

The Religious Intelligencer

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

VOL. VI.—NO. 30.

ST. JOHN, NEW BRUNSWICK

FRIDAY, JULY 29, 1859

WHOLE NO. 291

THE RELIGIOUS INTELLIGENCER

An Evangelical Family Newspaper,
FOR NEW BRUNSWICK AND NOVA SCOTIA.
REV. E. MCLEOD,
G. A. HARTLEY, Editors & Proprietors.
Published every Friday Morning.
At their office, No. 26 Germain Street, St. John, N.B.

TERMS:

Single Copies as usual, £0 7 6
TO CLUBS.
5 Copies to one office, 1 15 0
10 " " " " 2 10 0
15 " " " " 3 5 0
20 " " " " 4 10 0
25 " " " " 5 10 0

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From the News of the Church. Interesting Details of the Revival in Ireland.

BY A MINISTER OF THE CHURCH OF ENGLAND.

One of the fullest and most satisfactory narratives which we have seen of this great movement is the pen of the Rev. F. P. Trench, an Episcopal rector in Meath. He has carefully investigated many of the facts, and in those typical of which he enumerates, brings out with singular clearness the characteristics of the movement.

On the occasion of the miraculous draught of fishes which we read in St. Luke's Gospel, we are told that when the net broke the disciples "beckoned unto their partners in the other ship that they should come and help them." In obedience to a similar request I left home for B. on Tuesday the 15th of June. On my way thither, I stopped at B. at seven o'clock, P. M. The first house I entered was that of Messrs. B. and Druggists. I had not previously any knowledge of the family, nor even of their name; but, as a stranger asking information respecting the "revival," I was invited to sit down, and found myself in the hospitable house of four brothers, all engaged more or less in promoting this work, and one or more of them had in themselves experienced its power. I found in the shop a christian gentleman who had come from O. to see what was done at B. I asked him concerning an old home mission friend. He told me how he lived at N., and that, when passing his house on his way to B., he heard it remarked by a passenger on the car that his house had been used as an hospital for sick souls, and was literally filled with them, a statement I have since had confirmed.

While at Mr. B.'s, Mr. M.A. informed me that he and Mr. B., when returning at twelve o'clock at night from a meeting, had heard singing in a house belonging to a Widow D. He asked his companion if he thought he might enter. He was told to be might, and that no one would take any notice of him. He accordingly entered, and he said he was struck with the simplicity of their devotions. One man in prayer just said, "Lord, I thank thee for saving me from drunkenness." The next day I called to see this family; it consisted of the mother, three daughters, and a son. The father had been a Romanist, and the children brought up as such. The manner in which they had been affected had been violent; the son three times. When it first occurred, he told me, he was at home; he was ill from two o'clock till ten, and in a swoon during two hours and a half of that time. Both the daughters were ill for about twenty-four hours, and during that time they neither spoke nor opened their eyes.

The minister, Rev. Mr. D., gave me much valuable information. Mr. D. told me he knew one case where the individual had been affected twenty-nine times! He attaches no importance whatever to these bodily affections, and in common with all to whom I have spoken regards them as quite unaccountable. The greater number, he said, have been affected at home, and after religious meetings. He said that the nature of them was the same in all cases. He had several times gone into houses in the middle of the market day, and found them full of people on their knees, sobbing and crying; so much so, that it was some time before he could gain their attention to lead them to prayer.

I visited Rev. Mr. M., the Presbyterian minister, who had been connected with this movement perhaps more than any other person in this neighbourhood. Mr. M. told me he knew one young man who was affected daily, and returns daily to his wife.

I had been anxious to ascertain if any educated persons in a higher class had experienced these violent affections, and I have been informed that two of the most respectable merchants in the neighbourhood, Mr. — and Miss —, sister to a Presbyterian minister, and Miss —, sister-in-law to an Episcopalian minister, have all been recently the subjects of this gracious influence. The circumstances of each case were minutely detailed to me. The latter case had occurred the day before in the school house of the incumbent, and was related to me by the clergyman who was preaching at the time, and who had visited the lady several times in the course of that day.

I had been told of the striking conversion of a notoriously wicked publican living a mile from B. I walked to see him. He had been, as I partly learned from his own lips, a drunkard, a cock-fighter in his youth, a card-player, a blasphemer, and a man of immoral character in other ways. Approaching his house I observed the pleasing mark of plaster discoloured where the publican's sign-board, ten feet long, and which afterwards lay lying in the dung-yard behind his house, had lately been affixed. The manner of W. L.'s conversation, as stated to me by himself, was as follows:—He had been at a meeting where four converts had been speaking. He felt nothing particular then, but prayed when he came home that the Spirit would enlighten him. The next morning when at breakfast his family being present, the knife and fork on which he had a piece of meat fell out of his hands, and he fell prostrate, and it was an hour or more before he was able even to cry for mercy. He determined at once to give up drinking, but did not decide on giving up the sale of spirits. But in three weeks after he was struck down still more violently at Mr. M.'s meeting, and was carried off by the minister and doctor to his sister-in-law's. He did not lie down till three or four in the morning, but got home in the course of the day; and that very day took down the license, and has neither sold nor tasted a drop of whisky ever since, and has no desire for it, nor ever had since he was first struck.

I heard that some boys in the Model National School had been affected, and now held a prayer meeting during their play hours. I went to the school, and spoke to Mr. G., the master. Amongst others he mentioned the case of T. M., who had "got it" twice at school, and asked if I would like to speak to the boys in private. Accordingly, Mr. G. then brought to me two boys, T. M. and R. C. T. M. was a handsome, well-dressed, good countenance boy of fourteen years of age, just the style of witness which would carry weight with a jury. His father was the manager of a mill. T. M. told me he had "got it" six times in all: first, in a house where one was "impressed"; secondly, at the open air meeting, where Miss —, the Presbyterian minister's sister, had been "struck"; thirdly, at the National School, during the time of religious instruction; fourthly, in the "chap room" of the school; fifthly, at home, when reading his Bible. I forget the sixth occasion. Mr. G. (the master) told me the religious instruction had just concluded, and that he was jotting down lessons for the next day, when T. M. fell into the arms of the boy next him. Another boy, R. C., twelve years old, was also affected. Both these boys had the clearest view of "Divine truth," and said they had been thinking of their sins when "affected." I asked if any of the boys in the school ever laughed at them. They said, "Never." The master added that there was a solemn feeling upon the subject in the mind of every boy in the school.

He also mentioned the case of a third boy, R. M., who had been very wild, but since he had been affected in this mysterious manner had shown a marked seriousness in the school. These boys, and others, during play hours used to pray and read the Bible. They did not look strong, and I recommended that the play hour should be spent in bodily recreation. I grieve to say that I heard that some injudicious persons had set up T. M., the boy of fourteen, to speak at a public meeting, which he did, I was told, during an hour; and that even R. C., the child of twelve years old, had been praying in public at C. I also grieve to say that young women have been taken from place to place to speak respecting their conversion.

I heard that five Unitarian families in this town had been brought over to orthodox Presbyterianism, and some of them violently "converted." I visited one of these formerly Unitarian families; he told me of the "conviction" of an entire family of the name of B., but did not himself profess any personal "conviction"; but he "thought it very noble to see five little ones, none of them more than twelve years of age, praying and sobbing over a sick girl who had been convicted and fell in the street." Influenced in this way, G. determined to leave the Unitarians. Mr. C., the Unitarian minister, came to remonstrate, and said it was all a delusion. Mrs. G., who appeared to me to be a very sensible woman, giving an account of the visit, said 'told Mr. C. she would not call it a delusion for £1000, and said to him—'And you, sir, you preach mortality, you, you, of all persons, to oppose it, when you see the good effect it has upon the morals of the people! I am surprised at you.' G.'s house was a better description of a whisky shop. I advised him to give up the business. He replied, "Indeed, sir, it does not seem that we shall continue long at it; nobody can live by it now." I spoke of W. L., who had taken down his sign. He replied, "Oh, sir, that was an awful man, but how changed!" Mrs. G. added, "No doubt, it is God's work." G. said that the Unitarian minister had been obliged to give up evening service altogether, for want of a congregation.

While visiting at D.'s house (a family of converts) I heard that M. M. had been just taken ill. The house was close at hand, and I went there. M. M. was the daughter of a tinner, and the house was miserably poor, apparently with nothing but wisps of straw and dirty blankets to lie upon. The father told me M. had just returned from taking home a job of work, and had been talking of Jesus. I found her upon her knees, supported by another, her hands clasped, a stream of tears running from her eyes, and alternately screaming and uttering short prayers to Jesus for mercy. To say that she was shedding tears would not describe what was taking place. The words of the prophet alone could express what I witnessed: Her "head" seemed to be "waters, and her eyes a fountain of tears." The room was full of people. I tried to soothe her. We prayed and sung, but neither appeared to produce much effect before I left.

In the evening, at eight o'clock, I went to a prayer meeting at the Rev. Mr. M.'s meeting-house. I made some inquiry from my neighbour in the seat respecting the "converts." He said, "There, sir, is one passing us." I observed that this woman knelt down when she had got to her seat, which the generality did not do. "There are two others," said my neighbour, while two very well-dressed women passed. "Who are they?" "The Misses —." "What is their father?" "A cabinet maker." The Rev. Mr. M., who presided, after singing, expounded the 103rd Psalm; during his exposition two persons fell, and were carried into the session house, or, as we would say, the vestry. Another psalm and prayer followed, and a farmer-like man ascended the stairs of the pulpit, and from the top of the stairs addressed the congregation, using very high Calvinistic doctrines during his address. I observed the bare arms of a woman in the gallery being thrown wild and violently up in the air four or five times, at intervals of about a minute, and at last she fell, crying out, "Lord Jesus, have mercy on me!" and was carried out. A psalm followed the address. Two Episcopalian ministers, Rev. Mr. —, incumbent of —, and the Rev. Mr. —, incumbent of —, also addressed the congregation from the top of the stairs. A solemn pause occurred in one of the speakers' addresses, and another and a louder scream than any preceding one was uttered by a woman sitting close to my seat; she also fell, and, of course, was carried out. At this period a large number of persons had assembled outside this large church, unable to gain admittance, and from this crowd outside screams were heard within, which I afterwards was told, were from persons who had been "struck down." One very exciting hymn, "What's the News? What's the News?" was sung in a very high key by almost the whole congregation; and far above the sound of all was heard the shriek of a strong coarse woman, who fell and was carried out. Lastly, a "convert" addressed the meeting. It was told that as many as eight or ten had been more or less violently affected at this meeting.

The next morning, June 17th, I breakfasted at Dr. C.'s, with three ministers of our church, namely, the two who had addressed the meeting the evening before, and the Rev. Mr. M., the incumbent of the place; all were agreed that the whole work was most mysterious, but, judging by the fruits, we could not think otherwise than that God was saving souls and glorifying His Son.

An interesting case of a wealthy linen merchant who had been converted a few days before was mentioned to me. In his own house he overheard his own son praying. He said to his wife, "M. J. has taken up; I feel it coming on myself; do not be alarmed, but leave me to myself." He was only ill half an hour, and is now a changed man. I have heard of two other persons in the upper class in this place who have been affected.

In the afternoon I proceeded to B., and was received by the Rev. R. P., minister of First Presbyterian Congregation. Mrs. P. had been a member of my own church at C. thirty years ago, and I believe, has lived as a happy and devoted christian ever since. She told me that in all her life she never enjoyed such happiness as she is now feeling in the progress of the Lord's work. I took down from her husband's lips the following account of one of the most violent affections I have heard of:—"Miss M. and her sister, persons in comfortable circumstances and of middle age, had been at Mr. P.'s mid-day prayer meeting, and had returned to their own house. Rev. Mr. P., when lecturing, had observed one of the sisters looking unhappy, and called to see her after the meeting. Nothing particular then occurred, but in less than ten minutes after Mr. P. had left the house he was sent for to return in haste. On his arrival he found the other sister stretched on the floor in the parlour, perfectly rigid; her eyes were closed, lips compressed, hands cold and clammy; she was apparently, but not really unconscious. She continued in this state with Mr. P. at her side, for nearly one hour and a half. The first symptom of recovery was a slight change in the countenance, next the opening of the eyes, which appeared quite sightless, next a slight movement of the lips and hands. The second verse of the fortieth Psalm was sung, and she then appeared, as she had been all along, perfectly conscious. She gently clasped her hands at the name of Jesus. The first expression she uttered was 'Lovely Jesus,' and the first movement of her arms was to clasp the pastor, who knelt at her side. After about another hour and a half, she was able to speak at length of Jesus, and was that day enjoying perfect peace." The above had occurred the evening before. Mr. P. invited me to go and see her, but time would not permit.

The most interesting case which has come within my knowledge, is that of a young Presbyterian minister, of particularly pleasing address, who has been for two years in charge of a congregation at K., in the county of Derry. Rev. J. C. had come here to visit his mother, who was anxious he should see the work. I happened to hear Mr. C. relate more or less of what took place when he was affected four times. Mr. C. was very anxious to explain that his case was not one of conversion so much as of revival; and this remark applies to very many cases. He said he had now "the witness in himself" in a way which he never had before; had a degree of happiness which he could not express; and had ever since been uninterruptedly ravished with His love. Rev. Mr. P. told me that he attributed his affection to impressions made on seeing a convert and some children who were excited. (Children, it seems, in large numbers—in fact whole schools full—have been simultaneously influenced.) When Mr. C. first saw Mr. P. after his revival, he fell on his neck, calling him his father and brother in Christ. Mr. P. further mentioned a curious case, which he knew to be a fact, of some children who had been looked up by their mother to prevent their going to a meeting, and on her return they were found praying and singing.

While I was hearing from Mr. P. wonderful accounts of the mighty changes which had taken place in various characters, he was called down stairs to see a woman who had called. Mr. P. returned, telling me it was a Roman Catholic convert, and I should hear her story from herself. M. M.G. told me she had fallen on the road when returning with some bread and tea to her mistress—a truly pious Protestant, from whom, of course, she had learned more or less of Divine truth. M. M.G., however, continued a decided Romanist. She had been invested, she said, with the robes of the Virgin Mary; and having lately taken some meat on Friday in forgetfulness of the day, she rinsed her mouth with water. She now knew that it did not signify what she ate or drank, except whisky; she knew to drink that was wrong, and she would never drink a drop. I questioned her very closely as to her present knowledge of salvation, which may be summed up in one of her own forcible expressions, namely, that "she now saw that Christ was fit to be her Saviour."

At 7.30 a congregation of 800 assembled at Mr. R.'s church, to which I preached. After I had concluded, Rev. Mr. C. related to the meeting the circumstances of his revival. After him another convert, a grocer from B., addressed the congregation, relating his own conversion. Several psalms were sung, and prayers offered, and it was twenty-five minutes to twelve o'clock before the meeting separated. There were no symptoms of weariness whatever; there were not any violent expressions of feeling. Many went out, and I was told, were afraid of being overcome. At the close of the meeting, and before we left the church, a "strong farmer"—"strong," I believe, in several senses of the word—addressed himself to me in the most gentle, and, I might say, gentleman-like manner, requesting me to let him have in writing some lines which I repeated respecting the love of God—His countenance indicated great happiness. His minister was present, and said to me—"This man is the son of a man and the father of a man whom the Lord has lately converted." Space would not permit of my entering into the particulars of his conversion; suffice it to say that, from the expression which Mr. R. observed in his countenance at a meeting, he said to Mr. C. "W. M.A. either has been or surely will be converted." Mr. P. informed me that this man has been regarded as one of the shrewdest men of business in those parts—a grazier, getting prizes at cattle shows, and consulted in matters of business, by Mr. C., the gentleman of the largest property in that neighbourhood.

I cannot conclude without a few general remarks. It has been my happiness not to meet with any ministers engaged in this work who have not appeared to me to be sensible men, and sound in the faith. None of them attach any importance to the outward bodily affections. Some of them fear that great confusion and many extravagances may follow, but up to the present the fruit has been good, and almost without any roots of bitterness in the places where I have been. I fear this has not been the case elsewhere, nor can it be expected where the work falls into the hands of teachers who attach an undue importance to the feelings in religion.

But the fruits are the things which will be looked for both by God and man. And what are they? In addition to those enumerated in my last narrative, I may specify a few things which I heard and believe to be true. A solicitor at B. informed me that litigation had decreased; a publican, that no man could live by the trade; and policemen, that now they had less to do than usual. Beyond all doubt the most abandoned of women have forsaken the streets, and cried to Jesus for mercy. I have heard interesting anecdotes of quarrels made up.

I have seen it stated that deposits in savings banks have greatly increased, and I can certify that political demonstrations, "gendering strife," seem to be in abeyance. It is true that the editor of a public newspaper has been entirely incapacitated from collecting his thoughts on any other subject. It is true that composers in a printing office have been unable, through strong feelings of sin and bodily weakness, to go on

with their ordinary work. It is true that the business in factories has been stopped through the same cause; but I believe it has been already in some degree made up to their masters by the return on Monday mornings of "hands" which used to be disabled by intemperance on the Sabbath. The more I see of this work the more mysterious it appears to me; but with such fruit, what can we believe but that God is using these violent affections of the body for the good of souls? Why are we too doubtful? The fact of the body being affected by the mind is of constant occurrence; it occurs every time we laugh or cry. We read in Scripture, that under religious impressions Daniel "fainted," David "roared," Habakkuk "trembled and quivered," John "fell as dead," Saul "fell to the earth," thousands were "pricked to the heart." Similar affections occurred in America, and led to President Edwards' book on the "Religious Affections."

And may I not ask, is that degree of self-loathing for sin which we feel ourselves, or see in others, all that the occasion calls for? Have we so distinctly in ourselves the "witness of the Spirit," that we should regard any greater degree of assurance in others as fanaticism? Few of us, I fear, enjoy habitually that "peace of God" which, without the use of a very strong hyperbole, could be said "to pass all understanding"; and fewer still, perhaps, could be said to rejoice in Christ with a joy which was unspokeable and full of glory.

Reader, pray for these converts, and tremble for the dangers which surround them; and, while you pray for the thousands who are awakening, pray for the tens of hundreds of thousands who are still asleep. Pray for those ministers who are called with the providence of God to guide the movement. Pray that we may all have "a right judgment in all things," and that we may be able to "discern things that differ, and approve only of what is truly excellent."

Religion True Despite Divisions.

A young, sleek-headed, snub-nosed, red-moustached, freckled-faced dandy was delivering himself in quite an eloquent style, of his peculiar views on religion. He said, "after mature and candid reflection, I have come to the conclusion that all systems of religion are perfect humbugs. Who can reconcile the differences among the various contending parties? Each denomination denounces the other; each claims to be right; but who is to judge? Who can tell where the truth lies? Whenever the religious parties agree among themselves, then I will think there is a reality in religion and not before."

"Do you believe in the science of geology?" enquired one who attentively listened to the above. "Oh, yes, certainly I do: geology addresses itself to the reason and understanding of man." "But, sir, are you aware that there are two great contending parties amongst geologists?—There are those who ascribe the process of the formation of the earth to the agency of water; and hence they are Neptunists. There are others, however, who contend that fire was the great agent, by which things were formed as we now see them; these are called Vulcanists. The former class take their origin from the celebrated Werner. The latter class from the distinguished Hutton. Are you, sir, a Neptunist or a Vulcanist? a Wernerite or Huttonite? or can you place any confidence in either, seeing they disagree? Can you tell where the truth lies? are you capable of judging between these two contending parties? or must we condemn geology as a perfect humbug, because geologists do not agree? Upon the same ground that you denounce religion, I will, with perfect ease, set aside every science, for in all there is diversity of opinion."

"The young man's" mature and candid reflection" had not led him to see the difficulties his position involves—he partly abandoned his ground, and continued by saying: "I am in the habit of attending preaching, not, however, because I think it of any special advantage to me, but because the Bible and preaching are of great use to our less intelligent neighbours, as the punishment it threatens the ungodly, seems to have a restraining effect upon the credulous and narrow-minded class of society."

In reply to this exalted and very intelligent position, it was remarked: "It seems very strange that about nine-tenths of all the Seminaries, Colleges, and Universities in this country, are under the control of Christian managers and professors, stupid, narrow-minded and credulous as they may seem; strange, that these institutions, where science, general literature and the classics are taught, should tolerate a class of men, who feel it right to bow before the cross, are guided by the principles of the Bible in life, and die rejoicing in the glorious promises of our Saviour, if it were true that Christians are so narrow-minded, illiterate and credulous as we are told they are. But from this fact it would not seem to be true that Christians, as a class, are less educated and intelligent than those who do not come to the same hasty conclusions, will take time to reflect seriously upon their 'mature and candid reflections,' before they denounce the religion of our blessed Lord as a perfect humbug."

That prayer, by the blessing of God, became effectual; for those on whose behalf it was especially offered, were solemnly impressed with a sense of their guilt before God, and during the remainder of the services were deeply interested hearers. Thus "those who came to mock,

"I could be an infidel," remarked a young man to me one day, "if it were not for one thing."

"And what is that one thing?" I inquired, glad to learn that he admitted a barrier against a subtle skepticism, which, with the most painful feelings, I had discovered was creeping under his soul, and poisoning the principles of his highly gifted and well-cultivated mind.

"I could easily be an infidel," replied he, "had not one of my dearest friends died in the Christian faith. My sister died believing just these things you are pressing upon me. My mother talked and prayed them into her when she was scarcely out of her cradle, and she drank them into her soul as readily as the thirsty earth imbibes the water of a refreshing shower. Hers was not a doubting nature—there is the difference; I am always haunted with doubts I want religion that is consistent with my views of nature and reason. I would willingly embrace her faith, if my mental vision could be as clear and unclouded as hers seemed in things she accounted divine."

"I could throw away the Bible," continued he; "I could believe ministers of the Gospel but impostors, or at the best self-deceived; I could think other Christians only fanatical sort of people; but to think my sister was deceived, when she spoke so earnestly to me, with the light of an angel in her eye, and joy depicted in each feature, where, even then, Death had set his seal, to think she was then deceived, I cannot. It was illusion with her when she besought me to become a Christian, and meet her in heaven. Her life had been so blameless, her apparent love for Christians so sincere, her patience and tender regard for me so constant, that I know there was something real in her religion, if all besides is mere pretence."

In a short time after these words were uttered that beloved youth was called to try the realities of another state of existence for himself. Whether he succeeded in becoming an infidel I do not know. The mystery of life, with him, is at an end. The mighty problem of eternity is solved to him now. He knows its beatings on his own destiny; for it has either revealed to him a world of ineffable glory and love, or consigned him to regions of remediless woe.

While lamenting his early departure to a world of spirits I have eagerly coveted one word that escaped his dying lips to assure me that he died believing in a Saviour. To think he had joined the glorious band of the redeemed would give me more pleasure than any earthly treasure that I might possess could give. I should feel that another link was set in that golden chain that binds me to my Father's service on earth, and I trust is drawing me home to the mansions of the blest.

Yet a more important thought to me now is, the influence of that sister. If the memory of her bright life was a restraint upon unbelief, when her inanimate form was perishing in dust, how loudly it speaks to me, to beware of anything in my deportment unbecoming a Christian! The destiny of an immortal soul, if it rests in any degree upon me, involves solemn responsibility.—*Puritan Recorder.*

The Blacksmith and his Wife.

A small and feeble clerk near C—, New Jersey, had been for several weeks enjoying a precious work of grace. Awakened and contrite sinners were asking the question, of all others the most important, *What must we do to be saved?* and several who had given satisfactory evidence of having passed from death unto life, and of being new creatures in Christ, were waiting to be received into the fellowship of the Church.

A meeting for inquiry was appointed for Saturday evening, and all who wished to receive religious counsel were invited to meet the minister and deacons. The evening came, the meeting was well attended, and the services intensely interesting, for God was present by His Spirit, and made "the place of his feet glorious." While to some who came to the house weary and heavy laden, "a door of hope was opened in Acher's gloomy vale," to many other the place became a Bochim, "and the people lifted up their voice and wept."

In the course of the evening it became very manifest that two females belonging to one household were present with the design to ridicule the services. Their whole demeanor revealed the fact that they were triflers and were mocking God.

The watchful eye of one of the deacons was upon them, and his heart was stirred within him as he beheld their lightness of manner and irreverent demeanor; and when he was requested to lead in prayer, the deacon poured out his full heart in earnest and tearful supplication to the Lord, that he would have mercy upon all those present who had presumptuously entered the sanctuary of the Most Holy One to make light of heavenly things, and who were "treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite to the Spirit of grace."

That prayer, by the blessing of God, became effectual; for those on whose behalf it was especially offered, were solemnly impressed with a sense of their guilt before God, and during the remainder of the services were deeply interested hearers. Thus "those who came to mock,

and those who came to deride, were converted, and were added to the Church. The deacons, who were present, were deeply affected, and were enabled to give a more full and complete account of the work than they had been able to do before.

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