

Atkins' Station, Pope County, Ark.,  
February 12th, 1877.

I will now endeavor to give my view on the following text:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2nd Tim. 2: 15.

This is one of Paul's charges to Timothy, who was his son in the gospel. He commences this chapter with these words: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." Not to be strong in himself, but in God's grace. This is a lesson to God's preachers down to the present. He tells him in order to strengthen him in the idea. Nevertheless the foundation of God stands sure, as much as to say, you need not fear men nor devils. But to declare the whole truth, the condemnation of the wicked, is as true as the eternal justification of the righteous—they are both true—and they (the wicked,) should be sure not to take what belongs to the children or church of Christ, nor try to feed, as Paul has it, "dogs," "nor cast your pearls before swine." Paul says, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." This is very strong meat, but it is part of the word of truth, and the church that it belongs to will grow and thrive on it. But, says the arminian, Paul was speaking of himself and Timothy; yes, and all of God's people from Adam down to the end of time. Jude gives some of the same strong meat, he said, to those he called brethren. He tells them they were sanctified by God the Father, and preserved in Christ Jesus and called. Does it make them mad to preach it to them? I answer, No, it is food to them and a death-blow to the wicked. They often say, If that doctrine be true! as good as to say, We don't believe it! but if it be true God is unjust and partial.

But, it is the duty of God's minister to study the scriptures, and all that is found recorded to proclaim without fear or favor. Paul tells Timothy that he had not shunned to declare the whole counsel of God, and then gave him a solemn charge to preach the word, in which is Christ and all he has commanded in the written word. It is the preacher's duty to study the scriptures so that he may be able to stop the mouth of gain-sayers and to apply the promises where they belong.

If there is one promise of eternal life to the wicked I never have found it. But Paul said, "It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners (not to help do it), of whom I am chief." Peter then tells his persecutors, This is the stone that was set at naught by you builders. We have plenty of them (builders in this day,) that the word of truth describes. But some have said, you had better not point them out: if I was to fail to do it I would not be a workman of the household of God; for I would seek to please men, and if it be so I am not the servant of God. But now I will finish my quotation. "But

the same is the head of the corner, neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." I will ask, is there any place left for arminianism? But, said one, Peter said the promises were to all. We will see whom Peter was addressing when they heard these things, that is, the things preached by Peter on the Day of Pentecost: there were three thousand person pricked in their hearts or consciences; they prayed out, Men and brethren, what must we do? We all know if they had been like our modern teachers they would have said, Come up and give us your hand and we will pray for you. But not so: Repent and be baptized, every one of you. Did he mean the whole multitude? I say, he did not. But every one that was convicted for sins. We see some were cut to the heart and were mad and accused the apostles of being drunk. So we know he had no allusion to that class.

Jesus says, "Blessed are they that mourn, for they shall be comforted." And Paul said, "He that beginneth a good work in you will perform it." There are two proofs to the point: and to your children, when they see their needs as you now see yours.—"And to all that are afar off, even as many as the Lord our God shall call." These afar off are God's people among the Gentiles; for, Christ said, "Other sheep have I which are not of this fold."

This shows very plainly what Peter meant, and whom the promises were to. ~~It is the preacher's business and duty to study the word of truth so that he may be able to apply the scriptures where they belong.~~ They were given to and for the people of God. Paul said all scripture was given by the inspiration of God, and without revelation from God we cannot understand the word of truth, for the natural man understandeth not the things of the Spirit or what was given by the Spirit. Paul, in the 11th chapter of Romans, in reviewing God's wonderful works of the redemption of his people, in the 33rd verse says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." We see these wonderful mysteries of the mercies of God's love and grace to and for his people cannot be understood without a revelation from God; flesh and blood cannot understand nor reveal the wonderful plan or covenant of grace that contains all the blessings and graces that the church or people of God stand in need of, either in time or eternity. David said, "He hath made with me an everlasting covenant ordered in all things and sure," for this is all my salvation, and all my wishes, and all my desire. David was personating Christ as the Mediator. There can be no failure if it is ordered in every part and sure, for there is no power but of God, therefore the eternal salvation of God's people stands sure, without one condition to be performed by them.

If I understand the word of truth, said an old man, is it not the duty

of the preacher to divide truth and error? I will say to you, that truth and error never were mixed. Truth, when preached in its purity will condemn and expose error. Said Paul, "The Spirit speaketh expressly that in the latter days some shall depart from the faith." Some are ready to say, Can a man depart from what he is not in possession of? Paul was speaking of men that crept into the church to cause splits and corruption. The faith of God's elect is held and preached nowhere but in his church, and when the false deceiver leaves or is cast out of the church, he is cast out from the faith—and that is just what Paul meant. John said, "They went out from us, (the true church) because they were not of us." They had only been living where the faith was preached and went out or departed from the faith, as Paul said, and gave heed to seducing or lying spirits, speaking lies and calling it the gospel. We have been eye-witnesses to many instances of this kind. Paul said again, that "Men of your own selves shall arise up in order to draw away disciples after them."

I was an eye-witness of many of the distressing things that took place in the division. Then I was only a young preacher, but studied the scriptures in order to try and find the true cause of the division; they still retained the original Articles of Faith, but I soon found out that they did not adhere to them, for they preached an arminian doctrine, and run head-long into every institution set on foot by anti-christ or Popery. ~~The Pope was the first that instituted missionism in order to carry out his pernicious plannings,~~ and I soon saw the Missionary Baptists were following the same track, and it was then that I took my sword in hand against them and every false way; and now I have no compromise to make with them nor any of the sects of the day, for the word of truth leaves them all outside of the church.

We hear them speaking perverse things to draw away disciples after them. This we have also seen to our sorrow, when the Missionary Baptists would arise and preach perverse and false things, and use every means in order to draw away disciples after them. This was one of the most trying times that Baptists had met with from the days of the rise of the Pope, or Beast. It behooved the true ministers to study the scriptures and use the sword and not let natural friendship influence them, but be slayers of our brethren in the flesh, if the Spirit and the word justified it. We see in this war that brother was against brother, and father and son against each other. The word of Truth says, Cursed is he that has uttered the word of God deceitfully; and likewise, Cursed is he that withholds the sword from blood.

This shows very plain that the minister of the gospel should preach the truth as he finds it in the Word, if it slays his father or brother. We are commanded to know no man after the flesh. Said an old man, We cannot see the cause of some men and women believing the word of Truth and some not believing it. Christ said, "Ye believe not on me because

ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." He also knows them that are not his, for he tells us he knew who would believe on him and who would betray him. "Therefore I say unto you ye are not all clean."

By this we see the word of truth describes two classes of people. And we, as the servants of Christ, should not take what belongs to the church and give to the world or anti-christ. The word of truth tells us in the 3rd chapter of Matthew, "She shall bring forth a son and his name shall be called Jesus, for he shall save his people from their sins."

ABNER HERN.

#### KEHUKEE ASSOCIATION HISTORY.

In answer to the repeated inquiries as to the character and cost of this work, I would say, that it is to include a brief sketch of the church from the commencement of the christian dispensation to the present time, as well as a History of the Kehukee Association from its formation till now.

The supposed cost of the book is \$1.50. It may be more or less, according to the number of subscribers obtained. The money column contributed goes towards compensating the author and thereby secures the forthcoming of the work—this also is to lessen the cost of publication.

Subscribers are to have the work at its actual cost—no profit to be charged. Money for the contribution column or for the book will not be required until the work is taken from the press, and the probability is that two years will elapse before that is done.

All subscription papers should be returned to me by the first of September next. JOS. D. BIGGS.

Williamston, N. C., March 1877.

\* \* \* Signs of the Times, Primitive Pathway and Primitive Baptist will please copy.

Afton, Ga., March 30th, 1877.

Elder P. D. Gold,—Dear Brother in Christ:—

Sometime in June or July last I wrote a communication in which I gave the time and place where the Union Association was to convene—which was Cat Creek Church, Berrien County, Ga.

In a private letter to me you stated that said communication was misplaced, and since the meeting of the Association I see you have published it. And, lest some brother or friend at a distance should be misguided by its appearance in the columns of your paper, I will here take occasion to say, the Association for the present year is to convene, if the Lord will, with Wayfair Church, Echols County, Ga., Saturday before the third Sunday in October, about six miles from Nailor, and about the same distance from Stockton, on the A. & G. R. R. At the proper time I expect to send a further notice for publication to the LANDMARK and Primitive Pathway.

As my sheet is not quite full I will pen down a few thoughts for your consideration, though I am quite unwell and have been for the last ten days. I will quote from