

Not many years after some one in sympathy with the doctrines of that apostle wrote a gospel, the third in the present order, from which the offensively Jewish features of Matthew were excluded. The conciliatory disposition of this writer we have had occasion to remark, if, as is commonly supposed, he is also the author of the Acts. We should expect that such a writer, whose strength lay in abolishing distinctions, would present Pauline views in as little contrast with the letter of existing records as possible; that in making his own liberal statements he would, in the style of some modern divines, weave in enough of the old phraseology to take away the appearance of saying anything revolutionary. And so we find him doing. Thus, after making Jesus say, in truly Pauline fashion: "The Law and the Prophets were until John; since that time the kingdom of God is preached and every man presses into it;" he adds immediately an extract from Matthew; "And it is easier for heaven and earth to pass than for one tittle of the Law to fail."* Thus he would really make a divergence in favor of Gentile Christianity while nominally adhering to the old formulas, which is as bad as closing a Unitarian service with the Trinitarian doxology. Very different was this from the manner of Paul; but we must remember the intensity of the contest was over, and the victorious party had now something to gain by being conciliatory. The Church had become impressed with the need of securing

* Luke xvi. 16, 17. Some explain this inconsistency by supposing that *Luke*, like *Matthew*, was worked over by another hand.