

of Socrates by Xenophon, and another by Plato, and no two biographies could differ more widely. In the former we see a man of action and decision as if Socrates had been a soldier himself. In the latter we see a man of calm reflection, of profound thought—the philosopher of the ages; each writer having stamped his own individuality upon his work. So each life is different, and we have no doubt that both are true.

Some such service as this did the four evangelists render in writing the one life of our blessed Lord. Not only has each writer stamped his own individuality upon his Gospel, but he has brightened certain colors, and emphasized certain aspects of truth according to the purpose which the Holy Spirit had given him. In Matthew, the Messiah is portrayed as THE ROYAL LAW-GIVER; in Mark as THE MIGHTY WORKER; in Luke, as THE FRIEND OF MAN; and in John, as THE SON OF GOD. In Matthew, we see him in his *covenant royalty* as the Son of David; in Mark, in his *laborious ministry* as the servant of God; in Luke, in his *common humanity* as the Son of Man; and in John, in his *true Divinity* as the Son of God. Four aspects of the one life; and though the portrait changes, the same features are discoverable throughout. The early Christian Church gave great prominence to what they called the *Fourfold Gospel*, and the lessons which this variety teaches. They represented it by the four corners of the earth; the four rivers that watered Paradise; the four winds that blew over all the earth; and by the four living creatures referred to both in Ezekiel and in the book of Revelation, viz., the *lion*, the *ox*, the *man*, and the *eagle*. And even some modern interpreters regarded these as designed representations of the chief characteristics of the four Gospels, and the Divine agency which the Spirit uses to rule all the earth. Without committing ourselves to this view (which seems somewhat fanciful) it is a fact that these representations are fitting similitudes, and were early taken to represent the distinctive features of the four Gospels.

† Matthew may be called the Hebrew Gospel, and is supposed by many to have been originally written in Hebrew and afterwards a Greek version given by the Apostle. Matthew, writing, more immediately for the Jews, shows how the New