

**RELIGION
RATIONALIZED,
VOLUME II**

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Religion Rationalized, Volume II by Hiram Vrooman

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HIRAM VROOMAN

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VOLUME II**

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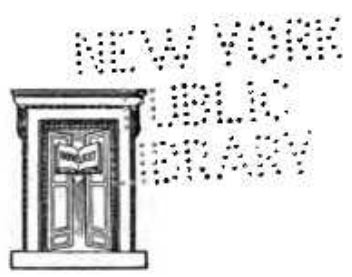
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BY
REV. HIRAM VROOMAN

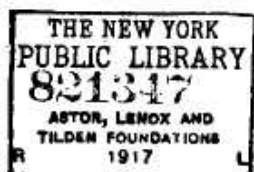
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CHAPTER I

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

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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

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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