

even commit greater wrongs to aggrandize their families than they would to aggrandize themselves. Intellect, when enlisted in the service of God and humanity, pouring light upon man's path to guide him to happiness and to heaven and lead on the groping nations to their millennial era, is a sublime and beneficent power. When enlisted in the service of wrong, having private honor and advantage for its end, and leading astray by cunning arts and glozing sophistries, it is the very attribute of archangel ruined. These natural powers, therefore, whether intellectual or affectional, are good or bad according to the motive force by which they are impelled and guided. Between God on the one hand, and self on the other, they hang and tremble; but it is the tendency of hereditary corruption to make them sway in the wrong direction with cumulative weight; to make the balance come down on the side of evil. But under the *third* division we place those sacred capacities which are the crowning glory of human nature, the capacity already described, of receiving the Divine Light and Life and making God operative in man. This capacity does not "tend to all evil," but to all good, since it is the ground of the regeneration of the individual and the progress of the race. It implies too the power of choice; choice between the agencies which we will suffer to shape our characters; choice between the influence that comes down to draw us into the heavens by its sweet persuasions, and the influence that comes up from below and seeks to draw us downward by its infernal sorceries,—that power of choice in which consists the moral agency of man.

Now if by the term *human nature* we mean to include the forces belonging to the first two divisions here named,