

argument, we might have incurred the charge of attempting to rear a superstructure, without a foundation to rest upon.

But in the execution of this introductory part of our subject, we would scarcely have refrained from noticing the indications of Divine wisdom and goodness in our mental constitution itself, even though our strictly proper, because our assigned task, was to point out these indications in the adaptation of this constitution to external nature. We could not forget that the general purpose of the work was to exhibit with all possible fulness the argument for the character of the Deity, as grounded on the laws and appearances of nature. But we should have left out a very rich and important track of argument, had we forborne all observation on the evidence for the Divine perfections, in the structure and processes of the mind itself, and confined ourselves to the evidence afforded by the relations which the mind bore to the external world. In the adaptation of external nature to man's physical constitution, there are many beautiful and decisive indications of a God. But prior to these, there is a multitude of distinct indications, both in the human