

questionably have this signification. The passage reads thus, "Epei ti poice sousin hoi baptizomenoi *huper toon nekroon*," the preposition "*huper*" signifying in the place of. This, it always signifies when joined with the genitive, as in the above passage with "*toon nekroon*," the genitive plural of "*nekros*." "*Huper*" is translated "*concerning*" in Rom. 9. 27, "Isaiah cried concerning Israel," according by the words "*huper the dead*" means *concerning* the dead, that is concerning the faith once professed by the dead when they were warriors and sufferers below. Again in 2 Cor. 1. 6, we read, "whether we be afflicted it is for your consolation," the original is *huper—for* your consolation, and means in your behalf, that is we suffer just as you do, and for the

same faith,—just as "baptised for the dead" signifies in the behalf of the dead, and into the same faith. Again, in Mat. 9. 40, we read, "He that is not against us is on our side," the original of "on our side" is *huper*, &c., so that accordingly the passage in 1 Cor. would read, "Baptised *on the side* of the dead," that is into the same faith of those who were in Christ before them. This is the only natural interpretation that the passage can receive, for it is evident from the teaching of both the Old and the New Testament that the holy sacrament administered to one man can in no case benefit another, much less a person in the other world who has passed through his probationary state.

ROMISH PROSELYTING.

SOME short time since a Protestant young woman, now married and living not two hundred miles from St. John, showed us a letter which she received from the *Mother Superior* of the Convent of this City, which to our mind was a very strange production. The evident design of the writer was to procure an *apostacy* from the faith of Christ; although written with every profession of friendship to the object of the letter, and in a most Jesuitical style. We read the letter ourselves by the request of the young woman. In it the unsuspecting girl was advised to see Father D—, and make him her confidant! Last week, this same female informed us that she had

received a letter of a similar character from a Roman Priest!! What would be said, if in their own country, under the sway of the Papal government, Protestants should thus be found tampering with the faith of Papists? Thousands of these *indirect, sly, cowardly* and *stealthy* attacks are made in these Provinces upon the faith of our unsuspecting youth, by both male and female emissaries of Rome. *Sly, cowardly* and *stealthy*, we say, because the more intelligent Papists *dare* not meet us face to face upon the merits of our respective systems; for Popery hates the light and cannot stand the test of intelligence and reason, no more than that of direct revelation. Dreadful