

cautioned to be patient in following the promptings of the spirit, and warned against doubting its guiding power, for the rough places must be cultivated and smoothed, and the thorns must be replaced by roses.

The difference between the Society of Friends and the evangelical churches was explained as being due to the fact that Friends took as their basis the revealings of the Spirit of God in their hearts and the evangelical churches took the revealings of the Bible.

Edward Coale brought forward the thought that the Bible was an outgrowth of religion or religious experiences, and we will find that the impressions of God's Spirit on our hearts will coincide wonderfully with the revealings of the book if we compare them in an honest truth-seeking spirit, not a doubting, skeptical one.

To-day, as in days of yore, God leads his people himself. Our Heavenly Father is always a father of love, never of wrath. A soul is never cast out by *His will*, but by *its own action*. The tree of good and evil is *ever* in the heart.

We were cited to Drummond's idea of charity, and were advised to search for the good traits, rather than the faults of those around us.

Worship was thought to be acceptable to God according to the plane the individual is working on and the amount of light he receives. No one has the right to limit the workings of God's power in his heart. We must also be willing to spend and be spent in working out the impression received when in close communion with God.

The prayerful feeling that settled upon the meeting after the last speaker was seated was voiced by Isaiah Lightner: after the short silence that followed the meeting rose to reassemble after the dinner hour.

At two p. m. the First-day School Association convened. After a few minutes silence the opening minute was read. A prayer was offered asking

that we might be shown that Christ was above all and in all.

After the representatives responded with quotations, the reports from the different schools were read.

The young people were made to feel that this part of the Half-Yearly Meeting was largely theirs, and there was a deep realization that where the spirit of the Lord is, there is liberty. A very interesting program was carried out, some parts of which called forth helpful remarks of encouragement and approval from many, some of whom were not members of the Society, thus showing that our fundamental principles, which have long been precious to us, are gaining a foothold outside our organization.

The following persons were appointed to attend the First-day School Conference held in ninth mo., in connection with the Yearly Meeting held at Clear Creek, Ill.: Nellie Lownes, Lizzie Lightner, Geo. Bedell, James De Peel, Carrie Coffin, Katie Shotwell, Joseph Lownes, and William Webster.

MARY O. SARGENT.  
BERTHA SHOTWELL.  
LIBBIE SHOTWELL.

## PRISON REFORM BRANCH OF PHILANTHROPIC WORK.

Read at the Philanthropic Session of Lobo F. D. School, 3rd mo. 26th, 1893.

### SECRETARY'S REPORT.

We have divided this branch into six divisions, namely, prisons, capital punishment, reformatories, houses of refuge, asylums and social purity.

In Ontario there is one penitentiary situated at Kingston. There are two reformatories, Andrew Mercer reformatory for females and refuge for girls, situated at Toronto; also a reformatory for boys, at Penetanguishene. Asylums.—There are five asylums in Ontario, with one branch asylum: One at Toronto with 750 inmates, with a branch at Mimico, with 268 inmates; one at London, with 946 inmates;