

The Fredericton Free Press.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.

VOL. XXVIII.—No. 17.

SAINT JOHN, N. B., FRIDAY, APRIL 29, 1881.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1421.

Vegetine.

J. Bentley, M. D., says,
IT HAS DONE MORE GOOD THAN ALL MEDICAL TREATMENT.

NEWARK, O., Feb. 9, 1880.
Mr. H. R. STEVENS, Boston, Mass.:
Dear Sir—I have used during the past year a considerable quantity of your VEGETINE, and I believe, in all cases it has given satisfaction. In one case, a delicate young lady of about 17 years was much benefited by its use. Her parents informed me that it had done her more good than all the medical treatment to which she had previously been subjected.

Vegetine.

GOOD FOR THE AGED.
WILL YOU READ THIS!

CLINTON, O., Jan. 16, 1880.
Dear Sir—I advise you of the good results of your VEGETINE. My wife's father, now nearly eighty-five years old was attacked with paralysis in his worst form. His head and face were swollen so that he was blind, and one of his limbs was badly swollen and discolored, and broke out in several places and discharged. His physician said there was no remedy that could cure him, as he was such an old man, and he was gradually a non-venerable. I was persuaded to give your VEGETINE. Seven bottles cured him, and he is now a healthy old man.

Vegetine.

Dear Sir—I have used your VEGETINE for the cure of Rheumatism. Having been persuaded by a friend to try it, I took four bottles, from which I derived great benefit, and strongly recommend your VEGETINE to all persons suffering from the same affliction. I have never known such a useful remedy placed before the public.

Vegetine.

I Have Much Pleasure in Testifying to its Efficacy.

NEWARK, O., Feb. 23, 1880.
Dear Sir—I have much pleasure in testifying to the efficacy of your VEGETINE for the cure of Rheumatism. Having been persuaded by a friend to try it, I took four bottles, from which I derived great benefit, and strongly recommend your VEGETINE to all persons suffering from the same affliction. I have never known such a useful remedy placed before the public.

Vegetine.

IT HAS NO EQUAL.
Dear Sir—I do not like to write testimonials for advertised medicines, but the great benefit that so many of my customers have obtained from the use of your VEGETINE compels me to say that with an experience of over 25 years, both in Great Britain and this country, I have never known such a useful remedy placed before the public.

J. D. L. AMBROSE,
Assistant of the Apothecaries Company of London,
Member of the Pharmaceutical Society of Great Britain, Licentiate in the Pharmacy of the College of Physicians and Surgeons.

Cor. Main and McGill Streets,
St. John, N. B., April 11, 1880.
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The Intelligencer.

SUNDAY SCHOOL LESSON.—May. 8.

(For Questions see Star Quarterly and Lesson Papers.)

THE PRODIGAL SON.

DAILY READINGS.
M. The prodigal son. Luke 15: 11-24.
T. The extent of sin. Isa. 1: 2-9.
W. The Father's love. John 3: 11-21.
Th. The Father's love. John 3: 11-21.
F. Strangers made high. Eph. 2: 11-22.
S. Sinners returning. Ps. 103: 1-22.

GOLDEN TEXT: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee." Luke 15: 18.

LUKE 15: 11-24.

NOTES AND HINTS.
"This parable has been justly termed the crown and pearl of all Christ's parables,—a world of wisdom, wisdom and love, condensed into a few words, as the whole great landscape is painted on the minute retina of the eye."

"The other two parables (our last lesson) set before us God seeking sinners, finding the sinner through the incarnation of the Son, and the agency of the Spirit. The third shows the sinner seeking God. They are all three true in every real conversion."—Rev. W. M. Taylor, D. D. (In our notes upon the last lesson we chose to regard the woman searching for the lost coin as a type of the church, and this we still prefer, though many will like Dr. Taylor's view given above.—Ed.)

11. A certain man. Our heavenly Father. Christ never speaks thus of himself. Two sons. These represent the two classes whose presence and condition gave rise to the discourse, viz.: (1) the Pharisees, and (2) the publicans and sinners. In a general sense the elder son fifty represents all proud and self-righteous ones, and the younger son all penitent and humble sinners.

12. Give me the portion of goods. He asks this, not that he will go to his father and live with him, nor that he will share in his father's wealth, but that he may be out from under his father's control, free from restraint. Just this is the root of all sin, man's desire and determination to be his own master. "Here is the image of the heart as a heart yearning for freedom, and God is the obstacle in its way, and freedom to do anything appears to it as the condition of happiness."—Gode. Divide his living. And allowed the young man to find out his folly by a bitter experience.

13. Not many days after. Eager to try his new found freedom. Into a far country. To show his enterprising spirit, and ability to look out for himself. "Glad to widen the distance between him and a father's commands." Watch his success. Scattered it. Everything is wasted which is not used properly. Riotous living. Sensual. Liberty often runs into licentiousness. "The far country to which the son flies is the emblem of the state of the soul which has so strayed that the thought of God no longer occurs to him. The dissipations of his life represent the carrying out of man's liberty to its furthest limits."—Gode.

14. He had spent all. As it seems, in a very short time. The pleasures of sin are usually short. The property gathered by long years of toil and economy is often scattered quickly. A prodigal's life. Fifty represents the wages and disgust that follows a life of debauchery; sensual pleasures are also brought to an end by circumstances. "A famine of truth and love and all whereby the spirit of man truly lives."—Trench.

15. He was in want which riot can not satisfy. Licentious indulgence will only excite for a brief season, blinding the eyes for the time to all that is beyond the whirl; but when the excitement is over a great void is left behind. The whirl stops, objects beyond become visible, and the man finds himself unprepared for meeting them.

16. Faint. Gladly. Fools. Pods of the carob tree. A long pod filled with seeds like beans; much used for feeding animals, and not valued by the people themselves; not foodstuffs for the whole, but for the few who are not satisfied with the food of the many.

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and genuine, and the warmth of his father's welcome did not cause him to forget his guilt. His first words are those of confession. Nor does he forget that his first sin is against God. He is thoroughly humbled.

22-24. Bring forth. "Bring quickly," is implied in the original. It is hardly best to seek for concealed analogies in all the details of the prodigal's reception. We have a vivid picture of the father's manifestation of his great joy at the recovery of his lost son. "The sense of the whole verse (22) is: God will restore the penitent and give him, out of love, all that is necessary to mark him as a son."—Schaff.

25. The feast in the kingdom of God. "The feast in the kingdom of God is a foretaste of the joy of a forgiven man in a forgiving God."—Arnold. "The feast set forth the gladness that reigns in heaven over even a single returning penitent."—Cuyler.

THOUGHTS AND APPLICATIONS.
I. No man is safe who breaks away from God's control.
II. When a man has spent all in riotous living, they with whom he has squandered his substance cast him off.
III. God is ever "waiting to be gracious" toward sinners.

IV. He is more anxious to receive us to himself than to punish us.

GUIDANCE IN PRAYER.
The apostle Paul declares that "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. To many persons this language is full of mystery. They know nothing of the experience here described; they can pray as well at one time as another, and as well for one thing as for another. As for answers to their prayers, they neither expect nor receive them; nor do they in their supplications have any definite knowledge as to what the will of God may be concerning things for which they pray.

There are others who, instructed by the Holy Ghost, and by the indwelling word, ask things which God is willing to give, and are often withheld from asking things which the Lord does not intend that they should have. There are persons who know infinitely whether their prayers take hold on unseen things, and who cannot pray hap-hazard and at pleasure, but who have definite knowledge as to what the will of God may be concerning things for which they pray.

A lady in Connecticut, whose husband was an officer in the army, was accustomed to kneel before the Lord to pour out her accustomed supplications, but she could not pray. She said afterwards, "My prayer all came back to my own bosom, and I knew that he was dead." No letter had brought her such news, and she had been told that he was dead. She had been told that he was dead, and she had been told that he was dead.

A writer in the Congregationalist says:—
"A remarkable and curious fact, perfectly authentic, has recently come to my knowledge. Names and places are, of course, suppressed, as the parties directly interested would shrink from any publicity."
The son of a widowed mother grew up to be a promising, brilliant, but rather reckless young man. That is to say, he was talented, popular, and successful, as the world goes, but was unrestrained by any regard for moral principles.

He was gay, dissipated, and ready for anything in the way of the wildest frolic. Thoughtful friends could not fail to see that the conclusion of all this was almost sure to be a brief career, closing in dissipation and a hopeless end.

For several years this course was run, and his reputation as an exceedingly clever but fast young man had come to be well established. All this time his mother's prayers had gone up with unceasing importunity before the throne of God. There they were, a mighty host, pleading for the deliverance and salvation of her son.

One day, the young man walked into the noon prayer meeting of the church where he lived as a member. There had been nothing up to that moment, to indicate any change in his course, and his presence was a matter of curious wonder. At last he rose, and all eyes were turned upon him. He alluded to his past life, which had been a life of sin and dissipation, and he said that he was now a new man, and that he was now a member of the church.

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this twofold interest, and where prayers, inspired on earth by the Holy Spirit, are offered up in heaven by our great High Priest, with much incense, upon the golden altar which is before the throne. Rev. viii. 3.

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25. The feast in the kingdom of God. "The feast in the kingdom of God is a foretaste of the joy of a forgiven man in a forgiving God."—Arnold. "The feast set forth the gladness that reigns in heaven over even a single returning penitent."—Cuyler.

THOUGHTS AND APPLICATIONS.
I. No man is safe who breaks away from God's control.
II. When a man has spent all in riotous living, they with whom he has squandered his substance cast him off.
III. God is ever "waiting to be gracious" toward sinners.

IV. He is more anxious to receive us to himself than to punish us.

GUIDANCE IN PRAYER.
The apostle Paul declares that "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. To many persons this language is full of mystery. They know nothing of the experience here described; they can pray as well at one time as another, and as well for one thing as for another. As for answers to their prayers, they neither expect nor receive them; nor do they in their supplications have any definite knowledge as to what the will of God may be concerning things for which they pray.

There are others who, instructed by the Holy Ghost, and by the indwelling word, ask things which God is willing to give, and are often withheld from asking things which the Lord does not intend that they should have. There are persons who know infinitely whether their prayers take hold on unseen things, and who cannot pray hap-hazard and at pleasure, but who have definite knowledge as to what the will of God may be concerning things for which they pray.

A lady in Connecticut, whose husband was an officer in the army, was accustomed to kneel before the Lord to pour out her accustomed supplications, but she could not pray. She said afterwards, "My prayer all came back to my own bosom, and I knew that he was dead." No letter had brought her such news, and she had been told that he was dead. She had been told that he was dead, and she had been told that he was dead.