

away from this earthly stage. Their names will no longer be heard. Their domestic loves and anxieties, happiness and sorrow, will be a lost and forgotten history; yes, as still and silent as the wheels of nature roll on, from age to age, yet a constant succession of changes marks every thing earthly. Empires rise and fall, nations flourish and decay;—Proud cities with their lofty walls and architectural grandeur, which are found impregnable, are reared by the handwork of man, and crumble to ruins. Yes, generations of men appear and disappear from the stage of mortal life, and are seen no more. All this in respect to the outward—the mortal—that which pertains to the world in which we live. Particles of matter will be changed. These living, breathing bodies must decay. Their original element is dust—to earth they are at length consigned—and thus we call death. Blessed be God—the Christian never tastes of death—he is, as it were, translated to the Throne of God—not in a chariot, not by a visible conveyance of seraphic beings. A cloud may not receive him from our sight; yet he truly ascended, as though on cherub wings he clef the "midnight air," whilst we were gazing steadily towards heaven—but do we in reality gaze towards heaven like the primitive disciples, who witnessed the ascent of their Master? Do we not rather look down to the earth for our friends? We gaze at the grave, and inscribe on the tombstone—*"Here lies —"* Need we the voice of an angel to sound in our ears, "They are not here," you may behold the place where they were laid, where their mortal forms slumber; you may weep over that silent sepulchre, but your friends are not there, they have joined the company of the redeemed,—they are associated with the spirits of just men made perfect,—O! weep not for them, but for yourselves and your children,—they are safe at home, and it is a happy home—far, far exceeding the happiest home on earth.—There is no sin or sorrow there,—nothing but joy—no enmities there,—all are friends—no death there, but life everlasting. If the soul is immortal, why need we fear death?—It is but the summons for our departure to a better world—why need we dread the thought?—Why need we conjure up imaginary terrors, and endure the hours of our exit with the laments of woe? why need we mourn for departed friends?—It is our Father's good pleasure to release them from this earthly tenement—ought we to complain? We desire the best good for our friends, yet would withhold from them the joy of Heaven. Jesus welcomes them, and says to their spirits, "come up hither," and we still anxiously they should remain on the earth—if we were their true friends, ought we not rather to rejoice at their departure. Great indeed is our loss, but greater still is their gain. To them the words of Jesus are verified, "Where I am, there shall ye be also.

The subject of this memoir, whose name appears at the head of this article, was the descendant of the old Puritans, born in the Empire State, and removed, in early life to this province, where, in the order of Providence she was brought to bear that celebrated New-England preacher, Henry Allen, who went through the Provinces as a *flame of fire*, and scattered the seed of the Kingdom broadcast over the land. At a sermon preached by him at Liverpool, N. S. (which was afterwards published, for the express benefit of a number of young men, Capt. Hobbs was present, and was then brought from darkness to God's marvelous light, and will have cause to bless God through eternity, for the grace there received, and although not virtually united to the Baptist body, felt closely identified with its best interests—his house being open to the reception of ministers of all christian denominations. He was proverbial for honesty and integrity, and may faithfully be called a Puritanic christian. They were blessed with a family of ten children, the youngest of whom is the Rev. William Hobbs of Pugwash. He finished his earthly pilgrimage the 9th April, 1826, in his 72d year, and was gathered to his fathers. Mrs. Hobbs embraced the views of the Baptist, and was baptized about ten years ago, by the Rev. Harris Harding, she united with the Baptist church at Argyle, of which she continued a worthy member until her death. Her last illness was of short duration—only one week,—a part of which time her mind was benumbed, but as she drew near the terminus of life, her prospects grew brighter and her desire was to depart and be with Christ, which is far better. She breathed out her soul sweetly in the arms of Jesus, at one o'clock on Saturday, the 30th April last, being 84 years of age, and entered upon that rest that remains for the people of God. The last solemn rite was performed by the Rev. P. F. Murray, in committing her remains to the house appointed for all living, in the old Baptist Cemetery at Argyle, by the side of her companion, their faces towards the east, waiting for the voice of the archangel and the Trump of God, to bid the sleepers rise. The solemn occasion was improved by brother Murray, in an appropriate sermon, from the 17th Psalm, last verse,—*"As for me I shall behold thy face in righteousness, I shall be satisfied when I awake in the likeness."*

In conclusion let us ask ourselves, with death and judgment before us, what manner of persons ought we to be. Let the answer be a practical one. Let us live whilst we live. That our exit from this world may prove peaceful and happy as theirs, and that Heaven may be the home of our immortal spirits, and we unite with the whole family of the redeemed, as our everlasting companions—the Lamb feeding and leading us to the living fountains of water, and God wiping tears from off all faces.

—*These the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
Whilst anthems of rapture unceasingly roll
And the smile of the Lord is the feast of the soul."*

CHURCH AT BELLELE.

Ms. Everts,—For some time we have been searching the columns of your valuable paper, hoping to learn that one of our Missionaries for the churches would visit us soon. We adopted messengers, as you are aware, the last General Conference, to obtain a portion of ministerial labour this year, but these proved in vain. The religious interest among us became very low, nevertheless we have met always twice on the Sabbath for the service of God, and have struggled for the maintenance of his worship through the season. It pleased God to put it into the hearts of his

people to pray for help, and in an unexpected moment he sent it. Elder R. French visited us a few weeks since, and was well received. His visits have been continued—this being the third Monthly Conference that he has been with us. During the last week he has held meetings and visited from house to house, and his labours have been blessed. In every house he informs me he has enjoyed a powerful spirit. Efforts have been made to raise funds for the support of Brother French as Pastor, and I have pleasure in stating that much liberality was manifested by the people. The Lord's hand is in the work; and it should meet the eye of any of our ministers who would wish to join Brother F. in a series of Special Meetings here, we should be glad to receive them. This notice of our struggle and help may fall in the way of some church in similar circumstances, and who are trying to aid themselves without properly looking to God.—Let them not fail in using all the means they can.—Joseph when foretelling in prison the deliverance of his fellow captive, made a request saying, "Think on me when it shall be well with thee, and show kindness. I pray thee unto me; this was all he could do, and one would have supposed that the circumstance of the butler's restoration according to the prediction of Joseph would have caused him to remember him afterwards. But what have courtesies to do with gratitude or kindness? We desired to be remembered and hoped for aid, and we are thankful that God has not forgotten our wants, and we pray and trust that the labours of Brother French will continue to be blessed, and that we shall ever expect our help and aid from that God from whom alone all comfort, protection, and prosperity must proceed. That He may make every event in his Providence terminate to his honor and glory, is the prayer of the Church on the west side of the Bellisle Bay. JAMES LAKE.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our notices to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

R. J. UNDERHILL, Pub. and Business
B. W. CLARK, Editor.
W. L. PETERS, Committee.

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. DEC. 29, 1854.

SPECIAL NOTICE.

We gave notice to our subscribers two weeks since that we intended to continue sending the Intelligencer after the first of January to all subscribers whose term will then expire, unless we are notified to discontinue. We are happy to say that renewals for next year with advance payment are beginning to come in; and a large number of new subscribers have received during the last few weeks. We now issue one thousand copies. We particularly call the attention of our Agents and subscribers to the importance of ADVANCE PAYMENT. The very low price of our paper and other causes render this necessary; and although we shall continue sending our paper when the present year shall have expired, yet we expect our Agents and subscribers to forward us as early as possible the amount of subscription for the next year. All will remember our terms—ONE DOLLAR A YEAR IN ADVANCE.

December 7th, 1854.

THE CLOSING YEAR.

Before this number of our paper will have reached our subscribers, the year *Eighteen Hundred and Fifty-Four* will have expired. Already has Christmas past—the season endeared to many hearts by the event it commemorates—and the peculiar circumstances of the Advent of Him has been remembered and dwelt upon, who came as well to show for us, as to instruct and elevate us. In a few days more the last surge of Fifty-four will have been on the shore of time, our bark (if God will) freighted with cargoes of hopes and joys, and woes and fears, will have escaped the fury and tempests of the year that is past; and started out on the young and inviting tide of Fifty-five. The year expiring has been a most eventful one. Among the nations none has been more so; the elements, long gathering blackness, portentous of evil, though sometimes affording hope of returning sunshine and calm, have burst their thick gloom, and the "battle of the warrior, and garments rolled in blood," have followed the dreadful outbreak of national strife. We have only to recur to the dreadful scenes of Alma, Balaklava and Inkerman, fresh in our thoughts, from the fact that their associated tragedies are still incomplete, to be reminded that war—inhuman war—the scourge of nations, has stained the annals of the past year, while its woes wrapt in the gulf of death, have fallen in many British homes and entered many happy hearts. Events have been occurring, and are continuing, the results of which are only seen by Him—who knoweth the end from the beginning." In looking at our own only and great consolation is, "THE LORD RESEMBETH."

The Cholera, another executioner of Jehovah's purpose, has not slumbered during the past year. Determined apparently, not to be outdone by battle or blood, it came forth from its resting places with the vigor of youth, and more relentless, if possible than war itself, entered thousands and thousands of happy homes sparing neither age nor sex, old nor young, the loved nor the neglected, but harrying to a dreadful end, some from all ranks and conditions of men.

Neither is this all. The history of Fifty-four would indicate as though the winds and the ocean had conspired against man. The storms of midnight now howl their requiem over thousands who have only just gone to their graves in the great unfeeling deep. These—all these things—and a thousand more, the

ordinary and common occurrences in every day life, speak to you and to me, dear reader, and they say to us—"I come as a thief."—"Be ye also ready." And in view of this are we not called to self-examination?—Have we lived to God or to ourselves, during the year that is past? Have we lived as we shall wish we had, when we come to die? Have we been doing for ourselves—or have we been working "the work of God?" During the chastenings of Jehovah which have been abroad in the earth, have we been humbling ourselves and confessing our sins? Or, have we been hiding away from God, as though His hand would never find us out? Oh! what have we been doing during the past year? Have we now no sins to confess no murmurs against God to acknowledge—no imputes to wash our hands from? Oh! do we not need a fresh application of that "blood that cleanseth from all unrighteousness?"—Brother—sister—ask thyself before God. And what is our duty in relation to the future. A thorough cleansing from all the impurities of the past, by confession and remission, is of the first importance. Do we discover errors into which we have fallen, and weaknesses which have betrayed us? Our hope to escape them will ever be in vain, until we confess and flee from them. Wherever we are conscious of erring let us begin to amend, and treasure up more of our time to God's glory. How many with young and joyous hearts, set out on the inviting stream of Fifty-four. But many of them—where are they now?—That broken family circle answers where? That vacant place—that loved voice, now unheard—those garments of mourning, and that newly made grave, all—tell us where? And while the year itself, now lies down in its grave of time, its memory is perpetuated in blasted hopes,—in ruined fortunes, and broken hearts! But after all, this is but one side. How many have held sweet communion with God during the year? They laid themselves out to work for Him, and their work has not been in vain. They toiled amid the din of war—or ravages of pestilence, or more ordinary scenes of life, and fell perhaps—gone to their reward, some of them from the field of their labour. Others work on—having "respect to the recompense of reward." They live and work—always ready, and always waiting for the Master's call. These—these have had a happy year! Their joy has been the deep abiding peace of souls united to Christ, and having sympathy with him in the great work of doing good, in a little while "they will shine as stars forever and ever."

And now reader what more shall we say to you? God has spared you the year, but have you any security for the next? It may be, this year thou shalt die? And if so, what is your prospect for eternity? Have you an interest in Christ—have you believed on Him to the saving of your soul? See well to this thing. If in the providence of God, we should be spared to address our readers at the close of Fifty-five, how many whose eyes will glance over this, will then be in the sleep of death! O, how many that we might be able to think "all memorials but themselves," started in the race of time for one year more, but have fallen by the way, and left the world forever! Who among our readers will these be? The year will answer—was!

THE END OF THE VOLUME.

In the issue of this number of the Religious Intelligencer we close the first Volume (weekly). One year has elapsed since with much fear and trembling we undertook to conduct the pages of a weekly religious journal, and while we now look back upon our career in the capacity of editor, we see several things in which we hope to improve, yet upon the whole we find less to regret than we expected. Believing, as we did from the first, that God had called us to this work, we devoted ourselves to it principally, and we look back upon our labour with satisfaction, not because that we think we have done any great amount of good, that we leave with God; but because we feel an inward consciousness that we have been in the path of duty, and that we have the approbation of God, which we esteem more than the greatest earthly reward. We have worked hard. Any one must know that the task of issuing a weekly paper the size of ours, and containing as much matter, without aid for fifty-two consecutive weeks is not a small work. This we have done. To which we have added a large number of visits to the country to supply places otherwise destitute, and our ordinary duties at home. Much of this time we have also been without a clerk in our office. We have sent out several hundred pounds worth of Bibles and religious books, we trust to bless and glorify the land, and make truth and righteousness grow. We speak not of these things boastfully, but to assure our friends we have not been idle, and one of our regrets is, that we have not done more. We have been obliged to leave much undone that should have been done; but through God's grace we intend to exert ourselves to do more next year. If our readers have enjoyed the perusal of our pages, as well as we have enjoyed their preparation—if in reading them, they have felt the approval and presence of God as we have in selecting and writing them, they are richly rewarded. The very remembrance of the hours we have spent with God in our study while labouring to benefit our readers, during the year, affords us great consolation; and it gives us pleasure to know that our labours have not only had the approbation of God, but the approval of men. The best evidence we can give of this is our large and rapidly increasing subscription list, which this week amounts to over *Three thousand one hundred and fifty*, including exchange &c. What number of these will wash their papers stopped at the end of their term we cannot tell, but judging from the evidence already given, we would say not more than two per cent, probably not one. In relation to the course we shall pursue next year, we do not know that we shall make any change, beyond endeavouring to make our columns more agreeable, and more profitable to our numerous readers. Toward the accomplishment of this object we shall spare no pains.

AGENTS AND SUBSCRIBERS.

We have something to say to our Agents and Subscribers. First, we thank you for your interest and patronage during the year just expiring; and we soli-

cit its continuance. And in order to give us this efficiently, and so it will be of use to us, is to forward to our address at once the amount of subscription for next year. We are publishing a cheap paper, much below any other in the Province, and hence we expect ADVANCE PAYMENT. Our paper we pay for in advance, that is, before using; our Printer we pay weekly; all our expenses have heretofore been promptly met, and we wish them to be hereafter, this will enable us to continue a cheap paper, and in order to this we must have ADVANCE PAYMENT. It is but a single dollar to each subscriber, but to our office it is seven or eight hundred pounds per annum, for which our brethren who are associated with us as publishers are responsible. Any person who has been receiving our paper, but who wishes it no longer, has only to convey the notice to us and it shall be stopped. WE SHALL NOT STOP ANY WITHOUT NOTICE. We trust we shall receive more lists for renewals with payment from our Agents at an early day. We thank our brethren in the ministry, who are the greatest Proprietors in this paper, ought to interest themselves deeply in its behalf; and not only give it their whole influence in procuring subscribers, but remember it in their prayers. Will you not, brethren, exert yourselves a little more in behalf of the "Intelligencer," and give us your sympathy?

REMITTANCES.—Our Colporteur returned to the city on Wednesday, and leaves again this (Friday) morning; he gives us an encouraging report of the work in which he is engaged. He will visit Sheffield and adjacent places next week. Subscribers to the Intelligencer and Local Agents for it, in the places where he visits are requested to pay the amount of their subscriptions for next year, and what money may be in their hands for us, to him, if not previously forwarded. Brother O'Donnell is an authorized agent from this office.

SHOT.—Mr. William Morgan, Shipbuilder, of Portland, was shot on Saturday morning while engaged in a loft used in connection with his Ship Yard. He expired on Sunday morning. Suspicion rested on a man and his wife named Hodd, who with their family resided below, the shot being fired from their premises. A Coroner's Jury has been investigating the matter, but we do not learn that any facts have been yet elicited to convict any one.

PREMIERS.—Any person sending us the names of twelve subscribers, with payment, three pounds, will be entitled to one copy free. We will forward the papers for which they send payment to any Post Office they wish.

The Young Men's Christian Association met last evening in the Vestry of the Rev. Mr. McKay's Church, for the transaction of business. We have not time to notice the proceedings at present.

An Address is to be delivered by Dr. Grey, before the Young Men's Christian Society in connection with the Episcopal Church, at the Mechanic's Institute on the evening of the 9th January next.

The New Brunswick Auxiliary Bible Society will hold its Annual Meeting at the Centenary Chapel on Wednesday evening next.

EDITORIAL CLIPPINGS AND REMARKS.

THE DOCTRINE OF THE TRINITY.

Some of our readers probably noticed in our last number, the remark of our New York correspondent in relation to Mr. Bancroft, the distinguished American historian, who in an oration lately delivered by him before the N. Y. Historical Society expressed sentiments very different from those supposed to be held by him. Mr. B. the son of a Unitarian clergyman, and himself educated for the same, thus avows the doctrine of the Trinity:—

"If God is the fountain of all goodness, the inspirer of true affection, the source of all intelligence, there is nothing of so great importance to the race as the conception of his existence; and a true apprehension of his relations to man, must constitute the turning point in the progress of the world. And it has been so. A better knowledge of his nature is the dividing line that separates ancient history from modern, the old time from the new. The thought of the Divine unity as an absolute cause, was familiar to antiquity; but the undivided testimony of the records of all cultivated nations, shows that it took hold of the popular affections. * * * For the regeneration of the world, it was requisite that the Divine Being should enter into the abodes of man, and dwell there; that an idea of Him should arise which should include all truth respecting His essence; that He should be known, not only as an abstract and absolute cause, but as a perfect Being from whose perfect nature the universe is an effluence; not as a Providence of distant power and uncertain or inactive will, but as God present in the flesh; not as an absolute law-giver holding the material world and all mortal, intelligent existence in the chains of necessity, but as a creative spirit, indwelling in man, his fellow-worker and guide. When the Divine Being was thus presented to the soul, he touched at once man's aspirations, affections and intelligence, and faith in him sank into the inmost heart of humanity. In vain did the proud and ambitious seek to outstrip spiritual truth with the fabulous conceptions of heathenism, to pervert Christianity, and to subordinate its enfolding power to false worship and to despotism. Then Moses Asharoth was eclipsed, and Osiris was seen no more in Memphian groves; then might be heard the crash of the falling temples of polytheism; and instead of them came that harmony which holds Heaven and Earth in happy union. Amidst all the deep sorrows of humanity during the sad conflict which was protracted through ages for the overthrow of the past and the reconstruction of society, the idea of an incarnate God carried peace into the bosom of mankind. That faith emancipated the slave, redeemed the captive, elevated the low, lifted up the oppressed, consoled the wretched, inspired alike the heroes of thought and the countless masses. * * * The doctrine [of the Trine God] once communicated to man, was unerasable. It spread as widely, as swiftly, and as silently as light, and the idea of God with us dwelt and dwells in every system of thought that can pretend to vitality—in every oppressed nation whose struggles to the free have the promise of success; in every soul that sighs for redemption."

The N. Y. correspondent to the Morning Star, says:—

tending to the inclusion of all intelligences, and in the expression of it he answered the questioning of many minds on the Redeemer's relation to other worlds than our Earth, a question on which many stumble to skepticism. He says: "In other worlds the facts of history may be, or rather by all the laws of induction will be different, but the essential relations of the finite to the infinite are, and must be invariable. It is not more certain that the power of gravity extends through the visible universe, than that throughout all time and all space, there is but one Mediator between God and created reason. The Mediation is a necessary condition to all subordinate intellectual activity, whenever it may have been or may be called into being."

BOOK NOTICES.

The Autobiography of the Rev. William Jay, with Reminiscences of some distinguished contemporaries, selections from his Correspondence, and Literary Remains. Edited by GEORGE REEFORD, D. D., L. L. D., and JOHN ANSELL JAMES. In two volumes. New York: CARTERS & BROTHERS.

These interesting volumes just from the Press, every lover of Evangelical truth and Christian simplicity can but welcome, if he once read them. Mr. Jay, of Bath, England, was Pastor of one Church over sixty years. He is author of Morning & Evening Exercises. The Autobiography is perfectly charming. He does not omit to mention the influence exerted upon him when a lad by a christian lady who took pains to converse with him on Religious topics. The secret of his great usefulness was his thorough consecration to Christ. He was not possessed of extraordinary intellectual powers, but he gave himself in early life to the Lord. To read his life is very encouraging to any good man, and enables him to hope for usefulness in proportion to his goodness.

If your readers get hold of these volumes they will not fail to read his account of the Rev. Joseph Hughes, who first proposed the organization of a Bible Society to give the Word of Life to the whole World, and whose proposition resulted in the organization of the British and Foreign Bible Society.

Messrs. Carters as once set forth in an article of some length are doing a noble work in aid of the Redeemer's Kingdom by furnishing reading of solid worth at a reasonable rate. They have just brought out a work entitled "The Forum and Vatican," by Newman Hall, which will do good service in opposition to papacy. "Israel and the Gentiles," by Da Costa, a converted Jew, is an attractive and useful book from the same press. Paley's Evidences of Christianity, Edited by Prof. Nairne, is an attractive and cheap edition of a most useful book. G.

A COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES. * * * BY ALEXANDER CRISPEN, M. A., New York, M. W. Dorn, 1854.

There is no need of employing praise in speaking of Cruden's Concordance; it is one of those few books which can take care of themselves. I have thought if I must have but three books, the first choice would be the Bible, the next Webster's unabridged Dictionary, and the next Cruden's Concordance. I see no reason to change that opinion. I have seen nevertheless many considerable Libraries without the two last. If in ancient days one could say of making many books there is no end, how emphatically true is that remark in our days. There must be selection both owing to the want of means and more owing to the want of time. Few books of the right kind well studied must come to be the creed and practice of all, but the most favored few of those who aspire to intelligence and mental culture.

In regard to the edition above named, I have simply to observe that though till within a month or so I had always employed a copy of the London print, I now use Mr. Dorn's edition and I find it in every respect as serviceable as the other, and that too while it does not cost more than half as much. The word "complete" is not employed to deceive the purchaser, but to express the simple truth that it is in no way abridged. The descriptions, the concordance of the proper names, the concordance of the Apocryphal, and entire arrangement is preserved. * * * In regard to its style of printing and accuracy I need mention but one fact to commend it to your readers. It is in this respect such that the London publishers have sent over for a duplicate of the plates. G.

THE BOOK OF REVELATION EXPLAINED BY HISTORY. A Commentary, by the Rev. J. B. LITTLE, formerly Priest of Villafraña, France, now a Missionary of the Gospel of our Lord Jesus Christ, and Professor of Languages, in Laurencerville, N. J., &c., 1854.

This is a work just issued by Messrs. Lippincott, Grambo & Co., Philadelphia; and is for sale at the Book Store of Messrs. J. & A. McMillan, St. John. The author informs us that for many years he studied the Book of Revelation, and the result is before us in the form of a commentary. He has embodied a large amount of history in his work, much of which throws a good deal of light on some portions of the Apocalypse. The events which are now, and have for some time been transpiring in the World, and which evidently bear a close relation to the sublime scenes which were exhibited to the beloved disciple on Patmos, invest that vision with unusual interest, and has brought into existence a large number of able expositors of it. How far these have all contributed to correct knowledge in relation to the future cannot be exactly told. Two facts stand out before us, agreed in by all, which are the sure and complete destruction of Antichrist, and the final triumph of the Redeemer's Kingdom. The book before us agrees in many particulars with other works on the same subject.

A HAND BOOK OF INFORMATION FOR IMMIGRANTS TO NEW BRUNSWICK. By M. H. PEARLE, Esq., H. M. Immigration Officer at St. John, N. B., 1854.

This work of nearly ninety pages, has just been issued from the press of H. Chubb & Co., of this city; We have been furnished with a copy, and have been pleased and interested in looking it through. It contains more information on New Brunswick, than any work we have before seen, and it is compiled in a popular and comprehensive manner. We think it ought not only to be found "in the country houses and school rooms of our Province," but in every family, and also have a large circulation in the United Kingdom, in order that the resources and advantages of our country may be more generally known.