

3. The main evidence, then, for a God, as far as this can be collected from visible nature, lies not in the existence of matter, neither in its laws, but in its *dispositions*. This distinction between the laws and the dispositions of matter has been overlooked by theists; or at least not been brought forward with sufficient prominence. Nevertheless it is essential, not only for the purpose of exhibiting the argument in its strength, but of protecting it from the sophistry of infidels.

4. It may be difficult to discriminate, or at least to characterize by a single word, what that is in matter apart from laws, which we would single out as affording the chief argument for a God. It is not enough to say that, in contradistinction to the properties of matter, we would appeal to the collocation of its parts. No doubt a very great proportion of the evidence that we are now seeking to demonstrate lies in the right placing of things, but not the whole of it; and this, therefore, is only a specimen of our meaning, without being the full and general exemplar of it. It is not from some matter being harder than others that we infer a God; but when we behold the harder placed where it is obviously the most effective for a beneficial end, as in the nails, and claws, and teeth of animals, in this we see evidence for a God. It is not the law of refraction in optics that manifests to us a designer; but there is a very striking manifestation of Him in the position of the lenses of the eye, and of the retina behind it—being such as to make the rays of light converge into that picture