

tion have been made to meet together so as to be productive of some desirable result. The world is full of such collocations—and the strong circumstance is, that there is nothing in the yet ascertained laws of matter that could have given rise to them—insomuch that if at this moment any of them were destroyed, there appears nothing in these laws which could possibly replace them. It is true, that in astronomy, the argument founded on these, is all the less impressive, that it requires but the concurrence of few independent circumstances to complete the astronomical system. Such a concurrence however is indispensable—and in virtue of this it is, that the planetarium has been so exquisitely formed as never to deviate far from a mean state, but only to oscillate a little way on either side of it—else the system would have contained within itself the elements of its own destruction. It marks what the atheistical tendency is, that La Place should have ascribed this beautiful result to a law, and not to the collocations. He seems to have felt throughout his reasonings, wherein it was that the plausibility of atheism chiefly lay. But this also carries in it an intimation to us, wherein it is that the main strength lies of the argument for a Divinity. No doubt, the law is indispensable, and enters as one element into the calculation. But we have already noticed that the collocations are equally indispensable; and they enter as other elements into the calculation. So that if ever a time was when these collocations were not, if the present order of the heavens have had a commencement,—there seems nothing in