

marks of intelligence notwithstanding, announcing throughout the hand of a maker who had an eye on all these properties, and assigned the right place and adjustment to each of them, in fashioning and bringing together the parts of an instrument for the measurement and the indication of time. Now, the same distinction can be observed in all the specimens of natural mechanism. It is true that we accredit the author of these with the creation and laws of matter, as well as its dispositions; but this does not hinder its being in the latter and not in the former, where the manifestations of skill are most apparent, or where the chief argument for a Divinity lies. The truth is, that mere laws, without collocations, would have afforded no security against a turbid and disorderly chaos. One can imagine of all the substantive things which enter into the composition of a watch, that they may have been huddled together, without shape, and without collocation, into a little chaos, or confused medley;—where, in full possession of all the properties which belong to the matter of the instrument, but without its dispositions, every evidence of skill would have been wholly obliterated. And it is even so with all the substantive things which enter into the composition of a world. Take but their forms and collocations away from them, and this goodly universe would instantly lapse into a heaving and disorderly chaos—yet without stripping matter of any of its properties or powers.