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Priginal Contributions

For the Christian Watchman. Studies for the Sunday School. SECOND SERIES

## NUMBER III.

TIMONY OF JOHN THE BAPTIST RESPECTING JESUS TETIMONY OF FORM THE RAPTIST RESPECTIVE THE John Vas sent forth from God not to establish a new religion, but simply to testify that Jesus was the Great Leacher, prominent in dignity and ex-allence, and that he existed before his appearance  $A_{\rm ex} = 100, 1, 7, 15$ . And

allence, and that as existed of the ju-in the world.-John 1, 7, 15, solar faithfully faithled his mission, and for a and w ame, was unmolested ; but the Jewish Sanhedrim, natura roused by reports of his success as a preacher, ad especially by the tidings that he baptized peni-nts, sent a deputation of Priests and Levites of close ants, sent a deputation of Firests and Levices of the sect of the Pharisees, to enquire into his pre-vasions. The Shilbedrin supposed that he in-maded to set up as the Messich, The deputation came to Joka and, enquired who the id interf was, and John understood the conduct of the Sanhedrim, and knew of their suspicion. In reply to the question put to him, he said, "I am not the

This answer was unsatisfactory to the deputa-

on. They believed that Elijah was to appear fore the Messiah, and thought that perhaps John

aimed to be this prophet riscu from the dead. hey said, "if thou art not the Messiah, who art

John fully understood the drift of this inquiry,

ad unwilling to waste words, answered briefly ad bluntly, "I am not." He knew that while e possessed the spirit and power of Elijah, he was at the revived prophet, of whom the Pharisees

The deputation, unsatisfied, still pressed their squiries, "If thou artificither Christ, nor Elijah, the art thou?-the prophet of whom Moses

answer of John was a blunt, but decisive

some positive account of his pretensions, Who then are you ?" they inquired, "you must im to be something more than an ordinary men.

The deputation still unsatisfied, requested of the

all us who you are, and what you are aiming to complish, that we may give a satisfactory report the Sanhedrim, who have sent us to make these

hn answered briefly, I am not Christ, nor Eli-

mission is simply to announce that the Mes-

is on the point of appearing, and to remove

eles which hinder the establishment of his

a nor the expected prophet: I am he whom an predicted, "I am the voice of one crying in wilderness, prepare ye the way of the Lord." We

then, Elijah ?"

e?"-Deut. 18, 3.

## y tue lat day of

41, HALL, 41, King-st. UPACTOR ... as fitted up the ain and Market a large variety imported from ha ing sigaged used and skilful facture to order ES, in any style Stock, and pro-on, and will sell article, in better s imported from here samples of nspected. ). H. HALL.

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The deputation which was composed of Pharithe was puzzled by these plain, but blunt answers. minds devoted solely to externals, they faneri bec that such an ordinance as haptism would only erformed by one who claimed to be the Mes-They hence inquired, "Why then do you assize, if you are not the Christ, nor Elijah, nor who prophet ?" prophet ?" ha answered, I baptize in water, it is true; but is no proof that I am the Messiah,—his bap-is of a higher nature than mine. mides, the true Messiah has made his appentthe has already commenced his work. He born after me, he began his mission after I ared, but he has been raised to a higher rank that to which I aspire, for he existed long me. So exalted is he above me that I am orthy to perform the most menial offices for

ou shalt see the Spirit d escen the he it is who baptizes in pectacle I have seen, and 1 he testify that he is no m well beloved Son of God.

Sermon, REV. T. W. CR. WLE IVE OF GOD DISPLAYED PUNISHMENT OF THE 

as dwell upon this ide atlessly repel from their a stice of God in permitting icked to suffer eternal put il consequence of their sins mine this part of the subj y; and in the course of a e the falseness and the de ea, that God in his compas ere, either to shorten the ats the intenseness, of future together prevent its infliction with the common ples, the for his continued violation and hence his arguments for on, that if he suffers an etern deals with him unjustly. H as inherited, through no fault eness to sin ; that he has be ig passions, and appetites, and t of the very objects which h ; and he is disposed to ask, w uite fair to expect him to be of all these disadvantages, qui n him for doing that which, so feeble power to avoid. As a g force themselves to acknowle rine of eternal punishment is ju in to attack their folly in wilful ontinue a life of disobedience wi nces are so inevitable and ruino howledge a secret persuasion, p all the time entertained, that th balliate if not wholly to excuse, ted disobedience to God's known B is their confession of their 'secu man nature became corrupt th asgression of Adam, a transgressio had no personal share. As a const , we come into the world with co. sities, which there is every thing levelope and strengthen; and no are to be condemned for obeying in ch we did not implant, and gratif is, which are actually a part of our 1. If we had not inherited a corrup f we had been, at least, so circumsta ntives to virtue might have be han the temptations to vice, there we n justice in the expecting us to live

SAINT JOI IN. NEW-BRUNSWICK. ding and ve- all our accusations, then, which we bring again ding and re-i all our accusations, then, which we bring against Holy Spirit. God's apparent injustics and want of love in the man, but the  $\Lambda$ . B. C. even that He does nothing more than leave the sumer to his own wilful choice of evil. Now we sinner to his own wilful choice of evil. Now we assume, that God requires the surrender of what soever constitutes the happiness of beings conditioned as ourselves, whereas, it is perfect

Y. A. M. conditioned as ourselves, whereas, it is perfem-blear to our reason, that the reatrainte, which it CKED. classing punished do flowing but prevent these desires from eming our tyrants here, and our tormer 46. (Concluded.) that so many ind. We may Be

But such are accountable, therefore, they are But such are accountable, therefore, they are to the imperitent ishment as the We should like But such are accountable, therefore, they are course of conduct which they desire in preference to the put h, which God has preactibed for their present at d future well being. All men are con-We should like out a lattle more ur argument to its urity of the pit h, which God has prescribed for their present and future well being. All men are con-present and future well being. All men are con-scious of a feeling of freedourt and every man is activative for the state of the state of the state of the interval of the state present and often say he could have done otherwise. The duration, or to and often any be could have done otherwise. The puntemment, if any onten say ne could nave done otherwise. The only apparent exception is that of persons influ-only apparent exception is that of persons influ-enced by others, but even in this case, all hold

of the laws of here to be the man's own, and that he could. the secret per-il punishment, e argues that his choice, but do not doubt that he acted frees of his own, a his choice, but do not doubt that he acted frees in born, with by." The Scripta res consider men as free in their actions. Not only are their actions their is desires so-ting the from God. To say they the size of bether it can converted to convert to any that the sinner is compelled to "wmntit sin, because his whole nature is sinful, would be to deprive him of free dom of choice, and thus make the final punishafter all, he eneral thing, is free, therefore he is not compelled to sin. He is free, therefore he is not compelled to sin. He to just to conlge that the freely chooses to live a life of disobelience to it, but if you by persisting god, because the God of this world is the object it, but if you by persisting of the sense the God of this world is the object of his desire, and, therefore, virtually he will of his desire, and, therefore, virtually he will of his desire, and, therefore, virtually he will obose to die rather shan A will choose to live. Which they which they their con-their con-there on true when it mays "Ye will not come unto and that ye may have Eile." And the exhortation "choose ye this day whom ye will serve," has their con-laws. And ist excuse, in which rough the nin which genese on rough type rough the nin which genese of rough the nin which genese of rough the serves of God can interfere in which genese of rough the serves of God can interfere whose eternal condition is not at which are fixed by any absolute do-ores. But then this fore knowledge of God puts on restraint upon man, it does not oblige him to restraint upon man, it does not oblige him to one course more than another, but leaves him as freely to choose between life and desth, as as freely to choose between life and death, as constitu-though the choice must be made befor w it could though the choice must be made befor w it could be conjectured. God may be as certain of some the the choice must be an even as the ugh they being rejected at the judg ment as the ugh they and already been east off; but the single reason and already been east off; but the single reason will be their own rejection of an offered deliver-will be their own rejection of an offered deliver-will be their own rejection of an offered deliver-ance. There is not noom for pleadic g that a divine decree

But, ance. There is not not an outing insolution decree yearse. There is no room for pleading that a divuse decree was against us, and that, therefore, salvat ion, if originally offered, was virtually out of reach-solver is not out of the reach of any one, however the final impension of this or shart in-dividual may be fully however the mant impeniton ce of this or share me dividual may be fully assertained by the for-knowledge of God. It is mething to say 1 bat knowledge of God. It is nothing to say that it is impossible for me to do what God know a I shall not do. It is not God's foreknowledge, it beying shall not do. It is not God's foreknowledge, it is only my own wilfdiness which unkes the im-possibility. I am not hindered by God's fore-knowledge; I em every jot as free as th ough there was no foreknowledge. It has been our object thus far to show that the eternal purish-ment of the signer is the neutral and here image vence <text><text><text><text><text> , holius to him bjects al deint if f any variable ness, or shadow of turning in his justice and holi ness, if he had decided to do so? But rost amaz ing display of omnipotence and but rost amaz ing display of omnipotence and nust sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner senter is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner ; and there is no alter-must sacrifice the senner senter the is no alter-set of the senner senter is no alter-and manifest it to the whole universe. Now, we and manifest it to the whole universe. Now, we are see, that as surely as sin has come into the world purifield as the would so present God the set of the senter senter senter senter is no alter-partice is the senter senter

against in the gravest is worder should event use as a influer. Ruler over all the search of the Sahib, who committed such unprecedented deeds of human batchery during the Indian War, kindled the vengeance of the whole world against bim, the schemes of punishment were exhausted bardon the sinner, would He not deer Himster kindled the vengeance of the whole world against him, the schemes of ponishment were exhausted, and the common penalty of the law for murder was deemed too good for the wretch. The skricks of these helpless mothers and the eries of their innocent babes as itey were inhumenty murder. of those helpless mothers and the cries of their innocert babes as they were inhumanly murder-ind before there eyes, reached the ears of Infinite al before there eyes, reached the ears of Infinite was not poured down upon his head nor help was not poured down upon his head nor help rendered to those eager to apprelend him for spectacle of the working of evil produces within spectacle of the working of evil produces within impulse, even of the unast compassonate, is too-mards panishing such worthless transgressors...-What must be the forocarance, then, of that God, wards punishing auch worthless transgrossors. not?" "Because I am a lost man, because I have What must be the forcearance, then, of that God, heard of Christ, and know all that you can tell What must be the forcearance, then, of that God, who is infinite in power, and who is so holy, that He is declared to be " of purer eyes than to be-I will go to hell." His last words were, "Alas, hold injunity", and get is continually tooking for ma I have not him paided to prove the provided to be and the provided to be the provided to be and the provided to be a He is declared to be " of purer eyes than to be-hold iniquity"; and yet is continually looking down on every misdougd by which the earth is polluted. Thick of it, such an infinitely holy God, is, so to speak, at the side of every trans-ignees ; standing by the Atheist while he defines him, and the blasphemer while pelluting the air course of our life, a whole nation simultaneously fressor; standing by the Atheist while he defies him, and the blasphemer while polluting the air with his curses; following the stallby thief in like watches of the night, when he presumes to be alone, and present at the side of the murderer while he is plunging the knife into his vietim. alone, and present at the side of the murderer suddenly grown black, and lowering. When while he is plunging the knife into his victim. every leaf was still, and every living thing seem-

while he is plunging the knife into his victim. And yet God smiles not. The sinner is always in God's power. But how does he act towards he weeked? He restrains his wrath; ho, with holds his vengeance; he extends the repriver holds his vengeance; he action the keeps in ac-tivity a variety of means for his rescue, and sal-tivity a variety of means for his rescue and the sal-tivity a variety of means for his rescue and the sal-tivity a variety of means for his rescue and the sal-tivity a variety of means for his rescue and the sal-tivity a variety of means for his rescue and the sal-tivity a variety of means for his rescue and the sal-tivity a variety of means for his rescue and the sal-titivity a variety of means for his afflictions; and all for what? To exhibit his anbounded mercy in sparing the sinner, so that the may repeat, and escape the fearful consequen-great as this wickedness is, would it not be in-great as the wickedness is, would it not be in-conscivably greater. If mon did not constant to be Le may repeat, and escape the fearful consequen-ees of sin. But, we must briefly advert to another con-sinner. Ho has devised, and perfected the won-drous scheme whereby sin can be pardoned. We sinner. He has devised, and perfected the won drous scheme whereby sin can be pardoned. We may have accustomed ourselves to think lightly of sin , if we would be honest in searching our feelings, we should probably be supprised at the vehement terms in which it is denounced in God's the world.<sup>11</sup> Cor.11. 92. The divine munishments feelings, we should probably be surprised at the with we are judged, we are ch vehement terms in which it is denounced in God's. word; yet, let any man quietly and carefully consider what God is and what sin is the more word ; yet, let any man quietly and carefully the world." 1Cor.11.32. The divine punishments consider what God is and what sin is, he must ment and unless no headed for our improveword; yet, let any man quietly and carefully consider what God is and what sin is, he must some to the conclusion that sin is unperdonable. So perfect is the obselience, which, holiness de-mands from man. But here, we have not only use the fate of the unbelieving-ment', and unless we become better by being ment', and unless we below better by being ment', and unless we beland fail of eternal blessed-warned by them, we shall fail of eternal blessed-ment', and unless we below better by being ment', and unless we become better by being ment', and unless we below better by being ment', and unless we become better by being ment', and unless we below better by have a share the fate of the unbelieving-ment', and unless we below better warned by them, we shall fail of eternal blessed-warned by them, we shall fail of eternal blessed-ment', and unless we become better by being ment', and unless we below better by habitants will learn righteousness.'' (1s. 26.9) have I kept thy law.'' (Ps. 119, 67.) «It is have I kept thy law.'' (Ps. 119, 67.) «It is have a better prepared now to consider that the most convincing evidence to the world that the true prefere to be the prefere to the show that at in is of the true prefere to most and that only the true obselience, to preserve in-

REV. E. B. DEMILL, A. M., Editor NO. 44 He may be adored and loved, we must know

that He is free from any imperfection, es finitely holy, and just and true and righter altogether, " without any variableness or shadow of turning-the same yesterday, to-day and forever." That preacher may gain mere forever. That preacher may gain mere esteem from the mass, who strives to quiet men's con-sciences, and soothe them into a still sounder slumber by presenting a one-sided view of God. extending his arms of mercy to the whole globe. Extending missings of a guilty conscience, who on bear? And success to the man, evice the Devil, who administers the opiate of a God all. love, and draws a screen over the dread asize. Yes, a thousand hands and ears may be extended. Yes, a thousand hands and ests may be extended, to such a man; and he may quaff off the froky,-evanescent praise from the saint and the sinner of being called "such a lovely preselver;" bus; who will ask he honest enough to asknowledge, that inwardly we are conscious, he is not a bold, outspoken, faithful steward of the G outspoken, faithful steward of the Gosper-sincer may be persuaded to come to Christ by offering him pardon, but he must be faithfully offering him pardon, but he must be faithfully warned that if he refuses, and persists in his sins he will certainly be punished. And the joy of overy pardoned transgressor has been great heightened when he has discovered the fearfu consequences of sin from which he has bee delivered. And when he clearly sees what a sti ner he has been, then is he convinced more that uenvered. And when he clearly sees what a sr ner he has been, then is he convinced more the ever he was in his life, that God would have be infinitely just and good, if he had appointe portion with the angels who kept not their fl estate. He aces, therefore, in the long-suffer of God, and the pardon experienced the great demonstration of God's power on this side of grave, and he is lost in wonder, love

There is another way in which it shown that the doctrine of eternal pu ment tends to make God appear a bei ment tenus to make you of the out arguinfinite love, but we must draw our arguinfinite to a close. We sum up the argument bing, If God is to appear to us infinitely t to be adored, to be worshipped and lo must threaten us with an infinite, that in eternal punishment, should we fail to le erve him. The object of the soul's conf ove and worship will be satisfied with ess than an Infinite Being. Such has xhibitions of its aspirations in all ages all immortal beings; there has been ofter the Infinite One, who first gave its being, its powers, and its immort True, it has groped and struggled a'ts the thick dark night of superstition, I ignorance, and the imagination has tick or a stone, or some rude hideon nan's own device, but in all this mela ibition of the soul hurled from its re into a sea of darkness, we cannot erceived the strugglings of the sou hing which seems divine and infinit fer then, from the natural constitu oul, that such must be the charact ing whom we would worship, love, We may by our actions, and our foo ures seem to conclude that God is is ourselves, but nevertheless, if t honest in a thorough investigation

ject, we should discover that he r in all his attributes before he can ,and adorauon, and praise. We then, that the holiness of G

se circumstances took place in Bethany, on why ther side of Judea, at the place where John the customed to baptize. next day while John was in the midst of his

suffering as the sacrificial lamb, appointed By a sacrificial death he will feconcile man, and man to God, and thus take away

man, and man to God, and thus take away [ the his person to whom I now direct attention, whom I have previously and repeatedly, I have told you before, that after me, pow opeareth as a teacher, and preacher, one grea a been exalted to a rank higher than mine, stated long before me. When I thus teati-whisted long before me. When I thus teati-shou peeting him, I did not know him personally, I perceive, the glory of his nature, or the soal excellence of his character. Still, though in ignorance, I knew that the future King the

m ignorance, I knew that the ruture ang wes was at hand, and was soon about to is kingdom. In order to prepare the minds for his coming—to have for him a people om he might reign—I came to direct their a to him, preaching repentance and bep-a water."

ore particularly did John testify respecting

This man is indeed the promised Messah ; how, for I have the most convincing evi-After his baptiam, I saw the Hofy Spirit ing upon him, like a dove, and remaining

dr travelling ex ug their Produce and Prince Ed. 78 Germin es other same rold. deducting 5 per pusly and punc-turus his thanks roduce, and fells roduce, and fells roduce, and fells to A LPINE. nearly opposite —Geo. A Lock Harrison, Jame he saw Jesus coming towards him. He are his estim any concerning towards nim. He out the start of the second second second second second second second light than he had yet done. Addressing his We bee, "Behold," he says, "the Lamb of God taketh away the size of the world. He has to heas not only the Jews but also the Gen. we We has come not only to deliver the world Misey and the punishment due its sin, but saway the sin itself—the necessary cause of . He takes away sin, not simply in the so of divine power as King of Zion, but by

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te came to me to be baptized I did not b, but God who sent me to baptize in imated to me how I should know his ad his nature. He said to me, upon

righteously, and in the punishing ned aside from a path of self-den aredly, when the case is precisely the on we have by nature the very strong oy to sin, and have been placed amor s, which call ont that tendency, it is der jec. wh whi

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it hard that we should be requir it is so natural, and condemned for o low, this is very true, that as a consec

our forefather's apostacy, we do receive ved nature prone to sin and averse from s. It has, indeed become natural to bey God, and unnatural to us to obey I we are con inually surrounded by c ch readily solicit our desires. But, is immoderate gratification of these natur s which God denounces as criminal ? A ot actually a law of our constitution, th choicest pleasures are indulged in to ex y pall upon the appetite, and produce disg know, too, that, it is the tendency of ma ome more and more subject to the powe habit, whether it be vicious or virtuous, transgress, then, any law which God has p bed for our present or future well being. is sin, we conclude that sin makes us We are informed in Scripture a tru py. We are informed in Scripture a tru ch we all have experienced, that being comed to do that which is evil unfits a man ig that which is good. We find that man ig that which is good. We find that man practice of sun acquires habits of sin, whi ease the moral helplessness in which we fit matarally placed. Sinful habits become a erful by repetition that they bind the trans soor in a fearful bondage, so that it may t by him, with despairing power that, "if h ild wish to do good, evil is present with him." deprives the soul of power, it paralyzes th They, then, who spend their whole life in easing the power which sinful habits hold over n, it is reasonable to suppose will continue slaves of such habits in a future life of being, well as in this: for death works no ot age in the soul than to separate it from the y. Death transfers the soul from this to anoworld-it does not transform. The saying he Scripture is just as true, in respect to a when he dies, if he is mjust, he will mjust still; or that if he he filthy he will be y still, as it is that if he be holy he will be holy " Then this conclusion must be true, if h works no change in the soul, the sinner n removed from the earth will continue in nity to be the miserable bund-slave of his sinfal habits which he had contracted in , forever growing greater and greater. In

aite depths in punishing, before the depins in punishing, before v that his love ascends to an infinit doning. We learn the greatness by the greatness of the penal have the conviction that there diver then we have a property operation wither, then we lose our convic tion to worship him. But, we Him as infinite in love, not or confer life eternal upon the per ving, but just as truly because