

ance at the cross. There is a contradiction with regard to the miracle at Gadara, one Gospel giving a single demoniac, the other a pair. Three Gospels treat Galilee, the fourth Judea, as the chief centre of the ministry. One Gospel gives, another omits, such incidents as the Annunciation, the Adoration of the Magi, the Temptation, the Transfiguration, the raising of Lazarus, and the conversation with the woman of Samaria; while the suggestion that the narratives were intended to supplement each other is gratuitous in itself, and is repelled by the existence of a large common element in the first three. But the most notable discrepancy of all perhaps is that respecting the day of the Crucifixion, and the character of the Last Supper. The first three Gospels make Christ eat the Passover with his disciples and suffer on the day following; the fourth puts the Crucifixion on the day of the Preparation for the Passover, suggesting that Christ was the Paschal Lamb sacrificed for the sins of the world. In the first three Gospels the Last Supper plainly is the Passover; in the fourth it as plainly is not. To force the two accounts into agreement desperate expedients, such as the supposition of a religious meal, not identical with the Passover but identical with the Last Supper, have been tried. But God would scarcely have left inspired narratives of an event on which human salvation was to depend to be reconciled by extreme expedients invented eighteen centuries afterwards by learned and ingenious minds. Unless the two accounts can be reconciled, it is obvious that the author of one of them can have been no eye-witness nor even well-informed.

It is idle to contend that such discrepancies are of a minor kind and the ordinary variations of human testimony, even on the strange supposition that the Holy Spirit would either lapse into the infirmities of human testimony or simulate them in dictating the Gospel narrative. They are such as would certainly invalidate human testimony to any extraordinary event.

Between the general representation of Christ's character and teaching in the first three Gospels and that in the fourth, there is a marked divergence. The teaching in the first three is generally ethical, in the fourth it is theological. The character of Christ in the first is that of a divine teacher; in the fourth it is that of the second Person in the Trinity and the Logos. The fourth Gospel has, indeed, in modern times been preferred to the other three on account of its specially theological character and its spiritual elevation. When we find a similar divergence between the Xenophontic and the Platonic Socrates, we conclude that the Platonic Socrates is largely the creation of Plato. Testimony is plainly invalidated by the ascendancy of imagination.

Sufficient attention seems hardly to have been paid to the adverse weight of negative evidence. A teacher, who has been drawing all eyes upon him by his words and by a course of stupendous miracles culminating in the raising from the dead of a man who had been four days in the grave, enters Jerusalem amidst the acclamations of a vast concourse of

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