

The Brunswick Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

[EDITOR AND PROPRIETOR.]

VOL. XXVII.—No. 34.

SAINT JOHN, N. B., FRIDAY, AUGUST 20, 1880.

WHOLE No. 1386.

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, 1 1/2, 2, and 3 yards wide.

WINDOW POLES

—AND—

Gilt Cornices.

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LACE CURTAINS

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IN ALL COLORS, ALWAYS ON HAND.

My Motto is "Good Goods and Fair Prices."

THOMAS LOGAN,

OPPOSITE NORMAL SCHOOL.

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STEAM

JOB PRINTERS,

BOOKSELLERS,

—AND—

Blank Book Manufacturers,

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BLANK BOOKS

RULED, PRINTED AND BOUND TO ANY

PATTERN AND STYLE.

THEY HAVE FURNISHED THEIR PRINTING

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NEW TYPES & PRESSES,

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First Class Machinery

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AND ARE PREPARED TO DO ALL KINDS OF

WORK IN THEIR LINE OF BUSINESS.

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The Intelligencer.

SABBATH SCHOOL LESSON.—August 29.

BY PROF. J. A. HOWE.

ABRAHAM'S INTERVIEW.

Genesis 18: 1-33.

GOLDEN TEXT: He ever liveth to make intercession for them. Heb. 7: 25.

NOTES AND HINTS.

The account of Hagar, of the renewal of the

covenant with Abraham, (when his name was

changed from Abram "father of heights,"

or "exalted father," to Abraham, "father of

a multitude,") of the origin of the rite of cir-

cumcision, and of the coming to Abraham of the

three men mentioned in our lesson, intervenes

between the last lesson and this.

"The men." The three angels who appeared

at the tent of Abraham in the form of men.

From a comparison of verses 21, 22, 33, with

Chap. 19: 1, the probability is that one of these

was the angel of Jehovah who is often named

in the Old Testament and who speaks as if

he were Jehovah. Ex. 3: 2, 4, 6. Judges

6: 11, 21, 23. "Looked toward." The

meaning is, started with their faces toward

Sodom, west towards Sodom. "Sodom." A

city at the lower end of the Dead Sea, the site

of which is now covered with the water of the

sea. It was a prosperous and a wicked place,

and, perhaps, wicked because prosperous; for

so often it was cities and states. "Abraham

went with them." By the laws of oriental politeness

he was bound to do this. See 1 Sam. 9: 26.

Acts 20: 38.

"And the Lord said." The "Jehovah" is the

original. If it is here meant, as is most prob-

able, that one of the three angels said this, the

remark was either a soliloquy, or was an address

to the other two angels. In either case the

Lord is here represented as deliberating like a

man. "Which I do." Which I am intending

to do. "Seeing that Abraham." Since Abraham

was to be the father of nations, this lesson would

teach him to educate his descendants to beware

of the sins which provoke the judgments of Je-

hovah. "Be blessed in him." That is, by the

Messiah who was to come from him. The ex-

ample of Abraham now blessed, and all Chris-

tian nations, and, through Christian nations, all

other nations of the earth.

"For I knew him." "For I have known

him," is the literal rendering. Since Jehovah

foreknew the fidelity of Abraham he chose him

to be the progenitor of Christ. "That he with

command his children." What an excellent

thing it is in the sight of God, for children to be

trained in virtue and piety. "Keep the way of

the Lord." Not the way of idols which was

then, as now, a way of superstition, unrighteous-

ness and crime. "That the Lord may bring, &c."

Notice that the covenant of God with Abraham

was not a conditional one. "That he with com-

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If you have had children, and they have gone

up from you, heaven is bright around the spot

where you think your children are. Or if you

have had friends that were as dear to you as

your own life, and they have gone, your heart

will not be left until you can, in some way,

go after them; and then you love to enter into

the holy city to search and find them again, and

hold communion with them.

How many of us go beyond that! How many

of us exercise our imagination in conceiving

what this great being, this army of the victor-

ious, that has been so often and so gloriously

and left sin behind them, and how great is the

family of them! The power of such a concep-

tion as this depends a great deal both upon the

affections and upon the imagination of the per-

sons that attempt to conceive in that direction.

Without some imagination I do not see how

anybody could be a Christian. It is the very

subtle essence of faith itself. You cannot take

a step unless you can imagine something that

you cannot see. The foundation of any com-

munion with the great invisible host above us

is so much imagination as can conceive of such

experiences, and of such excesses of joy as are

in which they dwell. It is very plain that we

cannot commune with them as we do with each

other in the flesh. Our eye does not behold

them. The ear receives no message from them.

We do not speak to them with any ideas which

we hear. Nevertheless, we can commune with

them. We can go to them in times of trouble

and distress. We can, by the exercise of the

inward, subtle, hidden powers of the soul, enter

into communion with the saints.

"Well, what is the profit of it?" It is a great

profit to me, whether I do it or not. The last

time I returned from England the storm

never let go from the time we left Liverpool till

we entered Halifax—fifteen days; and the

stroke of the waves against the ship was like

the stroke of a giant's trip-hammer, night and

day. The whistle of the wind, the grinding of

the timbers, and the rush and crash of the

water were very unusual to me. But as I

lay alone on my back in the cabin—for I did

not get off from it during all the time—I im-

agined all the scenes I had been through in

my imagination I was often in Brooklyn,

and of looking with me that there is a pure

and perfect felicity. It is a great refuge to be

able to go in and close the door, and shut out

all care and trouble, and then, by the imagina-

tion, revel in scenes which, though they are

imaginary, when you come to the reality you

will find your imagination has not exaggerated.

It will not have reproduced the exactitude, but

not only is it not in excess, but it falls short of

the exactitude.

I took up the paper to-day and looked through

it. One whole page of every one of our dailies,

you know, might be called the "jail page." It

has criminal news all the way through; and I

sometimes wish the editor himself was behind

the bars. Then there is the hospital page. There

is recorded this accident and that accident, this

horrible death and that horrible death. Then

there is the wrangling page—the page of find-

ing fault and of misrepresentation. Then here

and there is a column in which are very pleasant

and pleasant news. And the newspaper, which

my mind in looking over one, two, three, or

four of these pages was, "Oh, what a grinding,

wearisome, struggling, quarrelsome world this

is!" If the newspaper is the blossom of life,

what a wretched blossom it is! It is not a fair

representation of life; the true life is hidden

communion of God's people in the disembodied

state who has shut himself up in this life to a

narrow section of the race.

I thought it was wicked, when I was a boy,

to suppose that anybody had gone to heaven ex-

cept those who had been converted according to

the strictest New School view of conversion.

The rest I used to leave out in my calculation.

Then I did not realize, but when I became a

soul out of heaven. When I did realize it I re-

bounded with an irresistible rebound against

all that narrow view of the gospel, and

But, though earth is the practice-ground for

the heavenly state, how much is there of com-

munion of the saints here! How much does prac-

tice it! How much do we learn toward peo-

ple because they belong to the Lord Jesus Christ,

and toward people who do not belong to him?

In their own ideas! How much do we practice

going out with affinity, with kind benevolence

and with longing desire, toward human beings

wherever they are and whatever they are, gather-

ing something of the fragrance and something of

the joyfulness just in proportion as they are

Christians.

It is not improper that we should feel the

strongest affection for those who are directly as-

sociated with us in church fellowship. It is

natural that we should; for they play upon our

consciousness more than others do; but then

there is no reason why we should not be in af-

finity with those that belong to the next church,

and to the next. There is no reason why I

should not be in communion and sympathy with

the Congregational Churches, with the Baptist

Churches—which are also Congregational—with

the Methodist Churches, with the Presbyterian

Churches, with the Episcopal Churches, with

the Lutheran and Moravian Churches, and with

the Catholic Churches in our midst. There is

no reason why I should not, in my thoughts, fly

over every district in this city, wherever there

is a church of God, and say, "There is a com-

pany of the saints, and I am glad to be in a

company of the saints, and I am glad to be in a

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