

"First Church Endeavorer."

"FOR CHRIST AND THE CHURCH."

VOL. I.

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No. 5

First Church Endeavorer.

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Editorial Notes.

SERVICES in connection with the 66th Anniversary of the First Methodist Church, were held Nov. 9th and 10th. The Birthday Anniversaries of the church are occasions that always give rise to many pleasant memories. "We may build more splendid habitations, fill our rooms with paintings and sculptures, but we cannot buy with gold the old associations." From the honored past in the history of our church we have already given some interesting reminiscences in this paper, and now we will only refer to one or two matters which have been conspicuous in the 66th year.

The Church site has been very greatly improved by the levelling of the old church yard and through the efforts of the young people another season will bring forth instead of the desert place one that the eye will gladly look upon. Within the church proper there has been nothing new except we may mention the floral decoration which is becoming a very important part of each Sabbath missionary work, but our S. S. room has

put on a new dress and when all shall be completed, it will be very creditable; above all during the past year the angel of death has visited our church with remarkable tenderness, and the great majority of those who were present at the last anniversary were present on this occasion. Rev. Mr. Langford, of Brampton, came to us again, and brought, as of old, a message to all hearts. The morning text was found in Isaiah 26-3, and the evening in Luke 5-5. The annual tea-meeting was held on Monday evening, and proved to be in every way a great success. After tea were served speeches were made by the Rev. Mr. Wakefield and Mr. Langford, the latter showing how little work each individual member had done during the past four years as brought out in the General Conference statistics and urged more stirring personal work for Christ.

The report of the Treasurer Dr. Smith was very satisfactory and appropriate music by the choir and orchestra made up the evening's entertainment, another Golden Mile Stone in the history of our church. Dr. Lyman Abbot says "let the old year bury its dead. Leave behind the depressing memories of failure, of defeat while you carry its lessons in your heart. Your real life is not behind but before you. It is the new year and not the old which is your opportunity."

"Sculptors of life are we with our souls uncarved before us."

WHEN we see a beautiful character whether in man or woman how our whole being seems to bow in reverence before it. We know there must be some power within which can take the common things of life, and bring forth from them this form of beauty. Like some plant growing in our garden which takes the common materials, the air, the moisture, the sunshine, and drinking them in brings forth the delicate leaf, the petals of purest white, the fairy stamens, and the delicious fragrance.

So God gives us the power to take the common things of life, and out of them draw the materials for a beautiful character. No one knows the capabilities of a human being

but its creator. Not long ago a teacher was called from the school-room to be the leader in a great reform. Her life had been a quiet one up to that time, but when the Women's Crusade began its work Miss Frances E. Willard's heart was touched. She had been brought up in a temperance home and had been under temperance influences all her life.

Her early life was passed on a prairie farm in Wisconsin and hanging on the wall of their dining-room was a pledge signed by her father, and two pictures representing the difference between a temperance home, and one where intemperance prevailed. In one a motherly woman was preparing the table for the evening meal, while all around was bright and in order. In the other a poor drunkard was sitting on a dilapidated chair, raising a bottle to his lips, while his wife stood by the picture of misery. This gave her her first temperance lesson, and also fixed one other fact in her mind:—that woman is a central figure in the happiness that results from temperance, or the misery from intemperance.

When the Maine law was passed her father brought the good news home, and "when will our poor rum-cursed Wisconsin get a law like that?" to which her mother replied "when women vote." This did not seem to be the proper means to the end in his eyes.

So the question was asked "just tell me how you are going to arrange it so that women can vote?" The reply never forgotten by Miss Willard was "I can only answer you in the language of Paul to the jailer, 'you have put us in prison, we being Romans,' you must just come and take us out. How often illustrations are found to establish the fact that the mind of a child is "wax to receive and marble to retain."

At the beginning of the Crusade, Miss Willard held the position of Dean of the Womens' College at Evanstown, whither the family had moved in consideration of its splendid educational advantages here she received her education. Her brother was editing a paper in Chicago, and when others wrote slightly of the Women's work he wrote with respect. Her brother's showing of the Crusade had more to do with enlisting Miss Willard in it than any other influences.

The movement spread rapidly, and the women of Chicago presented a petition to the City Council asking for the closing of the saloons on the sabbath. The failure of this petition increased their zeal, and meetings were held daily, many hundred signing the pledge. Many were pressed into service at this time as speakers, and one day Miss

Willard found herself addressing a large noon-day prayer meeting in one of the churches in the city. She had spoken in public a few times before, having given an account of her visit to the pyramids and lectured on the higher education of women.

But her great work began that day. At first she used manuscript but her better judgment complied with a remark made by a clergyman that her address was like a school-girl's essay, led her to make the decision that it was "no more manuscript, or else no more public speaking." We who heard her speak on her recent visit to our city, know with what ease she can now speak, and how the thoughts seem to flow into her mind, and with what power she utters them.

She was led to resign her position in the college and during that summer visited New York, and many of the cities and towns, becoming acquainted with the leading temperance workers, and learning all that was possible of the movement. While in New York for the first time she had a glimpse of what she calls the "burnt district of humanity." Standing on the steps of a large warehouse on a sabbath afternoon in company with a well-known city clergyman, she looked over the vast audience. Her own words are the most fitting to use "seared and maimed, and scarred, and empty faced, and hungry souled, and hopeless, I can never describe what they seemed like to me, who had always been associated with the fortunate, the inspired, and the inspiring class of humanity. I think I got my baptism when I spoke to those people that day."

(To be continued.)

Our Benediction.

"THE LORD WATCH 'TWEEN THEE AND ME"

In days of joyfulness,
Enriched with God's benignant love
Shed in each heart from Him above,
May we its powers confess.

"THE LORD WATCH 'TWEEN THEE AND ME"

In life's most darksome day;
Though all its pleasures fade and die
Its brightest hopes low-buried lie
To wither and decay.

"THE LORD WATCH 'TWEEN THEE AND ME"

When powers of death prevail;
His love encompass and surround
In Him be every moment found
The strength that will not fail.

—Fennie Harvey.

German Student Life.

(Continued from last month.)

HAVING seen the Professors and secured seats in their auditoriums, I had to go and pay my fees to the Quæstor, a not over inviting looking personage, who had his abode in a small den in the old university buildings. All that now remained for me to do, was to take advantage of the privileges granted me, a matter which depended entirely upon my own will and diligence; for attendance at the lectures, more frequently than once a month, was not compulsory. If however, a student was absent for more than four weeks, his case was considered incorrigible, and his seat in the lecture hall was liable to forfeiture. But with such men as Bunsen and Kirchoff, there was little danger of anyone being so foolish as to miss an opportunity of hearing them, and I shall never forget the pleasure I experienced in attending the lectures of these two great men.

In Heidelberg, and, in fact, in all the German universities, students do not reside in colleges, but are free to live where they please, and do pretty much as they like, except break the law; and even in a case where the public peace is disturbed by them, they have the privilege of being tried by the college authorities; and even enjoy the privilege of being consigned to their own university prison or "carcer." For serious offences, student can be expelled, and for downright criminal acts he is left to the tender mercies of the state.

The examinations are stiff, and no cramming of text books is liable to be of much avail. Unless a man really knows his subjects, he will most assuredly come to grief unless the fates are unusually propitious to him. The authorities leave the students very much to their own devices, so far as text books are concerned. The government practically says "Here is my university duly equipped, and it depends entirely on yourself gentlemen, to use or abuse the facilities for culture placed at your disposal. If you choose to waste your time and opportunities that is your business not mine. But if you wish me to set the seal of my approval upon your studies, you will have to submit to the tests applied by the faculty; and you may rest assured, that unless you have really made good use of your time, the tests applied will show you to be unworthy of a degree."

There were four Faculties at Heidelberg, Law, Philosophy, Medicine and Theology, each under the presidency of a "Dekan" or

Dean. I have placed Theology at the end of the list of Faculties, because it was a very weak one as regarded attendance, though the great Nationalist, Schenkel was at its head. Of the religious aspect of student life, I will have more to say before concluding this article.

Perhaps one of the first things to strike the eye of a stranger when taking a stroll through the streets of Heidelberg would be the sight of a number of young men walking about with bright colored caps on their heads. By examining the equipment of these young fellows a little more closely, he would notice that some of them wore proudly across the breast a band of the same colors as the cap, and that others were destitute of this distinction. Further observation would establish the fact that the band-wearers were further distinguished, at least in most cases, with scars on the face of various degrees of size and ugliness. Upon enquiring concerning the significance of all these he would be told that these young men, belonged either to the five corps or the two Burschenschafts, and were members of the celebrated dwelling clubs. There existed between these bodies an irreconcilable hostility; and a quarrel between the members of the rival institutions was generally a serious matter, only to be settled with sabre or pistol.

The Corps and Burschenschafts, in outward matters, very much resemble each other, and it would be impossible for a stranger to distinguish one from the other; but in their aims they are very widely separated, and hence the hostility above mentioned.

The Corps are the successors of the old Landsmannschafts, or national clubs, and have nothing of a political nature about them. They are merely clubs for social purposes, and are governed by a stringent code of rules called the "Comment." The head of each Corps is called the "Senior," and is assisted by two lieutenants. The Supreme Court of the Corps is the so-called "Senioren Convent," which is composed only of the captains of the various Corps.

When a student joins a corps he is called a "Renounce" or "Fuchs," and has no vote in club-matters until he has attained the dignity of a "Bursch," a promotion only to be gained by time and by undergoing the ordeal of several duels. A "Bursch" is entitled to a vote in the affairs of the Corps, and is presented at his initiation with a band containing the Corps colors, which he wears across his breast, as long as he continues a member of the club.

(To be continued.)

Trust Board Financial Report.

From November 11th, 1889 to November 8th 1890.

RECEIPTS.	
Cash on hand.....	\$343 93
Proceeds Anniversary.....	127 94
Subscriptions (Church Improv't.)	46 00
" Gallery	317 57
Pew Rents.....	324 39
Pew Contributions (per Envelopes.)	1246 75
Loose Collections.....	530 09
Proceeds of Choir Concert.....	193 80
Subscriptions for Choir Improv't.	57 00
Subscriptions for S. S. Improv't.	200 25
Sunday Receipts.....	
Rent Christian Alliance.....	\$0 00
Cash Mr. Northey.....	5 00
" W. H. Robinson.....	2 00
" A. McFarlane.....	18 00
	1507 74

DISBURSEMENTS.	
Interest on Church Debt.....	\$785 02
Premiums on Life Insurance.....	148 08
Fire Insurance.....	75 00
Salary Account.....	
Sexton.....	\$164 24
Organ Blower.....	10 00
Choir Leader.....	225 00
Soprano Leader.....	100 00
Organist.....	102 50
Expense Account.....	667 74
Water Rates.....	33 70
Taxes.....	39 22
Light.....	60 30
Fuel.....	82 25
Printing.....	47 75
General Repairs.....	107 93
Gallery Improvement.....	380 15
Sabbath School Improvement.....	081 79
Sunday Acc't and Disbursements.....	310 00
Anniversary Expenses.....	15 08
Music for Choir.....	14 78
Quarter Board.....	38 54
Pulpit Supply.....	35 00
Concert Expenses.....	22 75
Cash to Sabbath School (Piano).....	55 00
Account Book and Stationery.....	2 45
	183 00
	\$3114 37
Cash on hand.....	175 49

THE DEBT OF THE CHURCH IS AS FOLLOWS.

Mortgage (Star Life Co.).....	\$12711 11
Note.....	1200 00
".....	397 11
".....	334 00
	\$14942 22

DURING THE YEAR THE FOLLOWING EXTRA EXPENDITURE WAS ENTERED INTO.

Gallery Improvement.....	\$1094 85
Sabbath School Improvement.....	650 00
Piano.....	325 00
TOTAL.....	\$2069 85
Of this amount has been paid.....	\$1388 74
Yet to be paid.....	731 11

Sunday School Finances.

From April to October, 1890.

RECEIPTS.	
Cash on hand.....	\$ 13 50
Anniversary Collections.....	60 25
S. S. Collections to Oct 26th.....	125 10
Re-opening Collections.....	19 27
Proceeds Steamboat Excursion.....	100 00
Picnic (gross receipts).....	100 42
Missionary Collections.....	32 30
"Church Endeavorer" Contribution.....	25 22
S. S. Classes (Improvement Fund).....	79 20
	\$591 44

EXPENDITURE.	
Anniversary Expenses.....	\$ 5 00
Books, Envelopes and Printing.....	7 25
General S. S. Fund.....	5 00
Bell, Rubber Bands and Roll Book.....	5 50
Piano Rent (3 months).....	12 00
Expenses, re picnic.....	95 42
Payment in full of piano.....	24 56
Dr. Smith (Improvement Fund).....	223 40
Cash on hand.....	183 22
	\$591 44

WM. G. MOORE, Secretary-Treasurer.

TREASURER'S STATEMENT OF THE "FIRST CHURCH ENDEAVORER."

RECEIPTS, THREE MONTHS.	
Advertisements.....	\$52 00
Subscriptions.....	23 25
Extra Copies.....	46
	\$75 71

EXPENDITURE.	
Frontispiece Cut.....	\$00 00
Printing August No.....	17 00
" Sept.....	20 00
" Oct.....	18 50
Stationery.....	25
Balance on hand.....	10 00
	\$75 71

ALLAN DAVIS, Secretary-Treasurer.

OUR treasurer was very much pleased to receive a note enclosing subscription fee from Mr. Ed. L. Dyer, of Brooklyn, a former member of our church and teacher in the Sabbath School. The following is a list of those who have paid since our last number went to press:—Miss E. Bastedo, Mr. A. E. Baker, Mr. S. Battram; Mr. Bristow; Mr. W. Crisp; Mr. A. Cummer; Mr. W. DePew, Paris; Mr. W. Dicker; Mr. E. Dyer, Brooklyn; Mr. A. Glover; Mr. Garrin; Mr. J. B. Griffith; Mr. J. Henry; Mrs. Howard; Mr. Iredale, Mrs. T. Kilvington; Mr. Kelk; Miss J. Laird, Sarnia; Miss K. Mosgrove, Toronto; Miss J. McDonald; Mrs. Meakins; Mrs. McIlroy; Mrs. J. Overholt; Mr. W. Perry; Mr. Rickard; Miss Sarginson; Mrs. K. W. Snider; Mr. Seaman; Mr. J. Skinner; Mrs. Stewart; Mr. C. Taylor; Mr. F. Whitelock; Mr. J. Wood; Mr. H. S. Williams.

Life on the Prairies.

By Thomas Morris Jr.

PERHAPS some of my readers who have not had the pleasure or misfortune, as they may please to term it, of "baching" would like to know how it goes. If you care to look up your map and find section 12, township 4, range 8, west of the principal meridian, you will see exactly where I was situated. Human society being represented by but one individual; there was no such thing as division of labor, I was at once farmer, carpenter, blacksmith, joiner, housewife and washerwoman. I built my house, made the chairs, shelves, table, bedstead, manufactured rivets, bolts, nails and ox-harness; sharpened the saw and fixed the machinery. I mended my shoes, patched my clothes, washed my shirts (I did not use any "boiled ones"), baked the cakes, churned the butter, washed the dishes, darned socks, looked after 100 hens, raised chickens, milked the cow, fed the calf and pigs, took the eggs to market, and exchanged them for groceries; dispensed hospitality to strangers (often angels in disguise), and in addition worked 100 acres of land.

I was very hospitable to visitors and gave them the best I had. One of my standing courses was bean soup; another was oatmeal porridge. A pot of bean soup was always on the stove, and every time the fire was lit it was subjected to fresh boiling. As there was always more or less waste in cutting up meat and bread, and milk left over, the pot was constantly receiving contributions, and by the end of the week the contents were extremely various, savory and inviting.

Sometimes I entertained an itinerant minister, or a benighted traveller, at other times a French half-breed or a band of Indians. My door was never locked against anyone. I treated the Indians so well that they never forgot to call when passing my way. I set before them an abundance of bean soup and fat pork, and the way they relished the feast delighted my heart.

The shanty which I built was 10x12 feet on the ground, and 9½ in front by 7½ behind in height (this was in the year 1882).

To my surprise I found on looking around that many settlers lived in "dugouts" or holes in the prairie, rooted over with poles and clay, and built up around with rods. They had to put up with these because they were either too poor or unwilling to pay from \$40 to \$50 per thousand for common lumber. Before going down to my farm I lived a year in Winnipeg, and had saved \$400. With this amount I felt quite wealthy and thought I

could afford something better than a "dug-out." I got oak studding which I used for the frame, boarded it around with undressed pine lumber, and roofed it with oak boards. I was sorry afterwards that I had put the green oak boards on the roof because the sun warped them so that the nails were drawn, and my roof resembled in curvature somewhat a hog's back, I had no board floor, and but one small window in the shanty. I could not get the cracks stopped very well and the mice and gophers were constantly boring under the walls. The elements were rather too freely admitted for comfort.

My furnishings consisted of a small No 8 cook stove, a table, 3 feet square, a number of book shelves, sundry pans and dishes, a bunk 6 feet long, 2½ feet wide, and 3 feet deep, with a cover which formed a convenient seat in the daytime, a variety of musical instruments, a concertina, mouth organ, violin and flute, a double-barreled shot-gun loaded and hung over my bed ready for instant service, two or three files of weekly newspapers and an easy chair made out of a barrel.

As I had no stable the first year, I used to let my pony, Barney, come in on cold nights, and he behaved himself like a gentleman. Barney had the greatest affection for me and I treated him like a prince. Then I had a dog, an English collie, with a glossy coat that was the admiration of 'I who saw him. Poor fellow! his beautiful coat, tanned and trimmed, now adorns the easy chair of a settler, who valued his hide more than his services. The fourth member of my family was Tim, the cat. I had to get a brand new cat every spring, for, notwithstanding the proverbial "nine lives," my cats could never withstand the temperature of the shanty during the winter. First the tips of the ears would drop off, then the whole ear close to the head, then the tail would be missing, and after an extremely sharp night I would have to carry the body of poor Tim, stiff and cold, to his last resting place.

In the cold weather it was almost impossible to raise the temperature in the shanty above 30° Fahrenheit, while often the mercury in the bulb was frozen solid. In the coldest weather I did not pretend to undress at night before going to bed. It would have been dangerous in the extreme. Instead of taking off, I put on clothes. I slipped on a couple of extra pairs of stockings, put on my mitts, pulled my fur cap down over my ears, then lifting the cover of my bunk I got down snugly under the soft, thick blankets, pulled the cover down again, and thus protected, generally passed a comfortable night.

(To be continued.)

Christian Workers in the Methodist Church.

MY DEAR YOUNG PEOPLE :

The Church of God is a unit. In its broadest sense it takes in both heaven and earth—"One Lord Jesus Christ, of whom the whole family in heaven and earth is named." It is a kingdom with its organization, its laws and its institutions. Of this kingdom neither pope nor queen is head, but Christ. "He is the head of the body, the Church; that in all things He might have the pre-eminence." The Church of Christ on earth includes within its fold all regenerate souls among men. The religious denominations, of which the one Church of Christ is composed, exists, not so much because Christian men are *are* different, as because they *think* differently. Denominationalism is of the head, far more than of the heart. Therefore is it that as the different branches of the Church come to know each other better, to understand forms of expression, and definitions of doctrine and experience, they are drawn closer together "in the unity of the spirit in the bond of peace."

The Methodist people have largely by the self-sacrifice and labors of a former generation reached a foremost place among the religious forces of this country. This is abundantly indicated by the elaborate statistical returns made to the General Conference in September last. There is something grandly hope-inspiring in thinking of the great army of actual workers in connection with the our Church; including ministers, lay preachers, class leaders and Sabbath school teachers. There is a staff of active laborers at work every week of no less than 30,444. In addition to these there are very many earnest and active young people in our "Christian Endeavor Societies" and "Epworth Leagues," and a vast multitude of Christly men and women engaged in unostentatious and quiet ways in doing the will of God. If that kindly and beautiful saying of Dr. Chalmers were only true in our day, even to the extent that it was when he said it, how soon would the moral and religious condition of our fair Dominion be a model for all other lands. When accounting, in the presence of a large audience, for the phenomenal growth of Methodism he gave as the reason of it, "They are all at it, and always at it." Would to God that the charitable thought of the great man were true. We have church property of various kinds aggregating the enormous value of \$11,597,491. That is, to

put it in secular phrase, in carrying on our work for God, we have nearly twelve millions of money invested in "plant," and more than thirty thousand operatives. What is the result? *Not satisfactory!* This is a fast age in which men are inclined to think that the lightning is too slow and the thunder not loud enough. It is a commercial age in which men have got into the habit of asking each man, and each institution, "What have you done since I saw you last?" At the annual meetings of our banks, insurance, building, agriculture and other monetary and secular societies, they look over the situation and shape their future course according to the evident condition of things. With all our churches, our laborers, our Sunday schools, our prayer meetings, less than ten thousand converted men and women, as a net increase, added to our Church per year, is not a satisfactory result. Then "what lack we yet?" More men? More churches? More machinery? Nay, but more of Christ in our lives, and more of the Holy Ghost in our labors.

Faithfully yours,
W. H. LAIRD.

Y. P. S. C. E. Correspondence.

Edited by W. J. Hamilton.

WE are now fairly into the season when the meetings of the Societies are best attended and when the most work is done in getting new members, and in pushing along the distinctive work which each C. E. Society has adopted as its own. It is very gratifying to hear of the renewed energy with which the Societies of the city are now engaging in their work, a result, we believe largely due to the convention. We hear on all hands how a warm zeal has sprung up, how this one and the other has been reanimated, and how assuredly the work for the Master is now prosecuted with greater power, and consequently with greater success. There are now ten Societies in the city and these should wield a mighty power for good.

THE NAB Street Presbyterian Church, Y. P. S. C. E. This society is now nearly two years old and has been steadily growing in interest and numbers. It has had its share of removal of members by change of residence and etc. but is still going on we hope unto perfection, we take, as a society, a keen interest in Home and Foreign Missions and strive, according to our means, to show substantial sympathy towards these. We can

record nothing striking in our career but can with good ground express the hope that we have been progressing. We are glad to avail ourselves of the opportunity you have given us to have our society mentioned in your paper. And in conclusion referring you to Ephesians 6-10.

H. E. I. B. *Corr Sec.*

WENTWORTH Street Baptist. In a short interview with a member of the society, we were much pleased to learn that it is growing rapidly. At nearly every meeting there are names proposed for membership, principally active, and though so recently organized its influence is already quite marked. Since its organization all the work of the church has developed fresh vigor and an era of prosperity is doubtless before it. We expect to hear of great things being done for Christ by this the youngest society of the city.

ERSKINE Presbyterian Church. In a note from Mr. J. Souther which we received some ago but too late for publication, the hope is very earnestly expressed that the convention would be the means of infusing new life and vigor into Erskine Church Society, and that the members might be quickened into a greater desire to do something for the Master. The convention has come and gone, and we believe his hopes have been fully realized. We are told now of increased interest taken in the meetings, how scarcely a minute of time is lost, and how the membership generally is giving indications that Dr. Clark's words were not spoken in vain when he urged for "greater things for Christ." The membership is increasing also, and what must be very gratifying to the Active members is the fact that numbers of the Associate members are being transferred to the roll of Active. The meetings are now held on Monday Evening as formerly.

BERKIMER Street Baptist. We have been unable to attend any of the meetings of this society which meets in the South-West of the city but from conversations with two or three of its members we learn of its great prosperity. One very pleasing feature is the large number of young lads who are members and who take a great interest in it. The meetings are wonderfully successful, and the desire of the members to take part, readily and promptly, indicates a robust spiritual life. As with all the other societies the meetings of the Convention were well attended by the members of the society and a fresh stimulus the result.

Committee Reports.

THE LOOKOUT COMMITTEE is glad to report an increase in the attendance and also in the membership. Sixty-seven per cent. of the active members have attended, but only 52 per cent. of these have taken an active part, we would like to see more of the members keeping their pledge. Five new members have taken the active membership pledge, and one of our associate members, Miss Kappelle, has become an active member. The new members are Mr. John Woods, Mrs. L. Seelig, Mrs. Bogart, Misses. I. Wright and Emma Osborn.

A new method has been adopted by this Committee for looking after the absent members by which the convenor writes the names of the absentees on separate cards and distributes them to the members of the committee to look after, this plan is working very well but still all absentees do not return.

During the month we have found it necessary to drop from our Society the following members:—M. Lurkey, W. S. Daniels, B. Green and J. A. Hunter.

Respectfully submitted,

ANGELA JARVIS, *Convenor.*

PRAYER MEETING COMMITTEE. During the month of November we were pleased to notice some new members in our meetings and we hope they may be encouraged and stimulated to take part by seeing old members ever ready to respond to the invitations given weekly. There has also been more impromptu singing, which does a great deal to make our services successful.

For December our programme of services is as follows,—

DEC. 10th.—"Jesus Made Known," Luke 24, 28-43. Union Service, led by Rev. W. H. Laird.

DEC. 18th.—"Jesus Parting Words," Luke 24, 44-53. Lep by Miss Raycroft.

DEC. 25th.—"Testimony Meeting." Leader—Mr. Morris.

Respectfully submitted,

N. RAYCROFT, *Convenor.*

SOCIAL COMMITTEE. We wish to thank all who so kindly assisted at our November social, and especially do we thank Mr. Robinson to whose efforts its success was due. The total proceeds were \$. . ; expenses, \$. . ; balance, \$. . We are much interested in the Christmas entertainment to be given on Dec. 23rd. Since August the girls in Miss Jarvis' and Miss Kappelle's Sunday school classes have been sewing for a bazaar. Many articles

have been made—pretty, useful and suitable for Christmas boxes. Especial care will be taken not to overcharge articles. The sale will be held in the Lecture Room during the afternoon and continued in the evening, when a charge of 10 cents will be made, and a suitable programme and refreshments will be provided. Christmas trees will be ready to receive any presents that may be placed on them, and at the end of the evening a real Santa Claus will distribute the gifts. Articles placed on the trees for one who is not present will be delivered on the following day, if desired. The young girls, who have been making for the Bazar, intend devoting the proceeds to the Sunday School Improvement Fund.

L. MURRAY.

FLOWER COMMITTEE. The work of the Flower Committee has most reluctantly to be partially laid aside during the cold winter months. We feel a great sense of loss with the departure of our favorites, the "wild flowers," which, we are sure, is shared by the whole congregation. The Poet Bryant describes what we mean exactly:—

Where are the flowers, the fair young flowers
That lately sprang and stood
In brighter light and softer airs—
A beauteous sisterhood?
Alas! they all are in their graves,
The gentle race of flowers.

* * * * *
The wild flower and the violet
They perished long ago,
And the briar-rose and the orchis died
Amid the summer's glow;
But on the hill the golden rod,
And the aster in the wood,
And the yellow sunflower by the brook
In autumn beauty stood
Till fell the frost from the clear, cold heaven
As falls the plague on men—
And the brightness of their smile was gone
From upland glade and glen.

To return to the practical,—our field flowers are gone, and what is the next best thing to do for the coming winter? One plant in bloom is not much in itself, but three or four would make our pastor's pulpit cheery on a dark, cold day. Once again we will thank the friends who have loaned flowers, and beg to remind any one in the congregation, who is interested, that the Committee will be glad to receive and return a plant. We have, up to the present, had plenty of cut flowers for our sick friends, and are glad to report they have carried comfort to some.

The members of our Endeavor can greatly assist the Committee and its twin sister, the Visiting Committee, by reporting to the respective conveners any cases of sickness or trouble where a call, or a flower and verse, "God's own message," would be acceptable.

Yours in C. E.,

MARY LOUNSBURY, *Convener.*

MUSIC COMMITTEE. During the month of November the singing at the Endeavor meetings has been very good. The Wednesday Evening Class has been better attended, and lends great help to the services. There has been extra work this month at the Mission and several of the members have been present at the meetings there and assisted greatly in the singing. We would suggest that members take turns in being there to help in the singing as this would be a good work for any who are willing to assist in the Mission service. Your Committee thinks it would be better, instead of having solos, duets, etc., to have impromptu singing by the Society started by two or three who would have an understanding with the pianist and sing hymns as nearly suited to the lesson as possible. We would thank the following who have assisted during the month: Misses Sinclair, Small, Kappelle and Nichols, and Messrs. McIlroy and Strongman.

Respectfully submitted,

JENNIE HARVEY, *Convener.*

VISITING COMMITTEE. The Visiting Committee, in presenting their report for November, beg to submit the following:

Your Committee have been at work looking after those of our congregation who have been suffering from illness. In all, sixteen calls have been made, half of which were in the interest of the Mission, lately established in connection with our Society of C. E. We have been so kindly received by those whose homes we have entered as to remove all diffidence on our part, and to render the work a real pleasure. If the scholars and teachers would acquaint the Convener of this Committee with the names of those coming under their own observation, whom they know are detained by reason of illness from attending the public means of grace, they would confer a favor and materially assist us in our work.

Respectfully submitted,

M. E. BASTEDO, *Convener.*

MISSION COMMITTEE. Your Committee beg to report the following: We have opened a Mission at No. 152 Walnut street south, and hold four meetings each week—two on Sunday, one on Monday and one on Friday evening. We have also organized a Sunday school with a membership of 26 scholars, divided into five classes, with the prospect of adding largely to this number. The meetings are all so well attended that we have not enough room to accommodate the people; the greater number by far are the people of the neighborhood. The interest is rapidly increasing.

We are much encouraged when we tell you that already one mother has professed to have sought, and found Christ as her Saviour. Others are anxiously seeking and longing to find that priceless gift.

We earnestly ask the prayers of this Society that many will be brought into the fold of Christ.

Respectfully submitted,
J. C. HARRIS, *Convener.*

Provincial Executive Committee.

ON Saturday, Dec. 6th, a meeting of the Prov. Ex. of the Y. P. S. C. E., was held in the Board-Room of the Y. M. C. A. building, Toronto, President R. J. Colville in the chair. The meeting was enthusiastic and productive of practical results. With the help of the societies the Prov. Ex. desire to engage in aggressive work during the coming year. They desire so to increase the number of societies in the province as to merit the coveted international banner at our next convention. Of course in order to do this the co-operation of all the societies is necessary. Very soon Mr. Hardy, Provincial Secretary, will issue circulars to all societies who have not contributed towards Prov. expenses setting forth the proposed work for the coming year and asking for their support.

So far the number of societies reported are 320, the number of local unions 15. In order that the number may be largely increased, the following plans have been decided upon:—To appoint a live Ch. End. worker in each county as a county Sec'y and direct him to work up this particular district. The fifteen Local Unions will be communicated with and if possible, arrangements will be made to hold a series of District Conferences during January 1891. Deputations were also appointed from the Executive to visit the several universities and colleges with a view to the establishment of Ch. End. societies in their midst. A great effort is to be made to have

the International Convention of 1892 brought to Toronto. Before adjourning, the Executive ordered a quantity of literature for distribution to be used in a missionary way. The committee meets again in Toronto the second Saturday in February 1891.

“Christmas Trees.”

THE girls in Miss Jarvis' Class and those in Miss Kappelle's have been busily engaged since August in sewing, knitting and preparing lots of pretty things for a bazar to be held the 23rd of this month in the school-room. In connection with this bazar there will be held a Christmas Tree Entertainment, at which jolly old Santa Claus has been invited to be present. The school-room will be nicely decorated with evergreens and mottoes, while two immense Christmas trees loaded with presents will be under the special care of Santa Claus himself.

The bazar will be open at 2 o'clock p. m. and all are invited to pay a visit before paying a visit elsewhere. A number of dolls have been dressed by young ladies of the church and should meet with a ready sale. We hope that those who buy presents will allow them to be put on the tree. In the evening a nice program has been arranged and the admission is 10 cents.

The assistance and co-operation of all the members of the church and Sunday School is invited to encourage the laudable desire of these young ladies to help pay off the indebtedness of our school.

PROGRAM.

Vocal Solo.....Miss Mann.
Vocal Solo.....Miss Walton.
Vocal Solo.....Mr. F. Gayfer.
Vocal Solo.....Miss Alma Gayfer.

PROMENADE.

Inst Music by.....Miss Lounsbury.
" " ".....Misses Dawson & B. Jarvis.
" " ".....Messrs F. Gayfer & Perry.
" " ".....Misses Small & Tovel.
Kindergarten Song.....
Recitation.....Hugh Murray.
Kindergarten Song.....

Distribution of Gifts by Santa Claus.

ALL the boys of the Sunday Shool are requested by the Superintendent to bring evergreen boughs for the purpose of decorating the S. S. room for Christmas. It is the intention to have the S. S. room fixed up with mottoes and evergreen festoons and made to look like fairy-land, let all the boys lend a helping hand.

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COMMENTARIES & C.

Mathew Henry, Jamieson, Fausset and Brown, Geikies, Half Hours with the Bible, Gray's Biblical Museum, Smith's Bible Dictionary, Thomson's Land and the Book, Gage's Palestine Historical and descriptive, Peloubets, Pentecost and Vincent's notes on International S. S. Lessons.

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"Science Class."

THE Science Class has had very enjoyable meetings during the month of November. The lectures on Physics by Mr. Crawford are increasing in interest and now that Mr. Manning has kindly consented to read the "Merchant of Venice" critically with us we expect yet happier times. Mr. Manning was present one Literature evening and the class was perfectly delighted with his manner of reading the work. Two excellent essays were given one by Miss F. Lounsbury on Samuel Butler, the other by Mrs. M. Lounsbury on John Bunyan. The average attendance during the month was 24½.

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" Extra choice French Kid Butt,	3 75 for	2 75
" French Kid Slippers, hand made,	1 75 for	1 25
Misses' oil goat school boot, spring heel	1 75 for	1 35
" Pol. calf school Boots, spring heel,	1 95 for	1 45
" Glove Calf School Boots,	- - 1 35 for	1 00
Boys' Solid Leather School Boots,	- 1 50 for	1 15
Youths' Solid Leather School Boots,	1 15 for	75

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