

away; and, at all events, that within this peculiar department of evidence there lie the most full and unambiguous demonstrations, which nature hath any where given to us, both of the benevolence and the righteousness of God.

9. If, in some respects, the phenomena of mind tell us less decisively than the phenomena of matter, of the existence of God, they tell us far more distinctly and decisively of His attributes. We have already said that, from the simplicity of the mental system, we met with less there of that evidence for design which is founded on combination, or on that right adjustment and adaptation of the numerous particulars, which enter into a complex assemblage of things, and which are essential to some desirable fulfilment. It is not, therefore, through the medium of this particular evidence—the evidence which lies in combination; that the phenomena and processes of mind are the best for telling us of the Divine existence. But if otherwise, or previously told of this, we hold them to be the best throughout all nature for telling us of the Divine character. For if once convinced, on distinct grounds, that God is, it matters not how simple the antecedents or the consequents of any particular succession may be. It is enough that we know what the terms of the succession are, or what the effect is wherewith God wills any given thing to be followed up. The character of the ordination, and so the character of the ordainer, depends on the terms of the succession; and not on the nature of that intervention or agency, whether more or less complex, by which it is