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JUSTIN MARTYR.¹

WE in this country are comparatively ignorant of American theology. Many are thoroughly acquainted with the movements of religious thought and the development of theology in Germany; they are learned in all the speculations of the Tübingen school and the later theories of Harnack, Wellhausen, Schürer, and Holtzmann, but know little or nothing of the writings of theologians on the other side of the Atlantic who speak their own language. And yet theology has neither been stagnant nor unproductive in America. In recent years it has made vast progress, and many of its divines occupy a high place in the theological world. The old dogmatic theology of Edwards and Hodge has given place to one more thoroughly scientific. Professor Warfield, of Princeton Theological Seminary, the successor of Dr. Hodge, is one of the most accomplished theologians of the present day, and by his learning and critical spirit will soon establish for himself an illustrious name. Dr. Schaff, although by birth a Swiss, has for many years been a naturalised citizen of America, and is universally esteemed as worthy of a position along with the most illustrious German and English theologians. And Dr. Casper Gregory has by his critical researches earned for himself in Germany, as well as in America, the name of a most accomplished scholar and Biblical critic. Lectureships

¹ *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 of Pittsburgh.