

“ aileth them that they must needs bestir them-
“ selves to get in air to maintain the creature’s
“ life? Why could they not patiently suffer it
“ to die? You will say the spirits do at this
“ time flow to the organs of respiration, the
“ diaphragm, and other muscles which concur to
“ that action and move them. But what raises
“ the spirits which were quiescent, &c., I am
“ not subtile enough to discover.”

We cannot call this agency, a new intelligence different from the mind, because, independently of consciousness, we can hardly so define it. But there is bestowed a sensibility, which being roused (and it is excited by the state of the circulation,) governs these muscles of respiration, and ministers to life and safety, independently of the will.

When man thus perceives, that in respect to all these vital operations he is more helpless than the infant, and that his boasted reason can neither give them order nor protection, is not his insensibility to the Giver of these secret endowments worse than ingratitude? In a rational creature, ignorance of his condition becomes a species of ingratitude; it dulls his sense of benefits, and hardens him into a temper of mind with which it is impossible to reason, and from which no improvement can be expected.

Debased in some measure by a habit of inattention, and lost to all sense of the benevolence of