

L

BV107.K5

no. 13, 1862

KINGSTON

Sabbath Reformation Society.

THIRTEENTH ANNUAL REPORT.

Your Committee would begin their Thirteenth Annual Report with hearty thanksgivings to the Lord of the Sabbath for continuing to them, though so unworthy, the high privilege of reminding the people of Canada, from year to year, of the inalienable right secured to them, and all mankind, by Divine charter, of one whole day out of seven for the worship of Jehovah; and the solemn obligation resting upon them to maintain that right unimpaired, and transmit it inviolate to their posterity.

As in former years, your Committee published and circulated widely a stirring address to the people of the Province, signed by the President and Secretary, giving a brief account of the chief efforts made to achieve a reform in the Post-office Department since 1853, when the Hon. George Brown's Bill for preventing Post-office labor and the transmission of Mails on the Sabbath was lost by a single vote, down to 10th March, 1860, when the Postmaster General issued a memorandum relieving Postmasters in Canada West from the obligation to open their Post-offices for the delivery of letters, &c., on Sundays. It was, moreover, stated that this concession to public sentiment was not enough. It was limited to Western Canada, and was "simply permissive, not peremptory, in its character;" and further, it left the Clerks at the mercy of the Postmaster in each locality, who, if he chose, might compel their attendance at the Post-office on the Sabbath; besides, it stood upon a very insecure foundation, being "the result of a mere stroke of the pen," as represented by the Postmaster General. Our endeavor, therefore, was to impress on the minds of the people of Canada that a law was needed recognizing the right of the employés in the Post-office to the rest of the Sabbath, unabridged by any species of compulsory labor whatever. Reference was also made to authentic testimony showing that various acts of Sabbath desecration had been perpetrated on the Railways and Canals, such as the running of Freight Trains, Extra Trains, Special Passenger Trains, &c., on that Holy Day.

A form of Petition was transmitted to many members of Parliament and other influential persons of different denominations, to be copied by those who might choose to adopt it, and ample directions given how it was to be transmitted to the different branches of the Legislature. From this city a Petition was sent, signed by 700 persons, and one signed by the Chairman of the Annual Meeting, Thomas Askew, Esq., on behalf of that meeting. The prayer of the Petition was, as on former occasions, for a law to prevent all Letter delivery, the despatching of any Mail, the running of any Railway Train, or the sailing of any Vessel from any Port on the Lord's Day, and requiring that all Canal Locks should be closed from Saturday at midnight till Sunday at midnight. Colonel Haultain, an

early and zealous member of the Society's Committee, kindly authorised all petitions to the Legislative Assembly to be transmitted to him for presentation—as did the Hon. J. Patton for the Legislative Council.

Your Committee do not know how many Petitions were presented. They are aware that from the city of Hamilton they were numerous from different Churches. The one from London was signed by nearly 2000, probably much owing to the exertions of another estimable friend of the Society, and late member of Committee, Major Moffatt. It is but justice to Colonel Haultain to state that he exerted himself zealously in introducing a Bill, embracing the chief reforms wanted, into the Legislative Assembly (see Appendix No. 1), and, it is believed, was warmly supported by Mr Morris, the member for South Lanark. In consequence of the sudden prorogation of Parliament, owing to the defeat of the Ministry on the Militia question, Colonel Haultain's Bill, it is believed, never reached a third reading.

Having such staunch friends in Parliament as those mentioned above—men who have the fear of God before their eyes, and earnestly desire to secure the right observance of His Holy Day in all the public departments—your Committee are encouraged to look forward with hope to the ensuing Session. But that they may afford the utmost aid and support in their power to their Parliamentary friends, it is incumbent upon them and their coadjutors to use most diligent efforts to stir up all true-hearted men, clerical and lay, who reverence God's law and love their fellows, to have petitions prepared and transmitted, as soon after the meeting of Parliament as possible, from Cities, Towns, Corporations, Churches, &c., calling for the complete abolition of all labor in the public departments on the Lord's Day.

Anticipating the necessity for such a powerful and simultaneous movement early in 1863, by desire of the Committee a circular letter was addressed by the Secretary, in May, 1862, to the following Ecclesiastical bodies, to be laid before their respective Synods or Conferences, at their next meeting, earnestly begging of them to have petitions, praying for the abolition of all labor in all the public departments, sent in to the three branches of the Legislature soon after the meeting of Parliament. These religious bodies were the Dioceses of Toronto, Huron, Montreal, and Quebec; the Presbyterian Church of Canada, the Canada Presbyterian Church, the Wesleyan Methodist Church, the Methodist New Connexion, Methodist Episcopal and Congregational Churches—10 in all—(for copy of circular letter see Appendix No. 2.) Replies were received from the Rev. Mr. Snodgrass, representing the Presbyterian Church of Canada; from the Rev. Charles Hamilton, Clerical Secretary of the Synod of the United Church of England and Ireland of the Diocese of Quebec; and from the Rev. Mr. Scott, Secretary of the Conference of the Wesleyan Methodist Church—(for official notices in the minutes of these Churches, &c., see Appendix No. 3.)

In a letter with which the Secretary was favored from the Rev. Mr. Scott, enclosing an official copy of the resolution of Conference on this momentous question, the following passage occurs:—"At the proper time we shall not fail to fulfil our connexional pledge"—that pledge being no less than that "a suitable memorial shall be prepared by a Committee, consisting of the President and Secretary of Conference, the Rev. James Elliot, and the Rev. G. B. Howard, submitted to the Conference Special Committee, and as approved, shall be printed and distributed for signature through the Wesleyan Church in Canada." A Petition was unanimously adopted by the Episcopal Synod of the Diocese of Ontario, praying for the abolition of Sunday labor in all the public Departments, Railways, &c. This Petition, signed by the Bishop of the Diocese on

behalf of the Synod, was duly submitted for presentation to the Legislature. This is very cheering indeed, and with the hearty assurance of zealous co-operation on the part of the Diocese of Quebec, and the fact that the Synod of the Presbyterian Church of Canada authorised their Moderator to petition Parliament on the subject of Sabbath desecration, at his discretion, although not aware that similar decided action had been taken by the other ecclesiastical bodies appealed to, yet your Committee hope that they will not prove less in earnest than their estimable brethren in seeking to secure the right observance of God's Holy Day when the time for petitioning comes round.

A copy of the Thirty-first Annual Report of the Society for Promoting the Due Observance of the Lord's Day (London, England), has been received. In this interesting Report, under the head of Canada, extracts are given from your Committee's abstract of last year's Report—occupying nearly a page and a half—and the following gratifying notice is taken of the labors of this Society:—"An abstract of the 12th Report of the Kingston (Canada) Sabbath Reformation Society, just received, says, your Society has been honored with a place amongst the associated institutions of the Lord's Day Observance Society in London; and the zeal and ability of this distant Association, as shown in this and its former Reports, may well make your Committee feel thankful and gratified at this uprising of a similar defence of the Sabbath for Canada, to that which this Society has for thirty-two years made on behalf of the Sabbath for England."

A letter, dated 10th April, 1862, was received from the Rev. R. Scott, of Pakenham, intimating that a Sabbath Reformation Society, similar to that of Kingston, was about to be established there, asking for documents to aid in the work, &c. He had delivered one lecture on the Sabbath question, and was about to deliver another. The 11th Report and a few Sabbath Tracts were furnished. This is the only Society of which your Committee has received intelligence, proposed to be formed for years past, notwithstanding the repeated forcible appeals made from time to time urging the formation of such institutions. Who is so blind as not to see that there should be such in every city, town, and village, just as there is a branch of the Bible Society in almost all of them? The Bible and the Sabbath ought not to be disjointed. Their Divine Author, their interests and influences, are one. If there be need of Bible Societies to circulate far and wide the Word of God, there is need of Sabbath Defence Societies to keep the Lord's time from being encroached upon and desecrated by those who are "lovers of pleasure more than lovers of God;" "the enemies of the Cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." It is much to be lamented that the Societies once flourishing of Toronto and Quebec, &c., have been permitted to fall into a state of extreme languor, if not actual decrepitude verging on dissolution. May the friends of the Lord and His Day in these cities be influenced by this fraternal exhortation, to revive their dormant institutions for His sake, and before the close of 1863 may many new Societies be established to hold up a standard for the people, with these words inscribed upon it: "Remember the Sabbath Day to keep it Holy."

Of the tender scion which we hope has taken root at Pakenham, we would say, May it not cease to exert a blessed influence upon the moral wilderness around it, growing up and flourishing "like a tree planted by the rivers of water," till our earthly Sabbaths shall have merged in an everlasting Sabbatism above!

The following extracts from the Montreal Witness tend to show the drift of sentiment among right-minded, right-hearted people, concerning

Sabbath desecration on the Grand Trunk Railway:—"As the whole of the United States were involved in the guilt of Slavery, so long as that system was permitted to exist in the District of Columbia, so this whole Province is guilty of desecrating the Sabbath, so long as Government employes are required to attend to their ordinary week-day labors on Sunday. Petitions should be sent to Parliament without delay, as there is no time to be lost. Some persons say, What is the use of petitioning? The object will not be gained. We think this is a mistake. Petitioning, if unsuccessful, serves as a potent argument against the evil complained of; besides, the agitation of the question is a mean of training public sentiment in the right direction."

Again, a correspondent of that excellent paper (the Witness), whose philanthropic Editor has done so much for the cause of the Sabbath and of Temperance, in a letter of date March 10, 1862, indignantly remarks:—"Running trains on the Lord's Day, and disconcerting the Sabbath worship of the quiet moral people, all along the line, and demoralizing public sentiment in its whole length of route the Company is regarded with loathing and detestation, as being utterly insensible to public sentiment. Our legislators must be made to conform to the views of their constituents in some way or other, and what means so likely as a flood of petitions, poured in upon them, from all parts of the country. This is a moral force too long neglected in Canada. Too much has been trusted to the newspapers to fight the battle of the people. Let the people try what they can do themselves by petition."

The following terse and true prescription for delivering the Grand Trunk Railway from its embarrassments is well worthy of being followed:—"First step to extricate the Road from its difficulties—Honor the Sabbath; no Stations open; no Trains run; no men employed on Sunday."

THE SABBATH IN OUR FATHERLAND.—Your Committee invite attention to the following "words of truth and soberness," quoted from the excellent Report for 1861 of the Society for Promoting the Due Observance of the Lord's Day, London, as applicable to professing Christians everywhere:—"Personal as well as national reverence for the Lord's Day is a result and evidence of personal and national religion. Your Committee's Report of the Lord's Day during another year is, therefore, no uncertain index of the religious state and prospects of this and other lands. Impatience of a single day, taking its character from the life to come, does indeed show a heart absorbed only with this passing life that now is. It is not, therefore, remarkable; it is but cause and effect, that in every age and land, exactly as superstition or infidelity has prevailed, a belief in the law, and a regard for the observance of the Lord's Day, have disappeared.

SECULAR AMUSEMENTS ON THE LORD'S DAY.—THE CRYSTAL PALACE.—It is painful to observe that "upon Trinity Sunday, while the crowning *gloria patri* of the year was echoing around our globe, taken up and passed on by believers in one land after another, as they saw the Lord's Day and were glad, probably the largest gathering of men on this globe under one roof was the multitude of 48,000 who now turned away from the worship of God to seek amusement at the Crystal Palace." "The scene is suggestive. May it not prove prophetic of the future Sabbath of England"! "This wholesale desecration, however, awoke indignation, loud and general. Remonstrances poured in upon the Directors. Christian men and women gave notice that they should cease visiting the Crystal Palace if the Directors thus placed the whole property at the disposal of the Sunday League, for the carrying out of its designs. At the following half-yearly meeting, that valiant friend of the Sunday, Lt.-Col. Young was supported by other friends of the Lord's Day, and by various

other shareholders, on commercial grounds, in protesting against the course taken by the Directors. The Chairman of the Company was obliged to confess that the admission of these 48,000 persons was a violation of a resolution of the shareholders. Hitherto there has been no repetition of this desecration."

THE BRITISH MUSEUM.—The recommendation of the Committee of this Society to open the British Museum on week nights has not been successful. It has, however, been thrown open to the public in summer till 8 P.M., a step in the right direction.

SALE OF INTOXICATING DRINKS ON THE LORD'S DAY.—At a public meeting in Hull, an Association was formed for obtaining a legislative enactment, similar to ours, to prohibit the sale of intoxicating liquors on the Lord's Day. The Committee of the Lord's Day Society has aided this new Association by their valuable counsel. May their conjoint efforts be successful.

TRAVELLING ON THE LORD'S DAY.—The running of Railway Excursion Trains has been given up north of London owing to the remonstrances of the Bishops and Clergy, but continues to the south of the Metropolis. "A memorial to the Directors of the Brighton Railway against their Sunday Excursion Trains, put forth by 83 of the Brighton and Hove Clergy, was signed by 5004 persons, all of them householders. This memorial states that the taverns, public houses, and gin shops, multiply under the fostering wings of your Sunday Trains. But the morality of Brighton suffers. Nothing in our time has exercised a more baneful influence than your Sunday Excursion Trains, in reducing us to the low level of a Continental Sunday." Other memorials of a similar kind were signed by the Archbishops and Bishops of the United Church of England and Ireland, the Moderator of the Presbytery of London, the President of the Wesleyan Body, the Congregational Union of England and Wales, &c., and presented to the Directors, as yet without accomplishing the desired object. "Seven Railway Companies still persist in advertising cheap Excursion Trains for the Sunday." "Directors, however, have at last been found to confess that, to make money, they continue to ignore God's law, the common law of the land, and also the fact that for money-making Sunday is held to be a *dies non*." Who will deny, after this, that the love of money hardens the heart, sears the conscience, and is the curse of human nature? May cheap Excursion Trains never be tolerated in the land of our adoption on the Lord's Day, and may the Railway whistle, with all its wretched accompaniments, soon cease to disturb the sacred rest of the Sabbath, proceeding from the running of Trains laden with goods, which should more properly be termed evils, to satisfy the mercantile cupidity of those who "make haste to be rich," and forget the Divine warning, "What will it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul"?

THE SABBATH IN OTHER COUNTRIES.—**FRANCE.**—The French Emperor some time since gave orders that men engaged in government works shall not henceforth be compelled, as they had been, whether they were willing or unwilling, to labor on Sundays, and since that time it has been ordered "that no State works are to be continued on Sundays, except when exceptional circumstances render the course absolutely indispensable."

SWITZERLAND.—Since the Conference of Evangelical Christians in Geneva, Sept. 2, 1861, "A Society for the Sanctification of the Sabbath" has been formed, and public meetings held, to prevent Sabbath desecration.

THE UNITED STATES.—Your Committee has not been favored with any Sabbath document from the New York Sabbath Committee as in former

years, but learns from the Report of the Lord's Day Society of London, that they continue zealously to prosecute their noble work. Two events bespeak the reverence which the highest authorities have for the Lord's Day while exposed to all the calamities and horrors of civil war—we refer to General McClellan's order to the troops under his command to observe the Lord's Day by cessation from all labor which the exigencies of war did not render absolutely necessary; and more recently President Lincoln's proclamation enjoining the sacred observance of that Holy Day—(Appendix No. 4.)

CONCLUSION.—Let the Government; let Associations for labor-imposing, and money-making, pleasure-seeking, and money-spending; let families, and individuals of all ranks, classes, and denominations, bear in mind what the Lord hath said, even this—"I will be sanctified in all that come nigh me, and before all the people I will be glorified"; and this—"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting." There are few ways in which more direct insult can be offered to the Most High than by trespassing upon His sacred time. It is the duty of all to keep holy the Sabbath, and while those who violate it must suffer great damage even in this world, far worse awaits them in the world to come, if they do not repent, even never-ending anguish, "where their worm dieth not, and the fire is not quenched."

"As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live, turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?"

APPENDIX.

No. 1.

BILL.—An Act for closing the Canals on the Lord's Day, and for prohibiting the running of Trains on Railways, and the departure of Steamers and other Vessels from Port on that day.

Whereas, it is the undoubted right of all men in a Christian community, in accordance with Divine command, to abstain from labor on the Sabbath; and whereas the denial of this right is alike injurious to the physical and moral well being of this Province: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. The Locks on all Canals in this Province shall be closed from Saturday at midnight until Sunday at midnight.
2. No Railway Train or Engine shall be run on Sunday, under a penalty of two hundred dollars for each offence.
3. No Steamer or other Vessel navigating in the inland waters of this Province shall depart from Port on Sunday, under a penalty of two hundred dollars for each offence.
4. The penalties imposed by the two preceding sections may be recovered, with costs, by summary conviction, before any Justice of the Peace,

on the information of any person proceeding either for the Crown alone, or as well for the Crown as for himself, against the Company owning the Railway Train or Engine run in contravention of this Act, or the Railway on which the offence has been committed, or the Conductor or Engine Driver of such Railway Train or Engine, or against the master or owner of the Steamer or other Vessel contravening this Act, as the case may be; and the amount of penalty recovered shall belong to the Crown, or be divided equally between the Crown and the informant, as the case may require.

No. 2.

[CIRCULAR.]

KINGSTON, May 10, 1862.

REVEREND SIR,—As the much desired measure of Sabbath reform, embracing the abolition of labor in the Post-offices, on Railways, Canals, &c., on the Lord's Day, may not obtain a place in the Statute Book of this Province, the present Session of Parliament, it is important that steps should be taken thus early to secure the transmission of numerous Petitions to the three branches of the Legislature as soon as Parliament may assemble next year (1863), to strengthen the hands and encourage the hearts of those who, it is hoped, will be raised up by the Almighty, powerfully to plead the cause of His Holy Day, and the right of all men to its unfettered and undisturbed enjoyment, and to show that it would be daring impiety in the sight of Jehovah, as well as gross injustice towards man, to turn a deaf ear to the plaintive cry of the people, or put off a moment longer redressing their grievances, in a matter of such vital importance.

With sentiments of this nature influencing the minds of the Committee of the Kingston Sabbath Reformation Society, I am directed by them to request that you would have the goodness to convey their earnest and respectful request to _____ at their next meeting, that they would be pleased to take the whole subject of Sabbath desecration, as perpetrated by the public departments above named, into their deliberate and prayerful consideration; express fully their solemn convictions thereon, and grant authority to their _____ to transmit a Petition to the three branches of the Legislature, soon after the assembling of Parliament, in 1863, praying for the abolition of all labor in all the public departments on the Lord's Day.

I have the honor to be, with great respect, rev'd Sir,

Your obedient servant,

JOHN MAIR, M.D.,

Secretary Kingston Sabbath Reformation Society.

No. 3.

QUEBEC, August 6th, 1862.

DR. MAIR, Kingston, C.W.

DEAR SIR,—I have been directed by the Synod of the Diocese of Quebec to acknowledge the receipt of your letter respecting the proper observance of the Lord's Day, and to convey to you the thanks of the Synod, with a copy of the following resolution:—

Moved by Mr Montizambert, seconded by Mr Spragge,

“That Dr. Mair's letter respecting the proper observance of the Lord's Day be referred to a committee by the Bishop, with instructions to prepare

a petition on the subject to the Provincial Legislature, and that the Clerical Secretary do acknowledge the receipt of Dr. Mair's letter, and convey to him the thanks of the Synod, together with a copy of this resolution."

—Carried.

I am, dear Sir, your faithful servant,

CHARLES HAMILTON,
Clerical Secretary of Synod.

P.S.—I addressed a copy of our Journal of the recent session to you at Kingston.

C. H.

"The Committee of the Presbyterian Church of Canada on Sabbath observance beg further to submit a communication recently received from the Kingston Sabbath Reformation Society, requesting the Synod at next meeting that they would be pleased to take the whole subject of Sabbath desecration, as perpetrated by the public departments above named, into their deliberate and prayerful consideration, &c. The Committee expressed their confidence that the Synod would not relax its efforts to secure throughout the land the Scriptural observance of the Sabbath. The Synod instructed the Moderator at his discretion to petition Parliament on the subject in their behalf."

EXTRACT FROM THE MINUTES OF THE WESLEYAN CONFERENCE, 1862.

"Resolved,—That in support of the efforts of the Kingston Sabbath Reformation Society, and in accordance with the request of that Society, this Conference appoints a Committee to prepare a suitable memorial, which shall be submitted to the Conference Special Committee, and as approved, shall be printed and distributed for signature throughout our Church in Canada. The Committee to consist of the President and Secretary of the Conference, the Rev. James Elliott, and the Rev. Isaac B. Howard."

A true copy.

WM. SCOTT,
Secretary of the Conference.

OTTAWA, July 9th, 1862.

No. 4.

The following proclamation has just been issued by President Lincoln :
"The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and due regard for Divine Will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most High. At this time of public distress should be adopted the words of Washington in 1776—'Men may find enough to do in the service of God and their country without abandoning themselves to vice and immorality.' The first General Order issued by the father of his country, after the declaration of Independence, indicates the spirit in which our institutions were defended—'The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and privileges of this country.'"

Address of the Kingston Sabbath Reformation Society to the People of Canada.

The Committee of this Society, looking up to "the Lord of the Sabbath" for His blessing upon their humble efforts to promote the due observance of His Holy Day, while they renew their solemn protest against every act of Sabbath desecration, wherever or by whomsoever perpetrated, desire, at this time especially, to draw the attention of the people of Canada to two prevalent, perilous and grievous, forms of transgression of God's IVth Commandment, namely, the running of Freight Trains, &c., on the Grand Trunk and Great Western Railways, &c., on the Lord's Day; and the sailing of Boats and Ships on the Canals of this Province, with all the labor attendant upon these "unlawful deeds," during the time which God has set apart for His own service and worship, and the highest good of His creatures.

The Committee found their opposition to these acts of Sabbath profanation upon the following well-established truths, namely, that the Sabbath is given to man by his Creator and Redeemer as a day of sacred rest from all labor (not of necessity or mercy): and that no one, therefore, has a right to deprive his fellow man of it; that it is necessary for the preservation of his health of body, and serenity and peace of mind; that the greatest risk to life and property is incurred by those who transgress this holy commandment, as proved by frequent instances of railway collisions and catastrophes, &c., of the most direful kind; and that even on the low footing of mere pecuniary profit, it has been found, by ample experience, that those ultimately are the greatest gainers who cease to labor on the Lord's Day.

The following legal opinion, contained in Sir T. G. Eardley Wilmot's "Abridgment of Blackstone's Commentaries on the Laws of England," with the confirmation of it as regards this country by Judge Mackenzie, in his address to the Grand Jury of the County Court and Quarter Sessions of the United Counties of Frontenac, Lennox and Addington, 11th December, 1860, is deserving of consideration by all—"Profanation of the Lord's Day is punishable by the municipal law as an offence against God and religion, and against the decency and propriety which all countries professing the Christian religion are bound to encourage and protect." Judge Mackenzie observes, "There is an idea abroad in various parts of this country, among many, I am sorry to say, that there is no positive law in Upper Canada against the profanation of the Lord's Day, and that men may do as they have a mind to on that day, and that the civil magistrate has no right or authority whatever to interfere with or punish men who disregard the time-honored instructions of the fourth commandment. This is a grievous error and a delusion, as some persons with whom I am acquainted have found out recently to their cost. The common law of England which was introduced into Upper Canada seventy years ago, regards the profanation of the Lord's Day as an offence against God and religion, punished by the municipal law. The law views the Lord's

Day as a day of rest, set apart from worldly labor, and as a stated portion of time to be devoted to the devotional exercises of religion, and particularly to the public worship of God." A melancholy commentary on the truths set forth in this address is furnished in the last Report of the Lord's Day Observance Society of London (England) in the following words:—"Directors (of Railways) have at last been found to confess that, to make money, they continue to ignore God's law, the common law of the land, and also the fact that for money-making, Sunday is held by this country a *dies non* (no day)."

May such a foul stigma speedily be erased from the otherwise fair escutcheon of this noble Province!

"Refrain to-night :

And that shall give a kind of easiness to the next abstinence,
For use can change almost the stamp of nature,
And either curb the Devil, or throw him out with wondrous potency."

The Committee, duly considering these and other facts pertaining to Sabbath desecration in this country, feel it to be their sacred duty, with the utmost earnestness, to solicit your fixed attention to the subjoined documents:—

- No. 1. Form of Petition to the three branches of the Legislature.
- No. 2. Do. do. to the Chief Commissioner of the Department of Public Works.
- No. 3. Do. do. to the Managers of the Grand Trunk and Great Western Railways.
- No. 4. Instructions how to prepare petitions and transmit them.

In conclusion, the Committee solemnly call upon all within this Province "who fear God, honor the Queen," have the feelings of true patriots, prize their civil and religious liberties, and especially the inestimable benefits of the Christian Sabbath, to use their utmost personal exertions to promote by every means in their power the better observance of the Lord's Day, and especially to get as many petitions as possible from cities, municipalities, towns, villages, congregations, Sabbath-schools, &c., fairly written out (if they see fit according to the subjoined forms), numerously signed, and transmitted to the Legislature, &c., as soon after the meeting of Parliament on the 12th instant as possible; and also to the Chief Commissioner of the Department of Public Works, and the Managers of the Grand Trunk and Great Western Railways—all, except those to the Legislature, to be presented by influential deputations, if practicable.

Let the following striking words, addressed by the late Hon. Adam Fergusson to the Legislative Council in 1858, be appropriated and acted on by all true lovers of the Sabbath, who earnestly desire to see it kept holy. "This was one of the most important measures ever brought before Parliament. The matter was one which would admit of no procrastination, and whatever excuses were urged regarding 'expediency,' the voice of the country would make itself heard, and not allow the subject to be staved off for another twelvemonth."

Finally, let fervent believing prayer be offered up to the Lord of the Sabbath for this blessed consummation in 1863; and the heart's desire of God's people may be confidently looked for.

In the name and on behalf of the Committee of the Kingston Sabbath Reformation Society.

NEIL McLEOD,
President.

February, 1863.

JOHN MAIR, M.D., Edin.,
Secretary.

ment of the government, amenable for its acts to "the king of kings," should deny itself the benefits which must attend honoring "the Lord of the Sabbath," by taking action that this Day shall be kept holy, nor expose itself to His just anger by neglecting to do so;

Therefore, your petitioners humbly pray that, upon duly considering this most important matter, you will be pleased to order that all the Canals of this Province shall henceforth be closed on the Lord's Day.

And your petitioners will offer up to the Almighty their fervent supplications, in the name of the Lord Jesus Christ, for your temporal and eternal happiness.

No. 3.—FORM OF PETITION TO THE MANAGERS OF THE GRAND TRUNK OR GREAT WESTERN RAILWAY.

To the Managers of the Grand Trunk or of the Great Western Railway (as it may be):—

The humble petition of ——— respectfully sheweth—

That your petitioners are fully convinced that the Lord's Day is of Divine appointment, and perpetual and universal obligation; that the blessing of God rests on those nations, companies and individuals, who observe it—His displeasure on those who violate it. Notwithstanding this, it is a fact which causes great grief to your petitioners, that Freight Trains are run on the Grand Trunk Railway upon the Lord's Day, the whole of which God has reserved for His own worship and acts of real necessity and mercy; this, and the running of Excursion Trains &c. thereon being contrary to the principles and precepts of the Christian religion, and abhorrent to the sentiments of those who profess it, that religion strictly forbidding all profanation of the Lord's Day: moreover, it is evident that great injustice is done to the employés and laborers on the same Railway, who are thus deprived of their right to the rest of this day for moral and religious duties;

Therefore, your petitioners humbly pray, that, upon duly considering this most important matter, you will be pleased to order that no Railway Train shall henceforth be allowed to run upon the Grand Trunk or Great Western Railway (as it may be) on the Lord's Day.

And your petitioners will offer up to Almighty God their fervent supplications, in the name of the Lord Jesus Christ, for your temporal and eternal happiness.

No. 4.—INSTRUCTIONS HOW TO PREPARE PETITIONS AND TRANSMIT THEM TO THE THREE BRANCHES OF THE LEGISLATURE, THE CHIEF COMMISSIONER OF THE DEPARTMENT OF PUBLIC WORKS, AND THE MANAGERS OF RAILWAYS.

The form of petition No. 1 may serve as a model, inserting in the blank space at the head the designation of the petitioners, whether inhabitants of a city, town, village, municipality, or members of a congregation, presbytery, vestry, &c.

The petition must be made out in triplicate—written in a plain, legible hand, upon strong paper, and sent to each of the three branches of the Legislature, addressed:—

The 1st—To the Honorable the Legislative Assembly of Canada, in Provincial Parliament assembled.

The 2nd—To the Honorable the Legislative Council of the Province of Canada, in Parliament assembled.

The 3rd—To His Excellency the Right Hon. Viscount Monck, Governor General of British North America, &c., &c., &c.

Each petition must have the place and date inserted at the end.

There must be at least three signatures on the same sheet on which the conclusion of the petition is written.

Each person must sign thrice, namely, once upon each petition.

No printed petition can be received.

When completed, each petition must be enclosed in an envelope, and may be sent, during the sitting of Parliament, postage free:—

That to the Legislative Council to be addressed to some member thereof, Quebec.

That to the Legislative Assembly to Colonel Haultain, M.P.P., Quebec. And that to the Governor General should be addressed to the Provincial Secretary, Quebec.

The form of petition No. 2 should be written in a plain, legible hand, upon strong paper, with at least three signatures upon the sheet on which the conclusion of the petition is written; place and date at the end; and, if practicable, be intrusted to a deputation of influential gentlemen for presentation. If not, to be addressed to the Chief Commissioner of the Department of Public Works, Quebec. Post free.

The same general directions, as given above, apply to form of petition No. 3. It is fitted for both "the Grand Trunk" and "Great Western Railways," but a separate petition must be addressed to each, viz.: one to "the Managers of the Grand Trunk," the other to "the Managers of the Great Western Railway," as they are distinct bodies. Postage to be prepaid, and to avoid heavy postage, it may be expedient that only such a number as can sign conveniently on the sheet on which the petition is written do so, in the name and on behalf of municipalities, congregations, &c. Deputations should present the petitions when practicable.

ANNIVERSARY MEETING

Held in Wesley Hall on Thursday evening, January 22nd, the Mayor, John Creighton, Esq., in the chair.

The Rev. R. V. Rogers opened the meeting with prayer.

John Mair, M.D., read an abstract of the Thirteenth Annual Report.

Resolution 1.—Moved by the Rev. Principal Leitch, D.D., seconded by Thomas Kirkpatrick, Esq., and

Resolved,—That the Report, of which an abstract has now been read, be adopted, printed and circulated under the direction of the Committee, and that the following gentlemen—President, Neil McLeod, Esq.; Vice-President, Thomas Askew, Esq.; Treasurer, Wm. Ferguson, Esq.; Secretary, Dr. Mair—Committee, Rev. J. Edwards, G. Davies, A. Drummond, John Paton, John Shaw, R. Matthews, Thomas Kirkpatrick, James Linton, Thomas Gordon, Dr. Henry Skiener, Samuel Chown, Wm. Massie, Thomas Masson, Samuel Gaw, George Hendry, John Johnston, and Walter P. Lacey, with Ministers of the Gospel who qualify—constitute the Committee for the ensuing year, with power to add to their number; and moreover, that this meeting solemnly records its unalterable conviction that the rest of one day out of seven is necessary for man's well-being, physical, moral, and religious; and has been given to him by his benevolent Creator for these important ends; their thankfulness to Him for so precious a boon, and their recognition of the duty of all Christian men to petition for, and of all Christian governments to grant, securities by law against their being deprived of its benefits and privileges.

Resolution 2.—Moved by the Rev. Mr Fenwick, seconded by John Paton, Esq., and

Resolved,—That this meeting, highly approving of every lawful means being used for obtaining and securing to the public generally, to the employés and laborers upon the Canals and Railways, and other Government works, and to the marine of this Province in particular, the unbroken rest of the Lord's Day, the right to which God has graciously bestowed upon all men: And moreover, being convinced, from facts well authenticated and established, that the observance of one day out of seven being necessary for preserving the bodies and minds of men in good working order, if it were procured for the persons above designated, would not prove detrimental to trade or commerce, or occasion loss to the Government or Proprietors of Railways, &c.; but, on the other hand, tend greatly to promote the best interests of all concerned, in accordance with nature's laws, which cannot be broken with impunity, and by averting from them the retributive judgment of God for violating His holy commandments: Does, therefore, unanimously resolve that the undermentioned petitions (read by the Secretary) be signed by the Chairman, in the name and on behalf of the Kingston Sabbath Reformation Society, and transmitted respectively—the 1st to the Governor General, Legislative Council, and Legislative Assembly; the 2nd to the Chief Commissioner of the Department of Public Works; the 3rd to the Managers of the Grand Trunk and Great Western Railways, &c.—all but the first named to be presented by deputations, to be named by his Worship the Mayor of Kingston, and your Committee conjointly.

The several Petitions were read and adopted.

After singing the Doxology, the meeting was dismissed with a benediction by the Rev. Mr. Bell.

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."

H.—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 intrusted 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.

OFFICE-BEARERS
OF THE
Kingston Sabbath Reformation Society.

PRESIDENT.....NEIL McLEOD, Esq.
VICE-PRESIDENT.....THOMAS ASKEW, Esq.
TREASURER.....Wm. FERGUSON, Esq.
SECRETARY.....DR. MAIR.

COMMITTEE :

MINISTERS OF THE GOSPEL, RESIDENT IN KINGSTON, WHO QUALIFY ;

REV. J. EDWARDS,
G. DAVIES,
A. DRUMMOND,
JOHN PATON,
JOHN SHAW,
R. MATTHEWS,
THOMAS KIRKPATRICK,
JAMES LINTON,
THOMAS GORDON,

DR. HENRY SKINNER,
SAMUEL CHOWN,
Wm. MASSIE,
THOMAS MASSON,
SAMUEL GAW,
GEORGE HENDRY,
JOHN JOHNSTON,
WALTER P. LACEY.

NOTE.

Immediate and earnest attention to the Address, and forms of petition to the Legislature, Chief Commissioner of Public Works, and Managers of the Grand Trunk and Great Western Railways, is particularly requested.

WILLIAM FERGUSON IN ACCOUNT WITH THE KINGSTON SABBATH REFORMATION SOCIETY.

Dr.	Cr.
1862.	1862.
Jan'y 17—To Balance in Treasurer's hands \$ 3 52	Jan'y 24—By paid "News" office for printing pamphlets, &c. .. \$18 00
24—" Amount of collection at annual meeting 15 60	23—" paid Dr. Mair for postages .. 2 35
30—" Thomas Askew, Esq. .. 5 00	" paid for use of Wesley Hall at annual meeting 5 00
Feb'y 7—" A. McPherson, Esq. .. 1 00	March 24—" paid Dr. Mair for postages on circulars, letters, &c. .. 10 68
June " Thomas Askew, Esq. .. 10 00	May 3—" paid Mr. James Creighton for printing 20 00
" Mrs. McLeod 4 00	June 3—" paid Mr John Henderson for paper, &c. 85
" Neil McLeod, Esq. 2 00	" 3—" paid E. Sandford for obtaining signatures to petition .. 5 00
" Captain Innes 2 00	May 6—" paid Mr. Rogers for engraving petition 1 00
" Captain Wilson 2 00	
" John Shaw, Esq. 2 00	
" James Linton, Esq. 2 00	
" Captain Noble 2 00	
" Dr. Mair 2 00	
" Mr. Thomas Masson 1 00	
" Mr. Samuel Chown 1 00	
" Wm. Ferguson 5 00	
" Balance 2 76	
\$62 88	\$62 88
	1863.
	Jan'y 11—By balance 2 76

Wm. FERGUSON,
Treasurer.