THE KINGDOM OF GOD, I say to thee, do thou repent To the first man thou mayest meet In lane, highway, for open street—

That he and we, and all men move Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain, And anguish all are shadows vain, That death itself shall not remain;

That weary desert we may tread, A dreary labyrinth may thread, Through dark ways underground be led;

Yet if we will One Guide obey, The dreariest path, the darkest way Shall issue out in heavenly day ;---

And we on divers shores now east, Shall meet, our perilous voyage past, All in our Father's home at last; And 'ere thou leave him, say thou this,

Yet one word more; they only miss The winning of that final bliss, Who will not count it true that Love, Blessing, not cursing, rules above, And that in it we live and move;

And one thing further, make him know That to believe these things are so, That firm faith never to forego,

Despite of all which seems at strife
With blessing, all with curses rife,
That this is blessing, this is life.
Rev. R. C. Trench, Perpetual Curate of Curdridge.

HOMILY AGAINST PERIL OF IDOLATRY

FIRST PART. In what points the true ornaments of the Church

or temple of God do consist and stand, hath been declared in the two last Homilies, treating of the Right Use of the temple or House of God, and of the due Reverence that all true Christian people are bound to give unto the same. The sum whereof is, That the church or house of God is a place anpointed by the Holy Scriptures, where the lively word of God ought to be read, taught and heard, the Lord's holy name called upon by public prayer, hearty thanks given to his Majesty for his infinite and unspeakable benefits bestowed upon us, his holy Sacraments duly and reverently ministered; and that therefore all that be godly indeed ought both with diligence, at times appointed, to repair together to the said church, and there with all reverence to use and behave diemselves before the Lord : and that the said church, thus godly used by the servent of the Lord, in the Lord's true service, for the cffectual presence of God's grace-where with he doth by his holy word and promises endue his people, there present and assembled, to the attainment, as well of commodities worldly necessary for us, as also of all heavenly gifts, and life everlasting—is called by the word of God, as it is indeed, the temple of the Lord, and the house of God; and that therefore the due reverence thereof is stirred up in the hearts of the godly, by the consideration of these true ornaments of the said house of God, and not by any outward ceremonies or costly and glorious deckings of the said house or temple of the Lord. Contrary to the which most manifest doctrine of the Scriptures : and contrary to the usage of the primitive church which was most pure and uncorrupt; and contrary to the sentences and judgments of the most ancient, learned, and godly Doctors of the Church-as hereafter shall appear—the corruption of these latter days hath brought into the church infinite multitudes of images; and the same with other parts of the temple also, have decked with gold and silver, clothed them with silks and precious vestures, fancy-ing untruly that to be the chief decking and adorning of the temple or house of God, and that all people should he the more moved to the due reverence of the same, it all corners thereof were glorious, and glistering with gold and precious stones. Whereas in-deed they by the said images, and such glorious decking of the temple, have nothing at all profited such as were wise and of understanding; but have thereby greatly burt the simple and unwise, occasioning them thereby to commit most horrible idolatry; seeming to worship—and peradventure worshipping indeed—not only the images, but also the matter of them, gold and siver; as that vice is of all others in the Scriptures peculiarly called idolatry, or wor-

shipping of images.

Against the which foul abuses and great enormities shall be alledged unto you; first, the authority of God's holy word, as well out of the Old Testament, as of the New. And secondly, the testimonies of the holy and ancient learned Fathers and Doctors, out of their own works and ancient histories ecclesias tical; both that you may at once know their judgments, and withal understand what manner of orna ments were in the temples in the primitive church. in those times which were most pure and sincere Thirdly, the reasons and arguments made for the defence of images or idols, and the outrageous decking of temples and churches with gold, silver, pearl and precious stones, shall be confuted; and so this whole matter concluded. (Eph. v. Colos. iii.)

But lest any should take occasion by the way, o doubting by words or names, it is thought good here to note first of all, that although in common speech we use to call the likeness or similitude of men or other things, images, and not idols; yet the Scriptures use the said two words, Idols and Images indifferently for one thing alway. They be words of divers tongues and sounds, but one in sense and signification in the Scriptures. The one is taken of the Greek word elowhov an idol; and the other of the Latin word Imago, an Image; and so both used as English terms in the translating of Scriptures indifferently, according as the Septunginta have in their translation in Greek Flow & and St. Jerome in his translation of the same places in Latin hath Simulachra; in English, Images. And in the New Testament, that which St. John calleth έιδωλον St. Jerome likewise translateth Simulachrum, as in all other like places of Scripture

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usually he doth so translate. And Tertullian, a to be known by the living things themselves, whose may signify "image"; and, made of earth, man pleasant, expressive, and rather intelligent countongues, Greek and Latin, interpreting this place of St. John, Beware of Idols- that is to say, saith words which he useth be Effigies and Imago, that is to say, an image. And therefore it skilleth not, whether in this process we use the one term or the other, or both together, seeing they both—though not in common English speech; yet in Scripture signify one thing; and though some, to blind men's eyes, have heretofore craftily gone about to make them to be taken for words of diverse significations in matters of religion, and have therefore usually named the likeness or similitude of a thing set up amongst the Heathen in their temples, or other places, to be worshipped, an idol; but the like similitude with us, set up in the church, the place of worshipping, they call animage: as though these two words, Idol and Image, in Scripture, did differ in property and sense; which, as is aforesaid, differ only in sound and language, and in meaning be in-deed all one, especially in the Scriptures and matters of religion. And our images also have been, and be, and, if they be publicly suffered in churches and temples, ever will be also worshipped, and so idolatry committed to them; as in the last part of this Homily shall at large be declared and proved. Wherefore our images in temples and churches be indeed none other but idols, as unto the which idolatry hath been, is, and ever will be committed.

[The passages of Scripture quoted in the sequel of this Part of the Homily are taken from Deut. iv. Psalm xevii. exxxv., Is. xlii., xl., Ex. xx., Lev Psalm XCVII. CXXXV., IS. XLII., XL., EX. XX., Lev. XXVII., Deut. v., Psalm CXV., Is. XLIV., Ezek. vi., Numb. xxiii., Deut. vii and xii., 1 Kings xvii., 2 Chron. xiv. xv. xxxi., Rom. xv., 1 John v., 1 Cor. x., Acts x. xiv., Matth. iv., Luke iv.—Some passages from the apocryphal books of Wisdom and Baruch are internixed with these, all condemning image worship.]

SECOND PART.

You have heard, well-beloved, in the first part of his Homily, the doctrine of the word of God against dols and images, against idolatry and worshipping of images, taken out of the scriptures of the Old Testament and the New, and confirmed by the examples as well of the Apostles as of our Saviour Christ himself. Now, although our Saviour Christ taketh not or needeth not any testimony of men and that which is once confirmed by the certainty of his eternal truth, hath no more need of the confirmation of man's doctrine and writings, than the bright sun at noontide hath need of the light of a little candle, to put away darkness, and to increase his light; yet, for your further content, it shall in this second part be declared -as in the beginning of the first part was promised—that this truth and doctrine concerning the forbidding of images, and worshipping of them, taken out of the Holy Scriptures as well of the Old Testament as the New, was believed and taught of the old holy Fathers, and offensive to the people committed to your charge. And this epistle, as worthy to be most ancient learned Declare and received in the rest and offensive the rest and offe most ancient learned Doctors, and received in the old primitive church, which was most uncorrupt and pure. And this declaration shall be made out of the said holy Doctors, own writings, and out of the ancient histories ecclesiastical to the same belong-

Tertullian, a most ancient writer and Doctor of the Church, who lived about one hundred and three-score years after the death of our Saviour Christ, both in sundry other places of his work, and specially in his book written against The Manner of Crowning, I and in another little treatise, entitled, Of the Soldier's Crown or Garland, doth most sharply and vehemently write and inveigh against images or idols: and upon St. John's words the First Epistle and fifth chapter, saith thus, † St. John, saith he, deeply considering the matter, saith, My little children, keep yourselves from images or idols. He saith not now, Keep yourselves from idolatry, as it Keen yourselves fr were from the service and worshipping of them; but from the images or idols themselves, that is, from the very shape and likeness of them : for it were an unworthy thing, that the image of the living God should become the image of a dead idol. Do you not think those persons, which place images and idols in churches and temples, yea, shrine them even over the Lord's Table, even as it were of purpose to the worshipping and honouring of them, take good heed either to St. John's counsel, or Tertullian's? For so to place images and idols, is it to keep themselves from them, or else to receive and embrace them?

Clemens, in his book to James, brother of the thanks therefore unto stocks and stones? Wherefore awake ye, and understand your health: for God hath need of no man, nor requireth any thing, nor can be hurt in any thing. But we be they which are either holpen or hurt, in that we be thankful to God or unthankful.

Origen, in his book against Celsus, saith thus: Christian men and Jews, when they hear these words of the law, Thou shalt fear the Lord thy God. and shalt not make any image, do not only abhor tho temples, altars, and images of the gods, but, if need be, will rather die than they should defile themselves with any impicty. And shortly after he saith, In the commonwealth of the Jews, the carver of idols and image-maker were cast far off and forbidden, lest they should have any occasion to make images, which might pluck certain foolish persons from God, and turn the eyes of their souls to the contemplation of earthly things. And in another place of the same book, It is not only, saith he, a mad and frantic part to worship images, but also once to dissemble or wink at it. And a man may know God and his only Son, and those which have had such honour given them by God that they be called Gods; but it is not possible that any should by wor-

shipping of images get any knowledge of God.
Athansius, in his book against the Gentiles, hath
these words: Let them tell, I pray you how God
may be known by an image. If it be by the matter of the image, then there needeth no shape or form, saving that God hath appeared in all material creatures, which do testify his glory. Now if they say he is known by the form or fashion, is he not better

· Lib, de corona militis. Lib. contra coronandi morem. I John v. & Lib. v. Ad Jacob. Domini.

fashions the images express? For, of surety, the glory of God should be more evidently known, if it were declared by reasonable and living creatures, Tertullian, of the images themselves—the Latin rather than by dead and unmoveable images. Therefore, when ye do carve or paint images, to the end to know God thereby, surely ye do an unworthy and unfit thing. And in another place of the same book he saith, The invention of images came of no good, but of evil; and whatsoever hath an evil beginning can never in any thing be judged good, seeing it is altogether naught. Thus far Athanasius, a very ancient, holy, and learned Bishop and Doctor, who judgeth both the first beginning and the end, and altogether of images or idols to be naught.

Luctantius likewise, an old and learned writer, in his book of the Origin of Error, hath these words: God is above man, and is not placed beneath, but is to be sought in the highest region Wherefore there is no doubt, but that no religion is in that place wheresoever any image is: for if religion stand in godly things, and there is no godliness but in heavenly things, then be images without religion. These be Lactantius's words, who was above thirteen hundred years ago, and within three hundred years after our Saviour Christ.

Cyrillus, an old and holy Doctor, upon the Gospel of St. John hath these words: Many have left the Creator, and have worshipped the creature; neither have they been abashed to say unto a stock, Thou art my Father; and to a stone, Thou begottest me. For many, yea, almost all, alas for sorrow! are fallen unto such folly, that they have given the glory of deity, or godhead, to things without sense or feel-

Epiphanius, Bishop of Salamine, in Cyprus, a very holy and learned man, who lived in Theodosius the Emperor's time, about three hundred and ninety years after our Saviour Christ's ascension, writeth thus to John, Patriarch of Jerusalem: I entered, saith Epiphanius, into a certain church to church door, painted, and having in it the image of member not well whose image it was; therefore when I did see the image of a man hanging in the Church of Christ, contrary to the authority of the Scriptures, I did tear it, and gave counsel to the keepers of that Church, that they should wind a poor man that was dead in the said cloth, and so bury him.

And afterwards the same Epiphanius, sending another unpainted cloth, for that painted one which he had torn, to the said Patriarch, writeth thus; I pray you, with the elders of that place to receive this cloth, which I have sent by this bearer, and command them that from henceforth no such painted cloths, contrary to our religion, be hanged in the church of Christ. For it becometh your goodness read of many, did St. Jerome himself translate into the Latin tongue. And that ye may know that St. Jerome had this holy and learned Bishop Epiphanius in most high estimation, and therefore did translate his Epistle as a writing of authority, hear what a lestimony the said St. Jerome giveth in another place—in his treatise against the errors of John Bishop of Jerusalem-where he hath these words : Thou hast, saith St. Jerome, Pope Epiphanius; f which doth openly in his letters call thee an heretic. Surely thou art not to be preferred before him, neither for age, nor learning, nor godliness of life, nor by the testimony of the whole world. And shortly after in the same treatise saith St. Jerome, Bishop Epiphanius was ever of so great veneration and estimation, that Valens the emperor, who was a great persecutor, did not once touch him. For heretics, being Princes, thought it their shame, if they with my friend Dr. Riach and myself. Tripartite Ecclesiastical History, the ninth book, and forty-eighth chapter, is testified, that Epiphanius being yet alive, did work miracles; and that after his death, devils being expelled at his grave, or tomb, did roar. Thus you see what authority St. Jerome, and that most ancient history, gave unto the holy and learned Bishop Epiphanius, whose judgment of images in churches and temples, then beginning by stealth to creep in, is worthy to be noted.

First, he judgeth it contrary to Christian religion and the authority of the Scriptures, to have any images in Christ's church. Secondly, he rejected not only carved, graven, and molten images, but also painted images out of Christ's church. Third-Lord, § saith; What can be so wicked or so un- ly, that he regarded not whether it were the image thankful, as to receive a benefit of God, and to give of Christ, or of any other saint; but being an image would not suffer it in the church. Fourthly, that he did not only remove it out of the church; but with a vehement zeal tare it in sunder, and exhorted that a corse should be wrapped and buried in it judging it meet for nothing but to rot in the earth following herein the example of the good King Hezekiah, who brake the brazen serpent to pieces, and burned it to ashes, for that idolatry was com-mitted to it. Last of all, that Epiphanius thinketh it the duty of vigilant Bishops to be careful that no images be permitted in the church; for that they be occasion of scruple and offence to the people committed to their charge. Now whereas neither St. Jerome, who did translate the said Epistle, nor the authors of that most ancient History Ecclesiastical Tripartite-who do most highly commend Epiphanius, as is aforesaid-nor any other godly or learned Bishop, at that time or shortly after, have written any thing against Epiphanins's judgment concerning images; it is an evident proof that, in those days, which were about four hundred years after our Saviour Christ, there were no images publicly used and received in the church of Christ; which was then muchbes corrupt and more pure than now

To be continued.

THE GOSPEL IN SCRIPTURE NAMES. From the beginning God was preaching righteousness; and had been writing his gospel in the very names of Nonh and his progenitors even from the creation. Thus Adam may mean either "red carth" out of which man was made, or, from the Hebrew,

• Lib. ii, c, 16. † All notable Bishops were then called Popes. ‡ Lib. ix. c. 48.

was formed after the image of God: which image we lost in the first Adam, who is of the earth, earthy; and we have it restored in the second earthy; and we have it restored in the second Adam, the Lord from Heaven. Seth, the son of Adam, hath his name, meaning "placed": man made of earth and in the image of God, was placed in Eden by his Maker: but by sin, he placed himself in a wilderness of thorns and briers. And then Enos means "mortal," referring to the deathful state into which man was cast by his fall through sin. Cainan means "miserable", the character of that state of spiritual death, in which man is now that state of spiritual death, in which man is now found. But, Mahalaleel brings into view the Saviour; this name meaning, "the blessed God", or, "God who is worthy of all praise," which the humiliation is expressed in the next name, Jared meaning "he shall descend": he humbled himself to take upon him the form of a servant and to become a Messenger to those who received his message with the utmost despite. This service is expressed in the next name, Enoch, which signifies teaching?. The ministry he fulfilled, until the time of his being offered up, was that of a teacher sent from God. "Never man spake like this man!" and the subject of his teaching to his chosen disciples, related to his death at Jerusalem. And this seems to be the object pointed at by the next name Methuselah, meaning, " He who died shall scad." He died for our sins and rose again for our justification. And then did he who had said, " I am not sent but to the lost sheep of the house of Israel, send forth his Apostles with power on the same blessed errand. Lamech means, " to the afflicted?.....The name Noah describes the character of the message which hath proceeded from Jerusalem through Judea, Samaria, Asia Minor, Greece, and north westward, until, having reached these "isles afar off," it is being spread unto the ends of the carth. It is " rest," or " consolation"pray : I found there a linen cloth hanging in the it is, "comfort ye my people, saith your God." It is an invitation to enter into rest : into the enjoy-Christ, as it were, or of some other saint; for I re- ment of perfect peace, whatever troubles may outwardly abound : to take refuge in that ark which was faintly shadowed forth by the Ark that Noah built. Thus, in the first names of mankind, the ten between Adam and Noah, we have most distinctly written, the great purpose of Jehovah with regard to Israel in particular, and mankind in general. The names together, as given in 1 CHRON. i. 1-4, without the assistance of any interposing word, read thus, Man placed mortal miserable the Blessed God shall descend teaching having died, He shall send to the afflioted rest or consolation .- Wilson's Ancient

VISIT TO THE PATRIARCH OF THE NES TORIANS.

By Dr. Asahel Grant. (The Nestorians, or the Lost

Tribes.)
Oct. 26.—Started for the patriarch's residence at eight in the morning. Descended to the river and forded it on a horse, the first I had seen since entering the Nestorian country in the mountains. The water was waist deep, and fifty or sixty yards across. We now found a better road than I had seen for a long time before; the rock having been cut away, and regular steps chiselled out in the more precipitous and difficult places, leaving, at intervals, the excavated rock hanging over our heads. It was the regular caravan road from Salmas in Persia to Julamerk. In some places where the path was supported from below by a wall of bad masonry, there was some danger that it might be knocked down in the passage of loaded caravans. uld persecute such a notable man. And in the Oriental hyperbole he told us that this part of the road to Julamerk was so frightful to travel, that a fat, spirited horse would, in a single day, suffer so much from terror, that before night he would become as thin as a knife blade. Caution is necessary to avoid meeting with horses in narrow parts of the road; and fatal accidents are said to have happened through neglect in this particular.

The patriarch, having heard of my approach, sent a horse, with some of his own men, to escort me to his dwelling, which stands far up on the mountain side. Our course continued about N. E., till we came in sight of his residence, when we re-crossed the river on our right, at the mouth of a considerable creek which waters the district of Diss. A Koordish castle, the summer residence of Suleiman Bey, the second chief of the Hakary tribes, stands upon an eminence commanding this bridge, from which the mansion of the patriarch is distinctly visible, distant a little more than half a mile. A party of Koords who met us scrutinized me very closely, but offered no molestation. From a distance I could see the patriarch looking out of his chamber window with a small spy-glass, to get a view of his strange visitor from the New World. According to their system of geography, the earth is a vast plain surrounded by the ocean, in which leviathan plays around to keep the water in motion, and prevent its becoming stagnant and putrid; and this leviathan is of such enormous length, that his head follows his tail in the circuit round the earth! That I had crossed the ocean where I must have encountered the monster was a thing almost incredible.

At half past twelve I found myself in the presence of the patriarch of the East, the spiritual head of the Nestorian Church, who gave me a cordial welcome, but without that flow of heartless compliment and extravagant expression of pleasure which is so common in the mouth of a Persian. He said that he had been looking for a visit from some of our mission for a very long time, till he had begun to think we should never arrive; but, now that I had taken such a long and difficult journey to see him, he could not doubt that we would have given him the pleasure of an interview at an earlier day, but for an apprehension of the dangers to which I had alluded as the reason of our long delay. "And now," he added, "you are doubly welcome; my heart is rejoiced that I see your face; and you will make my house your own, and regard me as your elder brother. It is a heavy day for us both. is a happy day for us both. May your journey be blessed."

tenance; while his large flowing robes, his Koordish turban, and his long grey beard give him a patriarchal and venerable aspect, which is heightened by a uniformly dignified demeanour. Were it not for the youthful fire in his eye, and his vigour and activity, I should have thought him nearer fifty than thirty-eight. But his friends assured me that the hoariness of his beard and locks was that of care and not of age. His situation is certainly a difficult and responsible one, since he is, in an important sense, the temporal as well as the spiritual head of his people. To preserve harmony, and set-tle differences between the various tribes of his spirited mountaineers, and with the Koords by whom they are surrounded, is a labour that would tax the Word was, even before He came to redeem us. His wisdom and patience of the greatest statesman; humiliation is expressed in the next name, Jared and I could hardly wonder that the hoar-frost of care was prematurely settling upon his locks. It was quite evident that the patriarch's anxiety extended not less to the temporal than to the spiritual wants of his flock; as his first enquiries related particularly to their political prospects, the move-ments in Turkey, the designs of the European pow-ers with regard to these countries; and why they did not come and break the arm of Mohammedan power, by which many of his people had been so ong oppressed, and for fear of which the main body of them were shut up in their mountain fastnesses.

He is pacific in his disposition, and he carries his rifle in the anticipation of an encounter with the brown bear, the wolf, hyena, or wild boar of their mountains, rather than with the expectation of fighting their enemies the Koords. But, while the latter never enter the central parts of their country, they are sometimes brought into collision with them on their borders, as already noticed. Such had reduring my visit at the patriarch's he was called upon to decide what should be done with two Koords who had been taken by his people from a tribe that had some time before put two Nestorians to death. Blood for blood is still the law; and custom requires that a tribe be held accountable for the conduct of each of its members. Hence it mattered not whether the individuals they had taken were guilty of the murder; it was enough that they belonged to the same tribe, and by right they should die. The patriarch, however, was inclined to mercy, while his people, at the same time, must receive justice. After due deliberation and investigation of the case, the patriarch at length decided that, inasmuch his people had brought the captive Koords into their own houses, they had, in a sense, become their guests, and, consequently, their lives must be spared. But they might accept a ransom from the Koords; and thus the matter was finally settled.

THE PILGRIMAGE TO SALETTE. From the French Correspondent of " Evangelical Christendom."

If the priests cannot hope to regain their former influence over the intelligent portion of the nation, they seek to maintain their dominion over the inferior classes of the people, over ignorant peasants. and superstitious women. In order to attain their and superstitious content also miracles, which, being announced and vouched for by the clergy, raise the imagination and inflame the enthusiasm of illiterate persons. Thus, according to the testimony of the Ultramontane party, thousands of wonders have been effected within the last few years, and if this continues, the number of supernatural events will speedily exceed that of natural facts.

I do not recollect whether or not I have told you, But, upon the whole, the road was so far superior to what I had travelled for the past week, that I wondered how the governor of Salmas should have given it such a character as he did, in conversation with my friend De Risch and myself. In his when all on a sudden they held the attention when all on a sudden they held to a terration when all on a sudden they held to a terration when all on a sudden they held to a terration. hen all on a sudden they beheld a strange lady. with beaming countenance, splendid apparel, and majestic mien. This lady approached the two shepherds with a gracious smile, and gave them a very long discourse upon the duty of going to mass and confession, of fasting on a Friday, of raciting litanies, and of obeying in all things the authority of the curé.

There was nothing extraordinary in that, say you: But listen to the sequel. This lady who thus passed her time in conversing with the shepherds, was not a mere mortal; it was the Virgin Mary, who had deigned to descend to earth. The Virgin Mary, say you again; but where is the proof of it? These little shepherds, poor children of ten or twelve years of age, may they not have mistaken a lady unknown to them, who may have happened to traverse these mountains, for the Virgin? Has the Virgin distinctive features by which she may be immediately distinguished from all other persons of her sex? Beware what you say : see how the miracle has been proved. The Virgin Mary left the print of her foot upon a stone. It is evident that an ordinary lady, in walking, would not make a deep and permanent impression upon a rock : it is, therefore, a supernatural being, it is the holy Virgin and she only, who can have imprinted the mark of her foot upon this Mountain of Dauphiny.

Perhaps your incredulity is not yet satisfied. You reply that it is very difficult to prove that a few lines, more or less indistinct upon a piece of rock, indicate the footstep of a woman. You add, that there are in nature singular resemblances. But I need hardly say, that I do not undertake to answer all your objections. The miracle is certified by the priests; it has been duly registered in the columns of the Ultramontane journals; and all the Popish seminaries echo with the cry, that a great and supernatural event has happened in connection with

the Romish Church. Now, in the month of September, in the present year, sixty thousand pilgrims (aye, sixty thousand!) have been to Solette (the name of the place where the Virgin appeared to the little shepherds) to celebrate the anniversary of this memorable event. The procession was headed by priests. Mass was celebrated, and the sacrament administered. All these pilgrims sung hymns in honour of Mary. Moreover, as there is a spring near the stone on which the Virgin left her footprint, these good people rushed in crowds to drink a few drops of this wonderful water. They believe that it was an infallible pana-The patriarch is thirty-eight years of age, above cea for all the maladies of soul and body! The cures, the middle stature, well proportioned, with a under these circumstances, reaped a rich harvest.