

**HOBART'S ANALYSIS OF BISHOP BUTLER'S
ANALOGY OF RELIGION, NATURAL AND
REVEALED, TO THE CONSTITUTION AND
COURSE OF NATURE. WITH NOTES. ALSO,
CRAUFURD'S QUESTIONS
FOR EXAMINATION REVISED AND ADAPTED
TO THE USE OF SCHOOLS**

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JOSEPH BUTLER & CHARLES E. WEST

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ADAPTED TO THE USE OF SCHOOLS.

BY CHARLES E. WEST,

PRINCIPAL OF BUTGERS INSTITUTE IN THE CITY OF NEW YORK.

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ADVERTISEMENT

AN abridgment of Hobart's Analysis of Butler's Analogy, with questions for examination by Craufurd, was edited by me some three or four years since. From the favorable manner in which the work was received, I have been led to prepare another edition for the press, differing from the former in the following respects: 1st. The Analysis is given without abridgment. 2d. The Questions have not been introduced into the body of the text, but are appended at the end of the several chapters. This course has been adopted to meet the wishes of friends, some of whom have expressed the desire that there should be no interruption in the text by the introduction of questions; while others have been pleased with the questions, and have preferred that they should be retained. By the arrangement adopted, it

will be seen that the views of both have been met. The use of the questions is left at the option of the teacher. They can be dispensed with, if rigid attention is given to the synopsis, as presented at the beginning of each chapter. The combined study of both, however, will not be found unprofitable: the first, as giving a succinct outline of the argument; the second, as leading to such explanations as are adapted to fix it in the mind of the learner. If the scholar will take the pains of studying the two in connection, he can not fail of mastering his task. This is the end which has been kept in view by the publication of this little work, and it is hoped that its introduction into Academies and Schools where Butler is studied will prove this effort at his elucidation not to have been unsuccessful.

CHARLES E. WEST.

Rutgers Institute, New York,
Feb. 26th, 1848.

P R E F A C E.

NOTWITHSTANDING the approbation with which this celebrated treatise of Bishop Butler has been received, his style has been frequently censured as intricate and obscure. A great portion of this obscurity should justly be attributed to the nature of the subject, and, perhaps, a greater degree of it to the comprehensive mind of the author, and the conciseness of expression characteristic of such minds. It can not be expected that difficulties of the former kind can be lessened by an analysis, or, indeed, by any thing else, without that serious attention in the reader which subjects of such importance demand—the removal of those of

the latter class has here been attempted. For example, the scope and connection of the several parts not being sufficiently marked out; the length of elaborate sentences, where clauses are minutely opposed, or exceptions briefly adverted to; repetitions that separate, at great intervals, the parts of the reasoning; the introduction of digressionary remarks—all contribute to render it the more abstruse for ordinary perusal.

The summary at the head of each chapter in this Analysis shows, at once, its design and the connection of the steps of reasoning employed in it. For the most part, the precise language of the original has been adhered to, so far as it did not come within the preceding exceptions. Some notes have been occasionally introduced from the text containing remarks unconnected with the chapter in which they stand, while others have been added of an explanatory nature.

It is distinctly to be kept in view, that the evidence of analogy is applied, not to the proof of religion natural or revealed, but to the confirmation of that proof supposed to be known.

“ I know no author,” says Dr. Reid, “ who has made a more just and a more happy use of analogical reasoning than Bishop Butler, in his *Analogy of Religion*. In that excellent work, the author does not ground any of the truths of religion upon analogy as their proper evidence : he only makes use of analogy to answer objections against them. When objections are made against truths of religion, which may be made with equal strength against what we know to be true in the course of nature, such objections can have no weight.” To the same purpose, it is observed by Dr. Campbell, that, “ analogical evidence is generally more successful in silencing objections than in evincing truth. Though it rarely refutes, it frequently repels refutation ; like those weapons which, though they can not kill the enemy, will ward his blows.”

It consequently follows, that if any point of the analogy appears weak, it is not to be concluded that the proper proofs of it are so. Some parts are more convincing than others ; but the force of this treatise can only be estimated by viewing all its parts in connection. The books of Nature and of Revelation are