

"God, be merciful to me a sinner," which is a manifestation that he is prepared as a little child to receive the kingdom of heaven, and thereby does receive the washing of regeneration and renewing of the Holy Ghost, and is a new creature in Christ Jesus, with new and heavenly desires, having Christ formed in the soul the hope of glory, which hope he has as the anchor of the soul both sure and steadfast. The power of the prince of light and eternal truth, having gained a complete victory over the power of darkness, and divided the spoils, takes possession of the soul and takes up his abode there, leaving the fleshly spirit to the partial control of the power of darkness, for a few days, perhaps, for the trial of the faith of the inner man.—This new order of things is the result of the love of God shed abroad in the heart by the Holy Ghost which begets love spiritually to God and his people, and toward his fellow creatures generally. The change is so great and mysterious that he loves the brethren and desires to unite with them, but feels so weak and unworthy he fears to do so, fearful that he is deceived or mistaken, and may bring reproach upon the Church and brethren he loves so well. I will here say to such a one, for his special comfort, To not delay, but follow closely the impressions of your mind—it is your bounden duty to offer yourself to the Church—for you surely cannot feel any more unworthy than your humble servant: the brethren I believe feel so very much like themselves. I cannot tell you as Baptists sometimes (as I think through mistake) do, to stay away as long as you can.

Brethren, allow me here to tell you, I think it wrong to use such an expression, for I am persuaded that the sooner the little tender lambs are taken out of the cold and piercing blast, into the visible fold (the Church) the better for them: they need encouragement and food, and ought to have it from the shepherds. They need the sincere milk of the Word, that they may grow thereby; for the prince of the power of darkness being dethroned from the soul, keeps up a kind of predatory warfare carried on through the outskirts or fleshly spirit to the great detriment of poor weak believers, and even the strong don't escape. And this kind of warfare is conducted so very skillfully and artfully, by Satan, (the power of darkness,) that every one of the children of the kingdom of God ought to be enlisted as soon as they are manifested as such, for the mutual comfort, consolation and encouragement of each other, for the war goes on between the inner and outer man even so long as we live in this world, so much so that every one of them should live strictly up to all their christian duties, for they enjoy the sweet society, and comforts, and encouraging presence of the captain of their salvation, in this warfare, just in proportion as they are obedient to the commands of their Lord and Master: "they that wait upon the Lord shall renew their strength," &c., Isai. 40: 31—though they

have their seasons of feeling very lean and barren, even to cry, surely God hath forgotten us. But he says: "behold I have engraven thee upon the palms of my hands," Isai. 45: 16—so that with these, and similar declarations, his soul takes fresh courage and presses "toward the mark for the prize of the high calling of God in Christ Jesus." What though the battle rage with terrific fury, so long as the soul can hear the voice of his Savior, above the din and confusion of battle; "Fear not little flock, it is your Father's good pleasure to give you the kingdom," and also that "no weapon that is formed against you shall prosper." He moves on in his pilgrimage, feeling assured that his Captain will bring him "off more than conqueror thro' him that loved him," and gave himself for them.—Then, dear brethren, live in peace, endeavoring to "keep the unity of the Spirit in the bond of peace," and see that you fall not out by the way, but keep your armor bright, and remember "the weapons of your warfare are not carnal, but mighty thro' God, to the pulling down of strongholds," &c.

I am passing through bodily afflictions and sore trials, and feel to crave an interest in the prayers of all God's dear children, whom I hope I love for the truth's sake.
Yours in tribulation and in hope,
JOHN S. BRINSON.

KELLEY'S STATION, Christian County, Ky.,
October 21st 1875.

Very much esteemed Brother Gold, and
Dear Brethren and Sisters of the Church,

I HAVE seated myself in order to let you know that I am still on earth among the living, and in good health, considering my age.

I have moved to the above named station, seven miles from the city of Hopkinsville, where my brethren and sisters of the Old School Baptist faith—and friends who wish to correspond, will please address me.

I have just received a letter and a copy of Minutes from brother Cranfill of Oregon, with the names of all the ordained ministers of that Territory. Primitive Baptists are stronger there than I thought they were.—In the copy of Minutes I received there are nineteen ordained and six licensed ministers: I could give their names and addresses, but space forbids.

Brother Isom Cranfill is endeavoring to obtain a true account of all the Old Baptists in the United States, and desires a copy of minutes of every Association. Will the brethren oblige him? and send him a copy to Looking Glass, Douglas County, Oregon. I will say, there are some of the old fashioned Baptists throughout the whole world. Christ says, the gates of hell shall not prevail against his Church, which is and was an Old Baptist Church: and Daniel said, it shall stand forever.

I have tried to preach in eight different States, and if the Old or Primitive Baptists have ever found any fault of the doctrine I preached I have never found it out. I was a preacher (if one at all) before the Missionary split. I fought through that

war, and I hope there will not be another among the people called Primitive Baptists—tho' I see a prospect for another war. Let us, one and all, preach and contend for what is revealed, and let things alone that are not revealed, as they belong to God.

I will name a few things that have been causing confusion: One writer stated that God created the world out of nothing and that he dwelt alone before time, and that God created the soul of Christ and his people the first day, and their bodies the second day; and, that Adam made the serpent a devil. These things were published in a paper. I will say, that I cannot receive such stuff and call it old Baptist doctrine.

These things are calculated to confuse the minds of the children of God, and it has been so that unless you received such you were called a heretic. It is strange that some men in the year 1875 have got wiser in their own estimation than the apostles were. I will say, if we are willing to be governed by their testimony, we will have no more controversy among us. But whenever we try to make some improvement on their testimony, we are sure to err and cause corruption.

Brethren and sisters, one and all, preach or write nothing but what we have a thus saith the Lord for, and let us not get frightened at any thing that is plainly revealed in God's written word.

Yours in love,
ABNER HERN.

ROCKY MOUNT, N. C., Feb. 25th, 1875.

Dear Brother Gold, and all the Dear Brethren and Sisters that have been quickened unto Spiritual Life:—

I FEEL that I want to say something this morning about the goodness, and mercy, and grace, and truth, and mighty power to save, that I can see only invested in a crucified Lord and Savior Jesus Christ.

I heard brothers Pitt and Burch preach for two days in succession, which has been a feast to me. I feel this morning that I have been blessed with the spiritual love and knowledge of an inheritance that has been bequeathed to me by my Lord and Savior Jesus Christ.

Brother Gold, the reason I write this letter to you this morning is produced or brought about in this way: This morning about 4 o'clock I awoke from sleep and this passage of scripture was presented to my mind with such force that I can't get clear of it; and feel that I want to tell my brethren and sisters the beauty that I see in it, and the great truth that it contains. But, brethren, I am nearly blind, but thank God that it is no worse with me than it is.—The text is "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The beauty of God's grace and love that is embraced in this text is indescribable, for the time has been with me that this was worked in my day, but it was worked in the hearts of others

and not in mine; and, I believe that it was the Lord's good working that worked in my day; for, my friends and brethren, this was my day if ever I have had a day, and I with the natural eye could see the work of the Lord, as they called it, going on. But I could not believe though I had it often declared unto me. But alas! when the great commandment and holy law of Justice and Truth reached my case and opened my eyes I found myself as naked as did Adam and wanted to hide myself just as bad as Adam did, but the wisdom of the whole world could not know this work, but I hope it was the work of the good Lord that was going on in my poor heart. Neither can the wisdom of the whole world know the work that is now going on in the hearts of God's dear children to-day because they shall in no wise believe it, though a man, or God through man, declare it unto them; for unless they can feel and see as Thomas did they will not believe, and why? because they can't believe: "eyes they have and see not, ears and hear not," a heart naturally and understand not. These hidden mysteries belong to God, and the natural mind and heart cannot see the great book that is sealed with seven seals. They cannot see the new name written in the white stone—why? Because no man can know that name but he that receives it.—Christ or christians must, it seems, be of the same, for when I was first quickened into spiritual life, if not deceived this was the only name that I could call upon by which was the only way for me to get to God, and if I found not favor with him I would be lost forever. But, the self-righteous Pharisees that will climb up some other way how they do despise this true way. They will not have this true way of God's reign of grace to rule over them—why not? Simply because his grace and mercy and truth have not reached their hard hearts. Sin has not revived quite plain enough for them to see it, the command has not come that sin might revive. Kill the poor self-righteous to the love of sin and they will feel that they have got their fill of sin: and, until that is the case with them, they will wonder, despise and reject the wisdom of the great God of heaven, and trust as they always have been doing in their own weak arm of flesh which must all come to naught and perish with its using, for no man can come to God unless the Father draw him. It must be God or the power of the Holy Ghost shed abroad in the heart to quicken us into spiritual life before we can act faith and fear. Self-conceited Pharisee, don't despise this truth and wander off and perish, if you can help it, but bid the glorious work, that the Lord Jesus Christ is working in your day, God speed that it may grow and prosper from day to day, and finally come to you and bring you in the good old way.

For proof of these facts look on Peter's case after the resurrection of our Lord Jesus Christ from the dead: he appeared to his Disciples and breathed on them the Holy Ghost. We see that after they had received the