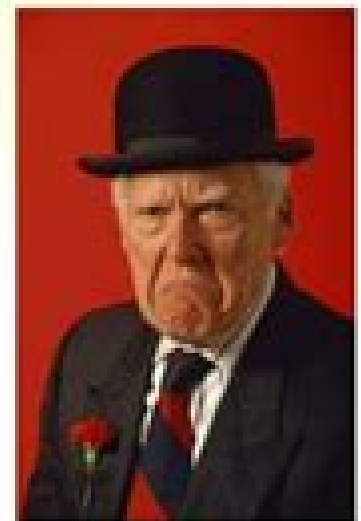


Some Scientific Objections to Theism

If God were allowed as an explanation in science, then 'anything goes'.

- The explanation of 'God did it' could be used for any event whatsoever, however regular or irregular and however comprehensible or incomprehensible.

Reply: God is not some arbitrary and capricious old man who can do what he likes.



Scientific Theism

Francis Ellingwood Abbot



Scientific Theism:

Scientific Theism Francis Ellingwood Abbot, 1885 Scientific Theism Francis Ellingwood Abbot, 1886 **God Without the Supernatural** Peter Forrest, 1996 Peter Forrest expounds a program of best explanation apologetics. He contends that since the existence of God would provide the best possible explanation of various facts, those facts support theism. Among the facts cited are the suitability of the universe for life, the regularity of the universe, the human capacity for intellectual progress, the experience of a moral order, and various forms of beauty. The beauty that interests Forrest as evidence for the existence of God includes sensuous beauty, the beauty of the natural order as revealed by the sciences, and the beauty of necessity discovered by mathematicians. In addressing the need for an adequate motive for creation, Forrest conjectures that God created the universe for embodied persons, not for their life on earth alone but also for an afterlife. Forrest acknowledges the speculative nature of such an account. He suggests that philosophical speculation is also required to defend theism against the charge that it is too extravagant a hypothesis to be warranted. Providing a speculative defense against the argument from evil, he explains how such speculations can be used to support best explanation arguments without the conclusions themselves being rendered purely speculative.

Organic scientific philosophy. Scientific theism Francis Ellingwood Abbot, 1885 Scientific Theism Versus Materialism Arvid Reuter Dahl, 1920 **Scientific Theism** Francis Ellingwood Abbot, 1885 Scientific Theism Francis Ellingwood Abbot, 1979 *Scientific Theism* Francis Ellingwood Abbot, 1985 *Research in the Social Scientific Study of Religion, Volume 23*, 2012-05-23. The social scientific study of religion is a crucial arena of human endeavor as questions about the existence and nature of God interact with the study of religion as a human phenomenon. The twenty-third volume of *Research in the Social Scientific Study of Religion* continues the tradition of promoting extended debate of current issues in the field. The special section on Theism and Non Theism in Psychological Science includes contributions from leading researchers in this area. This landmark collection of papers draws on a range of perspectives that both summarize the theism debate in psychology and help to move it forward in new directions. In addition, the volume includes papers on other key areas in the study of religion, such as spirituality and social capital.

Organic Scientific Philosophy. Scientific Theism Francis Ellingwood Abbot, 2013-09. This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book without typos from the publisher. Not indexed. Not illustrated. 1885 edition. Excerpt as opposed to their purely subjective import and value. Even Schwegler blind as he is to the enormous importance of the struggle between Nominalism and Realism to which in his *History of Philosophy* he devotes less than one page, says of Socrates that there begins with him the philosophy of objective thought. p. 38. Stirling's translation. The italics are his. Aristotle explicitly declares in the *Metaphysics* XII 4 that Socrates was engaged in forming systems in regard to the ethical or moral virtues and was the first to institute an investigation in regard to the universal definition of these. There are two improvements in science which one might justly

ascribe to Socrates I allude to his employment of inductive arguments and his definition of the universal Socrates did not it is true constitute universals a thing involving a separate subsistence nor did he regard the definitions as such the other philosophers however invested them with a separate subsistence But Socrates did attribute universal objective authority to the virtues he defined he refuted the Sophistic construction of them as merely subjective he repudiated the Sophistic notion that nothing is good or bad by nature

God, Science, and Religious Diversity Robert T. Lehe, 2018-07-24 Two major obstacles to belief in God in the twenty first century are the idea that science is incompatible with religious faith and the idea that the diversity of religions undermines the credibility of belief that any one religion could be truer than the others This book addresses both of these challenges to belief in God and explores a connection between them It argues that science and religion are not only compatible but that some recent scientific discoveries actually support belief in the existence of the Creator God The diversity of religions is widely believed to undermine the credibility of religious truth claims because of the assumed lack of any way to settle disagreements between different religions This book argues that one rational way to adjudicate disagreements between the claims of diverse religions is to assess their consistency with contemporary science The book considers how Christian theism and Buddhism fare in harmonizing their metaphysical frameworks with contemporary scientific cosmology Although both theistic and Buddhist worldviews resonate with many recent scientific discoveries the Big Bang theory and cosmic fine tuning favor the Christian doctrine of creation

Starting Science from God Ian Thompson, 2011-11-03 Many of us these days sense there is something real beyond the scope of naturalistic science But what Must mental and religious lives always remain a mystery and never become part of scientific knowledge In this well argued book physicist Ian Thompson makes a case for a scientific theism He shows how a following of core postulates of theism leads to novel and useful predictions about the psychology of minds and the physics of materials which should appear in the universe These predictions constitute a kind of theistic science It meshes surprisingly well with the structure of reality already revealed by modern quantum field theory and by theories of developmental stages in human minds The result is a serious look at a promising new rational structure encompassing theology psychology and physics

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public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant *Religion and Scientific Naturalism* David Ray Griffin,2000-05-18 Articulates a metaphysical position capable of rendering both science and religious experience simultaneously and mutually intelligible

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ABBOT,1982 Fifty Years of Philosophy of Religion Andries F. Sanders,Kristof De Ridder,2007 The bibliography lists about 10 000 titles of monographs collections and articles in the field of the philosophy of religion and philosophical theology that appeared between 1955 and 2005 The majority of them are in the English language but publications in German Dutch and French are listed as well Though it is not claimed to be exhaustive the bibliography offers a fairly representative survey of scholarly work on the main topics of interest Publications have been systematically classified according to eleven main categories Introductions Surveys and Historical Issues Part I Religious Language Part II Religious Experience Part III Religious Epistemology Part IV Theism Part V Hermeneutics Part VI Religion and Science Part VII Religion and Aesthetics Part VIII Religion and Morality Part IX Religious Pluralism Part X and Feminist Philosophy of Religion Part XI Part III has

been subdivided into Religious Experience and Mystical Experience Part VII into The Concept of God arguments for The Existence of God The Problem of Evil and Atheism and Part VII into General and Historical Issues Theological Issues and implications of Modern Physics Cosmology and Biology The bibliography will particularly be useful to scholars teachers and students in the philosophy of religion philosophical theology and systematic theology as well as to those who are interested professionally or otherwise in the results of academic scholarship in those fields The Expository Times ,1890 An Elusive Victorian Martin Fichman,2010-11-15 Codiscoverer of the theory of evolution by natural selection Alfred Russel Wallace should be recognized as one of the titans of Victorian science Instead he has long been relegated to a secondary place behind Darwin Worse many scholars have overlooked or even mocked his significant contributions to other aspects of Victorian culture With An Elusive Victorian Martin Fichman provides the first comprehensive analytical study of Wallace s life and controversial intellectual career Fichman examines not only Wallace s scientific work as an evolutionary theorist and field naturalist but also his philosophical concerns his involvement with theism and his commitment to land nationalization and other sociopolitical reforms such as women s rights As Fichman shows Wallace worked throughout his life to integrate these humanistic and scientific interests His goal the development of an evolutionary cosmology a unified vision of humanity s place in nature and society that he hoped would ensure the dignity of all individuals To reveal the many aspects of this compelling figure Fichman not only reexamines Wallace s published works but also probes the contents of his lesser known writings unpublished correspondence and copious annotations in books from his personal library Rather than consider Wallace s science as distinct from his sociopolitical commitments An Elusive Victorian assumes a mutually beneficial relationship between the two one which shaped Wallace into one of the most memorable characters of his time Fully situating Wallace s wide ranging work in its historical and cultural context Fichman s innovative and insightful account will interest historians of science religion and Victorian culture as well as biologists

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