

oring for them to be prejudiced against a work which was denounced by men reputed so eminent for piety.

Now, it is a safe inference from all this that there are many to-day who are living in all good conscience towards God who are thus environed by prejudice so dense as to make them as far removed from the kingdom as if born and living in Tartary, and with most of them probably this wall will never be broken down. We may sadden over the contemplated fact, and even imitate our Master as He beheld the many in Jerusalem thus removed at an infinite distance from His ministry; but when the tears of the Son of man could not destroy this fact, well may we look on in mute despair over the *many*, and expect but the few to enter into the kingdom of heaven.

But there is real practical advantage gained by looking these facts squarely in the face, for unhealthy, impracticable expectations always lay the foundation of future discouragements. We suspect that for a few decades yet the description of the strait gate will be true to life, "few there be that find it." But our great Captain was not discouraged, although knowing these things; why should we be?

However, it is no small comfort to realize that other fact brought out, viz., that whilst men and women had in reputation for piety are responsible for hindering many who would otherwise enter in, these hindered ones simply, and only, are deprived of the increased blessings of the spiritual kingdom, they are still eligible, and we may presume possess all possible spiritual blessings of the inferior dispensations in which they are confined by the actions of others. The fact that they would enter the kingdom of the Holy Ghost, if not hindered by others, constitutes them lovers of truth, and as such they must secure the best possible advantages of their surroundings. We may and do grieve over their loss, but our indignation is confined to them alone who are responsible for their isolation and loss.

FEAR is incompatible with perfect love.

THE GREAT UNKNOWN.

BY REV. G. HUGHES.

In these modern days of "advanced thought," so called, we hear much of "the unknown and the unknowable." Men of philosophic turn descant profoundly and eloquently upon this theme. Whether they speak or write to the profit of themselves or those to whom they make their communications, is a question that I care not now to attempt to answer.

There is, however, "a great unknown" in the Christian world of whom I propose to write. When Paul addressed the wise men of Athens on Mars Hill, finding there an altar with this inscription, "To the Unknown God," he sought to declare unto them the One whom they "ignorantly worshipped." Subsequently, in prosecuting his apostolic ministry, he had occasion to visit the city of Ephesus, and, finding there a company professing to be the disciples of Jesus, he proposed to them this question, "Have ye received the Holy Ghost since ye believed?" A most appropriate question, truly, proceeding from the apostle of the great spiritual dispensation to those who professed to be its subjects. And their answer to the question fully confirmed the propriety of the question. They said unto him, "We have not so much as heard whether there be any Holy Ghost." They had been baptized unto John's baptism, and, at best, were only outer-court worshippers in the kingdom of heaven. They needed further instruction and help, such as was graciously afforded by the visit of Paul. It was terrible for the Athenian philosophers to be enshrouded in the darkness which rested upon them on Mars Hill, but far more terrible for the avowed disciples of Jesus at Ephesus to be enveloped in such gloom as there encompassed them.

The roll of centuries has not yet folded up the clouds of spiritual darkness, even as respects the Christian Church. After this lapse of nearly nineteen hundred years, the whole body of Christ ought to be full of "heaven's own light," and to be pursuing her triumphal way among the nations in the fulness of Gospel glory. Such, however, is not the case. To thousands in the Church the Holy Ghost is to them, experimentally and practically, the great Unknown. Under these circumstances it becomes the imperative duty of all who have become acquainted with "the Comforter," and who know the power and the joy of His indwelling presence to make Him known.