cu. u. § 1.] MATTHEW’S GOSPEL. [uvrRovuCcTION.   
   
 arranging the important matter before them. If in that arrangement he   
 finds variations, and consequently inaccuracies, on one side or the other,   
 he will be content to acknowledge the analogy which pervades all the   
 divine dealings with mankind, and to observe that God, who works, in   
 the communication of His other gifts, through the medium of secondary   
 agents—has been pleased to impart to us this, the record of His most   
 precious Gift, also by human agency and teaching. He will acknow-   
 ledge also, in this, the peculiar mercy and condescension of Him who   
 has adapted to universal human reception the record of eternal life by   
 His Son, by means of the very variety of individual recollections and   
 modified reports. And thus he will arrive at the true Harmonistic view   
 of Scripture; just as in the great and discordant world he does not   
 seek peace by setting one thing against another and finding logical   
 solution for all, but by holy and peaceful trust in that Almighty Father,   
 who doeth all things well. So that the argument so happily applied by   
 Butler to the nature of the Revelation contained in the Scriptures, may   
 with equal justice be applied to the books themselves in which the record   
 of that Revelation is found,—that ‘He who believes the Scriptures to   
 have proceeded from Him who is the Author of nature, may well expect   
 to find the same sort of difficulties in them as are found in the constitu-   
 tion of nature.’   
   
   
   
   
   
   
   
   
   
 CHAPTER II.   
   
 OF THE GOSPEL ACCORDING TO MATTHEW.   
   
   
 SECTION I.   
   
 1TS AUTHORSHIP.   
   
   
 1. Tue author of this Gospel has been universally believed to be, THE   
 AposTLE MatrHew. With this belief the contents of the Gospel are   
 not inconsistent ; and we find it current in the very earliest ages (see   
 testimonies in the next section).   
 2. Of the Apostle Matthew we know very little for certain. He was   
 the son of Alpheus (Mark ii. 14), and therefore probably the brother of   
 James the less. His calling, from being a publican to be one of the   
 Twelve, is narrated by all three Evangelists. By St. Mark and St. Luke   
 he is called Levi; in this Gospel, Matthew. Such change of name after   
 becoming a follower of the Lord, was by no means uncommon ; and the   
 appearance of the apostolic, not the original name, in the Gospel proceed-   
   
   
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