

useful to the scholars of the future ; but it is safe to say that nothing that can be preserved will be entirely useless. Even the pious fairy tales of the palimpsest-making monks have a certain value now, but it is slight in comparison with that of the dry records they displaced. The makers of our Discipline were wise in providing for the making of records, and the Yearly Meeting did well last spring in appointing a committee to catalogue the books of record in possession of its subordinate meetings, to rebind those that might be in danger of falling to pieces, and to place as many as possible in the fire-proof safe at the New York Meeting House. Our own Monthly Meeting has recently expended a considerable sum for copying and binding the records of the Society made before the separation, and now in the possession of the Friends of 20th Street, and approaching the last stages of delapidation.

As the presence of a little child suggested to the Galilean Preacher a sermon on purity and faith, so did the somewhat unusual episode of a baby at a recent Monthly Meeting call forth similar reminders that childlike trust and innocence are conditions of entrance to heaven. The relation of child to parent was emphasised and made typical of man's relation to God. That the peculiar virtues of adulthood should be correspondingly appreciated is a thought less frequently presented.

To a body of men and women met to transact the business of the Society the sense of responsibility should be paralleled with consciousness of privilege, appreciation of opportunity, and reverent rejoicing in power to will and execute. There is no hint of irreverence in the thought that,

"Not God himself can make men's best  
Without best men to help him.

Not alone the child's unquestioning, uncomprehending faith but the equally trustful confidence of maturer judg-

ment, keener insight and larger knowledge should characterize man's attitude toward God. "Of him to whom much is given, much shall be required." The child accepts in loving gratitude the father's gifts. While it is his providence simply to grow, responsibility and privilege rest lightly, but with manhood's consciousness of power should come consecration of manhood's will and ability.

Every enthusiastic and successful worker is prone to think his own method is the only right one, and that every one else is "taking hold of the wrong end." This is particularly true in temperance work, and the mistake is by no means confined to the successful. The Friends' Temperance Union hears from all classes of workers, but seldom from a more pleasing and at the same time distressing speaker than Anna Stabler, who addressed the last regular meeting (12th mo. 5th). In spite of the knowledge of the fact that most of us would fail miserably were we to attempt the kind of work in which she is so successful, and that other kinds of work are quite as necessary and quite as effective, it was difficult to escape a conviction of shortcoming in ourselves as we listened to her accounts of 'brotherhood suppers' and other devices for getting close in sympathy with the uncomfortable classes. It is always distressing to be made aware of our shortcomings—even when we know they are entirely imaginary.

At the Brooklyn Meeting not long ago a speaker expressed the idea that "Evil is powerful, but good is omnipotent." It has seemed to us that the realization of this thought is especially needed just here and now. Are we not too much inclined to magnify the power of evil, while we have very little faith in the omnipotence of good? When we hear of crime countenanced, of justice defeated, of wrong undressed, we cry that the forces of evil