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The Intelligencer.

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NEW STOCK
—OF—
DRY GOODS,
Thomas Logan,
Fredericton,
Respectfully invites the attention of buyers through the City and 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, Lustras,
Sicilian, Alpaccas,
Waterproof Crapes.

CLOTHS:
Beavers, Naps, Dogskin, Seal, etc.
A LARGE VARIETY FOR
Ulsters, Circulars, and Mantles.
MEN'S CLOTHS, BOY'S CLOTHS, LADIES' CLOTHS.

FURS:
MUFS, CAPS, AND TIPPETS.
Fur Trimming.
From 1/2 to 2 1/2 inches wide.
BLANKETS, FLANNELS, SWANSDOWNS.
Gloves, Hosiery, &c.
NEW GOODS ARRIVING EVERY WEEK.
HOMESPUN, SOCKS AND MITTS.
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SABBATH SCHOOL LESSON—Nov. 7.
BY PROF. J. A. HOWE.
JOSEPH IN PRISON.
Genesis 39: 1-23; 40: 1-13.
GOLDEN TEXT: Rest in the Lord, and wait patiently for him.—Ps. 130: 5.

Joseph, as a slave in Egypt, was faithful to the duties of his lot. Enticed to commit a great sin, he stood true to conscience and to God. He kept his honor and for it was accused of crime and cast into prison.

“But the Lord was with Joseph.” Because Joseph feared God and kept his commandments God blessed him wherever he was. Even in prison a man is better off for being a servant of God. God can make a prison a place of happiness to the soul. “Mercy.” That is, favor or grace. This was shown in the respect and love which he won from others. “The prison.” The word for prison here means a round house, or a place having a domed roof. It is called a “dungeon” (40: 15), and appears to have been attached to the residence of the chief of the guard or executioners. It was in part, not wholly, underground.

“The keeper of the prison.” He was the captain of the king's guard and executioners (40: 3). “Committed to Joseph's hand.” Because he saw his purity of character and his fidelity to duty. “After these things.” How long after we do not know. It was two years before the release of Joseph (41: 1). “The butler.” The chief butler, that is, the cup-bearer of the king, who had charge of the vineyards and wine of the king. “The baker.” The chief of the bakers or confectioners. He had charge of the king's tables. “Offended their Lord.” It is useless to conjecture how the offence was committed. No one knows, or can know.

“He put them in ward.” That is, in prison. The king was an absolute monarch. At his will he arrested, imprisoned or executed his subjects. “In the house of the captain of the guard.” The guard were also the police of the king and his executioners. They carried out the judgments of the king. Hence the captain of these men had the prison adjoining or in his house.

“Joseph was bound.” Probably not literally “bound,” but imprisoned; ver. 6. “Charged Joseph with them.” Put them in the care of Joseph. They had escaped, Joseph and the captain would have been put to death. “He served them.” By seeing that they had food and drink.

“According to the interpretation.” That is, the nature of the dream is shown truly in the interpretation that Joseph gave—a dream significant, prophetic, startling. By means of these dreams Joseph, two years later, gained release from prison. “The dreams which they dreamed forebode something, they knew not what; it might be life, it might be death.”

“In the ward of his Lord's house.” The ward was the prison, connected with the house of Potiphar. “Whosefore look ye so sadly?” Joseph was sympathetic to their distress. These men were distressed, and sought out the cause. Socially, these men were Joseph's superiors. He was a slave; they were the principal men in their respective departments. Hence there is some meaning in the way in which he is asked Pharaoh's officers that were with him. Notice what one sometimes gains by bearing the burdens of others. Joseph gained by it, in the end, elevation to the second place in Egypt. Trace the steps.

“There is no interpreter.” The Orientals give special significance to their dreams which would think nothing of them. Even with us, occasionally, God warns men by dreams. In Egypt men made the interpretation of dreams a business, like the telling of fortunes (41: 8); Dan 2: 2.

For the dreams of these persons, see verses 9, 11, 16, 17. “Do not interpretations belong to God?” Only God by His spirit can reveal their meaning. The implication is that dreams of a significant type come from Him; since He also knows the hearts of men, He can tell us their very secrets. Unlike Daniel, who related both the dream and the interpretation of it, Joseph could give only the interpretation. This is the first instance of Joseph's claim to have what might be called the prophetic spirit.

To the same influence England is indebted for preservation during the most trying crisis of her history. An English writer says: “The great outburst of evangelical zeal which worked the last half of the eighteenth century in England was a movement towards the poor and wretched, the tormented and oppressed, which in France took the form of the fury of revolution. We have yet to measure the magnitude of the work done by the Christian religion in saving England from a dread baptism of blood in that fierce, revolutionary time, by kindling some belief in a God who cared for men, and some loving trust in men who cared for men, in the hearts of those vast classes who are verily the dangerous classes in such crises as these. The danger lies in their misery and despair. Those who can bring solace to their misery and preach hope to their despair save them and save society.” It was thus that Christianity saved a world which was literally perishing in despair and wretchedness, and it was thus that the evangelical revival in the age of revolution helped to save our State.

Civil government is not only indebted to the Gospel for its existence, but also for its maintenance; not only for the righteousness of its laws, but also for the power to execute them. Law, however beneficent, can not be enforced unless it has sanction and support in the public conscience. The Gospel is the most potent of all agencies for moulding the public conscience and producing a spirit of obedience to the law. Professor Taylor Lewis says: Reverence for law is only maintained by some thought, however shadowy, that “the powers that be, are ordained of God,” that the ground and sanction of government, the majesty, of jurisdiction, must be sought in a sphere transcending the human. Banish that thought wholly from the collective as well as the individual mind, and no substitute that we may call expediency, or political economy, or “enlightened self-interest,” will ever preserve the authority of the law. Banish that thought wholly from the individual mind, and no substitute that we may call expediency, or political economy, or “enlightened self-interest,” will ever preserve the authority of the law. Banish that thought wholly from the individual mind, and no substitute that we may call expediency, or political economy, or “enlightened self-interest,” will ever preserve the authority of the law.

No form of government, no police force or standing army, however well administered, can secure peace and prosperity to a community or people ignorant of the principles of the Gospel. “As reasonably,” says Channing, “might we believe that were the sun quenched in the heavens, our torches could illuminate and our fires quicken and fertilize the earth, as we hope that without the influence of the Christian religion, human laws, natural sympathy and a community of interests would hold society together.” If the community in which we live is desirable because of its intelligence, morality, and refinement; if we can walk the streets in safety, and pursue our daily business with security, it is on account of the silent, but mighty and all-pervasive influence of the Christian religion in elevating and purifying public sentiment, which not only moulds the laws of the nation, but makes their execution possible.

Viewed, therefore, from a purely economic standpoint, religion is the best and cheapest safeguard of the State. Just in proportion to the extent of the influence of the Gospel and the adoption of its principles will the need of force in the execution of civil law be diminished. In the absence of the restraints of the Gospel, the expense required to protect society would be incalculably greater than would be necessary to accomplish the desired result much more effectually, if used for the general diffusion of the Gospel. If the money spent by the State in maintaining standing armies and police, for their protection against foreign invasion and internal evils, were expended in the work of educating and evangelizing their citizens, it would soon render armies and police unnecessary. Christianity, with its churches, schools, and benevolent societies, is by far the most efficient and least expensive police force any nation can have; because it begins at the foundations of society, and implants and nurtures in individual character the principles of equity and justice, and whatever else is essential to the perpetuity and prosperity of a nation.—Western Advocate.

THOUGHTS FOR PREACHERS.

In his Yale lectures, Chancellor Howard Crosby makes the following excellent points which are worthy of most thoughtful consideration. He says: “The preacher should never exhibit a money-loving disposition. A preacher known to be a money-hunter is useless in the kingdom of God. He is a man whose heart is in the pocket, and whose feet are in the mire. The Christian conscience feels this, and the world's instinct recognizes this. The moment the world detects a money-loving preacher, it exclaims, either delightfully (as finding so high an example for its own carnality) or scornfully (as seeing the contrast between office and disposition): ‘He is become one of us.’ The minister steps down from his throne of advantage, and mingles with the plebeian crowd, to be jostled by them and lose his power with his dignity. A preacher, if called to use his gifts in the Church, should be prepared for all reasonable living by his charge—and beyond this he should have no thought in money matters. If he meddle with silver mines, or petroleum, or the stock market, he is degrading his sacred office. If the Lord of glory became poor for our sakes, we may well be glad to remain poor for the sake of his great work of grace. The preacher had better rely upon his Lord than on his own shrewdness in the money market for his support. If a preacher is not called to use his gifts in the Church, it is very evident that he is called to support himself and family in a legitimate secular calling; and in this he can appear as an honest tradesman or officer, but should avoid the excitements, absorptions, or questionable practices of the speculative. Though not directly occupied in preaching, he has the honor of a preacher to support, and may, in the providence of God, be again summoned to stand in the pulpit. He is to bear this always in mind, and to do nothing that might afterwards interfere with his usefulness by degrading his character or his reputation. 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