

# First Church Endeavorer.

"FOR CHRIST AND THE CHURCH."

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## First Church Endeavorer.

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THOMAS MORRIS, JR. - - - *Editor-in-Chief.*  
CHARLOTTE KERRUSH, - - - } *Asst. Editors.*  
JENNIE HARVEY, - - - - }  
FRANCES NICHOLS, - - - - } *Proof-Reader.*  
ALLAN DAVIS, - - - - } *Business Manager.*

### Αη "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.

Behold another who knows not that the grievous fault of selfishness can be laid to his charge. He has set his heart upon becoming rich; and there is no sin in the riches, they may be honorably won and most usefully employed. The danger lies in this: the principles and habits which they too often help to form. Hence the tender sympathy which could at one time be reached by the sufferings and sorrows of others is blunted, if not altogether destroyed. When gain becomes the end of life, then, the rule of life is to shut out the appeals of mercy. Now suppose these efforts are successful, does not selfishness pay dearly for its gains? The man's nature is changed, he has become earthly in his desires, his countenance takes on a mean, money-living expression. Habits are too strong to be changed at will, when selfishness has grown to be a second nature; when the disposition to give does not enlarge with the ability to do so, it is to be deplored. We may well ask, what shall be the future of the man who disregards the claims of the poor or of the church of God? There is danger also of one becoming selfish when in the line of duty. This may befall the mother in the home. Within the home circle she may be active, prudent and industrious, kind, gentle and devout, caring more for the comfort and welfare of her family than for her own. So far as her unselfishness to her family is concerned it is both commendable and right; but suppose that every Christian should do this and no more, then what of the work beyond the home circle? Who will care for the sick? Who will console the sorrowful? Who will give bread to the hungry? Who will instruct the ignorant, and who will minister to the dying? Some unselfish person must be found to do this work or it will remain undone. The voice of selfish men proclaims that there is sufficient to do at home; but the Christian mother must remember that she is a follower of "Him who was rich yet for our sakes became poor." She cannot afford to obey the voice of selfishness, and neglect her duty and offend her God. If we never do only what we find to be easy, agreeable and convenient, we shall never do much to bless humanity. What crosses do we bear? What sacrifices do we make? What sufferings do we relieve? Have we ever done anything that has cost us the sacrifice of one personal convenience or gratification in order to please God?—*W.*

Our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything.

## De Massa ob de Sheepfol'

De Massa ob de sheepfol'  
Dat guard de sheepfol' bin'  
Look out in de gloomerin meadows  
Whar de long night rain begin,—  
So he call to de hirelin' shepa'd,  
"Is my sheep, is dey all come in?"

Oh, den say de hirelin' shepa'd,  
"Dey's some, dey's black and thin,  
And some dey's po' ol' wedda's,  
But de rest dey's all brung in,  
But de rest, dey's all brung in."

Den de Massa ob de sheepfol'  
Dat guard de sheepfol' bin'  
Goes down in de gloomerin' meadows,  
Whar de long night rain begin—  
So he le' down de ba's ob de sheepfol'  
' Callin' sof, "Come in, Come in."  
Callin' sof "Come in, Come in."

Den up tro' de gloomerin' meadows,  
Tro' de col' night rain and win',  
And up tro' de gloomerin, rain-paf  
Whar de sleet fa' pie' cin' thin,  
De po' los' sheep ob de sheepfol',  
Dey all comes gadderin' in,—  
De po' los' sheep ob de sheepfol',  
Dey all comes gadderin' in.

## "The City of the King."

"**B**OBBOY, are ye there? I want ye."  
What a weak little voice it was—  
shrill, fretful and piteously weak.  
Like its little owner, it was full of  
pain. The boy spoken to rose from the  
floor, where he had been sitting, whittling a  
piece of wood into a boat, and, with a bound,  
stood by the heap of rags on which the little  
sufferer lay. "Yes, Dickey, me lad, here I  
be. What is't ye want? Is't th' old pain  
i' yer back?" "No 'tain't that now, Bobby,  
I feel-so-tired-like. Tell me a story, Bobby—  
somethin' as yer teacher telled yer—about—  
you know where—I furgit so. Oh, Bobby,  
I'se-so-tired. Lay down here—close, and  
hold me in yer arms—so."

"Well, lad, I kin on'y stay a bit, I'll have  
ter go fur the papers soon. But, there,  
Dicky—don't cry," and the cheery little  
fellow stretched himself on the wretched bed,  
and put his strong young arms gently about  
his sick brother. The child crept closely to  
him, laid his white cheek against the rosy  
one, and closed his tired eyes.

What a picture it made! The bare, miser-  
able room, with its damp walls, the paper

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hanging in rags, the plaster torn off in places, with its broken furniture, its almost empty cupboard, and its strange little occupants. In one corner stood a rusty stove, but the fire was almost out, and the chilliness of the sharp November day penetrated into the room. A bed stood in the opposite corner. Scattered over the ragged coverings were several bright cards, an old top, a little model of a boat, and a toy lamb, its once white wool now the color of the dirty coverlet. On the bed lay the two children—the one, strong, sturdy, the picture of health, though ragged and unkempt—the other, pale, wasted, deformed. A long, slanting ray of the afternoon sun had lost its way among the dark alleys and high tenements of the great city, and crept furtively across the floor, kissing the sufferer's white forehead, and tinging the tangled hair on the pillow with its golden light. When a baby, a blow from a drunken father had injured his spine, and the child had been a helpless cripple for some time. He was growing gradually weaker, and it was plain that his sufferings would soon be passed. The little brothers were all in all to each other—they lacked a mother's loving care, for the coarse, drunken creature they called mother, and who went out washing in her sober moments, dishonored the name. Bobby was a bright, good natured lad about ten years old, making an honest, though dangerous living, by selling newspapers at the wharves. A kind-hearted lady had noticed him there, taken him to a mission school, and had gained a firm hold of the child's brave, loving heart.

"Now, Bobby," pleaded Dicky,—"the story." "Well," started Bobby, "here goes for the one Miss Wes' told us fellows last Sunday. An' it's a true one, mind ye, Dickey. My, warn't it lovely! She said as how there is a place called the City uv the King, an' the streets is all pure gold and pearl—like her ring—an' not a bit like our dirty alleys. An' the sun is alwuz shinin', Dicky, so warm and bright-like, an' it ain't ever cold, or folks ain't never hungry. An' the habitant—that means one as lives there, Dicky'll not say, "I am sick," an' there's no pain or anythin' bad, an' God, that is Him as built the city, Dicky, and is the King'll wipe all tears. An' nobody's ever drunk and kicks ye to bed, but is kind and smilin'—like Miss Wes'. She said as how there is a river runnin' through the middle, es clear's glass, and trees on both sides, 'th all manners o' fruits. An' there 's no night there."

"Oh, Bobby, Bobby," burst out the child, sobbing, who had listened with wide-open eyes. "I wants ter go there—I do, I do!

My back do hurt so, and I'm-so-tired. Can't ye take me there, Bobby?"

"I dunno, Dicky, I ain't sure where 'tis, mebbe I kin find out, don't ye cry, Dicky,—there's a good boy."

But the brave lad found it hard to keep back his own tears.

"Take me there, Bobby," pleaded the little cripple. "Can't ye go and find out now? Mebbe Miss Wes' 'll tell ye. An' come back an' carry me, Bobby,—I ain't very heavy,—are I?"

"I tell ye what," said the boy thoughtfully, "I'll hev to go fur the papers now, an' arter I'm sold out, I'll go to Miss Wes', (I been to her house once afore) an' ask, and we kin start to-morrer mornin', firs' thing. Mebbe Jim Sanders 'll give us a lift, part uv the way. How'll that do, Dicky?"

"Oh, it'll be fine!" cried the child, clapping his almost transparent hands, while his dull eyes sparkled. "Don't be long. I'll be still and wait for ye. An' be back 'fore its dark, will ye, Bobby? I'm so 'fraid."

"All right, Dicky, now I'm off, jes' you keep chirp, and singin', and we'll get to the City o' the King to-morrer, if Bob Higgins kin find a road," and kissing the pale face, he skipped out of the room and down the rickety stairs to the street,

\* \* \* \* \*

"Ev'nin' Mail!—Sun!—only a cent!"—All 'bout the railway accid'nt! Ev'nin' Mail!" Bobby's cheery voice rose above the din of the crowd. "Here, Mister, here's yer change!" and the lad darted through the almost impenetrable masses of carriages and drays, collected about the large wharf, after a careless customer. But a stumble—a driver's shout—the sound of horses plunging wildly—a child's scream—and then—

They tenderly carried the little crushed form into a neighboring store. All that skilful hands could do was done, but his life was slowly ebbing away.

A group of newsboys stood around, some crying, others silent with awe and fear. "Its little Bob Higgins—Doll Higgins'es boy," said one of them, wiping his wet eyes on a dirty sleeve. "He has a little lame brother, as'll never live 'thout Bob."

Suddenly the blue eyes flew open, he smiled faintly as he recognized his mates, but immediately a look of agony came over his face. "Oh, boys," he sobbed, "I'm-so-sorry, tell Dicky as how I'd just sold my last, and wuz agoin' ter Miss Wes's when I-got-knocked-down. Tell him-ter-be-good-and-and-oh! take care o' him—boys—cause-he's-so-little-an'-tired-an—"

But the brave little spirit had fled. Bobby had reached the "City of the King."

Kind hands took the little body to the place he had called "home." "The "boys" went on before to tell Dicky, but when they entered the wretched room, a strange quiet reigned there. The fire had gone out, and the half-modelled boat and broken pen-knife lay on the floor, where the hands now cold in death, had thrown them. The ray of sunlight had long since faded, but upon the pallet where it had been, lay a still, childish form, the pale face, upturned and peaceful, the poor crippled back forever freed from pain.—*Hattie B. Mills.*

### Names of Active Members, Y. P. S. Q. E.

We place first on our list the names *Angold* and *Allbright*,

With brightness and gold, they're well armed for fight—*Then Bastedo, Bristow, Bogart, Baker, Burgess* and *Biggar*,

And for some of these names we should double the figure,

As both halves endeavor the cause to defend,

With *Christianson, Campbell, Chandler* and *Calvert*—  
a friend

Who affords to the young people pleasure and fun;

Next *D* comes with *Desmond, Derby, Dennis* and *Dunn*.

*E* stands for *Elliott* and *Ecclestone*—let them persist,

And work with a will till *E* heads the list.

We've *Farm*er, *Fletcher*, and three *Fish*ers, then

We would gladly inform you they're "fishers of men";

With *Farm*ers and *Fish*ers on the alert,

Let *G* add its numbers—*Gayfer, Griffith, Gilbert*.

*H*—*Hamilton, Hughes, Harvey, Hunter, Howard*  
and *Hall, Henry, and Harris*—last but not least  
of them all.

*J*—*James*, and *Jarvis*—of their work we could tell,  
As also of *Kerr, Kerruish, and Kapp*le.

*L*—*Lampman, Lavery, Lounsbury*—whose help we  
can't spare,

Nor *Muir, Mosgrove, Moyer, McLroy, Manery, McNair*,  
then *Murray* and *Morris*—in this they excel,

"Whate'er is worth doing is worth doing well."

In *N*'s, *Niehans, Nolan* and *Nichols* are found,

And visions of editors and writers abound.

*Pettit, Peacock, Poulter, Potter, and Powell*—make  
speed.

When followed by *Reader* and *Raycroft*, and *Reid*.

*Sarginson, Sensebaugh, Seelig, Smith, Stevens*, and  
*Sniders*,

Both *Tyler* and *Taylor*, should be good providers.

*V* gives one name—*Rev. J. and M. F. VanWyck*,

Whom already we've learned to respect and to like.

*W*—brings *Williams*, three times *Wright*, and a  
*Wood*,

And if we're so right we must surely be good.

These names are the members, active and true,

Who, "For Christ and the Church," will dare and  
will do.

—*B. G.*

### Reading.

*Continued from last month.*

The effect of reading on a people was perhaps never so wonderfully illustrated as in the case of England. After the translation of the Bible into our mother tongue, it is said that England became the people of one book, and that book the Bible. Very few in those days were able to read, and when Bibles were placed in the churches numbers of people found their way there and listened while some one read aloud. The effect was marvellous; no greater moral change ever passed over a nation than passed over England at this time, says one writer. The character of the people was changed; a new conception of life was given them. The social distinctions which had been so marked previously were in a sense lost. The poorest peasant felt himself ennobled by the knowledge that he was a child of God; and the proudest noble felt there was a spiritual equality between himself and the poorest saint. As they read the wonderful history of God's people, their journeyings, their taking possession of the promised land and the wonderful deliverances wrought out for them, a strong faith in God was developed. They read of the blessings of obedience, and the results of disobedience, of the love of God as manifested in His gift to man, and the devotion and zeal of the Apostles. What wonderful food for thought. Was it any wonder they were so changed? Their very language was affected; the poetic imagery of the Book filled their minds, and their varied feelings found expression in the utterances of psalmist or prophet. And then the men these conditions produced—how grand! John Milton, whose pure and beautiful character we all admire, and whose work is immortal; Oliver Cromwell who with his "Ironsides" battled against tyranny, and who is one of the grandest characters in history; and others whose names are handed down from one generation to another.—*C.K.*

THOSE WHO WOULD go to heaven when they die must begin heaven while they live.

## Early Church History.

The following is part of an address delivered by Mr. John W. Bickle, at Wesley Church, on September 12th, 1891, in connection with the interesting Jubilee services of the church:

"On the last Sabbath of June, 1839, I was appointed teacher in the old King Street Methodist Sunday-school. From 1840 to 1850 I was connected with this Wesley Church Sunday-school, first as a teacher, then as librarian, and, finally, as secretary. In June, 1850, I was appointed to King Street Sunday-school as superintendent, and I remained there until 1861. I had the privilege of worshipping with you yesterday morning, and while seated here, how many memories came up before my mind! It seemed to me that no one present formed a part of that congregation which worshipped at the opening and dedication of this church in 1841. There are some, no doubt, in the city who were then present; but few will be the number. I should be pleased if your pastor would ask any present to rise who were at the dedicatory services fifty years ago. My old friend, Mr. Joseph Lister, will be one, but at the moment I do not recollect any other. Those who officially bore the burdens then, have since passed away; also the elect ladies, Mrs. Clark, Mrs. Powell, and others I might mention, leaving a fragrant memory, and "their works do follow them."

It was on the first of November, 1840, that Wesley congregation was formed. Its formation took place in consequence of a division in the Methodist Church, some calling themselves British Methodists, others Canadian Methodists. The British Methodists—the pioneers of Wesley congregation—consisting of ninety adherents, removed from old King Street Church, leaving the Canadian Methodists in possession, and established themselves in the old American Presbyterian Church, on John Street, where Messrs. Gurney's foundry now stands. Steps were soon taken to erect a new place of worship, and before long, (in 1841) this was accomplished, under the superintendence of Rev. Ephriam Evans, who was the pastor. I do not recollect who dedicated this church, but I think it was Rev. Mathew Richy, one of the most eloquent preachers I ever heard. In 1847 the unhappy division in the Methodist Church was healed, and the two congregations, King Street and Wesley, united again. Galleries were now put in Wesley

Church to provide seating accommodation for the King Street people, who boarded up and left their own church, and worshipped here. This continued until the McNab Street Methodist Church was built, when a large portion of the congregation, consisting mainly of the King Street people, removed to it, remaining there until the Centenary Church was built.

It is the glory of our country that we are a law-abiding and church-going people. As towns and cities increase in number and in material prosperity, churches and schools keep pace and furnish religious and educational advantages. It may be interesting to look back, and compare Hamilton as it was in June, 1835, when I came to this city, and as it now is in 1891; it will show in a very vivid manner how Hamilton has changed. In 1839 there were no school-buildings. Schools there were, but kept in rooms utterly unfit for such a purpose. Even the Gore District Grammar School was sheltered in an upper room in the rear of the *Spectator* building. Compare with the noble buildings erected for the children of the present day! The schools of to-day stand as glorious monuments to the intelligence and patriotism of our citizens. If we look back upon the church accommodations of 1835, we shall see similar changes. If my memory is correct, when I came to Hamilton there was the old Kirk of the Presbyterian Church where St. Paul's Church now rears its beautiful spire. Then on Main Street, near Walnut, was a frame building occupied by what was termed the Canadian Methodist Church, an off-shoot of the larger body of Methodists founded by Elder Ryan, and which in after years became the New Connexion Methodist Church. Then on Hughson Street, corner of Cannon, there was the Congregational Church, also a frame building, of which the Rev. Mr. Dyer was pastor. Then on John Street, where Gurney's foundry now stands, was the American Presbyterian Church, under the pastorate of the Rev. Mr. Durman, also a frame building. Then I complete the list with the old King Street Methodist Church—the first church built in Hamilton, erected in 1824. The Episcopalians worshipped in the Court House, and the Roman Catholics went to Dundas on Sundays to attend the services of their church. The King Street Church was just beyond the limits of the city, in fact in the country; the zigzag rail fences surrounded it as if it had been a hundred miles in the bush.

(To be continued.)



## Committee Reports.

**LOOKOUT.** At the close of the consecration meeting for October, your committee met, and went carefully over the active membership list, marking the attendance for that month. The names of those who have been absent from our meetings lately, were then divided among the different members of your committee, and they have been carefully looking after all such during the past week. There has been an average attendance of forty-three members for the past three meetings, and of this number, eighty-three per cent. have taken part in some way, aside from singing, or else have been present at the Mission, assisting there. We feel encouraged to know that so many of our members are doing their best to make our meetings both interesting and profitable, and would ask that each one make it a subject of special prayer that our meetings may be the means in God's hands of helping some weak Christians, and of bringing our associate members to Christ. During the month the names of six members have been placed on our absent list, as these persons find it impossible to attend—some on account of school duties, and others because of their absence from the city. Besides these the names of eleven others have been taken from our list altogether, either by request or on account of continued absence. Miss Flossie Smith's name is to be placed on the Junior Society's roll. Mr. F. M. Pratt, General Secretary of the Y. M. C. A., has become honorary member of our society.—*A. Henry.*

**PRAYER MEETING.** Our meetings during the month of October have been of more than average interest. The plan of speaking in rotation; the presence of some of our boys as assistant leaders; a very rainy evening, with a goodly number present, and an especially good meeting; and withal, an undecurrent heartiness, are apparent reasons. The spirit of the convention—personal work—was heaven placed at the right time in our midst. To our pastor, president, past-president, and conveners of committees who were present, has been given the precious trust, and we sincerely pray our Father that we may allow the heaven—the spirit of consecrated enthusiasm and resolution—to serve, to work in us and through us, to every member of our society and far beyond. We are banded together, resolved to make our regular prayer-meeting the place where God is to be found by those who have not yet found Him, and also where He is to teach and comfort those who have sought and found Him. To this end have been appointed the following leaders for November:—9th, Rev. J. Van Wyck; 16th, Mrs. Fisher; 23rd, Mr. F. M. Pratt, General Secretary Y. M. C. A.; 30th, (consecration service,) Mr. Snider; Dec. 7th, Miss Ella Kappelle.—*M. S. Lounsbury.*

**SOCIAL.** During the past month we have noticed quite a number of strangers at our meetings, and we would urge upon the members of the society the importance of being friendly. Sometimes a hearty hand shake with a cheerful word to a stranger, after the meeting is over, will do more good than speaking from the platform. It has been decided to have ten minutes social intercourse every evening before the benediction is pronounced.—*Avesa Raycroft.*

**FLOWER.** When we are not able to get out among our friends we like to know that we are still in their thoughts. So many have said of the flowers sent, that they serve to tell them that their friends are still thinking of them. We have not been able to send out very many flowers this month, because they are grow-

ing scarcer. One of our congregation, Mr. George Miller, to whom we have been in the habit of sending flowers, has passed away, but we believe that to him "Death is gain."—*M. Kerruish.*

**TEMPERANCE.** The W. C. T. U. have taken the initiative in opening a "Reduction of Licenses Campaign." A petition has been presented to the City Council asking that a By-Law be submitted to the rate-payers at the Municipal elections, fixing the limit for tavern licenses at fifty. Your committee think the request is a reasonable one and would ask our society to endorse the petition, and also appoint a committee of two to work with committees from other societies during the campaign. We would also ask the privilege of uniting with our report each month, a short temperance article.—*Geo. F. Fisher.*

**MISSION.** October has been an unusually busy month with us, so we have not been able to make as many visits as usual in the neighborhood of the Mission. The attendance at our meetings has been good, but the order has not always been what we could wish for; still we are trusting and praying for a deeper interest and for better attention. "If the seed be sown forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We have much need of patience, "That we weary not in well doing, for in due time we shall reap if we faint not." Dear friends, pray for us, that the work may prosper and our Master's name be honored. Our sincere thanks are due Mrs. Powell and Mr. Gain for keeping us so liberally supplied with tracts for distribution. Acting on the advice of our executive, early in October we sent a request to the Board of Education asking that a night school be opened in our Mission. Our request was kindly granted and school opened October 23rd, under very favorable auspices, with Miss C. Hendry, of the Ryerson School, as teacher. There were 17 scholars present the first night and 31 the second. We thank fully acknowledge the receipt of two dollars that was handed us for Mission purposes. We would also thank those friends who contributed in small sums sufficient to purchase lumber and nails to make a table, and a door for a bookcase, also lamps to use in our night school. Mr. Duncan Harris, of the China Palace, King Street East, kindly gave us one lamp. We thank our Heavenly Father for the great interest our young people are taking in our Mission work, and their faithful attendance at every meeting. Truly God is blessing us in our efforts to help others. We especially thank the singers, for there is a power in song that will touch some hearts that nothing else would move.

"Song should spur the mind to duty,

Nerve the weak and stir the strong;

Every deed of truth and beauty

Should be crowned by stately song."

Your committee would ask that a separate account be kept by the treasurer of all Mission monies, both receipts and expenditures; also that the convener of the Mission committee shall be empowered to use any money given for a definite purpose without consulting the executive, although an account of such money shall be given to the treasurer.

If the Sunday-school library is not to be re-opened, your committee would be very glad to have some of the books to use in the Mission Sunday-school. Your committee also ask the privilege of getting up a concert or social in aid of the Mission.—*Mrs. G. F. Fisher*

**SUNDAY-SCHOOL.** We desire to express our thanks to the teachers of the Sunday-school for their promptness in responding to the request for uniform

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marking in the class books. We find it much more convenient in getting the attendance for the month. The plan pursued by this committee in looking after the absent ones has not been satisfactory, and we think that if each teacher felt it his and her duty to be responsible for every scholar whose name is entered on the class book, and if a scholar is away for a month be required to report to a member of this committee, we would be better able to keep some of the scholars in the school. The convener will give each member of the committee the names of a certain number of the teachers, and they may report at the end of each month to her.—*Lizzie Reid.*

**JUNIOR ENDEAVOR.** The leaders for the Sundays in this month are as follows:—on the 1st, Gerty Henry; 8th, Maud Mottashed; 15th, Bertie Nichols; 22nd, Lily Wilson; 29th, Roy VanWyck. On behalf of the Junior Endeavor, I would ask every one who reads this report to try to get some young person—under fourteen years of age—to attend our society. If you do this you will help to build up a thriving society.—*Roy VanWyck.*

**TREASURER'S REPORT.**

To collection, Oct. 5th, .. .. .	\$ 2 50
" " " 19th, .. .. .	1 05
" " " 26th, .. .. .	1 53
" Donation to Mission, .. .. .	2 00
From Publishing committee, .. .. .	10 50
	\$23 58
By delegate to convention, .. .. .	\$ 4 80
" Mission expenses, .. .. .	75
" Printing October "Endeavorer," .. .. .	16 50
" balance on hand, .. .. .	1 53
	\$23 58

—*Jennie Harvey.*

**HERKIMER STREET BAPTIST.** Our Y. P. S. C. E. now numbers fifty-two active members and five associate. We are dissatisfied that our associate list is not larger, but our lookout committee hope to increase the number. Most of our members who have been away from home, have returned, and we expect that they will be regular in their attendance at the weekly prayer meetings and will enter into the winter's work with fresh zeal and energy. Our prayer meeting committee meets every Sunday morning to pray for God's blessing on the services held during the day, and also for the week-night meetings. Our Sunday school committee have brought a number of new scholars to the school. The Visiting committee have been doing their work and have discovered some very needy families in their rounds. On the 14th of September we had a very interesting missionary meeting, led by one of the missionary committee, who gave a stirring address on the subject of missions. Our society is well attended and we hope that its usefulness may increase and its loyalty to the great Head of the Church become stronger.—*Corresponding Secretary.*

**MUTUAL IMPROVEMENT SOCIETY.** We are pleased to report the continued success of our society. The outlook for the present term is very promising, and if we keep on improving, we will by the end of the year be "out of sight." Our attendance is very good and each member is now taking hold and doing his and her utmost to help along the good work. We wish to carry out the meaning conveyed by the name of our society. The appointment of a program committee has made a decided improvement in our evening's entertainment, as we now have a regular program each meeting night. The society now sup-

ports a "paper," edited by Miss Ella Kappelle. This paper is issued fortnightly. The first edition was read by the editor last Friday night. We must congratulate ourselves on possessing such a splendid editor and such excellent contributors. Our minister, Rev. Mr. VanWyck, with Mrs. VanWyck, dropped in the other evening, to see how we were progressing, and to say a few encouraging words to 'the' members. We sincerely hope that this will not be their last visit, and we extend to them, likewise to all the Endeavorers, a hearty invitation to call on us any time between eight and nine-thirty o'clock Friday evenings.—*S. J.*

**Personal**

Mr. George Northey, who is returning to his home in California from New York, dropped in Sunday afternoon, October 4th, and addressed a few pleasant words to the scholars. Among other things he said that it was just thirty-eight years ago, when he entered our Sunday-school as a scholar.

We extend congratulations to Mr. and Mrs. Goss upon their marriage. Mrs. Goss has been a member of Mr. R. L. Whyte's Sunday-school class for many years and we trust will still remain interested in the work.

*Ersline Church Echoes*, an exchange we value very highly, puts it in this way. "Mr. James Souter is now a fully qualified elder, being the husband of one wife." We extend our best wishes for the happiness of our friend, Elder James Souter and Mrs. Souter.

Mr. F. M. Pratt, General secretary of the Y. M. C. A., will give a talk, more especially to boys, on Monday evening, November 23rd, in the school room. Please jot this down upon the tablets of your memories, boys.

**Mission Band.**

We held our monthly meeting Thursday, November 5th; and after the regular business of the Band had been transacted, the report of our delegate to the Western Branch Convention was given, which will appear in full in the next number of the ENDEAVORER. In reading this report you will agree with us that we made a wise choice in selecting Miss Lounsbury as our representative. The report contains many helpful suggestions as to the successful carrying on of the work, making it both pleasant and profitable. Several of these were adopted by the Band and committees formed for immediate work. The *Gleaner* was also read by the editress, Miss Nichols, which consists of original and selected matter contributed by the members, and results in a very interesting paper for each month. We would like all the young people of the church to join the Mission Band, and help along this important work.—*K. Kappelle.*

**Science Class.**

The members of the Science Class spent four pleasant evenings together during the month of October. Mr. J. T. Crawford explained the phonograph, telephone, light and reflection of light. Our pastor, Mr. VanWyck, took charge of the Greek history. Miss Helen Birkenthal read an excellent essay on the poet Homer. Average attendance, 41.

—*A. Jarvis, Sec-Treas.*

**In Memoriam.**

Mr. George Miller, who was for many years a member of our church, died at his home, Monday, October 25th. He passed away, trusting in Jesus.

The Sixty-Seventh Church Anniversary will be held on the 15th and 16th of this month. Rev. Principal Austin, of Alma Ladies' College, St. Thomas, will preach on Sunday. The Anniversary tea-meeting will be held the Monday evening following, at which Rev. Dr. Stafford, Rev. G. Kerby and Rev. I. Tovell, are expected to be present and to take part.

**Quarterly Board Meeting.**

At the Board meeting held Monday evening, November 2nd, the following members were appointed on the Sunday-school committee: Messrs. Mathews, Kendal, Edwards, Bristow and Henry. The stewards appointed were: Messrs Mathews, Hunter, Nichols, Hayes, Cummer, Morris and Dr. Smith. The following resolution was carried unanimously: That this Board approves of the action of our Sunday-school in organizing a systematic method of giving among the scholars, and in providing a "Sinking Fund" by such giving for the enlargement of the school at some future time. The receipts, as presented by the treasurer, for the past quarter, were \$305.22.

**Sunday-School Statistics.**

	Scholars.	Officers & Teachers	Collection.
Oct. 4	424	52	\$10 76
" 11	435	51	13 02
" 18	437	53	12 94
" 25	477	52	12 02

Average collection, \$12.18.  
Average attendance, 495.

The Young People's Society of Christian Endeavor, in their Peterboro convention, passed a resolution favoring the closing of the World's Fair on Sundays. Realizing the fact, however, that their resolution would have little or no effect upon the Chicago or United States authorities, they went further and asked the Dominion Government to respect the Christian sentiment of the country

by having the Canadian section of the Fair closed on Sundays. This, we suppose, our Government could do, irrespective of the action of the directors of the Fair. If so, we think it should adopt the suggestion of the young people and have its section closed on these days. Were the rest of the Fair open, the Canadian section would be a silent but significant protest against the violation of the sanctity of the first day of the week, and our example would have world-wide effect.

—Hamilton Evening Times.

At the recent Sunday-school convention held in Ottawa, a resolution was unanimously carried, approving of the work done by the Christian Endeavor societies, and expressing a wish that the Sunday-school work and the Christian Endeavor work may go hand in hand bound together with the cords of love and harmony. The complete Sunday-school convention report will be sold at the extremely low price of ten cents, where the number of copies ordered is equal to the number of teachers in the Sunday-school ordering the same.

**ONTARIO CHRISTIAN ENDEAVOR CONVENTION AT PETERBORO.**

**OFFICERS FOR NEXT YEAR.**

President,—Rev. J. A. R. Dickson, B. D., Ph. D., Galt. Vice presidents,—Thomas Morris, Jr., Hamilton; Rev. G. B. Sage, B. A., London. Secretary,—E. A. Hardy, B. A., Lindsay. Treasurer,—A. F. Wickson, Toronto. Assistant Secretaries,—Miss E. M. Carson, London; A. E. Scott, Peterboro. The place for the next meeting of the convention was fixed for London, Ont.

**THE SECRETARY'S REPORT.**

Societies.	Act. Mbrs.	Ass. Mbrs.	Ch. Mbrs.
Presbyterian...225	6,242	2,907	5,227
Methodist.....141	4,058	1,731	3,894
Baptist.....67	1,965	529	1,839
Congregational. 30	827	299	810
Union.....30	904	487	582
Anglican.....7	165	204	207
Christian.....4	71	14	68
Disciples.....4	88	30	81
Others.....4	74	29	61
Unknown.....32	660	165	400
	546	15,055	6,485
			13,169

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