

have had the very properties from everlasting which are now exhibited before our eyes? And all the phenomena of this our material universe are held to be the evolution of these properties. Now, the distinction is here overlooked between the phenomena of successive nature, and the phenomena of contemporaneous nature, on which distinction Professor Robison of Edinburgh founded his definitions of natural philosophy and natural history—making it the office of the one to classify the resemblances which take place among the events of the material Universe; and of the other to classify the resemblances which take place among the objects of the material Universe. Conceive the eye to be open for an indivisible moment of time, and that at that moment all the senses of a living and perfectly intelligent observer were alive, to all the properties of all the things in external nature which were fitted to impress them—then the registration and orderly arrangement of all the properties, thus taken cognizance of on the instant form the business of the one science—which therefore, if completed, would make known to us the colour and the form, and the weight and the taste, and the sonorous and tangible qualities, and lastly, the structure or collocation among the parts of every thing that exists. But if, instead of one moment, we introduce the element of time into our observations of Nature, then we shall not fail to perceive incessant changes going on in all that is around us—and it is the business of these other sciences to record and to classify these changes. Now what we affirm is, that the powers of our