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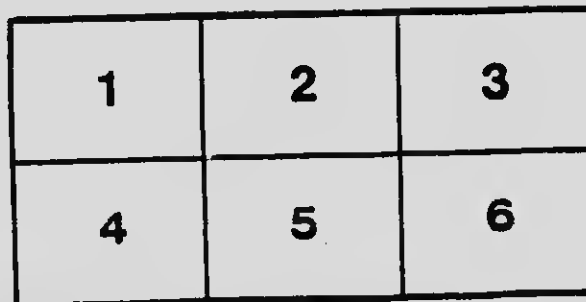
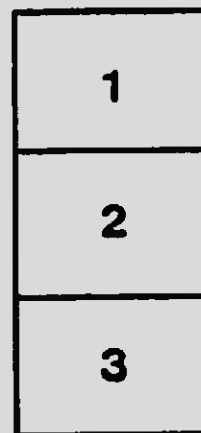
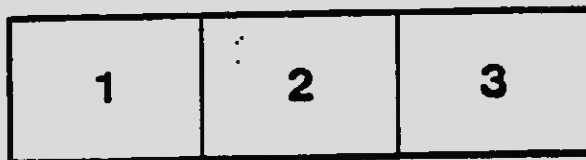
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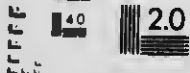
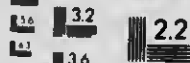
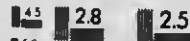
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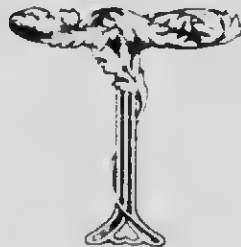
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The First Story of the Labor  
Church *and* Some Things For  
Which It Stands



BY  
J. S. WOODSWORTH

AN ADDRESS IN THE STRAND THEATRE, WINNIPEG  
APRIL 5th, 1920

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Price 5c.

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Issued by the Labor Church,  
Offices, 530 Main Street, Winnipeg

**HYMN**

Is true freedom but to break  
 Fetters for our own dear sake,  
 And, with leathern hearts, forget  
 That we owe mankind a debt?  
 No! true freedom is to share  
 All the chains our brothers wear,  
 And, with heart and hand, to be  
 Earnest to make others free!

They are slaves who fear to speak  
 For the fallen and the weak;  
 They are slaves who will not choose  
 Hatred, scoffing, and abuse,  
 Rather than in silence shrink  
 From the truth they needs must think;  
 They are slaves who dare not be  
 In the right with two or three.

—J. R. LOWELL.

**PRAYER**

We meet together as brothers and sisters of the one big family.

We confess that we have not yet learned to live together in love and unity. We have thought too much of our own interests and too little of the common welfare. We have enjoyed and even sought special privileges. Our own gain has often involved another's loss. We are heartily sorry for these, our misdoings; the memory of them is grievous unto us.

We acknowledge that we are still divided into alien groups separated from one another by barriers of language, race and nationality; by barriers of class and creed and custom. May we overcome prejudice. May we seek to find common ground. May we recognize the beauty in other types than our own. As we claim that our own convictions should be respected, so may we respect the convictions of others. May we grow in moral stature till we can join hands over the separating walls. May we enter into the joy of a common fellowship.

We have learned how imperfect is our knowledge; how narrow our vision. May we be willing to welcome truth from whatever source it comes. May we endeavor to follow the truth at whatever cost.



We would remember that the things that are seen are temporal; that the things that are not seen are eternal. May we judge things by their spiritual values. May we estimate success by high standards and in our own lives, reject the temptation of a low aim and easy attainment.

We would be wide in our sympathies and generous in our living. If we have more than others, may we accept our heavier responsibilities. We would extend to others that indulgence which we ourselves crave.

We are grateful for the lives of all the wise and good who have made this world a better place in which to live. May we enter into their spirit and carry forward their work.

We pledge ourselves to united effort in establishing on the earth an era of justice and truth and love.

May our faces be toward the future. May we be children of the brighter and better day which even now is beginning to dawn. May we not impede, but rather cooperate with, the great spiritual forces which, we believe, are impelling the world onward and upward.

#### READINGS

**The accusers in Pilates Court:**—"We found this man (Jesus) perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is an anointed king."—Luke 23, 2.

**Jesus:**—"Remember the word that I said unto you: A servant is not greater than his lord. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also."—John 15, 20.

**The mob at Thessalonica to the rulers of the city:**—"These that have turned the world upside down are come hither also; whom Jason hath received; and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus."—Acts 17, 6-7.

**Demetrius, a Silversmith, at Ephesus:**—"Sirs, ye know that by this business we have our wealth. . . . Not only is there danger that this, our trade, come into disrepute, but also that the temple of the great goddess Diana be made of no account."—Acts 19, 25, 27.

**The "Orator" Tertullus at the Court of Felix:**—"We have found this man (Paul) a pestilent fellow, a mover of

insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who moreover essayed to profane the temple."—Acts 24, 5-6.

\* \* \*

A. J. Andrews, K.C., in Judge Metcalfe's Court:—"I maintain that this so-called Labor Church is merely a camouflage for the preaching of sedition and for fanning the flames of unrest. . . . Their doctrines were intended to make you forget all you ever were taught at your mother's knee. Their aim is to remove the word duty from the dictionary and substitute pleasure and vice. The whole vile doctrine preaches duty to class first, self before country."—Tribune, March 15th, 1920.

\* \* \*

At the birth of each new era, with a recognizing start  
 Nation wildly looks at nation, standing with mute lips apart,  
 And glad truth's yet mightier man-child leaps beneath the  
 future's heart.

\* \* \*

Truth forever on the scaffold, wrong forever on the throne,  
 Yet that scaffold sways the future, and, behind the dim  
 unknown,  
 Standeth God within the shadow keeping watch above his  
 own.

\* \* \*

Count me o'er earth's chosen heroes,—they were souls that  
 stood alone,  
 While the men they agonized for hurled the contumelious  
 stone,  
 Stood serene, and down the future, saw the golden beam  
 incline  
 To the side of perfect justice, mastered by their faith  
 divine.

\* \* \*

Worshippers of light ancestral make the present light a  
 crime.

\* \* \*

We are traitors to our sires  
 . . . Shall we make their creed our jailer?

\* \* \*

New occasions teach new duties—time makes ancient good uncouth,  
 They must upward still and onward, who would keep abreast of truth.  
 Lo, before us gleam her camp fires! We ourselves must pilgrims be,  
 Launch our May flower, and steer boldly through the desperate Win-  
 ter sea,

Nor attempt the future's portal with the past's blood-rusted key.

—LOWELL (The Present Crisis).

## ADDRESS

Today many of us have participated in the funeral ceremonies of the young son of Wm. Ivens, the founder of this church. The whole situation is unique and full of significance; heart breaking, yet inspiring fresh courage.

Here is a dangerous criminal "guilty" of conspiring with others to wreck society permitted, under merely nominal guard, to spend several days at home in free intercourse with his family and friends. We wish to express our appreciation of the humane consideration of the authorities. Men's hearts are kind, but the existing system permits freedom of action within very narrow limits.

Could anything be more anomalous than that thousands upon thousands of the citizens of Winnipeg should eagerly seize this opportunity to show their sympathy and respect for a man with close-cropped hair, accompanied by a jail guard? From the Sunday Schools came bands of girls carrying wreaths to honor the man intent upon undermining home life. Heading the procession, marched the reserved men—honoring this man guilty of sedition—and throughout the war a consistent Pacifist. Then at the cemetery children from another Sunday School awaited to sing the old familiar hymns in honor of the man who was bent upon destroying all religion. The officiating "clergyman" was a former city pastor, now a "fellow-conspirator."

I cannot get away from that scene at the graveside. While the women wept, many a strong man gritted his teeth and swore strong oaths. With a more passionate people, the occasion would have provoked a riot. By the open graveside we pledged ourselves to be true to our comrades, and in our hearts there came a deeper determination to continue the fight until every man and woman and child had a chance in life and this cruel competitive system had been replaced by an era of co-operation and brotherhood.

## YOU CANNOT IMPRISON IDEAS

Mr. Ivens is now serving a year's sentence for "seditious conspiracy" and being a "common nuisance." His voice is silenced for the time. He cannot answer the charges that continually are hurled against him even by those who once called themselves brother ministers of the Gospel.

But, notwithstanding his absence, the Central Labor Church today moves into larger quarters, and at this hour

camouflage for the preaching of sedition and for forming eight branch churches in the city are holding their meetings and the movement is extending Eastward and Westward. "You cannot kill ideas!"

### THE THEORY OF IRRESPONSIBLE LEADERS

At the time of the great strike, the pulpits of this city denounced the "Strike Leaders" for leading astray the poor, silly multitude who were as sheep without a shepherd. Yet, at the ensuing municipal elections, notwithstanding property qualification restrictions, the bringing in of absentee voters, and the active opposition of the Press, the Church and the business and political organizations, Labor polled for Mayor 12,000 votes, as opposed to 15,000 for the so-called "Citizens" candidate.

It is now proposed to nominate the arrested Labor men as candidates in the forthcoming Provincial elections. The methods of suppressing the strike and of conducting the trials has aroused a Dominion-wide protest that will not cease until the real "conspirators" are removed by the people from their positions of trust.

Our existing laws and institutions have proven inadequate. A new ideal is attempting to find expression. With pain and travail a great new "cause" is coming to its birth.

### ANSWERING CHARGES

In the recent trials A. J. Andrews, K.C., Chief Crown Counsel, in his address to the jury, coupled the names of William Ivens and William Hohenzollern, asserting: "They were both masquerading under the guise of religion. They both are enemies of society." Not content with this, he denounced the whole Labor Church. This challenge we do not propose to meet by counter denunciations. We do not propose even to defend ourselves against the absurdly false charges. We do propose, however, both for the benefit of open-minded outsiders and of our own group to attempt to give some account of the spirit and aims of the Labor Church Movement.

We remember the apostolic advice: "Be ye all like-minded, sympathetic, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing. . . . But and if ye should suffer for righteousness' sake, blessed are ye. . . . being always ready to give answer to every man that asketh

you a reason concerning the hope that is in you."—I Peter, 3, 9; 14-15.

We trust that soon our judges will be as wise as Gamaliel, an ancient Doctor of the Law whose advise was: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them: lest haply ye be found even to be fighting against God.—Acts 5, 8-29.

### "GLORIOUS COMPANY OF MARTYRS!"

Outsiders may consider me as disqualified to speak on behalf of a Church because I too have been in jail and I too am named by the Crown as conspiring with others whose "doctrines and principles are directed to wipe out all sentiments of faith in God, respect for fellow men, sanctity of marriage and the family, love of country, regard for life and property, in a word, all principles of religion and nationality and to overturn and subvert the present system of constitutional government of the Dominion of Canada, by force, in order to bring about a condition of chaos such as exists in Russia and to give control of the Dominion of Canada or a part thereof to the ambitious conspirators under the guise of a so-called government by the workers or the dictatorship of the proletariat."

But I feel somewhat re-assured when Dr. S. G. Bland reminds us that probably the only one of the apostles who had not been arrested was Judas Iscariot, you will remember that, as F. J. Dixon recalled the careers of the world's great leaders who in their day had been arrested and accused of the most serious crimes, he began to consider that he had "been thrust into rather illustrious company." I have ceased to be a Minister of the Church, but I never felt so strongly the call to preach the good news of the Better Day.

### HISTORY OF LABOR CHURCH

A brief review of the history of the Labor Church may not only give us the needed background, but furnish a clue to the understanding of the spirit of the movement.

When the radical and pacifist views of the Rev. Wm. Ivens, M.A., B.D., forced him out of the pulpit of McDougall Methodist Church, he accepted the editorship of the "Western Labor News." Feeling still his "call to preach" he

started the Labor Church, in room 10, Labor Temple, July 8th, 1918. Although announced as a creedless church, it was said to be founded on the Fatherhood of God and the Brotherhood of man. Its aim was declared to be "the establishment of justice and righteousness on earth, among all men and nations." The motto was: "If any man will not work, neither shall he eat." The meetings opened with devotional exercises, more or less after the Methodist form, but the platform was open to anyone with a message and there was considerable freedom of discussion. The audiences were composed chiefly of Labor people and the church came to be a rallying place for the more idealistic type of radical thought.

Then came the strike. The Labor Church of today is essentially one of the products of the strike. The Labor Church Sunday meeting, under the leadership of the militant pacifist editor of the "Strike Bulletin," became the big rally of the week. The enthusiasm generated in the Sunday meeting did much to maintain the morale of the strikers during the ensuing week.

### THE SPIRIT OF A RELIGIOUS REVIVAL

I remember my first Labor Church meeting. It was the third week of the strike. The vast congregation, estimated at 10,000, filled Victoria Park. For nearly two hours I talked—could not but talk! Dixon talked, Canon Scott talked, Robinson talked, Ivens talked. The people "stood" it—in a double sense of the word, and then gave a collection of \$1,500.00 for the relief of the girls on strike. The police detectives reported us as Bolshevist Spellbinders and dangerous crowds of illiterate foreigners. Some of us thought we felt the spirit of a great religious revival.

Then came the arrests and the "breaking" of the strike. But, as I described it at the time, Ivens' Church had become a "movement"—a spontaneous movement of the people—an insistence upon a social code of ethics—a revolt against denominationalism and formality and commercialism in the churches—a hunger after righteousness and spiritual truth—a sense of fellowship in suffering and inspiration.

This movement became solidified by the opposition of the ministers and the Churches to the strikers. Staid old Presbyterian elders refused to darken the doors of the kirk. Wesleyan local preachers could no longer be restrained.

Anglican Sunday School teachers resigned their classes. Class lines became clearly drawn and the "regular" churches stood out as middle class institutions. A disruption became inevitable. The new wine could no longer be retained in the old bottles.

### THE DISPERSION

The prohibition of public meetings in the open air within the city limits completed the chain of events which led to the conscious organization of the movement. The Sunday after the order had gone into effect, North, South, East, and West, just outside the city limits, groups from one hundred to seven hundred strong met in the open to worship God after the dictates of their own consciences. "It almost reminds one," remarked one sturdy Scot, "of the Covenanting days when they drove our fathers out on the moors!"

I shall always remember the first of these meetings, which I attended after my release from jail. The women and children sat on the dry grass. The men, many of them wearing returned soldiers' buttons, stood in a large outer circle. The chairman was one of the few business men who had shown sympathy with the strikers.

"Faith of our fathers living still

In spite of dungeon fire and sword."

The old hymn rang out with a new meaning to those who during the preceding fortnight had been behind the bars or shot at by the soldiery or otherwise deprived of the rights of free citizens.

"Faith of our fathers! holy faith,

We will be true to thee till death!"

The new movement had become self-conscious.

"And seeing the multitude, Jesus went up into a mountain." So read the lesson. How natural in God's out-of-doors! "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for My sake." Surely the old book had become very modern!

Then a Scotch workingman led in prayer. Not a conventional prayer by any means though full of conventional phrases! He prayed for the profiteers, that God's grace might be vouchsafed to them so that they might see of the error of their ways. He prayed that we might have courage to stand by our brothers.

The preacher, just out of jail, was greeted with applause. He plead for fair dealing for the strangers within our gates—his foreign fellow-prisoners who had not been allowed out on bail. He urged: "Seek ye first God's Kingdom—a Kingdom of justice and love—other things—jobs and wages—will be added."

Then in the closing hymn came Lowell's words of cheer:  
 "Though the cause of evil prosper  
 Yet 'tis truth alone is strong."

Even the Crown Prosecutor's fiery assaults do little harm to a movement like this!

### DIFFERENCES OF OPINION

Unfortunately but naturally the unanimity which had prevailed during the enthusiasm of the strike was gradually superceded by differences of opinion among the rank and file. There came the factional fight between the O. B. U. and the A. F. of L. So in the Labor Church a certain cleavage was discernable between the more "Orthodox" Christians and the more "Orthodox" Socialists.

Many adherents up to the time of the strike had not thought of questioning the doctrinal teachings of the various denominations to which they had belonged. It was the Church's attitude to the strike that had driven them into the Labor Church. On the other hand, many who attended the meetings had imbibed the ultra materialistic doctrines of the self-styled "Scientific Marxian School" of Socialism. They rejected all religion as superstition. The majority were "betwixt and between."

The situation was very clearly illustrated at the time of the formation of the first Sunday School. The parents who had taken their children from the "regular" Sunday Schools, decided that they must have one of their own. A hall was engaged and a "Superintendent" appointed. A hundred children crowded in next Sunday. The Superintendent declared he didn't know anything about such things. He had left school after he had been confirmed and, later, had attended church only to please his wife. He sent to me a "hurry up call" to come to his assistance. We got the teachers together. They didn't know what to teach. One group said: "We don't like to give up the Bible and the old teachings altogether. There is some good in the old, but we want a new application." The other group said: "We're tired of that old dope. We want to teach the children Marx-



ian economics." Then one man made a happy suggestion: "Don't you think you could mix them up a bit?"

That, put in a crude way, is the position of the majority. They want the teachings of Jesus applied to the complex condition of our modern industrial life. They are reaching after a viewpoint different from that of either Orthodox Christianity or Orthodox Marxianism.

### NATURAL DEVELOPMENT

On several occasions committees have been appointed to draw up a constitution, but the pressure of arrests, trials, elections, and educational propaganda have crowded out less important matters. One article dealing with the object of the Church was apparently lost in the shifting of the Labor papers—just as some of our Sunday School lesson helps were lost in the R. N. W. M. P. raids! Probably all this was for the best as the Church has grown naturally—problems being dealt with as the special needs arose.

Already, in addition to the regular Sunday meetings, there have been organized Sunday Schools, Young People's Societies, Women's Guilds, Teachers' Training Class, Economic Classes, Sick Visiting Committees, Choirs, and Orchestras.

### GETTING AWAY FROM MERE FORMS

We are trying to be sincere and to work out a religion that will be real and vital. A little incident will illustrate the transitional period through which we are passing. One evening I was a guest at the home of a Labor Church family. As we sat down to the table my host said, half defiantly, we thought, as he glanced at his wife: "We no longer say a 'blessing' in this house. I believe that the existing system of production and distribution is all wrong. We should not have these things while others go without and I don't intend to blame 'God' for it!" Was that shocking? Surely this man exhibited a better spirit than if he had mumbled through a conventional blessing. But for those who wish to maintain the old form of "Grace before Meat" would something like this not be more in keeping with our modern ideas? "We are thankful for these and all the good things of life. We recognize that they are a part of our common heritage and come to us through the efforts of our brothers and sisters the world over. What we desire for ourselves we wish for all. To this end may we take our share in the world's work and the world's struggles."

So the Church is considering the advisability of some sort of dedicatory service to take the place of the conventional "Christening."

We still use some of the old forms, even though we recognize that they do not adequately or even correctly express our idea. This is not camouflage. They are the forms of expression with which we are familiar and we have not yet developed new ones. So, at banquets, toasts are still drunk, even though only water is used. We have not yet evolved a "prohibition" method of expressing good fellowship! Many of our hymns reflect the life of a hundred years ago. We await the poet of the new era!

### **SPIRITUAL INTERPRETATION OF NEW MOVEMENT**

Our object has not been—and, I think, should not be—primarily to build up an institution or lay down a creed or adopt certain forms, but rather to attempt to interpret the spirit of a new movement.

While the Labor Church refuses to be bound by dogmas, we believe it is essentially in line with the teachings and spirit of Jesus of Nazareth. Most of us gladly, if humbly, acknowledge his leadership and inspiration.

### **A "PROTEST-ANT" MOVEMENT**

The movement is a protest against the present social order. As such it challenges existing ideals and standards and institutions—industrial, commercial, financial, social, legal, political, moral and religious. Its task is to test all things, to hold fast only that which is valuable, to create ideals and standards and institutions that will more adequately express the growing needs, and aspirations of humanity.

The movement is born of a social age. Its viewpoint is social, not merely individualistic, its aims are social, not merely individualistic, that means that it stands for replacing the present selfish scramble for existence by a co-operative commonwealth in which each will have a chance.

### **THE FUTILITY OF PHYSICAL FORCE**

The Labor Church was born during the war, as a protest against war. We believe that physical force settles nothing. Mental power is superior to physical power and "moral" or "spiritual" power is superior to mental power. What is won by physical force must be maintained by physical force. Physical force is a deceptive shortcut.

"Moral" ends can be attained only by "moral" means. The co-operative commonwealth must be founded on justice and good will. It presupposes the "consent of the governed." Democracy that is maintained by coercion is not worthy the name. Education, then, not the sword is to be the instrument of our emancipation.

### THE EVOLUTION OF RELIGION

Religion, in so far as it is vital, changes and grows. That is true of the individual. When I was a child I thought as a child, spoke as a child, understood as a child; but when I became a man I put away childish things. Some people never grow up spiritually—and pride themselves on their childishness! Rather, ours should be the experience of the *Chambersal Nautilus*: "Build ye more stately mansions, oh my soul, as the swift seasons roll." The man who thinks today as he did before the war must surely have an ossified brain and hardened heart!

As with the individual so with the race. The religion of any period usually expresses itself in a certain creed or institution or set of ceremonies. Then the expanding forces of a new period burst the narrow confines of the old creed or institution and express themselves in new forms.

Religion in this broad sense is simply the utmost reach of man—his highest thinking about the deepest things in life; his response to the wireless messages that come to him out of the infinite; his planting the flag of justice and brotherhood on a new and higher level of human attainment and purpose.

### THROUGH THE SPECTACLES OF EXPERIENCE

Men look upon life through the spectacles of experience. The world in which we live is limited and colored by what we are. In the brilliant sunset the farmers may see only a fair day for haying; the artist sees a poem. Religion then, like all ideas and institutions, is closely related to the every-day experience of mankind.

The human race has passed through several more or less clearly defined stages of development: (1) the Hunting Age, when our Savage forefathers lived by the chase, as until recently did the North American Indians; (2) the Pastoral Age, when wild animals were domesticated and then more easily caught and killed—the Patriarchal Age of Abraham and Isaac and Jacob; (3) the Agricultural Age, when man learned to grow and use more extensively the

fruits and grains; (4) the Handwork Age, when man learned to make by hand with simple tools the things to satisfy his ever-increasing needs; (5) the Machine Age, when man invented machinery and called water, wind, steam and electricity to help him in his work.

### THE OLD ORDER CHANGES

Each of these ages has produced its own ideas and institutions, its own laws and customs and codes of morality and religion. As one age runs into another, so old ideas and institutions are not suddenly and absolutely changed, but are modified and transformed and, then, parts of them incorporated into the new.

### CHANGING IDEAS OF GOD

Take the idea of God. The hunter thought of a great spirit—a shadowy life that always escaped him—a mightier hunter than himself. The shepherd caring for his flock exclaimed, concerning his tribal God: "Jehovah is my shepherd." The farmer thought of a great Husbandman who sent the rain and fruitful seasons. The hand worker conceived of a great architect of the universe who had admirably planned this world for the needs of man. What of the machine worker? Is not the world to him more or less of a vast machine, with each wheel coggling into the other? He takes it as it is and yet — ? Yes, there is something more. He is becoming conscious of a determination to understand and control the machine and to determine his destiny. This great new Life Force that is pulsating in his own veins and through society—is this not his idea of God?

As with the idea of God, so with the idea of worship. If God is conceived as an oriental despot, He may be placated by sacrifices, human animal or symbolical. If He is a Righteous Judge than He is pleased not with burnt offerings, but with a life of righteousness. If He is an Ecclesiastical Potentate, then He will expect an elaborate ceremonial. If He is a "Our Father in Heaven," then He will be satisfied with nothing less than the love and service of His children. If it is in Him that we live and move and have our being, then worship of an external Deity will be replaced by Spiritual Communion and co-operation.

### IN THE TRANSITION PERIOD

Through the history of Christian doctrine we might trace the changes that have been occasioned by the changes

in Asiatic and European civilization. Now we have entered upon a new era. We are passing through the difficult transition period. It is full of uncertainties. It is easy to follow a beaten path; it is not easy to blaze a trail through an untracked forrest. It is easy to reiterate old phrases. It is not easy to formulate ideas that are slowly emerging and only half understood.

Some would shrink back and cling desperately to the old. Rather let us have faith to say:

"Cut the hawsers—haul out—shake out every sail!

Steer for the deep waters only.

For we are bound where mariner has not yet dared to go

And we will risk the ship, ourselves and all,

O, daring joy, but safe! Are they not all the seas of God?

A farther, farther, farther sail!"

### THE RELIGION OF THE FUTURE

The Labor Church, born of the class struggle, at present limited in its activities, "Protestant" in its attitude rather than "Catholic" in its spirit, nevertheless reaches out to the religion of the future. What that will be who can tell? But while we cannot yet see the light we can already tell in what direction the light is breaking.

The religion of the future will be (1) **PROGRESSIVE**—dynamic not static. It will lay no claim to finality but rather be "going on towards perfection." (2) It will be **SCIENTIFIC** in its spirit and methods. The universe will be perceived as one and indivisible, each part in relation to the whole. We shall not be afraid of truth, rather welcoming it remembering that the truth only can make us free. (3) It will be **PRACTICAL**. Our immediate concern is with this present world rather than with some future life. Right relationships with our fellow men are more important than speculative Orthodoxy or ceremonial conventionality. (4) It will be essentially **SOCIAL** in character. No man liveth unto himself. The highest individual development can be realized only in a social organization. The emphasis is on social salvation. This involves fraternity and democracy. (5) It will be **UNIVERSAL**. When we evolve a religion that is big enough and broad enough and loving, it will make a universal appeal.

At this time let us have faith and courage and the future is ours!



### THE LABOR CHURCH BELIEVES IN

1. A spiritual interpretation of life.
2. A continually developing humanity and religion.
3. The establishment on the earth of an era of justice, truth and love.

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### THE LABOR CHURCH STANDS FOR

1. FELLOWSHIP. We welcome all men and women irrespective of creed, class or race.
2. EDUCATION. We seek to know and spread the truth. We believe that knowledge only can make men free.
3. INSPIRATION. By association we stimulate one another to truer thoughts, higher aspirations and nobler living.

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### THE LABOR CHURCH IS DEMOCRATIC IN ITS ORGANIZATION

1. Each local branch is free to adopt its own institutions, choose its own officials and manage its own finances. The general executive is composed of delegates from and responsible to the various locals.
2. The Labor Church co-operates with other institutions of like aims and spirit. It realizes that it is a part of a larger world-wide movement.



