

monizing with the voice within him, came the reply of Jesus, who must be just although He loved the inquirer, who must not allow His affection to lead Him to a false tenderness, "Yet one thing thou lackest," thy morality cannot secure thee a place in the kingdom of heaven. Something more is indispensable to the attainment of eternal life. Go, sell everything thou hast and give it to the poor. Thou must give up thyself, thy selfness, thy selfishness, before thou canst enter upon the higher life which is eternal. What thou needest is not to do any good thing in thy present condition, not to say more prayers, not to engage in more benevolent enterprises, not to superinduce more good works upon thy present high state of morality; but the one thing thou lackest—and a very great thing it is—is a radical reformation or conversion of thy heart and life. Thou must have an entirely new heart, love to me and not love to thyself. Thou must be born again into the higher life of unselfishness, of self-renunciation for my sake. If thou wilt be perfect—ripe, that is, for the kingdom of heaven—give up thyself; go, sell that thou hast and give to the poor and thou shalt have treasure in heaven; and come, follow me.

Now what is the difference between morality and religion? And why will not morality save a man apart from religion? The insufficiency of

mere morality to secure an entrance to the kingdom of heaven does not depend, I think, upon any arbitrary requirement of God. God did not lay down an arbitrary standard and say, "except a man toe this mark, I will not allow him into my kingdom." But the insufficiency of morality results from the very nature of the case. A very brief consideration of what morality is and of what the kingdom of heaven is will show us not only that morality will not but that morality alone positively *cannot* secure an entrance to the kingdom of heaven. I hope that my meaning is clear to you all, and to make it more so, let us take a concrete example. Suppose that a reading club were organized in this community in which every night of meeting each member is to read aloud an extract from a favorite author. Now we may imagine an arbitrary standard for admission, for example, the payment of a fee of twenty-five cents. That is a purely arbitrary standard; it has nothing at all to do with the nature of the society. But there is another requirement which is a natural one, and therefore absolutely necessary owing to the very nature of the case, owing to the very character of the society, namely, the ability to read. Unless a man can read, he cannot join the club, not merely because the president will not allow him to join, not merely because the members will "black-ball" him, but because he