

Kansas Memory



E. A. Park collection

Section 6, Pages 151 - 180

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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1057

perceive what is presented to it, and this is the perceiving of all things.

III. We infer God knows all things from his choice to know all things.

a. Every mind, so far as we know, has curiously the desire to know. The law of the mind is that the mind shall desire to know, have love to know.

(?) We can only know the infinite mind from the finite. The infinite mind is no finite mind without any imperfections and infinitely extended and has infinite desire for knowledge and infinite love of knowledge.

b. From God's choice to know all things, we infer that he does know this; for he can know them with infinite ease and chooses to know all things. . . . does know all things. His mind chooses to know what it can know, without staining the knowledge.

IV. God knows all things past.

a. He knows them now for he once knew them. As all events now depend on him, so all events past once depended on him. As he once knew, he knows now; for his power is infinite. His mind ever forgets what it once knew; save a finite mind.

Memory is the token of knowledge.

b. The past is related to the present. All events are connected together. The relations are part of the eternal substance. To know an event past is to know it as related to events to come. Interesting to consider the minute relations of events.

V. God knows all things future.

a. The future is related to the present and the past.

It is impossible to understand the present

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HISTORICAL
SOCIETY

E. A. Park collection

146

or past without knowing their relations.

1. All future events are dependent on God. He has exhibited great wisdom in creation. Therefore, we infer that he will form wise plans for the future.

2. All future events are already provided for in the structure of the universe. Knowing as little as we do, we can know no future. God, knowing all things, can know all the future.

2. 3. This definition of Omiscience with proof of Atomism.

VI. God knows all things possible for.
a. His understanding is infinite,
and we have proved that his power of knowing is infinite. If his power of knowing is infinite, he will know all things possible.

6. He must know himself first of all, and all things he can do.
Self-knowledge comes first to an unclouded mind; In himself are included all possible events.

VII. The cumulative nature of the preceding arguments is, in itself, an additional argument for God's omniscience.

a. From God's knowledge of present events, we infer he knows all things & o events. From his knowledge of past events, we infer he knows all events. For if he knows so much, he knows all. From his knowledge of future events, we infer he knows all. Therefore, we say. Each new consideration adds to the preceding a new argument. Each one is an independent witness. This argument is cumulative.

b. When we have proved that God knows all past, present, future, and possible events, then we have included all things. This argument is collective.

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KANSAS
HISTORICAL
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VIII. Moral Argument

a. Every king expects to be rewarded or punished according to his moral acts. This implies that the acts are known; and he who knows the minutest acts of a king is omniscient. He who knows so much knows all things. - without evidence to the contrary. This the fact which all mankind

Q. This is a mere expectation. Reply:-

The doctrine of God's omniscience accords with the instinctive expectations of men; and therefore is true (has sign of truth).

b. Every king demands the ^{reward or} punishment of the moral acts.

Q. God may know the minutest acts of all men, and yet not know all things. This indefinite knowledge is

Reply:-

The mind has a natural tendency to infer infinite knowledge from so great a degree of knowledge, - without evidence to the contrary.

c. The doctrine of God's omniscience has a good moral influence.

IX. Biblical Argument

Ps. 147. 8

Sept. 4, 13

18 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

5 Great is our Lord, and of great power: his understanding is infinite.

John 3. 29

29 For if our heart condemn us, God is greater than our heart, and knoweth all things.

Rev. We see the manner in which we infer an infinite excellence from a finite manifestation. This inference is suggested from the doctrine of omnipotence and omniscience.

1. The objection that we can ^{not} infer the infinite from the finite, rests on the false principle that we must suppose the cause to exhaust itself in the effect.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

103

In have no right to believe that there is more power in the cause than in the effect.

In every reason thus in actual life.

2. The objection rests on the false principle that we must see the infinite excellence before we can believe in it - which fact would necessitate our being infinite and omniscient.

3. The objection rests on the false principle that we must believe the excellence to be limited when there is no evidence that it is limited. Whereas we must believe it to be unlimited, unless there is evidence to the contrary.

Every cause must be superior to the effect.

4. It is a normal tendency of the mind to infer infinite excellence from every development which does not itself suggest a limitation.

(a) The course of things is uniform, - will be as they have been and are.

(b) The course of things is uniform forever, without evidence to the contrary.

(c) When an excellence has, and does, surpass our comprehension, the more and more we examine it, it will continue to surpass our comprehension the more and more we examine it; (and)

(d) The excellence which ^{will} continues to surpass our comprehension the more and more we examine it, is infinite.

Faith. Omnipresence.

A Meaning of Omnipresence: Power of developing activity at all points of space at one and the same time.

* Omnipresence of God is, Activity, and power of developing activity at all points of space at one and the same time.

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1. Mind is not diffused, extended.
not the nature of mind
A common idea of God's omnipresence
is that he is diffused like ether, or, atmosphere; but mind is not diffused.
Mind is in the brain. Some think
that the mind is in the brain and
heart - intellect in the brain, and the
moral qualities in the heart.
God is not diffused like atmosphere through
the world.
- # II. The whole of God is in every point
of space: e.g. The whole of God is in this room,
not a part of him. Space is infinite.
The whole of God is in this room, in myself.
- III. Very important to remember
that omnipresence is the power to act
in all points of space at one and the
same time.
- B. Distinctions of Omnipresence.
- I. Active Omnipresence: God's activity
in every place in one and the same time.
e.g. When there is matter, God acts.
- II. Potential Omnipresence: the power
to act where he does not develop his ac-
tivity.
First definition (according to) God is
potential; second
active or potential.
2. 29. Success of the Methodists on the whole not greater
than those who believe in the Calvinistic doctrine.
- # A point of space is no part of space.
God exists in every point of space.
Points are from which space originates.
- C. Proof of God's omnipresence
1. Now ~~that~~ whatever exists exists by the immediate,
present activity of God.

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SOCIETY

E. A. Park collection

157

1 The Universe is the constant result of God's activity.

a (Pathw p 149) That this is by the constant action relation of God. There is the proof of no other omniscience of God.

b If God is now developing his activity in all parts of the universe he can develop it everywhere at once. He acts in the star whose light has not yet reached us.

c Presence is action. God's presence is his action.

2 Moral Argument.

a Man expects reward according to his minutest acts whither he may go: an expectation that whither he may go there will be a king to award, and that king is God.

b Every man demands this. This doctrine corresponds to the demands of the soul.

c Whatever theory corresponds with the instinctive demands of the soul, is true.

c The doctrine is useful.

3 Biblical Argument. It confirms the logical process.

"Kings 8.27

B. 139.7-3

27 But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain him; how much less this house that I have builded!

7 Whither shall I go from thy Spirit? or where shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I descend into hell, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, "Surely the darkness shall cover me; even the night shall be light about me: 12 If I say, "I will cover my face from the darkness; then shall the darkness hideth not from thee: but the nighthideth not the darkness; because the light thereof maketh it to fade. 13 For thou hast possessed my reins: thou hast covered me in my mother's womb."

Fifth. Eternity of God

A Meaning of Eternity of God: God does now and always will exist, and always has existed. God is, always was, and will be.

B Proof.

Reas. The Eternity of God has the same relation to duration that his being has to space.

1 From the nature of causation.

a God now exists, always did.

b But God has been proved to be omnipotent. Therefore he cannot be controlled. Therefore

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SOCIETY

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51

~~man~~ not have been created by another.

II Argument from Uniformity of things:

a. God now exists. Therefore without evidence to the contrary, he always did and always will exist. This the fundamental principle in action of life.

b. God has existed since the creation, which we know from the fact that the universe has been present. Having existed so long, he always did exist and always will.

c. Argument T shows he can not have been created, and therefore has existed from past eternity. Therefore he will exist through the eternity to come.

III From the impossibility of a cessation of Gods existence.

a. He has no motive to terminate his existence, but an infinite motive to prolong it. There is in the soul, as well, a love of life, love of existence. It belongs to the nature of the soul.

God is omnipotent and his existence can not be terminated by another being.

c. God is self-existent, and a self-existent being must exist, and can not terminate his existence, should he choose to.

IV Moral Argument.

a. The soul expects a being to exist who can always reward and punish.

b. The soul demands this.

c. This doctrine is useful.

V Doctrine of Gods Eternity, like attributes of his other attributes is congenial with all our intellectual tendencies.

A wonderful sublimity in this doctrine as in the attributes of other attributes.

VI Biblical Argument. Bible does not directly assert that God has

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182

as beginning and end, but such that
as before was Eternity Rev. 1.8.

Ps 112.27 27 But thou art the same, and thy years shall have no end.

98.2 2 Before the mountains were brought forth, or ever there had come great earth and sea, from everlasting to everlasting, thou art God.

1 Tim. 1.17 5 The throne of establishment of old; thou art from everlasting.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

12 Now, unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Lxx. Immutability of God.

A. Meaning of the term "Immutability".

I. It does not mean that God's thoughts, feelings, purposes do not succeed each other in the order of nature.

The order of nature opposed to the order of time - the logical opposed to the chronological.

God's thoughts, feelings, purposes do succeed each other in the order of nature. He must know what is best before he decides, and he decides to do the thing before he does it. His decree precedes his action.

Ques. 1. Is there succession in the divine mind?

Ans. Yes in the order of nature. Is. in the order of time.

2. Does God reason?

- I. Not in any manner which implies that before reasoning he was ignorant.
- II. He sees conclusion from premises. That one proposition follows another, and this is to reason.

III. He reasons in the logical, not in the chronological, order.

By reason chronologically, God reasons in that

3. What is meant by the Eternal "Now"?

- I. The meaning is that all past, all future events are just as vivid to God's mind as if they were present now.
- Future events are brought into an ideal present.
- II. It cannot be that God thinks himself, now creating Adam, &c., now performing event that are past.

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SOCIETY

E. A. Park collection

157

III. The theory that God regards all events as now passing, makes him infinite to us; but we know they are not now passing.

2nd. II It is not meant by Immutability that God does not change his feelings to the same individual as the individual changes his character and relations; e.g. Adam was once holy, and while holy God loved him with unmingled love; and after Adam sinned, God hated him with unmingled hatred. Instead of ^{of} complacence,
A change in the direction of God's feelings, not in their nature.

III. True meaning is. There is no change in God's essence, capacities, sensibilities, tendencies, or character of his will; and no more change in the impulsion sets of his will than his own perfections and the nature of things and the general good require.

B. Proof.

i. The immutability of God is evident from the analysis of our views of God.

a. Then is no change in God's essence for this exists by necessity, and therefore is ever the same.

b. No change in God's capacities, for these are inseparably from his essence, and that cannot change unless the essence changes.

c. Mind is in essence, contains power, capacities.

d. No change in the Soties' sensibilities, for they too belong to his essence.

e. No change in his tendencies toward action, for they, like sensibilities and powers, belong inseparably to his essence.

f. No change in the character of his will, for the character is always as the tendencies, sensibilities and powers.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

1324

God never sees anything in a new light, because he is omniscient. Therefore his will never changes. The will is according to the most trivial ideas of the greatest good. God's ideas always trivial. This is the theory that the will is according to the greatest good.

Ques. At this point we clearly see the difference between immutability and faithfulness; immutability as natural attributes, and constancy as the moral attributes.

Ans. It won't change in the imper-
able act of God's will than his own perfection, and
the nature of things and the general good
requires. On this subject there are
two views. 1. God does change his imperative volition
with every new production of an effect.
The phenomena of the world cannot take
place according to his choice without these
new volitions.

2. (held by Dr. C. W. Parker). God, from all
eternity, has a choice in regard to every event,
and that choice remains the same and is
effective, and the event takes place according
to that choice without any new imperative vo-
lition. — Not the slightest ^{new} choice in
this theory. — Does make no choice in
God's imperative volition only as his perfection
requires it.

The first answers to our poetical instincts; the
second to our logical instincts.

f 153.

II. The immutability of God harmonizes with the structure of the universe.
Not the slightest evidence of change in the
structure of the universe. Nothing to in-
dicate variation in the plan of the
great Artificer.

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107

III. Moral Argument. This we same
as like argument for other Attributes.
a. Mind expects it.

b. " demands a God who
will govern immutably on the same principles.

c. This doctrine has a strong influ-
ence on the character.

IV Immutability of God harmonizes not
only with the moral, but with the intellectual
tendencies of man.

V Biblical Argument.

P. 112. 27 27 But thou art the same, and thy years
shall have no end. James 1.17

Every good gift, and every perfect gift
is from above, coming down from the
Father of lights, with whom is no variableness,
but the shadow of turning.

Semantic Unity of God

A Meaning: God is one mind not
many minds.

B numerically one, not merely specific-
ally one.

D. Prof

I. Philosophical to believe in
more than one God.

a. No need of more than one. An
infinite God can do all we need.

b. No evidence of the existence of
more than one God. Therefore

c. We have no right to believe in more
than one.

II. There is evidence against the exis-
tence of more than one God

a. Is the nature of mind to ex-
press itself. There has been no expres-
sion of more than one God therefore there is
no more. If there were more, they would
reveal themselves.

b. It is ^{an} analogy with our other
kinds. That when the mind does not reveal
itself, it does not exist.

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SOCIETY

E. A. Park collection

136

III Unity of design proves unity of designer.

1. Every one reasons on this principle in
regard to every minutest object, e.g. the
smallest bone of the ear.
2. If we suppose more than one designer
for the smallest object we must suppose
an infinity of designers.
3. The whole Universe has just as much
unity as the smallest object we can
conceive.

216 A Unity of design in the earth is so striking,
it must ascribe the same to one designer, e.g.
One single lens of the eye. Its adaptations
prove that it had but one designer. Same unity
in the whole eye as in this lens. So consider the
relation of the eyes to the body, the body to light, light to glass,
glass to whole body, to the atmosphere, &c. &c.
We see the same evidence of unity of design in
the world as we do in the eye.

Let a principle to reason about, but one we
adopt by instinct.

- D. The further we examine, or more we move
in we see unity of design beyond the world.
The whole solar system has the same unity
of design as the eye.
- C. We have reason to believe the whole universe has
the same unity of design.

This is an argument of "progression"
approach; an argument founded on the
tendency of the human soul.

IV Moral Argument.

a. Some moral argument ^{may} proves one
God, prove only one.

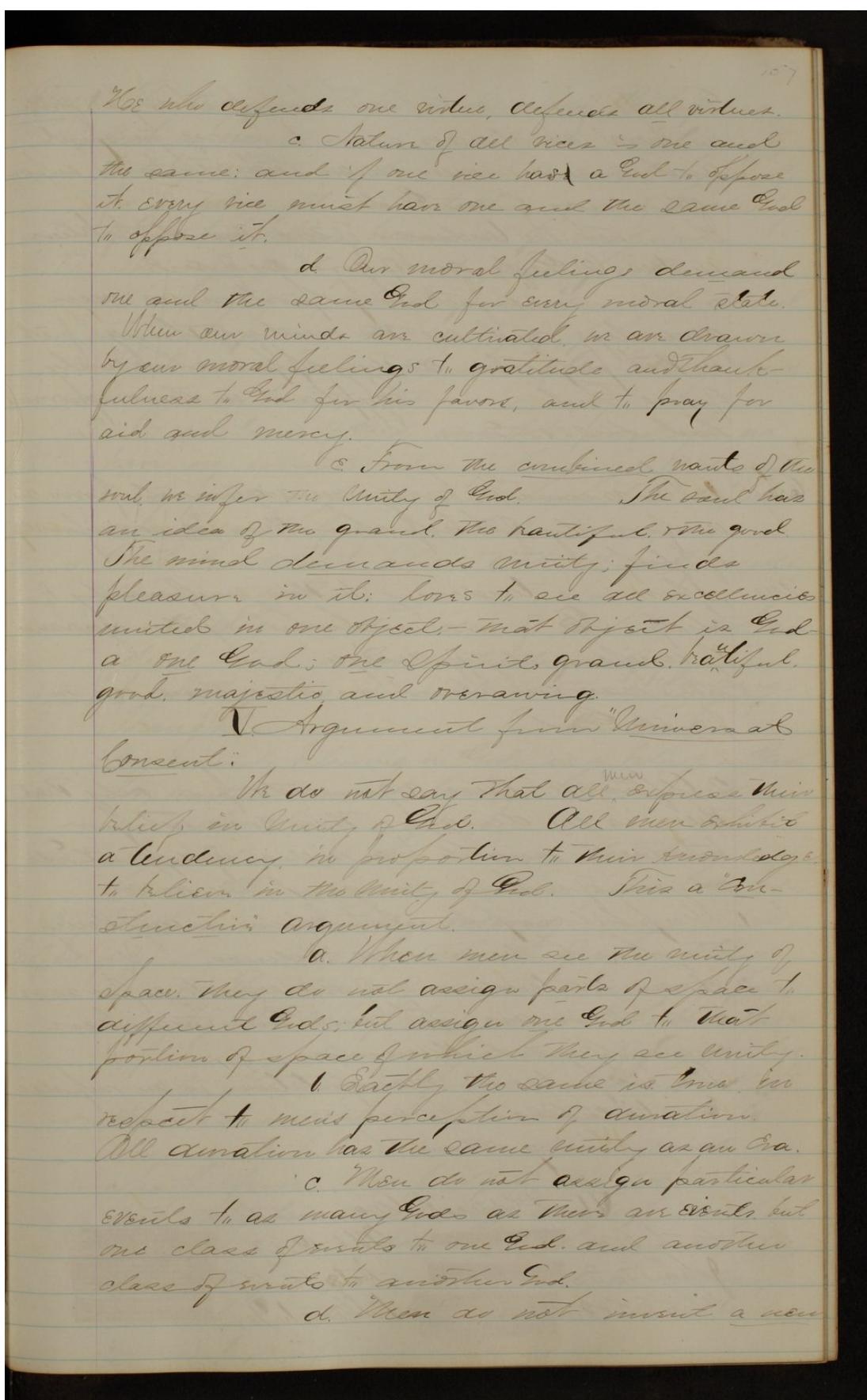
b. Nature of virtue is one, and if the
protection of a single virtue proves a God for it,
the protection of all virtues proves only one God.

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HISTORICAL
SOCIETY

E. A. Park collection

103

God for every moral act but just so far forth as moral events are seen to be one in spirit and essence men assign that all to the superintendence of one God.

This is not the tendency of the mind to believe in two (2) Gods - one of good, one of evil.

c. Just in proportion as men generalize and see the unity of things, just in that proportion do they approach to unity of one God. Egyptians in their ignorance had 40000 Gods.

Ques. 1. We cannot bring an argument from an uniformity of belief when there is no uniformity of belief.

Ans. There is a tendency to this uniformity of belief. This is checked by the ignorance of uniformity of design.

In man ever believed in more than one infinite God.

2. After all these arguments prove only that there is one designer; this does not prove but there might be a million of different Gods, only one of whom designed the world.

Ans. Unphilosophical to believe in anything of which there is no evidence.

2. From the tendency of the mind as far as we know there are not more Gods than have manifested themselves.

The impulse of manifestation is an impulse constitutional to every mind we know anything about.

VI Biblical Argument.

Deut. 6.4.

John 17.3.

1 Cor. 8.5 & 6.

I Hear, O Israel; The Lord our God is one Lord.

3 And this is the command that ye might know that the only true God, is Jesus Christ, whom thou hast sent.

4 For though there be that are called gods, whether in heaven or in earth, for there be gods many, and lords many; 5 But to you it is given to know the only, of whom are all things, and we in him; and he in us, by whom we are all things, and we by him.

Mt. 19.17

Acts 14.15,

1 Thess. 1.9

17 And he said unto him, Why callst thou me good? there is none good but one, that is God. If therefore thou wilt enter into life, keep the commandments.

18 And saying, Sirs, why do ye these things? we know that ye are possessed with you, and preach unto you, that ye should forsake the ways of your fathers, and the traditions of your祖s, and follow me, who am a living God, which made heaven, and earth, and them, and all the creatures that are in them.

19 And they said, we will not give up of what manner of entering in we had unto you, and how to turn to God from idols, to serve the living and true God.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

137

Rev. 1 The argument for the Unity of God proves that we become convinced of the existence of God by argument. We know it by proof, for we have not an intuitive idea of the Unity of God, but believe because we prove it.

2¹⁷ The argument for unity develops the method in which the mind proceeds. Men do not at first perceive the unity of phenomena. Had men this innate idea of God they would have correct ideas at once.

2¹⁸ The existence of God must be proved, for we have no innate idea of being, i.e. we must bring ^{from} propositions which lead the mind naturally to belief in a God.

2¹⁹ One mistake is to believe that all proof needs demonstration.

A The innate idea of God is not an actual belief in God without proof. It is the mind steadily thinking, "Trusting". Thinking.

B A general believing in God is a belief in God. In, is the mind living. Choice, is the mind choosing.

2²⁰ An idea, is the mind thinking. Cannot separate motion from the body.

Motion is the body moving.

Opinion²¹ . . . synthesis of space & time.

B The theory of innate belief as expressed by Philosophers is not that we have a passive idea, image, eidos, of God, existing.

C The theory of innate ideas is that there is in the mind an innate tendency to believe in the divine existence apart from all proof of the doctrine; and that this tendency will develop itself in a belief in the doctrine, whether the doctrine be proved, or disproved, or neither. It is not an actual belief, innate, but a tendency (innate) to belief.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

160

Rem. 1 Cannot be shown that there is such a tendency to believe apart from prof. Cannot be proved because the argument for the existence of God is so simple and appreciated erosion. That when the youngest child avows its belief in the existence of God no one can show that it does not receive that belief from argument.

Argument from effect to cause one of the simplest and earliest acts of the mind.

2. The facts in the mental history of the race disprove this tendency to believe without argument.

a. When there is an innate tendency to believe without prof. the belief is uniform. Men's actual belief in God is not thus uniform. Instincts of men are alike, Innate ideas are uniform.

b. When men have innate tendencies to belief without prof. their belief is more obvious and constant in earlier life than when older. Innate tendencies require time to be thwarted.

c. This theory of innate ideas is sometimes modified by the declaration that we have an innate tendency to believe in divine existence, which "is not developed, but it would be developed were there no sin."

a. Of course ^{this} there is no prof.; can have no prof. for it is admitted there is no development.

b. The theory is of no use.

c. Some persons modify this innate idea of God into the proposition, The mind has a tendency (peculiar) to believe in the existence of God with prof.

Rem a. This is not an innate idea of God as has been held, and ought not to be used in the discussions.

b. It is true the mind has a peculiar tendency

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

161

To believe in God with proof. The mind is framed, suited for and by the idea of God for this tendency. There is a tendency to seize upon the argument for a God.
Mind of man adapted for the truth.

Q159-3. The existence of God cannot be proved *a priori*: must be proved *a posteriori*.
What is the difference? The proof *a priori* is the proof drawn from premises preceding all observation of the consequences of divine existence. The argument *a posteriori* is that drawn from such premises subsequent to such observation.

A *priori* argument has several forms.

Hume's That of Anselin, of Canterbury (which is very celebrated) - modified by Mendelssohn & Des Cartes. (Study carefully)

Hypothesis 1. The human mind must necessarily have the idea of the most perfect being.

2. Now the most perfect being must have a real existence, for real existence is a perfection.
3. If this most perfect being have not this perfection - real existence, then there may be a king who has had still more perfection, who has existence.
4. But if this most perfect being has existence, then there is a king more perfect than the most perfect, which is absurd.
5. Therefore, the most perfect ^{king} has real existence; and this is God.

objection 1. And a great enemy of this argument.

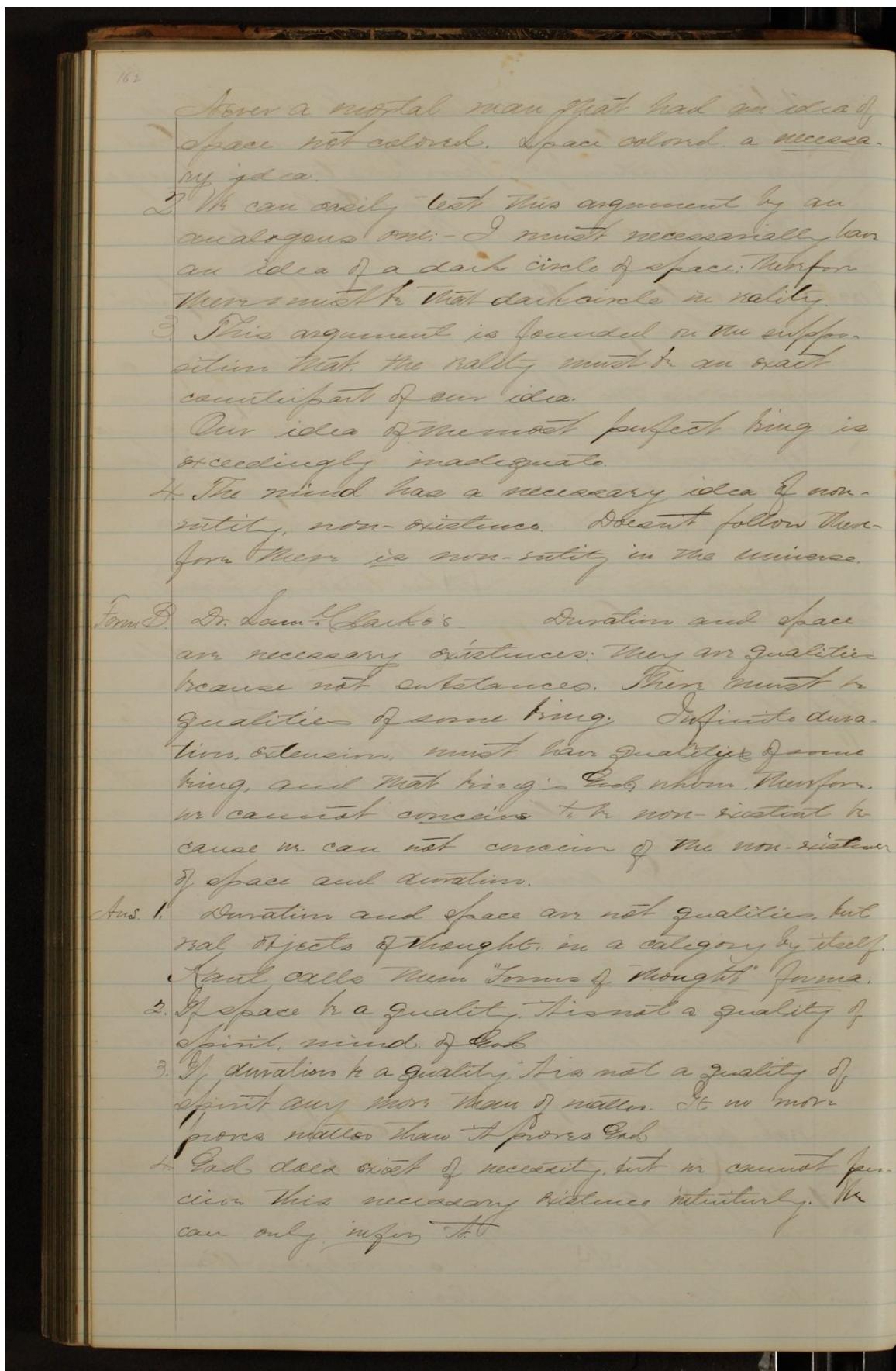
Reply 1. It begs the question, and assumes that what is an object of thought has real existence - particularly leaps from one category to another. It violates the rule of logic.

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E. A. Park collection

223. Moral Attributes of God 163

First - Immortality of the soul

I. Taking decisions against the supposition that the soul is immortal.

A. It is said that there is an apparent decline of the soul at death.

1. Not always the fact that there is an apparent decline at death.
2. Then a man is apparently dying, then sometimes, then it is this apparent decline of the soul, but on recovery of health, the soul recovers its powers apparently.
3. This apparent decline at death may be merely a want of facility in the exercise of the soul's powers, and this want of facility may be caused by the state of the body. It may be that this decline of the soul is the means of increased activity in the future. It may however do not show but that it is so.

B. It is said we see no signs of the soul's existence after death, and therefore have no right to believe in it.

What is the body of the man? The instrument of the soul, the instrument by which the soul makes music; a body of a "transient" being; and the soul plays on it.

In a corpse the soul has ceased to play on the body.

1. Nature of the case forbids us to see the signs of the soul's existence; and we have no right to ask for signs when nature of the case forbids.
2. No signs of the soul's existence in many cases of sleep and swoon, e.g., persons have lain a week in such condition.

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

164

3. There are no signs of the existence of the soul (for man) before birth.

It is said that the mind is dependent on the body.

1. Then first dependent it is, perhaps, dependent for its activity, and not its essence, and if so (perhaps) we have no right to say this matter.

2. In many things the soul is not dependent on the body. Much of the body may be lost and the soul retains its power.

3. Although the soul may now be dependent on the body there is no evidence that the soul cannot act apart from the body. It may act and not develop its activity then.

4. Even if we admit, as we do not, that the soul is dependent for its very existence on the body, yet, is possible that the body may be raised at death.

II. Proof of the soul's immortality.

(Rev.)

1. As there is no evidence against the immortality of the soul, the slightest evidence is sufficient, e.g. that of Astronomers & Geologists.
2. The fact that the soul is known to exist up to the point of death, is presumptive evidence that it will continue to exist.
3. The fact that, so far as we know, no existing substances have been annihilated leads to the belief that the soul will continue to exist. He who believes in an exception has to prove it.
4. The soul continues ^{the same}, and no changes & the body.
5. The fact of a manifested desire for immortal existence, and the want of opportunity of

Kansas Memory



KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

- 160
- full development of his powers in this state of existence is a proof of immortality.
a. Man's powers cannot be developed in this life.
A man is just fit to act when he dies.
b. Man has a love of life, of a continued existence. The nobler the man, the more he has this love of life, of existence.
c. It fits to me that the man does not live here after he is, so far as we know, the only being in the universe unfit for his sphere.
Man confined to this life is the only weak, timid fool in existence.
- 2a 24 6. Character of God gives proof, as far as we have seen it, i.e. His intellectual character. We have proved God's skill, in proving His omniscience. If a man exists for this world, then he is not skilfully made. Men can enjoy nothing here fully.
7. Moral Argument. In this there is involved a proof of God's benevolence, but we are not to insist on it here.
- a. In good men there is a hope in bad men a fear of immortality.
b. There is not only a hope or fear, but also an expectation of future reward or punishment.
c. Not only an expectation but a demand for such reward or punishment.
- Truth is adapted to the demands of the world.
- d. The belief is useful. Greatest statesmen in the world have always encouraged thinking.
8. The whole scheme of nature is more consistent on this hypothesis than on any other. The theory that man attracts the angels is no more supported than this.
9. Historical Argument. All men have a tendency for the belief in the immortality of man. All men have, at times, believed in it.

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HISTORICAL
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- Aus. A. The doctrine is taught securely because it was generally believed, and was not even ¹⁶⁷ eager to teach it otherwise.
B. We insist on doctrines that are doubted.
C. Doctrines of purity of soul was in danger in time of the first but not so that of immortality.
D. Perhaps the doctrine was taught so securely to distinguish the D. S. from other books. In proportion to the falsehood of religion we find growing description of heaven & hell.
E. The O. S. with now stands shows us the importance of Doctrines above a part from all considerations of happiness.

(Cont'd) Bishop Harbster's - The doctrine of immortality is true. The ~~Protestant~~ ~~Bible~~ does not teach it. Therefore the ~~Protestants~~ are inspired.

3.1 Much nobler to do an act because this right than to do it because it should make us happy.

Q. 2 Some passages teach me opposite

Eccles 3, 19 - 9, 11 - Job 14, 7 - 11 - 14

19 For that which belongeth unto man belongeth breath; even one day he dieth, and is no more; as a sleep; he is at his end, and he knoweth not that he cometh; neither doth he return again: he breathes his last, he returneth to his earth; so that a man hath no pre-eminence above a beast for all is vanity.

20 Whosoever thy hand findeth to do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease to grow: yet man dieth, and wasteth away: if a man die, shall he live again? All ye men give up the ghost, and where the days of my appointed time will I wait, till my change come.

Job 7, 7-10

16, 20-22

Isaiah 38, 18

I O remember that my life is wind; mine eyes shall no more see good.

I The eye of him that hateth me shall see me not: but thou, O Lord, shall see me; and I am not.

21 Before I go hence I shall not return, even to the land of darkness, and the shades thereof.

22 A land of darkness, as darkness itself; a land of the dead, without any order, and where the light is as darkness.

23 For the grave cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth.

Aus. A. These passages refer to man in his physical condition, and his present specific privileges.

B. These passages conform in their style to our own media of speech.

C. It must interpret these obscure passages by those that are plain.

D. Undoubtedly the view which the O. S. saints had of the future life was comparatively low. When the O. S. is compared with the New T. we may say that life and immortality are taught right.

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HISTORICAL
SOCIETY

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168 Our own views from the New T. are comparatively low - low to those of Angels, saints, and most good men.

Pictures of Hell by Michael Angelo, and others are injurious to very many. Many are made Universalists by means of them.

Probably the Jews believed in the gathering of the dead in Hades - the good being in tranquility, and the evil in misery Job 31:17

¶ There the wicked cease from troubling; and there the weary be at rest.

Q. 168. 1. Argument from the New Testament.
2 Tim. 1. 10.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Outline of future reward and eternal punishment are distinctly taught in the New T.: and this implies the doctrine of the souls immortality.

1 (main question)
Second, Can God permit sin in a moral system?

If God can not permit sin in a moral system, then he is not chargeable with evil for not preventing it.

The question may be regarded in different ways - this will give, and others.

Q. 168. 2. Can God permit sin in a moral universe? (Might say Can God prevent sin in any universe?)

Q. 168. 3. The nature of the question.
a. Has God the natural power to prevent sin in a moral universe?
He certainly has not the moral power, for he does not.

b. Can God prevent all sin in a moral universe? It is said, God prevents sin in created men; and therefore can in all.

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KANSAS
HISTORICAL
SOCIETY

E. A. Park collection

169

c. Can God prevent sin in a moral sys.
+ can God prevent sin and still let the
sinner in the exercise of free-will?

d. Can God prevent sin in the creature
whom he governs? Yet can he prevent sin in
himself?

e. A moral system consists of beings em-
ployed with Reason, Conscience, and Will (powers of
choice), having a responsibility to one law-giver
and receiving influence from the same scheme
of government. It belongs to the same system
as Angels and Devils. There is but one Imo,
one system.

f. Therefore the question is not, Can
sin be prevented; but, Can sin be prevented by the
Moral Governor? - Can one be made to cease from sin?

g. Sin in its relations needs to be
explained viz.

1. All sin is an evil, but all
evil is not sin. Evil is natural and moral.
sin is only moral evil.
2. There is a positive natural
evil, e.g. pain physical.
3. There is a negative natural
evil, e.g. the want of happiness.

Q2

4. As there is a positive natural
evil pain, so there is a positive moral evil
sin.
5. As there is a negative natural
evil want of happiness, so there is a negative
moral evil want of holiness.
Negative moral evil not necessarily sin,
any more than negative natural evil is
pain.

In Devils there is pos-
itive moral evil and negative moral
evil in Angels, therefore "God charges the
angels with folly." Before the fall Adam
had negative moral evil, but not positive moral evil.

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SOCIETY

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176

9168 II Answer to Questions: Can God print
sin in a moral system?

1. Proof

A. We infer he can from considering
the works of creation, preservation, and natural
providence. When we consider what God
has done, we instinctively infer he can do
more, and prevent sin - without evidence
to the contrary.

B. We see no more difficulty in God's
printing sin than in accomplishing many
of his other works. Suppose e.g. God had the
(2) archangels composing the system. We
should be astonished to hear that these an-
gels had sinned. Could not God prevent
their sinning?

2. Objections.

Ans. a. Statement of free-agency is such
that God cannot control it (and)
If a man can sin, he may sin.

Ans. a. This adage involves a neglect of the dis-
tinction between can and may.
Can, denotes mere possibility; may, a certain
degree of probability.

b. Numerous instances prove that the mind
can be prevented from doing what yet the
mind can do.

3. Objection derived from nature of rational and
moral free-agency, - from free-agency under
influence of motives.

Ans. a. The fact that we will be persuaded by motives
is not proof that God cannot persuade by
motives: No proof that God cannot or prevent
motives as to prevent sin.

1. It is rather a proof that God can prevent sin.
What are in reality, and rationally, the

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SOCIETY

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171

strongest motives are in favor of holiness.

3. Objection derived from fact.
1. God has not, so far as we know, prevented sin except by motives drawn from the punishment for sin.
Ans. a. Motives drawn from the punishment of sin are not the strongest motives; those drawn from divine goodness are stronger.
b. In some cases the motives drawn from punishment are not those that seem to operate in the conversion of the soul.
c. If God would interpose, he might make the sense of the evil of sin vivid enough without inflicting the evil of punishment.
d. We have no reason to believe that God has done all he can do in the preventing of sin.
2. The fact that God has not prevented sin is a proof that he is not causal; for if he can and has not, he is not benevolent.
Ans. - It may be not for the best that he should prevent sin; and, therefore, the fact that he has not does not prove that he can not prevent it.
God is benevolent though he does not prevent all sin; for this is not for the best that he should.
4. It cannot be proved that the prevention of sin is an object of power.
Ans. a. We see no special difficulty in God's preventing sin.
b. We must suppose every thing to be an object of power unless there is evidence to the contrary.
c. We are not to prove that the prevention of sin is an object of power, but he who denies it must prove his position.

End of first term's lectures. —

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172.
1812 Summer Session
3.29 3. Remarks

I It is not the doctrine of the New Haven school that God cannot prevent sin, but the doctrine is, perhaps He cannot i.e. His hypothetical

II It is not their hypothesis that God cannot prevent sin at all, but that He cannot and set up a moral system.

III The New Haven system does not intend, but seems to impugn the divine omnipotence.

IV The apologetics of the New Haven divines is expressed in hazardous language.

V The theory of the New Haven divines is unnecessary. We have no need to limit ourselves to a dilemma; we may have a trilemma. ∵

VI The theory is unphilosophical, too precise. It locates the impossibility in too small a point.

Q. II Can God prevent sin in the best moral system? or can God prevent sin consistently? or Can God prevent sin wisely?

This question more general than the preceding.

1. Before we have any evidence of the divine foreknowledge, we do not know that God can prevent sin, — perhaps He cannot.

A. In the nature of things. Often tell us that moral agents are left to themselves. Then that they're kept from sinning by interposition. We know this to be a fact.

B. Therefore it may be that the weakness and deficiencies resulting from the interposition to prevent sin, would be a greater evil than would be the sin without such interposition.

We need only show the possibility of such things.

C. Too much watching and care makes a weak character. Edward Everett of ^a with Doug Webster's Everett's Speeches with A. Lincoln at Gettysburg.

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SOCIETY

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- 173
- C. The preceding principle may be thus illustrated: If God had made man super angelic, it might be impossible for Him to manifest His condescension as He now does.
- The manifestation of God's condescension is a great glory. The greatest manifestation of condescension of God is manifested in His great care of frail creatures.
- D. This principle may be illustrated thus, e.g.
- If God had made the race to be always infallible, it might be impossible for Him to manifest His greatness as He now does. (creatures.) God manifests His majesty in caring for such.
- E. Therefore in general, it might be worse for a certain amount of negative moral evil to exist than for a certain amount of positive moral evil to exist.
- It may be worse to have an infantile system always make and offer infinite although without sin, than to have the present race to grow stronger and stronger although there is sin in it.
- F. This proposition is enforced by the fact that there must be some ^{negative} moral evil in the system; and it may be better to make this evil less by calling into requisition the present degree of man's material resources, than to make it greater by giving men help where now they are required to go alone; i.e. it may be better to call forth the power of resistance. There must be some want, some negative moral evil in a created system, because the cause must be greater than the effect.
- Condescension implies weakness, and weakness is a negative moral evil.
- JAN 4th 18
- 15 " 15
- 10 Behold, he putteth no trust in his servants, and his angels he chargeth with folly:
- 15 Behold, he putteth no trust in his servants, yes, the heavens are not clean in his sight;
- G. We can always remember that the influence of men on each other is not their chief influence but must consider that they have influence on other classes or races of beings.

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SOCIETY

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- 173
6. The proceeding principles may be thus illustrated: If God had made man super angelic, it might be impossible for Him to manifest His condemnation as He now does.
- The manifested
The greatest sin
is manifested
7. This principle
If God
infantile, it
manifest His
God manifest
8. Therefore in
certain to
to exist. Man
position more
It may be
always weak
without sin
to grow; etc.
is seen in a
9. This princi-
Mere must
less; and
evil less by
present day
to make to a
now they are
In better to a
There must
evil in a
must be greater than the effect
Backslidens implies weakness, and weakness
is a negative moral evil.
- 18 4, 18 15, 15
10. We are always to remember that the influence
of men on each other is not their chief influence
but must consider that they have influence in
other classes or races or kings
- 18 Behold, he putteth no trust in his servants; and his angels he chargeth with folly.
- 15 Behold, he putteth no trust in his servants; and the heavens are not clean in his sight.