

to be encouraged by every preacher of righteousness. But, you ask, did not Paul say: "There is no difference"? Paul said that "there is no difference" between the Jew and the Gentile so far as their relations to the Gospel of Christ are concerned, for both alike have sinned and come short of the glory of God; but that man does not accurately interpret Paul's meaning who proclaims that "there is no difference" between the drunkard and the temperate man, the liar and the truthful man, the thief and the honest man, unless the latter have religion as well as morality. It is too bad that men who are trying to hold their heads in respectability should sometimes be ranked by extremists among the immoral; that men who are doing their best to practice the moral virtues should be classed by evangelists among the vicious and the unclean; that politicians who are endeavoring to keep their hands and their hearts and their pockets clean should be told by the preacher that they are no better than the unscrupulous unless they have religion as well as morality. It is not so. Morality, even apart from religion, is not to be despised. It is of value in many ways. It helps to make life more agreeable and respectable; it adds to the happiness and safety of the community. The moral man helps to build up public opinion in favor of what is right and to bring down the censure of the public on

what is ignoble and mean. The moral man may thus be instrumental in God's hand in saving others from sin and destruction, although his own final salvation is not thereby secured; just as those men who built the ark for the salvation of Noah and his household were themselves drowned by the angry flood. The virtues of the moral man, too, are to be thankfully admired, because they show the fruit of God's Holy Spirit even when working in the heart of an unregenerate person. Such a person, if he be not proudly trusting to his own good works, is much nearer the kingdom of heaven than the immoral man. He is not far from the kingdom and at any moment may step over the separating breach. Thus we see that morality counts for a great deal in this world; and who knows, who dares say, that it will count for absolutely nothing in the world to come?

When therefore we say that morality is not enough, we do not despise morality; any more than the merchant despises my five dollars when I offer it in payment of a bill of one hundred dollars. He does not despise the five dollars; he does not take it simply because it is not enough. He rightly wants the hundred dollars. The five dollar bill is good so far as it goes; but it does not go far enough. The grass of the wheat is good so far as it goes when it is only half an inch above the ground; but it is