

made the commandment of God of none effect by your tradition." If ever word of just and holy indignation were spoken on this earth, it was His one word of condensed disgust—*ὑποκριταί*, "Ye hypocrites!" With what severity of righteous disdain does God, by the prophet Malachi (i. 10), say to the corrupt priesthood of the time—"Who is there even among you that would shut the doors for nought? neither do ye kindle fire on Mine altar for nought," (*i. e.*, perform disinterestedly any of the Temple services, high or low). "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands." A priest of very different spirit was Phinehas. "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel while he was *zealous for My sake* among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him My covenant of peace: and he shall have it, and his seed after him, even the covenant of an everlasting priesthood, *because he was zealous for his God.*" (Nu.n. xxv. 11, 12, 13). So is it ever in the Church—much is given and forgiven where there is much love, for love is not self-seeking. But God will not bestow His spiritual treasures, the riches of the heart, where they would only turn to poison, where they would but minister to self, and would not all go back again to the Majesty on High in the incense of devotion, and be ceaselessly offered as whole burnt-offerings.

Let me entreat you all, brethren, to fling aside, for a few moments, every selfish feeling—to shut out this intrusive world—to place yourselves as naked spirits in the presence of God—to regard yourselves as the objects of His pure, disinterested,

