

**INFIDELS LOGICALLY SILENCED:  
OR, INFIDELS EASILY BROUGHT  
TO THE THRESHOLD OF  
CHRISTIANITY BY A LOGICAL  
NECESSITY**

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Infidels logically silenced: or, Infidels easily brought to the threshold of Christianity by a logical necessity by William Jenkins

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**WILLIAM JENKINS**

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INFIDELS  
LOGICALLY SILENCED;

OR,

INFIDELS EASILY BROUGHT  
TO THE THRESHOLD OF CHRISTIANITY  
BY A LOGICAL NECESSITY;

OR,

NATURE, DEISM, AND THE GOD OF THE BIBLE.

BY

WILLIAM JENKINS, L.C.M.,

EDUCATED AT GLASGOW COLLEGE.

"Ere the radiant sun  
Sprang from the east, or 'mid the vault of night  
The moon suspended her serene lamp;  
Ere mountains, woods, or streams adorn'd the globe,  
Or wisdom taught the sons of men her lore;  
Then liv'd the Almighty One." AKENSIDE.

LONDON:

SEELEY, JACKSON, AND HALLIDAY, 54, FLEET STREET;  
J. B. SUMNER, 101, EDGWARE ROAD, W.

1863.

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## P R E F A C E

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“It is a sad tendency which in the present day pervades our literature to a very deplorable extent,—the tendency to find a world without a Maker; life without a providence; the Bible without inspiration; and its history without God.” Now if this practical Atheism be so prevalent in the literary world, how much more prevalent must we expect it to be in common life, in our every-day business, conduct, and conversation.

This Essay, whose title leads the reader to expect very close reasoning on the most important subject the human mind can grapple with, has the approval of many eminent divines, both of the Established and Dissenting churches.

The Author acknowledges his special obligations to Professor McCOSH, of Queen's College, Belfast, and to the Revs. Messrs. CADYAN, CHALMERS, GARBETT, and GARWOOD—all of London, for their very valuable suggestions and kindness; indeed, but for the favourable opinion of this Essay by these very distinguished, experienced, highly influential and esteemed clergymen, he does not think he would have offered it thus to the public.

The Author is peculiarly indebted to those two most profound thinkers, most able reasoners, and most obliging gentlemen—Dr. McCOSH and the Rev. Mr. GARBETT—for their able criticisms of this Essay, which they made when they could ill spare time amid their own arduous and important duties.

Although the author has the honour to make reference here to the above learned and clerical gentlemen, yet he does not commit them to any of his blunders in composition nor to any particular view or argument in the Essay. He merely wishes to express that their names are a guarantee that this Essay is in defence of Christianity, and that they have given their general consent to that effect. But in addition to this, Dr. McCosh "recommends that the little work entitled, 'Infidels Logically Silenced,' is



written by an independent thinker, and that his arguments are well worthy of being weighed by all who claim for themselves the privilege of independent thought."

This Essay is divided into three parts, with an Introduction and Conclusion. The first part treats of Nature; the second of Deism; and the third part is a direct proof from power for the existence of the God of the Bible.

If a single unbeliever or sceptic who reads this is led to see how contrary Infidelity is to common sense and reason, and is brought by the blessing of God to embrace Christianity—and if on the other hand, a single Christian who reads this is more established in the faith, or is more inclined to convince and establish others—the author, after his two year's labour in composing this Essay, will consider himself richly compensated for his pains.

It is now twelve years since the germ of the first part entered his mind, and that was whilst arguing with a sceptical fellow student; it struck the author that according to infidel views, it was useless to argue at all on any subject, for all our arguing could not alter chance, haphazard, blind fate, or absolute unalterable necessity, which is the essence of Atheism.

Now, this Essay goes to show that the Christian, in believing that the Author of Nature is the God of the Bible, ought not to be chargeable with superstition, fanaticism, self-will, or ignorant zeal in this belief, because he is enabled by God's blessing to give reasons for his belief, and arguing from common sense grounds, refute the infidel by his own arguments and his own mode of reasoning. If this be so, then the infidel is bound as an honest man to give up his Infidelity as untenable, and betake himself to Christianity.

## INTRODUCTION.



I SHOULD be very sorry, indeed, to use the term infidel in an offensive sense. By it I mean specially the Atheist, the Materialist, the Deist, the Pantheist, and the Secularist.

This last is supposed to be the most respectable; but the Secularist has no fundamental principle; no standard of morality and happiness.

I decline to substitute the term "Free-thinkers," because they all claim to be the creatures of circumstances, and say that men's characters are made *for* them and not *by* them. If they are thus the creatures of circumstances, and are bound by the influence of blind fate, then these circumstances and this fate must fetter their freedom of thought; so, then, what becomes of their free-thinking?

There are avowed and unavowed infidels; this latter class is the most numerous. The most generic definition of infidel in a Scripture sense, is, perhaps, one whose heart is turned away from the God of the Bible and from godliness; and in our own day, we call one an infidel who opposes Christianity, or disbelieves the Bible in whole or in part.