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I.

JOHN À LASCO.

THE name of John à Lasco is not so familiar to the readers of Church History, as are the names of many others who took prominent parts in the Great Reformation. There must be reasons for this, arising probably out of the nature of the places and circumstances in which he labored. He was not put by Providence so prominently before the Christendom of his day as were some others who were placed at the political and religious centres of the great nations of Europe. But not one of them was more deservedly honored and beloved by the people for whom he labored, than à Lasco was by the Reformed of East Friesland, the Refugees from Holland and France in London, or by the true Christians of Poland, whom he served in the evening of his life. If we simply look at the man, and compare him with those with whom he was associated in work for Christ's Church, whose names are familiar to, and held in grateful remembrance by, the Protestant world to-day, we shall say that he was the peer of the best of them. We need only to look candidly at the man and his work to be convinced of the monstrous injustice of assigning him to a very inferior place, or of allowing that he is forgotten because he was unworthy of remembrance. À Lasco's name and work ought not to be forgotten. He was richly furnished by nature, education, and grace with most excellent gifts. The result was a well-

pated in the past; and that the inevitable fate of all half-truths (the immemorial staple of heresies) is to fall into extravagance and ultimate oblivion.

At present the study of Christian Doctrine is the necessity of educated ministers of the Gospel. The best and most comprehensive work covering the general ground existing in the English language, is this history of the late Dr. K. R. Hagenbach, of Basel. "The first edition, which appeared in 1841, was translated by Mr. C. W. Buch, and was published in the Foreign Theological Library in 1846. A second edition and a third of this translation were subsequently put forth with additions from the second German edition." Professor Henry B. Smith, of Union Theological Seminary, made additions to Mr. Buch's translation, embodying the whole of the fourth German edition, and giving the titles of many works, chiefly of English and American Theological writers. The present English edition embraces the additions of Dr. Hagenbach's fifth and last German edition, together with much of the valuable matter added by Dr. Smith. It is claimed that "the book now presented to the public is the work of many years and of many hands. It may be confidently asserted that it is much more complete, and very much more accurate than any edition which has hitherto appeared."

A. A. HODGE.

ACTA JOANNIS, unter benutzung von C. v. Tischendorf's Nachlass, bearbeitet von THEODOR ZAHN, Dr. ü. o. Prof. der Theol. in Erlangen. pp. clxxii and 263. 8vo. Erlangen: Andreas Deichert. 1880. Price, 10 marks. [N. Y., B. Westermann & Co.]

We have all been much too prone to neglect the study of Apocryphal literature. As our author justly complains, it is a very easy doctrine to take refuge in: "Legend, therefore not history," or "apocryphal, therefore worthless." Yet who does not know that truth and fiction are seldom wholly sundered? And who that knows how to sift out the fictions from the facts of Hegesippus, ought to shrink from the like task of sifting out the facts from the fictions of Leucius? Indubitably, much of historic worth is to be gained from a study of the early Apocrypha; and the world desiderates to-day trustworthy editions of their text and researches into their contents. Zahn, in the volume before us, offers such a text and such researches with reference to two of this class of writings. The book consists of a critical text of the *πράξεις τοῦ Ἰωάννου* of the late writer Procleorus, constructed on ample manuscript evidence partly collected by Tischendorf, partly by Zahn (to which are attached full critical notes) (pp. 3-165), furnished with an interesting appendix (pp. 166-192), and very satisfactory prolegomena (pp. iii-lx), together with five fragments of the original Greek of the much earlier and more important *περίοδοι τοῦ Ἰωάννου* of Leucius Charinus (pp. 219-249), and an abstract from Latin sources of another portion of the work (pp. 235-238), to which are prefixed full and excellent prolegomena (pp. lx-clxxii), and a collection of the notices of his work among the ancients (pp. 195-218).

To those who know Dr. Zahn's work on the Apostolic Fathers—Ignatius, Hermas, and Papias—it will not be necessary to say that the work here done on these two apocryphal books is most excellent and valuable. We will confine ourselves to indicating the conclusions arrived at.

First, with reference to Procleorus. Thilo's judgment of the work as an "*apocryphicissima collectio*" of the old Johannic legends is almost ludicrously wrong; some knowledge of those legends is shown, but they are not followed. The book is, in fact, a most free-handed romance. Though knowing the legends, and betraying his knowledge of them now and then, the author has preferred not to be trammelled with even legendary facts, but to build entirely out of his fancy. The historical value of the book is therefore slight; and it is only of importance in tracing the development of the Johannean legends. It was written about A.D. 500, in Western, Greek

Syria, by a married presbyter, who had little dogmatic or ascetic interest, and who possessed the minimum of historical and geographical knowledge.

The investigations concerning Leucius, to whom Photius gives the further name of Charinus, possess much greater interest. It is, of course, impossible that we should ever know exactly who the writer was who wrote under this name. But we do know that he was a forger, who borrowed the name of this, in his day, well-known disciple of John, and gave to the world under its cover histories of John, Andrew, and Thomas—the most important of which is now for the first time, in anything like a satisfactory, though fragmentary, form regiven to the world. Zahn seems to prove to demonstration the genuineness and integrity of these five fragments, and thus gives us a trustworthy basis to work on. Seeing that these *περίοδοι τοῦ Ἰωάννου* are cited by Clement of Alexandria, and used by Tertullian and the author of the Muratori fragment on the Canon, as well as most probably controverted by Papias (Eus. h. e. ii : 39. 3, 4), it seems plain that Zahn has not overstated their antiquity—certainly before 160 A.D., probably about 130. Since we know, from Tertullian's definite statement, that the Acts of Paul and Thecla were written within thirty years of the death of Paul, we cannot be surprised that these Acts of John were written so soon after his death; of course, they could not have been written until after the death of the true Leucius, especially since they probably originated in Asia Minor, but he could well be dead by 130. Though a highly-wrought imaginative invention, yet they could not at this early date be wholly fictitious. Hence, historically, they are valuable. The following is an abstract of the historical results drawn from them by Zahn : 1. In the history of the Canon : they prove that John, Matthew, Luke (and Mark ?) were at this time in circulation. 2. In the history of Theology : they reflect a Docetic Christology and a Sabellianizing Theology, as well as Pantheistic tendencies in the relation of the Godhead to the created world and man. 3. In the history of worship : they give us a sketch of the Sunday service, not dry, like that of Justin's, but wrought out in fresh and living colors; they give us also a Lord's Supper liturgy worthy of a place, in point of age, by the side of the "oldest church prayer" and "oldest homily" found in the first and second (so-called) letters of Clement of Rome. 4. In the history of John's companions : they preserve to us some almost certainly genuine names with some touches of their character—such as Leucius himself, Andronicus, John's host, Drusiana and Birrhus, which last is witnessed to as an Ephesian deacon by Ignatius. 5. In the history of John himself : they preserve to us a picture of him which must be in the main genuine, and they give the *coup de grace* to the theory of a *Presbyter John* different from the Apostle; which last very important result seems demonstrated by an examination of the now provably mistaken notices of the two Johannean graves at Ephesus (Dionysius of Alexandria, cf. Eus. vii. 25, 16 and iii : 39, 6, Rufinus and Jerome). As incidental results, it emerges that it is possible now to point out and prove genuine the very grave of John, and even, possibly, the very house (part of it still standing) of the rich Andronicus, John's hospitium ! B. B. WARFIELD.

THE CONTINENTAL TEUTONS. By the Very Rev. CHARLES MERIVALE, D.D., D.C.L., Dean of Ely. New York : Pott, Young & Co.

This is another volume of the excellent series on the "Conversions of the West," published under the direction of a committee appointed by the Society for Promoting Christian Knowledge. The work opens with a sketch of the conflict between Rome and Germany, from Cæsar to Constantine. It then traces the various steps by which, one after another, the Teutonic nations of the Continent were gathered into the Christian fold. One chapter contains an interesting account of the mission of St. Boniface, the apostle of Western Germany. The whole series is admirably adapted to popular use and for Sunday-school libraries.

G. L. PRENTISS.