

The Religious 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.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 2, 1869.

Whole No. 794.

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The Intelligencer.

ROMANISM IN THE UNITED STATES, AND HOW TO CONQUER IT.

"As to the future, inasmuch as the only hope for the Catholic church in the United States, the Protestant pulpit and press must awake and confront it in all its designs, or the time will come when Papias will occupy the high places of the nation, cities and States be under their control, our educational system be in ruins, and Romanism established and sustained by law, and civil and religious freedom become the glory of the past."

This sentence has been copied more than once, and the idea has often been iterated. There may be danger of the calamity indicated, but we cannot regard it as imminent. It is both distant and avoidable. The activity on the part of evangelical Christians, whom the extract is intended to awake, is a duty; and it may be well if the friends of truth can, by any considerations, be duly awakened. We, however, would prefer to use the higher and nobler incentives. We have but little hope of beneficial results from partisan appeals. The love of truth, and a desire for the well-being of man, should incite the Christian. Love, and conscience and personal interest, are stimulants powerful, enduring, pure and pleasing to God, and by these we would arouse and impel the church. These are the fruits of the Spirit. By these the Holy Scriptures incite to activity. We look to God to make our work effective, and we must work in the way in which he takes delight.

The sentiment quoted above does greatly too much honor to Romanism as compared with Protestantism, in its aggressive power. Here, in the United States, the two antagonistic religions meet on an open field. Each chooses its own position and its favorite weapons. The civil authorities does not interfere. Public sentiment, that is, the aggregate feeling and preference, is to decide. If "the high places of the nation" are the prize, these are at the disposal of public sentiment. If the "control of cities and States" is the position to be gained, this also is the gift of public sentiment. If "our educational system" is to be conserved or destroyed and sustained by law, or if "civil and religious freedom" is to be kept or lost, all these are to be results of the movements of public sentiment. Which, then, of the rival religions shall gain this arbiter of the events at issue? The Bible, and schools, colleges, printing, preaching, talking, benefactions, all the means of forming, modifying, energizing and directing public sentiment, are equally open to Protestantism and Romanism. Why, then, should the former quail before the latter?

In an open field, and a fair contest, and a long battle, the more powerful must prevail. Here, then, lies the dreaded potency of Romanism! Surely it has not the power of truth. Has, it, then, the influence of knowledge? Not yet; but it is striving hard in this line. Do we, then fear that it will gain power by its schools, Sabbath-schools, colleges, and newspapers? The day was when we thought that Romanism could not live in the light. We said darkness was its region; ignorance the pedestal of its priesthood; and that the Bible, and the common-school, and the newspaper, and preaching, would speedily prove destruction. Were we mistaken? Have we found that Romanism has a life which can derive nutriment from these elements—elements which we claimed to be the food of our life, but which we thought would be its death?

Let us not mistake our foe. Romanism has a vitality. There is in it a living spirit; and it has a capacity of adapting itself to any condition in which any part of the human family is found. It has something of truth—truth respecting God and human salvation. These truths are obscured by false traditions and priestly inventions; but still they exist, and are a life power.

Then it possesses a wondrous power of fascination. It attracts men to its priesthood and women to its sisterhoods, and it enchants and chains them and animates them with a spirit of self-denial, and of working, and of endurance, making them each "a living sacrifice" in its cause.

It also makes salvation easy. It has penances, and it makes money demands largely; but it graduates all these to suit those with whom it deals. It can both frighten and flatter; but it always makes salvation sure to those who will trust it—sure on terms which are practicable, and which allow the gratifying of all master appetites. It claims authority to remit all sin (except a final rejecting of itself), and to allow dispensations and indulgences, on conditions of its own prescribing. It takes the saving of each soul into its own keeping, giving the assurance that it will not fail. All this is a peculiar power. It is admirably adapted to human ignorance; and it accords so well with man's natural appetites and his love of ease, that where its priests are its educators, it gets along triumphantly with the learned.

Another advantage enjoyed by Romanism, in the United States, is a large immigration. The Romanist population of Europe is much more numerous than the Protestant, and their circumstances are such as to incite a strong desire to remove. Hence the vast majority of immigrants are Romanists. This, added to their natural increase, gives them a percentage of growth far above that of Protestants.

Another thing worthy of notice is, that they are mostly in the condition of life favorable to a rapid family growth. They hence raise more children than Protestants do.

The two things last named, family increase and immigration, would, if they could retain all, give them a majority within a few generations. And if they once get a majority of the voting population, they will speedily occupy the offices, and make all things subservient to their views.

Protestantism, however, has advantages still greater. And, first of all, it has the truth; and truth is mighty. Truth will ever prevail where its servants are faithful. It is not the Bible on the shelf, though it be on every man's shelf, which will form public sentiment; but the Bible known and apprehended. It is revealed truth, not as a system of doctrine and duty, but as received in the understanding, and the heart, and made the fountain of emotion and activity, which has power. And Protestants thus receive truth, and use it as their weapon.

And Protestantism has an advantage in numbers, of about six to one as our population now stands; and the further advantage of being in sympathy with the country's institutions. Our government, both in form and principle, is Protestant. Romanism is essentially monarchical. One man has supreme power. His appointees hold office. The people may not elect even their own parish priest, or hold the title deeds for their own church. But Protestants, in the church just as in the state, choose all their rulers and servants, and possess and control their property. This advantage is vast.

And again: Protestantism has an advantage in its antecedents. It can show a history favoring political freedom and general education, with a free Bible and the mind free. All these belong to its genius. They spring from principles innate. When anything contrary to these has been exhibited, it has been a relic of preceding Romanism. The history of Romanism is the reverse. It is autocratic, persecuting, and restrictive in education. Such it has been wherever it has held power; and such it will be. Look at its rise in its own city of Rome. Note its development for all the centuries of its being in Europe. See it in its retained home, in Austria, Italy, and Spain. Mark it as transplanted, in South America and Mexico. What it has been, it ever will be—always pliant when it must be; ever autocratic when it can be.

Now if Protestantism, in this open field of the United States, possessed of "the sword of the spirit," having the advantage of numbers, being in sympathy with the civil institutions, and claiming a history most worthy, must tremble in the presence of Romanism, what kind of beings are our Protestants? Do they merit their name? Romanism, as intimated, is a foe not to be despised. The number of its votaries, its long endurance, its wondrous successes, its tenacity of life, its facilities of adaptation, its fascinating power, the self-sacrificing zeal of its devotees, its increase by immigration and family growth, manifest it as formidable. But still, in the face of Protestantism, and in this land where it is an exotic and necessarily uncongenial, can it thrive? Can it triumph? Its life-power, as already noted, and its flexibility are wondrous; and if let alone, or if unwisely opposed, it will possess the land. But it is not to be let alone. It is opposed, and will be. How?

Vituperation will not be effective; and efforts at a popular alarm will avail but little. The masses will look upon it, not as it has shown itself in history, but as it bears itself here; and efforts at an organization of all Protestants into one great, consolidated church will be worse than useless. Organic unity is of the essence of Romanism, and in that it has much of its power. But such a mode of being belongs not to Protestantism. With Protestantism, it is impossible; and efforts to that end would be lost time and a waste of energies. Protestantism is truth and freedom; and not system and force. Protestantism is love and sympathy; it is unity of sentiment, each receiving the love of the truth; it is unity of action flowing from each one's liberty to carry out what is in him, guided by the indwelling and inworking of the Holy Spirit.

Protestants, then, must let their light shine. As they are true disciples, they are "the light of the world"; and it is by their shining that they put forth their influence. Their only offensive weapon is "the sword of the Spirit"; and this is but a paraphrase for "truth," and this is a synonym for "light." And the Protestant's attractive power, by which he draws men to his communion and retains them there, is his love, his sympathy, his uprightness, cheerfulness, benevolence, it is his likeness to his Master. If, then, we would fight Romanism successfully, we must do so by showing a higher excellence and superior attractions. We use no carnal weapons, such as a contemptuous spirit and injurious epithets. We conquer by the radiance of light, and the attractions of love.

Let but all our ministers be as the First Minister of our holy religion, and all our people be possessed of his mind, and Protestantism will advance, conquering and to conquer. Then may we consort, for our little preferences and conveniences, as Presbyterians, Methodists, or Baptists what will it matter? A mere nothing, except for a joyous advantage, by a heightening of special confidence, our power will be in this, that we all love Christ, and are all like Him, and all exhibit Him, and all work under Him, and all build and none destroy. Under such an influence, Romanism must be absorbed, and Romanism perish.—Christian Freeman.

THE CHRISTIAN MISSIONS IN ASIA.

It becomes every year more apparent that the former isolation of the Mohammedan and pagan countries of Asia is rapidly passing away, and that it is not likely ever to return. Every year the ties which connect the whole of this vast division of the world with the civilized and Christian nations are becoming stronger. Germs of a new life are implanted on the uncultivated soil, and the first fruit that already begins to be gathered indicates that we may look forward to a rich harvest. Asia evidently has entered upon a new era of its history; it will no longer, as an idle spectator, look upon the race for progress in which all the Christian countries have so long been taking part, but its great countries, whether under the present or under new governments, are preparing to join in it. At such a juncture, the question, what is the condition, and what are the prospects of Christianity in Asia, and what can be done to hasten the triumph of Christianity, forces itself upon the attention of every thoughtful Christian.

Among the five great divisions of the world, Asia is the first, both in point of area and in point of population. As regards area, it is a little larger than America, while its population is nearly three times that of Europe, which is second in this respect. If we look at the numerical relation of the Christian to the total population, Asia ranks low. Its Christian population, which is about twelve millions, is absolutely larger than that of Africa, which is about five millions, or of Australia and Polynesia, which is about one million five hundred thousand; but looking upon the percentage the Christians form of the entire population, it appears to be smaller than in either Africa, or Australia and Polynesia. The last named division is rapidly becoming wholly Christian, and in a few years will take its place by the side of Europe and America. In Africa, the Christians form about two and a half per cent. of the total population; while in Asia it is no more than about one and a half per cent. If we take into consideration that it was in an Asiatic country where the light of the Christian religion first shone into the world, that there the first great councils of the church were held, and that there the first instance of Christian provinces and countries were seen, the subsequent religious history of Asia appears all the more distressing.

But the dark period draws to its close, and the dawn of a much brighter future is already shining forth. Mohammedanism has in times past been able to repress Christianity in some of the Asiatic countries, and pagan governments have been able to keep it out from others; but while the Christian world has been steadily progressing, Mohammedanism and paganism have been unable to keep their own, and have slid down into a condition of utter helplessness. About one half of the entire area of Asia has, during the past three centuries, been gradually passing into the hands of the Christian governments of Spain, Portugal, the Netherlands, Great Britain, France, and Russia. It is very true, that, in most cases, it was by no means the spirit of Christianity that prompted these conquests; but they are none the less a proof of the decay of the non-Christian religions, and of their inability to govern the Asiatic peoples.

And who will deny that the establishment of European rule has been, in almost every instance, an immense benefit to the countries upon which it has been imposed? Benefits received from the Christian governments are appreciated by large numbers of educated natives. All the countries administered by European governments are advancing in education, in commerce, in the abolition of some of the worst abominations in their social life. The territory of these European and Christian dependencies is constantly enlarging. The whole of Central Asia lies at the mercy of Russia and England; and the whole of Farther India at the mercy of England and France. Turkey, Persia, China, and Japan have of late shown some signs of progress; but nearly all of this can be traced to their intercommunion with Christian nations, or to a direct pressure exercised upon them by Christian governments.

This influence of Christian Europe upon non-Christian Asia has now secured to Christianity, in the large portion of Asia, either religious freedom or, at least, religious toleration, and the time seems to be very near when the missionary will be allowed to preach and to establish churches and schools in every town. The progress made during the last hundred years is considerable; and the prospects were never better. To avail themselves of the many new openings, the missionary societies are making great efforts; but that infinitely more must be done, especially with regard to the number of preachers to be sent out, is the conviction of every missionary now engaged in Asiatic fields, and should be the conviction of every believer in Christianity.—The Methodist.

BUNYAN'S MINISTRY.

Perhaps it would be difficult to name any person whose history more perfectly illustrates the providence and grace of God than that of Bunyan's. He was so entirely the child of God both as to special and special grace, that he could say emphatically as Paul himself, "by the grace of God I am what I am."

As to his early life he says, "Sin would as naturally bubble out of my heart as water out of a fountain." His conversion was brought about by hearing the conversation of "three or four women sitting at the door in the sun talking about the things of God." He was baptized and united with the church at Bedford, in 1653, when about 25 years of age. Let our sisters, and brothers also, note the blessedness of a goodly conversation as they sit knitting on the door step of their neighbors when giving or receiving friendly visits.

The church soon found that he possessed gifts for the ministry, and they encouraged him to exercise them. As regards this work, he says, "I found a secret jerking forward thereto, and 1 Cor. xvi. 15, convinced me that the Holy Ghost never intended that men who had gifts and abilities should bury them." Bunyan's gifts were bestowed upon him immediately from the hand of Christ. He was a man, in every respect, taught of God. Though he never sat at the feet of Gamaliel, he sat and studied at the feet of Christ. The same day that Bunyan was called to the ministry, seven others, says Bunyan, in this church were called at the same time. Surely this young church was a "fruitful bough," for it was only about five years old when it gave these eight children to the ministry. O that our churches now were as fruitful in this gift, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest."

Bunyan's preaching soon attracted attention. Multitudes flocked to hear him. His great strength lay in his gospel simplicity and holy earnestness for the salvation of souls. He says, "The Lord led me to begin where his word begins with sinners. I preached what I felt, I went myself in chains to preach to them in chains, and carried that fire in my own bosom that I persuaded them to beware of." He used great plainness of speech, but he says, "I could have stepped into a style much higher than this, and adorned all things more than I have seemed to do; but I dare not; God did not play in tempting me," and Bunyan "dare not play" in tempting to sinners. His style was clear, fresh, easy, and withal remarkable for its sinewy strength. Like some pure mountain stream in its own channel, it went gently gliding along in silence, sometimes it roughened into a foam, and at last it ended with the startling and unexpected roar of a cataract.

He aimed to lead sinners to Jesus. Like Paul, he travailed in birth for souls, and could not be satisfied unless he had some fruit in his work. "If I were fruitless it mattered not who commended me," he says, "but if it were fruit I cared not who condemned." He bowed himself with all his might to condemn sin and exalt Jesus. He thirsted for the salvation of souls. Thus he went on for about five years, when "the doctors and priests of the country did open wide against him." He was now indicted for "devilishly and persistently" abstaining from church, and "upholding unlawful meetings and conventicles." So one day when he was about to begin divine worship with a few others, the constable came in to arrest him, and lo, says Bunyan, "he only found us with our Bible in our hands ready to speak and hear the word of God." From thence he was "had home to prison, where he lay for twelve years, waiting to see what God would suffer him to do with him." The Lord was with him in prison as he was with Joseph. He says, "I never had in all my life so great an inlet to the word of God as now. Those Scriptures in which I saw nothing before were made in prison to shine upon me. Jesus Christ also, was never more real and apparent than now." He had indeed made such discoveries of Christ in prison, "that he was never able in this world to express." As he laid in prison we heard him singing:

The truth and I were both here cast
Lie arm in arm, and so hold fast
Each other; this is true.

As to his imprisonment, he says, "I resolved to lie in jail, God being my helper, till the moss would grow on my eyebrows, rather than violate my faith and principles." But at length God set him at liberty, and thus delivered him out of "his den." A meeting house was built for him at Bedford, seating about a thousand souls. Here he preached with great popularity. His method was to keep close to the word of God. He yearly visited London, and thousands flocked to hear him. In the depth of winter, "Not less than twelve hundred have met to hear him at 7 o'clock in the morning." When hard questions were put to him about some difficult and dark texts of scriptures, he would reply, "The scriptures are wiser than I am."

Bunyan was entirely a child of grace. God blessed him abundantly, and through his instrumentality many souls were led to Jesus. He was much in prayer, both before and after preaching. The works of Bunyan, whether we view them as doctrinal, experimental, or practical, show that he was a man of genius, as well as a man of God. His works unfold a clear view of Calvinistic divinity, or "the truth as it is in Jesus." At length, after a few days of sickness in London, he sweetly fell asleep in Christ, in 1688, aged 60 years, and so followed his happy pilgrim from the City of Destruction to the Heavenly Jerusalem. "The righteous shall be had in everlasting remembrance."—Exchange.

CARING FOR THE MINUTES.

Success in life depends far less upon the dashing energy which is now and then put into a single task, than upon the diligent use of the odds and ends of time that may be found almost every day. The Christian Banner selects a list of striking examples to illustrate the value of using wisely these little intervals. We extract the following:

Seneca says, "It is a virtue to be covetous of time," but it is of this that men are most inclined to be prodigal. Many who would economize it wrong to waste large portions of time allow the smaller fragments to pass unimproved.

When Madame de Genlis was a companion of the Queen of France, it was her duty to be at the table, and waiting for her mistress, fifteen minutes before dinner. These fifteen minutes she faithfully improved each day; and a volume or two was the result.

A writer of the present day, whose power is felt, says of himself, "Very nearly all that I ever attained or done, out of the regular routine of my professional duties, has been by taking up those odd moments that are so easily thrown away."

Of Cicero it is said, "He suffered no part of his leisure to be idle, or the least interval to be lost." Applying himself thus vigorously to the pursuit of knowledge, it is no marvel that he became one of the most learned men of his age.

Alfred the Great, one of the brightest lights of history, performed an amount of labor truly amazing. The affairs of his kingdom were so complicated as to require the wisest legislation, and a personal inspection of each province of his domain; but he was able to apply himself vigorously to literary pursuits, and produced twenty original and translated books; and with all this, he devoted eight hours out of the twenty-four to the exercise of devotion.

Luther, amid all his travels and active labors, presented a perfect translation of the whole Bible; and this was accomplished by doing something every day, and allowing no interval of time to pass unimproved.

Ellis Burritt, "the learned blacksmith," by persevering study in the intervals of labor, became one of the most distinguished linguists of any age.

It is related of Daniel Webster, "the intellectual giant of his generation," that, while assisting his father at the saw mill where he worked, he always carried with him some favorite author; and while waiting for the saw to pass through the logs, which occupied about ten minutes, he employed these brief intervals by eagerly devouring the contents of the volumes, and in the last year of his life, he was able to repeat large portions of

the books with which he had in this manner become familiar.

Dr. Livingston began life as a poor factory-boy. When but ten years of age, he was obliged to go to the factory at six o'clock in the morning, and remain until eight in the evening, with but brief intervals for breakfast and dinner. The hours from eight to ten, he passed in an evening school; and not unfrequently his studies were continued until midnight. By this continued application, at the age of sixteen he had become a good Latin scholar. Scientific works, and books of travel, were his peculiar delight. "My reading," he says, "while at work, was carried on by placing the book on a portion of the spinning-jenny, so that I could catch sentence after sentence at my work. I thus kept up a pretty constant study, undisturbed by the roar of machinery."

John Kitto, the eminent biblical scholar, when fifteen years of age, was sent, a poor, deaf boy, to the workhouse, because his parents were unable to provide for him. Two years later, he was apprenticed to an unreasoning and cruel master, who often required him to work from sixteen to eighteen hours out of twenty-four. But, under all these disadvantageous circumstances, young Kitto found time for the pursuit of knowledge. Every leisure moment was devoted to mental improvement. When his circumstances in life were more comfortable, he did not at all relax his industry; of this he writes, "I cannot accuse myself of having wasted or misemployed a moment of my time since I left the workhouse." This wise improvement of his leisure moments laid the foundation of his great usefulness and world-wide fame.

In the experience of all, there are intervals of time which he between the usual engagements of life. If these fragments are carefully husbanded and wisely improved, how much may be accomplished, not only for ourselves, but for humanity and for God.

"SHOW ME CHRIST."

A man blind from his birth, a man of much intellectual vigor and with many engaging social qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents. An eminent French surgeon while in this country called upon them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly physical; your eyes are not really good, and could I have operated on them twenty years ago, I think I could have given you sight. It is very possible that I can do it now, though it will cause you much pain." "I can bear that," was the reply; "so you but enable me to see." The surgeon operated upon him and was gradually successful; first there were faint glimmerings of sight, then more distinct vision. The blind father was handed a rose; he had smelt one before but had never seen one; then he looked upon the face of his wife who had been so true and faithful to him; then his children were brought, whom he had so often fondled, and whose charming profile had so frequently fallen upon his knee, while those beaming countenances he had never believed. He then exclaimed, "O, why have I seen these things before enquiring for the man by whose skill I have been enabled to behold them! Show me the doctor!" and when he was pointed out to him he embraced him with tears of gratitude and joy. So when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No, we shall say, Where is Christ? He my Saviour, to whom I am indebted for what heaven is; He whose blood bought me, put upon my head this crown, and in my hand this harp. Show me Him, that with all my soul I may adore and praise him through endless ages.

DIVORCE IN THE UNITED STATES.

A number of enterprising gentlemen in New York, who are in the law trade, seemed to have turned their special attention toward simplifying this business of getting out again, so far as the marriage question is concerned. We constantly observe the publication of notices to the following effect:—

"Absolute divorce obtained from the Courts of several States without publicity or fee till successful. Communications free and strictly confidential."

"Absolute divorce obtained in any State, Drunkenness, desertion, neglect to support, sufficient cause. No fees until divorce is obtained."

"Absolute divorce legally obtained in New York and States, where desertion, etc. is sufficient cause. No publicity or charge till divorce obtained."

Very many of these divorce suits are conducted in a manner so exceedingly confidential, that one of the parties most interested is not informed of the proceedings at all until attested by the presentation of the decree. We were cognizant of a case wherein an estimable lady, innocent of all wrong, and ignorant even of any dissatisfaction on the part of her husband, parted with him affectionately at the steamboat dock; some hours after, in the privacy of her friend's room, she found leisure to examine a paper her husband handed her at the last moment, and discovered it to be a copy of a decree of divorce rendered by an Illinois Judge. Before the steamboat had been six hours gone, her late husband had married another woman. Numbers of these confidential divorces are obtained for unworthy purposes by the most rascally means.—Ez.

There is a story of a Scotchwoman who was engaged in bleaching linen, when a stranger asked her if she attended the kirk. On her answering that she did, he inquired why she went. She replied that the preaching did her good. The stranger tested her memory by inquiries in regard to text and sermon; but she remembered nothing. "How, then, can it do you any good if you do not remember it?" exclaimed the stranger. "When I put water on this linen," she answered, "I find that it all dries away; but I see that the linen grows whiter and whiter. I forget the sermon, but it makes me better."

Benefit your friends, that they may love you still more dearly; benefit your enemies that they may become your friends.