

THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, MARCH, 1903.

No. 3.

A Song to the Men Who Lose.

Here's to the men who lose!
What though their work be e'er so nobly
planned,
And watched with zealous care?
No glorious halo crowns their efforts
grand;
Contempt is failure's share.

Here's to the men who lose!
If triumph's easysmile our struggles greet,
Courage is easy then;
The king is he who, after fierce defeat,
Can up and fight again.

Here's to the men who lose!
The ready plaudits of a fawning world
Ring sweet in victor's ears;
The vanquished banners never are un-
furled—
For them there sound no cheers.

Here's to the men who lose!
The touchstone of true worth is not
success,
There is a higher test—
Though fate may darkly frown, onward
to press,
And bravely do one's best.

Here's to the men who lose!
It is the vanquished praises that I sing,
And this is the toast I choose:
"A hard-fought failure is a noble thing
Here's to the men who lose."
—*Boston Traveller.*

Remains the Same.—After much correspondence, and discussion, it has been decided to allow the date of our International Convention at Detroit to remain as at first fixed, July 16-19. Put this down in your note-book, and plan to take your vacation at that time.

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New Churches.—There were 1,261 new churches erected in the United States last year. Dr. D. H. Carroll, the eminent census expert, in commenting on this says: "The gain of churches—1,261—does not speak of decline in popular interest. The inference often drawn from reports of church attendance, that the church service is losing its attractiveness for the people, is hardly borne out by the fact of continued enterprise in building houses of worship. Many of the new structures are finer and costlier than those they replace. Rarely or never does one hear of congregations building cheaper edifices for the sake of economy, or smaller edifices because of decreasing attendance. Every year the enormous value represented by church property increases. If the heart of the people is not in the church, why do they put their treasure there?"

Bishop Hartzell.—During the past month Rev. J. C. Hartzell, D.D., Missionary Bishop of Africa, the successor of Bishop William Taylor, visited Toronto and delivered a very able lecture on "Nation Building in South Africa," under the auspices of the City Epworth League Union. He had something to say, and his clear, forcible, direct delivery made a deep impression. The address was characterized by that breadth of vision and masterly marshalling of forces entering into the building of a nation which comes from being in full sympathy with the theme and thoroughly conversant with what is comprehended in it. The Bishop has large plans for Africa, and is summoning the great Church with which he is connected to an advance movement.

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Be Careful.—It is an excellent thing to wear the Epworth League or Christian Endeavor badge, but those who do so should be very particular that their conduct is in harmony with the principles represented by the society of which the badge is the outward symbol. Mr. Robert E. Speer tells of a young man and woman who got on the train at Springfield. They were evidently going away for a short vacation. The young man wore a pin which indicated that he was a member of a Christian Endeavor society, and he gave the young woman the seat next the window. It was a warm day and very dusty, and cinders and dust enveloped the train in a cloud as it rolled along. Presently the young man proposed to open the window. The young woman replied that the disadvantages of the cinders and dust that would blow in would counterbalance the benefit of the fresh air and the breeze, "Oh!" the young man replied, so that the traveller behind him overheard, "it will not trouble us. It always blows back on the seat behind." And the window went up. The traveller on the seat behind looked over to make sure that he was not mistaken about the pin, and then leaned back and shut his eyes to keep out the cinders and dust, and meditated a little.

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What Does it Mean?—In a recent issue *The Epworth Herald* contained the following, which is so good that we pass it on: The question box at a young people's convention brought out this question: "To us, 'Endeavor' means something; 'Epworth League' does not. Why should we change from 'Endeavor' to 'Epworth'?" The question was frank, and demanded a frank answer. The following reply was made by Dr. J. C. W. Cox, of Knoxville, Ia.: "A word in itself means nothing. A word is but a breath of passing air." The conversation of two

Chinamen, what is it to us? Yet 'words are things,' when they represent ideas. 'Endeavor' means purpose, intent, activity, effort—all excellent. Does 'Epworth League' mean nothing? 'League' means sympathy, association, comradeship, kinship. 'Epworth,' to a Methodist, means much—pure home life, refined manners, thorough culture, Christian character, holy living, earnest doing. 'Epworth' means a mount of vision for a saintly woman; a mount of beatitudes for sons and daughters. It means Oxford, Aldersgate St., the Foundry, John St., a century and a half of widening victory, a sweep of conquest to make angels glad. The 'Epworth League.' It means piety, culture, loyalty, helpfulness, big-hearted, broad-brained, open-handed, work-day Christianity. It means much as a reminiscence; it means more as a prophesy. It is historic, as is Methodism; fragrant with pure and blessed memories of heroic days in the eighteenth century; it is prophetic of better days, not less heroic, in the twentieth century, when Methodism, which to-day ministers to one-fourth of the population of this land, and is the foremost Protestant organization of the world, will usher in a new instantiation in every land—a Church pious without cant, learned without pedantry, loyal without bigotry, earnest without fanaticism—a *renaissance* of apostolic faith and fervor and zeal for every good work. Does not 'Epworth League' mean something?"

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They Wanted the Best.—Our Methodist Book Room and its publications are often appreciated more by the people of other denominations than by Methodists themselves. At a recent League Convention our Canadian Hymnal was severely criticised, and the statement made that we ought to have a better music book. About the same time that this discussion was going on, the Sunday-school teachers and officers of the American Presbyterian Church in the City of Montreal, one of the most prominent congregations in Canadian Presbyterianism, were assembled to select a song book for their school, and for prayer meeting services. They had before them samples of a dozen different books, which were thoroughly examined. After careful consideration they came to the conclusion that "The Canadian Hymnal" was the best thing on the market, and the next day left an order with our Methodist Book Room in Montreal for one hundred and fifty copies. There are of course some weak pieces in it, but taken as a whole our Canadian Hymnal can scarcely be surpassed for use in the social services of the Church. Those who criticize it, would do well to examine it a little more closely.