Poetry.

"The Christian in Death."

What is it for a saint to die,
That we the thought should fear?
'Tis but to pass the heavenly sky,
And leave pollution here.

True, Jordan's stream is wondrous deep,
And Canaan's walls are high;
But he that guards us while we sleep,
Will guide us when we die.

A parting world, a gaping tomb,
Corruption and disease,
Are thorny paths to heaven, our home,
And doors to endless bliss!

Eternal glory just before,
And Jesus waiting there;
A heavenly gale to waft us o'er,
What have the saints to fear?

Literary Notices.

BOOKS sent to us for Notice, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 111 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

A Poor Fellow. By the Author of "Which? The Right or the Left." Published by *Dick & Fitzgerald*, 18 Ann Street, New York; and for sale by *Hunt & Miner*, Pittsburgh. Pp. —; 12mo.

This is a Religious novel, professedly, and, if a *novel* may be religious, this approximates as nearly to the standard as any thing which we have lately seen. It advocates both Evangelical and Calvinistic sentiments. It is written with much correctness and vivacity. The interest is well kept up, and the reader who is disposed to think, will find that he has food for thought continually presented. We are opposed to novel reading, but those who differ from us, and think they must read, are advised to become acquainted with "A Poor Fellow."

The Edinburgh Review, for April, 1858, (New York: *L. Scott & Co.*,) contains: Annals of California; The Eastern Church; Thier's History of the Consulate and the Empire; The Railways of Great Britain; The Works of the late Edgar Allen Poe; The Speeches of Lord Brougham; Buckle's History of Civilization in England; The Conquest of Oude; The Second Derby Ministry.

Our readers will see that this is a rich number, and that the great leading questions of the day, in Europe and Asia, are here fully discussed in the able manner which characterizes this leading quarterly.

The North British Review, for May, 1858, (New York: *L. Scott & Co.*,) contains: The Philosophy of History; Professor Owen's Works; Gothic Architecture—Present and Future; The Scottish Universities—Defects and Remedies; Lieutenant Maury's Geography of the Sea; Parliamentary Government and Representation; The Collected Works of Dugald Stewart; Patristic Theology and its Apologists; Rifle Practice; Poems by Coventry Patmore; Recent Publications.

It is a rich bill of fare, and we can assure our readers that every article in the above list is an able production. The style is not so uniform in the North British as in the Edinburgh or in the London Quarterly, but there is great freedom and independence of thought. The late change in this Review has been fraught with great advantages both to the cause of truth and the cause of literature.

Notes, Critical and Practical, on the Book of Numbers; Designed as a General help to Biblical Reading and instruction. By *George Bush*, late Prof. of Hebrew and Oriental Literature in New York City University. New York: *Ivison & Phinney*, 321 Broadway. Chicago: *S. C. Griggs & Co.* Pittsburgh: *J. S. Davison.*

Years ago Prof. Bush became well known throughout the country by his "Notes" on some of the earlier books of the Bible, and ever since they have had a wide circulation. His adoption of the errors and vagaries of Swedenborg, turned him aside for a time from the studies of his more youthful days, and nothing more was expected from him, by the public, in Scriptural investigation and elucidation. But the appearance of the present volume assures us that such labors have not been altogether intermitted. The "Notes" on Numbers are on the same plan as the volumes heretofore published on other books of the Old Testament by the same author; and as far as we have been able to discover, according to the same theological views. Indeed it has seemed to us that the author, aware that his present position might awaken distrust as to the reliability of his interpretations of the written Word, has in this volume exhibited more care than in some of the others, in reference to controverted points and his own idiosyncrasies. So that these notes will form a valuable addition to those already issued. And taken altogether, notwithstanding occasional errors and defects, nothing has been published in this country on the first books of the Bible, to be at all compared to the "Notes" of Professor Bush, in the way of usefulness to the preacher, the Sabbath School teacher, and the intelligent reader. So much has been written on the Prophecies, the Gospels, and the Epistles, that we are liable to forget the importance of the books of Moses, and other historical parts of the Old Testament, and the interest that should be attached to them.

For the Ladies.

Her Price Above Rubies.

At the junction of two railroads, a village grew up like Jonah's gourd. But amid the din of worldly enterprise, no provision had been made for the institutions of the Gospel. No sanctuary arose amid the numerous dwellings—no preacher was employed. The village was attractive in outward thrift, but neglecting the "one thing needful," with its growth grew the elements of its decay. It became the nucleus for the immorality of adjacent towns—the Sabbath resort for those who liked to spend the day in amusement.

But there was one exemplary Christian family—a husband and wife. They witnessed with deep concern the increasing degradation of morals, but what restraint could they impose—what reformation achieve? The husband became at length weary, and began to conform to the social influence which exerted its insidious power. But the *wife* and *mother* remained strong in the faith; and now alarmed for her own family, she was the more diligent in well-doing. She visited the *sick*, circulated *tracts*, conversed with *children*, reasoned with *men*, on the importance of the Gospel. She employed all suitable means to reform the morals of the people, and to establish the means of salvation. Though she saw no immediate results of her labor, yet she had unwavering confidence in God that her work should not be in vain.

But her health failed, and she was called to die without seeing the "things hoped for." When near her departure, she called her husband to the bedside, and bound him by a solemn promise, to devote his time, talents and property to the work which she must leave undone. A vow so imposed and accepted, the Christian husband could not forget. He went forth to its fulfillment, and his sorrow became a sanctified joy. Nor did he labor in vain, and spend his strength for nought. Prayer had been answered—the seed "sown in tears" had taken root, and abundant was the harvest. The sanctuary of God ere long sent up its gilded spire, and the bell announced the consecration of the Sabbath.

That village now is exemplary in piety and active benevolence. The transformation from its former state is upon every tongue. The chief instrument of the renovation, the Deborah, did not witness the great joy, but she rejoiced in heaven. Sweet is her rest in the sepulchre. Had she lived it might have been said,

All tongues speak of her, and the bleared sights
Are spectacled to see her.

Her name shall be in everlasting remembrance. She has turned many to righteousness, and gone to shine as the stars forever and ever.—*Examiner.*

Traveling Correspondence.

Steamship Black Warrior,
Gulf of Mexico, May 14, 1858.

On the morning of the 12th inst., we embarked on this noted steamer for New York, via Cuba. It is one of two regular packets under the control of the New York, Havana, and New Orleans Steamship Company. The other is called the *Cahawba*. Both belong to gentlemen in Mobile, and are named after two rivers in the State of Alabama.

We have on board over one hundred passengers, nine hundred tons of freight, and coal for the trip. Of coal, we consume about forty tons daily. Thus far our voyage has been exceedingly pleasant. As for myself, at first I felt somewhat lonely, not knowing the name of a single passenger. How different this from that ever memorable trip down the Mississippi, on the *City of Memphis*, with so many dear, Christian friends! I was not long, however, in making the acquaintance of many; and now I can call most on board by name as I meet them on deck. Humanity still retains much of the social element; were it destitute of this, it would not only be flatly cynical, but utterly contemptible. The most rustic of mortals are often sympathetic, and there are circumstances that beget sociability among the most reserved of men.

The scene on deck and on shore as we were about to leave the wharf at New Orleans, was truly exciting. Parting friends weeping; passengers pushing, crowding, talking; Captain commanding; sailors obeying; flags flying—all seemed to be busy but myself. Alone I took a seat upon a capstan, and regarded all with interest. In the midst of this Babel of confusion, the clock strikes eight; the bell is rung, the engine moves, the cables are hauled in, a salute is fired, and off we go again on the bosom of this mighty river. On both sides, for many miles, the same Eden aspect of land appears as seen above the city. What can be more lovely than these extensive canefields! Hour after hour did we gaze upon them from the deck, with the highest admiration. We had the use of the Captain's glass. The cane grows in rows similar to corn; the stocks are now about three feet high. Each plantation is so laid out as to have frontage on the river; like lots in cities, they are narrow, but extend in length a great distance. Some run back more than three miles. The cane rows in these are long and straight. Fences are few, but houses are many, and all are very fine. This is true not only of the royal residences of the proprietors, but of the factory-like, cane-mill buildings and negro quarters also. With glass in hand we got a good view of these, and they invariably appeared neat, clean, and costly. Slaves in the fields seemed to work slow. As our steamer passed, they always set down their hoes and rested their hands and chins on the top of the handles, regarding us apparently with wonder. We noticed overseers near. They, too, would stand and look. No one seemed in a hurry himself, or at all disposed to hurry any one. Of "whips," and "thongs," and "umbrellas," we saw none.

The awful effects of the Bell crevasse were often visible on the right. Whole plantations, houses, orange-groves, and all, were totally submerged! We got a distant glimpse of the battle-ground, on the left, where Jackson immortalized himself in the year 1815. We also were able to make out the shore of Lake Borgne, to the Eastward. Here the river makes one of its characteristic curves. This one is the most remarkable we have seen. We ran a circuit of thirty miles, and went but one-third that distance gulf-ward. Coming down we had a fine race with the steamer *Texas*. Both vessels seemed to labor hard; both steamed along majestically. The water foamed under the heavy strokes of their water-wheels, and they sent angry waves from each side to lash the distant shore. The *Black Warrior* finally gains the fraction of a knot an hour. We cross the *Bar* first by the South West Pass, and soon the *Texas* is seen no more. She trimmed for Galveston; we for Havana.

On our trip down, we passed many fine sail vessels in tow, and upwards bound. One little steam tug had a brig and schooner in tow. The difference between these vessels is, a brig has square-rigged sail-yards; a schooner has not; both are double-masted, and much in use. A ship has three masts, called by seamen the fore, main, and mizzen.

These particulars we learned from an old sea captain, who is aboard as a passenger. Of "Captains," we are well supplied; having not less than three with us. These are Captains Smith, McConnell, and Slater. The first is commander of our ship; is a handsome, intelligent, wide-a-wake, social New Yorker. The second is master of a sail vessel, now in the port of New Orleans; is a jolly, kind-hearted son of Erin, and on his way to the old country, on some mission of importance. The other is my room-mate; is a regular "old salt" from the cold climes of Maine; has not been home for three years; has seen much of the world; understands human nature; is a brave, noble-minded, well-informed, clever fellow; and were it not for the use he makes of *certain hard words*, would be one of the most companionable of Yankees. As it is, we love him much; finding in him a storehouse of information touching marine matters. He talks the language of the sailor, and tells a story well. Many an hour is whiled away in hearing him narrate some of his personal adventures at sea. Poor fellow, he has seen some hard service on the great deep. He is tanned by sea and sun, a nut-brown hue, and looks as hardy as the pine knots of his native land. But let us return to the river.

We passed Forts St. Phillip and Jackson, some distance below the city. The former is on the left, and the latter on the right hand shore. In sickly seasons, quarantine regulations are enforced here. Eastward, (below Black Bay,) the Gulf is visible. The shores now assume a wild, sandy, desolate appearance. No trees; few shrubs; no houses; lonely, dreary, dismal! Even the rapid current of the river is checked as we near the sea; so that this monster stream that for thousands of miles has rolled onward in his own broad channel, controlling, with imperial independence, the flow of three-fourths of the rivers of the Western Continent, has met at last his master in this deep, blue ocean, where his name, and power, and overflowing fury, will be sunk and lost forever! Fit symbol this of Eternity engulfing the angry floods of human passion that too often flush the stream of life.

When we entered the Gulf there was no wind, not even a breeze to ripple the water or fill the sails. With steam alone we made twelve knots an hour. Soon we are out of sight of land. With glass I watched it till it faded away, like a blue mist, from view. Nothing could then be seen but sky and sea, excepting here and there a becalmed ship in the distance, resting on the water as lightly as a sleeping swan. Far, far to the Southward there was one, the white sails only of which were visible, appearing no larger than a seagull's wings. The scene to me was both novel and imposing. Our's was the condition of Virgil's hero, so far as "*Cœlum undique, et undique pontus*" describes it. As for "wind and wave," we had none. The deep was without a curl, and the heavens without a cloud. The sun having set gloriously, twilight lingered long in the West, and darkness crept on with a soft and solemn majesty, deeply impressive during this first night at sea.

Our Captains all said they had not seen so lovely a night for many years. The ship ran as smoothly as if it had been a huge sleigh gliding over a lake of unbroken ice. The foam in the wake seemed a river of milk, or rather a "milky way" in the reflected heavens beneath us. As all were regarding this with profound admiration, we were borne into what is called a field of phosphorescence! The scene then became indescribably exciting. The slightest touch of the water gave forth flames! The motion of the ship made the gulf at times seem a flood of fire. Streaks of zigzag lightning played around us in the most wonderful manner imaginable. A bucket of sea-water cast from the deck flashed like burning gas, as it passed through the air! All around, ten myriads of diamonds seemed to sparkle with a lustre exquisitely beautiful. Numerous transparent blocks of silver floated about us, emitting scintillations of light in kind of jets, the grandeur of which I have no words to express. But to intensify our admiration of this singular phenomenon, two large porpoises came and swam for miles before the ship's prow, sporting in the fiery foam made there by the breaking of the sea. They soon assumed a luminous appearance as if carved from the whitest marble, or formed from condensed moonlight! And oh! as they jump and snort, they appear to explode into millions of silvery drops, clear and pure as a melted star; then falling into the water, soon are seen the sea-hog shapes again, which, in a moment, leap and snort, and explode, as before. Then off they went in tangents, each leaving in its rear a fiery trail similar to a comet; and soon we saw them no more.

But I weary the reader in attempting to describe what is, indeed, indescribable. Never before did my eyes rest on a scene where beauty, mystery, sublimity and glory, combined in forming a panorama so exceedingly magnificent. For nine years, our Captains said, they had not seen it equalled, and never surpassed. Appearances of this kind, they said, were common on the sea; but seldom to this degree. The real cause of such phenomenon, is unknown. Some give it a phosphoric, others an atmospheric, and others an insectile origin. *Its* philosophy is yet a mystery. But this will not prevent all who see it from pronouncing it one of the most beautiful, grand, and glorious sights they ever saw. All who have seen it once, will wish to see it again. In truth I can say, that some watched it long that night, and retired late with gratitude to God, who had permitted them to look upon these new wonders of his providence, and calling to mind the words of the Psalmist, "They that go down to the sea in ships, they see the works of the Lord in his wonders in the deep. O Lord, how manifold are thy works! in wisdom hast thou made them all: (here is) this great and wide sea, wherein are things creeping innumerable, both small and great beasts. My meditations of Him shall be sweet; I will be glad in the Lord. Bless the Lord, O my soul!"

This is the third day of our voyage. We have had some gales, but no storms, nor very rough sea. Those "winds that lift the waves" have sometimes blown; our ship has often seemed to mount to heaven and go down again to the depths, causing many of us to tremble through fear, and to "reel to and fro and stagger" when attempting to walk the deck or cabin, "like a drunken man," and we are often, too, at our "wit's end," to know what to do. Many have been sea-sick, some have been sad, but we trust in Him who "manages the seas" and "rides upon the floods," to bring us to our desired haven. "Oh that men would praise the Lord for his goodness, and for his *wonderful works* to the children of men!"

We breakfast at 7 o'clock, dine at 1, sup at 6, and lunch when and as often as we feel like it, which, with the sea-sick, is seldom. A *day* at sea is twenty-four hours. This is divided into six watches. These, as they pass, are marked every half-hour by "bells." If in the morning you should hear six taps on the bell, you might know it was 7 o'clock; for, divide six by two—three hours—or three hours past 4 o'clock, when the watch that came on at midnight ended. One-half the bells is equal to the number of hours from 12, 4, and 8 o'clock, as the case may be. This is soon learned, and well understood.

To-day we have a fine wind. We have hoisted the main sail. On we go, thirteen knots; steam within and wind without have power! Our latitude is 25° and some minutes. No bad luck, and we will reach the harbor of Havana, on the Island of Cuba, before morning. We will cross the Tropic of Cancer about midnight. As it is an "imaginary line," I will not stay up to see it, but go below and turn in, to dream of Cuban scenes to be looked on to-morrow.

W. M. F.

This world is a serious world, and human life and business are also serious matters—not to be trifled with nor treated by sham and hypocrisies, but to be dealt with in all truth, soberness and sincerity. No one can thus deal with it who is not himself possessed of these qualities, and the result of a life is the test of what virtue there is in it. False men leave no mark. It is truth alone which does the masonry of the world—which founds empires and builds cities, and establishes laws, commerce and civilization.—*Atlantic Monthly.*

Let every young person bear in mind that the government of the passions is, of all things, the most conducive of happiness and prosperity. Remember that *fools* only allow their passions to rule—suffer much rather than fight.

For the Presbyterian Banner and Advocate.

Letters to a Friend on the Doctrines and Duties of the Bible.

Letter LII.—Sanctification.

Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ.—Phil. i: 6.

My Dear Friend:—Having finished what I wished to say of regeneration and its evidences, justification, and adoption, I shall now proceed to draw these letters to a close. This and two more will end the series, as in these I shall give a sort of commentary on several answers in our Shorter Catechism, as well as on a passage or two of Scripture. In Phil. i: 6, Paul says, Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ; or, as it is in the margin, will finish it.—See Daillé on Philippians, published by the Presbyterian Board. Here are several things to be noted and remembered:

First, Paul's confidence; being confident of this very thing. It was not confidence in the Philippians. He thought well of them, as we see in the next verse; and he had confidence in them as Christians, and hence he thanked God for them, as in verses 3—7: I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now. But his confidence in them, and his thankfulness for them, were based upon his confidence in God. Because God had begun a good work in them, he was confident he would perfect it, as he says, Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ—will perfect it—finish it.—Phil. i: 3—11. Says Daillie, "God does not save his own by halves."—Daille on Phil. i: 6.

Hence, here is the good work begun, the work of grace or salvation. This is a good work and a great work. Before it there is no goodness in us; before it we are dead in sin; grace quickens us and makes us alive. —Eph. ii: 1—3. Regeneration is the beginning of the Christian life; it is the beginning of sanctification; and where this is begun, it shall be completed. The beginning of the good work is regeneration; and this is a good work not only because it makes the bad good and sinners saints, but because it is the beginning of eternal life. The good work begun is the work of God's blessed Spirit; "the work or design of salvation.—Daille.

Hence, here is the Author of this good work. It is all of grace—all of God—and not of us. He, God, Jehovah, hath begun it. We do not begin with God; he begins with us, or we should never seek him. He prevents us with his grace, precedes us, goes before us, begins with us; he draws us, and then we run after him. He renews us by his Spirit, and thus begins in us the good work of sanctification. Paul "attributes all the work of salvation to God."—See Daillie on Philippians.

And here is the completing of this work: he who has begun it will perform it; he will perfect it; he will finish it. It begins here; it ends in heaven, where Jesus Christ comes to judge the world and receive his people to his Father's house. That is the day of Jesus Christ, so often spoken of in the Scriptures—the day of complete and perfect redemption, when soul and body are glorified together, and when Jesus Christ shall come to judge the world, and to be glorified in his saints, and to be admired in all them that believe in that day.—2. Thess. i: 6—10. That day crowns with glory the work of grace begun here; for all the blessings of salvation are inseparably connected. They begin—flowing from the Divine purpose, (Rom. viii: 28—30,)—they begin in regeneration; they end in glorification; for,

"Grace will complete what grace begins,
To save from sorrows and from sins."

Where there is grace now, there shall be glory hereafter. The good work begun shall be a finished work, when the head stone is brought forth with shoutings, Grace, grace unto it.—Zech. iv: 7; Hodge on Rom. viii: 28—30; Daille on Phil. i: 6. In the words of Scott, Paul was "confident that he, even God the Spirit, who had begun the good work of sanctification in their souls, would carry it on, and perform it, till the perfection of their redemption, in body and soul, at the day of Christ"—the judgment day.—See Scott's Commentary.

Hence, the doctrine here taught is this: All the blessings of salvation are connected; and where a work of grace is begun, it shall be carried on and completed; or, in other words, the application of redemption by the Spirit of God secures to us all its benefits, here and hereafter; in this life, at death, and at the resurrection. This it shall be my present aim, in these concluding letters, to explain, confirm, and illustrate; and in so doing, I shall follow the order of our "excellent Catechism:" "Being confident of this very thing—not having the least doubt of it—that he which hath begun a good work in you, will perform it until the day of Jesus Christ.—Phil. i: 6, 7. "The blessings of grace are never separated from each other. Election, calling, justification, and salvation are indissolubly united; and, therefore, he who has clear evidence of his being called —[converted]—has the same evidence of his election and final salvation."—See Hodge on Rom. viii: 29, 30.

The answer to the twenty-ninth question of the Shorter Catechism is this: "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit." To the 30th question: "The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." To the 31st: "Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel." Then comes the 32d: "They that are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them." Then follows the 33d: "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone." And the 34th: "Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God."—Short. Cat., Ques. 29—34.

These benefits are all connected with effectual calling and with each other. Justification and adoption have been considered, and nothing more need be said on them here. Another benefit connected with regeneration or effectual calling, is sanctification; thus the 35th question of the Shorter Catechism is answered: "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness?" This is just the idea expressed by Paul in Phil. i: 6—Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. He who has begun the work of grace, and renewed us in the whole man after the image of God, will carry on the work to its completion; he will finish it; and enable us "more and more to die unto sin and live unto righteousness;" for all the blessings of salvation are connected; they are all links of one chain; and hence the application of redemption by the Spirit of God—as it is the execution of God's purpose of grace and mercy—secures to us all its benefits here and hereafter, in this life and in the life to come. Among these benefits is sanctification; and to this we may now give a few moment's attention, and devote to it the remainder of this letter

Sanctification, what is it? its nature? the Agent? and the means? On each of these points a few words may be said.

As to its nature, sanctification is the work of God; or, as the Catechism says, "the work of God's free grace."—Short. Cat., Ques. 35. He begins it, and he carries it on; the good work is his work, though we are active in the promotion and progress of it. It begins in regeneration; the new birth is the beginning of our sanctification. That is the infusion of new life; that turns us from sin unto holiness, from Satan unto God. And this work is progressive. In this it differs from both justification and adoption. They are acts, done at once; sanctification is a work, not ordinarily done in a minute; it begins in the new birth; but it is not complete till death comes. Hence it is said, by it we are enabled "more and more to die unto sin and live unto righteousness" And here you see two things are included in sanctification, death and life; or, as they are sometimes expressed, mortification and vivification, a dying unto sin and a living unto righteousness.—1. Pet. ii: 21—25. Regeneration, so to speak, gives a death blow to the old man; it inflicts a mortal wound upon him, so that although he still lives, his life is but a living death—a struggle for existence—as persistent as it is hopeless. The old man must die; so we are said to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. And how shall we, that are dead to sin, live any longer therein?—Rom vi: 1—23. And while regeneration kills the old man, it also imparts new life; it implants a principle of righteousness, a habit of grace and holiness, and this will strengthen and increase, thrive and grow, become stronger and stronger, till, as new creatures, we reach the stature of perfect men and women in Christ Jesus —Eph. iv: 11—16. Thus we live unto righteousness; we become day by day more dead to sin and more alive to holiness. Though the old man die and the outward man perish, yet the inward man is renewed day by day.—2. Cor. iv: 16. Yet there is a conflict between the old man and the new, the remnants of corruption and the renewed nature, sin and grace; and this constitutes in part the Christian warfare. The old man dies hard. Yet we put him off and put on the new.—Eph. iv: 20—32. We resist sin; we strive after holiness; and yet we often find that when we would do good, evil is present with us, and we say with Paul, For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.—Rom. vii: 7—25. And read what he says of the conflict and the armor in 2. Cor. x; 3—5; and Eph. vi; 10—20. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, and neither faint nor flee, but fight! Such is the nature of sanctification.

Now, the Agent in sanctification is the Holy Spirit. As he is the Agent in regeneration, so also is he in sanctification; for as before stated, regeneration is but the beginning of the work of sanctification. Regeneration is an act done at once; it is a quickening, a making alive; you hath he quickened.—Eph. ii: 1. Sanctification is a progressive work of the Spirit. It is a life of grace in the heart sustained by the Spirit of grace. To this end he dwells in our hearts as a Spirit of holiness; and hence he is called the Sanctifier and the Comforter. As such he is promised, and sent, and abides with us, the Agent in sanctification.—John xvi: 7—15.

The means in sanctification is the truth, the Word of God. As we are begotten again with the Word of truth, so are we nourished and strengthened by it spiritually. —James i: 18. It promotes our spiritual growth; as new-born babes, desire the sincere milk of the Word, that ye may grow thereby.—1. Pet. ii: 1—3. Hence the Saviour prays, Sanctify them through thy truth: thy Word is truth.—John xvii: 17. Hence the importance of reading and and studying the Bible, and of hearing the Gospel preached. The truth is the only means of promoting holiness in the world, and in our own hearts; for the ordinances are symbolical truths; the whole truth includes them. We might as well expect to live without food, as to expect to grow in grace without the reading, and hearing, and studying of God's Word. It is food and drink for the soul. At first, we are but babes in Christ; fed by this heavenly manna, we grow and become men, and are strong in the Lord; for "the Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation."—Short. Cat., Ques. 89. Such are the means.

As to the progressive nature of sanctification, it may be observed, that although its growth is not uniform, and grace in the heart is subject to decays, and the renewed may at times be overtaken by temptation, and be overcome and fall into sin, yet they shall be recovered, and the principle of grace shall be more and more strengthened, for the path of the just is as the shining light, that shineth more and more unto the perfect day.—Prov. iv: 18. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. —Job xvii: 9. Hence we are exhorted to grow in grace; and growth implies increase and progress—2. Pet. iii: 18. When perfection is attained, there is no further room for growth; but we are always to grow, ever to be reaching forth unto those things which are before, pressing toward the mark for the prize of our high calling of God in Christ Jesus, running with patience the race that is set before us.—Phil. iii: 12—16; Heb. xii: 1—3. All this implies progress. And the kingdom of God, the reign of grace in the heart, is like seed cast into the ground; there is first the blade, then the ear, after that, the full corn in the ear.—Mark iv: 26—29.

There is an analogy, says Dr. Alexander, between natural and spiritual life. A new-born infant must be clothed; so are we clothed with the righteousness of Christ. The infant must have food; and so we need spiritual food, and this is provided in the Word of God and his ordinances; here is milk for babes, and strong meat for full-grown men.—Heb. v: 12—14. The infant needs pure air; and so we must be surrounded by healthful influences, and these we have in the Church of Christ. The child needs exercise; and so we must be exercised in doing good; we must work, and pray, and give—be active in our Master's service; and the reason why so many Christians are weak and sickly, deformed and dwarfish, is, that they do not exercise; they do nothing in the vineyard of Christ, they give nothing, and hence they have no enjoyment; and if prayer is the Christian's vital breath, it can scarcely be told whether they have the breath of life in them! They do so little, and give so little, and pray so little, that they are not only weak and sickly, but almost dead! It is high time for such to awake out of sleep and take a little Christian exercise; and let me entreat you never thus to fall asleep. Keep awake, work and pray, and give, and you will grow, and be happy too, and useful! The way to be happy is to do good; the way to grow is to be useful; to advance, you must be active, living not to yourself, but to God!

Again, the child needs discipline; and so do we, and this is provided and secured to us. Sleepy and unfaithful Christians, as well as erring and imperfect Christians, need chastisement; and chastisements are covenant mercies, as you may see in Ps. lxxxix: 20—37: If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break. Afflictions, then, are blessings in disguise. And though for the present they are not joyous, but grievous, nevertheless, afterward, they yield the peaceable fruit of righteousness unto them which are exercised thereby. They are means of discipline to promote our advancement in holiness.—Heb. xii: 5—14.

God, then, has provided for our growth in grace, for our progressive sanctification. He has furnished the means and commanded us to use them; and he instructs us to resist sin and follow after holiness—to be perfect as he is perfect, and holy as he is holy. At this we are to aim, and so run with patience the Christian race.—Matt. v: 48; Heb. xii: 1—14; 1. Pet. i: 14—16; 2. Pet. i: 5—8. For this is the will of God, even your sanctification.—1. Thess. iv: 3. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2. Thess. ii: 13. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ, and predestinated us to be conformed to the image of his Son.—Eph. i: 4—6; Rom. viii: 29. See Fisher's Catechism, published by the Presbyterian Board, Part 1., pages 186—193. Two more letters, and I have done.

Yours, Truly.

Agricultural.

From the Ploughman.

Profits of Eight Hens.

Mr. Editor:—Having kept an exact account, Dr. and Cr., of my hens for one year, I wish to furnish the same to your readers, with my manner of treatment, &c., not thinking by any means it will compare with that of scientific poultry managers; but to show many persons situated as I am, with but a few rods of earth around my domicil, that a small flock of hens can be made a source of profit, besides affording a great luxury which is agreeable to the taste of almost every one. Within the time specified, my hens furnished 1,056 eggs, or 88 dozen, which valued at an average price of 16 cents per dozen, amounts to $14 08. Twenty-five chickens raised from them, valued at twenty five cents each, $6 00. Whole amount, $20,08.

The little flock have consumed in the time seven bushels of corn, which valued at one dollar per bushel, is the whole expense of keeping.

We find the net profits of the eight hens to be thirteen dollars and eight cents, or one dollar sixty three and a half cents for each hen. This value seems quite small, but when compared with the investment we observe a large per cent. profit; beside having on hand eggs (fresh from the country,) not only palatable, but healthy.

My hens are the old fashioned black fowl, crossed with the bantam. The reason for taking this course for my stock, was because I found the bantams to be great layers, and much less disposed to scratch in the garden, or to stroll away upon the premises of my neighbors, consequently I could give them their liberty. They are similar to the bantams, except in size, in which they are much superior.

J. C. Blake.

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III