

**SIN**

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Sin by H. V. S. Eck

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**H. V. S. ECK**

**SIN**



The Oxford Library  
of  
Practical Theology

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*EDITED BY THE*

REV. W. C. E. NEWBOLT, M.A.

CANON AND CHANCELLOR OF S. PAUL'S

AND THE

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LIBRARIAN OF THE FUSEY HOUSE, OXFORD

# SIN

BY THE REV.  
H. V. S. ECK, M.A.  
Rector of Bethnal Green



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'It is my persuasion, which deepens with every year of experience, that there will be no revival of vital religion among us, on any large scale, or with any adequate results, except through a deepening of the sense of sin: a return to the properly Christian severity of view about the meaning of sin and its consequences; and that this is needed equally in all classes of society and among all kinds of men.'—  
BISHOP OF BIRMINGHAM.

ARTHURO ·

EPISCOPO · LONDINENSI ·

IMMO · VERO ·

PATRI · IN · CHRISTO ·

VENERATO · AMATO ·

DEDICAT

DISCIPULUS · SERVUS · FILIUS ·



## EDITORS' PREFACE

THE object of the Oxford Library of Practical Theology is to supply some carefully considered teaching on matters of Religion to that large body of devout laymen, who desire instruction, but are not attracted by the learned treatises which appeal to the theologian. One of the needs of the time would seem to be, to translate the solid theological learning, of which there is no lack, into the vernacular of everyday practical religion; and while steering a course between what is called plain teaching on the one hand and erudition on the other, to supply some sound and readable instruction to those who require it, on the subjects included under the common title 'The Christian Religion,' that they may be ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear.

The Editors, while not holding themselves precluded from suggesting criticisms, have regarded their proper task as that of editing, and accordingly they have not interfered with the responsibility of each writer for his treatment of his own subject.

W. C. E. N.  
D. S.

## P R E F A C E

I AM grateful for the opportunity which a preface affords of saying some words of apology, of explanation, and of acknowledgment, which might elsewhere be out of place.

The apology which I have to offer for the many deficiencies of my book might seem perhaps to constitute more properly a reason for not having written it at all. It is simply that it is wellnigh impossible in these days for a parish-priest, at any rate of a town parish, to find time for anything like connected study. And I am fully conscious of the many omissions and of the 'scrappy' treatment of much that I have not omitted. But it has been written amidst constant interruptions and with scarcely any opportunity for study. Perhaps I may be permitted to say thus much in deprecation of the criticism which I know that I deserve.

Yet I have made the pressure of my work an excuse for writing badly rather than a reason for not writing at all. And so I must go on to say, by way of explanation, why I have allowed myself to write or rather to publish to the world what I

have written. My aim has been simply and solely a practical one. Such an aim is justified, I think, by the object of the library in which the present volume has the honour of finding a place; but it is justified even further by the great need that there is of dealing practically with sin. Such experience as I have had in dealing with others has led me to the certain conclusion that the real troubles and difficulties of the vast majority of lives are moral rather than intellectual. And I would even go so far as to say that in a great many cases of intellectual difficulty, I do not say in all, there is a moral difficulty underlying it. The vision of God and of the truth of God is clouded by nothing so much as by sin. Therefore while I would not have it thought that I desired in any way to minimise, still less to despise, intellectual difficulties about sin, I have not had them chiefly in my mind. Had I done so I could not have ventured to write. I have had always before me as I wrote the havoc wrought in human lives by sin, however explained, and my aim has been, as I have said, simply and solely the practical one of helping men to face their sin, and, if it may be, to fight against it with hopefulness and courage.

Lastly, I desire to acknowledge my great indebtedness for what I have tried to write to