

a self-deceived enthusiast—then the question as to the truth of Christianity is a question as to the *truthfulness* of Christ.

The apostolic apologetics is discussed under the heads of "the Pauline practice and "Petrine prescription." It is shewn that Paul, when he was dealing with Jews, defended Christianity by an appeal to the Old Testament and that, when he was establishing churches among the Gentiles, he furnished the evidence of miracles wrought by his own hands. In founding a church, the working of a miracle was the initial process. After the church had been established, actual miracles were no longer necessary. For the memory of miracles had an evidential value equal to the sight of miracles.

Peter, in imitation of his Master, speaks of apology as a duty binding on every Christian (I. Pet. 3: 13-16). That this is a duty of perpetual obligation is proved by the considerations, that the question as to the truth of Christianity is always open to discussion on grounds of reason, and that Christians possess a producible reason by which the judgment of mankind ought to be satisfied. If this be so, then the apostolic prescription lays upon all Christians the responsibility for the production of this reason, according to call or opportunity.

In the second book, Dr. Macgregor traces the history of apologetic methods in the two post-Apostolic periods, the first dating from about 130 A. D. and the second from the close of the sixteenth century. Between the end of the first period and the beginning of the second lie the Middle Ages, during which the history of Christian thought took a dogmatic, rather than an apologetic direction.

The apologetics of the primitive epoch was determined by the situation of the church. The early Christians had to meet the calumnies of the heathen. They were charged with such offences as "atheism," "eating the flesh of infants," holding secret meetings for the practice of abominations. Again, during this period, Christianity was fully recognized, and proscribed, as a new, distinct religion. In such circumstances, the task of the Christian apologist was not to appeal to reason on behalf of the new religion. Such an appeal would have been made in vain, whether it was addressed to the rabble or to the philosophers. The apology for a time like this, was the bearing of testimony to the facts on which Christianity was founded, by witnesses whose truthfulness was guaranteed by their readiness to suffer or die for their religion.

The direct and primary interest of this work lies in ascertaining what primitive Christians believed as to defence of religion. But second-century Christians are not only witnesses who tell us what they believe. They are also jurymen who hear and pronounce upon the beliefs of first-century Christianity. Their testimony to matters of historical fact belonging to the first century, must always have great weight, all the more because their truthfulness was subjected to the severest tests.

This review may be concluded by calling attention to the section on the existing apologetic situation. It is pointed out that the task of the modern apologist is to vindicate the supernatural. The objection to miracles as supernatural is shewn to involve consequences which only atheists would accept. These consequences are, as regards God, the denial of His providence, saving