

appealing to his authority; and we were not a little surprised, at our very entrance upon this work, to meet with the well-known marvellous tale of the Abyss-

sinian banquet on the flesh of a living cow. The quotation from Mr. Antes affords no corroboration of this disgusting and improbable relation.

ART. XIII. *An Essay on the Method of illustrating Scripture from the Relations of Modern Travellers in Palestine and the neighbouring Countries.* By JOHN FOSTER, A. B. Scholar of Trinity College, Cambridge, 8vo. pp. 47.

THIS Essay is "published, in pursuance of the will of the late Mr. Norris, as having gained the annual prize instituted by him in the University of Cambridge." The motto prefixed to it by the author, "*Vix ea nostra voco*," is necessarily descriptive of one essential part of its character; a copious reference to the remarks of other writers. Assuming it as a general principle, founded on established facts, that oriental laws, customs and manners have undergone no material alteration from time immemorial, Mr. Foster takes a cursory view of the books of scripture, and selects some of the passages which most obviously require the aid of that method of illustration which results from an acquaintance with the works of modern travellers. The following extract will afford a good specimen of the author's manner, and at the same time serve to correct Mr. Harmer's explication of a remarkable text. Psalm cxxiii. 2. "*As the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes*

*wait upon the Lord our God, until that he have mercy on us.*" Modern travellers inform us, that eastern servants pay the minutest attention to the commands of their masters. A motion of the hand, or a glance of the eye, which would be almost imperceptible to a stranger, they instantly understand and obey. The psalmist probably borrowed his beautiful image from this general custom, and meant, in different words, that he would watch, and improve by the visitations of Providence, with the same earnestness, as servants used to attend to the signs of their masters. Mr. Harmer conceives, that the idea is taken from the eagerness, with which a guilty servant watches that motion of his superior's hand, which is to terminate his chastisement; but he seems to have adopted only a particular part of a general allusion." p. 26.

This essay is interesting, no less from the manner in which it is conducted, than from the subject it proposes to illustrate, and appears to us well entitled to the honour it has received.

#### EVIDENCES OF NATURAL AND REVEALED RELIGION.

ART. XIV. *Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.* By WILLIAM PALEY, D. D. 8vo. pp. 586.

"IT is one thing," observes the learned and justly celebrated author, "to assent to a moral proposition, another and a very different thing to have properly imbibed its influence." Upon this principle will be founded the most permanent value, and the most extensive utility of the present admirable work. We have indeed, of late, heard much of atheism; and the diffusion of that gloomy system has been frequently and with confidence asserted. Of this, we must acknowledge our doubts. That there are and even have been many practical atheists, we well know; but the number of speculative atheists, we are fully persuaded, is small. The class of those who profess to believe in the

existence and perfections of a supreme Being, and who yet never worship him, and seldom even think of him, is, we fear, large and extended; but we want more proof than has hitherto been given to convince us that there are many who calmly resign all faith in the existence of divine intelligence, and who cordially believe that the universe is the production of chance. If however we should be unhappily mistaken; if, contrary to our opinion, there should be many whose minds are so strangely constituted, or whose judgment has been so fatally warped, that they are not able to trace, in the things which are made, the eternal power and godhead of him who made them; what hope can we indulge that

they will yield to the influence of any arguments? On such minds, not even the demonstrations by which every page of Dr. Paley's work is distinguished, will be sufficient to produce a conviction of the truth. But the thoughtless theist will here be taught to reflect with frequency and with admiration upon the great first cause of all things; his faith in one great and good Being will be confirmed and invigorated, and the efficacy of that faith will be more constantly exerted, and more eminently beneficial. The work is divided into twenty-seven chapters, of which the first five are devoted to the statement and application of the argument. The statement is formed from the supposable case of a person finding a watch in a place remote from the habitation of man; from observing the mechanism of which, he is led inevitably to the inference, that by whatever means it was conveyed into that situation, it must have had a maker, who comprehended its construction, and designed its use. It is not necessary to this conclusion, that he should have seen a watch made, find that watch perfect, or be able to understand all its parts. To be told of accidental configuration, a principle of order, of the laws of metallic nature, or of his own ignorance, could have no power to drive him from this conclusion. Supposing again that in the course of its movement, it be found to produce another watch, similar to itself, and to contain a system of organization, separately adapted to that purpose, the effect upon the observer would certainly be to increase his admiration of the contrivance, and of the skill of the contriver; and though he might be led to think it probable that the watch he had found did not come immediately from the hand of the artificer, he would be still more firmly convinced that intelligence was concerned in its production, and that a watch must have been formed with the means of propagating its species, and that the artificer who formed it must in justice be considered as the former of all that had resulted from the contrivance. To suppose that no art or skill had been exerted in the business, is *Atheism*: "for every indication of contrivance, every manifestation of design, which existed in the watch, exists in the works of nature, with the difference on the side of nature of being greater and more, and that in

a degree which exceeds all computation." p. 19.

This argument is first applied to the eye, with great ingenuity and success. All the various parts of that organ are examined with great accuracy, and its wonderful contrivances exhibited in a very striking manner. Sturmius, we are told, held, that the examination of the eye was a cure for atheism; and no one who attentively reads this chapter will doubt that if atheism can be cured, this remedy is sufficient. To give our readers some idea of the nature of this argument (if indeed there be any who have not already fully examined it) we shall place before them two passages from many equally forcible and curious:

"The resemblance between the two cases is still more accurate, and obtains in more points than we have yet represented, or than we are, on the first view of the subject, aware of. In dioptric telescopes there is an imperfection of this nature. Pencils of light, in passing through glass lenses, are separated into different colours, thereby tinging the object, especially the edges of it, as if it were viewed through a prism. To correct this inconvenience had been long a desideratum in the art. At last it came into the mind of a sagacious optician, to inquire how this matter was managed in the eye; in which there was exactly the same difficulty to contend with, as in the telescope. His observation taught him, that, in the eye, the evil was cured by combining together lenses, composed of different substances, i. e. of substances which possessed different refracting powers. Our artist borrowed from thence his hint; and produced a correction of the defect, by imitating in glasses made from different materials, the effects of the different humours through which the rays of light pass before they reach the bottom of the eye. Could this be in the eye without purpose, which suggested to the optician the only effectual means of attaining that purpose?"

"In considering vision as achieved by the means of an image formed at the bottom of the eye, we can never reflect without wonder upon the smallness, yet correctness, of the picture, the subtilty of the touch, the fineness of the lines. A landscape of five or six square leagues is brought into a space of half an inch diameter; yet the multitude of objects which it contains, are all preserved; are all discriminated in their magnitudes, positions, figures, colours. The prospect from Hampstead Hill is compressed into the compass of a sixpence, yet circumstantially represented. A stage-coach travelling at its ordinary speed, for half an hour, passes in the eye, only over one-twelfth of an inch,

yet is this change of place in the image distinctly perceived throughout its whole progress; for it is only by means of that perception, that the motion of the coach itself is made sensible to the eye. If any thing can abate our admiration of the smallness of the visual tablet, compared with the extent of vision, it is a reflection, which the view of nature leads us, every hour, to make, viz. that, in the hands of the Creator, great and little are nothing."

After a satisfactory reply to an objection, which the author thinks may possibly be raised from the use of such a complicated apparatus as the eye, when it must have been in the power of the Deity to have given the animal the faculty of vision *at once*; we are led to the consideration of the ear. Of this we know less, yet sufficient to prove a wise adaptation to a useful purpose. It is there clearly shewn, that the generation of the animal, will by no means account for the contrivance of these organs; that every observation that had been made concerning the watch, at the opening of the argument, applies, with strict propriety, to animals, to plants, and to all the organized parts of the works of nature; and that all the hypotheses that can be maintained to account for the phenomena of organized matter, which exclude the agency of intelligence, are vain and absurd.

The sixth chapter is entitled, The argument cumulative, and is designed to shew, that, "if other parts of nature were inaccessible to our inquiries, or even if other parts of nature presented nothing to our examination but disorder and confusion, the validity of one such example in the eye would remain the same.

The object of the seventh chapter is

"To teach three things: first, that it is a mistake to suppose, that, in reasoning from the appearances of nature, the imperfection of our knowledge proportionably affects the certainty of our conclusion; for in many cases it does not affect it at all: secondly, that the different parts of the animal frame may be classed and distributed, according to the degree of exactness with which we can compare them with works of art: thirdly, that the mechanical parts of our frame, or, those in which this comparison is most complete, although constituting, probably, the coarsest portions of nature's workmanship, are the properest to be alledged as proofs and specimens of design."

From this class, therefore, of mechanical parts of the human frame; the

author proceeds, in the three succeeding chapters, to select such examples as are most striking and best understood, or that are capable of explanation without plates or figures, or technical language. These examples are taken from the bones, the muscles, and the vessels of the human frame. From the bones are selected the vertebræ of the neck; the construction of which is most evidently artificial; the *fore-arm*, or, the arm between the elbow and the wrist, which consists of two bones, moved by means of a most curious, yet simple contrivance—the *spine* or back bone, which considered in its articulations, its ligaments, and its perforation; with the corresponding advantages which the body derives from it, for action, for strength, and for that which is essential to every part, a secure communication with the brain, cannot fail to excite the highest admiration—the reciprocal enlargement and contraction of the chest, depending upon a very beautiful contrivance, the *patella* or knee-pan, in its form and office, unlike any other bone of the body, serving for protection, and mechanical advantage, and the *shoulder-blade*. Next to the configuration of the bones, come to be considered the curious structure of the joints, the contrivance to suffer the vessels to pass them in security, the gristle, the cartilages, and the regular supply of mucilage, by which they are rendered capable of such long and constant wear.

The care exhibited to preserve the important vessels of the human frame, is thus strikingly shewn:

"The joints, or rather the ends of the bones which form them, display also, in their configuration, another use. The nerves, blood vessels, and tendons, which are necessary to the life, or for the motion, of the limbs, must, it is evident, in their way from the trunk of the body to the place of their destination, travel over the moveable joints; and it is no less evident, that, in this part of their course, they will have, from sudden motions and from abrupt changes of curvature, to encounter the danger of compression, attrition, or laceration. To guard fibres so tender against consequences so injurious, their path is in those parts protected with peculiar care: and that by a provision in the figure of the bones themselves. The nerves which supply the fore arm, especially the inferior cubital nerves, are at the elbow conducted, by a kind of covered way, between the condyles,

or rather under the inner extuberances of the bone, which composes the upper part of the arm\*. At the knee the extremity of the thigh-bone is divided by a sinus or cleft, into two heads or protuberances; and these heads on the back part stand out beyond the cylinder of the bone. Through the hollow, which lies between the hind parts of these two heads, that is to say, under the ham, between the ham-strings, and within the concave recess of the bone formed by the extuberances on each side; in a word, along a defile, between rocks, pass the great vessels and nerves which go to the leg†. Who led these vessels by a road so defended and secured? In the joint at the shoulder, in the edge of the cup which receives the head of the bone, is a notch, which is joined or covered at the top with a ligament. Through this hole, thus guarded, the blood-vessels steal to their destination in the arm, instead of mounting over the edge of the concavity."

The ninth chapter, relating to the muscles, is highly curious and satisfactory. The exact relation which they bear to the joint that they are designed to move; the manner in which their action is performed; their careful disposition so as not to obstruct or interfere with one another's action, though amounting in number to four hundred and forty-six; their being formed and placed so as to act where their situation would have been inconvenient, or destroyed the beauty and proportions of the body; and the great mechanical variety in their figure, prove them to be the result of counsel and contrivance, and forcibly lead the mind to the acknowledgment of an intelligent Creator.

"The ejaculations can never too often be repeated, "How many things must go right for us to be an hour at ease! How many more, to be vigorous and active!" Yet, vigor and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder sometimes of a very small instrument, of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconveniency. There is piety and good sense in the following observation taken out of the Religious Philosopher. "With much compassion," says the writer, "as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a

certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these two little muscles that serve to lift up the eye-lids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eye-lids every moment with his own hands!" In general we may remark how little those who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it."

From a general view of the muscles of the human frame, the author proceeds to notice such as possess a peculiar advantage of structure and such single muscles (as the digastric, which moves the lower jaw) which bear peculiar marks of mechanical contrivance.

The next chapter treats of the vessels necessary to the circulation of the blood; of those by which the chyle is formed and conveyed into the circulation of the process of digestion, of the wonderful contrivance of the gall-bladder, of the pipe by which the saliva is conveyed to the mouth, and of the exquisite structure of the *larynx*. The mind that can peruse this chapter, without feeling persuasion of the existence of supreme intelligence, and the deepest veneration and the most ardent gratitude, must be a stranger to the most important affections of human nature. The conclusion is just and forcible;

"For the sake of method, we have considered animal bodies under three divisions, their bones, their muscles, and their vessels: and we have stated our observations upon these parts separately. But this is to diminish the strength of the argument. The wisdom of the Creator is seen, not in their separate but in their collective action; in their mutual subserviency and dependence; in their contributing together to one effect, and one use. It has been said, that a man cannot lift his hand to his head, without finding enough to convince him of the existence of a God. And it is well said, for he has only to reflect, familiar as this action is, and simple as it seems to be, how many things are requisite for the performing of it; how many things which we understand, to say nothing of many more, probably, which we do not, viz. first, a long, hard, strong cylinder, in order to give to the arm its firmness and tension; but which, being rigid, and, in its substance, inflexible, can

\* Ches. An. p. 255, ed. 7th.

† Ib. p. 65.

only turn upon joints : secondly, therefore, joints for this purpose, one at the shoulder to raise the arm, another at the elbow to bend it ; these joints continually fed with a soft maucilage to make the parts slip easily upon one another, and held together by strong braces to keep them in their position : then, thirdly, strings and wires, i. e. muscles and tendons, artificially inserted for the purpose of drawing the bones in the directions in which the joints allow them to move. Hitherto we seem to understand the mechanism pretty well ; and understanding this, we possess enough for our conclusion : nevertheless, we have hitherto only a machine standing still ; a dead organization ; an apparatus. To put the system in a state of activity (to set it at work) a further provision is necessary, viz. a communication with the brain, by means of nerves. We know the existence of this communication, because we can see the communicating threads, and can trace them to the brain : its necessity we also know, because, if the thread be cut, if the communication be intercepted, the muscle becomes paralytic : but beyond this we know little ; the organization being too minute and subtle for our inspection.

“ To what has been enumerated, as officiating in the single act of a man’s raising his hand to his head, must be added likewise, all that is necessary, and all that contributes, to the growth, nourishment, and sustentation of the limb, the repair of its waste, the preservation of its health ; such as the circulation of the blood through every part of it ; its lymphatics, exhalants, absorbents ; its excretions and integuments. All these share in the result ; join in the effect : and how all these, or any of them, come together without a designing, disposing intelligence, it is impossible to conceive.

From considering the mechanism of the human frame in its several parts, we are next led, chap. xi. to contemplate the animal structure, regarded as a mass. Here we cannot fail to be much struck by the exact correspondency of the two sides of an animal, by the curious *package*, or arrangement of the internal parts, by the symmetry of the external covering, which conceals a mechanism, the constant operations of which, if exposed to view, would keep us in a state of perpetual alarm. The power which this mass possesses, of preserving an erect posture, especially in two-legged animals, is more curious than we are generally aware of ; and the teeth, nails and skull exhibit deviations from the general conformation that prove the existence of design.

The general plan in the mechanism of the human frame, is observed to prevail in all animal bodies, yet with such variations as are required by the particular exigency of different subjects. This affords, if possible, a still stronger evidence of intelligence and design. In chapter xii. entitled Comparative Anatomy, the variations are pointed out, as they occur in the covering of the different animals, in the structure of the mouth, the gullet, the intestines, the bones, the lungs, in the instruments of motion, and in what are called the five senses. Besides the variations which are discovered from an anatomical comparison of one animal with another, there are many interesting examples to be found of a peculiar organization, adapted to the peculiar nature and wants of different creatures. Some of the most extraordinary of these form the subject of the thirteenth chapter.

Another mark of design (chap. xiv.) is exhibited in what Dr. P. calls Prospective Contrivances, i. e. the providing of things beforehand, which are not to be used until a considerable time afterwards. From a variety of examples, are selected the following : the human teeth ; the milk of the female parent ; the eye, at the time of its formation of no use ; and the lungs. In the formation of these there is implied a contemplation of the future, which belongs only to intelligence.

The application of the original argument is carried still further in the next chapter, which treats of relations, or the fitness of different parts in the animal frame to one another, for producing a particular effect. These relations are either general or particular : to the first may be referred the parts and powers in the animal œconomy that necessarily act upon food, the relation of the kidneys to the bladder, and of the ureters to both ; the position of the eyes ; the relation of one sex to another : “ inexplicable without design ; so much so, that were every other proof of contrivance in nature, dubious or obscure—this alone would be sufficient :” and lastly, the relation which the teats of animals bear to the mouth of the suckling progeny. Of particular relations, the swan and the mole exhibit the most striking.

There is also another species of rela-

tion which Dr. P. calls (ch. xvi.) Compensations. Thus, the proboscis of the elephant, compensates for his short unbending neck; the structure of the upper mandible of a parrot, compensates for the peculiar form of the beak; the spider's web; the insect's eye; the ruminating faculty in the sheep, deer and ox tribe, and the gizzard of granivorous birds, are striking instances of compensation, proving intelligence and design.

Chap. xvii. opens to us relations of a yet higher kind; of animated bodies to inanimate nature; of the wings of a bird, for instance, to the air; and of the fins of a fish to water; of the ear, and the organs of speech to air; of the organs of vision to light; and of sleep to night.

The following passage cannot be read without admiration:

"If the relation of sleep to night, and, in some instances, its converse, be real, we cannot reflect without amazement upon the extent to which it carries us. Day and night are things close to us: the change applies immediately to our sensations; of all the phenomena of nature, it is the most familiar to our experience: but, in its cause, it belongs to the great motions which are passing in the heavens. Whilst the earth glides round her axle, she ministers to the alternate necessities of the animals dwelling upon her surface, at the same time, that she obeys the influence of those attractions which regulate the order of many thousand worlds. The relation therefore of sleeping to night, is the relation of the inhabitants of the earth to the relation of their globe; probably it is more: it is a relation to the system, of which the globe is a part; and, still further, to the congregation of systems, of which this is only one. If this account be true, it connects the meanest individual with the universe itself; a chicken roosting upon its perch, with the spheres revolving in the firmament."

As a species of relation, *instincts* come next to be considered. Out of the long catalogue that might be formed of these, Dr. P. suggests (ch. xviii.) such as he thinks most extraordinary, and combats with ingenuity and success, the theory that resolves instinct into sensation; although neither that nor any other theory would be sufficient to destroy or weaken the proof which the actions of various animals exhibit of contrivance and counsel.

Ch. xix. contains some curious remarks upon the insect tribe. Several

parts of their nice structure furnish evidence of wise mechanical contrivance, as the sting of the bee, &c. Others combine with mechanism, some of the operations of chymistry, or the principles of natural philosophy; the glow-worm guides her wandering mate by a phosphoric hymeneal torch; and the gossamer spider floats through the air suspended to his silky balloon.

Plants exhibit less of a designed and studied mechanism than animals, yet there are some which display phenomena too curious to be wholly omitted in a work of this nature. Some of these are selected for the subjects of chapter xx. General properties belonging to plants are first noticed, and then some particular species; as the vallisneria of the river Rhone; the *cuscuta europæa*; the misseltoe; the *colchicum autumnale*; and the *dionæa muscipula*.

The next chapter is devoted to remarks upon air, water, fire and light, under the absurd and exploded title of elements.

Ch. xxii. treats of the proofs which astronomy affords of the agency of an intelligent Creator. Upon this subject Dr. Paley observes:

"My opinion of astronomy has always been, that it is not the best medium through which to prove the agency of an intelligent Creator; but that, this being proved, it shews, beyond all other sciences, the magnificence of his operations. The mind which is once convinced, it raises to sublimer views of the Deity, than any other subject affords; but is not so well adapted, as some other subjects are, to the purpose of argument. We are destitute of the means of examining the constitution of the heavenly bodies. The very simplicity of their appearance is against them. We see nothing but bright points, luminous circles, or the phases of spheres, reflecting the light which falls upon them. Now we deduce design from relation, aptitude, and correspondence of parts. Some degree therefore of complexity is necessary to render a subject fit for this species of argument. But the heavenly bodies do not, except perhaps in the instance of Saturn's ring, present themselves to our observation as compounded of parts at all. This, which may be a perfection in them, is a disadvantage to us, as inquirers after their nature. They do not come within our mechanics.

"And what we say of their forms, is true of their motions. Their motions are carried on without any sensible intermediate apparatus: whereby we are cut off from

one principal ground of argumentation and analogy. We have nothing wherewith to compare them; no invention, no discovery, no operation or resource of art, which, in this respect, resembles them. Even those things which are made to imitate and represent them, such as orreries, planetaria, celestial globes, &c. bear no affinity to them, in the cause and principle by which their motions are actuated. I can assign for this difference a reason of utility, viz. a reason why, though the action of terrestrial bodies upon each other be, in almost all cases, through the intervention of solid or fluid substances, yet central attraction does not operate in this manner. It was necessary that the intervals between the planetary orbs should be devoid of any inert matter, either fluid or solid, because such an intervening substance would, by its resistance, destroy those very motions, which attraction is employed to preserve. This may be a final cause of the difference; but still the difference destroys the analogy.

“Our ignorance, moreover, of the sensitive natures, by which other planets are inhabited, necessarily keeps from us the knowledge of numberless utilities, relations, and subserviencies, which we perceive upon our globe.

“After all; the real subject of admiration is, that we understand so much of astronomy as we do. That an animal confined to the surface of one of the planets; bearing a less proportion to it, than the smallest microscopic insect does to the plant it lives upon; that this little, busy, inquisitive creature, by the use of senses which were given to it for its domestic necessities, and by means of the assistance of those senses which it has had the art to procure, should have been enabled to observe the whole system of worlds to which its own belongs; the changes of place of the immense globes which compose it; and with such accuracy, as to mark out, beforehand, the situation in the heavens in which they will be found at any future point of time; and that these bodies, after sailing through regions of void and trackless space, should arrive at the place where they were expected, not within a minute, but within a few seconds of a minute, of the prefixed and predicted time: this is wonderful, whether we refer our admiration to the constancy of the heavenly motions themselves, or to the perspicuity and precision with which they have been noticed by mankind. Nor is this the whole, nor indeed the chief part, of what astronomy teaches. By bringing reason to bear upon observation (the acutest reasoning upon the exactest observation), the astronomer has been able, out of the confusion (for such it is) under which the motions of the heavenly bodies present themselves to the eye of a

mere gazer upon the skies, to elicit their order and their real paths.

“Our knowledge therefore of astronomy is admirable, though imperfect: and, amidst the confessed desiderata and desideranda, which impede our investigation of the wisdom of the Deity, in these the grandest of his works, there are to be found, in the phenomena, ascertained circumstances and laws, sufficient to indicate an intellectual agency in three of its principal operations, viz. in chusing, in determining, in regulating; in chusing out of a boundless variety of suppositions which were equally possible, that which is beneficial; in determining, what, left to itself, had a thousand chances against conveniency, for one in its favour; in regulating subjects, as to quantity and degree, which, by their nature, were unlimited with respect to either.”

Under each of these heads the author proceeds to offer such instances as best admit of a popular explication. In this part of his work he acknowledges the assistance of the Rev. J. Brinkley, of the University of Dublin.

The four succeeding chapters contain many very striking and judicious remarks upon the attributes of that supreme intelligence whose existence has been so clearly demonstrated, from which, if our limits would allow, we could select many excellent passages; but we trust, there is not one of our readers who has not already determined to seek for them in the work itself.

The twenty-sixth chapter, which treats of the goodness of the Deity, is most valuable and satisfactory.

The concluding chapter shews the importance of the preceding inquiry, and its close relation to the great doctrine of revealed religion, *the future life of men*.

After the ample analysis which we have now given of this truly admirable work, we need add nothing, in order to recommend it to general attention. It will be evident, that although we have other works of a similar nature and tendency, yet that this is by no means superfluous. Whatever Dr. Paley takes in hand, he makes interesting and useful. He renders plain truths still plainer: he resolves with ease what have been considered as difficulties; and by the perspicuity of his style, the clearness of his arrangement, and the simplicity and the beauty of his illustrations, he captivates the most inattentive, and delights the most improved mind.