

In this sense, therefore, it had a beginning and will have an end. It is solely phenomenal, and consequently its cause must be sought for outside of itself. That what becomes or begins to be, cannot be the cause of itself, but must be a consequence of antecedent conditions. Nature therefore, as the sum-total of phenomena, is an effect, and as such requires a cause. And here again we are driven to something beyond Nature. There can be no phenomena—and Nature consists simply of phenomena—without change, no change without motion, no motion without force, and no force without mind as will be seen hereafter. Thus we are led by various lines of thought to the same conclusion. "None of the processes of Nature," says one of the most eminent scientific men of this age, "since the time when Nature began, have produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact quality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been led, along a strictly scientific path, very far from the point at which science must stop. Not that Science is arrested from studying the external mechanism of a molecule which she cannot take to pieces, any more than from investigating an organism which she cannot put together. But, in tracing back the history of matter, Science is arrested when she assures herself, on the one hand, that the molecule has been made, and on the other, that it has not been made by any of the processes we call natural."* Thus Nature is an effect, a phenomenon, a manufactured article; in other words, a creation. And her Cause and Creator is God.

V. THERE MUST BE A FIRST CAUSE, AN UNCAUSED CAUSE.

The idea of causation—and it is a mental impossibility to escape from it—if followed out must lead inevitably to God.

*Professor Clerk Maxwell: President's Address, British Association, 1870.