

The Everlasting Check Hume On Miracles

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The Caledonian

This book studies the complementary features of the thought of David Hume and Edward Gibbon in the complete range of its confrontation with eighteenth-century Christianity. The ten chapters explore the iconoclasm of these two philosophical historians - Hume as the premier philosopher, Gibbon as the consummate historian - as they labored to 'naturalize' the study of Christianity, particularly with attention to its social and political dimensions. No other work deals as comprehensively or thoroughly with the attempt of philosophical history's challenge to Christianity. Belief in miracles and the afterlife, the dimensions of fanaticism and superstition, and the nature of religious persecution were the themes that occupied Hume and Gibbon in the making of their critique of Christianity. This book makes a valuable contribution to scholarship in a number of fields including the history of ideas, religious studies, and philosophy. It will be of interest to philosophers of religion, historians of ideas, eighteenth-century intellectual historians, scholars of the Scottish Enlightenment, and Hume and Gibbon scholars.

The Listener

History of English Thought in the Eighteenth Century

The present work is a revised and enlarged English version of a book originally written in Spanish and published in late 1996, *La reflexión de David Hume en torno a la religión*. Since David Hume is arguably not only the most important philosopher who has ever written in the English language, but the most studied and influential, it is only natural that sooner than later I would feel the urgency to bring to the attention of a much wider public a work whose outlook is, I think, significantly different from that of other books which deal with the Scottish thinker's work on religion and natural theology. This desire was so strong as to allow me to overcome the all-too-natural fear that my wavering and uncertain command of English would make the few valuable insights the work might contain appear unclear, and my philosophical errors, even more astonishing. This book is addressed not only to scholars whom you may be interested in modern philosophy in general or Hume's philosophy of religion in particular, but also to the more extensive compass of readers either intrigued or troubled by religion and the myriad of issues and problems it poses, which are, as it were, the prime matter for philosophical analysis and theorizing. In spite of its philosophical and linguistic limitations, for which I am entirely responsible, I fervently hope that this work may be found to contain something of that elusive truth after which Hume strove, and to which he remained constant to the end, particularly at a time when the price to be paid for the publication of controversial philosophical and religious views was considerably higher than that of becoming an easy target for universal ridicule. The completion of this work has been made possible principally by a sabbatical leave that the University of Puerto Rico granted me for the year 1999. This leave gave me the necessary time to read and study the pertinent literature, as well as to write most of the English manuscript. It also allowed me to visit Edinburgh and spend most of July and August 1999 at the National Library of Scotland and the Edinburgh University Library. Although I have incorporated into the present work only a small part of my research at those libraries, if this book shows a greater appreciation of the immediate social and religious context of Hume's thought (particularly of Calvinistic theology and the Scottish Enlightenment) than its Spanish predecessor, it is in no small measure due to the books, articles, and xi xii Preface manuscripts I was able to consult at the time. In this respect, I would like to thank Professor Peter Jones, Director of the Institute for Advanced Studies in the Humanities at the University of Edinburgh, who was very instrumental in making my visit to Edinburgh a reality, and generously put the facilities of the Institute at my disposal. Many thoughts and lines of argument contained in this book date back to my doctoral dissertation, and some earlier versions of a number of chapters or sections of chapters have been published in different philosophy journals or anthologies. I often mention them in the bibliography under my name. But since my previous works list all on the subject have been revised and modified so many times in the light of new findings or to meet actual or possible criticism, I can say that they have been effectively superseded by the present writing."

The Scottish Enlightenment

Presenting significant new research particularly on the moral and religious philosophy of David Hume, this volume

illustrates the importance of intellectual context in understanding the work and career of one of the most important thinkers of the eighteenth century. Distinctive in its reappraisal of the influence of John Locke, Francis Hutcheson, and others, it examines how Hume reacted to, and in turn affected, other thinkers whose views, like his own, were bound up with specific philosophical, theological, and scientific traditions and commitments. The essays fall into three broad groups. The first looks at Hume's work as a moral philosopher, re-evaluating his place in the sceptical, utilitarian, and natural-law traditions. The second reassesses his work in moral psychology and the science of the mind in the light of new research on seventeenth- and eighteenth-century sources. A final group, which examines Hume's critique of religion in its literary, historical, and philosophical aspects, includes an edited transcription of a significant new manuscript on the problem of evil.

Reported Miracles

The Everlasting Check

Author name not noted above: David Hume. Originally published between 1909 and 1917 under the name "Harvard Classics," this stupendous 51-volume set—a collection of the greatest writings from literature, philosophy, history, and mythology—was assembled by American academic CHARLES WILLIAM ELIOT (1834-1926), Harvard University's longest-serving president. Also known as "Dr. Eliot's Five Foot Shelf," it represented Eliot's belief that a basic liberal education could be gleaned by reading from an anthology of works that could fit on five feet of bookshelf. Volume XXXVII features significant works by three of the most essential thinkers writing in the English language: ["Some Thoughts Concerning Education," by English philosopher JOHN LOCKE (1632-1704), the 1693 essay that has profoundly influenced Western ideas about education [Three Dialogues Between Hylas and Philonous in Opposition to Sceptics and Atheists, by Irish philosopher GEORGE BERKELEY (1685-1753), published in 1713 and fancifully pitting the author against Locke, his adversary in British empiricism, on matters of skepticism, perception, and materialism [An Enquiry Concerning Human Understanding, by Scottish philosopher DAVID HUME (1711-1776), the 1748 treatise that continues to be reflected in everything from modern psychology to modern science fiction.

Hume's Abject Failure

That miracles exist is an important part of the Christian tradition, yet a brief survey of modern thought reveals a marked prejudice against this notion. Here, Geisler shows how the laws of logic and science speak to the reasonableness of miracles. A dispassionate look at the facts and arguments demands that doubters question their own naturalistic assumptions. Geisler also describes signs, wonders, and power, contrasting what the Bible means by a miracle with bizarre

stories of saints, faith healers, and occultists. A continuation of his work begun in 'Miracles and Modern Thought', 'Miracles and the Modern Mind' includes extensive revisions and additions.

Hume's Everlasting Check Against Atheism : how Hume's "Of Miracles" Supports Miracle Claims & Undermines Atheistic-naturalism

Transcript of lectures delivered at the Indian Institute of Advanced Study, 1996.

David Hume and His Influence on Philosophy and Theology

David Hume's argument against believing in miracles has attracted nearly continuous attention from philosophers and theologians since it was first published in 1748. Hume's many commentators, however, both pro and con, have often misunderstood key aspects of Hume's account of evidential probability and as a result have misrepresented Hume's argument and conclusions regarding miracles in fundamental ways. This book argues that Hume's account of probability descends from a long and laudable tradition that goes back to ancient Roman and medieval law. That account is entirely and deliberately non-mathematical. As a result, any analysis of Hume's argument in terms of the mathematical theory of probability is doomed to failure. Recovering the knowledge of this ancient tradition of probable reasoning leads us to a correct interpretation of Hume's argument against miracles, enables a more accurate understanding of many other episodes in the history of science and of philosophy, and may be also useful in contemporary attempts to weigh evidence in epistemically complex situations where confirmation theory and mathematical probability theory have proven to be less helpful than we would have hoped.

The Journal of the American Scientific Affiliation

This book presents the full content of the third and final debate between philosopher Antony Flew--who was, until 2004, one of the world's most prominent atheists--and Christian philosopher Gary Habermas. Included as well are transcripts of the Q & A session with the audience afterward, a 2004 conversation between Habermas and Flew shortly after Flew's much-publicized change of position to theism, as well as editor David Baggett's assessment and analysis of the full history of Habermas and Flew's interactions.

The Month

"Owing to the extensiveness of the literature on the subject, the writer's task proved to be a much larger one than he had,

at first, expected. Although the dissertation was finished in 1894, and the main results were published in the November number of The Philosophical Review for that year, the author was not quite satisfied with the fruits of his labor. Hence he continued the study. The whole has since been rewritten, and some portions have been amplified. On account of the press of other duties, the completion of the work has been unavoidably delayed, so that the book appears now like one born out of due time. But it is hoped that the length of its embryonic period has tended only to develop and mature its organic structure. While Green and Grose's edition of Hume's philosophical works is the one which was used as the basis of study, it was not thought necessary, when giving quotations, to follow the text in its archaic forms of spelling. Hume's punctuation, of course, has been retained"--Preface. (PsycINFO Database Record (c) 2010 APA, all rights reserved).

Hume on Religion

Did the Resurrection Happen?

Graciela De Pierris presents a novel interpretation of the relationship between skepticism and naturalism in Hume's epistemology, and a new appraisal of Hume's place within early modern thought. Contrary to dominant readings, she argues that Hume does offer skeptical arguments concerning causation and induction in Book I, Part III of the Treatise, and presents a detailed reading of the skeptical argument she finds there and how this argument initiates a train of skeptical reasoning that begins in Part III and culminates in Part IV. She goes on to demonstrate that Hume was committed to the Newtonian inductive method while rejecting the place of the supernatural in our understanding of nature.

On Miracles

Hume and Hume's Connexions

Whether or not Jesus rose bodily from the dead is perhaps the most critical and contentious issue in the study of Christianity. Until now, scholars have concentrated on explicit statements in the New Testament to support their views, but Richard Swinburne argues for a wider approach, asking instead whether the character of God and the life of Jesus support the probability of the Resurrection. His book will be of great interest not only to academics but to anyone with an interest in religious philosophy and doctrine.

Princeton Review

David Hume and the Miracles Controversy, 1749-1800

The Legitimacy of Miracle

A closely argued analysis and refutation of the widely respected arguments of Hume on miracle stories.

History of English Thought in the Eighteenth Century

This volume, covering entries from "Masaryk, Tomas Garrigue" to "Nussbaum, Martha," presents articles on Eastern and Western philosophies, medical and scientific ethics, the Holocaust, terrorism, censorship, biographical entries, and much more.

Ideas, Evidence, and Method

Locke, Berkely and Hume

A Thinker's Guide to the Philosophy of Religion

Essays on the Perception of an External Universe

An Enquiry Concerning the Principles of Morals

From 1876, this influential work in the history of ideas focuses on the eighteenth-century deist controversy and its effects.

Hume's Reflection on Religion

David Hume on Miracles, Evidence, and Probability

With an approachable, reader-friendly style, A Thinker's Guide to the Philosophy of Religion provides up-to-date themes in contemporary, analytic philosophy of religion. This provocative collection of readings stimulates clear thinking and careful attention to the reasons for taking up views on religious questions.

The Resurrection of God Incarnate

The Coherence of Theism investigates what it means, and whether it is coherent, to say that there is a God. Richard Swinburne concludes that despite philosophical objections, most traditional claims about God are coherent (that is, do not involve contradictions); and although some of the most important claims are coherent only if the words by which they are expressed are being used in analogical senses, this is the way in which theologians have usually claimed that they are being used. When the first edition of this book was published in 1977, it was the first book in the new 'analytic' tradition of philosophy of religion to discuss these issues. Since that time there have been very many books and discussions devoted to them, and this new, substantially rewritten, second edition takes account of these discussions and of new developments in philosophy generally over the past 40 years. These discussions have concerned how to analyse the claim that God is 'omnipotent', whether God can foreknow human free actions, whether God is everlasting or timeless, and what it is for God to be a 'necessary being'. On all these issues this new edition has new things to say.

Melancholy Duty

The Coherence of Theism

Edited and Introduced by Alexander Broadie. The Scottish Enlightenment is one of the great achievements of European culture. In philosophy, law, economics, politics, linguistics and the physical sciences, Scots were key players in changing the way the world was viewed. And this explosion of activity still reverberates. It was the age of David Hume, Thomas Reid and Adam Smith, of Adam Ferguson, James Hutton and Sir John Sinclair. In his authoritative introduction, Alexander Broadie emphasises not only the diversity of intellectual discussion taking place in this small country located on the outer edge of Europe, but also the European dimension of this Scottish movement. After the general introduction, the anthology is arranged thematically - Human Nature, Ethics, Aesthetics, Religion, Economics, Social Theory and Politics, Law, Historiography, Language and Science. These sections gather together well-known and lesser-known writings of the time. Much of the material has not been reprinted since the 18th century. Those with an interest in the Scottish cultural tradition

will find many things to hold their attention in this unique book. 'Provides generous extracts from key works and masterly brief introductions.' Economist 'A major contribution to our literature and intellectual resources and I do not think it could be better done . . . For many people this book will become a companion for years or even a lifetime.' Scotsman

A Collection of Lectures on Theosophy and Archaic Religions, Delivered in India and Ceylon

Miracles and the Modern Mind

Series title also at head of t.-p."Appendix: On some editions of Hume's works": p. 237-241.

Modern Rationalism as Seen at Work in Its Biographies

Divided into two parts, part one contains a critique of Hume's argument against miracles, and part two consists of primary source material that provides the context for understanding Hume's contribution to the miracles debate.

The Philosophical Works of David Hume

Author name not noted above: David Hume. Originally published between 1909 and 1917 under the name "Harvard Classics," this stupendous 51-volume set-a collection of the greatest writings from literature, philosophy, history, and mythology-was assembled by American academic CHARLES WILLIAM ELIOT (1834-1926), Harvard University's longest-serving president. Also known as "Dr. Eliot's Five Foot Shelf," it represented Eliot's belief that a basic liberal education could be gleaned by reading from an anthology of works that could fit on five feet of bookshelf. Volume XXXVII features significant works by three of the most essential thinkers writing in the English language: ["Some Thoughts Concerning Education," by English philosopher JOHN LOCKE (1632-1704), the 1693 essay that has profoundly influenced Western ideas about education [Three Dialogues Between Hylas and Philonous in Opposition to Sceptics and Atheists, by Irish philosopher GEORGE BERKELEY (1685-1753), published in 1713 and fancifully pitting the author against Locke, his adversary in British empiricism, on matters of skepticism, perception, and materialism [An Enquiry Concerning Human Understanding, by Scottish philosopher DAVID HUME (1711-1776), the 1748 treatise that continues to be reflected in everything from modern psychology to modern science fiction.

Bibliotheca Sacra

Alexander George's lucid interpretation of Hume's "Of Miracles" provides fresh insights into this provocative text, explaining the concepts and claims involved. He also shows why Hume's argument fails to engage with committed religious thought and why philosophical argumentation so often proves ineffective in shaking people's deeply held beliefs.

Encyclopedia of Philosophy

McGill Hume Studies

Locke, Berkely & Hume

Pro Fide

Hume

The Philosophical Works of David Hume: Essays moral, political, and literary

The core contention of *The Legitimacy of Miracle* is that a priori philosophical dismissals of the possibility or probability of justified belief in miracles fail. Whether or not it is rational to believe that events best understood as miracles actually occur is not to be decided on the basis of armchair theorizing, but rather on the basis of meticulous examination of the evidence. Such examination, however, needs to be set free from unwarranted assumptions that miracles are "impossible, improbable, or improper." Philosophical analysis can play an important role in clearing away conceptual underbrush and question-begging presuppositions, but it cannot take the place of detailed consideration of historical and contemporary evidence. Robert Larmer demonstrates that the proper role of philosophy, as regards to the belief in miracles, is to provide an in-principle rejection of in-principle arguments either for or against. The arguments contained in this book will be of particular interest to students and scholars of philosophy, theology, history, and religious studies, though it is written in a style accessible to anyone interested in a philosophical examination of belief in miracles.

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