

# The Dominion

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NEW SCOTIA.

Rev. J. McLeod.

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

[EDITOR AND PROPRIETOR.]

VOL. XXVIII.—No. 18.

SAINT JOHN, N. B., FRIDAY, MAY 6, 1881.

WHOLE No. 1422.

## Vegetine.

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

NEWARK, ORE., Feb. 9, 1880.  
SIR—I have sold 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!

CLETON, ORE., Jan. 16, 1880.  
SIR—I have sold 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.

I Have Much Pleasure in Testifying to its Efficacy.

TONONTO, ORE., Feb. 23, 1880.  
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 any person suffering from the same afflicting malady to try a course of VEGETINE.

## Vegetine.

IT HAS NO EQUAL.

MONTREAL, Jan. 29, 1880.  
SIR—I have used 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.

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.

Corner Notre Dame and McGill Streets.  
TONONTO, N. B., and April 11, 1880.

SIR—I have used your VEGETINE ever since its introduction in this city, and from personal experience I can safely say that it has done more good than all the medical treatment to which I have previously been subjected.

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## The Intelligencer.

SUNDAY SCHOOL LESSON.—May 15.

(For Questions see Star Quarterly and Lesson Papers.)

THE RICH MAN AND LAZARUS.

DAILY READINGS.

M. The rich man and Lazarus.—Luke 16: 19-31.

W. The righteous in trouble.—Heb. 12: 1-13.

T. The wicked destroyed.—Prov. 1: 20-33.

F. The righteous secure.—Ps. 112: 1-10.

S. The righteous and the wicked here.—Ps. 1: 1-16.

S. The good and the bad hereafter.—Rom. 2: 1-11.

GOLDEN TEXT.—The wicked is driven away in his wickedness: but the righteous hope in his death.—Prov. 10: 28.

LUKE 16: 19-31.

NOTES AND HINTS.

The conduct of the Pharisees (v. 14) called out from our Saviour another parable. In it he teaches that the neglect to use riches aright brings eternal calamity to their possessor. The rich man was respectable, selfish, godless; the poor man was a despised beggar. This is the only passage in the Bible that describes the feelings of the sinner after death, and so deserves special attention.

19, 21. A certain rich man. He is sometimes called Dives, which is a Latin word meaning "rich." Purple. A very costly color, obtained in small quantities from certain shells, and used by the rich in the East. Fine linen. Brought from Egypt, and sometimes sold for twice its weight in gold. Fed sumptuously. Lived in a continual round of feasting. Lazarus. See p. 28.

Also Heb. 11: 37. Was laid. Literally "was thrown," expressing the heedlessness with which he was laid down there and abandoned to the care of those who were going and coming about this great house.—Gard. Desiring to be fed. There is no evidence that he received anything. Plainly the rich man gave him no attention.

Dogs. "The pity of the wild and masterless dogs contrasted with the indifference of the rich man." Schaff. "The only dogs in the East are the wild and neglected pariah dogs, which run about masterless, and are the common scavengers. The incident gives in one touch the abjectness of his misery, and therefore enhances the rich man's neglect." Farrar.

22. The beggar died. Nothing more is said about his body. The condition of his soul is at once brought before us. Carried by angels. Now the despised beggar is tenderly cared for by God's ministers. Abraham's bosom. This phrase was a proverbial one, indicating the blessed state of the righteous after death. To occupy that place would be a great privilege. (See Matt. 8: 11.) The rich man died. He risked his life for no better to death. The rich and poor alike at last in one respect. Very likely he had a splendid funeral. "Here on the border of the life beyond, the lesson turns. The whole scene is constructed in order to show how this life bears on eternity; and to make eternity thus unveiled, bear reciprocally on the present life."—Arnott.

23. In hell. The Greek word is "hades," and means the state of place of departed spirits. It (Hades) is the universal abode of departed spirits, having its two compartments of Elysium or Paradise, and Tartarus or Gehenna. Lazarus with Abraham was in Paradise; the rich man was in Gehenna, amid torments, but both were in Hades, and so near that they could hold converse with each other. Prof. A. C. Kendrick. Jean uses the vulgar language of the times, without comment, hence we infer that the Jewish view was correct. Compare Ps. 9: 17; Matt. 3: 12, 13; 4: 25, 26; 11: 41-42; 2 Pet. 2: 4; Rev. 14: 10, 20. Lifted up his eyes. Common language used. "In his body was buried." The whole description gives a fearful picture of the soul. Being in torment. No physical suffering. He was in a place of punishment, and as the soul is finer and more sensitive than the body, by so much were his torments more severe than any physical suffering. Abraham. See p. 28.

24. Feels to have thought that the privileges of descent would avail him something. Have mercy. Now he who showed none to the beggar cries for mercy himself. Send Lazarus. As if Lazarus ought to serve him now. That he may dip. The whole description gives a fearful picture of the soul. Being in torment. No physical suffering. He was in a place of punishment, and as the soul is finer and more sensitive than the body, by so much were his torments more severe than any physical suffering. Abraham. See p. 28.

25. Son. The relationship is tenderly acknowledged. Remember. Memory lives to the present life, and its powers will constitute one source of suffering. Death does not destroy nor even change the powers of the mind and soul. He had what he lived for, and now reaps the harvest of his own seed-sowing. "The facts of earth are recalled to prove the justice of the rich man's lot."—Riddle.

26. There is a great gulf fixed. The figure is that of a deep abyss that can not be bridged. It is fixed. The condition of souls beyond this life is unalterable. This was a new idea to the Jews, revealed by Christ.

27, 28. I pray. . . and him. The rich man remembers that he is being in hell, and desires to save them from suffering as he does. He now begins to come to his senses, "to believe and tremble," and though too late to deliver his own soul, he is anxious to save his brethren, nor is it strange.

29. They have Moses and the Prophets. Their writings, which constituted a great part of the Scriptures at that time. They were enough. In that age nothing more was demanded of men than that they should walk diligently by the light given them. We shall be judged according to the light we have received.

30. Way. He begins to argue the case, as he would have done in his earthly life. But if . . . they will repent. The Jews were continually asking Christ for "signs," and refusing to accept the proofs he gave them. The men of his age had light enough, and we, surely, can not complain of any lack on our part. It is not likely that greater light would lead many to repent who refuse the light already given.

31. Christ plainly declares the improbability of their being influenced by "one from the dead."

THOUGHTS AND APPLICATIONS.

1. All will have a conscious existence after death, in a fixed and unalterable condition.

2. A man's worldly state is no test of his standing before God.

3. They who reject the light of God's Word, and truth of Christ's Gospel would resist greater light if they were given.

I had rather have a church with ten men in it right with God, than a church with five hundred in it at whom the world laughs in its sleeves.—George Whitefield.

## THE SERVICE OF FRIENDS.

BY REV. R. VINCENT, D. D.

In the fitted chapter, John's Gospel, Christ states the true basis of his disciples' love in the words,— "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." That was a wonderful advance upon the current sentiment of that age, according to which a slave was to his master just what an ox or a cart was; a tool to be used or abused; anything but a friend. So that Christ announced a new idea when he thus put service upon the high basis of confidential friendship.

The degree in which this characteristic of Christian service is practically apprehended by Christians is the measure of effective service. The service of a disciple gets its power and fruitfulness not from its amount, its minuteness, or its scrupulousness, but from its friendliness.

The truth is readily presented in the sphere of business; for example: There shall be two clerks in a certain establishment; but the one accurate, punctilious, diligent; but content with doing his appointed task, manifesting no interest in the business beyond that, simply moving up and down in his track like the elevator which hoists the bales. The other clerk is equally faithful, but besides this he has caught the spirit of the establishment. He says "we" when he speaks of the business. He regards his position, however humble, as related to the whole enterprise. He keeps himself in the current of the house's life, and is as much elated at a success and depressed by a reverse as the senior partner. The service of this clerk has a character widely different from that of the other—a character which gives it a far higher value. You can replace the mechanical fidelity more easily than the enthusiastic and sympathetic fidelity. If you wish to promote either, the latter promises best for the interest of the whole house. Just so, Christ never depreciates fidelity. He weighs it against brilliancy, possession, success; but he also presses for an inspiration in fidelity; just so for a fidelity of obedience, but for a fidelity of love as well.

There are too many Christian workers who live on that lower plain of service, to whom service is only duty; and one reason of this lies in their habit of emphasizing service above the personal relation to Christ out of which service grows. If a man were asked to do some good thing or banking or other service for a dear friend who had saved his life, neither the difficulty, the labor, or the disagreeableness of the service would be uppermost in his mind. Tiling him over these, even giving them a kind of zest, would be the image of a friend. And the man's thought would not be, "I am doing or undergoing this or that," but, "My friend, who risked his life for me, wants this or that done; what a delight it is to do for him!" That thought takes all the drudgery out of the routine of banking or exchange, and all the pettiness out of chaffing with housekeepers. The spirit of joyful service is to get Christ into the first place in our thought; to put the sense of duty behind Christ. The sense of duty will not be dulled nor obscured by that process; on the contrary, it will act more freely and powerfully because it will be in its true place; that is, sometimes let the sense of duty be Christ out on the background so far that we see only duty. We lose sight of the face of our Friend, and see no more his heavenly smile; and only hear a voice of command coming out of a cloud and setting us our daily task; and then our burden seems to be light because we have no personal interest in the thing. It is a rare man who can develop enthusiasm under the steady pressure of a bare, inexorable "I must! I must! I must!" One knows this better than our Lord, and hence he refuses to put his service upon the ground of duty. He wants a sweeter, better, more joyful, more spontaneous service—such work as only a friend will do for a friend.

What a power for service there is in confidential friendship! The Christmas time comes round, and you mean to give a gift to your wife. You say to your son, "Go to that bookstore and buy me such a book. Here is the money. Bring the book to me, and say nothing about it." And the boy does the errand just as he would any other. Perhaps he says to himself, "I wonder what father wants that book for?" or perhaps it does not suit his convenience to go, and he sends a little boy, but now you take him confidentially aside, and say to him, "I want to surprise your mother with a Christmas book; what do you think she would like? Suppose you meet me at such a bookstore this afternoon, and let us see what we can find." How grateful he is of being in his confidence, and richer truth than "working for Christ." Work with Christ includes work for him. You are a Sunday-school teacher, for instance. There is, no doubt, great power in the thought,—Christ sends me out to do this work for him; but you remember that the Lord sent forth his apostles, he added to the number of his disciples, "the assurance," "Lo, I am with you always." They should go, not only for him, but with him. Now put the matter in this way. Here are these children whom Christ is in earnest to save, and he says to me, "Come, let us work together." I and you, and the other little ones. Let us work together. Draw on me for wisdom, for insight into character, for light on the word; and when you are discouraged look up into my face, and when you are tired lean on me. You are my friend. This is our work." And you may take the same form of the thought into all your modes of service. When you go forth to dry the tears of the sorrowing, to speak to a friend about his soul's welfare, to take up the old, hard, wearisome routine of daily drudgery, to resume your weary walk by the sick-bed, according to the light we have received.

30. Way. He begins to argue the case, as he would have done in his earthly life. But if . . . they will repent. The Jews were continually asking Christ for "signs," and refusing to accept the proofs he gave them. The men of his age had light enough, and we, surely, can not complain of any lack on our part. It is not likely that greater light would lead many to repent who refuse the light already given.

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## SHUT THE GATE.

What endless mischief comes from not shutting the gate!

It did not occur to you, as you went through into your neighbor's field, that vast results would come from those things. Look at the facts. Our farmer John cut his foot slightly on Saturday. He made little of the wound, and expected no trouble from it. But that night some one opened the gate of the river pasture, and neglected to shut it. So in the morning thirty head of cattle, of all sorts and sizes, were out upon the road, the railroad track, and the bush country.

It was a hot and muggy morning. Farmer John was out early to look about. He soon saw the cattle, and went through the bushes, streams, alders, and forest, searching for them. Hour after hour he ran one way and another, and at last toward noon the cattle were shut up again, the gate was closed, and John went to his house. The chase brought great excitement and fatigue. A feverish condition came on. John's leg was swollen, and the wound took on a morbid character at once. Two doctors came to see him. Inflammatory rheumatism set in. Pain and exhaustion ensued. Here was a prospect of a month's sickness, and untold mischief, just on the eve of hay time.

The rheumatism was subdued, but should come next but that M. J. of disease, erysipelas, which is always lurking around to attack us when we are down. So on the case dragged itself, until poor John seemed at death's door. After three weeks of suffering he began to get up, but his leg was left open several times for some snail for want of his care. Other men had blundered. The cattle had trampled on our neighbor's oat field, and a large bill of damages had to be paid. And so on through a wondrous chain of miseries and miseries, direct and indirect, but we will not shut the story, and only add that our farmer was left open several times during the period of John's sickness, and once the fence was taken down by a party who wanted to enjoy a picnic in the beech grove.

Now all this, which is naked truth only half told, all this suffering and loss came simply from not shutting the gate. We leave our farmer troubles to carry the lesson into regions of higher and more lasting interest. There are gates all along the road of life which are often left open, and the mischief is endless.

See that gate of strife, so needlessly left open. One finger's force, a single kind word, the omission of a word, would have shut the gate open, but now years have passed, and through that gate have been marching mischiefs of vast dimensions. Families have been involved, law-suits have wasted thousands of dollars, the church has been agitated and rent with the widening quarrel, the children have been added into their sensitive nature all the malice of the controversy, and the ungodly have exulted over the rending of Zion's walls. And all this because the gate of strife was left open for a night, and the precept neglected, "Let not the sun go down upon your wrath."

Then are the gate of temptation so carelessly left open. How easily it might have been shut at first. But neglect being neglected, craving followed craving, and by-and-by with troops of sinners were seen moving along the road which the closed gate would have made impassable. Alas, the little gate ajar in the lives of men! It admits of sin, poverty, and ruin come pressing through them. We see the gates standing open every day, and the mischiefs which go through are filling the world with misery. These vast evils do not break the fences. They do not spread themselves at first as force. They slip in, and are not noticed. Strife is not shut at once, it is a sad business to find them and drive them back to their inclosures.

Or see the gate of talk, always open or unshut. This unruly elf, full of deadly poison. Silence is golden where often speech could do harm. The gate ajar in the lives of men! It admits of sin, poverty, and ruin come pressing through them. We see the gates standing open every day, and the mischiefs which go through are filling the world with misery. These vast evils do not break the fences. They do not spread themselves at first as force. They slip in, and are not noticed. Strife is not shut at once, it is a sad business to find them and drive them back to their inclosures.

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