

the personal life ; and love as the fundamental principle of the moral, or the moral itself.

Out of, and in relation to, these arise the three fundamental moral ideas : (a) "Viewed from the standpoint of the moral law, the moral appears as *duty*." (b) "If the nature of the will which lies at the bottom of moral action is the point of view, the moral appears as *virtue*." (c) Finally, "to the thoughtful mind the good presents itself as the realized purpose, as the ever-present ideal of his efforts and actions, as the end of his most earnest longings, as the state of perfection which, for the individual, is vested in the restored image of God ; but for human society, of which the individual is a member, in the kingdom of God. From this point of view the moral appears as *the highest good*." Thus, taking holy love as the central idea in the presentation of ethics, and in a wide sense, as comprising the three fundamental ethical ideas—*duty*, *virtue*, the good—the Divine ideal is realized and our moral task accomplished. "And as the three fundamental ideas unite in love, so their opposites are united in selfishness." The central idea of Christian ethics is holy love realized in the Christian life.

Originally perfect man is now fallen, and in this condition is morally helpless. From the formal standpoint his freedom cannot be denied, but on the other hand, sinful inclinations exert such a powerful influence that reformation cannot be accomplished by man himself. Our ideal is thus incapable of realization unless by an act of regeneration God implant the new life-giving principle of holy love. The ethical life thus depends upon the Christian life for its complete and final realization. The perfect life is the union and identification of the two—the ethical ideal energized by and realized through holy love. The ethical life needs the supplementing force and influence that come from redemption in Christ ; while this in turn demands the activity that pertains to our formal freedom. Our perfect life is neither "all of self," nor "all of grace." It is a mistaken notion that "man can make of grace a pillow for his indolence, and expect of God what it is his own personal duty to do. . . . Hence, true Christian ethics must be theological ; that is, it must recognize as its source the historically manifested Christian revelation, in opposition to philosophical ethics, which considers reason its only source, and derives from reason its idea of the moral. But the cardinal points of Christian revelation are the facts of sin and redemption," and "these two facts throw the right light upon the problem of our existence," and both of these are facts, and must be recognized as such. In no sense can they be deduced or derived by logical necessity from reason.

Ethics, on the one hand, and dogmatics or the Christian doctrine of faith on the other, are thus the two sides from which we must view the necessity and the possibility of realizing the perfect life. The two are most intimately connected. Dogmatics has more of an *instructive* character, while ethics is *more practical*. "Dogmatics proceeds from God and the objective facts of salvation in redemption ; ethics, from man and the subjective facts of experience in the Christian life. The former shows what God has done in the moral world for the realization of his thoughts of love, and what the free creature has done in opposition to these thoughts of love ; the latter, on the contrary, treats of the Divine thoughts of love as the task for the free creature, and shows what they shall do to realize these thoughts of love. The precepts of dogmatics are presuppositions in ethics, and the practical demands of ethics are the complements of dogmatics."

Christian ethics has then to do with the Christian life, and such a life is concerned with what man is and what he ought to be. It starts with man as sinful and condemned ; it ends with him as holy and undefiled by