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# **The Reasonableness Of Christianity By John Locke**

*The 18th century was a  
wealth of knowledge,*

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*exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press. In its determination to preserve the century of revolution,*

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*original 18th century  
manuscripts are available in  
print, making them highly  
accessible to libraries,  
undergraduate students, and  
independent scholars. The  
Age of Enlightenment*

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*profoundly enriched religious  
and philosophical  
understanding and continues  
to influence present-day  
thinking. Works collected  
here include masterpieces  
by David Hume, Immanuel*

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*Kant, and Jean-Jacques  
Rousseau, as well as  
religious sermons and moral  
debates on the issues of the  
day, such as the slave trade.  
The Age of Reason saw  
conflict between*

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*Protestantism and  
Catholicism transformed into  
one between faith and logic  
-- a debate that continues in  
the twenty-first century.*

*++++ The below data was  
compiled from various*

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*T168363 London: printed for  
A. Bettesworth and C. Hitch;  
J. Pemberton, and E. Symon,  
1731. 292p.; 8°*

*Many of the problems  
afflicting American education  
are the result of a critical*

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*shortage of qualified  
teachers in the classrooms.  
The teacher crisis is  
surprisingly resistant to  
reforms and is getting worse.  
This analysis of the causes  
underlying the crisis seeks to*

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*offer concrete, affordable proposals for effective reform. Vivian Troen and Katherine Boles, two experienced classroom teachers and education consultants, argue that*

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*because teachers are  
recruited from a pool of  
underqualified candidates,  
given inadequate  
preparation, and dropped  
into a culture of isolation  
without mentoring, support,*

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*or incentives for excellence,  
they are programmed to fail.  
Half quit within their first five  
years. Troen and Boles offer  
an alternative, a model of  
reform they call the  
Millennium School, which*

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*changes the way teachers  
work and improves the  
quality of their teaching.  
When teaching becomes a  
real profession, they  
contend, more academically  
able people will be drawn*

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*into it, colleges will be forced to improve the quality of their education, and better-prepared teachers will enter the classroom and improve the profession.*

*The Reasonableness of*

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*Christianity is a major work by one of the greatest modern philosophers. Published anonymously in 1695, it entered a world upset by fierce theological conflict and immediately*

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*became a subject of controversy. At issue were the author's intentions. John Edwards labelled it a Socinian work and charged that it was subversive not only of Christianity but of*

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*religion itself; others praised it as a sure preservative of both. Few understood Locke's intentions, and perhaps no one fully. This new collection describes the background to Locke's book*

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*and documents the disputes that followed its publication. Providing an invaluable insight into the context of its conception and reception, it includes contributions by Samuel Bold, John Edwards,*

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*Charles Blount, and Daniel Waterland, bringing the discussion up to the eighteenth century. Also included is a review of the Reasonableness found among Locke's unpublished*

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*papers and published here  
for the first time. The volume  
will be of interest to  
philosophers of religion and  
theologians as well as  
historians.*

*Christian Belief in a*

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*Postmodern World*

*John Locke - The*

*Reasonableness of  
Christianity*

*Materialism and Immortality*

*The Spirit of Early Christian  
Thought*

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*The Reasonableness of  
Christianity, as Delivered in  
the Scriptures. [By John  
Locke.]*

*This collection of 28 original essays  
examines the diverse scope of John  
Locke's contributions as a*

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*celebrated philosopher, empiricist,  
and father of modern political  
theory. Explores the impact of  
Locke's thought and writing across  
a range of fields including  
epistemology, metaphysics,  
philosophy of science, political*

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*theory, education, religion, and economics Delves into the most important Lockean topics, such as innate ideas, perception, natural kinds, free will, natural rights, religious toleration, and political liberalism Identifies the political,*

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*philosophical, and religious contexts  
in which Locke's views developed,  
with perspectives from today's  
leading philosophers and scholars  
Offers an unprecedented reference  
of Locke's contributions and his  
continued influence*

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*In 1695 John Locke published The Reasonableness of Christianity, an enquiry into the foundations of Christian belief. He did so anonymously, to avoid public involvement in the fiercely partisan religious controversies of the day. In*

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*the Reasonableness Locke considered what it was to which all Christians must assent in faith; he argued that the answer could be found by anyone for themselves in the divine revelation of Scripture alone. He maintained that the*

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*requirements of Scripture were few and simple, and therefore offered a basis for tolerant agreement among all Christians, and the promise of peace, stability, and security through toleration. This is the first critical edition of the*

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*Reasonableness: for the first time an authoritative annotated text is presented, with full information about sources, variants, amendments, and the publishing history of the work. Also provided in the editorial notes are cross-*

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*references, references to otherworks by Locke, definitions of terms, and other information conducive to an understanding of the text. Though modern interest has focused particularly on Locke's philosophy and political theory,*

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*increasing attention is being paid to his religious thought. These different strands cannot be understood properly in isolation from each other: so the broader aim of this edition is to help towards an improved understanding of his*

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*religious thought in the context of his work as a philosopher, political theorist, and exponent of religious toleration. In his editorial introduction John Higgins-Biddle investigates how Locke's ideas developed, and offers a critical*

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*assessment of the three  
main contemporary and subsequent  
interpretations of Locke's religious  
thought, all of which are shown to  
be unsatisfactory.*

*The Reasonableness of Christianity,  
as Delivered in the Scriptures To*

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*which is Added a Vindication of the  
Same from Mr. Edward's  
Exceptions The Reasonableness of  
Christianity, and A Discourse of  
Miracles With A Discourse of  
Miracles, and Part of A Third Letter  
Concerning Toleration Stanford*

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University Press

*The reasonableness of christianity  
as delivered in the Scripture  
Christian Foundations in Locke's  
Political Thought  
Law, Politics, and the  
Reasonableness of Faith*

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*The Reasonableness of Christianity  
Writings on Religion*

Desiderius Erasmus

(1466/9-1536) was the most  
renowned scholar of his age, a  
celebrated humanist and  
Classicist, and the first teacher

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of Greek at Cambridge. An influential figure in the Protestant Reformation, though without ever breaking from the Church himself, he satirised both human folly and the corruption of the Church.

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Martin Luther (1483-1546) was the founder of the German Reformation. His 95 Theses became a manifesto for reform of the Catholic Church and led to his being tried for heresy. He remained in Germany,

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Professor of Biblical Exegesis at the University of Wittenburg, until his death, publishing a large number of works, including three major treatises and a translation of the New Testament into German.

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Comprising Erasmus's "The Free Will" and Luther's "The Bondage of the Will", Discourse on Free Will is a landmark text in the history of Protestantism. Encapsulating the perspective on free will of two of the most

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important figures in the history of Christianity, it remains to this day a powerful, thought-provoking and timely work. Taking Rites Seriously is about how religious beliefs and religious believers are assessed

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by judges and legal scholars  
and are sometimes  
mischaracterized and  
misunderstood by those who  
are critical of the influence of  
religion in politics or in the  
formation of law. Covering

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three general topics - reason  
and motive, dignity and  
personhood, nature and sex -  
philosopher and legal theorist  
Francis J. Beckwith carefully  
addresses several contentious  
legal and cultural questions

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over which religious and non-religious citizens often disagree: the rationality of religious belief, religiously motivated legislation, human dignity in bioethics, abortion and embryonic stem cell

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research, reproductive rights  
and religious liberty,  
evolutionary theory, and the  
nature of marriage. In the  
process, he responds to some  
well-known critics of public  
faith - including Brian Leiter,

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Steven Pinker, Suzanna Sherry,  
Ronald Dworkin, John Rawls,  
and Richard Dawkins - as well  
as to some religiously  
conservative critics of  
secularism, such as the  
advocates for intelligent design.

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Locke lived at a time of heightened religious sensibility, and religious motives and theological beliefs were fundamental to his philosophical outlook. Here, Victor Nuovo brings together

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the first comprehensive collection of Locke's writings on religion and theology. These writings illustrate the deep religious motivation in Locke's thought.

The reasonableness of

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Christianity. By John Locke. A  
discourse concerning the  
unchangeable obligations of  
natural religion. By Samuel  
Clarke. A discourse on  
prophecy. [By John Smith] An  
essay on the teaching and

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witness of the Holy Spirit. [By  
J.S. Barrington] An essay  
concerning inspiration. [By  
Joseph Benson] An essay  
concerning the unity of sense.  
[By Joseph Benson  
With A Discourse of Miracles,

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and Part of A Third Letter  
Concerning Toleration

New Case Studies

Philosophy and Religion in  
Enlightenment Britain

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Christianity, as delivered in the

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Scriptures. A vindication of the  
reasonableness of Christianity,  
from Mr. Edwards's Reflections.

A second vindication of the  
reasonableness of Christianity

La 4e de couverture  
indique : "Despite

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recent advances in Locke scholarship, philosophers and political theorists have paid little attention to the relations among his three greatest works: An

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Essay Concerning Human  
Understanding, Two  
Treatises of Government,  
and Epistola de  
Tolerantia. Toleration  
and Understanding in  
Locke argues that these

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works are unified by a concern to promote the cause of religious toleration. Making extensive use of Locke's neglected replies to Proast, Nicholas Jolley

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shows how Locke draws on his epistemological principles to criticize religious persecution. Attention is paid to demonstrating the range of Locke's arguments for

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toleration and to  
defending them, where  
possible, against recent  
criticisms. The book  
also includes  
discussions of Locke's  
individualism about

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knowledge and belief,  
his critique of  
religious enthusiasm,  
his commitment to the  
minimal creed, and his  
teachings about natural  
law. Locke emerges as a

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rather systematic  
thinker whose arguments  
are highly relevant to  
modern debates about  
religious toleration.  
debates about religious  
toleration."

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Contains Locke's The  
reasonableness of  
Christianity as  
delivered in the  
scriptures (1695), A  
second vindication of  
the reasonableness of

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Christianity (1697), a  
previously unpublished  
manuscript text, and  
Pierre Coste's French  
version of the  
Vindications.

Provides a thorough

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analysis and  
reassessment of Locke's  
original, heterodox,  
internally coherent  
version of Protestant  
Christianity.

Locke's Touchy Subjects

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Discourse on Free Will  
Contemporary Responses  
to The Reasonableness of  
Christianity

A Second Vindication of  
the Reasonableness of  
Christianity, etc. By

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the author of the  
Reasonableness of  
Christianity, etc. [By  
A. B., i.e. J. Locke.]  
To which is Added a  
Vindication of the Same  
from Mr. Edward's

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Exceptions

**In seventeenth-century philosophy the mind-body problem and the nature of personal immortality were two of the most controversial and sensitive issues. Nicholas Jolley**

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**seeks to show that these issues are more prominent in Locke's philosophy than has been realized. He argues further that Locke takes up unorthodox positions in both cases. Although Locke's official stance**

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**on the mind-body problem is agnostic, in places he presents arguments that, taken together, amount to a significant case for a weak form of materialism. Locke also seeks to show that the solution to the**

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**mind-body problem is irrelevant to the issue of personal immortality: for Locke, such immortality is conceptually possible even if the same body is not resurrected at the Day of Judgment. Throughout, the book**

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**examines Locke's arguments against the background of Descartes' views. Jolley argues that Locke's criticisms of Descartes are no mere defences of common sense against dogmatism; rather, they are**

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**controversial responses to some of the most challenging metaphysical and theological issues of his time.**

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Vindication of the  
Reasonableness of Christianity,  
&c. from Mr. Edward's  
Reflections ; A Second  
Vindication of the**

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**Reasonableness of Christianity,  
&c**

**A second vindication of The  
reasonableness of Christianity,  
by the author of 'The  
reasonableness of Christianity'  
[signing himself A.B.].**

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**Second Vindication of the  
Reasonableness of Christianity  
John Locke: Vindications of the  
Reasonableness of Christianity  
The Reasonableness of  
Christianity As Delivered in the  
Scriptures**

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## Publisher Description

"Victor Nuovo represents the philosophical thought of John Locke as the work of a Christian virtuoso: an empirical natural philosopher, who was also a practising Christian. Locke believed that the two vocations were not only compatible, but mutually

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sustaining, and he aspired to unite them in producing a system of Christian philosophy." -- source : éditeur.

With Discourse of Miracles and part of A Third Letter Concerning Toleration. The Reasonableness of Christianity, as Delivered in the Scriptures. By John Locke. The Seventh Edition

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The Works of John Locke  
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The reasonableness of Christianity. A  
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Christianity, from Mr. Edward's  
reflections. A second vindication

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John Locke (29 August 1632 - 28 October 1704) was an English philosopher and physician, widely regarded as one of the most influential of Enlightenment thinkers and commonly known as the "Father of Liberalism". Considered one of the first of the British empiricists, following the tradition of Sir Francis Bacon, he is

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equally important to social contract theory. His work greatly affected the development of epistemology and political philosophy. His writings influenced Voltaire and Jean-Jacques Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. His contributions to classical republicanism

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and liberal theory are reflected in the United States Declaration of Independence. Locke's theory of mind is often cited as the origin of modern conceptions of identity and the self, figuring prominently in the work of later philosophers such as David Hume, Rousseau, and Immanuel Kant. Locke was

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the first to define the self through a continuity of consciousness. He postulated that, at birth, the mind was a blank slate or tabula rasa. Contrary to Cartesian philosophy based on pre-existing concepts, he maintained that we are born without innate ideas, and that knowledge is instead determined only by experience

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derived from sense perception. This is now known as empiricism. An example of Locke's belief in Empiricism can be seen in his quote, "whatever I write, as soon as I discover it not to be true, my hand shall be the forwardest to throw it into the fire". This shows the ideology of science in his observations in that something must be

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capable of being tested repeatedly and that nothing is exempt from being disproven. Challenging the work of others, Locke is said to have established the method of introspection, or observing the emotions and behaviors of one's self. Locke's concept of man started with the belief in creation. We have been "sent

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into the World by order, and about his business, are his Property, whose Workmanship are, made to last during his, not one anothers Pleasure." Like the two other very influential natural-law philosophers, Hugo Grotius and Samuel Pufendorf, Locke equated natural law with the biblical revelation, since in their view

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both had originated in God and could therefore not contradict each other. "As a philosopher, Locke was intensely interested in Christian doctrine, and in the Reasonableness he insisted that most men could not hope to understand the detailed requirements of the law of nature without the assistance of the teachings and

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example of Jesus."

Philosophy and Religion in Enlightenment Britain explores some of the themes and issues that exercised thinkers concerned with religion and philosophy, and their interrelatedness, in the period known as the long eighteenth century, while illustrating the techniques and style of

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intellectual history as practised in the early twenty-first century. The volume will encourage further understanding of the influences that were current at the time that some of the most significant works in western philosophy were written, and use primary materials to achieve this. The essays presented here have been specially

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commissioned from both established, distinguished collaborators and young, up-and-coming scholars, to illustrate the breadth and diversity of philosophy in the late seventeenth and eighteenth centuries. This was a period when ideas were being formed and developed against a background of evolving views in science,

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politics, and religion, and in light of their implications for traditional religious belief and thought. The figures examined range from Locke and Hume to lesser known personalities who provide a different perspective on the intellectual environment of the time, such as Samuel Halliday, Martin Clifford, and Henry

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Scougal. In addition, the volume contains new transcriptions of two revealing works by Hume: a letter illustrating his later attitude to political theory, and an early essay on ethics and chivalry.

This book provides a philosophical argument for the reasonableness of Christian faith in today's world. Diogenes

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Allen shows how Christian belief is now being supported by scientific and philosophical principles--perhaps for the first time in 300 years.

The Reasonableness of Christianity, as Delivered in the Scriptures to which are Added, an Essay on the Understanding of St. Paul's Epistles: and a Discourse on

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Miracles...with a Biographical Essay, an  
Appendix and Notes...

God, Locke, and Equality

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Vindication of the Same, from Mr.  
Edwards's Exceptions [in His Work,  
"Some Thoughts Concerning the Several

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Causes and Occasions of Atheism"]. [By John Locke.]

The reasonableness of Christianity, as delivered in the Scriptures ; A vindication of the Reasonableness of Christianity ; A second vindication of the Reasonableness of Christianity

Taking Rites Seriously