ROAD APPROPRIATION.

QUEEN'S COUNTY.

District No. 4.

Comprising Townships Nos. 33 and 34.

Suffolk road and bridges,	£15	0	0
Balance due contractors for bridge on Suffolk road,	51	15	0
Tracadie road from Thompson's mill, east,	4	0	0
St. Peter's road and bridges,	15	0	0
Road from Five Mile House, St. Peter's road, to shore,	3	0	0
From Stanhope to Campbell's Hill,	6	0	0
Road from Ewen McMillan's to old church,	5	0	0
Old Stanhope road,	4	0	0
Friston road and bridge,	10	0	0
To cut down hills on Covehead road,	15	0	0
North end of Brackley Point road, over Shaw's dyke,	15	0	0
Winsloe road and bridges,	15	0	0
Cross roads throughout the district,	10	0	0
Where most required,	5	0	0
To build a Wharf at the shore near Stewart's, Lot 34, in addition to a subscription of £86, provided a right of way is given to such part of said shore as the Government may approve of,	82	17	0
	£266	12	0

District No. 5.

Comprising Townships Nos. 65 (south of Elliott River) 29 and 30.

Towards balance due on wharf west side Crapaud harbor,	£42	0	0
Building Block at Rocky Point,	58	0	0
Building Scow for Ferry between Maceachen's and McEwen's wharf, W. River,	15	0	0
Road from Mabey's to Bonshaw bridge,	6	0	0
" Bonshaw to De Sable,	5	0	0
" Nine Mile Creek to Canoe Cove,	4	0	0
" Canoe Cove to Marshall's,	4	0	0
" Bonshaw to Rocky Point, W. River,	10	0	0
New Argyle Settlement road,	3	0	0
Skye Front Settlement, Lot 30,	4	0	0
Skye Back Settlement, Lot 30,	4	10	0
Stordy's to Kelly's Cross,	6	0	0
Upper Crapaud Settlement,	4	0	0
Green road,	4	0	0
Johnston's mill to Kelly's Cross,	3	0	0
Road—Kelly's Cross to New Bedeque road, and repairing bridges,	20	0	0
Post road to Crosby's mill,	2	10	0
Road—Crosby's mill to De Sable,	2	10	0
Road to Curtis's mill,	5	0	0
Upper Westmorland Settlement, Crapaud,	4	0	0
Line road between Lots 30 and 65, from Old Tryon road to Britt's bridge,	4	0	0
Improving Dogherty's bridge,	7	0	0
From Dogherty's to Peter Keenan's,	5	0	0
Howell's bridge to Tryon road,	7	0	0
Black Point to Marshall's,	3	10	0
Where most required in the district,	12	17	4
	£245	17	4

District No. 6.

Comprising Townships Nos. 31, 32 and 65 North of Elliott River.

Repairing Mabey's bridge,	£3	0	0
Tryon road—Poplar Island bridge to Mabeys,	12	0	0
From Cody's to Leonard's, Dog River, East side,	5	0	0
Bannockburn road and bridges,	5	0	0
South Wiltshire—McPhee's to Fowle's mill,	8	0	0
John Auld's to the Chapel,	14	0	0
Douse's road, from Angus Darrach's to Bedeque road,	4	0	0
New Bedeque road, from Warren's bridge to Lot 65,	10	0	0
William Warren, sen., for work last year,	2	0	0
Colville road, from Bedeque road to Malpeque road,	7	0	0
Malpeque road—Crabb's to Johnston's,	5	0	0
Gillespie's road, Lot 32, near Crabb's,	3	0	0
Johnston's road, Lot 31,	7	0	0
Line road between Lots 31 and 65, from Hughes's to the Chapel,	3	0	0
From the Chapel to Francis Treanor's,	3	0	0
From Francis Treanor's to Tryon road,	8	0	0
New road across Lot 65,	4	0	0
From Chapel to Bedeque road,	4	0	0
To build Wharf at McPhee's shore,	70	0	0
Where most required in the district,	11	18	3
	£188	18	3

District No. 7.

Comprising portions of Townships Nos. 35, 36 and 37, North side of the Hillsborough River.

Apple Tree Point Wharf,	£25	0	0
McConnell's Ferry Wharf, north side Hillsborough,	25	0	0
St. Peter's Road, from Line of Lot 34, to St. Andrew's College,	15	0	0
Patrick Griffin's to French Village,	4	10	0
Tracadie Cross Roads to Point de Roche,	6	0	0
From Corran Ban Bridge to the line of Lot 34,	2	10	0
Roads in Grand Tracadie, where most required,	4	0	0
Road to McConnell's Ferry, north side,	3	10	0
Tracadie Cross Roads to the Hillsborough,	2	10	0
French Village to the Gulph Shore,	3	0	0
Mill Cove Bridge to Angus McAulay's,	5	0	0
Improving New Line road, opened from Mill Cove Bridge through McIntyre's farms,	4	0	0
McConnell's, Point de Roche, to Steele's on the Tracadie Road,	3	10	0
Nine Mile House, St. Peter's road to Mill Cove,	4	0	0
William Small's to James Miller's, French Fort,	2	0	0
McInnis's, north side, to French Village,	2	10	0
St. Peter's road to Battery Point,	4	0	0
Improving New line of road, between Lots 36 and 37, from North side to St. Peter's road,	10	0	0
Point de Roche to Gulph Shore, on the line between James and E. Doyle's farm,	4	10	0
Mount Stewart Bridge to St. Peter's Road,	3	10	0
	£134	0	0

District No. 8.

Comprising Townships Nos. 48, 35, 36 and 37, South side of the Hillsborough.

Balance due on McConnell's Ferry Wharf, South side,	£30	0	0
Repairing do.,	10	0	0
Building Block, Cranberry Wharf,	35	0	0
From Charlottetown Ferry Wharf to Cross roads, Lot 48,	4	10	0
Baltic Road,	5	0	0
Cross Roads to Fullarton's Marsh, Lot 48,	6	0	0
New line of road, Burnt Hill,	8	0	0
Lund's road,	3	10	0
Widow Higgins's to main road,	2	10	0
From the line of Lot 35 to Peter Duffy's	8	10	0
Duffy's to Pisquid,	8	0	0
From farms of Alex. and Martin McDonald to main road,	2	10	0
McConnell's Ferry road, south side,	7	10	0
Donagh road,	5	0	0
Widow Stewart's to Clark's mill,	3	10	0
Pisquid Settlement road, Apple Valley,	3	10	0
Owen Simpson's to the line of Lot 49,	6	0	0
Owen Simpson's to Glenfinnan,	6	0	0
Worthy's Mill to Monaghan Road,	6	0	0
Head of Pisquid to the line of Lot 49,	6	0	0
Cumming's to Birt's Lot 37,	6	0	0
Road to Heard's mill,	4	10	0
Fullarton's Marsh to the line of Lot 35,	4	10	0
Glenfinnan school house to Campbell's,	4	10	0
Campbell's ferry road to Donald McDonald's,	3	0	0
John A. McDonald's to James McDonald's,	3	0	0
Brazil's bridge to the division line of Lots 35 and 36,	3	0	0
From Monaghan Road to Dawson's Grove, Lot 37,	5	0	0
Mitchell's to Cranberry Point road,	5	0	0
Improving road, Lot 48, to McRae's Wharf,	3	0	0
Pisquid bridge to McConnell's farm,s	3	0	0
Bornish's to the line of Lot 38,	3	10	0
Through McGuirk's farm to Hughes's, Lot 37,	3	0	0
Monaghan road to Owen McManus's,	3	0	0
Dromore Road,	2	16	6
	£223	16	6

District No. 9.

Comprising Townships Nos. 49 and 50.

To repair road on Tea Hill to Flood's,	£5	0	0
" from Flood's to Ten Mile House,	6	0	0
Due John Robinson, balance for building bridge last year,	11	0	0
Due William Acorn, for repairing bridge, when finished,	7	0	0
Due H. McKinnon, for repairing French Creek Bridge,	16	10	0
Repairing road from Ten Mile House to Adam's,	8	0	0
" bridge near Adams's, Geo. Town road,	8	0	0
" road from Tweedy's to County line,	10	0	0
Road on line of Lots 49 and 50, from the Georgetown road to County line,	3	0	0
Road from Adams's to line of Lots 50 and 57, on the Murray Harbour road,	4	0	0
Uigg to Rear settlement,	4	0	0
Road from Murray Harbour road on the division line of Lots 50 and 57,	4	0	0
Road from thence to Head of Orwell, near Fletcher's,	3	0	0
Orwell Head to Vernon River bridge,	7	0	0
Vernon River, South road,	2	10	0
Pisquid road,	4	0	0
Repairing bridges on Pisquid road,	6	0	0
Road from Pisquid to County line, south side of Lake,	3	0	0
From Ten Mile House to China Point,	4	0	0
Monaghan road,	4	0	0
Road and bridge near James Jenkins's mill,	3	0	0
New road east side of Seal river,	7	0	0
Block and bridge to wharf at Burhoe's Point,	25	0	0
To make a brush and stone wharf at China Point to Channel, with materials of the old wharf,	20	0	0
To William Cox, ferryman, at China Point,	3	10	6
Unexpended last year as per account, £4 12 3			
	£178	10	6

NEWS BY TELEGRAPH.

EXCHANGE ROOMS,

CHARLOTTETOWN, APRIL 10, 1858

The Steamer *America* arrived at Halifax last evening, having had westerly gales since the 1st of the month.

BRITIAN. Dukes Wellington and Devonshire created Knights of the Garter.

Money very abundant. No reduction in Bank of England rate of Discount.

Disraeli brought in the new India Bill, which abolishes entirely the East India Company and the Board of Control; substitutes a Council consisting of President, Vice President, and 18 members; President to be Secretary of State.

Pellissier's appointment as Aambassador from France gives general satisfaction.

Several changes in the Foreign Office. Sir A. Loftus succeeds Sir H. Seymour at Vienna: Sir J. Crampton goes to St. Petersburg, Mr. Buhcannan to Madrid, Mr. Elliott to Copenhagen, Mr. Howard to Florence; Lord Chelsea, Secretary to Embassy at Paris. These appointments indicate a disposition to acknowledge claims of long servic and experience.

INDIA.—Sir Colin Campbell, with 18 regiments of Infantry, 6 or 7 of Cavalry, 80 heavy guns and mortars, and 63 field pieces, had crossed the Ganges on the way to Lucknow. Attack expected to commence on the 27th of February, when Jung Bahadoor's and General Frank's forces, 12,000 strong, would reach Lucknow.

FRANCE.—Line of rail to be laid to traverse the west coast from Boardeaux through Rochelle, Brest, and Nantes, for straightness more than for commercial purposes.

SPAIN.—Some disturbances have taken place.

RUSSIA.—Great agitation, in consequence of the emancipation of the Serfs by the nobility. Many great proprietors had fled to St. Petersburg, for fear of their lives.

Consols, 97½. Breadstuffs depressed.

NEWS BY THE ENGLISH MAIL.

(*From Wilmer & Smith's European Times.*)

In the House of Commons, Mr. Horsfall asked for an assimilation of the different laws in force in the British colonies, and the answer of Lord Stanley was, in substance, that the step was impracticable at present, but time and intercourse would provide a remedy.

In the House of Commons last night the Chancellor of the Exchequer brought forward the Indian Bill, which in some respects resembles the measure introduced by the late Government, and in other essentials appears to be a decided improvement. The number of the Council, for example, fixed in Lord Palmerston's schemes at 8, is to be raised to 18; 9 to be nominated and 9 to be elected. Of the 9 elective members, 4 are to be returned by a constituency interested in Indian Stock or having a practical acquaintance with India by residence; the 5 remaining members are to be returned by the Parliamentary constituencies of London, Liverpool, Manchester, Glasgow, and Belfast. This change cannot fail to greatly popularise the new scheme, which was approved of by Lord Palmerston and likely to become law, and which occupied a large share of attentien last evening.

The news from Palestine this week is extraordinary—an unseemly squabble between the British Consul there and the Bishop of Jerusalem. The civil officer has arrested the ecclesiastical functionary, and the proceeding, so remarkable and uncalled-for, is attributed to personal spite.

The accounts which have come to hand respecting the loss of the Ava steamer, off the coast of Ceylon, fasten a charge of grave negligence against the captain and officers. The accident occurred in the broad daylight, and within sight of the very rock on which she struck.

SPAIN.

MADRID, March 23.—The Government has presented a project of law for the abolition of slavery in the colonies of Spain.

FRANCE.

The Minister of the Interior has ordered that all the artillery in several towns of France are to be dismounted and deposited in the arsenals, on the plea that they are in a state too dangerous to be used, and it is promised that they shall be replaced by artillery in better condition. The Paris correspondent of the *Daily News* says, the general impression is that the guns are taken away lest in case of a rising they should fall into the hand sof the people

UNITED STATES.

FROM KANSAS.—While the President of the United States and his subservient Senate have been quietly preparing to force an unpalatable constitution on the people of Kansas, and it is yet uncertain whether the House of Representatives will, or will not, endorse the action of the other branches of the government at Washington, the following extract of a letter just received, and bearing date 8th March, from a prominent gentleman in Sumner, Kansas, will not be uninteresting to our readers:

"*Politically* the people of Kansas expect the passage of the Lecompton *Constitution*, and are fully prepared for such a consummation of the three years' tyranny and usurpation of the general government. But any power whatever attempting to enforce the Lecompton instrument upon the people here, will meet with a *determined resistance*. No pro-slavery *Legislature* can sit an d enact laws, not even long enough to elect John Calhoun United States Senator. We have cried fraud long enough, and passed resolutions long enough. It is time to act, if the Lecompton swindle *passes*.

The time may not be far distant when it will be necessary for the people to rise up in their elementary capacity, and fight for their *usurped liberties*.

It has been clearly proven, before competent authority, that at the election on the 4th January, a large majority of Free State men were elected to the State Legislature; and only by recognising gross and glaring frauds can John Calhoun issue certificates of election to a pro-slavery majority.

Should "Lecompton" pass, and the Free State officers and Legislature be declared elected, or a majority of them, then no time will be lost in changing the Constitution, which is manifestly odious to the whole people. I have no fears for the ultimate result. The pro-slavery leaders have nearly all left the country. The "Wood Pile" *returns* have out-faced their *impudence* even. As Sheriff Jones told me the other day, in Lecompton, "they had thrown their last die, and it *didn't* win! The d—d Yankees had got the country, and he and his friends were off for Arizona."

The same writer is interested in the speedy establishment of religious institutions in Sumner, and, according to his account, which is perfectly reliable, there is great encouragement for christians and christian ministers to enter that growing field of labor. The Methodists and Presbyterians have organized societies, and they want an enterprising and faithful Congregational minister to gather and organize a congregation.

THE UTAH EXPEDITION.

HEADQUARTERS, DEPARTMENT OF UTAH,
CAMP SCOTT, Jan. 20, 1858.

MAJOR: I have nothing material to report since my last communication. Accompanying that I sent a file of *Deseret News*, containing the message of Brigham Young to the Legislature of Utah. You have in that message and the resolutions of the Legislature, their disloyalty to the Union heretofore made against this people. My information respecting their conduct since is that their troops are organized to resist the establishment of a Territorial Government by the United States, and, in furtherance of that object, they have erected works of defence in the mountain passes and near Salt Lake City. Knowing how repugnant it would be to the policy or interest of the Government to do any act that would force these people into unpleasant relations with the Federal Government, I would, in conformity with the views also of the commanding-general, on all proper occasions have manifested in my intercourse with them a spirit of conciliation; but I do not believe that such consideration for them would be properly appreciated now, or rather would be wrongly interpreted; and in view of the treasonable temper and feeling now pervading the leaders and greater portions of the Mormons, I think that neither the honor nor dignity of the Government will allow of the slightest concession being made to them.

They should be made to submit to the constitutional and legal demands of the Government unconditionally; an adjustment of existing difficulties on any other basis would be nugatory.

Their threats to oppose the march of the troops in the Spring will not have the slightest influence in delaying it; and if they desire to join issue, I believe it is for the interest of the Government that they should have the opportunity.

On the night of the 11th of this month, I sent an express to Santa Fe, to acquaint Gen. Garland with the design of the Mormons to intercept the caballada it is expected Capt. Marcy will bring on from New-Mexico, and to ask additional force to his escort. I will also take other measures to thwart them. I sent herewith a letter of Lieut. Burns on the subject of a transportation corps. As a question of the highest interest to the Government in respect to the mobility of our troops, and economy of administration of the business of the Quartermaster's department, it eminently commends itself to the attention of the General-in-Chief. It is of great importance that such a corps, properly organized, should be created, and it is with the view of asking the consideration of the subject by the commanding General that I forward the letter of Lieut. Burns, who has much experience as assistant Quartermaster.

To make effective the field battery in charge of Capt. Reno, and to retain in service at this time a number of soldiers whose period of service is about to expire, I have authorized him to enlist as many of them as will enable him to work the guns. If this act is approved by the commanding General, I request that he will ask for it the sanction of the Secretary of War, who, under the authority of the law of the 18th June, 1856, can fix the number of the ordnance corps. The winter is not so cold as was anticipated from the severity of the beginning, and the heathfulness of the climate at this season is unsurpassed; there are but very few soldiers sick from climate causes. The weather is neither so cold nor stormy as often to prevent the daily instruction of the different arms of the troops of the service.

With great respect, your obedient servant,
A. S. JOHNSTON,
Colonel 2d Cavalry Commanding.

Major IRWIN MCDOWELL,
Assist. Adj. Gen., Headquarters of the Army, N. Y.

[By Telegraph.]

ST. LOUIS, Monday, March 29, 1858.

Six mountain men from Camp Scott have arrived at Leavenworth. They left Jan. 26, on foot, with a pack of mules, and encountered on the way several severe snowstorms. They think the Mormons could easily overcome Col. Johnston's command if they wished.

SPOTS ON THE SUN.—The *Washington Union* has learned either from practical observation or otherwise that "several spots on the disc of the sun are now visible, three of which are of very large size. They may be seen by means of a telescope of moderate power in the following manner: direct the telescope to the sun, and instead of applying the eye to the apperture let the image of the sun fall upon a sheet of white paper held a few inches from the eye-piece. Then by pulling out the eye piece slightly, until the image becomes distinct, the surface of the sun is as plainly visible as that of the full moon on a fair evening. The image may be made larger or smaller, as the paper is held further from or nearer to the telescope. Spots have been seen upon the solar disc of nearly three times the diameter of the earth; and the smallest that can bediscerned by good telescopes cannot be much less than five or six hundred miles in diameter."

RESUMPTION OF MISSIONARY TOURS.—Two missionaries lately returned to Dacca from visiting towns and villages in Eastern Bengal in different directions. It is the first tour they have made since the commencement of the mutinies. They say that the people were quite glad to see them back among them again, and were most respectful in general. Some of the Mymensing Mohammedans were, however, an exception to this good report; they openly declared that it was "the Company's order that there was to beno preaching." In Fureedpore, some of the people wished the missionary to write his name on the books and tracts he gave, just as the native banker ask people to write their names on the back of a bank-note, in order that if they got into trouble with the magistrate for having these books, they might be able to prove whence they procured them.

THE CONVERTED PRIZE-FIGHTER.—The New York *Evening Post*, speaking of the notorious Orvill (Awful) Gardner, who has lately professed conversion, as present at one of the daily prayer-meetings, says:—He is a powerful man six feet high, and well built. He has a strong voice, which was distinctly heard in every part of the house. He said he was not ashamed to declare that his past life had not been what it should have been. He had tried all the amusements and pleasures of the world, but never found any real satisfaction in them, and had enjoyed himself more in one hour since his conversion, than in all his former life. He wished it understood that he was on the Lord's side. The audience he said knew how faithfully he had served Satan heretofore, and he was determined to serve the Lord as faithfully in the future as he had the Devil in the past.

CORRESPONDENCE.

TO THE EDITORS OF THE PROTECTOR.

GENTLEMEN;

I now proceed to examine a few more of the sects which "Lector" regards as sound Protestants.

The Eustathians were not so much chargeable with corrupting religious doctrines, as with maintaining a system of discipline which was destruction of the order, peace and happiness of society. Eustathius, their founder, 331, "prohibited marriage and the use of wine and flesh, and gave liberty to children and servants to violate the commands of their parents and masters, upon pretexts of a religious nature." Is this Protestant teaching? What saith the Scripture, which is the Protestant rule of faith and practice?—"Marriage is honorable in all." "Children obey your parents in all things, for this is well pleasing unto the Lord." "Servants, in all things obey your masters according to the flesh; not with eye service, as men pleasers, but in singleness of heart, fearing God."

The Photinians regarded Christ as a mere man, though miraculously born, and endued with divine powers. Photinus, their founder, 343, taught "that Jesus Christ was born of the Holy Ghost and the Virgin Mary; that a certain *divine emanation*, or ray, (which he called the *word*,) descended upon this extraordinary man; that, on account of the union of the *divine word* with his *human nature*, Jesus was called the *Son of God*, nay, *God* himself; and that the *Holy Ghost* was not a distinct *person*, but a celestial *virtue* proceeding from the Deity."

The Macedonians denied the consubstantiality of the Holy Ghost with the Father. Macedonius, their founder, 350, "considered the *Holy Ghost* as a *divine energy* diffused throughout the universe, and not as a *person* distinct from the *Father* and the *Son*." Both these sects were condemned, in 381, at the first Council of Constantinople, (second general), convened by Theodosius, in which the doctrine of *three* persons *in one* God, which all sound Protestants hold, was established.

The Helvedians, 388, spake slightingly of the value of celibacy and fasting; and the Collyridians, who, at the close of the fourth century, troubled Arabia with their religious contests, were worshippers of the Virgin Mary, looked upon her as a goddess, and sought her favor and protection by libations, sacrifices and oblations. Let St. Alphonsus Liguori, who was canonized on the 26th of May, 1839, by His Holiness Pope Gregory XVI, tell us in what light the Virgin Mary is to be regarded, and whether he would have called this latter sect Protestants. In the 52d page of his work, called "The Glories of Mary," he addresses the Virgin Mary thus: "Queen of heaven and earth! Mother of God! my Sovereign Mistress! I present myself before you as a poor mendicant before a mighty queen. From the height of your throne, deign to cast your eyes on a miserable sinner and lose not sight of him till you render him truly holy." In the 97th page he addresses her thus: "O Holy Virgin! deign to manifest your generosity towards me a miserable sinner. If you grant me your aid, what can I fear? No; I shall no longer apprehend either my sins, since you can repair them; or the devil, as you are more powerful than hell; or your Son justly irritated, since one word from you will appease him." He also styles her, in several places, "Queen of mercy," "refuge of repentant sinners," "the hope of the sinner," "the Mediatrix of peace between God and sinners." To what church, then, do the Collyridians, or worshippers of the Virgin Mary, belong? certainly not to the Protestant church.

The Pelagians regarded the commonly received doctrines, concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart, as prejudicial to the progress of holiness and virtue. Pelagius, their founder, 410, maintained that the above doctrines were false, and taught "that the sins of our *first parents* were imputed to *them* alone, and not to their *posterity*; that we derive no *corruption* from their fall, but are born as pure and unspotted as Adam came out of the forming hand of his Creator; that mankind, therefore, are capable of repentance and amendment, and of arriving to the highest degree of piety and virtue by the use of their natural faculties and powers; that, indeed, *external* grace is necessary to excite their endeavors, but that they have no need of the *internal* succors of the divine spirit." This doctrine was pronounced sound by Zosimus, Bishop of Rome, 417, and approved by the Council of Frankfort, 794, consisting of 300 bishops from Germany, France and Italy, assembled by the French monarch, superintended by the Papal legates Theophylact and Stephen, and confirmed by the Roman pontiff.

"Mossilians" I am not aware of; there were Messalians and Massilians. The Messalians, 370, renounced all kinds of labor, led a monastic life, and "imagined that the mind of every man was inhabited by an evil demon, whom it was impossible to expel by any other means than by constant prayer and singing of hymns."

The Massilians, 425, "asserted the necessity of the cooperation of divine grace and the human will; maintained that God works differently in different men, and rejected the doctrine of predestination as a vain speculation of mischievous tendency;" they were afterwards called semi-Pelagians.

The Eutychians confounded the Godhead and manhead in one nature. Eutychus, their founder, 448, "taught that there was but one nature, viz., that of the incarnate word," and was therefore supposed to have denied the existence of the human nature in Christ. This doctrine was held by Felix and Julius, Bishops of Rome, and approved by the second Council of Ephesus, 449.

Thus far it may be seen whether "Lector" is correct in giving Protestants the credit of establishing heresies, and in calling every sect that starts into existence Protestant.

I am, &c.,
D. FITZ GERALD.

No. 1.

ON THE CANON OF SCRIPTURE.

TO THE EDITORS OF THE PROTECTOR.

Gentlemen,—In the *Examiner* of the 29th ult., over the signature of "Common Sense," a letter has been given to the public which, to my mind, contains two statements which are contrary to truth and to the testimony of history. The first is, "that the Protestant version does not contain the whole canon of Scripture, because it is defective of some of the books which the ancient councils of the Catholic church have ever considered as divine." In other words, that those writings which are usually printed at the end of the Old Testament in the larger editions of our English Bible, and commonly called the "Apocrypha," are of divine authority; that they belong to the sacred canon of Scripture, have ever been regarded as such, and, consequently, the authorized version of the Bible which does not receive them is incomplete and is not the whole word of God. This I distinctly deny; and without any hesitation state, that the *Apocrypha* never was authoritatively brought into the sacred canon of Scripture, nor regarded as of divine authority, even by the Church of Rome, till the 4th session of the Council of Trent, in the year 1546, when the following decree was passed:—

"If any one receive not these books (*i. e.*, the books of the Old and New Testament, *including the Apocrypha*) for sacred and canonical, with all that they contain, as they are read in the Catholic Church, and as they are in the old vulgate Latin edition; or, if any one despise traditions, the Council pronounces an anathema against him."

This decree was passed on the 8th of April, after the Council had declared, in the very same decree, that, "following the example of the orthodox fathers, the books of the old and new Testament, and the unwritten traditions which relate to faith and manners, ought to be received and reverenced in the same manner."

If the Church of Rome could have produced any authoritative act, either by a general council or by the pope, which would have made the *apocrypha* of equal authority with the Holy Scripture, would she have confined herself to "the example of the orthodox fathers," whose individual opinions were of no authority in the church?—or, rather, would she not have brought forward the act itself and made it the basis of her decree? Undoubtedly she would; so that, upon her own showing, one may confidently maintain that the apocryphal writings were not included in the sacred canon of Scripture, and were never, even by the Church of Rome, regarded as of divine authority before the year 1546.

It is quite true that some of these writings were read in Christian churches; but this does not prove that they were regarded as of divine authority,—for we are expressly told they were read "for example of life and instruction of manners, and not to establish any doctrine." I shall now proceed to give your readers some reliable and standard authorities in support of what I have asserted, and in opposition to the statement of "Common Sense."

1. Bishop Cosin, in his unanswerable "Scholastical history of the canon of Scripture," brings forward the testimonies of every age to the 16th century in support of the canon as Protestants receive it, and consequently against the *new* canon of the church of Rome, and says, "All the churches of Christendom are at one accord for the books of the New Testament. But for the Old Testament, they are not so. For herein the canon of the Council of Trent hath made the Roman Church to differ both from *itself* (considered as it was in former ages) and from all other churches besides, by adding to the old canon (strictly and properly so taken) six entire books which were never in it before, and which before the time of this new Council were wont to be severed, even among themselves, from the true canonical Scriptures. The universal Church of Christ, as well under the Old as the New Testament, did never so receive those books which are now by us termed apocryphal; nor ever acknowledged them to be of the same order, authority or reverence with the rest, which both they and we call strictly and properly canonical."

2. Sir H. Lynde, in his "Via Devia," proves that the "entire canon of Scripture which we profess (without the apocryphal additions) is confirmed by pregnant testimonies in all ages, from the first to the sixteenth, and most of them acknowledged by the Romanists themselves."

3. Bishop Burnet, in his "Exposition of the 39 articles of the Church of England," when examining the negative consequence which excludes those books commonly called apocryphal from being a part of the canon, says:—"The chief reason that presses us Christians to acknowledge the Old Testament, is the testimony that Christ and his apostles gave to those books, as they were then received by the Jewish church,—to whom 'were committed the oracles of God.' Now it is not so much as pretended that ever these books were received among the Jews, or were so much as known to them. None of the writers of the New Testament cite or mention them; neither Philo nor Josephus speaks of them. Josephus, on the contrary, says they had only 22 books that deserved belief, but that those which were written after the time of Axtaxerxes were not of equal credit with the rest; and that in that period they had no prophets at all. The Christian church was for some ages an utter stranger to those books. Melito, bishop of Sardis, being desired by Onesimus to give him a perfect catalogue of the books of the Old Testament, took a journey on purpose to the East, to examine this matter at its source; and having, as he says, made an exact enquiry, he sent him the names of them just as we receive the canon; of which Eusebius says, that he has preserved it, because it contained all those books which the church owned. Origen gives us the same catalogue according to the tradition of the Jews, who divided the Old Testament into 22 books, according to the letters of their alphabet. Athanasius reckons them up in the same manner to be 22, and he more distinctly says, 'that he delivered those, as they were received by the whole church of Christ, because some presumed to mix apocryphal books with the divine Scriptures; and therefore he was set on it by the orthodox brethren, in order to declare the canonical books delivered as such by tradition, and believed to be of divine inspiration.' 'It is true,' he adds, 'that besides these, there were other books which were not put into the canon, but yet were appointed by the Fathers to be read by those who first come to be instructed in the way of piety;' and then he reckons up most of the apocryphal books. Here is the first mention we find of them; and indeed it is very probable they were made at Alexandria, by some of those Jews who lived there in great numbers. Both Hilary and Cyril, of Jerusalem, give us the same catalogue of the books of the Old Testament, and affirm that they delivered them thus according to the tradition of the ancients. Cyril says, that all other books are to be put in a second order. Gregory Nazianzen reckons up the 22 books, and adds that none besides them are genuine. And that which should determine this whole matter is, that the Council of Laodicea, by an express canon, delivers the catalogue of the canonical books as we do, decreeing that these only should be read in the church. Now the canons of this Council were afterwards received into the code of the canons of the universal church; so that here we have the concurring sense of the whole church of God in the matter. Here we have," says the learned bishop, "four centuries clear for our canon, in exclusion to all additions. It were easy to carry this much further down, and to show that these books were never by any express definition received into the canon till it was done at Trent; and that in all ages of the church, even after they came to be much esteemed, there were divers writers, and those generally the most learned of their time, who denied them to be a part of the canon."

4. Dr. Angus, in his "Bible Hand-book," says "The canonicity of the Old Testament is best established by the New. Our Lord received as Scripture what the Jews delivered to him as Scripture; and the apostle speaks of the advantage of the Jew as consisting chiefly in his possession of the 'oracles of God.' At the time of our Lord, the canon was fixed as at present—as is established by decisive evidence. In addition to *direct* quotations in the New Testament from *particular* books to the number of 263, and obvious allusions to the Old Testament amounting to upwards of 350, Josephus and Philo both testify to the books themselves, and to the reverence with which the Jews regarded them,—the former expressly stating that the canon he was setting down was received by all Jews, that they all would contend for it to the death, and that none had ever dared to increase, or diminish, or change them."

The authorities he refers to are as follows:—"The *New Testament*, which is really *authoritative*, refers to all Scripture under the three-fold division of Law, Prophets and Writings. It also appeals to each of the books, except Ruth, Ezra, Nehemiah, Canticles, Ecclesiastes, and perhaps Lamentations. The *version* of the LXX, which is *evidence*, includes them all. The *son of Sirach*, B. C. 130, mentions the three-fold division; as does *Philo*, A. D. 41, quoting from all except Ruth, Chronicles, Nehemiah, Esther, Canticles, Ecclesiastes, Lamentations, Ezekiel and Daniel. *Josephus*, b. A. D. 37, enumerates them according to their classes, including all the present books. *Melito*, 177, mentions all except Esther and Lamentations. *Origen*, 230, mentions all, without exception. *Athanasius*, 326, mentions all except Esther. *Cyril* (Jerusalem), 348, mentions all, as also the *Council of Laodicea*, 363; *Epiphanius*, 368; and *Hilary* of Poictiers, 370. *Gregory* of Naziangen, 370, mentions all except Esther; as does *Amphilochius*, 370. The *apostolic canons*, of uncertain date, but not later than the end of this century, mention all; as also the *apostolic constitutions*. These are *Greek* authorities.

Of *Latin* authorities, the chief are Jerome, 392; Rufinus, 397; 3d *Council of Carthage*, 397; and Augustine, 395. And all agree in enumerating the whole."

The same writer tells us that the canonical authority of the Apocrypha was not established till the Council of Trent, in the 16th century, which also imposed upon the church traditions as articles of faith.

External evidence is against the apocyrphal books being placed in the sacred canon:—"They are not found in any catalogue of canonical writings, made during the first four centuries after Christ; nor were they regarded as part of the rule of faith till the decision of the Council of Trent. Philo never quotes them, as he does the sacred Scriptures; and Josephus expressly excludes them. The Jewish church never received them as part of the canon, and they are never quoted either by our Lord or his apostles,—a fact the more striking, as Paul thrice quotes heathen poets. It is remarkable, too, that the last inspired prophet closes his predictions by recommending to his countrymen the books of Moses; and intimates that no other messenger is to be expected by them till the coming of the second Elijah."

"*Internal* evidence, moreover, is against their inspiration. Divine authority is claimed by none of the writers, and by some it is virtually disowned. The books contain statements at variance with history, self-contradictory, and opposed to the doctrines and precepts of Scripture. For historical purposes, and for 'instruction of manners,' so far as they exemplify the spirit and precepts of the Gospel, the books are of value. But they are without *authority*, and form no part of the rule of faith."

5. Riddle, in his "Ecclesiastical Chronology," tells us that in 397, the 3d Council of Carthage fixed the canon of Scripture; in 494, the Council of Rome, under Gelasius, distinguished between the canonical books of Scripture and apocryphal books; and that this canon was substantially the same as that of Augustine and the Council of Carthage,—thereby implying that in 397, the apocryphal writings were not considered as of divine authority, and thus agreeing with the former authorities I have enumerated.

6. Rome herself, in her Douay Bible, has the following remark, in her preface to the first book of Maccabees:—"As the church has declared these two books (*i. e.*, 1st and 2d Maccabees) canonical, even in two General Councils, viz., Florence and Trent, there can be no doubt of their authenticity;" thus showing that she herself does not go farther back than 1439 (even supposing that the apocryphal writings were considered as of divine authority at that time, which is denied), when, at the Council of Florence, she established the unscriptural *doctrine of purgatory* as an article of faith.

What a lamentable state the Christian world must have been in for 1400 years, when it had no such place as a *bottomless purgatory* authoritatively established for the comfort of the faithful. And how truly deplorable must have been the state of religion and morals throughout the world for 1500 years, because the Christian church had