

# "First Church Endeavorer."

"FOR CHRIST AND THE CHURCH."

VOL. I.

HAMILTON, ONTARIO, MARCH, 1891.

No. 8

## First Church Endeavorer,

PUBLISHED MONTHLY.

A JOURNAL devoted to all Departments of  
Church Work.

PUBLISHED BY THE

Young People's Society of Christian Endeavor.

TERMS OF SUBSCRIPTION 25 CENTS PER ANNUM.

Address all communications for publication to 66  
Emerald Street South.

PUBLISHING COMMITTEE.

CLARA I. KNIGHT, - - Editor in Chief.  
CHARLOTTE KERRISH, - - }  
JAS. HAMILTON, - - - } Asst. Editors.  
JENNIE HARVEY, - - - }  
ALLEN DAVIS, *Convener & Business Manager.*

## Editorial Notes.

Jesu, thy boundless love to me  
No thought can reach, no tongue declare!  
O knit my thankful heart to thee,  
And reign without a rival there:  
Thine only, thine alone, I am;  
Be thou alone my constant flame!

O grant that nothing in my soul  
May dwell, but thy pure love alone:  
O may thy love possess me whole,  
My joy, my treasure, and my crown:  
Strange flames far from my heart remove;  
My every act, word, thought, be love!

In suffering be thy love my peace;  
In weakness be thy love my power;  
And when the storms of life shall cease,  
Jesus, in that important hour,  
In death as life be thou my guide,  
And save me, who for me hast died.

*John Wesley.*

AT an early period in the life of Wesley,  
it will be remembered that in company  
with several englishmen, Charles Wesley  
being one of the party, he came to Georgia

as missionary to the American aborigines. On board the ship there were twenty-six German Moravians with their Bishop, David Witschman. The simple piety of these people deeply touched the heart of Wesley and convinced him that there was something in their religion of which he had no knowledge. He could not comprehend their simple faith and trust in God. He had not as yet a conception of Christian living outside traditional forms and ceremonies. Wesley was at this time a severe formalist and carried out his prescribed course with great vigour. Asceticism is usually associated with formalism and accordingly the brothers denied themselves many necessaries of life, slept on the ground rather than on beds, refused all food but bread and butter, and John, in order to encourage poor boys, went bare-footed.

It is surprising that they could, with the Bible in their hands, so utterly misconstrue the plainest teachings. The doctrines of conscious forgiveness of sins, sacraments as aids to faith, sanctification not abnegation of the appetites, the witness of the spirit and joy in the Holy Ghost were as yet unknown to them. All things considered it was only natural that people should be driven from rather than towards the acceptance of such a christianity as they inculcated and their mission in America was most unsuccessful. We find the following words of John Wesley on his return from America, which clearly defined his position,—“It is now he writes, two years and four months since I left my native country in order to teach the Georgian Indians the nature of Christianity, but what have I learned meantime, why, what I least of all expected, that I, who went to America to convert others was never myself converted to God.”

The hour of his deliverance however was at hand, the good seed sown by the Moravians was yet to bear a rich harvest. He had tested the good works of asceticism and ritualism to find them wanting. The vitalelement which he lacked was soon to be supplied in a manner which forms one of the most extraordinary illustrations of Divine-Providence which the annals of the church affords.