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## First Church Endeavorer.

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### A Country Idyl.

"Have you dug your grass?" asked the city chap  
Of the starving farmer man,  
For he thought he would not crush the swain  
Beneath his social ban.

"How was your crop when you dug your grass?  
Did the weevils hurt your peas?  
And did the canker worm destroy  
Your young cucumber trees?"

"I love, good sir, the country air,  
From the town I fain would flee,  
And lose myself in rural dreams  
'Neath the potato tree.  
I would pluck the turnip from its vine,  
'Thro' the parsnip meadow push,  
And rest beneath the grateful shade  
Of the bending cabbage bush."

"Oh, I fain would be a simple swain  
And drive my yoke of cows,  
And rest at noon beneath the shade  
Of the rutabaga boughs.  
Oh, I'd hunt the woods for the cocoanut bush  
The whole of the livelong day,  
Or start at morn with the rustic hoe  
To dig the hills for hay."

"And if at noonday I grew faint  
With my labour's strain and rush,  
I would mix the milkweed's luscious milk  
With mushroom's luscious mush.  
I would pluck the pineapple from the pine—  
But why has your color fled?"  
But the farmer fell with a sickening thud—  
The farmer man was dead!—*Texas Siftings.*

### Lessons from Tyndale's Life.

WILLIAM TYNDALE was born at North Nibley, Gloucestershire, about 1484. He was educated at Oxford and Cambridge. He sympathized with the reformation and finally became an avowed enemy of Popery, which he assailed with such boldness of speech as to arouse suspicion against him. When persecuted for his opinions he went to London, where he began his translation of the New Testament. His ambition was to give an English version of the sacred Scriptures to his own countrymen. Feeling that he could not accomplish it in his own land, he went to Cologne, where he pursued his cherished object in a very secret way. Here he was discovered and was obliged to flee. He went to Worms, where he succeeded in publishing two editions of the New Testament. These had a speedy and wide circulation. On account of his defence of the Reformation, he incurred the displeasure of the ecclesiastical authorities. An effort was made to lure him back to England, but it ended in failure.

The stand he took against evil was heroic. His hatred of error and evil was intense. He saw the hollow pretensions of Popery. As a system of evangelical Christianity it was false. Its advocates were deceivers. To him they were none other than the agents of Satan. He felt it blasphemous for them to claim that they were successors of St. Peter and the vicars of Christ. His time was not all spent in giving opposition to what he believed was false. He also held positive views of religion. A clear evangelical light floods every page of his writings. Christ is upheld as the world's hope, as the sinner's friend and the believer's joy. He did seek to pull down error, to humble the papacy; but on the other hand he labored to build up the truth, and to highly exalt Christ. And there is no better way to get men to give up what is false than to show them what is true.

His work for each day was regularly laid out. On Monday he visited the poor people at Antwerp, who had left England on account of persecutions. These he both comforted and relieved when necessary, and in a simi-