

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.

10. This lesson obtains a distinct and additional confirmation from every particular instance of adaptation, which can be found, of external nature, either to the moral or intellectual constitution of man.

11. (2.) To understand our second adaptation, we must advert to the difference that obtains between those truths which are so distinct and independent, that each can only be ascertained by a separate act of observation; and those truths which are either logically or mathematically involved in