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Vol. 2.

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Charlottetown, Prince Edward Island, Wednesday, December 22, 1858,

The Protector and Christian Witness. GEO. T. HASZARD, PUBLISHER.

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REFORM IN BRITAIN.

Mr. Bright personally has no objection to Universal Suffrage, nor have we, provided it was carried out fairly. In a country where the relations of all to the governing power were the same, Universal Suffrage would necessarily be the first axiom of political representation. In a free country like ours, where in the eye of the law all are equal, we should say, as to municipal and civic rights, all should be equal too, and that, consequently, every man, individually, as a man, divested of the accidents of property, education, and position, should have equal privileges as a voter for a Member of Parliament; but in doing this, it would be altogether indefensible and absurd to stop there, and not go on to give each the influence to which his accidents entitle him. No man is humanity merely and abstractly. Man is humanity, plus X Y and Z, and to give the one item representation in our national economy without giving representation in our national economy without giving the others the X Y and Z representation too, would in fact be to provide a Parliamentary representation of a nude humanity which has no existence. If all of a nude humanity which has no existence. If all men are, as men, entitled to aqual laws and equal privileges, to have the suffrage, as they ought, then their accidents, their other parts, on which the welfare of the nation not less depends, must of course have their representatives too. In the island of Nono, where there are a thousand men, each having a wife and three children, living by feeding the same number of sheep, and otherwise in every particular each man as his neighbour, there is and can be no reasonable ground for giving the one a greater say in the government of the island than the other, and Universal Suffrage would necessarily be the just, and reasonable ground for giving the one a greater say in the government of the island than the other, and Universal Suffrage would necesarily be the just, and only just law. But here, where the people do not all stand in the same relation to the governing power, where we have beggars and millionaires—criminals, and citizens of unsulfied honesty—paupers, and payers of poor's rates—the ignorant and the informed—the unlettered and the ignorant and the informed—the unlettered and the learned—the man who pays £1000 a-year for the support of the State, and the man who does not pay a penny—it would be sheer absurdity to say all should have the same say in the government of the nation. government of the nation.

It is absurd to say that the thriftless spendthrift or

It is absurd to say that the thriftless spendthrift or the poor penniless drunkard should have the same influence in the Government of the State as the industrious worker, and the comfortable, well-to-do, and much-respected tradesman. Take Glasgow; its thieves, its idle vagabonds, and other disreputable characters in the lower districts of the city, by far outnumber the respectable population, and Universal Suffrage would consequently give to the blackguardism of these districts the absolute power of nominating the representative of the district. Birds of a feather flock together, and in any system of election the parishs of the city would unite to a man against the respectable citizens, and outvote them. Take Edinburgh; its half-idle, half-stavying population outnumber its decent artisans in any contest in which the two would be engaged. Universal Suffrage would give the former a power and influence far greater than the latter, which no one can defend as either politic or just. If, then, Universal Suffrage is to be the law—and we do not say it should not—it is manifest it must be under arrangements and reis to be the law—and we do not say it should not—it is manifest it must be under arrangements and restrictions to prevent it depriving those who have the greatest stake in good government of all influence in the election of Parliamentary representatives, and transferring it to those who have the least to prevent the industry of the country being stamped by its profligacy .- Fifeshire News,

BURNS' FESTIVAL.

Great preparations are making throughout the country to celebrate with becoming grandeur the centenary of the immortal Burns, Scotia's darling centenary of the immortal Burns, Scotia's darling poet, and we quite approve of the movement. His country is much indebted to him. An enthusiastic love of independence was a predominant feature in the character of Burns. In the words of one who was well able to form an estimate of him—'This was the air he delighted to breathe—the principle of his existence—the idol of his soul. Though poor, he dared do battle for the nobility of his nature; though a ploughboy, he spake and wrote and acted with the consciouness of being a man; and although he was alternately patronised and neglected by the mighty and the learned, he felt himself to be in many respects their equal, if not their superior, and he bore himself is the response of the worldly great with a dignity of and the learned he fer miniself to be in many respects
their equal, if not their superior, and he bore himself
in the presence of the worldly great with a dignity of
deportment that astonished as well as pleased. But
though he had no sympathies for the lordly despot, though he had no sympathies for the lordly despot, the crouching sycophant, and the unprincipled worshipper of mammon, 'he had a heart overflowing with pity for the children of affliction and poverty; he had tenderness for the lonely mouse, the innocent lamb, and the helpless bird; and had a tear even for the mountain daisy, which his own creative energy had endorsed with animation and feeling.' Who would not do honour to the name of him who penned that beautiful and touching poem, 'The Cotter's Saturday night?' If there be any such we heartily pity them. There will doubtless he various opinions as There will doubtless be various opinions as to the proper way in which to honour the name of Burns. This point we will not decide. A concert Burns. This point we will not decide. A concert consisting only of songs written by Burns, or a soirce where speeches touching his character and times might be delivered, would both commend themselves to many. At any rate we would like something done to show our respect and appreciation of Burns. We understand that the subject has been already mooted in certain quarters. Fifeshire News.

liap it, and the Lord's Prayer as soon as they see old speak intelligibly; and as soon as they see old the mount of the line of the state of the line of the line of the state of the line of the state of the line of the line of the state of the line of the state of the line of line dates of line of line of line dates of line of line dates of line of line dates of line of line of line of line dates of line of line of line of line dates of line of l

my children unreservedly, into his hands, and I could submissively say, "Thy will be done?—but I prayed most carnestly that he would give me some token on which I might rest my hope of his being redeemed by the blood of Christ.

One Sabbath afternoon I left him, as I thought, to take tea in an adjoining room. Hearing him speak, I immediately went to attend him. He lay with his eyes closed, repeating the Lord's Prayer, after which he said, "Now I lay me down to sleep," &c., as he usually does when he goes to sleep for the night. I thought he might be asleep, and said to him, "Henry, are you saying your prayers?" He said, "Yes, mother." I asked him again, "Did you think it was night?" He said, "Yes, and now I will go to sleep; God will keep me, won't he, mother?" I told him, "Yes, if you commit yourself to his care," "Then he turned his head over a little, and seemed to sink into a quiet and peaceful sleep, while I sat dowr by his turned his head over a little, and seemed to stak into a quiet and peaceful sleep, while I sat dowr by his side, and wept tears of joy, altough I then thought that perhaps God was intending to remove my dear child, and, in answer to my prayer, had given me this token. And had be that night slept the sleep of death, I should think that his last prayer— "If Labould die before I wake.

I pray the Lord my soul to take, And this I ask for Jesus' sake"—

had been beard and answered. It seemed to me a had been heard and answered. It seemed to me an infinite reward for all my labours to teach my child to pray. God tanght me also, during the sickness of my dear boy, that religious instruction is not forgotten. Very often, when we thought him asleep, he would break out and speak of things that had been taught in his Sabbath-school lessons. But God dealt very kindly with me. He gave me this enour agement to presevere in training my children for him, and, having taught me this lesson, he gave me the life of my child. The Lord grant that his life may have been spared to love and serve him on earth, and that he may be a co-worker with him in the conversion of the world. Christian parent, who can tell the influence this habit of prayer may have upon your hild. child, when he shall have gone from under your in-mediate supervision and instruction?

Perhaps in the turmoil and bustle of life's day he may have forgotten his God, and sought only the honour, fame, and riches of this world; but when night's curtain closes around him, and he seeks his bed to rest his weary body and spirit, this early hebit will throw its influence around him. He hears, as it were, his mother's subdued voice, as she taught him to say, "Our Father which art in heaven, hallowed be thy name." Perhaps he may have sunk still lower, and have been tempted to partake in scenes of wickedness and crime; but when away from these scenes he will retire, and remember that his mother taught him to pray. 'Lead us not into temptation, but deliver us from evil;' and who can say even in this dark hour, if these influences may not be his salvation?

vation?

Perhaps your child, after he may have become a disciple, will be tempted to wander into by and forbidden paths; yet, as often as night returns, he cannot break away from this early habit. And who can tell if God will not use the influence of this habit to secure him from being drawn away by the world, and to preserve him in a constant "walk with God."

An instance of the value of this habit occurs to me. A man was converted when between forty and fifty years of age. In relating his religious experience he says: "I had a pious mother. When I was a child she taught me always to say the Lord's Prayer at night, and such was the power of this habit, that I do not think I have ever retired at night without repeating it to this time. It was the influence of this habit that led me to feel the necessity of prayer, and, under the influences of the Holy. Spirit, resulted in my conversion, and brought me to pray in sincerity, that the God of my mother, who had long before entered her rest, would save me from my sin.: I trust he has heard my prayer; and I feel that I shall bless him throughout eternity that he gave me a mother who taught me to pray, "Our Father, who art in heaven."—British Mother's Journal.

I MUST AFFORD IT.

entreated him to advise him, as he was a fost man, without a chance of salvation, that the moment he might die he was doomed to be sent to hell. Dr. Ridley asked him how he came by those absurd notions, to which he replied, that he had been in the Roman Catholic chapel during the recent services of the Jesuit missionaries, who had solemnly assured him that there was no salvation for him, because that he a Roman Catholic, had married a woman of the Protestant faith, that they could do nothing towards procuring for him forgiveness for his heinous sin, and that there was no salvation for him unless he could procure the Pope's personal absolution: and the a-larmed man added that, from want of money, he was unable to go to Rometo seek the Pope's forgiveness. Such an impression did this sinful and unfeeling communication nake upon the unfortunate man that he could not be dissuaded of its truth, and he still contimes in a condition of mind bordering on insanity, and he still perseveres in repeating that eternal perdition is his inevitable doom. It is lamentable to have to state that for three weeks past crowds of have to state that for three weeks past crowds of people from Tullaimore, and a wide circle of the structural control of t tion of remission."

THE CONFESSIONAL.

A public meeting was held on Tuesday, at Southampton, to consider the resolutions protesting against the practice of auricular confession and priestly absolution in the Church of England. Lord H. Cholmondeley was in the Church of England. Lord H. Cholmondeley was in the chair. Letters were read from the Earl of Shaftesbury, the Hon. Ralph Dutton, M. P., and Mr. Willcox, M. P., condemning the practice against which the meeting was to be directed. The Chairman in a lengthened speech, said:—"I do call upon you all to preceed against these practices in our church, for I do believe if these practices are to spread, the Church of England is a doomed church; instead of one of the brightest lights of Protestantism, it will become a byeword and a repreach in the eyes of all Protestants on the face of the globe." The resolutions submitted for aunoval were all carried and a second rocestants on the face of the globe. The resolutions submitted for approval were all carried, and a memorial to her Majesty, repudiating the practices of auricular confession and priestly absolution, carcestly beseching her Majesty as head of the church and Defender of the Faith, to take such steps as her Majesty may see fit, with a view to the doing away the scandal and offence caused to many of her Majesty's faithful subjects by the practice complained of. The memorial was unanimously adopted

SURREPTITIOUS BAPTISM.

A correspondent of the Beacon and Christian Times writes from Paris—As to the surreptitious baptising of children, Rome glories in it; if any of your readers doubt this let them east their eye over the following lines written by a Nun of St. Vincent de Paul, now a Missionary at Ning po, an agent of the "Holy Childhood Association." The sisters present themselves as physicians in different villages, and are soon surrounded by sick Chinese, to whom they distribute remedies; but, above all, they basy themselves with "poor infants threatened with approaching death. Brought in the arms of their parents or friends, they receive on their foreheads the regenerating water. without a single person in the crowd being aware of it! This baptismal water, whose secret virtue they are ignorant of, is in their eyes an infallible remedy for children. So so di? So so di? Rub, rub the child's forehead! they all cry, when our business is done. Then we bestow the sweet names of Mary, Joseph, Vincent, in a word the names of all the members of the admirable Association which snatches every day so many souls from the devil, and peoples heaven with newly elect. Without stirring from the spot, it sometimes happens that we confer the grace of baptism upon ten or twelve Chinese infants at once." "On returning to the town," continues the letter, "we enrol our little Christians, with their age, their newly-received name, the nature of their discusse, the name of the village, in order that we may assertain how many have obtained the immortal erown!" The letter concludes by assuring the members of the Association, that in these poor, babes they have "namerous little godchildren, the greater part of whom go rapidly to heaven, to pray for these who, by their pious aid, contribute so powerfully to open the way for them."

where speeches touching his character and times might be delivered, would both commend themselves to many. At any rate we would like something done to show our respect and appreciation of Burns. We understand that the subject has been already mooted in certain quarters. Fifeshire News.

SHALL WE TEACH OUR CHILDREN TO REPEAT PRAYERS.

I have heard mothers express doubts with regard to the propriety of teaching their young children to repeat a form of prayer. Some have said they should not be taught to pray until they can understand and use their own language; that the duty of prayer should be inculcated, and they left do do it voluntarily and in their own words. But I have thought and practised otherwise. I have thought and practised otherwise. I have taught my children to say, "Now I lay me," Sc., as soon se they could

The New York Eyening Post (always good authority on foreign matters) gives the following account of the shocking deed: "The chopping-up process took place in the castle in the presence of the dead woman's husband. Extended upon a red-block lay the naked white corpse, surrounded by priests chaunting in Latin, youths swinging censers, and a number of men with choppers, saws, and other instruments. First the heart was cut out of the body; the service of the se taken out, placed in copper, silver and golden cap-sules, and sent with an autograph letter to the cathe-dral of St. Stephen, where the said intestines were first exhibited upon the altar, and then buried beneath the altar. Hereupon the two middle fingers were severed from the body, and sent with another autograph letter to Presden. All that remained of the graph letter to Dresden. All that remained of the archduchess was then wrapped in red velvet, and laid in state on a catafalque; and ultimately the mutilated corpse was placed in a coffin and deposited in the imperial tomb."—Chris. Advocate & Journal.

[From the Provincial Wesleyan.]

THE NEW TESTAMENT. SAWYER'S TRANSLATION.

This edition of the New Testament " translated

This edition of the New Testament "translated from the original Greek, with chronological arrangements of the sacred books, and improved divisions of chapters and verses," has very lately issued from the press of Messra Jewett & Co., of Boston, and is the work of Mr. Leicester Ambrose Sawyer. The author in his preface says, "Several new translations have been made since King James's time, but none of them have as yet been received with any considerable favor;" and we must frankly express our opinion that this translation by Mr. Sawyer does not deserve to be an exception to the general rule. We do not doubt the author's scholarship; and it would be strange if after twenty years labor he had in no case adopted a reading which might be accepted by the learned as an improvement upon the common version. We are disposed to believe that Biblical scholars will find the volume a useful one; but with the generality of those who may read it, its chief value, we think, will be to confirm their attachment to the unequalled translation with which they ment to the unequalled translation with which are familiar. The chief accomplishment of reduction of the sacred narrative from the sublime simplicity and grammatical accuracy of language in which it is clothed in King James's translation to the current phraseology of common life; and to deprive it of all arbitrary marks of distinction: He the current phraseology of common inter, and to deprive it of all arbitrary marks of distinction. He discards the division into verses, and has adopted that of numbered paragraphs. Let us take, without the trouble of selection, but just at random as we glance through the volume, a few passages by way of example of improvements upon the accepted version.—"And in those days came John the Baptist, preaching in the wilderness of Judea saying, Change your minds for the Kingdom of Heaven's at hand."
"And he said to them, Does a light come to be put under a modius [1,916 gallon measure.] or under a bed?" "And he said, So is the Kingdom of God as a man casts the seeds into the earth, and aleeps and wakes, night and day, and the seed germinates, and grows he knows not how. The earth produces spontaneously, first the stalk, then the head, then the full wheat in the head. And when the wheat delivers itself, he immediately sends forth the sickle because the harvest is come." "And they brought him to Golgotha, which is interpreted, A place of a cranium, and gave him wine mingled with myrrh to drink; but he did not take it."—" Suggesting these things to the brothers, you will be a good minister of Christ Jesus, nourished with the words of faith and the good instruction which you have followed." the good instruction which you have followed."
God, who at many times and in many ways spoke anciently to the fathers by the prophets, in these last days spoke to us by his Son, whom he appointed heir of all things, through whom also he made the worlds, who being the brightness of his glory and the express image of his substance, and sustaining all things by the word of his power, having made a purification of sins, sat down on the right hand of the Majesty on high being made as much greater than the angels sins, sat down on the right hand of the Majesty on high, being made as much greater than the angels as he has inherited a more excellent name than they. For, of which of the angels said he at any time, You are my son, to-day have I begotten you? And again, I will be to him a Father and he shall be to again, I will be to him a Father and he shall be to me a Son. And again, when he brings the first-born into the world he says, And let all the angels of God worship him. And of the angels he says, Who makes his angels winds, and his ministers a flame of fire; but of the Son. Thy throne, God, is forever and ever; the sceptre of thy kingdom is a sceptre of rectitude."

These passages will serve to show our readers pretty fairly the degrees of coincidence and of differ-ence between Mr. Sawyer's translation and the one in common use. The edition we understand is

in common use. The edition we understand meeting with a rapid sale.