

the Dialogue may have been written as early as 138 A.D., or not later than 148 A.D. In these two treatises Justin repeatedly speaks of the "Memoirs of the Apostles." In one place he says, "the Apostles in the Memoirs composed by them called Gospels." He relates how "upon the day called Sunday all who live either in town or country meet together in one place, and the Memoirs of the Apostles, and the writings of the prophets are read as long as time permits." From this it is clear that the Memoirs were regarded by the Christians before the middle of the second century worthy of equal rank with Old Testament prophecies. It would be only after a lapse of a considerable time that they would win so high favour as to be accorded a place side by side with the Hebrew Scriptures. He also mentions two other facts: (1) that they are "memoirs of all things that relate to our Lord Jesus Christ"; (2) that "they were composed by His Apostles and those who followed Him." The Memoirs, as thus described, answer to our four Gospels; Matthew and John were written by Apostles, Mark and Luke by "those who followed Him." At any rate there is a strong presumption in favour of such an inference. It is true that other writings, such as the Epistle of Clement of Rome and the Epistles of Barnabas, were read in the early Christian assemblies, but there is no evidence that they were ranked with the writings of the prophets. They were read occasionally for edification and admonition, but they were not recognized as having canonical authority. But while it is admitted that the Memoirs may have included the first three Gospels, it is contended by some critics that they did not embrace the fourth Gospel. The admission is fatal to the contention. If Mark and Luke, followers of our Lord, wrote the Gospels ascribed to them, who were the Apostles concerned in the composition of the Memoirs? Besides Matthew, who else? The *onus probandi* lies upon those who exclude John. There is a strong presumptive proof at least that the fourth Gospel was known to Justin. He teaches that the Logos dwelt with the Father before all creation; that the Logos was God; that by Him all things were made; that this persistent Word took form and became man and was called Jesus Christ, and that He was the only begotten of the Father. His doctrine of the Logos is not that of Philo, but that of John. Dr. Gloag, in an admirable dissertation on the Logos of John, indicates four points of difference between it and that of