

that take place in organic bodies, whether of the animal or vegetable kingdoms.

14. 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 hold it a most important assertion for the cause of natural theology, that should all the present arrangements of our existing natural history be destroyed, there is no power in the laws of our existing natural philosophy to replace them. Or, in other words, if ever a time was, when the structure and dispositions of matter, under the present economy of things, were not—there is no force known in nature, and no combination of forces, that can account for their commencement. The laws of nature may keep up the working of the machinery—but they did not and could not set up the machine. The human species, for example, may be upholden, through an indefinite series of ages, by the established law of transmission—but were the species destroyed, there are no observed powers of nature by which