

though he offends against the entire body of the Church, upon confession they should restore such an one in the spirit of meekness. But if on the other hand one runs after or overtakes a fault or persists in a course which will surely end in gross wrong against the whole body of Christ, when he becomes guilty of the outward act, it seems that it requires a cutting off.—

As if one should persist in repeatedly drinking so much liquor that he becomes drunken thereby showing by repeated acts of doing so that he is under that corrupt thirst he should be cut off from the Church. Or if one should love money so much that he defrauds others, deceiving them, &c., showing that he is under the power of this lust, if the Church should retain him after she is fully satisfied that such is his spirit, she becomes a partaker of his evil deed, because he has manifested his spirit to be wicked, and retaining him is approving of that course. Discipline is to save life—or to save a christian, but not to retain one that manifests that he is not a christian. Again discipline is to endorse christian conduct, but to condemn unchristian conduct. If a brother persists in wrong doing the question is not altogether that we should retain him because we hope he is a christian, but it is this: Can the Church fellowship his conduct? For instance, the man who had his father's wife was so guilty of wrong that Paul instructs the Church at Corinth to cut him off—that was wiping the blot from the Church. Afterwards Paul instructs them to restore that same person, (for after he was cut off he repented).— This shows that Paul regarded him as a christian, but that his conduct was such that the Church cut him off for the first offence.

There are sins unto death, and some not unto death, and we are not to pray for those unto death. What death is that? The death of being cut off from Church fellowship. Church discipline is necessary to healthfulness: Snuff the candle if you wish it to burn well and give a good light. The gifts of exhortation are of great use here.

Some offences are private. "If thy brother trespass against thee tell him his fault between thee and him alone," &c. When this is done properly, usually it stops troubles between brethren. If not stopt here they may become transgressors against the whole Church and thus become public offenders.

Many subscribers to the LANDMARKS are behind, some one or two years, and some more. The amounts are small, individually, but will amount to a good sum, in the aggregate, that would help me very much. Brethren and friends, will you send on the amounts and thus aid me?

The Primitive Baptist has secured a new editor who appears in a spirited introductory in its issue of December

24th, 1873. We hope the paper may be of service in the camp of Israel in being found prospering in the truth. Elder A. J. Coleman, Millport, Sanford County, Alabama, is the successor of Elder Burwell Temple.

Elder J. C. Denton sends the following:

CHANGE OF ADDRESS.—Brethren sending me mail will please send it to Steward's Mills, Freestone County, Texas, instead of Mexia, my former Post Office.

A friend has sent us a letter with a request that sister Cheatham arrange the music of the "Lloyd Hymn Book" in musical characters in the margin opposite the hymns. We send her the letter leaving the matter to her judgment.

COMMUNICATED.

CHATHAM COUNTY, N. C., }
December 24th, 1873. }

Brother Gold:

Inclosed find two dollars to pay for the LANDMARKS another year as the year 1873 will soon close, and I have been kindly favored with the dear little messenger the past year. I wish it to continue, and as I do not wish to be a burden to the cause, as I am favored with the means to pay for it myself I feel thankful to the Giver of all good blessings. I also tender my kind thanks to the unseen brother for his kindness the past year. I have been edified much while reading the many sweet communications of the dear writers to the LANDMARKS.

Brother Gold, you and brother Hassel give us a comment on pure and undefiled religion, before God the Father. May the Lord bless you in all your good undertakings as Editor and in Ministerial duties, and may the Lord enable you to stand firmly on the walls of Zion rightly dividing the word of truth, helping to build up the Saints in the most holy faith, to warn sinners to turn from their wicked ways, and may much good be done by the love and power of God in the name of the Holy Child—Jesus.

Yours, in hope of eternal life,
MARY P. BUCKNER.

WE hope brother Hassell will favor us with a communication on the subject named by sister Buckner.

HENDERSON, TEXAS.

Brother C. B. Hassell, very highly and esteemed father in Israel, your able communication in ZION'S LANDMARKS of September 15th 1873, has come to hand and been read over and over, and by reading it I wish to ask you for your views on Rev. 13 chapter, 11th to 16th verses. Do not think my dear father that I ask this to set up my feeble judgment against yours, though one sentence in your communication is the cause of my requesting your views on the above scriptures, which sentence reads: "Thus heathen Rome fell early in the Fourth Century, and fell to reign

no more. There has not been since nor never will be again, a universal heathen monarchy on earth to rule over with despotic sway the true Israel of God, and without any possibility of their escape."

Yours in Christ,
J. E. HARDIE.

N. B.—If in your replying with my request I should be in as feeble health as at present, and my mind on the scriptures as it is now, I surely will have a feast in need and in deed.

OBITUARY.

A Tribute to the Memory of Alfred Reid, Esq.

It becomes our painful duty to chronicle the death of another brother in Israel who was a true and faithful follower of the Lord Jesus Christ. The subject of this notice was born July 9th, 1811, in Rockingham, N. C. He was a first cousin of Ex-Governor David S. Reid, to whom the State has been willing to pay homage. He was married August 1st, 1833, to Elizabeth Lannier whom he ever regarded as "bone of his bone and flesh of his flesh." He connected himself with the Old School Baptist Church at Hillsdale, March 31st, 1860, and was baptized by Elder L. I. Bodenhamer. He was stricken with paralysis about eighteen months ago, to which he fell a victim October 18th, 1873, in his sixty-third year. He left a devoted wife who has ever been to him a help mate in deed and in truth, and two married daughters who deeply deplore his death.

There is another, one who ever looked upon him as a parent, one who had been bereaved of earthly protectors in her very infancy (his lovely little niece)—this was another circumstance in the many that proved his kindness of heart. He took her to his heart and home and bestowed upon her the love of a warm and generous nature and seemed to centre upon her all the love, devotion and future anticipations that a father could have bestowed, although she is left like a branch severed from the main stock, or as the beautiful rose from its stem. Yet, she will not like the branch or rose be left alone to wither and pine, for thank God, we have on record this sure promise that, "The righteous shall never be forsaken, nor his seed beg bread," and she has still many kind friends and relatives who care for and love her truly and tenderly. In the death of this good man the relatives, the church, and the community have sustained an irrepressible loss, and we now feel as we write: That our loss in the death of this (to us) devoted brother has made a vacuum in our pleasures and company that can never be filled by another, for he was dearest to those who knew him best.— Only a short acquaintance was necessary to allow one an insight to his character, for he was one of those whose life abounded in kind and generous deeds and especially in his social intercourse did he show forth many admirable and estimable qualities in the entertainment of God's true servants.

"No weary Ministers could tarry at his kind abode,
But were sure to witness pleasures in gifts bestowed.
A Baptist out and out was he, 'tis true;
Yet gave to other christians their due.
Our loss is great, but cease the murmuring strain—
We trust our loss is his eternal gain.
And while we still the pilgrim's journey run,
His virtues copy and all errors shun."

As an office-bearer in the Church he was wise, deliberate and unflinching in duty, kind but firm and governed at all times by that Spirit of prudence which characterized all his acts. He had no ambition to lead but in acts of charity, or the support of the Ministry in which he was second to none, and loved that which tended to enhance the glory of his Master's Kingdom, and proved his faith by his works.

For a family, a Church, or a community to be bereaved of such a member as this is a loss of no ordinary character. We deplore his loss for 'tis our own and we would offer to the bereaved and self-sacrificing widow and all the mourning relatives our most earnest and heartfelt sympathy, and may the Lord prepare his surviving companion, devoted daughters, and many friends, to meet him in that bright world of light and joy, where trouble and bereavement will be no more, and may they not sorrow as those without hope but remember the precious words of inspiration. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them." And although he be dead his virtues yet live.

J. M. HARRIS.

APPOINTMENTS.

Elder L. I. Bodenhamer has appointments to preach as follows, the Lord willing:

- Second Sunday and Saturday before in February, Willow Springs.
- Monday, Middle Creek.
- Tuesday, Fellowship.
- Wednesday, Rehoboth.
- Thursday, Hannah's Creek.
- Friday, Clement.
- Third Sunday, Smithfield.
- Monday, Pine Level.
- Tuesday, Chapel, (Wayne County).
- Wednesday, Memorial.
- Thursday, Lower Black Creek.
- Friday, Wilson.
- Saturday, Upper Town Creek.
- Fourth Sunday, Sparta.
- Tuesday, Coneta.
- Wednesday, Roads.
- Thursday, Spring Green.
- Friday, Skewarkey.
- First Sunday in March, Flat Swamp.
- Monday, Great Swamp.
- Tuesday, Tysons.
- Wednesday, Meadow.
- Thursday, White Oak.
- Second Sunday and Saturday before, Wilson.

Elder Bodenhamer we suppose will be dependent for a conveyance.

JANUARY 7th, 1874.

Brother Gold, please publish the following appointments for me:

- January 31st, Bear Creek.
- February 1st, Friendship, Wayne Co.
- February 2nd, New Chapel.
- " 3rd, Rest.
- " 4th, Memorial.
- " 5th, Benlah.
- " 6th, Healthy Plains.
- " 7th, Contentnea.
- " 8th, Rest.
- " 9th, Wilson.
- " 10th, Scott's.
- " 11th, Upper Black Creek.
- " 12th, Lower Black Creek.
- " 13th, Aycock's.
- " 14th and 15th, Rest.
- " 16th, Nahanta.
- " 17th, Newborn's.
- " 18th, Rest.
- " 19th, Meadow.
- " 20th, Tyson's.
- " 21st and 22nd, Travel.
- " 23rd, Hancock's.
- " 24th, Red Banks.
- " 25th, Galloway.
- " 26th, Travel.
- " 27th, Union Meeting Creek, Beaufort County.
- " 28th, and 1st of March, Durham's.

I shall be dependant upon the brethren and friends for conveyance.
Yours in tribulation and in hope,
JOHN L. BRINSON.