

teachers of our age have failed to draw the necessary distinction between the spontaneous Christian communism which makes for a greater life and the compulsory communism which, by denying man's freedom of action and wiping out his individuality, leads down to death; between the noble spirit which, by acts, if not by words, says, "All mine is thine," and the selfish one which insists that the community owes everyone in it an easy living, and whose constant cry is, "All thine is mine." How any community moved by such an impulse could ever make its component parts do their share for the general good is a mystery to everyone who fairly faces the question, and a problem which we have seen no candid attempt to solve on the part of any of the theorists who preach communism and rail at that divine law which has made a man's success in life dependent on his own exertion, if not on the high plane of self-sacrifice, than on the low one of self-seeking. When he who hires shall desire the good of him who serves as much as he does his own, and when he who serves performs the service of another just as though it were his own, then we shall not have to ask for communistic regulations, for we shall have already all we can ask for. Until such is the state of heart of employers and employed, any attempt to insist on communistic regulations will be as futile as trying to gather figs off a thistle.—*Montreal Witness*.

FIRST-DAY SCHOOL LESSON LEAVES.

For the YOUNG FRIENDS' REVIEW.

Our present First-day School Lesson Leaves being altogether concerning the life and labors of Jesus, as recorded in the four Gospels, it has seemed to me a short history of each one of the evangelists would be interesting as well as instructive. Beginning with the first mentioned we find that Matthew was a Galilean by birth, a Jew by religion, and by occupation a publican or tax-

gatherer, living at Capernaum, engaged in his business, when called by Jesus to follow Him, which call he obeyed.

The circumstances of his call are succinctly and tersely given in his own gospel, 9th, 9th v.; in that of Mark, 2nd, 14th v., and of Luke 5th, 27th v. Himself says: "Jesus saw a man named Matthew sitting at the receipt of custom, and he saith unto him, Follow me, and he arose and followed him." Mark says: "He saw him, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me, and he arose and followed him." Luke is similar: "He went forth and saw a publican named Levi, sitting at the receipt of custom, and he said unto him, Follow me, and he left all, rose up, and followed him." In Mark only is it mentioned whose son he is, but the coincidence of all these statements is so marked there can be no doubt they all refer to the same person. In two of the gospels, where the naming of the apostles is given, at the time that "He ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils," there was one spoken of as James, the son of Alphaeus, from which we infer that he was a brother to Matthew. This gospel is recognized as the oldest of the four, though the time of its preparation is uncertain, presumably though between 50 and 60 A.D., and was doubtless written in Palestine and in the Hebrew language.

It has been said this gospel is the richest one in parables, but a comparison shows the same number, though not the same ones, in Luke. It was a matter of surprise to the Pharisees, although they did not believe in Jesus or his mission, that he should choose for one of his disciples a man of the despised class of tax-gatherers; despised because of the relation in which they stood to the people. This particular class to which Matthew belonged it is said, "sat to collect money, penny by penny, from the unwilling people,