

ancient symbol of purification, but pointing to something higher, directing the people to the "Lamb of God," who nailing to His cross the ordinances of man and the rites and symbols of the past, taught the people how they could acceptably worship the Father, and that it must be done "in spirit and in truth," for such worshippers the Father seeketh, not in an outward worship, where under external forms the heart may be satisfied without seeking for nor finding God's presence.

There is something pathetic in the thought of the youthful prophet, standing alone as it were, belonging neither to the past nor to the future, most aptly spoken of as "the voice in the wilderness." Living a life of stern purity in the desert solitudes with no companions but wild animals, coming to the Jordan to teach the multitudes in many of whose hearts he discerned propensities and passions which, uncontrolled, were far more wild and fierce than the beasts of the desert. At last we listen to the message which he sends from his prison to Jesus: "Art thou He that should come or look we for another?" It is thought by some that this question showed doubt in John's mind. To me it contains no doubt. After the one utterance of surprise at the baptism: "And I knew Him not." I do not believe doubt ever entered John's mind; but after the hardships of imprisonment which he suffered at the hands of Herod, although that monarch quailed before him, his disciples might well have suffered from discouragement when seeing the condition of their loved teacher, whose words, that he must decrease, would be hard for them to understand. And for *their* encouragement he sent them to Christ with the question which was so abundantly answered.

As we study the lives of the mighty men of old who were raised up by God to perform some special work we exclaim in the words of Jesus: "There is not a greater than John the Baptist."

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A CONVERSATION ON DOCTRINE.

[We publish the following by request of a reader of the Review in Albany, N. Y. It was first contributed to the "*Friends' Intelligencer*," and appeared in 1865. We object, however, to the expression "sinned twice"—that it was the life of Jesus Christ that "reconciled the Father." We believe that it was man, and not the Father, who had rebelled and needed to be reconciled. EDITORS YOUNG FRIENDS' REVIEW.]

A short time since, a Friend, traveling in Truth's service, had an appointed meeting, which was attended by four ministers of different religious denominations. After a season of solemn, silent waiting, the Friend arose with the language: "If any man have not the spirit of Christ, he is none of his." This text was enlarged upon, and many other points of doctrinal truth were illustrated, under the then present influence of the Divine Spirit.

The next day this Friend was called upon by one of the four ministers, who said: "Sir, I am here to know if you preached your true sentiments last night. I have been informed that you do not believe in the Bible, nor in the divinity of Christ, neither in his atonement; but if you expressed your true sentiments last night you have been misrepresented. Please tell me, if you can, what is the difference between you who are called 'Hicksites' and the 'Orthodox, Friends,—or Orthodox Christendom generally, for there is no difference of belief between Orthodox Friends, Methodists, and Baptists. They only view the subjects from different standpoints. But you seem to differ from us all; and yet, last night, you held up the Scriptures and the divinity of Christ more fully and beautifully than I have ever heard done before."

Our friend replied he would endeavor to answer the questions. He then queried, "Dost thou believe that God is all wise?" The answer was, "I do." "Dost thou believe that He is unchangeably the same?" "I do." "Dost thou believe that his laws are perfect?" "I do." "Then thou canst not believe that a stream can rise higher than its fountain?" "No." "Well, then,