

John Cox, Jr., read a paper on "Shall we Proselyte?" By proselyting, he thought we meant the promulgation of our principles so that others may be benefitted by them. The founders of our Society realized the necessity of so doing, and why should we not follow their example, knowing as we do that no association can prosper without the accession of new members? Our principles could best be spread by means of *new* stirring pamphlets, not by reading the long accounts of the hardships endured by the founders of the Society. They have their purpose, but do not appeal to the masses as would newspaper or magazine articles, treating of burning questions from a friendly standpoint. We should first be sure that our own members feel the influence of our principles—our proselyting should begin at home, and then extend to the "great unchurched," but never to those who are already firm in their religious convictions. In the discussion it was felt that the reason that we did not proselyte is because of a lack of individual responsibility and of education.

Dean Bond, of Swarthmore, who was very acceptably with us, thought that our Young Friends' Associations were accomplishing the work for which they were organized—that of educating our young members so that they might be better able to promulgate our views. She alluded to the call in this city for a "Church of Silent Demand," and strongly urged that our meeting-house be opened throughout the week, so that the public might be at liberty to walk in and sit in the silence.

We were reminded that we should be on our guard lest our tolerance merge into indifference. Many are groping for the truth, and, instead of fearing to appear intolerant, we should aid them in finding the light.

Aaron M. Powell and Mary Travilla expressed their approval of proselyting as done by our Young Friends' Association.

E. G. H.

## LIVING.

To toil and strive for worldly gain  
To live alone for selfish ends,  
To count wealth's increase grain by grain,  
Till affluence and you are friends.

To revel in each gay delight,  
The gaudy toys that wealth can give,  
To seek for joy from morn till night,  
And shrink from grief, is not to live.

To study knowledge year by year,  
The mind absorbed in that alone,  
Regardless of the wrong so near,  
The cause that you might make your own.

This is not life—for life demands  
Devoted work of heart and brain;  
To sit with sleeping soul, and hands  
That work not, is to live in vain.

Remember there are tears to dry,  
Remember there is pain and wrong;  
Up, man! the years are fleeting by,  
Your time for labor is not long.

Work while 'tis day to soothe distress,  
To lead the erring to the light;  
Thy mission is to save and bless,  
So earn thy rest e'er comes the night.

Be mindful of thy brother's needs,  
To each and all thy succour giving;  
By noble thoughts, and words and deeds  
Make the world better for thy living.  
—SELECTED.

## TEACHING OF THE SPIRIT.

Whatsoever is of love is of God. If he ruleth our actions, then indeed he is our Saviour. "There is but one highway of communication, and that is where God and man touches. The recognized presence of God is the remedy for sin." The Word, the intrinsic Book of Life, evangelizing the students in newness of life, has not its origin in the letter; for the inspiring sentiments, from each obedient child, is from the same source that the patriarchs and apostles received their's from, and is worth what it will bring in the Christian market, and ought to have just as much weight among the children of the "Light" as the writings of the devout worshippers in earlier