

'Nature shall be to thee as a symbol. The life of the soul, in conscious union with the Infinite, shall be for thee the only real existence. This pleasing show of an external world through which thou art passing, is given thee to interpret by the light which is in thee. Its least appearance is not unworthy thy study. Let thy soul be open, and thine eyes shall reveal to thee beauty elsewhere.'

Go forth with thy message among thy fellow creatures; teach them that they must trust themselves, as guided by that Inner Light which dwells with the pure in heart, to whom it was promised of old that they shall see God. Teach them that each generation begins the world afresh in perfect freedom; that the present is not the prisoner of the past, but that to-day hold captive all yesterdays, to compare, to judge, to accept, to reject their teaching, as these are shown by its own morning's sun. Thy life shall be as thy teaching, brave, pure, truthful, beneficent, hopeful, cheerful, hospitable to all honest belief, all sincere thinkers, and active according to thy gifts and opportunities."

"And all his work was done, not so much 'As ever in his great Taskmaster's eye,' as in the ever present sense of divine companionship."

CORNELIA A GAVETT.

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THE GOSPELS.

V.—COMPOSITE CHARACTER OF THE FIRST GOSPEL.

Reference has been made to passages of directly opposite sentiment, found in Matthew, regarding the relation of the Jews to the new dispensation, some being intensely Jewish and some as strongly anti-Jewish, and these have been cited as indications of the work of more than one author. Evidence tending to this view is also found in the diversity of testimony regarding the time when the narratives were written. Some of the passages

clearly conveying the impression that the writer had no doubt that the second coming of Christ would be an outward event, happening within his own life-time—others that the events described were so far back in history as to be referred to as events of the long ago. Other evidence of the work of more than one hand in the authorship of "Matthew" is found in the difference of views regarding Heaven, given in separate passages of this gospel. Matthew iii., 2, records John the Baptist's declaration that the Kingdom of Heaven *is at hand*, and Jesus inaugurates His ministry (iv., 17) with the same words, and in His parables where He compares the Kingdom of Heaven to the good seed, the grain of mustard seed, the leaven, the hidden treasure, the goodly pearls, (xiii., 24, 31, 33, 44, 45) Jesus evidently sets forth the Kingdom as a matter of spiritual significance, not a time or place. Yet in other passages the thought is as clearly expressed that the Kingdom is a place to be entered after the close of life on earth, where judgment shall be given separating the good from the evil, as in vii., 22, 23; xvi., 27; xviii., 8, 9; xxv., 31, where we find such expressions as, "Many will say to Me *in that day*," "Then shall He render unto every man according to his works," "Then shall He sit on the throne of His glory." This thought of Heaven as a place of award in an after world is illustrated also in xix.: "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Herein we have also represented the Hebrew sentiment, in the reference to the twelve tribes of Israel. This bears very little resemblance in sentiment to the highly spiritual thought of the everlasting presence of the spirit, expressed in xviii., 20: "Where two or three are