

tians are exhorted to live as those that shall be judged by the law of liberty: "So speak ye, and so do, as they that shall be judged by the law of liberty," James 2: 12. The law of liberty delivers and releases from sin, bondage, and death, and makes free. Christians are to live according to this power and shall be judged by it unto life everlasting.

Does a judge sit on his judgment seat to condemn an innocent man? No, but to defend and protect him. Hence the Judge, that shall be a terror to evil-doers and shall condemn them at the end of the world, shall come without sin unto salvation to them that love his appearing. Christians in the Bible are exhorted to live to and for this, and the chastenings, purgings and trials they have in time are that they might not be condemned with the world; but in the end might be found unto praise, &c., when the righteous judge appears. We believe that every true Christian will be so found when Christ comes.

4TH. What becomes of christians after their bodies die, and before this day of judgment? This earthly house or the body goes back to the dust whence it came. The spirit or soul goes to God who gave it. (not to sleep.) I do not think the soul or a spirit of a christian is eternal life. I believe all men have souls before they are born of God. I do not understand that these souls are in Christ while the christian is living on earth, in the sense that they are not in the body. When the soul leaves the body, the body dies. It is the soul or man that is quickened, and hence there the quality or spirit of that man is good. Christ himself, not the soul is the eternal life of the christian, and when we have the spirit of Christ bearing witness with our spirit, we have the evidence of sonship.

As Christ himself is our eternal life, our life hid with Christ. While living in the flesh though our souls or spirits (which are not eternal life—nor eternal either, for they had a beginning, though they will never have an ending) of course remain in the body, but, when they leave, the bodies die, and the spirits go to God who gave them, and rest there in life and peace, (not asleep) until the end of the world, when Christ shall come again. The bodies are dead and hence the dead are said to be asleep—in Jesus: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Yes, I understand the salvation of christians will not be fully and completely realized, in eternal glory, until these vile bodies are fashioned like unto the glorious body of our Lord Jesus Christ or when we awake with his likeness. "Who shall change our vile body, that it may be fashioned like unto his glorious body," &c., Phil. 3: 21. The spirits of departed saints rest in peace as it were under the altar, (see Rev. 6: 9, 11) with white robes until the end come, or they are in Paradise, in peace and glory; but when the body is also raised from the dead (and if the same body that died does not arise how is it a resurrection? And why is the body baptized if it will not arise:

just as it is the same man that was dead in sins is quickened and saved) incorruptible, and is fashioned like unto the glorious body of Christ, then redemption in full glory shall be realized. There have been more efforts to overturn the doctrine of the resurrection than many imagine. There are two extremes into which men are prone to run. One is to make created man—when saved in Christ a divine being, as having eternally existed in Christ: (If they are eternally in Christ why choose them in Christ, before the world began? For if they are already in Christ there is no need of putting them in him by choosing them. Where were they beheld before chosen? Were they not beheld as out of Christ before they were chosen in him and as lost before saved?) And hence a disposition to deny the resurrection of the body, or to hold that the something saved is not the Adamic man.

The other extreme is Arminianism, which regards man as saving himself, and as being nothing but an Adamic man after he is so saved, which is consistent only with itself.

OUR brethren are warned against receiving or encouraging a man who goes by the name of Elder James W. Chatham, as he is an impostor.

WHAT A BLUNDER!—I have just received the LANDMARKS for Aug. 15th in which I find a horrid mistake on page 148 in my letter under the heading of "Dreams." I am there made to say "In devils' dreams there are devils' vanities." It should read "In divers dreams, there are divers vanities."

Please read Eccl. 5: 7.

W. M. MITCHELL.

Opelika, Ala., Sep. 4, 1875.

Associational.

Contentnea

meets with the Church at Tyson's Pitt County, N. C., on Saturday before the 2nd Sunday in October. Those coming by Railroad will stop at Wilson, N. C., on Friday.

Yellow River

is appointed to convene with the Church at Friendship Meeting House, Gwinnett County, Ga., 9 miles North-East of Stone Mountain, on Saturday before the 4th Sunday in September, 1875.

WM. ADAMS.

Behukie.

The 110th annual Session of this Association is expected to be held this year with the Church at Williams', Edgecombe County, N. C., commencing Saturday before the first Sunday in October next.

Elders and brethren from abroad are invited to attend. Those coming by public conveyance, either from the North or South, should stop on the preceding day (Friday 1st) at Whitaker's Depot on the Wilmington and Weldon Railroad, whence they

will be taken by friends 8 miles to the place of meeting. On arrival at the depot they can obtain all necessary information at the store of brother J. H. Pippin.

C. B. HASSELL.

Little River

meets with the church at New Hope, Harnett County, N. C., commencing on Friday before the 4th Sunday in September. Raleigh and Clayton are the nearest Railroad stations. Brethren visiting by Railroad will be met at those points and conveyed..

Concord

will be held with Antioch Church, in Pickett's Valley, 20 miles West of Belton, Bell Co., Texas, beginning on Saturday before the 2nd Sunday in September, 1875. Ministers and other brethren of Sulphur Fork and Pilot Grove Associations, and Primitive Baptists generally, are invited to attend.

J. C. DENTON.

Maysfield, Texas, June 23rd, 1875.

Beulah

will commence its Thirty-Eighth Annual Session with the Church at Mt. Gilead, Lee County, Alabama, on Saturday before the 3rd Sunday in September 1875, twelve miles North West from Columbus, Ga., and eight miles East of Salem, Ala. Those coming by rail road through Columbus will get off at Smith's Station, eight miles from Columbus; those by way of Opelika will stop at Mott's Mills. They will be met on Friday by brethren at either of those places. We hope our brethren in the ministry who are willing to visit a "poor and afflicted people" will come and see us.

W. M. MITCHELL.

June 28th, 1875.

Cubarlee

will meet this year with the Church at Silver Creek, Floyd County, Ga., 10 miles South-East of Rome; commencing on Saturday before the 3d Sunday in September, 1875. Brethren are cordially invited to attend and especially ministering brethren. Those coming by Railroad will be met at Rome, Ga., and conveyed to and from place of meeting.

J. A. MIMS.

White Oak

is appointed to meet with the Church at North-East, Onslow County, N. C., seven miles East of Jacksonville, on Saturday before third Sunday in October.

Gronee

will be held with the church at Big Creek, Clark County, Georgia, ten miles South-East of Athens, and eight miles South of Crawford, on the Georgia Railroad, commencing on Saturday before the second Sunday in October, 1875, where we again hope to enjoy the friendly correspondence of our brethren. Brethren coming by public conveyance will be met at either place; those that will grant us the pleasure of seeing and

hearing them speak of excellent things will be promptly attended to by the brethren living at or near those places.

We hope to see and hear those that we have never seen or heard before, and those we have not seen or heard in several years. Such as, Elders P. D. Gold, the editor of the LANDMARKS, and C. B. Hassell, of N. C., Elder I. N. Vanmeter of Ill., the dear old father in Israel, Elder W. M. Mitchell, of Ala., Elders J. R. Respass, John Rowe, T. J. Bazemore, N. Bussey, of this State, and as many more as can and will come, for the brethren will be glad to see them. May the Lord give those preaching brethren a mind to come. Those intent on coming, will please inform the Moderator and Clerk, time enough for them to inform the brethren living near those places to make the arrangement.

Elder D. W. Patman, (Lexington, Ga.,) Moderator.

Elder T. M. McElroy, (Athens, Ga.,) Clerk.

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