

racters of a manufactured article,"* and consequently are not eternal.

Secondly. If the present molecular constitution of matter has not always existed, it must have been produced at some time, by some cause superior to itself. Now this cause must have operated either accidentally and by *chance*; or voluntarily and under the influence of a *will*.

With respect to the first of these alternatives, viz. chance; the *endless repetition of similar parts* presented by the molecular constitution of matter, seems absolutely to preclude this supposition. Do we not consider it a subject of wonder to see even two or three things by chance alike; as for example two or three human faces? Should we not consider the man absolutely mad, who would attribute the uniform, or manœuvres, of a regiment of soldiers to chance? and can we then resist the argument in the infinitely stronger shape, in which it is here presented to us? Thus, as the idea of chance seems too monstrous to be entertained for a moment by any rational being, we are driven irresistibly to the other conclusion; viz. that the cause or agent who formed the molecular constitution of matter, was a *voluntary* agent, or *Being*; and moreover, that this Being possessed a *power* commensurate with his will.

* Sir J. Herschel on the Study of Natural Philosophy, p. 38.