

a volition, the apple is laid hold of, and turned to its natural application. But the will may, and often does, refuse its consent; and we then better perceive the distinction between the desire and the will, when we thus see them in a state of opposition—or when the urgency of the desire is met by other urgencies, which restrain the indulgence of it. One might be conceived, as having the greatest appetency for the fruit, and yet knowing it to be injurious to his health—so that, however strong his desires, his will keeps its ground against their solicitations. Or he may wish to reserve it for one of his infant children; and so his will sides with the second desire against the first, and carries this latter one into execution. Or he may reflect, after all, that the apple is not his own property, or that perhaps he could not pull it from among the golden crowds and clusters around it, without injury to the tree upon which it is hanging; and so he is led by the sense of justice to keep both the one and the other desire at abeyance—and the object of temptation remains untouched, just because the will combats the desire, instead of complying with it, and refuses to issue that mandate, or in other words, to put forth that volition, which would instantly be followed up by an act and an accomplishment. And thus, however good the tree is for food, and however pleasant to the eyes, and however much to be desired, so as to make one taste and be satisfied—yet, if strong enough in all