

in the right direction has been made in this matter, and I am sure the result will be only good.

Now, if it is desirable to perpetuate our religious organization, it is a necessity to add to its membership, and if we expect to add to its membership we must *work* for it. Other societies do and succeed. I would not advocate adopting many of their methods or even endorse much of their zeal in that direction, for I know they allow it to overshadow, quite often, much more important work. But we must be more aggressive than has been our practice. The founders of our Society were. We have a right to those young people whom we have educated up to an age and religious standing when they should become members of some religious organization. With a proper zeal we can hold them. That zeal may manifest itself in many ways. We can organize and sustain social societies for literary advancement. We can get them interested in F. D. School work and in religious endeavor. We can show them that we are interested in their spiritual growth—in all that is best for them. We can even let them know that they would be welcome members of our religious society, and become one of us in the great work of the Society. We can point out to them the important work our Society is doing and has done, and the immense influence it has exerted in all the great moral reforms, and even in promoting the more liberal views held by almost all denominations of to-day. For our Society has been in a marked degree the pioneer in moral reforms, and in the advocacy of religious toleration, liberality and growth. A man, not of our Society, but of much intelligence and religious experience, recently told me that within his memory the views of the different sects had changed much, and almost every change was towards Quakerism. Every close observer of the times can bear testimony to the same. Those of us who have followed the course of the Andover controversy look on with feelings of

gratitude as the great bodies of Christians embraced in that controversy are leaving their old moorings of utter darkness and condemnation for the heathen, for first a probation after death, and then for the old Quaker doctrine of *universal light and a fair chance for all*.

I fully believe that if our views, reasonable and rational as they are, are only rightly and promptly placed before our intelligent young people, if due encouragement is given them in the many ways within our reach, we will hear no more of their leaving us and the light which we can offer for any light that may be gained elsewhere.

S. P. Z.

THE BARD'S PERPLEXITY.

To write a poem. But on what subject pray?
 Shall it be Spring or Summer, Night or Day?
 Shall I with Milton mount the upper skies,
 And lay my lofty theme in Paradise?
 Or shall I go with Dante into Hell,
 And tell the world how fallen spirits dwell?
 Shall I with Homer tell how armies strove?
 Or sing with Moore the pleasing songs of love?
 Shall I like Pope write down what others think,
 Their meagre ideas into couplets link?
 May I like Shakespeare in the centre stand,
 And grasp all subjects with a master's hand?
 With merry Chaucer tell a pleasing tale
 Of Knight and Priest, and Prioress with veil?
 Shall I proclaim the love that makes men free,
 Then die an exile in a foreign sea;
 My tender infants from my bosom torn,
 My name reproached with infamy and scorn?
 Or shall I sing my sorrows to the world,
 And have them back in cold derision hurled?
 Or like the wonderous Wizard of the North
 From the bleak mountains call wild beauty forth,
 Then with firm hand strike the resounding lyre,
 And stir the inmost soul with martial fire?
 With gentle Wordsworth count the flowers of
 Spring?
 With youthful Keats immortal beauty sing?
 With pious Cowper sing of grave divine?
 Or lay my gift in Freedom's sacred shrine?