

mon use in Palestine, we possess here a new test, not only of what those "Memoirs of the Apostles" were which were authoritative among the Greek and Latin Churches in the middle of the second century, half a century after the death of the Apostle John, but we may also see, though dimly through two translations, what those gospels were which were used in Syria at the end of the first century, or at the beginning of the second.*

Perhaps some of the differences of reading between the Diatessaron as now given us and our own Greek text may be due to an original difference between the Greek and Syriac texts, or to the blunders of copyists; but generally the mere fact of this being a translation of a translation will account for most of these. Any one who is accustomed to his French or German Testament knows how curiously they sometimes differ from the English in turns of expression.

Some of the most interesting places in which the Diatessaron differs from our text but agrees with the old Syriac versions are:

"To give knowledge of *life* unto his people" (Luke i. 77).

"Our God is with us" (Matt. i. 23).

"Glory to God in the highest, and on earth peace, good *hope* to men" (Luke ii. 14).

"No man hath seen God at any time; the *only begotten God*, who is in the bosom of the Father, he hath declared Him" (John i. 18).

"*Bethany*" (John i. 28).

"in the form of a *dove's body*" (Luke iii. 22).

"the *bread of the Lord's table*" (Mark ii. 26); "*give a ransom*" (Luke xii. 58).

"*cut off no man's hope*" (Luke vi. 35).

"*How narrow is the gate*" (Matt. vii. 14).

"*lamb's clothing*" (Matt. vii. 15).

"*the boat was nigh to be sunk through the abundance of the waves*" (Luke viii. 23).

"*he was in captivity to it*" (Luke viii. 29).

"*in a costly robe and luxuries*" (Luke vii. 25).

"*and he that heareth me heareth him that sent me*" (Luke x. 16).

"*thinking that it was an apparition*" (Matt. xiv. 26).

"*And the tears of Jesus were shed*" (John xi. 35); "*under the pretense of making their prayers long*" (Mark xii. 40); "*strain out a gnat and adorn the camel*" (Matt. xxiii. 24); "*not be slothful*" (Luke xviii. 1); "*when they had seen Moses and Elijah entering into the cloud, they feared again*" (Luke ix. 34); "*Whom I have chosen*" (Matt. xvii. 5).

Thus far Tatian must not be praised or blamed, for these translations have the authority of the old Syriac gospels; but some turns of expression peculiar to Tatian are:

*Some interesting comparisons can be made when the ancient text of the Syriac gospels found last year at Mt. Sinai is published. Information from Cambridge University assures me that we may look for this early next summer.