

jective tendency in the mind, there is a great objective reality in circumambient nature to which it corresponds. This may well convince us, that we live, not in a world of imaginations—but in a world of realities. It is a noble example of the harmony which obtains, between the original make and constitution of the human spirit upon the one hand, and the constitution of external things upon the other; and nobly accredits the faithfulness of Him, who, as the Creator of both, ordained this happy and wondrous adaptation. The monstrous suspicion of the sceptics is, that we are in the hands of a God, who, by the insertion of falsities into the human system, sports himself with a laborious deception on the creatures whom He has made. The invariable order of nature, in conjunction with the apprehension of this invariableness existing in all hearts; the universal expectation with its universal fulfilment, is a triumphant refutation of this degrading mockery—evincing, that it is not a phantasmagoria in which we dwell, but a world peopled with realities. That we are never misled in our instinctive belief of nature's uniformity, demonstrates the perfect safety wherewith we may commit ourselves to the guidance of our original principles, whether intellectual or moral—assured, that, instead of occupying a land of shadows, a region of universal doubt and derision, they are the stabilities, both of an everlasting truth and an everlasting righteousness with which we have to do.

21. This lesson obtains a distinct and additional confirmation from every particular instance of