

an intenser day-light than ours might have overborne into utter blindness—and the ears that either might have been insensible to the actual sounds of external nature, or on which these sounds would have inflicted the agony of a loudness that was intolerable—and the sensibility of touch that might under a random economy have been far too delicate for the rude exposures of this world's elements, or too obtuse for any intimation even from the rudest of their collisions? And how came such a complex anatomy into being, made up of more than ten thousand parts, the want of any one of which would bring discomfort or utter destruction on the creature who has been provided with it? The laws of nature can explain the succession of its events; but these laws do not inform us of the way, in which such an arrangement or such a collocation of many things has been brought about, as to make the working of these laws subserve an accomplishment, which, but for the adaptation of one part to another would have utterly been frustrated.

10. This difference between the Laws of Matter and the Dispositions of Matter, is one of great argumentative importance. In astronomy, for example, when attending to the mechanism of the planetary system, we should instance at most but two laws—the law of gravitation; and perhaps the law of perseverance, on the part of all bodies, whether in a state of rest or of motion, till interrupted by some external cause. But had we to state the dispositions of matter in the planetary system, we should instance a greater number of particulars. We should describe the arrangement