

additional interest might be awakened in such readings by having two or three short reviews, or summaries, or criticisms of the portion last read presented at the monthly meetings of the Association by members who have been appointed to prepare such papers. In this way the members of our Association might read and become thoroughly familiar with such works as "Barclay's Apology," Tanney's "History of the Society of Friends," George Fox's "Journal," and other standard works which have, or should have, an enduring interest for members of the Society. It would be of especial value to our members, I believe, if the former work, "Barclay's Apology," should be selected and read slowly, and in small monthly portions, and discussed in papers at our meetings. We could spend a year on such a work with great profit and interest. Succeeding that, we might take up that late work written by Three English Friends entitled "A Reasonable Faith," which John G. Whittier says "is Quakerism pure and undefiled." We could see then for ourselves how near the Society of Friends of to-day is to the truths from which it started.

The second object of our Association—"the dissemination of the views of Friends"—can be accomplished in many ways: by public meetings, by publication of papers approved by the Association, and by the distribution of literature. If we are really in earnest in our efforts to attain this object we will probably be surprised by two facts; first, that there is a broad field of labor here; second, that the principles of our Religious Society will meet with a ready acceptance. And if we should hesitate about such missionary work in some directions, there is at least one in which it seems to be a plain duty; that is in the direction of our First-day schools. The scholars in those schools ought to know all we can teach them (and we ought to be able to teach them a great deal) of the prin-

ciples of our Religious Society; they should know what it stands for now, and what it has done for the world in the past. We neglect a part of our plain duty if we do not teach them these things,—and also, if having the opportunity to become better acquainted with them, we neglect it.

In conclusion, there are two thoughts which we should carry with us as we go forward in our proposed work. The first is the debt which we individually owe the Society of Friends for what it has done for us. We all have a right to be proud of membership in this religious body; not arrogantly proud, as of something of which we may boast, but rather gratefully proud as of something for which we should be sincerely thankful. If we enjoy and prize the blessings of civil and religious liberty to day, we should remember that these have been made possible for us largely through the fidelity and sufferings of the early members of the Society of Friends. One of our American poets has said that "Thought which great hearts once broke for, we breathe cheaply in the common air," and it is true that we are too apt to forget the debts we owe the noble souls of the past, who have left for us rich legacies of freedom of thought, and action. We can best show our appreciation of their work for us by using rightly and prizing highly that which they have bequeathed us, by imitating their virtues, and by sharing with others whatever in their example and teaching is helpful to us.

The other thought is that of a charitable consideration for others. In our meetings it is not at all likely that we will all think alike on all subjects. There is no rule of the universe that we should. It is necessary therefore that we bear constantly in mind that a view differing from our own may be just as sincerely held as is ours. The right rule would seem to be to accord to others the same right to the frank and friendly expression of honest