

therefore equally entitled to the imperial favour as the systems of Aristotle and Plato. The date of these Apologies was probably A.D. 147. The dialogue was with Trypho the Jew, and its design was to demonstrate to the Jews that Christianity was predicted by their prophets; in short, it is a defence of the Messiahship of Jesus. It is a question whether such a dialogue actually occurred, or whether the form was merely adopted by Justin to promulgate his opinions. Dr. Purves, in a note, tells us that of these writings of Justin there exist only two complete manuscripts, the Codex Regius Parisinus, written in 1364, and the Codex Claromontanus, now in England, written in 1541. What a striking difference here between the few and recent manuscripts of Justin's writings and the numerous and ancient manuscripts of the New Testament!

Dr. Purves, having in the first lecture considered the importance of Justin Martyr's testimony in general, on account of its recent date and its necessary bearing upon modern questions, proceeds in the second lecture to consider Justin's testimony to the social and civil relations of Christianity. He observes that we have here undoubted proofs of the extensive diffusion of Christianity in early times. The Gospel spread with amazing rapidity throughout the provinces of the Roman Empire, and far beyond its limits. The converts were not limited to any particular class or nation. Whilst the Jews in general rejected Jesus as their Messiah, the Gentiles believed on Him. "In all places throughout the world," observes Justin, "there is not one single race of men, whether barbarians or Greeks, or whatever they may be called, nomads, or wanderers, or herdsmen living in tents, among whom prayers and giving of thanks are not made to the Father and Maker of the universe through the name of the crucified Jesus." Of course, the language here is hyperbolic; but still it testifies to the vast diffusion of Christianity, and has its counterpart in the words of St. Paul, wherein he speaks of the faith of his converts as "spoken of throughout the whole world." Dr. Purves takes the moderate view that, during these early ages, Christianity was not much exposed to