

**LECTURES ON REASON AND
REVELATION, DELIVERED IN ST.
ANN'S CHURCH, NEW-YORK,
DURING THE SEASON OF
ADVENT, 1867**

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Lectures on reason and Revelation, delivered in St. Ann's Church, New-York, during the season of Advent, 1867 by Thomas S. Preston

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THOMAS S. PRESTON

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BY THE

REV. THOMAS S. PRESTON.

"You shall know the truth, and the truth shall make you free."—*ST. JOHN VIII. 32.*

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INTRODUCTION.



INTRODUCTION.

IN the following lectures it is the aim of the author to set forth, in a clear and concise manner, a simple argument whereby the claims of the Catholic Church are substantiated by reason alone. In the midst of the excitements of our day some of the plainest truths are forgotten, and men hold opinions or pass to conclusions without any logical grounds whatever. They even sometimes contradict the propositions which are self-evident to reason in their zeal for intellectual progress and emancipation from the thralldom of the past. That which is new is sought after,

even though it overthrow the belief of truths heretofore generally admitted. We are not believers in total depravity, and have, therefore, great confidence in the good which still remains in human nature. And as we know that God's grace is ever with man to assist him to the knowledge of the truth, and to lead him in the way of virtue, we have great hopes that the intellectual and moral movements of our day will guide the honest and sincere mind to the true light which is its only illumination. It is a great mistake to suppose that the Catholic Church requires of any man that he should do away with his reason, or cease to exercise those powers which God has given him for the proper appreciation of truth and goodness. To man's intelligence revelation is addressed, and every new light from above only serves to enlarge the thirst for knowledge. The

divine ways are ever harmonious, and the supernatural truth will never contradict the natural. The argument of these lectures depends upon the force of reason alone. We briefly explain the nature of human reason and the sphere of its operation. We show how the divine revelation gives its unerring evidence, to which a just intelligence must submit. We vindicate all the natural powers, and defend the exercise of their just prerogatives. God, speaking to man, is bound to give him unmistakable signs that He is speaking, and that no deceiver is imposing upon us. When these signs are given, then we are bound to believe the divine testimony, and entirely to accept truths which the veracity of our Maker vouches for. Private judgment has its full scope, as to it are clearly presented the tokens of every supernatural intervention. The extrinsic credi-