

of the Pentateuch it would not be so serious. To publish an *abridged edition* of the Pentateuch, or the gospels, is not wicked; what is wicked is to add new material and to publish as the work of Moses or of Matthew something that the editor knows Moses or Matthew never wrote. It is true Tatian did omit from his harmony the genealogies of Jesus and other references that "show our Lord to have been born of the seed of David according to the flesh."* And what was the result? The result was that although such a compendium as this was almost invaluable to Bible students, especially then when books were so rare and the four gospels cost a fortune, yet the book and its author were anathematized. No virtue of cheapness or comprehensiveness would induce those early Christian bishops to sanction even an *abridged edition*, much less a mutilated edition of the four gospels. There seems no sufficient reason to suppose that the fathers of the Old Testament Church would have acted otherwise than the fathers of the New Testament Church.

Perhaps the learned criticism which considers the stories of the Patriarchs, of Joseph, and of Moses to be a late patchwork made up of a few old shreds of history and fact elaborately woven into a brand new garment of imagination and falsification may not be any more inerrant than that which ten or fifteen years ago could prove so easily that Tatian's Diatessaron must have been just such a patchwork. Such discoveries as the present almost incline one to accept the suggestion of Professor J. Rendel Harris, of Cambridge University, that these "advanced critics" are so named "because they have a tendency to run ahead of the facts of the case which they discuss."†

It goes almost without stating, also, that this discovery entirely buries the theory so popular with "advanced theologians" that the miracles of the gospels were an *addendum* which in the course of generations became attached to the plain and originally unmiraculous narrative. Almost every patristic discovery during the last twenty-five years has been a protest against this hypothesis. Document after document have been found—such as the "Teaching of the Twelve," the "Apology of Aristides," and the "Gospel of Peter,"—which have pressed back into the apostolic age this confident faith in the Deity of Christ and in His supreme miraculous power. This work of Tatian proves that the "Memoirs of Christ," which Justin Martyr says "were read together with the prophets in the weekly services of the Christians," were our four gospels, and none other; for Tatian, his disciple, uses these as the authoritative, and the only authoritative, "memoirs." Our four gospels, as we see from this document, including all the miracles, even that of the raising of Lazarus and the resurrection of Jesus, within half a century of the

* In the present text the only long passages omitted are genealogies, the narrative of the woman taken in adultery, and the preface to Luke's gospel.

† Professor Harris discusses at length in *The Contemporary Review* for December the bearing of the new discovery upon the argument for the authenticity of the fourth gospel.