

First Church Endeavorer.

"FOR CHRIST AND THE CHURCH."

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First Church Endeavorer.

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Christmas is Coming.

She is painting, she is painting,
And her friends grow pale and thin
For fear she'll send them
Hollyhocks,
Or mullein stalks,
Or jabberwocks,
On painted plaques,
When Christmas time comes in.

—Cincinnati Times-Star.

Our Sixty-Seventh Birthday.

The Anniversary services this year were of more than ordinary interest. The sermons on Sunday, November 15th, preached by Rev. Principal Austin, of Alma College, St. Thomas, were cheering and inspiring. The words of the text in the morning were: "Rejoice evermore"; in the evening: "Say not ye, the former times were better than these."

What shall we say of the music? Was anything ever heard one-half so sweet and heavenly? The floral decorations were prettily arranged; many of our friends kindly loaned chrysanthemums, palms and foliage plants, while several bouquets of cut flowers made the platform look lovely. The choicest bouquet was reserved for Dr. Wm. Case, who is now eighty-eight years of age, and

who remembers distinctly the erection of the first old frame church, sixty-seven years ago; indeed he was present at the raising-bee and assisted to put the timbers in position.

Large congregations filled the church both morning and evening in spite of the unfavorable weather. Monday evening, notwithstanding the rain, a large number of people attended the anniversary tea provided by the ladies of the congregation. It is needless to say that there was an abundance of good things, and that the crowds who filled and refilled the tables greatly appreciated them. After tea our pastor, Rev. J. VanWyck, called on Rev. I. Tovell of Gore Street Church to offer prayer. Splendid music was provided by Miss J. Mann, the Hamilton Male Quartette, and the Orchestra and Choir. Rev. G. W. Kerby made a capital speech on "Enthusiasm." Rev. Mr. Tovell's topic was "In training for tea-meetings," Rev. Dr. Stafford's, "Incidental benefits of Christianity." The chairman introduced the Rev. Mr. Kerby as the "Sankey of Methodism," and certainly "The Model Church" was sung in good style. The very interesting service was brought to a close about ten o'clock by the singing of the National Anthem.

The after meeting was enjoyed by the members of the choir and orchestra with a few friends who now repaired to the Sunday-school room for supper. When the good things had been stowed away, Mr. Thomas Morris, Sr., on behalf of the Music committee, moved a vote of thanks to the members of the choir and orchestra, the motion was supported by Dr. Day Smith and Mr. W. H. Nichols. Before putting the motion, Rev. Mr. VanWyck made a few complimentary remarks regarding the efficiency of our choir. Mr. W. H. Robinson, choirmaster, on behalf of the choir, gracefully acknowledged the kind remarks. He wished it to be thoroughly understood that the good results were due more to the first-class material he had to work with, than to the training he had given them. He had conducted the music for three anniversaries and hoped to conduct them for three more. Mr. Robinson's remarks were received with applause and all joined in singing, "For he is a Jolly good Fellow."

A Story for Boys.

The following account of the early life of our pastor was written by him, only after urgent request.—Ed.

I WAS born on the 16th of May, 1846. I need not tell you boys that I do not remember that day, and I do not believe I was either glad or sorrowful. Very likely others had more to say about me than I had about them. I have no doubt I received all the attention I deserved, and along that line the world is not my debtor. That is also true in the lives of most people, they usually receive as good treatment as they deserve. There was a way in which I should walk, but where that way should lead I knew not.

My good father was a farmer. He owned a nice farm not far from the Falls of Niagara. I could see the spray, and hear the roar of the falling waters at any hour of the day. Doubtless my parents had a strong desire, as all good parents have, to do well by their children. It was their desire to give them as favorable a chance as possible in running the race of life. When I was only a few years old, unexpected loss came to our home. One came forward and claimed that he was heir to an estate. A part of this estate was the farm upon which my father lived. The title deed, when examined, was found to be defective, and according to the law of our country, the property was given to another, and we were compelled to leave our home without any redress or compensation for the improvements which had been made.

It was very hard for my parents to begin again the struggle for a new home. My father was very much depressed. The loss which he sustained made a deep impression upon my young mind, and awakened much sympathy in my heart. I wished that I was a man, and not a boy, so that I might try to regain what was lost.

At that time I was no help and only a care to my parents. The village was close to our home, and when seven years of age I went to the Village school, both summer and winter, until I was ten years of age, after which I could only attend a few months in the winter.

When sixteen I was obliged to leave school, as I was required to assist my father in his struggles for a livelihood for himself and his family. I now know that what we called a misfortune, in the loss of our home, was in my own case a blessing in disguise, for I am confident I have been led by it to take a better view of life than I would have

done if I had never known adversity. I felt a strong determination, when but a child, to do what I could to assist my father to recover what he had lost. After twelve years of industry and economy, another farm was purchased, on which my father lived until the day of his death.

When past nineteen years of age, my father told me that inasmuch as he would not be able to assist me to start in business, he would permit me to leave home and secure for myself as great success as I could in life. I shall never forget that September day in the fall of 1865 when I went out from home into this wide world to battle for a name and place among my fellow men. I almost shrink to tell you that the amount of money I had in my pocket was less than one dollar, lest you might construe it as a reflection upon my worthy parents. It was no fault on their part. Had circumstances made it possible for them to have helped me, it would have been cheerfully done.

In my childhood and youth I had thirsted after a liberal education. The circumstances which surrounded me had so controlled my life that hope had ended in despair. When the time came for me to leave home, it seemed that I was too old to acquire what had been my cherished hope so long. Not knowing what else to do, I decided that I would learn a trade, and so entered upon a mechanical line of life. The term of apprenticeship was only two years, and the remuneration during that two years was very small, being little over one hundred dollars.

What I consider was the most important event of my life occurred within those two years. What to me is of such moment was the yielding of my heart to God, and uniting with the Christian church. Why I feel it of such great interest to me was because that decision caused the stream of my life to flow in another channel. From the hour of my conversion I strongly felt that my life work for the future should be that of the Christian ministry. This conviction was not alone with me, but was shared also by the church of which I was a humble member.

That church gave me my first authority to preach without any knowledge of the conflict I had in my mind as to what was my duty. Although strongly convinced that I should enter the work of the ministry, yet fearful, lest possibly I might be deceived, I was led to make a secret vow to God, that if Providence would open up my way I would not act the part of Jonah, but to that work I would devote my life. Soon after there happened what has always appeared to me

to be a test of the sincerity of my vow. The colored minister had occasion to be absent from his congregation for two successive Sundays. In looking for a supply for his pulpit during his absence, he came to my pastor to see if he knew any one he could recommend, who would preach for him, and my pastor brought him to me. I remembered my promise, and without any hesitation I resolved on what I would do. I told the colored minister that I would go and do the best I could. I spoke to his people for the two Sundays, and, having begun, it seemed that ever after there was an open door for what has been since the work and joy of my life.

This took place in the city of Lockport. It was not long after until I returned to this, my native land, and entered the ministry of the Methodist Church. My first circuit was not very far from the city of Hamilton. The more I tried to preach, the more I realized that my education was not what it should be for the work to which I had consecrated my life. For four years I continued to study and to preach, passing the required examination each year. At the end of the four years I was ordained a regular minister, and was also granted permission to attend college. During the four years my income was small, it not being much more some years than two hundred dollars.

When I started to college I did not have more than sufficient money to pay expenses for two years. At that time I did not know how I could continue any longer. The thing for me to do was to trust in God and to go forward. I knew that the earth was the Lord's, and the fullness thereof. I felt confident that if it were best for me to continue at the college, some way would be provided. In this I was not disappointed, for unlooked for help came to my assistance. It came in more ways than one. On one occasion, at the close of a religious service, a man came to me, one whom I did not know, and said "I have the feeling that I must give you this money. I do not know why I should do this, but take it, for I cannot be happy without doing it." At another time the officers of a church near the college came and asked me if I would come and preach for them on Sunday. They would not ask me to do any other work, and for this they would pay me well if I would only consent to their wishes. This I could do without specially interfering with my studies.

In these ways I was provided with all the money I required, and enabled to pursue my studies until I graduated. If you would ask

me to-day if I would choose for myself a pathway that had less of struggle and conflict than the one over which I have journeyed, I would answer "No," and my reasons are that I am persuaded I am a better man for the struggling, and also I am confident that an unseen hand has been ordering my steps, and guiding me ever in the path in which I should go—

"He leadeth me! Oh, blessed thought!
Oh, words with Heavenly comfort fraught!
What e'er I do, where e'er I be,
Still 'tis God's hand that leadeth me!"

Thanksgiving Day Tramp.

On Thanksgiving day the Science class and those of the Sunday-school who wished to go started on the 12.25 dummy for Cline's Park, and thence on foot to Tiffany Falls. We came across a merry-go-round in the park, and took turns in whirling each other around. We then started off towards the mountain, not knowing where Tiffany Falls was. We took a rather roundabout route to the mountain, at a point where we supposed the falls to be. After climbing up the ravine, the party started on the brow of the mountain towards Dundas. After a walk of about a mile or a mile and a half we reached a falls, but do not know yet if it was the falls we were in search of.

The boys then lit a fire and proceeded to roast (or, rather, to smoke) some sausages and beefsteak. When they were supposed to be cooked, they were passed around to the hungry travellers, who considered them good.

Most of the party proposed to walk to Dundas, now that we had gone so far. The others started back for Cline's Park. Those who started for Dundas soon found a road, and went down the mountain, but as it commenced to rain we thought we would go back to the Half-way House. On reaching this memorable place, the party found that their return tickets were only good at Ainslie Wood, so to save the extra fare they trudged off to that place, and there met the rest of the travellers, who had separated from them at the falls. They all—except two unfortunates who went back to hunt for a lost hatchet—came home on the dummy at 5.15.

Altogether we had a very pleasant time.

—Marshall Lounsbury.

Woman is a greedy creature. She robbed man of a rib at the outset of her career, and she has been after his heart ever since.

Early Church History.

Continued from our last.

HAVE seen most of the congregation threading their way on the fence, trying to pass the flooded swamp to King Street Church. Opposite the Church was Land's Woods, which was not cleared till after 1848. The Hamilton Circuit then embraced Waterdown, Dundas, Ancaster, Bowman's Church, Glanford, Stoney Creek, and Bartonville, and on quarterly meeting days the officials from all these points came in on Saturday to attend the Quarterly Meeting, mostly remaining in town to be ready for the Sabbath services, which commenced with a "Love Feast" at eight in the morning, followed by preaching, and closing with the administration of the Lord's supper. It was looked upon as a great day in those times; members from far and near attended, so that the old King Street Church would be filled and the fence all around crowded with teams tied to it. I have heard in that old Church the men who laid deep and broad the foundations of that goodly structure, the Methodist Church of Canada, a church which not only cared for the pioneers of our country in the past, but which now ministers successfully to the more cultured taste of the present day. I have seen in that old Church the congregation moved as the reeds would be moved by the wind when the Rev. William Ryerson would pour forth like a torrent his resistless eloquence and impassioned appeals. I recollect once, when at a revival service, he was expected from Brantford, to preach in the evening. The mire of Brantford Swamp prevented his coming till late; the service had begun and a minister had taken his place and was fairly in his discourse when a stir was heard at the door and the burly figure of Mr. Ryerson, flushed and travel-stained, was seen making his way to the pulpit. He took the place of the minister and gave out the text "Knowing the terrors of the Lord we persuade men." It was a wonderful discourse, and at the close of his earnest appeal scores rose and crowded to the altar for prayer, seeking the forgiveness of their sins.

I have a pleasant remembrance of the visit of the sainted Harvard, who was with that band of young men with Dr. Coke in his first missionary work for India, and at the missionary meeting he exhibited idol images, given up by the converts in India, and placed the yellow robe of the Brahminical

Priesthood on the shoulders of one of your old pastors, the Rev. Mr. Douse. Things looked primitive in those days; there were two doors in the entrance, one for the women and the other for the men; for the sexes sat apart. Tin sconces holding the candles were placed on the walls to light the church, and prudent persons after service on winter nights could be seen using the candles for their lanterns to show them the way home. I find by a record that the number of scholars in 1833 was fifty-three, and this number represented the whole of the children in connection with the Methodist church in that day. What a contrast now! this you can see for yourselves for the evidence is all around you. Count our magnificent public schools; reckon our comfortable and tastily churches, and am I not right in saying that they stand as glorious monuments to the piety, intelligence and patriotism of our city. I am thankful to be with you to-night, a relic of the past—nay, more than a relic, a monument of the goodness and mercy of my Heavenly Father.

The Christian Endeavor Benediction.

(AN ACROSTIC.)

Through all thy days in weal or woe,
His tender love thy care shall be,
E'en through Death's shade His hand shall lead,
Love that is thine eternally.

O'er all thy going out and coming in,
Revealed to thee shall ever be;
Day after day and year by year,
With naught but what enriches thee.

All Christ's best promises are yours,
They never fail, but stand secure;
Chosen of Him thou need'st not fear,
His word stands firm and shall endure.

Bought with a price,—Himself the cost,
Engraven on His hands thy name;
Thy Savior intercedes for thee,
With love unending,—still the same.

Earth hath no joy like Christ can give
Each heart that trusts on Him above;
Nor can height, depth, and breadth combined,
Make separation from His love.

Eternal mercies will unfold,
And promised blessings there shall be;
No weapon formed 'gainst thee shall harm,
Deliverance cometh speedily.

Though trial comes His grace shall be
Help to the helpless in that hour;
Earth hath its sorrow—Heaven heals
Each soul stayed on Christ's mighty power.

—JENNIE HARVEY.

Hamilton, Oct. 12th, 1891.

Mission Circle.

REPORT OF OUR DELEGATE TO THE WESTERN BRANCH
MEETING OF W. M. S.

The Ninth Annual Convention of the Western Branch of the Women's Missionary Society of the Methodist Church of Canada met in King Street Church, Ingersoll, on Tuesday, October 13th, at 2.30 p. m. The President, Mrs. Dr. Burns, occupied the chair. A portion of Scripture was read by Mrs. Dr. Sutherland, and Mrs. Russ led in prayer. The roll was called, eighty-four delegates responding. Mesdames Jackson, Wright and Scarf were chosen as nominating committee. After a brief consultation they reported the delegation divided into three committees; first, committee on courtesies, second, committee on memorials, and third, committee on modes of work. Our president, Mrs. Gayfer, was placed on the memorial committee, your delegate on the modes of work.

Memorials were read from many auxiliaries respecting the publication of a paper by the Women's Missionary Society, independent of the General Society. Decided opinions were expressed, both for and against this paper. Some very influential members were in favor of it; among these we noticed the representatives from Dundas Street Church, London, and St. George Street, St. Thomas; but the majority held that the establishment of such a paper would alienate us from the parent society, to which we are indebted for the space occupied by the Women's Missionary Society in the *Outlook*. We all know that union is strength, and if we are to do our utmost for heathen women we believe we must have the hearty co-operation of the General Missionary Society of the Methodist Church. The new enterprise was strongly urged in committee and open convention, but upon motion was lost.

Another memorial requested that Mission Circles unite in supporting some special branch of work, suggesting the Kenazawa Home. This also was lost.

We must not forget the reception and tea given on Tuesday evening. A very social time was spent from six to eight o'clock. We were pleased to meet many old friends.

Rev. Mr. Snider took charge of the evening session. Mrs. Phelps spoke on the French work. She said that the Girl's Institute had been founded at Astonvale in 1886; later a large and commodious building was erected for the accommodation of both sexes. Last year there were forty-five male

and forty female students in attendance. There are several rooms still unfurnished, and Mrs. Phelps asked for donations of bedding. The cost of furnishing a room is fifty dollars.

Mrs. Dickson addressed us on Chinese work in British Columbia. In 1888 Miss Leake was appointed matron of the Rescue Home, with ten girls as inmates. All of these have been converted. Miss Leake never leaves the Home without some responsible person being in charge, as it is not safe to do so. Miss Cartmell went to Victoria last year, where she has been working in Chinatown. The population is five thousand, the condition of the people deplorable. Mrs. Dickson spoke of the need of a young lady missionary who would learn the language. In Chinatown girls are sold from the age of four to twenty-four. One girl sold for three dollars, another for three hundred dollars, and another for nine hundred dollars.

Mrs. McMeachen spoke on Japan work. The school at Tokio was built nine years ago; nine hundred girls have attended, three hundred have become Christians. Think of the influence these girls will have in three hundred homes! The appropriation to Tokio last year was \$5,120. The school at Shiazuoka was opened four years ago, the appropriation here being \$1,550. Another school at Kofu is under the charge of Miss Wintermute, a graduate of Alma Ladies' College. The appropriation here was \$2,400. The people of Kofu have offered \$1,200 towards a new building. There are fourteen foreign missionaries in Japan. The work of the Bible women in visiting in the homes is very helpful. There are 40,000,000 people in Japan, of whom 5,000,000 are professing Christians.

Mrs. Burns gave some statistics on Indian work. There are 122,585 Indians in the Dominion, 14,000 of whom are children; of these 5,649 are in the industrial schools scattered throughout the North-West, prominent among which are the Chilliruck Home, the Home at Port Simpson, and the McDougall Orphanage.

An address of welcome prepared by Mrs. Snider was read, and replied to by Miss Morton of Hamilton. Friendly greetings were extended by the Episcopal, Baptist and Presbyterian Societies; Mrs. McMeachen replied in a very acceptable way. She is a very graceful speaker.

Wednesday morning the meeting opened at 9.30. After devotional exercises the roll was called, one hundred and sixteen

responding, and the committees retired for work till noon. The committee on modes of work recommended, first, that where two bands are organized, the older class of young people should be called a Mission Circle, the younger, a Mission Band; second, that a form of report suitable for Mission Circles be prepared; third, that the children in bands where a fee of twenty-five cents is not charged cannot be members of the Women's Missionary Society; their money must be handed in as a donation. All money raised for any special object of work must be sent by the branch treasurer. A delegate spoke of her circle having kept a Bible woman in Japan for five years. The cost of supporting a Bible woman is sixty dollars a year; fifty dollars a year supports a girl in a Home, and thirty dollars a year a child, in Japan.

Consecration service was led by Mrs. Phelps, and opened with the hymn,—“Take my life, and let it be, consecrated, Lord, to Thee.”

Many gave their experiences.

When the Mission Band reports were being read, we noticed frequent mention of public meetings being held, at which readings on missionary work formed a part of the programme. Sewing meetings were spoken of, the young ladies making clothing and quilts for mission fields. The Centenary Mission Circle made eight comforters for the McDougall Orphanage.

During a “Conversation on Missions” Mrs. Wright spoke of the spreading of missionary news. She advised having public meetings, where the main object would be to excite interest in missions by informing the people of the work and the great need of help.

Rev. Mr. Courtice of London lectured in the evening on China. Every third birth in the world occurs in China, 33,000 people die there daily (equal to burying New York City in a month). The people are liberal when necessity demands; \$18,000 was sent by the Chinamen of San Francisco to the Johnstown sufferers. The girls of the Rescue Home there raised thirty-two dollars for missions. China is the citadel of heathenism. Protestant missions first opened there in 1807; after seven years there was one conversion; in 1841 there were forty-one missionaries there, and in 1860 all China was open for missionary work. In 1847 a Kingston lady gave one hundred dollars for China; this was laid away to await more. Rev. Messrs Kibert and Harbard sent word that they were ready to go, and the money was raised. Dr. Hart is now there, also Dr. Stevenson; in all five men have been sent

by our missionary society, with \$1,000 for a dispensary. There are nine hundred and eighty-five walled cities in China, of which nine hundred and eleven have no missionaries.

Thursday morning, reports, showing an immense amount of labor, were read by the Corresponding Secretary and the Branch Treasurer. Out of one hundred and thirty-five reports, in only twenty-six did the statements of Corresponding Secretary and Treasurer agree. Reports should be submitted to the President before being sent, and the only expenses to be deducted from funds are postage, delegate's expenses, and officers' books. The total membership for the Western Branch is 3,281; funds raised, \$8,239.77. We sang “Praise God from Whom all blessings flow.”

In the Corresponding Secretary's report for Mission Circles, we noticed Centenary sent \$205.60; Wesley, \$98.70; First Church, \$146.01; and Simcoe Street, \$10.00.

Mission Bands reported 1,997 members, and \$1,505.69 sent to Branch Treasurer. There are forty-seven Mission Bands in the Branch.

The committee on modes of work recommended that papers, magazines, etc., be procured by circles in order to gain news of missionary work. The money for such literature must be raised aside from the regular funds.

Thursday evening was devoted largely to Mission Circles. The Bands of the Ingersoll churches were on the platform, and took part in the programme. Miss Dickson, corresponding secretary for Circles, gave hints on the work. “Let each member try to hand in a new name and fee at each meeting. Always have a committee to arrange best methods of work. Never let the Treasurer say ‘no report’; such being the case, let the names of those having paid their fees be read, also the names of those who have not. Pray much for the work. Always have a superintendent for your committees, and arrange the work a long time ahead. Change the membership of your committees, but be careful if you change the superintendent. Never do so if it can be avoided. Have a visiting committee; call the roll at every meeting, and all absentees must be reported by the superintendent of visiting committee to the committee, and such should be called on during the month, telling items of interest in the last meeting, and informing of the date of the next meeting. Let the Circle take ‘The Heathen Woman's Friend,’ and ‘The Gospel in all Lands.’ Have a drill on

the constitution; do personal work for God. If you are a school-teacher, do a little extra work, and offer the money to God; do the same if you have talent for music."

The awarding of the prize banner caused some discussion. A superintendent of a Sabbath-school in London gave twenty-five dollars, thus making one hundred of his scholars members of the mission circle. This circle was not allowed to take the banner, as the advance was not considered fair. The banner was given to the Circle of Charles Street Church, Ingersoll, as they had the next largest increase in membership.

The convention closed with a report of the committee on courtesies given by Miss Grafton. Woodstock was the place of meeting selected for next year.

—Flora McD. Lounsbury.

Only.

Only a seed—but it chanced to fall
In a little cleft of a City wall,
And taking root grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way,
And the message that through the flower was sent
Brought the weary soul a sweet content.

For it spoke of the lilies so wondrously clad,
And the tired heart grew strangely glad,
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life, like a thread of gold,
And the life bore fruit an hundred fold.

Only a word—but 'twas spoken in love
And a hushed prayer to the Lord above,
And the angels in heaven rejoice once more,
For a new-born soul "entered in by the door."

Self Sacrifice.

There are many things more sacred even than life, though life is a sacred trust. To a man of honor, honor is superior to life. If the soldier studied self alone, he would shun the battle field with its horrors, carnage and risks; but his country's defence he holds to be a sufficient equivalent even for his life. And the servants of God, who fight against error, superstition, ignorance and sin and go to all parts of the globe because they love Christ and desire to spread the glad tidings

of salvation, are actuated by a spirit of self sacrifice, rather than a feeling of self preservation. The martyrs suffered at the stake because they preferred death rather than to violate their conscience. If truth, duty and principles are sacrificed, life can have no attractions and, hence these things are higher even than life.

There is a passage in the New Testament which says the same thing in fewer words: "And fear not them which kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." Christ had been speaking to His disciples about persecutions to which they would be subjected, and hence He tells them to "fear not" though they should lose their lives, for such sacrifice would mean ultimate reward.

—GEO. W. ARMSTRONG,
London, Ont.

An Example for Others.

In a hamlet, less than twenty miles from Hamilton, may be found gathered in a small and dimly-lighted room a number of young people. They have not been aided on their way hither by electric lights and side-walks, and have not spent their days within easy reach of a lending library. Nevertheless at this, their meeting of Y. P. S. C. E., each member took some part other than reciting a scripture verse. They had grasped the Christian Endeavor idea that every member should get some thought from the topic and express it in their own words. "How much and how well" seemed their invisible but inspiring motto. It is not one fine address, or beautifully written paper, that makes a good meeting, but thirty or forty burning thoughts, from as many earnest souls.

—M. L.

Hints on Teaching a Sunday-School Lesson.

BY S. B. SINCLAIR, B. A.

I. AIM.—Keep constantly in view the aim of Sunday-school Work, to lead to Christ and to build up the soul in Christ.

II. PREPARATION.—(a) Come to the subject with a prayerful spirit for guidance; (b) Prepare with such helps as produce in you mental activity; (c) Prepare with each individual member of your class in your mind, and with a controlling desire to instruct and help; (d) See that your own knowledge of the subject is full and complete.

III. PLAN.—(a) By a few well directed questions secure attention; (b) Begin with the last lesson, and proceed from the known to the unknown; (c) Let your questions be easy at first, such as your pupils are sure to answer, and let them gradually increase in difficulty; (d) Have a well-matured, well-defined plan made out. Generally the Golden Text gives the main topic. Around this group the minor topics. Take them up one by one and review each when finished. Gradually lead up to the main topic. Be sure to fix the main topic in the mind. At the end recapitulate the whole so as to leave a clear picture of the lesson on the mind; (e) Take care to bring the specific truth of the lesson to bear upon the heart and conscience of the pupil; (f) Encourage pupils; in receiving answers, take hold of even the faintest look in the right direction, make much of it, and turn it around to the light; (g) Give explanation of and excite interest in work which you wish them to prepare for the next Sunday.

Jesus My Shepherd.

Jesus my shepherd is;
He guards His tender lamb;
He keeps me with His powerful hand;
He is the great I AM.

I know His gentle voice,
And when from Him I stray,
In accents mild He calls to me,
And I His call obey.

I place my hand in His,
And trust His guardian care,
And He preserves from every ill,
And points out every snare.

Within His arms I lie,
Safe sheltered in His breast;
The wolf may prowl, the lion roar;
They cannot mar my rest.

Jesus, how good Thou art,
My true and faithful friend!
Thou hast been with me every day,
Be with me to the end.

And when life's day is o'er,
And I am called to die,
Receive me in Thy fold above,
Thy glorious fold on high.

—GEO. W. ARMSTRONG,

London, Ont.

Financial Report of the First Methodist Church Trustee Board.

FROM NOVEMBER 8th, 1890 TO NOVEMBER, 13th, 1891.

The regular income of the Trustee Board is derived from the pew-rents, twelve dollars a Sunday from the loose collections, the Anniversary Tea-Meeting, and the Annual Concert.

The expenditure includes interest on the mortgage and parsonage property, payment of premiums on £1600 Sterling of life assurance, fire insurance, repairs, fuel, gas, water-rates, taxes on the parsonage and sexton's house, sexton's salary, church cleaning, organist and choir singers salaries.

The debt on the church property has been decreased \$734.85 during the past year, and is now \$14,136.00. Of this amount \$12,636.00 is in the form of a mortgage on the church and parsonage property, and bears interest at the rate of 5½ per cent. per annum, payable half yearly. The balance of \$1,500.00 is a note given by the Trustee Board, and bears interest at six per cent. per annum, payable half-yearly.

The pew-rents exceed those of the previous year by \$168.90, and the loose collections by \$79.44, shewing an increased attendance, and that the church is prospering.

The following is a statement of receipts and expenditures:—

RECEIPTS.

Anniversary Proceeds	\$ 146 73
Pew Contributions per envelopes..	1383 72
Pew Rents, paid quarterly.....	352 92
Loose Collections.....	609 50
Subscriptions (Church Improvem't)	130 00
Subscriptions (Choir Improv'm't)...	20 00
Sabbath-school Contributions.....	239 48
Subscriptions (Gallery Improvem't).	80 00
Proceeds of Annual Concert.	204 63
Rent of School Room, etc	56 50
Cash on hand from previous year..	175 49\$3389 99

DISBURSEMENTS.

Interest on Mortgage and Note....	785 92
Insurance premiums	148 68\$ 934 60

SALARY ACCOUNT.

Sexton	172 05
Organ Blower	24 00
Organist	200 00
Choir Leader.....	241 50
Soprano Leader.....	100 00
Alto Leader.....	75 00
Bass Leader.....	12 50\$ 825 05

EXPENSE ACCOUNT.

Water Rates.....	29 85
Taxes.....	76 57
Light.....	124 05
Fuel.....	112 25
Printing.....	43 80
Repairs.....	147 08
Sundries.....	54 45 588 05
Gallery Improvement.....	400 85
Sunday-School Improvement.....	334 00
Anniversary Expenses.....	16 05
Concert Expenses.....	65 00
Cash to Quarter Board.....	115 15
Cash on hand.....	111 24

\$3389 99

D. DAY SMITH, *Treasurer.*

Financial Statement of the First Methodist Church Quarterly.

FROM JUNE 1st, 1890, TO JUNE 1st, 1891.

The contributions for the Quarterly Board expenses are made chiefly through the envelope system. In the statement below the amount of each contribution is placed opposite the number of the envelope of each contributor so that each may know what he or she has contributed. Those who do not use the envelopes will be able to identify their contributions by finding the initials of their names placed opposite their several contributions. The following are the receipts for the year:—

Envelope No.	Envelope No.	Envelope No.
1.. \$26 75	24.. \$ 5 50	53.. \$14 70
2.. 16 35	25.. 6 60	54.. 65
3.. 5 10	26.. 4 35	55.. 24 50
4.. 4 05	27.. 7 70	56.. 7 90
5.. 5 10	29.. 26 50	58.. 16 10
6.. 3 05	30.. 20	59.. 6 50
7.. 7 30	32.. 2 60	60.. 6 40
8.. 3 00	33.. 2 00	61.. 6 30
9.. 5 15	34.. 4 60	62.. 2 75
10.. 5 30	36.. 6 00	63.. 26 50
11.. 12 50	37.. 13 25	64.. 11 75
12.. 4 25	38.. 14 50	66.. 2 65
13.. 27 50	39.. 4 35	67.. 2 25
14.. 24 50	41.. 18 41	68.. 4 08
15.. 13 45	42.. 60	70.. 1 00
16.. 32 80	43.. 3 40	71.. 10 40
17.. 5 30	44.. 1 50	72.. 2 65
18.. 6 20	45.. 7 95	73.. 27 50
19.. 13 00	46.. 30	74.. 5 95
20.. 4 15	47.. 26 50	76.. 13 25
21.. 3 30	49.. 14 00	77.. 13 85
22.. 5 30	50.. 3 80	78.. 8 25
23.. 13 52	51.. 1 05	79.. 6 00

Envelope No.	Envelope No.	Envelope No.
82.. 7 95	118.. 4 55	153.. 3 95
83.. 6 55	119.. 5 0	154.. 12 75
84.. 5 30	121.. 6 80	H. L. 1 00
85.. 2 70	123.. 21 20	Ms]S 15 00
87.. 8 40	124.. 8 75	WAE 15 00
88.. 5 60	125.. 5 30	C M. 1 00
89.. 53 00	126.. 2 30	I C.. 1 00
91.. 21 20	128.. 8 90	E B.. 2 00
92.. 4 95	129.. 7 25	MrsK 2 00
93.. 6 80	130.. 75	I S.. 2 00
95.. 3 60	131.. 30	W T. 1 00
97.. 13 50	132.. 75	Mi C 1 00
98.. 12 75	133.. 4 30	TBA 1 00
99.. 1 90	134.. 2 45	Mr K 1 00
100.. 6 60	135.. 7 75	JCH 5 00
101.. 4 90	136.. 1 30	Mr L 10 00
102.. 1 35	137.. 13 00	MrsG 2 00
103.. 18 20	138.. 1 05	MrsS 2 00
101.. 7 35	139.. 6 90	D K. 1 00
105.. 4 65	140.. 13 25	Jas L 2 00
106.. 26 50	141.. 13 25	Q C.. 60 59
107.. 13 25	142.. 2 15	CT B 96 11
109.. 8 70	143.. 5 05	Q B'd
110.. 8 50	145.. 14 85	Spec'l
111.. 11 70	146.. 2 85	Col.. 154 63
113.. 2 00	147.. 1 60	Cash
114.. 2 95	148.. 12 50	on h'd
115.. 5 30	149.. 5 35	from
116.. 8 15	150.. 3 75	prev's
117.. 23 05	152.. 5 15	year 11 00

Total receipts.....\$1554 41

DISBURSEMENTS.

By Rev. W. H. Laird's Salary.....	
First quarter.....	\$ 238 53
Second quarter.....	271 36
Third quarter.....	336 92
Fourth quarter.....	493 19 \$1250 00
By Rev. W. E. Pescott's Salary....	205 00
By Rev. W. E. Pescott's Board....	50 00
By Pulpit Supply.....	5 00
By Floral Design, (late W H Laird)	25 00
By Cash for Contribution Envelopes	7 00
By Cash on hand.....	12 41
	<hr/>
	\$1554 41

D. DAY SMITH,
Treasurer.

THOMAS MORRIS,
Recording Steward.

Sunday-School Statistics.

	Scholars.	Officers & Teachers	Collection.
Nov. 1	498	48	\$11 66
" 8	486	54	12 18
" 15	499	54	12 30
" 22	316	51	9 70
" 29	492	51	12 73

Average attendance, 510.
Average collection, \$11.71.

Officers for next Six Months.

President, Mr. J. C. Harris; First Vice-President, Miss L. Murray; Second Vice-President, Mr. Calvert; Corresponding Secretary, Mr. James Hamilton; Recording Secretary, Miss Ella Kappelle; Assistant Recording Secretary, Miss Ada Griffith.

CONVENERS COMMITTEES: Lookout, Miss Kappelle; Prayer-meeting, Miss Niehaus; Social, Miss B. Murray; Flower, Miss C. Lavery; Music, Miss Bristow; Temperance, Mr. Fisher; Mission, Mrs. Fisher; Visiting, Miss Ripley; Publishing, Mr. A. Davis; Dorcas, Miss Jarvis; Sunday-school, Miss Henry; Junior Endeavor, Mr. T. Morris, jr.

Committee Reports.

LOOKOUT. For some time past the members of our committee, with others, have made the subject of our negligent active members one of earnest prayer, with the object in view that these members might again come and join us in our meetings. Within the last few weeks we have sent a letter to each of several such members, trusting that they may be the means of bringing at least some of them back again. Our society needs every active member to do some work for the Master, and feel sure that each one would be blest in their effort, which at the time might appear small and significant. We have much pleasure in welcoming into our society four new members, three of whom—Mrs. M. Harris, Messrs F. McIlroy and H. Trebilcock have joined as active, and Mr. A. Morrow as an associate member. The prayer-meetings have been very encouraging, both as regards interest and attendance, there having been an average attendance of seventy-one members, besides a number of strangers, each evening. At our consecration service, every member present, with but one or two exceptions, answered to his or her name in the roll call, and we feel that truly where the spirit of the Lord is there is liberty.—*Annie Henry.*

PRAYER MEETING. Your committee have pleasure in reporting for the month of November a willingness on the part of members to act as leaders, or to assist those who do. Our topics are full of food for thought, and have been the same as the Sunday-school lesson of the day before. We earnestly urge every member to give at each meeting one live thought on the topic under consideration, in addition to the Scripture verses that may be recited. We would suggest a plan that has helped us. In studying the Sunday-school lesson have the endeavor topic for the next night in mind, as we read of the sayings and doings of our courageous, forgiving and kingly Jesus, the verses will take a new meaning, something never noticed before. Take this "something," get it into a few definite words. It may not be remarkable, but it has life, which will glow in its author, and will be felt by us who hear. Each mind will give its own variety of form to the truth. Do you see dear endeavorers what good meetings we might have? Shall we have them? For next month nearly twenty have promised to be either leaders or assistants. December 14th, Mr. McIlroy; December 21st, Miss Farmer; December 28th, Miss Ecclestone; January 4th, Miss Lizzie Reid.—*M. Lounsbury.*

TEMPERANCE. The second Union meeting of the Y. P. S. C. E. temperance committees was held November 6th, in Central Endeavor Hall, Walnut

Street. The meeting was profitable although not largely attended. Reports were given by those present, of the work being done in their respective societies. Rev. J. G. Shearer and the chairman were appointed a committee to prepare a temperance pledge which all the societies in the city will be asked to adopt. The meetings will be held quarterly in future. As your committee have been kindly granted the privilege of adding a short temperance article to their report each month, we will begin next month with the "Decision of the Supreme Court of the United States in the case of Henry Christianson of San Francisco," re Personal Liberty vs. Civil Liberty. The readers of the ENDEAVORER are requested to preserve each number so as to have the complete finding of the highest court of the United States.—*Geo. F. Fisher.*

MISSION. On November 5th we held our first anniversary. We served coffee, sandwiches and cake from seven until eight o'clock. After supper we had a good programme, consisting of songs and solos, several of which were rendered by Mission children. We also had an appropriate address by the president of our society, who was chairman of the evening. Everything passed off pleasantly and all were satisfied with the evenings entertainment. Your committee would thank all those who in any way helped to make this, our first Missionary anniversary a success. No doubt all who are indebted in the Gracie children will be pleased to know that Mr. Harris has succeeded in getting three of them into the Boys Home, two in the Home on Stinson Street and one in the Orphans Home, where they will be kindly cared for during the coming winter. We have had night school four evenings in the week, two nights for boys, and two for girls. We have also held Saturday evening service this month in place of Thursday evening. Our religious meetings have been well attended during the past month. We have also had very good order. Last Sunday we had over forty-five scholars in our Sunday-school with only four teachers. We need more help. Who will say "Here am I Lord, send me." The work is great and the laborers are few.

Now the sowing and the weeping,
Working hard and waiting long;
Afterward the golden reaping
Harvest home and grateful song.

Now the training hard and lowly,
Weary feet and aching brow;
Afterward the service holy,
And the Masters "enter thou."

Oh for more of the Holy spirits power, that My He may be a felt presence in our midst, and that many souls may be won for Christ. We have visited twelve families and distributed nearly two hundred tracts last month. Sunday, 13th, Mr. J. Hamilton has charge of the meeting, with Mr. A. Davis, band leader; 20th, Mr. W. A. Edwards, speaker, Mr. Geo. Fisher, band leader; 27th, Mr. R. L. Whyte, speaker, Mr. J. C. Harris, band leader.—*Mrs. Fisher.*

VISITING. Your committee in presenting their report for the month of November, feel very much encouraged in their work. The universal kindness with which they are received during their visits, make them feel they are not altogether unwelcome. During the month ten families have been visited, although it seems a simple thing to inquire as to the welfare of our neighbor, we know that a cup of cold water given in His name is accepted, and we pray this work may be done on the principle of our motto "For Christ and the Church.—*Mrs. R. W. Biggar.*"

DORCAS. During the month we sent a box of clothes to Katie McMaster in Bellville and we wish to thank those who so kindly provided us with what we required. Our class is steadily increasing in members. We intend to close this term by spending a social evening together at Mrs. Fisher's on the 16th.

—*Angela Jarvis.*

TREASURER'S REPORT.

Brought forward	\$ 1 53	
Collections	12 82	
From Mission Committee	2 67	
From W. C. T. U.	5 00	\$22 02
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By Flower Accounts	\$ 4 00	
By Rent of Mission	10 00	
By Caretaker of Mission	2 00	
By Stationery	66	
Balance on hand	5 30	\$22 02

—*Jennie Harry.*

Correspondence.

CONGREGATIONAL. Has just completed the third year of its organization and is in a very prosperous and aggressive condition. It is the aim of the society to increase its members and to promote the Christian feeling among young people, and thus by so doing to seek to bring about a furtherance of the Christian kingdom. A Missionary committee has recently been formed, as well as a Junior Christian Endeavor Society and very interesting reports have been presented from each, showing that good work is being accomplished. It has a membership of forty-eight active and seven associate and the collections are devoted towards charitable purposes when expenses are paid.—*Geo. Davis, Secy.*

KNOX CHURCH. At our anniversary social held on October 20th, the following were the figures given. Active members, ninety-one; associate members, sixteen. Nine members have joined the church during the past year. We have seven committees and may possibly have one or two more next term.

—*J. A. Moffat.*

Science Class.

Three meetings were held last month, with an average attendance of thirty members. The lessons in Greek history under the direction of our Pastor, become more and more interesting as we proceed. We have almost finished our course in Physics, and we feel that we owe a deep debt of gratitude to Mr. J. T. Crawford, B. A. for his kindness in making the subject of Physics so interesting to the class. Miss J. Harvey wrote an excellent paper on Solan the Greek law-giver.—*A. Jarvis, Secretary.*

Items.

Will our friends kindly send in their subscriptions to Mr. Allen Davis for the ENDEAVORER? We find it difficult to make ends meet and if our church friends do not help us we will soon fall behind.

In the church treasurer's report, near the end, the letters Q. C., mean Quarterly collections, and C. T. B., cash from Trustee Board, being the surplus from loose collections.

A Concert that promises to be something more than ordinary, will be given in the school-room, Thursday, December 17th, commencing at eight o'clock. The Misses A. & J. Mann, F. Dame, Alma Gayfer, and Messrs W. H. Robinson, Harry Gayfer, Wm. Ostler, and the Hamilton Male Quartette will contribute to the entertainment. As the concert is given for the benefit of the Mission, we would especially urge all who can to be present.

Selections from Standard Authors.

"There is a God."
 "There is a God" all nature cries,
 I see it painted in the skies;
 I see it in the flowering spring,
 I hear it when the birdlings sing;
 I see it in the flowing main,
 I see it in the fruitful plain;
 I see it everywhere abroad,
 I feel, I know there is a God.—*Anon.*

Genius at first is little more than a great capacity for receiving discipline.—*Eliot.*

We know not when—it matters not
 When we our work shall leave;
 It matters little—only this,
 Will God approval give.

God reacheth us good things by our own hands.

Dear is the minstrel even to the heart of prose,
 But he who sets all aspirations free,
 Is dearer to humanity.—*Bayard Taylor.*

Self distrust is the cause of most of our failure. In the assurance of strength there is strength, and they are the weakest however strong who have no faith in themselves.—*Bates.*

Learning makes a man fit company for himself.

GOOD SOCIETY IN BOOKS.

We may, by good fortune obtain a glimpse of a great poet, and hear the sound of his voice; or put a question to a man of science and be answered good-humoredly. We may intrude ten minutes talk on a cabinet minister, or snatch once or twice in our lives the privilege of throwing a bouquet on the path of a princess, or arresting the kind glance of a queen. And meantime, there is a society continually open to us, of people who will talk to us as long as we like, talk to us in the best words they can choose; and this society, because it is so numerous and so gentle, and can be kept waiting round us all day long not to grant and never but to gain it, kings and statesmen lingering patiently in those plainly furnished and narrow ante-rooms, our book-case shelves we make no account of that company, perhaps never listen to a word they would say all day long.—*Ruskin.*

HAMILTON LOCAL UNION.

THIRD ANNIVERSARY.

A larger church than St. Paul's should have been chosen for the meeting-place of the Hamilton Christian Endeavor union on the occasion of its third anniversary meeting, held last Friday. The church was not big enough to hold all who came. Many stood throughout the meeting, and not a few went away when they saw the crush. It was a great gathering. The president of the Union, Thomas Morris, jr., was in the chair. The principal feature of the meeting was the address of the Rev. Wm. Patterson, of Cooke's church, Toronto, a speaker of rare power, and of a peculiarly magnetic personality.

Rev. Dr. Laidlaw opened the meeting with devotional exercises, and after the singing of a hymn the secretary, N. M. Leckie, read his annual report. This report contained some very significant statistics, showing the wonderful growth of the Christian Endeavor movement in Hamilton. It began in December, 1887, by the organization of a society in Central Presbyterian church as the result of an address delivered in that church by Rev. Mr. Franklin, an American minister. Then followed in order, the societies in connection with St. Paul's, the Congregational, Knox and Erskine churches in the fall of 1888. A local union was then formed, the organization being completed three years ago last night. Since then the work has gone on rapidly. Since the organization of the local union seventeen societies have been organized in the city and joined the union. The complete list, together with the dates of organization and the membership is as follows:

No.	When organized	Name of local societies	Membership.	
			Dec. '90	Dec. '91
1	Dec. '87	Central Pres.	107	85
2	Sept. '88	St. Paul Pres.	115	71
3	Sept. '88	Hughson St. Cong.	82	53
4	Oct. '88	Knox Pres.	87	106
5	Oct. '88	Erskine Pres.	45	70
6	Jan. '89	McNab St. Pres.	87	71
7	Feb. '89	Wentworth Pres.	101	98
8	May, '89	First Meth.	101	120
9	Jan. '90	Herkimer St. Bap.	64	60
10	June, '90	Wentworth St. Bap.	29	56
11	Dec. '90	Disciples of Christ.	14	22
12	Feb. '91	James St. Bap.	79	9
13	June, '91	Northern Bap.	7	9
14	June, '91	Gore St. Meth. E. L. C. E.	121	
15	Aug. '91	Wesley Meth. E. L. C. E.	44	
16	Sept. '91	Zion Tabernacle Meth.	32	
17	Sept. '91	John St. A. M. E.	27	
18	Mar. '91	Evangelical Assn.	32	
19	Oct. '91	Hannah St. Meth.	27	
20	Nov. '91	Simcoe St. Meth.	43	
21	Nov. '91	Emerald St. Meth.	30	
22	Nov. '91	Locke St. Pres.	10	
			832	1,266

The financial statement of the year was: Receipts, \$91.43; expenditure, within \$2.50 of that sum.

President Morris delivered a short opening address. After expressing his thanks for the good work which had been done during the year, he said that one phase of the Christian Endeavor movement, which appealed to his heart was the spirit of Christian unity which it engendered. It had tended to break down the barriers

which divided the various sections of the Church of Christ, and to enable all Christians to understand one another. Mr. Morris gave high praise to secretary Leckie, and said it was to his earnest, able and cheerful work that the success of the Christian Endeavor movement in Hamilton was largely due. The organization committee had also done good work, six societies having been organized through its efforts. Next year, he hoped, the establishment of Anglican societies of Christian Endeavor in Hamilton could be recorded, also that there would be a junior society in every church in which there was a senior society.

Rev. Wm. Patterson was received with applause and the waving of handkerchiefs when he came forward to speak. The Endeavor movement, he said, began like Christianity, quietly and, like Christianity, it is circling the earth. Christ told His followers that He would make them fishers of men. There are three kinds of fishers. One kind is that class of fishermen who go out with their tackle, and sit down and wait for the fish to come up to them before they try to catch any. That class would catch many fish. Another class of fishermen throw out the unbaited hook and say, "There! if you want to be caught come and take this hook!" He is not a popular fisherman with the fish. At other class is that of the fishermen who give the fish plenty of bait, but no hook, that fisherman may be popular, but he can't haul in any fish without a hook—and the word of God is the hook. There is not a man or woman in the world but there is a way to reach that one; the secret is to find out that way. The grand object of the Christian Endeavor movement is the utilization of the enormous energy and vitality of the young people in the churches and direct these forces into a channel of a good, instead of a cause of evil; for the current must run on—if not in the direction of good—then in the direction of evil. The aim of every society shall be to make every associate member an active member, and every active member a member of the church. You often hear Christians claim credit for not having done any positive evil, but that is not enough; the curse was pronounced of old against those who sinned by simply refraining from doing anything—simply for their inactivity. Every Endeavorer should become a specialist in Christian work—he should adopt some particular line that he is best adapted for. And when that particular sphere is discovered the worker should put his whole heart and soul into the work as if God had specially called him to it. If a man refuses to serve God in the sphere to which God calls him, he cannot serve God in any sphere—he is a nuisance to himself and others everywhere. Jonah disobeyed God, and he was a nuisance to himself, to every other man and even to the fish that swallowed him. But as soon as Jonah went to Nineveh and obeyed God, he was a blessing instead of a curse. The question we have to decide is not, "Am I qualified for this work?" but "Does God want me to go?" God never sends us anywhere alone; He always goes with us and will carry us through.

With regard to worldly pleasures, the speaker said he was often asked "Can I do so and so—dance, play cards, etc., and be a Christian?" That is not the question, he said. There are many who no doubt are able to do these things and be Christians; but the real question should be, "Can I do these things without being hindered in my Christian work?" We are told not only to shun evil, but even the very appearance of evil.

There was a collection, and while it was being taken up, Sidney Grant sang a sacred solo.

The meeting closed with the singing of the Endeavorers' favorite hymn, "God Be With You Till We Meet Again."—Hamilton Spectator.