

words of one of the greatest religious teachers of this century.

"A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages," for "we lie in the lap of immense intelligence, which makes us receivers of its truth, and organs of its activity"; organs whose growth and very life depend upon their use.

CORNELIA J. SHOEMAKER.

### THE GOSPELS.

#### III.—SYNOPSIS OF DIFFERENCES IN NARRATIVES

Instead of attending *one* Passover at Jerusalem, and (inferentially) spending *one* year in the ministry, as Matthew, Mark and Luke portray, John clearly indicates that Jesus attended *three* Passovers there, making the period of His ministry *three* years. Instead of passing most of His time in Galilee, as the synoptics indicate, John gives us to understand that almost all of the time of His ministry was spent in and around Jerusalem. We miss in John, from the story told by the first three Gospels,—the temptation in the beginning and the agony at the close of the career of the Master. We have only one distinct allusion to His teaching in the synagogues, to which so many references are made in the synoptics. The Scribes and Sadducees, with whom Jesus came so frequently in contact in the first three Gospels, are not alluded to at all in the fourth. There is scarce a parable in John, the favorite method of Jesus' teaching according to the other Gospels. We miss also the short and pithy narratives, and find, instead, in John, long discourses and dissertations. In the synoptics we note the frequent accounts of miracles; Matthew has at least a score, John has but seven. We note also the difference in character of the miracles. In the synoptics they are generally acts of sympathy and helpfulness—healing the

sick, restoring sight to the blind, raising the dead, casting out devils; in John they are exemplifications of His authority and power—He turns water into wine, heals the nobleman's son at a distance and without seeing him, heals the man that had been in infirmity thirty and eight years, raises Lazarus, who not only was dead, but "had been in the tomb four days," &c. There is a marked difference also in the doctrine; in the synoptics *conduct* is the key to heaven, in John *belief*. Thus, John omits the Sermon on the Mount, the description of the Kingdom of God as a condition of this life, and the parables illustrative of the development of Divine nature in human character. Says Prof Carpenter, "The problems of life which arise so unexpectedly, 'Who is my neighbor?' 'Speak to my brother that he divide his inheritance with me,' 'How oft shall my brother sin against me and I forgive him?' 'What shall I do to inherit eternal life?' the Sabbath questions, the great themes of self-denial, of service, of saving the lost, of the coming of the Kingdom—these either lose their prominence, or disappear."

John substitutes for these the Living Water, the Bread of Life, the True Vine, symbols whose meaning appeals to the intellect rather than to the feelings. Chadwick says: "The transition from the synoptic Gospels to the fourth is a transition from one world of thought and feeling to another."

#### THE TRIPLE TRADITION.

Obvious as is the similarity of the first three Gospels, as to the manner and matter of their presentation of the career of the Master, a study of the synoptics develops a far greater resemblance in them than is noticed by the casual reader. Everyone has noticed that the Gospel of Mark is shorter than the others, having only sixteen chapters. But not many general readers have noted how almost in its entirety Mark seems to have been incorporated in Matthew and Luke. Only twenty-