

two Friends' Associations and Circles, and in return had received copies of constitutions and programmes from most of them. Brief comparison was made between these different constitutions and programmes and our own.

The report of the Literature Section was given by Ella B. McDowell. Reviews were read of "A Quaker Ideal," by Francis Frith, an English Friend, and of an article entitled "At the Friends' Meeting House," in a Toronto journal.

Amy J. Miller reported for the Discipline Section. She continued the account of their comparative study of the different disciplines in relation to First-day and other schools.

Franklin Noble gave the report for the Current Topics Section. Mention was made of many topics of interest, both locally and to the world at large. Among them were the action of the General Presbyterian Assembly, in ceasing to acknowledge graduates of the Union Theological Seminary as ministers in the Presbyterian Church, and the advance of civilization in China as the result of the late war.

Leah H. Miller reported for the History Section. She gave a review of the sixth chapter of Sewell's History of Friends, which treats of the sufferings and persecution of Friends in New England.

The committee on joint section meetings reported that they had arranged to hold four meetings during the summer months, in the shape of outings, the sections to take turns in taking charge of the meetings.

The subject of the evening, "The Office of the First day School," was opened by a very interesting and suggestive paper by S. Elizabeth Stover. A very general discussion of the subject followed.

After a short silence the meeting adjourned till 10th month. B.

## HOME MISSIONARY WORK.

*A paper written by Lydia J. Mosher for the Town S. S. Convention held at South Granville, 5th month, 31st, 1895.*

The reason why I was willing to write on this subject was that I have long felt a great need existed in our midst—a need as yet unmet by any church or churches. It is very true that it is easier to tell what ought to be done than to do it, and I am thankful to know that much good is being done in all large towns and cities in this direction, and that the churches are constantly advancing towards a more united effort in this line. But we have only to look in the right places and we shall see enough to convince us that a vast field of work lies ready, while, alas! the laborers are all too few.

My appeal is to church members—nominal Christians. Too many of these think they have done their whole duty after attending church three or four times a week, and perhaps teaching a class in Sunday School. To such I would say, before sitting down in your comfortable homes, feeling you have done all required of you, think a little. Probably out of earshot, but not far away, are whole families living in wretchedness and want; want not only of the common necessities and decencies of life, but want of the spiritual food, without which their souls must die. They do not know of this want perhaps, they may laugh you to scorn for suggesting it; that is no cause for discouragement, still less is it an excuse for inaction.

We all realize something of the transformation which takes place when a soul dead, as it were, in misery and sin is awakened to the hope of a better life, and if any of us can raise one such to a footing where he or she can stand without our aid, able in God's presence to do the right, is it not a work to rejoice over more than the accomplishment of any worldly project, however great?

And then there are the children. I wish I could express all that means to

Faith and purity, bound together and made alive by love to God and man, make the substance of all religion.