

**RELIGION
RATIONALIZED.
VOLUME II**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649688906

Religion Rationalized. Volume II by Hiram Vrooman

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

HIRAM VROOMAN

**RELIGION
RATIONALIZED.
VOLUME II**

RELIGION RATIONALIZED

BY
REV. HIRAM VROOMAN

VOLUME II

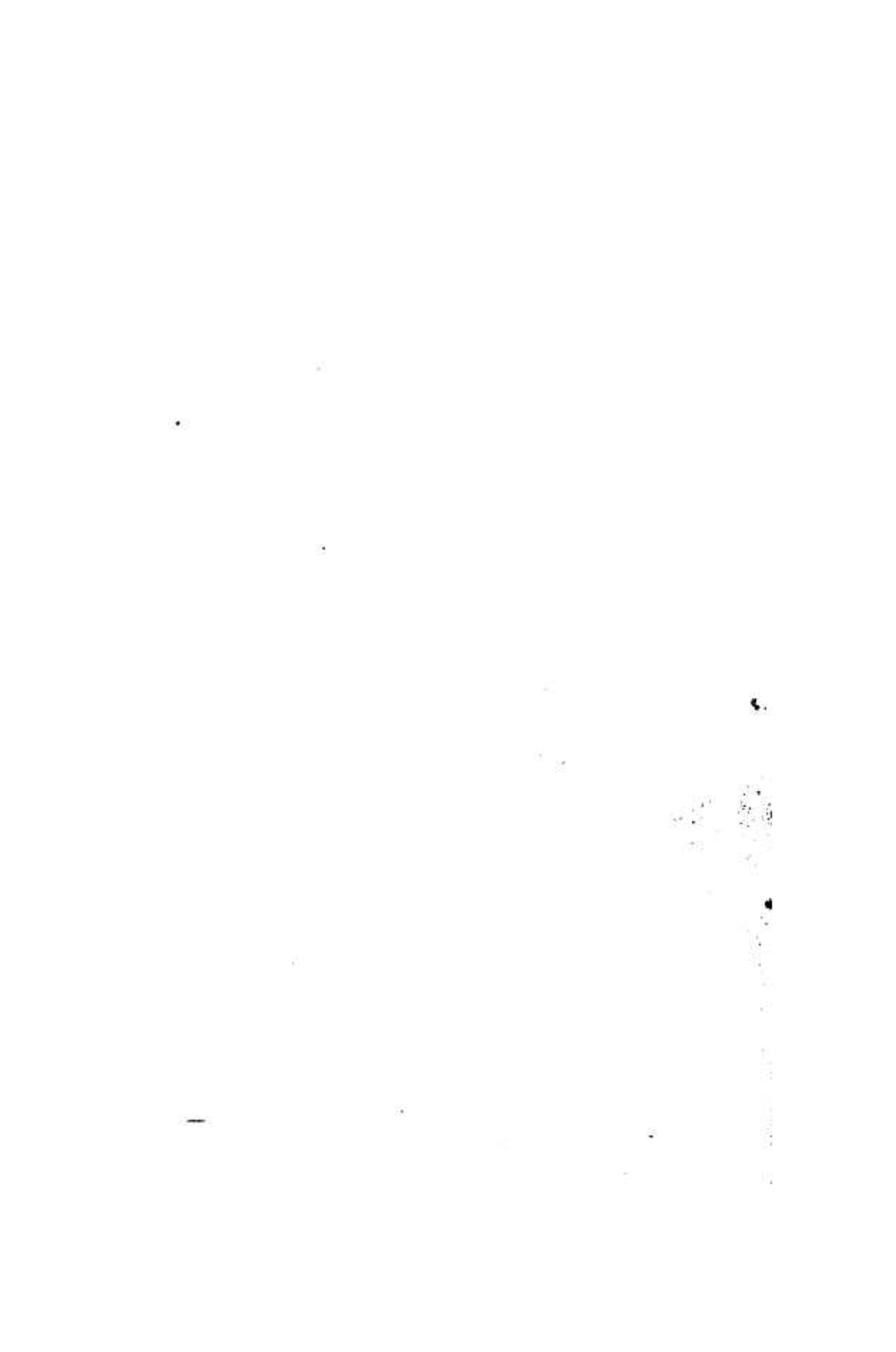


THE NUNC LICET PRESS
920 NICOLLET AVE., MINNEAPOLIS, MINN.
1911

CONTENTS

CHAPTER	PAGE
I. Some Guiding Principles and Methods in Reasoning.....	I
II. The Possibility of God's Incarnation in Jesus Christ Proved.....	19
III. Spiritual Truth and Symbolism as Two Distinct Realms of Facts Definitely Located....	38
IV. A Statement of What Constitutes Proof of the Unique Divinity of the Bible.....	51
V. Symbolism or the Science of Correspondences ..	57
VI. The Key to the Scriptures.....	72
VII. Some Illustrations of Symbolical Interpretation	83
VIII. The Unique Divinity of Jesus Christ.....	106
IX. Some Concluding Facts of Importance.....	137

370095



RELIGION RATIONALIZED

CHAPTER I

SOME GUIDING PRINCIPLES AND METHODS IN REASONING

IN undertaking to point out the unique divinity of Jesus Christ and the Bible, and to give the sufficient reasons for believing in some of the other general and most fundamental facts of the true Christian religion, such as immortality, heaven and hell, and man's responsibility as regards his own eternal destiny, it is necessary, at the start, that we should be clear as to certain guiding principles and methods in reasoning.

I

First, the primary or basic facts underlying all knowledge, whether natural or spiritual, are

RELIGION RATIONALIZED

simply the things which we commonly call phenomena.

There can be no dependable superstructures of rational conclusions or beliefs without *phenomena* as their sure foundations. This being true, it is evident that we must agree upon the meaning of this large and cumbersome word if we would proceed in our thoughts together.

The word phenomena, as employed in this book, stands for all things whatsoever which attract the attention of any man.

A tree, for instance, which, through the sense of sight or touch, attracts the attention of a man is a phenomenon. The characteristics of a tree, such as size, shape, beauty, are likewise phenomena. The *experiences*, also, which the tree causes a man to have are phenomena, as, for instance, the experience of joy caused by the tree's beauty or grandeur, and the experience of pain

RELIGION RATIONALIZED

caused by a falling limb, because they, in turn, attract his attention and register themselves in the memory.

It is important to note here that personal experiences or emotions of all kinds (which are invisible, intangible and purely spiritual) are phenomena, just as all material objects are, because they all attract a man's attention. A man not only thinks of his own thoughts and feelings, but even loves or hates them.

It should be observed, furthermore, that all phenomena are in the *now*, as to point of time, and never in the past or future. A tree, for example, is a phenomenon only while it is attracting some man's attention. It is a reality at other times, but not a phenomenon. When the man simply remembers having seen a tree, then it is *the remembrance of it*, and not the tree itself, which is the phenomenon—and the remembrance of it

RELIGION RATIONALIZED

is in the "now." A tree which *was* a phenomenon is now linked or identified with consciousness by memory. It is as reliable as the memory is, but not any more so.

It is a fact that the tree is always a reality, even at times when it is not a phenomenon. We acquire the knowledge of this fact, however, by a process of reasoning. It is what we call a rational conclusion which has been reached by the proper use of phenomena as the working materials. The permanent reality of a tree, then, is an example of a *fact*, which is not a phenomenon.

It is worth while to note, in passing, furthermore, that phenomena are, at first, usually inexplicable, and, when misinterpreted, misdirect the course of reasoning. A man may not be able to give a rational explanation of the things which he sees, hears, feels, smells, tastes *or experiences*,