

activity of that mechanism. The motive to action admits of no thought and no hesitation, and the action is more instantaneous than the quickest suggestion or impulse of the will.

We are speaking of the natural functions of the body. It requires a deeper consideration, and is indeed foreign to my subject to speak of the pains which result from disease, or to reconcile those who suffer in an extraordinary degree to the dispensations of Providence. But as a witness I may speak. It is my daily duty to visit certain wards of the hospital, where there is no patient admitted but with that complaint which most fills the imagination with the idea of insufferable pain and certain death. Yet these wards are not the least remarkable for the composure and cheerfulness of their inmates. The individual who suffers has a mysterious counterbalance to that condition, which to us who look upon her, appears to be attended with no alleviating circumstance.

It affords an instance of the boldness with which philosophers have questioned the ways of Providence, that they have asked—why were not all our actions performed at the suggestion of pleasure? why should we be subject to pain at all? In answer to this I should say, in the first place, that consistently with our condition, our sensations and pleasures, there must be