

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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Think It Out, Then Act!

—The supreme duty of the Christian Church is to cultivate the earth in righteousness, for God.

—The Methodist Church, as a part of the universal Christian Church, is responsible for its share of this great work.

—Every member of the Methodist Church, irrespective of age or sex, is under obligation to help the whole body in the speedy and successful completion of the task.

—Young people can best serve God and make Church work fruitful of largest results by uniting their forces for aggressive enterprise under wise and statesmanlike leadership.

—The Epworth League was constituted by thoughtful men, after much prayer, as the organization best fitted for the culture and use of young Methodists, and as most likely to produce practical results in spreading righteousness throughout the land by their agency.

—That the young people of Methodism, through the activities of the Epworth League, have done much for the betterment of their church, their country, and the race, no sane person who has an intelligent knowledge of League history during the past twenty years will deny.

—But, that the Epworth League has realized all it might, that it has accomplished all it aught, that it is even now realizing or accomplishing all that may reasonably be expected, no one claims. It can do better, it should do better, and it will do better when all its members realize not the general statement first named above, but this closing declaration which is somewhat different: *My supreme duty as a Christian is to cultivate the earth in righteousness, for God. What do you say about it?*

How Is Your Appetite?

Of some people such a question need never be asked. Their evident relish for their food forbids it. A growing boy, ruddy with health and hungry through exercise, demonstrates his appetite by quickly appropriating his meal. As in physical so in spiritual matters. Some people have a keen appreciation of religious truth because they have a wholesome sense of inward hunger. Others lack this. Why? Is not lack of appetite in a boy evidence of something wrong with him? Generally so. And when young people show no desire for spiritual food is it not proof positive of something out of order somewhere? Failure to enjoy prayer, Bible study, public worship, the fellowship of the Church, the communion of the Lord's table, is sure evidence of spiritual illness.

A hungry boy needs neither persuasion or argument to partake of the meal provided. He cannot get to the table too quickly, and, generally, three meals a day are quite insufficient. Why should Christians who ostensibly seek health need to be constrained to feed on the living Word, to attend the services of the Lord's house, or to partake of the wholesome provisions of Divine grace? Is a sense of personal need lacking?

The pertinent question is for each of us: "Do I enjoy religion?" To enjoy it is not to bear, to endure, to profess, to worry over it; but to rejoice in its privileges, to exult in its abounding life, to grow strong by its appropriateness of blessing and power. Have we enough of it for this? If we need to be coaxed to God's house, persuaded to prayer-meeting, argued to class-meeting, and only attend to our religious

duties because we fear the penalty of neglect, we surely are in an unhealthy spiritual state.

Perhaps a more active appetite would be enjoyed by us all if we took more health-giving exercise. Certainly, with a young Christian, as in physical so in spiritual life, activity means health, and health is manifest in growth.

Whatever you may lose, don't lose your appetite! For God and all the bounties He daily spreads for you on His table.

The Cost of Learning How

The mastery of any process of learning or work may not be easy, but if the will be strong enough and the application long enough maintained, a certain measure of skill will surely be attained. No one who easily yields to discouragement may expect to accomplish much; but he who fails only to bravely try again will compel success. This is true in all lines of personal study or training, and the young Christian worker must resolve to do his best every time he tries and so grow skilful with every succeeding effort. In learning to effectively work for God we must both *want* to and *will* to do the task allotted. And if the wanting and willing be strong enough, no fear of ultimate failure need be entertained. We were told recently that a lady noticed a small boy trying to skate. He was not succeeding very well, and she said to him: "Why, sonny, you are getting all bumped up! I wouldn't stay on the ice and keep falling down like that; I'd just come off and look at the others skating." Looking up through his unwelcome tears, the little fellow said: "I didn't get new skates to give up with; I got 'em to learn how with." What matter if he did get a few bumps during the learning process, he was there to learn to skate, and learn he would. Is the point clear? It is simply this, in anything that is worth achieving, a steady determination and repeated effort will bring desired results. Leaguer, you haven't got a league "to give up with," but "to learn how with." Never mind the bumps; you must learn, and a few knocks will not hurt you.

Does Your Singing Inspire?

Why this question? Because so much singing in league meetings is dull, spiritless, depressing. The average leader makes no special selection of appropriate hymns. The ordinary music committee exists but on paper. The pieces to be sung are too often picked out at haphazard, during the progress of the service. Little wonder there is no enthusiasm. We recently went to a league meeting in one of the finest churches in Methodism. As we approached the door we heard singing within. A preparatory service of song was being held—a helpful plan if properly carried out. But as we entered the hall we were depressed, not stimulated. Why? The doleful sounds of "Must I go and empty-handed?" were being sung, and on entering the fine, large league room we found a few young people scattered here and there throughout the place, droning out this sorrowful lament of a dying man who had wasted his life in sin. We took occasion during the evening to remark, in all kindness, that if we had been an ordinary boy or youth needing some magnetism to draw him into the meeting, we certainly would have passed by the church door as quickly as possible. There was ample room

"You can be loyal to truth without calling all men liars."