

Success of the Gospel in Turkey.

Notwithstanding all the suffering and distress—the sacrifice of life and treasure which the inhabitants of Turkey, as well as their Allies, are called upon to make in repelling the invasion of the barbarous hordes of the North in the present war, still all is not gloom. There are bright spots of hope for the future. Nay, already Turkey has gained by this struggle. Two of the most powerful and most civilized and christianized countries of Europe have pledged themselves to preserve the "integrity of her Empire," and to secure the peace of Turkey and Europe upon just and honourable grounds. And what is still more promising, in regard both to the permanent peace and prosperity of Turkey, is the fact that the knowledge of the Gospel is making most rapid progress in that country. During the past year fifteen Protestant congregations have been reared in Turkey. In the ancient capital of Turkey—at the foot of famed Olympus, a christian congregation has begun to grow and flourish. The Institution at Bobek has sent forth six of its students to preach the Gospel in Adrianople, Sivas, Kaisery, Kessal and Diarbekir. New students were at once found to fill their places in the Seminary. One of the most delightful features of the Mission in Turkey is, that the Christians of Great Britain and those of the United States join hand in hand in the noble work of evangelizing the people. A Society has been formed in Great Britain, to contribute funds directly in aid of the Mission of the American Presbyterian Board in the Turkish Empire. Thus, if the Governments of Great Britain and France are leagued together in defence of the civil rights of Turkey, so are the Christians of Great Britain and America to secure them the liberty of the Gospel—freedom from the galling yoke of spiritual oppression and superstition. If the statesmen of America do not look upon these efforts in the cause of freedom and of right with that interest which the sons of the Puritans should feel in such a cause, yet the friends of the truth as it is in Jesus should greatly rejoice that the christian Churches of both countries see eye to eye as to the duty of putting forth every effort for the evangelization of the followers of the False Prophet.—Presbyterian Witness.

Religious Intelligencer.

SAINT JOHN, N. B. MARCH 9, 1855.

Removal.

The Office of the "Religious Intelligencer," and also our Book Concern, are removed to the store in German street, in the next building to Annings' corner, and opposite Messrs. Fairbanks & Co.'s Picture Frame Establishment. We have recently received an additional supply of books, and a further supply is expected per *Eastern City*. We shall keep constantly on hand in this store a good assortment of religious and useful works, with stationery and such other useful articles as are generally found in Book and Stationary Establishments.

The Christian's Two-fold Life.

(Concluded.)

Our readers, who have accompanied us while we have been writing under this caption, will bear in mind that we stated distinctly in our first article what this life consisted in, that is, first, *Christ in our hearts by faith*, and second, *Christ in our lives by faith*. The first of these sustained by the reading of God's Word, the ministry of the Gospel, prayer, christian fellowship, and gospel ordinances; the second, by the proper development of these in outward action; that is by such labour in the cause of God, as the openings of his providence present to us, and the times in which we live demand at our hands. In subsequent articles we have called the attention of our brethren to such departments of Christian labour as seem to require from us some immediate action. One obstacle however, seems to stand in the way of this subject, preventing it from taking that hold on the minds of some that it ought; that is, the prevalence that exists to make religion consist in joyful emotions. Some measure their faith in Christ by the amount of joy they have; they live by manifestations, regarding them as the tokens of the divine favor, and feeling themselves forsaken of God when destitute of them; hence their lives are made up of alternations of elevations and depressions—joy and sorrow—rapture and wretchedness. Such do not discern the difference between *SENSE* and *FAITH*, and unless they can dwell upon the mount of *manifestation* they cannot work for God. But there is still a greater evil than this growing out of this false view of religion. It is the danger of embracing a false Christianity—a Christianity of joy without love, of emotion without desire. An individual may be filled with joy, and at the same time have little thought, feeling, or action for others. This kind of joy may be known by the indifference manifested for the welfare of others when the seasons of joy have past. A considerable degree of it generally exists in times of religious revival, expiring with the dying out of the attendant excitement. And this kind of religion always undervalues God's Word, it depends on revelations, and generally terminates in final apostasy or fatal delusion. Christians may be filled with joyful feelings, but if they are destitute of the principle of action, they will remain slothful at their firesides, and see the world perish in their sins. But it is very different where *love* is the ruling element. Joy may not be felt—manifestations may be withheld—and deep trials of faith experienced, but still "the love of Christ constraineth"—it seeks the good of others, it is the spring of religious magnanimity, and holy heroism. Those who receive the Word of God with joy only, will soon withdraw away—alas! how many evidences of this have we seen! Subjects merely of a temporary pleasurable excitement, they had never experienced a new direction and bent of the heart. But love seeks the welfare of others; it asks not for ease, pleasure or reward; and though maligned and scorned, and often perhaps labouring under the ban of others' unbelief, it pursues its purpose, and knows no joy, only that which is found in doing the will of God. "THE JUST SHALL LIVE BY FAITH," not only stands out in every precept of the Bible, but it is exemplified and illustrated in the life of every Patriarch, Prophet, and Apostle, and in the history of every useful Christian; and without it there can be no two-fold life—no constant working for God. In the early Christians the "life of faith," the benevolence of love, were a peculiar characteristic. They lived not merely to feel good, but to do good.

It was not an uncommon thing for them to expend

all they possessed in the cause of Christ; some submitted to the most extraordinary sacrifices in order to bring men from darkness to light, from the power of Satan to God. A single instance may illustrate the principle of early christianity. An individual is recorded to have sold himself into the family of a heathen actor, where he continued for years cheerfully performing the most servile offices, till having been the honoured instrument of converting the husband and wife, and whole family to christianity, he received from the grateful converts the reward of his liberty. And not long after, the same individual learning that a distinguished man had fallen into dangerous errors, offered himself again as a slave, and continued for two years in that ignominious situation, when his zealous efforts for the conversion of his master being crowned with success, he was treated no longer as a servant, but as a brother beloved in the Lord. Numerous were the channels through which the benevolence of the primitive christians flowed. Some dedicated themselves to the task of searching out desolate orphans, helpless widows, and heathen foundlings—in those times the most numerous class of unfortunate. Wealthy individuals on their conversion to christianity sometimes sold their estates and devoted the proceeds to the benefit of their fellow men, while they betook themselves to manual labour, or to preaching the word. Here was the manifestation of the two-fold life, and it is any wonder that under such devoted labours as these the religion of Jesus Christ spread throughout the world! But alas! a religion without benevolence—without sacrifice—will never be much benefit to the world—moulded in selfishness, it presents nothing inviting, and cannot win souls to God. Not only so but it will soon die out—it has no nourishment—it withereth not, and hence is not watered again, and lives only in excitement, and hence must soon expire. Christian reader, if you wish to have deep, inward, glowing life, shining out in your every day existence, and fitting you more and more for the society of heaven and the enjoyment of the redeemed—go work for God. Work daily—be willing to oil—to sacrifice—gird up thy loins with the truth, and let the world feel your influence. *If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.*

Sudden Death.

One of those extraordinary occurrences which sometimes startle a whole community, and by their suddenness seem to say to everybody, "Be ye also ready;" occurred in this city on Wednesday morning. Mr. James Burrell, Dry Goods Merchant in King Street, while standing upon a step-ladder, (which was placed upon his counter,) in order to examine the gas fixings hung at the ceiling of his store, by some means or other fell, and was almost instantly killed. He lived we understand but two or three minutes. In the fall he either injured the neck, or fractured the skull, so as to cause his sudden death. Mr. Burrell we believe had the confidence and esteem of all who knew him, and his death has cast a gloom upon many countenances. His mother, who is a widow, is suddenly and sadly bereft—he being her only child—he has left also a widow and one child to weep over their sudden loss. We are sure they have the sympathy of the whole community, and we trust they will not fail to seek the sustaining grace of God. Mr. B. was but twenty-six years of age.

FOREIGN MISSION.—We earnestly hope that none of our readers will pass over our "New York Correspondence," in this paper, without giving it a careful perusal. We sincerely thank Brother Graham for this article,—we have read it over two or three times since we received it, and as we have done so, our heart has burned within us. We long to engage in this work. We hope we shall live to see the churches with which we stand connected sustaining a Foreign mission. We are persuaded that the benefit to be derived from it at home can scarcely be estimated; it would, as Brother G. suggests, give a strength and dignity to our piety which we cannot attain without it; and, moreover, we are well satisfied that in order to have a Home Mission properly sustained, we must have a Foreign one. We would also suggest that in connection with this "Correspondence," our brethren read the first article on our first page, entitled "The Young Brahmin Widow," in which they will see some of the awful features of heathenism; and then ask themselves the question solemnly—if they have nothing to do toward alleviating such woes as these? Christianity alone is the hope of the world, and shall we withhold that part of it which is in our power to give? God forbid!

PACKAGE.—A small package has been received by us from Boston, for "Mr. DeWitt, St. John." We do not know any person of that name in the city, and hence cannot forward it. Should the owner see this notice, he can obtain it by calling at our office.

Revival at the Oromocto.

Bro. JOHN FLEWELLING writes to us from the Oromocto, under date 1st. inst., as follows:—

Dear Brother,—Believing it to be encouraging to the friends of Zion to hear of the prosperity of the cause of Christ, I have pleasure in informing you that there is a precious revival of religion in this place, under the labours of Elder Boone. It is a time of refreshing from the presence of the Lord. A cloud has arisen—some mercy drops have fallen—and there is the sound of abundance of rain. Many that had wandered in the ways of religion have been restored, within the last few weeks; some of the unconverted have manifested a desire to become christians. There seems to be a general movement on the minds of the people, and we believe there are numbers more ready to enquire what they must do to be saved. While we see sinners weeping, and hear others calling upon them to repent, we feel it to be the work of the Lord—to Him be all the praise.

BAPTISMS.—The work of God in Portland, which we noticed last week, is still going forward. Brother Taylor baptized three more last Sabbath, and others are expected to be baptized next Sabbath. Elder Noble baptized one in Carleton on Sunday last. We learn that some were also baptized in the city and Carleton by the Rev. Messrs. Robinson & Francis.

New York Correspondence.

MISSIONS.

NEW YORK, February, 1855.

My DEAR BROTHER.—It is truly cheering to read the facts which you state in your paper relative to the increasing interest in missions among the brethren in the Provinces. I was happy to see your suggestion, that we all act through one Board in our Foreign Missions, or if through two Boards, that we work in the same field. The first plan I have no doubt is the best and most economical, and if it were desired, any peculiar interests could be represented by having some members of the Board nominated by your Conferences.

Allow me to state two or three reasons, why it seems to me that it would be agreeable, as well as best, to co-operate together in labors among the heathen.

Our perfect agreement in doctrines, practice and spirit surely indicate that all ought to be one people, not two,—or rather, that being one, it is unwise for us to do any thing which would have any tendency to make us two. I will not dwell on this general topic.

Our agreement upon the subject of Slavery ought induce us to make our testimony against that odious system as effective as possible. We of the States are differently related politically to slavery, to what you of the Provinces are, but religiously we alike can bear our testimony against it; and the more united we are, the more our testimony will avail. Your readers are doubtless aware that we allow no contributions to our mission treasury from slave-holders. We regard slavery as part and parcel with heathenism and can not sanction the selling and buying of Christians by heathen at home for the sake of converting heathen abroad.

The mission stations which we sustain are in a British Province which having been left to us by common consent of other denominations we may well work together to accomplish the task assigned us, and labor with hope feeling assurance we shall not be disturbed by any serious obstacles from government or the missions of others. This view has the more force, as the work begun has already expanded faster than we can without additional force attend to it. By entering this field your missionaries can as it were enter into the advantages acquired by the experience of many years in the same field.

Historically our mission is not without interest to you. The cause among us owes more to the zeal and labors of Dr. Sutton, now gone to his reward, than to any other man. As your readers know, Dr. Sutton was an English missionary sent out to India by the General Baptists, a people one with us. He came several years ago to the States for the express purpose of arousing the attention of our people to the mission cause, and owing to his labors our Board was formed. It is worthy of remark that the association of our missionaries with those of our English brethren has been very profitable.

Would it be out of place for me to suggest in this connection, that it might be of great service in organizing the mission cause among you, if Bro. Bachelidor, or some other of our missionaries should visit your churches as Bro. Sutton did ours? Bro. B. has traveling with him one of the native East Indians who greatly interests our people wherever he has been. I am confident it would surely result in the organization of the mission cause, could your churches be visited by a faithful missionary who has been in the field for many years, and, therefore, testifies of the things his eyes have seen, and, what is more, concerning which his heart feels.

The beginning already made among the brethren of the Provinces is very encouraging from two considerations; first that the sums given have been very liberal according to the numbers contributing, and secondly, those who have contributed, have done so without any appeal or external excitement. These two things speak much praise in behalf of your beginning.

It was not my purpose to say anything by way of argument in behalf of the mission cause. I have taken it as granted, your readers all approve of that cause, and that they are ready, the moment the way is open, to contribute according to their ability to it; yet, allow me to say that if your churches were accustomed from time to time to contribute to the cause of missions, and to have reports from missionaries supported by their contributions, it would greatly enhance their spirituality. Moreover, the organization of the mission cause among your churches, would create new interest in Education, Home missions and every other home interest. It would stir a spirit of enterprise among the old and the young in the church, and besides would result in many conversions. When the church undertakes to do a great work, and lays out strength for such a purpose, it gives manliness to piety. But I must forbear this strain, but allow me to express the prayer of my heart, that some young persons who read this hasty note may consecrate themselves to the noble cause of which I have spoken.

While I am writing on the subject of missions I clip the following notice from the "American Missionary," the organ of the American Missionary Association of which I have spoken to your readers as anti-slavery in its character.

SAILING OF MISSIONARIES.—A reinforcement of the American Missionary Association's Mission at Kaw-Mendi, West Africa, sailed from this port January 23, in brig "Falmouth." Capt. Hatch, for Sierre Leone. The party consists of Rev. J. Cutler Telf, and wife, (late Miss Saxon) and Mrs. Burton, who are returning to the missionary field; and Miss Woolsey, Miss Winters, and Miss Susan Teall, who are going to join the Mission.

They are accompanied by Messrs William J. Shuey, David K. Fitchinger, and David C. Kummer, of the "United Brethren in Christ," from Dayton, Ohio. These brethren have been deputed to visit the Kaw-Mendi Mission, to be absent a year, with a view to ascertain, by personal inquiry and observation, whether the field is a desirable one for this denomination to commence its foreign mission. If their report be favorable, it is expected that they will return to Africa with their families, and either be associated with the missionaries of the A. M. A., or form an independent mission, as may be mutually agreed upon. The origin, doctrine, constitution, and discipline of the United Brethren in Christ, are set forth in a manual published at the Society's press at Dayton, 1854. They are evangelical in doctrine, progressive in practice, and rapidly increasing in number and influence. On the subject of Slavery they agree with the A. M. A. The missionaries assembled at the house of the

Treasurer a few evenings since, with the officers of the A. M. A. and their families, for conference and prayer, and they have left these shores a happy band of disciples, to engage in the great work of evangelizing Africa. May they be remembered at the throne of grace by all the friends of the Redeemer who hear of their embarkation, and may the Great Head of the Church smile upon them and the enterprise in which they are engaged.

It may be interesting to observe from this notice, that the "United Brethren in Christ," not the Moravians, are a new denomination just now taking their first step with reference to foreign missions; that they sent out their representatives to an old mission on the west coast of Africa with the design of either joining that mission in some of its present stations, or planting some new ones by extending a work already begun.—This step will be a great saving of labour and money, it is judged by those long familiar with missionary operations. This is precisely the course that I would propose be pursued by your churches with reference to our mission in India. These brethren are drawn into sympathy with the American Missionary Association by reason of the mutual attachment of the parties to the anti-slavery cause. The United Brethren, though some of their churches are in slave-holding states, are thorough in their anti-slavery, never admitting a slave holder to their churches, nor his funds to their treasury. Speaking of Africa leads me to mention, that many of our people are very anxious to plant a mission in Africa at the earliest day possible—a progress in which your churches deeply sympathize and would no doubt cheerfully aid by money and missionaries. It is said that there is now a favorable opening for Missionaries in the interior from Kaw-Mendi. The country is much healthier than the coast, and the people are in a better condition as to the reception of christianity, having been freed from the polluting influence of the slave trade, than the inhabitants of the coast. One of the missionaries of Kaw-Mendi, (Mr. Brooks, I believe,) sometime ago, penetrated into the interior and found the natives so anxious to receive missionary labour that the king of a large tribe took him prisoner for the sake of making sure of one missionary. Mr. B. was not released but upon the solemn promise of either himself returning or sending another in his place—How long will the church leave such calls unanswered. G.

Sons of Temperance.

Ms. EDITOR.—Believing it would be interesting to some of your numerous readers to be informed of the prosperity of "Kedron Division" of Sons of Temperance, I beg the publication of the following in your valuable paper.

On the 17th of February, 1854, P. G. W. P. Bliss, with a number of brethren from St. John organized Kedron Division with only eight members; since that time we have progressed beyond expectation, and now number upwards of forty members.

A public meeting was held on the evening of the 17th ult., when the ladies of Norton and Studholm presented this Division with a splendid Bible as a token of their approval of our exertions. It was presented by Miss Gray, with an appropriate and pleasing address, and was received by Bro. C. Veysey, who made a suitable reply, after which Mr. C. Veysey from Kingston gave a most excellent temperance lecture. Appropriate addresses were also delivered by others, and the whole proceedings of the meeting were highly pleasing and interesting.

Yours,

P. W. BLAIR.

Norton, K. C., Feby. 21, 1855.

For the Religious Intelligencer.

A Dream.

The prophet that hath a dream, let him tell a dream.—Jer. xxiii. 32.

I was young in the ministry—unlooked for trials had arisen—my mind by times was much perplexed and sometimes almost overwhelmed with powerful opposition, and conflicting sentiments thrown in my path which I was not skillful enough to refute, nor able to embrace. About that time the following dream came to my relief. I had been richly blessed with the *Presence* through the day, and at night laid down to sleep happy in the Lord. I dreamed that I was standing with my face to the north, on a clear spot of rising ground. To the north, east and south was an extensive forest, and to the west an expansive sea smooth as glass, and bright as burnished silver. While standing, a voice spoke to me. It was over my right shoulder, at an elevation of about forty-five degrees, and from the sound, appeared to be about ten or twelve feet distant. It said to me, "Look over these waters and see on them, flowing from God to you, all the blessings you need, and do you know where you must stand to be prepared to receive and enjoy them? The voice ceased, and I began to think what answer to give. As soon as I made up my mind that I did not know where to stand, the voice continued and said,—"For you to be prepared to receive and enjoy these blessings, there are three things you must rightly understand." It ceased again, and I began to think what these three things could be. As soon as I concluded that I did not know, it spoke again, and said, "These three things are *grace*, *faith*, and *works*; and that you may rightly understand them, I will explain them to you; and to do so, will use a similitude, which is this: the land on which you stand I will call *grace*, this large white stone I will call *faith*, (at that instant a large white stone about fourteen or sixteen inches in diameter was presented before my eyes, and then put into the water, about four inches beneath the surface,) and this stone I will call *works*, (at the same instant another white stone, so nearly like the first that I could not tell the difference between them, was presented before my eyes and put outside the first, about twelve inches beneath the surface.) When the stones were under the water, they were of a yellowish hue. While they were being presented to me there was no stop in the voice that was speaking, but it continued to say,—"For you to be prepared to receive and enjoy these blessings, you must take hold of *grace* with your right hand"—(that was the land)—"place your right foot on *FAITH*"—(that was the inside stone)—"and your left foot on *WORKS*"—(that was the outside stone.)—then your face toward the blessings, and your left hand at liberty to receive them." As the voice described the position I should take, I thought I took it, and saw myself standing erect, holding on the land with my right hand, my right foot on the inside stone, and my left on the outside one. But there was no pause in the voice after commencing the similitude, it went on to say,—"Now there is no one part of this can be spared; neglect any one part you may, and you will miss the blessings. For instance; suppose you hold on to *grace* with your right hand, and have your right foot on *FAITH* if your left foot is not on *WORKS* you stand unsteady; your danger of falling takes your attention from the blessings, and they pass unnoticed. And suppose you hold on to *grace* with your right hand, and have your

left foot on *WORKS*, if your right foot is not on *FAITH* you stand equally unsteady, your danger of falling takes your attention and the blessings pass unnoticed.

And though you stand with your right foot on *FAITH*, and your left foot on *WORKS*, yet if you do not hold on to *grace* with your right hand, but put out both hands to receive the blessing, you will slide off from *grace* and lose your foothold. But while you hold on to *grace* with your right hand, have your right foot on *FAITH* and your left foot on *WORKS*, your face is toward the blessings, and your left hand at liberty to receive them."

When I awoke and considered the dream, I found it applicable to my case, for it was on the same subject with which my mind had been perplexed; and it left such a relish of consolation on my heart that I cannot describe, and which lasted for many days. I came to the conclusion that it was from the Lord, and it has been a consolation to me ever since. I now give it to the public thinking perhaps it may be a help to some pilgrim on his heavenly journey.

CHARLES.

Yarmouth, N. S., Feby. 22, 1855.

QUESTION.

Mr. Editor.—Sir: I should like to be informed through the medium of your valuable Journal, what it is qualifies a person for being allowed burial on Church ground?

My reason for making the above inquiry is from the fact that the wife of a Presbyterian was recently refused burial in the Church ground in this place.

ANSWER.

We believe the objection made to persons being buried in consecrated ground, is their being unbaptized, or not being baptized by a clergyman belonging to the Apostolic succession. (?) A few instances of this kind have occurred in this Province, but it is certainly very "bad taste," and is well calculated to bring its presuming and unchristian actors and abettors into odious contempt.

General Intelligence.

BRITISH AND FOREIGN.

The War in the Crimea.

A letter has been received in Paris from one of the French officers attached to the staff of Lord Raglan, which states that "the destruction of the English troops has been vastly exaggerated, and that upwards of 20,000 good men can yet be paraded in the field." Such a statement from one of General Canrobert's staff would be more worthy of credit. Some of the French papers estimate the total effective force of the Allies at from 80,000 to 90,000. That of the Russian army of observation in the neighbourhood of Sebastopol is not much greater, if we are to rely upon the following estimate contained in a letter from Constantinople of the 29th ult:

The Russian army in the Crimea has just received large reinforcements. It now consists of the garrison of Sebastopol, supposed to be 30,000 strong; of the army of observation, which occupies very strong positions to the north and east of the camp of the Allies, and which communicates with Sebastopol, though with difficulty; of detached divisions in the environs of Bagtcheseraï and Simpheropol, which may be concentrated in a few hours, so as to oppose to the besiegers a mass of 100,000 men; of a corps of from 25,000 to 30,000 men fortified in the positions of the Alma, in order to close the road to Sebastopol against Omer Pacha, and to cut off all communication by land with the Allied army; and lastly, of about 50,000 men who are encamped at the entrance of the isthmus to protect Persekop, observe Eupatoria, keep up the communications of Prince Menschikoff with Russia, and be ready to go wherever they may be required.

The Military Gazette of Vienna states that—

From the 25th to the 28th Jan., the fire opened upon Sebastopol had been very brisk, especially from the six batteries erected by Admiral Bruat near the Bay of Chersonesus, which are armed with fifty pieces of the largest calibre. The defensive batteries of the Russians, on which the fire was especially directed, had to be evacuated. Since then, the French have constructed some earth-works on the heights which overlook the cemetery, and shells thrown from that point upon the town cause much damage to the Russians. In general the cross fire of the batteries of Cape Chersonesus and of the trenches opposite the southern fort, is daily gaining in strength. The Russians cannot any longer operate with much effect on that side with their heavy artillery because the French works are most advantageously situated.

The Illustrated London News closes an article on the war in the following language:—

The sufferings which both armies—and especially the British—have endured are favourable to the success of any movement which depends on desperate valour. Better to perish nobly in a gallant onslaught than to linger miserably in the cold of the trenches, or to be shipped off from Balaclava to die on the road to Scutari. The very best feeling pervades the soldiers of both nations; and hundreds of officers who, in the forced and painful inaction of their present duties, find nothing to do but to grumble at the war and those who have the command of it, will resume their proper character of brave men in the moment of danger, and will fight more lustily than they complain. The Sebastopol will be taken we cannot bring ourselves to doubt. The task may be difficult, and perhaps tedious, but it will be accomplished. Yet we can scarcely imagine that the British people will wholly recover their good humour in the interval. They have confidence in Lord Palmerston's energy, and in the prestige of his name; but even his great reputation may be "used up" if the siege lasts a few months longer. By the 1st of March the sword of Austria will be drawn; and the mighty struggle will convulse all Europe.—Sebastopol will then cease to be the sole point of interest; and victories over Russia in other portions of her vulnerable frontiers may show the Czar that his ultimate triumph is impossible.