9 This theory teaches that mind and body 69 from the felt obligation of a moral 10 although closely united have no real 70 law belonging to our own nature. 11 influence on each other that each of 71 Ques. 106 What are the radical defects 12 these acts by its own properties and 72 of Combes System exposed by our 13 powers and that their respective ope-73 Author? 14 rations exactly correspond to each other 74 1. He speaks of obedience & disobedience 15 simply because God originally pur-75 to the physical and organic laws as 16 posed that they should so coincide. 76 if they could be obeyed and disobeyed 17 Ques. 103 What is meant by the theory of 77 in the same sense and way as the 18 instrumental causes? 78 Moral and as if they imposed an 19 This theory has assumed two distinct 79 obligation on man which it would 20 and very different forms. 80 be sinful to disregard. 81 2. He presents the consequences of 21 In the first all natural events are 22 ascribed to powers imparted to created 82 our ignorance or neglect of these laws 23 beings and inherent in them. as punishments in the same sense 24 In the second all natural events are 84 in which moral delinquincies are 25 ascribed to powers not imparted but 85 said to be followed by penal implic[a]tions. 26 impressed, no belonging to the Nat-86 3. He represents the distinct existence 27 ural agent but communicated by and independent action of these laws 87 28 impulse from without. Gods will is 88 as the key to the Divine government, as 29 represented as the only efficient cause 89 the one principle which explains all 30 in Nature. 90 apparent irregularities and accounts 31 Ques. 104 What is Mr Combes system of 91 satisfactorily for the casualities and 92 calamities of human life. 32 the divine government of the world by 93 Ques. 107 Are Nat. laws when rightly 33 Natural laws? 34 1. He speaks as if God governed the Uni-94 explained inconsistent with the 35 verse only by "Nat. laws" so as to ex-95 beleif of Divine Providence? 36 clude any other dispensation of Prov-96 They are not. 37 idence. 97 Ques. 108 How do you define Prayer? 38 2. He speaks as if the "physical and or-98 In its evident sense it includes the 39 ganic" laws of Nature possessed the 99 whole homage which man is capable 40 same authority and imposed the 100 of rendering to God as the sole object 41 same obligation as the moral laws 101 of religious worship and implies 42 of Conscience and Revelation in the 102 the recognition of all his Supreme 43 same sense and for the same reason 103 perfections and prerogatives as 44 as the transgression of the latter. 104 the Creator and Governor of the World. 45 Ques. 105 What is the difference between 105 Ques. 109 What are the three objections 46 Moral and Natural laws. 106 made to prayer by its opponents? 47 A moral law differs from a physical 107 1. Since God is omniscient he does not or Natural law in two important 108 need to be informed either of the wishes 48 49 respects first while the former may 109 or wants of any of his creatures. 50 the latter cannot be broken, or vio-110 2. God is immutable, his will cannot 51 111 52 112 53 113 54 114 55 115 56 116 57 117 118 58 59 119 60 120

1 Upper Left #118 61 Upper Right #119 62 2 3 be affected or altered by the petitions of 63 respects mysterious or even inscrutable 4 his creatures. 64 but no objection to the efficacy of prayer 5 3. There is an established constitution 65 can have any weight when that object-66 tion is founded on our ignorance of 6 and regular course of Nature by 7 which all wants prosperous or adverse 67 his infinite resources. 8 are invariably determined and can 68 Ques. 112 What are the four hypothetical 9 not be altered or modified without 69 theories to account for the efficacy of prayer? 10 a miracle. 70 1. There is the same relation between 11 Ques. 110 How do you answer these ob-71 prayer and the answer to prayer as 12 jections to the efficacy of Prayer? 72 between cause and effect and this by 73 an invariable law established in 13 The first grievously misapplies truth 14 since it virtually assumes that the 74 the original constitution and mani-15 object of prayer is to inform God of what 75 fested in the uniform course of the 16 he did not know before and that his 76 world. 17 omniscience is of itself sufficient to 77 2. That while God does not ordinarily 18 show that prayer of men or angels must 78 disturb the known sequences of the 19 be unavailing. 79 Natural world in answering prayer 20 The second assumes that the divine 80 yet his interference may be alike real 21 dispensations must be invariably 81 and efficacious though it should 22 the same whatever may be the conduct 82 take place at a point in the series 23 of his creatures in other respects whether 83 of natural causes far removed be-24 for instance men do or do not pray. 84 yond the limits of our experience and 25 The third is answered by the fact that 85 observation 26 Gods will has an efficient control over 86 3. A divine answer to prayer may be natural events and that He has agencies 87 conveyed through the ministry of 27 28 at his disposal by which he can ac-88 angels or the agency of intelligent vol-29 complish the desires of them that seek 89 untary and active beings whom God 30 him. 90 employs in subordination to his 31 Ques. 111 How do you prove the efficacy of 91 Providence for the accomplishment 32 Praver? 92 of his great designs. 93 4. That God has so arranged his prov-33 Our assurance of the certain efficacy 34 of our prayers is so much the greater 94 idence from the beginning as to pro-35 in proportion as we have reason to 95 vide for particular events as well 36 beleive that the things for which we 96 as for general results and especially 37 pray are agreeable to his will. 97 to provide an answer to the prayers 38 The relation in which we stand to God 98 of his intelligent creatures. 39 as his creatures and subjects makes 99 Ques. 113 What is the mode by which 40 it our duty to pray, hence it is reason-100 God grants these answers to prayer? 101 Gods ways are inscrutable. 41 able to beleive that God will have some 42 respect to our prayers in his method 102 Ques. 114 What is the difference between 103 Fate and Chance? 43 of dealing with us. 44 The efficacy of prayer so far from being 104 Fate resolves all events into results of 45 inconsistent with is founded on the 105 physical agencies and mechanical 46 immutability of the divine purposes 106 laws acting with the blind force of destiny 47 and the faithfulness of the divine prom-107 and leaving no room for the interposition 108 of an intelligent moral ruler. 48 49 The method in which God answers the 109 Chance ascribes all events to accidental 50 prayers of his people may be in many 110 51 111 52 112 53 113 54 114 55 115 56 116 57 117 58 118 59 119

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1 Upper Left # 120 61 Upper Right # 121 2 62 3 or fortuitous influences equally exempt 63 damentals in Religion and insists that 4 from his control. 64 as every truth is declared by the same Ques. 115 What do you understand by 65 infallible authority so every truth must 5 6 Logical necessity? 66 be received with the same unquestioning 7 Logical necessity exists wherever the con-67 faith, thus overlooking the fact that 8 trary of what is affirmed would imply 68 while all the truths of Scripture ought 9 a contradiction. 69 to be beleived by reason of divine authority 70 on which they rest yet some truths are 10 It is a necessary truth that the whole 11 is greater than any of its parts and 71 more directly connected with our 12 that a circle neither is nor can be a 72 Salvation that others as well as more 73 clearly and explicitly revealed. 14 Ques. 116 What is moral necessity? 74 Ques. 121 What are the theories of Certitude 15 It denotes the connection between means 75 and Skepticism? 76 Certitude considered as a mental 16 and ends. 77 state denotes simply the strength of 17 It is not necessary absolutely that a 18 man should continue to live but it 78 our conviction or beleif as distinguished 19 is necessary morally that if he would 79 from doubt or opinion objectively it 20 continue to live he should eat and sleep 80 denotes the ground or reason existing 21 food and rest according to the estab-81 in the nature of things for the convictions 22 lished constitution of Nature being a 82 we cherish. 23 necessary condition or indispensable 83 The theories of Certitude may be reduced 24 means for the support of life. 84 to three classes. The first places the 25 Ques. 117 What is physical Necessity? 85 ground of certitude in Reason, the 26 It relates solely to the connection be-86 second in Authority, the third in 27 tween cause and effect in the material 87 Evidence, including external man-28 world and in the moral – to the com-88 ifestations of truth and the internal 29 pulsory action of one agent or another. 89 laws of thought by which we are deter-30 Ques. #118 What is Metaphysical Necessity? 90 mined in forming our judgements in 31 It can be predicated of God only and 91 regard to them. 92 Theoretical Skepticism may be di-32 denotes the peculiar prerogative of 33 His Being as existing necessarily im-93 vided into three distinct branches. 34 mutably and eternally, the necessary 94 First Universal or Philosophical Skepti-35 connection in his case between essence 95 cism professing to deny or rather to doubt 96 the certainty of all human knowledge. 36 and existence. 37 Ques. 119 What do you understand by 97 Secondly – partial or religious skepticism 38 the theory of religious liberalism? 98 admitting the possible certitude of 39 It disparages the importance of peculiar 99 human knowledge in other respects 40 doctrines of Christianity and even ob-100 but holding that religious truth is either 41 literates the distinction between the various 101 altogether inaccessible to our faculties 42 forms of religion; natural and revealed 102 or that it is not supported by sufficient 43 by representing them all as so many 103 evidence. Thirdly the Skeptico Dogmatic 44 varieties of the same religious sentiment 104 theory combining Philosophic Doubt 45 so many diverse but not antagonistic 105 with Ecclesiastical Dogmatism. 46 embodiments of the same radical 106 Ques. 122 What do you understand by 47 principle. 107 the theory of Secularism? Ques. 120 How do you refute it? 108 The advocates of this theory admit there 48 The theory repudiates the distinction 109 may be a God- that there may be evibetween fundamentals and no fun-50 110 dence of his existence – that it may yet 51 111 52 112 53 113 54 114 55 115 56 116 57 117 118 58 59 119

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1 Upper Left 122 2 3 be discovered in the progress of natural 4 reason but that we have not sufficient 5 reason for beleiving in the existence of 6 a Supreme Being independent of 7 Nature insisting on the limitation 8 of the human faculties and seeking 9 to confine both our thoughts and as-10 pirations to the interests and duties 11 of the present life. 12 Ques. 123 How do you refute it? 13 The advocates of this theory admit 14 there may be a God – there may be 15 evidence of his existence it may 16 yet be discovered in the progress of 17 Natural reason and that to deny 18 any one of these possibilities would be to assume "infallibility" or to ar-19 20 rogate infinite knowledge as the 21 ground of disproof. There is enough 22 contained in these admissions to 23 shut up every seriously reflecting 24 mind not perhaps to the instant recognition of a Divine Being but certainly to the duty of earnest, pa-26 27 tient persevering inquiry. 28 29 30 31 32 33 34 35

The End.

Apr. 1, 1863