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Rev. J. McLeod.]

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SAINT JOHN, N. B., FRIDAY, JULY 9, 1880.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1380.

THOMAS LOGAN,
Fredericton,

Respectfully announces to the public that the largest

portion of his

New Spring Stock

DRY GOODS,

is now open and ready for inspection.

English, American and Canadian Goods

OF EVERY DESCRIPTION, COMPRISING:

Dress Goods,

SILKS AND RIBBONS,

Laces, Gloves, Hosiery, Prints, Cottons, Flannels.

CARPETINGS,

Floor Oil Cloths,

in 1, 1½, 2, and 3 yards wide.

WINDOW POLES

Gilt Cornices.

LACE CURTAINS

CURTAIN NETS.

Parks' Cotton Warps

IN ALL COLORS, ALWAYS ON HAND.

My Motto is "Good Goods and Fair Prices."

"I know not." One sin leads to another.

Murder is followed by falsehood. Generally a

leaves leads to a more heinous offence. Here it is

the reverse. "Am I my brother's keeper?" This is

a reproof of Jehovah. God has made us in a

very special sense, keeper of our brother. We

are to look out for him and not for self alone.

"Cried unto me from the ground." "Cried,"

in the original, is the plural to agree with

blood which is also plural; as if it were the

drops of blood that cried. "Be sure your sin

will find you out." Sin never concealed from

God. It cries out against the sinner before the

bar of conscience for it.

"Cursed from the earth." "It shall not be

productive; or, "thou shalt be driven out of

thy land," is meant. "It shall not henceforth

yield unto thee her strength." It should refuse

to produce any fruit and his strength. Have

received the blood of Abel, it should give

back blessing to Cain. "Fugitive and vagabond,"

Because the earth would not support him he

would wander from place to place.

"Is greater than I can bear." The Septuagint

renders this, "no sin is too great to be forgiven."

Most modern commentators on the English

version is more correct. In the Hebrew the

same word means "sin," and "the punishment

The Intelligencer.

SABBATH SCHOOL LESSON.—July 18.

BY PROF. J. A. BOWE.

CAIN AND ABEL.

Genesis 4: 3-15.

NOTES AND HINTS.

"That Cain brought of the fruit, &c." Cain

was the first-born son of Adam and Eve. He

was by occupation a farmer. "An offering unto

the Lord." The first mention in history of any

act of worship, and of this peculiar kind of wor-

ship, is recorded here. This kind of offering, in

Leviticus, is called a meat-offering. See Lev.

11: 1. This form of worship he adopted for

reasons unknown to us. Some have thought

that by a command of God; others, that by

natural instinct men first began to bring offerings

and make sacrifices to God.

"And Abel, he also brought." Abel was a

shepherd. "Of the firstlings of his flock, and

of the fat thereof." The Levitical law required

the fat of the animals slain to be burned on the

altar. Lev. 4. In making his offering Abel

seems to have followed the same course as that

afterwards prescribed for the Israelites. "And

the Lord had respect unto Abel." God accepted

his worship. "His offering was better than

gave." By faith Abel offered unto God a

more excellent sacrifice than Cain. The heart

of Abel was sincere, dutiful and believing. God

now accepts those who worship him thus.

"But unto Cain, &c., he had not respect." Cain

did not come to God in a pure spirit. We

have no right to claim, as Murphy does, that

the difference in the offerings, made the differ-

ence in the reception of them. No worship

which does not have our heart in it can please

God. "Cain was wrath." When he ought to have

been sorry, penitent and been taught a

lesson, he was filled with anger. Proof for a

wrong causes anger instead of shame.

"If thou dost well, &c." In the margin the

reading is, "Shalt thou not have the excellency?"

that is, all the privileges of the first-born son.

The latter part of the verse shows that Cain

feared the loss of his rights as the eldest son.

He was jealous of his brother. The principle

on which the favor of God is shown is that of

rewarding well-doing. "Sin lieth at the door."

That is, if you do not do well, you are chargeable

with sin. Sin is represented as lying, like a

wild beast at the door of the soul, ready to de-

vour it for him and not for self alone. To

see the connection read, "and if thou dost not

well, sin lieth at the door," in a parenthesis.

There are two views of the meaning here. One

is, that "his" and "him" refer to sin, the other,

abuse him. Do not neglect him. Do not be

afraid that something or another will attach to

you if you are seen with him. "Restore him,"

and do it in the sweetest of all possible ways—

"in the spirit of meekness," as a sister would

restore a sister, or as a mother would restore a

child. And consider yourself while you are

doing it. If you are puffed up the least bit

with vanity or pride, or are hard and arrogant,

and you sit in judgment over him, consider that

you are liable to be tempted in your way just

as he was tempted in his way.

What is better than religion?

If we are not mistaken this has been an ex-

ceptionally good winter; so far, for Sunday school

theatricals, with no lack of the ordinary church

and festivals. For years it has been a

common thing to open a Christmas celebration at

a Sunday-school room with solemn exercises of

prayer, and then to introduce a dressed-up

"Santa Claus" for the distribution of presents

to the children, as if to impress the young with

the idea that "every good gift and every perfect

gift"—which Christmas symbolizes—cometh

down the chimney from old "St. Nicholas."

But this year there is a demand for more of the

"moral drama" in the Sunday-school than a

single actor can supply. So there have been

Christmas dramas and Christmas cantatas pub-

lished and acted in great variety.

Here, for example, is a scene for a Sunday-

school stage, from a "cantata" which is said to

have been acted in the new cantata, says, "One

prominent clergyman on every side." "A bed-

room. Fritz, Carl, Lena, and Gretchen are

seen dressed for bed, and, with attendants, hang-

ing up their stockings. After kneeling, and

singing their evening prayer, they retire to bed.

Stanley, the new Sunday-school teacher, re-

quires of the children, "What is the meaning of

the old 'passion play' of Ober-Ammergau cer-

tainly has advantages over the modern Sunday-

school stage with its incongruous mixing of

Christian and mythological teachings. A South-

ern newspaper describing the performance of

the school of the new cantata, says, 'One of

the little ones fell out of bed, being unable to

get up, and screams of laughter and joy from

the audience. We cannot but congratulate the

great school on this success."

And of the dramatic Sunday-school en-

tertainments is described by a Canadian pa-

per as opening "with a series of pantomime ex-

ercises," followed by "a recitation of a collect

from the church service," and a Moody and

Sankey hymn. The new year "1880" was repre-

sented by a little girl brought in a cradle, while

the boys sang a hymn, and the girls recited a

prayer, and then the school sang a hymn.

part so well that, "to use the hearty expression

of one of the audience, he was 'impressed.'"

"Flo. Kump looked a sweet 'Little Buttercup,'

and sang very prettily; and the two little

sailors, who gazed so fixedly at her, made her

feel that she was the center of their world.

effective." This is in substance the story of

the Sunday-school drama of to-day. That the

attractions of this sort of entertainment are very

different from those of ordinary Sunday-school

exercises, cannot be denied. As to the legiti-

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