

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD.

VOL. XXVIII.—No. 16.

SAINT JOHN, N. B., FRIDAY, APRIL 22, 1881.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1420.

Vegetine.

J. Bently, M. D., says:
IT HAS DONE MORE GOOD THAN ALL MEDICAL TREATMENT.
NEWARK, N. J., Feb. 9, 1880.
Mr. H. R. Stevens, writing 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.
Yours respectfully,
J. BENTLEY, M. D.

Vegetine.

GOOD FOR THE AGED.
WILL YOU READ THIS!

CLINTON, N. Y., Jan. 16, 1880.

H. R. Stevens writes: "I advise you of the good results of your VEGETINE. My wife's father, now nearly eighty-five years old was afflicted with dyspepsia in the 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 discharges. His physician said there was no remedy that could cure him, as he was such an old man, and he was in a bad way. He was persuaded to take your VEGETINE. Seven bottles cured him, and he is now a healthy old man. Last spring I was troubled with a disordered stomach, with a yellow skin, want of appetite, cold extremities and headache. Satisfied that this condition of things arose from poverty of the blood, I took two bottles of VEGETINE, it cured me, and I am satisfied it is the best tonic and blood purifier in the market, and am only too happy to make known these facts to the world.
Yours very truly,
A. MENZIE.

Vegetine.

I Have Much Pleasure in Testifying to its Efficacy.

TORONTO, ONT., Feb. 23, 1880.

Mr. H. R. Stevens, Boston, Mass.:
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 benefit, and am now completely cured of my suffering from the same affliction. I have never known of any other so effectually placed before the public.
J. L. L. AMBROSE,
Assistant of the Apothecary Company of London, Member of the Pharmaceutical Society of Great Britain, Licentiate in the Pharmacy of the College of Physicians and Surgeons,
Corner North and McGill Streets,
St. John, N. B., April 11, 1880.

Vegetine.

IT HAS NO EQUAL.

MONTREAL, CAN., Dec. 20, 1880.

H. R. Stevens, Esq.—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 VEGETINE compels me to say that with an experience of over 25 years, both in Great Britain and this country, I have never known of any other so effectually placed before the public.
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Corner North and McGill Streets,
St. John, N. B., April 11, 1880.

H. R. Stevens, Esq., Boston:

Dear Sir—I have sold your VEGETINE extensively since its introduction in this city, and from personal observation, can safely say that it now takes the lead as a blood purifier.
RICHARD N. KNIGHT,
Corner King and Ludlow Streets,
St. John Baptiste Parish, N. B.,
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SUNDAY SCHOOL LESSON.—May 1.

(For Questions see Star Quarterly and Lesson Papers.)

LOST AND FOUND.

DAILY READINGS.

M. Lost and found. Luke 15: 1-10.

T. Sinners called. Matt. 9: 10-13.

Z. Zacchaeus saved. Luke 19: 1-10.

S. All invited. Matt. 22: 1-14.

S. The invitation slighted. Matt. 22: 1-14.

S. Saul saved. Acts 9: 1-22.

GOLDEN TEXT: "Lentise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15: 10.

LUKE 15: 1-10.

NOTES AND HINTS.

There are different methods of interpreting the parables of our Lord, some regarding them simply as general representations of divine truth, or certain phases of truth, and seeking to find in them only broad outlines of the picture presented, and others looking upon them as finished pictures, every detail of which is to be studied with a close scrutiny of all the parts, as well as of the general effect of the whole. The latter method may be pushed to an unwarrantable extreme, and the interpretation become fantastic, and yet in the careful analysis made by some expositors, of what may be called the allegorical school, many beautiful and important lessons are drawn out. We shall endeavor to make a discreet use of these analogies, and to guard ourselves against exaggerated interpretations.

In respect to the parables in this chapter, two of which form the lesson of to-day, Luke and others, of the first class, look at the great object in them is the same; they all set forth the love and mercy of Christ towards sinners, but under three aspects. The special features are regarded as subordinate, and simply intended to illustrate the deep, self-sacrificing love of Christ towards sinners.

The two parables of the lost sheep and the lost piece of money present the same idea, but in two different aspects. The idea common to both is the solicitude of God for sinners; the difference is, that in the first instance this arises from the compassion with which their misery inspires Him; in the second from the value which he attaches to their persons.

God.

Then draw near. "We were continually drawing near," a customary action. Publicans.

Tax collectors. To hear him. They had become interested in his teachings, attracted by the matter and manner of his discourses; some perhaps, came to find fault. Regular attendance for the sake of the gospel often puts men in the way of receiving valuable instruction, even if they do not seek it.

2. Pharisees and scribes murmured. "These ignorant leaders of the Jews could not understand a preacher of religion having anything to say to them. What was the word man in general, sinners. Receive them cordially. "His enemies said this in reproach, but it is important evidence of a blessed truth."—Schaff. Eateth with us.

Especially offensive to the Jews. They found no fault with him for teaching sinners, but associating with wicked people was of social equality. Jesus was no respecter of persons, and his gospel is for all classes alike. "Censure will fall, not only on the most innocent and excellent persons, but on the most innocent and excellent actions, and we must not think it strange."—M. Henry.

One out of a hundred was not a good man, but one who was worth saving for his own sake. In the wilderness. God after that which was lost. This shows the special characteristics of the shepherd, and is, as Dr. Arnold says, a proof of his ownership. "He careth for the sheep, and that, too, with a peculiar and self-sacrificing tenderness. Until he find it. Patient and persevering; so should we be. Layeth it on his shoulders. Exactly, "on his own shoulders." A beautiful illustration of Christ's tenderness towards the wandering, and an instructive example to us. Rejoicing. The lost one is saved. Come home. Referring to the whole process by which the sinner is brought to safety. "Home among God's children; home in the conscious love of his Father; home under the care and protection of God."—Pemberton.

It is to be remarked that the shepherd does not carry the sheep back to the pasture but to his own dwelling.—Geddes. Rejoice. Joy delights to communicate itself to others. One's own joy is increased by fellowship in rejoicing. Joy in heaven. Heaven is full of joy, but there is no joy purer or stronger than that which is felt over the salvation of sinners. One is of great value in the sight of angels.

8-10. Jesus immediately pronounced another parable, not to repeat the same lesson in another form, but to set forth certain other features of the lost sinner, the shepherd, and the joy that comes to him who finds him. Hence in this, and in that of the Prodigal Son, we shall find some things not brought out in the first one spoken, while all three are designed to present the greatness of Christ's love for sinners, and the joy that comes to him who finds him.

As Christ is fitly represented by the shepherd, so, in this case, the woman as fitly symbolizes the Church, often called the Bride. A candle. The Church must have light to guide her in searching for what is lost, and light, too, which can be burnt about. This she finds in the Word of God, a candle, too, with a peculiar and self-sacrificing tenderness. Until he find it. Patient and persevering; so should we be. Layeth it on his shoulders. Exactly, "on his own shoulders." A beautiful illustration of Christ's tenderness towards the wandering, and an instructive example to us. Rejoicing. The lost one is saved. Come home. Referring to the whole process by which the sinner is brought to safety. "Home among God's children; home in the conscious love of his Father; home under the care and protection of God."—Pemberton.

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8-10. Jesus immediately pronounced another parable, not to repeat the same lesson in another form, but to set forth certain other features of the lost sinner, the shepherd, and the joy that comes to him who finds him. Hence in this, and in that of the Prodigal Son, we shall find some things not brought out in the first one spoken, while all three are designed to present the greatness of Christ's love for sinners, and the joy that comes to him who finds him.

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