

neighbor, socially he may be a moral man, and yet he may be essentially proud ; but pride would be a dangerous element in heaven. A man may be a useful member of society, he may serve his community and nation well, he may accept and faithfully discharge the duties of public offices of trust and responsibility, and yet he may do so simply to gratify his selfish ambition for honor ; but ambition, we are told, is the sin by which the angels fell from their first estate, and such therefore may never enter heaven. Thus we see that morality deals only with the *outside* of life ; and since it ignores the inward disposition which constitutes salvation into the kingdom of God, it is evidently insufficient to salvation. A very high state of external morality may yet leave a man in bondage to selfish motives, proud thoughts, worldly desires ; and, until by some higher power a man is raised above the dominion of these, he is unsaved, with all that that word means in our religion.

In the second place, morality leaves out of consideration altogether the relation in which we exist to God. It has regard merely for human relationships, our duties to our neighbor. But what about God and our duties to him ? Morality may make an honest effort to obey the command : "Thou shalt love thy neighbor ;" but what about the other command, of primary importance :

"Thou shalt love the Lord thy God" ? What about the relation in which our spirits exist to the unseen world ? Is there no room for the exercise of faith, of spiritual aspiration, of communion with God ? Besides we owe a debt to God—a debt of penitence, of love, of gratitude. This debt morality takes no notice of, and makes no effort to pay. And thus a man who is perfectly honest with his neighbors may yet rob God ; a man who is a useful member of the State and of society may yet by his arrogant morality and intense self-righteousness be a destructive enemy to the kingdom of God. He does not know God and Jesus Christ whom He has sent, and therefore he has not entered upon the higher life which is eternal. For these two reasons it is evident that morality alone from the very nature of the case is insufficient to secure salvation into the kingdom which Christ came to establish.

II. Do we therefore despise morality ? God forbid. "Jesus looking upon him loved him ;" admired his good qualities, although He could not receive him into His kingdom. And here is just the difficulty we have to contend with. When we preach the insufficiency of morality, men say that we despise honesty and temperance and truthfulness apart from religion. We do not despise them. The moral man is better than the immoral man. Morality in itself is good and is