

way, for six months. I was still rejoicing, when something said, "you are another Judas;" I burst into tears and begged I might leave the cause as good as I found it. This trouble soon went off, but I have had many ups and downs since that time.

I will close. I sometimes fear it is all a delusion;

"I fear at last that I shall fall,
For if a saint, the least of all."

Transcribed for: Mrs. Elizabeth
Buntyn. M. A. E.

WILLIAMSTON, N. C., }
May 6, 1869 }

ELDER L. I. BODENHAMER—*Dear Brother*:—If you can find room and can afford the labor of publishing the enclosed letter in *Zion's Landmarks*, I think the cause of our Master will be subserved.

Elder Deatherage is of opinion that the church in Texas is at present more assailed with flatteries than with denunciation, by the new order of Baptists. He is desirous, therefore, of being armed with the writings of those who stood up in defence of Truth and Gospel order, at the period of separation and for some years thereafter. He has the writings of Elder Beebe, of New York, as published in his first volume of "Editorials," and wants the writings of Elder Lawrence of this State also. I am of his opinion, that these writings should be published. They are enquired for at home, and more so at the South and West.

Brother J. J. Lawrence, son of Elder Lawrence, contemplated having them published some years ago, in one or more suitable volumes, but from some cause he has not done so. If he declines the enterprise altogether, I think it behooves the brethren in North Carolina, more especially those connected with the churches of the Kehukee Association, to have it accomplished.

Elder Deatherage's letter will, I am in hopes, draw the attention of brethren to the subject.

I should like for others to express their views, in the *Landmarks*, in relation to the propriety of the undertaking.

Yours in the best of bonds,
C. B. HASSELL.

FANNIN COUNTY, TEXAS, }
March 26, 1869. }

ELDER C. B. HASSELL—*My Dear Brother*:—Yours of 1st March came to hand yesterday, together with the copy of your last year's minutes. I

can truly say I was glad, and hope my feelings were a little akin to Paul, when the brethren from Rome met him at the three taverns, whom, when Paul saw, he thanked God and took courage. I am truly thankful that He has left to himself seven thousand (a figurative number) that have not bowed the knee to Baal.— Yet I must say I am sorry brother Lawrence's writings have not been compiled or published in a volume. My opinion still is, that the Baptists of North Carolina owe it to their far distant and scattered brethren of the West. I do not wish to be understood that I consider the work as perfect; that would be folly, for I have seen an end of all perfection. But I think the work would be valuable as a historical reference, to freshen the minds of the old and enlighten the minds of the young. The questions then and there discussed were vital—radical issues between the then contending elements. Now in my acquaintance, the soft deceptive expression is often heard, that there is but very little difference between us; we only differ a little about the pay of the preacher. While I believe three-fourths of the New School do not know what split the Baptists, and too many of our own members are in the dark on the subject and are liable to be deluded by the soft speech of Tobiah and Sanballat, saying, Let us build together.— Right here I will explain what I meant by the word amalgamation, (which I suppose I used.) I know it is a political phrase, used expressive of mixing races, but is equally as expressive here with us in regard to mixing creeds, or spiritual whoredom. I am a native of East Tennessee, and was in the war when the Baptists separated their cattle, or when Lot's family took theirs and went to the plains of Jericho. Now it is astonishing to me, that after a lapse of thirty years of peace, they would suffer themselves to be beguiled by the Moabitish and Amoritish daughters that have been raised up from Lot's own daughters. And is it not strange that old and good men too, (I reckon,) can be made drunk on flattery, by puffs and titles of dignity, such as D. D., &c., and made drunk by the success of their own little inventions; but more strange, that Abraham's family should be found plying at the contrived festivities of a Balaam. Now may be, strange as it seems, it is nevertheless

true, that old and tried brethren, churches and associations have united with the New School herds in Tennessee and other localities. The spirit is spreading westward—has done its work in parts of Arkansas—and is sliming us poor sheep in Texas, ready to swallow us, after the manner of the famous snake of the South. The expression is often used to me, by our *lovers*: "I can swallow you all; nothing but what I can take." I often receive a message from some of their noble parsons, saying they "would love to see me; I think we would not differ much." Sometimes say to my children, when they are out among them: "I would love to see your father; I think me and him would agree pretty well," &c., &c. While these deceptive expressions are going the rounds, they more or less make their impress upon the minds of the uninformed, and make our resistance to their flatteries look biggotted and churlish. So far as my acquaintance extends, their manner has been to endeavor to make the uninformed believe that they have dropped many of their inventions or objectionable features in them, and changed the name and manner of some of them, and come up professing to be willing to subscribe to the old articles of faith; by this means no doubt have deceived many. But when Old Baptists suffer themselves swallowed they will be like everything else that is swallowed, they will lose their identity. This is what I mean by amalgamation. Yet I am like you, I believe God will preserve a remnant, elected to keep the truth; but what trials await them as keepsakes, God only knows. I am not much sorry you misunderstood my application of the term amalgamation, since it has led you to give such a satisfactory account of the relation the whites and blacks sustain toward each other as church members.— Though an uncompromising opponent of amalgamation of the black and white race, politically, socially and affinitively, yet, in the house of God, I think they are equal, according to their gifts or ability, and heirs together of life.

I will now say to you that I have brother Beebe's Editorials, and am well pleased with them, and hope they will be extensively circulated through the South, especially as I think the spirit of amalgamation mostly abounds in the South, and could the book be in every Baptist family, it would at least strengthen the little ones to stand the assaults making upon the "little city with few men in it." Yet still I cannot away with my desire for Lawrence's works to be published; they would perhaps be at least an armor bearer

to Jonathan in going over the steep rocks to the Philistian camp. If his writings were of God, they were designed for the church by the brother. And I think the battle being fought, and to be fought, is the same that engaged the hearts and pens of those old soldiers of New York and North Carolina in the days of my youth.— I was a reader of the Primitive Baptist several years. I now feel my folly in not preserving such papers as I then prized and that memory still cherishes. I remember an expression of an old brother about that time.— I had in my possession some Missionary works, setting forth their boasting pretensions. He said to me, "You had better file them away and keep them; the day is coming when they will deny these things." And so it has come to pass; these papers are lost, and they are denying those things then so exultingly and boastingly proclaimed from both pulpit and press. They are now more silently working on the infant mind in Sunday Schools. The devil, being more subtle than any beast of the field which the Lord God had made, knows that an impress of the infant mind nothing but a God can remove; hence some of their works call Sabbath Schools one of the most effectual means of converting the world.

Let me suggest the idea, that young brother Lawrence, or the Baptists, by his leave, select some man or men to collect the brother's writings; and if there is any portion that would not reflect light and give strength and comfort to Zion, just omit it, that the book may be as clear and pointed as possible; and publish it under such circumstances, if possible, as would place it in reach of the poor of the flock. I do believe the crisis upon us and the awful delusions and powers of anti-Christ, calls for us to make some exertions and sacrifices to sustain and comfort each other in this dark and cloudy day. Remember that the Baptists generally in the West are descendants, so to speak, of the old fathers that battled for liberty in the Carolinas, that stemmed the torrent of religious abominations that flooded the land, embracing the period from 1830 to 1840; they have spread from your old mother associations, carrying with them the precious jewels of truth that will do to buy but not to sell.

Brother Hassell, should you find time and disposition to write again, give me your information in regard to this religious amalgamation, whether it extends to much extent in Georgia, South Carolina, Virginia, &c. The reason I selected this time to write, was because I am not able to be out. I have wrote hurriedly, and perhaps I have wearied you, but if I have, bear with me with the forbearance of a brother. Let me hear from you, and oblige an unworthy brother.

J. E. DEATHERAGE.