

cabined or confined. The philosopher can always be found; his means of locomotion do not lend themselves to flight.

The historical gospels (SS. Matthew, Mark, Luke) are occupied chiefly with the life of a poet-teacher. The spiritualised gospel

*A Poet-Teacher*

(S. John) gives less of history, but is richer in spiritual truth. In all the gospels, however, Jesus is

the child of nature, dreaming on the hill-sides, walking by the sea, plucking the flowers, sleeping in the storm. He is poetical in the form of his teaching: his kingdom is as a mustard seed, a pearl, a net with all kinds of fishes. He is a door, a loaf, a vine; his disciples are they who enter by the door, eat the loaf, and become branches of the vine. Boldly he pushes his figures into the region of conduct: forgive till seventy times the sacred number seven, turn the other cheek, go the second mile, give your cloak with the coat. When the logic-loving philosopher receives these sayings into the hardening pot of theology, he obscures the meaning, and makes the way of performance more difficult. But the poet-reader receives the words, sees the lessons, and does not fall back upon casuistry for light. He can apply the teaching to states and individuals alike. The rigid thinker is driven into an *impasse* in conduct by the hard sayings of Jesus, and frees himself by insisting on the oriental hyper-