

vibrations of an ether, which we have mentioned as a probable opinion, why has the sun alone the power of exciting such vibrations? If light be the emission of material particles, why does the sun alone emit such particles? Similar questions may be asked, with regard to heat, whatever be the theory we adopt on that subject. Here then we appear to find marks of contrivance. The sun might become, we will suppose, the centre of the motions of the planets by mere mechanical causes: but what caused the centre of their motions to be also the source of those vivifying influences? Allowing that no interposition was requisite to regulate the revolutions of the system, yet observe what a peculiar arrangement in other respects was necessary, in order that these revolutions might produce days and seasons! The machine will move of itself, we may grant: but who constructed the machine, so that its movements might answer the purposes of life? How was the candle placed upon the candlestick? How was the fire deposited on the hearth, so that the comfort and well-being of the family might be secured? Did these too fall into their places by the casual operation of gravity? And, if not, is there not here a clear evidence of intelligent design, of arrangement with a benevolent end?

This argument is urged with great force by Newton himself. In his first letter to Bentley, he allows that matter might form itself into masses by the force of attraction. "And thus," says he, "might the sun and fixed stars be formed, supposing the matter were of a lucid nature. But how the matter should divide itself into two sorts; and that part of it which is fit to compose a shining body should fall down into one mass, and make a sun; and the rest, which is fit to compose an opaque body, should coalesce, not into one great body, like the shining matter, but into many little ones; or if the sun at first were an opaque body like the planets, or the planets lucid bodies like the sun, how he alone should be changed into a