

constituted species, whose minds were in their state of wildest disorder when kindling with the resolves of highest excellence; or were in their best and happiest, and most harmonious mood, when brooding over the purposes of dishonesty, or frenzied with the passions of hatred and revenge.

10. In this special track of observation, we have at least the means or data for constructing a far more satisfactory demonstration of the divine attributes, than can possibly be gathered, we think, from the ambiguous phenomena of the external world. In other words, it will be found that the mental phenomena speak more distinctly and decisively for the character of God than do the material phenomena of creation. And it should not be forgotten that whatever serves to indicate the character, serves also to confirm the existence of the Divine Being. For this character, whose signatures are impressed on nature, is not an abstraction, but must have residence on a concrete and substantive Being, who hath communicated a transcript of Himself to the workmanship of His own hands. It is thus, that, although in this special department there is greater poverty of evidence for a God, in as far as that evidence is grounded on a skilful disposition of parts,—yet, in respect of another kind of evidence, there is no such poverty; for, greatly more replete as we hold it to be with the unequivocal tokens of a moral character, we, by that simple but strong ligament of proof which connects a character with an existence, can, in the study of mind alone, find a firm stepping-stone to the existence of a God.