

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. II.

JULY, 1836.

No. 6.

SERMON

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PSALMS XXVII: 5.—“He shall set me upon a rock.”

THE tribulations of the present life, are frequently compared in scripture to the deep mire, or the troubled waters. Safety from troubles, and security against enraged and persecuting enemies are presented under the figure of having the feet placed upon the rock. These metaphors are often employed in their respective applications by the inspired Psalmist; who often found himself in the vicissitudes of life as one sinking in the miry clay, or in the deep and tumultuated waters. “Save me, O God, for the waters are come in unto my soul. *I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overflow me.*” Psalms lxix: 1, 2. His deliverance and security he presents under the figure of being set upon a rock. “He brought me up also out of a horrible pit, out of the miry clay, *and set my feet upon a rock,* and established my goings.” Ps. xl: 2.

In general under this metaphor, our blessed Redeemer is presented, “In thee, O Lord, do I put my trust, for thou art my rock and my fortress.—The Lord is my rock and my fortress.” This Lord is “Immanuel—God with us.” A man shall be as a hiding place from the wind and a covert from the tempest, as the shadow of a *great rock* in a weary land. “This man is the man Christ Jesus.” “They drank of that spiritual rock that followed them, and that rock was Christ.” “God manifest in the flesh,” is the rock of the believer, the secure resting place of his feet, amidst the billows of tribulation. “He shall set me upon a rock.” *This rock* is Christ.

In illustrating the text, I propose to shew:

- I. What is implied in Christ being a rock.
- II. What is implied in being set upon him.
- III. Some practical reflections.

1. *His durability.*—One of the primary ideas which a rock suggests, is that of durability. If we examine the globe on which we live, we perceive its substratum to be the rock. The bases of the “*everlasting hills*,” are composed of the rock. Although the earth has undergone partial changes by the deluge and the earthquake; yet its general configuration is the same at present, as at the beginning “when God fastened the foundations thereof, and laid its corner stone.” As the foundations of the earth, and as the pillars of the mountains, reared upon its surface, the rocks remain as “ordained of old.” Though the waters also have endured from the beginning as to their elements, yet they have been subjected to vicissitude. One while they preserve their fluidity, again they are inundated by frost, again they are afloat upon the wings of the wind in the form of cloudy vapours, and perhaps the entire original waters in the lapse of nearly six thousand years, have undergone the latter transformation; but the rock has *endured, as fastened* by the hand of the Creator, as the foundations of the earth: a suitable emblem of the *unchangeableness* of our Redeemer; instructing us, as far as a creature can, that “He is from everlasting to everlasting, God—Jesus Christ, *the same yesterday, and to day, and forever.*” This was the sentiment of the prophet in his animating exhortation “Trust ye in the Lord forever, for in the Lord Jehovah, *is the sure foundation rock of ages.*” He is the ‘*same*’ or *himself* “forever” Immutable in his nature, “I am the Lord, I change not.” Immutable in his will, “He is of one mind and who can turn him, “His counsel shall stand, and he will do all his pleasure.”

2. *Stability.*—A substance may be durable but not *stable*; the sand has endured from the beginning, but it is unstable as the waters. By reason of its instability, men do not trust in it, they do not lay it as a foundation for their habitations. It is a “rolling thing,” easily driven before the winds, or swept away by the floods.

Stability is the property of the rock, it abides the violent “rushing of many waters,” and the fierce impetuosity of the tempest. Christ is stable, more stable than the rock. The time will come when he will roll away the foundations of the mountains, and move the earth from its place, but he abides himself immovable. As God—man—mediator—he occupies the eternal throne, he is “the head over all things to his church.” Earth and hell are at war with him, and would cast him down from his throne; he sits at his Father’s right hand, unmoved and immovable. The empires of past ages, reared by satan in hostility to his throne, have been overthrown and removed from the earth. Babylon, “the glory of the Chaldean’s excellency” hath fallen, to rise no more forever; but our Redeemer abides unshaken upon his throne, the stable “rock of ages.” “Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt endure, yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same.” “The kings of the earth set themselves, and the rulers take counsel together, against the Lord and his *Christ*, saying, let us break their bands asunder, and cast away their cords

from us," he that sitteth in the heaven shall laugh, the Lord shall have them in derision, yet, *have I set my king upon my holy hill of Zion.* Immoveable himself, he is immoveably *set* upon his throne. "*He is a rock.*"

3. He is therefore a *sure* foundation. We have seen the rock fastened as the stable foundations of the everlasting hills, we have seen that men do not heap up the sand as the basis upon which to rear their habitations; they build upon the rock, and confide in the stability of the foundation. "The rains descend, the floods come, the winds blow and beat upon that house, it falls not, *for it is built upon a rock.*" Such a rock is Christ, and upon him as upon a *sure* foundation, his people are built. "To whom, coming as unto a *living stone, disallowed* indeed of men, but chosen of God, and precious, ye also as living stones, are built up a spiritual house. Therefore thus saith the Lord God, behold I lay in Zion, *for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation,* he that believeth shall not make haste, shall not be confounded." With this, corresponds the declaration of Paul to the Corinthians, "other foundation, can no man lay than that is laid, which is Jesus Christ." As he is the *eternal son of God, manifested in the flesh*, and the only mediator between God and man, as he hath finished transgression, made reconciliation for iniquity, and brought in an *everlasting righteousness*, as he hath *redeemed* us from the curse of the law, being made a curse *instead of us*, as he hath delivered himself for us that he might redeem us from *all iniquity*, and purify to himself, a peculiar people zealous of good works, "as we have redemption through his blood, *even the forgiveness of sins*, and as he *washes us from our sins* in his own blood," he is our *only* and our *sure* foundation. He is "the Lord our righteousness, in him have we righteousness and strength." He is *thus* "the foundation of all the hopes, and comforts, and happiness of the people of God. The sure foundation on which his people may securely rest, one which will never fail them, and by whom they will never be deceived. On his merit alone, they depend for pardon—for holiness—and for heaven; and this rock of their dependence does not disappoint them. He is the only foundation of the entire church, in opposition to the claims of the Pope of Rome. The Pope founds his claims as the alledged successor of the apostle Peter upon Matt. xvi: 18. "And I say unto thee, thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

The Greek word for Peter, "is petros, a stone; and strictly speaking, such a stone as we can *handle*, or *turn over*, and *move from its place.*" The Greek word for rock, is petra, an *immoveable* rock. As it is employed here, it is contrasted with petros a *moveable* stone. The article is prefixed to it, which always designates *some particular person or thing already known.* "Thou art petros," a *moveable* stone, and consequently unsuitable for a foundation. "But upon *τὴν πέτραν*, *This the rock*" that you have so often read of in the Old Testament, "the rock that begat thee," the rock of ages, the rock of salvation, the rock of refuge, the rock of habitation, "I will build my church," as upon an immoveable foundation.

Who indeed, but the stable "rock of ages," is sufficient as a foundation, to sustain the stupendous edifice, *the church*? Certainly no moveable stone like Peter, tossed as he was, *by the hand of a feeble maiden*, for against such a foundation, the gates of hell would easily prevail. Not so, the rock Christ, the durable, stable, and sure foundation the gates of hell *cannot* prevail against him. "*Their rock is not as our rock.*"

4. He is a secure *refuge*. "A man shall be as the shadow of a great rock in a weary land. Be thou my strong habitation, whereunto I may continually resort, for thou art my rock and my *fortress*. He shall cry unto me, thou art my Father, my God, and the rock of my salvation. But the Lord is my defence, and my God is *the rock of my refuge.*" These passages, with many others, present the Redeemer as the *fortress* of every believer; the impregnable fortress of rock. It is one of the precious promises made to him, that "he shall dwell on high, his place of defence shall be the munitions of rock," and his prayer based upon this promise is, "when my heart is overwhelmed, lead me to the rock that is higher than I, for thou hast been a shelter for me, and a strong tower from the enemy." In all this, the Psalmist and Prophet have a reference to the practice of nations in erecting their strong holds of the rock. There is moreover, a reference to some of the prominent features of the land where they dwelt. "Palestine being a mountainous country, had also many rocks, which were part of the strength of the country; for in the time of danger the inhabitants retired to them, where they found refuge against any sudden irruptions of the enemy. When the Benjamites were overcome and almost exterminated by the Israelites of the other tribes, they secured themselves in the rock Rimmon. Sampson kept garrison in the rock Etam. When David was persecuted by Saul, he often hid himself in caverns made in a rock; as at Maon, at Adullam, at Engedi, where there was a cave of vast extent, in which David and his people concealed themselves, and Saul entered into it, and continued for some time without discovering them.—*Cruden.*"

These features of the land afforded the prophets happy illustrations of that refuge, which they enjoyed in the Messiah, the God of Israel. He was to them "a rock of habitation," in the day of calamity. He is still the "rock of the believer's refuge." To him as "the rock that is higher than he is," he resorts when his heart is overwhelmed by the sorrows of life; or when pressed by his fierce and relentless enemies, he finds him a more secure hiding place, than Rimmon, or Adullam; as the shadow truly, of a great rock in a weary land. His covenant, his love, his promises, his power, his *blood*, his *complete salvation*, he finds his "munitions of rocks," his "walls and bulwarks," and to these he has unobstructed access, when his soul is overwhelmed by the waves of either temporal or spiritual tribulation. "Flee ye to the strong holds, ye prisoners of hope."

5. He is a source of unfailing consolation. "Who led thee through that great and terrible wilderness wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought

thee forth water out of the rock of flint." "He made Jacob to *suck honey* out of the rock, and oil out of the flinty rock." "I washed my steps with butter, and the rock poured me out rivers of oil." The God of Jacob turned the rock into a standing water; the flint into a fountain of waters; "and they thirsted not when he led them through the deserts, he caused the waters to flow out of the rock for them; he clave the rock also and the waters gushed out."

These beautiful passages refer either to a stupendous miracle wrought for the Israelites, in the great and terrible wilderness, when Moses smote the rock of Horeb, and the waters gushed out, and the refreshing stream followed them through the land of drought, or to a peculiarity pertaining to the land of Canaan, and described in the promises, "a land flowing with honey," "a land of oil-olive, and honey." "The Lord settled his people in the land of Canaan, which was a mountainous country of great fertility; the hills of which were loaded with vines and olive trees, and of which the very *rocks* were filled with swarms of bees, by which means the inhabitants had abundance of honey." *Cruden*. The olive tree, flourishes in a rocky soil, and its fruit yields an excellent oil, which "forms an important article of food; it imparts a greater degree of pliancy to the limbs, and agility to the whole body, it assuages the agonizing pain, and promotes by its sanative influence, the cure of a wound; it alleviates the internal sufferings produced by disease; it illumines at once, the cottage and the palace; it cheers by the splendour of its combustion, the festive meeting; it serves to expel the deadly poison of venomous reptiles, and it mingled perhaps, from the first of time, by the command of Heaven, with many of the bloodless oblations which the people of God presented at his altar. "From the creation of the world, the fatness of this tree, signally displayed the Divine goodness and benignity; and since the fall of man, it symbolizes the grace and kindness of our Heavenly Father, and the precious influences of the Holy Ghost, in healing the spiritual diseases of our degenerate race, and in counteracting the deadly poison of moral corruption."—*Paxton's Illustrations*.

"What," is the inquiry of the companions of Sampson, "is sweeter than honey?" "It appears to have been reckoned among the greatest delicacies at the sumptuous table of Solomon," Song v: 1. It symbolizes the word of God. "How sweet are thy words to my taste, yea, sweeter than honey to my mouth; sweeter also than honey and the honey comb." "And what is more grateful to the renewed soul, than the exceeding great and precious promises of the gospel, and the pure and sanctifying injunctions of the law, which regulate all his steps, supply all his wants and lead him up to spiritual perfection, and the full enjoyment of his Father in heaven? No sweets of nature, no composition of art, can fully express the value he sets upon the blessings of salvation, nor the holy delight, which, in the possession of them, diffuses itself over all his bosom.—*Item*.

We are all familiar with the value of "water to him that is thirsty, and floods of water to the dry ground." In the great and ter-

rible wilderness, wherein there was no water, but where a consuming drought reigned over the burning sands, the rock, the *flinty* rock, was made to yield copious and refreshing streams. "That rock was Christ," it symbolised the Redeemer in the abundance of his consolations, as he is "smitten of God."—"The just, instead of the unjust." Out of him, as our "spiritual rock," flow rivers of living water. "With him is the fountain of life," and he makes his people to drink of the river of his pleasures. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. As the child of God travels through this world, to him "a great and terrible wilderness," wherein are fiery serpents, and scorpions, and drought, and where there is no water of consolation, he finds his Redeemer in the fulness of his grace, "a spiritual rock" from whom flows a river of life, the streams whereof refresh and gladden him. In a word, what is more improbable and contrary to the nature of the thing itself, than, that the "flinty rock" should yield water, and oil, and honey? Yet God to his people Israel, brought forth water out of the rock of flint, and made them to suck honey out of the rock, and oil out of the flinty rock, and made it pour out to Job rivers of oil. Thus Jesus Christ appears to the carnal mind. He is a stone *disallowed* of men; yet, to him that believeth, he yields spiritual drinks; nourishment more delicious than honey, and the "oil of gladness;" and whilst the men of the world are drinking of its "bitter waters," and its "waters of strife," he drinks of the lucid river of divine pleasures, and his very sorrows of life, like the *flint*, by the efficacious grace of his Redeemer, are turned into fountains of waters, "waters break out to him, and streams in the desert," so that he "thirsts not" as he treads the burning sands.

Lastly and briefly, though thus fraught with blessings to them that believe, he is a *rock of destruction* to his enemies. "He shall be for a stone of stumbling, and a rock of offence to both the houses of Israel." "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith; but as it were *by the law of works*; for they stumbled at that stumbling stone, as it is written, Behold I lay in Zion, a stumbling stone, and rock of offence; And he that believeth on him shall not be ashamed." "Jesus saith unto them, did ye never read in the scriptures; The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes; and whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." *Tremendous effect of unbelief—broken—ground to powder!!* Oh that the unbeliever would now tremble! For the day is coming when he would rather that *any other rock* should fall on him, than the rock Christ. He shall say in that day to the rocks, "fall on me and hide me from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?"

Let the *broken* and *ground* Jews be a warning to every man. The Jews fell by unbelief and were *broken*, and the stone hath fal-

len upon them, and hath *ground* them as the dust of the summer threshing floor, and they have been scattered by the winds of heaven.

II. What is implied in being *set* upon the *rock* Christ. In the illustration of this point brevity will be studied.

1. In the expression "*He shall set me upon a rock,*" there is evidently implied the *purpose* of God to do so, *made known* to the psalmist. We cannot conceive of the salvation of *any*, in *opposition to the will of God*. It is equally certain, that all "*upon whom he will have mercy,*" shall be saved, for he will do all his pleasure. There is involved, therefore, in the phrase under consideration, the primary idea of "*a covenant of grace,*" in which the Eternal Father laid for a foundation *the stone* "*chosen of God and precious.*" There is also implied the *revelation* of this covenant to the Psalmist, and moreover the guarantee of its unspeakable benefits to him in the "*precious promises.*" Upon no other view of the subject could he have been assured of the protection which he expresses with so much confidence and beauty in the text and context. In the time of trouble he shall hide me in his pavillion. In the secret of his tabernacle shall he hide me. He shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me. The foundation of this "*strong faith*" is to be found in a *revealed covenant of grace, and its exceeding great promises*. Hence the royal Psalmist when he was approaching the valley of the shadow of death, "*feared no evil.*" His hopes were based upon the covenant. "*Thou hast made with me an everlasting covenant, ordered in all things, and sure, this is all my salvation, and all my desire.*"

2. It imports an *actual interest* in Christ. David evidently had laid hold upon the covenant, had "*tasted that the Lord was gracious.*" It was from an experience of past protection, according to the promise which enabled him to say "*In the time of trouble he shall set me upon a rock.*" He had been "*in deep mire*" and "*in deep waters,*" but had been delivered, and had his feet placed upon the rock, and his goings established. He was *already set* upon the rock. There is a *union* between the rock as a *foundation*, and that which is *set* upon it. This union David experienced. He *felt* himself, as it were already upon the rock, and that it was an *immoveable* foundation, and upon it he should continue. By the grace of the covenant, having been enabled to "*come to him as unto a living stone,*" he "*as a lively stone was built*" upon him, as an integral part of the "*spiritual house.*" By the bonds of the spirit, and faith of the spirit's operation, he was *cemented* to the rock, the sure foundation.

3. There is implied in the passage a *sense of present security*. While floundering in the deep mire, or tossing upon the breaking waves, a *sense of danger* possesses the soul. The psalmist had experienced this, "*Save me, O God, for the waters have come in unto my soul. I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow me.*" His soul in these circumstances was filled with dread, and as he feels himself *sinking* in the depths, he cries out, "*Help Lord or I per-*

ish," But as one who had escaped a shipwreck, and finds himself safe upon a broad and immoveable rock, surveys with *a sense of security*, the raging billows, and the floating fragments of the wreck whence he had escaped; in like manner the psalmist, knowing his feet to be upon the "rock of ages," surveyed with calmness, the gathering and raging multitude of "his enemies and foes" "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid."

Finally, the passage imports a *strong confidence in relation to the future*. There is a manifest distinction between a sense of present security, and confidence in relation to future troubles. The man who has escaped a shipwreck, though he may feel secure from the dangers of the seas whilst his feet are upon the rock; yet he is not willing immediately to breast again the rolling waves, or in the frail barque to meet the rushing tempest. David, however, was animated by this heroic spirit, and dared to adventure upon the dark future, and engage in other conflicts with his restless and relentless foes. "Though a host *should* encamp against me, my heart shall not fear, though war *should* rise against me, in this will I be confident." Confident in what? *In this*, "In the time of trouble, *he shall* set me upon a rock;" "And my head shall be lifted up above mine enemies round about me."

III. A few brief practical reflections.

1. In the time of trouble it is natural for men to seek a place of refuge. Where however, shall "the world that lieth in wickedness" secure itself against "the great and terrible day of the Lord?" "For behold Jehovah is coming out of his place to punish the inhabitants of the earth for their iniquity:" Who will abide the day of his coming?

The rich man's wealth is his strong city, and an high wall in his own conceit. Will it secure him in the day of the Lord's anger? It will not, "For we are not redeemed by corruptible things such as silver and gold; and no man can pay a sufficient ransom for his brother."

Alas! Alas! The vast multitude have betaken themselves to refuges of lies." In themselves they trust, or under falsehood they have hid themselves, but all in vain. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." In vain have such "made a covenant with death, and with hell are at agreement." In vain do they say, "When the everflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." The overflowing scourge shall *come* to them "in the day of grief and of desperate sorrow." Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; But God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."

2. Seek my friends to be built upon the rock Christ Jesus. He is the only rock of refuge, of habitation, when the overflowing scourge shall pass through. In the day of this earth's calamity, when the nations shall rush like the rushing of mighty waters, he will be the munition of rock to his people. The wicked of the earth may like the Kenite of old have a "strong dwelling place," as they suppose, may encourage themselves, "that they have put their nest in a rock;" but like the Kenite of old, they shall be wasted. "The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock; whose habitation is high, that saith in his heart, who shall bring me down to the ground. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, "Thence will I bring thee down saith the Lord." The rock of such, O believer, *"is not as our rock."* He that believeth on the rock Christ, shall *never, never* be confounded. The man who hath built his house upon the sand of the sea shore, may tremble for his safety, when the tempest rusheth in its strength, and the mighty waves of the sea lift up their voice, and beat in their wrathful fury against that house. But not so, the man who hath built his habitation upon yonder rocky cliff, which hath repelled the fury of the mighty waters for ages. He can look with composure from his "rock of habitation" upon the gathering tempest, and the rolling billows of the vexed ocean, as their huge strength is broken and dissipated at his feet.

Greater is the security of the man who hath made the Redeemer his rock of habitation. With unspeakable calmness in the great, and dreadful, and last day, when Jehovah shall come upon the wings of the mighty winds, shall he view the heavens rolling away, and the earth driven before the "tempest of his ire," as a rolling thing before the whirlwind. "Flee ye, flee ye therefore to this strong hold, ye prisoners of hope; trust ye in the Lord forever, for in the Lord Jehovah *is the rock of ages.* Amen.

UNIVERSALISM.

LETTER XI.

Reply. Ignorance of Universalism.

WE have often found ourselves greatly at a loss during this discussion, to express what the truth seemed to require, without using language which it is alike foreign to our habits and our taste to employ. We have not even thought it worth while, to notice—so little have we regarded, what was, no doubt, meant to be personally offensive to us.—But the absolute destitution—of the least respect for the plainest teachings of God's holy word, which you have constantly manifested; united with the total want of all preparation for *any* investigation, which every where marks your comments on it;—have often led you into a grossness of error and impiety, which has perhaps too deeply moved us. If proof of this, beyond that contained in our two last letters be needed, it will be found in this.

1. In your 5th letter you quote a number of texts of scripture to prove "that the absolute certainty of the salvation of *all men* is de-

clared in God's word; with as much *clearness as the salvation of the righteous*, or any other fact on record."—The shocking hardihood of this statement fortunately for truth, makes it harmless. No man, perhaps *but a Universalist*, is capable of believing, that *all men* are as good, as the *best man*. But it is still harder to believe, that God, believes or says such a thing.—While we pass the statement by, let us however select almost at random, a specimen of the texts by which you prove it; and profit, if we can, by your power in the scriptures.—One of your quotations is Isa. xlv: 23 24. "I have sworn by myself, the word is gone out of my mouth, in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely shall one say, in the Lord, have I righteousness and strength." Thus far your quotation goes; omitting however two words, necessary to the sense. And it may well be asked what is here, to prove the enormous assertion, it is adduced to sustain?—You print the word, every, in capitals; as if the proof lay in it. But surely this is very imperfect proof, for we read James ii: 19) that the devils, (whose being your sect denies)—not only believe in God, but fear him also: which is a fact repeatedly stated, of unclean spirits, devils, &c. throughout the New Testament.—But sir, were you aware when you made this quotation, that the apostle Paul, had cited the very same scripture, to prove that there will be a future general judgment (which your sect denies;) in which "we shall all stand before the judgment seat of Christ"—and "every one of us shall give an account of himself to God." (Rom. xiv; 10—12. See also Phil. ii: 5—16.) Were you aware, that you quoted only part of the passage, and that the part left out, positively contradicted what you say, the part quoted proves? If you were not, be so good as to add to the end of your quotation the following words, which we find in *our* Bible, in Isa; xlv: 24; which you *say* you quote; "even to him shall men come. *and all that are incensed against him shall be ashamed.*" Ashamed! When? You *say never*. Paul says, when they stand before the judgment seat of Christ, and give an account of themselves to God! If you would know what is meant by being '*ashamed*;' (we are not responsible for the *double entendre*, in the word,) we refer you to Ps. xxv: 20. where the same Hebrew word is rendered by the same English one,—thus: "Oh keep my soul, and deliver me; *let me not be ashamed*; for I put my trust in thee." But we are told in Isa. xiii: 11, that all who are "*incensed*" (*hanneherim*, the very word here used,) against Israel, shall not only be "*ashamed*" (*yeboshu*; the very word here used) "and confounded;" but that "they shall be as nothing; and they that *strive* with thee shall *perish*." But surely if God will, in the day of judgment, or at any time, confound, overwhelm, and destroy, those who are "*incensed against the worm Jacob*;" it must be a most shameless hardihood of ignorance, that will impel one to assert that the same expressions, of the very same author, used to show what Almighty God will do, in the day of judgment to his own enemies—are to be so construed as to mean; that in fact God will hold no future judgment at all, nor have any enemies to be "*incensed against him*,"—or to "*be ashamed*." We ask the reader to compare the 41st and 45th chapters of Isa. with

each other and with the 14th of Romans which quotes and comments on the latter of the two; and then to ponder these two texts. "*Wo unto him that striveth with his Maker:*" Isa. xlv: 9.—"*Who-soever believeth on him, shall not be ashamed.*" Rom. ix: 23.

2. Let us now have the benefit of your skill in Greek. For surely enough has been said in the last paragraph, and in our preceding letter, to satisfy the most sceptical, as to your Hebrew learning.

In commenting on Rev. xx: 10, you twice (in your 5th and 9th letters) use the following argument. "If, say you, the term '*forever*' which occurs in that verse, *is used in the scriptures, to signify ENDLESS DURATION the text*" (that verse) "*should make it out, that the devil and the beast and the false prophet are to be tormented day and night, for two ETERNITIES. We therefore say and shall hereafter repeat it, that they (we) are destroyed by their own weapons.*" This criticism, seems to captivate you so completely; that you not only repeat it several times; but it contains your entire answer, and exposition so far as it relates to that solemn and fearful passage, which has been pressed on your notice, and in which it is so distinctly asserted that at least three classes of the wicked, shall be eternally punished. Let us be content however, with the instruction you have vouched safe to give: and apply it to a few other scriptures. Thus in Hebrews i: 8. it is written "*thy throne oh! God, is for ever and ever.*" In Rev. iv: 9. thus: "*glory and honour and thanks to him that sat on the throne, who liveth forever and ever.*" In Gal. i: 4, 5, thus; "*according to the will of God and our Father; To whom be glory, for ever and ever.*" In Rev. xxii: 5; thus "*and they*" (*the redeemed in heaven, see verses 1—5*) "*shall reign for ever and ever.*" Now turn to the contested passage in Rev. xx: 10, with the *two eternities*, and see the very identical English, yea Sir, and what is worse for your cause, the very identical Greek words, (*eis tous aionas ton aionion*) used, to express the *torments, day and night*, (that is, without intermission.)—"for ever and ever;" which are used in each of the four passages quoted above! How now, Sir with your *two eternities*?—God's throne, says the first passage, is to stand forever and ever. He who sits on that throne, says the second, is to live for ever and ever. To him, says the third, shall glory be rendered forever and ever. With him, says the fourth, shall his saints reign forever and ever. And for a period, precisely commensurate, and expressed by the identical terms, in every human speech; says the contested passage, shall "*the devil, the beast, and the false prophet, BE TORMENTED in the lake of fire and brimstone.*" Sir we have nothing to add. We are absolutely ashamed of you; and nearly so, of ourselves, for being found in such company!

3. As if it were not enough to pervert the word of God and make learning ridiculous, as far as both could be done, by such criticisms at the one exposed above; you must needs fortify the madness of your creed, by new translations of the sacred text. We thought we had said enough on this subject in a former letter. Our opinion, then expressed, of the propriety of your sticking to the English version, will not appear rash, if what follows is a fair specimen of your skill in translation. The precious morceau is to be found in

the same letter, from which the preceding passages are taken. The subject involved is blasphemy against the Holy Ghost: and the new rendering is of *one* of our proof texts, but *which one* is not very clear. We quote from you: "But he that blasphemes 'against the Holy Ghost hath never forgiveness' shall not be forgiven, 'neither in this age, nor in the next; but is liable to age-lasting punishment; or if it suits you better, is subject to it. There gentlemen—make either more or less of this sin, than is above expressed, and you will find me ready to meet you at any time.'" Doubtless sir; doubtless. A gentleman who supposes that he can write clearer and stronger English than Almighty God; would judge very poorly of his abilities, if he doubted that he could take up more Greek by absorption, than other mortals can obtain by the severest labour. And yet we take leave to hint, that there may be a possibility of error in the new version suggested above; since even the *English* of the passage is strangely jumbled. Did you not observe, sir, that while your "*age-lasting*" amendment, appears to relate to Mat. xii: 32,—the words quoted by you, are found in Mark iii: 29? That is, you quote Mark iii: 29; then add expletives and a new rendering for Mat. xiii: 32!! But sir, we will not be hard on you; but try your version *on both texts*. Mark iii: 29; "is in danger of eternal damnation." Mat. xii: 32; "it shall not be forgiven him, neither in this world, neither in the world to come." New translation for either or both, as the case may be; "shall not be forgiven, neither in this age, nor in the next; but is liable to *age-lasting* punishment." What "*age-lasting punishment*?" may mean; is not for us to say. But we must say, there is *too much* in the *new version*, to be squeezed out of the *three words*, rendered "in danger of eternal damnation" in Mark iii: 29. If it is intended for the benefit of Mat. xii: 32; then we crave information, as to what words are translated "*age-lasting punishment*?" Or is it, that the first part of the new version, is meant to be applied to the passage in Matthew; and the last part to that in Mark? If so, we desire to know, for what purpose, or by what authority, the two parts of the sentence, are drawn from different books; and thus strangely paired? Let us however be perfectly specific. In our poor judgment, both these passages are accurately, fairly, truly and fully rendered into our language, in the common English bible. That we may be able to decide on the merits of your new version, with complete accuracy,—we beg leave to ask, that you will tell us what passage it is you propose to amend; and precisely, which are the Greek words that you suppose are rendered incorrectly; and most especially, which those are, that are subject to be tortured into the barbarism—"age-lasting punishment." But, sir, to be serious, you must allow us to say that your first acknowledgment of ignorance, was far more creditable to you; than this ridiculous irreverent, and as the scripture itself expresses it, *deceitful*, handling of the word of life. We have no wish to make you contemptible. Our object was to prove your system to be false; that we might if possible, prevent its fatal consequences to those in danger of being influenced by it.

1. We take leave to say, that it is equally an offence against truth, modesty, and Christian propriety, for those even who possess real scholarship, to make habitual attacks upon the fairness and accuracy of our English bible. For those who do not possess one single qualification, to decide on the merits of the case, to make such attacks; is in every view totally unjustifiable. And what should perfectly satisfy the minds of those who are unable to judge on their personal knowledge, in that interesting case; is the delightful fact, that this book has not only received the cordial and nearly unanimous approbation of all who have been competent to form an opinion in the case, but it has been justly placed at the very head of the literature of our language. 'This last fact, is true of no other translation even of the holy scriptures, except of the other *great Protestant translation*: we mean the German Bible, translated by the immortal Luther, and corrected and polished by the elegant pen of Melancthon. The faith and hopes of millions, are based on this faithful, noble, beloved version. We bow our heads, in distant and humble acquiescence, in the testimonies of all the learned and good, in its behalf. We lift our warning voice, against every attempt, no matter who makes it; to impair public confidence, in the integrity of the text in the sacred originals; or the substantial accuracy of our admirable translation. Any scholar who attempts it—is wilfully dishonest.—They who are sufficiently ignorant, to be sincere in such an enterprise may thank their own insignificance, or the forbearance of others, when they escape exposure and contempt. There are other expositors, Sir, more respectable than yourself, who may find their advantage in comprehending these suggestions.

THE TRIAL OF ANTICHRIST.

(Continued from page 213.)

Mr. *Hibernia Catholic*, sworn.

Q. Do you recollect any thing respecting an oath of allegiance, that was in contemplation in the Irish Parliament, to be taken by you and Irish Catholics, that required your detestation of that dangerous and abominable decree of the Council of *Constance*, which declares that *Faith is not to be kept with heretics*; and that Princes deprived by the Pope may be deposed or murdered by their subjects?

A. Yes, I do. It was in the year 1768.

Q. Did the Prisoner allow you to declare your abhorrence of these pernicious principles, in swearing allegiance to your King?

A. No, he would not. The Pope's Legate, then at *Brussels*, wrote to us in the following manner, "That the abhorrence and detestation of the doctrine, that faith is not to be kept with heretics, and that Princes deprived by the Pope may be deposed or murdered by their subjects, as expressed in that proposed oath, are absolutely intolerable, as he states, those doctrines are defended and contended for by most Catholic nations, and the *Holy See*

has frequently followed them in practice. On the whole, he states, that as the oath is in its whole extent unlawful, so in its nature, it is invalid, null, and of no effect, in so much as it can by no means bind or oblige the conscience.”*

Q. Did he presume to promise you what he calls indulgences, for your obedience to his commands as Christ's Vicegerent on earth?

A. Yes. In a prayer book I commonly use, called *Catholic Piety*, you may see as follows. “Pope Clement XIV. the 5th day of April, 1772, granted an *indulgence* of seven years and seven quarantines, to all the Catholics of this kingdom, as often as they devoutly repeat Acts of CONTRITION, or FAITH, HOPE, and CHARITY: the daily practice of which is most earnestly recommended to the Faithful, as an excellent form of prayer. This INDULGENCE may be applied to the relief of souls in *Purgatory*.”

Mr. *Historical Truth* being further examined, confirmed the several testimonies given.

Q. As your knowledge of the Prisoner is more general than any individual witness yet examined; have you taken notice of any other circumstances not related, respecting his assuming power over Kings and Princes, as the Vicar of Christ, &c.

A. I have. I have taken notice of several Emperors and Princes whom he has deposed, whose names are not particularly mentioned in the indictment. He has ever acted, as far as circumstances would permit, on this pernicious and tyrannical maxim, which he has carefully and constantly inculcated, “That the Bishop of Rome is the Supreme Lord of the Universe, and that neither Princes or Bishops, Civil Governors, or Ecclesiastical Rulers have any lawful power in church or state, but what they derive from him.” He therefore distributed crowns and nations to the subjects of his pleasure, and not only usurped the despotic government of his church, but also claimed the empire of the world, and thought of nothing less than of subjecting all the Kings and Princes of the earth to his lordly Sceptre.

When called Pope *Innocent III.* he disposed in *Asia* and *Europe* of crowns with the most wanton ambition. In *Asia* he gave a King to the *Armenians*. In *Europe*, in the year 1204, he conferred the regal dignity on *Primislaus* Duke of *Bohemia*, and the same year sent an extraordinary Legate to invest *Johanicius*, Duke of *Burgaria* and *Walachia*, with the ensigns and honours of royalty, while with his own hands he crowned *Peter II.* of *Arragon*, who had rendered his dominions subject and tributary to his government. He gave a rare specimen of Papal presumption, under the title of Pope *Alexander VI.* when he divided *South America* between the *Spaniards* and *Portuguese*. It is truly astonishing how many Princes were duped by him. *Henry II.* King of *England*, submitted to be whipped by monks, at *Becket's* tomb, by order of the Prisoner. Many other examples I might give of his pretensions to universal dominion, which *Europe* beheld with astonishment, and to its eternal reproach, with the ignominious silence of a blind passive obedience.

*Dr. Duigenan's Speech

Q. Has the Prisoner any regular articles of allegiance or faith, to which he requires the subscription of those who acknowledge him as Vicar of Christ?

A. He has. The present are such as were made when he was called Pope *Pius IV.* part of which is as follows. "I do acknowledge the Holy Catholic and Apostolic Roman Church, to be the Mother and Mistress of all Churches: and I do promise and swear obedience to the Bishop of *Rome*, the successor of *St. Peter*, the Prince of the Apostles, and Vicar of Jesus Christ."

Q. Will you relate to the Court, what you know of the assumed power of such as are connected with, and who receive their authority from him as Christ's Vicegerent on earth, as Cardinals, Priests, &c.

A. I took notes of what several of them have published to the world, and I recollect that *Peter de Besse*, a Priest, wrote a book which he called *The Royal Priesthood*, and that in the second chapter of the book he thus speaks: "*St. Peter* addeth that all Priests are Kings, in token whereof they wear the crown." And in the third chapter he says, "The Priesthood and the Godhead are in some things to be paralleled, and are almost of equal greatness, since they have equal power." Again he adds, "Seeing that the Priesthood walketh hand in hand with the Godhead, and that Priests are Gods; it goes far beyond the kingly power, and Priests are far above Kings." And he then calls them "Masters of Kings, surpassing as much in dignity the royal office, as the soul surpasses the body!"

He then declares, what he had taken from the writings of Cardinal *Baronius*, "Incredible things, but yet true, that the power of Priests is so great and their excellency so noble, that heaven depends upon them." In the same place comparing Priests with *Joshua* he saith, "*Joshua* stopped but the Sun, but these stay Christ being in heaven in the midst of an altar. The creature obeyed the first, but the Creator obeys the last, the sun to the one, and God to the other, as often as they pronounce the sacred words" On the whole he concludes, that "Whatever God is in heaven, the Priest is the same on earth,"

Q. Did this Priest publish this to the world as the sentiments of an individual, or was it generally understood, that Priests in general have this authority delegated to them by the Prisoner at the bar?

A. Priests derive all their power from him, and act by his commission. As a proof that the sentiments I have delivered from this one, are such as are received by men of his description, when this book was published in *Paris*, the approbation of the *Faculty of Divinity* was given to the whole, and prefixed in the front of the book. This body of men act in conjunction with the Prisoner.

Q. (From a Jurer.) Did you ever hear others speak in like manner?

A. Yes. I have heard many declare as bad, if not worse.

Q. Did any of them write the same?

A. They did. *Gabriel Biel*, another Priest said, that "the angels, citizens of heaven, dare not aspire to the authority of the

Priesthood." And again, "Passing by the hands of Angels, let us come to the Queen of heaven and Lady of the world. The same, through the plenitude of Grace she goes beyond all creatures, yet she yields to the Hierarchs of the Church in the execution of the mystery committed unto them." And again he says, "Christ is incarnate, and made flesh in the hands of the Priests, as in the Virgin's womb, and that Priests do create their Creator, and have power over the body of Christ."*

ANTICHRIST. (To the last witness.) You have omitted to produce the authority, on which *Father de Basse* declared the power of priests. You should have noticed that he produced a portion from the New Testament, and founded his power on the act, *Matt. xvi. 18.*

WIT. HIST. TRUTH. It is true, I did see a reference to that Act, but I think that if it should be read, it would, if possible, make bad worse.

ANTICHRIST. Let the Act be read.

LORD C. JUST. It shall be read.

The Clerk of the Crown then read the statute,
Matt. xiv. 18.

"And I say also unto thee, that thou art *Peter*, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

L. C. JUSTICE. What is there in this Statute, to authorise either you or your Priests to assume your power, and commit rebellion against our Sovereign?

ANT. Christ said these words to St. *Peter*, and St. *Peter*, gave this power to me at *Rome*. I do not consider it rebellion, when I have such authority to act upon.

L. C. JUSTICE. What an awful delusion you must lie under! To suppose, that our Sovereign Lord the King should commission *Peter* to empower you to establish your throne, in open rebellion against his crown and dignity! I hope you don't wish to say that *Peter* is a traitor? He is too well known in this court to be suspected of rebellion. We shall be able to prove that he never gave you any commission or authority.

ANT. If he was present he would confess, that what I say is true.

COURT. He is in court; and we have no objection to his being the next witness called.

Simon Peter, the Apostle, was then called, who quick as vivid lightning appeared. It was truly gratifying to see this witness, with so much of heaven in his countenance, while the court and large concourse of people assembled, were wonderfully delighted. He was examined by the *Attorney General*.

Q. Are you the Apostle *Peter*, servant of the Most High God?

A. I am; and by the grace of God I am what I am. To my Sovereign Lord I am indebted for the honour of my employment.

Q. As we have frequently been told by the Prisoner, that you have some knowledge of him, and that you gave him his authority,

* See his 4th Lesson on the Canon of the Mass.

we have taken the liberty to call on you to satisfy the court on this subject, believing you will confirm the high opinion they entertain of you. Look at the Prisoner at the bar. Do you recollect having ever seen him before?

A. No. I do not know him. I never saw him before in my life.

ANT. Don't you recollect seeing me at *Rome*?

PETER. No. I could never see you at *Rome*; for I never was there.

ANT. Do not you recollect, that you sat in *St. Peter's Chair* at *Rome* as Prince of the Apostles?

PET. No. I know nothing of *Rome*; nor have I the smallest knowledge of you. I am really a stranger to your very language; I do not understand what you mean either by *St. Peter's Chair*, or Prince of the Apostles.

ATT. GEN. The Apostle *Peter* will please to notice, that the Prisoner when he established his throne at *Rome*, presumed to declare, that you received orders from our Lord the King to invest him with power over all the world; he therefore styled *you* Prince of the Apostles, and said, that *you* sat in his chair as such. And he presumes to be your successor, the Vicar of Christ, &c.

PET. I am totally unacquainted with him and his government. I never had any such power given to me by my Lord; and as I never received it, he never could obtain it from me.

ANT. Do you remember the time when Jesus Christ said to you, "On this rock I will build my church;" and when he gave you the keys of the kingdom of heaven?

PET. I do very well; but what has that to do in the present case? What my Lord said to me is one thing, and what you profess, another.

ANT. I can produce a number of *Holy Fathers* who have said that you were at *Rome*, and that you was the first Pope.

PET. All that is possible. But can you prove from the word of my God, from either of my Epistles, or from any of the writings of the Apostles or Evangelists, that I ever was at *Rome*? But whether I was there or not, I am certain that my Lord never commissioned me to give you any sanction.

ANT. If the blessed Apostle *St. Paul* was here, he would convince you of your mistake.

The Apostle *Paul* was next called and sworn. There was a striking likeness between him and the Apostle *Peter*.

Q. Was you ever at *Rome* in *Italy*?

A. I was. I know *Rome* well. My Lord and Sovereign told me that I should testify of him there, and after a perilous voyage I landed safe. Though but a prisoner, I was suffered to dwell two whole years in my own hired house, preaching the glorious gospel of the grace of God. I wrote several of my Epistles to the different churches from *Rome*, and one Epistle to a church of Christ there, and the last epistle I ever wrote, I wrote there.*

Q. Do you know the Prisoner at the bar? He has resided a

* Acts xxiii. 11. Acts xxviii. 16 and 28, 30 31.

long time at *Rome*, and professes to be intimately acquainted with you?

A. If he is intimately acquainted with me, I have no knowledge of it.

Q. Do you recollect ever seeing the Apostle *Peter* at *Rome*?

A. I never saw him at *Rome* when I was there. Had my brother Apostle ever been there, as I wrote so many Epistles from that place, I should have had frequent opportunities of mentioning my fellow-labourer. But though I named many, I took no notice of him. From *Rome* I wrote to the churches of the *Galatians*, to the *Ephesians*, *Philippians* and *Colossians*, and also to *Timothy* and *Philemon*, without ever once mentioning him, or sending any salutation from him.

It must evidently appear that he was not there when I wrote my Epistle to the *Colossians*; for mentioning *Tychicus*, *Onesimus*, *Aristarchus*, *Marcus*, and *Justus*, I added, "*These alone*, my fellow-workers unto the kingdom of God."* *Peter* was not there when I wrote my second Epistle to *Timothy*; for I said, "At my first answer no man stood with me, but *all* forsook me."† Nor was he there at the time of my departure; for I wrote to *Timothy*, that all the brethren did salute him, and named *Eubulus*, *Pudens*, *Linus*, and *Claudia*, but not *Peter*.‡ Now as when I wrote from *Rome*, I sent no salutations from him; so in writing to *Rome*, though I saluted so many, he was not among the number.§ Those therefore who wish to make it appear that he was there, must suppose that we lived there on very unfriendly terms.

ANT. Was not St. *Peter* and you both confined together in one prison? Several of the *Fathers* have proved it. Even many Protestants say that you were at *Rome*.

PAUL. What I have said, is sufficient to answer all that *Fathers* or others have said. I have no doubt but they have said it; but I am sure they have not proved it. However, you have without doubt lived at *Rome*, though I never saw you personally there; but from the description my Lord gave me of the man of sin, and his awful character, I must conclude that, *thou art the man*. I therefore warned the people of your approach, in several of my Epistles.

COURT. (To the Apostle *Paul*.) Did the Apostle *Peter* claim any supremacy over any of his fellow Apostles, or over you?

PAUL. No. When I disputed with him, I evidenced that no such notion was entertained by me.

Q. Did you ever hear of his being called Prince of the Apostles, Vicar of Christ, His Holiness the Pope, Prince over all Nations, God on Earth, &c.

A. Surely no. The Apostle *Peter* was better taught of our Lord, than to presume to assume such titles and offer such indignity to the God of heaven.

Q. Did he ever adorn himself in Pontifical vestments of the greatest splendour, and wear a mitre or triple-crown bedecked with

* Col. iv. 11.

† Tim. iv. 19. ‡ Tim. iv. 21. § Rom. xvi. 3, 15.

diamonds, sapphires, emeralds, chrysolites, jaspers, and all manner of precious stones, such as you see the Prisoner now wears?

A. No. I never saw a greater contrast, than that between a disciple of Jesus and the Prisoner, in every respect!!

Q. Did you ever hear of a College of Cardinals being established, while you was in *Judea* or *Rome*?

A. Never. I am quite a stranger to the name.

Q. Did you ever hear of the Apostle *Peter* collecting annually from all nations he could, a tax called *Peter's Pence*?

A. Never.

The passage was now cleared to make room for a considerable number of other witnesses, chiefly Martyrs, who made a most brilliant and magnificent appearance. Several witnesses examined were withdrawn on this occasion, as the contrast was so very striking, that what filled the court with pleasure, struck some of them with additional terror. The Prisoner himself also appeared for the first time to change countenance, though but little, as he evidently was completely hardened through the deceitfulness of sin. Most in court supposed, that the witnesses came from the celestial city in *Upper Salem*. They appeared intimately acquainted with the two Apostles, and their interview was peculiarly gratifying to the whole court. The Apostles joined the martyred witnesses, and Mr. *Historical Truth* stood near them, being a very essential witness.

Peter de Buis, sworn.

Q. Did you not once act under the Prisoner's authority?

A. I did. But when it pleased our Most Gracious Sovereign to shew me my error, and grant me pardon, I rejected his authority, and swore allegiance to our Sovereign Lord the King. This I did while I lived in *France*, in the twelfth century. Afterwards it pleased our Sovereign to engage me in his service. I therefore preached for several years in *France* what my Lord had taught me from his word. I preached the fulness and freeness of our King's Grace, in opposition to the Prisoner's theatrical mass, merits of good works, prayers for the dead, and venerating crosses and images.

Q. Did the Prisoner usurp authority over you, to oppose the doctrines revealed in the Scriptures?

A. He did. He presumed authority as the Vicegerent of Christ, to burn or destroy all those who rejected his government. I therefore with one *Henry*, who preached the same truth, were seized by the Prisoner's orders, and condemned as two heretics and traitors to his kingdom. *Henry*, that he called my disciple, was imprisoned for mortal life, and I burnt in a fire, till he concluded I was dead. I suppose he never expected, after reporting I was consumed to ashes, that I was alive, and should appear a living witness against him this day.

Arnold of Brescia, Preacher, sworn.

Q. Did you live at the City of *Rome*, where the Prisoner has resided for many years?

A. I did. I recollect seeing him there.

Q. Did you not reject decidedly his authority?

A. I did. I publicly declared the danger of all such as lived and died under his government in rebellion against our Sovereign Lord and Everlasting King.

Q. What were the consequences that followed?

A. I was dragged to his bar at *Rome*, condemned as a *heretic*, and publicly burnt in the year 1155, as was supposed to death, because some ashes, said to be *mine*, that were found in the fire after my deliverance, were cast into the *Tyber*; but my King took me to live with him in his own country.

Alba Gerald, the *Waldense*, sworn.

Q. Did you and about thirty more come into *England* as persecuted *Waldenses* about the year of our Lord 1160?

A. I did; and about that number came with me, to escape, if possible, the rage and cruelty of the Prisoner at the bar. Previous to my coming into *England*, I lived with a considerable number in the *Vallies of Piedpoint*, who had long refused to submit to own the Papal power. He then, by every instrument of destruction in his power, either slaughtered or scattered these people, and I with my companions were driven from place to place on the continent, till we embarked for *England*.

Q. Did the Prisoner pursue you to *England*?

A. He did. After I came there, I laboured to bring some back from their rebellious ways to the obedience of the laws of Jesus. The consequence was, I with those who came with me were taken to prison, by order of King *Henry II.* who then acted as agent for the Prisoner. We were all brought before an assembly of his Bishops at *Oxford*, when being asked who we were? I answered, "We are Christians, that hold the doctrines of the Apostles." After further examination, we refused to own the Pope's supremacy, or to obey his laws. We were then declared *heretics*, and condemned as such to be punished. We were then burnt with hot irons in the forehead, as *heretics*, and whipt through the streets of *Oxford*; but we were enabled to rejoice for being accounted worthy to suffer for our King's sake.

There being no law then in *England*, to burn *heretics* to death, the Prisoner commanded, that none should presume to receive us into their houses, or grant us the smallest comfort of life, so that we might perish with hunger and cold, as enemies to his government. This they considered as carried into effect, but our beloved Sovereign only removed us to a more delightful country.

To be continued.

MEMORANDA OF FOREIGN TRAVEL;

BY RO. J. BRECKINRIDGE.

Mission abroad.—Departure.—Packet ships.—New York.—Incidents.—Voyage across the Atlantic.—Life at sea.—The sailors and the cause of seamen.—Navigation.—The ship.—Sea sickness.—Life on board.—The watch.—The log.—The ship's mail.—Speaking ships.—Fire works.—The sea.—Its temperature.—The Gulph stream.—The sea's depth.—Its color.—Its phosphorescence.—Its beauty.—The variation of the compass.—Preaching on board.

FROM a very early period of my life, I have cherished the ardent and increasing desire to visit foreign countries. At length those desires are fulfilled; and yet they are fulfilled in a manner entirely different from any thing I could possibly have expected, and like most of the important events of the lives of all men, their accomplishment has been brought to pass, by the hand of a good providence, leading me through paths which I knew not of.

The General Assembly of the Presbyterian church in the United States several years since, entered into an arrangement with the congregational union of England and Wales, by which Delegates should be statedly interchanged between them. The first delegates on our part, failed to perform the duty assigned them. The delegates from Britain, came in 1834 and have laid the result of their observations before the public. I was appointed in company with another individual, to reciprocate that visit in 1835, prevented by many opposing circumstances from discharging that delightful duty, I have been again directed by the general assembly of my church, to perform it in 1836. It is on this mission I go to Britain; a mission most grateful to my heart, and destined to be, I trust, most profitable to myself, even if it should have no higher result.

Although I have for many months looked forward to the commencement of this pilgrimage, and endeavoured to make all things ready for it; yet when the hour to commence it came, very much remained to be done, and every thing seemed to be done in haste and with confusion. Home, friends, country, daily pursuits, and important and pleasant duties, cannot be left as one would change a garment; nor their absence tranquilly provided for, as a mere affair of business. After long preparation, and every previous arrangement which care could suggest had been fully made, I left Baltimore on the 30th of March, in haste and confusion, as well as in sorrow and heaviness of heart. To Philadelphia the same day; to New York the day following; on board ship the day following that; out to sea immediately; and until we were fairly *at sea*, I seemed to myself to have nothing like tranquillity.

The ship Orpheus, one of the line packets from New York to Liverpool, was under sail a few moments after our party was on board; ten minutes before us, a packet for London; and ten minutes after us, a packet for Havre, were each towed out to sea by a steamboat; our ship towed by a third boat, occupying the centre, and all in full view at the same moment. There are eight of these packet ships leaving New York monthly, for those three cities;

and perhaps hardly a day passes without the arrival or departure of vessels from some foreign port, at or from this great mart of commerce for the western hemisphere. How insignificant do our personal destinies appear, so far as earth is concerned, when contemplated in connection with the gigantic movements which we behold on all sides around us! Amongst these there is one result, exhibited in the facts now stated, as in ten thousand others, which we do not sufficiently notice, but which is amongst the most important of all. These unparalleled facilities of intercourse, are universally seized on with an avidity which increases with the increasing means of its gratification; and as the "many run to and fro," not only will "knowledge increase," but the mutual resemblance of all to a common standard must increase also. It is one of the strongest instrumentalities in making the human race, homogeneous, as well as increasing its aggregate amount of knowledge. Let the followers of the lamb look to it, that the leaven, which alone can give proper character to the whole mass, be timely and wisely mixed with it.

As we were towed out to sea through the narrows, as the most direct entrance from sea, into the harbour of New York is called, we had from the ship's deck, a noble view of the city, the bay, and the surrounding shores. This however, is one of the finest in the world, as well as one of the most accessible, and the position of the city, with reference to one wide spread country, is as fortunate as its situation with regard to foreign trade. Its past growth, its present wealth, extent and enterprise, and its immediate prospect of expanding itself, even beyond all former precedent, gave it, as I gazed upon it, splendour before me to an extent beyond any thing I have yet seen, an interest in my eyes which powerfully moved me. It is, said a beloved friend once to me, the Corinth of our country. May God raise up many a Paul amongst them!

Several incidents of a painfully exciting character, were crowded on us, within a few hours' space. On the rail road between Camden and Amboy, an ignorant Irish woman let her child, a fine little boy, fall out of the car, and though the little fellow was lucky enough to escape death, which threatened him at the instant; a more painful fate to himself perhaps awaited him. For it is nearly incredible to say, that it was not till after the car had gone *fourteen miles*, that it was made known that the child had fallen out; and this, although the apartment from which he fell was full of people, embracing his own mother! A man in the car declared that he saw the child jump up and run after the train; and the mother, two hours after, though still uncertain of the fate of her child, ate a voracious dinner on the Amboy boat. Bah—it makes me sick to think that human beings are sometimes such brutes.

The following morning, as I was getting my baggage on board the ship, an old man of very respectable appearance, in attempting to come on board, missed his footing and fell from the plank into the hold of an adjoining ship over which he was passing. He was next to me when he fell, caught at me and I at him, to save his life as I thought. Both missed, and he fell sheer down from the height of the bulwarks into the hold of the ship. Though

much hurt, a good providence kept him; and he seemed likely to do well when I saw him last. A more personal incident to our ship's company occurred, or was discovered to have occurred, I cannot say which; just as the steamboat which towed us out was about to leave us, our captain called out to the captain of the steamboat to hold on a moment, till he could get *our steward* from off his boat. The steward as was supposed, had repented of his bargain, pocketed his month's advance, and hid himself on board the steamboat, in the hope of not being missed till it would be too late to reclaim him. But he was missed, claimed, searched for again and again, by the captain of the boat, by the crew, by twenty persons who had come with friends on the ship, and were returning in the boat. He could no where be found; at length the captain and all aboard the boat, pronounced it impossible that he could be there. Then he is washed overboard. When we were at lunch, the captain sent a few bottles of wine to those eating on board the boat at the same hour. The steward carried them, and was seen no more. The wind was very strong, and one single plank from the quarter deck of one vessel, to that of the other; the noise great, the bulwarks high and every body occupied. I had seen enough already to be easily convinced that such an accident might well happen. And now for the third time within twenty-four hours I had thus, had death, sudden and violent, brought in terrible contiguity to those who were in common and apparently secure employments; and each one almost in personal contact with myself. And why was it not I? Why not her, whose calm and sweet presence is vouched safe to make my wanderings, as well as my home blessed? The Lord who regards the sparrows as they fall to the earth, unnoticed by all other eyes, has cared for us; and therefore we live, and are happy! Through his grace assisting us we will so live, that it shall be gain when we come to die. And I am sure, I have seldom laid my head on my couch, with a stronger feeling of confidence in *his* goodness and readiness to submit to all his will, than I did the first night I ever passed at sea, after scenes and amid reflections like these.

This life at sea is perfectly new to me; and therefore every thing impresses me more strongly than I was prepared to expect. I will communicate to the reader if I can, a few of those impressions, which if they are quite familiar to some, will be excused, when it is considered that there are far more to whom they are not less stronger than to myself.

The thing that engaged me first, and perhaps most frequently, was the sailors themselves. We have on board, all told, about seventy five souls; of these about two-thirds are passengers, half of them in the cabin, the other half in the steerage. The ship's company from the captain down, embraces twenty three persons. Of these I now speak. And the two thoughts most upon my heart, have been the transcendent importance of the *Seaman's cause* and the extraordinary difficulty of doing for it, and for those directly interested in it, what is so needful to be done. Amongst these twenty souls, there is not I believe, one that professes any interest in Christ. Indeed the second officer of the ship, an un-

commonly sensible and decent man, told me that in eleven years' service, he had never to his knowledge, sailed with a single seaman who professed religion. I have made some enquiries, and believe I may confidently say, that this ship left the port of New York without a single Bible, tract, or book of any kind, provided by her owners, or by any of the thousands of Christians of New York, for the use of the seamen on board.

And yet this ship is a regular packet, owned by men of ample means, and the day of leaving port must have been known to hundreds of pious persons in that city weeks before she left. Yea, to hundreds who give money liberally for all sorts of objects, and are directly interested in Bible, Tract, Missionary, and Seaman's Societies! Is this a specimen of the usual practice of ship owners? Is this a fair sample of the interest ordinarily taken in our ports, in the cause of seamen? If so, here are most important works to be done. The owners are to be interested, and Christians are to be interested, and those individually engaged in the actual work, are to be *more* interested for these neglected men. In what manner their temporal and spiritual welfare can be best promoted, I will not attempt to discuss. Perhaps by increasing their wages; perhaps by providing amply for the comfort of the disabled and superannuated; by engaging a better class of persons to board them on shore; by forcing ship masters to take boys apprentice to the business, and teach and control them; by extending the facilities of Bethel preaching. This however, I pass by, certain that if the Christian public were made to feel their duty on this subject; ways enough would be easily found to accomplish the needful end. That the subject is of vast importance, will be readily admitted, when it is remembered that there cannot be much short of three hundred thousand persons who speak one language alone, excluding all others, who are engaged entirely in navigation! A notion itself, most unique, larger than some to whom foreign missionaries have gone; and every individual amongst them, a missionary himself, of good or ill; and all together a body of missionaries, increasing with the rapidly growing wealth of nations, and visiting year by year every spot of earth, accessible to their keels! For their own sakes, and Oh! for the world's sake, we should rouse ourselves up, to the greatness of this subject; I am sure I have never *felt* its magnitude, nor saw its importance as I now do.

There must however, have been great improvement of late years amongst seamen, or the impressions formerly made on the public mind in relation to them, must have been highly exaggerated. To *swear like a sailor*, is a common mode of characterising excessive profanity. And yet I was on board this ship ten days before I heard an oath from one of the crew; I never heard more than two or three, and all of them when the officers were out of hearing; it being forbidden on shipboard. I have heard more obscure, profane, and boisterous language used on shore, by *one gentleman* in one conversation, many and many a time, than I have heard from all the ship's company, during the whole voyage! It has surprised, delighted me, to see the calm, sedate, respectful aspect of every thing amongst them. Indeed, there is something to me, extreme-

ly picturesque in their peculiar dress,—movements,—tones,—every thing. Every sailor wears a long knife, used for a thousand purposes, stuck in a leather scabbard, on his left hip, and belted around his waist; they all wear clothing of the same cut, and usually of the same material, round jacket, wide trowsers, and hat covered with tarred or oiled cloth, low in the crown and wide in the rim, all have the same listless, stooping, straddling gait, the same peculiar short hollow when at their work, the universal habit of repeating aloud every order they receive. Poor fellows; they seem to me to lead a life of all others, fullest of hardship, and compensated by the most inadequate rewards.

Nothing has felt the power of recent improvement more than practical navigation, in every thing that relates to it. The construction of the chronometer, and the improvement and simplification of the nautical tables, and scientific principles, in daily use on board ship; so immensely increase the means and the amount of knowledge, that ships are navigated with a certainty, confidence and boldness, unknown till very recently. With his quadrant and nautical almanac, and a single glimpse of the sun at noon, the mariner may rest as confidently in knowing his latitude as if all the astronomers on earth certified it to him. And another observation, a few hours before or after the sun is on the meridian with the aid of his chronometer, and the use of a few simple methods with thanks to our profound and clear headed *Bowditch*, a child can comprehend, he ascertains his longitude, with equal precision. There are, it is known, other methods, but these which are before my eyes every day, make me tell how it is that our seamen in the certainty of their knowledge, navigate every sea with such confidence and therefore such speed. But the ship itself is not less improved, nor the mode of sailing her less changed for the better. Within a few years the figure is so changed, by sharpening before and behind, deepening and curving from the keel upwards, that the power of being forced through the water is increased over one third. Add to this, that by diminishing the rigging, and increasing the canvass, perhaps one third each, additional force to an immense extent is acquired, to the motive capacity of a vessel, and considering all things, we need no longer be surprised that most voyages by capital vessels, are performed in one half or two thirds of the time, required twenty years ago; and with a hundred times the comfort and far less risk. The rail road is scarcely more in advance of the old rock turnpike than a first-rate packet of our day, is in advance of the best passenger ships of that period. Our beautiful ship, during four days of her passage, went booming over and through the waves, at a rate constantly exceeding *ten miles the hour*; and actually made within that period, a thousand miles directly on her course. At this rate Europe and America are within twelve or thirteen days of each other, and indeed the voyage has been several times made within a few days more, that is in fourteen or fifteen days. Can *steam* do any thing better for us?

I have spoken of our ship as beautiful. And surely nothing which the hand of man has fashioned for his use, is equal to it. I speak not especially of this particular vessel, though one of the

best of her class, nor of her consorts, some of which, I am told, are superior to herself in all respects; and what that means may be inferred from what has been said of the performance of this, and from the fact that she cost more than fifty thousand dollars. It is of *the ship*, as the perfection of the useful arts, and the most beautiful and noble of structures, that I make mention. We have been placed in every variety of situation, to make manifest what she is, and what she can do. For days together, we have been carried so softly through the silent and wide spread waters,—the world of canvass, tier after tier, four or five tiers high, reaching up to a dizzy height, and spread out like the broad white wings of the graceful sea-gulls, that float on the air around us,—that she seemed as inanimate, and listless, and tranquil as the evening clouds that swim in a summer's sky. And then for days again, and for long, black nights, with the wind raging like an excited giant, and the waves trembling and heaving before their wrath. I have seen the same ship so placed before, with a few sails strongly set, and like a horse rushing to the battle, spring into the very face of the storm, and tread under foot winds and waves, walking onwards, as it seemed in defiance to the very laws of nature; or if bidden by the impulse of her slight helm, controlled by a single hand, and imparting more than human power. Oh! how will she leap away, before the wind like the wild birds around her and spurn beneath her, the mountain of waters rearing itself to oppose her progress, and spring without an instant's pause, into the chasm, which seems as if it must swallow her up forever! It is a glorious thing. I do not wonder that sailors love their ships.

The motion of the ship is sometimes tremendous. I should suppose a person viewing a ship in a gale of wind, from the shore, would consider her destruction inevitable. It is at such times especially, that the most disagreeable companion of our *first* voyage, besets us the hardest. It is *sea sickness* of which I speak. It is very bad, and all are more or less subject to it; many are never entirely free from it, while on ship board. Judging by what I saw, I considered myself rather favourably treated; and yet I suffered very much; and found the usual methods of cure, only (as is not uncommon) aggravations of the disease. It is produced entirely by the motion of the vessel, and the cure consists wholly in becoming accustomed to that motion. All nostrums are worse than useless, especially every kind of stimulant, is a most horrible aggravation of the poor sufferer's condition. Alcohol pollutes every thing, making even sea sickness worse. The symptoms are exceedingly various; which I was not prepared to expect. In most persons, nausea and vomiting are present. But even they are not always united. Some are nauseated to death, but do not vomit; others eat like cannibals, and vomit exceedingly. The only symptom in my own case of great distress was a sense of excessive fullness in the brains, attended with great giddiness and pain. It is a far more serious and prolonged affair than is usually supposed; and is liable to be renewed on every occurrence of very rough weather. As I have already said, the only cure for it is to become perfectly familiarized to the ship's motions.

I will recount the daily habits of the life on ship board. Persons usually rise late, breakfast is on the table at nine o'clock. The table is fastened from one end to the other of the main cabin, with a slender settee, very much resembling a bench, in an old fashioned country school, fastened along each side with interstices, to let one in and out, in the middle of each, a narrow aisle runs on either side, between the settees and the berths, which are arranged by couples, each pair being inclosed in a small apartment, and of course private. These arrangements are all in the stern of the ship; forward of them, is the smaller cabin, with other berths similarly arranged. There are in all, about twenty small apartments, capable of accommodating two persons each. After breakfast, and again after tea, a small party of us get together in the smaller of the two cabins, and try to spend a short season in the social worship of God. When the roughness of the sea does not prevent, those are pleasant hours; and the unusual number of serious persons amongst the passengers, makes our proceedings more respectable in the eyes of others, than they would perhaps be, under other circumstances. At twelve o'clock, a lunch of cold meats &c. is spread, at four dinner is on the table; at eight tea; at eleven, frequently another collation, being the fifth meal, closes the day, and by or before midnight, the ship is quiet, all but the watch on deck, (that is always *half* the crew) *turned in*, and every light on board except that at the binnacle, by which the ship is steered extinguished. Eating it will be seen, makes the greatest item, in the daily business of voyagers. And it is marvellous to see how much people *can eat* when they undertake it as an *affair*; and how completely provision for the animal ingrosses the attention of persons, who are surrounded by so much, that if any thing could, would make us disregard the ordinary wants of nature. This, though a great is not the worst evil. I think our company of passengers, is considered rather more sedate and temperate than usual, owing perhaps to the number being somewhat smaller, and a larger portion of them, than is common, being females, and professors of religion. And yet I never saw such steady drinking amongst respectable people. There are four kinds of wine, and nearly as many of liquors, are constantly before us, and some of them freely used, at least once, often three times every day. This is a very great outrage, and is not only without excuse, but is an absolute imposition, by the owners of these packets on the temperate public. And one too, that is perfectly sordid; I find it is universal to ship their crews on temperance principles, putting in all their shipping articles, that no grog shall be served out on board. And yet they ship their passengers even against their wills, in such a way, as at once to defraud them, and make them accessory to what they totally disapprove. I understood before taking passage, that persons might enter expressly as temperance passengers; that this was the common understanding amongst all these line ships, and that a difference was made in such cases, in the price of the passage. That is, that those who chose to be sober and abstemious, could be so, without paying a fine of twenty dollars each, as a bonus to ship owners, to tempt us all to intemperance. But on

paying our passage, I was told the arrangement had been changed. For a short period, passengers who drank nothing, were carried for one hundred and twenty dollars, those furnished with intoxicating drinks of all kinds for twenty dollars more. Now all must pay the hundred and forty dollars and drink or not, as they think proper. One thing at least, besides entire disregard of principle, is revealed in this. The temperance cause has become too strong to allow the distinction to continue! It is a blessed truth, and I hail and record this new and peculiar testimony to its reality. I ought to say, which I do with great pleasure, that drinking has not in any case being carried as far as decided intoxication; and that there is much less dissipation of all kinds amongst the passengers than I am led to believe is common. I record as points of manners merely, that the two most decided eaters and drinkers amongst us are Englishmen, one of them a clergyman of the established Episcopal church, and apparently a sensible and worthy man. I also mention with sorrow, that an English lady has been at the head of most of the card playing on board. I may be considered fastidious in expressing surprize and shame, also, that when another lady, (a young American,) expressed great regret that there was not a chess board on board, the clergyman alone was found to have provided himself for such an exigency. I do not believe, as I took the liberty to say at the time, that Saul of Tarsus ever travelled with a chess board in his baggage!

The interstices of time are filled up by such employments, as the persons themselves find most agreeable; or by such daily occurrences as a life on ship can afford. Of the latter kind are many not without interest, at least to those as ignorant, and as desirous of being informed, in regard to them as myself. The twenty four hours are divided into six watches of four hours each; and the ship's crew into two equal companies which take charge of the vessel, under a proper officer, alternately for a watch at a time. Four hours out of every eight, every sailor is on duty; and this I am told, is universal in all sea service. These watches begin at twelve, and go regularly round by four hours each. There is placed at the wheel where the pilot stands, a compass by which he steers, and a clock of peculiar structure, by which he ascertains the half hours in his watch. Before him is a bell, near the prow of the ship is one still larger, and at each half hour the man at the helm, day and night, strikes his, and the watch in front strikes his in return, each striking the number of half hours their watch is advanced. Thus at twelve o'clock the watch is set, at half past twelve one bell is struck, at one o'clock the bell is twice struck, &c, till eight bells are struck, and the watch changed. The effect is peculiar, and in the dead of night very impressive.

Every two hours, when the ship is in motion—the log is thrown. A man stands with a sand glass—which is set to fourteen seconds. Another man stands with a quantity of twine, as large as a quill spooled on a mammoth spool; with a mark every four fathoms (twenty four feet)—and a triangular section of plank, a few inches across loaded with lead along one edge; and fastened to the twine, by a cord from each angle, in such a way, that when in the water,

it will hang with one angle up, but when strongly pulled, one cord will pull out, and let it fall on its face. An officer stands with this triangle, and a coil of twine in his hand; he throws it over the bulwarks into the sea—the glass is started—the spool is held up, like I have often when a child, for my sisters—the twine, when the ship is under full sail, rushes off with astonishing rapidity, the sand is out, the reel is stopped, the twine is held fast, the resistance of the sea, unrigs the triangle, and falling on its face, it is easily drawn in, by the slender thread that holds it. So many fathoms in fourteen seconds; and the officer sings out, so many *knots an hour*; fourteen seconds being the same proportion to an hour, as twenty four feet to a mile. It is by this frail and imperfect instrument, that what is called dead reckoning is chiefly kept; and in the absence of instruments, and some good degree of knowledge, it is by it, that many navigators still guess at their true position at sea. They keep a good lookout, ask every ship they meet for latitude and longitude, work dead reckoning, and guess for the balance. Poor fellows, it is more their employers' fault than theirs; in not giving them better wages, and better instruments, thus affording at once means, and inducements to knowledge. For I believe any man of good natural sense, who is able to read, if furnished with Bowditch's Navigator, the Nautical Almanack, a good Chronometer and good instruments and charts, could learn the *scientific* part of mere navigation, in the spare hours of one voyage, to Europe and back. The whole world is interested in this, in many ways; as the whole world is interested in every thing that gives certainty and alacrity to the intercourse of nations, security to human life and respectability to all useful callings.

The opening of the ship's mail gave me, from a new source, a most vivid idea of the great and increasing intercourse between America and Britain; as well as some notices, which it were well if all those who send letters and papers by ship, could profit by. About the tenth day out, as sweet a spring day as ever blessed the world, and made glad, every creature that has the principle of life within it—the captain resolved to assort his mail. I had supposed *his mail*, might amount to a few hundred letters—and perhaps a bushel or two of newspapers, at the most. I had many *sealed* letters given me by American friends—some on their own affairs, some kindly written to friends in Great Britain, on my behalf. The penalty is enormous for bearing such letters, as I learn in England; at any rate, I am a law abiding man. So I sorted my letters; and when I went on deck to hand them to the captain, that they might go with the ship's letters. I was absolutely appalled to see, scattered in all directions, a quantity of letters, papers, and packages, that would fill perhaps two carts! Six thousand letters only! And yet an unusually small mail! And yet only the mail for one single week between New York and Liverpool, for a packet had preceded, and another would follow us every eight days, between those cities, both ways. The average packet mail, weekly each way, is said to be little short of ten thousand letters, exclusive of papers, &c. The sorting of such a mail is a very serious matter, and besides the worthy captain; post master (*Ira Bursley*, a

true yankee seaman and gentleman;) every passenger that could get at it, and had a taste for such employment was busy with the mail, one whole forenoon, and got half done! The handling of the letters was none of the tenderest; nor the remarks on the contents of some that accidentally came open, such as the writers would probably have liked to appear. I mention as a point of manners that the young American girl, whom I spoke of before, and near whom I chanced to be sitting, when a young Englishman, (by the way, a very worthy gentleman) from one of the British North American provinces, offered her an open letter from the mail, which he was reading, delicately and positively refused to read or hear it! I was struck and gratified with this evidence of natural and strong propriety, in any young country woman, and very pointedly commended it. It were well that letters were folded and sealed, with an eye to such occurrences. And I should suppose, the strongest motives would long ago have induced the public authorities in both countries, to place captains of such vessels on a footing of public responsibility, commensurate with their gains, which are several hundred dollars each trip by letters only, (two pence on each letter carried to England, and one cent on each brought to America?) and bearing some proportion to the immense public and private interests involved. While engaged in sorting the mail, a vessel on our starboard side, which had been visible some hours, coming to the westward, began to draw very nigh; and a sail far off on the other quarter, which we had seen for some time running parallel with our course, and in the same direction, began also to turn more towards us. We tried to speak the starboard ship, she proved to be a Spanish vessel, and had only English enough on board, to ask us to tell her where she was. The other ship turned out to be the Sampson, which left the port of New York for London at the same time we sailed. And it is a remarkable evidence of the exactness of the principles, on which skilful men navigate ships that both these, though both were blown very much off their true and usual course, should have been navigated so precisely alike, as to be found exactly at the same spot, and at the same moment, after sailing over twelve hundred miles. In the hurry of putting up the mail to speak the Spaniard, a puff of wind caught a handful of letters, and carried them overboard, they were of course lost; how many, no one knew, some said two, some three, some far more, that is not material. They were the tokens of true affection, the bearers of most important information, the heralds of blessed tidings, long, long looked for! What, were they not that handful of lost papers, so carefully prepared, so far borne, so anxiously looked for, so instantly and forever destroyed of their purpose, what might they not have been, and what the issues dependent on them, and differently resolved in their fate! I bent over the ship's bulwarks and watched them, as long as the eye could distinguish even the spot where they seemed to be, and made the case my own in all its possible contingencies, until the heart grew sick. Oh! what a privilege, in its price above rubies, is it in such a mood, to turn our eyes to Heaven, and *feel* that he who is upon that exalted throne, is capable

of being touched with a sense of our infirmities, and will not break even the bruised reed!

I may as well mention here, that on the seventeenth day out, we fell in again with the Sampson, just at that point where our courses separated. We had sailed by this time, about two thousand five hundred miles, and had altered our time about three and a half hours; a difference of fifteen degrees of longitude on the earth's surface, creating always a difference of one hour in time. On this occasion we came near enough to speak the S and almost at that instant the bells of both ships struck the hour. Another and most beautiful proof of the exact accuracy of the scientific methods, and the perfect skill in their use on board both ships. For the time-piece on each had been rectified by solar observations, and calculations more or less intricate, fifteen or sixteen times, independently of each other. It was very pleasant thus to meet, far off in the wide ocean; and the passengers of both ships thronged the quarter decks, and bent over the guards, and waved hats and handkerchiefs in the air in cordial greeting. It was just at dusk, and sky rockets and fire works were thrown from each ship, and exhibited from their bowsprits and sterns. It was a most picturesque sight, and one which took us all very much by surprise. Fire works got up in the twinkling of an eye, far out at sea on two ships. Nothing has surprised me more than the perfect and ample preparations of these packets, for every sort of possibility that might occur. These fire works are provided for, I suppose, in case of need, as signals. But as I have said, every thing is foreseen and provided for. On this occasion, there were several drawbacks to our gratification. It was the sabbath evening, that holiest, sweetest, most profitable of our hours, it was sabbath twilight, alas! how utterly disregarded!—One of the rockets, the first caught in the rigging, and exploded on the quarter deck. The captain was alone to blame, if such a word is proper. But he lost his temper turned about to find some object to explode upon, and light first on the second mate, whom he treated like a dog, and utterly without reason. I am half tempted to retract the good opinion I have formed of him, or is it of the very nature of irresponsible power, to be insolent, audacious and unjust, when wielded by poor, erring, sinful men? The whole world, like this poor mate have had lessons enough, and sharp enough; and yet how loth they seem to learn this simple truth, so deeply fraught with the destinies of mankind!

Of all things around us at sea, the thing of most intense and constant interest, undoubtedly is the sea itself. As a subject of enquiry in the way of knowledge, as well as an object of unparalleled impressions in the way of mental enjoyment, it spreads itself out before the voyage, in perpetual and irresistible attraction. As long as a line six hundred feet deep will reach the bottom, that is in a hundred fathom water. The ship is said to be on soundings; this is nearer or more remote from land in various degrees, at every different point, but generally on soundings, the temperature of the sea is about forty or forty five degrees of Fahrenheit's thermometer. The average temperature of the sea off soundings, is ex-

ceedingly equible at about sixty degrees on the same scale, every where and at all seasons. But there is a remarkable exception to this in the great gulph stream; after leaving New York, we were becalmed, or nearly so, several days on soundings; after which we were driven by a strong easterly gale, down to nearly the 37th degree of north latitude. Our true course from thence made our track lay further south than usual, and kept us for many days in the gulph stream. This extraordinary current, sets out of the gulph of Mexico, northward along the American coast, at a distance varying exceedingly, but usually about eighty miles from shore, until it reaches to about the forty second degree of latitude. Here it turns by a rapid curve to the eastward, and dilating itself on the bosom of the deep, spreads out to an irregular and indefinite breadth, reaching before it is lost in the sea, perhaps a hundred and fifty miles in width. It stretches itself two-thirds of the way across the great western ocean, and is lost, before you reach the islands called Agares; this current runs at a rate varying from two to three miles an hour when the wind is as usual; but it is often increased by it, to four and five miles. The temperature of the sea, in the gulf stream, is at least ten degrees warmer than any where else. The air is milder and softer over it. The sea weeds drifting along it, and the numerous sea crabs, and *Portuguese men of war*, (as the sailors call a most singular little creature that looks like a bubble of white or blue glass) constantly floating by, and the little sea birds that trail after the ship, and the large gulls with snow white wings, tipped at the end with jet black, that float so gracefully on the air; every thing indeed seems to feel that it is a sweet and genial track, strung like a golden thread through the mighty masts, and every thing rejoices, the moment it touches its enchanted edge. There are very various opinions as to the causes of this current. If I may briefly state one, I would say, it is produced by the constant action of the trade winds, one line of which (the south east) coming from about the Cape of Good Hope, and the other (the north west) springing up off the African coast, about the 26th degree of north latitude, and meeting at a tolerable sharp angle, about the equator, off the coast of South America, necessarily force the waters of the ocean, into that direction, which their forces when resolved would give. This drives them into the gulph of Mexico, at its south eastern extremity, and heaping them up, as is well known, to the height of many feet, (*fourteen*, if my memory is accurate,) above the general level of the ocean, drives them out at the opposite corner, around the Peninsula of Florida, to restore the great equilibrium, as I have already stated.

The *depth* of the sea, is an unsettled problem: and all attempts to resolve it, as yet have failed. The thought is perhaps fanciful, though not destitute of a certain accordance, with what we know of the extraordinary adaptedness of all parts of God's works to all other parts, that the sea's bottom, is a counterpart of the earth's surface, reaching perhaps to a greater depth, than any corresponding height of rocks or mountains—in the degree, that the sea's surface is broader, than the land's, and its gravity specifically less. It is not out of keeping with the truest modern science, to suppose

that the deluge which the Bible records, subsided upon what was the fair, peopled earth before, with all its greatness and all its crimes; and that we post-deluvians, abide on what was before, the profound depths of the sea. The subject is exceedingly curious. And as I stand and look intently at the sea when it is most agitated, the impression I received is, that its waves are extremely superficial; and that at a comparatively small depth, the waters are perfectly tranquil, and fixed in their mighty caverns.

I was not prepared to expect, the wonderful and perpetual changes in the color of the sea, which are so great and so beautiful. The action of the winds, and still more, the force of the ship, through the waves produce amidst the broken waters, not only the most fantastic shapes consistent with perfect grace, but the most varied and peculiar combinations of three or four beautiful colors. White, blue, green, black, grey, all of several shades. But this is not what I allude to. The whole surface of the sea is constantly changing its color. Sometimes it is nearly green, again quite blue, and presently it startles you by almost perfect blackness. If I had ever heard this fact, it had escaped me; and for many days I sought in vain for the cause. At length I discovered, that the apparent color of the sea's surface; was really the reflected color, of whatever hung above it. The bright heavens, the clear sun shine, the "deep blue noon of night," the clouds, the long shadow of the vessel, the sea reflects back again, every color that chance throws upon its face. Too faithful emblem—I could not but, sigh—of a thousand hearts, too sensitive to impressions, which they had no power to resist, and misconstrued by those who look idly upon the surface only. Sweet and enchanting picture, of what every heart should be, in its intercourse with heaven: exhibiting a constant image of the face of God; and changing, if need be, to all things else, unalterable in the fidelity and the delighted truth with which it reflects, impressions from the skies.

I had in some way got the idea, that, what is called the *phosphorescence* of the sea, was not a constant, but only an occasional thing. It is far otherwise, if my experience, and principle, to account for it, be correct. When the waves are agitated, in the dark, they emit sparks precisely like the electric spark, only much larger, than that commonly is. I have seen, the broken waters covered with light, as the ship ploughed through them; and the waves behind the vessel, emitting a stream of light, far in the rear. Sometimes, when the night is dark, and the waves, very much agitated, by cross seas, the tops of them sparkle, like a galvanic battery, in every direction. The light is undoubtedly electric, and although the state of the atmosphere may materially affect the generation of the fluid; and the sparks may be visible only in the dark, yet these are merely accidental circumstances, and the cause is to be sought elsewhere. The various salts contained in the sea water, the water itself, and the mechanical action of the wind, or the ship, or both, constitute unitedly a natural electrical apparatus, which is singularly beautiful in its operations. I first saw this phenomenon, several years ago, in our noble Chesapeake bay; and it was then confidently stated, by those who pretended to know, that

a certain sea plant, broken by the vessel, produced the sparks; and that the occurrence was rare. I was silly enough, though I did not believe this, to enquire no further into the matter. I find the truth to be, as I have stated it above.

But it is the impression of the sea, as one grand object, upon us, that is the most remarkable. And although, this impression must be very great on all; it is curious to observe how exceedingly different, it is, on different persons. I think on most persons, the strongest feeling is, of its vastness; and it is vast, immeasurably vast. And yet, I can remember to have experienced this feeling, far more intensely, over and over again, on the tops, of our highest and wildest mountains, than I have on any occasion at sea. On others, in the midst of the ocean, the prevailing feeling, is that of the inexpressible solitude of the place, and this is also real, sometimes to an oppressive degree. But here again, I can recal my past feelings, in the midst of the interminable forests, of my native west, with hardly a tree amiss, when I was first permitted to roam through them; and there, far more than here, have I felt the solemn stillness of the silent reign of God. Many individuals, when at sea are continually overpowered, with a sense of terror, and tremble at every change of those tremendous elements, which reign in such might around us. On my own mind and heart, the impression, constantly uppermost, is of the unparalled *beauty* of the sea. I have no conceptions of beauty, no images of grace stowed away in the memory, no ideas of glorious majesty, in that which did not live, that have not been put to shame. There is no difference, as to the condition of the sea; in every possible condition, there is unexpressible beauty; it is but the varying expression of the same peerless object. I have seen it lie and bask under the bright sunshine, with a face as placid, as a sleeping infant; under the beaming love of a mother's eye; and my very heart has melted before the exquisite page, of perfect loveliness, in its repose. Then there is, at other times, when to a casual look, the sea seems still, and is perfectly calm, if you will look long and closely, a deep, wide undulation, that does not ripple the surface, but moves the whole, with a gentle and yet profound heaving of the deep waters. It is like the bosom of a lovely woman, in her dreams, smiling with suppressed, yet pure, deep and sustained emotion. As I have watched these motions, pregnant with grace, it seemed impossible to resist the feeling, that the spirit of life must dwell beneath such charms. And so indeed it does. His voice, who is life, is that, which having heard they live, and they still live on, animated by the same indwelling vitality! In their highest rage, they return obedient to its Almighty influences; and their very fury, as only the beauty of an enraged Apollo. When in their madness they lash the clouds, there is no movement of overwhelming might, which is not redolent of beauty also. It is all beauty. It is in every movement and in all circumstances surpassing beauty. What a zone of glory, cast about our vile earth! What an image of his exaltation who holds it all, in the hollow of his hand! What a proof of our corruption, that even *this*, must be purged by fire, since we have polluted it.

A hundred times during the day and night, you will hear the captain or one of the mates demand of the man at the wheel, which controls the helm,—“how do you head now,”—“east sir”—“east by north,”—“north, north east,”—“east by south,”—“south, south east,” or some such answer, indicating our general course. This is universally followed by some slight order, either to change the course a little, or to do some small thing, or to abstain from doing it; and whatever the command—it is not only obeyed but *repeated* aloud. If the captain says “luff”—the pilot repeats “luff sir”—and does it; or if he commands—“keep her off” the other repeats “keep her off sir.” So fixed is this habit, that when a direct repetition of an order would in any case seem rather unsuitable, he who receives it, replies by a short, quick utterance of the words “aye aye, sir.” The compass is the living spirit of the ship, and by it every thing is made to operate, to the very uttermost point of safety. It is to the world almost, what the printing press is to individuals; its invention was to the nations, what the invention of printing was to each person in particular. And yet there is a very remarkable difference in their progress. One has been pushed to absolute perfection, the other is not only just where it was, but successive discoveries have only revealed successive defects in it, which seem innate and irremediable. The most singular of these is the variation of the compass, about which so little, except masses of contradictory facts, is known to us. Columbus first discovered that in certain circumstances, the needle did not point directly to the pole, this is called its variation, and presents a very remarkable, and difficult subject of enquiry. This variation is not only irregular, but is totally inconstant. At places where the variation was considerable, a century ago, east of north, it is now considerable west of north, or the reverse, the Cape of Good hope, is an example of this. In many other places it seems entirely capricious; at New Orleans, is somewhat east of north; at Charleston, South Carolina, there is no variation at all; and at New York, it is somewhat west of north. From that point it increases all the way across the Atlantic, until where you reach the coast of Ireland, you find it nearly three entire points of the compass, exceeding a twelfth part of the circumference of the earth! This would seem to render the instrument itself almost useless in many situations; and but for the perfection of the practical knowledge, which from charts and past experience, teaches the mariner the actual variation, at the place he may chance to be, he would doubtless be often in immense peril, from the errors of his compass. But in addition to this, the simple and accurate results of scientific investigation, give him the means of ascertaining for himself, the actual variation at any given point. Thus he knows that the sun sets at the precise west, but a few times each year. Its distance from that point at the moment of setting, is called its amplitude, and observation by the compass at that instant, will give you the *apparent* amplitude of the sun; and the ample and elaborate nautical tables, will furnish you with its *real* amplitude, at the spot and hour you want. The *difference* is the variation of the needle. The progress of opinion in attempting to account for this pheno-

menon, has been very slow. It was first ascertained that the magnetic and earth's poles, were not coincident. Then it was demonstrated that the former revolved around the latter, but whether in fixed circles, and if so, of what length is yet to be settled. I believe it would be nearer the truth if we should say, that *both* the magnetic and the earth's poles revolve round each other; and this might go far to solve many things, now full of confusion.

On the twentieth day out, we find ourselves in the mouth of the channel. The Lord has kept, preserved and blessed us; not only in sparing our lives, and speeding us on our way, but allowing us many mercies which are not usual in our circumstances. Amongst these we rank the society of some who love his name, on the voyage; and the liberty to be present at public worship, each of the three sabbath days we have spent on board the ship, on two of which I was permitted to speak of the unsearchable riches of his love, to a small company of my fellow worms! Verily he has been good to us; and we will bless his holy name.

THEY BURN THE BIBLE.

DURING the visitation of the different wards of this city, for the purpose of knowing who were destitute of the Bible, with the design of supplying them, a number of facts were presented, which throw light upon the system of Popery, as connected with the Bible.

One woman, when asked if she had a Bible, said no. Being asked by the agent if she would have one, said yes, **AND BURN IT TOO.** She had been supplied when the Bible Society had a few years since supplied the city, **AND HAD BURNED IT, AND SHE WOULD BURN AS MANY AS SHE COULD GET.**

Burn the Bible, the word of God, that book which is a lamp to our feet, and light to our path! Aye, burn it! She was doing what she had learned. Learned where! Where else but from her guides? Where would it be expected, unless from men who pretend to know more than the Bible teaches, and to consider it of no value. Who go so far as to teach that in the vulgar tongue, read by every one, it has done much more harm than good. These are the teachers who instruct their people to burn the Bible, and they are Roman Priests!

TEXAS.

Overthrow of another Tyrant.—Triumph of Liberty.

THE Romanists of this country have in general, made common cause with Santa Anna and the Mexicans, against the Texans. Priests and laymen have united in condemning the one, while they rejoiced in the short lived victory of the other. Strange that human nature could be so destitute of humane feelings! When Santa Anna and his troops were butchering in the most brutal manner, men, women, and children, regardless of all the rules of war, we were

surprised to find, leading Romanists; men whom we could not have suspected of such things, declaring that this butchery was right, and hoping that they would extirpate the Texians.

Had Santa Anna and his allies succeeded, then we should have had on our borders, a despotic, papal nation. We should have had a government of Priests.

The relentless cruelty, and exterminating rage of the Mexicans, seems to have been, in accordance with their instructions, and these instructions, at least, indirectly from the Roman Bishops and Priests. They contributed a large, if not the principal part of the money used in carrying on this war; we cannot wonder that they then felt an interest in its success; and as it was the Roman Church and Priests, it is not then so surprising, *that our Priests and good Catholics desired that they should prosper.* Here are the instructions given on this point by Bellarmine: Book 3: chap. 22, on the Laity. "When the question is, whether Heretics, thieves, and other wicked men *are to be extirpated.* It is always to be considered whether it can be done without injury of the good (Catholics) and if indeed it can be done, *then indeed are they to be extirpated, but if it cannot be done without endangering the Catholics; OR IF THEY BE STRONGER THAN US, AND THERE IS DANGER IF WE meet them IN BATTLE, more may fall among us than among them; in such cases we should be quiet.*"

A doctrine more in accordance with the spirit and conduct of the whole Mexican army could not have been invented. There was however, no need for inventing it. It was ready at hand, prepared for any exigency. It has been carried out before, is on record, and taught to the Priests, that it may be carried out again. What Priest is there in this city, in this land, that is not acquainted with and does not approve this sentiment? Where are the Romanists that would refuse to carry it out, if the opportunity was afforded?

It is well for us that these things cannot be done in our midst, without endangering the Catholics.

ANOTHER WILL FORGED BY A PRIEST!!

IN our March No. for 1835, we published the particulars of one of the most shameful specimens of robbery, we have seen, in the case of *Patrick Ward* and *Roger Smith*, the rector of the *Baltimore Cathedral*, and chaplain to the sisters of charity attending at the *Infirmiry*. This outrage on a Protestant community was *silently* sanctioned by the people, in their consenting to his continuance as their rector, and approved by the Archbishop in his not degrading him from that office. What must the standard of morals be among priests and people, when they will suffer such a thing to remain, not even disclaimed by them!

Since that time we have published a statement involving the character of the present fraternity of priests, and *Mr. Gildea* in particular, from the fearful exhibition of their character in the Carmelite convent. Another case implicating *Dr. Dehuol*, in abducting a young woman from her friends to that famous prison house

at Emmettsburg. One more case at present, in which the parties are Romanists, the robber and the robbed *both* Priests.

In the city of Pittsburgh there is now a large chapel under the care of a priest by the name of *Reily*. How long he has been there we do not know. How much he is respected, and what confidence is placed in him by the Papists as well as Protestants of that city, we will not pretend to say. Before his appointment there was one whose name was *McGuire*, much respected by Protestants, as well as his own people. Adjoining Alleghany town on one of the high hills of the Alleghany, there has been for many years, one of those cages called a nunnery. At the time of which mention will directly be made, this institution was under the superintendence of a *German* Priest whose name we do not recollect.

In the course of time Mr. McGuire through age and many infirmities, was confined to his bed. The German Priest of the nunnery was also a *doctor*, and attended Mr. McG——, the prescriptions and attendance did not result in a restoration to health; on the contrary his strength decreased, and his mind became more and more impaired, until he was not able to distinguish any of his friends. His brother who lived a short distance from the city, came to see him, and was urgent for another physician to be called in; accordingly he called on *Dr. Agnew*, and he visited Mr. McG. Dr. A. was not recognized by him. The brother came to his bed side, and cried aloud to him that Dr. A. was there. Being an old acquaintance, and familiar with the name, he instantly raised himself in the bed, and extended his arms to the side of the bed from which the sound came, that he might shake hands with him; the doctor was on the other side of the bed, and the brother directed his hand to him. Whether he more than expressed his happiness at seeing the doctor, and then sunk back again into the state of stupor in which he had been before aroused, we do not recollect.

A very few days after this, the brother came in and found the Priest with one or two others in attendance. All parties agreed that he could not long survive. The *German Priest and Doctor*, proposed that he make his will. The brother objected on the ground, that Mr. McG——was not able to understand any thing about his property, would not be able to make a suitable disposition of it, and that it would therefore be of no value. The *Priest and Doctor* urged, the brother objected. The latter urged at least that it should be delayed until he had seen Dr. A. left the house, went to Dr. A's. and requested him to call up and see if he was fit to dispose of his property. On calling on Dr. A. he found him occupied, so that he could not go. On his urging it, the Dr. requested, his associate, *Dr. Dimmit* to go and see him. He went in company with the brother and on arriving found that the business had all been attended to. *The Priest had brought a will in his pocket, all prepared excepting the signature of Mr. McG—— and on the departure of the brother for Dr. A. He either by compulsion, or in ignorance of what he was doing, signed the will.*

What a system, that leads, not one priest, but many to engage in such robbery! By Marriage, Baptism, Confession, Extreme Unction, at death from the delusion of Purgatory, on the Rail-

Road, every where, on all occasions, these priests are engaged in draining the pockets, and robbing the estates of their people. Alas! Alas! Highway robbers have more honor; few of them would be found guilty of robbing a dying companion.

If these particulars be not true, there is as we have always told our popish neighbours, one very easy way of exposing them; until they can give us some other evidence of their falsehood, than a mere denial or assertion that they are slanders, we shall continue to believe and publish them.

NUNNERY AT BARDSTOWN, KENTUCKY.

Bardstown is one of the oldest, and has been one of the strong holds of popery in the west. They have a college, an academy, and as a necessary appendage, a *nunnery*. All things did not go on exactly right in the female department. Bibles were rifled from the trunks of the young ladies sent to the nunnery for an education; and if the statements given in the neighbourhood be correct, the morals of the young ladies were not likely to improve from the instructions of the priestly preceptors. A very strong case has been presented before the public, in which the names of all parties are given, and the proceedings of the Priest. *PRIEST ELDER, the president of the college*, and formerly an active officer in the St. Mary's college of this city, called on Mr. N. L. Rice, editor of the Western Protestant, for the particulars, he having only insinuated that all things were not right. They came thicker and faster than he had desired, and of such a character, that he has not yet seen fit to say any thing about them. They are a comment upon the system, similar to what the history of the past teaches; what the exposure of the present time in many places is declaring; and what we may ever expect, while the system remains unchanged!

The abomination of these houses has called for their being made desolate, even among Roman Catholics. If they are so corrupt that Popish Spain abolishes them, are they a fit place for Protestants to send their daughters to receive an education? Let all parents, Protestants and Papists, answer for themselves!

THE MORALITY OF THE JESUITS.

A few doctrines to be remembered by those who read Jesuit works, or engage with the Priests in discussion. (From IX of Pascal's Provincial letters, pages 135 and 6. New York and Boston, 1828.)

"I proceed to the facilities we have invented for the avoidance of sin in the conversation and intrigues of the world. One of the most embarrassing things to provide against is *lying*, when it is the object to excite confidence in any false representation. In this case, our doctrine of *equivocals* is of admirable service, by which, says Sanches, it is 'lawful to use ambiguous terms, to give the impression a different sense from that which you understand yourself,' *Op. Mor.* p. 2. l. 3. c. 6. n. 13." "This I am well

aware of, Father." "We have," continued he, "published it so frequently, that in fact every body is acquainted with it: but pray, do you know what is to be done when no equivocal terms can be found?" "No, Father.—" Ha, I thought this would be new to you—it is the doctrine of *mental reservations*. Sanchez states it in the same place: "A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself, it was not done on a certain specified day, or before he was born, or by concealing any other similar circumstance, which gives another meaning to the statement. This is in numberless instances extremely convenient, and is always very just when it is necessary to your health, honour, or property."

"But, Father, is not this adding perjury to lying?" "No—Sanchez and Filiutius show the contrary; tr. 25. ch. 11. n. 331: because 'it is the *intention* which stamps the quality of the action:' and the latter, in page 328, furnishes another and surer method of avoiding lying. After saying in an audible voice, *I swear that I did not do this*, you may add inwardly *to-day*; or after affirming aloud *I swear*, you may repeat in a whisper *I say*; and then resuming the former tone—*I did not do it*. Now this you must admit is telling the truth." "I own it is," said I; "but it is telling truth in a whisper, and a lie in an audible voice: besides, I apprehend that very few people have sufficient presence of mind to avail themselves of this deception. "Our Fathers," answered the Jesuit, "have in the same place given directions for those who do not know how to manage these niceties, so that they may be indemnified against the sin of lying, while plainly declaring they have *not* done what in reality they *have*, provided 'that, in general, they intended to give the same sense to their assertion which a skilful man would have contrived to do.'"

EQUIVOCATION, MENTAL RESERVATION, AND WANT OF INTENTION, are the great means of slipping through all difficulties which are in the way of Jesuit Priests. No man ought to argue with them, without keeping constantly in his mind, these *three* of their fundamental doctrines.