

A few plain hints to my beloved brethren, and I will close this already too lengthy communication.

Since the war, many of us have been obliged to some extent to resort to the credit system in order to prosecute our business, and many, very many at this time, are deeply involved in debt; such I know from sad experience to be a constant source of sorrow and regret. But let us not faint under the heavy pressure, nor reproach ourselves too bitterly for this, for if we have an honest heart and pure desire to pay what we owe, there is a way; although it may still be out of sight; but be sure to maintain an honest, free and open bearing toward all men and trust in the Lord who has once paid us out of a helpless state of insolvency, and he will enable us to pay what we owe to our fellow men. Be humble enough to confess your true condition, and beg indulgence for that which you cannot immediately pay, and then go to work for your family and your creditors. "Owe no man anything but to love one another," Rom. 13: 8; does not, in my judgment, prohibit a reasonable indulgence in the credit system, but shows that we should pay our debts when due, for we do not owe them before. But to love one another is always due, every moment of our lives, and we should be constantly paying it up, and still we will be owing it—it is an obligation that will never be diminished—strange debt. "Let us daily have continue?"

W. HENDERSON.

The above communication of brother Henderson so sweetly expresses my own feelings concerning the subjects he treats upon that I am not willing to withhold an earnest commendation of it to the readers of the LANDMARKS.—[ED.]

OCTOBER 11th, 1874.

Dear Brother Gold:—

THIS morning I seat myself to inform you and the readers of ZION'S LANDMARKS that the One Hundred and Ninth Session of the Kehukee Association has just closed.

Elder C. B. Hassell, of Williamson, opened the Services of the Day, Saturday, October 3rd, and preached from Micah 5th chapter and from 1st to 7th verses.

Thus our highly esteemed brother Hassell preached the Introductory Sermon to the comfort and consolation of all God's children who were in the hearing of his voice, whether white or colored. This long tried servant of God has been nearly forty years in the ministry and combating against the enemy, both from the pulpit and press, and never has failed to feed and build up God's children—and slaying the enemy on the other hand with the sword. May God strengthen and bless him. He reminds me of Caleb and Joshua—they said when they got in the Land of Canaan that they were as vigorous

then as they were the day they first started—it seems likewise of this highly esteemed servant of God.

The Association then convened.—Appointed Elders James Dameron from Country Line and Aaron Davis from White Oak—they both preached that day. Elder Davis preached first, but don't know his text as I was not there. Brother Dameron followed, his text was, "My doctrine shall drop as the rain and my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Also by appointment, Elders Bodenhamer from Mayo Association, P. Hartwell from New Jersey, and Andrew Hall from Country Line.

Sunday morning 4th.—Met at 10 o'clock. After praise and prayer, Elder Bodenhamer preached from this text, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," Rom. 5: 21.

Brother P. Hartwell followed.—His text was, "For the grace of God that brings salvation," &c.

After thirty minutes recess brother Hall followed. His text was, "I have a message from God unto thee," Judges 3rd chapter, part of the 20th verse. Salvation by grace was preached which reminded us of the prophet Isaiah when he said, Thy watchmen shall all see eye to eye, and they shall all lift up their voices and with their voices together shall sing: when thou bringest against the captivity of Zion.

Monday.—The Association convened again at 9 o'clock. Having appointed brother James S. Woodard from Contentnea, Elder David R. Moore from Country Line, and Elder P. Hartwell to occupy the Stand. Brother Woodard went forth and preached from this text, "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." Brother Moore followed from this text, "For thus saith the Lord, behold I send peace unto her like unto a river, and the glory of the Gentiles like a flowing stream," &c. Brother Hartwell followed and preached from this text, "The kingdom of heaven is like unto heaven," &c.

Thus ended the preaching of the gospel at our Association until its next regular session. I have been visiting Associations for over forty years—ever since 1830—and have never seen more love and peace manifested than there was on this occasion.

Our enemy about thirty years ago prophesied and compared us to the barren fig tree, that we should be cut down and given away for the new school. But, God has said, concerning us, Sing, O barren thou that didst not bear, break forth into singing, cry aloud, thou that didst not travail with the children of God, for more are the children of the desolate than the children of the married wife.

Says the Lord, "Enlarge the place of thy tent and let them stretch forth the curtains, of thy habitation: spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate city inhabited."

The Kehukee Association, instead of going down, is now in a flourishing condition.

May the Lord bless us all, is the prayer of unworthy

JOHN VAUGHN, (Col'd.)

Remarks:

Brother John Vaughn was a colored member at the Falls, N. C. He was a licensed preacher—had been a member about forty-four years.

He was gifted, so that he could repeat almost the entire Bible. I have never seen his equal of any color—in his readiness in quoting the Bible. His judgment was excellent also in applying the scriptures. His counsel to his colored brethren was to remain with the white brethren in church membership, advising that it was better for all; that race or color should not divide the true church, but each should abide in his lot, and all love each other. He was a very humble man, yet a faithful one. He signed his name John Vaughn, colored. It is said that once the notorious P. T. Barnum, in one of his exhibitions at the Falls, made a harangue of a religious order challenging a refutation, and that John Vaughn replied in such an effective manner that Mr. Barnum hastily retreated.

Brother John gave good advice to us; and his conduct is well worthy the imitation of all christians in that he kept aloof from politics.—It behooves us all to avoid the corruption of a party-spirit, and to endeavor to obey magistrates in good will.

Brother John died in faith about the end of the year just gone.—[ED.]

FORSYTH, GA., Dec. 27th, 1874.

Dear Brother Gold:—

THE subject of Church Discipline has engaged my close attention for several months, but I cannot say that I have entirely satisfactory views in regard to it, but have to think and act on it as I do on all religious subjects, that is, with fear and trembling, lest I should depart from the law of Christ, either in the course pursued, or the spirit with which it is pursued. To administer church discipline we have to be spiritual. We cannot fulfil the law of Christ only with the mind of Christ. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness," &c., Gal. 6: 2.

Again, the scriptures say that the government shall be upon his (Christ's) shoulder, that is, as I understand it, Christ, in the gospel kingdom, rules in government, in the minds and hearts of those in the church that are spiritual, but not in those that are fleshly or carnally minded, for "the carnal mind is enmity against God," &c. Those church members then, that have a fleshly feeling in their thoughts and actions on discipline, either of partiality, sympathy, envy,

hatred, pride, harshness or fear, are utterly incompetent to take part in discipline.

Again, I have learned by experience and observation, if I am not deceived about it, that there are many church members, very useful and gifted in other particulars, perhaps surpassing in other respects, are useless in discipline, and the scriptures bear out the same idea, for instance one cannot hear with the eye nor smell with the ears, and one member of the church should not feel independent or superior to another member differently gifted, or differently set in the body of Christ.—(See 1 Cor. 12th chapter.)—Let those brethren then that do not feel gifted or impressed to enforce discipline not be offended with those that do feel impressed to enforce it, for if they do, they do so to their own hurt, and let those that feel impressed with it "quench not the spirit," and fail to do their duty through fear of man, or through a feeling of unworthiness. If a church knowingly retain a member in disorder, the whole church becomes in disorder, and cannot claim the blessing of God, as a church on earth, in any sense; cannot claim the favor of God manifested in the preached gospel, or in gatherings, or refreshing seasons from the presence of the Lord, but rather suffers death. "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven," &c., 1 Cor. 5th chapter. The people generally are becoming very corrupt, but those without the church we leave God to judge, for he says he will judge them; but, those within the church, in a church capacity, must judge, according to the law of Christ written in the scriptures and written in the heart of the christian.

We are forbidden to keep company with, or to eat (to commune) with any man that is called a brother, if he be a fornicator, (one too intimate with a woman not his wife,) or covetous, (some are so covetous that they will not pay their honest debts, but take shelter behind some earthly law of the land,) or an idolator, (one who worships or loves or sets his affections on something else more than on God and his cause,) or a railer, (one who uses insulting language,) or a drunkard, or an extortioner, (one who oppresses the poor and others, by taking advantage of their necessities, and exacting too much from those who cannot help it. "Therefore put away from among yourselves that wicked person," 1 Cor. 5: 11, 12, 13.

THOMAS J. BAZEMORE

ELMO, KAUFMAN COUNTY, TEXAS,
October 31st, 1874.

Elder P. D. Gold,—Dear Brother:—

I GREATLY desire to call our beloved brother, J. C. Denton's attention to a few thoughts through your paper, (our family medium, ZION'S LANDMARKS).

In the first place, my dear brother, your term "crudite," is not applica-