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c) It is valid to the extent that if we entertain belief in God there is implicit in the concept of God the concept of His reality. We cannot conceive of God as a mere conception in our mind (?). To do so is to deny the very character of the concept. The entertainment of the concept implies the concept implies the concept of existence.

d) Can we properly construct a theistic argument in the way Anselm does? He strove to find a single argument wh. would require no other for its proof than itself alone & alone would suffice to demonstrate that God exists. The conviction that God exists may properly be derived from the idea of God which exists in our minds. That would seem to be equal with saying that our conviction that God exists is derived from that the idea of God wh. exists in our minds. That would seem to be equal with saying that our conviction that God exists is derived from that conviction itself. This may be questioned as an argument, while we cannot think God non-existent it does not follow that the very conviction we provide is a ground for His real & necessary existence. Our conception of God, therefore, His reality & necessary existence is derived from the evidence in wh. God confronts us in the uniformity of His self-revelation, or manifestation, i.e. the ev. in wh. He provides us. The S.D. does imply an idea of God & in so. the ontological argument generally considered, the ? is how might we properly argue from that, that God exists? It is not after the pattern of Anselm's argument. In the argument what we must do is to take the ev. wh. God provides & on the basis of that evidence argue to the existence & character of God. The S.D. is simply the precipitate in our consciousness of that ev. wh. God has given us in our own being. Strictly speaking, the S.D. is not the ev. of that ev. wh. we are confronted in our own nature, hence to argue from the S.D. itself is to argue on the basis of that which is 2nd day, & not on the basis of wh. is immediately revelatory. We can properly take the S.D. & show it points to divine rev. and could not exist except as the effect of rev. but it is