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Natural Theology

William Paley (1743-1805), a British Christian apologist, argues for the existence of God as the intelligent creator of the world in this, his last book, published in 1802. He builds on early modern natural theology including the works of John Ray, William Derham, and Bernard Nieuwentyt, and chooses to ignore Hume, who had argued against design. Paley uses analogy and metaphors, including a particularly well-written version of the 'watchmaker analogy', to prove that the world is designed and sustained by God. Most of his examples are taken from medicine and natural history. This sixth edition also contains a detailed bibliography, appendices on Paley's courses, and background notes on key figures. It was an influential best-seller throughout the nineteenth century, read by theologians and scientists alike, and reprinted in cheap editions. It inaugurated a tradition of natural theological works, amongst them the Bridgewater Treatises (which also appear in this series), and is a landmark of Western thought.



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Natural Theology

Or, Evidences of the Existence and Attributes of the Deity, Collected from the Appearances of Nature

WILLIAM PALEY





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COLLECTED FROM THE APPEARANCES OF NATURE.

BY WILLIAM PALEY, D.D.

ARCHDEACON OF CARLISLE.

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1803.



TO

THE HONORABLE AND RIGHT REVEREND

SHUTE BARRINGTON, LL.D.

LORD BISHOP OF DURHAM.

MY LORD,

THE following Work was undertaken at your Lordship's recommendation; and, amongst other motives, for the purpose of making the most acceptable return I could make for a great and important benefit conferred upon me.

It may be unnecessary, yet not, perhaps, quite impertinent, to state to your Lordship and to the reader, the several inducements that have led me once more to the press. The savor of my first and ever honored patron had put me in possession of so liberal a provision in the church, as abundantly to satisfy my wants,

A

and



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and much to exceed my pretenfions. Your Lordship's munificence, in conjunction with that of some other excellent Prelates, who regarded my fervices with the partiality with which your Lordship was pleafed to confider them, hath fince placed me in ecclesiastical situations, more than adequate to every object of reasonable ambition. In the mean time, a weak, and, of late, a painful state of health, deprived me of the power of discharging the duties of my station, in a manner at all fuitable, either to my fense of those duties, or to my most anxious wishes concerning them. My inability for the public functions of my profession, amongst other consequences, left me much at leifure. That leifure was not to be loft. It was only in my fludy that I could repair my deficiencies in the church. It was only through the prefs that I could fpeak. These circumstances, in particular, entitled your Lordship to call upon me for the only species of exertion of which



DEDICATION.

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which I was capable, and disposed me without hesitation to obey the call in the best manner that I could. In the choice of a fubject I had no place left for doubt: in faying which, I do not fo much refer, either to the supreme importance of the fubject, or to any scepticism concerning it with which the present times are charged, as I do, to its connection with the subjects treated of in my former publications. The following discussion alone was wanted to make up my works into a system: in which works, fuch as they are, the public have now before them, the evidences of natural relgion, the evidences of revealed religion, and an account of the duties that refult from both. It is of small importance, that they have been written in an order, the very reverse of that in which they ought to be read. I commend therefore the prefent volume to your Lordship's protestion, not only as, in all probability, my last

A 2

labor,



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labor, but as the completion of a confiftent and comprehensive design.

Hitherto, My Lord, I have been fpeaking of myself, and not of my Patron. Your Lordship wants not the testimony of a dedication; nor any testimony from me: I confult therefore the impulse of my own mind alone when I declare, that in no refpect has my intercourse with your Lordship been more gratifying to me, than in the opportunities, which it has afforded me, of observing your earnest, active, and unwearied folicitude, for the advancement of substantial Christianity; a solicitude, nevertheless, accompanied with that candor of mind, which fuffers no fubordinate differences of opinion, when there is a coincidence in the main intention and object, to produce any alienation of esteem, or diminution of favor. It is fortunate for a country, and honorable to its government, when qualities and dispositions like thefe 9



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these are placed in high and influencing stations. Such is the sincere judgment which I have formed of your Lordship's character, and of its public value: my personal obligations I can never forget. Under a due sense of both these considerations, I beg leave to subscribe myself, with great respect and gratitude,

My Lord,

Your Lordship's faithful

And most devoted servant.

Bishop Wearmouth, WILLIAM PALEY. July 1802.



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