

now hold, that human education sharpens the *intellect*, but does not give a new heart. Secular, worldly learning is useful when properly applied, and is thus a benefit to mankind. Baptists favor it. Human education fits a man for the business of life, by enabling him to use skillful labor; for instance, a boy serves an apprenticeship as a printer, in order that he may understand the art and mystery of that business. Who would ever think that he would learn to be a printer that he might live without laboring? Now this boy, when he has learned to be a printer, is educated in that business. So it is with any form of labor. For one is, or should be, educated in order that he may labor with more advantage. True, a prejudice has been raised against education, because some people, not disposed to labor any way, go to school a while in order to learn how to live, as they say, without laboring. But this is a perversion of education. Any school or teacher that fosters the whim that useful labor is degrading is an enemy to man. Education is not to teach one to live without honest labor, but it aims to teach man to labor with judgment and to advantage. Hence the father that puts his sons in the field and teaches them how to cultivate crops is giving them a needful part of true education: and the mother that teaches her daughter to do needful housework, and to economise, is imparting to her a valuable part of true education.

True, education should not stop here, but the more intellectual branches are to fit one for the labors of life. Men can teach and impart this kind of learning. Good morals too, or correct deportment founded upon, and proceeding from, sound principles of honesty and morality, such as the Bible upholds, and such as underlie all good society, should also be inculcated in these schools.

Wherein then do Baptists differ from all other denominations, in not having and in opposing religious schools? Why do not they, as the other denominations around them, have their Sunday Schools to teach children to be christians, and their seminaries to teach men to preach the gospel? Because they have a better Teacher.

It is because they hold that one man cannot teach religion to another. He can teach the intellect and natural mind of another, but that is not teaching the heart and affections; for the mind does not control the heart, but the heart is the fountain of life and controls the mind. It is God that gives the new heart, and God teaches all his people. The blessed Jesus tells us that, and he taught as no man did or could. In the new covenant they shall not *teach every man* his neighbor, saying, know the Lord; for all shall know him from the least to the greatest, because God writes his laws in their minds, and puts them in their hearts, and is merciful to their unrighteousness and remembers their sins and iniquities no more forever. The Holy Ghost who is God teaches this spiritual knowledge; no man can teach it or receive it unless it be given him. This is the most

excellent and important of all knowledge, and carries the head or intellect with it. For when a man's heart is right before God his head is not apt to get far wrong. But a man may graduate in the best school of human learning, and be a great knave and full of wickedness. Behold some of the greatest and most learned men in human ability are great drabkards and great villians; while very many ignorant men in human learning are among the best of men in morals and religion too.

Baptists oppose sectarian schools, or schools that affect to teach revealed religion, because they cannot teach it. But does not God send teachers, &c? Yes, and they preach his gospel.— They do not teach human learning. Let the dead bury their dead. There is not an instance in the Bible where a teacher that God sent or prepared went about teaching human learning and the sciences, or mixed them up together. But such waited on the Lord and taught his word. "*Preach the word*" is the command. Preach the gospel. If a preacher should devote himself for a living to teaching in some worldly school, let him teach that in its place, for it is a good work. Plowing corn though, is not preaching the gospel. But should not good morals be taught in schools of learning? Certainly: But that is not religion—morals may be put in the head, and incidentally and indirectly in the character by human teaching. But true religion gives a new heart and that controls head and all. As the soul keeps the body alive while it is in the body, so true religion, which gives a true heart, is that heavenly teaching which God alone can give, and that controls all the man, and hence a christian from principle and from the very nature of his new life, should endeavor to do all that he does as unto the Lord. Human teachers and human learning may manufacture artificial flowers and fruits that are attractive, and they may sew them on the dead bodies of their pupils and give them the show of life; but if the work ends there it is rottenness and dead men's bones in point of salvation: but when the Spirit of God teaches he imparts a new and spiritual life that causes buds, leaves, blossoms and fruit to appear, which are in keeping with a plant of celestial birth, and the fruit is excellent. Make clean the inside of the cup and the outside will be clean. Make the tree good and the fruit will be good.

LIFE INSURANCE COMPANIES.

The *Scientific American*, a paper of authority in science, has an article in a recent issue on this subject, "Is insurance a benefit?" I quote one of its remarks:

"Sooner or later, we think, however it must become a question of serious consideration whether the present system of insurance, against loss or casualty in any form, does not, as a temptation to the depraved as well as a cause of negligence by all, outweigh its advantages to the community in general."

It offers a temptation to some to lay up an estate without laboring for it. If one says, he cannot save anything from his labor, unless he invests it thus, he must admit that he

is *feeding* his extravagance, instead of curbing it, when he insures. When one insures he endeavors to put himself beyond the reach of the scourging hand of a just Providence, and would say, "It matters not if I am burnt out, I am insured." It begets a disposition also to carelessness.—Honest people sometimes insure, but it is a departure from the principles of the Bible, and hurtful to the man. We are sorry to hear that a Baptist takes such a course, though I do not condemn him for it. The better plan, it seems, is to labor industriously and save without becoming avaricious, be careful, help the poor, and commit your way unto the Lord, by laying up treasure in heaven, where moth nor rust can come, where no thief ever is known, and no fires burn; and if you suffer loss of goods accept it with resignation, knowing that you inherit a better kingdom; and in the day of such adversity *feel it and consider*.

The love of money, and not faith in God, is at the bottom of all insurances. True, they give a great number of able-bodied men the means of living on your money, and encourage idleness in the land, but what good does that do? True, a temptation is offered to dishonest men thereby to insure and burn themselves out, and perhaps others too, in order to make some money; but men will do mean enough without being tempted to do mean. True, when you insure you are more inclined to lean on an arm of flesh, and think that if my property is burnt, or I die, I will not suffer so much, or my family will not, because it is not my loss; but can't you distrust God enough, and trust in man enough, without paying out your money to give you an opportunity to do more of it? I confess I need no such help.

The world is so often getting up something new, and the fleshly nature of a christian takes to it too.— But, now and then, discerning men even of the world see the folly of such a course. The *Scientific American* warns the people of the corrupting effects of Insurance Companies.— Are they not palpable? What do we ever gain by departing from the written word of God? We are quick to leave it, but slow to find out our blunders, and slower to correct them, and repent of our wickedness. In everything a christian does he should glorify God by showing his desire and purpose to obtain a living according to God's word, and recognizing that *God rules in everything*; and by trusting him in all things; and if the Lord afflicts, or permits us to be afflicted, hear what he says and bear what he sends. Charity beareth all things.

When a denomination of people says it ignores all sects, and wishes to abolish all sects but its own, is it sectarian? We should think it pre-eminently so—more so than other denominations.

Baptists do not receive any into their fellowship except such as already believe as they do, or profess to do so, under the hope that the Lord has so taught them, or added them to the church.

Of course, for all to unite in one

denomination would require them to believe the teachings or faith of said denomination.

It is impossible for a sect or denomination to exist without some professed creed. If they say they do not believe in a revelation, then that is their faith. True, it is not much creed, but it is such as it is.

For a people to claim that they are not sectarian, because they want every one else to believe as they do, and give up all that conflicts with said belief, is a pretty fair illustration of the liberality of some people.

How can there be union without an agreement, and how can there be an agreement except on some basis.

AGENTS.

ALL our brethren and friends, who are willing to do so, are requested to act as AGENTS, in securing subscribers to ZION'S LANDMARKS. Clubs of eight or a larger number have the paper at \$1.50 each. Other names may afterwards, at any time, be added to these Clubs at the same rates. As I have to pre-pay all postage, this is as cheap as I can afford to publish the paper.—[Ed.]

Union Meetings.

The Toisnot Union expects to meet with the Church at Union on Friday before the 5th Sunday in January. The nearest Depot is Toisnot, on the W. & W. R. R.

The Prospect Hill Union will be held with the Church at Flat River, Person County, N. C., on the 28th, 29th and 30th of January 1876, and the Brethren of our faith are invited to come and partake with us. December 30, '75. D. R. MOORE.

Appointments.

ELDER JOHN S. BRINSON will preach, if the Lord permit, at the following times and places, to wit:

Fifth Saturday and Sunday	Beaufort Co.
in January, Blount's Creek	
February 1	Galloway's, Pitt
" 2	Red Banks, " "
" 3	Hancock's, " "
" 4	Cross Roads, " "
" 5-6	Bear Creek, Lenoir
" 7	Sandy Bottom, " "
" 8	(Rest and travel.)
" 9	Beaver Dam, " "
" 10	Sand Hills, Duplin
" 11	Muddy Creek, " "
" 12	(Cypress Creek, " "
" 13	(Quarterly Mt'g.)
" 14	(Rest.)
" 15	Maple Hill, Pender
" 17	South West, Onslow
" 19-20	North East, " "
" 22	Bay, " "
" 23	Stump Sound, " "
" 24	Xopp's, " "
" 26	Wardswill, " "
" 27	(Quarterly Mt'g.)
" 29	Cowhead, " "
March 1	White Oak, Jones
" 3	Mayville S. H., " "
" 4	Hadnot's, " "
" 5	(Quarterly Mt'g.) Carteret

I shall be dependant upon brethren and friends for conveyance. Brother Isaac Taylor will probably be with me part of the way. JOHN S. BRINSON.

BROTHER JAMES H. WORREL has appointments to preach as follows, the Lord willing:

Pleasant Hill, Monday after the 5th Sunday in January.	
Old Town Creek	Tuesday
Sparta	Wednesday
Coneta	Thursday
X Roads	Friday
Flat Swamp, Saturday and first Sunday in February.	
Great Swamp	Monday
Tyson's	Tuesday
Mendon	Wednesday
White Oak	Thursday

Brother Worrel will need conveyance.