

## A NEW GOSPEL.

(Translated Expressly for the Review from *L'Ecclesiastique, Paris.*)

BY JAMES LOVR, Author of "Japanese Notions."

During the nineteenth century very great light has been thrown upon the evolution of Christianity and upon our New Testament canon. The unanticipated revelations of antiquarian, archaeological, and Biblical Scholars are really difficult to credit. The editing and scientific study of the Vatican manuscript, the important results of a comparison of ancient versions, and of texts that from time to time have turned up as "palimpsests," the discovery of the "Codex Ephraemi," by Allix, the "Sinaitic Codex," by Tischendorff and "The Teachings of the Apostles," by Bryennios (each seemingly a crowning prize), have lately been supplemented by one more startling yet—the finding of three leaves of what is surely *an original gospel antedating all of our evangelists and of an authority that is simply despotic.*

This grand discovery was reserved for Dr. Alonzo Giotto Himmelreich, a Germanized Italian Doctor of Divinity, and will illumine his name to the last end of time. The find was made at forty-five minutes after ten o'clock on the morning of October 19th 1901, in the monastery of St. Priscilla near Mount Abarro, (the ancient Aberros), in Asia Minor; and has since, by means of phot-

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"People's Meetings" in the heart of the city. These meetings were largely attended and enthusiastically appreciated during several years, until over-work and impaired health compelled the preacher to seek a field of lighter work. This he found at Jamestown, N. Y., on the bank of beautiful Chautauqua. In 1898, Mr. Sample, with restored health and renewed energy, returned to Minneapolis, Minn., and resumed the work of conducting the People's Church for the unchurched, besides being editor of the *National Single Taxer* until its removal to New York City, after which event he established and edited the *People's Paper*, which attained a national reputation as an exponent of single tax and anti-imperialism.

Mr. Sample's capacity for work is large. He has done considerable platform lecturing, a great deal of parlor lecturing and much newspaper work. In the campaign of 1900, he stumped eight states for Bryan and Stevenson, with marked power and effect. His mind is synthetic, his spirit is affirmative, his work is constructive. He always sympathizes with the man on the other side of fortune's wheel. He is an earnest believer in the Christianity of Christ, affirming that the ages can no more outgrow the Lord Jesus Christ than the sailor can outsail the horizon. For the past fourteen years, he has been an ardent, clear and forceful apostle of the single tax.

Mr. Sample was married to Miss Mary Helen Tucker, at Chelsea, Mass., June 10, 1896. The mutuality of husband and wife, complements and comrades on all planes, is in this instance most noteworthy. Mrs. Sample is not only a most devoted helpmate of her husband, but is also a learned student of literature and sociology, a zealous single taxer, and a capable speaker and writer.

October 1, 1901, Mr. Sample moved to Denver, Colo., in order to take the pastorate of the People's Church, founded by the late Myron Reed. To this work he has since been heartily devoted, though his labors have not been confined to pulpit or church work.

During the extraordinary session of the Colorado State Legislature last Spring, Mr. Sample served as Chaplain of the House of Representatives. At the close of the session, the *Denver Post* said: "Rev. Mr. Sample has made a profound impression as a Chaplain."

Since the first of June, Mr. Sample has been serving the cause of reform as managing editor of the Press Bureau of the Australasian Tax League. In this capacity, he has supplied newspapers throughout the State, as well as many individuals, with educational matter concerning the Australasian Tax Amendment, working in co-operation with the Hon. James W. Bucklin, of Grand Junction, author of the Amendment.—THE EDITOR.

ographic copies, occupied the attention of Greek scholars and Biblicists throughout the Christianized world. Though the text that we give, (by Professor Grodnofsky of Moscow), has been prepared from a comparison of twenty-eight translations, it follows more particularly that of Dr. Bertolini of Turin.

The original fragment—three disconnected leaves—is in "Uncials" without division of words or breathings, is "Scriptio Continua," and is unanimously held to date earlier than the close of the first century. As can readily be seen it differs essentially from the canonical gospels; which, made up wholly of texts and impassioned talks of the Master, are felt to be so dreamy in tone as to quite conceal the possible in a cloud of the impracticable. Much of the "Book" as we now have it—the corruptions of visionaries of the second and third centuries—is plainly delusive, utterly out of chord with modern development, tending to break down the church and to destroy religion. And at this time especially when—to the great embarrassment of theologians—the world's attention is being sharply called to the incongruity between the Book and current apprehensions of it, these few leaves, gloriously enabling the churches to reconcile piety and practice, morals and politics, the kingdom and the stock exchange, miraculously float down to us as from a Tree of Life. Leaves that show the Master to have had a reasonable side; that, after all, he *did* see the world and its peoples just as they are, and was not always a perplexing personation of the unachievable. In the acceptance of this new Gospel the clergy will be furnished with an abundance of texts not only in accord with ordinary conduct in the battle of business, but in full accord with school "Economics," and thus tending to harmonize the existing discord between religion and science.

Surely in this age of "Finance" the prayers of its professors will follow the learned men who are now ransacking Asia Minor for the rest of the work.

## TRANSLATION.

### CHAPTER I. THAT IS LEAF FIRST.

8 AND Jesus departing thence came to Jeroda in Galilee and sat by the way side. And there came to him a certain Galilean, a leader of the people, named Akelas.

2. And Akelas, perceiving that Jesus was one in authority and who might inflict upon him evil things or repay him with good things, entreated him kindly, bade him go to his house, and there gave him meat, refreshing him with wine.

(Here eight or ten lines of manuscript are illegible.)

12. Yea, said Akelas, the dwellers of Galilee are poor. \* \* \*

13. Then, said Jesus, lay up for yourselves treasures upon earth. Provide for your households, for where your treasure is, there will your heart be also.

14. Wherefore take every thought for the morrow, for the morrow shall bring thee gnashings of teeth if thou dost not.

15. Seek ye out skilled men from Tyre and from Tarsus, and let Galilee toil. For I perceive that too much cometh into your land from the Gentiles.

16. Behold, I say unto you, toil at your vocations. Build ye dye vats beside the clear waters, and dig ye tan pits in the pleasant meadows. \* \* \*

(Here nine lines of manuscript are illegible.)

21. Then Akelas answered and spoke: The poor of Judea and likewise they of Tyre and Tarsus do labor for little wages, so that when evening hath come their hire is but a farthing; and Galileans hire not except ye pay them a penny. Not many are rich, albeit every man sitteth under his own vine and fig tree.

22. Then said Jesus: Heed ye the words of my mouth and the meditations of my heart; put ye up seats for the receipt of customs all around about.

23. And let the merchandize that cometh in from Judea, and from Tyre, and from Tarsus, the goodly cedar from Lebanon, and the dyed garments from Bozrah, be taxed stoutly therein.

24. After this manner shall ye protect your hired servants from the poor of the peoples that lie beyond you; and in your market places shall be sold the things your own labors bring forth.

25. Though of old time my Father hath said: The land shall not be sold in perpetuity, for the land is mine; I say unto you, let them be owners thereof who first seize it and to whom they may sell it forever. To be landlords; so that men shall not stand idle and die, but till the land for the landlords and live.

26. For behold he is a dull son who knoweth less than his father, therefore, I say unto thee I do not come to fulfill the Law; I come to subvert the Law and the Prophets.

27. Then shall they who possess the lands wax rich, and the poor with no share in the land shall always be with you.

28. Then the rich men among you shall wax richer, so that by their spendings and wastings shall the laborers get hire.

28. For I say unto you, blessed are the rich and contented are the poor. Each in his place, as the Father hath appointed.

The first leaf, seemingly discontinuous with the others, ends here.

## CHAPTER II. THAT IS, LEAF SECOND.

THE rich men's servants are their money, even so as their lands are their money \* \* \* if thy servants be stubborn and rebel, then shalt thou fall upon them with the \* \* \*

(Here several lines of the manuscript are illegible.)

6. And behold, let the Chief Priest and the Council borrow of the people silver and gold. Get ye a debt upon yourselves. For the peoples which are in debt are peoples favored of the Lord.

7. Verily I say unto you that

30. The rich to have their houses filled with all good things—purple garments, and fine linen, and myrrh and frankincense, and gold—that they give work to the poor, so that the poor get meat and die not.

31. Then shall prosper the land which the Lord thy God giveth thee; and the rich become wise in the ways of righteousness.

32. To be the instructors of the poor that they shall hold themselves in subjection to rulers, and to be in all things obedient.

33. And let the rich men among you cause the doctors their servants to write the words I have spoken in a book, the name whereof shall be *Economics*.

34. Write so subtilly therein that no man can have understanding thereof; and that shall cause even the angels to weep.

35. For unto the doctors and unto Beelzebub it shall be given to interpret the book of mystery, Economics. But unto the poor it shall not be given. (Here in place of the term "Economics" each of the twenty-eight versions uses a different term. Thus the meaning of the Greek word being wholly unsettled, and the term "mystery" applying to it, we have selected Economics—than which nothing more unsettled and mysterious can well be imagined—as the proper term.)

where much peoples have bonds in their bags they shall oppose tumults, and chatter not about changing and bettering.

8. Foster ye learning. Teach the people Latin, and Greek, and Hebrew, and Sanskrit, and Astrology, and the Wisdom of the Magi, and—Ethics.

9. For the poor will praise this learning as knowledge and be quieted thereby. True knowledge maketh the heart sick, and exciteth discontent and rebellion.

10. It hath been said to them of

old time, be fruitful and multiply and replenish the earth. But I say unto you, beware of letting thy multiplication exceed the multiplication of the herbs and living things that shall be to you for meat. Your bond servants and laborers may die else.

(Here several lines are illegible.)

14. Blessed are the meek. But let no man walk over thee.

15. Blessed are the merciful who are discreet in their mercies, and who

remember that it is at home that mercy beginneth.

16. Blessed are ye when men shall honor you, and applaud you, and shall say all manner of good things about you craftily for my sake.

17. Blessed is he who is in accord with the times, for he shall find many friends.

18. From him that would borrow of thee turn thou away, or ask of him a pledge. Thou shalt fall behind else and Satan ever seizeth the hindermost.

The second leaf, discontinuous with the others, ends here.

### CHAPTER III. THAT IS, LEAF THIRD.

THOUGH of old time in the prophets my Father is called the Just One, and though Job asked, Shall mortal man be more just than God? I now declare unto you my new testament of the Son of Man, that justice is not one eternal decree for all men and all angels and for God himself, but that every matter that thou shalt undertake involving justice, must, by the doctors as prescribed in my Book Economics, be regulated according to the supposed expediency of its place and time.

(This passage is so strikingly in accord with the schools that we have included it in one verse and somewhat modernized the language to make it more emphatic.)

(Here six lines of manuscript are illegible.)

16. If a man desire the office of teacher, he desireth a good work. A teacher then must not be a man of new thoughts given to inquiry, nor a condemner of the times.

17. Not learned alone in his father's tongue, but apt to teach in all the tongues of the dispersion. And learned in all the wisdom of Egypt.

This ends the precious fragment. What a revelation we shall have when the remainder is found!



When the Democratic party introduces a plank in its platform for the government ownership of mines, it means not that the party has gone wholly daft, but that the old politics are dead—dead beyond the hope of resurrection.

18. And he shall speak in tongues. Tongues that no man understandeth, casting up his eyes. So that the unlearned shall marvel thereat and submit themselves humbly to the ordinances of their governors.

19. So may the teachers obtain meat in due course, and raiment, and gold, and offices, and the praise of the rabble, and the incense of the powerful—for a season.

20. Taking no thought of the morrow, for the troubles of to-morrow shall not appear until to-morrow.

21. Let them be called Rabbi and Doctor, that they may be a comfort to the rich, and a menace to the poor.

22. Saying unto them, Go to, ye poor men, weep and howl for the miseries that are coming on you.

23. So that if the common people wax restive and proclaim that justice hath been established for all men and that all have equal inheritance in the earth, that then my doctors of 'Economics' may wither them as I withered \* \* \*