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I.

DR. SHEDD'S SYSTEM OF THEOLOGY.

IN the three brief pages of reference to American theology, with which Dorner concludes his *History of Protestant Theology*, that eminent author informs us that, so far as he is able to survey it, theology on this continent "has as yet no connected literary history." We are gravely told that "the numberless parties" existing here, mainly engaged in external labors and conflicts, "have not as yet been able to do much for the advancement of theological science." Yet the hope is expressed that by "the introduction of English and Scotch, and especially of German theology, now abundantly taking place, and transporting into the country many elements of culture," theology may hereafter attain among us not merely a recognizable existence, but also "a new and even an independent form and combination"—a form and combination which somewhere in the future, provided these favorable conditions continue, "may in many respects resemble the theological development of the Church in the first centuries." But at present, in the estimate of Dorner, "America is as yet merely on the threshold of its theological existence."

But what shall be said of a history of Protestant theology written within twenty years which makes no mention whatever of that remarkable anthropological controversy, involving many of the most fundamental principles in evangelical Protestantism, which agitated not only New England but the whole country during the latter half of the eighteenth and the first decades of the present century—a controversy which gave to the Protestant world the treatises of Edwards on Original Sin and the Freedom of the Will, and a large

to call it a mere compilation from one or more of our canonical Gospels, and all students of early Christian literature will be grateful to the author for so successfully vindicating its antiquity and originality. ARTHUR C. MCGIFFERT.

THE TESTIMONY OF JUSTIN MARTYR TO EARLY CHRISTIANITY. Lectures delivered on the L. P. Stone foundation at Princeton Theological Seminary, in March, 1888. By GEORGE T. PURVES, D.D., Pastor of the First Presbyterian Church, Pittsburg, Pa. New York: A. D. F. Randolph & Co. [1889]. 8vo, pp. viii., 302.

Dr. Purves has given us, in this valuable series of lectures, a study of the origins of Christianity, of which his theological *alma mater*, at whose call he has prepared them, may be justly proud. He has chosen his subject felicitously, and has developed it with care, vigor, breadth, and scholarly insight. There has been a widespread tendency among students of the beginnings of Christian history to underestimate the amount, on the one hand, of Jewish feeling and modes of thought brought into Christianity by its first teachers, and, on the other, of heathen sentiment and philosophizing imported into the Church by the next generation, gathered out of the great Gentile centres. The consequence has been that the theorizers have had a clear field in which to disport their fancies as to the origin of the diverse elements which were discoverable in the records of early Christianity. Now this composite stream is traced back to an aboriginal conflict between Jewish and Gentile Apostles; now a New Testament document is parcelled out between a Jewish original and a Christian reworking; now the whole fabric of Christian theology is ascribed in a mass to heathen thought, baptized, indeed, but scarcely regenerated by the flood of Christian phraseology in which it is found sunk. Justin Martyr stands at just the point of historical development at which all such theories may be most conveniently brought to the test of facts; and Dr. Purves, in undertaking a renewed study of his writings, has kept this circumstance fully in view. His work thus becomes truly a study through Justin of the origin of Christianity. After outlining the importance of Justin's testimony, arising from the time in which he lived, his wide acquaintance with the Christian world, his character and the nature of his previous studies, as well as from the nature of his writings, which, as addressed to heathen and Jewish readers, give (for our purposes) an unsophisticated picture of Christianity, Dr. Purves divides his matter into an examination of what we may learn from Justin's testimony of the social and civil relations of early Christianity, of the relations of Jewish and Gentile Christianity, of the influence of philosophy on early Christianity, of the origin and early estimation of the New Testament books, and of the Church organization and the faith of the first age of the post-apostolic Church. The conclusion to which this comprehensive study conducts him is that the Christianity of Justin presupposes "both positively and negatively just that foundation which is described in the New Testament," while at the same time it betrays the influx into Christianity of strong Gentile elements of thought and feeling (pp. 292, 293). His work thus becomes a valuable apologetical as well as historical study.

Stress is properly laid, in the second lecture, on Justin's witness to the rapid spread of Christianity during the first century of its proclamation, in spite of the fitful persecution to which it was always liable and the stinging contempt (the depth of which is scarcely conveyed fully to the reader) of which it was unceasingly the object. Dr. Purves declines to express the result of this growth in figures (p. 52); others calculate that by A.D. 100 there were one hundred thousand Jewish Christians between Jerusalem and Babylon, and by A.D. 200 about two millions of Christians in the Empire, increasing by the time of Constantine

to as many as six (according to Gibbon), or ten (Schultze), or sixteen (Keim) millions. That the mass of these, even from the very opening of the second century, were of Gentile origin, the readers of Dr. Purves's third lecture, in which the relations of Jewish and Gentile Christianity are carefully investigated in the light of Justin's witness, cannot doubt. In the first age, no doubt, the Church had lived and grown under the protection of Judaism, with which it was confounded; under what sheath, after the destruction of the Jewish State, it had preserved itself from extinction through the laws against unauthorized societies, is less clear. Recent investigations appear to lead fairly to the hypothesis that everywhere where protection was specially needed, Christians were organized under the color of burial, trade, or other clubs (cf. p. 65). Professor Ramsay's study of Phrygian inscriptions has thrown a welcome additional light upon this matter (see especially *The Expositor*, December, 1888, p. 404 sq.); and it is possible that this may lie behind Justin's apparent claim that Christians should remain unmolested unless they could be proved to have done something contrary to the laws (p. 67). If we may conjecture that, even so early as this, Christians were often organized as a burial or some other kind of permitted club, it might well seem to Justin intolerable that inquisition should be pushed beyond the ostensible ground of association, and so Christians be punished for a mere name, not having done anything contrary to the laws.

Dr. Purves's fourth lecture seems to us a very specially able study, and his outline of Justin's doctrine of God and the Logos a successful attempt to hold the scales justly between the Christian inheritance and the philosophical presuppositions of the apologist. In this connection also we should call attention to the successful attempt to separate the traditional Christian doctrine from Justin's own formulation of it, which is made in the sixth lecture, and which provides a powerful apologetical argument for the traditional account of the origin of Christianity. The account of the organization of the early Church in the same lecture appears to us to leave absolutely nothing to be desired (cf. also pp. 7, 8); it is a great comfort to read so judicious and accurate an investigation upon this subject in days when nearly every man has a special reading of his own of the first stages of Church organization. We doubt the reason assigned for Justin's use of *πρεσβυτης* (p. 262), as if it arose from an ambiguity felt to attach to the terms "presbyter" and "bishop;" but the discussion of the slow growth of the use of the word "bishop" to designate the presiding officer is very interesting. On this point, too, Professor Ramsay's Phrygian studies are throwing a most welcome light. Lastly, Dr. Purves sums up very satisfactorily Justin's evidence for the New Testament books and Canon, in his fifth lecture; in the course of this, however, he falls into the usual exaggeration with which the absence of appeal to the New Testament in Tertullian's Apology is spoken of. "Tertullian," he says, "does not once appeal to any New Testament passage in his Apology" (p. 246). Of course, there is a strong contrast, in the use made of the Scriptures, between the Apology and Tertullian's other writings; and this contrast fairly serves Dr. Purves's purpose in adducing it. But the sentence we have quoted does not represent the matter of fact exactly. Tertullian does not cite any New Testament book by name in his Apology, but the reader of that document would have no difficulty in learning his view of the nature of the Scriptures, or their authority, or their division into Old and New Scriptures of equal authority but diverse age; and in c. 31 not only is the New Testament, as a whole, adduced as part of the sacred books of the Christians, but in this adduction Mat. v. 44 is alluded to, and 1 Tim. ii. 2 directly appealed to in words as pointed as these: "Nay even in terms, and most clearly, the Scripture says, 'Pray for kings and rulers and powers that all may be at peace with you.'"

It is rare for Dr. Purves to fall into even so slight a slip as this. On p. 209 a

brief passage on the *Didaché* is somewhat unexpectedly interpolated into the discussion of Justin's relation to a harmony of the Gospels. We deprecate the phraseology by which a "gospel-canon" is spoken of on p. 249, on account of its association with the false theory of the origin of our canon suggested by Reuss and elaborated by Weiss. It is not obvious to us why "Marcionites" are suggested on p. 107. And a remark on p. 108 may be misapprehended by some of the careless as implying a condemnation of Paul. But these things are nothing. We close the book with a sense of unalloyed pleasure in its reading, and with the conviction that Dr. Purves has given us what must stand for many years as the standard work on Justin Martyr and his witness to early Christianity.

B. B. WARFIELD.

DIALOGUE BETWEEN A CHRISTIAN AND A JEW ENTITLED ΑΝΤΙΒΟΛΗ ΠΑΠΙΣΚΟΥ ΚΑΙ ΦΙΛΩΝΟΣ ΙΟΥΔΑΙΩΝ ΠΡΟΣ ΜΟΝΑΧΟΝ ΤΙΝΑ. The Greek Text Edited with Introduction and Notes, together with a Discussion of Christian Polemics against the Jews. Inaugural Dissertation for the Degree of Doctor of Philosophy in the University of Marburg, presented by ARTHUR CUSHMAN MCGIFFERT. New York: The Christian Literature Company, 1889.

It is pleasant to receive from an American scholar and an American publishing house a critical edition of an hitherto unedited piece of ancient Christian literature. Such work must necessarily be performed abroad where the manuscripts are, and the book before us is no exception to this rule. It was presented by the editor as his dissertation for the degree of Doctor of Philosophy in the University of Marburg. Nevertheless, his own nationality and the publication of his work after his return to America will justify us in claiming it as the product of American patristic scholarship.

The Dialogue here published was found in 1887 by the editor in the National Library at Paris, in a MS. of the eleventh or twelfth century, under the mistaken title of "Papisci et Jasonis . . . colloquium." His first hope that he had stumbled on a trace of the famous second century Dialogue was disappointed, yet what he found proved to be worth transcribing. It turned out to be the same work which Professor Zahn had found in an older recension in a MS. at Venice and a third copy of which also exists in the library of the Most Holy Synod at Moscow. It is identical also with portions of a *διάλεξις κατὰ Ἰουδαίων* written by an unknown Abbot Anastasius in the ninth century and to be found in Migne's *Patrol. Græc.*, lxxxix., 1203-82. The editor has carefully and scientifically estimated the relations and worth of these sources (except that he only secured the variant readings of the Moscow MS. for the first three pages), and has given us a critical edition of the Dialogue of Papiscus and Philo, basing his text on the Venetian MS., which manifestly represents the oldest recension known. Even this MS., however, contains evident additions to the lost original, and the Dialogue as a whole has been changed considerably in the course of its transcription until the Paris MS. was written.

The Dialogue itself is not of much historical value. It was probably written in Egypt, and is assigned by the editor to the fifth or sixth centuries. The mention of Saracens in chapter 10 would seem to require a later date if, as is not improbable, the word be not an addition to the original text. But it can hardly be put later, at any rate, than the seventh century. It defends the worship of images by Christians, on the ground that they worship not the image, but that represented by it; uses the phrase "*τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας*," and contains other indications of a corrupted theology. It is written, however, in a vigorous and animated style, and possesses more literary merit than most works of a similar kind. It does not appear to have any literary connection with