

REVIEWS.

APOCRYPHA OF THE NEW TESTAMENT, WITH THE EPISTLES AND GOSPELS, AND OTHER FIFTEEN NOW EXTANT; ATTRIBUTED IN THE FIRST FOUR CENTURIES TO JESUS CHRIST. (new edition). New York: DeWitt & Davenport. Toronto: T. Maclear.

The Apocrypha of the Old Testament is generally known, that of the New is not so. A prejudice prevails among Protestant Churches against the Apocryphal Books, owing to the fact that Romanism has made too much of those Books; and perhaps this prejudice has driven us into the opposite extreme. As authorities, however, we may read and study such works, yielding them the right to which they are entitled; but keeping in view the fact that they are uninspired, and always bearing in mind also that many of them have been used to serve a purpose. We ought, at least, to be acquainted with their contents; and our students and aspirants for the ministry ought to be prepared to prove their uninspired character. On this account the perusal of the New Testament Apocrypha is imperatively necessary. The scarcity of those Books and the fact of their having been only current in detached pieces, have proved a great barrier in the way of our reading people. This difficulty many of the ministers in the earlier days of their preparatory career have had to contend against, happily it is now removed and remedied by the work under notice. The publishers announce this as "a queer book." The spirit of the age, especially of the literary age, is not as friendly to christianity as we could wish, and without pronouncing on the object of the publishers in giving to the world the pages before us, we would certainly say that, either directly or indirectly, they have served the cause of our faith by issuing this *half dollar* edition of a work heretofore somewhat rare and not generally known. We have no hesitation, however, in recommending the study of the New Testament Apocrypha to all our Theological Students. We do so, because "the Romish controversy" behoves to be well understood in Canada, and that owing to two causes.

1. The hold which French Canadian Popery has on the Eastern Province.

2. The bold and vigorous efforts that are now being made by the Papacy to establish itself by large cathedrals—by nunneries and Jesuit schools among us. And if they both must be fought, let us be well furnished, and, if possible, let us never fail to draw our weapons from Rome's own armoury. In conducting the controversy we hold that the Bible is the grand and fundamental source of appeal. But let us know the sources from which our enemy derives her weapons, and let us see the lurking places in which she skulks, the ramparts behind which she hides her vassals, and the factories in which she arms her *forged*. The Apocrypha and the Fathers are the royal arsenal of Rome. Let us carry the Bible thither. Let its voice be borne around these walls and as assuredly as Jericho fell before the rams' horns of Joshua, so sure will her ancient superstitions crumble into dust before the sound of its blessed truths. These battlements of Popery are like walls of gunpowder, and a spark from the fire of Divine truth will create an explosion and a conflagration, which must inevitably consume the whole system.

We have perused, with no ordinary amount of interest, the documents before us. They are constructed in imitation of the Scriptures, being divided and arranged in chapters and verses; doubtless the object is to give the idea that they are authentic, genuine and inspired, and of authority equal in all respects to that of the inspired Books. The reader, however, no sooner reads a few verses than he feels himself in a new and uninspired region.

It may be interesting to our readers to give the contents of the Apocrypha, which we here subjoin:—

The Gospel of the Birth of Mary, in eight chapters; The Prot Evangelion, in sixteen chapters; The first Gospel of the Infancy of Jesus, in four chapters; The second Gospel of the Infancy of Jesus, in four chapters; The Letters of Abgarus, King of Edessa, to Jesus Christ, and Christ's reply—one chapter each; The Apostle's Creed, as given in the Book of Common Prayer—a *forgery*; The Epistle of Paul to the Laodiceans—one chapter; Paul's Epistle to Seneca, with Seneca's reply, fourteen chapters; The Acts of Paul and Thecla—(Tertullian tells us that this piece was forged by a Prelate of Asia. Pope Gelasius also in his decree against Apocryphal Books, inserted it among them)—

it contains eleven chapters. The first Epistle of Clement to the Corinthians, twenty-three chapters; Second Epistle of Paul to the Corinthians—five chapters; The Epistle of Barnabas—fifteen chapters; The Epistle of Ignatius to the Ephesians—four chapters; The Epistle of Ignatius to the Magnesians—four chapters; The Epistle of Ignatius to the Trallians—three chapters; The Epistle of Ignatius to the Romans—three chapters; the Epistle of Ignatius to the Philadelphians—three chapters; The Epistle of Ignatius to the Smyrnaeans—three chapters; The Epistle of Ignatius to Polycarp—three chapters; The General Epistle of Polycarp—three chapters; The Epistle of Polycarp to the Philippians; The Shepherd of Hermas; The Book of Hermas called his Visions—an angel appearing as a shepherd, and revealing these visions to Hermas, brother of Pius of Rome; II. Book, containing Commands; III. Book, containing Similitudes.

The above catalogue will furnish our readers with an idea of the nature and subjects of the N. T. Apocrypha—the whole of which is uninspired, and the greater portion of which is a Romish forgery.

OUTLINES OF MORAL SCIENCE, By Archibald Alexander, D.D., of Princeton. New York: Charles Scribner. Toronto: A. H. Armour.

The name of Dr. Alexander is a guarantee for the worth of any book. This is a posthumous work, though prepared for publication by himself, and intended as a manual on the Philosophy of Morals, for students in colleges and theological seminaries. We could have wished, in some points, it had been more elaborate, but, taking the design into view, we take it as a short, valuable contribution to ethical philosophy, and which may be put into any young man's hands with perfect safety. The loss of Paley, and the more we have of Alexander, in our colleges, the better for the Church. The price is 3s. 9d.

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Whilst the great causes were much the same, a considerable difference of circumstances will be seen in the origin of the Relief Church from that of the Secession. The "Four Brethren" of the Secession constituted themselves into a Presbytery at once, after the Commission of Assembly had loosed them from their respective charges, and declared them no longer ministers of the Established Church; but it was more than six years after this that they were deposed by the Assembly. On the contrary, Mr. Gillespie, the father of the Relief Church, was first deposed, and then, for more than six years, he stood alone, and it was three years more ere ever the Relief Presbytery was constituted.

But the christian diligence, patience, and fidelity of Mr. Gillespie were to be abundantly rewarded at length. After presenting to the country for so many years, a proof of the self-sustaining power of the Church, the Lord opened the way for strengthening his hands by the valuable co-operation of the Rev. Thomas Boston, of Jedburgh. The christian world, so far as the English language is known, have heard of his father, the Rev. Thomas Boston of Ettrick, the author of the Fourfold State, and other valuable theological works. He belonged to the orthodox party in the Church of Scotland at the time when the causes of the Secession were gathering strength for that disruption; and it has been said that there is not a doubt that had he lived he would have joined the "Four Brethren." But his death took place on the 20th of May, 1732, a few months before the movement. The Free Church claim the amiable and devoted McCheyne of Dundee, as one of themselves, although he died before the disruption. The Secession Church might justly claim the learned, pious, and celebrated Boston of Ettrick.

The Rev. Thomas Boston, junior, was a son worthy of the father. He was settled in the parish of Oxnam, in the neighbourhood of Jedburgh, in 1753. In 1755 the Parish of Jedburgh became vacant, and the town and country determined, if possible, to have Mr. Boston for their minister. The Patronage, however, was in the hands of the Crown; and the Marquis of Lothian, who, it was believed, would have the disposal of the Parish, was likely to prefer another. This induced the Elders to condescend and subscribe an agreement against any intrusion, and to re-