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Studies for the Sunday School.

JESUS' DISCOURSE WITH NICOSEMUS.

217AC VJohn, 8-13 22.

But though you may disbelieve the more pro-und and heavenly truths with which I am acquainted, I will yet reveal them to you.

The Messiah whom you expect will be e'evated.

for the benefit of Israel, but not in the way which you anticipate. He is to be elevated, as the brazen serpant was in the wilderness. When the children of Israel were dying from the poisonous bite of the fiery serpant, Moses erected the bra-gen serpant on a pole, and all who looked on it lived. The children of men are dying from the children of lexael were dying from the poisonous bits of the fiery scrpant, Moses erected the bragen scrpant on a pole, and all who looked on it lived. The children of men are dying from the effects of sin. It is necessary that the Son of man be litted, so that all who look on him with a few others are litted. So that all who look on him with the litted, so that all who look on him with the litted of the man be lifted, so that all who look on him with faith may live. Not only shall such be delivered from a death else inevitable, but they shall receive a life which beginning on earth shall not cease at the hour of death, but outlast it and

for an unworthy, ill deserving race.

He so loved the world that for its welfare He

He so loved the world that for its wenter He sourcendered His Son, well beloved and only begotten. He so loved the werld that He freely gave without any desert on its part, or expectation of compensation, the Son of His love.

He consented to this saterifies that thus the world by Him might be delivered from sin and its punishment, in order that all who believed in His son should not perish, but have eternal life. God did not send His Son into the world as the world king of Israel, to destroy the hea-

the warlike King of Israel, to destroy the hea-then nations, nor cid be send him as the just and atom judge to destroy all who had rebelled against His Father, no, he sent him to says, to save all who would accept salvation.

Such being the plan and origin of Salvation.

to believe. While the believer is acquited before the tribunal of heaven of all his sins, the unbeliever is in a state of condemnation. Those who refuse to receive pardon through the way opened to them, voluntarily expose themselves to all the consequences of their wickedness, and to the yet heuvier consequences of meglecting a Saviour sent to them from God. They are condemned already and the day of their death witnesses the beginning of their execution.

There has come into the world a light, and this light the unbeliever turns away from, he has no dispositions before the believer is and postry, and light. To him, every grotto of the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the sea, every recess of the forest, all labove and the dath of the earth be blessed.

The Hebrew loved his home with an intensity the sea of the cert had belonged to other man have a forced to go to other lands he never became truely sublime. Thus we find it Homer described to the man labove and the earth be blessed.

The Hebrew loved his home with an intensity the success of the cert had belonged to each the sea of the earth be blessed.

The Hebrew loved his home with an intensity the should distinguished him from other men. When around with the titles. True the Greek around with elities. True the Greek around with el how dreadful is the situation of those who refuse to believe. While the believer is acquited before

disposition to have his natural darkness dispelled he loves darkness better than light.

The reason of this is his sinfulness, he loves

darkness rather than light, because his thoughts, feelings, and actions are all evil. Those who possess such a character, instinctively turn away from light, they are unwilling to let in that knowledge which would discover their sia, and its re-

Hence, since men from wickedness, in heart

Hence, since men from wickedness, in heart and life, will not come to the Savisur, they are justly condemned for their unbelief.

The guilt of the unbeliever is seen in contrasting him with the believer. The latter feels and actarightly, his heart has been changed, and his life accords with the truth. He comes unhesitatingly to Christ the source of light. He dreads not the discovery of the nature of his feelings and actions, for in that light he sees their righteousness, that they are the result of a divine operation.

A. B. C.

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SAINT JOHN, NEW-BRUNSWICK.

BY PURENESS, BY KNOWLEDGE-BY LOVE UNFEIGNED."-Sr. PAUL

They wandered through the parched and

rocky desert but the rocks themselves sent forth

hope and joy-But the Hebrew had oracles which never failed, voices which always spoke the truth. To

him came no double meaning Delphic oracles, but the sure word of God. And so he looked

forward not to the immediate but to the most distant future and from the very extent of his

view gained the highest confidence. For the pro-

phet looks at the future as the astronomer views

the stars, the farther the distance the grander is the work and the more wonderful the Creator.

WEDNESDAY, DECEMBER 4, 1861.

out from the setting apart of an immense tract of land for educational purposes. The income from this source not only affords a most liberal support to the P. aviacial University, but shows already a large surplus, increasing yearly we presume, which promises to be of very great advantage to kindred institutions, and which is now the bone of contention between such of the Sectarian colleges as are not averse on principle to the reception of state aid, and the Grammar schools.

cumulating stores of strength in the shape of cultivated minds. These schools are not limited as in New Branswick, by the number of counties, but one may be established in any village whenever it becomes willing to afford a given pecuniary basis (\$200 is, we think, the manimum) at union with the common school is generally A union with the common school is generally effected, bringing with its division of labour, additional advantages to all concerned. The high standard of education insisted on for the master-with of one of these schools sided by senset. ship of one of these schools, aided by respectable salaries, conferred a double benefit on the country, insuring to the pupils instructors of the Baptists are to a great degree in Canada, as superior ability and inducing an influx of education from British and American Colleges. The were not at all grieved to find their strength chief-

the Mars hevering over Trop six steres around the face was always turned toward for the many first and his face was always turned toward for the many first the ma

schools, and an analy schools cannot fail to exert a most erful and well-trained intellect, deep thinkers, clear powerful influence over the intellectual character of the rising generations. They seem generally well attended and flourishing. By means of the mental stimulus given, as well as by the direct supply of material, they are invaluable sids to the Universities, and thus Canada may count herself that the undue prominence which their peculiar primarily indebted to them for her rapidly accumulating stores of strength in the shape of destricts of the Bible, should seem to have a tendency to provide the probability in all the shape of destricts of the beautiful the probability in all the shape of the probability in the shape of the probability in the shape of the probability is all the shape of the probability in the probability in the shape of the probability is all the shape of the probability in the probability is all the shape of the probability in the shape of the probability is all the shape of the probability in the probability is all the shape of the probability in the shape of the probability is all the shape of the probability in the probability is all the shape of the probability in the shape of the probability is all the shape of the probability in the probability is all the shape of the probability in the probability is all the shape of the probability in the probability is all the shape of the probability is all the probability is all the probability in the probability is all the probability is all the probability in the probability in the probability is all the probability in the probability in the probability is all the probability in the probability in the probability is

ed men from British and American Colleges. The following extract taken from an article in the Guardian of last year, over the signature "N. R." gives a succinct account of the mode of dispensing government aid, and contains in its closing sentence a hint which we beg leave to commend to the attention of our own legislators.

The Government way. A certain amount is granted to a county, and the county authorities, municipal or otherwise, divide this money among the to-mehips or parishes, when it is again subdivided among the school districts. These divisions are settled according to certain relations the achools hear to each other, one of which is the amount of attendance. The teacher makes his agreement for a year with the trustees of a district, to teach their school for a certain sum to be paid quarterly. He looks to these trustees for the money at the specified time. They are

coined."

In a state of the second with the believes. The justice plane and the second with the single plane and the second with the second wi

REV. E. B. DEMILL, A. M., Editor

NO. 49

"The most High

Dwelleth not in temples made with hands."

The Hebraw leoked back upon the past—and and the depths were congested in the heart of the sea.

The enemy said 'I will pursue, I will overtake, I will divide the spoil!'

The do him honor the providest monarchy on the sea covered them.

T

aisles by two rows of piers of colossal dimensions, while the aisles are separated from each other by rows of marble pillars. Each of the piers of the nave contains a colossal statue of some evangelist

The ornaments of this Basilica are very magnificent. The high altar has four granite columns sus-taining a gothic tabernacle of very elaborate workanship. In the transent is another splendid allonged to the temple of Jupiter Capitolinus. But the chief ornament of the Basilica is the Corsini Chapel. We enter this chapel and stand amazed at the superb spectacle Precious marbles, elaborate carvings, beautiful statues, gilded ornaments, rate carvings, ceautiful statues, guided ornaments, and even gems, all unite to adorn this most magnificent structure; yet the lavish expenditure of wealth displayed in this chapel scarcely harmonizes with the air of simplicity and antiquity which per-

vades the venerable Basilica.

The Cloirsters contain some very precious relics. The Protestant visitor beholds with some wonder and incredulity the mouth of the well of the woman of Samaria; two columns of Pilate's house; a column which was split when the vail of the tem-ple was rent in twain; a slab on which the soldiers cast lots ; a table which was pierced by the wafer which fell from the hands of a priest who doubted

the real presence.

A few yards distant from the Basilica is the celebrated Baptistery of Constantine. This structure is octagonal in form and the only ornaments which adorn the exterior are two immense porphyry columns on the sides of the entrance. In the centre of the interior is a huge basin occupying a great part of the floor. It is about 12 feet square and about 3 feet deep. This font was evidently intended for im-

mersion. It was in this font that the Emperor Co stantine was baptized, and here on the night of August 1st, 1347 Rienzi bathed himself, an act of August 1st, 1347 Rienzi bathed himself, añ act of sacrilege which greatly disgusted his followers. This font is surrounded by eight huge columns of porphyry, which sustain a cornice supporting a number of small martie columns. Adjoining the walls of the Baptistry are a number of little chambers, which were used as dressing rooms, when the ancient mode of administering baptis

was practised.

Adjoining the Basilica is another very interesting structure. Here is an ancient edifice with a portico designed to contain the Santa Scala, A staircase of about thirty steps, said to be the identical steps by which the Saviour descended when he left the judgment seat of Pilate. They can now only be ascended by penitents, and on their knees

While the war which is waged to had well will

Original Contributonis

For the Christian Watchman.

THIRD SERIES. or eved swinger wit of or

Glorious in holiness, the gradient Gods, Fearful in praises, Doing wonders !" There they were rescued by a greater than water for their use. They marched noder burn-

human power from a sorer than Persian bondage. ing skies, but those skies sent down manna for The Greek looked back and recalled Thermother food. They passed over a trackless waste pylae, where Leonidas with his handful of brave but far on high they saw the sublimest signal men hold millions at bay.

continue for ever.

The reason of this apparently inexplicable fact the dread sublimities of Sinai. He saw no code is to be found in the infinite love of God the Father. This love is limitless in its extent, for it embraced not only the people of Israel but the whole world.

Nor is it limited in degree, for it prompted Him to make a sacrifice of inconceivable magnitude for an unworthy, ill deserving race.

The Jew looked back to where his law was delivered anid blackness, and all earth stood paralyzed when Joshua fought at Ajalon!

Thus the Hebrew's religion was interwoven with all his past history. It raised it to the skies and sublimed it. As with the past, so was it with the present and future.

The Jew looked back to where his law was delivered anid blackness, and all earth stood paralyzed when Joshua fought at Ajalon!

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Thus the Hebrew's religion was interwoven with all his past history. It raised it to the skies and sublimed it. As with the past, so was it with the present and future.

The Jew looked back to where his law was delivered anid blackness, and all earth stood paralyzed when Joshua fought at Ajalon!

The Jew looked back to where his law was delivered anid death stood paralyzed when Joshua fought at Ajalon!

Thus the Hebrew's religion was interwoven with all his past history. It raised it to the skies and sublimed it. As with the present and future.

The Jew looked suck to where his law was delivered anid darkness, and all the stood paralyzed when Joshua fought at Ajalon!

The Jew looked suck to when Joshua fought at Ajalon!

The Jew looked suck to when Joshua fought at Ajalon!

The Jew looked suck to when Joshua fought at Ajalon!

The Jew looked suck to when Joshua fought at Ajalon!

The Jew looked suck

" He bowed, the Heavens came down And darkness was under his feet; He made darkness his secret place, His pavilion round about him was darkness. At the brightness that was before him thick

And the Highest gave his voice, Hail stones and coals of fire;

Hail stones and coals of fire;

Then the channels of the waters were seen,
The foundations of the world were discovered
At thy rebuke, Oh Lord,
At the blast of the breath of thy nostrils."
The Greek delighted in the graceful forms and refined ceremonies of his religion.
He loved his Svivan deities, his nymphs, and fauns and satyrs. He admired the God of life and poetry, and light. To him, every grotto of the see, every recess of the forest, all above and the Hebrew Loved his home with an intensity the see, every recess of the forest, all above and