

ably belonged a very high order of faculties. His most original work is the *Horæ Paulinæ*, yet even there he discovers more of the observational than the inventive; for after all, it was but a new track of observation which he opened up, and not a new species of argument which he devised that might immortalize its author, like the discovery of a before unknown calculus in the mathematics. All the mental exercises of Paley lie within the limits of sense and of experience—nor would one ever think of awarding to him the meed of genius. Yet in the whole staple and substance of his thoughts there was something better than genius—the home-bred product of a hale and well-conditioned intellect, that dealt in the *ipsa corpora* of truth, and studied use and not ornament in the drapery wherewith he invested it. We admit that he had neither the organ of high poetry nor of high metaphysics—and perhaps would have recoiled from both as from some unmeaning mysticism of which nothing could be made. Yet he had most efficient organs notwithstanding—and the Volumes he has given to the world, plain perspicuous and powerful, as was the habitude of his own understanding—fraught throughout with meaning, and lighted up not in the gorgeous colouring of fancy but in the clearness of truth's own element—these Volumes form one of the most precious contributions which, for the last half century, have been added to the theological literature of our land.

15. It has been said that there is nothing more uncommon than common sense. It is the perfection of his common sense which makes Paley at once so