

The following quotation from the Constitution of the Lord's Day Alliance, now organized in every part of Canada, sets forth the objects and methods of that body:

"The Alliance believes that the Lord's Day is a divine institution, and that the only sure foundation upon which the enjoyment of its benefits can rest, is a strong conviction on the part of the people of its sacred character."

"It shall be the object of the Alliance to preserve the Lord's Day in its integrity, and to secure to the whole community the right to its full enjoyment."

This it seeks to do—(1) By appeal to conscience and public opinion. (2) By a strong and effective organization. (3) By enforcement of laws for the preservation of the day of rest. (4) By securing such legislation as may be found necessary for the complete protection of the Lord's Day as a day of rest and of opportunity for worship.

It will be seen from the above that while the Alliance believes in the religious observance of the Sabbath, it seeks to promote this only by persuasive means. It holds, strongly, however, that "the liberty of rest for each man demands the law of rest for all men." In this, assuredly, labor men, whether Christians or not, have good cause to agree with the Alliance. And the workmen of Canada have, of late, been showing their appreciation of these confederations by, either on their own account or in co-operation with the Alliance, resisting encroachments upon the rest day and seeking to have it protected by the law of the land. In Ottawa, Toronto and Hamilton, the Trades and Labor Councils have already appointed committees to co-operate with the local Alliances. In Kingston, Guelph and St. Catharines, labor unions have for some time been strongly sympathetic. The barbers of Montreal and of Ontario have secured the prohibition of Sunday barbering. The labor men of British Columbia were the first to begin this active co-operation. Mr. Ralph Smith, M. P., well known to every labor man in Canada, is the First Vice-President of the Lord's Day Alliance of the Pacific Province; Mr. D. J. O'Donoghue, Dominion Fair Wages Officer, is one of the founders of the movement, and a member of the Executive Committee of the Lord's Day Alliance of Canada.

There are two ways in which workmen can assist the Lord's Day Alliance: (1) By individually becoming members of it. The usual membership fee (annual) is 50c., but when any labor union supplies twenty or more of its number as members of any branch of the Alliance they are admitted at 25c. each. (2) By unions and councils co-operating whenever there is work to be done in defence of the weekly rest day.

The chief temptation which working people have to meet is the yielding to various efforts by excursions, sports, etc., to make of the Sabbath an ordinary holiday. Citizen and Country effectively deals with this delusion. It says:

"Capital, under the fever of competition, is ever seeking to infringe on the rights of labor. This it seeks in various deceptive ways. Sympathy for the workers is the usual mask. This has often proved a winning card; Sunday street cars in Toronto, for instance. The Sabbath is not a day for outings, for picnics, for pleasuring; it is essentially a day of rest—rest for mind and body, for men and beasts." Some will say, 'Men must have recreation,' then I reply, Monday, Tuesday, Wednesday, Thursday, Friday for work; Saturday for recreation; Sunday for rest. Five days of labor are more than sufficient to fill our wants. The chief thing to be guarded is the sanctity of the weekly day of rest. Making that secure, let us go on to the next victory—the Saturday holiday."

Strong wise words from Mr. Ralph Smith, M. P.:

"It is important for members of labor unions to remember in the discussion of the observance of the Sabbath as a day of rest, that to relinquish any opportunity of rest is ultimately to labor where we might rest, and that for the same wage. Whilst we may benefit for a short time by the disposal of certain privileges for what we think is an extension of labor, to gain which we compel fellow workmen to labor, in the end we ourselves may be compelled to do the same by the power of capital and ultimately to do so for the wage we now receive for the shorter week. Any privilege to ourselves which compels others to labor is contrary to trades union principles."

Mr. P. J. Maas, General Organizer, American Federation of Labor, writes:

"At the high pressure rate of life which modern civilization has forced upon us, there is now more than ever a necessity for the Day of Rest.

"Close every place of business, even to the confectionery, ice cream, soda water, and other shops, and bank the fires in the furnaces; let the hum of machinery cease, and give every man a chance to recuperate strength and improve his mind.

"If, through neglect or indifference, all the salutary restraints of law are gradually swept away; if man's greed for gain is to prevail over natural and imperative physical laws, the time will come when labor on every day of the week will be the rule for the majority, and rest the privilege of the favored few."

Mr. Samuel Gompers, President American Federation of Labor, writes:

"In my judgment it is not only just and humane, but essential to the progress of our people, the perpetuation of our race, the liberty of our country, the moral, material and intellectual advancement of all, that one day of rest in seven should be the universal rule. I regard it as absolutely dangerous to all our interests and to our progress that the workers should be required to toil more than six days in the week."

Mr. John Jenkins, J. P., President of the 1895 (British) Trades Union Congress, in speaking at the annual meeting of the Workingmen's Lord's Day Rest Association, said:

"I am here to-night as a supporter and preserver of the divinely appointed Day of Rest in all its sanctity, purity and sweetness, and I am thus here in obedience both to my Christian and trade union principles. Now, in personally observing the holy day, I know that I am doing the will of its divine founder. I believe, too, that in striving with you to assure for others the opportunity of similarly observing it, of enjoying the greatest of all social privileges, I am doing true trade union work, and pleasing Christ, my brother, by trying to 'do unto others as I would that others should do unto me.'"

Mr. John Hodge, steel smelter, President of the (British) Trades Union Congress of 1892, in addressing the same Association, is reported as saying that "He strongly opposed Sunday work not only because he had been a sufferer from it, but from higher and holier motives. He opposed it because the divine law said, 'Remember the Sabbath Day to keep it holy.' He could not help thinking that Christians had been too apathetic in the matter. But if the churches had been apathetic he thought they could congratulate themselves upon the success of the operations of their Association. The workers certainly owed a debt of gratitude to the Society for what it had done for them."

### Creeds and Dogmas.

BY G. T. FURVES, D. D.

Against creeds and dogmas however, our century has witnessed, it must be admitted, a vigorous cannonade. There have been leveled against them the big guns of philosophy and theology, the artillery of the heavy review, the lighter musketry of popular magazines and pamphlets, while the small pistol of the platform orator and sensational preacher have contributed to swell the sound. Nor is it difficult to see reasons for this. Creeds and dogmas are definite targets to shoot at. They may easily be torn out of their relations and misrepresented. Any intellectual statement may be made to appear hard and cold. It is the easiest thing for ardent rhetoric to assail. And it is tempting to be an iconoclast. It has a show of power. Hence it is not surprising that the dislike of the human heart for a real religion should seize on creeds and dogmas for the special objects of attack.

There have been, however, deeper reasons for the assault. The idea—true in itself—that religion is a life has been pressed so far as to cause forgetfulness that it must be also a belief, if its life is to be healthy and persistent. The joy of new knowledge has created a restless discontent with all the conclusions of the past. The interest in the ethical content of religion has led to a want of interest in its doctrinal affirmations. The growing desire for church unity has caused a disposition to minimize the doctrinal differences which have divided the churches. Above all, the wide influence of the theory of naturalistic evolution, applied to man as well as nature, has made the dogmas of the past appear as but relatively true and of little value for present thought and need. Add to this the agnostic attitude concerning transcendental and so concerning religious ideas, and we can understand most of the motives which have led men in modern times to regard creeds and dogmas as audacious attempts to state the unutterable.

Now I am not concerned at present to defend any particular creed. Of course I know that they are not infallible and that they must substantiate themselves anew to every generation by the conviction of the church that they still rest on solid ground. I would not want any man to accept a creed or dogma unless convinced that it is upheld by the revelation which the Almighty has made to man. But the question is a large one. Have creeds and dogmas a rightful place in the religious life? Ought the church to uphold and teach them? Or shall we accept the idea of a molasses Christianity, in which every man shall be urged to believe as he likes, and the church as a whole, because including all creeds, represent none to the world? I would like you to listen not to the cannonade but to the quiet utterances of even the nineteenth century itself; not to the wind or fire or earthquake, but to the still small voice.

I call attention then to the undeniable fact that the largest part of the advance which Christianity has made during the century has been through those churches which have upheld creed and dogma. It is true that much philanthropic work has been done which cannot be traced to belief in dogmas; but the aggressively ex-

panative religion of the age has unquestionably issued from those churches whose beliefs have been the most definite. It looks as if there was something in a creed which gives power. The century attests that in proportion as religion has lost its hold on definite truths it has lost its distinctively religious mission and potency, in the vague message of ethical culture or social betterment.

But, looking at the matter more deeply, we must recognize that the profoundest quest of the century has been for the source of authority in religion. With this has of course gone the question of its origin. Has religion grown up or come down? Is it an evolution or a revelation? How is the authority of religion to be explained? I believe that the real verdict of the past century has been that Christianity rests on an historic revelation. To mention but one item of the evidence, the unique grandeur, the solitary glory of Jesus Christ has come to be so admitted that few thoughtful men of any school deny he was or brought a real revelation from God. But if Christianity be in its essence a revelation, it must be a communication of truth. No other idea of revelation is worthy of God. It must give men a definite message. And if this be so, the necessity and duty of formulating that truth, against error and incomplete statement, plainly rests upon the body of his followers. Herein lies the difference between the man who upholds the church's duty of promulgating the faith in definite form and the man who conceives of creeds and dogmas as merely the temporary expression of a faith which is ever changing and growing. The latter does not accept, or does not see what is involved in, an authoritative revelation. His theory is that of the naturalistic evolutionist. Once posit a revelation, and it becomes the duty of the church as a body to formulate the truth contained in the revelation, according as error may attack it or the church herself may need it; and if the formulation be performed after long and careful study of the revelation, the probability will be that the result will be good for all time. By all means, let the result be continually scrutinized, and if it can not be shown that it does spring out of the revelation, let it be revised. But it would appear impossible to deny that, if an authoritative communication of truth has been made by God, it is the duty and right of the organized body of believers to express that truth in the definite forms of creed and dogma. Just so far, therefore, as we believe that the century has recognized the reality of revelation, may we be confident that its real message to posterity will be ultimately found to be the rightfulness and the inevitableness of the church's expression of its faith in creed and dogma.—Evangelist.

### Kind Severity.

The Christian Intelligencer records this incident of a stage-coach trip in Western Montana, twenty-five years ago. A mother and her infant child were the only passengers. A sudden change of weather subjected the woman to more exposure than she was provided for, and before the journey was half over the freezing cold had begun to creep into her blood. She could protect her babe, but her own life was in danger.

As soon as the driver knew how severely she was suffering he gave her all his extra wraps, and quickened the pace of his team as much as possible, hoping to reach warmth and refuge before her condition became serious. His passenger's welfare was now his only thought, and by frequent inquiries he sought to assure himself of her safety.

But the fatal drowsiness had stolen over her, and when no answers were returned to his questions he stopped, and tore open the coach door. The woman's head was swaying from side to side.

Instantly he took the babe from her, and bestowed it as comfortably as he could in a furry bundle under the shelter of the seat; then, seizing the mother roughly by arms, he dragged her out upon the frozen ground. His violence partly awakened her, but when he banged the door together and sprang to his box and drove on, leaving her in the road, she began to scream.

The driver looked back and saw her running madly after him.

"My baby! my baby! O my baby!"

The horror of her loss made her forget the cold. By and by, when certain that she had warmed her blood into healthy circulation, the driver slackened the speed of his horse, and allowed her to overtake him and resume her place in the coach with her living and unharmed child.

### A Wish.

I found a mossy, ancient apple tree,  
And at its top a vigorous-seeming bough,  
All clouded o'er with pink and snowy bloom,  
Was waving in the wind it laden with  
Its fragrance sweet. So may my soul survive  
The body's slow decay, and blossom till  
The summons come for parting; and so home.

ARTHUR D. WILMOT.