

September, 1875.

Brother Gold:—

ALLOW me to apologize to you and the readers of the ZIONS' LANDMARKS, and especially to Elder W. M. Mitchell, for forwarding a note of private interest which appears in your paper of the 1st inst, written to me by Elder Mitchell under date of June 3rd.

I did not intend forwarding that part of the letter, but through mistake enclosed it with the other.

Respectfully
J. E. W. HENDERSON.

Zion's Landmarks,

P. D. GOLD, EDITOR.

PUBLISHED SEMI-MONTHLY

—(at)—

WILSON, NORTH CAROLINA.

Two Dollars Per Annum

OCTOBER 1st.

Editorial.

["Remove not the ancient landmark, which thy fathers have set."]

Brother John C. Miller, of La., requests my view of Luke 16: 9.

"And I say unto you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations."

The children of this world are wiser in their generation than the children of light.

An instance of the steward who was accused to his master of wasting his goods is an illustration. The steward, on hearing that he would lose his situation, called the debtors of his master and compromised with them for less than what they owed, giving receipts which were good against his master, because he was not yet dismissed from his service. This conduct pleased the debtors, because they made money by it, and it induced them to give the steward a home after he lost his situation.

This illustration expounded gives the meaning desired by brother Miller.

As the steward was using the property of another, so the christian while dealing in the goods or riches of the mammon (god) of unrighteousness is dealing in the things of another, for he is dealing with the riches of iniquity. Money, or this world's goods, is the common instrument of iniquity. We see no instance of our Savior's using it. The fish furnished him and Peter a piece for paying taxes. It is no part of the kingdom of Christ, and has nothing to do with it. His servants use it in their dealings in this world.

It is the riches of iniquity—and when the christian is dealing, as he must while in the flesh, with it he is using the glory of the god of this world.

Can he defraud the god of this world? He may defraud other human beings, but that is not the point here. This is always wrong.

What is here taught is that he should act in that generous and wise

manner with what is entrusted to him of this world's goods so as to evince to mankind that he does not love money, but loves better objects. That is the christian should make that wise use of his possessions (for he is a mere steward even with them) using them for the temporal good of himself and others, in a way of honesty and generosity, that will secure the esteem, confidence and friendship of others; so that if he should fail in his earthly possessions, and need an earthly home, he would find one with other people that would endure as long as he needs it on earth, and in that sense be everlasting. This home his neighbors, who had noticed his wise conduct when he was entrusted with riches, would open to him, being impressed with his use of goods, and they would entrust theirs to him, &c., This takes from the mammon of unrighteousness, or compounds with the debtors by claiming less from them than oppression or greed would demand, but it is not defrauding.

But there is also another manner in which this might be illustrated. When a man embraces the gospel he forsakes all—riches, love of the world and the god of this world. When he thus makes a wise use of the things of this world, by using them as not abusing them, he makes to himself friends by the proper use of his goods. These friends are the members of the Church of Christ who know and feel by the good fruit he bears that he has renounced the worship of the world, and they receive him into Church fellowship which is an everlasting habitation. They also entrust the true riches to him when they see his honest and wise capacity in the management of the mammon of unrighteousness. Men of honest report, and who are full of the Holy Ghost and wisdom, will be chosen for the trusts of the Church, such as the office of deacon, and other helps and governments.

We cannot contend, as many do, that the riches of this world, or the mammon of unrighteousness, can buy a seat in heaven, or have anything to do at all in obtaining it. Nor do we recognize this text as having any reference to heaven, but to the wise use a disciple of Christ should make of the things of earth, and the rest and abode he finds while in the flesh, upon his so acting.

But few, it seems to me, realize the snare the love of riches is. How does it pierce those through with many sorrows who love money? How it drowns men's souls in destruction and perdition who are swallowed up in this sin? Paul exhorts Timothy to flee such things.

Brethren, we should take heed to ourselves in this thing, and so live and use the things of the world as not abusing them, nor abusing ourselves either. When a Church member loves his money more than he loves truth, or his fellow man, and is endeavoring to defraud others in his dealings, or disregards his word, or plans and strives to make hard bargains, or oppresses the poor, or withholds his goods from a brother in need, he is covetous and unfit to be a Baptist.

This day attests the fact of the evil

of the love of money.

Behold it in the oppressions of the poor—the corruptions in office—the greed of beggars for money under pretense of religion, and the many false doctrines and burdensome systems imposed on the people to obtain it. The happy millennium may be near in the estimation of those who are reaping such gains, but we see no such day.

The Scriptures do not enjoin on one or any number of men to seek for and obtain the money of other people, but direct us to make a wise use of our own. They do not teach that with filthy lucre heaven may be obtained; but if we make a wise use of the mammon of unrighteousness, or a good use of what we have, it is evidence that we already have eternal life—that we have Christ who is eternal life. We must forsake all to follow him; and when we do this we shall find houses, lands, husbands, wives, &c., with persecutions in this world, and in the world to come life everlasting.

ATTENTION.

Please notice the communication of Elder W. M. Mitchell, in the last issue of LANDMARKS, (Sep. 15, 1875) on Immortality. It does seem so well to express the view that Baptists hold on that subject.

I am happy to state that Elder D. W. Patman and sister R. Anna Phillips have buried their controversy in sweet forgiveness.

We must all remember that we see through a glass darkly, and learn to bear and forbear with each other as brethren.

Let the brethren write freely, as they feel impressions, for the LANDMARKS, and write for edification, and not for strife.

The Toisnot Union met with the Church at Mewborn's meeting house, on Saturday before the 5th Sunday in Aug. 1875.

Elder Wm. Woodard preached the Introductory sermon, from 1st Cor. 2: 9, 10, and James 1: 27: followed by Elder John Williams, John 5: 11.

The Union was then organized by appointing Elder B. P. Pitt, Moderator, and brother Isaac C. Moore Clerk.

There was a good representation of Churches.

It was agreed that the next Union be held with the Church at the Chapel, Wayne Co., N. C., about five miles West of Goldsboro' to commence on Saturday before the 5th Sunday in Oct. 1875 and that Elder A. J. Moore preach the Introductory sermon and Elder B. P. Pitt be his alternate.

Elder B. P. Pitt and Wm. Woodard preached on Sunday.

Brethren visiting this Union at its next session by railroad will be met at Goldsboro N. C. on Friday.

THE Skewarkey Union meets with the Church at Concho, Martin Co., N. C., on Friday before the 5th Sunday in October 1875.

THE KEHUKKE ASSOCIATION.

This is one of the largest Associations of the Primitive Baptist order, and perhaps the oldest in the United States.

Its last session has just closed, being the 110th annual meeting. It met in Edgecombe Co., N. C., at Williams' M. H. There were perhaps 5000 people present. Good order prevailed, and excellent accommodation was in every way afforded.

Elder C. B. Hassell is its Moderator.

Years ago its history was published, embracing a period of perhaps, 60 or 70 years. It was decided at this session to continue its publication up to the present time. An excellent committee for that purpose, consisting of Elders C. B. Hassell, and Clayton Moore, and brethren Joseph Biggs, Asa Biggs, and Wm. Thigpen, the majority of them Baptists from the days of the division, were appointed to collect material with a view to the publication of this history.

Although this section of N. C. is called by some the dark corner of heathendom and a fit place for sending missionaries to, yet we think in a rigid comparison between these believers in the doctrine of grace, and the believers in other doctrines.

How of no people more willing to entertain strangers, pay their debts, regard their word, make sacrifices for the truth, or that love the truth more. As to intelligence of a worldly sort, they have enough of that for it not to make fools of them and turn them to boasting of their superiority over their fellow creatures, and they have enough of the true wisdom to know that the wisdom of this world is foolishness with God.

It has long been predicted that they would die out soon, yet we see that many are dying to the world, and living unto God that are still being added unto them.

There has been a very considerable revival in the Churches of this section of N. C., for two or three years or more.

We have great reason to thank God and take courage. They that wait on the Lord shall renew their strength.

CHANGE OF ADDRESS.—Elder Abner Hern's address is changed to Kelly's Station, Christian Co., Ky.

MARRIED.—By Elder Clayton Moore, at the bride's residence, Martin Co., N. C., Sep 22nd 1875, Elder D. W. TOPPING and Miss IOLA SMITHWICK.

Sister R. Anna Phillips' book is now ready for sale. Price 75 cts. Postage prepaid by us. Send orders.

Appointments.

ELDER James Woodard expects to preach, the Lord willing, at

Lick Fork, Caswell County N. C., on Wednesday before 5th Sunday in Oct. and on Thursday at the Arbor.

Friday, Saturday and Sunday he will be at the Union at Prospect Hill.