

moral questions? Does not his decision determine in many cases the course of conduct that will be pursued by others? Then it is superfluous to add that there is the closest connection between morality and religion. Is not a theory of religion or theology as much concerned in the defence of a Perfect Personality as a theory of morals? Though it may be perfectly true that the being of our personality must depend on the being of God, yet for our knowledge of the Divine personality we must rest on our knowledge of our own personalities. We are aware that the Founder of the Christian religion did not separate morality from religion. Was He not the greatest moral teacher that the world has seen? Did He not first elevate morality above mere legality? Did He not say, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and, "If ye love me, keep my commandments"? But as we have said, the consideration of

Living the moral
life the work of
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complex moral problems cannot be the specialty of any profession. To decide moral questions, to apply moral principles, is the work of humanity. What are the problems that press most heavily upon modern civilization? They are such as charity, temperance, divorce, socialism. The latter is sometimes called the "social problem," as a wider term than socialism. Each one of these is a moral problem of great significance. A consideration of these shows the complex and difficult character of many moral problems. Now we must deal with these questions. They press upon our civilization. Surely our university graduates, who must stand in the front rank and guide and form public opinion and direct public action, need to make a special and careful study of them. But it may be replied, "That altogether belongs to the field of political economy." It is quite true that they partly belong to the field of political

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Sociology.

economy, but they also belong to the field of Ethics. A moment's consideration will make this plain, and help to indicate the relation of science in general to Ethics.* In an excellent little treatise on "The Character and Logical Method of Political Economy," Professor Cairnes says:—"Neither mental nor physical nature forms the subject-matter of political economy. The economist considers, it is true, physical phenomena as he also considers mental phenomena; but in neither case as phenomena which it belongs to his

* See my Essay, "Political Economy and Ethics." The J. E. Bryant Co. (Limited), 1891.