

"He that hath received his witness hath set his seal to this, *that he is truly God*" (John iii. 33); "*unto the door of Jesus*" (Mark i. 33); "*but call thou upon God in thy faith*" (Matt. v. 33); "*where is your superiority?*" (Luke vi. 33, 34); "*release and ye shall be released*" (Luke vi. 38); "*know good gifts and give them*" (Luke xi. 13); "*under obedience to authority*" (Luke vii. 8); "*for the heavens are dull*" (Matt. xvi. 12); "*for the redness of the heavens is dull*" (Matt. xvi. 2, 3); "*shalt sink down into the abyss*" (Matt. xi. 23); "*let every one of you, that wisheth to be my disciple, consider: for if he renounce not*" (Luke xiv. 33); "*And many envied him, and did not apply their mind to him but said*" (Mark vi. 2); "*suspicious of him*" (Matt. xiii. 57); "*Nabathæan*" (Luke iv. 27); "*he went up himself and Simon*" (Matt. xiv. 32); "*and think that ye are clean*" (Luke xi. 39); "*filled with indignation*" (Matt. xv. 12); "*spitting on his own fingers, put them*" (Mark vii. 33); "*water of life*" (John iv. 10); "*for the harvest is come before the time*" (John iv. 35); "*whom I have chosen*" (Matt. xvii. 5); "*saw Jesus even as he was*" (Matt. xvii. 8); "*Simon said unto him, yea. Jesus said unto him, Give thou also unto them as if a stranger*" (Matt. xvii. 26); "*And lest it should distress them*" (Matt. xvii. 27); "*incite thee to strife*" (Matt. xviii. 9); "*should perish, whom after erring he calleth to repentance*" (Matt. xviii. 14); "*treated him with hardness*" (Matt. xviii. 28); "*at this word the young man frowned*" (Matt. xix. 22); "*small in the sight*" (Luke xvi. 18); "*lest they also sin and come*" (Luke xvi. 28); "*my lord and master that thou mayest open mine eyes and I may see thee*" (Mark x. 51); "*and suffereth from epilepsy*" (John x. 20); "*Jesus went forth slowly to proceed*" (Luke xix. 28); "*I, the wisdom of God, send*" (Luke xi. 49); "*as a blow*" (Luke xxi. 35); "*judge him*" (Matt. xxiv. 51); "*took care of me*" (Matt. xxv. 36, 39); "*forsake me*" (Matt. xxvi. 31); "*for I shall be reckoned with transgressors; for all things that were said concerning me are fulfilled in me*" (Luke xxii. 37); "*disquieted*" (John xvi. 1); "*may know that thou art, and that he whom thou didst send is Jesus the Messiah*" (John xvii. 3); "*because as it were a stream of blood*" (Luke xxii. 44); "*and Jesus went on with his cross behind him*" (Luke xxiii. 26); "*and laughed to each other, saying: 'The Saviour of others cannot save himself'*" (Matt. xxvii. 42).

Such are the most striking of the differences which Mr. Hill has collected between Tatian's rendering and our own version. The difference is not much greater than between our Old and New Versions or between the French and English Testaments.

SOME OF THE BEARINGS OF THIS DISCOVERY.

What, then, do we have here? Are these different gospels from what we have known heretofore; gospels in a formative state, out of which our Gospels evolved toward the end of the second century?