The Sunday Breakfast Association of Philadelphia.

Fred Stadelman, '96.
I propose to write a brief account of the work done by the Sunday Breakfast Association; to explain the methods by which the Charity is carried on; to outline the aims and purposes of the organization; to give a short history of the past results; and lastly, to show and speak of the present tendencies and immediate influences of the institution. To carry out this plan most effectually, it will be necessary, first of all, to give some ideal of the founding of the Association; to mention the most important clauses of its charter; and then, to pay a passing tribute to the earnestness of those men
to whose efforts the charity owes its existence. Finally, some attention to detail will be required in order to secure the fullest comprehension of the work in all its branches.

Each department will be taken up and discussed separately. And where considered advisable, the opinions and testimonies of the beneficiaries, will be quoted to illustrate the visible results of the departmental branches of the Association. The material for this article has been obtained from the Nineteenth Annual Catalogue of the Sunday Breakfast Association, from interviews with its officers, and also from
those most immediately interested and assisted—the rank and file of the beneficaries.

On North Twelfth Street, below Vine, occupying the old Eleventh Baptist Church property is located the Sunday Breakfast Association. This rather unique charity was organized twenty years ago by a score of reformed men. The avowed purpose was to give a Free Breakfast to poor unfortunate men, and render what aid and help lay in their power, towards bettering the condition of life of the needy unfortunate. None of the original founders are now
directly or actively connected with the Association; some have died, while others have been called elsewhere. The Association was reorganized in November, 1882, and its objects were declared to be as follows:

"The objects of the Association are the promotion of Christianity and Temperance, and the amelioration of the condition of the poor and fallen humanity, by giving a Free Breakfast on Sunday morning, the holding of Religious services, and the use of such other means as, from time to time, it may be considered wise to adopt." The above was after-
wards made Article II of the Charter, when the Association was incorporated in the Court of Common Pleas No. 3, and on February 23, 1884, the following Charter was granted.

"Whereas we, the citizens of the Commonwealth of Pennsylvania, whose names are subscribed to this charter or certificate of corporation, have associated ourselves together for the purpose—

and upon the terms and by the name herein stated, under the provision of an Act of General Assembly of the Commonwealth of Pennsylvania, entitled an Act to provide for the incorporation and regulations of certain corporations, approved
the 29th day of April, A.D. 1814, and
the several supplements thereto,
we do therefore set forth and declare
that:

I. The Name of this Company is the Sunday Breakfast Association of Philadelphia.

II. The purposes for which this corporation is formed are:
the promotion of Christianity and Temperance, and the
amelioration of the condition of the poor and of fallen humanity by a free breakfast on
Sunday morning, the holding of religious services, and the
use of such other means as from time to time it may
be considered wise to adopt.

III. The Business of the
Corporation is to be transacted in the City of Philadelphia.

IV. Lewis W. Bean, 2030 Vine Street; Jos. D. Marshall, 1613 Chestnut Street; J. Newton Pierce, 113 N. 12th Street, and A. H. Henderson, 1320 Vine Street; and their successors, shall be a body politic in law, and have perpetual succession under the above corporate name, and shall have the power to buy, receive, hold, sell, or mortgage real estate provided that the clear yearly income shall not exceed $20,000.

V. Persons of good moral character, of known and avowed Christian and Temperance principles, and habits, may become.
members of this Corporation by complying with the provisions in the By-Laws as to Dues and Mode of Election.

II. The officers of this Association shall be a President, two Vice-Presidents, Treasurer, and Corresponding Secretary, who with nine other members shall constitute a Board of fifteen Directors—they shall be elected by ballot at the Annual Meeting of the Association, and shall hold their offices for one year or until their successors are duly elected. The Board of Directors shall manage the affairs of the Association.

III. There shall be a board of Trustees consisting of twelve.
persons, ten of whom shall be elected, as equally as possible from the leading evangelical denominations of Philadelphia, together with the President and Treasurer of the Association. This Board shall be as follows:

William G. Warden, Daniel Baugh.
John Wannamaker, Ex-Sgt. James Pollock.
John P. Stetson, Dr. A. H. Henderson.
Lewis H. Redner, Lewis U. Bean.

who shall act until death or resignation, with the exception of the President, and Treasurer, who shall act until their successors are elected. All vacancies in the Board of Trustees shall be filled by a majority vote of those present at a regular
meeting. All the real estate and personal property of the Association, except the furniture and working utensils, shall be held by the Board of Trustees in trust for the use and purposes of the Association, and this shall not be sold or encumbered either by the Association or by the Trustees, unless resolution offered and passed at two regular or special consecutive meetings of the Association, and its approval by the Board of Trustees at a regular or called meeting; provided also that the resolution shall receive at each meeting of the Board and Association a clear two-thirds majority of those present.
and voting. Should the Association cease to occupy, own, or use for its specific purpose, any of its property, the Board of Trustees may rent and dispose of the same and pay the net proceeds of rent to the Treasurer of the Association; or in case of sale, the Board of Trustees shall hold the proceeds for the use and benefit of the Association. Should the Association become void from non-use, surrendered its charter, or cease to exist, then the Board of Trustees may sell or dispose of its property and apply the proceeds to charitable purposes or institutions as their best judgment.
may select.

From the clauses of the charter it is apparent that few restrictions were in the way of the Association's growth and development. And this idea was kept in prominent view by the framers. They earnestly desired to found and promote a charity which would be unhindered by all sectarian influences and discontents. Thus they secured the universal cooperation of sincere charity workers to do the greatest amount of good by observing the best and most enlightened methods of charity organization. With this idea in view, as the work grew
and expanded, separate branches and separate departments necessarily came into existence. Each division gradually became so large, that under the direction of the enthusiastic promoters and supporters, special days and particular times had to be allotted to the auxiliary departments. Every branch was arranged so as to hold its meetings and services on fit occasions in the Association building without interfering with the working of the other departments. As a natural result and outcome of the Association's rapid expansion, the following weekly schedule of services and meetings has been adopted.
with great satisfaction and convenience to all.

Meetings and Services:
Sunday, Breakfast Services, 6.30 to 10, and 10 to 12 o'clock, November to April.
Sunday, Bible School, 2.30 o'clock, November to April.
Sunday, Tea Service, 4.30 o'clock, every Sunday night.
Monday evenings, Apollo Union Prayer and Testimony Meetings.
Tuesday, Wednesday, and Thursday evenings, November to April.
Friday evenings, Christian Endeavor Meetings.
Saturday, 2 o'clock, Sewing School, and Kindergarten, November.
to April.

Children’s Meetings, Wednesday evenings, November to April.
Shipboard Meetings, Point Breeze, Sundays, 7:30 A.M.
Policemen Meetings, Thursdays, 5 P.M.
Conductors and Motormen Meetings, Thursdays, 11 A.M.

The extensive character of the various ramifications of the
Sunday Breakfast Association are most easily understood from
the above statement. With the exception of the last three meet-
ings, namely, those at Point Breeze, those at the Police Station
and the Conductors and Mot-
"omen’s, all the meetings are
held, in the Association building,
The latter class being direct outgrowths of the zeal of some of the workers, and having been instituted as experiments, have proved successful beyond all expectations.

Before taking up the work in detail, it will facilitate our thorough comprehension of its efficiency and solid business principles to mention the officers and directors of the Association, and then, to exhibit its financial condition, as shown by the Association’s receipts and expenditures. The officers and directors for the year ending October 31, 1895 were:

Lewis U. Bean, President.
2030 Vine Street.

Levi H. Suit, Vice-President.
W. Bruce Barrow, Vice-Presidet
D. F. Dimon, Secretary
Halsey J. Tibbels, Cor. Secretary
Dr. A. H. Henderson, Treasurer
Isiah M. Mewra
John W. Hastings
John A. Mc Kee
William Brown

Shubal Daniels

Board of Trustees for Real Estate

Hon. John Wannamaker
Hon. Geo. D. Mc Creary
John B. Stetson
Lewis H. Redner
Daniel Baugh
Richard Wood
Wm. H. Shormaker
Ed. G. Rott, E. Patterson
Hon. Isaiach D. Mc Kee
James Scurt, Lewis H. Dean.
Dr. A.H. Henderson,
Organist, Miss Anna C. Barrow.
Superintendent of Bible School,
H. F. Walker, 2046 Cherry St.
Superintendent of Industrial
Home, 1125 Race St. John A. McKee.
Christain Endeavor Society
Willis Brown, President
Ralph M. Kennedy, Vice-President
Shoubal Daniels, Secretary
Mrs. A. H. Henderson, Ed. Secretary
Mrs. M. N. Steele, Treasurer
John W. Hastings, Chairman Floating Society.
Officers of Sevring School
Mrs. H. H. Lipscomb, President
Miss Louise A. Young, Vice-President
Mrs. A. H. Henderson, Secy.
Miss A. Glover, Ass. Secy.
Miss J. W. Hastings, Treasurer.
Miss Stauffen, Organist.

The statistics of attendance at the 514 religious meetings held during the past year by the Sunday Breakfast Association were as follows:

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
<th>Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Sunday Breakfast services</td>
<td>24,298</td>
</tr>
<tr>
<td></td>
<td>&quot; &quot; overflow</td>
<td></td>
</tr>
<tr>
<td>53</td>
<td>&quot; tea services</td>
<td>61,185</td>
</tr>
<tr>
<td></td>
<td>&quot; &quot; overflow</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>&quot; Bible School Services</td>
<td>9,721</td>
</tr>
<tr>
<td>52</td>
<td>Monday evening</td>
<td>7,685</td>
</tr>
<tr>
<td>26</td>
<td>Tuesday</td>
<td>4,025</td>
</tr>
<tr>
<td>26</td>
<td>Wednesday</td>
<td>2,744</td>
</tr>
<tr>
<td>27</td>
<td>Thursday</td>
<td>4,161</td>
</tr>
<tr>
<td>52</td>
<td>Friday &quot; In. Endeavor</td>
<td>3,948</td>
</tr>
<tr>
<td>20</td>
<td>Sunday &quot; &quot; meeting at the Home</td>
<td>450</td>
</tr>
<tr>
<td>3</td>
<td>Thanksgiving Day services</td>
<td>1,578</td>
</tr>
<tr>
<td>3</td>
<td>New Year's Day</td>
<td>1,578</td>
</tr>
<tr>
<td>26</td>
<td>&quot; Servings School</td>
<td>3,790</td>
</tr>
</tbody>
</table>
26 Kindergarten, Saturday.
25 Children's meetings, Tuesdays.
38 Police Station House Meetings.
34 Trolley Car Depot.
32 Sunday services, Point Breeze, 2, 1 30.
60 Evening meetings (special) 4 80.
544 Meetings, Total attendance 1,023.
Out of the total attendance of 1,023, a Sunday breakfast, or a Sunday supper was served to 60, 2 46. Of course thousand...and came forward in prayer, while hundred of others requested prayer that they might lead better...and more useful lives. Such a report as this, if it does not furnish infallible proof of the amount of good done by the Association, may, at least, be accepted as conclusive evidence...
of the far-reaching influence and sympathetic power exerted by the corps of workers amongst all sorts and conditions of men. It's all very well to talk about these waifs and wrecks from the highways and byways, coming there to be reformed and to receive the spiritual strength requisite to lead honest and upright lives; it's a beautiful theory I say, and no doubt one we fondly like to believe in, but the facts of the case are entirely otherwise. The 'hobos,' this term may be used with perfect propriety to designate their social condition, are directed to come to the Sunday Breakfast Association by their fellow-clans-
men, for the sole purpose of getting something to eat. This inducement accounts for the fact that sometimes more than a hundred men are turned away from the Breakfast meetings. The crowded benches and hungry faces are the strongest testimony that the Association has adopted the only means of drawing the tramps to the services. As a sort of payment for their rolls and coffee, they are required to hear the religious service. And for the most part, they listen with a monochord that savors of frequent patronage. In the words of a man reformed through the influence of the Association, the whole
attraction lies in the prospect of getting a meal. On being ques-
tioned as to whether he had had any desire to hear the services, he said, "I came here because I was hungry. After I'd eaten those two sandwiches and had that hot coffee, I was glad to sit still and sleep through the meeting."

Food was served during the last year at the twenty-six breakfasts on Sunday mornings from November to April, and at the fifty-three suppers, one each Sunday night, during the year to the following number:

at the breakfast services, 19,660
at the tea services, 60,380
60,246.
Among this number there were over 3,000 colored men and 300 white females.

The provisions consumed consisted of:

- Rusk, used at tea services. 182, 300
- Corned beef, sandwiches. 88, 900
- Pressed beef. 1,456 lbs.
- Coffee. 1,486
- Tea. 168
- Sugar. 2,321
- Ice. 4,640
- Milk. 1,448 gts.

Treasurer's Report.

Dr.

To balance on hand Nov. 1 1896. $19. 05

contributions per members of association. 7877. 64
basket collections. 240. 96
collections nibrous n stores. 133. 70
" proceeds from entertainments 671.44
" six months interest on End Pollack own Co. 30.00
" Spring Garden Bank, third dividend 3.61
" Treasury overdrawn 134.73

$ 9,164.43

By repairs, labor, etc. $82,392.68
" milk and eggs $2,247.91; meat 204.47 1,452.38
" janitor, $190; advertising, $143.50 333.50
" tea, $75.00; coffee, $91.43; sugar, $70.04; milk, $75.06 344.03
" coal and wood, $34.56; ice $7.99 42.49
" gas, $166.90; water rent, $5.00 191.90
" organist and music 249.46
" printing, stationery, etc. 1,072.20
" evangelistic services 1,124.70
" missionary 350.00
" advanced to Industrial Rescue Home 1,566.78
" children's meetings 24.01
" Bible school 10.00

$ 9,164.43
The breakfast services of the Association, every Sunday morning at 8.30, and coffee and rolls are distributed to as many men as can be accommodated in the building. Perhaps it may not be uninstructional to see how the services are conducted. By half past eight all the wooden benches are crowded to their utmost capacity, and, at every moment, newcomers continue to arrive. If space in the upper gallery permits, those who cannot be accommodated down stairs, are sent above, and then served with some breakfast. But even with this extra room many are turned away. After all the men
are quietly seated, an officer of the Association announces that every one, when he has finished his breakfast, is expected to remain until the service is over at ten o'clock.

All stand and sing "Praise God, from whom all blessings flow," and after a blessing has been invoked, the busy work of feeding the hungry begins.

About fifteen attendants of the Association hurry hither and thither. Some with big baskets filled with immense sandwiches, and others carrying large coffee-lined watering pots filled with steaming coffee. As fast as their burdens are distributed, fresh supplies keep arriving until every beneficiary testifies that
his hunger has been appeased by drawing his sleeve across his mouth with a satisfied look and yawning contentedly.

The assembled crowd is composed of men of various nationalities, and in different degrees of misfortune. On the first bench sits a broad burly Irishman, wearing a ragged jacket and faded blue overalls. Perhaps he is a teamster down in his luck. Next to him is a bleary-eyed German blinking with Pacific curiosity. Then Negroes, Jews, Slavs, and lastly, and most numerous, the genuine tramp and roadster can be picked out by the ill nature, with which he takes
all that is offered, and, at the same time, keeps growing.

The religious services are conducted with the direct intention of keeping the men interested. To secure this desired end, many people are invited to lend their assistance and help on Sunday mornings. Music occupies a prominent part in the services. And numerous solos and duets are sung by members of visiting congregations from different city churches. It is not an infrequent occurrence for outside Pastors to come and to deliver an address to the men. This system not only service to bring the Association before the public.
in a desirable way, but it also
gives a charm and pleasing
variety to the services. Perhaps
the most important talk to the
men, is that usually given
by Doctor Pierce. The Doctor, whose
interest in the charity is well-
known, conducts the service in
a very plain and simple
manner; and by talking
directly to the men exerts
an astonishing influence
over them. His method of speak-
ing is simplicity itself. To
emphasize any particular state-
ment, he often employs a black-
board and colored chalk;
and by representing his mean-
ing graphically, he frequently
touches chords in the breast,
which otherwise would never have been responsive. The impression made upon the minds of some of the men by this direct method of communication is often astonishing. As a newly-reformed man remarked:

"I never saw such an argument against the drink habit as Dr. Pierce made the other night. He drew a picture of a mouse trap set with a piece of cheese for bait, then by telling us how hard it was for that mouse to keep away from that tempting piece of cheese, he showed how hard it was for a man to keep from taking a drink, when its before him. Then he pointed out, that the minute the mouse touched
the cheese, snap went the trap, and the mouse was doomed to die. And in that way, he showed how the minute we take to drink, we're bound to lose everything we have."

Although the Breakfast service was over at ten o'clock, many who were exhorting to remain did so. And the number that went out only served to make the building look comfortably crowded. Others coming in from time to time were simply part of the popularity of the meeting. The case some of the new arrivals took to walk on their toes, and thus keep from making any unnecessary noise, was a rather surprising instance.
of thoughtfulness and considerate part of such people. It was rather interesting to note that by such attention to matters of slight importance, some of these sad and rugged men had hearts that still could be touched by the fervent appeals and earnest words of the Preacher. Some of the men, with bowed heads hid their faces in their hands, as if in utter despair and sheer hopelessness. Others, under the appearance of shame-facedness, and wearing a forced smile, strove to conceal their tumultuous feelings, as they came forward in prayer. And still others, with tears upon their
weather-beaten cheeks, choked
down a sob, as they devoutly
asked for strength and help. And
yet, there were present some, the
greater number evidently who,
since their hunger had been ap-
eesed, seemed to lose all
interest in the meeting. They
nervously fumbled their hats,
looked once or twice, towards
the door; then arose and lum-
bered awkwardly down the
crowded aisles, while the
rest, with a warning his
advised them not to shuffle
so heavily over the board floor.
As time passed the men
instead of becoming restless were
more earnest and serious-
Frequently during the talks of
prayer, a muttered "amen," or a subdued response of "that's right," showed that the services were having some effect. And when finally, the meeting was near its close, more than thirty men came forward in prayer, from which they rose without a word determined faces. But at the same time, their look of desperate hopelessness, had been replaced by one, which be- tokened firmer resolve and more confident trust. The last hymn was sung with a cheerful heartiness, and at the end of the services about nine men stepped forward and expressed a desire to sign the pledge.
Surely among all that crowded assembly, there must have been some men to whom this present step in the way of reformation, meant more than mere passing impulse and momentary decision, made under the influence of nervous tension and excitement. Many, undoubtedly, are hardened reformers. To such, reformation depending entirely upon the amount of religiosity imbibed at the meetings, comes and goes at periodical intervals. These men drifting about the country, take in the Missions and Rescue Homes, at constantly recurring cycles. That this statement is no exag
mission is proved from the fact, that some of the tramps, when searched at the Station House had in their pockets lists, tracts, or pamphlets from all the Missions and Rescue Homes in that section of the country. Such hardened reprobates, of course, are hopeless cases. But such instances of arrant insincerity, in a manner serve to strengthen and uphold them that do truly repent.

We cannot get better examples of the power and benefit a change of life works among such outcasts, than by mentioning some of the men who conduct the services.
One could scarcely credit the statement made by an old man, whereas the lessons from the Scriptures. Plainly but neatly dressed in black, about sixty-five years old, his gray hair and stooping shoulders gave his wasted form a slightly clerical appearance. Supported by his cane, he told in a weak and uncertain voice how not more than six weeks before, with the rain dripping from his coat, he had come to the Sunday Breakfast Association as a life-long slave to drink.

Seated on the platform among the visitors was a short, well-built man in a blue overcoat with an "S.R.R." badge on
his buttonhole. From the way he continually darted his eyes over the crowd, it was evident that he was a stranger. After a while getting up, he remarked that he had come from Fort Wayne the night before especially to be present at the meeting.

Then addressing the men he went on to say:

"Here I am, fifty-four years old. All my life I have been a gambler, one without the pale of the church. When the war closed, I started for New York to make money. I became a speculator; I was a gambler of the New York Stock Exchange. I had an office on Wall Street. I associated with Jay Gould, and all the rest of
those men of millions. I have
made and lost four fortunes.
Indulged every pleasure and every
luxury that money could buy;
until at last, I stood on the
North River Ferryboat, trying to
nerve myself for one plunge and
then all would be over. It
was then a voice came to me;
and I resolved to make one
more trial, one more attempt.
Christ came to me in the eleventh
hour. And now for five years,
I know what it is to be a Christ-
ian. I have no money; I don't
need any. I have that which is
the most precious of all
gifts, and one which is free to
all for the asking. I stand
here as a living example
...
of the power, which Christ can work in a man. I came here especially this morning, and I have been to a thousand meetings like this. I know just what you fellows feel. And I want to show you how Heaven provides clothes and food and warmth to all that have trust—have had money offered to me wherever I have been; but I have never had any need of any. For wherever I am, there is Christ also."

"The Apollo Union is an organization among the redeemed of the Association, and holds its meetings every Monday night. Its object is to strengthen those who have started a new life, and encourage others to do likewise."
The exercises are conducted by the men, and are all of a religious character, where the men, by giving their testimonies, exhort the rest to make an effort to lead a new life. The meetings are unquestionably beneficial to those who attend. In the first place, they serve to develop in the men a habit of taking part in regular worship and services. They recognize and appreciate the fact that the meetings are especially for them. Regular attendance becomes a source of pride, and then a necessity to their individual happiness and well-being. A sober contented-looking workman remarked
that he could not help coming to the meetings every Monday night. The mere sight of the crowded room, so forcibly reminded him of his former deplorable condition, that he always went away with new strength and fuller confidence in his power to resist evil. Moreover, it is the influence and example of the reformed that make the most vivid impressions upon the minds of the wayward, who happen to be present. They hear from the lips of men, who have been lifted from the very gutters, how it is possible to live a better life, and to be able to hold up their heads once more and no matter how low a man has
fallen, in some cranny of his soul, he still has a latent hope of once more becoming an honest man.

Thus, it happens, that many a dog-eared specimen of humanity, turned penniless from the saloon doors, and worn out by being told to "move on," comes at last, to the meeting solely for protection against the biting weather. The genial warmth of his surroundings gradually thaws out his sluggish torpor. A spark of animation flickers and kindles in his countenance. He lifts his shaggy head with a show of interest and
attention, and then let it sink to his breast again. His gnarled fist nervously clinches, as to feel a tinge of his long-forgotten manhood reasserting itself and once more, struggling to come to the surface. There is something contagious in the sympathy offered him. He sees a helping hand stretched out to deliver him from his hopeless-ness and apathy. A sudden resolve comes upon him; a determination to abandon his purposeless existence. He takes a single step towards helping himself, and then realizes once more that he has sufficient strength to push onward.
Among the crowd was a tramp who had a certain peculiarity of expression, a certain cast of features, and an appearance of self-reliance and confidence that almost made one hesitate to consider him an ordinary type of the tramp and roadster. His graceful carriage and compact frame gave him an ease of manner, which seemed strangely incompatible with his social condition. Getting up, he gave the following testimony:

"I was converted here last night. I had no more idea of being converted than this chair. I'd had nothing to eat all day, and was around..."
Franklin Square all morning. Somebody asked me why I didn't go around to the Sunday School Fast Association. So I drifted in here last night. I got started to take in Mission Services somehow, in the morning. I went to a colored meeting, then to a Rescue Home; then I took in the Salvation Army. And when I got there, I said to myself, "This must be my day, sure." I saw Dr. Pierce draw a picture on the board. He took a sort of an interest in me.

A year ago, I was converted at Cherry Hill, Maryland. Then I went to Wilmington and drifted away from the Spirit. At one time I was a delivery...
clerk in the Pennsylvania Rail-
road, and got sixty-
dollars a month, and
was promoted three times
in one month. I got in
with a crowd of the boys
and went off. I came back
and drew my back pay and
then I went out to hunt another
position. In a few days I was
a waiter in a cheap
restaurant at three dollars
a week. Since then I
drifted around like a
rotten log. Now I feel
safe with nothing to
bother me. For fourteen
years, I have not seen my
Maryland home, but now
I thank God that someone
directed me yesterday to the Sunday Breakfast Association.

At this juncture a tough individual of a quarrelsome temperament created a slight disturbance by standing up and declaring that he was drunk and was going to talk. Immediately, one accord, the whole company broke out into singing a hymn. Such a reception aroused the dissatisfaction of the man who went out the door muttering, "I'll see that I'm a Christian, all right." Before the door had closed upon the disturber of the peace, the memory of his exit was effaced by a man getting up to say:
"Although born and brought up in a Christian family, I left home and from that time my course downhill was rapid. I served the devil faithfully. And everybody gave me a kick to help me along. Many a time I've slept before a campfire, freezing on one side, and roasting on the other. I ain't talkin' through my hat, fellow. I know what I'm talkin' about, and I thank Heaven that I came here for I've served the Lord evil since."

Another said the Society was directly responsible for saving him from a drunkard's grave. And that for mores
than three years he had never felt the slightest desire to touch intoxicanst. A man raised among the mining camps of the West, stated that he had always believed that any one who said God would help a man, had something the matter with him. But after he had gambled and done wrong in every city, from Panama to Canada, he came to the Association out of curiosity to see what it was like. And that never in his life had he felt so well and happy as during the last three years.

I noticed two men seated on the front bench together.
the elder, a gaunt wiry fellow, with a shiftingeryl that never kept still, seemed to penetrate to the very core of everything with a single glance. The other, a youth, apparently about twenty-four, was well dressed distinct. His profile presented the clearly cut outline of a rather prominent and striking cast of features. But a view of the left side of his face disclosed the fact that he had lost one ear, and that his neck and cheek were scarred as if scalded by some acid. Yet in spite of this, his appearance was not unattractive. The two men, as I discovered afterwards,
had been reformed through the influence of the Association. He elder, now an earnest worker among the Rescue Missions, in his time, had been a highwayman— and roadster of the old school. A man of infinite nerve and cunning, he had plied his nefarious vocation successfully for many years. Frequent terms of solitary confinement had failed to break his spirit and turn him away from his chosen trade and occupation. Yet, for all his treachery, pride, and for all his ill-gotten gain, he said he would have given his limbs at any time for that peace of mind which every Christian has, and
which he never knew until now.

After the meeting was over, I stopped the younger man, and asked him some questions. In reply he said, "I travelled with an opera company. I used to get fifteen dollars a week, and spend it before I was paid. I was as slow down as anybody could be. And used to spend all my time "shooting pool." Then I was with Bob Downing's Gladiator Company. Maybe you've heard of it? Had to scrap with the manager, and then went off on a drunk. When I sobered up, the Company
had gone out of town without leaving any word for me. As I could not get hold of a 'Clipper,' I didn't know what part of the road they were on. And as I didn't have any money, I couldn't follow them. So I happened to come to the Association, and I made up my mind to keep straight."

It's very hard to decide just what the results of a great number of such conversions will be. Only being able to collect a few of the existing facts, it would be useless to venture as much as a conjecture. The above case, as far as
external appearances went, seemed very promising. Yet it is not difficult to raise a score of objections even here. For instance, without any particular idea of putting the lad's sincerity to a test, but simply hoping to get some written testimony, I contrived to go with the young man to furnish the youth with a letter. His willingness to do so was touching. He even went so far as to promise a couple from his friends. And not wishing to discourage him, I cheerfully accepted this sign of favor. It is hardly necessary to add that the desired note was not
forthcoming. Neither ought such a circumstance enter into our consideration of the subject, except to illustrate a phase of character, which otherwise would have escaped unnoticed.

From such testimonies and from such experiences, it is obvious, that for the downfall of a vast majority of cases, one cause, and only one, is directly responsible. From the tenor of the addresses and sermons, it is apparent that the lower classes of society are in the grasp of one giant vice, beside which all others pale and sink into insignificance. With the
possible exception of a few wayward boys, who have run away from home, on account of some real or fancied evils, the reformed men are recruited from the army of the intemperate. Habitual drunkenness as a vice, is said to be either hereditary or acquired. Since heredity only means a predisposition or susceptibility to certain influences, it is not unreasonable to conclude that all drunkenness is the result of an acquired habit. And the facts of the case seem to substantiate this opinion. For, among the vast hordes of drunkards, that annually reform, at the Sunday Breakfast Association,
most of them started to drink for pleasure. They believed that they were running no particular danger; but, when they wished, could stop as easily as they began. There are instances, too, where these men, for the sake of their positions and families made desperate efforts to break off the habit. For a time, perhaps, they may have been successful, but with each relapse, the demon of drink racked them most violently. Until at last, they got down to the Sunday Breakfast Association or ended their wretched careers in the river.

One of the most useful and important branches of the
Association is the Industrial Rescue Home, at 1125 Race St.
Here those men who are without any available means of support, and are earnest in reformation are received.
Every person is obliged to work for his own support, and as trades are taught and means furnished, the men, of earning an honest livelihood. The inmates live at the Home, and are surrounded by a religious atmosphere. The influence for good the Home exerts upon the men is un-
questionable. Some of the occupants, upon their arrival are mere physical wrecks in-}
 capable of earning any sort
of a living. Such men are kept busy and occupied and as a rule, after having been once put on their feet, they show ample industry and ability.

The following is a brief statement of the Home for the year closing October 31, 1877:

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of inmates</td>
<td>184</td>
</tr>
<tr>
<td>Procur'd work</td>
<td>69</td>
</tr>
<tr>
<td>Returned to their homes</td>
<td>6</td>
</tr>
<tr>
<td>Arab sent to Egypt, through Turkish Consul</td>
<td>1</td>
</tr>
<tr>
<td>Started in business</td>
<td>4</td>
</tr>
<tr>
<td>Left of their own accord</td>
<td>66</td>
</tr>
<tr>
<td>Dismissed</td>
<td>32</td>
</tr>
</tbody>
</table>

Number of meals served: 18,789.
Number of lodgings furnished: 5,936.
Articles of clothing distributed: 1,989.
Financial account for
the year ending, November 1, 1876.
To balance on hand, Nov. 1, 1876. $9.18
" proceeds of manufactured goods
and labor performed. 2,631 30
" Sunday Breakfast Association
money supplied. 1,566 78
" contributions and incidentals 805 65
$ 5,017 91

By one year's rent of home. 600 00
" salary of Superintendent. 556 00
" balance paid for fitting up Home. 435 00
" insurance 10 00
" coal. 42 78
" provisions. 582 74
" gas. 19 61
" milk. 22 26
" ice 6 25
" raw material purchased
By

for manufacturing 1,333.97
" labor at Church building of S.B.A. 354.60
" miscellaneous expenses 1,021.64

$ 5,012.91

Every Sunday afternoon,
from November to April, the
Bible School holds its sessions.
The work is exceedingly popular
its all interested in the Association,
but especially to those whose
condition has been altered
through its means. Some of
the reformed men possess a
high degree of ability and
intelligence. While other,
though never having enjoyed
extensively the privilege of an
education prove apt and atten-
tive scholars.
The Sewing School and Kindergarten established for the benefit of the children, by inculcating habits of industry and economy has been a great blessing to the community. The small children are taken in hand before they are old enough to acquire bad habits and run the streets. And by keeping them employed and occupied in some way, and entrusting them with little duties to be performed at home; and surrounding them with a healthy moral atmosphere; their lives are made upright and useful. The meetings under the auspices of the Missionary, in addition to relieving the sick and suffering
proof of the neighborhood, comprise
the Meetings held at the Police
Station, Tenth and Byttowood,
and also the Meetings of the con-
ductors and motormen, at
fifteenth and Cumberland.

The results of these meetings
have been surprising. Perhaps,
among men of this class, pro-
fanity is the most glaring and
inherent vice. And what is
more startling is the fact that
these men utter oaths with
apparent unconsciousness
and spontaneity. Never having
looked upon their practice as
degrading, the need for reform-
ation had to be suggested from
outside sources. Hence the
introduction of services among
these men has exerted a strong tendency against profanity, as well as sweetening their whole moral atmosphere.

Unquestionably one of the most important and interesting branches of the work is that in charge of Mr. John W. Hastings. This section under the appointment of the United Christian Endeavor Societies holds a meeting every Sunday morning at Point Breeze. A little round in one of the oil warehouses has been put at the disposal of the Mission. And on Sunday morning, Mr. Hastings and half a dozen men from the Association journey down to hold services for the benefit of the sailors.
The men who accompany the expedition as helpers, are usually among the number who have been reformed, through the Association. Numerous books, magazines, pamphlets, and papers are carried for distribution among the sailors in port. Frequently too, testaments, in French, German, or Spanish, are landed among the crew.

A convenient and accessible reading room has been fitted up for the use of the men. Every effort is made to render the place agreeable and attractive.

As soon as the little party arrives at the oil wharves, the men scatter over the
different ships and invite the sailors to come to the meeting. It is rather noticeable, that as a rule, the German sailors are induced to attend most easily. While the Frenchmen, on being asked, respond by raising their eyebrows, shrugging their shoulders, and muttering "non." The vessels in port are usually foreign, oil ships, so that it is necessary to have some one in the party able to speak the language of the sailors.

After the meeting in the little mission room is over, a visit is made to the ships, and the reading matter is given out. The party generally has free run overall the boats.
and the sailors always accept the books with grateful smiles in spite of their trouble in reading English. The Captains too are always especially glad to speak to someone in the language of their fatherland. Frequently services are held in the Captain's cabin and hymns sung in a foreign tongue. Such a method, however informal it may appear to be, has in its favor a directness and simplicity that must be seen and felt to be duly appreciated. The influence of the surroundings, the tarry smell of hemp and cordage, the looks and actions of the sailors, all serve to emphasize the feeling of earnestness and solemnity.

We have now traced out and seen the motives of the founders of the Sunday Breakfast Association.
We have followed through their various windings the different departments of the work. In each branch of the system, we have observed that however complex and differentiated the methods and management may appear to be, there is one essential and underlying principle, which is the corner stone of the institution. A principle upon which rests our future progress and civilization. A principle upon whose inculcation depends the strength and vigor of our national life. The principle of promoting Christianity among mankind. It is not for us to weigh and estimate the success or failure that has attended such a work. We dare not even conjecture the good or evil in one known instance, when we consider the thousands of cases of which we are ignorant. Let it be sufficient for us to remember that there is more rejoicing over the return of the one that went astray, than over the ninety and nine that went not astray.

END.