

Introduction

life. The training for such a work is God's hand upon us. But there is another side to the production of such a work—the side not of the writer but of the reader. To him the book may seem fanciful, enthusiastic, extravagant, unless he is carried forward in the full sympathy of a common faith and experience with the writer. Hence the writer must speak not only out of the heart, but in such a way as to reach the heart. His words must be in demonstration of the spirit, otherwise they seem to be but foolishness to the natural understanding. Such a work as the one before us thus requires, above all other things, the child-like receptive spirit; not a spirit of credulity, but a spirit ready to receive the truth in the love of it.

The little book before us has another aspect not less important than this spiritual and experimental character. It sets before us not only an inward spiritual life, a high and holy communion with God, the joyous assurance of a lofty religious faith, but also an ideal of duty, a perfection of the practical Christian life on the same exalted plane. The place of the deeper spiritual life is the immediate presence chamber of God. In the light of that presence, faith has its clearest vision and its strongest assurance, and out of that faith love, joy and peace spring in