

inction to the former, termed Natural Philosophy. This latter science may be separated or subdivided further into natural philosophy, strictly and indeed usually so called, whose province it is to investigate those changes which take effect in bodies by motions that are sensible and measurable; and chemistry, or the science of those changes which take effect in bodies by motions which are not sensible or, at least, not measurable, and which cannot therefore be made the subjects of mathematical computation or reasoning. This last, again, is capable of being still further partitioned into the science which investigates the changes effected by means of insensible motion in all inorganic matter, or chemistry strictly and usually so called; and the science of physiology, whose province it is to investigate the like changes that take place in organic bodies, whether of the animal or vegetable kingdoms.

22. Or, the distinction between these two sciences of contemporaneous and successive nature may otherwise be stated thus. The one, or natural history, is conversant with objects—the other, or natural philosophy in its most comprehensive meaning, is conversant with events. It is obvious that the dispositions of matter come within the province of the former science—while the laws of matter, or the various moving forces by which it is actuated, fall more properly under the inquiries of the latter science. Now, adopting this nomenclature, we repeat it as a most important assertion for the cause of natural theology, that should all the present arrangements of our existing natural