

# The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 THESS. v. 21.

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## THE ETERNAL FATHER.

O how I love thee, living God!  
With deepest, tenderest fears,  
And worship thee with trembling hope,  
And penitential tears.

Yet I may love thee, too, O Lord!  
Almightily as thou art;  
For thou hast stooped to ask of me  
The love of my poor heart.

O then this words that worthless heart  
In piety design to take,  
And make it love thee for thyself,  
And for thy glory's sake.

No earthly father loves like thee,  
No mother half so mild,  
Beget and cherish as thou hast done,  
With me thy sinful child.

Only to sit and think of God,  
O, what a joy it is!  
To think the thought, to breathe the name,  
Earth has no higher bliss.

Father of Jesus, love's reward!  
What rapture will it be,  
Prostrate before thy throne to lie,  
And gaze and gaze on thee! —Pater.

## Review of Religious Intelligence.

From the August No. of the Edinburgh News of the Churches.

The progress of the religious awakening in Ireland has been marked in the present as in the preceding month. We give a view of it from the pen of an acute and experienced observer. At the recent meeting of the General Assembly of the Presbyterian Church in Dublin, a day was devoted to the consideration of this subject, and the impression was very solemn and general. The 12th of July passed off, even in Belfast, a scene of such murderous violence only last year, with the utmost tranquillity. A more striking proof could not be given of the progress of the movement, which has taken on the public mind. In Scotland, and especially in Glasgow, there are indications of the beginning of a similar awakening; proportionally few of the persons visited have been physically attacked.

We have quoted extensively from an article in the *Christian Observer*, on the state of the Diocese of Oxford. The writer brings out a state of things sufficiently alarming, not only to the Church of England, but to the Protestantism of the country generally. It is certainly time that active measures should be taken to put down Romish observances and Romish practices in that Church. There can be little doubt that many of its positions are held by secret Jesuitical adherents of the Church of Rome. The boldness with which the *Union* advocates the most violent papistical principles, a subject which has been ably dealt with in the last number of the *British and Foreign Evangelical Review*, is another symptom of an alarming kind. Such secret manœuvres of Rome, by which it obtains influence over the unguarded and unsuspecting, are much more deadly than the open assaults of the Romish clergy—and it is surely time to consider whether no means can be adopted effectually to put an end to them. The object is, through the medium of professed members of the Church of England, gradually to wear the higher classes from Protestantism, and to prepare them for a general move Romeward at the fitting opportunity. It is thus hoped that the Protestant constitution may be revolutionized, and England laid again at the feet of the Papacy. Of this we have little fear; but it is incumbent on the Protestants of the country to arouse itself, and to rid it of such incursions, if inextricable political confusion, and perhaps even great social upheavals, are to be avoided.

The Romish Church is also proceeding openly with great boldness. It feels that it has the key of government in its hands by lending its aid to either party, and seeks actively to make the one or the other its concession. The fatal blunder of General Peel in regard to the army chaplains, is made the ground of new and pressing claims in other quarters.

Our readers will find a special and comprehensive statement of the business of the preparatory committee of the Wesleyan Conference now assembled in Manchester. The progress of the Home Mission in the past year appears to have been most satisfactory. The report of the Chapel Fund was full of encouragement. Nearly £100,000 of debt has been extinguished actually or virtually in the year, and £143,118 has been raised during the year on account of their chapel. No better indication could be given of the steady and healthy progress of that large section of the Christian Church. The educational report showed also very marked progress. £10,000 had been expended during the year in school buildings. There were now 445 Wesleyan day schools, containing 50,414 scholars. The Rev. S. D. Waddy, one of the most able and energetic ministers of the Wesleyan body, was appointed President on Wednesday, the 27th ult., when the proceedings of the Conference itself were opened.

We regret being compelled, through want of space, to delay our notice of the Irish Conference.

The conclusion of the war by the Peace of Villafranca, signed on July 11th, has taken every one by surprise, and, of course, will have its effect on the progress of religion in all parts of the Continent. The Papacy seems likely to be maintained in its power, or even to be strengthened, but there is not yet time to form any clear judgment of the ultimate development, much less of the effect of the altered state of affairs. Sardinia, so far, though it has lost Count Cavour's services (we hope only temporarily), has got a liberal ministry, and continues true to the policy of the last ten years. The future of central Italy, even of the

Romania, is not yet understood, and meanwhile the openings in Turkey and other States continue to be maintained. The newly-added territory of Victor Emmanuel in Lombardy, gives also a new sphere for Christian operations. Such operations may be the more welcomed and prized, on account of the iniquitous system from which the people have suffered under the Austrian concordat, which has excited a deeper hatred than ever of priestly rule. An evidence of this was given in the public burning of the effigy of the Pope and a recent occasion. The Romagna appears determined to rid of the miserable oppression of its ecclesiastical government, and has also expelled the Jesuits. The affairs of Italy are in great confusion, and its probable future, in regard to religious liberty, as well as political position, will not be understood for some time to come. The good result at least has happened from the war. The people are now more convinced than ever that the existence of the Papacy in the heart of the country is the keystone of the system by which they are borne down, and they are acquiring such a hearty hatred of it that, when their opportunity comes, the whole system, temporal as well as spiritual, will probably be indignantly swept away.

The effects of the jubilee in France continue to be felt in giving new life to Protestantism. In many places, especially in Lyons, God is giving a large measure of blessing to the labors of his Church. A spirit of inquiry seems to be abroad even among a portion of the priests. In Spain, new hopes of the acquisition of civil and religious liberty were excited by the prospect of affairs in Italy. These, however, are for the present again crushed. A Protestant colporteur has been recently imprisoned in Andalusia. We hope that Lord John Russell will, as in the case of the Madras in Turkey, use his influence to procure his release. In Belgium, facts have been coming out in the public courts in regard to the cruelties of the Jesuits in the educational institutions under their care, which have produced a marked sensation among the people. The most obnoxious systems of torture were discovered. A new concordat has just been signed between Bavaria and the Papacy. As in the case of Wurtemberg, the most fatal concessions have been made by another of the Protestant rulers of South Germany. These facts show how entirely indifferent to the Protestant religion many of the ruling classes in Germany have become, and are a fitting commentary on the course of events, initiated by the Princes of the smaller States on behalf of Austria. In Prussia, concessions continue to be made in favor of religious liberty, under the excellent administration of the Minister of Religion and of Public Instruction, Von Bethmann-Hollweg. The extreme church party are indignant, and go to greater lengths than usual in their semi-Romish observances than ever. The work of revival continues in the Swedish Church, and is accompanied by aspirations for increased ecclesiastical liberty.

In Turkey a very marked progress continues to be made by the American missionaries. Our correspondents mention congregations of many hundreds, the planting of which began only a few years ago. A very interesting meeting of the Evangelical Alliance was held in Constantinople. It was determined to establish a branch in Persia. The accounts from India, politically, are not so satisfactory. The people in the North-West Provinces do not show any symptoms of cordial feeling towards Britain. The Punjab also is not in a satisfactory state. Meanwhile, the new missions at Lucknow and other parts are tolerably successful. The Dutch settlers in Japan are setting their faces against the progress of missions in that country, and are aided, it is believed, by a number of the English and American merchants.

Another Bishop of Sierra Leone, Dr. Bowen, has fallen a martyr to the climate, after a residence of scarcely two years. His first and last charge, which sketches the progress of missions in that country, will be read with much interest. The position of Mr. Moffat in the Kuruman is again thought to be more secure, though there is no certain intelligence.

The ecclesiastical events of chief interest in Canada are the meetings of the newly constituted Episcopal Synod, and the approaching meeting of the Synod connected with the Free and United Presbyterian Churches in Scotland. A union will probably take place next year, and a strong Presbyterian Church he thus constituted. In Nova Scotia the same tendency is exhibited.

In the United States the various anniversaries show continued progress. The increase of the number of students of divinity, and a large increase of members, continue to indicate the effects of the revival. The prayer-meetings in New York, &c., are still numerously attended. The New York Education Committee have determined on the introduction of the Bible into all State Schools.

## Our Young Men.

In the cities and in many of our populous towns closely connected with the cities by road or otherwise, a vast majority of the young men are drinking intoxicating liquors. In Boston and other cities where the traffic is not restrained, says the Boston *Temperance Alliance*, edited by Dr. Charles Jewett, one-third at least of the young men between the ages of eighteen and twenty-four, carry visible marks of their dissipation in their countenances. They are habitual consumers of the drugged and deadly compounds, vend not in low grog-shops only, but in the splendid saloons and fashionable hotels. Such may be numbered in Boston by thousands, and to a reflecting mind it furnishes no matter of astonishment that our young men thus go down to ruin. No direct effort is put forth in any influential quarter to prevent it. The merchants of Boston are looking not to the salvation of their sons from degrading vices and ruinous habits, but to the acquisition of individual wealth and the attainment of distinction. Being public spirited, they consider carefully what may contribute to the commercial prosperity of Boston. The lawyers are looking to cases, precedents, authorities, vacant judgeships and political promotion generally. Capitalists are considering the matter of safe investments large dividends, and splendor. Churches are sustaining the institutions of religion, i. e. the church buildings, the popular preacher, and sending the gospel to the heathen in other lands. Some few think of the heathen in Boston, and would fain do something for their salvation, but they are overruled by the majority of the church, who reverse the old maxim, and declare that "charity begins"—abroad. They don't like non-righteousness, but prefer the employer, who take broad and comprehensive views of the great field of human responsibility, especially the outskirts of it. They can tolerate the most terrible denunciations of the sodomites, ninerites, and antediluvians; appreciate and enjoy also and eloquent discourses on doctrinal points, and even sermons on Christian morals

in the abstract. Much, very much valuable truth is eloquently uttered, every Sabbath, from the pulpits of Boston, and good quiet reflection men hear it with great composure, and even with satisfaction. But what effect has it to check the drunkenness of the city? Little indeed, for the same reason that a man discharging his musket into a grove of timber, without specifying any one, would not be likely to kill a pigeon. He did not aim at a pigeon, and what wonder that he did not hit one. Christ, when on earth, preached the gospel, and his scorching rebukes were aimed against the particular sins of those he addressed. Paul most impressively rebuked idolatry on Mars Hill, without even stopping to enquire whether public opinion was right on the subject, or whether indeed the question was a political one. But Christ was crucified, and Paul was beaten and stoned, as the popular preacher of Boston don't mean to be. What has wrought such a wonderful change in the habits of the people of our rural districts?

The old run-jug has left the field of the farmer and the workshop of the mechanic. The country merchant does not add an assortment of liquors to his stock of goods, and friends meet on social occasions and enjoy themselves without the wine cup.—What has wrought the change? We answer, a FAITHFUL PULPIT, and the influence of social organizations that had the sanction and co-operation of the Christian ministry and the Christian church. In other words, christian truth and christian principles have been directly applied to the correction of a giant evil, which had resulted from a violation of the laws of God. Not half the pulpits of Boston dare apply the principles of the religion they profess to preach directly to the liquor traffic or the practice of social drinking, as it exists in this city. In the meantime, an intense animosity pervades the city. The young men drink, and smoke, and gamble, and visit dens of infamy,—they disease their bodies, cloud their intellects, scar their consciences, trample on the laws of God, mock at the very idea of virtue or personal purity, and by one of the shortest and most direct routes go down to hell. The Christian church seeks it, and contributes to the foreign missionary fund. The pulpits see it, and—preaches another eloquent discourse against doctrinal heresies. Parents teach their sons to love the wine cup, at their own table; and when the fruit of their folly is ripe, and the son has died a drunkard, they blame the law, and the law is the same. They forget, forgetting the word of God—"whoever a man sows that shall he also reap." The city government sends its daily load of drunkards to South Boston, then goes down the harbor, drinks champagne, and has a time. In the meantime, ever every iron track that terminates in this city, the trains bring in the same cast-off slough of drunkenness, with city and country. Bad men, driven out of rural districts by a sound public sentiment, made efficient through the enforcement of law, fly to Boston, and resume their infernal traffic under the protecting sign of a city government, which has no authority to interfere with them. The law is the same, and the law is the same.

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## The Pronouns of the Bible.

The heart has a grammar of its own. It employs the possessive pronouns with great frequency. It seems to claim them as its peculiar inheritance among the parts of speech. In the circle where love reigns, how sweetly these pronouns fall upon the ear—"My mother," "my child," "my darling." They represent the golden links which bind us together in our human relationships and friendships. The utterance of them with the emphasis of true affection awakens a thrill of pleasure in the breast of the person to whom they are spoken, and strengthens his faith in the speaker's love for him. Without these pronouns the music of love would cease on earth. They are the notes of its melody.

God, adapting the Bible to our nature and wants—determined to arouse, if possible, the greatest love and the faith of our hearts—has, in it, used these pronouns with wonderful frequency. He says—"My people," "my sheep," "my servants," "my friends," "my father," "an thy God," "thy Redeemer," "my father," &c. He inspired his saints to cry, "The Lord is my rock, and my fortress, and my deliverer;" "O God, thou art my God," &c.

Let no christian fail to observe and to dwell upon these pronouns. They will aid him in cultivating a filial spirit and an appropriating faith. They are little words, but they are mightier than the most cogent arguments of Paul, or the sublimest descriptions of Ezekiel or John. You may be an orthodox believer in studying the attributes of God and the nature of his remedial scheme. But you cannot be a warm-hearted, happy, zealous, joyful, useful believer, without cherishing the feeling of the bride in Canticles, "My beloved is mine and I am his."—*Can. Chr. Herald.*

## The Sabbath-Stone.

A fine moral may be drawn from the following account of the Sabbath-stone. The earth itself, it seems, is made a witness to the neglect or the observance of the Lord's Day, even as is the great Book, to be opened at the final judgment.

There forms in the recesses of the Northumbrian coal-pits a parti-colored clay, consisting of gray and black layers, which, from a certain peculiarity, bears the name of *Sabbath-stone*. The springs which deposit the pits are charged with a fine, impalpable pipe-clay, which they deposit in the pools and waters of the deserted workings, and which is of a pale gray colour, approaching to white. When the miners are at work, however, a light black dust, struck by their tools from the coal, and carried by currents of air into the recesses of the mine, is deposited along with it; and in consequence, each day's work is marked by a thin

layer in the mass, while each night during which there is a cessation of labour, is represented by a pale layer, which exhibits the colour natural to the clay. When a great section of the substance thus deposited comes to be made, every week of regular employment is represented by a group of six black streaks closely lined off on a pale ground, and each Sunday by a broad pale streak interspersed between each group—exactly such a space, in short, as a quill, in keeping tally, would leave between his facets of strokes. In this curious record a holiday takes its place among the working days, like a second Sabbath. "How comes this week to have two Sabbaths?" inquired a gentleman to whom a specimen was shown at one of the pits. "That blank Friday," replied the foreman, "was the day of the most 'fine' fine, the Sabbath-stone of the Northumbrian mines is a sort of geologic register of the work done in them—a sort of natural tally, in which the sedimentary agent keeps the chalk, and which tells when the miners labour, and when they rest, and whether they keep their Sundays intact, or encroach upon them.

## Treasury.

**Consolation to the Disconsolate.**  
Come ye disconsolate where'er ye languish,  
Come to God's altar and fervently kneel:  
Here bring your wounded hearts, here tell your anguish,  
Earth hath no sorrows that heaven cannot heal!

**Joy of the desolate—Light of the straying—**  
Hope, when all others die, fades and pure:  
Here speaks the Comforter, in God's name, saying,  
Earth hath no sorrow that Heaven cannot cure.

Go, seek the infant, what boon he brings us—  
What charm for aching hearts he can reveal,  
Sweet as that heavenly promise Hope ever sings us,  
Earth hath no sorrow that God cannot heal.

**Jesus an Example of Prayer.**  
Jesus, when a child, being about his Father's business, and increasing in wisdom, and in favor with God and man, undoubtedly prayed, and (how powerful that prayer!) the heaven was opened, and the Holy Ghost descended upon Him.

Truce did he withstand the temptation of the devil, because doubtless, the forty days in the wilderness were days not only of fasting, but of prayer and supplication to God His Father.

He went about doing good, and healing all that were possessed of the devil, and all that were sick of diverse diseases; teaching in the synagogues, and afterwards, in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed; or, he went to a mountain top to pray, and, when the evening was come, he was there alone—alone with God! At one time He was preaching throughout all Galilee, and at another He was found "in desert places," no doubt, in prayer.

Before choosing his twelve disciples, he continued all night in prayer to God.

When the apostles returned and told Him all that they had said and done while fulfilling their evangelistic mission, he took them, and went aside privately into a desert place, undoubtedly to pray.

Before feeding the multitude with the miraculous bread, he looked up to heaven and prayed; and after it he was alone in prayer.

He also prayed on the transfiguration mount; and, as He prayed, the fashion of his countenance was changed and his raiment was white and glistening.

He was transfigured by prayer.

Where was Jesus when one of His disciples said unto Him, "Lord teach us to pray," as John also taught his disciples? It was just as he had ceased "praying in a certain place." He then gave them "the Lord's prayer"—a prayer as remarkable for its simplicity as for its depth—as suitable for the little child as for the grown man.

Elsewhere, Jesus rejoiced in Spirit, and gave thanks to His Father. He prayed for little children and blessed them. He prayed at the resurrection of Lazarus—and he prayed specially, towards the close of his journey in our world, for his eleven disciples, and for all who should believe on Him through their word.

He prayed in the garden of Gethsemane. He there knelt down and prayed three times, saying the same words, with supplications, strong crying, and supplication to God His Father, "O what prayer! And he was heard, for an angel appeared unto him from heaven, strengthening Him. He prayed earnestly upon the cross of Calvary, and he now prays before His Father's throne, in the midst of ineffable glory.

"Wherefore he is able to save them to the utterance from all unbelief, for He himself has loved them, and he himself has offered himself a ransom for them."

Christian friends! behold the example of Jesus! He gave himself unto prayer, and he expects of us who profess to be his followers, that we imitate his example. Ah! how unlike are we to Jesus! How little and how coldly we pray! Let us stir up ourselves to take hold of God, and throw off our lukewarmness, formality, and sloth. How can we lay claim to the character of disciples of Jesus, unless we, like our divine master, are given to prayer? Prayer is the strength of the heart, the breath of the soul, the secret of a spiritual life, the medium of communion with God, and our consolation in the hour of trouble, perplexity, and death. But Jesus' example speaks more impressively than all my weak words: "He that hath ears to hear let him hear."

## Travelling Homeward.

Men when travelling homeward, turn their eye in the direction in which home lies, scanning the way as it winds before them, counting the coming miles, and trying to catch a glimpse of the family abode, as it stands on some sunny slope far in the distance. When they do reach it, they delight no less in looking back upon the road by which they have reached the dwelling of their fathers, remembering all that befell them, whether of evil or of good, as they passed along.

So it is with us. Our route is homeward; and our eye turns to the New Jerusalem. It is our joy to think of the eternal day we are there to spend with

God and with the Lamb. Ere long we shall be within its courts, or pacing o'er its streets in holy company. And when standing on its bright walls, we shall look backward upon the path that brought us to the kingdom, brief as it was, but very wonderful; we shall recall each struggle, each weary step, each dark or lonely turn, each rugged ascent, each Valley of Baca with its wells or pools; we shall remember ourselves of Jehovah's dealings with us by the way, as he led us, sometimes in sorrow, sometimes in joy, with sure but mysterious guidance to the joyous city; or we shall tell our story to others, to some angel, perhaps, or some redeemed one that left earth in infancy, and knew no such rough passage to the "rest" as that which we have to speak of; and pointing to the different windings of the earthly path, we shall say, There, and then, and thus, I first drew near to God, and tasted that he was gracious;—there, and then and thus, I endured that conflict, I got entangled with that snare, I lost my way, I stumbled and fell, I was overwhelmed with darkness,—yet out of all the Lord delivered me.

What gladness will there be in that backward look, that recollection of the wonders of mighty grace that make up our short but strange career! What matter for happy thoughts, and marvelous recitals, and endless love and praise, will thus be furnished throughout the everlasting ages! (It is of "ages" or "ages of ages," (Heb. i. 10.) that God speaks, when pointing us to eternity; thereby not merely predicting endlessness of duration, but the successive evolution of cycles, each one of which will be the unfolding of some glorious purpose.)

Time hurries us along. The night will soon be done, and the millennial morn be dawning. And soon, too, shall that millennial glory pass off, and the unchanging Day which lies beyond it compass us about. It is cheering to anticipate the approach of millennial light; but it is yet more cheering to look beyond even that; and think of the unchanging Day. It comforts us to think of the darkness of our present night giving way before the rising of the Morning Star; but it comforts us yet more to think of the beauty of that Morning Star being lost in the glory of that Eternal Sun.—*Bonar.*

## Now!

Standing, a few days since, by the bedside of a man who was sinking in the agonies of Asiatic cholera, he turned his glassy eyes upon me and said, "A few hours more, a few hours more to prepare. Thirty minutes after, I met one of his neighbours hurrying through the streets towards the undertaker's; poor J— was already in another world. How often had the unhappy man heard from my pulpit, "seize the accepted time;" but never had I proclaimed that warning to him as he did to me in that dying cry, "a few hours more, a few hours more;" and from a thousand death beds come the same thrilling announcement every day.

"Seek religion now," was the advice of a young man to his brother, not long ago. The one thus appealed to had been somewhat thoughtful but strong to drown his convictions. That very night he had engaged to attend a dancing party, and before he set off, he solemnly promised the anxious brother, who was pleading with him, that "as soon as the ball was over, he would attend to the salvation of his soul." He went. The saloon was thronged—the lights were blazing—the line was formed for the dance: the first sound of the viol arose on the air. He stepped forward and reeled, and fell breathless on the floor; his "now" was in eternity, his soul was at the bar of God.

Impatient reader; when and where has God assured you of the morrow? who has guaranteed to you that the door of mercy shall stand open another day? Who has promised you that the knocking monitor at your conscience should knock again? "To-morrow is in another world," and yet your soul should be there before the sun sets again, flee, O flee to the cross of Jesus now; "To-day, if ye will hear His voice, harden not your hearts."

## The Revival increasing in Belfast.

The extraordinary union prayer-meeting held in the Botanic Gardens on Wednesday had the effect of greatly increasing the work of revival in Belfast. The meetings, both on Wednesday evening and during the week in the several churches, were attended by congregations even larger than usual, and the number of those brought under conviction was greater than, perhaps, at any previous meetings, while several of those professed to have found peace with God through Christ.

The meeting for united prayer in the Music Hall on the Wednesdays continues to be attended by large numbers. More assemble there for prayer than were wont to meet for pleasure.

Some young men had determined on a ball lately, but when they tried to dispose of tickets they found it was to be very unsuccessful, for the thoughts and feelings of the young had become so changed that they regarded dancing as inconsistent with Christian profession, and had no liking for it. The fact that few young persons could be found in Belfast to buy tickets for a ball goes far to show how wide-spread is the influence of real religion among the inhabitants.

Reader, if you are fond of dancing, depend upon it you are not a Christian, and well will it be for you if a revival visits your neighbourhood, and takes away your dancing heart!

The influence of the revival is now (July 5) almost without limit. All ranks, and classes, and creeds, have been reached by it in this town and its vicinity; and hundreds have been so completely changed that it may be truly said of them:—"O! things are passed away; behold all things have become new." Entire streets which were known as being the most disorderly portions of the town, in which nothing was to be heard but quarrelling, cursing, and blaspheming, especially on Saturday nights, have been so thoroughly changed, that last Saturday night there was scarcely a house in them in which prayer and praise had not taken the place of drunkenness and disorderly conduct. Ministers and praying laymen are frequently up nearly all night pointing out the way of salvation to the convicted, and praying with them.