

Green; "Something Attempted,—Something Done," by Dr. Barnardo; Report of the Ontario Prison Reform Commission; bound volume of the Proceedings of the National Society of Charities and Correction; bound volume of the Proceedings of the National Prison Association. The latter contain about 300 pages each, and in addition to the addresses, papers and discussions, they contain reports of sermons preached before the Association, including those of Bishop Brooks of Boston and Bishop Baldwin of London. The great work of the late Dr. E. C. Wines, on "The State of the Prisons," we are expecting in a short time. "Penology and Preventive Principles," by Wm. Tallack, of the Howard Association, we have not yet received, but it can be seen at the Toronto Free Library.

The Prisoners' Aid Association of Canada.

Ex-Mayor Howland, at the Fourth Convention of Christian Workers held in Buffalo, Oct., 1889, speaks of this Association as follows:

"I want to tell you the way we got at our work in Toronto. We have a Prisoners' Aid Association there and we help the prisoners. The mechanical part of the work is not worth a row of pins; it is the power of God that makes it effective. Anybody can get a machine, but nobody can, start the machinery without the power. There is an old mill near where I was born, and it stands there with everything complete, waterwheels and everything, but the water is gone; there is no power. And the mill is no good. It is the power that is needed. The power in this work of ours is this: It was started, as a Sunday school, in the city jail. Then the work grew, and, when the Government built the new Central Prison, they were bothered about appointing chaplains, and, finally, they looked at this little Prisoners' Aid Society and saw how to escape the difficulty. They said, why not give the Society charge of the religious meetings in the new prison, as they have now in the city jail; and from that time we took charge of the religious services in the prison. We divided it up by interesting all the ministers in the city, and getting them to take charge, in rotation, of the preaching service on Sunday. We held a Sunday school in the morning. After a while, there was a prison for women, and we took charge of the religious work there, and have a Sunday school there. We have got about a half-hundred workers who go there, and they nearly all walk to get there. The superintendents of the Sunday schools and the President and Secretary govern the Prisoners' Aid Society, and everything is done for Jesus' sake. Of course, there are mechanical features in the work, but it is the 'Jesus men,' as the Chinese say, who run the institution. We would just as soon let the devil into the work as to let in a man who is not a Christian. This is the thought I want to give you. In the Sunday school, we get all these hardened men in the prison, seven or eight and sometimes ten to a teacher. They sit there and learn their lessons just like children. We use our Bibles. I haven't seen enough Bibles in this Convention. If you are going to convert fallen men and women, you must get where you can interest them and work steadily with them. This is the principle of this work. I want to tell you, if we had organized Christian work on that basis all over the United States and Canada we would reach every fallen man or woman in the United States and Canada, and get a chance at the people, who are not fallen, in the church. My

judgment about fallen people, especially fallen women, is this, that you cannot reach them while they are pursuing their evil course, except under extraordinary circumstances, except where there have been wonderful impressions by the Holy Ghost.

"I want to tell you, when a woman has once made a break she is going to go down in nine hundred and ninety-nine cases out of a thousand. Here is a poor girl arrested for a theft she has not committed. She is taken to the station and mixed with loafers and bad women generally there. She loses her self-respect from the first. I think it is heathenish! They are brought up into the police court, that theatre for the loafers and for the blackguards, where they have the greatest treat in the world, where they see decent people pulled down for the first time, and every respectable girl is marked by the worst characters in the town as one of themselves for the future. There is nothing so successful in corrupting both women and boys as that splendid, that lovely free theatre kept by the Christian people in every town and called a Police Court. The chances are that this woman will go down. You are likely to see little of her for sometime; she will be cast back, and you cannot get near her until she is convicted and sent up for three or six months, as the case may be.

"My work for eight years has been as Superintendent of the Sunday school in the Female Reformatory. Earnest people go there to work, and I tell you that work has been a blessing and glory all the time."

"I believe this work belongs to the Holy Ghost. I tell you if you get the Holy Ghost in this work you will have souls saved all the time. When they go out, we give them some paper and envelopes. The envelopes are addressed to me. Ever since this work was started I have had to have a lady to look after these letters. Every week these letters come in, and I have had to write a series of letters to answer them. And so this work is going on. Just before I came away, I got a letter sent from one of these girls, and she was standing and happy and was now a blessing to her father and mother.

"I want to say about saving souls, get it into your minds that there is nobody that cannot be saved. Get this in your minds, and you will have souls saved. You must have the pure love of God to win souls. Make up your minds that the Lord means to use you.

"Listen to these lines, 'The Master of the Sheepfold,' by Sally Pratt McLean:

De massa ob de sheepfol'
Dat guard de sheepfol' bin,
Looks out in de gloomerin' meadows
Whar de long night rain begin—
So he call to de hirelin' shepa'd,
Is my sheep, is dey all come in?

Oh, den says de hirelin' shepa'd,
Dey's some, dey's black and thin,
And some, dey's po' ol' wedda's,
But de res', dey's all brung in,
But de res', dey's all brung in.

Den de massa ob de sheepfol'
Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows,
Whar de long night rain begin—
So he le' down de ba's ob de sheepfol'
Callin' sof', Come in, Come in,
Callin' sof', Come in, Come in.

Den up t'ro' de gloomerin' meadows,
T'ro' de col' night rain an' win',
An' up t'ro' de gloomerin' rain-paf
Whar de sleet fa' pie'cin' thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in. [Applause.]

W. C. T. U. and Prison Reform.

We are very much indebted to the W. C. T. U. for valuable aid in this prison reform movement. Our prison reform platform has been endorsed and the government memorialized on the subject, if we mistake not, by every County Union throughout this province. The members of this temperance union are doing a valuable work in connection with our county gaols and we bid them God speed in this, as well as in every other department of their noble work.

The W. C. T. U. has done a good work in the direction indicated and it is in a position to accomplish still greater things on the same line by influencing the members of County Councils in behalf of County Gaol and County Poorhouse Reform.

Work Among Discharged Female Prisoners.

Extracts from an address before the Sixth Convention of Christian Workers at Washington, D.C., Nov. 1891, by Miss Zinkan, Bible Woman of the Prisoners' Aid Association, Toronto:

"Let me give you a few instances of how the Lord opened up positions for some of these women. There was one who came out of the reformatory, and I told her she could come to our home. I could not recommend her to anybody. I had got into the habit of telling those who engaged these women, just what their trouble was, and they were able to help them to some extent. I told this girl I could not recommend her, but she could come, and the Lord Himself would supply the situation. I had thought that, of course, no one would would take her—that was faith? Soon after we got home, and while I yet had my hat on, a lady came to the door and inquired for a girl. I told her I had two women and one was a drinker, and the other would be very apt to take things. [Laughter.] Well, she said she would not have the one who drank, and asked me to let her see the other girl. I brought her in. She was a very pleasant looking girl, and the lady engaged her. The girl has said since that she never had a place she liked better. I said, 'Nobody but the Lord Jesus Christ could find a situation for a girl who steals, if the lady who engaged her knew she did.'"

"I will tell you of one woman who was at the reformatory, down in the refractory ward. Those women who are so bad they cannot be kept with anybody else are put down in the refractory ward. I could not understand this woman. Her face was so hard and set it seemed like cast-iron, and I think she must have had seven devils by the looks of her. The first time I went to see her I went with Mr. Howland and she would not speak to him. I said to her, 'Do let us be friends. Do speak to me. I don't care what you say but say something.' So she commenced to tell me there was no use of her trying to be good. I kept on going to see her and finally she got thawed out. She said she had been in the reformatory five times, but never before had she made up her mind to do right when she came out. To day she is in the same situation she went into seven months ago, and she is doing well. There is such a change in her face that you would not know she was the same person. I am giving you these few instances to show you a little of our work."

"Rev. John C. Collins. It is a good idea to show these things to Christians, who have not got the faith they ought to have. Mr. Crittendon said at Detroit, that after the most careful investigation at least forty per cent. of