

slow to perceive its deep spiritual significance.

If that of which we partake in the outward builds up and develops physical life, so in the spiritual must we become partakers of that Divine life, must eat and drink at the fountain of Infinite love, else, as He said, "Ye have no life in you." "I have meat to eat that ye know not of," was his answer when pressed to eat. So each of us must know for ourselves of this Divine refreshing. And we must not be discouraged because the progress is slow and gradual. No one can attain the Kingdom of Heaven by a single bound. There is "First the blade, then the ear, then the full corn in the ear." Only by constant watchfulness to keep all our human powers, passions and propensities in subjection to the spiritual can we be enabled to become partakers of this Christ spirit. He appealed to the young to watch for the quickening impulses day by day which tend to right thought and correct action. That, in view of all the wrong and evil everywhere apparent, to live out their highest conceptions of duty. God has placed within each heart a witness for himself, and as we make the effort, He will give us strength against all opposition, scorn and ridicule, to do the right. He spoke at some length resting the soul's salvation upon obedience to Divine will. Immediately upon taking his seat he felt some mind present to ask the question, "Is that all: was there then no need of the outward sacrifice of Jesus?" He answered this question in as few words as possible, making plain the views of Friends regarding it. The Meeting closed with fervent supplication. The quiet and subdued feeling and the query put forth by some who were strangers, "Will there be more Meetings?" seemed to indicate that the seed had fallen upon good ground.

On Second-day morning the Meeting gathered for the usual Quarterly Meeting business. The extreme cold kept some from attending, yet we were

glad to welcome a few friends from Stanford Quarterly Meeting. In the Meeting for Worship our dear friend, Isaac Wilson, again arose with the words, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." He spoke feelingly of the little flock and of the little discouragements that sometimes creep in and then of the Good Father's love so full and free, yearning to embrace all within its limits, and of that kingdom within to the enjoyment of which we are called, and that only by faithfulness we can enter in and possess that Divine inheritance which it is the Father's good pleasure to give.

In the business session of the Quarterly Meeting we had the usual routine business. There were reports of philanthropic work from three of our Monthly Meetings. In relation to the colored schools of South Carolina five barrels of clothing and some money had already been sent to Abbie D. Munroe, and more being collected.

The Meeting adjourned with the feeling in each heart that it was good to be here.

M. J. HOAG.

THREE PLANS OF CHRISTIAN UNITY.

There are now before the Churches three plans of Christian union—the Papal, the Episcopal, and the Congregational.

The Papal proposes that the Protestant Churches shall acknowledge allegiance to the Pope of Rome, and recognize his Divine right to govern the Church. This plan we do not need to discuss. It must suffice to say that Protestants are not able to accept this plan, because they do not find evidence either in Scripture or in history that the Pope has such a Divine right, and because acknowledging that he is vice-regent of Christ upon earth assumes that Christ is an absentee, and denies that presence of Christ in the heart of every believer, which is the foundational faith of the Protestant churches.