

21,303

First Baptist Record.



No. 1.

LAWRENCE, MASS., JAN. 6, 1886.

* First Baptist Church. *

Cor. of Haverhill and Amesbury Sts.

Services.

SUNDAY.

Morning Service, 10:30, A. M.
 Sunday School and Pastor's Class, 12 M.
 Praise and Prayer Meeting, 7 P. M.
 Lord's Supper (1st Sunday in the month,) 11:30 A. M.
 Children's Service, or S. S. Concert, (2nd Sunday in the month,) 6 P. M.
 Missionary Concert (1st Sunday in the month,) 7 P. M.

MONDAY.

Young People's Meeting, 7:45 P. M.

FRIDAY.

Prayer and Conference Meeting, 7:45 P. M.

The *Record* is dated January 6, 1886, because this day marks the close of the first year of the present pastorate. We are grateful to God for the blessings of the year; for the future we are hopeful. During the year, 44 have been added to the membership of the church. Of these, 31 were received by baptism. We have lost five by death, and four have been granted letters of dismission to other churches. Our net gain therefore is 35. The present membership of the church is 362.

We have tried to make the lists of names in the *Record* as complete and accurate as possible. If, nevertheless, inaccuracies or omissions are discovered, we hope they will be pardoned, first of all, and then pointed out to the pastor.

When the *Record* next appears it will contain a list of the names and residences of the members of the church. This feature was greatly desired for the present number, but the church-roll is in such need of revision that a list prepared now would be too incomplete and inaccurate to be valuable. It was therefore thought best to omit it altogether.

For some time Dea. J. D. Herrick has not resided in Lawrence, and in April we lost Dea. Alfred Churchill by death. The vacancies thus caused were filled Friday evening, Oct. 22, by the election to the diaconate of brethren A. J. French, M. D. and William Wilkinson.

The monthly Missionary Concert was revived early in 1885, and has proved of considerable interest to many. During the coming year it is expected to be even more interesting and helpful.

Ten new names have been added to our list of subscribers to the *Missionary Magazine*. This fact promises a two-fold advantage. Those who read the *Magazine* will gain a good knowledge of the Missionary efforts in foreign lands of American Baptists, and at the same time will become qualified to give valuable assistance in the Missionary meetings of the church.

The *Watchman* should be in every Baptist family in New England. It can be strongly recommended as a paper of ability, candor, and most excellent spirit. It contains every week much religious intelligence, a digest of the news of the day, and editorials and other articles of great interest and value. Those wishing to become subscribers, can give their names and subscriptions to the Lawrence agent, Dea. S. F. Snell, Essex St., opposite the Public Library.

The Sunday School is growing. The average attendance is becoming larger steadily. Recently two new classes, composed of the older members of the Infant Department, have been formed. These are taught by Miss Carrie E. Crouse and Miss Mary I. Murray. The Infant Department itself flourishes like a green bay-tree. We are proud of it. The sight of so many bright and happy faces, gathered together every Sabbath, is an inspiration. To train these little children in holy things is a work which angels might covet.

If you wish to procure sittings in the First Baptist Church, please confer with the Collector, Dea. T. T. Fairbairn. If your income is small, do not, on that account, suppose that you must be deprived of the privileges of the Sanctuary. It is our intention to meet every man on his own ground, whether he is as rich as Cræsus, or sings dismally,

"No foot of land do I possess,
 No cottage in the wilderness."

Confer with the Collector before you decide that you cannot afford to hire sittings.

Article II of the Woman's Missionary Circle reads as follows: "Its (the Circle's) object shall be to aid the Woman's Baptist Missionary Society in the

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work of the Christian Elevation of women in foreign lands, and to seek to do all in our power, through our interest, our money, and our prayers, to advance the cause of Christ in the world." The plan of the Circle being thus comprehensive and thoroughly Christian, it should receive cordial support. We hope that the ladies of the church and congregation who have not had active interest in the Circle heretofore, will identify themselves with it at their earliest opportunity.

A happy, busy group of girls may be seen in the vestry every Saturday afternoon. Industrious with thimbles and needles, silks and worsteds, canvas, felt, and the like, their little fingers produce common articles and articles uncommon, things beautiful and things useful. In their work they are guided by Mrs. R. M. Cross, whose interest in the children, and what they can do, expresses itself most happily for them and the cause for which they work. An active interest is also taken by Mrs. French, Mrs. Wallace, and Miss Harris. The object of the work is to obtain money for Mission purposes. Later in the season the congregation will have opportunity to see how skillfully the children have wrought, and to approve and encourage their aims by buying the products of their industry.

The system of District Visiting, adopted during the past year, is no longer an experiment. In so far as Committees have pushed the work vigorously, excellent results have followed. We wish to record our appreciation of the services of those who have labored faithfully in this department of the church's work. In the coming year we hope that yet more will be done. Much depends upon the Sub-Committees. If they are closely attentive to their districts, gathering information for the use of the Ward and General Committees, the usefulness of the church will be much extended. Let none of these feel that their duties are unimportant. The complete success of the system can be attained only when every one does his or her duty.

The chairman of the Reception Committee of the church of which Rev. Richard Montague is pastor, in presenting his annual report, makes this remark: "We trust the public will understand that the report is true, that the church is so full of welcome that it extends into the vestibule, and even to the steps." The church which thus overflows with welcome will not lack attendants. Genuine cordiality cannot be too much cultivated. Strangers are gratified and attracted by a hearty welcome. Of those baptized into the membership of our church during 1885, several were led to an interest in Christ, by reason of the cordial welcome which they met when visiting the church casually. "Let brotherly love continue.

Be not forgetful to entertain strangers: for thereby some have entertained angels, unawares."

The *Young Ladies' Band* and *Young Men's Union* may become vastly useful. There is a work which ought to be done—a work which is in strictest harmony with the spirit of the gospel, and which would redound to the glory of God. These societies have been organized for the purpose of doing that work. They can do it. Those who heartily endeavor to carry out the purposes of the *Band* and *Union* will find the work its own reward. They will strengthen the hands of the pastor. They will increase the efficiency of the church. At the same time they will secure the divine approval. These considerations should induce every one appointed on the various Committees to make exertion, and, if need be, self-denial, in order that the wide usefulness of the two societies may be assured.

Much visiting should be done among the adherents of our church. A friendly call doeth good like a medicine. The sick and afflicted are cheered and helped by sympathetic attentions from the healthy and happy. The hearts of strangers are warmed by words fitly spoken and calls seasonably made. Non-church goers may be brought under the influence of the gospel by discovering that Christian people have a friendly interest in them. It is impossible for the pastor, with duties pressing him on every hand, to make as many calls as ought to be made. Neither can the committees appointed for this purpose reach all cases, be they ever so faithful and industrious. For this work the co-operation of all is needed. It would be greatly for the welfare of our church, and would tend immeasurably to the extension of true Christian fellowship, if all members of the congregation would take the responsibility of making friendly calls in their own neighborhood, whenever and wherever this could be done opportunely.

When our members remove to other communities to reside permanently, or for two or more years, we earnestly desire that they will take letters and unite with the churches with which they worship. This is better for us, and better for them: juster also to the churches with which their lot is cast. Should any find themselves in communities where there is no church of our order, or should there be other sufficient reason for retaining connection with us, they will please comply with article 7 of the By-laws, which is here written: "If, in the Providence of God, any member of this church shall be called away from its immediate watch-care, and shall not deem it advisable to procure a letter of dismission, it shall be the duty of said member to communicate by letter, to this body, as often as once every year, his

or her religious state and progress in the divine life."

When absent members are able to visit us occasionally, the letter need not be written; otherwise it is greatly desired that none will omit this duty.

The Young People's Meeting is partly devotional, partly educational. After numerous brief prayers, and words of testimony suggested by the lesson of the evening, or by the experience of the foregoing week, attention is given to some portion of scripture. At present we are studying the Acts of the Apostles. In December the young people bought a map of Paul's Missionary journeys, for use in these meetings, which adds greatly to the interest of our studies. We realize that a few years hence those who are now elders among us will be worshipping in the New Jerusalem. Upon those who today are young will then rest grave responsibilities. For these the young must prepare now. A knowledge of the Word of God is needed. Ability to pray in public and to speak of spiritual truths will greatly aid in the discharge of duties which every year will make more urgent. All of the young people of the church should weigh these facts carefully, and, duly estimating responsibilities and opportunities, should study to be prepared for coming days.

Once in three months, hereafter, the monthly Missionary Concert will be held under the auspices of the Woman's Missionary Circle. To secure a large attendance at the meetings of the Circle has not been found possible heretofore. This has had a quenching effect upon the zeal of some. And yet it can hardly be an occasion of surprise. Even a lady's time and energy are limited, and when the regular services of the church are many, it requires an effort, especially on the part of busy and hard-worked people, to attend extra meetings. Sometimes, in the attempt to offset this difficulty, the meeting of the Circle has been held a little before some regular service. But this attempt at accommodation has also failed of success. It had therefore grown to be a matter of grave concern, on the part of those most interested in the Circle, to know what plan could be adopted to secure larger attendance and greater efficiency. The suggestion was made that the Circle take charge of the Missionary Meeting once a quarter. Ready concurrence was given. From this new plan we hope for excellent results.

To hold the general prayer meeting of the church on Friday evening is appropriate. It was on Friday that the Savior was crucified. On that Friday evening, when apparently the powers that hate and destroy had won a monstrous victory, the disciples had no song to sing—only wailing and supplication

with which to address God. But when Sunday dawned, and the Savior rose, it was fitting that the redeemed should worship and give thanks. We perpetuate the gladness of that day, when, in the Sanctuary on the Lord's day, we engage in worship. And it is also fitting that memories of that Friday evening long ago should linger with us as we gather in our vestry to pray. Still are the powers of evil strong, and sometimes apparently triumphant. Much praise is seemly in the upright; much prayer also. In the prayer-room, therefore, our longings should express themselves in earnest pleadings. That church is strong whose members pray earnestly, frequently, fervently. Wealth can make no church strong; nor learning, nor social position. With sturdy crowbar or massive sledge no one can gather the rays of light, but the fragile lens concentrates these until the sunbeam gives the touch of flame. Prayer may seem to the world poor and weak, but by it, the rays of celestial light are gathered until at length the church is baptized with fire. "More things are wrought by prayer than this world dreams of."

Parents are invited with cordiality and urgency to bring their children to the public worship of the Sanctuary on Lord's day morning. Many children are receiving the impression that the Sunday School only has claims upon them, and that they have neither part nor lot in preaching service or prayer-meeting. As these children grow into manhood and womanhood, they are likely to join the great army of those who have forsaken the house of the Lord. The discovery of a tendency in this direction has led some in our day to cry in their haste that the Sunday School is producing a generation of non-church goers. Not so. The Sunday School is engaged in a noble and glorious work. But those who are teaching their children, either by permission or command, that the public worship of the Lord's house is not for them, are doing irreparable harm to the coming generation. If the children are taught to love the services of the Sanctuary, and to prize the privilege of attendance,—which can be done usually without difficulty,—feelings of regard and reverence for the church and the Sabbath will grow with their growth and strengthen with their strength. And who can estimate the value of such habits of thought and feeling?

Some will say that the restless little ones are a "bother" in the pew; or that, in order to get all the children ready for church, it is necessary to rise an hour earlier Sabbath morning than they now do. But will not the gain be a sufficient recompense for the trouble? Shall we talk of "bother," and labor, and inconvenience, when we are endeavoring so to train the children that they shall desire to "abide in the house of the Lord forever"?

Another will say that it is of no value to take

the children to church, since they cannot understand hymns, prayers and sermons. Do not the children understand? They understand much more than is often supposed. But even if they do not understand what is sung and said, our argument for their attendance loses none of its force. They will understand sometime. Let us so train them that they will be within hearing of the message of life when that time comes.

The number of those who contribute regularly to our Benevolent Fund has increased considerably. This is encouraging. We have no ambition to cry "Give! Give!" perpetually; but, realizing the importance of systematic beneficence, it becomes our duty to urge every one to adopt a *system* in giving. He who gives only when he is solicited is liable to part with his money with a pang, or perhaps even fretfully. This is because he may be called upon at a time when his gold and silver have been minished and brought low, or when a peculiar spasm of frugality holds his purse-strings under sway. To give at such hours is depressing to the spirit and torturing to the flesh. The contributor is sad—not less sad the collector. To give ten cents each Sabbath would not distress one who might groan deeply if called upon to contribute five dollars at the end of the year. A man who would deem it a burden to give twelve dollars in April, might nevertheless hardly feel the gift of one dollar each month.

Additional to this advantage is another. The oftener one gives, the oftener he thinks of the object, or objects, to which he gives. Our benevolent impulses should stir oftener than once a year. The man who recites the Ten Commandments every week is likely to live more thoroughly in the spirit of these than he who recites them fifty-two times on the 31st day of December. The recurrence of the thought of giving is an aid to the spirit of beneficence.

In all this we have assumed that we are speaking to those who desire to give. If any man has received the "unspeakable gift," and has no wish to give of his means to extend a knowledge of the gospel of God, his case is deplorable. Yet where the wish exists, the impulse may not be sufficiently strong to induce one to do his whole duty in this matter. Therefore the need that pure minds be stirred up by way of remembrance. "Give, not grudgingly, or of necessity; for God loveth a cheerful giver." If your circumstances permit you to give but little, still give that little without too painful longings for larger ability; for "God loveth a *cheerful* giver." Though *what* we give may be vastly useful, the *fact* that we give is of much greater consequence, since this is obedience to a divine injunction, and greatly helps the soul forward in grace.

Sunday evening, December 6th, Rev. E. F. Merriam spoke in the vestry on "The Congo Mission." The address was of great interest, and full of instruction and inspiration.

Rev. John B. Gough Pidge spent two Sundays in Lawrence during the summer. On each occasion he preached in the First Baptist Church, much to the edification and delight of his former parishioners.

Rev. A. W. Sawyer, D. D., who was ordained as pastor of the First Baptist Church thirty-two years ago, is now president of the college from which the present pastor was graduated in 1883.

Mr. George O. Cross, formerly a deacon of this church, and now residing in Concord, N. H., visits Lawrence occasionally, and is gladly welcomed in our meetings by those who learned to esteem and love him in other years.

Miss Arvilla Swan, a member of our church, now resident in Watsonville, Cal., recently sent her annual letter to the church. It was a pleasant and inspiring message. We are ever cheered when we know that our absent members are praying for the prosperity of our Zion.

Mr. J. D. Herrick, senior deacon of the church, but not now a resident of Lawrence, has spent two Sabbaths with us during the year. He was elected deacon twenty-five years ago. Grown aged in the service of God and His Church, he waits with hope for the time when he shall pass "in through the gates into the city."

Sunday evening, January 3rd, 1886, Mrs. J. N. Cushing of Newton Centre gave an address in the vestry, under the auspices of the Woman's Missionary Circle. The account of her own missionary experiences in Upper Burmah was most interesting, and her impressive appeal to Christians to aid the Missionary Union by sympathy and offerings was listened to with earnest attention by all present.

The First Baptist Church was organized June 7th, 1847. There were 31 constituent members. Of these, only two remain with us, Mrs. Ann M. Wood, and Mr. H. D. Clement. Mrs. Wood lives with her daughter, Dr. Susan E. Crocker, and is seen at our public worship when health and opportunity permit. In the early days, Mr. Clement served the church with zeal and fidelity, and his love for it has not grown feeble with advancing years. He is found regularly in his place on the Lord's day, and no one rejoices more than he at the signs of our prosperity.

As silently as the snow often fall the blessings of God. They make no whisper, no stir: but ere we are aware our souls are covered with their pure white.

Sometimes we are like driftwood far out upon a stormy sea. Driven hither and thither, and tossed roughly, we yearn for calm havens and quiet waters. Let us be patient. We shall see by and by that driving wind and tossing wave sweep us ever nearer to the heavenly shores.

MATT. XXV. 11, 12

Too late! too late! And this is all.
'Tis not for blasphemy, or sin
Of blackest hue. They are *too late!*
O youth, the warning heed. Await
Life's end with prayer. Obey Christ's call,
That thou with Him mayst enter in.

It is a sad thing to mistake tears for truth, wails for works, fervor for fidelity, It is a sad thing to be satisfied with our religious life, because the eye grows easily moist and the voice tremulous, while the weightier matters of patience, honesty, brotherly love and self-denial are being neglected daily.

Those who pray have waited long—have waited in tears, in sorrow, and with piteous lamentation; and it has seemed as if their cry had been addressed to deaf ears, their supplicating hands extended towards sightless eyes. But the issue has shown that the great God-heart was touched by the patient prayer. Why God delays we know not. One thing we know, *He is good.* And we may wisely cry, "Why art thou cast down, O my soul? And why art thou disquieted within me? HOPE THOU IN GOD."

We weep o'er flowers that fade on earth,—
Ah, weep we bitterly; and love
Of all their beauty, sweetness, life,
Makes sore our hearts. Ere long above
Our tearfilled eyes are turned, and there,
In fields of light, amazed we see
The flowers we cherished so, and lost,
Are blooming still most gloriously.

Beware of degrading literature. The wine cup is not the only seductive demon, wooing at first, and torturing finally. Speckled fiends crouch on news-stands, and lurk in book-stalls. Let parents keep careful guard over the reading of their children. Stories of rioting and murdering do not make boys pure and heroic. Love-sick romances do not teach purity and good sense to maidens. Parents who are wise will crowd out pernicious reading, by furnishing their children with books and papers of an elevating as well as interesting character.

Of very indifferent repute, in these lax and liberal days, are the "straight-laced" and "hard-shelled" religionists, who walk before us with the moods and manners of a Puritanic age. And perhaps there are sweeter souls than these among the sons of light. Too finical attention to one's ecclesiastical lacing, or a monstrously exaggerated development of shell, is not entirely pleasant to the eye. And yet there are greater evils under the sun. Better be "straight-laced" than not laced at all. Better have a "hard-shell" than be a boneless mass of unshapen pulp.

This earthly life
Is full of surest promises.
These years are written o'er
With lines unfolding what shall be
Throughout that strange futurity
When time is known no more.
A certain prophecy is life.

Oh fleeting life!
To Folly's votaries how vain!
How vain to those who turn
From Wisdom's pleading voice!
How rich to all whose hearts rejoice
Her saving words to learn—
Who seek and find Eternal Life.

The Word of God contains treasures for the aged and the young, for the wise and for the unwise. Here are written lessons of life for little children, instructions rich and precious for young men and maidens, truths of serious and gracious import for those who labor unto weariness, and divine messages of peace for souls that wait on the threshold of the Hereafter. Around the temple-gate of Scripture throngs should reverently wait; for within this Holy place Jehovah dwells. Wise is he who turns daily to the Scriptures with the prayer, "Speak Jehovah: for thy servant heareth."

When Ptolemy Philadelphus, king of Egypt, sought to obtain possession of the image of the god Serapis, which was kept at Sinope, a city of Pontus, the people of the city for two years stoutly refused to give it up. At length there came upon them a serious famine, whereupon they consented to give their god to Ptolemy in exchange for corn!

Thousands everyday are imitating the example of the inhabitants of Sinope, though less excusably. Their God is bartered for a little more gold, a little more dress, a little more drink, or a little more mirth. Many a man thinks more of his fast horse, his fine house, or even his gold-headed cane, than he does of his Creator. Many a lady devotes more attention to her pet bird or poodle than to the Savior of the world.

✱ First Baptist Church. ✱

LAWRENCE, MASS.

Pastor,

Rev. O. C. S. Wallace,
203 Haverhill St.

Deacons,

J. D. Herrick,
A. Sharpe,
E. N. Harris,

T. T. Fairbairn,
A. J. French,
W. Wilkinson.

Clerk,

George E. Murray,
109 Concord St.

Treasurer,

Dea. A. Sharpe.

Treasurer of Benevolent Fund,

Dea. E. N. Harris.

Church Committee,

*Dea. A. Churchill,
Dea. W. Wilkinson,
Mrs. Jennie Kimball.

*Deceased.

Committee on Baptisms,

Dea. W. Wilkinson,
Joel Booth,
Henry Ryder,
John McAllister,
W. Currier,
Wallace McLeod,

Mrs. W. L. Chase,
Mrs. Robt. Johnson,
Mrs. C. A. Lawrence,
Mrs. T. T. Fairbairn,
Miss V. Whitmarsh,
Miss Bertha Harris.

Examining Committee,

The Pastor, *ex-officio*,
The Deacons and Their Wives,
C. A. Lawrence,
Mrs. Geo. S. Merrill.

Representatives in the City Mission,

The Pastor,
Dea. A. Sharpe.

Organist,

Miss Ada J. Phelps.

Musical Director,

A. D. Wilkinson.

Choir,

Miss Almah H. Fosdick,
Miss Ida M. Colby,

Geo. A. Hamilton,
A. D. Wilkinson.

Members Added in 1885.

BY BAPTISM.

March.

Emma Johnson,	167 Broadway.
Minnie Crouse,	47 Holly St.
Eva Dow,	47 Holly St.
Ella Fairbairn	59 Tremont St.
Carrie Hill,	Methuen.
Ralph Robbins,	3 Prospect St.
Wallace McLeod,	13 Camden St.

April.

Ida Booth,	28 Warren St.
Annie Clarke.	217 Ferry St.
Agnes Rushworth,	2 Oliver Place.
Sarah Rushworth,	2 Oliver Place.
Mrs. Jessie (Cummings) Lougee,	Laconia, N. H.
Abbie Knowles,	28 Atlantic Corp.
Stanford Clarke,	57 Newbury St.
Edwin Booth,	28 Warren St.
James McEwen,	99 Parker St.

May.

Bessie Foster,	24 Acton St.
Sarah Hill,	Methuen.

June.

Minnie Chase,	91 High St.
Florence Simpson,	204 Lowell St.
Maude Brown,	10 Charles St.
Gracie H. Cross.	

September.

Angie E. Waugh,	91 High St.
Nellie L. Askey,	21 Lowell St.
Mrs. A. J. Leach,	56 Pacific Corp.
Alfonso J. Leach,	56 Pacific Corp.
George Lyall,	30 Pacific Corp.

November.

Mrs. Wm. Judson,	73 Myrtle St.
Lillian Fairbairn,	59 Tremont St.
Laura L. Gile,	61 Tremont St.
Mary P. Hill,	Methuen.

BY LETTER.

January.

Rev. O. C. S. Wallace,	203 Haverhill St.
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March.

William Clarke,	217 Ferry St.
Mrs. Wm. Clarke,	217 Ferry St.

June.

Maggie A. Hanson,	69 Railroad St.
Mrs. O. C. S. Wallace,	203 Haverhill St.
Geo. S. Sherman,	12 Pleasant St.
Mrs. Geo. S. Sherman,	12 Pleasant St.

September.

Clara Swift, 8 Washington.
Mrs. Charles H. Merrill, 18 Spruce St.

October.

Emma Clarke, 57 Newbury St.

November.

Ada F. Adams, 23 Abbott St.

December.

David W. Brown, 75 Union St.

BY EXPERIENCE.

November.

George Smith, 284 Broadway.

Members Lost in 1885.

BY DISMISSION.

Mrs. Lizzie Freethy, Brooklin, Me.
Ephraim Hall, Methuen, Mass.
Rev. F. H. Nibecker, 1st Baptist Ch, Prov. R. I.
Mrs. F. H. Nibecker, " " " "

BY DEATH.

Dea. Alfred Churchill, Died April 15th.
Isaac Fletcher, " Aug. 20th.
Emma Hastings, " Sept. 3rd.
Henry Thornton, " Sept. 11th.
Rudolph Meyer, " Sept. 23rd.

Sunday School.

Superintendent,

George S. Sherman.

Dea. Wm. Wilkinson, Assistant Superintendent,
Charles Leach, Secretary,
Henry J. Ryder, Treasurer,
Frank Wilkinson, Librarian,
Miss A. H. Fosdick, Pianist

PRIMARY DEPARTMENT.

Mrs. A. J. French, Principal,
Miss Lucy Fisher, Assistant.

TEACHERS.

Rev. O. C. S. Wallace, Miss Julia Polson,
Mr. C. O. Fosdick, " Carrie E. Crouse
" Geo. S. Merrill, " Mary V. Yeaw,
" C. A. Lawrence, " Bertha Harris,
" W. L. Chase, " Mary I. Murray,
" B. W. Palmer, Mrs. W. L. Chase.
" A. D. Wilkinson,

First Baptist Society.

TREASURER,

J. C. Stuart.

CLERK,

Henry Ryder.

COLLECTOR,

Dea. T. T. Fairbairn.

FINANCE COMMITTEE,

Geo. S. Merrill,

Dea. A. Sharpe,

O. Lawrence,

*Henry Thornton,

C. O. Fosdick.

*Deceased.

AUXILIARIES.

The Inevitable Society & Social Circle.

President,

Mrs. J. C. Stuart.

Mrs. J. A. Perkins,

Mrs. R. M. Cross,

Dr. Susan E. Crocker,

Vice-President,

Secretary,

Treasurer.

Committee on Work,

Mrs. W. E. Heald,

Mrs. O. C. S. Wallace,

Mrs. Arthur Ryder,

Mrs. W. L. Chase.

Collectors,

Miss Carrie E. Crouse,

Miss Julia Polson,

Miss Eva Dow.

Supper Committee,

Mrs. H. D. Clement.

Woman's Missionary Circle.

President,

Mrs. A. J. French.

Miss Bertha Harris,

Miss E. E. Currier,

Vice-President,

Secretary—Treasurer.

Collectors,

Mrs. C. A. Lawrence,

Mrs. W. L. Chase.

District Visiting.

GENERAL COMMITTEE,

Mrs. Geo. S. Merrill,
Mrs. A. Churchill,
Mrs. T. T. Fairbairn.

WARD COMMITTEES,

<i>Ward One,</i>	Mrs. Addison Lathrop, Mrs. Orlando Lawrence, Miss Mary V. Yeaw.
<i>Ward Two,</i>	Mrs. A. L. Whiting, Miss Abby Smith.
<i>Ward Three,</i>	Mrs. John S. Perkins.
<i>Ward Four,</i>	Miss V. Whitmarsh, Miss A. Briard, Miss Ella Fairbairn.
<i>Ward Five,</i>	Miss Bertha Harris, Mrs. Robt. Johnson.
<i>Ward Six,</i>	Miss Louisa Gould, Mrs. Henry Thornton.

SUB-COMMITTEES.

Miss Mary V. Yeaw, Mrs. Addison Lathrop, George S. Sherman, Mrs. W. L. Chase, Miss Fannie Leaver, Mrs. Jane Morgan, Mrs. A. Sharpe, Mrs. J. C. Stuart, Mrs S. H. Jewell, Miss Caroline Smith, Miss Jane Smith, Mrs. James Graham, Miss Abby Smith, Mrs. E. F. Merriam, Miss Anna Chipman, Miss Nellie Ham, Mrs. T. A. Emmons,	Mrs. John Barker, Mrs. P. Marbel, Charles Leach, Mrs. J. S. Perkins, Miss Elsie Stevens, Wallace McLeod, Miss Emma Stannard, Miss V. Whitmarsh, Mrs. Frank Gooding, Miss Julia Polson, Miss A. Briard, Mrs. John Brown, Miss Louisa Halley, Miss Bertha Harris, Mrs. James Morgan, Mrs. Joel Booth, Mrs. Robt. Johnson.
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The Young Ladies' Band.

OFFICERS.

	<i>President,</i>
Mrs. O. C. S. Wallace.	
Bertha Harris, Almah H. Fosdick, Ella Fairbairn,	<i>Vice-President.</i> <i>Secretary,</i> <i>Treasurer,</i>

Carrie E. Crouse,
Lillian Fairbairn,
Julia Polson, } *Executive Committee.*

COMMITTEES.

Visiting Committee,

Bertha Harris,
Fanny J. Robbins,
Eva Dow,
Minnie Crouse,
Alice Robinson.

Vestry Committee,

Angie Waugh,
Julia Polson,
Maggie A. Hanson,
Carrie E. Crouse,
Almah H. Fosdick.

The Young Men's Union.

OFFICERS.

	<i>President,</i>
Henry Ryder.	
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