

the teacher in the mind of the disciples would naturally rise with his ascendancy; so, perhaps, would his own idea. If Jesus is rightly reported he believed himself to be the Son of God, exalted to union and participation in spiritual dominion with the Father, and destined together with the Father to judge the world. But, in his mortal hour of anguish in Gethsemane, he prays to the Father to let the cup pass from him; an act hardly consistent with the doctrines of the Athanasian Creed. In the immortality of the soul and judgment after death he plainly believes. But he does not substantiate the belief by any explanation of the mode of survival; nor, in separating the two flocks of sheep and goats, does he say how mixed characters are to be treated. Tribalism seems slightly to cling to his conception of the just gathered in Abraham's bosom. Of his apologue of Dives and Lazarus, the last part appears to show that the world beyond the grave was to him a realm of the imagination.

The Sermon on the Mount would ap-