

Young - Friends' - Review.

"Neglect Not the Gift that is in Thee."

VOL. XIV.

LONDON, ONT., CANADA, FOURTH MONTH, 1898

No. 4

TRUE ENDEAVOR.

O why should deeds of hate gain ear,
And war's discordant notes win praise,
While there are found so few to hear
Of worthier peace the simple lays?

Each honest, true endeavor wrought
To forward whatsoever is right,
Each Christ-like deed, or generous
thought,
May flood thy little world with light.

E. M. Z.

THE GOSPELS.

IV. — PECULIARITIES OF MATTHEW AND LUKE

Having found that the Second Gospel seems to have been the foundation of Matthew's and Luke's narratives, let us examine that which appears to have been added to Mark's account by each, and thus possibly discover what purpose each has in making his additions.

The first addition that we find in both is the genealogy of Jesus Christ. Each traces the pedigree through Joseph; Matthew through 42 generations, to Abraham; whilst Luke goes 20 generations back of Abraham, to Adam, whom he names the son of God. We find, however, that the two tables of lineage agree in about 15 names only, the divergences are nearly three times as many. Luke tells us that Jesus was a lineal descendant of Nathan, a son of David; but Matthew traces his descent through Solomon, a brother of Nathan. Another no less marked divergence is that Luke makes Eli the father of Joseph, whereas Matthew names Jacob as his father.

It has been held by some Bible students that the tracing of the pedigree of Jesus by Matthew to Abraham, the father of the Jews, and

by Luke to Adam, the father of all mankind, is distinctive of the difference in thought of the two writers, regarding the mission of Jesus—the first that he came especially for the deliverance of the Jews, the other that he came to establish his kingdom over the whole world. Those who take this view show that Matthew is strongly pro-Jewish, and cite the following passages which are found only in the First Gospel: In Matthew xv., 22-28, Jesus is represented as replying to the woman of Canaan, who sought his healing power, "I am not sent but unto the lost sheep of the House of Israel. . . . It is not meet to take the children's bread and cast it to the dogs" In x, 6, the instructions to the Disciples are: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" In the same line of thought Matthew (and he only) has the parables of the sheep and the goats, of the foolish virgins, and of the guest thrust out because he had not on the wedding garment. He alone declares that "many are called but few are chosen." In the number of the disciples, Matthew gives twelve only, equal to the number of tribes in Israel, and in xix., 28, Jesus is represented as saying to them, "Ye also shall sit on twelve thrones in the regeneration judging the twelve tribes of Israel.

Luke, on the other hand, represents the twelve as sent "preaching and healing everywhere" without limitations (ix, 1-6), and he also tells us that "the Lord appointed seventy others" who were to go "into every city and place whither he himself was about to come," the villages of Samaria being among them. As representative