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For Terms, &amp;c., see last page.

For the South Western Baptist.  
A Chapter for Preachers' Wives.

"What can I do for the cause of Christ? solicited a young wife as she sat in a pleasant room, busily engaged with her sewing. "What can I do? If I know my own heart, I most sincerely wish to do something. I cannot sit down and rest contented with my cup overflowing with blessing, doing nothing while the harvest of the good work is so white and the laborers so few. But what I can do, I do not clearly see. My domestic duties occupy my time, excepting that leisure which every lady requires for mental improvement, and correspondence with friends. If there were any poor neighbors around us, I should take delight in assisting them with the bounty which our kind Heavenly Father has so liberally bestowed upon us. But our settlement is a wealthy one—not a person but has means more than sufficient for his support. I really do not see that I can do anything, save offer my poor prayers for those who are in the field. But I will be on the lookout for a chance to contribute my mite of assistance, if I discover any opening."

For some time she sat thus, evidently absorbed in thought on the subject. Her attention was arrested by the sound of a well-known footstep, and presently her husband entered the room, and throwing a letter in her lap, to his own address, requested her to read it.

She found it to be a solicitation for him to visit a town some 30 miles distant, to assist at a protracted meeting then in progress. It stated that considerable interest was manifested, but only one minister was on the ground, and it seemed not only desirable, but really necessary for the prosperity of the meeting, that help should be received. Hence the letter.

"You surely will not go, will you?" asked she, as a troubled look passed over her countenance. "I so much dislike for you to leave home." "And I dislike to leave as badly as you dislike to have me, little wife," replied he, "but if I remain here, I may be neglecting my duty to my Heavenly Master." "Oh, they surely will have other help; and it is so lonely since Willie went away," slowly added she, and a tear stole down her cheek. "Please do not go." She had risen from her seat, and stood by his side, gently passing her fingers through the silvering locks that lay above his broad forehead.

He threw his arm around her, and pressed his lips to hers. He was divided between a desire to discharge what he, as a soldier of the Cross, deemed his duty to his Sovereign, and a dislike to pain the affectionate heart of his wife, who he knew was devotedly attached to him, and whom he tenderly loved. She had seen the light of life go out in the eyes of mother and of father, and so many others whom she had dearly loved, that but few were left of her heart's treasures when he won her for his own. And within the few years that had passed since then, they had together wept over the pale, dead forms of two sweet babies. Fair daughters and noble sons called her mother, and though she looked with pride and joy upon them, yet ever in her memory she heard the soft cooing of those infant voices which had been to her like sweetest music, stirring her heart with the holiest feelings of which our human nature is susceptible. Perhaps all this concurred to make her feelings towards that loving wife more tender. He felt that he was all she had to love, and she did love and cling to him, with all the warmth of her affectionate nature.

He looked earnestly into her face. "You will not go,"—was as plainly legible there as though the words had been engraved upon her forehead.

"No Kate, I will not leave you this time," replied he, involuntarily answering in words, the wish so plainly expressed in her countenance. She silently thanked him, and returned to her work, while Mr. H. opened the papers that had arrived with the letter spoken of, and read an occasional article aloud.

He remained at home, and although it was very pleasant to have the society of her husband, and to hear his kind voice reading to her, while she was employed by her needle, yet, somehow, she did not feel as much at her ease as she had expected. The thought again and again recurred to her: "Have I done right in persuading him to remain at home?" And she could not answer the question entirely to her own satisfaction. In vain she reasoned to herself, that it was now the sickly season, and that his family had claims upon him, paramount to all others. That a man ought to have the welfare of his wife and family more than those of people who have

rounded him at home, and of course could not judge as to the expediency of his leaving.

These and many other arguments she brought forward, striving to convince herself that she was right in persuading him to remain at home; but after all, she could not quite succeed in satisfying conscience. She well remembered that this was not the first time by many, and many a one, that she had dissuaded him from leaving.

To be sure, she always felt very lonely and wretched, when he was absent, and was also rather timid when left with no other white person on the plantation, as was often the case; but the question would come up: "Ought I to give way to these selfish feelings?" A few days passed by, and again the weekly papers were brought in. "Come, wife, you need a little rest from your sewing—lay it aside and read me the news. And first, read about the progress of the protracted meetings." She turned to the inside of the paper and read of the successful efforts of brethren who had been laboring in them. At length she reached a notice of the one which Mr. H. had been requested to attend, and from which her persuasions had kept him. Often and often had she thought of that meeting borne upon her mind with painful weight, and as she read on her cheek flushed and her voice slightly trembled, for her fears were confirmed.

It stated that a very encouraging work of grace had commenced in that settlement, and that numbers who had long traveled on in cold indifference, or open infidelity, had manifested a deep interest in their future condition; but that owing to a want of help, the meeting had been obliged to be brought to a close.

That elder S., the regular pastor of the church, had labored for three or four days by himself, but owing to sickness in his family, had been compelled to return home, &c.

Neither of them made any comments, but an impression was stamped upon the mind of that wife, which abides there. In her succeeding hours of leisure, she pondered well the subject, and a new light broke upon her.

Perhaps it was in answer to her husband's prayers—perhaps to her own, for she had earnestly sought to be led in the right way, and was willing to use self-sacrifice, so she could only see what she ought to do. But certain it was, that a way in which her wish could be granted, and she do something for the cause of Christ, seemed to open before her. If she could not go into the field as a laborer herself, she could withhold her selfish pleadings, and encourage her husband to stand at any point on the walls of Zion where the trumpet of the Gospel proclaimed war against the hosts of Satan. She could by her prayers, help him to buckle on his armor, that he, as a soldier of the Cross, could do battle for his King.

And all this she resolved to do; but not in her own strength. She knew that was but weakness. She knew by past experience, what lonely hours would be hers, when the voice which ever spoke in kindness, should be removed from her hearing, and the glance of the eyes that ever looked tenderly upon her should, perhaps for days, meet not her own. She knew that she should hunger and thirst for that interchange of thought, on various subjects which came up in our every-day experience, which she so much appreciated. But what was that compared to that of one soul hungering and thirsting after righteousness, and no one to break to it the bread of life, or give it to drink of the waters of salvation?

She thought of the relative importance of the body and soul; what it was for her to be deprived of the society of her husband, dearly as she prized it, weighed with the risk, even of losing one soul? It was the taking up of the Cross, that should win the crown; and she resolved to go to the fountain of all strength for help to bear this Cross that lay in her way.

She resolved that she would not try to go around it by making selfish excuses, but go straight on, trusting for aid, to Him who knew the desires of her heart.

She spoke not of her new resolves, to her husband, and as the time rolled round when he had made an appointment to be present at a distant meeting, instead of the pleadings that he had expected to hear, that he would remain at home, he was surprised to meet with a cheerful acquiescence on her part. He could not understand it, and looked into her face as if to solve the unusual circumstance, from her countenance. She answered him with a pleasant smile. "You look surprised," said she, "to see me speeding your departure from home; and well you may, for it is so opposite to my previous practice. But by the help of God I will in future try to do something for Him who has done so much for us. I am going to try to give Him the greatest boon it is in my power to give; even you, my dear husband, when the prosperity of our dear home is damaged by my

pray that He will accept the offering, and give me grace to remain steadfast in my resolution."

He clasped her in his arms, and fondly kissed her upturned brow. "May God bless you, my darling wife," exclaimed he, "You have made me strong. I can now go forth, without carrying with me to drag me down, the thought of my wife's lamentations, instead of her encouraging words. I know what this sacrifice has cost you, and I know too, that it will not go without reward. God will accept it and add His blessing."

Sisters who may read this little sketch, can any of you sympathize with the experience of this wife, in her desire to detain her companion by her side, instead of giving him up as a sacrifice to work for Christ? Would you know whether she regrets the steps? Sometimes when she re-enters her dwelling, after watching his departure, for a moment, her courage almost fails her, and like Peter, she feels herself sinking under the waves. But she lifts her heart to a compassionate Father and He reaches forth His hand, and she is stayed. To inspire her resolution, she reads of the faithful servant; and of him who pateth his hand to the plough, and looketh back; and many such lessons which she finds in her little Bible.

Her hours of loneliness are cheered by the sweet consciousness that she is bearing it to advance her Saviour's cause. And whether her husband is successful in his ministry or not, her reward will be the same, for the Lord will accept the sacrifice she has offered to Him.

For the South Western Baptist.  
Religious Factions.

Messrs. Editors: Some one suggests that a glance at Religious Factions might be of service, at this time. But the facts on this subject, because they are so unpleasant, have not been recorded nor generally preserved: many are omitted and many of which we are ashamed, we do not care to put them in a permanent form for future reference. History, that faithful old Chronicler, perceives enough of our evil deeds, how and we are glad that posterity sees so little of what we have been guilty.

Factions, dissensions, schisms, divisions, separations, are all nearly synonymous, and it must be acknowledged, present a dark picture of poor, ambitious, obstinate human nature. However, as the Bible records the bad deeds of good men as well as the virtuous, more faithfully and amply than common history, we may regard this as an indication of duty marked out for us; we are taught that the blemishes in our lives should not always be ignored. If my correspondent had suggested some thoughts on the subject, pointed to some instances, I would have been gratified and aided in the attempt to do justice to the subject. But as he has not, I must "pick it" to the best of poor, lame ability.

From time immemorial, the Baptists have been represented by their opponents, and what class of professed Christians do not oppose "the sect every where spoken against," as religious factionists? They were opposed by the Jews in early times as were the Master and his Apostles. They never could willingly, endure the tyranny of popes and prelatical bishops—Church and State religion—civil magistrates to sit in judgment on matters of conscience. Nor could I ever blame them much for this, though it does expose them to be called bad names. They were famous as *Factionists* in the early history of New England, and in later years in Virginia, where their ministers and members were traduced, whipped, imprisoned for preaching the Gospel, and for refusing to subject their infant children to unscriptural ceremonies—because they would "contend earnestly for the faith once delivered to the saints" without admixture of error, or the "tradition of men." They never could comprehend the logic of Stoddard's age, "If unscriptural persons might lawfully come to the Passover; then, such may lawfully come to the Lord's Supper," because it implies the identity of two organizations, which are distinct as monarchical and republican governments. If the God of heaven was to set up a kingdom imperishable in its nature, and unending in its existence, after Daniel's time, it can never be amalgamated with the congregation of Israel formed at Mount Sinai, nor be the same which had been hundreds of years in being. Their children they can not bring to the fashionable rites of this fashionable age in order to swell the Church, as it is called, with numbers, and destitute of qualifications enjoined by the Bible. For a distinguished Professor affirms that the true principle of discipleship is found in Philip's requisition of the Eunuch, "If thou believest with all thy heart, thou mayest." Hence they are opposed by most other denominations as manifest in the books for Sabbath Schools, which counsel or ignore baptism in doctrine, and in the conduct with the

American Bible Society from which, in a faction as represented, they withdrew.

There is one redeeming page in their history, however, that is, their *factions* proclivities in the Revolutionary war was exhibited only against the common enemy, Great Britain: their bitterest traducers never called them schismatics in those days of contest; their blood was shed and their limbs mangled at Bunker Hill, Bennington, Saratoga, Monmouth and Yorktown. They never willingly, wore a yoke or a collar, either civil, political or religious, and so long as there is hope for liberty, they never will be silent nor content, brand them as much as you will by the odious appellation *Factionists*. To their exertion and influence, chiefly not entirely, we are indebted for a Constitution which guarantees equal rights to all, while those of many of the States, allowed *privileged orders*, and the civil officer to sell the last cow or bed to satisfy paternal dues. Yes, the mighty incubus of compulsive religion was shaken off by this *factions* people.

But whether is my pen tending? I did not start for this point, though these thoughts may serve for an exordium to some ideas if I can catch and control them and give them shape. These must suffice till I find time to look into the subject and comply with my correspondent's request. When I may be deficient, I hope the editors will exhibit their usual courtesy, and sweep their plastic wand over the pages to give completeness to the whole. One line of an editor's pen will do as much execution as a page of what we obscure scribblers can accomplish. I know my correspondent will thank you for aid afforded. Fac.

August 27.  
For the South Western Baptist.  
Cahaba Valley Church.

Messrs. Editors: A protracted meeting of marked interest, and of 9 days' continuance, came to a close last Sabbath at Cahaba Valley Church, Bibb county. We had truly a refreshing season, the result was twenty received for baptism; nineteen of which were buried with Christ in baptism by the writer; all whites. Three blacks joined by letter, making twenty-three in all. This, perhaps, is the oldest church in the State of Alabama, and has passed through many precious seasons of rejoicing; but for the last five or six years, she has had as many hard trials and sore conflicts to pass through, perhaps, as any other church. But heaven be praised! the set time to favor Zion at that church has come. Their pastor, elder R. Wood being sick, the labor fell mostly on me. Some of our good brethren (however) came and labored with us occasionally, whose labors were thankfully received. To God be all the glory. Yours in Christ,

N. HAGGARD.  
Texas Baptist please copy.  
September 13th, 1859.

For the South Western Baptist.  
Union Church.

A protracted meeting commenced at Union Church, Marengo county, Ala., on Saturday before the first Sabbath in September, and continued 9 days; 25 were added to the Church by experience and baptism; 8 were by letter.

J. G. WILLIAMS.

Little Sins.

Let us be on our guard against little sins; against what men call little sins, for there is nothing really little in the way of sin. Watch against anything that wounds the conscience, however slightly. Conscience is a sacred thing. Guard well your spiritual life. Watch against the little sin that insensibly may wound, and thus in the end destroy. You can easily kill a man by stabbing him with one blow to the heart. But may you not kill a man also by opening a little vein in his wrist? The blood may only flow drop by drop, but if you don't stop that wound you will bleed to death, and just as surely as if one plunged a dagger into your heart and sent you into eternity in a moment. Beware, then, of the little things that keep the wounds of the soul open; guard against little sins, which, if not guarded against, will as surely destroy the soul as one great sin.

John Newton says, Satan seldom comes to Christians with great temptations, or with temptations to commit a great sin. You bring a great green log and a candle together, and they are very safe neighbors. But bring a few shavings and set them a light, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be started with the idea of committing a great sin, and so the devil brings a little temptation and leaves you to indulge yourself. There is no great harm in this, "no great peril in that," and so by these little chips we are first easily lighted up, and at last the great green log is burned. Watch and pray, that you enter not into temptation.

### The Seal of the Spirit.

What is the Seal of the Spirit? We are very plainly taught in the New Testament that, whatever it be, it is an invariable element of true Christian experience. In his epistle to the Corinthians, the apostle names this in connection with the other essential features of that gracious work; "Now he which establisheth us with you in Christ and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." Writing to the Ephesians, the same apostle speaks of this seal twice in the same Epistle: "In whom (in Christ) after that ye believed, ye were sealed with that Holy Spirit of promise;" "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." An attentive reading of these passages will satisfy any one, we think, that what is named belongs to the very nature of the saving work, and is, therefore, always to be found in a true Christian. What, then, is the Seal of the Spirit?

In the passage first quoted, the Apostle seems to say that the seal of the Spirit, and "the earnest of the Spirit in our hearts," are the same thing. This is distinctly stated, however, in connection with the former of the two quotations from Ephesians; for having said how the Ephesian Christians were "sealed with that Holy Spirit of promise," he adds, immediately, in the next verse, "which is the earnest of our inheritance." The seal of the Spirit is, then, the earnest of the Spirit. But what is that?

The Greek word means a pledge, that is, a part of any price agreed upon, and paid down to ratify the engagement. In English, it has the wider sense of *first fruits*; including, also, the idea of a pledge made by payment in advance. The earnest, or seal of the Spirit, is then the Spirit's own work in the heart; that gracious experience which comes of his regenerating and sanctifying agency. It is the spiritual and eternal life in its first fruits: blessings of salvation, given now, as foretastes, and as a pledge that what has been promised is sure. To be sealed by the Spirit is to be made the subject of his work. Sealing, is an act of confirmation; it is the ratification of an agreement: The Spirit ratifies, confirms the covenant between God and the soul. Thus "the Spirit witnesses with our spirits that we are the children of God."

Now, we know what these "fruits of the Spirit" are; they are "manifest"—"love, joy, peace, long-suffering, faith, meekness, gentleness, goodness, temperance." These are a Christian's evidences, they are the beginning of heaven in his soul. In proportion as they are more developed, he has the more reason to believe that he is a child of God. But how if they be wanting? evidently, there is no seal of the Spirit. It is not then a thing so very difficult to know where we stand, and what we are. Every man can know enough of his own heart, to ascertain if these gracious affections are there. How is it with thine own heart, dear reader?

Let us learn to pray with the saintly Augustine: "Thou, who hast sown in thy field, my heart, the good seed, root out the weeds and thorns of vicious dispositions and habits, which else will choke the work and make it unfruitful. O sweetest, kindest, dearest, Jesus, pour into me, I beg of thee, the abundance of thy love, that there may be no remains of earthly or sensual desires or thoughts in my breast, but that thou and thy love may reign unrivalled there, possess my heart entirely."—*Christian Times*.

### Love, the Prime Grace.

The whole duty of a Christian is nothing but love, varied through the several kind acts and degrees of it. And works of mercy are the most natural and genuine offspring of love; so that from these a good man is denominated. The Scriptures, therefore, frequently sum up our duty in charity; and, for that reason, style it the fulfilling of the law, and the bond of perfectness. Indeed, where charity is (that is, where the blessed fruits of charity, springing from a true principle of divine love are,) there no other Christian grace or perfection can be totally wanting; and where charity is not, there may be the imperfect resemblances of other Christian graces and virtues; but not those graces and virtues themselves; for they cannot be, unless fed and invigorated and animated by a principle of universal charity. So that our Saviour, by professing to examine us on this head, brings the matter to a short issue, a single point, by which our causes may be decided as effectually as by larger inquiries.—*Bishop Atterbury*.

The Cross.—The cross is the concord of Scripture; and, as it were, the boundary and borderland of old and new things. The Cross confederates heaven and earth; the Cross rejoins men and angels in the unanimity of their sweetest concord. The Cross is the death of sin, and the fountain and life of all

virtue. The Cross is the courage of those that are fighting bravely; the recovery of those that are fallen;—the crown of those that are victorious. The Cross subjects us to a momentary death, and recompenses us with eternal life.—*Peter Damiani*.

### An Incident.

At the prayer meeting held at the First Baptist Church on last Sabbath evening, says the Southern Baptist, when an invitation was extended for any one present to give an exhortation, a stranger arose from his seat and stated, "That it was his privilege to be counted among the children of God.—That he had been reared a Roman Catholic, but after he had an opportunity, by travel in foreign countries, of seeing the workings of priestcraft and idolatry there, (policy keeping them within bounds in this country,) by an attentive reading of the Holy Scriptures he had been enabled by the help of God to renounce their religion, and he stood before his brethren as a brand snatched from the burning. That as a sailor he was at all times in the worst kind of temptations; the subject of ridicule and jesting, but by the efficacy of prayer and a dependence upon the atonement of Christ, he hoped to be enabled to continue steadfast in the Faith, and in the end to triumph. He said that the sailor was under peculiar obligations to be a Christian, that he was surrounded at all times by the manifestations of the power of God, in seeing the raging of the seas, the violence of the wind—and that one of his sweetest enjoyments was to stand upon the deck of his vessel, with the bright galaxy of stars overhead, lighting up the vessels track, and there to hold sweet communion with his Saviour and God."

The sun-burnt visage of the stranger, with his eyes suffused with tears, and the modulated tone of his voice as he recounted his experience, told upon the congregation assembled, and doubtless many ejaculatory prayers ascended to God from that room in his behalf, that Christ would still continue to bless and keep him, and that in the great day "when all nations and kindred and people shall be assembled," he may receive the plaudit of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

### Interesting Family Meetings.

A correspondent of the New York Journal of Commerce gives an interesting account of a family re-union at the house of Rev. Dr. Field, for nineteen years pastor of the village church in Stockbridge, who is now seventy-eight years of age. He resides there with his wife, now seventy-seven. He says:

"Week before last, the six sons and one daughter, with their wives and husbands, and children and grandchildren to the number of forty-six, met at the charming old homestead; and what a meeting! There was David, a distinguished lawyer from New York; Matthew, an engineer of eminence, residing in Eastern Massachusetts; Jonathan, a State Senator from Stockbridge; Stephen, a Judge of the United States Court in California; Cyrus, known to the world for his indomitable telegraph energy; and Henry, the youngest son, a clergyman and scholar, and the accomplished editor of the New York Evangelist. The daughter is the wife of the Rev. Mr. Brewer, of New Haven, Conn. These were the children, and then there were thirteen grandsons, thirteen granddaughters, with two great-grandsons, making the fourth generation present at the gathering.

The gathering took place in Stockbridge on Saturday, and on Sunday all assembled in the old parish church.—The Rev. Mr. Brewer made the opening prayer and the venerable Dr. Field preached from Acts xxvi. 22, 23. In the afternoon, the Rev. H. M. Field, of New York, delivered the Sermon. On Sabbath evening, all the family met at the house of the son resident in Stockbridge. On Monday they breakfasted in the grounds of David Dudley Field, Esq., of New York, who has a summer residence in Stockbridge, and at noon they all dined at the old homestead with their beloved parents.

Seriousness.—In the *Biblical Recorder*, Elias Dodson says: "Selfishness always travels towards self. The selfish man says, 'I will give nothing to foreign missions, I am in favor of home missions.' Ask him for home missions, he will then be in favor of associational missions. Ask him for this object, and he will be in favor of supporting his pastor. Ask him to support his pastor, and he will refuse, saying he must support his family."

Sermons of Conviction.—Of Rev. Stowell Brown, the most popular preacher in Liverpool, a correspondent of the *Examiner* says: "The son of a clergyman of the Established Church, he became a Baptist by Bible conviction, without acquaintances among Baptists, and up to the time of his conversion had never seen an immersion."

The Oldest Church in America.—It was built in 1681, in the town of Hingham, Mass., and is still occupied as a place of worship. The bell-rope hangs down in the middle of the house, where it was placed in order that the bell might be rung instantly to give alarm of any sudden Indian incursion. There are many of the old-fashioned square pews in the house, enclosed by what resembles more a high and substantial unpainted fence, than anything to be seen in a modern church. The frame is of oak, and the beams are huge and numerous. The old house is good for 200 years more. This old church has an old pastor, the Rev. Joseph Richardson having preached in it for fifty-three years.

North Carolina.—The *Biblical Recorder* says:

"There are in the whole State of North Carolina, hardly three hundred Baptist ministers—licentiates and all. Probably not more than 200 of these are in active service. This would give (as we have a membership of 64,000) one preacher to every 320 church members. But the Baptist population may be safely estimated at three times the number of their membership; and this would give one preacher to every 810 hearers. Now, if the number of preachers in that State were doubled, each one would have a population of over 400 to labor among; and hence we see that there is a need of men—at least two hundred more men—to preach the gospel in North Carolina."

The Point.—Some writer has said, "When a man begins to find fault, note his spirit. If he is bitter, harsh, and vindictive, don't listen to him! He will either grieve your heart, or infect you with his own spirit. If he comes cursing like a Shimei, pass him by. But if he comes weeping like a Jeremiah, you may weep with him, and mourn over the desolation of Jerusalem."

Commendable.—Some members of the Established Church of Scotland are at present raising subscriptions with a view to institute a college for educating the daughters of ministers and professors of that church. The Lord Chancellor has agreed to become the President.

Laymen.—The Rhode Island Evangelical Association has taken still another step forward in respect to the laymen. It is resolved to send a lay as well as a clerical delegate to corresponding bodies.—Laymen can always be found who can better bear the expense of these journeys to other States than the ministers. There are several advantages in their representing our churches abroad. If this movement, which has been going on for several years, in respect to lay agency in all religious and ecclesiastical affairs, (breaking into even the M. E. Church,) why not send lay delegates to corresponding bodies?—*Cor. Congregational Herald*.

A correspondent of the *British Messenger* says: "You will be delighted to hear that the great awakening in South Wales is going on satisfactorily, many continuing to come over to the Lord's side, and the work of grace extending itself powerfully over the counties adjoining Cardiganshire, where it first commenced. In proportion to the population, the work has been much more wonderful than anything that took place in America, for as a proof of this I have it upon good authority that no less than 9,000 have joined one denomination in Cardiganshire alone since October last; and it must be borne in mind that Cardiganshire is one of the smallest and most thinly populated counties in the whole kingdom."

### Offices of the Holy Spirit.

It is the office of the Holy Ghost to assure us of our adoption as sons, to create within us a sense of the paternal love of God towards us, and to give us an earnest of our everlasting inheritance. As, therefore, we are born again of the Spirit, and receive from him our regeneration, so we are also assured by the same Spirit of our adoption, and become, being sons, we are also heirs with God, and joint heirs with Christ by the same Spirit, we have the pledge, or rather the earnest of our inheritance.

Bishop Pearson. The witness of the Spirit is a thing that we cannot express; a certain inexpressible assurance that we are the children of God; a certain secret manifestation that God hath received us, and put away our sins. No one knows it but they that have it. I confess it is a wonderful thing, and if there were not some Christians that did feel it and know it, you might believe there was no such a thing; but it is certain that it is a generation of men that know what the seal of the Lord is.—*Frederick*.

The testimony of the Spirit is immediate, by his secret influence upon the heart, quieting and calming all distrust and diffidence concerning its condition, by his own immediate power.—*Fear is banished by a soft whisper from the Spirit of God in the heart; and this in such a way that, though the spirit of man is calmed by it, yet it cannot tell how it comes to pass.*

Simon Ford. The Johnson on Barren.—Bowtell says: "He (Dr. Johnson) argued in defense of some of the peculiar tenets of the Church of Rome. As to giving bread only to the laity, he said, 'They may think that in what is more ritual, deviations from the primitive mode may be admitted on the ground of convenience,' and I think they are as well warranted to make the alteration as we are to make it in the mode of sacred worship."











