

of the universal Fatherhood of God, Luke, and he alone, gives us the beautiful parables of The Good Shepherd and The Prodigal Son.

It will not be overlooked that the First Gospel also contains passages of exactly the opposite sentiment from those quoted above; as in viii, 10, where is said of the Centurion who thought it not necessary that Jesus should go to the home of the palsied man in order to heal him, "Verily I have not found so great faith, no, not in Israel." So also in the final concession to the request of the Canaanitish woman, xv., 28, "O woman, great is thy faith; be it done unto thee even as thou wilt;" in the declaration regarding the universality of the preaching, xxiv., 14, "And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations;" and especially in xxi, 43, "The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." There appears to be a decidedly Catholic sentiment, even as much as Luke portrays. But there are reasons that will be set forth hereafter that lead to the conclusion that these are contributions of a later writer than the author of the greater part of Matthew.

As an evidence of the pro-Jewish sentiment of the author of Matthew, we find his exaltation of the law. "Think not that I came to destroy the law; for verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law."—v., 17-18. "The Scribes and Pharisees sit on Moses' seat; all things, therefore, whatsoever they bid you, these do and observe." These are expressions of Matthew that have no just equivalent elsewhere. Luke, indeed, says, xvi., 17, "But it is easier for heaven and earth to pass away than for one tittle of the law to fall"; but he qualifies this by the explanation, "The law and the prophets

were until John; from that time the Gospel of the Kingdom of God is preached." In order, apparently, to emphasize the thought that Jesus came as the Messiah to the Jews, Matthew, more than all others, refers to the fulfillment of prophecy. Among the many illustrations of this, Abbott says, "The birth from a virgin (i., 25), the birth in Bethlehem (ii., 6), the return from Egypt (ii., 15), the massacre of the children in Bethlehem (ii., 18), and the residence in Nazareth (ii., 23), are all spoken of as the consequences of prophecies." He also cites iv., 14-16, the fulfillment of the prophecy, "The people sit in darkness"; xiii., 14-15, the fulfillment of a prophecy in Isaiah; xxi., 5, the fulfillment of a prophecy, "Behold thy King cometh, etc."; xxi., 16, the fulfillment of a prophecy, "Out of the mouth of babes and sucklings," etc.; and xxvii., 3-10, the fulfillment of the prophecy, "And they took the thirty pieces of silver," etc., as peculiar to Matthew's Gospel.

Luke emphasizes the special blessings conferred by the Gospel upon the poor. To him we owe the narrative of the announcement of Jesus at the beginning of his ministry. "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Note the different wording of the Beatitudes—"Blessed are the poor in spirit," says Matthew, "for their's is the Kingdom of God." "Blessed are ye poor, for your's is the Kingdom of God," says Luke. "Blessed are they that hunger and thirst after righteousness, for they shall be filled," says Matthew. "Blessed are ye that hunger now," says Luke, "for ye shall be filled."

Luke dwells on the danger of riches.