

contemplated going farther than the legal distance, he had only to place two meals the day before at the very outside of the limit, and then, starting from this point as his home, he was at liberty to make his journey almost twice his legal distance. By such tricks of logic they got over almost any irksome precept, not only of their own traditions but also of the clear commands of Scripture.

What could the result be but utter falsity and hollowness? Manly integrity was sapped at the root. Reason was prostituted to the vile service of tricking conscience. Morality became the football of sophistry. All true moral perceptions were lost, the spiritual faculty killed. To appear well unto men became the one great article of their practical creed. As our Saviour expresses it: "all their works they do for to be seen of men." "The hypocrite," says old Gurnall, "sets his watch not by the sun but by the town clock." The semblance of sanctity serves him as well as the reality, provided it be not found out. A mere veneering of religion may cover rottenness and pollution, but it will answer the purpose quite as well for him as the genuine article, if that is not truly in his heart. The Pharisee loved to pray standing at the corners of the streets that he might be seen of men; but he could devour widows' houses. He was strict in tithing such trifles as mint and anise and cummin; but he omitted the weightier matters of the law: judgment, mercy and faith.

He is alive to-day. Sleek, and smooth spoken, with religious sentiments dropping from his lips, and pious talk in fulsome abundance; he may be a very wolf in sheep's clothing. He may sneak around and stab you in the dark in a way the mere man of the world would be ashamed of. His mouth may be a repository of spiritual phrases, and his heart a hell of bitterness and selfishness. He may talk religion, and practice deceit and dishonesty. "Woe unto you Scribes and Pharisees, hypocrites!"

*The rest on next page.*

*The Author had no opportunity of seeing the proof.*

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