

decide upon the nature and the value of the faith whose characters, it is alleged, are written there.—*The Christian*.

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is published weekly, at the Office of Messrs. BARNES & CO., St. John, N. B.

TERMS—\$2.00 per annum.

PAYMENT IN ALL CASES IN ADVANCE.

JOSEPH McLEOD, Editor. All Communications for Insertion should be addressed, JOSEPH McLEOD, Fredericton.

Remittances may be sent to either Messrs. BARNES & CO., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

ST. JOHN, N. B., NOVEMBER 18, 1870.

"ALMOST THOU PERSUADEST ME"

How much better it would have been for Agrippa had he been altogether persuaded to give up his sins and submit himself to Jesus, the Saviour of whom Paul spoke to him. Not only to himself would blessings have been the result, but the influence of his act would have been far-reaching. Others would have been persuaded by and followed the King upon whom the eloquent words of Paul would have had little effect. Altogether persuaded he would himself have been an heir of heaven, and also have been the instrument in the hands of God of bringing many of his followers into the enjoyment of like precious hope. Only being "almost persuaded" he shut himself out from participating in salvation's blessings, and lent himself to the adversary to close other hearts against the saving truth. A very deplorable case indeed was that of the unwise king. Sin's influence was strong upon him; it bound him with fetters many and strong, and he chose rather to be a slave to his lusts than to be under the benign rule of the all-powerful, all-compassionate Lord Jesus. The language of the convicted king is the language of many hearts that under the power of divine truth are forced to believe in the Christian religion. Do they rest where he did? Too many, we fear, do. Do they imagine safety in thus doing? This also is to be feared. What manifest folly! Almost persuaded to eat does not appease hunger, almost persuaded to drink does not slake thirst, almost persuaded to take the remedy does not cure the disease. Salvation is not given to those almost persuaded to accept it. Christ does not take up His abode in hearts almost persuaded to let Him in. Heaven is not gained and enjoyed by those who are only almost persuaded to walk in the way of holiness. Men must be altogether the Lord's or they are not His in any degree. An "almost" Christian is not a Christian at all; he is yet in the gall of bitterness and the bond of iniquity. Why not be fully persuaded? Whose is the fault? Not God's, but yours, impatient reader! You can be a Christian. God wishes it, for He has given His Son that whosoever—and that includes you—believe on Him shall have eternal life. The Holy Spirit wishes it, for he has whispered often to your heart that you would do wisely to forsake your sins, and his unceasing cry is, "now is the day of salvation." The Saviour wishes your salvation, for He says, "If any man thirst, let him come unto Me and drink." All the heavenly intelligences wish you saved, for there is joy in the presence of the angels of God over a sinner that repenteth. All Christians wish you brought into saving fellowship with God, for they have the Spirit of Christ, and love you because He does. Where then is the difficulty? Evidently in your own unwillingness to give up the world. Be entreated to halt no longer between two opinions. The Lord is God! Serve Him.

WAR!

Indications are that the time is not far distant when nations must take other methods of settling their difficulties than by slaughter and destruction. These that are now so eager in shedding blood and in the destruction of property have shown a determination to listen to no mediation of their friends or enemies. They have risen up like two enraged beasts, who will not be satisfied or pacified until one or the other, or both, are torn and mangled that there is no further power of resistance or aggression. Already other nations are experiencing inconvenience and distress on their account. Not only so, but one of them has already found it necessary to appeal to the charities of those very peoples whose counsel they slighted, for the very cause of life, which their obstinate course has caused to be destroyed. They can go to war without consulting their friends, and even in opposition to their wishes and advice, but they are not able to bear the consequences so independently. Through commercial intercourse the nations of the earth have become as one great family, all the members of which have a mutual dependence upon and natural sympathy with each other. Neither of them can suffer any calamity and the others not feel it; neither can be rejoiced and prosperous and the other not participate in their blessings. Is there war in China, its pulses are felt in the counting-houses and arsenals of Europe, and the quiver extends through all the valleys of America. Is there plague in India? Europe spends her nights in anxiety and her days in fear, and her merchants find their ships are flocking home from the afflicted shores like doves to their windows. Is there civil war in America? the great marts and factories of Europe are closed, as if a blight had come over the land itself, and the people had lost their skill and forgotten their thrift. Is there a commercial failure in any part of the world? its pulsations are felt immediately in New York, in London, in Paris, and from those centres radiate through the whole civilized world. The nations have become too closely united in all their material interests of life to be insensible to one another's condition or conduct. When the affairs of a nation are so much affected by the conduct of another nation, or other nations, it is but natural that its interest in its own affairs should lead it to watch closely the movements of its neighbor, and, in cases where those movements are likely to prove injurious, to offer advice in relation thereto. This is perfectly legitimate. It is guarding one's own interests. How much more incumbent on any people to proffer advice in a cause which affects their own standing and prosperity in every way, but also lays burdens upon them which they must in humanity bear? Could the suffering of a nation be confined to itself, and not become a burden to the world, then that nation might expose itself without consulting the wishes of others. But this cannot be. To-day the necessities of France cry aloud to all the world; and the world must put forth a helping hand to save her from famine and its attendant pestilence, the consequences of her stubborn course. The question must soon force itself upon the nations, whether a nation may be allowed to make itself a burden to its neighbors without their consent. It is possible that before the present struggle ceases the evil may spread, and the world may see a more appalling spectacle than it at present can easily imagine. It is to be hoped, however, that appear-

ances may prove deceptive, and that peace may soon be restored to Europe.

THE CHURCH'S GREATEST NEED.

More than ministers, more than missionaries, more than money, does the church need members thoroughly pervaded by the spirit of Jesus Christ; men who prove by their lives the power of those truths which ministers proclaim and missionaries teach; whose religion is so essentially part and parcel of the man that it not only keeps him out of much temptation, but enables him to overcome more, and to gain the victory over the world while living in it. The church has some notable examples of such piety. Its possessors are honored in all spheres of life, and honored always as Christians. Whether they are engaged in trade or professional duty, in political or in social life, they are recognized always and everywhere as Christians. But we need more than these comparatively few and isolated examples in the church. Every Christian ought to be such a man, making use of all his powers, and opportunities, and resources, in the interest of his Master. A writer in the *North British Review* says:

"He is a most worthy disciple of Christ who like Paul, or Buxton, or Budgett, or Perthes, exhibits religion as 'the right use of a man's whole self'—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mastering of earnest and successful strivings after loftier ends and a purer life—as the power, outside and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life, unattainable, high up among things intangible, separated from contact with a work-a-day life, appropriate to Sabbath-days and special hours, to leisure, old age, and death-bed. Every man who is 'diligent in business, serving the Lord,' is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so effectively or so well."

This is the kind of preaching which we need in our churches, a religion that is not only proclaimed from the pulpit, but from the pews; that goes with a man into his counting-house and prevents him from driving sharp bargains and over-looking petty questions of dishonesty; which goes into court and stays the lawyer from defending injustice and fraud for the sake of fame or fee; which is generous, and also just; which heeds the example of Christ in social life, and sacrifices selfishness, and is a living witness to that practical portion of Christianity which is the life of the church, and which is the life of the church in these days in relation to doctrine.

When the church proves to the world that Christianity is so genuine and far-reaching a power that it will uproot selfishness, and change not only the belief, but the habits of all its adherents, and proves to be the lives and conduct of Christians, the millennium will be at hand.

Such proof is needed to overthrow infidelity and rebuke superstition, and every one that bears the name of Christ may contribute their quota.—*N. Y. Observer*.

NEW BOOKS.

"COMMENTARY ON THE NEW TESTAMENT; critical and practical, by John J. Butler, D.D., Professor of Christian Theology in the Free Baptist Theological School at New Hampton, N. H., author of 'Butler's Theology' and other works." Vol. I. The Gospels.

This book has been lying on our table for some time, and we have examined it quite thoroughly during the moments we could devote to it. We find it one that we can recommend to every student of the Sacred Scriptures, and as especially suited to the use of Sabbath-school teachers and for families and private reading. It is put up in a convenient and substantial form; it contains a very clear and excellent map of the Holy Land as it was, or is supposed to have been, in the days of the Saviour's sojourn in it; it also contains engravings representing the present condition of many of the most important historic towns and places in that country, with plans of the temple at Jerusalem as built by Solomon and as restored by Herod. This volume contains but the four Gospels. To each of the Gospels an introduction is given, which exhibits, in a very small space, the history of the writer of that particular account of Christ's labors, with the reasons or arguments on which the authenticity of the account is founded. A very important feature of the book is, that all the proper names in the text are divided into syllables and the accent marked, so that the most inexperienced reader need not go astray in sounding these words. This is a novel and important change, and will remove what is to some a very annoying hindrance to their pleasure in reading the Scriptures. But the chief excellence of the book is the catholic spirit and judicious extent of the Commentary. It may be said that the doctrine is a unit; it shows one complete and harmonious system of Theology and Divinity throughout; the writer "has been governed throughout by the principle that the Bible is its own best interpreter," and so each passage is explained in its evident connection with the whole New Testament Scripture. No argument is entered upon to prove either side of the general questions on which denominational distinctions are founded. The dogma of the Pope's legitimate descent from Peter, and some points relating to certain species of infidelity are very soundly treated at some length; but the general Commentary appears to be written in entire obliviousness of the many hypercritical exposures that have been given to many passages of the sacred text.

This is throughout a very excellent Commentary. It should be in the hands of every clergyman and Sabbath-school teacher. We especially recommend it to the clergymen, Bible students, and teachers in Sabbath-schools of the Free Baptist denomination in these Provinces. It is published by G. T. Day & Co., of Dover, N. H., at \$2.00 per volume. All letters of inquiry should be addressed to J. E. Butler, Biddeford, Maine. The second volume, comprising the Acts and Epistles, is now in the press; it will be issued at the same price as the first.

THE SOUL'S INQUIRIES ANSWERED IN THE WORDS OF SCRIPTURE, is the title of a very nice little work, by G. Washington Moon, Member of the Council of the Royal Society of Literature, from the Publishing House of Hatchards, London. The mechanical work is fine, reflecting much credit upon the publishers.

The work is beautifully arranged, and the contents could not be other than rich, since they are but choice selections from the inspired word. A blank diary is inserted, intended for a treasury of the autographs of friends under their respective birth days. It may also be used to record the loving dealings of the Lord. We admire the work very much, and are persuaded that its perusal is calculated to stimulate reflection, sweet and profitable.

BARNES'S NEW BRUNSWICK ALMANAC for 1871 is now ready for sale. It contains the usual amount and variety of information. Last year the demand was so great that the publishers were unable to supply it. Order early. Price 10 cents. Barnes & Co., 68 Prince William street, St. John.

THE TYPOGRAPHIC ADVERTISER for October is received. It contains some fine samples.

Rev. R. Wilson, formerly a Congregational minister at Sheffield, has accepted, it is said, a call to the Presbyterian Church of Chatham.

Correspondence.

OUR INDIA LETTER.

Midnapore, India, Sept. 14, 1870.

MR. EDITOR—It is evening, and I have just finished preparing a supply of medicine for my poor leper patients. There are several of them, and they are an interesting company. I often think of the days when such as these came to the Saviour for healing, and He sent them away whole. There are many lepers in India. The loathsome disease is met with everywhere, and the chances of recovery are far from cheering. Yet much may be done to alleviate the fearful malady. Last month I wrote you of my Mahomedan patient, who seems to be seeking salvation through our Lord Jesus Christ. I have had several interesting interviews with him since writing you, and my hopes for him continue strong. May it please God to grant him soon the full light and joy of the Gospel! O that many others in this pagan land felt the ravages of the leprosy of sin in their souls! Could men see their *disseminated hearts*, as they do their diseased bodies, how they would cry out for help!

The past month I have been trying to interest some of our European neighbors in the Santal work, and I am thankful to be able to say that they have manifested a willingness to help us about the jungle schools. These worldly men are, perhaps, not often enough asked to help a benevolent enterprise, and I was struck by the remark of a young engineer I visited. He cheerfully consented to help our Santal schools, and said, "I've wondered that you have not made your wants more known to the people at the station." It is remarkable how many of these public servants in India fall into a general neglect of all religious exercises. Men brought up in strictly Christian families, and always attending church at home, come here to spend their Sabbaths in sin and sport, and for months at a time do not darken the door of the sanctuary. It is truly sad to see how easily and naturally this backsliding takes place. There is a great responsibility resting upon the English-preaching ministers in India in view of this large class of backsliders.

This month I have again visited our Santal branch at Bhimpur, and spent a Sabbath with our brethren there. They seem to be holding on well. The aged father of the three brothers has passed away. For many months his mind has been a blank, and his life a burden. He was a thorough Santal, and to the last kept up his old habits. The mother continues as bitter and vehement as ever in her persecution. Poor deluded thing, she fancies that Christianity has ruined her family, whereas she is herself running a desperate risk of losing her soul, and her children have laid hold on life eternal. The wife of Paucha, the eldest of the brothers, is also a hard opponent, standing out strong against the Christian religion, and doing all in her power to make it unpleasant for her husband to serve God in his own house. It is rather singular that the father (Paucha) fails to bring over his son and daughter from the sins and superstitions of the Santals. Their mother manages this far to hold them firmly under her own control, so that I never get so much as a sight of them when there. She keeps them from attending all the meetings, and does all she can to embitter their minds against Christianity.

But the families of Raju and Sanatan, the two other brothers, are making excellent progress in the right direction. Their wives are learning to read, and the children also. I was much pleased to see them all out at our Chapel service. They will soon be wishing to openly profess Christianity, I hope; but it is well they should first learn more of its character, and experience more of its power in their own souls.

And this time I was told of an interesting inquirer—the father of one of our Santal teachers. He has publicly notified the men of his village that he shall no longer engage with them in the worship of Santal gods, because he has no faith in them. He now is seeking for light and hope in the Scriptures. Our brethren are greatly encouraged, and will help this man all they can.

J. L. P.

A WORD FROM THE FREEDMAN'S MISSION.

Harper's Ferry, West Va., Nov. 8, 1870.

DEAR BRO. McLEOD—Once more we hail from this precious Mission centre in the "Shenandoah Valley"—Harper's Ferry. Arrived on the 16th ult.

We find the work prosperous. Revivals are in progress in several of the Churches and the Normal School, at this point doing well. The new Boarding Hall is progressing; weather, for work on the same, excellent; prospect for the winter term very flattering.

Since our arrival, a yearly meeting has been organized, and a neat, convenient Chapel at Winchester dedicated, in the presence of a great congregation. The joy of that day was great!

Life and daughter are with me. Our situation, as it regards convenience, is far more desirable than at our first coming to this field, three years since. We are very glad to be here. I must say I often greatly desire to see your face once more, and to mingle again with the brotherhood of Christians, and other kind friends I so sincerely love to remember, in the Provinces.

Your excellent paper is regularly at hand, and affords us much pleasure.

A. H. MORRELL.

KING WILLIAM'S REPLY TO THE POPE.

The following letter, published in the *Northern Daily Express*, is in reply to that of the Pope, asking the aid of the King of Prussia against the Italian expedition to Rome:

"Head-quarters of the German Armies, Near Rheims, Sept. 8th."

"Most Holy Father,—Mgr. the Bishop of Paderborn has presented to me a letter, in which your Holiness informs me that you have reasons to believe His Majesty the King of Italy may, perhaps, send an army into the Pontifical States and into Rome itself. Your Holiness requests me to hinder the King of Italy in the execution of the project, and asks also for an armed intervention of my troops in case your Holiness should have need of protection. I regret that the policy already adopted by myself and my Government prevents me absolutely from intervention in any such question. I am, besides, on the best terms with my brother the King of Italy, and I could not imperil the relations which exist between Germany and Italy for a political interest which does not in any way, as your Holiness seems to think, touch upon the interests of Prussia. I have no doubt, besides, that His Majesty the King of Italy and his Government, if they should be forced to enter the States of your Holiness, in order to avert the excesses of the revolutionary party in Europe, would give the free exercise of that spiritual authority which your Holiness ought to exert in the interests of the Church of which you are the acknowledged head. With the most earnest desire that peace and order may be shortly re-established in all parts of Europe, I beg your holiness to believe me your sincere friend,

WILLIAM."

MISS RYE'S ORPHANS.—Mr. Shives and Miss Rye speak in the highest terms of praise of Mr. Cregan of the steamer "New York," for his kindness to the orphan children which they had in their charge on the way from Portland to St. John.

—*Globe*.

Pen and Scissors.

ANTI-SECRET.—A meeting of persons opposed to Secret Societies was called in Syracuse, New York, for the 15th inst., the Convention to continue two days. The result has not yet transpired.

"In nearly all the departments now held by the Prussians influential citizens are compelled to ride upon the locomotives. The Prussians have adopted this course, which, they say is the only way to prevent the tearing up of the tracks by French non-combatants."

"An order," says the Lyons correspondent of the *London Times*, "compelling all the priests to serve in the National Guard, under penalty of three days' imprisonment, has filled the clerical body with consternation and dismay in consequence of a still more audacious and sacrilegious act on the part of the municipality, who are reported to have sent an order to serve in the National Guard to no less a person than the Archbishop himself. As might be supposed under these circumstances, priests are rarely to be seen."

"A Silver Mine on Lake Superior, in Canadian territory, turns out to be incredibly rich. A Minnesota paper states that the proprietor, Capt. Frew, will probably take from one to three millions of dollars out of it by next spring."

"The town of Cronstadt, in the Baltic, so celebrated during the war with Russia, has just been devastated by a fire, which commenced at eleven on the night of the 2nd ult., and in three hours, entirely destroyed three entire streets, and sixty-two large houses, depriving more than 2,000 people of shelter. Several public buildings including the depot of naval models, were consumed. The houses were chiefly inhabited by workmen in the powder mills and workshops of the port."

AN EXAMPLE OF FAITH AND WORKS.—When Rev. H. A. Sawtelle was excluded from the Second Baptist church of San Francisco, of which he was pastor, for open communion, he was poor, dependent, surrounded by a small band of Christians who agreed with him; he had no place to worship, and but small means to provide one. He trusted in God, refused to turn to secular business, organized a little church, purchased lots on credit, built a chapel, and went to work. The Lord has added to their number almost every month, expenses have been paid, his salary has been sure, and now he has a fine congregation, a good spiritual church of near two hundred members, and lives in his own new house, in every respect beautiful and commodious.

GREEN TEAS.—There are many intelligent people who either do not know or do not consider that the beautiful green which is found in the teas which regale their evening meals is usually attributable to poisonous coloring matter used by the Chinese to suit the taste of their foreign customers. In Dr. Speer's recent work on China, the following is found:

The green tea obtains its complexion, in most of what is exported, from the presence of foreign coloring matter. By one of those perverse tastes which obtain among us, our early tea-purchasers believed a strong predilection for a certain color. "Foreigners," said the Chinese, "like to have their tea uniform and pretty; so they poison the herb to gratify the ridiculous tastes of England and America for bright green, just as many of our pickle-makers poison their pickles. They throw a blue substance commonly known as 'Prussian blue,' or prussiate of iron, (cyanide of potassium and iron), and they mix it with a quantity of gypsum. They never think of drinking this tea themselves, but the more gypsum and blue they can communicate to the plant, the higher the disposition in the eyes of their best customers; and the dyeing process accordingly goes on in China to an alarming extent. It is calculated that in every hundred pounds of some of the cheaper colored green tea consumed by our people, more than half a pound of coloring blue and gypsum is contained."

FIFTEEN GREAT MISTAKES.—The following mistakes so commonly made to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider every thing possible which we can; to perform in our own actions; to worry ourselves and others with what can not be remedied; to alleviate all that needs alleviation, as far as lies in our power