

THE

# Canadian Epworth Era

DEVOTED TO THE STUDY OF PRINCIPLES AND METHODS OF  
WORK IN YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOLS.

## At Home with the Editor

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—The Spirit of the worker determines the character of the work.

—Work never degenerates into drudgery unless it is done by a drudge.

—Quality rather than quantity should be our first and constant aim in work for God.

—Work that may seem hard at first, becomes easy by steady and repeated efforts to perform it.

—God has so much work for us to do that no willing child of His need ever be out of steady employment.

—The Church should be God's Free Employment Bureau, finding fit work for all and fitting all to the work.

—The Christian who does not work for the welfare of his fellow men fails to follow the copy of the Divine Master Workman.

—The ways of working are many, the time for working is short, the rewards of working are sure; therefore it behoves us all to be industrious.

### The Western Fever

Writing of the condition and prospects of the Epworth League under his direction, a President, living in an Ontario city, reports that the League "at present is not in a very strong or flourishing condition owing to the 'Western fever' which has struck the members." He adds: "It seems as if they leave us faster than we can get new members," and, again, "the hard part of it is that the best and most active workers are going."

This correspondent treats of a very important matter, one which concerns many of the older places of the Eastern Provinces, and because workers are involved in it such grave questions of League membership and usefulness, we make a few suggestions.

It is to be expected that the migration of many of our young people, especially of the young men, to the newer provinces of Western Canada, will continue for years to come.

But the most of these should still be retained in League and Sunday School membership. The Methodist Church is as extensive as Canada, and local residence need not vitally affect church relationships.

Still, the fact remains that many who remove from the home circuit are lost to the church. This is true not only in the West, but equally so of Toronto. There are hundreds of people in the city, as well as in the Prairie Provinces, who used to be connected with the church in various ways "at home," who never see the inside of either Sunday School or League room now.

This ought not to be so, and might be largely prevented. But it requires co-operation. The person removing must be interested enough to obtain a removal card, letter or certificate before leaving home, and then sufficiently wise to present that credential wherever he or she may settle. And the leaders in the work of the home church must be alert and anxious enough to see that the person removing does not get away without such note of introduction to the church in the new place of residence.

Of course, no one can make the mover use the letter; but, at least, someone can write the minister in the city, town or village to which the friend has gone, and seek for him a welcome. There is always someone in the old home community who knows enough of the removed one's whereabouts to make this practicable.

Correspondence between the home School or League and the absent friend will be well repaid. This is attended to in some quarters, but not generally.

Much depends on the attitude of the person removing into any new community. Some are free and soon make friends. Others are retiring and stand aloof with unpardonable diffidence. Some value their church relationships highly, and will retain them at all cost, others are carried away with worldliness and selfish greed and soon lose their former spiritual sensitiveness. Others, in their new home come under "the cares of this life" and their relish for church associations and work is soon lost.

A three-fold injunction is in order: *First*, to the old friends.—Do not permit any of your young people to go away without a letter, and without your seeing that a notice of that removal is sent as soon as possible to some responsible person in the distant town to which your friend is going. *Second*, to the new friends.—Do not allow any young person to remain long among you without seeking him for your fellowship in all possible church connections. *Third*, to the young person himself.—Do not consent to be a stranger wherever you go. Make friends of God's people. If no one introduces you, make your own introductions. Do not stand on ceremony. If you are not sought by someone, seek someone yourself. Connect yourself with the people of God and get to work. Do it soon or you will drift and join the multitude of the lost or disappeared.

The League or Sunday School at home must fill up every gap caused by these removals. This can be done, for there are boys growing up in every community, and these should be in training continually. Do not worry over those who are gone. If they are of the right stuff they will continue to be useful wherever they may reside. Rather worry yourselves to get the growing boys in their early teens and aim at giving them such training that when they, too, many of them, shall leave the old home, they may carry with them what shall make the new home equally pure and lovely before God.

### The Secret of Good

Picking up a young lady's Bible recently, when in her home, the book opened quite casually at the early chapter of Isaiah, and verse heavily underlined, at once claimed our attention. "If ye be willing and obedient ye shall eat of the good of the land." Our young friend is a Student Volunteer, and it looked as if she had been studying fundamental principles. Not of her Bible or her use of it did we particularly think, but those two words, "willing" and "obedient," kept ringing in our ears, and pondering them, we asked questions regarding Canada and Canadians. Is the land "good"? Surely there never was a better! Is the "good of the land" in evidence? Surely there never was a land more attractive by reason of its very goodness than Canada is in the eyes of the older nations to-day! Will the "good of the land" be fully enjoyed by the people who live in it? And there we hesitated, and thought and questioned afresh. What is the popular conception of "good"? Is it mere physical bounty, the product of teeming harvests? Will the abundance of temporal supply satisfy the growing populace? Is the fruitage of field or orchard all that our people most desire? Will the output of forest or mine, the product of farm or factory be deemed sufficient "good"? Is there anything better to "eat" than "the good of the land" as realized in bursting granaries, the ingathering of well-filled fields? Surely the prophet of olden time had something more than such physical wealth in mind when he spoke of the consequent results of being "willing and obedient." And then there came the conviction that even in the material development of the nation, "the good of the land" cannot be fully enjoyed without God, and that to realize His continued blessing even in temporal possessions, the people must honor Him by "willing and obedient" service.

But "the good of the land" is not confined to the products of the soil. It is in the characters of the citizens, the very heart of a nation's life. For lack of priceless moral treasure, Judah and Jerusalem were impoverished of old, and without it Canada can never enjoy the highest "good." We need men to till the soil, to delve in mountains and dig in mines. We need the music of the axe and saw in virgin forest, and the hum of whirring machinery in busy factory. Every sphere of human industry must be active, and the labor of brain and brain be everywhere increased by God. The must be in the heart of the nation or "the good of the land" can never be fully realized. To bring about this richest harvest is the church's true mission in our land to-day, and in the process every Christian must be a worker. This is the very soul of patriotism.

"If you want to Christianize humanity you must humanize Christianity."