

In this sense of the word motives we are responsible for them and conscience does judge them.

Most mischievous confusion of thought arises from not distinguishing the three things signified by the word motives.

A distinguished theological teacher once illustrated the difference of the three kinds of motives by the case of a boy climbing an apple tree to steal apples. The apples are the objective natural motive. The boy climbs the tree to get the apples, and there is his exterior natural motive. He climbs the tree because he is hungry, and there is his interior natural motive. He climbs the tree because he has a mind to and that is the motive for which he is responsible.

Choice is agreeable elective preference. It is preceded by a comparison of at least two objects, and by an excitement of the sensibilities in relation to the objects compared. It may be followed by acts tending to gratify the choice. All choice implies ratherness. Therefore, the choice of an object involves the refusal of its opposite. No man chooses good unless he likes to choose it. Every choice implies free ratherness. Forced preference is a phrase involving self-contradiction. Agreeable elective preference, that and nothing less, is choice. The meaning harmonizes well with all the proverbs of the nations. "What a man loves he is.

Intention may be defined as a resolved choice. When the fixed plan of executing that choice is entertained by the mind, the intention is called a purpose.

*Motives, defined as intentions, choices, and purposes, are perceived by conscience to be right or wrong.* Can we prove such a proposition? I am appealing to pretexts from the oldest Scriptures, that is the nature of things. Some silly person wrote the other day from Cambridge, England, that in the lectureship it is not thought worth while to cite the Bible, and that the attempt is merely to build up a religion without any reference to the Scriptures. The castle of the Scriptures stands here, and there are defenders in it. After nineteen centuries of victorious repulsion of assaults, it needs no assistance from me. But haughty science comes forward, with other weapons, and I have been placed here by my brethren not to instruct them in anything Biblical or scientific that they do not know, but to go down into the field before the castle, and with the very weapons of these arrogant foes to meet them in their own redoubts. It will not now seem other than scientific to assert, in view of the propositions already put before you, that