

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

REV. E. McLEOD,

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 1, 1867.

Whole No. 681.

VALUABLE FARM AND BUSINESS STAND

FOR SALE!
THE Subscribers offer for sale the Property known as "WHITE'S CORNER," situated in the Village of St. John, Parish of Springfield, N. B., comprising a Farm of about 70 acres of excellent LAND, under good cultivation; has a small, thriving Orchard and a well cultivated Garden; two DWELLING HOUSES, one suitable for a family, the other a large, two-story high, finished in modern style, and is entirely frost proof, and contains a large room, and is situated in a fine locality, and is a most desirable property, in the most desirable and central part of the Province, for pleasure, comfort and convenience, as well as business, makes it a very desirable acquisition.
The above would be exchanged for a Farm or City Property in St. John.
For further particulars enquire of White & Bros., St. John; J. E. White & Co., Sussex Vale, or the subscriber, the same premises.
W. H. WHITE.
may 4

NOVEMBER 21, 1866.

ALBION HOUSE.

NEW GOODS.

RECEIVED AND NOW OPENED.

42 Cases and Bales

NEW GOODS,

For Fall and Winter Trade,

COMPRISING

WOOL SHAWLS,

NEWEST STYLES.

Real Aberdeens Wincies,

OF ALL GRADES AND COLORS.

Coburgs, Lustres,

AND

Fancy Dress Materials.

Flannels, Gingham, and

STRIPED SHIRTINGS.

RIFFLE BEAVERS, (for Mantles.)

FURS,

AND

Black Monkey Muffs,

Ribbons, Gloves, Belt Buckles and Clasps.

PRINTS,

Grey and White Cottons,

Which are 20 per cent. less than Spring Prices.

A LARGE LOT OF

WOOL HOODS,

Clouds, Crossovers, and Comforters.

SCOTCH FINGERING, AMERICAN YARNS, AND

BERLIN WOOLS—in all colors.

All Goods marked at Cash Prices.

OUR MOTTO:

"Quick Sales and Small Profits!"

JOHN THOMAS.

Fredericton, November 21st, 1866.

C. SALMON,

No. 2 South Side Market Square,

WILL sell at very reasonable prices—Fashionable TOP

COATS; Shooting COATS; Dress COATS; Reel-

also on hand—Hats, Caps, Gloves, Mitts, Shirts, Draw-

ers, Comforters, Ties, Collars, BLANKETS, Rugs, Mat-

trasses, &c.
Pilot Cloths, Beavers, Wintery, Fine Cloths, Tweeds and

Doekings, made up to order, and warranted to suit in price,

style and quality.
not 2—18m

BOARDING HOUSE.

THE Subscribers offer accommodation, on the most reason-

able terms, to both Permanent and Transient

Boarders, in the commodious premises formerly occupied

by Mr. J. Perry, situated in the alley of Charlotte street, and

near the Country Market. Entrance immediately op-

posite Campbell's Hotel. No pains are spared to keep a

quiet and comfortable house, and at as low rates as can be

afforded.
JOHN VANWART.

MEN'S COARSE BOOTS.—A Superior Article of my

own Manufacture. A. LOTTIMER, Queen street,

Sept. 21.

NEW GOODS, FOR FALL AND WINTER TRADE,

AT LOTTIMER'S.

DRY GOODS, FANCY GOODS, MILLINERY, BOOTS

AND SHOES, RUBBERS, ROOM PAPER, PAPER

DOCKINGS, &c.—The subscriber has much pleasure

in informing his numerous Patrons and Friends that he has

received a large number of Cases and Bales of New Goods

in his line, suitable for the present and coming season,

which he has marked at a small advance from cost, but

not being "A Nimble Squealer" is better than a Slow

Shoemaker.

DRY GOODS DEPARTMENT.—Dress Goods, in plain

and checked Wincies; Lustres, Alpacaes and

Colours; Prints, from 12 cents a yard; Wool Shaws, new

styles, Mantles and Sashes; Mantle Closets, in White

Ripple Beaver and Astracau; Scotch Tweeds and Pilot

Cloths; Wool Scarfs, Hoods and Stockings; Red, White

and Blue Flannels; Fancy Flannels; Grey and White

Cottons; Osnaburghs, Towellings, Tickings, Shirtings, &c.;

Scotch Fingering and American Yarns; Ladies and Gents

Paper Collars, Belt Clasp and Beltings, Ribbons, Gloves,

Flowers and Feathers; Hat and Bonnet Shapes; A lot of

Ready Made Hats and Bonnets, very cheap; Ladies Black

Cap; Fancy Dress Buttons; Table Linoleum; Skeleton

SKIRTS.

BOOT AND SHOE DEPARTMENT.—Ladies' and Misses'

Boots, in Serge, Cloth, Felt, Gilt, and Grain; Gents'

Boots, in Serge, Canvas, French Patent Gilt, Kid, Grain

and Upper Leather; Ladies' and Gents' Felt, Rubber Fox

and Gait Boots; Ladies' and Gents' Rubbers; Ladies and

Misses' Rubber Boots; Boys' and Youtis' Wellington

(long) Boots and Brogues; Men's Larigans; a lot of Men's

Coarse Boots, for 41 1/2; a lot of Children's Boots, for 15

cents; a lot of Children's Long Boots, for 17; Children's

Boots in variety.

For Goods.—Household, Socks and Mitts taken in exchange

for Goods. A. LOTTIMER, Queen street,

Nov. 22.

The Intelligencer.

THE BRIDGELESS GULF.

A SERMON BY THE REV. DANIEL A. CLARKE.
AND, besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.—LUKE xvi. 26.

The evident meaning of the text is, that the rich man could expect no relief from heaven. Not only could Lazarus bring him none, but none could be brought. There was no communication between the two worlds. They were forever separated by an impassable gulf; and whether its bottomless caverns will ever be filled, or a bridge erected, I shall at present leave those to guess, who venture to doubt the plainest text, who dare to die in their sins, who hope to reach heaven by the way of hell, and who hang that forlorn hope upon a straw.

Two points the parable settles; that the wicked shall be punished, and that they shall be punished after death. The rich man had received his good things. Now the beggar receives his; and the gulf that separates them is impassable. Christ did not make Abraham say that the rich man had received part of his good things, and that the gulf was not passable at present. We seem to be taught the irreparable loss of his soul. To say the contrary, is to charge Christ with using a figure calculated to deceive, and this is to blasphemously impeach His truth and His goodness.

Christ would not have represented the rich man as dying, and then lifting up his eyes in torment, if sinners were not punished after death. Nor would He have represented him as separated from the smallest comfort by an impassable gulf, if there were any possible relief for those who once make their bed in hell!

And those who deny that there is any hell but the grave, will gain nothing, when they understand this parable. Be it the grave or not, the rich man found it a place of torment; a place where sensitive beings enjoy no comforts, not even a drop of water to cool their tongues; a place partitioned off from heaven by a gulf impassable. I will here stop to quote one or two texts more, to show the weakness as well as wickedness of supposing that the Scriptures recognize no other hell but the grave. "The wicked shall be turned into hell"—and so will the righteous, if this sentiment be correct; for the righteous, as well as the wicked, commonly find a grave. He who does not cut off a right hand and pluck out a right eye that offends, is in danger of having his whole body cast into hell. But if hell be only the grave, the whole body must be cast thither, whether the offending member be amputated or not. We read that God spared not the angels that sinned, but cast them down to hell. Did any one ever suppose that the revolting angels were buried in the earth? Who, that has common sense, and can use it, ever thought of putting spirits in a grave? Besides, we read of the fire, the brimstone, the darkness, and the torments of hell! Can this hell be the grave? My dear hearers, I cannot spend your time to confute an error so weak. Its advocates must be left to their own stupid infatuation.

I shall proceed to inquire, whether the miserable inhabitants of hell have any hope of relief? If their endless punishment is not revealed in the Scriptures, it could not have been. I mean by this remark, that every varied form of words and expression is used in the Scriptures, to express this idea, that could be. After the process of the last judgment, the wicked are to go, accursed, into everlasting fire; where they are to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; and where the smoke of their torment ascendeth up for ever and ever; and where they shall be tormented day and night, for ever and ever. The words here used are declared, by the most approved lexicographers in the Greek and Hebrew languages, to mean eternal—having no end. The same words, and others like them, are used in many texts to express the duration of the miseries of the damned. And if they do not express endless duration, there are no words in those languages that do. And can we believe that they who used those languages had never received the idea of an eternity, or, if they had the idea, had no words with which to express it? If, then, the Deity, in revealing His will, made use of the strongest words which human language afforded, to express endless punishment, and yet has failed, how could He have revealed this truth if it had been truth? It seems impossible, unless He had adopted some other mode of making known His will.

I cannot stop, brethren, to hear the quibbling of those who, although they acknowledge that the fire will burn forever, believe that the wretched victims will be released. It is as frequently and as strongly expressed, that the finally impenitent shall be punished forever, as that the fire shall forever burn. And it would be impeaching the character of God to suppose that He would feed the flames of Tophet, while there was no employment for His fires. "Their worm shall not die." "They shall be tormented day and night, for ever and ever."

But as to the main doctrine—what would men have had Him say, that they might believe it? If He had said, "They shall never escape from hell," would they believe it? This He has said. The very name of that place of misery indicates that there is no escape. It is called a prison. "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt not be released thence until thou hast paid the utmost farthing." And as prisons are not usually left unbarred or unlocked, so we hear Christ say of this prison, "I am He that liveth, and was dead, and behold I am alive forevermore; and have the keys of hell and of death." And to secure the prisoners still more, they are reserved "in chains under darkness." Their place of abode is also termed a pit, a furnace, and a lake of fire. These terms imply a place of fearful confinement. The text assures us that an impassable gulf confined the rich man in this prison.

Had He said, they shall never reach heaven, or be in the place where His people are, and where He is, would this satisfy those who try to

doubt? This He has said: "Sinners shall not stand in the congregation of the righteous." "The unrighteous shall not inherit the kingdom of God." Christ said to some of the Jews, "Ye shall die in your sins; whither I go ye cannot come." And in another place He says, "Where I am, thither ye cannot come." And the text again bears the finally impenitent out of heaven, by an impassable gulf: "They shall never see life, but the wrath of God abideth on them."

Had He said, "Sinners shall never be forgiven," would this have given satisfaction? This He has said. Said the Lord Jesus, "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." And we read again, that to those who sin wilfully, after they have received the knowledge of the truth, there remaineth no more sacrifice for sins. It is predicted, that those who regard not the words of the Lord, nor the operations of His hands, He shall destroy, and not build them up. This does not look like restoring sinners to happiness after their sufferings. This would be building them up. But God intends to destroy them, and not build them up.

God threatens sinners that He will destroy them with double, with everlasting, and perpetual destruction. He intends to consume them in His wrath. He intends to make them a perpetual desolation. They are destined to die the second death. It is the divine purpose that they shall perish for ever. He intends to blot out their names forever. They are to be the subjects of endless despair. They are to weep, and wail, and gnash their teeth. Such will be their hopeless and miserable state, that they shall seek death, but death shall flee from them. These expressions all look like irrecoverable ruin. And if the Bible does not teach this doctrine, it is of all books the most difficult to understand. Instead of being that simple, intelligent book which I have always conceived it to be, I despair of learning one truth from it. I would sell it for the fraction of a cent, and abandon myself to the fortuitous light of unintelligent nature.

If the punishments of the wicked are not endless, we have no security in the Scriptures that the saints will be forever happy. Each truth rests on the same species of evidence. The same words are used, and the same form of expression, in both cases. God has sworn that the one shall live and the other die; the one be destroyed, the other saved; the one redeemed, the other damned. The one is to go away into everlasting punishment, the other into everlasting life. The smoke of the torment of the one is to ascend up for ever and ever, and co-extensively with it, the other is to cry, Alleluiah! Not a text can be found that more strongly expresses the duration of heaven's joys, than the miseries of hell. The Christian's hope, then, of immortal blessedness are all a dream! He may yet learn the dreadful secret, that, after tasting the joys of heaven, he may suddenly sink to the bottomless pit, and some floods of darkness rise and fill his soul! And let Gabriel know that the prince of darkness, whom he thought to be an outcast forever, may yet walk with him, arm in arm through the streets of the New Jerusalem, and he, perhaps, be sent to fill the infernal throne! When men embrace such sentiments, they scatter fire brands, arrows, and death; and give them their wish, they fill the middle and the upper world with tears.

If, if sinners are to be released from punishment, it must be on the principle of mercy, or of justice. Let us view both sides of this question. Are they to be saved, finally, by mercy? Does this idea comport with the sacred Scriptures? According to Matthew, sinners are to remain in the prison of hell till they pay the uttermost farthing; or, as Luke has it, till they have paid the very last mite. They are also to suffer as much as their sins deserve. They are to receive the due reward of their deeds. They are to think of the wine of the wrath of God, which is poured out without mixture—that is, without mixture of mercy into the cup of His indignation, and are declared, by the most approved lexicographers in the presence of the Holy angels, and in the presence of the Lamb. Now, if they are to pay the last mite, if there is to be no mixture of mercy in their cup, and if they are to suffer the due reward of their deeds, how can they be saved by mercy? When one has paid the debt, is there any mercy in giving him his discharge? Does not justice demand his release? If the hour ever comes when sinners shall deserve no further punishment, will not all hell rise in one united band, and press into the court of heaven, to sue for their immediate discharge, on the principle of right? And will a righteous God deny them their suit?

Do any feel disposed to take the other side, and advocate the sinner's final emancipation on the principle of justice? Then let this matter be fairly viewed. The Scriptures represent salvation as the result of mercy. "By grace we are saved, through faith, and that not of ourselves, is the gift of God." To this point is the whole tenor of Scripture. "By the deeds of the law shall no flesh living be justified."

Grace is to be the theme of the heavenly song. The redeemed of the Lord shall for ever praise Him who washed them from their sins in His blood. Now, if any should finally make his way into heaven, whom mercy has not redeemed, they could never join the song, or, if they made the attempt, there would be endless discord.

Besides, brethren, when the sinner shall have suffered all that he deserves, and justice demands his release, it is absurd to speak of his being saved. From what is he saved? Not from deserved punishment, for no punishment is deserved. If any can have so base an idea of God, as that He would continue to punish sinners after they have ceased to deserve it, then we might conceive of their being saved from the effects of tyranny. And then, indeed, it would be absurd to speak of the sinner's being saved by the same hand that still wished unjustly to punish. If any, then, imagine that all will reach heaven at last who have fallen under the wrath of God, let them not speak of those who are exposed to ruin; and when they have paid the uttermost farthing, sinners are no longer exposed. And yet, who ever thought of any reaching heaven but those who are saved by the washing of regeneration and the renewing of the Holy Ghost? Neither on the principle of mercy nor of justice, then, is there any redemption from hell. And who can conceive of any third principle as a ground of reprieve from the pangs of the second death?

IV. Salvation is represented as being through sanctification of the Spirit and belief of the truth. But did we ever read in the Scriptures that the Holy Spirit should descend and operate upon the hearts of the damned? And is hell a place where men are likely to come to the knowledge or the love of the truth? For his tuition who is a liar and the father of lies, can we hope for such effects? I have no doubt but that those who enter the place of misery, hoping one day to make their escape, will there learn one truth, which they are so unwilling to learn here. They will learn, to their everlasting cost, that till then they have always believed a lie. They will learn that He who has the keys of hell will never unlock their prison. In this truth their faith will then be strong—everlasting.

V. The Scriptures represent Christ as the medium of salvation to all who reach heaven. There is no other name given under heaven among men whereby we can be saved. But Christ will have done His work of salvation before any are redeemed from hell. We are taught that Christ must reign till He hath put His enemies under His feet, and that He shall then deliver up the kingdom to His Father. This passage is worthy of particular remark. Christ delivers up the mediatorial kingdom immediately after He has sentenced the wicked to everlasting fire. After this period there can be no Christ to redeem them. He has then gathered in His elect, and gone to seat them at the marriage supper, and has left His enemies to contrive a way of salvation for themselves. The finally impenitent are not given to Christ, for those who are given to Him shall never perish, neither shall any one be able to pluck them out of His hands. But those who go to the place of despair perish, and therefore are not given to Christ, and will not be saved by Him. Thus the argument chases the sinner down to hell, and leaves him there, with no Saviour to redeem him. How he shall be able, unassisted, to burst his bars, or quench his flames, or quit his caverns, I leave those to guess who dare run the dreadful risk.

VI. The finally impenitent die with a wrong temper of heart, and must undergo a thorough change of temper and character, or there could be no salvation for them. Indeed, it would not be salvation were they taken from the place of torment, but left in possession of their evil hearts of unbelief. Salvation consists in being saved from the dominion of sin. Those who are rescued from hell, then, must first be made holy. Now, it would seem very strange that God should send them to that polluted world to acquire purity. Hell, it seems, is the school where men are qualified for heaven, and their instructor who was too vile to live in heaven!

Can we believe that the flames of the pit will have any tendency to purify? Afflictions in the present world make wicked men no better. "Why should they be stricken any more? they will revert more and more." The merest wretches that ever appeared in the shape of men, have been those who had been subjected to almost perpetual affliction. And it would seem as though every stroke made them more stubborn. And why should the rod of divine wrath have a different effect in hell? That men will for ever grow worse in that world I can believe; but to believe that they shall grow better, requires credulity which I do not possess.

And the decree of Heaven with regard to them is "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." Evil men and seducers wax worse and worse. Men are to perish in their iniquities, and there is neither promise nor intimation that they shall ever be cleansed. How, then, can they ever be qualified for that world where nothing impure shall ever enter?

VII. We read that wicked men are to have their portion at last with devils: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." If, then, they are ever redeemed, their associates in misery will, doubtless, be redeemed with them. But we read that Christ did not take upon Him the nature of angels, nor did he die for them. Devils have no share in His blood, nor any hope of emancipation through His merits. This question was long since settled. They must remain in their claims; and there is full reason to apprehend that men will for ever have their part with them in the lake that burneth with fire and brimstone.

OBJECTIONS.

I feel it my duty to answer a few of the more specious objections to this doctrine. The more common objection is that drawn from the mercy of God. The argument is, that God is too benevolent to inflict so sore a punishment on His creatures. It seems they are afraid to admit the idea of endless punishment, lest the sentiment should tarnish the divine glory. If they are sincere in using this argument, they will manifest their sincerity by holiness of life. They will make it their constant effort to obey, and have others obey the divine law. And if we do not see this, we shall doubt whether they oppose the doctrine we advocate, from respect to the divine character. But by their motive what it may, the argument is flimsy. It is found on this hypothesis, that it is more important that God should appear merciful than that He appear holy, just, and true. God is good; but He will for ever hate those who are filthy and polluted. God is good; but He is so just that He will render to every one according to his works. God is good; but He is so true to His word that every threatening He has uttered, He will execute. If, then, any are saved, in their salvation, mercy and truth must meet together, righteousness and peace embrace each other. We are incompetent to say what divine goodness operates in union with the other attributes of Deity, may do, or what it may refuse to do.

In this world some suffer all their life. From the cradle to the grave they hardly draw a breath in comfort. And these unhappy sufferers are always conspicuous for wickedness. We see infants suffer from the day of their birth till they find an early grave. Now, if all this is consistent with the goodness of God, it may comfort with the same goodness to leave those who have spent all their lives in sin, and gone down to hell in unbelief, to suffer for their sins for ever.

Besides, brethren, mercy must have some channel through which it may flow out. While God pardons rebels, He must still maintain the dignity of His character, and must support the honour of His law and government. And the Lord Jesus Christ is the only medium of mercy from God to sinners. Him the wretched sinner has rejected, till He gives up the mediatorial kingdom. Hence,

in the unobstructed spaces. But when, charging the cloudy ramparts of a world in darkness, far-stopping red first bursts through obstructions, while short-stepping violet is often swallowed in the billowy masses. If they meet a prism that bends them aside, strong red is bent but little, while weak violet is much more turned out of the way.

To explain a little, light comes in undulations like tons of sound. Tones differing by an octave differ in the number of undulations as one to two. But as two different tones maintain a like velocity, so the seven colors differing in the number of their undulations move with equal speed.

But while affectionately marching together they easily separate for their various duties. A piece of white cloth turns back all rays alike. But dip a piece of it into a tincture of cochineal and it turns back only the red rays, absorbing the six others. Put this piece of cloth in a light that has no red rays to be reflected, e.g., a blue light, and it absorbs all, being no longer red but black. Dip another piece in a solution of sulphate of copper, and green rays only are reflected, the red and other colors being absorbed. Thus any kind of rays may be turned back to the eye at will. Color then is not a property of matter, but of light.

But these seven companions are not all that journey together. They only make a small company of a small regiment that never voluntarily breaks ranks. There is a host company, also, having independent motion and organization. These companies may be ordered to wheel apart and to their different work on separate fields. When the prism turns the seven colors of light into divergent lines, the rays of heat keep more nearly straight along, and pour their grateful warmth where no beam of light is found. A fire may be kindled in a dark place by dissecting the sunlight.

It is consistent, and can be demonstrated.

SCIENCE AND DISCOVERY.

LIGHT—ITS VELOCITY—HOW ASCERTAINED—ITS CONSTITUTION—ITS COMPANIONS.

The earth is 95,000,000 of miles from the Sun. Jupiter is 495,000,000 of miles from the Sun. The first makes its revolution in one year. The second takes nearly twelve years. When both planets are on the same side of the Sun they are only 400,000,000 miles apart. Jupiter has four moons, one of which goes round the planet in 42 hours, and is eclipsed every time. Of course we can tell the moment when the eclipse will take place; and it can be observed with a very small telescope. But when the Earth and Jupiter are on opposite sides of the Sun, these eclipses seem to take place 16 minutes too late. What is the reason? Certainly eclipses are never behind time. The reason is easily given. By going to the opposite side of the Sun the Earth becomes 190,000,000 of miles farther from Jupiter, that when it was on the same side. Since the light of the eclipsed moon went out at the right second, it must be that it takes the last of the light those 16 extra minutes to get across that extra 190,000,000 of miles. That gives us a velocity of 192,000 per second. This velocity has been determined in another way totally different, but with the same result. With that idea of the velocity of light before us, we can comprehend how perfectly distinct photographs have been taken by an exposure of the sensitive plate for only one twenty thousandth part of a second. For during that time nine and one half miles of light poured upon the plate.

The Sun rises and throws the earliest beams, morning over the eastern hills. But it takes eight minutes for them to reach our eyes. Meanwhile the Sun continues to advance, and pass over a distance of four times its own apparent size. Thus the Sun is never where it appears to be, but is four times its diameter in advance. It is demonstrable that the nearest fixed star is twenty billions of miles from us. Its light comes toward us at its prodigious velocity for three years. It may have been struck from existence years ago, but its poured-out light is yet flooding the heavens. Stars of the twelfth magnitude send their light journeying on its solitary way, without change of velocity or direction for a thousand years before it strikes our eye balls. As we not the changes of these stars it is pretty odd history we are reading for present transactions!

A rifle ball leaves the muzzle at the rate of 2,000 feet per second, but in a few seconds it has come to rest. Not so with light. Whatever it emitted flies forward, losing nothing of speed. When it has gone beyond all imaginable distance its wings are untired. A solid wall of crystal has not reduced its speed the minutest fraction. Neither water nor air can flow in opposite direction at once. But you may catch a ray of light and turn it right back upon itself, and it flashes to its source in the very face of the coming ray, losing nothing of speed. It goes both ways at once, and is incompetent to say what divine goodness operates in union with the other attributes of Deity, may do, or what it may refuse to do.

Still more wonderful is the fact that light is a single, invisible thing, but a company, as it were. And in its infinite marches, at inconceivable falls behind. What is more singular in this part of rank-keeping no two walk with equal step. Their march is not a steady tramp, tramp, as their foot-falls drop in perfect time and cadence, making music as they go—seven individual ones, each having independent motion, move together, making one company. Red steps march twice as far as violet, and yet they keep together.