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HOW TO END A QUARREL.

There's a knowing little proverb
From the sunnyland of Spain;
But in Northland, as in Southland,
Is its meaning clear and plain.
Lock it up within your heart,
Neither lose nor lend it:
Two it takes to make a quarrel;
One can always end it.

Try it well in every way,
Still you'll find it true.
In a fight without a foe,
Pray what could you do?
If the wrath is yours alone,
Soon you will expend it.
Two it takes to make a quarrel;
One can always end it.

Let's suppose that both are wroth
And the strife begun.
If one voice shall call for "Peace,"
Soon it will be done.
If but one shall span the breach,
He will quickly mend it.
Two it takes to make a quarrel;
One can always end it.

NECESSITY OF CONTINUOUS REVELATION.

[Continued.]

THE NEW TESTAMENT.

But it will be said, no one (except the Jews perhaps) contend that the Old Testament alone contains all that it is necessary to know. The New Testament is a supplement to the Old Testament, and the two together contain the fulness of God's revelations. The prophecies of the Old Testament are fulfilled in the New, and to the volume thus completed nothing must be added.

Is there anything at all in the New Testament to verify this statement so universally accepted as true among the "Christian" Protestant world? Or does the New Testament confirm the conclusions we have arrived at in the perusal of the old?

The New Testament contains five historical books, viz., the four Gospels and the Acts of the Apostles; fourteen letters, written by Paul; three by John, two by Peter, one letter by James, and one by Jude, to which collection comes one prophetic book by John.

The four Gospels are brief, biographical sketches, records of a few of the works and teachings of our Lord.

It may be supposed that those disciples of Christ that were able to write, like Matthew and John, would keep journals while they followed their master, witnessing his works and listening to his teachings. These journals would, after the crucifixion and ascension, naturally be read in private and public. They would be copied and distributed in the various branches of the church and form texts for discourses, and thus be augmented with such incidents or sayings which were still retained in the memories of those who had been eye witnesses. In this way several versions of the doings and sayings of our Lord began to circulate, some, no doubt, contradicting others, until the necessity became universally felt to have some authentic record, showing exactly what was reliable of the many circulating reports, and what was not reliable. And the result is the four Gospels by Matthew, Mark, Luke and John.

At what precise time these gospels were completed in their present form, is a question not yet settled between the various critics. But that they contain the "memoirs" of our Lord, as published by those Apostles, by mouth and by pen, need not be doubted. The testimony of antiquity is conclusive on this point.

According to general tradition in the early church, the annotations of Matthew were written in the vernacular tongue of Palestine, Syro-Chaldee, a tradition very probable indeed. But as Greek at this time was the literary language, the original was soon translated into this tongue, under the supervision of Matthew himself, about thirty years after the crucifixion. It may be safely assumed that our "Gospel according to St. Matthew" is in the main identical with this original document of the Apostle.

The aim of this gospel is clearly to prove to the Jews that Jesus is the promised Messiah. It frequently refers to the prophets, refutes the various Jewish sects, and tries to prepare the Jewish nation for the acceptance of the Gentiles into the Kingdom of God.

While Matthew was penning his Gospel for the Jews, Mark was preparing his, chiefly for the converts among the Gentiles. This Mark was not an Apostle and had not been an eye-witness to the life and

deeds of our Lord. But he was a native of Jerusalem and an intimate friend of the Apostles. He accompanied Paul on some of his journeys and attended Peter for a considerable period, and during this time he no doubt wrote the gospel that bears his name, according to the dictates of Peter. Some have called this the "Gospel according to St. Peter," and Peter himself, in his second epistle, refers, perhaps, to this gospel when he says: "We made known unto you the power and coming of our Lord Jesus Christ."

The Gospel according to Luke was written in Rome by Luke, the physician, one of Paul's most faithful companions and friends. The author states that many had undertaken to collect the facts preached concerning Christ and believed among the Christians, according to the traditions handed down from eye-witnesses, and consequently, in order to secure a collection that would be reliable, he himself had diligently searched out everything that at the time of the writing was available. These data, the result of diligent research, Luke endeavors to put before the readers in chronological order, while the two previous Evangelists pay but very little attention to chronology. The Gospel was written under the supervision of Paul.

The latest of the Gospels is that of John. It is said to have been written at Ephesus, where John resided, presiding over the churches originated by Paul. John, having before him copies of the three previous Gospels, naturally omits many data there recorded, introducing others which he had preserved from oblivion. The chief aim of John is to set forth the divine nature of our Lord. The previous Evangelists dwell mostly on the works of our Savior in Galilee. John omits most of that, recording his works in Judaea.

Let it be remembered that this book is the last written of all the books of the Bible, about 97 years after Christ and that its aim is to correct the errors of doctrine, then becoming common among the churches, concerning the true character of Christ.

TESTIMONY OF THE GOSPELS.

We may now ask: When these