

of such an awareness of this world of super-individual relations. All moral action is socialized, whether it be of good or of evil intent. But the wrong doer, though by the very nature of his act he recognizes the existence of the law, insists, in his own case, on an exception from it. He does not will that all shall do as he has done. To regard his action—contravene conventions as it may—in the light of the rule of conduct, would be suicidal to his object as a wrong-doer. In the case of lying, if the evil doers have answered “no” instead of “yes” the possibility of untruth depends upon the existence of a law of truth-telling which here is excepted from and broken. “I had not known sin,” says St. Paul, “except through the law; for I had not known coveting, except the law had said, ‘Thou shalt not covet.’” If his answer “no” involved an assertion that the same response could be given by all men under the same circumstances, the very fact of falsehood would have disappeared. “No” is as good an answer as “yes,” if only it be the universal form of reply under the given conditions, for it will then simply *mean* “yes.” In this sense it is said that “apart from the law there is no sin.” The essential thing is not that this or that particular form shall be enforced or regarded but that there shall be a law, that life shall be orderly not chaotic, expressive of ideas and conformable to types and principles. In its deepest sense sin is lawlessness; morality in its profoundest nature is obedience to law. All ethical training is a discipline in obedience, the subjection of the individual impulse to the concept of duty. The highest moral nature is that which is most thoroughly permeated by the sense of law; while the most hopeless cases of moral obliquity are not those in which the objects of actions are systematically evil, they are those in which the successive acts are prompted by the momentary desire without reference to other actors or to the future. Rip Van Winkle is the chief of sinners when he pleads that this time may not count as he accepts the proffered glass, for he is the type of a nature which will not grasp the significance of its actions. Such a nature lacks the very basis of a moral life, which is essentially