

the integral parts of the brain differ from each other, the offices of those parts may be different? Or, again, will it be denied as a matter of fact that different faculties and propensities manifest themselves in different individuals; and is it unreasonable, on the ground of analogy, our only ground in this case, to suppose that they manifest themselves through the agency of different instruments? And since the visceral nerves are appropriated to the mere vital functions of nutrition; and the spinal nerves to general muscular motion and common sensation; and the nerves of the special senses occupy but a very small portion of the brain; to what assignable purpose can the great mass of that organ be applied, if not to the operations of that intellectual and moral principle, which, after the abstraction of the organs of nutrition, motion, and sensation, is the only imaginable part of our present nature?

Is the language of Scripture entirely allegorical throughout the sacred volume? or do we believe on just grounds that we are contaminated with an innate propensity to evil; that there are two principles within us constantly struggling for the mastery; and that, spite of our better part, and against the strongest feelings of conscience and determination of judgment, we still are for ever yielding to the worse?

Shall we deny that the tendencies to evil are