

nature for the wisdom and foresight of man—the Author of our frame has not left this important interest merely to our care, or our consideration. He has not so trusted us to ourselves; but has inserted among the other affections and principles wherewith He has endowed us, the appetite of hunger—a strong and urgent and ever-recurring desire for food, which, it is most certain, stands wholly unconnected with any thought on our part, of its physical or posterior uses for the sustenance of the body; and from which it would appear, that we need to be not only reminded at proper intervals of this incumbent duty, but goaded on to it. Could the analysts of our nature have ascertained of hunger, that it was the product of man's reflection on the necessity of food, it might have been quoted as an instance of the care which man takes of himself. But it seems that he could not be thus confided, either with his own individual preservation, or with the preservation of his species; and so, for the security of both these objects, strong appetites had to be given him, which, incapable of being resolved into any higher principles, stand distinctly and unequivocally forth, as instances of the care that is taken of him by God.

5. Now this, though it does not prove, yet may prepare us to expect similar provisions in the constitution of our minds. Indeed the operose and complicated system, which the great Architect of nature hath devised for our bodies, carries in it a