

The Religious Intelligencer

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

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

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THE RELIGIOUS INTELLIGENCER
An Evangelical Family Newspaper,
FOR NEW BRUNSWICK AND NOVA SCOTIA.
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BY G. A. HARTLEY, Editor & Proprietor.
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THE INTELLIGENCER.

The Great Revival.

Want of space last week obliged us to defer several articles in type on the Revival. Believing that no intelligence can be so gratifying to a large portion of our readers, as that which details the prosperity and enlargement of the Redeemers Kingdom, we shall therefore devote a considerable portion of our columns this week to extracts from English and American journals, giving accounts of the extraordinary work of God which is going forward in several countries. As we noticed in an editorial in our last issue, an important feature in this work is the prominence given to it by the secular press. We find in the most respectable daily and weekly papers in both England and this country, articles on the revival, and speaking of it in the most favorable terms. This is a sign of the times. The following extract from the "London Daily News,"—a journal of the first respectability, and as reliable in its statements as any other probably in the kingdom,—was in type for publication last week, but was deferred for want of room. Its importance induces us to give it a prominent place. The "News" says:—

The universality of the movement is not one of its least remarkable features. It is true that it has had the greatest progress among the laboring classes, and that, indeed, was to be expected, for we are told emphatically that the poor have been the most benefited. And that not many call, and not many mighty, not many noble are called. And we know that the Gospel was not only embraced but promulgated exclusively by the poor. But the movement in the North of Ireland has affected many in easy circumstances, while considerable numbers of men of superior intelligence—men engaged in professional pursuits, including a goodly number of editors of the local journals—have been, and are, the subjects of the Divine influences which have wrought such marvelous results. The young are large partakers in the blessings which these revivals bring with them wherever they are witnessed. Several members of the Court of Aldermen and of the Common Council of London, visited, last week, the property of the Irish Society, consisting solely of members of the Corporation of London, and they were struck with what they saw of the effects of this movement among the youth of their excellent educational institution in Londonderry. Out of the three hundred young men belonging to that school, no fewer than forty, whose ages varied from twelve to sixteen, were found one day on their knees in prayer when the room was unexpectedly entered. This striking fact was communicated last week by an Alderman of the City of London, and formerly one of the most popular members of Parliament, whom the writer happened to meet in the North of Ireland.

It may be mentioned, as another proof of the extent to which the young in Ireland are affected by this movement it has made the most marked progress among young men and females. For example, in the handsome and commodious Town-hall of Coleraine, where a crowded prayer meeting is held every morning at half past nine o'clock, with the special sanction of the town authorities, every one must be struck with the number of the young of both sexes who are present. And as the meeting is held at the breakfast hour, for the accommodation of those engaged in industrial pursuits, it is most gratifying to see the eagerness and haste with which working men and women enjoy their homely meal, in order that they may enjoy the happiness of consecrating to public devotion the half-hour to which the services are confined.

It may startle those who are only imperfectly acquainted with the details of this marvelous movement, when it is stated that in Coleraine—probably the same may be said of other places—there have been more cases of conversion during the last three months, than there had been for the previous fifty, perhaps we should say hundred years.

But the question will, no doubt, be asked, how do the cases of conversion, as they are regarded, turn out? The question is a very natural one. It is, too, a very important question, and necessary to be answered before the true character of the revivals can be understood. It was among the first questions which the writer asked when he was in the locality inquiring personally into the nature and extent of the movement. Well, then, the friends of the religion will be rejoiced to learn that, tested by their permanent fruits, these revivals are no less remarkable and gratifying. Out of the great number of conversions which have taken place in Coleraine and its neighbourhood, only three have turned out badly; and in these three instances, the parties had belonged to that depraved class which in England are known as "unfortunate females."—Other three cases in the same category have turned out all that could be desired. The parties are thoroughly reformed, and the consistency of their conduct as Christians might well put to the blush many of those who have all their lives long been professors of the Christian faith.

But in a purely secular paper it is impossible to go into this movement either at the length, or in the religious spirit which, in a more appropriate medium of publication, it would be a delight to do. We repeat that it is our full conviction that, taken altogether, the history of the Christian Church contains parallel to these revivals in the North of Ireland. And when we witness their blessed effects, morally and socially, as well as spiritually, we can well imagine what a happy world this would become—how it would, in at least a moral and social sense, be transformed into a perfect Paradise—were the same principles universally adopted and embodied in practice, as have produced and are producing such a marvellous reformation in the North of Ireland.

The Manchester Guardian.

The following is a letter from a lady, in reply to an article which appeared in the "Manchester Guardian" against the Revival. We referred to this letter last week, and promised its publication.

To the Editor of the Manchester Guardian.

Sir,—After reading an article in your paper of Thursday in reference to the religious revival going on in the north of Ireland, I concluded that too much silence is sometimes criminal, and although an insignificant individual felt bound to testify of the things which I had both seen and heard. I have just returned from a nearly three weeks visit to Portadown, not very far from Belfast, and during that time, I lost no opportunity that health and strength permitted, of seeing the revival in all its phases; and whilst I have no desire to cavil with anyone whose opinion may differ from mine, I shall just state a few facts as I saw them. I may say that, before going, my earnest, ardent desire and prayer was—that if the holy spirit of God were in reality being poured out upon the people, my heart might be prepared to receive a share of the blessing; and on the other hand, that I might be preserved from all delusions of man or devil. It was in this spirit I went out and in amongst the people daily I went to prayer meetings, preachings, open-air meetings, fellowship meetings, and some other kinds of meetings. I went to see "stricken" ones and converted ones—I went in company, and I went alone—I talked very quietly to people of various denominations and classes. One was a respectable young woman, a dressmaker, and a singer in the Church of England—some had been prostitutes—and some were mill girls. I believe I saw one case approaching to mild insanity, that a man who was impressed with the idea that he had received a key to the prophecies, and could now decipher them all, but very meek and gentle in his demeanour. With that one exception, I unhesitatingly declare that all I saw and heard was the most wonderful and delightful manifestations of God's power and goodness I ever witnessed. Nothing but the evidence of my own senses could ever have convinced me there was so much reality in it. As for indecency or immorality, I saw no shadow of either. It is true that at almost all the meetings you might have heard "the loud Amen," or repeated cries of "God be merciful to me a sinner," or "Glory to God," "Glory to the Lamb;" you might have seen number of stricken ones carried out, or supported in the arms of those who happened to be nearest them. But these were all tenderly and respectfully dealt with, and in nearly every case where they were judiciously treated, and repeatedly told that "the blood of Christ cleanseth from sin," they were soon able to cast their burden upon him, and then the joy—the unmistakable change of expression—oh, it was worth a long journey just to see it once. I spoke to some of them in this state myself, and the one testimonial word that seemed to break their bonds and set them free, was the name of Jesus. I visited number who had been stricken and converted weeks ago, and were then pursuing their usual employment, and no one could fail to be struck with the gentle, happy, loving expression of their faces and to the question, "Are you happy now?" such a bright look, and "Oh yes, thank God, I don't think I could be much happier," or, "I have had more happiness these last five weeks than in all my former life together." One poor creature said, with tears streaming down her face, "For eleven years I was a prostitute on the streets of Portadown, and no heart ever lived such a miserable and filthy life as I did. Now, glory be to God, Jesus has found me and brought me to himself, and I'll gladly work my fingers to the bone for the poorest crust rather than ever leave him again." All were eagerly thirsting for the Scriptures, saying, "Oh, if we had only time to read, if we had only time to tell others what the Lord has done for us." Another thing I repeatedly saw was a band of ragged little boys, sometimes girls, going arm in arm to their work or some nightly meeting, singing "Love Jesus," or some other simple hymn; and as we passed, and our voices for a moment mingled with theirs, they would look up so reverently at us, that our hearts felt constrained to say, "My brother, my brother."

One other sight—perhaps the grandest of all—was this. A brotherhood of noble, devoted, intelligent men—men diligent in business, fervent in spirit, serving the Lord—men who have been long in the way, but who seem to have been baptized afresh—all going hand in hand, to promote this (I must call it) glorious work.—Not, as I see stated in the papers, by any violent or exciting efforts, but by the most scriptural teaching, preaching and praying—ready at all times, morning, noon, or midnight, to speak a word of warning and comfort; a soul sower who reads it, and who seem to count not their own lives dear unto themselves if they may but win souls to Christ. This is a very simple, unvarnished tale, and I can only add, that if the sights and sounds I saw and heard be what are called "ragging the North of Ireland," and when I contrast them with what I have heard an seen in Oxford-street and Hulme when the factories have been turning out their thousands, and I have blushed at the jeering, rude insults, and filthy jests—I know that, from one heart at least, there are many petitions before the throne that Manchester may be "ragged" likewise.—Without apology or comment, I remain yours, respectfully,

A TRAVELLER IN THE WAY.

Manchester, 2d September.

Character of the Work.

It is not at all to be wondered at, that a degree of opposition should be manifested to this revival; its results are of a character to provoke the enmity and bitter invective of wicked men who continue to resist God's Spirit. One writer on the subject says:—
"It is easy to account for Satan's intense opposition to this most blessed work. One has only to look at some of the practical results, in order to see how his kingdom is interfered with. The public-house closed. The drunkard reclaimed. The language of obscenity and blasphemy exchanged for the accents of prayer and praise. These and such like fruits declare the origin of the work, and fully account for the enemy's opposition thereto."
"But what proves, more than anything else, the truly spiritual nature of this work is, that when souls are brought under conviction, nothing seems to meet their need, but the name of Jesus."
"Looking at the work, in the main, there can be but one judgment formed by every well-adjusted mind, and that is, that God the Holy Ghost has been displaying in our midst the mighty wonders of his new creation. Souls are springing up into life, before our eyes, throughout the length and breadth of the land. Regions, where Satan seemed to have planted his seat, have received the beams of gospel light. Districts, over which cold religious formalism had cast its mantle, have heard the life-giving voice of Jesus. Streets and houses, from whence had issued the sounds of revelry and debauchery, now send forth the strains of prayer and praise.—Families, in which strife and confusion prevailed, now gather in peaceful communion and worship round the family altar. These are facts, and with such facts before us, we cannot hesitate as to our judgment of the work, as a whole. There may be, and there are, mistakes, errors, infirmities, and failures; but the work, as a whole, is the work of God the Holy Ghost."

In almost every locality, the Lord seems to have laid hold of some notorious character as if he would have a signal monument of mercy to hold up to the view of the enemy and the objector. Some one who has been the pest of the neighbourhood has been stricken down by the convicting power of the Spirit of God, and brought to sit at the feet of Jesus, "clothed and in his right mind," and then sent among his neighbors to tell what great things the Lord had done for him."

Whether we look at the work as a whole, or examine its salient points—whether we consider its origin, or mark its practical results in individuals and localities—our hearts should be stirred up to pray that the tide of the Spirit's reviving grace may roll onward, from province to province, from county to county, from town to town; yes, that it may pass through the entire compass of the vineyard of Christ, so that the number of God's elect may be gathered out, and the day of glory hastened."

Great Meetings in Glasgow.

The spirit of revival seems to have come down on the city of Glasgow with as much power, or so, as nearly in Ireland. Immense meetings for prayer and religious conversation are held. The Glasgow "Christian News" of recent date says:—
The religious awakening in this city begins

to show itself in public, and with a force which no one can ignore. Three times since yesterday week, from fifteen to twenty or twenty-five thousand people at one time have assembled on the Green to hear the gospel. There was literally nothing such as usually draws crowds together to attract these multitudes. Nothing but the fact that men in earnest were to pray or simply speak the truth of God, could be looked for. The people assembled were simply anxious to hear what might meet the wonderful desire which had been roused in their hearts in relation to their highest weal. On Tuesday again there is to be another out-door meeting. We trust, above all things, that those who know how to pray in secret with God, will remember how much depends on their keeping close in heart to him.

Another paper says:—According to announcements throughout the city, many thousand persons (some accounts say 20,000) were drawn out to the Green to attend a public meeting, at which they would hear an account of the revival in Ireland. When we visited the spot, we found an immense mass, about five or six thousand persons, we should think, listening to a gentleman who was very indistinctly heard at the outskirts. At this time the roads on the Green were thronged by people coming from and going to the meeting. The state of the weather evidently deterred many from waiting on the damp ground, and those who did wait, but could not get within hearing distance, took advantage of small meetings in the vicinity. The large meeting was addressed by a warm-hearted Christian, a farmer from the north of Ireland, and great was the attention of the multitude, and we trust much good was done to souls. The proceedings began about seven o'clock, and lasted till between ten and eleven. This meeting of Friday evening is a good index as to the interest felt by the general public of Glasgow in the revival movement.

But not only in Glasgow, but over numerous towns and villages throughout the country, is the great wave of salvation rolling; and scores and hundreds of persons, some of whom were cold formalists, and others openly wicked, are embracing the religion of Christ, and laying hold of his righteousness as their only hope. To Father, Son, and Holy Spirit be all the glory!

Revival in Sweden.

An English clergyman, the Rev. G. Scott, who recently visited Sweden to make himself acquainted with the religious awakenings in that country, gave the following interesting narrative of the work of God before a meeting convened for that purpose in Manchester a few weeks since.
"Those awakenings extended through the whole country. There was scarcely a village in the whole land where there was not a company of pious souls. There were but four millions of inhabitants in the whole country, and he (Mr. Scott) should say, that nearly a quarter of a million had been brought out of the darkness of sin and Satan into God's marvellous light. They embraced all ranks, from the poorest even to the royal family itself. He might instance some of the distinguished persons brought to God, and now labouring for Him. There was a district judge near Gelfo, who had made extensive arrangements for out-of-doors worship in his locality; and a more interesting scene was never witnessed. The seasons that were usually set apart by the people for excursions were now turned to seasons of religious worship and edification. On a hill, by the side of the birch forest, at half-past seven o'clock in the morning, as many as 500 persons would assemble; and in the afternoon not fewer than 3,000, many of them coming distances of twenty-five and thirty miles in order to be present. There was a nobleman of the highest rank—Count Stuckelberg—who was, perhaps, the wealthiest man in the country, a most devoted local preacher, going about in all directions preaching the unspeakable riches of Christ; and his sisters assured him (Mr. Scott) that their brother scarcely ever conducted a public service without receiving souls for his hire. His whole household was a most extraordinary one. Every one of his servants was converted to God. Though all in and about his house became his great rank, yet everything marked the Christian. His household was the fruit of his own ministry; and there he was, at the head of his establishment, the father of those spiritual children. The same proof of the extension of the work of God appeared in this—that the converted in Sweden show the same decided coming out from the world and separation from it. The whole movement was like the original movement of Methodism, a revival of God's work. They had a kind of Home missionary Society, too, and not fewer than 200 pious men were employed, under the name of collectors, but being really home missionaries, who carried on the work of God wherever they went. The revival too, had had a great influence on the literature of the Country. A gracious work had also been going on in Lapland, which he had hoped to visit, but could not. The great apostle of the work there was a Methodist convert, and the aspect of things was so greatly changed that it was even noticed by the authorities in their annual official reports."

Revival in Jerusalem.
By no means the least interesting fact connected with the present great awakening in different parts of the Lord's vineyard is the increased interest reported to exist in the once "City of the Great King!" JERUSALEM has her praying ones, and who knows but the "set time" is at hand for God to "favour Zion," and restore again "her dust and ruins." The following is the report received:
An increase of religious interest appeared about the beginning of the year, in connexion with the missions which British Christians have established there. It appeared at first that there was a small band of converted Jews, who met often to pray for the outpouring of the Holy Spirit on the Church at large, and especially on the mission of their brethren for the conversion of their souls to Christ. It appears that the revivals in America have made a most wonderful impression on the minds of the people there. The missionaries were in the habit of reading revival intelligence out of the religious papers which they received. It was not in vain. Soon the people began to ask that prayer meetings might be appointed, and held here. The missionaries hesitated. The people pressed the matter. At last it was agreed that the first meeting should be held on the first of March last. It surpassed all expectation. The room was so crowded that they had to open another room adjoining, to accommodate all who came. It was a solemn hour. The prayers which were offered were free from all excitement, but they bore a most earnest character. Six prayers were offered at that first mid-day prayer meeting in the city of Jerusalem; and, though not arranged beforehand, but left entirely to the direction of the Spirit—three of these prayers were offered by Jewish brethren, and three by Gentile brethren—making six in all. There was one prayer in English, and all the others were in German. We ought to pray for this prayer meeting in the Holy City, where our Lord Jesus commanded that the gospel proclamation should first be made, which was to go out into all the world.

Revival in Africa.
At a daily Prayer Meeting held in Fulton Street, New York, two or three weeks since, a gentleman arose and said he was a missionary from Africa. He proceeded to narrate as follows some of God's dealings in that hitherto dark land:
He said that it gave him great pleasure to be in that meeting, of which he had heard so much in his missionary field. This revival of religion which is now going the world over, had reached various parts of Africa. Now Ethiopia is stretching out her hands unto God. A chief, very far back in the interior of Africa, had been to him and told him that he had been looking and waiting for six years for a teacher to come and tell his people about the Saviour who died for all. He belonged, he said, to the Mendon mission, on the West Coast of Africa. His station was on Sherbro Island, on that coast.—He spoke of the way in which the revival began there. Some months ago, he appointed a prayer meeting on a Monday night. He was present himself at the hour. No one else came but a little boy twelve or fourteen years old. He came with a cast down and very sad countenance. He sat down beside him, and said, "What is the matter with you?" "Oh!" said the little boy, "I feel so bad. My sins are all before me. I am a great sinner." And he burst out into bitter weeping. He instructed him as well as he could. He prayed with him, and then they parted. He appointed another prayer meeting the next Monday night. At that prayer meeting that little boy was present, bringing another little boy, about his own age, with him. And there he is (directing attention to a bright looking little black boy, in the back part of the room.) Oh! if you could have seen how changed that sad face was, and what a glow of happiness sat upon it; and if you could have heard what he said and how he said it, you would not have doubted how precious Christ was to him. You should have heard him! I asked him what the matter was? He answered "I have found the Saviour."—Then what a prayer he poured forth for Africa! How earnestly did he plead! Then in what tones of thankfulness and joy did he pour out his young heart in expressions of gratitude for sending the missionary among them—thanking the Lord Jesus for his coming, and for his having been taught that he was a sinner, and that Jesus came to save sinners such as we are.—Four years ago this boy was a wild heathen, and knew nothing of the English language. Now we hope he is a Christian. He belongs to one of the princely families, and if he lives, he may some day be a king of his tribe. The revival went on, and just before he came to this country he organized a church which now consists of nineteen members. It was a vine of the blessed Master's planting.

Another missionary arose and said he and three other missionaries sitting near him, were from the Island of Jamaica; and what was true of Africa, was also true of that Island. The revival reaches the coloured people there.

After the close of the prayer meeting, the missionary took the desk and called the little converted African boy to his side, where he stood and sang some hymns in his native tongue

and also in English, and answered such questions as were put to him, with great intelligence and aptness.

The Meetings in New York.

The following brief notice of the daily prayer meetings in New York is from a recent number of the "Christian Intelligencer."
It is an admitted and obvious fact that every week there is an advance of interest as well as of numbers. The state of feeling is solemn and awful on account of the manifest presence of the Holy Spirit, in His special work of convincing, converting and sanctifying. It is impossible to be in this meeting, and not feel that a special divine influence is upon it. The revival spirit is more manifest than some time ago. It appears in the fervor, and faith, and earnestness of prayer. It appears in the efforts which are made with the impetuous to lead them to Christ. It appears, also, in the condition of the anxious. Many now are inquiring what they shall do to be saved. It is a deeply serious and solemn time. The news from abroad acts upon and stimulates Christians at home.

A daily prayer-meeting between 12 and 1 o'clock at noon has been established at Brooklyn navy yard, where 1500 men are employed. The commander of the yard is a praying man, and at every meeting his voice may be heard, either in exhortation or in prayer. Neighborhood meetings are being multiplied in New York and Brooklyn.

A 13 Hours Prayer Meeting.

A Baltimore correspondent of the N. Y. Observer writes: "Revivals are in progress in nearly all of our Methodist Churches, and many are seeking Christ."
"Our Young Men's Christian Association design observing Tuesday, the 27th inst. as a day of fasting and prayer for the outpouring of the Holy Spirit upon our city."

"We shall hold a public union meeting on that day in the Charles-st. Methodist Episcopal church, to commence at 8 o'clock, A. M., and to close at 9 o'clock, P. M.; it is to be conducted by 13 of our city pastors, each leading an hour."

Praying Mothers.

A great deal has been said about woman's rights, and many women have written in advocacy of the right of women to hold certain public offices, and to vote. But to our view no woman possesses so much influence and does so much to improve society as a pious, praying mother. Almost every biography of the great and good, records the fact, that the subject of the memoir was blessed with a praying mother. And if the multitude of men who are now blessing the world by their good words and works, were asked if they had praying mothers, the affirmative would be the almost universal response. At the recent convention of Young Men's Christian Associations at Troy, attended by about 250 young men, those whose mothers were praying women were asked to rise, and nearly all rose up to testify to the value and efficacy of a godly mother's prayers. At the services connected with laying the foundation stone of the new church for Mr. Spurgeon, his father, who was one of the speakers, very feelingly alluded to the fact that for his son's religious impressions and subsequent usefulness the church was indebted to the judicious and untiring exertions of a praying mother.—What encouragements do these facts present to the pious mothers to continue their prayerful efforts to train their children for Christ. These incidents further suggest the thought, that mothers who do not pray for their children are not only neglecting a duty, but losing a means for promoting the happiness and usefulness of their offspring.—Montreal Witness.

Receiving the Spirit.

The Spirit of God is received into the mind of man by faith in Jesus. Paul says that the Christians in Galatia so received this Spirit.—We must receive it in some way. The Spirit is received in greater and greater measure in answer to prayer, but still by faith in Jesus.—Thinking truthfully of Christ, is that attitude of mind in which prayer for the Spirit of God is answered. If you, dear reader, have ever thought the truth regarding Jesus, and thought it as the truth, you have found, as you thought truthfully of the Saviour, that a new spirit came into your mind. If in praying for the Spirit of God you have been led to think truthfully of the Lord Jesus, you have found a measure of this new spirit taking possession of you. Observe the chief features of this spirit. These do not consist in your regarding supremely a form, or doctrine, or sect in religion, and loving certain portions of the family of God, while you suspect and dislike others. They consist in your regarding God himself as above all else, and your fellowman as equal in interest with yourself. It is a sad mistake into which some fall who think they have the Spirit of God, because their hearts burn with hatred to those who differ from them in religious views. We all know that God gave not the Spirit by measure to Jesus—he was full of the fulness of the Godhead. But there never was one so free from narrow prejudice as Jesus. Supremely he ever regarded the honour of the Father, and equally, did he care for every man as he cared for himself: This gave him the most perfect piety, and at the same time the

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