

That this perversity may be plausibly explained as the residuum of our inheritance from the forest and the jungle is obvious ; and if this were all, then we might hopefully assume that man would outgrow his unhappy inheritance. In which case there would be nothing for it but to wait patiently for the millennium. But this view does not square with the facts of the case. The history of man is not that of a steady ascent in moral achievement ; it is an affair of ups and downs, of high aspirations and deplorable apostasies, of splendid leaps forward and of calamitous backslidings. We are compelled, I think, by the facts, to accept some such doctrine of a moral duality as St. Paul describes in the seventh chapter of Romans, and which in one form or another may be found in writings anterior to his. And the question is whether there is not some well-attested way of effecting that organic transformation which we call a change of heart. Clearly we have the materials of a change of heart within us. How then is that readjustment to be carried out which will give to " the law of the mind " an effective ascendancy over " the law in the members," how—to use the great Pauline antithesis—is the spirit to subdue the flesh ? Or, once more, to state it in our own terms, how are our native social instincts to gain the upper hand over our natural anti-social bias ? This inner contradiction -- how is it to be resolved in favour of the moral and spiritual self ?

The primary assumption concerning man with which Jesus set out was his need of a change of heart. He cherished the hope of human perfectibility with-