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The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

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[EDITOR AND PROPRIETOR.]

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PATTERN AND STYLE.

THEY HAVE FURNISHED THEIR PRINTING

OFFICE AND BOOKBINDERY WITH

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—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.,

The Intelligencer.

SABBATH SCHOOL LESSON.—August 1.

BY PROF. J. A. HOWE.

THE CALL OF ABRAHAM.

Genesis 11: 31-32; 12: 1-10.

GOLDEN TEXT: In thee shall all the families of the earth be blessed. Gen. 22: 18.

NOTES AND HINTS.

"Terah." The father of Abraham, having

his home in Chaldees, in the city of Ur.

The precise location of Ur is not certainly known;

ancient tradition, however, connects it with the

modern Orfa. *Sarah* his daughter-in-law. Of

her parentage nothing further is known than

that Abraham called her his sister. Josephus

thinks that she was the same person as Leah,

the daughter of Haran. Verse 29. In that

case she would be the niece of Abraham.

"To go into the land of Canaan." The motive

or end of this emigration we are ignorant of.

"Came unto Haran." This is called Charran,

in Acts 7: 4, and Carrae by the Greeks and

Romans. It is the same place as the modern

Harran, which is situated on a small river called

Balik, a tributary of the Euphrates.

"The Lord had said unto Abram." "The

Lord said to Abram" is a more correct render-

ing. "Out of thy country." That is out of

Chaldees, not out of Ur. "From thy father's

house." He was called to forsake all his kindred,

even his own brothers. He was now living in

Haran, a place that may have been named after

his brother. "Unto a land that I will show

thee." That is, into the land of Canaan. "And

thou shalt be a blessing." By his descendants

Abraham was to bless the world. It is plain to

all that this book was in existence hundreds of

years before Christ. Hence, there is a distinct

prophecy which can be explained only by the

theory of the inspiration of the Scriptures.

Abraham has, indeed, blessed the world.

"I will bless them that bless thee." "Thee,"

here, probably, includes the descendants of Ab-

raham. "In thee," in the next line, does not

mean in the person, but in the family of Ab-

raham. The distinct reference is to Christ through

whom all the world is blessed. The favor of

God, or his disfavor, comes to the man who

blesses or curses Abraham as he appears in

Christ.

"All the families of the earth." Abraham was,

by the Messiah, our Redeemer, to bring glorious

things to all the earth. We are, to-day, illus-

trations of the truth of this promise. Here, too,

is a promise of the prevalence of the gospel;

otherwise, all the families of the earth will not

be blessed.

"The souls that they had gotten." That is,

the slaves and servants whom they controlled.

"Unto the land of Canaan they came." To do

this Abraham had to cross the Euphrates; for

which fact the name Hebrew, meaning the

crosser over, is supposed to be derived.

"Abraham passed through the land unto Sichem."

The place was not then called Sichem, but came

to be afterwards. The word means "shoulder,"

hence it may have reference to a ridge of land

near the site of Sichem. Sichem was situated

between Elal and Gerizim.

"The plain of Moreh." Literally, the oak

grove. "The Lord appeared unto Abram." This

is the first record of the direct appearance of

God to man, since the fall. "Unto thy seed." That

is, unto the Israelites. This was not fulfilled

for more than four hundred years. "There he

built an altar." Under the oak where God

appeared to him. This was a custom of very early

date. This altar would stand as a monument of

Abraham's piety, and meet the eye of the idolaters

of the land. Undoubtedly he offered sacrifices

to God. "Who appeared unto him." As Ab-

ing and training of parents. Nor was it ever

designed so to do. In the divine economy, the

parents are responsible to God for the religious

training of their children; and they cannot, by

any possibility, shift that responsibility to others,

no matter how capable they may be. At the

best, the Sabbath School can only supplement

religious teaching in the family, and furnish that

teaching to those who have no Christian home.

When, therefore, professing Christian parents

excuse themselves from this heaven-enjoined

duty, on the ground that their children attend

the Sabbath School, they are perpetrating an

act which can only work disaster to their house-

holds, and bring upon them the displeasure of

Almighty God. It was not only because Ab-

raham believed God, but that, acting according to

his faith, he "commanded his children and his

household to keep the ways of the Lord, to do

justice and judgment," that he was called the

friend of God, and "the father of the faithful."

The teachings of the Word of God are very

plain and explicit upon this point. "Train

up a child in the way he should go, and when

he is old he will not depart from it." Fathers

are commanded to "bring up their children in

the nurture and admonition of the Lord." These

and kindred portions of the divine Word clearly

indicate what is duty in this matter.

But, notwithstanding these plain and easy-to-

be-understood portions of Scripture, very many

utterly ignore their duty in the training of their

children. In many instances, religion is an al-

most unheard-of thing in the home. The father's

business cares press upon him, and he has no

time, and, often, no taste for religious services

in the family. The mother, also, is so busied

with household cares, or with the claims of

fashionable society and fashionable life, that she

can give little or no attention to these things.

Others, where there is the ability, to do so, the

whole care of the children is relegated to a Ho-

man Catholic nurse, whose aim is to infuse as

much of the dogmas of her religion into their

minds as she can possibly do. Or, where such

ability does not exist, the children are left with-

out any religious teaching.

Is it any wonder that under such influences

so many have grown up without religious prin-

ciples, and without even the elements of common

morality? Is it any wonder that in the very

bosom of nominal Christian homes, men have

grown to years and have become defrauders,

convicted of criminal offenses, and suffering the con-

sequences in prison garb, and behind prison bars? And

not only so. Many professing Christian men

have failed in business, have become wrecked

in financial affairs, and have lost all that they

had gained by years of unremitting toil, who,

when their business was prosperous, and tem-

poral prospects were bright, had no time to de-

vote to the religious culture of those who had

been committed to their care.

Oh, when parents learn that it pays well

to take time to pray and sing, and read God's

Word in the presence of their children, and in

connection with family worship! When will

they learn that the time given to the accom-

plishment of God and to His service is not lost

time? There can be no doubt that, if many of

those who are now wrecked and ruined had de-

voted more time to the service of God, and had

spent more hours in prayer, both in secret and

with their families, they would now have been

at least in circumstances of comparative com-

fort. But if men do not, will not, acknowledge

God, how can they expect to enjoy His favor

and benediction? How can they expect their

children to grow up to be God-fearing, moral,

temperate, a comfort to their parents, and a

blessing to all around them, unless they dili-

ONE SINNER.

[From The Truth.]

There are Christians who imagine that if they

could address crowds, if they could engage in

some work which excites public attention, no

remains for them to do. It may serve to

correct this serious mistake, if we remember that

such of our Lord's ministry was occupied in

dealing with individual souls, and that many of

his marvelous discourses were owing to his inter-

views with various persons, one by one, whom

he met on his pathway to the cross. Indeed,

the order of advancing his cause, and hastening

his kingdom, is finely illustrated and illustrated

in the first chapter of John's Gospel. Andrew

heard the testimony of the Baptist concerning

him, and "first findeth his own brother Simon."

"The day following, Jesus would go forth into

Galilee, and findeth Philip," and "Philip findeth

Nathanael." So it should be still: Jesus

finds one sinner; and that saved sinner ought

to go out immediately, and find another sinner.

In the third chapter of John we have our

Lord teaching the great doctrine of regeneration

"by night" to one man; and this is followed

by the wondrous unfolding of the love of God

for a lost world, and salvation through faith in

the uplifted Christ. If he had been unwilling

to labor for the conversion of one sinner, if he

had pleaded the necessity for rest at the time

when men sleep, there is no telling what we

would have lost in the omission of these precious

words, that have brought life and gladness to a

countless multitude. But he spoke to that one

sinner by night with no less interest and earnest-

ness than he would have shown, if he had been

addressing ten thousand anxious hearers.

In the fourth chapter it is said, "He must

needs go through Samaria," but the only "needs"

was the constraint of his grace to reveal himself

as the Christ to a sinful and sorrowing woman,

groping her way in the dark for something that

could purify and save. To this one sinner he

reveals a truth which Grecian culture and phi-

losophy never perceived; "God is a spirit; and

they that worship him must worship him in

spirit and in truth." To this one sinner he

makes known the veil of salvation, springing

into everlasting life, and tells her it is the gift

of God. What would we have missed, if he had

thought it beneath him to seek that one sinner,

and such a sinner as this?

In the fifth chapter we see him noticing an

impotent and friendless man; and the wonder-

ful words that follow spring from his grace to a

single soul. If it had not been for his interest

in one sinner, we might never have read the

sweet assurance that has given peace to so many

troubled hearts, "Verily, verily, I say unto you,

He that heareth my word, and believeth on him

that sent me, hath everlasting life, and shall not

come into condemnation; but is passed from