

EDITORIAL.

L. I. BODENHAMER, EDITOR.

WILSON, N. C., NOV. 15, 1870.

An Effectual Remedy in the Church against "Homestead Laws."

This remedy is calculated, if reduced to practice, to effectually prevent any Baptist from going into the "Homestead," and is warranted to bring all out of it, who have taken it, under a penalty of "Pains and trouble of prescription lost, or sent free to any church." It is also designed to remove reproach and ease a heavy heart, calm a guilty conscience, rejoice the angels, and vex the devil.

First—"Bring me a sword. And they brought a sword before the king." 1 Kings 3:24. (This sword is the word of the Lord.) "And the king said, Divide the living child in two, and give half to the one, and half to the other." 25th verse. This living child was the subject of dispute, and spiritually alludes to the revealed word of God, and the system of salvation, but literally it alluded to a literal difficulty, and will apply to the present difficulty of "Homestead," or indebtedness. First, the indebtedness is the difficulty. Secondly, the "Homestead" is the temptation. Thirdly, the division of the living child, or difficulty, is the remedy. First, then take the sword (word of God) and divide the difficulty, so that every member have a part to bear of his brother's burdens (debts). "Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6:2. "And sold their possessions and goods, and parted them to all men, as every man had need." Acts 3:45. The above was literal possessions and literal goods, sold and distributed among the disciples as their circumstances required. This was the effects of grace in their hearts, producing bowels of mercies, one to another—esteeming the comfort of others greater riches than worldly estate. Now if brethren who are not involved in those irresistible difficulties caused by the late war, and have possessions and goods left, would divide the difficulties, possessions and goods, as every man have need, no Baptist would ever go into "Homesteads," and all that have went in would come out; the debts be all paid; the church suffer alike; worldly goods parted with for Christ's sake; fellowship and confidence restored; love multiplied; the true spirit of Apostolic Christianity felt, practiced and exhibited openly; the mouths of gainsayers stopped; the difficulties settled forever; God glorified, and the devil dumb-founded. Then suppose there be a few members in a church who suffered worse than others; suppose we divide the child, until we all fare alike, and all suffer alike, and all glorify God alike. Surely if you suffer for a brother, and not for yourself, it will be double sweetness. Yea, it would be a thing the church could condemn the world upon, as effectually as Noah's faith did in building the ark. Such forbearance and zeal, mixed with love, in visible action, would astound the world as

much as the preaching of Jonah did the Ninevites, for it would be Apostolic order, in modern times, which is rarely seen and never practiced now-a-days. Then we who help a brother bear his burdens, and suffer with him the loss of earthly goods, not to keep our own reputation up, but to keep the cause of Christ from suffering reproach, and to keep the reputation of our brother up, would be truly suffering for Christ's sake. We do not think that any Baptist ought to take the "Homestead," but we also think the only remedy is to divide the child, or burden. If we are willing to do this it will settle the matter. If we are not willing to sacrifice a part of our goods, for Christ's sake, let us not complain at a brother for not parting with all he has for the same purpose. No man is any poorer than ourself. We lost all at the surrender, and was left in debt, but we determined never to avail ourself of any law of exemption, but a discharge of the debt; and by God's goodness we hope to get through this fall. We have been trying to think more of our own duty, and less of others faults. We hope brethren will do likewise, and not be too rash one with another, upon such legal subjects; but rather devise some plan for all to get on in peace. Then brethren, would it not be better for each church to say to the poor of its self, now brother, you make a fair surrender of your property, and we will assist you so that you shall never suffer for bread, and put the shoulder right to the wheel and help them roll out of the mud. This plan seems to us would do two things at once. It would increase love, and stop complaining. We fear that much trouble will grow out of too much publicity. The only way is, for each church to manage its own affairs in this respect. And it is our opinion that the church had better assist a poor brother and get him out of embarrassments, or if they are not willing to do that, leave the matter to his conscience, his God, and the laws of his country. We hope the brethren will consider these things, and try to settle difficulties rather than advertise them. Let us hear more about the kingdom of heaven, and less about the kingdoms of this world.

What we have written, according to our views, is a condensed embodiment of Elders Rowe and Respass's (of Georgia) views upon the subject. Perhaps we strike more directly at the duties of the churches in our remarks, in fewer words. What we have written upon the subject, is consistent with the revealed word of God, touching christian duties, but is not insisted upon that it is consistent with the covetousness of human nature. We have given our views in weakness, for the cause sake, not to invite a reply from any one, but to bring the church to a reflection upon her duty to God and to one another. Now if any church can see, and feel it to be their duty to pursue the course herein prescribed, we will be happy to publish such a noble spirit of christianity to the cold unfeeling world, and nominal professors of religion. Otherwise we hope we shall not be called upon to publish any thing further upon the subject, as it is not calculated to comfort the christian, nor glorify God, to see and hear of distresses, and disputings among the flock.—Ed.

This Number closes the Third Volume of Zion's Landmarks. Its subscription has steadily increased from the first issue; and many are the words of encouragement and approval that have been received from the dear brethren and sisters. For these, both the Editor and Printer, desire to feel thankful and humble. If we have been able to serve the cause, and comfort any of God's dear children, our labor has not been in vain. We trust we have been made to feel our imperfections, our weakness, and our liability to err, therefore we ask the prayers of all the brethren, that our columns may be so guarded that nothing shall appear therein calculated to mar the peace and comfort of the saints. We renew the invitation to all brethren and sisters, who feel inclined, to write for the paper, requesting, however, that they avoid matters of disputation and contention among brethren; remembering that we should ever strive to keep the unity of the spirit, in the bond of peace.

Subscribers whose time has expired, are solicited to renew. If any wish to discontinue they will please notify us, in order to prevent confusion. Agents, and brethren and friends generally, are solicited to aid us in extending the circulation of the paper.

I think we shall hazard nothing by saying, Arminianism, when dressed up in its full uniform, is a kind of hobby-horse for old Apollyon to ride on hither and thither; and on which too he gets his children to ride,—and away they go down yonder to nature's pleasure ground, where may be found free-will, human rectitude, fleshly perfection, good resolutions, fair promises, long prayers, mock sanctity, will worship, feigned humility, false devotion, and sincere obedience, in a very thriving condition. In these things most men glory, while Christ is overlooked, and divine grace treated as if but a minor consideration in the business of salvation.—James Osbourne.

Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Labor not to be rich; cease from thine own wisdom.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

OBITUARY.

CHATHAM COUNTY, N. C.

ELDER L. I. BODENHAMER: DEAR SIR:—Please publish the death of Elder NATHANIEL NORWOOD, who died October 27th, 1870. He was 87 years 10 months and 4 days of age. He died strong in the Baptist faith. He had been a member of the Baptist church for 46 years. He left two children to mourn their loss, but their loss was his eternal gain. He received Zion's Landmarks as long as he lived.

Yours respectfully,  
MARY NORWOOD.

times that we so far forget ourselves that we only think it necessary to serve God once a month; that if we fill our seats on regular meeting days, it is a matter of little consequence how we conduct ourselves in our daily walk or conversation. And when one member sees another acting a little amiss, instead of going to him as a brother or sister should, and as we are commanded to do, and admonishing them, we think, or seem to think, that it is none of our business, and turn our back or leave to keep out of sight, and probably what we do say, say it to some one else, and never one time think to admonish them as we are commanded. Brethren, this surely is wrong and not walking in the way that we received Christ; and just as certain as we are disobedient children, walking in forbidden paths and neglectful of these important duties, the church will become cold and lukewarm and Zion will cease to travail, God will withhold His blessings, and we may expect to meet His chastening rod. Brethren, if we have been thus neglectful of our duty, let us be so no more; if we have been so forgetful as to become careless and indifferent in the service of our blessed Saviour, who has done so much for us, let me admonish you to be so no longer.

May the God of peace be and remain with us all, and enable us by His holy Spirit, that as we have received Christ so to walk in Him, and to Him be all the praise.

Brother Bodenhamer, I have already extended this scribble too far, and yet have not written as I wished to. Do with it as you think best.

Yours in hope,  
D. G. MCCOWEN.

Years rush by us like the wind. We see not whence the eddy comes or whither it is tending, and we seem ourselves to witness their flight without a sense that we are changed—and yet time is beguiling man of his strength, as the winds rob the woods of their foliage.

A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.

Beyond all credulity is the credulousness of the atheist, who believes that chance could make a world when it cannot build a barn.

Inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

A Treatise on the Arminian Creed.

Pamphlet copies of the above Treatise, written by Elder John Rowe, of Georgia, can be obtained by addressing the subscriber. Price, per single copy 25 cents; Five copies \$1; Twelve copies \$2.

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