

is not fit to enter, he cannot participate in the exercises, he cannot read, and therefore naturally and necessarily he cannot enter a society of readers. Now I will endeavor to show that the man who has morality but has not religion, that is, the man who may be leading a good moral life and yet has never experienced conversion, cannot enter the kingdom of heaven owing to the very nature of that kingdom, just as the man who may know the alphabet but cannot read is hopelessly shut out of the reading club owing to the very nature of that club.

But let us first get a clear idea of what we mean by morality. As commonly understood, it is of different orders. In the first place there is physical morality. We have bodies, physical organisms, which are governed by certain laws; and physical morality is the endeavor to obey these laws or rules of health; it consists in temperance or moderation, in not violating by excess or defect the laws of eating and drinking and sleeping. Next in order comes social morality. Man cannot live alone like Robinson Crusoe, but he must become a member of society. Hence new relations now spring into existence and social morality consists in the attempt to properly observe the relations in which we exist to other members of the community. Then again we are members of the nation, and civil morality

comes in here, consisting in the proper observance of the relations in which we exist to others as citizens. Now morality of all these different orders,—that is, the attempt to properly discharge the duties which spring out of our relations to our fellow-men in every sphere of life—is insufficient to secure an entrance into the kingdom of heaven. And why? you ask. For two reasons, I reply.

In the first place, morality has only to do with our external life. It leaves out of account entirely the vital consideration of character, of inward disposition. But “the kingdom of God is within you,” said Christ. The kingdom of heaven is within us, and therefore, as Professor Henry Drummond has said, no man enters heaven who does not take heaven along with him. No man enters the kingdom of God hereafter who has not that kingdom within him in this life. Character, inward disposition, Christ-likeness of heart, it is which constitutes salvation into the kingdom of God; and since morality leaves this question of inward character entirely out of consideration, it is evidently insufficient to salvation. For example, a man may carefully observe all the laws of health, physically he may be a very moral man, and yet he may be essentially selfish or worldly; but selfishness and worldliness, according to our text, have absolutely no place in the kingdom of Christ. A man may be a very good