

there is between them. This is what our orator studiously refrains from pointing out, but by a rhetorical trick leads his audience to infer. Does belief imply the paralysis of practice? Is dogma necessarily inimical to love? Can letter and spirit not co-exist? Are externals destructive of inner life? These are questions an answer to which would surely be relevant to the point at issue. For our part we confess to a suspicion that these things are some what related. So far from there being any antagonism we incline to the opinion that there is the very reverse. Externals and internals, doctrine and life, creed and morals are not incompatibles, but means and end, cause and effect. God ordained that it should be so, and so it is. Those generous emotions and manly virtues over which sentimentalists rave so much flourish best with sturdy beliefs and diligent observance of Church ordinances. Men may rail as they will but the fact remains. Who after all are most fruitful of good works? Pharisaism and all allowed for where is most virtue to be found? within the Church or outside of it? Who are our most sterling men of business, our kindest neighbours, our truest friends, our most useful members of society? Who are they who are first to raise the voice against corruption and righteousness? Who are those who are most touched by the world's sin and sorrow, and who are doing most for its alienation? Where do our benefactors and philanthropists come from? By whom are our hospitals, asylums, universities and benevolent institutions of every kind founded, endowed, and sustained? Statistics will show them in almost every case professed Christian men. We can therefore scarcely afford to discard sacrifice. Even if not ordained by God, expediency would still demand it for the propagation of those very virtues with which its enemies delight to contrast it.

Brethren how do our lives appear in the searching light of this text? In what element is our service lacking, is it mercy or sacrifice or both? Some perhaps are not as careful about the ordinances of religion as they should be. Beware how you trifle in this matter. You cannot neglect them without sin.

Some it may be while not unmindful of the means of grace yet have little of that spirit which makes service acceptable. The exercises of God's house are gone through in the most perfunctory manner. No melody is made in the heart to the Lord.

We trust there are none who while making profession of religion are living in sin of any kinds essaying to pray to and praise God while they cherish iniquity in their hearts. If so, your service is a mockery, your sacrifice is an