

sought in human conduct. The call of the law, from this point of view, is a call to duty and to obedience.

In the view of the word of God—which is directly contrary to the popular view of the day—all duty and morality turn Godward and Christward, rather than manward. Egoism and altruism, as usually understood, are, the one immoral, and the other nonmoral. All duty is owed *to God*, and *to Him only*. It may be performed, according to His directions—*toward* oneself, in which case it is selfish and moral; toward one's fellows, in which case it is social and moral; or toward God, in which case it is theistic and moral. If not done as *to God*, selfish actions become selfish and immoral; social actions, altruistic merely and nonmoral; and all alike are directed to selfish or merely humanitarian ends.

From the general theistic point of view, that alone is morally good which is intentionally conformed to the will of God; from the specific Christian point of view, that alone is morally good which is conformed to the will of Christ the Lord. Failure to recognize and to emphasize this has been the perverting and fatal defect of very much of the moral teaching from the pulpit and in the schools, since Hobbes and the days of the English Restoration. In the last century, Paley crystallized the principles of selfishness for the church, by making "virtue" "consist in doing the will of God for the sake of everlasting happiness." Others have followed, who have taken out the hypocritical feature of the happiness-theory, and, in thereby saving it from being immoral, have left it purely heathen. Sometimes "the dignity of human nature" has taken the place of the will of God, as the ground of moral obligation. Sometimes the principle has appeared as "the greatest good of the greatest number;" sometimes as "the greatest good of the individual himself." Recently it has been exploited as "*altruism*," or, in its materialistic form, as judicious advice to man to avoid injuring other people lest they should injure him. And, so far as morality, so-called, has been preached from the pulpit, for generations it has largely been this heathen so-called morality, which is in fact debasing immorality.

The legitimate outcome of this ethical system has been manifest in the exaltation of wealth and money-getting as means to the happiness and culture that are set before men as the great ends; in the underestimate of manhood and character; in the increasing tendency to ignore God and think that His laws will not work; in the materialization and brutalization of humanity and civilization. Hence, the great problems of capital and labor; of caste and communism; of the church-going people and the lapsed masses; of public and private corruption everywhere. It is impossible to overstate the fact, that a large portion of the so-called moral teaching is totally and distinctively pagan and immoral; and that, so long as it is continued, the schism in society can only widen and the yawning chasm grow deeper.