

sake of the society of which we are members and the character of which reacts upon ourselves. This sense seems to me to be authoritative, whatever its origin may be. Different conceptions of right and wrong may to some extent prevail under different circumstances, national or of other kinds, giving room for different ethical systems, as a comparison of the ethics of the Gospel with those of Aristotle shows. Still, there is always the sense of the difference between right and wrong and of the necessity, individual and social, of embracing the first and eschewing the second. If the Christian system is found by experience to show itself essentially superior to all other systems and to satisfy individually and socially, it is supreme, and is presumably the dictate of the author of our being, if an author of our being there is.

The necessarian theory, which in this connection is still advanced or implied, largely accepted as it has been, I cannot help thinking is really traceable to an oversight. If in action there were only