

Psalms 57: 7, "My heart is fixed," &c. Was it not always fixed, David? Oh, no! "Behold I was shapen in iniquity; and in sin did my mother conceive me."—51st Psalm 5th verse. "Who can bring a clean thing out of an unclean thing? Not one."—Job 14: 4. What more, David? "Thy arrows stick fast in me, and thy hand presseth me sore; mine iniquities are gone over my head: as a heavy burden they are too heavy for me. I am troubled; I am bowed down greatly; in my distress I sought the Lord, he heard me and delivered me from all my fears; he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings." What more has he done? "He hath put a new song in my mouth," even praises to our God. O God, my heart is fixed; I will sing and give praises even with my glory. Awake psaltry and harp! I will praise Thee, O Lord, among the people; and I will sing praises unto Thee among the nations:

My heart is fixed—did David say?
May I not say so too?
Jesus, Thy precious blood 's my stay—
I nothing good can do.

My heart is fixed—it trusts in God,
My portion and my choice;
Firmly it rests upon his word,
And doth in him rejoice.

My heart is fixed—his power controls,
His wisdom guides me still;
He calms the tempest, or it rolls
Obedient to his will.

My heart is fixed—has satan then
The power to break my hold?
My Lord beholds just how and when
This wolf comes near his fold.

My heart is fixed—ye earthly toys,
It is not fixed on you;
Fly then, ye treacherous, fleeting joys,
My Jesus I'll pursue.

Though fickle in my inward frame,
My outward conduct ill,
Sweet Jesus, in Thy glorious name
My heart is fixed still.

"With the heart man believeth unto righteousness," &c.

Yours, in hope of eternal life,
E. J. WILLIAMS.

ELDER JOHNSON'S LETTER.
—FASTING.

Dear Brother Gold:—Correct an error in my communication, "The Towaliga Association Again," about midway of the second column where it is printed "perish," when it should be *persist*; and, in another place it is printed "law," when it should be *land*, &c.

I like Elder Johnson's article, and will say that I have frequently kept fast days by myself; and always do in cases of ordination, and I believe the church ought to. If it is not commanded it is authorized by example, and by my experience is a good thing.

Affectionately your brother,
J. R. RESPESS.
Ellaville, Schley County, Ga., April, 1877

Williamston, N. C., March 30th, 1877.
To Elder R. W. Hill,—Germantown,
N. C.—Dear Brother:—

As you were pleased to mention my name in connection with the "Kehukee History," in your letter of the 15th of January last, published in ZION'S LANDMARK, I concluded it about as well to answer you thro' the same medium.

Primitive Baptists have been as-

sailed, vehemently, for the last fifty years, not only by Catholic and Protestant religious denominations, but also by those who call themselves Baptists, many of whom went out from among us to make it manifest that they were not of us. But for the course pursued by these last named a true history of the Kehukee Association and all others identified with her, to the present time, would not appear to be so absolutely necessary. If they had confined themselves till now as they began, immediately after the separation, to the calling of us ugly names, such as antinomian, old fogies, hard-shells, straight jackets, &c., we might have afforded to remain silent; for that would have only been adding to the volume of aspersions cast toward us by the multitude of other religious sects, for which we care very little.—But when the time arrives that these runaways change their tactics and seek to substitute their Order for the Primitive church of Christ, it seems proper that a protest should be entered. They wish to steal our good name. The name which they have traduced for thirty, forty and fifty years, they now seek to assume as their own. Books are written, periodicals filled and pulpits ring with arguments and loud professions of regard for Primitive Baptists, and that the Missionaries of the present day are the simon-pure, old-fashioned Baptists of fifty, or a hundred, or a thousand years ago. While we are denounced as the New School party that took its rise some forty or fifty years ago under the leadership of Lawrence, Osbourn and others.

Now this is the bad part—our jugglers are said to easily prove that white is black and black is white, so it may be that these men after a while will prove such a falsehood to be the truth, if nothing is presented as an offset to it. Human appliances are powerful and widespread now to fasten upon the mind of the present and future generations this great falsehood. We have of course, already, our membership, our ministry, our periodicals, pamphlets and books (among which stands conspicuously the Editorials of Elder Beebe,) to refute these charges; but there is yet a necessity, it appears to me, for a History of the Church in which this matter of division should be particularly attended to and ample proof set forth, by a true record of facts and words out of their own mouths, that they, the Missionaries, have departed from the faith and practice of apostolic Baptists, and are, to all intents and purposes, the New School Party of about half a century's growth.

This work, therefore, contemplated by us, will be as much in defense of all other Primitive Baptist Associations, as of the Kehukee. And with its general history of the church from the earliest times, will, it is thought, be desirable to all Old School Baptists throughout the length and breadth of the land. The age of the Kehukee Association (being one hundred and eleven years old), authorizes her, to some extent, to step forward in this important matter in defense of herself and the brethren scattered abroad.

"Kehukeeism" in the South and "Blackrockism" in the North have been the targets for the marksmen to shoot at for lo these many years, and if shots recoil from one, so they will from the other, to the wounding of the enemy and vindication of truth.

The only lameness about this matter of the History, is the want of some competent person to get it up. I am not. I lack the ability and the time. But the brethren have thought proper to impose the labor on me, and I must do the best I can to gratify them. Sympathy must cover all the defects. I think I know well enough what sort of a work is wanted, but how to prepare it I do not know, and must draw the bow at a venture. When it is finished, if ever, it may not suit either myself or my brethren in Christ. We must look to God for every blessing in all our undertakings.

If you have a mind to come and see us in the East, brother Hill, please do so. We should be glad to welcome you. Ministerial visits in this section are not too frequent. I am in hopes they will increase in number and duration. Our churches are in peace and are moving along with a moderate degree of truth and prosperity.

I do not remember of having heard anything prejudicial to you, while passing or re-passing through Tennessee in 1874. If I did I suppose it was not of much consequence, as it has escaped my recollection.

I should like to hear from you again, either publicly or privately, when you feel disposed to write.

Affectionately yours,
C. B. HASSELL.

LaGrange, N. C., March, 1877.
Elder P. D. Gold,—Dear Brother in Christ:—

It seems that I feel an impression to write for publication my experience of grace and call to the ministry, and though I have no natural desire to see my writings published, from some cause I feel an impression, which is very humiliating to my feelings indeed, to place before the public that which I have so often heard laughed at, to wit: an experience of grace and call to the ministry. Vain people like fashionable religion, and that religion that does not bend to man's carnal nature is as a root out of a dry ground.

I believe I saw myself to be a lost sinner before I was ten years old, but this shock soon passed off and I went on in the love and practice of sin with no fear of the justice of God before my eyes, and had no desire to be a christian, but thought there would be time enough in the future—I thought I could become a christian at my own appointed time. I loved sin and pursued its course, and would this day have been as ignorant of the plan of salvation as the brute had it not been for the grace of God. The apostle says, "Not by works of righteousness which we have done." And if God will not accept our righteous works as a condition of salvation he will not accept wicked ones—and therefore not of works.

I was called upon as a witness in a case when about fifteen; swore to "the

best of my knowledge and belief;" but when I thought my oath over I concluded that I had sworn to a lie. I then became very uneasy, and went home and read the scriptures to find out what the penalty was. I found that it said, "Thou shalt not bear false witness." Again, "If we offend in one point we are guilty of the whole." Again, "The soul that sinneth shall die." I concluded that I had committed the unpardonable sin. No one can describe the horror that I underwent to hear the thundering peals from Sinai or God's holy law. While I continued to hear the justice of God's holy law, "The soul that sins shall die," it was revealed to me that God had seen all my actions and thoughts; and I acknowledge I was condemned, I was all unclean, full of wounds and bruises and putrifying sores. I could say with the woman at the well, "Come, see a man that told me all that I ever did." I could not see the mercy of God, and thought mercy and justice could not harmonize in my case. I was like the character spoken of in the scripture—had spent all my living and grew worse and worse. I lost all hope and would have been glad if I had been a dog; but this burden of guilt and condemnation was removed in a way and at a time unexpected by me, and I have never been able to say when or where, but I have had inexpressible comforts and seasons of rejoicings which I believe are a foretaste of heaven. I don't remember having any impressions to join the church until I was twenty years old. One day, when low down in trouble, as I had often been, I complained of my distress and had hard thoughts against the Lord. I enquired, Why was I thus? when it was revealed to me that it was for disobedience, and that it was my duty to join the church.—I promised the Lord to comply with my duty, and then my burden was removed in less than a moment. I soon had an opportunity to join, but my trouble was gone, and so I did not comply with my promise. I missed several opportunities, and my trouble came upon me again. Its cause was hid from me, and I again made an enquiry, Why I was thus distressed? when it was revealed to me that I had not only failed to do my duty but had failed to comply with the promise I made with God. I then promised the Lord, with a vow, that if he would remove the plague I would join the next chance I had. My trouble was removed as it first was and I went on my way rejoicing. Then, when an opportunity offered, for my oath's sake, and for fear of severe chastisement, I complied and was baptized by Elder J. S. Brinson—the first Sunday in February, 1873.

I then thought I would find rest, but went home pressed with a barben in my breast. I enquired of the Lord why it was, but found no relief. It was not relieved until I went in the woods and prayed the Lord to show me why I was thus, when it was made known to me that I was chosen or called to preach. It did not distress me by any means. I promised the Lord to make the at-