

often seek fights with their neighbors, but many of them were first to flinch when real bravery became necessary, and thus it will be in the Church, should actual persecution again come. Railing is no proof of firmness or soundness.

A man in a Baptist pulpit once remarked that he wanted nothing to do with the Methodists, or Missionaries in this world, and should any of them get to heaven, he wanted a partition between him and them. About twelve months after using that expression, he went over to the Missionaries and has ever since been an inveterate enemy to the Baptists. Christians do not love Arminian doctrine, but they are willing to stay in heaven with any one that God has prepared for that blessed abode. Paul was a defender of the gospel, but he did all things in meekness.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth," 2nd Tim. 2: 24, 25.

"Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you," 2nd Cor. 10: 1.

"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," Col. 3: 12. "To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men," Titus 3: 2.

Paul did not mean that Preachers should surrender the doctrine of Christ, but for them to contend for it in meekness. The Angel of God did not bring a railing accusation against the Devil himself, but simply said—"The Lord rebuke thee," Jude 1: 9.

Some Preachers complain because the Churches do not supply their temporal needs, whereas they, perhaps, do not feed the sheep with the bread of life which came down from heaven.

Sheep appreciate food more than defence. Ministers should not expect to spend the bulk of their time in attending to their own secular affairs, and then be supported by the Churches. Paul said to Timothy—"Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all," 1st Tim. 4: 13, 14, 15.

The first duty rests upon Ministers to preach—the second duty rests upon the Churches to bestow of their carnal things. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1st Cor. 9: 11.

I once knew a faithful Minister to serve a Church about fifteen years and receive about eleven dollars for the whole time, and because he rebuked the deacon for his negligence, the report was soon circulated that he was "preaching for money." Such

Churches are ready enough to demand promptness of Preachers, and require them to "go to war at their own charges"—a thing that they themselves would be unwilling to do.

"And as ye would that men should do to you, do ye also to them likewise," Luke 6: 31. "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers," Mat. 23: 4. Covetousness is covetousness wherever it is found, and it is just as criminal in a member of the Baptist Church as in a hireling Preacher of some other denomination—the former tries to increase his substance by withholding more than is meet; the latter by exacting what the Scriptures do not guarantee to him.

Whenever a member can feed upon no other preaching than that which advises him to keep his "purse-strings tight," he is covetous. Christians feed upon the evidences of their own soul's salvation, and not upon perishable things which pertain to this world.

Since I have given myself wholly to the Ministry, I have no reason to complain of the treatment which I have received from my brethren and friends, and I desire to acknowledge my appreciation of their kindness. It is true, in some instances I have seen a manifest spirit of covetousness, but while one has fallen short, another has, perhaps, been exceedingly kind, and thus supplied my needs.

Some deacons seem to be ungrateful of the purpose for which they were made, and think that carrying around the bread and wine constitute their whole duty, whereas there were no deacons upon earth, when Christ instituted the Supper. Deacons were made, after his ascension, to attend to the poor saints. "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—

But we will give ourselves continually to prayer and to the ministry of the word," Acts 6: 2, 3, 4. Deacons are not required themselves to defray the whole expense, but are the officers of the Church to collect and distribute to the needs of the preachers, and other poor members. Any member who grumbles at deacons for doing what the scriptures require of them, is not worthy of the name of a Baptist. Sometimes preachers do injustice to the deacons, by omitting to tell the Church their own duty, in reference to the ministry, and excuse themselves by saying, "It is a tender point." God has not called men to preach such things as are agreeable to their feelings and to omit such as are not. Arise, go unto Ninevah, that great city, and preach unto it the preaching that I bid thee," Jonah 3: 2.

It requires but little firmness to condemn the faults of our enemies, but great soundness to condemn those of our friends.

I love my brethren too well to shun to declare the whole counsel to them and I have too much confidence in the bulk of them to believe that they will reject the plain teaching of the Scriptures. When a preacher takes a scriptural position, occasionally some member will cry out "Missionary," but such men are not the ones that help preachers. They neither do themselves nor want others to do. Those who do most for preachers grumble least. The Primitive Baptists are evidently the Church of the Living God, but doubtless at the time of the split, three classes of persons remained with us. One class was too fond of the bottle, and because we opposed strenuous liquor laws, they took advantage of our arguments and used liberty as an occasion to the flesh. "For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another," Gal. 5: 13.—"But, take heed, lest by any means this liberty of yours become a stumbling block to them that are weak," 1st Cor. 8: 9.

There was another class who rejected the institutions of men, simply to dodge the expense; and not because they were really at heart opposed to such things. Whenever men become Baptists, simply because they are too stingy to be anything else, the Church is as well off without them as with them.

There was yet another class who were as pure as the gold dollar, and they remained because they loved our doctrine of salvation by grace, and they opposed strenuous laws and the inventions of men because they believed them to be unscriptural and therefore dishonoring to God. Doubtless some of each are joining us now, but it is to be hoped that there are but few of the first two classes.

I have written this article, as I trust, in the fear of God, for the good of His people, and I hope and pray that it may be read in the same spirit.

Yours in Christian love,

JAMES S. DAMERON.

Near MAYSFIELD, Milam County, Texas.
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"He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saying he that receiveth it," Rev. 2: 17.

Elder P. D. Gold—Dear Sir:—

POSSIBLY it may be presumptuous for a poor, wretched, sin-defiled, afflicted persecuted and creature, such as I am, to undertake to write to you, or for the perusal of the children of God; but of such as I have give I unto you, and if it is not to the honor of God or the comfort of his people, cast it aside, for that is best. Surely this is a time in which it becomes us all to examine ourselves and see whether we be in the faith or of the faith once delivered to the saints—and the cry go up as of old, "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men," Ps. 13: 1. My attention was called a short time ago to a piece of music—in a late publication for Church and social music—entitled

"Heavenly Name." The music is beautiful, and the words begin if I noticed right—

"What shall be my heavenly name?"

I was caused to reflect at the time, and often since of the application of the text of Scripture as above (Rev. 2: 17,) and I have been brought to consider how entirely we are dependent upon the sovereignty and providence of God, for all that we receive and for all that we are, or ever will be, notwithstanding all the prevailing opinions, and self-righteousness, and presumption of man to the contrary. It was the Lord that changed the name of Abram. It was the Lord that changed the names of Jacob and of Saul; and it is *He* that changes the name and nature of all that are taught to speak the true shibboleth of the Son of Righteousness. How those that are strong do seek to mystify this change, and talk about a multitude of laws, &c., while we that are weak can only comprehend that it is *simply* by the imputed righteousness of the Lord Jesus Christ—to a poor, dead, lost and ruined sinner of Adam's posterity, that he is made acceptable in the sight of God the Father, and can approach unto him and be received—being washed and purified from sin and all its consequences, by the obedience and sanctification of the Lord Jesus Christ in his stead by the blood of a crucified Savior—by being clothed with the robe of the imputed righteousness of Christ—without which no one need expect to ever approach God or see his face in peace—and is, thus, a poor human being. One of Adam's posterity is really and truly dead in trespasses and sins, (as the whole of his family are by nature,) tho' he don't know nor believe it, till brought by the Holy Spirit of God to see and feel his real lost and undone condition; then he is turned about to seek a way he has not known, is sick and seeks a remedy for relief; and tho' he may take of the fills of his own self-righteousness, and good deeds for a season, he finds that it is like all the rest of his deeds—only tends to death—and he finds that he must find a physician suited to his case, or he is gone forever. He casts himself about till he finds all he has and is, is death and opposition to a righteous God, and is justly condemned. Then it pleases God, through Jesus Christ, by the Holy Spirit to give him grace in believing on the Holy Son of God as his only hope of salvation from sin and uncleanness—his only hope of peace and acceptance in the sight of a holy and just God, he receives it as an infant, a little child—and is convinced that it is by the will of God, and not his—and learns his first lesson in the school that teaches that all things are ruled and governed by the will of God—he is now changed and has a new name given him—he is killed to the love and willing practice of sin, and can live no longer therein: has found that in himself and of himself it is impossible to please God or to ever appear before him in peace; has received the righteousness of Jesus Christ imputed to him as the only hope of life, or peace, or eternal rest beyond the grave. And it looks so