

and Volkmär, and even to Strauss, though the author of *Supernatural Religion* still refuses to admit testimony so explicit. Again we have the testimony of Tatian, an Assyrian by birth, who embraced Christianity and became a disciple of Justin Martyr in Rome. After Justin's death he abandoned orthodoxy and was a leading exponent of one of the Gnostic sects. Eusebius says that Tatian made a combination of the Gospels which he called *Diatessaron*—a musical term signifying harmony. It was the Gospel story by four. The title would lead us to suppose that it was written in Greek. But it appears to have been unknown in the Greek and Latin Churches. It is highly probable that it was composed in Syria for the use of the Syriac speaking Churches. The Syrian Father, Ephraim of Edessa, who died in 373 A.D., wrote a commentary upon it. Until recently the only evidence that he did so was that furnished by Bar Salibi towards the end of the twelfth century. According to him the *Diatessaron* commenced with the words, "In the beginning was the Word," which show that Tatian used John's Gospel. But this testimony was declared to be of no value. Yet it has been substantiated. The Mechitarist Fathers at Venice published in 1836 the collected works of Ephraim in the Armenian language. The second volume contained the commentary on the *Diatessaron* from an Armenian version of the fifth century. Scholars are generally agreed that this Armenian translation is an extremely literal translation from the Syriac of Ephraim. The conclusion of Dr. Adolf Harnack of Giessen must meet the approval of every candid inquirer. He says: "We learn from the *Diatessaron* that about 160 A.D. our four Gospels had already taken a place of prominence in the Church, and that no others had done so: that in particular the fourth Gospel had taken a fixed place alongside the other three."

Our next witness, Justin Martyr, brings us into the second quarter of the second century. His testimony is exceedingly important. He was a voluminous writer, but only three of the works ascribed to him can, with certainty, be said to be genuine. These are two *Apologies* in defence of Christians and their faith addressed to the Roman Emperor and the Senate, and a *Dialogue with Trypho*, an apology for Christianity, addressed to the Jews. The opinion of the best scholars is that the *First Apology* and