

Kansas Memory



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Section 4, Pages 91 - 120

This collection consists of a single volume of handwritten notes taken by Reverend Myron Oscar Harrington. The notes were taken while Harrington was a student attending seminary school, in all likelihood Andover Seminary in Massachusetts. They are from lectures given by Professor Edwards Amasa Park. Professor Park was a noted nineteenth century American Congregational theologian.

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- 11/17 C. Not properly defined by saying "It is agreeable to the fitness of things, or the order of things, or, the end of things & our being." For 1. Other things besides virtue have a fitness & conformity to the end of our being. Same fitness of things; same order of things: These objects are agreeable to... Our natural sensibilities have a fitness of things; the intellect, the conscience, &c.
2. The same process of reasoning by which this proves that virtue is not "conformity to will of God," applies not utility, will prove that it is not "conformity to order of things."
3. In adopting either of these definitions, men are misled by the fancy. That if two objects are always united, they are the same. Right is one with these, but not the same as they are. Two objects may be united, but not the same.
- Right - conformable to the fitness of things; but this is different from the statement that right means the conformity.
- D. Right - not properly defined. Conformable to the moral order of things; or, fitted to a moral end.
1. This definition introduces the very terms which is to be defined. The word Moral is the very word of which we are seeking a definition. If they called it a nominal definition, it would be all right, but they do not. An apple is a vegetable that grows on an apple-tree.
2. The word moral is not introduced into the definition for no purpose of giving a nominal definition; if so, the word would be superfluous. Define the word by synonymous terms.

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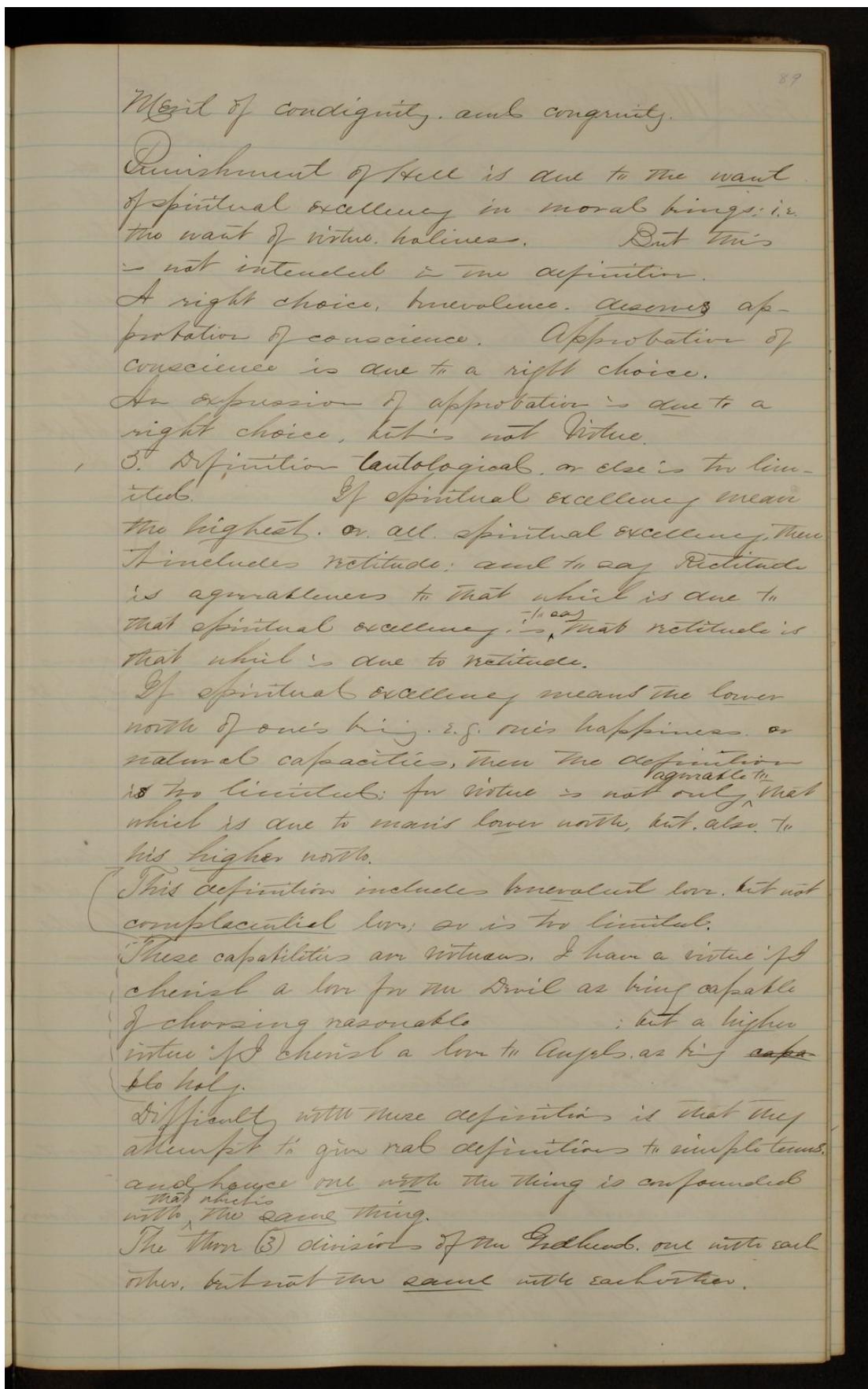
- Art conformity to spiritual excellency."
- Right not properly defined by saying it is "conformity to the worth of each being"; that which is "due to our spiritual excellency".
1. This perfectly true that Right is conformed to the worth of our being; agreeable to our spiritual excellency. Right is due with what is conformable, useful, agreeable. But this fact doesn't show that Right means this conformity.
2. More proper to define a right act by saying, an act which is right is the highest worth of our own being; than by saying An act is right is conformity to the worth of our own being.
- # Virtue is the worth of our own being. More proper than to say, virtue is the conformity to the worth of our own being.
- The moral attributes - the virtues of God. Is his highest worthiness of his being.
- That which is morally right is conformed to the lower worth of our's own being. Every virtuous act is conformed to the lower worth of our own being. All our natural excellencies are conformed to worth of our's own being. But all our natural excellencies occurs their chief worth from the idea of right a true act there.
- " Conscience's chief worth is that it gives us
- " Right, connecting higher than our consciousness. The chief goal of happiness is that it conduces to the (good²) or right.
3. More proper to define Right by saying that Virtue is an spiritual excellency, than by saying that it is what is due to our's.
- # Virtue is our spiritual excellency
- In one sense this our whole spiritual excellency - is moral goodness.
4. This definition is ambiguous.
- The rewards of Heaven are due to spiritual excellency - to the spiritual excellency of Angels.
- Happiness of God is due to this.

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11
PSL-1

IV. Virtue in the Concrete.

A. Preliminary statement on the nature of objective right. Welfare of demons is right in an objective sense! Right is real in objective sense.

1. Objective right is that object, the choice of which is subjective right, that which ought to be preferred or performed; that a moral agent ought to prefer or perform. e.g. The general happiness is objective right, fit to be chosen, had a claim to be chosen, an object of holy choice. But the objective happiness is not subjective right. There's no holiness in it.

2. Moral agents obligated to choose it. Infidels affirm that the world ought not to have been created as it is - meaning of which is, that it is not objectively right for the Creator to have created it.

Physician said, "He could have made a better man than himself."

2. This objective right which, on certain occasions, ought to be chosen, - objectively right contingently, applying to external acts. Ought & to strings a whip into a manuscript. At generally. This objective right is substantially the same as "A fact".

B. Preliminary statement on the nature of "a good".

Before we define virtue in the concrete, this necessary to consider "A good".

The great source of error in Ethics is the obscure idea of "good".

Chief difference: difficulty: with Fairbairn, Hopkins, Mahan, is the different ideas of "good".

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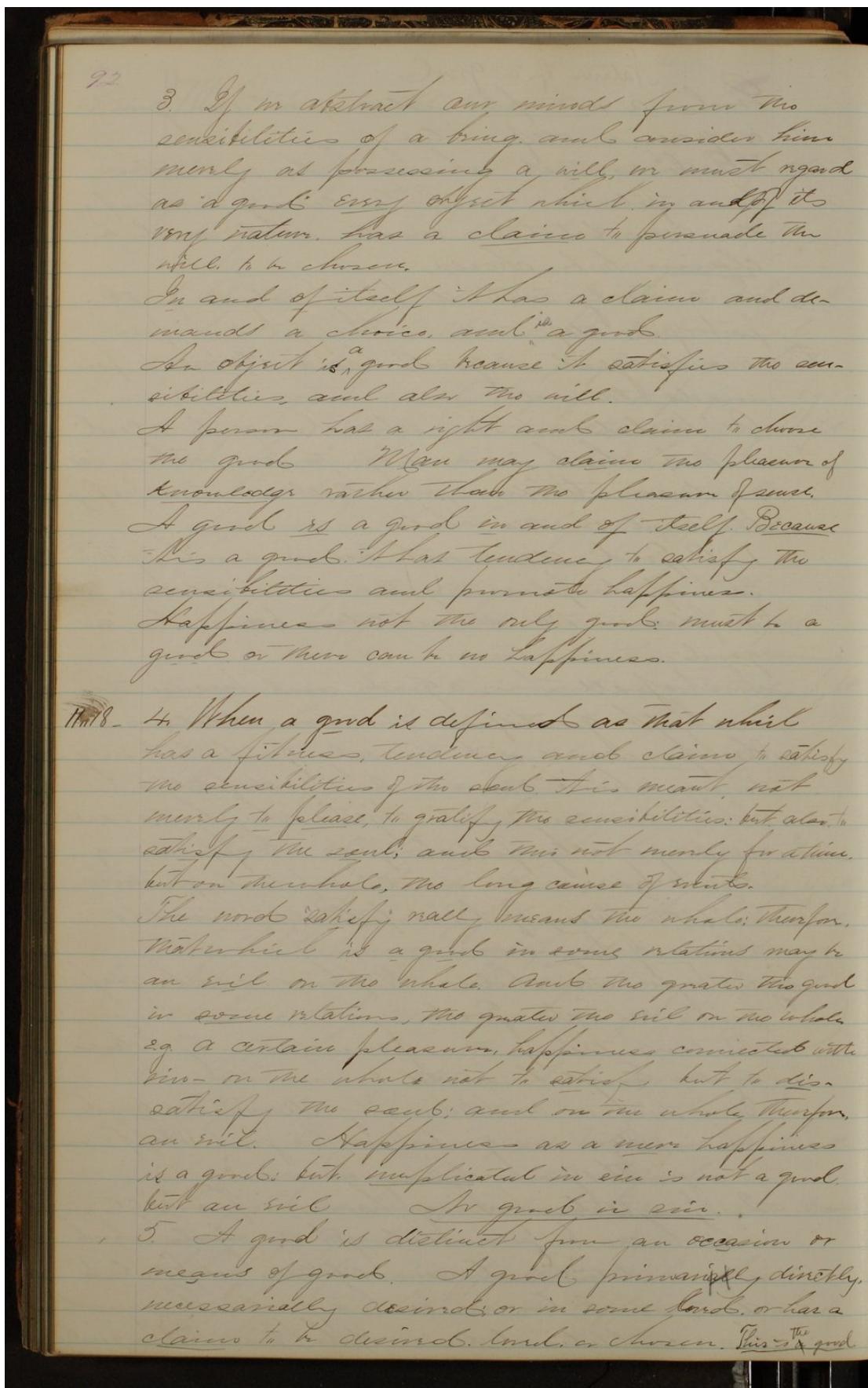
- 91
- Nature of "a good".
- God - a simple idea, and can give a precise definition.
- * "Good" is that which, in its own nature, has a fitness and tendency to satisfy the sensibilities on the whole and a claim to be chosen.
- * For a merely sentient being, only the first part of the definition is true; but to a free moral agent, a good has a claim to persuade the will.
- * As it relates to the rational agent, "a good" is that which in and of its own nature has a fitness, tendency and claim to satisfy the soul on the whole.
1. "A Good" does not become evil by the fact of its pleasing the sensibilities, but it pleases the sensibilities because this is a good.
- First of all this is a good, and because this is evil, it gratifies the sensibilities.
- Happiness is not the only good; but every thing which the soul is adapted to.
- There are original objects which the soul is originally fitted for. Happiness comes because the soul is fitted for them.
- * This is the theory of Bishop Butler, in his *Volume of Sermons*.
- * Dr. Taylor, Finch, Hopkins think Happiness is the only good.
- * Butler's theory the foundation of Ethics in our English world?
- Every thing we constitutionally desire is a good; knowledge is a good; honor is a good. Happiness is a great of good having them.
2. If a sentient being have no free will, which can be persuaded, yet the objects which its constitutional sensibilities are fitted to desire and love are each a good. The animal has a constitutional desire of happiness and it is a good.

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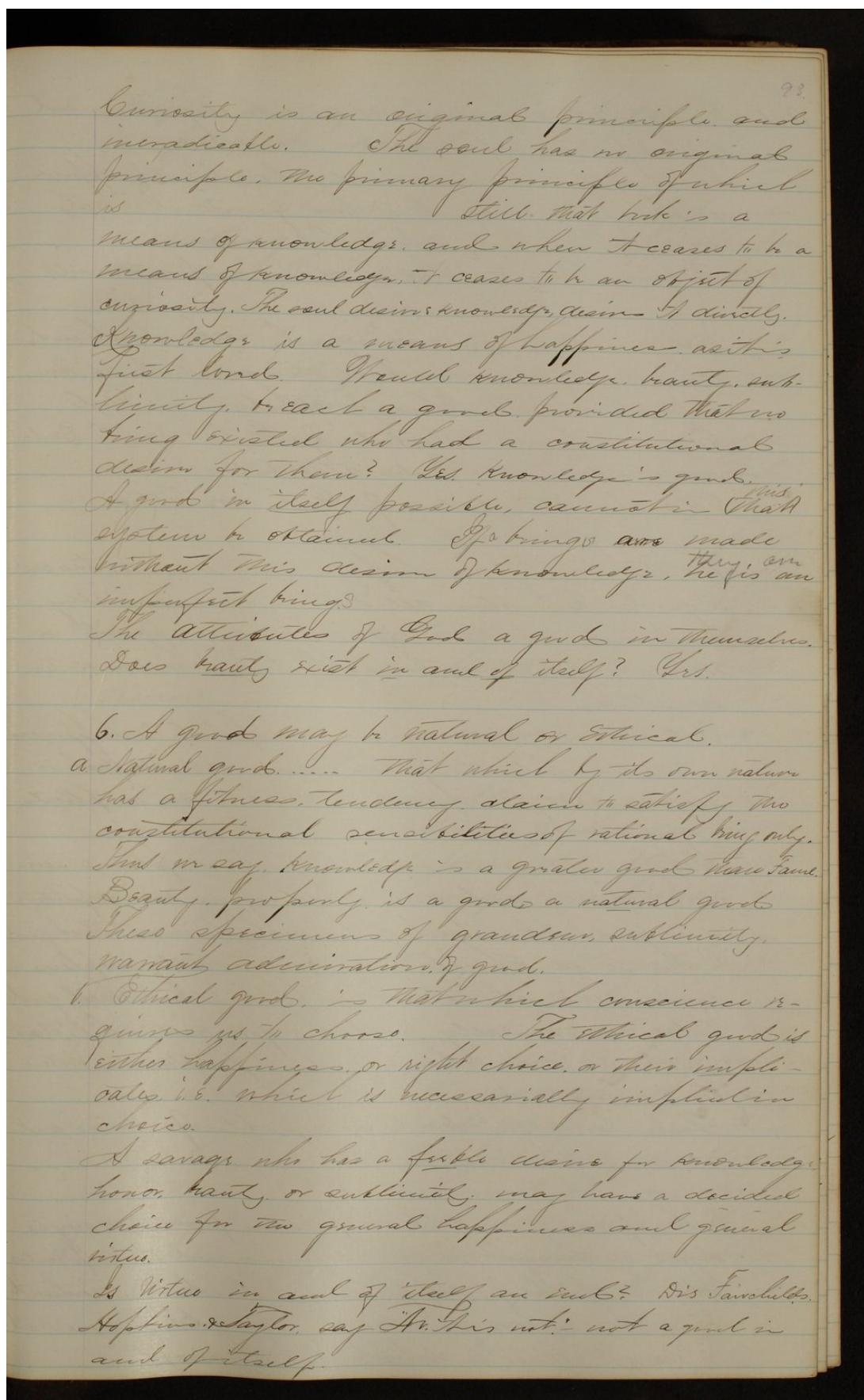


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93.

Curiosity is an original principle, and ineradicable. The soul has no original principle, the primary principle of which is still that look's a means of knowledge, and when it ceases to be a means of knowledge, it ceases to be an object of curiosity. The soul desires knowledge, desire is ^{this} directly. Knowledge is a means of happiness, as it is first lord. Would knowledge, beauty, sublimity, be each a good, provided that no being existed who had a constitutional desire for them? Yes, knowledge is good. A good in itself possible, cannot in that system be obtained. If ^{this} things are made without this desire of knowledge, ^{they are} there is an imperfect being.

The attributes of God a good in themselves. Does beauty exist in and of itself? Yes.

6. A good may be natural or ethical.
a Natural good.... That which by its own nature has a fitness, tendency, ^{to satisfy} the constitutional sensibilities of rational beings only. Thus we say, knowledge is a greater good than ^{than} beauty, property is a good a natural good. These specimens of grandeur, sublimity, moral admiration, of good.

7. Ethical good, is that which conscience requires us to choose. The ethical good is either happiness, or right choice, or their implexes i.e. which is necessarily implication choice.

A savage who has a fable desire for knowledge, honor, beauty, or sublimity, may have a decided choice for the general happiness and general virtue.

Is virtue in and of itself an end? Dr. Fairchild, Hopkins & Taylor, say No. This not: not a good in and of itself.

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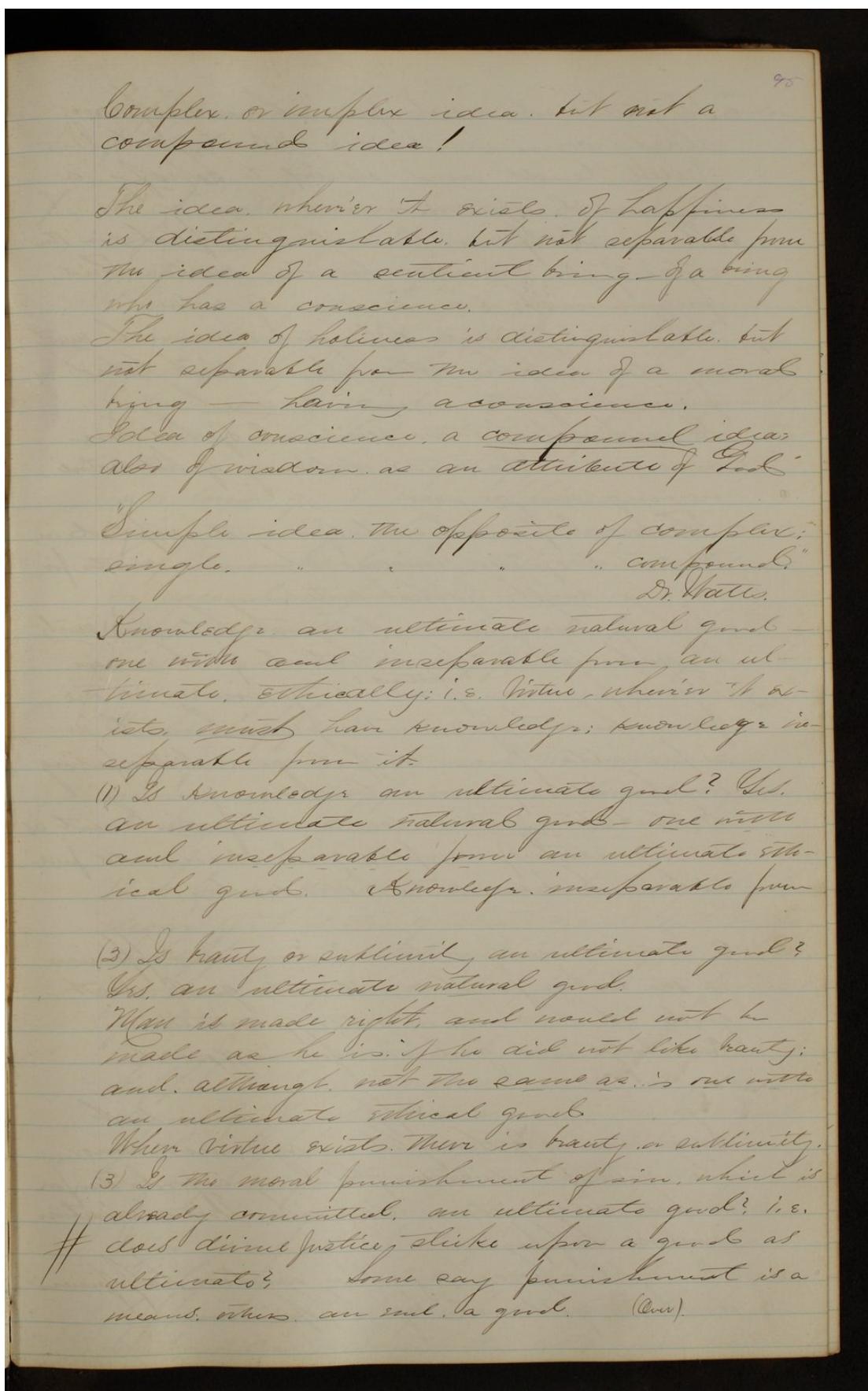
- 94
- Ans. "Virtue is to be pursued as an end eligible in and of itself". (Bishop Butler)
- It is a virtue necessarily, ^{and} to affirm a thing is a kind of love for it. Nicely finds admiring and hating virtue.
- A virtuous act has a claim upon the will.
- # Virtue is an ethical good. A natural and ethical good may be distinguished as the natural and ethical attributes of God. Every natural attribute of God a good. Devils may admire God's attributes. Moral attributes of God are virtues.
7. Not only are happiness and virtue each a good; but also all that is necessarily implied in them, is also implied in each a good. i.e. Thought to be chosen, as thus implied.
- All that is necessarily implied in happiness is the implicate of happiness; also, all that is necessarily implied in virtue is the implicate of virtue.
- Happiness as an ethical good implies a sentient being, and a sentient being as an implicate is a good. It natural good involved in an ethical good.
- Virtue as an ethical good, necessarily implies a conscience, while that implied is an ethical good. Virtue necessarily involves a free-will, while that involved is an ethical good. (Pro Edwards - Virtue misunderstood).
- God loves man well as capable of choice and exercising freedom!
8. Happiness and its implicates from one single object of thought; or with holiness and its implicates when we think of happiness we think of a sentient being this one single object of thought. This one object of thought is not a simple, but a single

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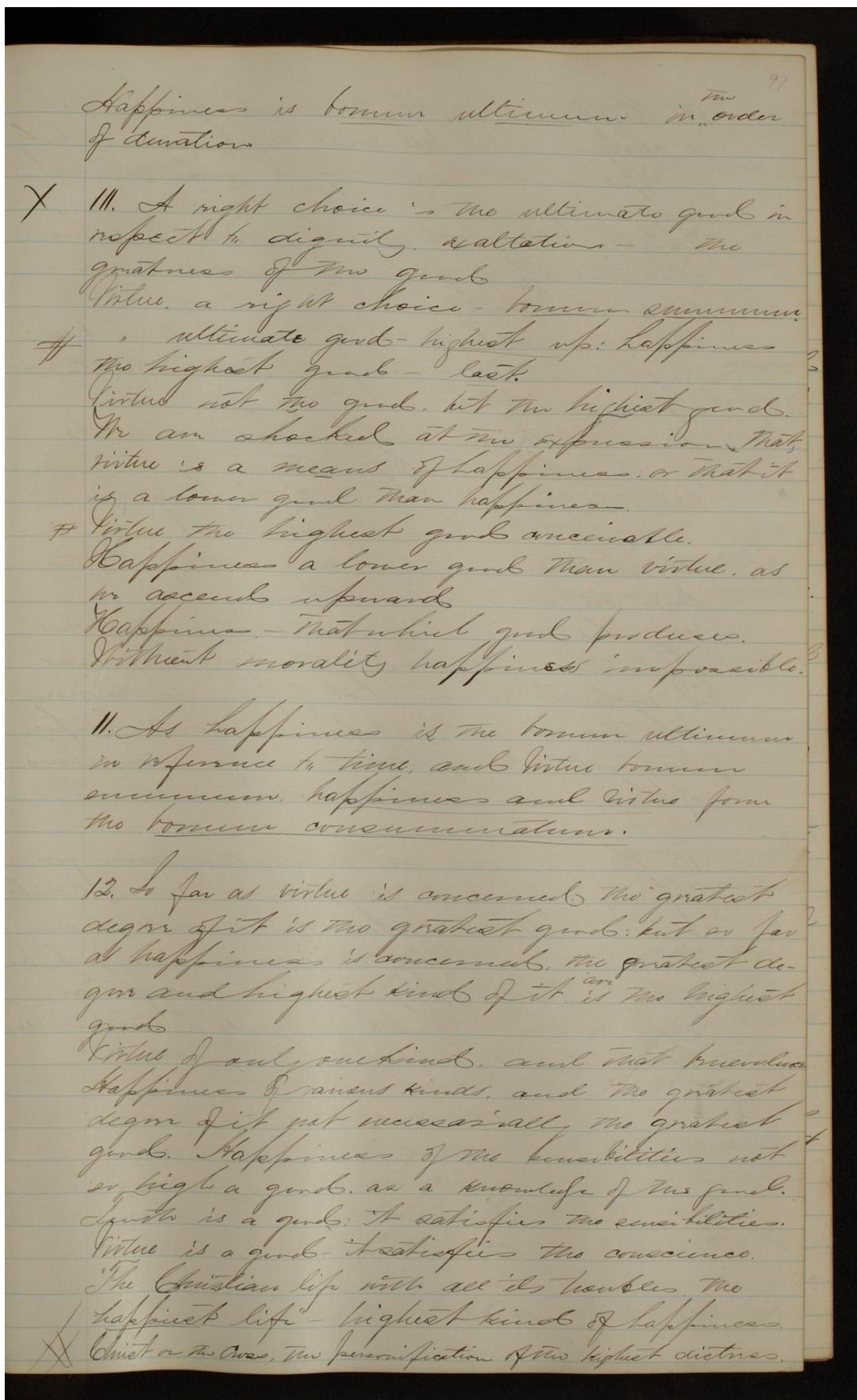
- 96
- a. The just and moral punishment of sin already committed is a natural good. This ~~further~~ tends, and claims to satisfy a demand of conscience.
 - b. The moral punishment is implied in the virtue of the universe when sin exists. This punishment is an occasion of virtue.
 - + The moral Governor hating sin, as such, must as retaining his virtue express that hatred by punishing the sinner, as such.
It must satisfy the demand of his conscience to retain the delicacy of his virtue viewing sin as evil.
 - c. The moral punishment of sin is implied in the virtue of the universe when sin exists; for it is a result of that virtue.
A holy being, as such, must hate sin; must be impelled to express hatred of it as evil.
 - # This expression of ^{hatred} sin to the sinner is the punishment of sin. The punishment inseparable from the feeling, and the feeling inseparable from holiness.
Distribution Justice demands punishment as a moment of impure goods demands punishment because this deserved.
- 11.24. 9. In the order of historical occurrence happiness is the last, or final, or ultimate good last good which comes in order of creation.
Knowledge is a good, therefore is desired.
- Happiness comes last
Same train of thought in reference to honor.
The natural attributes of God are a good, therefore awaken admiration, claim it. This admiration involves happiness.
- A right choice a good - involves happiness and is followed by happiness.

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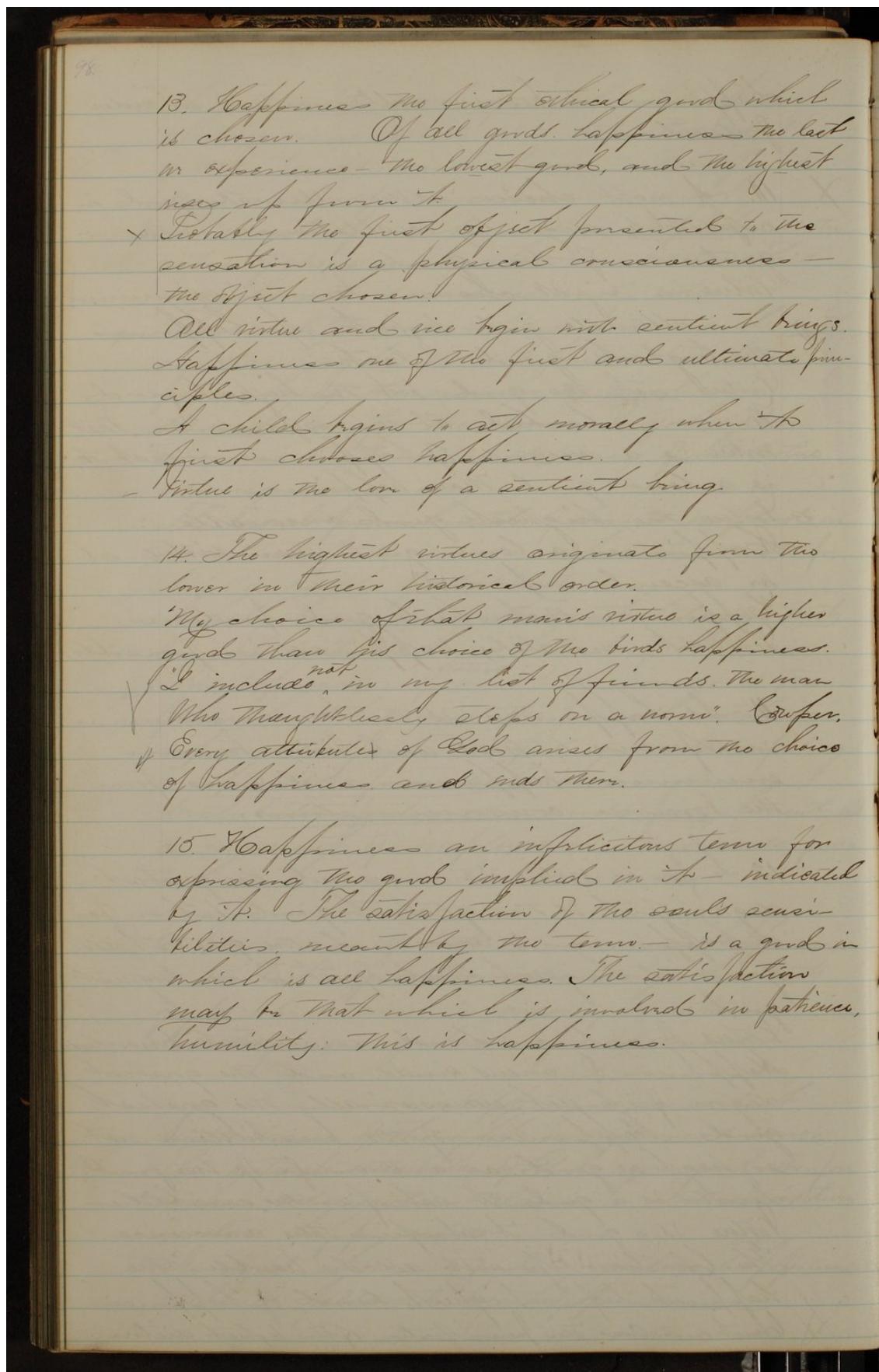


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97

Rectitude in the Concrete!

What is the act of which rectitude is the quality?

He has considered rectitude as an adjective. He now proceeds to ask, What is the noun to which the adjective belongs?

I Some definitions which are too general and too vague; thus: "Value is the choice of that which is useful; of what is fit; agreeable to truth"; "the choice of what is due to the worth of a sentient being" (in general); "due to the spiritual worthiness of beings" (too vague); "due to the spiritual excellency or some own spiritual excellency or worth" (all true).

What choice is thus due to one's spiritual good?

II The more precise definition. (in two) concrete and analytical.

1. Primary or Elementary Benevolence. The first virtue exercised

Sub-divided

(1) into Simple Benevolence - the choice of the more and higher above the less and lower good of sentient beings, as that good consists in the satisfaction of the constitutional feelings of that being.

(2) .. Merciful Benevolence or Mercy - the choice of the more and higher above the less and lower good of sentient beings, as that good consists in giving happiness to the miserable; in reliving the distressed
Can't be merciful to an Angel or to the Deity.

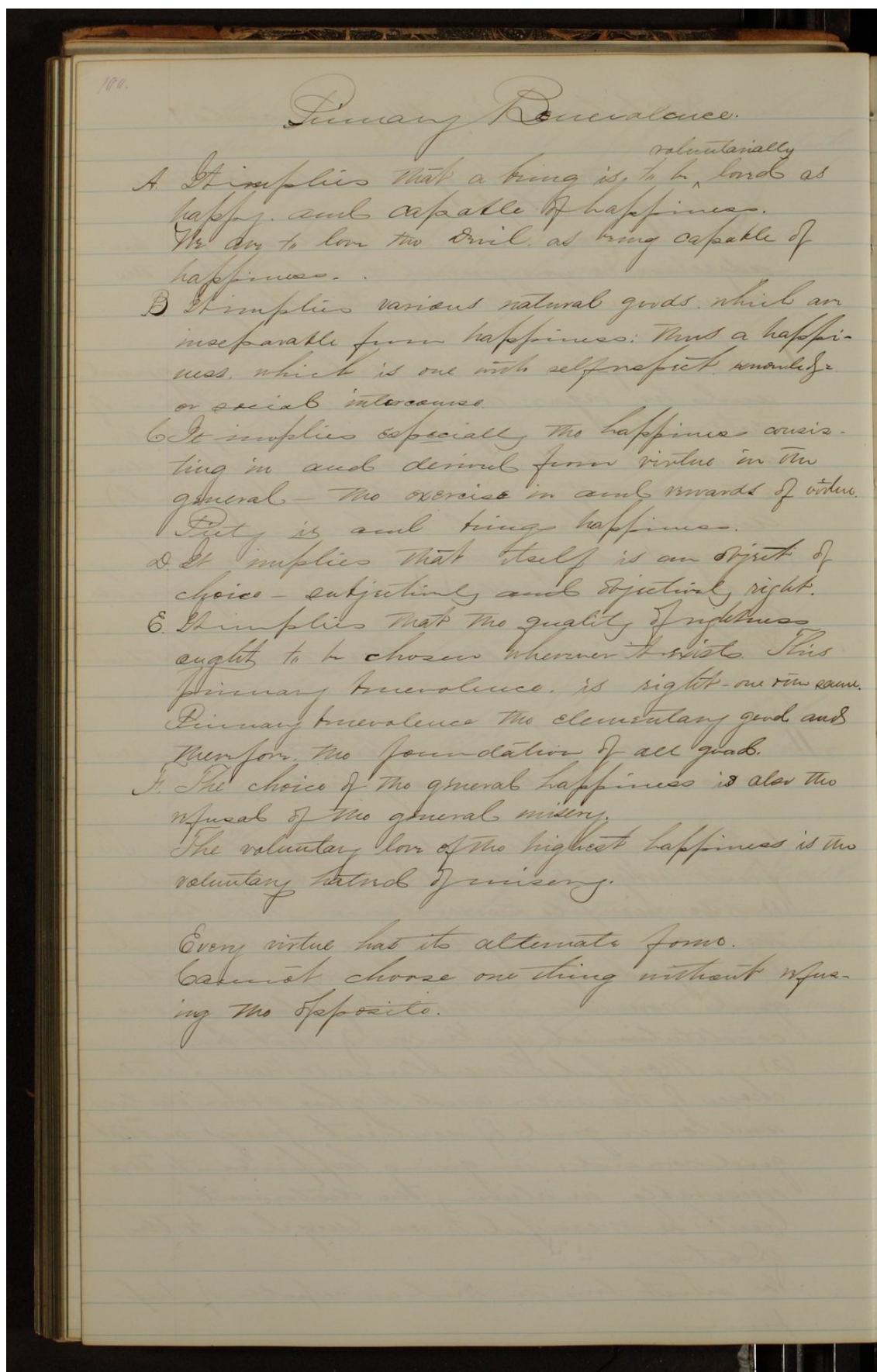
The most lowly devil as capable of happiness.

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11.23. Q. When it is said that primary benevolence is a choice of happiness, we mean that that choice is exercised on the ground & in proportion to the worth of that happiness.

A king is under obligation to promote the higher rather than the lower happiness; the greater rather than the less; therefore happiness of states must be sacrificed for the ^{common} - cause their pain for our good. But whomever promotes the misery of the brute, is not choosing the highest good of man, sins.

It is wrong to hate God because first of all that hatred is unloving of us, but because first of all hatred is wrong.

The moment we come to a sentient being, that moment we come to sin or virtue.

Happiness as an ultimate good, we are bound to regard. (Poor common consciousness)

P. 99. 2. Complacential Benevolence. -- - The second virtue revisited - is the choice of the happiness of more ^{lower propositio} & higher ^{more & higher than itself} as that good consists in the choice of the being's acts, having the quality of rightness.

Complacential benevolence - the choice of his right acts as right.

A. Primary or Elementary Benevolence has for its object general happiness; Complacential benevolence has for its object the choice of the general happiness as a right act. This mixed with complacency: More from benevolence towards it is called Complacential benevolence.

B. Complacential Benevolence, includes Primary benevolence, and also the choice of primary Complacential Benevolence

comprehends more than primary benevolence - the meaning of Drs. Edwards when he says "Goodness has more of me living in it."

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- 113.
- C As complacential benevolence has more contents than primary benevolence it shows the truth of the proposition. Happiness is not the best thing in the world. the love of the general happiness better.
- D All complacential benevolence is the choice of the primary benevolence as right, this the choice of every debt as right. Right is that which conscience approves. If it ought to be chosen in one case, it ought to be chosen in every case.
- E Complacential benevolence includes every moral act.
- F implies the alternates -
hatred of Displacement.
On the ground we are bound to choose benevolence, we are bound to hate malice.
- G Thus we see how the two (2) remarks are connected. "God loves sinners, and hates sinners." "loves devils and hates devils".
He loves sinners with the love of primary benevolence, he hates sinners (their character) with the hatred of displacement.
- H Self-ideal for God to punish devils - his strange work. This the ground of eternal punishment.
- I We perceive the meaning of the word-holiness, which is complacential benevolence, but more especially the hatred of Displacement. More popularly - holiness, the hatred of the Devil. God has benevolence toward friends; complacential benevolence toward Angels.
- J Complacential benevolence prompts to the use of all ^{proper} means for the promoting of general happiness, hence leads to consequentialism.

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Consequential Benevolence! 103

D.M. 3. Another class of virtues - Consequential Benevolence, the consequence of complacent benevolence.

A. Justice, a consequential virtue because a consequence of complacent benevolence.
Justice comes from a loss of complacency.

Justice is divided into three branches:-

1. Legislative (legitimating) justice - a choice of more higher above less & lower, as that good is promoted by the giving a law commanding promising towards a right choice, and condemning a wrong choice.

Legislative justice is complacent benevolence expressing itself in outward act.

2. Distributive Justice, a choice from more higher above less & lower good, as that good consists in marking right choice on the ground of, and in proportion to, its merit, and punishing wrong choice on the ground of, and in proportion to, its demerit without regard to any but other than the punisher and the punished.

a. Punishing of a right act is no expressing of love toward it, no punishing of a wrong act is no expressing no feeling of hatred toward it and therefore each involves a regard for the king who punishes and the one punished.

(why) Punishment is the pain of the punished for a bad (wrong) act.

b. At doubt that distributive justice, in punishing for a good act, is benevolence. He need, therefore, to prove out that distributive justice in punishing is benevolence.

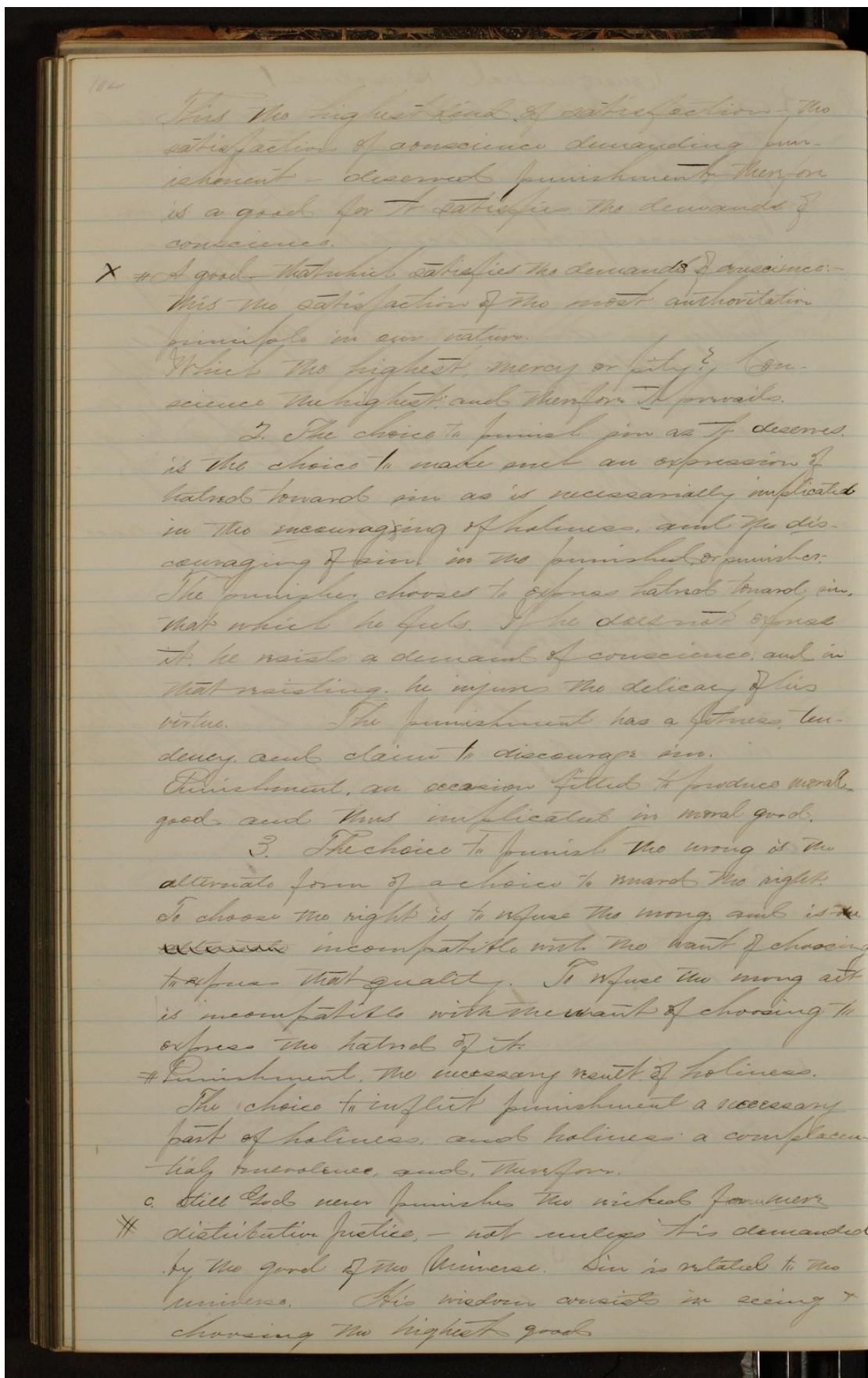
1. The choice to ~~solve~~ punish sin as it deserves, is the choice to make such an expression of hatred toward sin as is necessarily implicated in the satisfaction of the sensitiveness of conscience.

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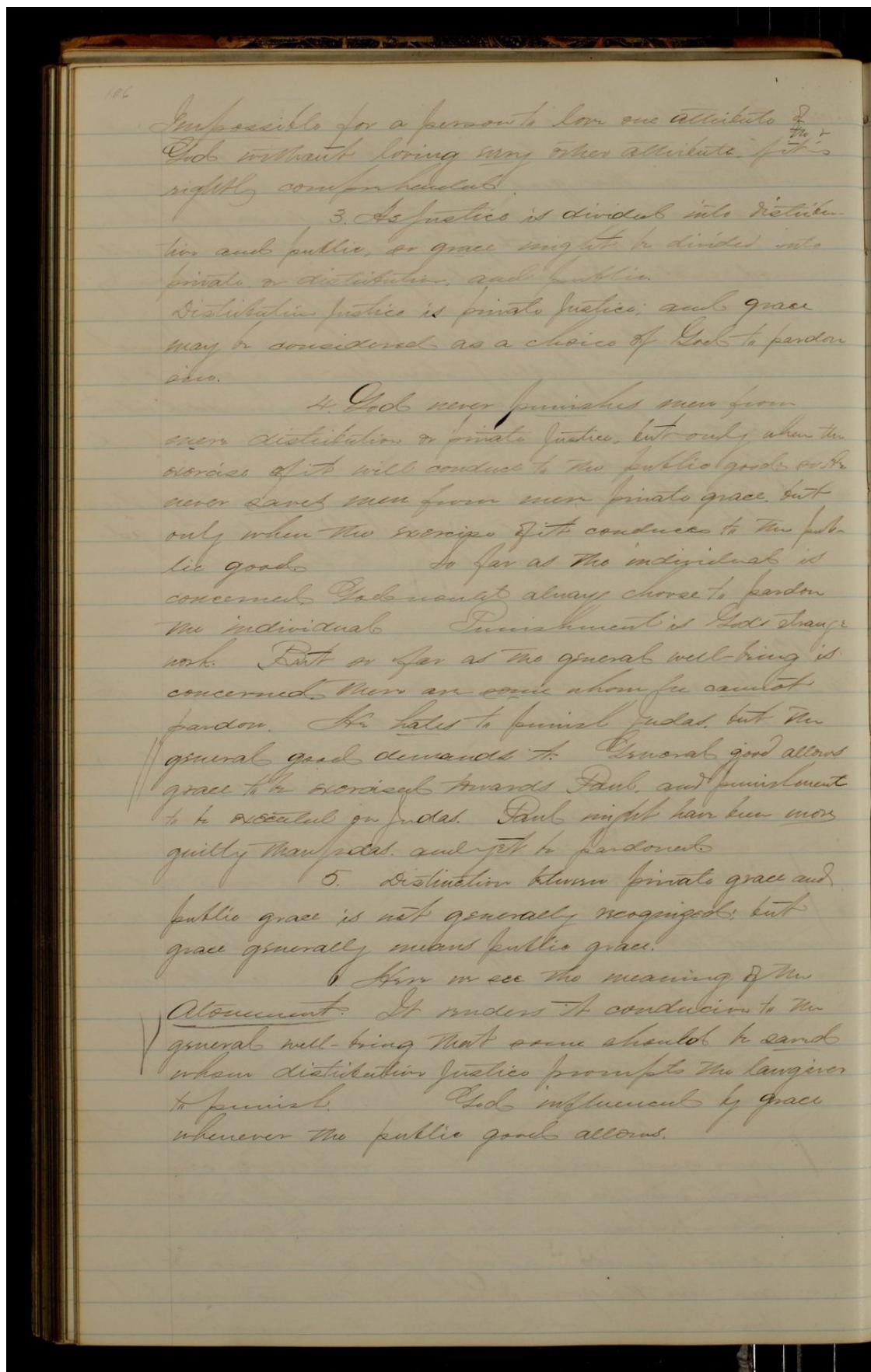
- 105
- (p. 103) 3. Public Justice. - a choice of the more and higher above the less and lower good of sentient things, as that good is promoted by rewarding right choices on grounds of, and in proportion to, the worth of that good. And the super-added motive of promoting the general welfare; and by punishing wrong choice.
- Distribution justice is the disposition to punish sin. Assessing public justice, also as a means of promoting public good with the super-added motive, a God rewards and punishes on the ground of public justice, &
1. Distribution Justice is a moment of public justice, but not the whole of it. public justice, the adding of public good; and hence the punishment from love.
- 128
- Q. 101. D. Grace, the choice of the more and higher above the less and lower on the ground of, and in proportion to, the goods of man being as the good is promoted by pardoning those whom justice prompts to punish.
1. We see difference between grace and mercy. Mercy is the choice to relieve the miserable, and grace to bless the guilty. Mercy has reference to those who suffer, grace to those who have sinned. As grace in any proper sense to angels, because they have never sinned.
- Old writers confound mercy and grace. They say, God is gracious to infants, also to angels, and to Christ.
2. Grace is not mere clemency or lenity, even good nature, but it implies a choice to punish the guilty. Its presupposes distribution justice. It brings over to grace and who is not fundamentally just, and hence, "He bring can love the grace of God who does not lose his justice."

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D. 103-4. Composite Benevolence - composed of two (2) or more different attributes - different virtues.

a. Veracity: - a choice of the more and higher above the less and lower on the ground & and in proportion to the good of being as the good is promoted by making the intentional signs of thought correspond with the thought itself. The choice in veracity has reference to an outward act. Veracity is compounded in a choice to promote the happiness of the universe, my virtue holiness of the universe and a choice to a certain ^{outwardly} act to which the sensibility prompts.

b. Wisdom: - the choice of the more and higher above the less and lower, as this good is promoted by the knowledge of the best ends, skilled in discerning the best means, and benevolence in choosing those ends and means. Therefore is composed of the intellect and of will - intellect knowing and containing; will choosing "a knowledge of the best means to attain the best end" and the disposition to adopt them. How shall the animal be made happy or unhappy by man? By that which is for the best end. (What of our race shall be converted? Those whose conversion will be for the best end of the universe) Simple benevolence would require God to make sinners happy. Justice would again bid to punish sinners. That shall decide God's wisdom. So Christians are called wise, because they see and comprehend the end of their being.

5. General Benevolence. This includes all the others.

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General Benevolence.

a. Definition:— Preference of the more and higher sentient being, on ground of its value, above the less and the lower sentient being. Other definitions:— choice of the animal and of inanimate things; choice of the more and higher above the less and lower sentient beings; choice of few well-being of the business. Prof. Edwards:— idea of being in general;

b. Different names of this general virtue.
The commonest name is General Justice.
General Justice and general benevolence are the same.

Definition of general Justice:— choice of the more and higher (above the less) and lower (below) on the ground of and in proportion to the consequent fitness to be profited above the less and lower sentient being.

General Benevolence:— is the choice or ground of sending proportionately its value, and no resulting fitness to be profited.

One makes — prominent another value.
Righteousness, another term: includes all kinds — goodness, moral goodness which is the moral character of God.

Q. 109. III. Having given the definitions of virtue in the concrete, we are prepared to see that all benevolence is virtue. — no choice of the general good or well-being. As natural for men to seek the latter, as for them to eat.

IV. All virtue is not the choice of mere happiness. Still all virtue includes to and starts from it.

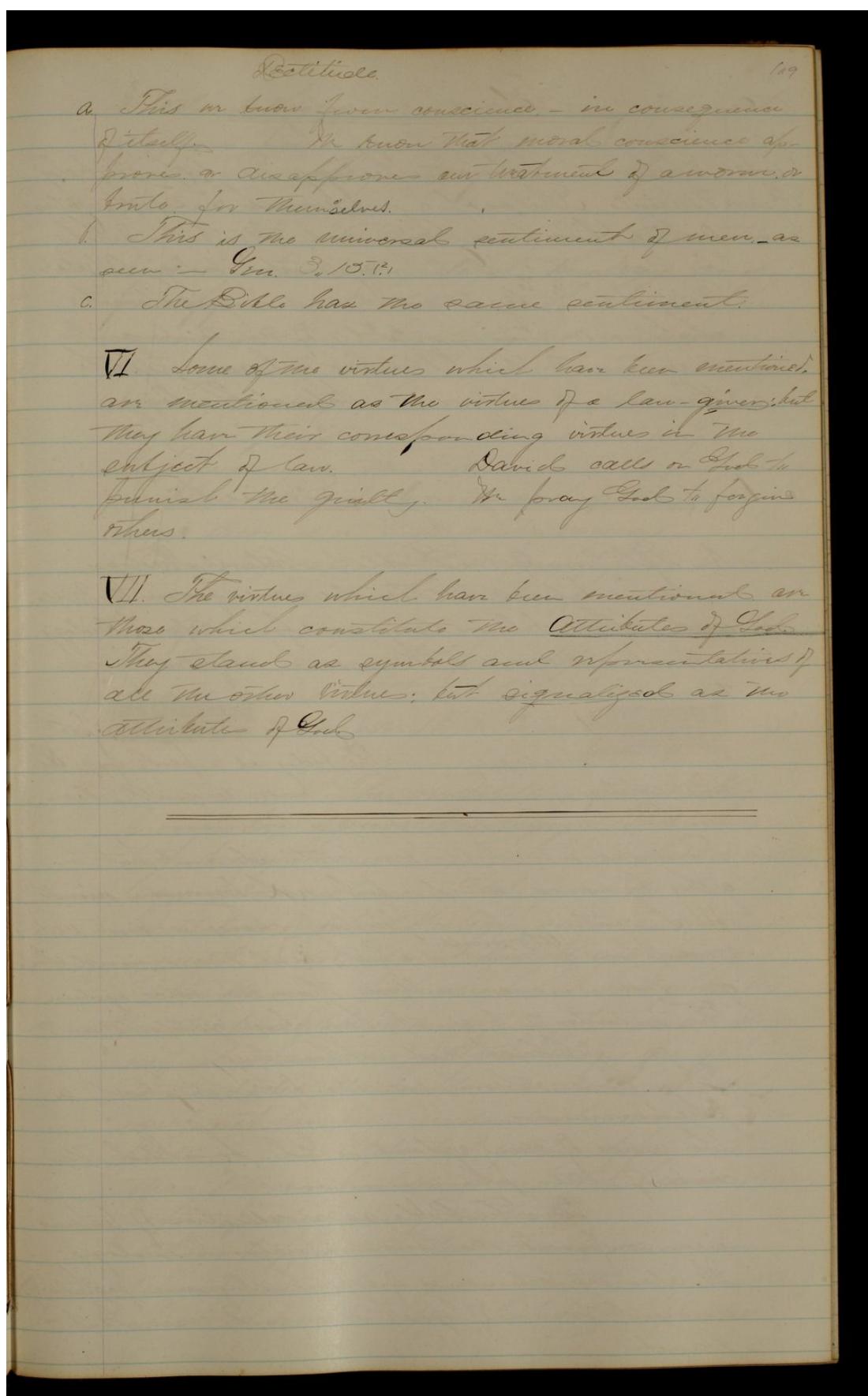
V. All the virtue exercised towards insentient objects, is exercised towards them merely as related to sentient beings, and not on their own account.

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Rectitude.

109

a. This we know from conscience, - in consequence of itself. We know that moral conscience approves or disapproves our treatment of another or unto for themselves.

b. This is the universal sentiment of men, as seen - Gen. 3, 10. 7th

c. The Devil has the same sentiment.

VI. Some of the virtues which have been mentioned, are mentioned as the virtues of a law-giver; but they have their corresponding virtues in the subject of law. David calls on God to punish the guilty. He pray God to forgive them.

VII. The virtues which have been mentioned are those which constitute the Attributes of God. They stand as symbols and representatives of all the other virtues; but equalised as the Attributes of God.



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11
12.0 Natural Theology.

Books Belmers Natural Theology; Bishop Berkeley's Genius Minuto Philosophy; Homeck on the Attributes; Dr. South Clark's on Being and Attributes of God; Dr. Emmons' God (in explanatory Theology); Mental Philosophy; - Dr. Browne and Dugald Stewart's chapters on Immortality, of the Soul, and Existence of God; Browne on Cause & Effect; Harris' dialogues on Natural Theology.

I. Preliminary Remarks.

A. Relation of the Bible to Natural Theology.
Some believe all truths come from the Bible, and others believe they come from natural theology. natural theology is nothing except as proofs from the Bible.

1. The Bible as a phenomenon is a part of natural theology. The body is a part of a divine creature. The mind, more evidently than the body, must have had a creator. The truths of the Bible are contained and put together by some mind; but not human mind could contain it. Biblical character and work ^{of} ~~of~~ ^{eternally} Christ is a fact, and the mind which gave this is more sublime than no solar system. The inventor of it must have been greater than the if Christ had not been true.

The whole internal evidence of the Scripture is a phenomenon.

The cause of this system is God. His God the cause of this phenomenon.

2. The Bible as a collection of testimo-
nies confirms the truths of natural theology. It cites the testimony of most religious people of ancient times. Of great men as Moses, Paul, & David.

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Is natural theology true? Testimony of most religions permanent nations confirm the truth. At first prima facie evidence correct.

3. The Bible as records of assertions rests on basis of natural theology and presupposes its truth. As it is a phenomenon this one thing as record of assertions, another thing. Most distinguishes between words of a man as mere acts and words as positive assertions - a work. As phenomena, the Bible is as other phenomena. The Bible purports to be the word of God - presupposes that man is a God and omniscient. First passage in Gen. presupposes or know of earth, man, & God; otherwise we know nothing of its meaning. In general when the Bible speaks it presupposes many errors of men. In fact it says Is. 46. 10.
Gen. 10. 11-12.

20 Lift up your eyes on high, and behold who has created these things, he brings out their host by name, he gathers them all by name, by the greatness of his power, for that he is strong in power & not one failed.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, and the sea, and all that is in them, he brings out their host by name, he gathers them all by name, by the greatness of his power, for that he is strong in power & not one failed.

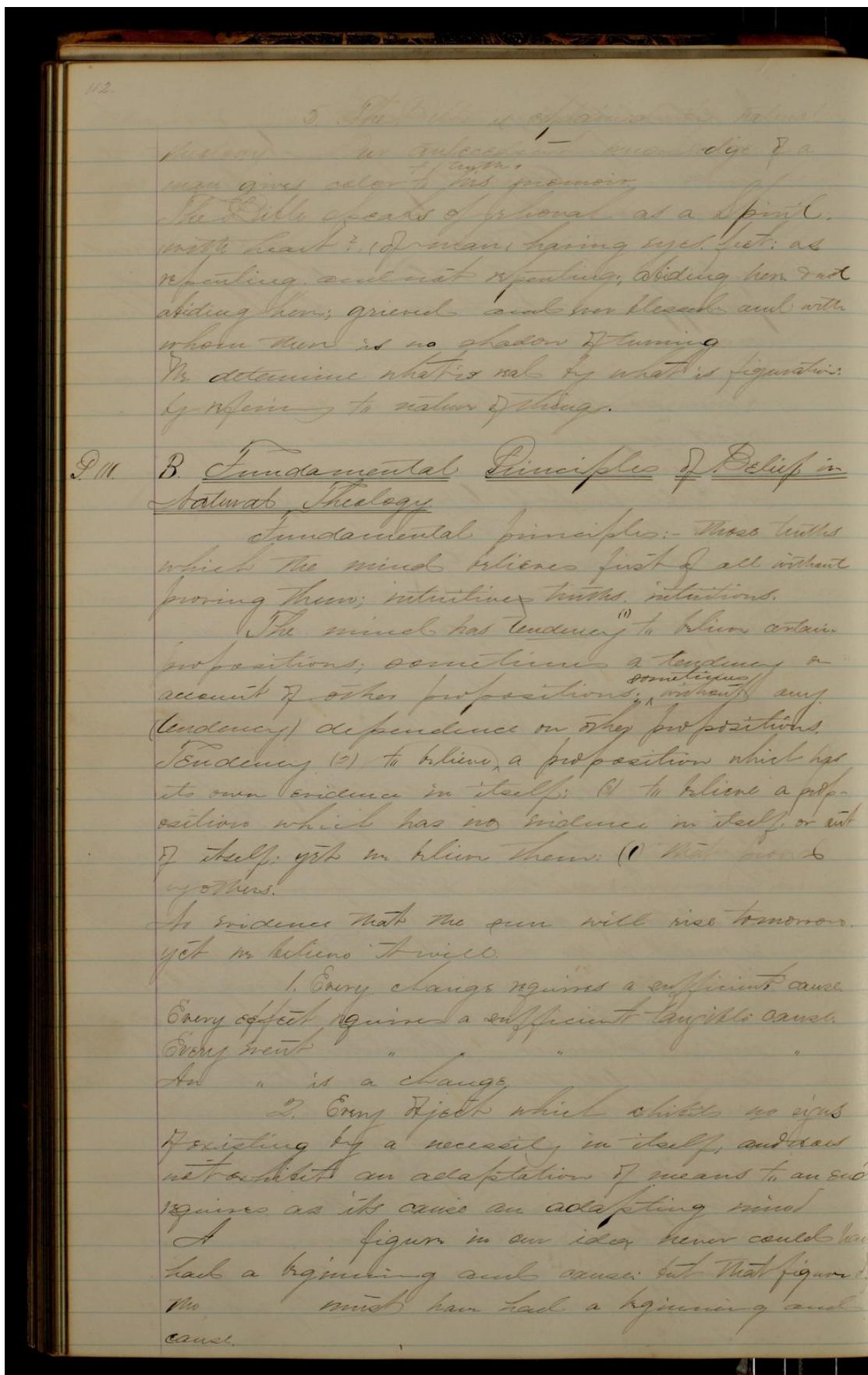
4. The credibility of the Bible is proved by natural theology. Bible has, in fact brought from chaos to order. Our poor existence of God from the Bible. Revelations of natural theology so far as it extends is moral in the Bible, but the Bible goes farther. Bible is only book which has brought the truths to light in a systematic and dignified manner. Natural theology was not understood till the Scripture revealed it. Could, but never had been understood without the Bible. Plato had greater opportunity than Moses, Aristotle than Paul, Cicero than John, for learning the truths. How happens it that obscure and unlearned men have given a system of truths of which philosophers have had only a glimmer at a time?

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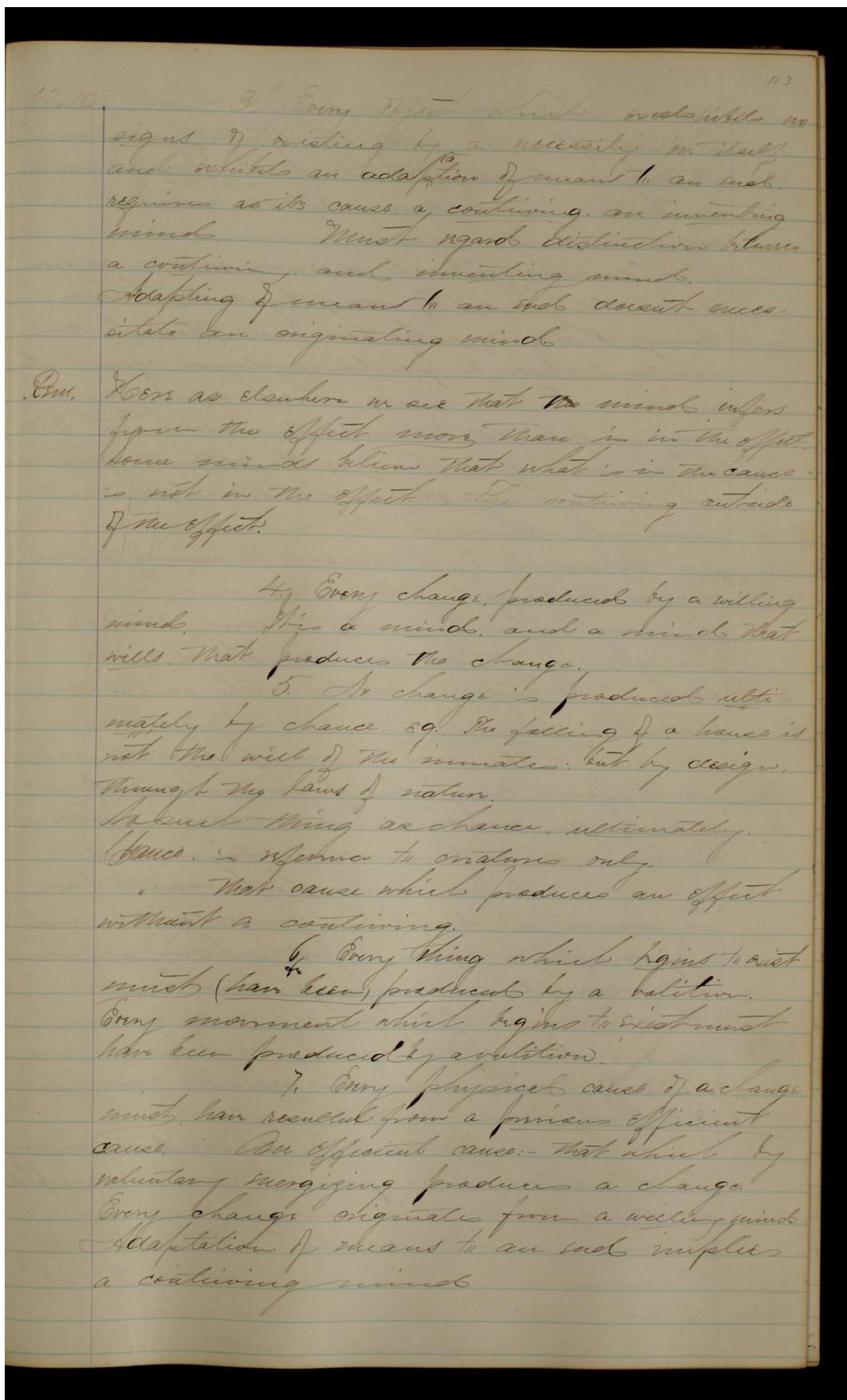


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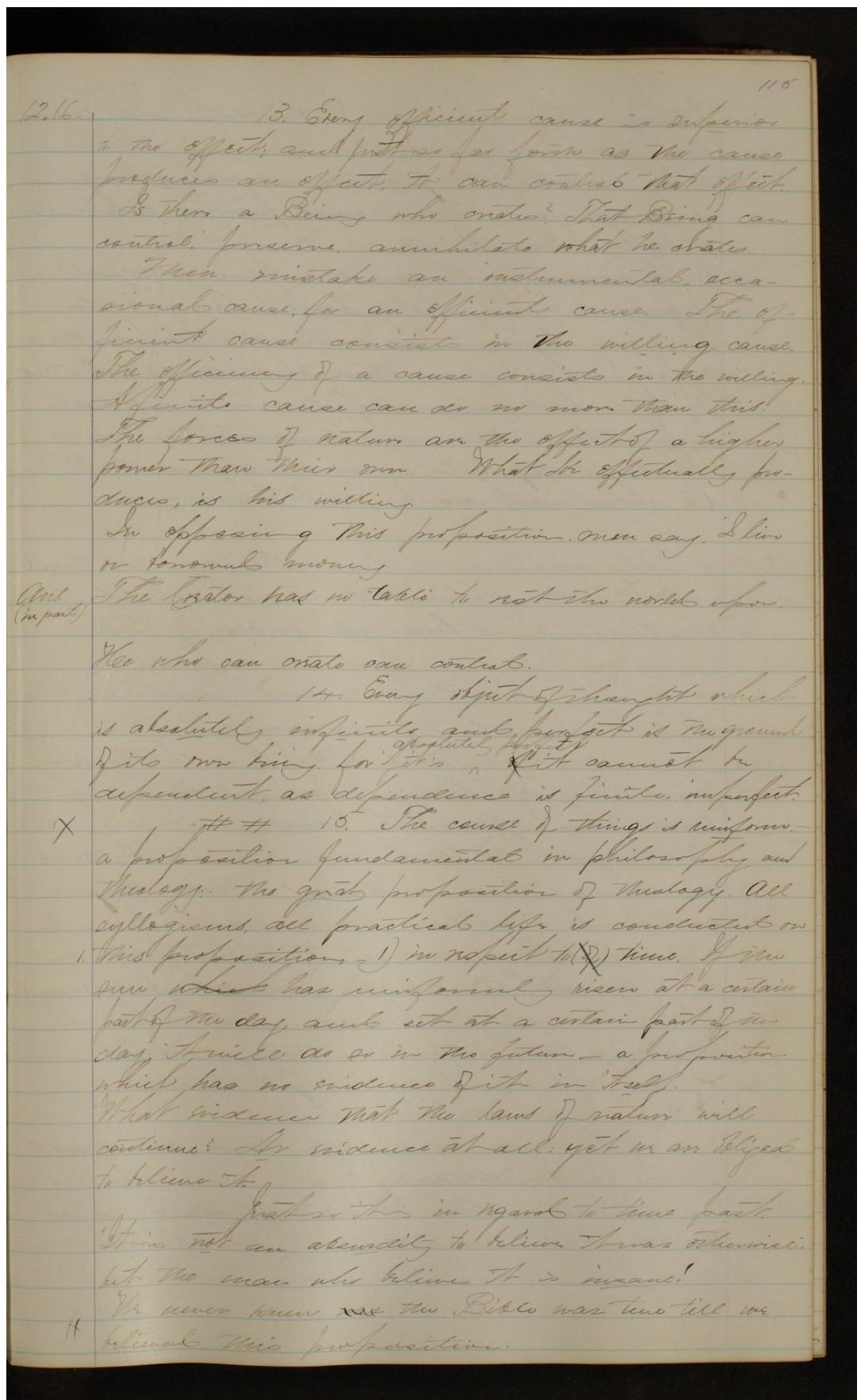
- 114
8. Everything which exists must have an efficient cause out of itself, unless there is evidence that it exists by necessity in itself. Tendency of the mind to inquire for the cause.
All mathematical evidence reason as even is said to be or of necessity, so must be so.
Every thing must have an external cause, unless there be positive evidence against it.
9. Everything which exists must have a ground of its existence in or out of itself. The ground of a thing is the ultimate cause or which a thing depends. — The last in the series of causes.
An occasion of a thing: the cause of it - an "occasional" cause.
The very nature of angles is such that the three angles of a triangle must be equal to two right angles. God exists on the same grounds (reason).
10. Every thing which exists as distinct from everything which does not exist, requires as an existence a cause. Tendency of the mind to infer existence - a cause.
11. Every effect which must have any cause at all must have an adequate and appropriate cause. Every change requires an adequate and appropriate cause.
Of one degree of effect requires a cause.
Double that effect requires a double cause.
Only necessary for the world to cease to be.
Not God cease to act.
12. Without evidence to the contrary no cause has more power than is developed in the effect - it cannot have more power than has been.

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- 16 Belief that there is a God depends on this proposition.
2. In respect to place, the cause of things is uniform. Men must from an eclipse, etc. in stills believe it.
3. The cause of things is uniform in respect to degree. The duty to have an existence & sometimes have a stronger belief in the false proposition than we do in the truth. We often have more confidence in a moral proposition than in a demonstration one. Theology depends on moral argument (3). A moral act can be right or wrong.
- 12.22 = Only manner to learn Theology is to think distinction between the essence and the existence of a triangle: or also of God.
16. Like causes produce like effects. (Quite the same with 15.)
17. Every exception to the uniformity of things requires or presupposes an efficient cause.
In respect to time, an efficient cause necessary to a change. An eclipse really no exception to the uniformity of things, but savages think it to be. They do not know the laws which occasion it.
Universally, when men look upon an event as not uniform, they consider them as an efficient cause for it.
The same holds true as regard space and degree.
When there is no sufficient cause for a change, there is no change.