

*Queen's University* L  
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THE SIXTEENTH REPORT no. 16, 1865

OF THE

# KINGSTON SABBATH REFORMATION SOCIETY,

Presented at the Annual Meeting, January 18, 1866,

WITH

THE CONSTITUTION OF THE SOCIETY,

AS ESTABLISHED APRIL 25, 1850.

Please circulate widely.

KINGSTON:  
PRINTED AT THE DAILY NEWS OFFICE.  
1866.

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 W. C. EVANS.

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WM. FERGUSON, TREASURER, IN ACCOUNT WITH SABBATH SCHOOL  
 Dr. REFORMATION SOCIETY. Cr.

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1865.	1865.
Jan'y 17, To balance.....\$53 64	Jan'y 21, By cash paid Dr. Mair for telegraph ..... \$ 0 50
20, To cash collected at Annual Meeting ..... 8 75	27, By cash paid rent City Hall, Feb. 2, By cash paid Mr. Rowlands, printing, &c..... 3 00
1866.	March 18, By cash paid advertising in "Globe"..... 3 10
Jan'y 11, To cash subscription from Mrs. Askew..... 1 50	April 5, By cash paid Mr. Burke for engrossing petition for signature..... 2 50
15, To cash collections per Mr. Gaw..... 10 50	13, By cash paid Mr. Abrahams for distributing annual Report ..... 1 00
	17, By cash paid Dr. Mair, postage ..... 2 64
	July 20, By cash paid advertising in "Echo"..... 1 00
	1866.
	Jan'y 13, By cash paid Mr. Rowlands, printing Report..... 25 00
	18, By balance..... 29 65
	\$74 39
	\$74 39
1866.	
Jan'y 18, To balance..... \$29 65	

Examined and found correct.  
 GEO. S. FENWICK.  
 THOS. HENDRY.

WM. FERGUSON,  
 Treasurer.

## CONSTITUTION

OF THE

### Kingston Sabbath Reformation Society,

ESTABLISHED AT A PUBLIC MEETING HELD IN THE CITY HALL ON THURSDAY EVENING, THE 25TH APRIL, 1850—HIS WORSHIP THE MAYOR IN THE CHAIR.

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 be composed of individuals belonging to all religious denominations who desire the accomplishment of this important object, and who cast into the treasury a sum of 2s. 6d. annually.

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

V.—That all Ministers of the Gospel who are duly qualified members of the Society be *ex-officio* members of the Committee.

VI.—That the Board of Management shall meet once a quarter for the transaction of business, and oftener if it be deemed advisable, on official requisition signed by the President, Vice-President, or three members of Committee.

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 endeavor 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 favor 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.

ANNUAL MEETING  
OF THE  
**Kingston Sabbath Reformation Society,**

Held in the City Hall, 18th January, 1866—Rev. K. M. FENWICK in the Chair.

Prayer by Rev. S. JONES.

Address by Chairman.

On motion of Rev. F. W. DOBBS, seconded by Rev. J. B. CLARKSON,

Resolved—That the Report now read be adopted, printed, and circulated, under the direction of the Committee, and that the following gentlemen be Office-bearers and Committee for the ensuing year (with ministers of the Gospel who qualify), with power to add to their number:—President, Neil McLeod, Esq.; Vice-President, Rev. K. M. Fenwick; Treasurer, Wm. Ferguson, Esq.; Secretary, Dr. Mair. Committee—R. Matthews, James Linton, Thomas Masson, Samuel Chown, John Paton, George Hardy, Lieut. Miller, Wm. Massie, A. Macalister, John Shaw, T. Kirkpatrick, Dr. Skinner, R. V. Rogers, C. W. Jenkins, Samuel Gaw, James McNee, W. J. Dick, Lt.-Col. Moffatt, Dr. Rambaut, George Chaffey, W. C. Evans.

Two verses of Sabbath hymn.

On motion of Rev. P. GRAY, seconded by Rev. R. V. ROGERS,

Resolved—That this meeting feel it to be their duty, with more than ordinary emphasis, at this time, when bold attempts are being made in high places to undermine the foundations of the Sabbath, to record their solemn and settled conviction that it is of Divine and primeval institution, and perpetual obligation, that it "was made for man," *universally*, and not for the Jews *only*, and that "the Son of Man is Lord also of the Sabbath."

Two verses of Sabbath hymn.

On motion of Rev. S. JONES, seconded by Mr. PATON,

Resolved—That this meeting suggests the importance of a special appeal being made to ministers by this Society, respectfully asking them to give prominence in their teachings to the Divine authority, and perpetual obligation of the Sabbath, and to preach a sermon or sermons relative thereto, on the 4th Lord's Day of March, or at such time as may be more convenient; and further, do authorize and empower its Chairman to sign on its behalf such petition or petitions to the Legislature, or other public body, as the Committee may see fit, for securing the closing of all the canals, and exemption of all employés and laborers from labor on the Lord's Day.

Concluding verses of Sabbath hymn.

Doxology.

Benediction by Rev. S. JONES.

## REPORT.

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Distinct indications of four great laws, essential to civilization and social progress, are to be traced in the 1st and 2nd chapters of Genesis. They are:—

1st. The Law of Marriage, as opposed to concubinage and polygamy. (Gen. i, 27.)

2nd. The Law of Labor, as opposed to idleness and its fruits, crime and suffering. (Gen. i, 28.)

3rd. The Law of Food, as opposed to poison. (Gen. i, 29.)

4th. The Law of Sacred Rest on the Sabbath (one day in seven), as the Divine preventive of unremitting toil, trouble, worldliness, and forgetfulness of God, all the days of the week. (Gen. ii, 2-3.)

These laws, if observed in their entirety, (in the spirit of them) would constitute formidable barriers to physical, intellectual and moral degeneracy, for which, if pulled down, no created intelligence could devise a substitute. Each one of them is resolvable into the universal Law of Love, and all of them united into one symmetrical whole—viewed in due order, and in their mutual dependencies and relations—afford a most powerful argument in favor of the infinite goodness, wisdom, and holiness of God. Take away one of these laws from the social fabric; let it not be binding upon man as a member of society, and the others would, sooner or later, cease to be, and evils incalculable would result. *Take them all away "at one fell swoop,"* the intellectual and moral power of man would succumb,—civilization and social order would be deprived of the pillars which support them, and brutal appetite and lust, and less than brutal instinct, would rule paramount.

Your Committee are induced to preface their brief record of the Sabbath transactions of this year with these remarks: 1st.—In consequence of the paucity of materials at hand wherewithal to frame a Report, from the absorption of political thought and action in the great question of Confederation of the Provinces of British North America, preventing the due consideration of all other matters not deemed indispensable to keeping the wheels of government in motion, so that no progress has been made in the halls of legislation towards the relief of the sufferers from Sabbath labor on the canals, &c., during the year now closed; and 2nd.—Because a bold, open, and, as we were going to say, rude and irreligious assault has been made upon the Sabbath, as to its Divine institution, primeval origin, and perpetual and universal obligation, by the Rev. Norman McLeod, D.D., one of her Majesty's Chaplains for Scotland, and author of the well-known and much read monthly periodical, entitled "*Good Words.*" It is remote from the intention of your Committee to enter into a controversy upon this subject; but it may be allowed them to say,

and to say with a firm conviction of its truth, that it would have been wiser and better for this learned ecclesiastic to have kept his rhapsodies within his own breast, and there brooded upon them to his heart's content, and for any length of time, instead of scandalizing the Church with them;—for in the land of heroes and martyrs—the land of Wallace and Bruce—the land of Knox, Rutherford and Chalmers, Bible and Sabbath-loving Scotland—he stands a poor chance of impregnating the cautious, thoughtful, pious minds of his countrymen, with his crude, indigestible, Germanized lucubrations.

The Sabbath sun, which rose upon our first parents, before sin entered into the world, has continued to rise daily since, (thanks to the Sun of Righteousness, Jehovah Jesus) to enlighten every true worshipper of God with its benignant, genial, soul-and-body-refreshing and invigorating rays, dispelling the mists of ignorance and error, and affording persons time for studying the wonderful works of God in nature, providence and grace.

Let no one dare to cast reproach upon the Lord's Day, by denying its existence in Paradise, or saying it is not sempiternal—for it is the same Lord who rose from the dead *the first day of the week*, having finished the work, of all Divine works the greatest—the work of human redemption; who thousands of years before had given the Sabbath to man as his inalienable inheritance; when He set him in dominion over the creatures; “when the morning stars sang together, and all the Sons of God shouted for joy.” The Lord's Day is the blessed Memorial Day of both glorious events—the creation and redemption of man—blended as it were together into one, though the *first day* far transcends the *last day* of the week in glory, inasmuch as by the *spoken* word of Jehovah the world was created, but it required the *blood-shedding* of the God-man, Christ Jesus, to redeem it.

“The Sabbath was made for man” *universally*, not for the Jews *only*. This is a great truth. Another is like unto it, namely, “The Son of Man is Lord also of the Sabbath;” and, as Lord thereof, He had an unquestionable right to change the day of sacred rest, if he saw fit, for His own glory and the good of His creatures. In His infinite goodness He did see fit to change it from the seventh to the first day of the week, and to give it a new name after His own ineffable name, and to sanctify it by His own and His Apostles observance of it. Let us bow submissively to His sovereign will, and worship Him in His sanctuary upon His holy day, and bless and praise His holy name, saying, “This is the day the Lord hath made; we will rejoice and be glad in it.”

As hinted before, we have little of a local or Provincial kind of an interesting nature to communicate respecting “the Pearl of Days.” Your Committee petitioned the three Branches of the Legislature (as has been done annually since the institution of the Society), and received acknowledgments, but nothing has been done to effect the object desired—the closing, and keeping closed, all the Canals of the Province on the Lord's Day, and thereby releasing many of Her Majesty's subjects from a cruel grievance they have too long labored under.

Your Committee regret exceedingly to find that Mr. Campbell's excellent law, prohibiting the sale of intoxicating drinks on the Lord's Day, has been treated as all but a dead letter. How is this? Is it not the

duty of the Inspector of Licences to guard this law against infringement? If so, it is hoped and expected that the Mayor and City Council will, in future, see to it that he performs his duty efficiently and impartially.

We continue to protest most solemnly against every form of Sabbath desecration, as being dishonoring to God and injurious to man.

Your Committee would strongly recommend to merchants and traders giving a half holiday to their servants, a practice generally followed in the United Kingdom, and most salutary.

We purpose, God willing, next Session of Parliament, to petition the three branches of the Legislature for redress of Sabbath grievances, and especially to claim the closing of the Canals on the Lord's Day,—convinced as we are, more and more, that it is the duty of Government to secure to all the right of the full and free enjoyment of the Sabbath. "If the Lord be for us, who can be against us?"

In Great Britain our highly respected friends of the Society for promoting the due observance of the Lord's Day, in their Thirty-fourth Annual Report, prove to us, that they have lost none of their fortitude or zeal, in their unremitting efforts to keep at bay the mammon of unrighteousness, the selfish spirit, which would encroach more and more upon the Lord's sacred time, and is every day making, or attempting to make, fresh inroads upon it, and turn it into a day of grinding labor, or of enervating, demoralizing, sensual pleasure. This noble Society thus speaks of Sabbath privileges and spoliations, with peculiar energy, in its prefatory remarks:—"To form a just estimate of the value of this Society's labors, we must be convinced that the Sabbath is necessary for man's present and eternal welfare. For this life, the Sabbath gives a man a rest of one day in seven, which is a rest of one month in seven, of one year in seven, of seven years in forty-nine, and of ten years if we live to the age of three score and ten. And for this rest the man pays nothing. 'For,' said the late Lord Macaulay, 'I firmly believe that at the end of forty years he will have produced less by working seven days than by working six days a week.' But this rest is but a means to an end, and that end is man's everlasting life. Deprive a man of his Sabbaths, and you cut him off from the House of God, from the preaching of God's word, from public prayer, public praise; in short, *you blot out of a life of three score years and ten, ten years of time given for education and preparation for the life to come.* To deprive a man of his earthly Sabbaths is therefore, without a miracle, to deprive him of the Sabbath of Heaven. Judging then by this standard, and it is the standard of God's word, to gain the enjoyment of the Sabbath for one man who had lost it, to preserve the enjoyment of the Sabbath for one man who else might lose it, is a blessing, the value of which can only be estimated by Him who asked, 'What shall a man give in exchange for his soul?'"

We have only room left for a few brief extracts on some of the important subjects so ably treated in the Report, and an "Occasional Paper," published in July, with which we also have been favored.

Efforts have been made for some time past to secure for working men access to the British Museum and National Gallery on week nights, and to found branch Museums for London, likewise to be opened on week nights. A paper prepared by the Rev. Henry Stevens, M.A., the Secre-

tary, was read to Earl Grenville, when a deputation waited on him lately, and the response was favorable. Although he himself was rather inclined to endorse the opinions and support the wishes of those who desired that the Museum should be thrown open on the Sabbath, yet he could not resist the tide of public opinion and the votes of the House of Commons, which were against him, and therefore, he has so far yielded already as to consent to the opening of the South Kensington Museum to working-men on week days. There are some excellent suggestions in the Secretary's document bearing upon this subject. One of vast importance is to open Museums on week nights in different parts of London, where specimens of natural history and of art, pictures, &c., might be exhibited, being lent for the purpose from the Central Museums, and placed under careful custodians. His concluding words are:—"The Government or Parliament would indeed act as a beneficent 'father' in providing, for the masses of London, branch Museums, and in insisting upon the opening of these, as of the British Museum and National Gallery, on week evenings, when alone working people have leisure to visit them." Petitions, with signatures amounting to 10,022, have been transmitted to the House of Commons to the same effect.

The delivery of parcels on the Sabbath has been given up by the Midland Railway Company, and the London, Chatham & Dover Railway Company have done the same, except in cases of sickness or other special emergency. An attempt to open book stores at railway stations on the Sabbath, has been suppressed by the timely interposition and remonstrance of this Society. A bill to compel the running of trains on the Lord's Day in Ireland has been rejected by a small majority. Five railway companies in Great Britain still persist in seeking to swell their dividends by tempting the people to travel by cheap trains on the Lord's Day. The successful efforts to establish the running of trains on the Edinburgh & Glasgow Railway must be deeply lamented, but we cannot dwell upon the subject here.

In the Canal Department, Sabbath labor has been abolished to some extent, with beneficial effects to workmen and their families, formerly debarred from attending public worship, now enjoying it.

Rural Post Offices, where the representatives of six-sevenths of the letters delivered in them have memorialized the Postmaster General for their closing on the Sunday, are now closed.

The increase of cabs in London, last year, was 297, of which 60 were seven-day cabs for hire every day, while 537 were six-day cabs, always resting on Sundays. In all, out of a total of 5,947 there are 2,183 cabs which do not ply on the Lord's Day. This is the growth of about ten years. The improvement in the character and habits of London cab-men is marked, and often favorably impresses strangers from the country. The London General Omnibus Company still allows any of its conductors to abstain from labor on the Lord's Day, upon their giving a previous notice."

"Two additional publications have, during the year, been added to the Society's list; various grants, many of them large, have been made for gratuitous distribution among all classes of the people, both in London and the country. An unceasing demand for the Society's publications



shows that there is an opportunity in this way of reaching and influencing the minds of many."

Good might be done in our Province if canal-laborers and others who desecrate the Lord's Day had suitable, conscience-quickenng, soul-stirring tracts, setting forth the sinfulness and unprofitableness of such labor, circulated amongst them.

This your Committee would be glad to undertake, and hope for God's blessing in the endeavor, should funds be forthcoming, from friends of the Lord's Day.

## APPENDIX.

To the Honorable the Legislative Assembly of the Province of  
Canada, in Parliament Assembled.

THE PETITION OF THE KINGSTON SABBATH REFORMATION SOCIETY,  
ADOPTED AT A PUBLIC MEETING HELD IN THE CITY HALL OF THE  
CITY OF KINGSTON, ON THE 19TH DAY OF JANUARY, A.D. 1865.

HUMBLY AND RESPECTFULLY SHOWETH—

That the Sabbath was instituted by the All-wise Ruler of the Universe with a special view to the best interests of mankind.

That the Sabbath law as embodied in the fourth commandment can no more be broken with impunity than any other commandment of the decalogue.

That the proper observance of the Lord's Day is highly conducive to the maintenance of morality and religion in a community, and is promotive of that righteousness which exalteth a nation.

That it is the duty of a Christian Government to encourage the observance of the Lord's Day, by protecting each class of society against being required to sacrifice health, religious privileges, and conscience, for the convenience or supposed advantage of any other class of the community on the Lord's Day.

That while your Petitioners are glad to know that the Welland and Lachine Canals have long been closed to traffic on the Lord's Day with marked advantage to the public interests, they are deeply grieved to learn that on the other Canals of the Province sailing and steam vessels are permitted to pass through the locks on Sundays, and that in consequence many of the public employés and other of Her Majesty's subjects are deprived of their lawful rest, and are injuriously obliged to labor on that day or forfeit their means of subsistence.

Your Petitioners therefore humbly pray that on taking the premises into consideration, your Honorable House will be pleased to pass a Bill providing that all the Provincial Canals shall be closed to public traffic from midnight on Saturday to midnight on Sunday.

And as in duty bound your Petitioners will ever pray, &c.

NOTE.—The same Petition may be used for the Legislative Council, substituting the word "Council" for "Assembly."



## NOTICE.

“*The Sabbath was made for man:*” *The Divine Law-giver* speaketh.

The Kingston Sabbath Reformation Society would take the liberty of brethren in Christ, of repeating their request: that *on the 4th Lord's Day of March* (25th) all ministers of the Gospel in Canada would preach one or more sermons on *the Divine and primeval institution, the perpetual and universal obligation of the day of sacred rest*. They would further suggest, that the attention of their flocks be directed to the continued desecration of the Christian Sabbath by labor and traffic on the St. Lawrence canals, &c. This they do with the hope that the christian, the patriot, and the philanthropist, may bring their combined influence to bear on the Legislature, through petitions, and all other lawful means, *so* effectually as that laws may be enacted which will secure to every man what is his by gift of God—*a whole and uninterrupted Sabbath*.

Signed in behalf of the Sabbath Reformation Society.

JOHN MAIR, M.D.,  
*Secretary.*

NEIL McLEOD,  
*President.*

Kingston, 28th Feb'y, 1866.

NOTE.—For form of Petition to the Legislature see page 10.