

theistical argument, that clear exhibition should be made of the distinction not generally adverted to, and which we have now attempted to expound, between Dispositions and Laws in the material world.

19. Our argument hitherto has been, that even though matter with all its properties had existed from eternity, there might still be room for the indication of a great master spirit being concerned in those existing arrangements of matter, by which its properties have been made subservient to certain ends which were desirable. We have no doubt that this overruling spirit hath both created the matter and established the properties—although the cause of theism can afford to give this up, and can find enough in the order and adaptation of things to prove that the hand of a Divinity has been there. There is less, we admit, of this evidence in the movements of astronomy—because of the very few distinct and independent elements which are concerned in them. Yet we cannot, in spite of the atheistical evasion which has been made from it, refrain from adverting to the actual law of gravitation as being inversely proportional to the squares of the distances. Laplace and others affirm it to be an essential property of matter, that every virtue which is propagated from a centre should diminish in intensity in this very proportion—and so would rob us of the argument for a God that may be founded on the contingency of this law. Nevertheless, seeing that we have such abundant evidence for a Divinity from other quarters, we will appropriate the honours of this