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tions, not one whisper must be breathed against their meaningless observances, but they could break all the ten commandments of the law and be blameless. Their teaching had become pedantic, technical, trivial, shallow, heartless. All was stately, formal, cold. They had squeezed out the substance for the sake of the husks. They threw away the kernel to keep the shell, and had made the law of God of none effect through their traditions. In their zeal for tithing mint, anise, cumin, etc., they omitted all the weightier matters. They had learned to strain out gnats, and swallow camels. Full of quibbles and contemptible technicalities, they spent their time in drawing miserable distinctions between swearing by the temple, and swearing by the *gold* of the temple. They were thus, in their spiritual blindness, binding heavy burdens, and grievous to be borne, and laying them on men's shoulders; but they themselves would not touch them with one of their fingers. What a character is given them by our Lord! his scathing words reveal what manner of men they were. "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."—Matt. xxiii., 2—7.