

Besides his Gospel, Luke wrote the "Acts," containing, among other things, a history of his journeys with Paul, with whom he remained until the close of that Apostle's first imprisonment at Rome. After this nothing appears to be known, with certainty, of his personal history, but it is believed he was with Paul throughout his second imprisonment, and died between 75 and 100, A.D., a martyr's death—it is said by being hanged on an olive tree in Greece. He enjoyed the fullest confidence and the warmest friendship of Paul. It is thought his Gospel was written at Cesarea, during Paul's confinement there, 58 and 60. He dwells upon the human side of Jesus, as the "Son of Man," and wrote for the Greeks in their language. He was not an eye-witness from the first of the career of Jesus, but became so toward the latter part of the time, and making his history the subject of careful research, under the "guidance and influence of the Spirit of God," he was so thoroughly indoctrinated with the truth, that he could say, "It seemed good to me, having had perfect understanding of all things from the very first, to write unto thee that thou mightest know the certainty of those things, etc." He gives in full the account of the prophecy to Zacharias of the birth of John the Baptist; the appearance of the angel Gabriel to the Virgin Mary, announcing the great honor to be conferred on her, and her subsequent visit to her cousin Elizabeth, the expectant mother of the future herald of her own son's mission. These things are all told circumspectly in the first chapter, which is one of great beauty throughout, and in no other of the Gospels do we find these narrations. In a former article, on Matthew, it was stated that the same number of parables, though not the same ones, was found in Matthew and Luke; closer inspection has shown more in Luke. By as careful comparison as I have been able to give, I find but five alike in these two Gospels.

In looking over Luke, it is difficult to give a preference among the parables there recorded, when all are so significant of good, so full of truth and beauty; but among the finest are "The Good Samaritan," illustrating so clearly who are our neighbors, and what is our duty to them; "The Rich Fool" who built more barns in which to store his plentiful harvests, instead of sharing with others less fortunate than himself, showing the sin of covetousness; and in his sudden calling from earth we see how uncertain is the hold of any upon life, and that riches cannot exempt us from death; the "Prodigal Son," exemplifying the compassionate love and forgiveness of our Heavenly Father toward his erring children, though they may have strayed far from his sheltering care; the "Lost Sheep," showing the rejoicing over the one repentant, exceeding far that over those who "need no repentance"; and the one relating the giving of the ten pounds by the nobleman to his servants, with the command to each, "Occupy till I come," illustrative of the necessity of improving and using to the best of our ability the talents entrusted to us by our Heavenly Father, be they few or many, great or small. The account of the calling of Zaccheus, in the 19th chapter, is to me, most significant of the conditions required of *us now*, before we can receive the Holy Spirit. "Make haste and come down, for to-day I must abide at thy house. And he made haste and came down, and received him joyfully." We must come *down* from our exalted positions, our high places, and become low of stature, meek and humble, before we can experience that "salvation is this day come into our house."

May we learn from the narratives we are studying the full value of the lessons contained therein, and learning, profit by them, then having proved our sincerity by our faithfulness with the little more will in time be entrusted to us.

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