

other words design is not indicated by the mere properties of matter—but by a right placing of the parts of matter. One can imagine all the properties of matter to have existed before that the Spirit of God moved on the face of the waters, and summoned the parts of matter into that order and harmony which are now before our eyes. Even then, in the void and formless abyss, it is conceivable that there might have been a harmoniousness in one set of bodies, and transparency in another, and opaque solidity in a third, and the tendency to crystallize or to run even into organic harmonies in a fourth—and light might have radiated from any quarter where it resided, and been reflected and refracted according to the very laws which characterize the optics of our present world; and yet, altogether instead of a world with the regularities which are exhibited by ours, there might have been nought but a wild and indescribable medley of things, with all the activities which abound in our present system, but without one indication of purpose or aim in any of its arrangements. And, confining ourselves to one example, the refraction of light in its passage from a rarer to a denser medium might have obtained in a chaos as well as in a world. The wisdom therefore that appears in the formation of an eye is not properly indicated by the law but by the adaptation of the parts of this organ to the law—not by the law or property of refraction, but by the situation of the refracting fluids, which so bend the rays that emanate from the points which be without, as that they should meet in points which are within.