

to itself at any cost the repute of holding to the apostolic leadership, and much abstract Judaism could be tolerated now that the concrete thing was destitute of actual power.

However it would seem that this gospel, called Luke's, was not altogether satisfactory to all parties, and that another effort was made at a final statement, which is preserved to us in the Gospel called after Mark. The plan of the writer of this Gospel was, with the other two before him, to reach an acceptable version of the story by the excision of what in either of them might be objectionable to Jew or Gentile. The result was a brief and rather bald narrative, which, whatever purpose it may have served at the time, can hardly be said now to be of much use.

We pass on forty or fifty years. By this time the old issue about circumcision and the eating of meat which had been offered to idols has given way to more metaphysical disputations. Christianity has swung out into the circle of Hellenistic philosophy, and problems begin to be pressed concerning the nature of God, and especially concerning the nature of Christ; some already going so far as to claim for him pre-existence and quasi-divinity. Philo, though not a Christian, had taught a hazy doctrine of a divine *Logos*, or Word, which he fancied had an actual existence apart from God himself, and was the agency of his manifestations. This became a popular notion with the Jews of Alexandria and other cities where Christianity had obtained a foothold, and the idea began to be broached that Jesus was this divine *Logos* clothed in