

Saying Is Believing The Necessity Of Testimony In

The Works of the Reverend William Law Knowledge and Scientific and Religious Belief
An Analysis of Religious Belief Feelings of Believing Three letters to the Bishop of Bangor Christ's Farewell Charge, Commonly Called the Commission, as Recorded in the Four Gospels. A Handbook for Young Church Members A Philosophy of Religion, or, the Rational grounds of religious belief Reports of Cases Decided by the English Courts [1870-1883] The Methodist Quarterly Review A Homiletic Encyclopaedia of Illustrations in Theology and Morals Lectures on the True, the Beautiful and the Good The spirit and the word of Christ, and their permanent lessons Belief in Evidence in the Nineteenth-Century Novel The Difficulties of Belief The Future of Belief The Philosophy of Belief Reasons why the priests of Rome deny the laity under their charge the divine right of private judgment, by an Irish layman [F. Bell]. The Dublin Review The Century Dictionary and Cyclopedia: The Century dictionary The Evolution of Belief William Law Paul Weingartner John Russell Amberley (viscount) Ryan Hickerson William Law Francis Johnstone (of Edinburgh.) John BASCOM Great Britain. Courts Robert Aitkin Bertram Victor Cousin George Vance Smith Geoffrey A. Baker Thomas Rawson Birks Leslie Dewart George Douglas Campbell Duke of Argyll Francis Bell (of Portadown.) Nicholas Patrick Wiseman William Dwight Whitney J. Gregory Steiner

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the present book is a book on epistemology with the special and new focus on the

relation of different types of knowledge and a differentiated comparison to both scientific and religious belief the present book distinguishes seven types of knowledge and compares them with both scientific and religious belief the usual view is that scientific and religious belief have nothing or not much in common although there are important differences in contradistinction to this widespread view it is shown that there are also many similarities between them there are similarities concerning the reasons for belief with respect to the action of believing concerning a similar voluntary component or even concerning properties of the content of belief a detailed discussion of many types of knowledge and a differentiated comparison to scientific and religious belief is an important new contribution to the scientific literature in epistemology

in feelings of believing psychology history phenomenology ryan hickerson demonstrates that philosophers as diverse as hume descartes husserl and william james all treated believing as feeling he argues that doxastic sentimentalism therefore is considerably more central to modern epistemology than philosophers have recognized when the empirical psychology of overconfidence and attention is brought to bear on the history of philosophy and the phenomenology of believing all point toward belief as fundamentally affective understanding believing as feeling has the potential to make us better believers both by encouraging suspicion of unexamined certainties and by focusing attention on credulity hickerson argues that believing is typically felt but not given attention by the believer and he suggests that virtuous believers are those who pay careful attention to their own sentiments who attempt to raise their beliefs to the level of judgments

what makes us believe anything told to us by another person how does this work in scenes of judgment where we operate almost exclusively with report from others like a trial by jury thomas reid declared in 1785 that we give the name of evidence to whatever is a ground of belief and such defining formulations both echo and were echoed by seminal writings on the law of evidence the ideas of belief and evidence have depended upon each other for a very long time belief in evidence traces the relationship between these terms as they expressed themselves in british evidence thinking and in nineteenth century novels that explicitly engaged the problem of when and whom to believe and on what evidentiary grounds in his foundational essay concerning human understanding 1690 john locke foregrounded the problem of forming judgments about things we have not experienced ourselves but only heard from others his ideas provided a foundation for the first systematic treatise of english evidence law geoffrey gilbert's the law of evidence 1754 locke's anecdote of the king of siam which illustrated how we weigh probabilities in determining what to believe found itself repeated with astonishing frequency over the next two centuries wherever legal scholars aimed to illustrate the problem of belief in evidence this period should be understood as a sort of age of evidence during which evidence thinking and evidence law became solidified in disciplinary terms and dispersed well beyond the legal profession both following and complicating legal notions of evidence and belief the novel in england in the era of literary realism addressed many of the same mediating factors delineated by locke and the law of evidence the age and experience of the persons called upon to believe the perceived character of witnesses

and defendants the number of witnesses and how the experience that shapes us is conditioned by place and identity staging complex scenes of judgment authors like mary shelley jane austen elizabeth gaskell george eliot wilkie collins and anthony trollope all confronted the problem of belief in evidence which became central to their models of realistic representation

the dalai lama once said that when science demonstrates something in opposition to a religious tenet the religious belief must step back yet christianity has often been resistant to such an approach and many modern educated christians find themselves stuck at the intersection of science and traditional religious dogma and doctrine the evolution of belief provides new ways of thinking about essential items of christian belief and the modern christian is invited to move ahead in a credible way with the use of new analogies applied to creation incarnation redemption and other christian beliefs and practices author j gregory steiner shows how a so called baggage of beliefs hung on the clothesline of ones faith needs to be continually cleaned out and rejuvenated insisting that traditional understandings of christianity should be made more palatable and accommodating of the discoveries of science and technology viewed from an ever developing saga of historical influences upon christian belief and the evidence provided by science there could very well be more questions generated than answers but this can result in a positive experience because credible insights into this novel perspective will truly lead ones faith further into the unending discovery of god

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