

gathered together in My name, there am I in the midst of them;" or in xxviii., 20: "Lo, I am with you alway, even unto the end of the world." Referring to this difference of sentiment from the materialistic conception of thrones as judgment seats. Prof. Carpenter speaks of these passages as signs of later date, appearing in the repeated modification of older material.

#### CONCLUSION.

By a careful comparison of the Synoptical Gospels, and writing down all matter that is common to three, vigorously excluding everything that is not found in all of them, we may possibly find what was the substance of the Primitive Gospel. In such a process we shall probably discover what the first biographer of Jesus, undoubtedly a contemporary, and most likely a personal friend, wrote about Him. First let us see what we shall miss from the present triple narrative. In the beginning we shall find no record of a miraculous conception; Jesus is the son of Joseph and Mary, a native of Nazareth, and having four brothers and at least two sisters. Of His pedigree beyond this we have no record. Of His childhood we have no history, we are simply told that He was living at Nazareth when information came to Him of the preaching in the wilderness region, between Kidron and the Dead Sea, by John the Baptist, of the doctrine of repentance unto remission of sins. He then joined John's converts and was baptized in the new faith. He at once returned to His own home and began preaching John's doctrine that the Kingdom of God is at hand and that repentance is the passport thereinto.

In this preaching, however, we shall miss much of the teaching contained in our present narrative, most especially the Sermon on the Mount. We shall lose also almost all of the parables, having left only "The Sower,"

"The Wicked Husbandman" and "The Mustard Seed." We shall find no statement of doctrines other than the universal Fatherhood of God, and the Brotherhood of Man, nor shall we find any claim to superhuman power; what He was able to accomplish He declared to His disciples they also could do.

We shall find, however, that the Primitive Gospel is replete with narratives of the wonderful work of Jesus in healing the sick—the leper, the palsied man let down from the house top, the man with the withered hand, the madman of Gadarenes, the woman with the issue of blood, the daughter of Jairus, the deaf, the dumb, the blind are all made whole by His touch. All this is possible. He claims because of His intimate spiritual relation with and His perfect reliance upon the will of the Father, which He declared would give men power even to the restoring of life to the dead.

The Primitive Gospel represents Jesus as an outspoken opponent of the formation of the Hebrew religion of His day—the priest, the Pharisee and the Sadducee condemned Him that he ate with publicans and sinners, that He neglected to fast as the law prescribed; that He failed to observe the Sabbath according to Hebrew sanction, and to all this He proclaimed the inner law of righteousness which makes religion not a matter of outward observances, but a life of loving service. In no other circumstance do we find His feelings so wrought upon, even to the point of indignation, as He was when He was criticized by the chief priests and scribes for His sympathy with those that were held as outcasts by the Jews. We follow Him in the narrative mingling with those that were disowned by the synagogue in the utmost tenderness and love, and our hearts are touched with the story of His helpfulness to those most needing sympathy and consolation.

New York City. WM. M. JACKSON.

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