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Rev. J. McLeod.]

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SAINT JOHN, N. B., FRIDAY, NOVEMBER 19, 1880.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1399.

FALL GOODS!

NEW STOCK

—OF—

DRY GOODS,

Thomas Logan,

Fredericton.

Respectfully invites the attention of buyers through the City & County to his large and well-assorted stock of

Staple and Fancy

DRY GOODS.

The Stock contains full lines in every department.

COTTON & WOOLLEN GOODS

OF EVERY DESCRIPTION.

Dress Goods!

The stock and variety in this department is larger and better assorted than usual, and contains all the novelties of the season.

Cashmeres,

French Merinos,

Serges, Poplins,

Sateens, Beiges,

Persian Cords, Suitings,

Dress Tweeds and Winceys,

Black Cashmeres,

Black French Merinos,

Black Cords, Lustres,

Sciallan, Alpaccas,

Waterproof Crapes.

CLOTHS:

Beavers, Naps, Dogskin, Seal, etc.

A LARGE VARIETY FOR

Usters, Circulars, and Mantles.

MEN'S CLOTHS, BOY'S CLOTHS, LADIES' CLOTHS.

FURS:

MUFFS, CAPS, and TIPPETS.

Fur Trimming.

From 1 to 24 inches wide.

BLANKETS, FLANNELS, SWANSDOWNS,

Gloves, Hosiery, &c.

NEW GOODS ARRIVING EVERY WEEK.

HOMESPUN, SOCKS and MITTS

Wanted in exchange for Goods at Cash Prices.

THOMAS LOGAN,

OPPOSITE NORMAL SCHOOL.

Fredericton, October 29, 1880.

BARNES & CO.,

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JOB PRINTERS,

BOOKSELLERS,

—AND—

Blank Book Manufacturers,

Blank Books

RULED, PRINTED AND BOUND TO ANY

PATTERN AND STYLE.

THEY HAVE FURNISHED THEIR PRINTING

OFFICE AND BOOKBINDERY WITH

NEW TYPES & PRESSES,

—AND—

First Class Machinery

AND MATERIALS,

AND ARE PREPARED TO DO ALL KINDS OF

WORK IN THEIR LINE OF BUSINESS.

Old Books Rebound.

Barnes & Co.,

PRINCE WILLIAM STREET,

(OLD STAND),

SAINT JOHN, N. B.

The Intelligencer.

SABBATH SCHOOL LESSON. Nov. 28.

BY PROF. A. A. HOWE.

JACOB AND PHARAOH.

Genesis 37: 1-12.

GOLDEN TEXT: The heavy heart is a crown of glory, if it be found in the way of righteousness. Prov. 28: 31.

NOTES AND HINTS.

Joseph sent back his brethren with presents and corn, and teams for removing his father to Egypt. With their cattle and their goods, they came into Egypt, and Joseph and all his family with him, sixty-seven souls, exclusive of the wives. They were directed by Joseph to settle in Goshen, as that part of the country was best suited to grazing.

"Then Joseph came and told Pharaoh." Joseph took his children and his wife to meet his father. Their long separation under such peculiar circumstances made this a most affecting meeting. Joseph directed his brethren what to do and what to say when called to meet the king.

"The land of Goshen." Supposed to be the country near the Delta. At this time it was not considered a part of Egypt proper.

"Some of his brethren, even five men." Probably the four sons of Leah, Reuben, Simon, Levi and Judah, and Benjamin, the son of Joseph's own mother. *My servants are shepherds.* Every shepherd is an abomination unto the Egyptians, said Joseph. The Egyptians on their monuments have left evidence of their contempt for shepherds. There they are always given a mean appearance. No Egyptian ever ate the flesh of sheep or goats. Woolen garments were thought to be unclean and were never worn by the priests. This prejudice may have grown up, in some way, from the Egyptian worship of animals as symbols of the gods of nature. Shepherds often slaughtered their sheep, while the Egyptians regarded the lives of animals as sacred. *For to shepherd.* Is a word for awhile. *No pasture.* Because they had come to stay they wanted land assigned them. At this hint bowed.

"The land of Egypt is before thee." That is, from which to choose. *In the best of the land.* The best not occupied; and the land was assigned to shepherds, very good land for grazing would be unoccupied. *Men of activity.* Energetic and capable.

"And Joseph brought in Jacob his father." Touching and beautiful was the filial piety of the Israelites and devotion to their parents which was common to every people, a picture that pleases the eye and kindles the heart. "Honor thy father and mother" is the command alike of nature and of God. *Joseph blessed Pharaoh.* This may be said to be the meaning of the word "to invoke blessings" some prefer.

"How old art thou?" The literal rendering of Pharaoh's question is, "how many are the days of the years of thy life?" This question implies that a year of life, when gone, is but a day. Hence the question of Pharaoh, "how many such days have you had?" *Of my pilgrimage.* Life here is not abiding. It is a journey to the grave, to the life unending.

"Few and evil have the days." Few, as he so near the end, reviews them; like a weaver's shuttle, "like the swift days that haste away," they had gone by. So it is with all life when past, it is but a span. Evil, indeed, had this old man's life been. Sin had brought sorrow after sorrow upon him—his own sin and the sins of his children.

"Jacob spoke as if he felt himself to be near his end, but he lived seventeen years longer, and died at the age of 147. Abraham died at 175, Isaac at 180. *In the land of Ramesses.* Ramesses was another name given to Goshen. It is not said that it was so called when Jacob lived there; but was when Moses wrote the book.

"Joseph nourished his father and his brethren." Supported them. He gave them food without cost. Thus Joseph showed his magnanimity, returning good for evil to his brethren and seeking to make peace with the family of his father. *According to their families.* The literal is, "to the mouth of their children;" and the meaning is, "even to the food for their children."

PRACTICAL LESSONS.

1. Filial and fraternal love God requires and blesses.

2. It is foolish to be ashamed of an honorable occupation.

3. God honors, and provides for his servants.

4. Life is a short pilgrimage to a life that is long.

THE DUTY OF REAPING.

A great deal is said—and very properly too—of the duty of sowing the seeds of truth in the field of the heart; but not enough is said of the duty of reaping the harvest when the grain is ripe. Sowing ought not to be neglected in its time; neither ought reaping. Of what use is sowing, if there is never to be a harvest? What is a harvest without reaping, and an ingathering of sheaves? There are many who reap themselves with a faithful sowing in seed-time, whose greater fault is in a failure to reap in harvest-time.

"Whatsoever a man sows, that shall he also reap," is an often quoted text as applicable to spiritual things; but it is too commonly used as if it read, "Whatsoever a man sows, that shall he find in the garner whether he reaps or not." The duty of reaping is laid on the spiritual farmer quite as clearly as the duty of sowing; but this duty is by no means so generally recognized as the other, in religious circles. "They that sow in tears shall reap in joy." He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. "He which sows bountifully shall also bountifully reap." "How to yourselves in righteousness, reap in mercy." "I want by the field of the slothful," says the wise man, "and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." There are a great many such desolate fields in hearts, young and old, that ought not to have been neglected by the seed-sower. But this is not the only sad sight in the world. It is sad also to see a field of grain its full ears of golden corn bending under the snows of winter, or standing as food for the birds of the air, when its treasures ought to be gathered into the garner-house with the rejoicings of glad-harvesters. And there are a great many such fields as this in our Christian homes and Sunday Schools to-day.

There is in fact, at the present time, a far greater neglect of spiritual reaping than of spiritual sowing, in the average Christian home, and Christian Sunday School, and Christian congregation. Here are parents and teachers and

pastors sowing seed in the field of the same hearts over and over and over again. The seed was duly planted—the seed of God's truth. God did not neglect to prepare a ground by his Spirit; nor did he fail to send the sun and showers of his grace. The seed took root and grew, "first the blade, and then the ear, after that the full corn in the ear." But no reaping has been attempted. There stands the zealous spiritual farmer, sowing, sowing, sowing, actually watering down the full heads of ripened wheat with fresh handfuls of wasted seed, instead of reaping out his arm to gather the standing grain and bind it into sheaves for a place in the spiritual garner-house. Our Lord says of the course of the wise husbandman with his field in the natural world, "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." But it is not always so in the spiritual field. The children of this world are in their generation viler than the children of light. And too often the standing grain is neglected, because while the sowers are many, and the harvest is plentiful, the reapers are few.

One cause of the neglect of spiritual reaping is the mistaken notion that it takes a long time for God to give the increase to seed planted in the heart of the sinner. This again grows out of the idea that regeneration is a matter of training; that a soul is educated from a lost state into a state of salvation. But the regeneration of any soul is a miracle of grace, and the working of a miracle is not a matter of time. When God acts miraculously, he does not wait for the season to do it. How long did it take for the seed to bear fruit in apostolic times? "Can a man be saved here to-night, before twelve o'clock—saved all at once?" asked Mr. Moody, at the famous watch-night conference with the evangelists. "Why not?" "Why not?" he asked the man of God. "In my Bible I read of three thousand men gathered together in one morning—all of them murderers, their hands stained with the blood of the Son of God. They met in the morning, and before night they were all baptized members of the Church. How long was the time from seed-sowing to harvest?" "The day of the jailer and his family at Philippi; or of the Ethiopian who studied the Bible under Deacon Philip? Why should the operations of the Holy Spirit be slower or less sure now than then? It would seem to be in view of this doubt as to the time of spiritual reaping, in the days of our Lord, that Jesus enjoined it upon his disciples to realize their work of reaping now, in fields where the seed had been sown by themselves or by others. "Say not ye," he asks, "There are yet four months, and then cometh the harvest? Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reaps receiveth wages, and gathereth fruit unto life eternal; that both he that sows and he that reaps may rejoice together. And here is the reward that is promised to those who sow to the Spirit. "I sent you to reap that you have not sown." I sent you to reap that you have not sown. Other men labored, and ye are entered into their labors." But how can you enter into the labors of those who sowed before you, unless you enter as reapers? "You have been ever anxious to get into the vineyard. See to it now that you are faithful in reaping. There may be standing grain—regenerated souls—in the field of your charge. Let the fruit remain ungathered for another day. Do not wait for an evangelist to come and reap where you have sown;—to bring in the harvest of souls, waiting only to be helped to final decision by a word. Do not postpone the binding of sheaves until there is a general harvest time of revival in the community; but put your arm lovingly around the grain-stalks before you—in your home, your class, or your congregation, and gather them in now, while the grain is green, and the harvest is near. Jacob and Ram are with me, two good plowing workers. There is a large barn where we can gather good congregations, but we prefer to do most of our work separately and from house to house. If we take a seat in any veranda and begin to talk to the people of the house, and then go around, and we have a congregation about as large as we should have in the more public places.

Last evening we had an invitation to visit the principal land-holder of the place, a man of wealth and regarded as the most influential of the place. His establishment consists of an enclosed space of perhaps a quarter of an acre, with servants, houses on three sides, a large roof, supported by posts in the center, with cages of various singing birds hung here and there, while the remaining side of the quadrangle is occupied by the family mansion. In the open veranda in front, which serves as a reception room, we found the Baba surrounded by his servants, friends and friends. After some conversation in regard to our health, our respective families, the weather and the crops, the main subject of our interview was introduced. Some of our prominent points brought out in the discussion that followed may serve to illustrate well the state of the leading Hindu mind on the subject of religion. The Baba and some of his priests suggested that "God has communicated wisdom and wisdom men a knowledge of his will. These communications are written in the sacred books of different religions, and should constitute our rule of life. The worship of idols is but a form to remind us of God, though to inferior minds, not a true idea of intelligent worship; the idol may take the place of God, and so it is better than nothing. The more elevated worship finds expression in remembering God in thank-offerings, in relief of the needy, in supplication and prayer.

Our reply was, "very true, good men and wise men, in various ages have spoken, and on their own authority, and some have claimed authority by their utterances have come to us through human channels and subject to human infirmities, hence without a definite manifestation on the part of God, we are all alike left to our own intuition, without an absolute guide and consequently can not be held responsible except to our intuition. But God has not so left us. He took upon himself the form of man, and by incontestable evidences made his divinity manifest. In speaking of himself he has given us different views of himself and of ourselves from what any of the old teachers have had given. He has brought to us the knowledge of the spec-

ial and individual fatherhood of God. The old teachers taught that God was the general father of all, but the incarnate God gives the spirit of adoption by which every son of man may say *my father*. The old teachers knew nothing of forgiveness, and the only escape from the consequences of sin was by means of sacrificial offerings, penance and suffering. Christ alone proclaims forgiveness to the penitent through the atonement he has made. The old teachers had no reliable standard of truth—Christ by divine authority has made truth absolute. The old teachers had no distinct idea of existence after death—Christ has brought immortality to light. The old teachers taught that God should be worshipped through forms and ceremonies—Christ first showed us the way to God, and then taught that they who would worship him acceptably must worship him in spirit and in truth. Hence they that reject Christ reject all that is really reliable and saving in religion." These are the leading thoughts that engage our attention in the heart of the sinner. This again grows out of the idea that regeneration is a matter of training; that a soul is educated from a lost state into a state of salvation. But the regeneration of any soul is a miracle of grace, and the working of a miracle is not a matter of time. When God acts miraculously, he does not wait for the season to do it. How long did it take for the seed to bear fruit in apostolic times? "Can a man be saved here to-night, before twelve o'clock—saved all at once?" asked Mr. Moody, at the famous watch-night conference with the evangelists. "Why not?" "Why not?" he asked the man of God. "In my Bible I read of three thousand men gathered together in one morning—all of them murderers, their hands stained with the blood of the Son of God. They met in the morning, and before night they were all baptized members of the Church. How long was the time from seed-sowing to harvest?" "The day of the jailer and his family at Philippi; or of the Ethiopian who studied the Bible under Deacon Philip? Why should the operations of the Holy Spirit be slower or less sure now than then? It would seem to be in view of this doubt as to the time of spiritual reaping, in the days of our Lord, that Jesus enjoined it upon his disciples to realize their work of reaping now, in fields where the seed had been sown by themselves or by others. "Say not ye," he asks, "There are yet four months, and then cometh the harvest? Behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reaps receiveth wages, and gathereth fruit unto life eternal; that both he that sows and he that reaps may rejoice together. And here is the reward that is promised to those who sow to the Spirit. "I sent you to reap that you have not sown." I sent you to reap that you have not sown. Other men labored, and ye are entered into their labors." But how can you enter into the labors of those who sowed before you, unless you enter as reapers? "You have been ever anxious to get into the vineyard. See to it now that you are faithful in reaping. There may be standing grain—regenerated souls—in the field of your charge. Let the fruit remain ungathered for another day. Do not wait for an evangelist to come and reap where you have sown;—to bring in the harvest of souls, waiting only to be helped to final decision by a word. Do not postpone the binding of sheaves until there is a general harvest time of revival in the community; but put your arm lovingly around the grain-stalks before you—in your home, your class, or your congregation, and gather them in now, while the grain is green, and the harvest is near. Jacob and Ram are with me, two good plowing workers. There is a large barn where we can gather good congregations, but we prefer to do most of our work separately and from house to house. If we take a seat in any veranda and begin to talk to the people of the house, and then go around, and we have a congregation about as large as we should have in the more public places.

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