APPENDIX.

PRAXIS OF LOGICAL ANALYSIS.

"As the rules of Logic apply to an argument only after it has been exhibited, in its bare elementary form, it may not be useless to premise here some remarks on the proper method of analysing and reducing it to that form, especially as this must ordinarily be the first step taken in an attempt to apply the rules of logic.

"First, then, of whatever length the reasoning may be, whether book, pamphlet, or paragraph, begin with the concluding assertion,* and tracing the reasoning backwards, see on what ground that assertion is made. The assertion will be your conclusion, the ground on which it rests, your premises. The whole syllogism thus obtained may then be tried by the rules of logic.

"Secondly, if no error be detected, then take your premises separately, and pursue with each the same course as you before pursued with respect to the conclusion. Your premise must have been used as such, either because it required no proof, or because it had been proved. If it have not been proved, see whether it be so self-evident as to have required no proof; if it have been

* The assertion will not necessarily be the last sentence, but the last point proved, and thus whether it be formally enunciated or not.
proved, then consider it in the light of a conclusion derived from other assertions which were premises to it. The process with which you set out will now be repeated: see what grounds are given for the assertion; state these as premises, and the assertion as the conclusion; and apply as before the proper rules to what will then be a syllogism. Having satisfied yourself of the correctness of this, proceed as before to convert your premises, if needful, into conclusions derived from former assertions. The investigation will thus go on, if the whole chain of reasoning be correct, until you arrive at the premises with which it all commences; (which, of course, must be always assertions requiring no proof;) or, if the reasoning be anywhere incorrect, until you meet with some premise unfairly assumed as such, either as not being proved, yet requiring proof, or as being incorrectly deduced as a conclusion from other assertions.

"It will often happen that the same assertion will have been proved by several different arguments; and then your inquiry into the truth of the premises will branch out, as in the examples given. In this case, you may observe, you have first to try each argument separately; and should the conclusions be probable, not only to satisfy yourself that each has been correctly drawn, but to calculate the amount of aggregate probability. In this calculation, logic only so far assists, as it places the several sums of probability, (if I may use the expression,) in the most convenient form: but even this assistance will not be thought lightly of by any who duly appreciates the difficulty of estimating the comparative value

*Probable, as opposed to a demonstrated assertion, which of course could not be rendered more certain by additional proofs.
of probabilities, and the supreme importance of a right habit of doing so, in all questions, not of philosophy and literature alone, but of life.

"EXAMPLE OF ANALYSIS."

"When we consider the deplorable ignorance and inconceivable depravity of the heathen world before the birth of Christ, which rendered a divine interposition essentially necessary, and therefore highly probable; the appearance of Christ upon earth, at the very time when his presence was most wanted, and when there was a general expectation throughout the east, that some great and extraordinary personage was soon to come into the world; the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the sublimity and importance of his doctrines; the consummate wisdom and perfect purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books, the rapid and astonishing propagation of his religion, in a very short space of time, through almost every region of the east, by the sole efforts of himself and a few illiterate fishermen, in direct opposition to all the power, the authority, the learning, the philosophy, the reigning vices, prejudices, and superstitions of the world, the complete and marked opposition, in every essential point, between the character and religion of Christ, and the character and religion of Mahomet, ex-
...such as might be expected between truth and falsehood; the minute description of all the most material circumstances of his birth, life, sufferings, death, and resurrection, given by the ancient prophets many hundreds years before he was born, and exactly fulfilled in him, and him only, pointing him out as the Messiah of the Jews and the Redeemer of mankind; the various prophecies delivered by Christ himself, which were all punctually accomplished, more especially the destruction of Jerusalem by the Romans, the many astonishing miracles wrought by Jesus, in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel; and lastly, that most astonishing and well authenticated miracle of our Lord's resurrection, which was the seal and confirmation of his own divine origin, and that of his religion: when all these various evidences are brought together, and impartially weighed, it seems hardly within the power of a fair and ingenuous mind to resist the impression of their united force. If such a combination of evidence as this is not sufficient to satisfy an honest inquirer into truth, it is utterly impossible that any event which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever. It may safely be affirmed, that no instance can be produced of any one fact or event, said to have taken place in past ages, and established by such evidence as that on which the Christian religion rests, that afterwards turned out to be false. We challenge the enemies of our faith to bring forward, if they can,
any such instance. If they cannot, (and we know it to be impossible,) we have a right to say, that a religion, supported by such an extraordinary accumulation of evidence, must be true; and that all men who pretend to be guided by argument and by proof, are bound, by the most sacred obligations, to receive the religion of Christ as a real revelation from God."—Bp. Porteus's Summa-
ry of Evidences, p. 120, &c.

"§ Analysis.

I.

"The religion of Christ is a real revelation from God.
"Premise. It is declared to be so by an extraordinary accumulation of evidence.

II.

"It is declared to be so by an extraordinary accumulation of evidence.
"Premise. It is declared to be so by § the evidence of miracles wrought by Christ; § of prophecies delivered by Christ; § of ancient prophecies; § of its dissimilarity to the religion of Mahomet; § of the circumstances under which it was preached and propagated, § of its internal character; § of the character of its founder; § of the expectation of the heathen world; § and of the need of the heathen world.

"[Note. This taken as one proposition is the minor premise, by which you prove the assertion; but in order to prove this premise, it is requisite to break it into dis-
tinct propositions, and to make each the conclusion of a separate syllogism.]

III.

"It is declared to be so by the evidence of miracles wrought by Christ.
"Premise, (each belonging to a distinct syllogism, the assertion being the common conclusion of all those syllogisms.)
"◊ It is declared to be so by Christ's resurrection.
"◊ It is declared to be so by his healing the sick, &c

IV.

"That by these miracles it is declared to be so is certain
"Major Premise. What the Christian witnesses have attested is certain.
"Minor Premise. That by these miracles it is declared to be so, is what the Christian witnesses have attested.

V.

"What the Christian witnesses have attested is certain
"Premise. That they attest who seal their testimony with their blood is certain.

VI.

"That by these miracles it is declared to be so, is what the Christian witnesses have attested.
"Premise. What St. Matthew, St. John, &c. have attested, is what the Christian witnesses have attested.
VII.

"The religion of Christ declared to be a real revelation from God, by the evidence of Christ's prophecies.

"Premises, (each belonging to a distinct syllogism, the assertion being the common conclusion of all those syllogisms.)

"§ It is declared to be so by his prophecy, that he should be delivered to the gentiles.

"§ ——— that he should be betrayed by Judas.

"§ ——— that Jerusalem should be destroyed, and its destruction attended with certain circumstances specified, &c.

"In this manner the learner may proceed until he arrives at the first assertion in the chain of reasoning. Further practice he will easily provide for himself. Leslie's Short and Easy Method with the Deists will be found particularly well adapted for this purpose.

"It will be observed, that in all the syllogisms but one of the above analysis, a premise has been suppressed, because requiring no proof, and easily supplied by the learner himself. In the first syllogism, e. g. you readily perceive that the major premise must be, 'Whatever is declared to be so by an extraordinary accumulation of evidence is a real revelation from God,' and that the syllogism expressed fully is,

"Whatever is declared to be so by an extraordinary accumulation of evidence is a real revelation from God.

"The religion of Christ is declared to be so by an extraordinary accumulation of evidence.

"The religion of Christ is a real revelation from God.
Another point to be noticed is, that the same proposition used in different syllogisms may require to be differently expressed, in order to render the argument in each formally correct; which is always allowable, provided the exact meaning be preserved. If, e. g. the proposition be, 'The Christian revelation is supported by an extraordinary accumulation of evidence,' I am authorised to state the same differently; thus, 'The evidence in support of the Christian revelation is extraordinarily accumulated.'”—Preface of Hinds's: Introduction to Logic.

THE END.
ERRATA.

Page 24, last line, omit the comma after because.
Page 25, line 11, for practile, read particle.
Page 79, — 10, for is, read it.
Page 141, last line, for principio read principu.