

but which require to be expunged altogether. Among these are those corrupt acquired instincts which have become the inheritance of fallen man, hatred, malice, revenge, deceit, cruelty, acquired lusts, and selfishness in its myriad forms. These, when once acquired, are transmissive from one generation to another. They are not subject to the law of God, neither indeed can be, because in their essential character they are the very opposites of the Divine nature. They are that "body of death" which all along through the centuries has formed and stratified upon our burdened humanity, and which can in no wise be incorporated with it, but which must be rolled off, as the burden of the pilgrim rolled away when he came to the cross. Under the *second* division we place the natural appetites, affections, and powers; and these are good or evil according to their ultimate *ends*, according to the service in which they are used. Under the control of the Divine law they are good, under the control of the selfish nature they are evil. The appetites are good when they serve the higher nature; when their end is self-indulgence, they degenerate into brutal sensuality. Family affections are good and pure when their end is mutual improvement and aid; bad when their end is mutual indulgence and the exhibition of family pomp and pride. Nothing can be so disinterested as a mother's love. Nothing, again, can be so intensely and intolerably selfish. Family affections bring us into a more tender and loving fellowship with all the families of men, or else they are the forms of a noxious self-love, and they differ from those of a gross personal selfishness only because they reflect its hateful fires in a circle removed one degree further from us. Men will