

(1) In continually causing all material Substances to incline towards each other, in regular Proportions to their Quantities and Distances: Which is commonly called the Law or Power of *Attraction* or *Gravity*: Without which there wou'd be no Rain nor Dew, nor flowing of Rivers, nor Pressure of Air into the Lungs of Animals; and if withheld, every breathing Creature wou'd immediately die: On which Account, as well as others, the *Apostle* justly says of God in *Acts* xvii. 25, 27. *He giveth Life and Breath to all; and in Him we live and move, and have our Being*: For in the Pressure of Gravity, this Omnipresent AGENT really presses every Breath into us.

(2) When they come to a certain Nearness, he by a contrary Operation moves them, in regular Proportions also, to fly off: Which is commonly called the Law or Power of *Repulsion*: Without which all material Substances on Earth wou'd soon unite in one solid Body.

(3) When they are forced within a certain Nearness, he by a different Operation makes them *move* and *join* together in certain Degrees of Power: Which is commonly called the Law or Power of *Cohesion*: Without which there would be no such Thing as Union or Coherence in material Substances.

And these are called the *three* prime and general Laws of Nature in the material World; whereby he chiefly appears to govern it. But yet it is most evident, that he confines not himself to *these*: For he plainly operates in divers other Manners on the Planets, Comets, Rays of Light; as also in the Cases of *Electricity*, *Magnetism*, *Cold*, *Heat*, &c. Which are so many various Ways of his Operation, needful for the Schemes of Providence, and the blessing and chastizing of the World.

And in the *different Proportions* of all the various Powers and Actions abovementioned, there is no Doubt amazing *Wisdom*; which I leave the Learned, of Leisure, to consider.

To which we must likewise add, that for the perfect Government of all Things here below, in a due Accommodation between the *material* and the *moral* World, for the *Latter* of which the *Former* is made, preserv'd and govern'd;—It is

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(1) In