

dication of design, though a design of cruelty, as does an apparatus for the ministration of enjoyment furnish the indication also of design, but a design of benevolence. Did we confine our study to the material constitution of things, we should meet with the enigma of many perplexing and contradictory appearances. We hope to make it manifest, that in the study of the mental constitution, this enigma is greatly alleviated, if not wholly done away; and, at all events, that within our peculiar province there lie the most full and unambiguous demonstrations, which nature hath anywhere given to us, both of the benevolence and the righteousness of God.

24. 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