

# Religious

# Intelligencer.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

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

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## FOREIGN MISSIONS.

At the last Anniversary of the Baptist Foreign Missionary Society in London, the Earl of Shaftesbury presided, and made the subjoined judicious remarks on the subject of Missionary effort.—*Ed. Int.*

"In these remarkable times in which we live, there is nothing more consolatory and more cheering to the human mind than the knowledge of the fact that the Christian religion is being carried to the heathen. Now, if any one conceives the notion, if it be put into his head by the grace of God, to think of sending the gospel to nations that are sitting in darkness and in the shadow of death, the first thing that he does is to contemplate the vastness of the field before him, and to shrink with terror and dismay from the thought that, single handed, he can produce any effect whatever upon such a mighty mass of created beings. He sees at once that it is too much for himself; that it is too much for any separate body; that it is too much for any nation; and that from nothing whatever but the combined energies of all who entertain the same views as himself, can he have the slightest hope of producing any perceptible effect upon the great field submitted to his view. Well, then, he will see that combination is the first step, and if combination, in our fallen nature, and in the various difficulties that beset us, is of itself no practicable in all its departments, in all its forms, places, and conditions, still, at least, we may come to this, that we may agree whenever we can, to give the right hand of fellowship; we may agree, whenever we can, to desist from controversy and opposition, and join hand in hand for the advancement of the great cause which tends so especially to the glory of God and the lasting welfare of the human race. Here is the grand distinction between Protestantism and Popery. In Popery they consent to have variations in their various, and not only to the one point of common unity—the headship of the Pope. We Protestants have our variations, and we agree to suppress them all, accepting as our common point of union the only headship of our Lord Jesus Christ. This is the great principle of action—this is the great end of Protestant operations.

His Lordship then referred to India, past and present; and proceeded—But now, my good friends of the Baptist denomination, you have had your share in this great and blessed work. You have produced some of the most eminent, pious, devoted, and successful in that band of holy men—the missionaries of the Christian religion. We might specify many names, but they will readily occur to you. I cannot, however, omit to mention one of your denomination, because the service and sacrifices of himself and his excellent wife have been brought before me recently in such vivid colours, in his beautiful memoir, that I cannot but give vent to the feelings which actuate me, when I speak with reverence and affection of the name of Judson. I believe that name will long survive; and I trust it may, when all distinctions of creed shall have vanished, and even when the Anglo-Saxon nation shall have sunk into oblivion. It is in respect for such operations, in affection for such names, and in a hearty desire to be a humble co-operator with you in these great works, that I have come here to-day to testify, in the feeble manner that I do, to the reverence and affection I have for the work in which you are engaged, and the high esteem I have for all those who conduct it; and I hope I may say, for all the denomination of Baptists, who, heart and soul, by pure energy, are contributing to the advancement of this great cause. Missions to the heathen are more than ever necessary in the present day.

Something is necessary to draw men out of themselves. Something must be done to make men feel that every human being in the world is a creature upon him; that every created human being in the sight of God is as good as another; that although there is now a difference in rank, intellect, and property, at the great day of account the blackest and the poorest will stand before Almighty God on the same equality of position as the whitest and the richest. Unhappily, it cannot be denied, there is in the present day, from a variety of causes, an immense tendency to desire the acquisition of wealth; but nobody will tell me that there is a proportionate anxiety in the expenditure of it. There is an immense increase amongst all classes—and even among the middle and lower classes—of social luxury—luxury in everything, so far as I can judge, except the luxury of doing good. The expenditure upon good and holy things, in proportion to the enormous increase of the private income of the country, is nothing at all. The increase in the wealth of the country of late has been gigantic; and will any body tell me that the increase of the resources of missionary, religious, and philanthropic institutions has been also gigantic? Indeed, I believe it is quite the reverse. I hope, therefore, and trust, that those who are in the selfish state of mind will give one moment for reflection upon the great operations in which you are engaged. Let them give one hour to learn a lesson from your devoted missionaries, who are come from all parts of the earth to give you the narrative of their sufferings, their hopes, their fears, their failures, and their successes; let them take a lesson from these men; let them learn what is to be done, how to do it, how many there are in need, and how they can relieve

that necessity; and let them learn, from the experience of the missionaries, the mighty happiness that will devolve upon every one who shall sacrifice his energies, wealth, and influence to the service of Almighty God; and then, perhaps, he may acquire—indeed, I am sure he will acquire—a practical knowledge of that which he has often times theoretically learnt from the pulpit—that it is far more blessed to give than to receive."

## NECESSITY OF ACTIVITY.

The Rev. H. Dowson uttered the following beautiful sentiments on the necessity of Activity at the Baptist Anniversary Meeting of the Foreign Missionary Society.—*Ed. Int.*

"There is a beautiful analogy between nature and grace. In nature, that healthfulness may be continued, there must be activity. There is that stagnant pool, it only produces noxious life, and contains in its depths the elements of corruption and decay. But go to that gushing, overflowing, glittering fountain, and there is nature in her activity, nature in her healthiness, nature in her beneficence, nature in her grandeur and glory. Now, we apply this to the operations of the missionary society. We apply this to our churches. A church without activity for the spread of the gospel is just like that stagnant pool. It may profess the highest orthodoxy, it may be exact and precise in its rules and discipline. But if it has no Christian activity, and no missionary spirit, then it is like that stagnant pool; and the breath of heaven's wind must come down upon it to stir its depths, and some purer source than its own must pour into it living waters; and its slices and channels must be opened, in order that these waters may flow out and irrigate the land around. There must be activity; and in order to this activity, there must be union. The unity of the church is to confound the unbeliever, and to inspire the confidence of the world in the great mission of our Lord and Saviour Jesus Christ. Suppose some usurper were to land on our shores, and stamp his iron foot on our sea-girl island, menacing our liberties and our faith, how would the political struggles of the times be hushed in the voice of general indignation! and more strangers to one another before, or perhaps alienated in their minds, would forget all their differences in seeking a common union. It is there among any of our churches, as sometimes does unhappily arise, a little bitterness and dissension, sometimes between individual members, sometimes between the officers, and the pastor, and the members of the church, here is your recipe—Engage in Christ's cause; have special prayer for the heathen abroad; come together and consult how you may best spread the gospel around you; have a missionary collection; set your young people to work. It will be like oil upon the troubled waters. Work for Christ, and then you will have peace!"

## THE CURSE OF IRELAND.

The following address was delivered by the Rev. C. Stanford, at the last Anniversary of the Baptist Society for the Evangelization of Ireland.—*Ed. Int.*

Sir Walter Raleigh once wrote: "Ireland that common weal of common woe." What caused those woes. Some say the political sins of England against her. But the ill of Ireland are, for the most part, the effects of Popery. Some might say this was not charity. But charity must speak out, and not conceal the truth. It is the system we have, not the persons. A Scotch nobleman said he had a "heart hatred of Popery." So have we, but we love the men who are subjects of this delusion. We would argue with them, but ever keep in mind George Herbert's advice:—"Be calm in arguing, for fierceness makes error a crime—and truth discountenance." Why should I blame another man's mistakes more than his sickness or his poverty?" But the system—that system which frowns on free thought, which prohibits the study of the Scriptures, which deprives the Saviour of his glory by ascribing efficacy to other means of salvation, and which employs the most secret, furtive, mighty instrumentality the world has ever known in order to carry out its purposes, that, wherever it has given found to opinion and spirit to law, has shown itself to be a most stuporous insult to Almighty God, and a most unpardonable curse to man; we believe it to be the great cause of Ireland, and the greatest cause of Ireland's greatest need. We are reminded by the sentiment which has been read to you, that the only antidote to Popery and its desolating effects is, in our view, the truth. We must take care that we do not oppose Popery in the spirit of Popery. If we would do any good to Ireland, we must be on our guard against all kinds of Popery, and beware, lest in any degree, we only supplant one kind by another, and thus cast out devils by the prince of devils. You are now urged to employ evangelistic efforts in Ireland. An evangelist is a proclaimer of good tidings. Evangelistic efforts are efforts to circulate that sacred document put forth by God from the secret of his glory, the burden of which is, "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Word of God is the only instrument by which the gospel can be presented. And it would be well, as far as possible, to employ men for this purpose who

## EMINENT LAY PREACHERS IN SCOTLAND.

BROWNLOW NORTH, HAY MACDOWALL GRANT, EARL OF KINTORE, &c.

Towards the close of the last century, when the peculiar doctrines of the Gospel were but sparingly preached in the pulpits of the Church of Scotland, the Brothers Haldane were brought under the power of the truth. Blessed with ample means, and endowed with good talents, they consecrated themselves to the service of the Lord, and went everywhere preaching the Word. It was no question with these men whether or not they should first be "authorised" to go forth and proclaim the truth. They went from town to town, and from village to village, declaring in simple and earnest terms the truth.

Half a century and more has passed away since the Haldanes appeared amongst us as the great lay preachers of the Church. Go where you will, you can scarcely find a solely legal preacher; and now, indeed, are the instances amongst our people in which the theory, at least, of the Christian faith is not known. In fifteen years we have nearly doubled the number of Churches, and trebled the number of our Schools, while millions of money have been subscribed and expended in furtherance of the Christian enterprise.

But it seems we are about to have a change. Lay preachers are again at work; and the ranks of the wealthy and the noble are again harassed to stir up the very depths of our Christian sympathies, and prepare the way for better times. Although not many noble, not many mighty try that work now, and then there are pleasing exceptions to the rule; and this blessing is at present realized by the lay preaching of the North of Scotland. Here are the facts.

Two years ago, a gentleman in Morayshire was awakened to a sense of his moral and spiritual position. A pious mother's prayers were thus answered, and her long-cherished hope that he would yet preach the gospel was about to be fulfilled. The son of such a mother, and the child also of a much respected clergyman in the Church of England, his mind was well stored with Christian truth; and though educated for the English Church, the lack of the highest of all qualifications was sufficient to induce the restraint which kept him from ordination. Impulsive and wayward, though affectionate, in his intercourse with society, he lived a wild and reckless life, and became noted for twenty years as an athlete on Christian society, and an Esau in the world. But now he was brought to see his position. A beloved companion was too suddenly cut off, and the thought that he too might die without a warning alarmed and distressed his mind that for weeks he seemed to be "beside himself," and had few to show him where to find relief. But the dawn at length appeared. A pious lady became his ministering angel, and ere long he found peace. Possessed of a comfortable independence, and resolved to abandon forever his sporting connections, Mr. North quietly began to work in a new field of labour. His first care was to supply himself with religious tracts; then to watch for opportunities of using them, walking about the outskirts of the little town near which he resided. One day when he was thus employed, a young woman, to whom he had offered a tract, invited him to go and see her mother, who was believed to be dying. There he found a call for prayer, then to exhortation; repeating his calls, to his surprise and gratification he found that the patient got well his remarks had been blessed to some of those who had now come to meet him there, and thenceforward he laid himself out for more extensive usefulness. By and by, the minister of the Free Church in the parish knowing that Mr. North had been educated for the ministry, and having confidence in his Christianity, urged him to preach for him one Sabbath when he was obliged to be from home. To this request Mr. North reluctantly consented; but he had afterwards good reason to believe that he had been providentially called to the work, and ever since has given himself to the preaching of the gospel. Pulpits in the Free Church, the Established Church, the Congregational, and U. P., have been freely opened to him, and thousands of people have crowded to hear his sermons. Not a few have evidently realised saving good, and all the ministers who have come in contact with him testify to the soundness of his views, and the earnestness of his preaching. From first to last his sermons have been plain, practical, and directed to the heart and conscience. He spends no time in proving doctrine, but assuming that his hearers generally know more than they practise, goes at once to life and character as the true tests of Christian experience; and in this warfare his great weapon is the Bible. Preaching, for example, from the text, "The Scriptures cannot be broken," he first quoted from Scripture descriptions of the sinner, and a number of passages showing his doom, until he had a picture so dark and dismal that few sinners could look at it without alarm. Every description and decision were sealed with the text, and he thus left no way of escape.—Turning then to the bright side of his subject,

he drew a picture of the believer, and painted it in such gorgeous colours, blending the truths like colours of the rainbow, that no Christian could look at it and not have his heart enlarged; and then, showing how all this might be enjoyed by the very sinner whose character he had drawn by God's word, he encouraged him with the emphatic assurance, "The Scripture cannot be broken." Through earnestness, rather than eloquence, serves to produce an impression which can scarcely fail to produce a long good.

While all this has been going on with Mr. Brownlow North, a not less remarkable case has occurred in the experience of Mr. Hay Macdowall Grant, of Arndilly, the head of one of the most ancient and distinguished families of the aristocracy of Scotland. Mr. Grant, like Mr. North, is an Episcopalian. He was long in the West Indies, where he had become the subject of religious conviction, and did much good among the negroes on his property and in his neighbourhood, especially in inducing them to abandon the habit of drinking ardent spirits—a sin which was decimating not a few of the churches.—Coming into possession of the family estate in the North of Scotland, Mr. Grant did not feel himself called upon to take any active part in any kind of religious or philanthropic work amongst the people. For a time he continued thus inactive; but a brother-in-law, a clergyman of the Church of England, having providentially paid him a visit, and being desirous to preach to the people whenever he could get an opportunity, Mr. Grant accompanied him to most of the meetings, and there impressed with the same spirit he could not but "go and do likewise." Hence, when his relative left he kept up his meetings, and ere long attracted the notice of a neighbouring Free Church minister, who invited him to his pulpit and his people. The service was blessed. Thenceforward he too became a preacher, and ever since has "laboured in season and out of season." In word and doctrine, Mr. Grant is an active advocate of temperance, and has been most zealous in promoting that cause in the north. He looks upon it as a means of preparing the way for the gospel, and thus he employs temperance as the handmaid of the gospel. Like Mr. North, Mr. Grant goes into every pulpit that is opened to him, and while there is more doctrinal statement in his sermons than in those of Mr. North, he never fails to aim at the conscience and the heart. He is indefatigable in following up impressions produced by personal calls and prayer, and not a week elapses without cases of decided good under his instrumentality.

The last lay preacher we shall introduce at present came under our notice the other day. An aged Christian was sitting in one of the stations of the Great North of Scotland Railway, when a kind and benevolent looking gentleman sat down by his side. "You are going down the hill of life, my friend," said the stranger, "but this is a world of change." "True," replied the aged man, "but we are hastening where there is no change." "And are we prepared?" "If not, we know the consequences," replied the old man. "Yes," said the stranger, "saved or lost; in Christ saved—out of Christ lost." The stranger now left his seat, and the old man was surprised to be told by a neighbour, who had heard the conversation, that he had been speaking to the Earl of Kintore. In a few minutes the noble lord made his appearance again, and taking the aged Christian by the arm, he said to his Lordship, "I beg to apologise for speaking so freely, but I did not know that I was conversing with Lord Kintore." "Oh, there is no room for apology my Christian brother," said his Lordship, "there is no respect of persons with God. But let me ask, 'are you doing what you can for Christ?' 'According to the measure of my ability and opportunity, I do my best, and after all we are unprofitable servants.' 'Do you do anything to check the drinking system, which is the cause of so much evil amongst us?' asked his Lordship. "Yes, thank God, for thirty years intoxicating drink has not crossed my tongue." "Then you are doing a great work—go on, my aged friend, and may the blessing of God's spirit be with you."

The noble Earl received a religious education while under the guardianship of a worthy aunt, and he has ever shown great veneration for the Bible and Christianity.

In the course of last year, Miss Marsh, the able and pious author of the life of Captain Hedley Vicars, was a guest at Keithhall, Lord Kintore's seat in the north. Her visit has been blessed to his Lordship and family, and also to others in the neighbourhood of Inverury. For some time past the noble lord has been preaching to the people, and there is reason to hope that much good is being done.

To these I might add, the Earl of Southesk, a young nobleman who a short time ago was very thoughtless, but has become decidedly pious, and is doing much publicly, and by his beneficent donations, to promote the cause of pure Christianity.

[The facts of the above were communicated by a gentleman of high standing in the literary and ecclesiastical world, who intimately knows the parties referred to.]—[Glasgow Examiner.]

It is better to reconcile an enemy than to conquer him. Your victory may deprive him of his power to hurt for the present; but reconciliation dawns him a even of his will to hurt.

## Correspondence.

### London Correspondence.

LONDON, Aug. 28th, 1857.

To-day the first session of the New Parliament concludes. The Court came up from Osborne House yesterday to have the Royal Speech drawn up and approved, but on other lips than those of the Queen will devolve the delivery of it. To avoid, I suppose, the de- rangement of affairs at Balmoral on Sunday the Queen starts for the north this morning. Members of Parliament who have been detained from their field sports will return to them with sharpened appetites, and in that state of mind which, if the game knew of it, would make them peculiarly eager to avoid the honour of senatorial propinquity.

The great battle of the session has been the Divorce Bill, which Palmerston has carried in the teeth and against the claws of a formidable opposition. The Premier is an active horseman, but having got to an age when deer-stalking, fox-hunting, and goose-shooting resign their attractions, he was merry over the distress of his opponents, many of whom are crack sportsmen, detained in town a fortnight after the usual Parliamentary break up.

A few words in explanation of the scope and purport of the Divorce Bill may be acceptable to your readers. In cases of adultery on the part of the wife, the husband after two hearings and favourable decisions, one in a civil and the other in an ecclesiastical court, could bring his case before the House of Lords where the law Lords heard and gave judgment, either for or against divorce. The wife could only bring a similar action where the adultery was aggravated by being of an incestuous description. The present Bill provides that for the minor divorce, to be called judicial separation, there shall be a central court in London, with permission to try such cases, its assizes subject to appeal to the central court. If here the object is absolute divorce the judge of the central court shall call in two of the higher lights of the bench—the four supreme judges. One question on which a tornado of debate was raised, was, whether in absolute divorce either of the parties should be allowed to marry some other person: the high Church and Romish members wished to rule in the negative; another and larger section wished to confine the negative to the guilty party; but the House resolved to leave the question of after-marriage free. The defeated section tried to rally on the point of allowing a clergyman to refuse to marry again a divorced person, and in this they succeeded, but their victory was practically wrested from them by the introduction of another clause compelling all clergymen to grant the use of their parish churches for the marriages permitted by the Act. By clergymen you will understand ministers of the Established Church. Of course no dissenting minister is compelled to marry any parties against his will. All that is necessary to marriage is a civil contract, entered into in the presence of the Registrar, and which that functionary may conduct, though most persons prefer the intervention of a minister of religion to give the solemnity a religious aspect. How far superstition, and how far spirituality, is concerned in this feeling, it would be difficult to affirm. One clause in the Act meets with general favour, allowing a woman when deserted by her husband to have the same certified before a magistrate, and so becoming entitled to the fruit of her own hard earnings, not being responsible for her treacherous partner's debts, as well as being free from those rapacious raids which this class of husbands are proven to make, often supporting a mistress on the earnings of some broken-hearted wife. This clause does something to recognize and realize those indelible rights which woman, in the conjugal relation, is entitled to when secured to her by legislative ordination.

Three of four members of the House of Commons are to be raised at once to Peers. Among them is Lord Robert Grosvenor, M. P. for Middlesex, who, it is said, will take his title from the Metropolitan County. Report has it, too, that the Marquis of Lansdowne will receive a Dukedom. Chit-chat says, also, that another attempt has been made, but fruitlessly, to induce Lord John Russell to leave the stormy atmosphere of the Lower House for a seat in the serene hall of legislation. After settling the Jew business, and Reform Bill No. 2, the noble ex-Premier may feel that he can honourably retire to the sumptuous chamber at the other end of the New Palace. He has too much pride to suffer him to quit the field till he has gained these points. This may seem ignoring the upper house, but, without doing this, the preponderating influence of the Commons on political transactions is a fact by which all politicians shape their course.

The telegraphic versions of the news brought by the Indian Mail have appeared—the first sent by the consul at Alexandria, the second by the consul at Trieste, and the third from the same place by co-respondents of the London press. They substantially agree, but the fourth, in toto, is considerably disagreed in the interpretation to put upon them. The most distressing articles of news are the death of Sir Henry Lawrence, the holding out of Delhi, and the massacre of Sir H. Wheeler, with the garrison and women and children at

Cawnpore. The force of the first article is broken by the assurance that Sir Henry was suffering from ailments under which he must have soon sunk, and the force of the second by the assertion that the mutineers remained cooped in, and had gained no advantage over their besiegers. The third article is, perhaps, the most grievous of all, and is peculiarly afflicting, as the silence of the first two despatches had fostered the hope that the brave general and his company had escaped. As a relief to the fearful side, we have important facts—such as the fidelity of the native armies of Madras and Bombay; the victories of General Havelock over the Cawnpore butchers, and his pursuit of the head butcher to his stronghold; with the suppression of outbreaks at Hyderabad and in the Punjab, including the defeat of one mutinous regiment by a loyal native regiment—a fact of extreme significance, and probably indicating the ebbing of the tide which had well nigh swept the British power, for a time, from two-thirds of the Indian peninsula. A letter dated at Calcutta, July 4th, appears in the Star, and severely censures Lord Canning for the timid policy he has followed. At all events, his putting the English press in India under a censorship appears to have been a confession of weakness, as well as a demonstration of unjust force.

A rumour prevails that Lord Elgin, now in China, will be called to the Governor Generalship of British India.

For a year longer Europe and America must manage without the telegraph. The cause of the temporary failure is a curious proof of the tendency to join with the greatest care, just that measure of carelessness which renders all the care abortive. The difficulties attending the construction of the cable, its coiling and uncoiling, and its deposit in the ocean bed were all overcome, but the mechanical arrangements for paying it out were miserably deficient. Whether the cable will remain idle or be applied to other purposes, such as the continuation of the telegraph India-wards, is yet undetermined.

The British Association for the promotion of Science is now sitting in Dublin. The Lord Lieutenant, the Earl of Carlisle, was present and spoke at the opening. It is brilliantly attended, both as regards learning and elegance, science and beauty. Rev. Dr. Lloyd is the President this year.

Our commercial corporations, having the public amusement and recreation in view, do not, somehow or other, manage to succeed; their blossom is always greater than their burden of fruit.

The Crystal Palace is not flourishing, while the Surrey Gardens Company is in a decidedly unprosperous state. Only by dint of strenuous efforts, the shareholders have kept its affairs from being wound up, and that by the consideration of the Bankruptcy Commissioner. Illegal doings are ascribed to the Directors; and M. Julien, whose musical performances have been one main source of its popularity, complains of being minus thousands of pounds. Great indignation was expressed at a supposed appropriation of the money taken for the benefit of Mrs. Seacole, of Crimean fame, but Mr. Coppock, a leading Director, declared that the whole sum is at the banker's. This statement, made yesterday, was loudly cheered. It is in the Hall of these Gardens that Mr. Spurgeon preaches on Sunday mornings. The building cost £22,000, which with heavy ground rent, taxes for the Gardens, &c., has left the treasury vacant, though a dividend of 5 per cent was declared at the last shareholders' meeting. This will warrant protesting.

Our railway and steamer accidents will not bear comparison with those for which America is world-renowned. We can, however, make a comparison simply in that line, and are not behind where foolishly rashness is concerned. Last Monday on the London and Brighton line, a fast train ran into a goods train which was being "shunted" (removed) on to a siding. The driver who disregarded signals, and was going too quickly, has been apprehended. The Bishop of Oxford and other persons of note were in the train: one death has followed—that of Wm. Rawson, Esq., who acted as Treasurer of the Anti-Corn-Law League.

Our criminal calendars are by no means white, or fairly stained with evidences of man's lawless passions. One of the worst cases that has been investigated of late is that of a captain and two mates of the ship *Martha* arranged for the murder of a common sailor on the high seas. Their acts of cruelty were sickening; and as they ended, though not at once, in the man's death, the jury brought in a verdict of guilty, with a recommendation to mercy. The appendage I suppose was owing to provocation given by the murdered sailor.

If the lives of the culprits are spared, they will be severely punished; and in gazing on the horrors unveiled at their trial it is a consolation to find that human justice is, in some respects, like that of providence—acute to detect and strong to punish. The Dublin murder case is not at rest yet. Spoilen and his son James were endeavouring to work on the public sympathy when the father was re-arrested on a charge of robbing the late Mr. Little. New evidence is said to be ready for production, and a clue to the circumstances of the greater crime may possibly be supplied.

The Douglas Jerrold Fund has reached £1,300, from which expenses have to be deducted before it passes into his family hands. The florid attempts to give a "re-