

Not so, in my opinion. But those organs are all liable to disease; and when we see how delicate and complicated they are, we ought not to wonder that even the unavoidable causes of derangement should often bring it on. Yet, after all, health is the rule and the object, and disease only the exception. But I shall say more on this subject in another part of the argument.

Some one, however, who hears me, has doubtless ere this had his thoughts recur to the organs of carnivorous animals, the poisonous fangs of serpents, and the organs of the scorpion, the tarantula, and of insects, for the generation and potrusion of deadly poison. Here we have organs expressly provided for the destruction of other animals. That such is their design, no physiologist can doubt; and hence they are intended to produce suffering, and not happiness.

Is this an exactly correct statement of the case? True, suffering is the result of such organs; but the arrangement is intended to accomplish still higher purposes. The leading one is to procure food for sustenance, the other is self-defence. Both of these are essential to the animal's continued existence. That suffering should be incidentally connected with instruments or organs so important, is no more difficult to explain than is the existence of evil any where. The object even of these contrivances, then, is beneficial. And if so, I know of no other example in nature so seemingly adverse to the position I have laid down, that the main object of every natural contrivance is benevolent in its origin and results. If this be so, how clearly does it indicate the character of the Contriver to be benevolent!

My second argument is derived from the fact, that the organic functions often produce pleasure where suffering was just as consistent with their most perfect action; or I might say that such are the arrangements of the natural world, that pleasure often results to sentient beings from its operations, when they might have been as perfectly performed with the production of pain. A few illustrations will render the meaning of this position obvious.

As we look abroad upon nature, one of the most striking traits we discover is its unbounded variety. With the Psalmist we involuntarily exclaim, "O Lord, how manifold are thy works!" It is not merely variety as to form, texture, attitude,