THE LAW OF THOUGHT

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649423651

The Law of Thought by John Levington

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOHN LEVINGTON

THE LAW OF THOUGHT



THE

LAW OF THOUGHT.

ву 🔛

REV. JOHN LEVINGTON.

"As he thinketh in his heart, so is he." Prov. xxiii. 7. .

"Hear, and your soul shall live." Isaiah Iv. 8.

"Paith cometh by hearing, and hearing by the word of God." Rom. x. 17.

See, also, Matt. xiil. 15.

DAYTON, OHIO,

United Brethren Publishing House.

1872.

Entered according to Act of Congress, in the year 1872, by REV. JOHN LEVINGTON,

In the office of the Librarian of Congress, at Washington, D. C.

CONTENTS.

PA	GR.
Introduction	7
CHAPTER I.	
All motion the result of mental action — Contrary theories examined, and their weak and godless char- acter exposed	11
CHAPTER IL	
Mind and matter further considered and direct argument offered—Direct and indirect divine interposition	201
distinguished, and instances given in illustration	19
CHAPTER III.	
Good and evil, both natural and moral, result from men- tal action; moral evil the direct, and natural evil the indirect result of mental action—Scripture quoted in proof—Moral evil could not enter this world save by a moral agent belonging thereto—Nature and extent of	

342057

CONTENTS.

the evil thus introduced-Moral evil could not be introduced by force-	27
CHAPTER IV.	
Thile mind moves everything, thought moves mind— Mental action is the result of thought, otherwise it would not be intelligent action—While thought moves me to action, it does not deprive me of power to choose	

CHAPTER V.

CHAPTER VI.

Love and hatred, hope and fear, joy and sorrow, complacence and disgust, approval and disapproval, with their corresponding actions, are all the result of thought—The bodily senses are only the mediums through which thoughts are communicated to the mind—You can not communicate moral ideas to mree animals, not because they lack bodily senses, but because they lack mind—Scripture and fact adduced—

CHAPTER VII.

CHAPTER VIII.

CHAPTER IX.

How the character is formed in the home and in the public school — Unalterable outlines are impressed upon the mind as early as the age of six or seven years — Instances given — Parents, guardians, and teachers should appear, speak, look, and act in a way calculated to convey thoughts which produce the best

CONTENTS.

type of character — It is a mistake to suppose that loud and angry words are necessary to command obedience	74
CHAPTER X.	
What is said to be hereditary is considered, and mistakes pointed out—Thoughts produce mental, moral, and physical comeliness and uncomoliness—Divine teaching and grace essential—Both the original and the new man are God's workmanship—The true character is supernatural both in its nature and bestowment—Human agency and divine truth are employed to this end—The difference between revealed and what is called natural religion pointed out	79
CHAPTER XI.	
The use and limitation of reason in religion	85

INTRODUCTION.

Although the propositions discussed in the following pages are somewhat metaphysical, yet I think almost everything is made easy of comprehension. application, too, is exceedingly practical, and is extended to every class of society and to every department of life, from the child to the individual of advanced years, and from the most humble to the most elevated pursuits. In short, the application extends as far as mind and thought and the various and numerous results of their operations. Mind moves everything. and thought moves mind. As are the thoughts, such are the motions and emotions. Good and evil, both natural and moral, result from the action of mind; the latter the direct, the former the indirect result. Sin could not be introduced into this world save by a moral agent belonging thereto. It is further shown that moral evil could not be introduced by force. While thoughts move mind, they do not destroy the power of choice; if they did, the action would neither be intelligent nor moral. Nor can that be intelligent action which is not the result of thought. The conclusions throughout are supported by scripture and fact.

It is shown that neither connection with the body nor