

heavens—this is amply made up for in a more accessible mechanism, near at hand. If either the dispositions of matter in the former mechanism be so few, or the demonstrable results of its single law be so independent of them, that the agency of design rather than of necessity or chance be less manifest than it otherwise would be in the astronomical system—nothing on the other hand can exceed the force and concentration of that proof, which is crowded to so marvellous a degree of enhancement within the limits of the anatomical system. It is this which enables us to draw so much weightier an argument for a God, from the construction of an eye than from the construction of a planetarium. And here it is quite palpable, that it is in the dispositions of matter more than in the laws of matter, where the main strength of the argument lies, though we hear much more of the wisdom of Nature's laws, than of the wisdom of her collocations.\* Now it is true that the law

\* This distinction between the laws and collocations of matter is overlooked by atheistical writers, as in the following specimen from the "Système de la Nature" of Mirabaud. "These prejudiced dreamers," speaking of believers in a God, "are in an ecstasy at the sight of the periodical motion of the planets; at the order of the stars; at the various productions of the earth; at the astonishing harmony in the component parts of animals. In that moment, however, they forget the laws of motion; the power of gravitation; the forces of attraction and repulsion; they