

THE CANADIAN EPWORTH ERA

ORGAN OF THE EPWORTH LEAGUES AND OTHER
YOUNG PEOPLE'S SOCIETIES IN THE
METHODIST CHURCH.

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Editorial.

Foundation Virtues.

There are foundation virtues and top-stone virtues; virtues that hide and virtues that shine. In youth we are attracted, perhaps, more by the dazzling virtues than by the solid, soberer ones, but as we live, the years reveal that all the shining virtues rest solidly upon the buried or semi-buried ones that we failed to see. The foundations of character are laid slowly, silently, and without ostentation, and they must be laid if our work is to stand. The hours of silence do more for us than the hours of speech. Let us build steadily patiently, for our work shall outlast the eternal hills.

Modern Inquisitors

A report comes from Chicago to the effect that laborunionists recently captured some "scabs," took them to an empty room, kept them prisoners for days, tortured them in the most cruel manner, and then cast them out on the streets, broken in body and ruined in mind. This is sufficient answer to any who say that the spirit of the Spanish Inquisitors died with the abolition of the Holy Office. An analogy may easily be found between the work of the priests of the fifteenth century at Seville and the doings of certain labor agitators of the twentieth century in Chicago.

The Inquisition assumed to govern men's souls, the union undertakes to govern men's bodies. The Inquisition dictated what men should believe in theology; the union dictates what men shall believe in regard to economics and sociology. The Inquisition said how men should serve their God; the unionist says how men shall serve their employer. The Inquisition called all dissenters heretics; the union calls all dissenters "scabs." The Inquisition quarrelled with men who spoke without their authority; the union quarrels with men who work without their sanction. The Inquisition used fire and sword to enforce its decrees; the union uses vile names, intimidation, boycott, and sometimes, as the case cited above shows, violence and torture. The Inquisition professed to love the souls of those whose bodies it burned; the union declares itself the best friend of the man whom it drives from his work.

In saying these things we would not be misunderstood. We have no grudge against the unions as such. We look upon them as being both necessary and inevitable. We are not pleading the cause of the non-union man as such. What we

do plead for is the right of every man to sell his labor to whom he likes and for what price he sees fit. He who denies this right strikes at the very foundation of liberty.

It is no answer to say that the capitalists are just as bad as the unionists, or worse. We know that such is the case. The spirit of the Inquisition informs the trust and the association just in so far as these organizations seek to coerce and penalize their outside competitors or their workmen. What we plead for is liberty for all; what we denounce is tyranny on the part of any. Tyranny is common to both the man in broadcloth and the man in overalls and is just as villainous in the one as in the other.

"Oncers"

The number of people who attend public worship but once on Sunday is rapidly increasing, especially in the cities. In some of the larger churches in Toronto, the pastor might almost preach the same sermon morning and evening, as the congregations are to a very great extent different. The leading officials of the church are in their pews in the morning, but many are absent in the evening. There is some excuse for those who have attended class and preaching service in the morning, and Sunday-school in the afternoon, but those who have not been out in the afternoon really should stand by their pastor in the evening, unless there are special circumstances to prevent. Few people know how disheartening it is to a preacher to note so many of his people away, when he has labored hard to prepare for them a suitable message.

No Duties Attached

When Bishop Phillips Brooks sailed for Europe on his last trip abroad a friend jokingly remarked that while abroad he might discover some new religion to bring home with him. "But be careful of it, Bishop Brooks," remarked a listening friend. "It may be difficult to get your new religion through the custom-house." "I guess not," replied the bishop, laughingly, "for we take it for granted that any new religion popular enough to import will have no duties attached to it."

This is exactly the kind of religion that many people are looking for. Take the average congregation of five hundred people. How many of them are engaged in any form of Christian work? One-third would be a very high estimate. The majority of the people certainly have a religion with "no duties attached," for they never think of doing anything beyond going to church and listening to a sermon once or twice a Sunday.

Pastors, League presidents, Sunday School superintendents and other leaders should seek to stimulate the young people especially to know something of the joy of service. How true it is, the harvest is plenteous, but the laborers are few.

Popularity of the Novel

One of the most depressing signs of the times is the increasing popularity of fiction to the almost entire neglect of solid reading. The book stores sell scarcely anything but ephemeral novels. If a customer should ask for one of the standard works of fiction, Scott, Dickens or Eliot, he would be informed, in most cases, that these books were not kept in stock.

The stores report each month the best selling book, and it is invariably a novel, whose run is over in a month or two. The story that everybody is talking about to-day is entirely forgotten in a few weeks.

The magazines, too, are giving up their pages almost