

feeling and conduct, practically ignored. To deny bluntly from this place such doctrines as that of the Deity, the Atonement, Future Judgment, would startle every ear, and create a storm of just indignation; but is it not the case that to some the statement of these momentous doctrines, which to you are familiar platitudes, has ceased to awaken even a ripple of passing purpose to act in harmony with them, or to disturb consciences that have come to regard them as meaningless words, instead of living things? The spirit of our creed must be incorporated in our very being before it is to us an effective reality. The Pharisee not only adopted the errors of tradition; but having begun thus to adopt beliefs ready made, without personally testing them, out of deference to the authority of the fathers, he carried the process into the residue of sound scriptural belief which he entertained, until he evacuated it of its power over heart and life. In this aspect the Pharisee is not extinct, but sometimes sits in the pew, stands in the pulpit, and occupies the teacher's chair.

III. The next development of Pharisaism grows necessarily out of the last. *It magnified the externals of religion till it lost the inner spirit, and multiplied observances and prohibitions till it actually created occasions of sin.*

On the directly moral side, the Pharisees worked on the basis of a creed not absorbed into the very essence of their souls, and consequently ran morality and religion out to the surface. They attended to the letter, and not to the spirit. In seeking conformity of conduct to their formal beliefs, they overlooked the more vital importance of motive. To such as were not protected by a deep spiritual-mindedness, the Mosaic system offered some temptations in this direction. "The difference between the Old Covenant and the New was, that the former *prescribed*, the latter *inspired* . . . the former laid down the rules, the latter brought man's heart into a condition in which such rules became a part of his nature." (Lias 2 Cor. II. 6.) Herein lies the grand distinction and superiority of the Christian dispensation over the Mosaic. The New Covenant directs our attention more to our *states* than to our *acts*. But the Pharisees lost sight of such spirituality as undoubtedly existed in the Mosaic system, and concentrated attention on acts, on doing, on outward conformities, rather than on states, on being, on inner harmony of soul. They thought the seventh commandment was kept, when its outward breach was avoided; but Christ told them that it was broken even by inward lust. They never dreamed that the spirit of the sixth commandment included hate in the heart as well as the actual crime of murder. They practically forgot that