

ciple as many were in that day whom we are ever ready to censure. For the grace of God that bringeth salvation appears unto us, teaching us that we should live soberly, righteously and godly in this present world. Are we doing that, or are we merely professing? If we are living the best and highest life in the present world I am not anxious about the future; we will feel an assurance that all will be well with us beyond. When we are willing to give up our wills, to resolve that we shall do our Father's business, to covenant with him in secret, rendering up all; then will he come in and take possession of our hearts, he will sup with us and we with him, and our lives shall reflect the image of his own purity. He will watch over us as the refiner watches over the ore until it has attained its highest worth, and this is only when it is clear and bright and pure, uncontaminated with anything of a baser nature—when it reflects the image of the refiner, then it has acquired its highest influence in the world. We must be brought even to that same condition—reflecting the image of our Maker. This was the position of Jesus, as he abundantly testifies. "I do nothing of myself; but as my Father hath taught me I speak these things." Let nothing then, neither earthly affections nor the strong ties of love, ever stand as a bar between us and our God. He designs us all for a special purpose, a special work. May we not fail in that, for no other can do it for us. May we let Christ, the spirit of truth, take us by the hand and lead us along in the way. As we yield there will be a growth in divine things. There will be first the blade, then the stalk, then the ear, then the full corn in ear. O, my friends, I invite you with myself on this occasion to adopt the language of Paul when he says: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are be-

fore, I press toward the mark for the prize of the high calling of God in Christ Jesus."

[Some time ago an article appeared in the *Intelligencer and Journal* inviting discussion on a certain topic. It was headed "A Query." It raises a vital question, and the many and ably written articles in answer to it have been exceedingly interesting. Will those of our subscribers who are also favored with the *Intelligencer and Journal* pardon us if we print the "Query" referred to, and also the answer sent by Wm. M. Jackson, New York, which we desire all to read thoughtfully.—EDS.]

A QUERY.

One question there is which bears strongly upon the future of our Religious Society. It is this: What has our peculiar faith to offer to the conscience stricken or disheartened offender, that can compare with the statement the churches outside make when they say "Jesus, though pure and perfect, died for you. So deep was His love for the lost and erring, that He gladly took upon Himself the punishment due them; even dying in torture and disgrace that they might be saved from pain. For you His precious blood was shed! Believe on Him and the saving grace of that blood, and He will save you, no matter how wicked you have been, from endless torment and the righteous wrath of God."

Does our faith lack the element of love? Is it cold, hard, dry, unattractive, that our young people are so often drawn away to the other churches? If we overthrow a false idol, we must put something better in its place. What do we give better than this promise of free and loving pardon to penitent sinners? Suppose the Puritan question, "Do you love Jesus?" were put to one of us. I think I can hear the slow reply: "Love Him? I don't know; I