

THE TWENTIETH ANNUAL REPORT

OF THE

KINGSTON SABBATH REFORMATION SOCIETY.

“God might have required all our time for His service, but He only desired this one day out of seven as His portion.”

“Is it not a charm and a delight to serve a kind master? God's service is a service of love. The day is not to be observed as a legal observance claimed by a hard taskmaster. It should be our delight to spend it in the service of Him who has loved us and given Himself for us, and who, as upon this day, rose again for us.”—THE RIGHT HON. LORD HATHERLEY, the Lord High Chancellor of England.

KINGSTON:

DAILY NEWS STEAM PRINTING HOUSE.

1870.

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Kingston Sabbath Reformation Society.

OFFICE-BEARERS AND COMMITTEE.

OFFICERS.

PRESIDENT.....NEIL M'LEOD, Esq.
 VICE-PRESIDENT.....REV. K. M. FENWICK.
 TREASURER.....G. S. FENWICK, Esq.
 SECRETARY.....DR. MAIR.

COMMITTEE.

MINISTERS WHO APPROVE OF THE OBJECTS OF THE SOCIETY.

R. MATTHEWS,
 JAMES LINTON,
 G. HARDY,
 W. MASSIE,
 J. SHAW,
 T. KIRKPATRICK, M.P.
 W. P. LACEY,
 H. CUNNINGHAM,
 A. CHOWN,
 W. C. EVANS,

J. C. JACK,
 Dr. SKINNER,
 R. V. ROGERS,
 SAMUEL GAW,
 W. J. DICK,
 G. CHAFFEY,
 E. CHOWN,
 D. McEWEN,
 M. SWEETNAM,
 W. IRELAND.

The Kingston Sabbath Reformation Society in account with George S. Fenwick, Treasurer.

	\$	c.		\$	c.
1869.			1869.		
Jan'y 28, To cash paid disct. on silver,	29		Jan'y 5, By balance on hand.....	45	62
Feb'y 2, " " posting bills ..	31		16, " cash through Dr. Mair... 1 50		
Feb'y 2, " " J. Neish's acct. 2 57	2	57	28, " collection, City Hall.....	6	52
Feb'y 6, " " City Hall.....	6	00	Feb'y 6, " cash from Dr. Mair.....	2	00
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1870.			Jan'y 20, " " ".....	21	00
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To balance.....	45	27			
	<u>\$76</u>	<u>64</u>		<u>\$76</u>	<u>64</u>

CONSTITUTION
OF THE
Kingston Sabbath Reformation Society,
AS AMENDED AT ANNUAL MEETING, 20TH JANUARY, 1869.

I.—The name of this Association shall be "The Kingston Sabbath Reformation Society."

II.—The object shall be to employ every legitimate instrumentality for promoting the sanctification of the Sabbath.

III.—The Society shall consist of persons who "remember the Sabbath day to keep it holy," and by money contributions or otherwise aid in preventing its public desecration.

IV.—The oversight of the affairs of this Association shall be intrusted to a Board consisting of President, Vice-Presidents, Treasurer and Secretary, with a Committee, with power to add to their numbers.

V.—That all Ministers of the Gospel who approve of the objects of the Society be *ex-officio* members of the Committee.

VI.—Meetings for the transaction of business shall be called by the Secretary, as occasion may require.

VII.—That an Annual Meeting shall be held in January, when a Report of the proceedings of the Society shall be submitted to a new Board of Management.

VIII.—That the following be a general outline of the duties of the said Board :

1. To collect information as to the different ways in which the Sabbath is desecrated, and the means which have been successfully made use of in other places for securing its better observance.

2. Respectfully to solicit ministers of all evangelical denominations to bring the important subject directly under the notice of those committed to their spiritual oversight, and likewise Superintendents of Sabbath Schools amongst those over whom their influence extends.

3. Either through the channel of Tract Societies already in existence, or otherwise, to promote the circulation of some of the best Tracts or small publications bearing on the subject.

4. To endeavour to secure the services of Clergymen, or other qualified Lecturers, to visit as many localities in the vicinity as possible, with the view of directing public attention to the subject and getting kindred societies formed.

5. To correspond with similar institutions elsewhere.

6. To endeavor, as soon as possible, to get a Canada Sabbath Alliance instituted, which shall consist of delegates from the individual local societies throughout the Province.

7. To keep a watchful eye on the proceedings of the public authorities on this important question, and to superintend the framing of memorials in favour of the abolition of Sabbath labor in the various departments of the public service.

8. To employ any other means for the promotion of Sabbath observance which circumstances or experience may suggest, provided that such means be strictly moral and not compulsory.

Kingston

Rev. K

Prayer

Address

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ANNUAL MEETING
OF THE
Kingston Sabbath Reformation Society,

20TH JANUARY, 1870.

Rev. K. M. Fenwick, Vice-President, in the chair.

Prayer.

Address by chairman.

Abstract of Report read by the Secretary.

I.—On motion of Rev. F. W. Dobbs, seconded by Rev. G. T. Byrne,

Resolved—That the Report, of which an abstract has been read, be adopted, printed and circulated under the direction of the Committee, and that the following be the officers and Committee for the ensuing year. [See third page.]

II.—On motion of Rev. P. Gray, seconded by Rev. R. V. Rogers,

Resolved—That this meeting duly authorises the Committee to prepare a Petition to the Legislature to be signed by the chairman of the meeting in its name, praying for the abolition of all labor in all the Public Departments under the control of the government, and on all the railways and canals of the Dominion on the Lord's Day.

Benediction.

REPORT.

"Hitherto the Lord hath helped us." Truly we may say so, this day, while we confess and lament our unworthiness and shortcomings. Here, then, let us set up our Ebenezer. And seeing that the Lord has helped us for twenty years past, in contending for the Sabbath, as one of God's best gifts to man, let us "trust and not be afraid" but He will continue to support us while we by His grace "remember the Sabbath day to keep it holy," and perseveringly make known the truth to others, that it is the duty of all to cease from their own secular works on that day, devoting it to the worship and service of God, and to acts of genuine philanthropy, not forgetting the words of "the Lord of the Sabbath, who spake as never man spake," thus: "The Sabbath was made for man, and not man for the Sabbath."

Without further preamble your Committee proceed to a few details:—

THE LATE REV. HUGH CAMPBELL.

It was their privilege to include in their last year's Report a faithful but saddening account from the pen of the Rev. Hugh Campbell, of the harassing and exhausting labors of a number of men employed on the Cornwall Canal in passing vessels through it on the Lord's Day. The painful duty now devolves upon them to record the decease of that devoted minister of Christ, which took place at Manilla on the 23rd of June. He had been the kind pastor of an attached flock at that place for some time. He loved the Lord, and His day, and it grieved him to see it turned aside from sacred to secular and unhallowed purposes. "As a minister he faithfully preached the Gospel by word and example, in health, in sickness, and at the hour of death."

CONFERENCE PRIMITIVE METHODIST CHURCH.

Rev. Mr. Herridge, Chairman of the Sabbath Observance Committee, presented a Report. The Committee thanked Dr. Mair of Kingston, for his kindness in forwarding copies of the address and of the Annual Report of the Sabbath Reformation Society. They sympathized with the objects and labors of the Society, and hoped that laws would be passed forbidding any of our canals to be open, or any railway trains to be run on the Lord's Day. The Committee recommended that all their people be earnestly exhorted to strive by both precept and example to promote the proper observance of the Sabbath.

Your Committee tender their thanks to the Rev. Mr. Herridge, and the Sabbath Observance Committee of the Primitive Methodist Church, for their sympathy and aid in the good work; and also to the Editor of the "Christian Journal" for a valuable editorial on the Sabbath question,

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I. INDICATIONS OF PROGRESS IN REGARD TO SABBATH OBSERVANCE IN ONTARIO.

POST OFFICES IN ONTARIO CLOSED ON SABBATH BY PERMISSION OF POSTMASTER-GENERAL—IN NOVA SCOTIA BY ORDER PROVINCIAL GOVERNMENT.

Your Committee has more than once referred to the improved state of things in the Postal Department of the Province of Ontario, where, by permission of the Postmaster-General, Sabbath labor in the Post Offices has been discontinued, and mails have ceased to be despatched on the Lord's Day. Nevertheless, the Postal regulations with us compare most unfavorably with those of the Province of Nova Scotia, inasmuch as it is only by departmental suffrance, and not by Legislative enactment, that Post office employees are released from duty, and mails are not forwarded on the day of sacred rest. Besides, the permission does not extend to the Province of Quebec &c.

Perusal of the following extracts from the Report of the House of Assembly of Nova Scotia, in 1851, and that of the Nova Scotia Sabbath Alliance, for suppressing Sunday labor in the Post Office of that Province, 7th Oct. 1852, will prove the justice of the above remarks.

"The attention of the Committee (of the House of Assembly) has been called by the Sabbath Alliance and numerous petitions, to the secular duties performed on the Sunday, by the transmission of mails and delivery of letters on that day, and, after deliberate consideration, have adopted schemes by means of which the advantages of post communication will be greatly enlarged, and no office be kept open or mail be transmitted through the Province on the Lord's Day."

The following is the Report of the Sabbath Alliance, showing the benefits of the new system: "As the result of the existing government arrangement, viz., the closing of all post-offices on the Lord's Day, and the prohibition of Sabbath mail travelling; the undersigned state that the mails are as regularly despatched, and more frequently than heretofore; that from inquiries made of some of the leading merchants in the city, they find that the present system works well and satisfactorily and meets their approval; that although, when this improvement was first spoken of, it was discountenanced by many, and even thought by the Post Office Department that the change could not be effected without too great public inconvenience and dissatisfaction; it is now, after a trial of upwards of a year, highly prized by all; enables a large number of persons, including postmasters and their clerks, mail carriers, hostlers and servants, to worship God and attend the public ordinances of religion, who under former arrangements were debarred of the privilege, and that it is hailed as a boon conferred upon our people, which will bring honor to our country and a blessing from the Lord of the Sabbath."

In your Committee's Report of last year, a suggestion was respectfully made to the Dominion Government (repeated further on in this Report), which, if it were adopted, would secure exemption from labor on the Lord's Day, not only to the Post Office Department but to all the departments of the public service, in all the Provinces, similar to that granted by the Legislature of Nova Scotia to the Postal Department of that province twenty years ago. But it is in vain, we apprehend, to expect this boon, unless ministers and members of Christian Churches of all denominations bestir themselves, and pour in strongly worded, intensely

thoughtful petitions, showing that they are in right earnest in their determination to have the Lord's Day decorously observed according to His commandment and the law of the land—thus to obtain His blessing and promote the highest interests of His people; and that they will avail themselves of every legitimate means within their reach, such as the pulpit, the press, public meetings, etc., to form and call forth the expression of public sentiment, till they succeed in securing for all the servants of government their rightful rest of the Sabbath.

CLOSING OF PUBLIC HOUSES ON THE SABBATH.

Before the passing of the law prohibiting the sale of intoxicating liquors from Saturday at 7 P.M. till Monday at 6 A.M., much evil and crime resulted from unrestrained access to dens of iniquity on the Lord's Day, and the peace of the inhabitants of this and other cities, towns and villages, was liable to be, and frequently was disturbed, and their moral sensibilities wounded, when going to or returning from places of worship. Since that time the Sabbath has been more decorously observed.

BAKERS.

Your Committee rejoice to say, that at length the right of day instead of night work has been yielded to the journeymen bakers of this city. It may be remembered, that efforts were made by the Committee in 1867, as referred to in the report of that year, to obtain this boon so long withheld from them. We believe that both masters and men derive benefit from the salutary change which has been effected this year, and would not now revert to their former custom of turning night into day and day into night contrary to nature's law and their own happiness. Thus a barrier is presented to intemperance and Sabbath breaking; and men having sleep in due season, it is probable will be more disposed to attend to divine things on the Lord's Day, and better fitted to receive "the engrafted word which is able to save their souls."

We hope that in other parts of Canada, day instead of night work may become the rule in all bakehouses.

REGIMENTAL BANDS NOT ALLOWED TO PLAY MARCHING TO AND FROM CHURCH ON THE LORD'S DAY.

Your Committee owe a large debt of gratitude to Major General Russell, C.B., for having in 1867 put a stop to the playing of regimental bands of music on the streets of this city, when marching with their regiments to and from church on the Lord's Day. The same boon was, it is believed, extended to other cities of his military district in Canada.

II. EVILS TO BE DEPRECATED AND STRIVEN AGAINST IN REGARD TO SABBATH DESECRATION.

There is still a host of these evils, and it is a formidable one. What are we to do? The psalmist and the evangelical prophet answer the question. Let us listen to their words, for they are the words inspired by the Holy Spirit for our instruction and guidance. "Wait on the Lord; be of good courage and He shall strengthen thine heart, wait I say on the Lord." "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." It is evident from this passage, and others which

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might be quoted, that there is an intimate and indissoluble connexion between real happiness—"the blessing of the Lord" which "maketh rich" keeping holy the Sabbath, and the righteousness and salvation procured for believers by the atoning blood of Christ. And it is worthy of notice, that, at the close of the same chapter (Isaiah, LVI), where allusion is made to these wonderful tokens of Divine mercy and grace, there is an appalling picture of blind watchmen, their ignorance, culpable reticence, sluggishness, greediness, and sensual indulgence, particularly in "wine and strong drink." As if it had occurred to the mind of the Prophet, though not expressed in words, that there was a bond of union between these vices and Sabbath breaking, disregard of the Sabbath and its duties leading to these, and many other violations of the Divine law, and by reflex influence these back again to more flagrant acts of Sabbath desecration, and that the corrective of these evils was to be found in "keeping the Sabbath from polluting it," or in its faithful and sacred observance.

Your Committee profoundly regret, that, as far as they know, no heed was given by the Ministry, or either House of Parliament, to the petition they forwarded through the Secretary of State to His Excellency the Governor General, and to one of the Senators, for presentation to the Senate, as no acknowledgment was received from either. A polite response and promise to present the Petition to the House of Commons was received from R. J. Cartwright Esq., M.P. The prayer of the petition after setting forth the grounds of it, was as follows, viz: "Your petitioners therefore humbly pray, that, on taking the premises into consideration, you will be pleased to pass a Bill providing that all Sunday labor shall cease in all departments of the public service, that all canals shall be closed to traffic, and that all railway trains shall cease to run from midnight on Saturday till midnight on Sunday."

In connexion with this, it is expedient to notice that "Mr Jones (Leeds and Grenville), Ottawa, June 21st, moved, that an order be issued for closing of the Rideau Canal on Sundays. Sir J. A. Macdonald said it was too late in the season to issue an order now; it would interfere with arrangements now entered into. He would therefore ask the mover to let the matter stand over till next session."

We do hope that some patriotic God-fearing legislator will warmly take up this most important question of the canals the ensuing session of Parliament at an early day, and see to it that the many petitions which have been laid upon the table of both houses of Parliament from time to time praying for the closing of all the canals against Sabbath traffic on the Lord's Day, may obtain a proper hearing, and that their prayer be granted, as justice, the law of God, and of the Dominion, require. For there can be no doubt of the injustice of having the Welland and Lachine Canals closed by authority on the Sabbath, and the St. Lawrence, and Rideau, Ottawa Canals, left open to traffic on that holy day, which is a *dies non* in law.

In the Report of this Society of last year there was the following passage: "The remedy which we must respectfully beg leave to recommend to the government for the removal of the inveterate malignant malady of Sabbath desecration is the following, viz: That a member of the government, with the concurrence of his colleagues, influenced by the highest motives of deference and respect for the 4th Commandment, (as the Commandment given to man by the Almighty for His own Glory, and the good of His creatures,) with a sincere desire to promote the highest

and best interests of the Dominion, should move the adoption of an address to His Excellency the Governor General, praying that he would be pleased to order the cessation of all secular labor in every department and office of government without exception on the Lord's Day." Our minds remain unchanged upon this subject. Powerful arguments might be advanced to show that it would be wise policy on the part of the government to follow such a course. That it would be in accordance with God's will, and therefore right, is incontrovertible, and history demonstrates the truth, that, where the Sabbath and other Divine ordinances are purely and faithfully observed, there the greatest progress is made in arts, science, and literature, agriculture, trade, and commerce; in short, everything that exalts and dignifies man, and tends to secure and perpetuate the prosperity and happiness of a people. Men of opposite sentiments in regard to religion, and some even of infidel proclivities, have united with the friends of Christianity in commendation of religion and the Sabbath, thus:—"I have lived long enough," said La Place, and not long before his death, to Professor Sedgwick, "to know what at one time I did not believe—that no society can be upheld in happiness and honor without the sentiments of religion;" and thus spake Dr. Adam Smith, the father of political economy, and the apologist of David Hume: "The Sabbath, as a political institution, is of inestimable value, independently of its claims to Divine authority."

The high testimony of the Great English Jurist, Blackstone, may be received with greater deference by some. He says in his commentary: "Besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to a state considered merely as a civil institution. It humanizes by the help of conversation and society the manners of the lower classes; which otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unre-mitted continuance of labor, without any stated times of recalling them to the worship of their Maker."

AS TO STEAM NAVIGATION ON THE LORD'S DAY.

We have to notice that, by request of the Committee, a letter was addressed to Hugh Allan Esq., President of the Inland Navigation Company, by the Secretary, begging of him to make such arrangements for the ensuing year, 1869, as to prevent the sailing of vessels on the St. Lawrence, and canals, on the Lord's Day, or at least to put a stop to the loading or unloading of cargo on that day. To this letter a reply was received by no means satisfactory, giving no reason to hope that either request would be complied with, and matters have gone on last season just as before.

LOADING AND UNLOADING OF CARGO ON THE WHARVES OF KINGSTON ON THE LORD'S DAY.

Under this head, it is painful to be obliged to remark that still on the wharves of this city there is more or less of the landing of goods from steamers on the Sabbath if not of putting cargo on board of them,

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This practice is highly objectionable, and measures ought to be taken by the civic authorities before the next season to prevent its recurrence.

Your Committee were led to understand, from a paragraph in the "News," that at the meeting of Council, 9th November 1868, Alderman Cunningham gave notice, that he would introduce a by-law for the amendment of the harbor by-laws of the city, respecting the loading and unloading of vessels on Sundays." Has anything been done towards this desirable end? If not, we trust that the worthy Alderman will have the goodness to redeem his pledge before next season, so that the city may be delivered from this evil in future. We learn that at Toronto no loading or unloading of vessels is tolerated on the Sabbath. No satisfactory reason can be assigned why it should be borne with here. It is to be hoped that public opinion will sustain your Committee in their endeavours to have this reform carried out and this stigma removed from the city's otherwise fair reputation for due observance of the Sabbath.

OUR FATHERLAND.

FALSE VIEWS REGARDING THE SABBATH.

We learn from the 38th Report of the Society for promoting the due observance of the Lord's Day, that a new and anti-christian view of the Sabbath has been "broached in Germany, and accepted and asserted by some in England." These secularists say, "by all means let man have his day of rest—one in seven. He needs it physically and morally; but why for this bring to a pause the life of a nation? Let all have their day, but let them take it, some to-day, some to-morrow, some the other days, as opportunity serves. Thus may shops, quays, museums, and theatres be always open, always productive, and yet every man rest one day in seven." They might have added in the same spirit of rebellion against God: We will not have this man to rule over us; we will make our own laws to suit our own purposes of money making and pleasure taking, and trample upon His. But can they do so with impunity? No. Money made, and pleasure taken, in defiance of God's Sabbath-law is cursed gain and cursed pleasure.

SUNDAY OPENING OF THE BRITISH MUSEUM, &c.

Efforts are still being made to get the British Museum, and other great national institutions thrown open to the public on the Lord's Day. Happily as yet these efforts have been frustrated, chiefly, we apprehend, owing to the indefatigable exertions of the Committee of the Lord's Day Observance Society, who by the free use of the public press, circulars to associations, the circulation of thousands of tracts, leaflets, and forms of petitions, public meetings &c., have powerfully influenced the public mind to oppose the dangerous innovation.

A most influential deputation waited on the Prime Minister, who expressed himself opposed to the Sunday opening, and promised to bring the question before the government, who would act according to the will of the country. "685 petitions against the motion have been presented to the Commons, signed by 130,976 persons." 87 petitions in favor of opening have been signed by only 10,436 persons.

SUNDAY LIQUOR TRAFFIC.

To show the deep interest taken by the people of England in the limitation or abolition of the licensed sale of intoxicating liquors on the Lord's Day, it is worthy of notice that there were presented to the

House of Commons no less than 4284 petitions, signed by 553,539 persons, praying for restriction in the traffic, or for its entire extinction. The whole number of adverse signatures was 108,168, not quite one fifth as many against as for the removal of the crying evil. A Bill was introduced by Mr J. A. Smith, it was read a second time, 18th March 1868, without a division, and referred to a select Committee. The evidence was most important. The Secretaries of the Lord's Day Observance Society were present at many of the meetings of the Committee. A majority voted against the Bill. The minority recommended that a Bill should be introduced with a view to legislation, restricting the sale of alcoholic liquors on Sunday. From increased restrictions they expected sensible public benefits—a diminution of drunkenness and crime, and an improved condition of the homes of the people, without corresponding drawbacks, or serious inconvenience, as public sentiment favored the movement. Another Bill has been prepared which will be presented to the House next session of Parliament. "It is framed for the purpose of entirely closing drinking shops on the Lord's Day."

The Right Hon. J. Bright, in a speech delivered at Birmingham, January 1870, referred to the drinking usages of the people of Great Britain, in the following soul-stirring language, and was responded to with loud cheers: "If we could subtract from the ignorance, the poverty, the suffering, the sickness, and the crime, which are caused by one single but most prevalent bad habit or vice, the drinking needlessly of that which destroys body, and mind, and home, and family:—Do we not all feel that this country would be so changed for the better, that it would be about impossible for us to know it again? Let me then in conclusion say what is upon my heart to say; what I know to be true, what I have felt every hour of my life, when I have been discussing great questions affecting the condition of the working classes. Let me say this to all the people, that it is by the combination of a wise government, and a virtuous people, and not otherwise, that we may hope to make some steps towards that blessed time, when there shall be no longer complaining in our streets, when our garners shall be full, affording all manner of stores."

CRYSTAL PALACE.

There is great cause for hearty thanksgiving to the Lord of the Sabbath, that the Sunday League has been defeated in its unwearied efforts to make the Crystal Palace a public resort on the Lord's Day. By vast majorities of the directors and proprietors the resolutions to exclude non-shareholders has been carried on two occasions, viz., in December 1867, and June 1868, and now there is no Free Sunday. Besides, with the sanction of Vice-Chancellor Stuart, a compromise has taken place between the residuary legatees and the directors in the case of Mr Etches, who bequeathed £30,000, in order to have the palace opened to the public on the Lord's Day. This was contrary to a clause of the charter enjoining that "no person shall be admitted to said building or grounds on the Lord's Day." The directors have consented to receive one half the sum to be applied to lawful objects for the benefit of the institution. Did space allow, your Committee would have pleasure in making brief reference to other interesting items of intelligence contained in the excellent Annual report, for which and for occasional papers of the Society they beg to offer their sincere thanks.

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NEW YORK SABBATH COMMITTEE.

The Report of the eleventh and twelfth years (1867—1869) of the New York Sabbath Committee cannot be allowed to be passed over in silence. Its intrinsic merits are great, but it is impossible for your Committee to do it anything like justice in the few words they have room for. "The Committee is composed of twenty gentlemen, laymen of the City of New York, of different denominations, associated for the promotion of one object, which is briefly stated in the second article of their constitution as follows: 'The object of the Committee shall be, by personal influence, by the aid of the pulpit and the press, and in all judicious, prudent and practicable methods, to promote the observance of the Sabbath.' Their efforts to maintain the Sunday clause of the Metropolitan Excise Law have been indefatigable, and attended with blessed results. "This law, enacted in 1866, approved itself at once as no previous law on the subject had ever done, as practicable and efficient for the ends designed. While it secured to the city treasury an annual revenue from licences, of a million and a quarter of dollars, in place of the few thousands under former laws, and greatly diminished the number of places where liquor is sold, the most important effect of the law resulted from that feature of it in which the Committee are especially interested, namely, the clause prohibiting entirely the liquor and beer traffic on Sunday. The enforcement of this clause resulted at once in giving us "Sabbaths substantially undecorated by drunkenness and disorderly proceedings." Whereas, in previous years, arrests on Sundays had always numbered, on an average, twenty-five per cent more than on other days." Under this law the arrests on Sundays were reduced to only one-half of the average on other days. There has been formidable opposition to this salutary law, particularly on the part of 'those whose craft was curtailed,' and the dissipated part of the German population. At several German anti-Sabbath and anti-Temperance meetings it was resolved, "that they would never vote for any man who is in favor of Sunday and Temperance laws,' and at the State Constitutional Convention, June 23rd 1867, a petition was presented, that the reading of the Bible in the public schools be prohibited by the Constitution, and all Sabbath laws abolished."

The New Yorker "Demokrat" closed a number of anti-Sabbath articles with the following: "The evil we combat is the observance of Sunday as a public institution generally, and the Sunday legislation as a class-legislation which does not harmonize with the fundamental laws of the Union—Equality of rights for all! No caste of priests! Either entirely abolish the observance of Sunday as a public institution, or close the churches on Sunday."

To counteract these vile efforts for the repeal of the law, and to draw out an expression of public sentiment in support of it, a mass meeting was held, and attended by many eminent citizens, at which Judge Woodruff presided. Amongst those present was the Rev. Newman Hall. A circular was issued by the Committee, which was distributed throughout the state, headed: "Shall we have a Sabbath?" Powerful efforts were used by the enemies of the Sabbath to gain their object, but they proved unsuccessful. Amendments were made in the Assembly, but were defeated in the Senate, and the Legislature finally adjourned, leaving the law upon the statute book.

In 1869 renewed efforts were made to have the law repealed by the anti-Sabbath party. They failed in this, but succeeded in getting the Assembly to pass an amendment permitting the sale of lager beer on the

Sabbath. It was strenuously opposed by the remonstrances and protests of hundreds of the leading citizens, and was defeated in the Senate.

For documents Nos. 36 and 37 the Committee return their sincere thanks to the New York Sabbath Committee.

THE LORD'S DAY ON THE CONTINENT.

From the preface to a deeply interesting review of a work lately published at Geneva, by M. A. Lombard, contained in the Occasional Paper of the Lord's Day Society, for October 1869, to which your Committee can only briefly advert, they cull the following particulars. "The most eminent publishers and directors of large printing establishments in Germany associated for the purpose of giving to their various employees and to themselves a rest-day. Such steps were taken as led the publishers of 42 journals to cease from issuing as they had done previously a Sunday number. This occurred in August of last year (1868), and at that very time a movement was in progress which led a very large number of the better class of tradesmen in Paris to close their establishments on the Sunday."

"The Lord's Day Society of Geneva, which M. A. Lombard has moulded, is framed on the basis of the confession that the weekly rest-day is the institution and command of God."

At the last conference of the Societe d'Utilite Publique de Geneva, an important place was assigned to the Lord's Day question. The following questions were submitted to it.

1. What are, for the individual, and for the community, the consequences of observing the weekly rest-day, regarded in the three-fold point of view, of hygienic, economical, and moral interests?

2. What are the best means for securing, in a durable way, the benefits of this repose for society and for all its members?

The practical conclusions at which M. A. Lombard arrives are these:—

1. Let the state secure a quiet Sunday as it secures a quiet night.
2. Let the right of man to rest be affirmed and protected.
3. Forbid absolutely all labor of children and apprentices.
4. Impose severe restrictions on Sunday sale of intoxicating liquors.
5. Let all individual associations be regulated by laws, so that the employees may have and enjoy Sunday-rest.
6. Let all street cries be forbidden.
7. Let the quiet of worshipping congregations be secured.

"THE ISLES SHALL WAIT UPON ME, AND ON MINE ARM SHALL THEY TRUST."

Are we not seeing this prophecy verified at the present time in the following memorable instances? "Fifty years since the Hawaii Islands were known to navigators only by their cannibalism, and the lasciviousness of their women. To-day they show us a civilized people, publishing books, having laws and a Parliament, and receiving at Paris for their schools one of the prizes granted to progress in social science. Without the faithful observance of the Lord's Day rest and all its attendant moral influences, what would these islands have been to-day but a place of loose amusement for sailors and a theatre of licentiousness?"

Mr. Stewart says of Tahiti: "The external observance of the Sabbath by the natives, in the suspension of all ordinary occupations, and of their amusements also, is such as is worthy of imitation among the most ancient and civilized of Christian Europe." "The naturalist Darwin testi-

fies, that condition of morality is guishing puritanic

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fies, that the statements of Beechy and Kotzebue as to the miserable condition of the islanders are false; that taken as a whole, the religion and morality of the Otaheitan are honorable to them, and that one distinguishing characteristic of their condition is, 'an observance more than puritanical of the Sunday!'"

MADAGASCAR.

"The new Queen of Madagascar and her ministers have adopted a new course regarding the Sabbath day. They agreed with the nobles that all public work should cease on that day, and now by the government of Madagascar the Sabbath day is publicly observed as God's day, and a day of perfect rest from all employment. The officers are not expected in their departments, and the laborers engaged in the public works rest and go where they like. The Queen gathering some of the public officers together, said to them: 'Sunday before counted the lucky day, and all public events observed on that day, for instance the American Ambassador detained from Friday to Sunday to be admitted into the capital. When the Ambassador returned after having the treaty signed, upon a Saturday, he thought he would be admitted into the city the next day, but was refused admittance, as no public matters were allowed to be transacted on the Lord's Day.'"—Rev. Dr. Mullens, Secretary London Missionary Society.

CONCLUSION.

Salutary lessons may be derived by this new Dominion from facts contained in the preceding pages.

And first, a lesson of profound humiliation and sorrow before God, in the fact that so little has been done by the people and the government to secure for all public servants and in all public Departments of the State the full enjoyment of a complete Sabbath according to God's commandment.

2. A lesson of unfeigned thanksgiving to Almighty God, that a little has been attempted by this and other societies, and churches, and that He has not withheld His blessing but granted it to their feeble endeavors to remind the people and government, from time to time, of the paramount duty of keeping holy the Sabbath day.

3. A lesson of pious emulation and zeal, from the example set by recently and imperfectly civilized and Christianized peoples, who put us to shame by their conscientious and strict observance of the Lord's Day.

Finally, may the Lord's remembrancers be more earnest and persevering in offering up united prayers and supplications to the Lord of the Sabbath, that He would graciously vouchsafe His Holy Spirit to produce in all His people a deeper and more abiding sense of the preciousness of His day, and of the danger of being deprived of its inestimable privileges, if all alike, governors and governed, masters and servants, ministers and their flocks, do not exert themselves to the uttermost to get all existing habits of Sabbath profanation put an end to, and the whole day kept holy to the Lord.

"Righteousness exalteth a nation: but sin is a reproach to any people."
—Prov. xiv. 34.

"Them that honour me I will honour, and they that despise me shall be lightly esteemed."—I. Saml. ii. 30.

The Committee of the Lord's Day Society, of London, affectionately request that all their friends will make special supplication at some time between 8 and 12 o'clock on Saturday night in each week, for a blessing on allefforts made to advance the glory of God, by promoting the Lord's Day observance, for the conversion to the truth of those who neglect or oppose the 4th Commandment, and for the maintenance in the Christian Church of correct views and holy practice with regard to the Sabbath.

SUBSCRIPTIONS.

<i>Subscriptions for 1868 omitted in last years list.</i>		Geo. Fenwick,.....	1 00	Mrs. Macauley,.....	1 00
W. C. Evans,.....	\$1 00	W. J. Dick,.....	1 00	Mrs. Paton,.....	1 00
Major Sharp,.....	1 00	A. Chown,.....	1 00	Dr. Skinner,.....	1 00
A. Gunn,.....	1 00	Geo. Davidson,.....	1 00	Miss Fowler,.....	1 00
M. Sweetnam,.....	0 50	Dr. Mair,.....	1 00	S. Gaw,.....	0 50
<i>Subscriptions for 1869.</i>		R. V. Rogers,.....	0 50	J. E. Clark,.....	0 50
John Carruthers.....	\$5 00	W. P. Lacey,.....	0 50	Geo. Chafey,.....	0 50
Geo. Robertson & Son,.	2 00			Friend,.....	0 25
John Watkins,.....	2 00		\$21 00		
Neil McLeod,.....	2 00	<i>Subscriptions for 1869, received since account for the year was closed.</i>			\$ 6 75
Chown & Cunningham,	2 00	M. Sweetnam.....	\$1 00	Total for year,.....	\$27 75
A. Gunn,.....	1 00				21 00
A. Macalister.....	1 00				

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APPENDIX.

The following letter from Rev. T. Bone, Colporteur on the Welland Canal, (in reply to one addressed to him by the Secretary, and received while the Report is in the press), is published now, as it contains ample evidence of blessed results—social, moral, and religious—from his labors amongst sailors, lock-tenders, and others on that canal on the Lord's Day, in striking contrast to the miserable state of things on other canals where the Sabbath is sadly desecrated. It should encourage and stimulate ministers of the Gospel, all "who love the Lord Jesus Christ in sincerity," and all who desire to promote the highest interests of their fellow-men, to use their most strenuous efforts, by petitions to Parliament, and in every legitimate way, to obtain the closing of all the canals of the Dominion, and the entire rest of the Sabbath for all sailors and others employed on them, to which rest all men have an equal and indefeasible right by Divine charter. Friendly editors are respectfully and earnestly requested to make known the facts widely.

Toronto, March 29th, 1870.

DR. MAIR, Dear Sir—I have taken particular pains to make inquiries from men engaged in various departments of our lake trade, as to their views on the Sabbath question—from the workmen who feel it to be a privilege to be on the Welland Canal on the Lord's Day, as it affords them rest of body, time to read, or go to a place of worship; from captains who have tried both working and not working on the Lord's Day, and their uniform testimony is, that the Sabbath-labor does not forward them ultimately—i.e., were they to continue passing through the canal on the Lord's Day as on other days, they would not make any more trips through the season, besides losing the temporal, moral, and spiritual benefit flowing from Sabbath observance; from lock-tenders, who state that when the canal was open on Sabbath there was a great deal more intemperance, profanity and disturbance of the public peace; then, a female would scarcely be safe to walk alone on the foot-path on Sabbath; now, they may be seen walking along quietly to Church, or Sabbath School, none making them afraid. Also, the moral character of the lock-tenders has very much improved since the canal was closed; yea, some are exemplary Christian men. One, for example, takes an active part in our Bethel services, and I believe would rather leave his situation than work on Sabbath. So that if our canals were opened on the Lord's Day, it would at once open the floodgates of vice, demoralize all engaged in the business, besides annoying those who sacredly keep the Lord's Day, and open a new source of temptation to the young to desecrate the Sabbath.

I never heard any merchant, miller, ship-owner or ship-master, complain of the hardship of having the canal closed; on the contrary, I have talked with some of our merchants who are largely interested in shipping, who have expressed their decided opposition to having the canal opened on Sabbath. Of course there are some who, like "the unjust judge, neither fear God nor regard man," who would wish to have it opened, as there are many who would like to do away with the restriction of locks and keys, that they might more easily rob people of their money.

BETHEL SERVICES.—We hold one regular service every Lord's Day afternoon, at 3 o'clock, during the period of navigation. The service is conducted as in the churches. After the sermon, we sometimes have a prayer meeting. The audience varies according to the number of vessels then in the neighborhood, and is not confined to sailors; persons residing near attend, the number averaging from 25 to 30. Besides service in the Bethel chapel, we have frequent Bible readings on board in the fore-castle. The number of vessels and pro-pellers last year was 1270; the number of tracts distributed, 33,000 or 100,000 pages; books, 1,423, including various instructive magazines; Bibles sold, 40; New Testaments, 23. Total 63. Given gratuitously—Bibles, Testaments, and portions of the Bible—290. The books are chiefly those of the Religious Tract Society, London. Eight persons have given hopeful evidence of conversion to God since May, 1868.

My visits are very highly prized. I meet with great kindness. The testimony of old lake sailors is, that there is a very marked improvement in the morals of those engaged on our inland waters.

With kind regard, yours affectionately,

T. BONE.

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