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McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

TERMS.—ONE

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WHOLE NO. 205

Motives to Early Piety.

MY DEAR YOUNG FRIEND—While I see so many youth hastening unprepared to eternity, cannot forbear calling to you to stop for a moment, and consider what affecting motives are you to make your peace with God.

Your Christian friends earnestly desire your salvation. They see your danger. They know that unless your heart is renewed by the Holy Spirit, your soul must be lost. It is with pain that they see you in the pursuit of sinful pleasures, trifling away your precious time, and treasuring up wrath against the day of wrath, preparing for a more aggravated punishment. They plead with you. They weep and pray for you night and day. They long to rejoice over you as a new-born child of heaven. And must they plead and weep and pray for you in vain? O, do not despise their reproof. Let them embrace you as a fellow-laborer in the race of life. Let their hearts be made glad by seeing you turning from sin and folly, and accepting the offers of eternal life.

The angels of God desire your salvation. Their golden harps are tuned to raise a louder song of joy over every one who will repent. Will you not be the first to catch the echoes of heaven to re-echo, that another sinner has returned? Shall angels long for your salvation, and you be unconcerned about it yourself? But more,

Christ himself desires your salvation. For this he became a man of sorrows, and acquainted with grief. For this he endured the agony of the garden and the cross. He calls you by his word, by his providence, and by his Spirit. He declares that he "is not willing that any should perish, but that all should come to repentance." And shall he call in vain? Is it nothing to you, that he shed his precious blood, and bore the wrath of Jehovah for perishing sinners? O, heart of adamant, that will not melt in view of such condescension, suffering, and love. O, vile ingratitude, that can behold, unmoved, the Son of God in tears, offering himself for man's redemption.

Consider, also, the glories of heaven. There is the throne of God and of the Lamb. There the pure river of the water of life for ever flows. There, saints and angels offer their unceasing praises. There, your departed Christian friends mingle their voices with the heavenly choir. There, all unite in shouting, "Hallelujah, hallelujah, for the Lord God omnipotent reigneth." Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever. There, every humble penitent at last arrives. There is the consummation of all his happiness. There he takes his fill of pleasure, for ever to increase with his capacity. It is there the angels wait to rejoice at your conversion.

Think, too, of the misery of hell. O, the horrors of despair! What pencil can paint, what tongue can tell, or what pen describe them? Weeping and wailing and gnashing of teeth constitute the horrid discord of the souls of the damned. There, the stings of a guilty conscience, that worm that never dies; heart rending reflections on murdered time; the view of sinners in glory afar off; the surrounding gloom of the infernal pit; unavailing lamentations and despair, all conspire to render their misery complete. O, who can dwell with devouring fire? Who can inhabit everlasting burnings? Can you disregard the groans of those who are now suffering the just vengeance of an angry God? Will you sleep on, and delay, until you are awakened by the howlings of that tempest which will assuredly be poured out upon the wicked? Alas, what will you then do; how will you then escape, if you neglect so great salvation?

Consider the worth of the soul. Its value can be measured only by eternity. When millions of millions of ages shall have rolled away, your soul will still be active, and its capacity to suffer or enjoy for ever increasing.

"O the soul that never dies"—here spending its short probation, and preparing for the glories of heaven or miseries of hell.

Death is rapidly approaching. Perhaps this night you will close your eyes to awake in eternity. Thousands have been surprised. How many of your companions are gone hence to return. Their state is fixed. They are now enduring the wrath of God, or singing his praises in the paradise above. Who ever you are, you may be assured that death is nigh to you. To him you must yield, willing or unwilling; and eternal woe must be your doom, unless you haste to Christ, your only refuge from the impending storm. O, remember that you are mortal, that time flies, that death approaches, and that you have yet so hope, but are exposed every moment to be cut down, and consigned to everlasting ruin.

The day of judgment is at hand. Soon the loud trumpet of the archangel will awake the sleeping dead; and you among them will come forth to the resurrection of life, or to the resurrection of damnation. Then the Saviour, whom you have loved, or despised, will appear in the clouds of heaven to give to every one "according as his work shall be." Before him you must stand with assembled millions, while he bids you depart, or welcome you to a seat at his right hand. How dreadful must be that day to you, if you are not clothed with the robe of Christ's righteousness. What will you do when the Judge shall pronounce your awful doom? How will you then feel, when your dear relatives and friends shall arise to meet Christ in the air, and go

with him to the new Jerusalem above, while you are left behind a companion of wretched men and devils—for ever to sink in misery—for ever to remain an outcast from the presence of God, from your Christian friends, and without the prospect of any alleviation of your woe? With what agony must you take up your final abode, where "the smoke of your torment will ascend up for ever and ever!"

Other motives might be urged, but if these will not awaken you to a sense of your danger, others would be unavailing. Now, you have a day of grace. Now the saints are praying for you; the angels of God wait to rejoice over you; the Lord Jesus Christ, by his word and by his Spirit, is entreating you to come; the glories of heaven are offered you; the miseries of hell are unveiled to your view; while the worth of your soul, the rapid approach of death and judgment, urge you to make haste—to escape for your life from the destruction that awaits you. O, my young friend, as you value your eternal well-being, I beseech you awake from the slumber—rise, and go to Jesus. Go to him a humble beggar; go, penitent and believing. None such were ever sent empty away. While you tarry, your sins are accumulating, your danger is increasing. Delay a little longer, and your soul, your precious, immortal soul, is lost for ever.—*Harlan Page.*

As the beloved man who wrote these lines was drawing near to death, he was asked, "Do you feel that it is your choice now to go?" "Yes," he replied, "it is God's will."

"Should he please to restore you, would you not be willing to remain here and labor a little longer?"

"O yes, I think so, if it was his will. But my work on earth is all done. I want now to go and be with Christ. Prophets, and apostles, and martyrs are there; and many pious friends are there—I feel that I should like to meet them. Christ will be there; and we shall be like him, and see him, as he is; that will be enough."

Again he repeated the words, "Home, home," and prayed, "O, for a free and full discharge. Lord Jesus, come quickly. Why wait thy chariot wheels so long? I dedicate myself to thee. O, may I have the victory. O, come quickly. Come, Lord Jesus, come quickly."—*Am. Tract.*

LECTURE ON INDIA.

The Rev. J. M. Belieu, a clergyman who has not long since returned from India, recently gave a lecture on that country in Exeter Hall before a large audience, many of whom were in mourning for friends lost in India during the mutiny. During the delivery of this lecture, of which the following is a brief outline, Mr. Belieu was frequently cheered, and especially when he called for stern and summary justice on the mutineers:—

The lecturer, after some introductory remarks, proceeded to divide his lecture into three parts, the first of which consisted of a rapid sketch of the history of India from the first invasion of the Mohammedans down to the present day. Having briefly glanced at the invasion of Alexander, he came to the history of "gliding down many centuries," and mentioned as a curious fact that the first mention of India in connection with England occurred in the time of Alfred the Great. William of Malmesbury stated that in the time of Alfred the Bishop of Sherborne was sent on a mission to the East and brought back rich spices and other rarities. Mahmood successfully invaded India and deposed the Hindu Ragh about the time when Canute reigned in England, and in 1193, when our Ruler was fighting for the Cross in Palestine, Mahmood was establishing the Crescent in Hindostan. The Arabs reigned undisputed for three hundred years, until Timur invaded the country and established his dynasty. He was the first of Akbar that the empire attained its greatest splendor. Here followed a graphic description of the splendor of Akbar's Court, and the peacock throne in which the well-known Koh-i-noor was a conspicuous ornament. When Akbar went to wage war in the Deccan his cavalry numbered 200,000 horsemen, and one of his battles left 200,000 dead on the field. Akbar was then more magnificent than London, but Delhi surpassed imagination as it baffled description. In that reign were all the great public works constructed, to which English rule had added nothing during one hundred years of tenure. Were we to be expelled from India to-morrow, our only public monument in that country would be the Ganges canal of irrigation. In Calcutta we had not erected a single building of a durable character. Akbar was succeeded by Shah Jehan, and to his wife Nurjahan, "The Light of the world," the English owed their first permission to settle in India by establishing a factory at Surat. Queen Elizabeth subsequently chartered a company, which was renewed by her successors until the time of the immortal Oliver Cromwell, who was just two hundred years beyond his age, and foresaw that free trade and free intercourse were the only sure means of consolidating our tenure of India. The City interest, however, was too strong for Cromwell, and the bold of the English in India increased through a succession of wars. Helping to defeat the Maharrats, under Savages, they gained respect at Delhi, and thus matters continued

until Clive rose and established an empire for us by the decisive battle of Plassey.—Then followed the rule of Hastings and of Wellesley, and the early career of the great Duke of Wellington, respecting whom he might mention a fact perhaps not generally known—namely, that he received his first sword of honour from the inhabitants of Calcutta after the storming of Seringapatam. A brief mention of more recent transactions here closed the history of the past. The lecturer next proceeded to animadvert strongly on what was known as the traditional policy of the India Company. That policy had been one of obstruction to Christianity, to commerce, and to civilisation, but it had also been one of the grossest absurdity, because whenever they had conquered a territory they left it to be guarded by its conquered people. They kept an insufficient European force in India, while at the same time their native regiments were ridiculously under-officed. In Lord Dalhousie's time 100,000 square miles were added to our territory, and the addition of European force only one regiment. An impressive allusion to recent events next followed, and the lecturer passionately asked, "Was Canning clemency and civilisation to be permitted to spare the butchers of Cawnpore and that mass of imperial infamy, the debauched King of Delhi?" (A loud and universal cry of "No, no," followed by immense cheering, was the response to this appeal.) No, let him (the King of Delhi) be hung up on the next tree, "with his royal robes around him." (Great cheering.) He believed the causes of the recent mutiny to have been our petting of the Sepoys, which led them to think we were afraid of them, the annexation of Oude, and the greased cartridges, which last caused a real panic. With respect to the annexation of Oude, the public ought to suspend their verdict on Lord Dalhousie, as, to his (the lecturer's) certain knowledge, that nobleman had acted in that matter only in an executive capacity, the order for annexation having come from the home government. So far back as 1801 Lord Wellesley threatened the Viceroy of Oude with deposition unless his government were introduced; and Lord Hardinge decreed annexation if reformation did not take place within two years. Five years were allowed to elapse, and then, and then only, the final act took place under the government of Lord Dalhousie. It should be remembered, also, that to Lord Dalhousie we owe the Punjab, and that but for the admirable condition of the Punjab, we should not now be so able to cope with the mutineers of Bengal. Mr. Belieu proceeded to mark the different warnings we had received of the present outbreak, from the time of Lord W. Bentinck down to its very commencement, and said that all through the Government had exhibited moral cowardice in dealing with the native troops. Their policy was, in fact, to pet the natives and jealously to exclude the Europeans. India might be an ample field for colonisation, and might make us independent of America for cotton, but for that triple system of government which had been jocularly called a political application of the noble science of timbering. One man alone in recent times had fearlessly exposed the defects of our Indian system, and that man was John Bright. That the India Company had discouraged colonisation might be judged from the fact that there were only three hundred independent British residents in Bengal. Had there been 30,000 we should not now have to fight for our own fortifications at Delhi. Last of all, Christianity and the Bible were great bugbears of the traditional policy. Were the natives afraid of it? Let him mention one fact. There was a school in Calcutta, at which the average attendance of children was 1,300. In that school the Bible was not only in the library, but was a class-book in the school. The use of it was perfectly voluntary, and no naive withheld his child on account of it. All he asked was that the Bible should have fair play, and that a Christian people should not be ashamed of the Book of Life. We had been wrong in our treatment of the Sepoys, wrong in our commerce, wrong in our treatment of Christianity; and, if he was asked when was the time for reform, he answered—Now. The lecturer concluded with an eloquent peroration, in which, after alluding in emphatic terms to the responsibility of Lord Palmerston, he said that English rule in India should be like the Banyan tree of that country, ever spreading, and striking root as it spread, and giving food, and shelter, and protection to all that came within the sphere of its influence.

The Wages of Sin.

The "Christian Guardian," of Toronto, Canada, utters the following instructive reflections on the case of two men in that Province, now suffering under the ban of law, for their crimes:—

Within the last few days, two comparatively young men, have received sentences of the law for their offences, which consign them to the Provincial Penitentiary, one for five years, and the other for life. The case of these men, and the unhappy result in which a course of evil conduct has thus terminated, should serve as a warning to all, and especially to the youth, to beware of yielding to the first, and, what may appear to them, a harmless departure from the ways of truth and uprightness. Our knowledge of the circumstances referred to is limited to the commission of the crimes, the fearful penalty of which they have

now begun to suffer; but we infer that in their case the usual course has been pursued by which they attained to that degree of boldness in sin which has terminated in a criminal violation of the laws of the land. It seldom happens that a person receiving an education in a land where the moral sentiments of civilised society and the truths of Christianity prevail, will at once venture upon such a course of flagrant transgression as brings him within the meshes of the law for the punishment of criminal offenders. The evil generally commences with apparently harmless deviations from the path of rectitude, and every successive step prepares the way for more flagrant sin, until the mind becomes familiar with evil, the conscience hardened against conviction, and regardless of those restraints from transgression that once were felt, the once timid and hesitating transgressor becomes so far emboldened in his evil course as to risk the commission of criminal misdeeds and is overtaken by the messengers of justice.

The crime of one of these men, and for which he is sentenced to five years hard labor in the Penitentiary, was the unlawful use of the money of the bank in which he held a situation of clerk. From the evidence given during the investigation of his conduct, it appears that he had contracted habits of living which required more than his income to support. His associates also were such as frequently led him to the theatre and gaming table, and involved him in expenses which exposed him to the temptation of providing for them by unlawful means, resulting at length in a criminal prosecution and punishment that will embitter his life with the most unwelcome recollections, far beyond the term of his penal servitude; besides inflicting upon him the loss of some of his best days for providing honestly for the future, in which he might have acquired more than all his dishonest gains; so that even in respect to temporal results, sin has been to him fearfully unprofitable work.

The case of the other is still more deplorable; as, in the vigour of manhood, he is consigned to spend the remainder of his days within the walls of a prison. What gains of transgression can compensate for such a blighting of worldly prospects and pleasures; since, however rich he may have been the rewards of his crime, by the penalty of the law he is henceforth deprived of the opportunity of enjoying the object which seduced him from the path of rectitude. In opposition to all the restraints which home and friends imposed, in an evil hour he yielded to the temptation of robbing the mail, in hope of acquiring a little of worldly treasure; and now the world, with all its associations, except his prison companions, is a blank, and his name is indelibly traced upon the records of shame.

In tracing the course of these, and similar cases of crime and its consequences, we cannot but observe how prolific sources of these bitter fruits of transgression are the demoralizing influences of the theatre, bill room, gambling saloon, and bar room; and how few there are that become proficient in evil who are not either started in their downward course, or accelerated in their progress to ruin by one or the other, if not all these evil agencies. And yet these disorderly and corrupting influences are not only allowed to operate in our professing Christian country, but even patronized by many who would fain be regarded as the conservators of morals. And how many of those who are doomed to suffer for their crimes have been tempted to enter within the seductions of vice by the influence of those from whom they had the right to look for better things, and have thereby become the victims of an example which should have incited them to pursue the path of rectitude and piety.

I must tell of Jesus.

A girl only thirteen years old, who belonged to a mission school in Ceylon, was converted to the Saviour. After some time she wished to go and see her mother, who was still a heathen, to talk with her about the salvation of her soul. When she came to the house, her mother, who was much pleased to see her, spread a mat on the ground for her to sit down upon, and said she would go and boil some rice for her; for in that country, if a person wishes to show that he likes you very much, the first thing he should do is to give you something to eat. The daughter answered, "I am not hungry, and do not want anything to eat, but I do very much wish to talk with you." Well, said the mother, "you can do that when I have got the rice ready." The child again said that she was not hungry, but that, as her mother worshiped idols, and therefore might lose her soul, she wished to speak to her about Jesus Christ. The mother was not at all pleased with what her daughter said, and as the child still wished to speak on the subject she threatened to beat her. "Mother," replied the girl, "if you do beat me I must tell you of Jesus," and she began to cry. The mother's heart was softened; she sat down by her side, and her daughter talked to her and prayed with her. This dear girl was so anxious for her mother's salvation, that she might have been heard all night long praying for her. The effect was, that the mother gave up her gods, became a Christian, and was the means of persuading several others to give up idol worship too. Does not this story teach you that it is worth your while to help in sending the Gospel to the heathen?—*Juv. Miss. Mag.*

Communications.

Canada Correspondence.

Cobourg, 20th Nov., 1857.

Mr. Editor.—The "Montreal Witness" gives some particulars respecting a struggle going on between the people of Varennes, a parish a few miles below Montreal, on the one hand, and the Romish priest with the Bishop, on the other. A correspondent of "L'Avenir," the only French journal undaunted by the fulminations of the hierarchy, gives in substance the following particulars:—A farm, formerly the property of the parish priest, now deceased, came into the hands of the present Bishop of Montreal, by will, who, desirous of turning a penny by the operation, agreed with the present incumbent to secure it to the latter, rent free, provided he could induce the parish to purchase and pay £3,000 for it, one half the money being more than it was worth. Accordingly the priest convened a meeting of the church wardens and land owners on Sabbath, 6th May, to be held after public service, no information being given of this purpose. To make the scheme as palatable as possible, the Bishop's terms were announced as not cash down, but the mere interest, from year to year. The proposal was violently opposed, and to their surprise, the people were dismissed without taking the vote, the priest having declared the question unanimously carried!! This occurred two years ago. The priest entered upon the farm, having procured and furnished the needed legal documents, but the public declined to pay the interest, and the Bishop has sued them for the money! The church-wardens protest against the claim as a fraud—and truly, if these particulars are correctly given, it is an enormous fraud,—and are contesting the suit with Monseigneur. Many Protestants have no idea of the difficulty felt by conscientious Romanists in such a case as the one under consideration. A few sentences from the letter of the correspondent, as translated by the "Witness," will present the difficulty in its true light:—"I am a Catholic, and am much attached to my religion. * * * Now the parish is divided in two parts; the one uphold the Bishop and the priest; and the other the church-wardens. On which side should I rank myself? Here lies my embarrassment. If I support the bishop and the priest I know I am robbing the parish. If, on the contrary, I support the church-wardens, the priest and the bishop will forbid me the sacraments at Easter; and if I die in that condition, will close the gate of heaven against me. Thus I find myself in a very singular predicament. I must perform a dishonest action in order to obey ecclesiastical authority; or I must go to hell if I choose to perform an honest part. Here is abundant cause for reflection. I search the scriptures, and I find no parallel case to guide me; which increases my perplexity. Should I then follow my reason and my conscience? I feel inclined to do so, it is part of my religion to follow the priests."

Protestants have not taken it often enough into account when speaking of the strange conduct of Romanists that the concluding part of the quotation, which I have italicized, explains all. To follow the priests is a part of their religion. Here we have an intelligent Romanist confessing it. Even when morality, decency, honesty, are outraged by the requirements of the priest, he doubts respecting his duty! What more forcible commentary upon Romanism do we require?

The editor of "L'Avenir," however, has no such fear before his eyes as his correspondent, and advises him to do what is right and fear nothing, assuring him that "he is in no danger of being damned for opposing the schemes of those speculators in religion who devour the substance of the widow and the orphan;"—a sentiment few among your readers will hesitate to endorse.

The agencies at God's disposal for the awakening of sinners are numberless. An instance illustrative of the unlikely means which He sometimes uses is afforded by the history of a congregational church recently organized in Lower Canada. At the last Union Meetings the minister under whose auspices the church was formed, gave the following particulars:—An agent of the Sunday School Union visited Warwick in 1856, and found a settlement of fifteen nominally Protestant families. At his suggestion a Sabbath School was organized, but to their surprise it was found that not one among them could pray. The truth was startling. A community without one praying person in it—a professing Protestant community! What did they do? Abandon the school? It was not to be thought of for a moment. For several Sabbaths they conducted the school without prayer. Then one person undertook to address the throne of grace, and shortly afterwards he had praying associates. The result is very pleasant to relate. A great change came over the community. From being noted for Sabbath-breaking and other wickedness, the people became hearers of the Word, and some of them doers thereof; and a church consisting of eighteen members is planted in their midst. The Lord increase them with men like a flock!

This day week has been set apart by proclamation in the name of Victoria, as a day of Humiliation and Solemn Prayer throughout Canada, on behalf of India. The recent news of the fall of Delhi will not preclude

the observance of such a day. We have cause enough for humiliation throughout the Empire, and Canada ought not to be exempted from self-abasement. Our greed of gain, if we had no other sin, is enough to make us tremble. Most mercifully has kind providence interposed to check us in our mad career. Men are not now hastening to be rich so much as seeking to clip the wings of riches, which despite their most earnest efforts, are flying away as an eagle toward heaven. This proclamation was the first public act of the Governor General after his return.

Rumors of the dissolution of Parliament are afloat, and the usual preparatory steps are being taken in view of the contingency. It is reported that at least one influential opposition paper has been bought over by the Government, and as the altered tone of its articles seems to give countenance to the report, I suppose it may be set down as correct. The resignation of its former editor is given as additional proof.

Our new Episcopal Bishop, Dr. Croft, was consecrated—so the item is worded—at Lambeth Palace, London, on the 28th of last month. He is an excellent man, and gains nothing in a pecuniary point of view from his elevation since his salary as Bishop is not one half what it was when Rector of London, C. W. His promotion to the newly created see is regarded with favor by many, and hopes are entertained that the Episcopal denomination will greatly benefit by the appointment.

The Victoria Bridge, destined to span the Saint Lawrence, progresses satisfactorily. The first tube has been laid, and another will be put in its place during the coming winter. On the removal of the supports a depression of an inch and a half took place, being less by two inches and a half than was expected. The completion of this bridge will, it is confidently anticipated, give the Grand Trunk a large share of the western traffic.

Some miscreant, a madman, fired a bullet through one of the cars on the Grand Trunk line, as the train was passing westward from Toronto recently. Two passengers narrowly escaped being hit by it. Nothing is known as to the motive for such an act.

We—Cobourg residents—are tormented with incendiary losses, the latest being a foundry which had not been in operation for some time. The Mayor's reward of £500, previously offered, seems a failure.

A. B.

(From our New York Correspondent.)

Crystal Palace—Hard Times—Inventions.

Mr. Editor.—The 29th Annual Fair of the American Institute, now in progress at the Crystal Palace is very creditable, the catalogue showing over three thousand articles on exhibition. Besides the picture gallery, especially the part including the imperial photographs, is quite attractive, and the Panorama of the Rhine is tolerable, though the accompanying lecture, which is the worst possible, was the case even in the World's Fair.

The fair is attractive enough to make it a profitable concern in ordinary times; but so great is the effect of the present state of affairs as to make it a severe loss to the Institute, three or four thousand dollars, if report can be trusted. The day of our visit it is safe to say there were only hundreds, when, in other times, thousands would have been no surprise. In other respects, the change in financial interests in this city is equally discouraging. So many persons are thrown out of employment, and winter so near at hand, I think the general impression is that charity not only needs to tax herself more than double, but that she actually will. The general feeling, I think, is, that what must be done had better be done cheerfully.

Of the inventions I will only speak of two or three. They may not be new to others, but we had not before noticed them.

The first is a kind of gate so constructed that, instead of opening by swinging, it rises so that the team can pass under it, the team acting as the power to raise it, and also, after passing, of letting it down again. Thus to a team, or man on horseback, the gate presents no obstacle in passing, only to slacken the pace to a slow walk, while passing, otherwise the gate being self-adjusting. The name of the inventor we cannot recall.

The next is Sandpiper and Runington's Spoke Machine. In the United States' Armory at Springfield, where machinery is brought to great perfection, and at other places, we had often seen gun-stocks, and other articles of irregular shape turned by means of a model. So, of spokes, in this machine is entirely without such contrivance, the form being determined by the adjustment of knives or planes. It is a planing machine instead of a turning machine. The adjustments for different forms is readily and easily effected. The timber required for spokes is taken by this machine without the least preparation further. So admirable and perfect are the arrangements that a boy of twelve or fourteen years can safely attend the machine. Without overwork the machine works off one hundred spokes an hour. The spokes have the tenon for the hub, and they are also smoothed with sand-paper by the machine. The advantages over other spoke machines are, that it is cheaper, more readily adjusted, takes the timber without preparation, works with the grain of the timber, and is so safely and easily managed.

Another thing will interest people in these