

"he does not relate, he demonstrates." He does not stop with telling *what* a man said, but must inform us *why* he said it. He seems to doubt that we will believe his statements and so repeats them, averring that he is telling us the truth. This is not the method of a person who is entirely conscious that he is stating facts.

We must now look back a little and see how the writing of the gospels was affected by the controversy in the Church over the admission of Gentiles. That controversy was at its height at the time when Matthew is supposed to have written his original Recollections. If we had that work we should probably find it about as judaistic as is the Apocalypse. Matthew was one of the twelve who stood by Peter and James, and these men all had that very human quality of storing up in remembrance what was most to their own minds. Our *Matthew*, which is a revision and enlargement of this, made about the beginning of the second century, was no doubt greatly modified from the original in this respect. By that time the struggle was practically over, and there remained only the personal asperities which survive every strife. Paul's views had triumphed, and a gospel for the use of the Church must not be distinctly Jewish. Still there remain traces in this work of an anti-Pauline spirit, so far at least assuring us that something of the original Matthew stands there. In the charge to the Twelve, Jesus is made to say very pointedly, "Go not away to Gentiles, and enter not any city of the Samaritans; but go rather to the lost sheep of the house of Israel;"* and

* Matt. x. 5, 6.