

and Dedication the controversy reaches its height. As He reveals Himself more fully, His foes seek once and again to take Him, but He escapes from them. The great sign of the raising of Lazarus brings matters to an issue. The Jewish council, while owning His signs, finally resolves to put Him to death. He himself hails the fateful hour when the Greeks seek to see Him, for it is if He be lifted up that He will draw all men unto Him.

Now He turns to complete His revelation of Himself to the disciples by an act of great humility, by His last discourses and by His high-priestly prayer. This, the fourth part, occupies chaps. 13-17.

In the fifth part (18-20) unbelief appears to triumph, but the victory of faith is complete when Thomas cries out, My Lord and my God.

It is at once evident that this gospel differs in no slight degree from the other three, the so-called synoptists. To a large extent these three agree in the incidents they relate, while the facts of John's narrative are very largely different. Matthew and Luke have much of Christ's teaching in common, while John takes another line altogether. Hence many critics contend that the Jesus of the three is not and cannot be the Jesus of John.

Some dispute the facts which John relates. Certainly it is not easy to construct a satisfactory harmony of the life of Christ; but the narrative of John bears the more distinct marks of historic worth. Not only is the fourth gospel not dependent on the others, but from it alone can we (e.g.) reconstruct the external framework of the ministry of Jesus. It was at Passover that Jesus inaugurated His public work in Jerusalem, (2: 13). At another feast, perhaps a second passover, He went up again to Jerusalem, and healed an impotent man (ch. 5). The occurrence of another passover is noted at 6: 4, in connection with the feeding of the five thousand. The Feast of Tabernacles in ch. 7, and of Dedication in ch. 10, are notable landmarks in His history. Finally, it is at another passover (12: 1) that He is crucified. This is the frame into which the events recorded by the three must also be fitted.

Others again attack the discourses. (1) They differ in style from the synoptic discourses, and are assimilated to the sayings of the evangelist. Of this various explanations might be suggested, but at the very utmost the admission may be made,

with Sanday, that, after lying for fifty or sixty years in the apostle's mind, as it seems certain they did, they are reproduced with a certain unconscious modification of form. (2) They differ also in substance. The Christ of the three proclaims the kingdom of God, the Christ of John bears witness of Himself. This is largely true, but it is not the whole truth; for they also set Christ at the centre. There also the Son is Lord; has power to forgive sins; gives His own law to His disciples; claims entire devotion to Himself; promises to be with His people always; declares that he will come again to judge. But the most striking likeness to the Johannine teaching is found in Matt. 11: 27, "All things have been delivered unto me of my Father, and no one knoweth the Son save Father," etc. After this we ought not to be disconcerted even by such sayings as, "Before Abraham was, I am." The disciple who leaned on Jesus' breast was the fittest to understand fully the inmost mind of the Master. Hence it is he who has written "the gospel of the heart of Jesus." Let us seek, as we study it, to come close to the heart of Him who bled and died for our salvation.

Ottawa

THE I. B. R. ASSOCIATION

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Two or three articles on pressing practical problems in Sabbath-school work have been reluctantly held over for want of space. This is a five-Sabbath month; hence room is lacking also for the concluding lesson in the Primary Department. It will appear in the February number, which will be in the hands of the teachers in time for the last Sabbath of January.