

ism, and temperature, and light, and the forces of chemistry, and even those physiological tendencies, which, however abortive in a state of primitive rudeness, or before the spirit of God moved on the face of the waters, waited but a right distribution of the parts of matter, to develope into the full effect and establishment of animal and vegetable kingdoms. The thing wanted for the evolution of this chaos into an orderly and beneficial system is not the endowing of matter with right properties; but the forming of it into things of right shape and magnitude, and the marshalling of these into right places. This last alone would suffice for bringing harmony out of confusion; and, apart altogether from the first, or, without involving ourselves in the metaphysical obscurity of those questions which relate to the origination of matter and to the distinction between its arbitrary and essential properties, might we discern, in the mere arrangements of matter, the most obvious and decisive signatures of the artist hand which has been employed on it.

8. It is thus I imagine that we might clear away the obscurer from the distincter parts of the theistical argument. Laws without collocations would not exempt the universe from the anarchy of a chaos. All the existent laws of the actual universe would not do it—and, were the present collocations destroyed, we see nothing in the present laws which have even so much as a tendency to restore them. For example, let the human species be extinguished; and for aught we see, there is no force and no combination of forces in Nature which could replace the organic creature