

and we have his grant for the one as well as the other? As for my part I cannot help thinking, if you will be so good as to measure the devil's track in forbidding to marry, and his track in forbidding meats, and his track in forbidding drinks, you will find the measure of his foot, and track, and eleven foot, in all three to a hair's breadth; for all three equally cross God's word and permission to the three things above stated. But my intention as a writer is never to leave any of my readers in the dark, but to let plain truth speak her own homespun language. God has not denied men no where in his word the use of a woman, but has prescribed rules in that word how to use them and forbid whoredom. Is not this right, ye men of temperance? So God has not in his word denied men the use of any meats, they may choose to eat, yet his word forbids gluttony and revelling. Is not this right? So God in his word has not forbid men from drinking alcohol, brandy, rum, whiskey, gin, toddy, wine, cider, ale or beer. And if any can from the New Testament show to the contrary, then I will say I am mistaken. But if you cannot, then I say a devil doctrine. For God's word allows men to have a woman, but not to commit whoredom; God's word allows men to eat, but not to be gluttons; so God's word allows men to drink whatever they may choose, but not to be drunkards. If this is not truth, and all right according to scripture, I am yet a fool. So then temperance doctrine is a good doctrine; but here is the hypocrisy and lies, because she calls herself Temperance, when her name is Abstain.

(TO BE CONTINUED.)

IRWINTON, WILKINSON CO., GA., }  
September 28, 1868. }

Dear Brother Bodenhamer:—My mind is such that I must write a few words for the Landmarks, in the way of consolation to the little lambs of the fold, whom I esteem greater than myself. Not long since I received a private letter from a dear sister that I regard as one of the dear daughters of Zion, and she requested me to let her hear what I think of her religiously, and I feel disposed to speak a few words of comfort to her and to the little children scattered abroad, if the Lord will.

My dear sister, and those that have obtained like precious faith, we

hear each other occasionally expressing our feelings of unworthiness.— Oh, what a blessing it is for us to feel unworthy of the favor of our great High Priest. It is the greatest evidence that we are the highly favored of the Lord, if indeed we find no good in ourselves, no merit on our part. This is the evidence, my sister, that you and those that travel the same way are led by the Spirit of the Lord, because the Apostle says, that "the Spirit lusteth against the flesh and the flesh against the Spirit, and these are contrary the one to the other, so that ye cannot do the things that ye would." Again Paul says, "for that which I do I allow not, for what I would that do I not, but what I hate that do I; now then it is no more I that do it but sin that dwelleth in me; for I know that in me, that is in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not." Now, my dear sister, you see how the case was with the Apostle. Now was he always in possession of these two principles or not? You answer, no. Well then, when was the two principles found in him? When it pleased God, who separated him from his mother's womb and called him by His grace to reveal His Son in him that he should preach the unsearchable riches of Christ. Then he says that he "received it not of man nor by the will of man, neither was he taught it but by the revelation of Jesus Christ." And the Prophet says, "all thy children shall be taught of the Lord, and great shall be the peace of thy children." Hence we discover all that have the experience of the Apostle are the children of God, and in themselves considered they are wholly unworthy of the blessings of God; not fit to be baptised, not fit to eat and drink in His house, not fit to wash each other's feet. But in Christ they are worthy to partake of His ordinances—in Him is all their fitness. But, say you, I have so many doubts and fears, and it seems to me that a Christian would not suffer so much uneasiness about being deceived.— This is the way that you expressed yourself to me, my sister, and if I know anything about the Christian's travel, there is no one else that has those doubts and fears but a Christian. But I do so many things that I feel condemned for, and I cannot do what I conceive to be my duty;

I can't pray when I want to; I can't cry when I see the brethren shedding tears of joy, say you; I have to pass through all these things, which makes me feel like one alone. Why? Because I am compelled to confess that I have a little hope in Christ, and I have so many more sore trials and temptations to pass through than any one else seems to have, that it puts me lower than everybody else that I believe to be a child of grace. I ask the question then, are you willing to be the least in the house of God? If so, though you consider yourself so small, you have the mind of David and Paul, and the mind of the great Head of the body. David says, "I had rather be a doorkeeper in the house of my God than to dwell in all the tents of wickedness."— Paul, in the consideration of his own qualifications for the Apostleship: "I am not meet to be called an Apostle, and am less than the least of all saints." Then, like you, with the spiritual eye, he could behold so much imperfection in himself that he felt less than the least of all saints. And again we hear him saying, that "it is by the grace of God I am what I am." And we hear him crying out and saying, "Oh wretched man that I am, who shall deliver me from the body of this death. I thank God, through Jesus Christ our Lord, so then with the mind (that is the mind of Christ) I myself serve the law of God, but with the flesh the law of sin. There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Oh what a glorious blessing it is for us to feel ourselves unworthy to claim the appellation of a Christian. It is the operation of the Spirit of Christ, the light of Divine grace, that leads to this point. We are prepared by this operation to praise God for rich and redeeming grace, and all of our worthiness to serve God is in the merit of Christ. Then let me say to you, my Father's children, be of good cheer, your Priest and King has accomplished your warfare; He was delivered for your offences and raised again for your justification. May the Lord bless you and keep you by His grace, is the prayer of your unworthy correspondent.

H. TEMPLES.

The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind.

ADAMS COUNTY, ILLINOIS, }  
Sept. 20th, 1869. }

Dear Brother:—Having a small remittance to make, I had a thought of dropping you and your readers a few thoughts on the subject of the cold and apparent decline of Zion, and the cause of the cold and almost lifeless state into which the professing children of God have fallen. Christ has said, "Ye cannot serve two masters." I have been a professed Baptist forty-two years. When in 1827 the brethren and sisters met at their church and other meetings, in the place of engrossing all the time in conversation on the subject of the politics of the day, (not that there were not issues on which politicians of the purest patriotism differed,) but their, or may I not say our, minds then were engaged in contemplating the amazing heights and depths, with the length and breadth of the amazing GRACE of GOD manifested in the gift of a dear Redeemer, who though rich, for His bride's sake became poor, that she might be brought nigh, by the blood of the covenant, ordered in all things and sure. One of old said: "Her covering is of wrought gold, (imputed righteousness); she shall be brought in unto the KING in raiment of needfework." Yes, the conversation of the Old Particular or Primitive Baptists, wherever you met them, was the same—of Christ and Him crucified. Means or instrumentality was not relied upon, yet each little one appeared as much engaged in the discharge of each and every christian duty as though their eternal all depended upon their walk or conversation. But how now, and for the last fifteen years? Not as it was thirty years ago. For who now can tell a professor of religion from a devotee of mammon. Some of the preachers have run after lucre; might I not have said, many of our preachers are found in the front ranks for the honors and emoluments that flow through the good will of base and entirely worldly societies; and some of these even entered, without knowing much about them, and then put under an oath never to reveal what they have heard, as though they had forgotten that Jesus said: "What ye hear in the ear that preach upon the house top." Our churches here in the Northwest do not hold church fairs or donation festivals, (the meanest of gambling,) yet some of our brethren suffer their minor children to participate with the chil-