

possible and much-to-be-desired good, but the moment one of God's servants testifies with glad speech that their prayer is answered in their life by the year, that they really and truly have done the will of God on earth during the past twelve months, even as it was done in heaven, immediately the cry of *danger ahead* is raised on general principles.

Strange logic which proves a thing practicable and desirable, but pronounces against any claim to its accomplishment on the ground of its being impossible!

Our clear, unequivocal testimony is, that whilst during several years past we have used our common sense and reason after the pattern of this article, we have in every instance where conscious or revealed guidance of the Spirit was needed, not failed both to know of the need and realize its obtainment. Hence it follows, even according to the final sentence of the article, that we have done His will all these years even as that will is done in heaven.

If this writer has the same record for the past year he will, he must, rejoice with us in our common experience. Whilst the editors of *Divine Life* in sanctioning the article cannot, if in like experience, refrain from joining in the fellowship meeting of kindred souls.

But if all or any of them have not this record to look back upon, they will be most illogical if they discard our testimony on general principles. They should the rather be driven to study the powers and character of the Holy Ghost, as portrayed by Jesus Christ, to see if they may not teach this subject of divine guidance by example as well as by precept.

"It is the distinction of a religion that the soul adheres by faith to a Being out of itself, and lays itself recumbently on causes which are not in its own superintendence. Self-culture has indeed nothing to do with religion, whatsoever be its aim, however sacred the cause we apply ourselves to, until we begin to deposit our soul, so to speak, in God, and in forms of exercise and feeling that are offered to us by Him."—*H. Bushnell*.

ENJOYING REPROACH FOR CHRIST.

When John Wesley became an outdoor preacher, in 1739, and was forced to go into other men's parishes, Mr. Harvey, a former member of the "Holy Club," and a minister of the Establishment, wrote to him, remonstrating against his conduct, asking how it was that he "assembled Christians who were not of his charge to sing psalms, and pray, and hear the Scriptures expounded, and that, too, in other men's parishes." Mr. Wesley replied: "I look upon all the world as my parish," and insists that in whatever part of it he may happen to be, "it is right, meet, and his bounden duty to declare unto all who are willing to hear the glad tidings of salvation." Mr. Wesley's letter to Harvey closed with these remarkably searching words:

"If you ask, 'How this can be? How can any one do good, of whom men say all manner of evil?' I will put you in mind (though you once knew this, yea, and much established me in that great truth) the more evil man says of me for my Lord's sake the more good He will do by me. That it is for His sake, I know, and He knoweth, and the event agreeth thereto; for He mightily confirms the words I speak, by the Holy Ghost given them that hear them. I fear you have herein made shipwreck of the faith. I fear, 'Satan, transferred as an angel of light,' hath assaulted you, and prevailed also. I fear that offspring of hell, worldly or mystic prudence, has drawn you away from the simplicity of the Gospel. How else could you ever conceive that the being 'reviled and hated of men' should make us less fit for our Master's service? How else could you ever think of 'saving yourselves and them that hear you,' without being 'the filth and offscouring of the world?'"

"To this hour is the Scripture true. And I herein rejoice, yea, and will rejoice. Blessed be God, I enjoy the reproach of Christ. O may you also be vile, exceedingly vile, for His sake! God forbid that you should ever be other than generally scandalous; I had almost said universally. If any man tells you