

not pressing his arguments too far, with fervent devotion in his conceptions of the Divine nature. As examples of these merits, we might adduce almost any portion of his tracts on these subjects; for instance, his "Inquiry into the Final Causes of Natural Things;" his "Free Inquiry into the Vulgar Notion of Nature;" his "Christian Virtuoso;" and his essay entitled "The High Veneration Man's Intellect owes to God." It would be superfluous to quote at any length from these works. We may observe, however, that he notices that general fact which we are at present employed in exemplifying, that "in almost all ages and countries the generality of philosophers and contemplative men were persuaded of the existence of a Deity from the consideration of the phenomena of the universe; whose fabric and conduct they rationally concluded could not justly be ascribed either to chance or to any other cause than a Divine Being." And in speaking of the religious uses of science, he says: "Though I am willing to grant that some impressions of God's wisdom are so conspicuous that even a superficial philosopher may thence infer that the author of such works must be a wise agent; yet how wise an agent he has in these works expressed himself to be, none but an experimental philosopher can well discern. And 'tis not by a slight survey, but by a diligent and skilful scrutiny, of the works of God, that a man must be, by a rational and affective conviction, engaged to acknowledge that the author of nature 'is wonderful in counsel, and excellent in working.'"

After the mechanical properties of fluids, the laws of the operation of the chemical and physical properties of the elements about us, offer themselves to our notice. The relations of heat and of moisture in particular, which play so important a part, as we have seen, in the economy of our world, have been the subject of various researches; and they have led to views of the operation of such agents, some of which we have endeavoured to present to the reader,