

and others who submitted to it from other nations, and in a certain sense, marked them out as the people of God. On the other hand, baptism, as it refers to the Lord Jesus, represents his sufferings, death and resurrection, and as it relates to those who believe in Christ, it is an emblem of their pardon in his blood, a profession of their faith in him, and an engagement to walk in holiness. At the same time I saw that circumcision was given to persons without regard to their having experienced a saving change and believing in the Messiah; on the contrary, baptism should be given only to those who are born again and believe in the Lord Jesus. I saw, likewise, that when, in Acts 15th, we read of the question of circumcision, being brought before the Apostles, they declared that it was abolished, and for ever done away, and they did not give the least hint of baptism coming in its place. Thus I was brought to be sensible that there is no ground to believe that baptism succeeds circumcision. Again my mind was also enlightened to see, that there is no authority from scripture to maintain the doctrine, that as the Jews and their children were circumcised, so believers and their seed should be baptized.—It was brought to my mind in this way: from light thrown on various passages of scripture I saw that the Jewish dispensation of the church was very different from the gospel dispensation. Under the Jewish dispensation, God continued for many ages, a kingdom, or nation, in which both the righteous and the wicked, both the spiritual and the carnal, were united by circumcision and other ordinances; whereas, under the gospel dispensation, the Lord is setting up amongst men a holy spiritual kingdom, into which none are permitted to enter, but those who are enlightened and renewed by the spirit of God.

This was taught me from those passages of Scripture where God says by the Prophet Isaiah Chapter 65th, verse 17th, "For behold I create new heavens and new earth." Chapter 52d, verse 1st, "Awake, awake, put on thy strength O Zion, put on thy beautiful garments O Jerusalem the holy City, for henceforth there shall no more come into thee the uncircumcised and unclean." Likewise in John 3d. chap. and 8d. verse, "Verily, verily I say unto thee, except a man, or as it is in the Greek text—any one—except any one be born again he cannot see the kingdom of God." From these Scriptures I was brought to see, that as children are by nature carnal and unclean, they have no right to be received into the Church by Baptism, though they were admitted with their parents, under the old dispensation, yet now under the Gospel Dispensation, it is the holy will of God that they should not be admitted, because they are sinful and unclean.

Further, I was likewise brought to see, that it is contrary to scripture to believe, that as God made a covenant with Abraham and his seed, so he makes a covenant with believers and their offspring. I was shewn very plainly, that the promise was not at all made to Abraham's natural seed. I was taught that the seed denoted, in the first place, the Lord Jesus, according to Gal. iii. 16: "He saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ." And secondly, those who are born again, and believe in Christ, according to Rom. ix. 8: "They which are the children of the flesh, those are not the children of God; but the children of the promise are counted for the seed." From these scriptures, I was made sensible, that as the seed in the promise to Abraham, denoted Christ and his believing people, with whom God made a covenant, so there is no authority to believe that he makes a covenant with believing parents and their children. It is directly contrary to the word of God. It was in this way that the principal ground of my faith in infant baptism, was taken away. I was made truly sensible that there was no scriptural reason to hold that baptism succeeded circumcision; that children were admitted as members into the church with their parents, or that God made a covenant with them as he did with Abraham.—The principal passage which convinced me that the arguments for infant baptism, drawn from circumcision, are unscriptural, was in these words, "I will make a new covenant with the house of Israel, not like the old covenant." According to my own views, and the reasons brought forth to defend the practice of infant baptism, I saw that the practice was, doubtless, still the old covenant, or a continuation of the

old covenant. I saw, that though there is a change with respect to the act of circumcision, and the application of water, yet as to the subject, and the end to be obtained, the practice is still the continuation of the old covenant, and therefore without any foundation in the scriptures. I now began to inquire what the new covenant was, which God made with his people; and by reading the following verse, "I will put my laws into their mind, and write them in their hearts," and by comparing this passage with another in John xvi. 8: "I will send the Spirit who will convince of sin," &c., I saw that the new covenant was the principles of regeneration in the hearts of all the people of God, that it consisted in being convinced of sin, being renewed in the spirit of our mind, having faith in Christ, and being delivered from the power of sin and Satan. These truths were brought to my mind in a very powerful manner, and I was convinced more and more, that as infants were by nature sinful and unclean, as they had not experienced a saving change, ministers had no authority to give them the ordinance of baptism. In connexion with the words, "I will make a new covenant," &c., several other passages were applied to my mind in a very clear and powerful manner. Those memorable words of the Lord Jesus, to Nicodemus, were very much in my mind, "Verily, verily I say unto you, except a man be born again, he cannot see the kingdom of God." I understood our blessed Redeemer to say, under the Jewish dispensation you came into my kingdom, by circumcision, but now to come into my spiritual kingdom, "ye must be born again," ye must be renewed and enlightened by my spirit. Besides this passage, other two texts came very forcibly to my mind. The first was in Matthew xxviii. 20: "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." This passage I understood to signify: go, and be instrumental in converting my people among nations, and then baptize them in the name of the Father, &c. The other text is in Mark xiv. 15: "Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved," &c.

This latter passage I understood to mean,—go and preach the doctrines of the gospel in all nations, and he that is quickened by the Spirit, to believe in me, and is baptized, shall be saved. By these two latter passages I was brought to see, that is the will of the Lord Jesus Christ, that persons should be converted, and believe in him, before they are baptized in his blessed name, and by looking into the New Testament, I found that this was the general practice, both under John the Baptist, and the Apostles. We read of persons, hearing the word, believing and then being baptized. That it was unscriptural to baptize infants, I was thus still more convinced.

Yours, &c., J. REED.

REV. MR. BURPE.

Private letters have just been received from our Missionaries at Mergui, from one of which we are permitted to make the following extract. The letter is addressed by Mr. Burpe to a friend in this city:—

Mergui, November 1st, 1847.

"The steamer came in yesterday (the Sabbath), and goes out at two o'clock to-day, only giving us a few hours to answer all our letters. * * * We are in the bustle of preparing to go to the jungle to-morrow or next day, and we are quite anxious to get among the people again, as since our school has broken up we have not had many about us. My dear husband will, I trust, be able to preach nicely in a short time. He has attempted it two or three times already and got on very well in sermons a quarter of an hour or twenty minutes long, and prays with them almost every evening. I have attempted the latter with my females, but as yet in a very broken and stammering manner; however I am not sorry the commencement is made. I dreaded it. My dear husband will, I trust, have the privilege of baptizing some of our little pupils when we go into the jungle. Thirty-three were lately baptized from the Karen school in Maulmain. We had letters from there yesterday. The Vintons had left for America. The Wades go very soon, it is probable not to return, they are getting old now, have been in the country twenty years, and Mr. W. is in ill health. Poor Mr. Stilson had a narrow escape with his life from the hands of robbers, but as my time is so limited I will just enclose an account from one of the Maulmain papers, which Mr. S. tells me is correct as far it goes."—*Chr. Messenger*.

Q. A full meeting of the Committee of the Baptist Missionary Society has been held, the issue of which corresponded with the expectations I entertained when I wrote before. One or two impor-

tant steps, however, have been taken. After much delay, it is hoped that a suitable colleague for our excellent Secretary, Mr. Angus, may now be obtained. The Committee has requested Dr. Ackworth, who has been for some years the Principal of Horton College, Bradford, Yorkshire, to accept the office. The claims of that institution, in which he has presided with much honor to himself and advantage to others, furnish the only obstacle, I believe, to his acceptance of the invitation. An effort will be made to retain him; and whether the College or the Mission will prevail, is at the present moment uncertain. If he accepts the Secretaryship, it is intended that Mr. Angus should embark for India in the course of the summer, in order to visit our principal stations in the East.

Mr. Pottinger, pastor of one of the Baptist churches in Bradford, has just accepted the pastoral charge of the Baptist church at Islington, a suburb of London, vacant by the removal of Mr. Brown to Reading. The church at Broadmead, Bristol, over which Robert Hall presided at the time of his death, has invited Mr. Haycroft, of Saffron Walden, to take charge of it, and it is understood he is likely to comply.

The London Missionary Society as it is called, that is, the missionary society of the Pedobaptist Dissenters, has just issued a special appeal for assistance, founded on the calculation, that at the end of their financial year in May, there will be a deficiency in the income of the year as compared with the expenditure, of twelve thousand, five hundred pounds sterling. *London Correspondent of New York Recorder*.

The detachment of the 33rd Regt., lately doing garrison duty in Fredericton, are being transported to this City on sleds; each day during the week a number have arrived, and in the course of a few days more, the whole will have been removed. They are soon to embark for England, via Halifax. The *Head Quarters* states that a complimentary address was presented by the inhabitants of Fredericton, to Major Blake and the officers, to which a suitable reply was returned. The same paper adds that it is impossible to speak too favourably of this gallant Regiment.—*Mail*.

A destructive fire broke out in Washington street, Boston, on the night of the 10th inst. by which two blocks of buildings were destroyed—among them was the extensive printing establishment of Messrs. Damrell & Moore, better known as "Dickinson's Printing Office." The Boston Mercantile Journal estimates the loss in stock alone at \$125,000. It was supposed to be the work of an incendiary.—*Id.*

His Excellency the Lieutenant Governor with his family, arrived in this City on Wednesday last, and in the evening Sir William was taken suddenly ill. Last evening, we learn, he was somewhat better, and we trust he will soon be able to return to Head Quarters, and resume his official functions.—*Id.*

VIEW OF SAINT JOHN.—Messrs. H. Chubb & Co., have just published, "A Topographical View of the City of Saint John," drawn by our talented citizen, G. N. Smith, Esq., and lithographed by J. H. Bufford, an eminent English artist, now in Boston. It is for sale at the Book-Store of the Publishers, at various prices according to the quality of the paper, and the finish of the picture.—*Id.*

NOVA SCOTIA.—The Sheriff's Court which stood adjourned to Thursday, met on that day, when the returns being all in, the Sheriff declared Hon. Mr. Uniacke duly elected for the Township, and Hon. Mr. Howe for the County. Able speeches were delivered by the members elect, after which the two Hon. gentlemen retired from the Court amid the plaudits of their friends to take their seats on the Red Benches.—*Nova Scotian*.

Sir Edmund Head has been presented to the Queen by Earl Grey, the Secretary of the Colonies, and had the honor of kissing Her Majesty's hand on the occasion of his appointment to the Government of this Province.

INTERESTING TO SHIP OWNERS.—A committee was recently appointed in the Louisiana Legislature, to inquire into the expediency of the "five dollars' tax on all vessels arriving from sea." After mature consideration the committee decided said tax to be unjust, and reported a bill amending the existing law, which imposes, arbitrarily and unjustly, five dollars as a tax on every vessel arriving from sea, and graduating the tax to one cent per ton, provided that vessels under fifty tons shall be exempt from the tax, and provided further, that no vessel shall pay more than five dollars.—*N. Y. Herald*.

SIMULTANEOUS TEMPERANCE MEETING.—Faneuil Hall was filled to its utmost capacity, at the simultaneous temperance meeting, on Tuesday evening. Gov. Briggs presided, and addressed the audience for half an hour, and was heard with profound attention. He stated that about two years ago the Legislature had appointed a Committee to make inquiry in regard to the idleness in Massachusetts; and that from 1100 to 1200 of them were born from drunken parents! that meeting was also addressed by the venerable Dr. Pierce, Lieut. Gov. Reed, Rev. Dr. Beecher, Rev. M. Hale Smith, and others.

IMPORTANT FROM CANTON.—The Boston Daily Advertiser of the 13th instant, contains a letter from Canton, which gives some particulars of a massacre recently perpetrated by the Chinese. The greatest excitement had been caused by the event, and the English authorities were devising measures to meet the exigencies of the case. The British force in China, however, is so small as to be insufficient to do any thing effectual.

CANTON, Dec. 12, 1847.

We have now to communicate one of the most distressing and alarming circumstances that has occurred in China, or indeed anywhere, for many years, and one which must, either now or in the course of a few months, have a most important effect upon trade. You are aware that one of the supposed advantages obtained by the British demonstration in April last, was that protection has guaranteed to foreigners in walking within a short distance of Canton for exercise and recreation.

Such parties have never, until recently, sustained any serious insults; but last Sunday, a party of six young Englishmen, Messrs. Balkwill, Small, Rutter, McCarte, Bellamy, and Brown, went two or three miles up the River, where they landed, and proceeded towards some villages within a short distance of the banks.—Not returning, as was expected, at nightfall, some alarm was entertained, and at midnight, the British Consul notified Keying that they were missing.

The next morning the most painful apprehensions existed, expresses were sent to H. K., and several Englishmen went in the direction where they were supposed to be, but with no success. During the day rumours, originating with Chinese, became rife, to the effect that two had been killed in a melee, and the others confined and subsequently put to death. The associated gentlemen volunteers offered to proceed to the villages where the murder was presumed to have occurred, with a view to full information respecting their countrymen, but were prohibited by the consul from doing so—nor would he order merchant seamen from Whompoa to carry out the same plan.

These villages were all barricaded and in a state of defence, showing clearly that they were guilty. On Tuesday morning the steam frigate *Vulture* arrived from Hong Kong, but her force being considered insufficient, she returned again to H. K., for instructions and reinforcements. In the mean time conjecture had become certainty with regard to the fate of the unfortunate men, one of the bodies having been brought in by the Mandarin. Friday all the bodies were found in the creeks, where they had been thrown.

The inquest of physicians proved that a portion could not have been put to death until as late as Monday night, and most probably on Tuesday. This has since been confirmed by other information, and it must be a painful reflection to the British authorities, that had a vessel of war been stationed here as stipulated by Treaty, some of the party might have been saved.

It also adds to the guilt of the Chinese, who appear to have put them to death deliberately in cold blood, with great cruelty; all the bodies being very much disfigured and wounded.

WHY SHOULD A YOUNG MAN BE TEMPERATE?—Because temperance preserves health. Without health, life becomes a burden.

Because it preserves respectability. One who frequents a dram-shop, can hardly be called respectable, unless we call him a respectable tippler.

Because it preserves respectability and confidence, plants of slow growth: they flourish not in the halls of drunkenness and revelry.

Because time is the estate of the young man; to waste it shows him unworthy of the inheritance.

Because Temperance and sobriety are due from us to our fellows, in example of its influence. If we refuse these we defraud society of its just claims.

Because intemperance is a waste—a mildew—a deadly blight upon the prospects of the young—a war upon one's self, upon his nature and his interests, wholly unprovoked.

Because, after enfeebling the body and filling it with disease, and clothing it in rags, it drags it down unmourned and unlamented, to a dishonourable and ignominious grave.—*Christian Philosopher*.

SUPERANNUATED MINISTERS.—The N. Y. Christian Advocate and Journal, the Methodist organ, says, "We are overrun with communications, suggesting plans for raising funds to meet the wants of superannuated ministers, and the widows and orphans of Methodist preachers. But alas! what are plans if they are not executed; and for the execution of which nobody is responsible? No plan will be efficiently carried out, unless every travelling preacher is held accountable, on the examination of his character at his annual conference, for the faithful discharge of the duties which the plan assigns him. We are sorry we cannot lay before our readers all that has been sent us on this subject, without pretty nearly filling the Advocate with such communications."

This is one of the inevitable evils of the itinerant system, which effectually prevents ministers from living and dying among the people whom they serve in the gospel, and of course renders that attachment which is the fruit of a long continued pastoral connection, impossible. Let our churches and pastors consider more attentively the importance of permanency in the pastoral relation, that ministers may die among the friends of their youth and manhood, and not among strangers.