

Correspondence.

THE SABBATH A NATIONAL BULWARK.

BY REV. H. AUG. SMITH.

That nation into which the observance of the Sabbath has instilled a reverence for "pure religion breathing household laws," has taken a step from which it cannot retrograde. Thought can never die in such a country. It has attained its spiritual majority—its manhood. The sense of duty braces the nation's heart, and overcanopies its life. There is inspiration in such a people. Compare Presbyterian Scotland with Papal Italy to-day. Scotland, with her crystal lakes and granite hills, is full of inspiration and vigor; while the beautiful shores of Campania are the stronghold of banditti; while Pisa, and Florence, and Genoa recall, in their deserted palaces, a magnificence that has passed away. Contrast Holland with Portugal; contrast the colonies of Protestant England with those of Papal Spain in America. "The people of New England," says Bancroft, "were full of affections. They enjoyed religion. The consequence was, universal health, one of the chief elements of public happiness. The average duration of life in New England, compared with Europe, was doubled; and the human race was so vigorous, that of all who were born into the world, more than two in ten, full four in fifteen, attained the age of seventy. Of those who lived beyond ninety, the proportion, as compared with European tables of longevity, was still more remarkable."

Who, then, that looks upon our country with a patriot's eye, will not prize our time-hallowed, time-sanctioned, Christian Sabbath, as the very bulwark of our liberties? We have great dangers to encounter here. When we see the tendency to licensed and revolutionary democracy; a foreign population pouring in, untaught to revere the Sabbath and untrained in the school of freedom; when we see the multimodal infidelity of the age marshalling its hosts for one grand and final onset, under the very guise of liberty seeking to ally itself with the dominant spirit and civilization of the age; and when we look at the increasing power of Popery—cool and wary, but bloodthirsty still—when we think of the profound and subtle affinities that bind together these foes of free institutions—infidelity, popery, and the spirit of mobs—it is not without alarm that we see them commingling on a theatre of action so transcendent as this country and this age of ours. We shall need the Sabbath thrown up as a stupendous bulwark and breakwater against the tremendous sea that is raging in upon us. Only then may we predict the stability of the great Republic, when all over its imperial expanse, from the green hills of New England to the prairies of the West, and the golden gates of the Pacific slope, each Sabbath's sun shall look upon assembling multitudes going up together to worship the Lord in the beauty of holiness.

JOTTINGS FROM A PARISH JOURNAL.

NO. IV.

"DINNA LET THE BAIRNS SPEAK."

In a city not quite so important and not quite so old as this goodly city of William Penn, there was, in the fall of 1862, a very great religious interest. Under God the movement was the result of a refreshing visit from the Rev. E. P. Hammond. Most of the Presbyterians of that community were from the mother country, and not a few of them from the land of Livingstone and Samuel Rutherford—the land of the McChaynes and Bonars—the land of Chalmers. Yet while in theory they professed to believe in the possibility of a revival, it was not in a Yankee revival. Probably, had Livingstone or Chalmers risen from the grave and given them a psalm of Rouse's Version, "line upon line," they might have attended a revival service; but Hammond sung hymns, which was a very serious drawback to the revival devotions. Then Hammond held "inquiry meetings," something new in connection with the staid and stereotyped forms of Presbyterian Christianity to which they had been accustomed. But the most grave and, in fact, unsurmountable obstacle in the way of CONSCIENCE, was that Mr. Hammond allowed children to speak for Christ; nay, in fact, that he encouraged the young to pray, sing and speak of the precious blood of the Lamb of God that had purified their young warm hearts and consecrated them to God.

One of the pastors of the goodly city in question, in his round of pastoral visitation during this season of refreshment, happened to call on a devout and exemplary family from the Highlands of Scotland. This family were models of Christian consistency. They walked in all the commandments of the Lord blameless. A junior member of that Christian household had been brought to Christ during the revival, and after passing through a dreadful struggle—a conflict which few young persons have to encounter—the young convert had found peace with God. This pastoral visit was intended more especially as one of congratulation—a rejoicing over the lost piece of silver—a making of spiritual mirth over the returning prodigal. It was a happy visit. The matron of the house, now ripening in years, but fresh and healthy, welcomed the pastor with tears of joy rolling down her cheeks. Often had she greeted the welcome minister on entering her happy home be-

fore, but never till this day did she feel as she expressed it, that her "bairn had entered the kingdom." It was a joyful meeting. The young convert sat down with calm, composed and modest mien, and in the most pleasing simplicity of heart told her delighted pastor of all the joys she felt since she had found Christ. Her narrative was more like that of a ripe Christian than a young convert; yet it was so simple, so unaffected, and so heartfelt, that it did not fail to draw tears from her affectionate pastor's eyes. After she had finished her sweet and refreshing tale of sorrow and of joy, they united in singing a couple of verses of the beautiful little hymn so frequently sung by Mr. Hammond at the children's meetings:

"Nothing either great or small Remains, remains for me to do; Jesus died and paid it all, All that I was due."

and the pastor united with them in prayer.

On rising from their knees and taking up his hat, the devout and grateful parent requested him to wait for a few moments, as the family had been greatly exercised by a visit which had been paid them on the evening before by an elder in one of the churches of the city—a man whom they believed to be a very wise man. Indeed they said he was called in the Heelands o' Scotland "ane of THE MEN." The pastor was not unwilling to hear their troubles of conscience, and seated himself for a few moments as he was requested, when the conversation turned upon the wholesome counsels of the "Man of Ross." "Pray what objection has the good man to the revival meetings," said the minister. "I have seen him at some of those precious meetings." "Oh, ay, he says he has been at some of the meetings, but he does nae gae there to pray, it's as a luker on!"

"Well," replied the minister, "Zaccheus went up on the fig tree as a looker-on, and he came down a weeping, praying penitent." "Oh! ay; but D— is a far wiser and a far better man than Zaccheus; that is, in his own esteem." "Please," said the pastor, "mention his difficulties in regard to our meetings." (At this very time, he it noted, there were three crowded meetings daily, beside a diet of open-air preaching going on in the city.) "Weel, weel, sir, what exercised us was just this: he says we mauna sing hymes; and when he was on his feet, stepping awa frae the door, he shook his head and shook his cane, and said: 'Noo, Mrs. —; dinna let the bairns speak, for its no shoofishious!'"

To these grave objections the pastor felt it to be his duty to reply, and pulling out his pocket Bible, he said: "Let us read Matthew xxvi: 'And when they had sung an hymn, they went out into the Mount of Olives.' Here you see that the Blessed Master closed the communion by singing a hymn!" "Aye, ay, ay; but we had that ower heed, and he told us that in the Gaelic it reads 'they sang a psalm!' He says that Mr. Hammond's hymes are no soum, and the bairns should not be allowed to sing heresy. He says there's nae soum hymes in America, and that the devil ay brings error into the kirk by singing it in first, then preaching it in afterwards." "But," said the pastor. The paraphrases are hymns. Why, sing them?" "Weel, we tell him that, sir," replied the good woman, "and he said, 'the less we have o' the paraphrases the better. There's naething like the gude ald psalms of David in Gaelic or Hebrew.'" "Well, well," said the pastor; "let him sing them in Gaelic or Hebrew; but be assured Mr. Hammond's hymns will not do your family any harm. Can any one object to such a sweet anthem as

"There is a fountain filled with blood, Drawn from Immanuel's veins?"

And no sooner had he repeated the lines, than the young convert, as if by intuition, started the air, and we all united in singing the entire hymn; when he said: "Do you feel any thing the worse of that?" "Na, na; that's a precious hymn!" was the reply. "Now," said the minister, when about to start; "as to the bairns speaking; the good elder says, 'dinna let the bairns speak.'"

"Let us read Matthew xxi, 15: 'And when the chief priests and scribes saw the wonderful things that he did, and the CHILDREN crying in the temple, and saying, Hosannah to the Son of David, they were sore displeas'd, and said unto him, 'Hearst thou what these say?' And Jesus said unto them, 'Yea; have ye never read, Out of the mouths of BABES and SUCKLINGS thou hast perfected praise?' So you see that eighteen hundred years ago, there were ELDERS who not only said 'Dinna let the bairns speak' and not only so, but they would neither speak for Christ themselves, nor let the bairns speak for him. They were 'lukers on.' If Christ were among us, he would let the bairns speak!"

On reading and expounding this passage, the pastor left this pious home, and at the next juvenile prayer-meeting the young convert opened her mouth and spoke for Jesus. This child of Jesus is now a member of the church, and an efficient, devoted teacher in one of the Sabbath-schools of that city.

It were unjust for one moment to throw a shadow of doubt upon the personal piety of the elder in question. He is a consistent Christian man, as many of the members of the church believe and will attest; but manifestly one of those Christian men whose views and habits in regard to religious matters have been cramped and hampered by stereotyped forms, so that he cannot move one hair's breadth out of the beaten track. From

his earliest days he has never heard a hymn sung in the kirk of his fathers, and has been accustomed, all his life, to associate hymn-singing with Methodism and all kinds of heresy. He has formed the idea that Unitarians, Universalists, and all errorists sing *only* hymns, whilst the truly Orthodox and Evangelical Churches sing *only* Rouse's Psalms.

Again, in the school to which he belongs, the belief is all but universal that it is the very height of presumption for any one, save such as have obtained the highest diploma in the divine life, to speak of Experimental Religion.

The grand fallacy among this class of Christians is simply this—they forget that an infant is a living creature, as truly as is a giant, and that a babe can scream, if it can neither talk nor sing—that the child at school has a soul to feel and a mind to think, just as well as the philosopher. And why should not the infant cry, if there is a felt want, and rejoice and be merry, if the want has been supplied? If Christ loved little children and took them to his arms, if children are the heritage of the Lord, if babes and sucklings could only cry "Hosanna," let not their mouths be stopped. In the church in glory their voices are hymning the praises of the Lamb. In the "general assembly and church of the first born" they blend their notes with the minstrelsy of angels; why not speak and sing on earth as well as in heaven? Erskine's "STRIFE IN HEAVEN" is surely an orthodox piece. One of its closing couplets deserves devout commendation. It is so appropos, that no one will object to its insertion here:

"BABES thither caught from womb and breast Claimed right to sing above the rest, Because they found the happy shore They never saw nor sought before."

A PUPIL OF CHALMERS.

AN ILLUSTRATION OF CITY MISSIONS.

MESSRS. EDITORS:—Last Sabbath I attended the new house of worship in the southwest part of our city. I was much pleased to find there a very beautiful and commodious place of worship. It is in a part of the city, too, where one is much needed; and now, as the writer does not belong to this branch of the church, you may allow him to speak "somewhat" in praise of what he saw and heard.

The house is neat, not gaudy; save perhaps, in the point of Rev. Dr. Cox's expression of "Staining the light of Heaven before they let it in." It is guilty of this. But this has become so common, in these days, and we have so many times transferred this item from our Episcopal brethren, that we begin to feel that we have a denominational right to do it.

We have heard it said that this house was built by the donation of one man, Mr. Baldwin. If so, it is a deed worthy of all praise, and will be one of the "good works that will follow him" to heaven. We thank him for the deed. The people there thank him; the whole church thanks him. The writer once went to him to beg for a benevolent object. With a smile, the good man said, "how much do you want?" And the answer was no sooner given, than, with the same benignant smile, the amount asked was handed over. It has also been said that the same man has built, or largely aided in building, several other houses of worship, and in supporting the ministers.

One likes to ask, under such cases of wide-spread beneficence, is there but one man in Philadelphia, in all the churches, who is able and willing to put his hand to this work?

It has been said, by those who ought to know, that there are more than three hundred thousand souls in this city for whom there is no room in the present churches. If this be so, what a responsibility lies upon Christians here. And what a debt of gratitude is due to the man who has built, or been the means of building, half a dozen houses of worship? Is there not a man in all the other denominations who will build one?

Mr. Van Deurs' text was, "God forbid that I should glory, save only in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world."

It was remarked—the term *Cross* is used in three different senses in the New Testament. 1st. It means the wood upon which Christ was crucified. Some have a great idea of this wood. 2d. It is used to represent the reproach and blame attending a Christian— "Christ bore the cross and despised the shame." 3d. It denotes the doctrines of the gospel. It is used in this sense in the text. In the next place, the preacher showed what was meant by *glorying* in the cross. Then he told us how the world was crucified, dead, to such as gloried in the cross. They did not seek its wealth, its honors, its fame, &c. So, also, they were crucified to it. The sermon was a plain, simple exhibition of truth—no flourishing of trumpets, no proclamation of what the speaker was going to do—no "things hard to be understood," no hard words, even. It was delivered with feeling—as though the preacher believed what he said. While I was hearing it, I thought it did not call for a prophet to tell why there has been a constant revival, or constant additions to the church from this field. Our Danish brother is surely a pattern of simplicity, and we can say of him, as Paul said of himself, "he used great plainness of speech." While he preached

with great simplicity, it was not simple preaching.

It has been said over three hundred souls have been added to the church from this Mission since Mr. Van Deurs has preached there. Surely the plain, simple truth is all that Christ requires, preached with earnestness and simplicity.

Now, this sketch has not been written to praise Mr. Baldwin, for he needs no praise; nor to exalt Rev. Mr. Van Deurs, for he would not be exalted by anything that the writer could say. These men, it is not doubted, are doing their duty; and the object of this paper is to ask, who else will come up to this work of preaching the gospel to the poor in this city? What other man will build a church? What other church, besides Calvary, will support a Missionary?

There is not a more promising field for missionary laborers on earth than Philadelphia now presents. There are men and women who have no knowledge of the way of salvation. There are those who are being educated for the penitentiary. As soon as one crop passes to their home—the poor-house or the prison—another comes. Our grog-shops are doing the work of destruction at a fearful rate. We make one hand wash the other—by the grog-shops, we make the paupers, and then have the largest poor-house in the world, for which we tax ourselves to support them.

I would advise a different course. Spend money to keep these persons from idleness and sin. Better do that, and save their bodies and souls, than support them in the almshouse, and let them "be destroyed, both soul and body in hell." Let this work of prevention of sin be tried. Let every church member do what he can to save these poor, miserable creatures, and in one year the whole city would be regenerated.

W. M. C.

CHAPLAIN STEWART'S LETTER.

WASHINGTON, D. C., March 10, 1865. RELIGION IN OUR ARMIES.

DEAR BROTHER:—A poet prophet, many centuries since promised, that in the good time coming, "There shall be an handful of corn in the earth upon the top of the mountains." A very unpromising locality, however, both with respect to soil and climate for an early or a bountiful harvest. Yet does the same writer assure us, "The fruit thereof shall shake like Lebanon."

Often already has the fulfillment of this been verified in unexpected and wonderful ways. The most unpromising moral fields, both as it respects individuals and communities, have not unfrequently been made to bloom like the garden of the Lord. No field in itself is more unpromising for the conversion of sinners and sanctification of believers than large CAMPS. Yet through the labors of Chaplains, the large hearted liberality of the Christian Commission in either furnishing entire, or assisting in the provision of suitable places for religious worship, in connection with the services of many faithful delegates, all accompanied with God's blessing, there exists a condition of things at present in the Army of the Potomac and James, perhaps unequalled since the days when Cromwell's army sang Psalms, offered prayers and gained victories.

During a late visit, extending through the entire Army of the Potomac and James, a fair opportunity, both by inquiry and personal observation, was afforded for judging of this matter. According to human judgment, sinners are converted, the lukewarm revived, and the earnest strengthened. A single instance of my own experience may convey a just conception of matters in camp. Preaching in a tent of the Christian Commission, at Henry Station, in the Twenty-fourth Army Corps, one Sabbath evening, I reasoned with the men of righteousness, temperance, and judgment to come—urging upon them an earnest, distinct, and manly profession of Christ in camp. About two hundred were present, entirely filling the tent. Deep earnestness, attention, and stillness were manifest during my preaching. It is not my wont to call out or invite any manifestation from the audience after sermon, but allow the hearers quietly to retire and meditate on what has been heard. The congregation, on this occasion, had other feelings and intents. For presently, after the sermon, one got up and said he was already on Christ's side; another, that he was now going to place himself there; another asked all to pray for him, that he might not be ashamed of Christ, and thus another and another arose, until nearly the whole were up. Talking, singing, prayer, and exhortation continued until a late hour.

After we were all asleep in the cabin house of the Commission, we were wakened by a knocking at the door. I arose and asked what was wanted. Two young soldiers desired admission to talk and pray. The door was opened, a light struck, myself dressed, and a fire started, as it was a chilly night and now one o'clock. The young men had been at the evening service; gone to their quarters and lain down, but could not sleep. They talked long together, without comfort; finally they had risen and walked to a wood near by and prayed, but found no peace; and had now come that I might talk and pray with them. Long, earnestly, and affectionately we communed together, carrying their cases before the mercy seat, and before the dawn separating, not perhaps to meet again till at the judgment bar. God's Spirit was working in their hearts; whether effectually, the end will show.

Although all this is very hopeful, yet too sanguine nor mis-judge the real condition of things. With all the large-hearted provision for the religious accommodation of our soldiers in their winter quarters, perhaps not a tenth of those now in the army could be accommodated though all were packed to their utmost capacity. Nine-tenths perhaps never enter one of these places of worship—never wish to enter—are growing harder and more abandoned because some are becoming softer and more in earnest. As a class, these religious influences in camp do not reach nor seem to influence our officers. The rarest thing imaginable is to see a shoulder-strap at any kind of a religious meeting in camp.

Nor, in our sanguine hopes for great results, must it be forgotten that excitements of any kind are easily gotten up in camp—religious ones not excepted. The soldier is accustomed to excitements; lives on them as far as possible; and can be led into religious excitements also without any special or extra efforts. Yet may these pass away almost as readily as any other camp excitements. The turmoils, the dangers, the weariness and the wickedness of an active campaign are generally sufficient to banish from the soldier's mind nearly every good impression; make him almost forget there is a Bible, a Sabbath, or a God. This especially unless these impressions have been worked into principles, and the soldier have also a faithful chaplain or some such teacher from God to accompany him through all his exposures; in order to warn, entreat, rebuke, and encourage.

Such at least have been my own experiences and impressions after long trial.

A. M. STEWART.

BENJAMIN FRANKLIN'S PROPOSAL OF PRAYER

IN THE CONVENTION FOR FRAMING THE CONSTITUTION.

When the body that were assembled to form our national Constitution had been in session several weeks, the venerable Franklin rose and made a solemn address to the President, in which, after adverting to the fact that they had been examining constitutions and searching for models of government through all history, and still were groping in the dark to find political truth, he proceeded thus:—

"In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, sir, were heard and were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity."

"And have we forgotten that powerful Friend? or do we imagine we no more need his assistance?"

"I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. We have been assured, sir, in the sacred writings, 'that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial, local interests, and we ourselves shall become a reproach and by-word to future ages."

"I, therefore, beg leave to move, that henceforth prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held every morning before we proceed to business."

That august assembly, not of mere politicians, but of noble statesmen, felt that they needed God's wisdom, and they reverently asked for it. Wonderfully were they guided in adjusting its principles to the complicated and conflicting interests of different States.

Experiment has shown that the management, as well as the formation, of this vast machinery, is attended with difficulty. Equally, if not more, is prayer now needed by our rulers, and for them to guide and preserve our glorious heritage.

WITH ME IN PARADISE.

"To-day shalt thou be with me in Paradise." What a day to that dying man! How strange the contrast between its opening and its close—its morning and its night! Its morning saw him a culprit, condemned before the bar of earthly judgment; before evening shadowed the hill of Zion, he stood accepted at the bar of heaven! The morning saw him led out, through an earthy city's gate, in company with one who was hooted at by the crowd that gathered around him; before night fell upon Jerusalem, the gates of another city, even the heavenly, were lifted up, and he went up through them in company with one around whom all the hosts of heaven were bowing down, as he passed on to take his place beside the Father on his everlasting throne. Humblest believer in the Saviour, a like marvellous contrast is in store for you. This hour it may be, weak and burdened, tossing on the bed of agony, in that dark chamber of stifled sobs and dropping tears; the next hour, up and away in the Paradise of God, mingling with the just made perfect, renewing death-broken friendships, gazing on the unveiled glories of the Lamb. Be thou, then, but faithful unto death—struggle on for a few more of those numbered days, or months, or years, and of that day of your departure hence, in His name I have to say it to you, Verily thou shalt be with me in Paradise.

—Rev. Dr. Hanna.

SOUND AND TIMELY SUGGESTIONS.

To every pastor, ruling elder, and generous-minded Christian in our church, we commend the following sensible and well-expressed views of a cotemporary of the Episcopal church, the *Christian Times*:

A well-conducted religious journal supplies a place in every parish that nothing else can fill. There is a vast variety of subjects which properly come before the attention of the Church, though wholly unsuited to the pulpit. We have no disposition to magnify the press at the expense of the pulpit, yet it is evident that the pulpit cannot consistently attempt to do everything and perform all the work of the Church. It needs the press as an auxiliary. Besides, few of the parochial clergy can command the attention of their congregation for more than fifty-two short half-hours in the course of a year. In this brief time comparatively little can be done. There is no space for anything more than an exhibition of the prominent teachings of the Gospel, and hence, in families where no religious paper is regularly taken, can we expect to find an intelligible understanding of the general condition of the Church, and a proper acquaintance with Church work? We believe not; and in those cases where a certain midnight darkness prevails in connection with such points, how can the clergy expect to awaken a proper degree of interest when appealing to their parishioners in behalf of the work and institutions of the Church? Full intelligence must always precede zealous and united action. The people need to be kept constantly informed of what is going on in the Christian world. They must be made acquainted with all our religious and benevolent enterprises. Where there is no knowledge on these points, there will be no life, activity, or interest. Now do the clergy at the present time realize this as they should? Do they consider how much they would actually be aided in their work by having a good religious paper constantly read in every family under their charge? Do they realize what an advantage it would be to have the minds of their congregations previously prepared by facts and figures for every appeal they make to them in behalf of our missionary and benevolent institutions? Do they also realize that every hour spent by families in perusing the religious journals on Sunday, is an hour saved from communion with worldly, and often pernicious sources of literature? Every religious paper that enters a family banishes something else, and in a large majority of cases the outgoing publication would be no devoted to sentimental trash of a skeptical bearing, such as *robs our churches of thousands of worshippers every Sunday*. Let all the friends of religion remember this fact, and cheerfully give their influence to sustain the publications of the Church. No family can afford to do without a good religious journal. It returns a hundredfold for the annual investment. It will awaken the interest of the young in all matters relating to Christ's kingdom; it will keep alive the zeal of those who have long labored in its support; it will everywhere engender an intelligent and zealous activity; and hold up the hands of the burdened and laborious Rector. We therefore urge upon all classes the necessity of entering upon the support of the religious press with a feeling of deeper appreciation. We especially invite the parish clergy to aid us in extending our own circulation. They do not hesitate to ask the press to help them; why, then, should we hesitate to return the compliment?

OUR PUBLICATIONS—THE CLOSER WALK.

Our publications are too little known, even among our ministers. Their distribution throughout our congregations would do much to promote growth of Christian character. They would furnish instruction to the people which would be a good basis for the minister to build upon. One of these books is "The Closer Walk," by Dr. Darling. Its object is to hold up to our views the beauty of holiness, and to point out some of the means of attaining a higher degree of satisfaction. The meaning and character of sanctification are given. It is a growth, a progressive work. It is a part of the Christian's life work "to grow in grace." No one can, without blame, remain "a babe in Christ." Progress is shown to be an essential characteristic of true piety. We learn more from example than precept. The author, recognizing this fact, gives Paul as an example of sanctification. One chapter is devoted to the methods by which he came to such strength of Christian character. The key to this chapter is found in Paul's own words:—"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."

The connection between holiness and usefulness is the theme of one chapter. The usefulness of the Christian depends upon his deep and abiding sense of the condition of sinners. Feeling that God works by human instrumentality—that he may be a collaborer with Him—he earnestly engages in every good work.

Will you not seek this "closer walk with God?" Your higher usefulness demands it. You must be good to do good. The perils of religious declension threaten you if you do not advance. If, with you, in the divine life, there is no progression, there must be retrogression. The way of sanctification is the only way that leads to a "full assurance of hope." To make your "calling and election sure," you must diligently cultivate in your life every grace of the Spirit. And each new step which you take in holiness here, will add new lustre to that unfading crown of glory that awaits you in heaven."

Pastors have you carefully read this little book and commended it to your congregations?—*Christian Herald*.
God will accept your first attempts to serve him, not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain.