

existing natural philosophy have not given rise to the arrangements of our existing natural history—and that if these arrangements were destroyed, these powers are not able to replace them. They may account for the evolution of things or substances collocated in a certain way; but they did not originate the collocations—and if it can be demonstrated that ever a time was when certain mechanisms were not, that are now in full operation, or certain organic forces and combinations that now sustain the life and enjoyment of millions—then it is at the commencement of these that we require the fiat of a God; the interposition of a living and purposing agent who moulded the forms, and brought together the parts of the various goodly constructions which are now before our eyes.

21. This fine generalization of Robison, ranges all philosophy into two sciences—one the science of contemporaneous nature; the other, the science of successive nature. When the material world is viewed according to this distinction, the whole science of its contemporaneous phenomena is comprehended by him under the general name of Natural History, which takes cognizance of all those characters in external nature that exist together at the instant, and which may be described without reference to time—as smell, and colour, and size, and weight, and form, and relation of parts, whether of the simple inorganic or more complex organic structures. It is when the elements of time and motion are introduced, that we are presented with the phenomena of successive nature; and the science that embraces these is, in contradis-