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The 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.]

VOL. XXVII.—No. 40.

SAINT JOHN, N. B., FRIDAY, OCTOBER 1, 1880.

WHOLE No. 1342.

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Fredericton,

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OPPOSITE NORMAL SCHOOL.

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SAINT JOHN, N. B.

The Intelligencer.

SABBATH SCHOOL LESSON—Oct. 10.

BY PROF. J. A. HOWE.

JACOB AND ESAU.

Genesis 27: 22-40.

GOLDEN TEXT: Turn not to the right hand nor to the left, remove thy foot from Jacob. Prov. 4: 27.

NOTES AND HINTS.

For an account of the way in which Jacob obtained the birthright of Esau, see Gen. 25: 23-34. Isaac, an old man and blind, wished to bless his first-born, and to appoint him heir of the spiritual and material good which God had promised or given to his family. Esau went to hunt for venison in order to prepare for his father the meat that he relished. Meanwhile Jacob and his mother plan to get ahead of Esau, to deceive Isaac, and so secure for Jacob the coveted blessing.

"A kid went near unto Isaac." He came with a kid cooked as Isaac liked it, and with his hands and neck covered with the skin of the kid. Jacob protested that he was Esau. "The hands are the hands of Esau." Esau had an unusual amount of hair over his whole body. The hair of the kid, in the East, is said to be often very soft and downy. Hence with it the hands of Esau could easily be counterfeited.

"Art thou my very son Esau?" Jacob had asserted that he was Esau, and the question is put squarely to him, "Art thou Esau?" The lie was ready. He said, "I am." One lie leads to others and often in a geometrical ratio.

"He smelled the smell of his raiment." Jacob had put on the raiment of Esau, in order to deceive his father. It was the fragrance of the fields over which he roamed as a hunter, says Lange. "Which the Lord hath blessed." A fertile field. "Give thee of the deer." In the hot climate of the East, a highly important factor in securing crops. "Let people serve thee." As a hunter of deer, but never did serve Jacob, but Jacob is here put for descendants whom they did serve.

"A leader over thy brethren." Take the place of a leader and governor in the family. "Cursed be every one." We must not press the prophetic character of this blessing. It is not more than a prayer. Facts do not show that the words of this blessing do not allude, in any way, to the promise made to Abraham. The good here prayed for is altogether earthly.

"Esau came in from the hunting." As he was hunting to receive the blessing just given to Jacob, "Esau trembled." Because he had been so deceived, and had given his blessing to the son he had not meant should have it.

"And he shall be blessed." The will has been made and signed. Here Isaac's conduct falls into line with the prediction to Rebekah, that "the elder should serve the younger."

"Cried with a great and exceeding bitter cry." He prized his father's blessing. He had no desire for spiritual blessings, no ambition to be the one from whom Christ should come, but he wanted the prosperity which he thought this blessing would secure for his life. "Bless me, even me also." Esau, with tears, sought in vain to have his father relent. Isaac would not repent of his deed as to attempt to recall it. Esau found in him "no place for repentance."

"Is he not rightly named Jacob?" That is, supplanting. "These two names." Esau did not consider the birthright as involving the blessing. He thought that the loss of the former led to him the latter. Esau sold his rights to the leadership and the property of the family. Jacob did not claim that because he had purchased the birthright, the blessing was also his.

"With corn and wine sustained him." He had asked God to give Jacob "plenty of corn and wine" to sustain him. He thought that he could not consistently ask the same for Esau. He spoke by prophecy. Had he spoken as a prophet, he would have made the promise of the promise of God to Abraham and his seed; whereas, now, it is not even mentioned.

"Thy dwelling shall be the fatness." That is, "the fatness of the earth and the dew of heaven shall nourish thee and support thy house." The Hebrew reads, from the fatness and from the dew; "from," not in the sense of "far from," but in the sense of "out of." The same proposition occurs in verse 28. "By the sword." A prediction founded on the known habits of Esau. "Shalt serve thy brother." True of Esau's descendants, not of Esau. Esau settled in Idumea or Edom. This prediction, of course, naturally followed what he had said to Jacob. Gen. 30: 31; 1 Sam. 14: 47; 2 Kings 16: 6.

PRACTICAL LESSONS.

1. Ten sins always crowd on the heels of one sin.

2. A blessing gained by fraud is a curse.

3. God gives to all his children a father's blessing.

4. All his children have a birthright.

5. If that is lost nothing can recall it.

BOTH SIDES—A DIALOGUE.

BY REV. A. T. WOLFE.

Brother Jones. This is the very top of brother Smith. These brethren belonging to every congregation. Brother Smith is one of those liberal, fat-souled, whole-hearted, loving men, whose lives and prayers, from "Our Father" to "Amen," are thanks and praise offerings to the Lord.

Brother Jones' mouth, in shape, resembles a half-moon, while his exhortations and prayers are doleful lamentations over the cold state of the church, and wonderful spread of wickedness in the world in general, and his own neighborhood in particular. It would do your heart good to hear these brethren talk when they meet.

Brother Smith. "Good morning, brother Jones. 'Jones—' 'Mornin'." Wall yaas, it looks pretty well now, but I'm afraid we'll get rain soon night."

S.—"Oh! well, brother Jones, the good Lord will see us just such weather as we need, although we cannot always say it in that light."

J.—"Yes, I suppose so, but if this wet weather keeps up the wheat will grow in the head, and then it's spoiled; and besides a lot of my grass is lyin' down, and it'll rot!"

S.—"I suppose, brother Jones, our church steward has called upon you for your subscription for the support of our minister, this year?"

J.—"Wall yaas, he was around 'to-day. It's allers money, money, till I'm perfectly sick of it. As I understand it the gospel is free."

S.—"Yes, in one sense that is true, brother. God has provided it for us without cost, but he does not send us a free gospel by living men, and St. Paul tells us that he has 'ordained that they which preach the gospel shall live by the gospel.'"

J.—"I don't see why preachers can't live on what they did years ago. I'm going to see my foot right down on this thing of payin' no such."

Last year I paid ten dollars, but this year times is hard an' money scarce, and I wouldn't subscribe a cent more than five dollars!"

S.—"Why, brother Jones, I'm sorry to hear you say that. It is true times are hard, but the Lord is blessing you with abundant crops, and I know our preacher feels the last times, for some are not able to pay as much this year as they did last, and we who are able to pay ought to make up this deficiency by paying more. Last year I only paid fifty dollars, but this year I subscribed seventy-five. You do not see why a preacher cannot live on what they did years ago! The cost of living is greater, greater demands are made on them than formerly. Their allowances should be proportionately increased. If they could live on as little would it be right that they should? When the people through the influence of the gospel, have been raised up, it is just to keep the preacher of that gospel on a starving allowance?"

J.—"Wall, but, brother Smith, preachers are generally lazy fellows, and live an easy time sittin' round while we have to work for our livin'."

S.—"Ah! brother, there is just where you are mistaken. I am not a preacher, but I know that preaching is hard work. Our preacher works hard and does his duty. There are lazy preachers, but I don't want any of them around me. Brain work is the hardest kind of work. The doctors say that three hours of physical work exhausts ten hours of mental. Apply this simple rule to the preaching question, and your feet will never be found in the slippery ways of the ball room.—Baptist Record."

THE MOUNTAINEER'S ADVICE.

A lady unused to the rough travelling of a mountain land went thither to make her home, and received from one of her new friends this bit of advice. She had been telling of her fainting when getting her horse through a deep ford where the water ran swiftly and the roar was incessant, and said she feared she would never be able to overcome the alpine physical terror which dominated her whenever she found herself in the strong current midway between the banks.

"Oh yes, you will," said her companion. "Just take a leaf in your mouth and chew it, and as you ride across, keep your eyes on the other side."

When I heard this, I thought there was a lesson in it for myself and perhaps for others. At first glance unnecessary, nevertheless had a meaning, and I soon discerned it—occupation, diversion of the mind from an unreasoning fear, something to attract attention from fright and peril half unconsciously. The look over the mountains of the world was emblematic of the power of faith, which enables us to go forward, no matter how environed with difficulties, because we are not dwelling as much on the present distress as on the joy that is set before us.

How often we are encompassed, beset and thoroughly perplexed by the contrary currents of our lives. Going up stream is hard work when everything about is combining to drag us down. You are a young Christian, and have resolved by the help of our Divine Saviour to live singly and consistently for him. But your home influences tend to worldlyness, to stepping higher in the sight of men. They who love you most tenderly set stumbling-blocks in your path, and your household affections strive against your spirituality. Do not give in to the tide. Take the leaf in your mouth. In the leaf of the mountain, read, thought over and assimilated, is a wonderful outward helper. It may be the leaf of unobtrusive humility, for you are tempted to pride and Pharisaism more than you are aware. It may be the leaf of gentle effort for the Master, in the flower of love and devotion, which is the leaf of the mountain, or in the Sunday School. Take the leaf, and remember to keep your eyes on the other side—the bright side—where the day dawns and the shadows flee away. You are the head of the family, or are treated as such by the society of the town. You are a man in a place of responsibility, with others depending on you for direction. You cannot swerve by a hair's breadth from your integrity without doing irreparable injury to many interests. Sometimes you are pressed and pulled and harassed in ways which nobody expects you to be able to resist. Let God put power over the people you meet as you go to and fro, your pastor nor your intimate friend, suspects the perils you are facing. It turns you giddy and sick, and they go daily on, for your mountain torrent is to them as a silver brook in the green pasture. Do not despair. Let the leaf of the mountain, the leaf of prevailing prayer, the leaf of stubborn honesty, or the leaf of brave self-sacrifice, and look, till your weary eyes grow clear and your feeble heart grows confident, to the other side where all is peace and safety.

We find the most dangerous places in life alone. Others may be near us, but there is solitude sometimes in the midst of company. None of us, however easily and harmoniously adjusted in our various relations, can be assured that the ease will continue. We may yet have to dwell among the rocks, and hear the waves of the sea roar. Let us heed the advice of the mountaineer.—Mrs. Margaret E. Sangster.

FACTS ABOUT DANCING.

From time to time our opinion has been asked on the question of dancing. We prefer to state some facts touching the practice, and leave every one to do his own thinking, and reach his own conclusions:

1. It is a fact that the dancing mentioned approvingly in the Bible was carried on by the sexes separately, and generally, if not always, as a religious act.

2. It is a fact that modern dancing, however well done, adds no worth to the character.

3. It is a fact that a trained musician can excel the best-taught young lady or gentleman of the use of the body.

4. It is a fact that it requires no intelligence and no virtue to dance well.

5. It is a fact that there is no more honor in dancing well than there is in jumping, walking, running, or wrestling well. Dancing matches are on a par with walking matches, etc.

6. It is a fact that mixed dancing becomes extremely fascinating.

7. It is a fact that valuable time is lost by this species of revelling.

8. It is a fact that money is wasted on dancing.

9. It is a fact that people who cannot entertain themselves and each other in a rational way and must employ their heels for this purpose, are to be pitied.

10. It is a fact that young ladies permit themselves to be led into the most unbecoming and universally condemned as dangerous to purity.

11. It is a fact that many females have been ruined by attending dances.

12. It is a fact that the best wish of young men, even of those who dance, do not wish to be seen at dancing balls, and they do not wish to marry dancing girls.

13. It is a fact that the whole spirit and tendency of dancing is worldly.

14. It is a fact that no one was ever noted for piety and dancing.

15. It is a fact that when a professor of religion follows dancing, his influence for good is lost.

16. It is a fact that men of the world think

dancing inconsistent with the Christian profession.

17. It is a fact that the best people in the world never dance.

18. It is a fact that a dancing church member is not worth anything much to the church.

19. It is a fact that the most pious and considerate people in all denominations are opposed to dancing, and earnestly advise against it.

20. It is a fact that no young convert desirous to dance, nor in any one else in whose heart the love of God burns.

21. It is a fact that no one ever dances to glorify God, but an apostle enjoins us to do everything to his glory.

22. It is a fact that most ardent advocates of dancing always change their views in the presence of death.

All these facts can be proven, and are true beyond doubt. In the light of them it ought not to be difficult to any inquirer after the right way to come to a sane conclusion. Reader, if you are a Christian, and wish to decide the question, Shall I dance? with reference to your Christian growth, influence, and happiness, you will never dance. It is a safe rule, says one, to engage in nothing upon which and in which we cannot ask a divine blessing.

Apply this simple rule to the dancing question, and your feet will never be found in the slippery ways of the ball room.—Baptist Record.

THE SCOFFER CONVERTED.

During special revival meetings, held some years ago at Rev. A. B. Earle, evangelist, a very wicked man attended the meetings to deride and insult those seeking salvation. He generally sat in one corner of the chapel, near the door, with half a dozen others who were not Christians. At the close of a very interesting meeting, when the importance and efficacy of prayer had been the theme of discourse, this man arose to speak. In an angry, defiant tone, he said: "I don't believe in prayer; I don't believe God ever hears or answers prayer. If you Christians believe it try it on me. I'm a pretty hard case." Thus saying, the scoffer took his seat, greeted with the smiles of his sinful companions.

For a moment there was silence at such dreadful words, used by a man well known to the audience for his wickedness. The scoffer, however, was not in the least disturbed or angry, said: "My friend, will you come up this way and kneel down? I will pray for you."

"No, I won't; I don't believe in prayer, and I won't come," was his reply. Said the minister of Christ: "Brethren and sisters, you have heard what this man has said, and I want every one who can draw nigh to God to pray for the conversion of his soul at 9 o'clock this night. Pray in your closets and in your families that he may be saved." The people promised. The audience was dismissed. The next evening the scoffer and his companions were in their accustomed corner. The sermon was preached; and when the meeting was thrown open the scoffer said: "There's no change in me; my prayers are not answered."

Mr. Earle renewed his request, urging every praying heart to supplicate the throne of grace for his salvation. Quite a number promised. Then the wicked man said, defiantly: "It's no use to pray; I am a pretty hard case."

Christian men felt that the honor of God was at stake—that his promise to hear and answer prayer was being put to the test. That God would hear and answer Elijah was their trust—was their refuge. His promises they pleaded and he heard their cry, and manifested his glory.

The third night came, and with it the post-mortem, rather eager, looking very much as if he had been buried. He sat near the center of the house. After the sermon, opportunity was given for any one desiring prayer to arise and say so. The first to stand up was this defiant scoffer, who said: "If any of you can pray for a sinner as I am I wish you would, for I feel I am one of the worst of sinners."

The effect of his words was marvelous. Strong men wept; tears of joy filled nearly every one's eyes. Mr. Earle then said: "My friend, will you have any objection to come to the desk and kneel by me?"

"No! at all! I'll kneel anywhere on God's earth, if I can only find mercy."

The strong man bowed meekly by the minister, and earnest prayer was offered—many hearts prayed. The man was converted.—He became a true disciple of Christ, and soon after began to preach the faith which once he despised and sought to destroy. For many years he has been a successful preacher of the gospel in the M. E. Church.

What shall we say to these things? Is anything too hard for the Lord? Hath he not said, and will he not do it? "The prayer of faith avails much."—J. E.

DO OUR CHURCHES WORK.

"We propose in our church," a gentleman recently remarked to one of our best known and most useful evangelists, "so to organize our religious work that the Gospel shall not merely be put within the reach of everybody, but shall actually be carried to everybody within our parish limits."

"If you do that," was the reply, "you will do what no one church in five thousand men can do."

Can that be true? If it be true, then practically no church does it. Do none of our churches take the Word of life in their hands and go to everybody in their town or village and invite them personally to a fellowship with Christ and his disciples? If so, then our churches fail very, very far short of their duty. There is it not strange that we hear of old country towns in which the churches are dying out and retain but two or three male members. It is not strange that those who stand apart from our churches declare that they have lost their power and no longer take hold on the people; that they may yet be a social force, but are not a religious force to make men fear and love God and keep his commandments.

But do not our churches work? Do they not keep up their regular meetings? Do they not invite everybody? Do they not have their socials and picnics? Do they not raise money to pay off their debts? Do they not make great efforts to raise their pastors' salaries? Are not their Sabbath Schools made attractive by pictures and fountains and fests? All true, some

times; and all good, very good; but all this is not what the church was made for. This is not obeying the command of its founder. This is not the whole nor the first part of what the church was organized for. The command is not, "Draw," but, "Go." The record is: "They went everywhere preaching the Word." The story of the great apostle is that he visited not merely from city to city, but from house to house, and thus the church grew and was glorified.

Tell us: Has your church so organized its work that every person within the limits of its local influence has the Gospel carried to him? We would like to know how many churches there are. We should like to know the story of a church in which the roll is kept not merely of its members and families, but of its non-members. We should like to hear how they receive the faithful messages as brought to them. We should be glad to tell the story how such a church visits the outskirts, the hamlets and homes that know no Sabbath; how it reports their individual condition and history, and sends not the pastor alone to visit and advise with them, but to each one the brother or sister in the church who can best reach their hearts. Have many such churches? Is there more than one in five thousand? If not, why do our churches complain of their coldness and death? Again, what says the record of the church in the days of its first love? "They went everywhere preaching the Word." And, once more, how was it that Paul could take the elders of the Church in Ephesus to record that he was "pure from the blood of all men"? It was because he could testify unto them that he had taught them both "publicly and from house to house."—Independent.

"NOW I LAY ME DOWN TO SLEEP."

By virtue of its age and value and previous associations, this little prayer has become a classic. It must be very ancient, for who can tell when or by whom it was written? Those sands, from the silver-haired pilgrim to the lisping infant, sink to nightly slumber murmuring the simple petition. It has trembled on the lips of the dying. One instance was that of an old saint of eighty-six years, whose mind had failed that he could not recognize his own daughter. "Very touching" says the reporter was the scene one night after retiring, as he called his daughter as if she were his mother, saying like a little child, "Mother, come here by my bed and hear me say my prayers before I go to sleep." She came near. He clasped his white, withered hands, and reverently said:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

Then quietly fell asleep and awoke in heaven.

A distinguished judge, who many years ago died in New York in extreme old age, said that his mother had taught the stanza to him in infancy, and that he never omitted it at night. John Quincy Adams made a similar assertion; and an old sea-captain declared that, even before he became a decided Christian, he never forgot it on turning in at night. An eminent bishop, in addressing a Sunday school, said that every night since his mother taught it to him when a babe at her knee he was accustomed to repeat it on retiring.

There is an *anecdote* (by whom unknown), which brings in the Intelligencer, giving a distinctly Christian tone to the lines:

"And now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
I should die before I wake,
I pray Thee, Lord, my soul to take,
That I may ask for Jesus' sake."

From another unknown source is a companion prayer for morning, which may be welcome to some of our readers:

"Now I wake me out of sleep,
I pray Thee, Lord, my soul to keep;
If I should die before the eve,
I pray Thee, Lord, my soul to give,
That I may with my Saviour live. Amen."

—The Churchman.

FOUR INSTRUCTIVE FACTS.

1. Over fifty years ago, a young man, putting from Christian friends, landed alone upon an island in the Pacific. Standing on the sandy shore, the only object of civilization to the cannibals around him, he grasped in his left hand a Bible, and with his right hand he wrote upon the sand the name of Jehovah. Jesus upon that island is the center and source of a high Christian life. It aids Christendom in advancing the Gospel, and sends money to our missionary societies.

2. A Welshman, some time ago, before the British and Foreign Bible Society, said, "Wales is pre-eminently the land of one book. That book was the Bible. Ten years ago every family in Wales was supplied with a copy of the Bible. The result is that prisons are being turned into schools, no indelible book is published in their language, and Popery has no hold upon these Bible students."

3. An African prince sent to Queen Victoria to learn the secret of England's greatness. She sent back by the ambassador a Bible and this answer: Tell the Prince this is the secret of England's greatness.

The leading skeptical statesman of America, Thomas Jefferson, was wise enough to make this confession, "I have always said, and always will say, that the stupendous perusal of the sacred volume will make better citizens, better fathers, and better husbands. The words contain the source of American prosperity. The Christian statesman, Edward Everett, said, 'All the distinctive features and superiority of our republic are institutions derived from the teachings of Scripture.'—N. Y. Observer.

NO WORK FOR GOD WILL FAIL.

Christian workers are not always permitted to see the results of their efforts, but no work for God, be it great or small, will fail to have its place in bringing about the grand triumph which is sure to come. Sometimes, for the encouragement of faithful workers, we are permitted to see the good fruit of seed sown by the wayside. Some of our readers may have seen the following paragraph from an English paper; but some who have not may be encouraged by it to go, a young man, Spaniard by birth, visited Leamington, from New York, and received a tract in the pump-rooms, which was given him casually by a lady. It was one of Canon Ryle's tracts, and it was the means of his conversion.

On returning to America, where his parents had taken up their residence, he entered one of the universities, and, having been ordained by Bishop Potter, was appointed missionary to the Spanish-speaking people in New York. From thence he went to Mexico, some ten years ago, and was presented by the Emperor Maximilian as successor with one of the principal churches in the capital. He translated the whole of Canon Ryle's tract into Spanish, and the result was that there are now one hundred and sixty Protestant organizations in Mexico, whereas nine years ago there was but one, and sixty-three thousand people have succeeded from the Church of Rome. This was the result of one tract casually given to a visitor in the pump-rooms at Leamington. The title of the tract is, it is said, "Are You Forgotten?"—Zion's Advocate.

RANDOM READINGS.

The best that gives pain is no joy.

Small things cease to be small when their effects are mighty.—John Damascene.

Peace is such a precious jewel, that I would give anything for it but truth.—Matthew Henry.

Truth is the foundation of all knowledge, and the cement of all societies.

Stay not until you are told of opportunities to do good—inquire after them.

All that we possess of truth and wisdom is a borrowed good. You will be always poor, if you do not possess the only true riches.

He that cannot forgive others breaks the bridge over which he must pass himself.—Geo. Herbert.