

for ethics is the science of well-being and well-being involves being."* The idea is that he who is to set forth a manner of life which can be described as favorable must first know the nature of the being which is living the life. That is before we can fully exhibit man's moral needs and characteristics, we must take his full measure or the coat will not fit. In other words a true ethic requires that man be considered in relation to the universe of which he is a part, and in relation to the one ground of all reality upon which his existence depends. This metaphysical consideration of man makes it necessary to establish the moral law in ultimate Being, in the Absolute, in God.

(d) Granting that the moral law must be thus grounded in this ultimate Being, this Absolute, personal or impersonal? This question must be answered before it can become clear whether or not there is a necessary relation between morality and religion. This is so because religion implies communion between the finite and the infinite personality. (I assume this without argument). Now, if it can be shown that the ultimate basis of moral obligation is the infinite Person, then, since the same infinite Person is the object of the religious emotion, the necessary relation between morality and religion will become evident. We have already seen that moral obligation must be grounded in that Being which is at the foundation of all that is. Confining our attention to moral phenomena, what is there in these phenomena to convince us that this ultimate Being is also personal?

One argument for the absolute personality is found in the nature of the moral law which, as we have seen, is progressively revealed with the development of man's reason. In the comparison of ends of action, a highest end is discovered which is unconditioned because reason imposes it upon all rational beings. Now, if it be true, as I have shown, that the laws of man's nature like the laws of all other finite existences are grounded in the ultimate Being upon which he is dependent; and if one of these laws is the moral law imposed or revealed by the functioning of his own reason, then, the moral law is grounded in an absolute Being that is rational, and because rational, moral. If, then, the Absolute is rational, we must hold that the Absolute

*Newman Smyth, *Christian Ethics*; p. 3 ff.