

In order that the external world may be fitted to the just exercise of our intellectual faculties, it is evidently necessary that its phenomena should be presented to our senses with a certain degree of regularity. This is a condition so obvious to a mind capable of reflection, that we find it inculcated, almost in the same terms, by two writers of the most opposite views as to the causes of those phenomena. Thus Lucretius asserts, that the sun and moon, by the constant returns of their light and by the regularity of their course, afford to mankind an assurance that day and night, and the various seasons of the year, will recur not only in a definite order, but also for definite periods of duration^y. And thus also, but in language and imagery more elevated, and with a sublime acknowledgment of the cause, as well as a declaration of the fact, the author of the 19th Psalm affirms, that “ the “ heavens declare the glory of God, and the “ firmament sheweth his handywork. Day unto “ day uttereth speech, and night unto night “ sheweth knowledge.”

But it is also necessary to the just exercise of our intellectual faculties, that the senses of men in general should be similarly affected, when acted on by the same causes: for otherwise there would be no stability in our knowledge, as derived from these its most fertile sources.

^y Lib. V. 971—979, and 1435—1438.