

- governing of matter, but also its creation.
- (6) Since the world is both created and a universe, God must be a single being outside of the world and behind the world.
 - (7) Man is not only a created being, but also a rational being.
 - (8) Since mind is more than matter, man as a rational being must also have been created by God.
 - (9) Man is not only a material and rational being; he is a moral being, and has been given a moral law by God.
 - (10) This moral law is enforced by God, not by necessity (as is true in the case of natural law), but by rewards and punishments.
 - (11) A complete distribution of rewards and punishments does not occur in this life.
 - (12) Therefore, in order that full justice may be secured, man must and does survive death. Man is also therefore a spiritual being.
 - (13) God is thus seen to be that transcendent Omniscience or Beneficence which men of sense can serenely contemplate with respect, and to which they owe gratitude, praise, and obedience.
 - (14) True religion consists of the foregoing beliefs, which are simply the product of pure reason or common sense. Any additional religious beliefs must be viewed as corruptions or superstitions.

Deism, which achieved its greatest strength during the eighteenth century, has also been called "ethical monotheism", "natural religion", "common-sense religion", and "rationalism".

2. Religious Experience as the source of religious beliefs concerning God and His relations to the universe

A prime example of this source is Friedrich Schleiermacher's important work, *Der Christliche Glaube* (The Christian Faith). Schleiermacher (1768-1834) published this eight-volume work in 1821-1822 (Second Edition, 1830-1831). A selection of key paragraphs (which constitute the major headings and summarize the gist of the argument) follows. These translations from the German were made by D. M. Baillie in *The Christian Faith in Outline* (Edinburgh: W. F. Henderson, 1922).

1. Dogmatic Theology is the science which systematizes the doctrine prevalent in a Christian Church at a given time.

2. The science which systematizes the doctrine is pursued for these reasons: partly to clear up the confusion of one's thinking on the subject of the religious affections; partly to distinguish that thinking the more definitely from other kinds of thinking which, while of different origin, arrive at the same content.

3. Thus the Doctrine of the Faith rests on two things: first, on the endeavor to set forth in doctrinal form the affections of the religious and Christian mind; and secondly, on the endeavor to bring into its exact connections what has been thus expressed as doctrine.

4. Accordingly the following would be the rules by which any Dogmatic must be regulated, to whatever Church it belongs. First, never to set forth as doctrine anything which was not present in that totality of religious affections of which the doctrinal system ought to be a copy, but directly or indirectly to absorb into the system of doctrine whatever was present in these affections.