

was early destroyed by the *apostate Church of Rome*, because it proved that her dogmas were not founded on the principles and practices of Christ and his Apostles, but some valuable fragments of it are preserved by Eusebius.

Towards the middle of the second century, and contemporary with Hegesippus, flourished Justin Martyr, whose writings are the most voluminous that have come down to us from that period. In these writings are many quotations from a work alluded to as "The Memoirs of the Apostles," which has long been supposed to be taken from our gospels, especially the early chapters of the modern Greek gospel of Matthew; and it was therefore assumed that at that time Matthew's Gospel was current in the Greek language, but recent investigation proves that Justin did not use Matthew's Gospel at all—at least so far as the early chapters are concerned—but either quotes from the Protovangelion, (still extant) or from some other documents now lost. He is the first writer calling himself *Christian*, that held and taught the dogma of the dual nature of the Messiah, and his writings appear to have exercised great influence among the *Christians* of Gentile origin, who when they became united with the various Gnostic sects, soon outnumbered the Unitarians, whom they began to regard as heretics, whose salvation was doubtful. Many leaders of opposing sects were now active, and the forging of Gospels and epistles, and corrupting of those already in existence was the order of the day. Among those who desired a union of all the

Christian bodies, it became evident that the formation of a "*Canon*," to contain the most approved Gospels and epistles was a necessity in order to unite the more *Catholic* of the sects, and oppose the canon of Marcion, but it appears that so long as the bishops of Rome were unitarian, that this could not be done, though the foundation for the work was probably already laid in the school of Alexandria, whose theological dogmas had long been influencing the various sects in most parts of the Roman world, and of this school Justin Martyr had been a leading spirit.

Tatian, a disciple of Justin Martyr's went still further than his teacher in the mysteries of the doctrines of the trinity, and as there appears to have been wide spread disputes regarding the subject matter of the different gospels, especially those which the leading fathers desired to be used in the compilation of the Canon, he undertook to compose a harmony of the four or five Gospels then most in use in the leading denominations of Christendom: but whether these were the Gospels afterwards used in the formation of the Canon, is disputable. He is said to have omitted the genealogies of Jesus from his *harmony*, and to have began his work with the opening words of the fourth gospel. This would seem to indicate that that document was now published. Who was its author is unknown. It may have been composed at Ephesus, by some person bearing the name of John, but whose religious training was deeply imbued with the mystical theology of the Alexandrian