

safe course, and indeed we must admit, that the present excesses owe their impunity to the previous excesses on the other side, by which it was proved that the laws and customs of the Church might be violated without involving the wrongdoer in any penalty. It is our duty strictly to observe all the rules of the Church, even in minor points. Your congregations may refuse to attend to your admonitions, and may attribute them to wrong motives, but your duty is clear. The officers of any earthly Society or Association are bound, above all other members, strictly to observe its rules, and if you are more neglectful of your higher obligations, you will be condemned by the example of the men of this world. If a man cannot conscientiously comply with the rules framed for his guidance, it is his duty, at whatever cost, to resign his office, and it is hard to understand the process, by which some men seem to persuade themselves that they are manifesting greater spirituality by neglecting, than by observing, such rules and directions. A very common excuse for neglect in minor matters is, that attention should rather be given to more important things. But our Lord has himself refuted this fallacy. When he denounced the Scribes and Pharisees, on account of their neglect of their higher duties, while they were scrupulous about trifles, he did not blame those scruples, he did not say that they were unfounded, much less did he condemn them. He did not tell them that they might safely neglect those minor matters, as they truly were, compared with the other duties named. He said emphatically, "these ought ye to have done, and *not* to leave the other undone." In consequence of the weakness of our nature, it is not easy to apportion to each duty its legitimate share of our attention, we are tempted either, on the one side to neglect the payment due for "mint, anise and cummin," or on the other to omit "the weightier matters of the law." Let us then beware of adopting this common fallacy, let us always bear in mind that, although there may be a very wide difference in the relative importance of certain points, of doctrine or practice, we are bound to bring them *all* before those whom we are commissioned to instruct, and that sometimes it may be necessary to give to these lesser matters, a prominence beyond that which is due to their intrinsic value, because they had been too little regarded.

While speaking of worship, I desire especially to direct your

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