

to him long and anxious and painful study, to understand him. Havercamp thought it worthy of his name to publish an edition of the celebrated Apologist with explanatory remarks, and every one that has consulted them will acknowledge the material aid they afford to the understanding of the text.

Dr. Willis has now published, not a new edition of his former *Collectanea*, but a new work as must appear by comparing the one with the other. We think he has wisely concluded to furnish specimens from the Greek Fathers as well as from the Latin, and, in order to do so without swelling the size of his volume to undesirable proportions, he has omitted a considerable portion of Tertullian, Augustine &c., while he has introduced into the same part of the volume some new matter. Rather more than one half is composed of selections from the Greek Fathers, no fewer than eleven of these comprising such names as the two Clements, Ignatius, Chrysostom, Irenaeus and Origen, having been chosen to enrich and adorn these pages. The introductory notices in the present work are fuller than those in the former and are in English instead of Latin. The whole is preceded by a well written Preface, in which we have an account of the principles by which the Dr. was governed in the preparation of the volume, of the views entertained by him of the value of the Patristic writings, and from which we learn that he is well acquainted with the literature of the subject and with the conclusions to which the most eminent critics and Church-historians have come, regarding the genuineness or spuriousness of such productions as the Epistles of Ignatius. The work has been very neatly printed by Mr. Rowse of Toronto; the type is clear, distinct and attractive to the eye: The Greek accents and letters appear to be for the most part correctly given, indicating great pains and knowledge on the part of the Editor in revising the proof-sheets, although we observe one slight erratum in both the Table of Contents and the brief biography of the person, Gregory of Nazianzum, in the end of 'Nazianzum.'

In forming an estimate of the value of these *Collectanea* we must be guided by the object for which they have been prepared. Although we are not informed on the title-page of the present as we were on that of the previous volume, yet we are in the preface, that it is designed for occasional use as a text book in a Divinity Class, and, of course, much will be supplied verbally which would have been furnished in a written form were a more general circulation contemplated. We presume too, that the very students into whose hands it will be put will, in their curriculum, be required to study Church History, and those who possess Dr. Reid's edition of Murdock's translation of Mosheim will find complete details of the lives of these Fathers, with notices of the editions through which their works have passed. We cannot think, however, that the use of these *Collectanea* will be confined to the class room, and we know that their introduction is contemplated into some of the Colleges of the United States. They are of too great value for such a limited sphere. We believe they should be in the hands not only of our Students, but of our Ministers, that they may render themselves conversant with the thoughts of these great men whose writings have been preserved by the Church and handed down, as the Epistle of Clement, and that to Diognetus, whoever may be the author of the latter, from a very early date of the Christian Dispensation. We know of no publication in which they will find a specimen of so many of the Fathers, such a variety of contents and subjects of so much importance—such a judicious and careful selection. In our judgment the value of the work would have been increased by the insertion of fuller critical notes and notices—an editorial labour for which Dr. Willis is exceedingly well qualified, for he is evidently at home among the Fathers;—and by the mention of the best editions that have been published for the guidance of those who desire to furnish their libraries with the best of the Patristic literature.

We are aware, as stated in the first sentence of the Preface that great