

same Bible with the New Testament added. But says one, what do you mean by rejecting the Holy Ghost? I mean this: Jesus said He shall guide you into all truth, He shall teach you all things. Men are not guided thus, but by the Bible, their Christ Jesus. Do they not, therefore, reject the Guide? Men are not taught thus. Do they not, therefore, reject the Teacher? Ask the religionist of to-day whether he has done the whole will of God for say the last six months of his life, and his answer will be No. And yet the Lord Jesus said, it is not they that say Lord, Lord, but they that do the will, that shall even enter the Kingdom; they that do the will shall know of the doctrine. For our wrestling is not against flesh and blood, but against the principalities, and powers, and world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

H. DICKENSON.

#### THE APOCRYPHAL GOSPELS.

Deeming it proper to make a definite study of the early Christian writings, outside of the canon of the New Testament Scriptures, in order to trace as nearly as possible the history of the dethronement of the Holy Ghost from the supreme place assigned Him by Christ and recognized by His first followers, we commenced with the uncanonical Scriptures, commonly called the Apocryphal Gospels.

As it is likely that but few of our readers have had the opportunity of reading these books, we will not study brevity whilst giving the results of our researches.

There are upwards of a score of compositions comprising this collection, making a book about half the size of the New Testament.

The first is called "*The Birth of Mary.*" Its authorship, in the early times, was attributed to Matthew; but of this it is scarcely necessary to say there is no satisfactory evidence, either from its composition or other outside testimony, although, like as with all the other Apocryphal Scriptures, there were not

wanting men of note in the Church who contended for its genuineness.

The whole story, although told in connected form, deals in the marvellous and improbable.

"*The Protevangelion,*" or account of the birth of Christ and the perpetual Virgin Mary, is the second. It is a lengthy composition, somewhat shorter than Mark's Gospel. Whilst it does not show intentional fraud, of necessity, it is so evidently legendary in its origin, that none can doubt the propriety of its being excluded from the accepted canon.

"*The Gospel of the Infancy of Jesus Christ*" comes next. This is a narrative of wonderful miracles, all emanating from Christ whilst very young. It is the most mythical and improbable of the whole series, and yet, strange to say, seems to have commanded a larger share of credulity than the others; whole sects, as the Agnostics, accepting it as true, and such men as Eusebius and Athanasius quoting from it approvingly.

The fourth is "*Thomas's Gospel of the Infancy of Jesus,*" somewhat similar to the former but much shorter, supposed at one time to be a part of the Gospel of Mary.

The next is called "*The Epistles of Jesus and Abgarus, King of Edessa.*" Two short letters in which Abgarus requests Jesus to come to his kingdom and cure him of a serious disease, and Jesus replies that He cannot come, but after His death He will send one of His followers to cure him.

They are of no importance, simply taking their value from having probably been manufactured in the first century.

"*The Gospel of Nicodemus,*" formerly called "*Acts of Pilate,*" comes next. A long book and a decided mixture, nothing but conjecture can be given concerning its origin, although the fact of its having been written in the first century is pretty well established.

"*The Apostles' Creed,*" somewhat shorter than is found in the Church of England prayer-book, is one of those early compositions whose date cannot be accurately fixed, but cannot be later than the middle of the second century, and was probably much earlier.

The eighth in number is, "*The Epistle*