

than now in these days of incessant and manifold labor. And this interest is solely protected by the rule or law that no ordinary secular business demanding ordinary secular work shall be done on the first day of the week.

But this is broken by the Sunday street car traffic, which necessitates a certain amount of ordinary work on the day of rest. It will be objected that this amount of work is small in comparison to the great burden of the other week day work. Yes, but "unfaith is aught is want of faith in all." If the rule or law be systematically broken in the one case of the Sunday street car traffic, it will have no other force to protect the workman's rest in any other case.

Let our street railway company be allowed to work their servants on the Lord's Day, what then, is to hinder store, farm or factory owners from doing the same when once, as in the case of street railway corporations, man's selfish greed has overcome the surviving power of principle or shame?

The traffic, which destroys the rest of one class of workmen, at the same time endangers the rest of the whole.

Our street car servants, motormen, conductors, etc., now stand in the sacred Thermopylae of the freedom of all workmen in the city to rest on the Sabbath Day.

#### Wages.

But it may be asked: Granted that it were against the interest of the workmen to lose his weekly day of rest, will not this be amply compensated for by increased pecuniary interest?

The gain in money is an illusion pure and simple. What, in fact, would be the effect upon wages if Sabbath labor became the rule? This is a very simple question in political economy.

The rate of wages, the price of labor is always determined in the long run by the value of labor or the quantity or quality of work produced. Now, it is evident and it has been proved by experience, that he who labors only six days in the week must produce more work and better than if he labored all the seven. So, Sabbath labor, far from augmenting the workman's wage, will inevitably diminish it. And a living wage is a religious question.

The Sunday street car traffic then, besides being against the workman's interest as to his rightful day of rest, is against his interest as to his due gains.

#### Health.

Health is a religious question, and

for maintaining the body in the fullness of healthful vigor, a weekly day of rest is a necessity of life. Unbroken continuity of toil, from year's end to year's end, will undermine the strength of the workman, thereby shortening his life and embittering it while it lasts.

#### Character.

Not only is Sunday work against the interest of the workman as to his rest, his wages, his health, it is against his interest as to his character—and character is a religious question. The system of Sabbath labor degrades and brutalizes the workman's character. It makes him feeble, short-lived, spiritless, and an abject slave.

#### The Interest of the Community.

Employer as well as employee needs rest. The managers of the street railway company as well as the conductors and motormen need rest. Speaking in a general way, for many an employer even the pressure of only six days work threatens to turn him into a mere mechanical machine. What if the employees are to work on the seventh day? Surely there can be no immunity for the employer. Then if one master with his men be allowed to work how can others rest in those days of grinding competition? The rest of the master as well as the servant needs the protecting angel of the Sabbath day. On the grounds then of physical rest, of money making, of bodily health, of character, it is clear that any Sunday traffic, however small in itself, yet a sure precursor of greater, is inimical to the interest of men of every class.

#### The Spiritual Interest.

There is considerable religion in the temporal interests of man. But man has not only temporal interest, he has spiritual interests also. The body and bodily faculties of man are not all that go to make up a man, an essential factor in the nature of man is his immortal soul. A life that consists in the knowledge of God, in communion with God, in love for God, in holy aspiration after God—a rest which cultivates merely the mind and body and leaves the soul a waste is not the rest which God made for man. To cultivate the body without the mind is to train man a powerful beast; to cultivate the mind without the soul, is simply to give him the education of a devil. When therefore our Sabbath desecrators talk of secular Sunday as an education of man, they lead us to