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Our "Endeavor" Prayer.

Speak to me, Lord, and let me then
Thy words in reverent silence hear,
Live but to echo them again
In loving tones to help and cheer.

* * *

Lead, guide me, Lord, choose Thou my way,
Through calm or tempest though it be,
If I but follow on, the day
Or night shall but bring peace to me.

* * *

Feed me, Thyself,—Thou knowest all
The manna I shall daily need,
Help me to gather as it fall,
And from my store the hungering feed.

* * *

For strength I plead, and give to me
"A wise and understanding heart."
That to the struggling on life's sea
I may the precious truths impart.

* * *

Empty my heart of self and guilt,
Then fill me with Thy presence, Lord,
Use me just when and where Thou wilt,
To spread Thy glory and Thy word.—B. G.

The Sin of Selfishness.

SELFISHNESS is more than a fault. This unworthy spirit is manifested in early childhood. It is seen when the tiny hand is outstretched with greediness to seize the biggest apple or the most tempting cake. That same greed, when nerved with greater strength, will be grasping for greater things. Selfishness is a sin, for it injures and degrades the man whose life is ruled by it. It belittles him in the estimation of his fellow-men. It was a beautiful saying of Plato of old, and one that was worthy of a Christian heart, heathen though he was. He says, "I was not born for myself alone: my country claims a part, my relations claim a part, and my friends claim a part in me."

It was another way of expressing what has come to us by the hand of an inspired apostle,— "None of us liveth to himself." This utterance lays down the main feature which distinguishes true Christians from the selfish world, and from those, who, by following a selfish policy, bring discredit on the Christian name. This danger hovers over all lives; there is no position nor attainment that will give protection. Take the man of letters, who has given all diligence to the culture of his mind, whose taste is exquisite and refined, who has explored the whole world of letters as far as in his power. Even this does not secure him against selfishness. He is not blame-worthy for the culture of his mind, but the danger lies in the cultivation of such tastes and habits of life. These may originate what did not exist before. The ordinary in society may become irksome. Any other than a literary atmosphere may be hard to breathe. He may find that he has a repulsion to sorrow and suffering, especially when found among stupid ignorance and squalor. If such is the case, selfishness is preying upon the heart, and the circle in which he lives is becoming more and more limited. The benevolence of the Divine Saviour is a constant rebuke to such gross selfishness. He lived for others, although their minds and manners were rough and far removed from His exalted and refined Nature.