

BOOK II.

PROOFS FOR THE BEING OF A GOD IN THE DISPOSITIONS OF MATTER.

CHAPTER I.

*On the Distinction between the Laws of Matter and the
Dispositions of Matter.*

1. WE have already adverted to the style of that argumentation which has been employed, for the purpose of demonstrating the creation of matter from the mere existence of it; and charged it with the same obscurity and want of obviousness which characterize the *a priori* reasoning. We do not perceive how on the observation of an unshapen mass, there can from its *being* alone, be drawn any clear or strong inference in favour of its non-eternity; or that simply because it now is, a time must have been when it was not. We cannot thus read in the entity of matter, a prior non-entity or an original commencement for it; and something more must be affirmed of matter than barely that it is, ere we can discern that either an artist's mind or an artist's hand has at all been concerned with it.

2. But more than this. This matter, whether an organized solid or a soft and yielding fluid