

figure ~~him~~ to have ten; and there is not the same arithmetical falsity in this supposition, as in that three and one make up ten—therefore all the satellites must have had a beginning. Because I can picture of matter that it might have been variously disposed, that its motions and its magnitudes and its forms may have been different from what they are, and that space might have been more or less filled by it—because there is not in short a universal *plenum* all whose parts are immoveably at rest—in this Dr. Clarke beholds a sufficient ground for the historical fact that a time was when matter was not, or at least that to the power of another beside itself, it owes its place and its substantive Being in our universe. We must acknowledge ourselves to be not impressed by such reasoning. For aught I know or can be made by the light of nature to believe—matter may, in spite of those its dispositions which he calls arbitrary, have the necessity within itself of its own existence—and yet that be neither a logical nor a mathematical necessity. It may be a physical necessity—the ground of which I understand not, because placed transcendently above my perceptions and my powers—or lying immeasurably beyond the range of my contracted and ephemeral observation.

8. But we have only touched on what may be called the negative part of the *a priori* argument—that by which matter is divested of self-existence. Thence, on the stepping-stone of actual matter, existent though not self-existent, might we pass by inference to a superior and antecedent Being from whom it hath sprung. But this were de-