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no 18, 1867

THE EIGHTEENTH REPORT

OF THE

**KINGSTON SABBATH REFORMATION SOCIETY,**

Presented at the Annual Meeting, January 23, 1868.

WITH

THE CONSTITUTION OF THE SOCIETY.

AS ESTABLISHED APRIL 25, 1850.

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Please circulate widely.

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KINGSTON:  
PRINTED AT THE DAILY NEWS OFFICE.  
1868.

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**VICE-PRESIDENT** .....REV. K. M. FENWICK.  
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**TREASURER**.....WM. FERGUSON, Esq.

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### WM. FERGUSON, TREASURER, IN ACCOUNT WITH THE KINGSTON SABBATH REFORMATION SOCIETY.

Dr.	Cr.
1867. Jan. 17. To Balance .. .. \$ 23 24 " 18. To cash collection at Annual Meeting .. .. 8 45 19, To cash subscription per Mr. J. E. Clark .. .. 1 00 April 2, To cash collection per Dr. Mair .. .. 55 00 May 3. To cash subscription per Col. Moffatt, R.C.R. .. .. 3 00 21, To cash subscription per Mr. Evans.. .. 1 00 30, To cash collection per Dr. Mair .. .. 6 50 Aug 30, To cash subscription per Hon. A. Campbell.. .. 2 00  <div style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">\$100 19</div> 1868. Jan. 20, To Balance .. .. \$ 28 00	1867. April 2, By cash paid J. Rowlands for Printing .. .. \$ 29 50 " " By cash paid J. Rowlands for proportion of expenses of advertising, &c., at annual meeting, .. .. 3 25 " " By cash paid Dr. Mair, postage, &c. .. .. 4 17 " " By cash paid rent of City Hall .. .. 6 00 May 21, By cash paid Dr. Mair for proportion of expense of Hall for French Canadian Missionary Society Meeting.. 2 12 July 25, By cash for advertising in the "Globe" .. .. 3 30  1868. Jan. 20, By cash paid J. Rowlands & Co. for Printing .. .. 28 85 " " By Balance .. .. 28 00  <div style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">\$100 19</div>

WM. FERGUSON,  
 Treasurer.

Audited and found correct.

JOHN PATON, }  
 G. K. FENWICK, } Auditors.

Kingston, 20th January, 1868.

# 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 the 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, and 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 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 endeavour, 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 labour 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.**

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The Annual Meeting of the Kingston Sabbath Reformation Society was held in the City Hall, 23rd January, 1868.

John Shaw, Esq., in the chair.

Prayer by Rev. R. V. Rogers, M.A.

Address by Chairman.

Report read by Dr. John Mair.

I.—On motion of Rev. P. Gray, seconded by Alderman Cunningham, it was

*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 gentlemen be the Committee for the ensuing year, with power to add to their number, including Ministers who join the Society. (See page 2.)

II.—On motion of Rev. R. V. Rogers, seconded by Mr. A. Chown, it was

*Resolved*—That this meeting desires to record its firm belief in the Divine authority, permanent institution, and perpetual obligation of the Lord's Day, and to offer its devout thanks to Almighty God for the unanimity evinced by the British and American exhibitors in absenting themselves from their stands on the Sabbath, at the Paris Exhibition, in honour of the Lord's Day.

Two verses of hymn sung. Collection taken up.

III.—On motion of Rev. B. Clement, seconded by Mr. Paton, and supported by Alderman Davidson, it was

*Resolved*—That this meeting is deeply grieved to hear that the Grand Trunk Railway Company has recently begun to run an Express Train—starting from Montreal every Saturday at 7:30 P.M., and arriving at Toronto every Sunday at 1:30 P.M., or later, and on the same days and at the same hours from Toronto to Montreal (instead of resting at Belleville and Brockville respectively, over the Sabbath as formerly), thus—and also by running freight trains on the Lord's Day—dishonouring God, by grievously violating the Fourth Commandment; depriving many of their employees and labourers of their right to a whole and undisturbed Sabbath for rest and God's worship and service; disturbing the peace and quiet of the community, especially of religious assemblies, and leading to innumerable other evils. Moreover, that this meeting feel it to be their duty solemnly to protest against these repeated, systematic acts of Sabbath desecration, and they entreat all who love the Lord Jesus Christ and His Holy Day, to do their utmost by every constitutional means to have them prohibited. And they desire that a copy of this resolution, signed by the Chairman, be transmitted by the Secretary of the Kingston Sabbath Reformation Society to the Manager of the Grand Trunk Railway for his information.

IV.—On motion of Mr. W. P. Lacey, seconded by Mr. D. McEwen, it was

*Resolved*—That this meeting authorize its Chairman to sign in its name the Petition to the Legislature read by the Secretary, for a Bill to put a stop to the running of all railway trains, and all labour and traffic on canals, &c., throughout the Dominion of Canada on the Lord's Day.

Doxology.

Benediction by the Rev. B. Clement.



## REPORT.

Your Committee never felt their own littleness and inability to do justice to the work intrusted to them, so much as at the present time. If the reason be asked, why? Our answer is, because the enemies of the Sabbath are now trespassing upon its sacred hours, with greater boldness and effrontery, under the new regime, than we ever remember to have witnessed before the Union of the Provinces into one great Dominion, or since we began our labours 18 years ago, as the determined supporters of the truth that every man has an inalienable God-given right to the enjoyment of one day in seven for rest of body, the cultivation of his moral and intellectual powers, the acquisition of religious knowledge, and the worship of God according to the dictates of his conscience.

This right we must not allow to be wrested from us, by any man, or company of men, or by any form of government whatever. We hold the doctrine, and are determined "in the strength of the Lord" to maintain it, in the face of all opposition, "that we ought to obey God rather than men."

These remarks are called for by a most glaring encroachment upon sacred hours by the Grand Trunk Railway Company, first made known to the public by their manager in an advertisement in the Montreal Herald, in December last year, intimating that an express train would start from Bonaventure station, Montreal, every Saturday at 7:30 P.M., running through to Toronto same as any other night, and reaching that at same hour, till further notice.

Before another word, it is our duty and privilege to pay the debt of respect we owe to the memory of our beloved departed brother, Samuel Chown, now with his Saviour, whom he served so faithfully on earth, enjoying his reward. May we follow him as he followed Christ, and meet again at the resurrection of the just.

The hour referred to in the above notice for the arrival of the train in Toronto is 1:30 P.M., (it may be later,) that is thirteen and a half hours out of the twenty-four of the Lord's peculiar time weekly, leaving only ten hours and a half for rest and religious duties—a robbery, shameful indeed, and perfectly inexcusable, in the year of our Lord 1868, when intelligence by telegram can be transmitted across the Atlantic in a moment of time, and persons can travel in a few hours what would have occupied as many days, not to say weeks, not many years ago. Similar remarks will apply to the train which we understand leaves Toronto on Saturday night, travelling eastward, thereby doubling the amount of Sabbath desecration.

It may be observed here that a tempting advertisement appeared in the London (Ontario) Evening Advertiser of July 22, by order of Thomas Swinyard, General Manager, headed "*Great Western Railway—Excursion Tickets to Niagara Falls and return—Good for three days—will be issued on Saturday at the following Stations, and at the undermentioned CHEAP*

**FARES**:—London, \$4.50; Hamilton, \$2.75; Toronto, \$2.50, &c., enabling passengers to leave by any regular passenger train on that day (Saturday), and return by the express train leaving Suspension Bridge at 7:50 P.M. on Sunday." This might have been expected to prove a lure to draw away "lovers of pleasure more than lovers of God" from their homes and churches, under the specious pretext of affording them a cheap and eligible opportunity of enjoying one of the sublimest of Nature's scenes. Most probably the scheme originated in the hope that it would prove to the pecuniary advantage of the company. We trust it did not, and that it was therefore abandoned, as we have never been able to find out that it was persevered in, although we made careful enquiry. We consulted the "Leader" of the 25th and the "Globe" of the 30th July, and although the advertisement in other respects was the same, there was no notice of "Excursion Tickets to Niagara Falls and return—Good for three days." We would express the same earnest wish in regard to all similar projects that they may prove utter failures for the good of all concerned.

In the sequel of the Report we shall take up this subject again, and enter more fully into its consideration. Meantime let us lift up our hearts to the God and Father of our Lord Jesus Christ, praying that he would give us wisdom and strength to contend manfully for the due observance of His holy day, that it may be secured to all by statute law, and that said law may be faithfully administered throughout the Dominion of Canada.

#### CANADA.

**SABBATH DESECRATION, KINGSTON, ONTARIO.**—We have had reason to find fault with the desecration of the Lord's Day in this city by military and other funerals during 1867—the former more especially, because attended by bands of music; attracting crowds of idle persons; drawing boys and girls away from Sabbath schools, to be amused by the playing of musical instruments; disturbing the public worship of God, and otherwise interfering with the quiet and orderly observance of the Lord's hallowed time. A remonstrance was addressed to the Commanding Officer of the Volunteers (the person concerned, not the R. C. R. corps,) by your Committee after the first funeral. A courteous answer was returned, stating that when an entire company (including officers) had desired to have the funeral of a comrade on Sunday, he did not feel it to be his duty to interfere as Commanding Officer, and thereby cause a good deal of bad feeling among the men. On the late occasion he therefore contented himself with expressing his own individual objections to the officers, and also to the Visiting Governors of the Hospital, from which the body of the deceased volunteer was carried to its long home. Another funeral of a volunteer who died in the Hospital upon the Saturday, and was interred upon the succeeding day (the Sabbath), occurred some months after, attended in like manner by military honours, including instrumental music. This ought not to have been, at least so soon after the complaint made of the previous funeral pageant. A letter appeared in the "Daily News," soon after pointing out the impropriety of it, written by the Secretary, on his own responsibility, without consulting the Committee, but expressing, as he believes, their sentiments. No volunteer funeral, with military procession, and band of music playing through the streets of the city, has since been heard of, and we trust will never again be permitted.

We have the pleasure of conveying more cheering intelligence with regard to the Royal Canadian corps—

*"Honour to whom honour is due."*

We owe a large debt of gratitude to Major General Russell, C.B., for promptly and in the most handsome manner responding to an appeal of your Committee, setting forth the evils resulting from the playing of the band of the Royal Canadian corps, marching to and from church, on the Sabbath. Very soon an order emanated from him to put a stop to this practice, we believe not only in Kingston, but throughout the whole of the military district under his command; and we have full confidence in that distinguished Christian officer that he will sanction no military funeral on the Sabbath, except under circumstances of real necessity.

#### BAKEHOUSES—NIGHT-WORK.

We regret that our endeavours to obtain for Journeymen Bakers in this city, day instead of night-work (noticed in last year's Report), have proved unsuccessful, or if at all, only to a very limited and partial extent.\* We pity these poor men. We think they are hardly dealt with. We should not like to be in their sad case. How much better it would be for both masters and men, if the latter were allowed to sleep during night and work during day. It would be a saving of artificial light, &c.; but what is of far more consequence, it would be a saving of flesh and blood, of health and strength, of mental as well as bodily force; the work would be better done, the Sabbath would be better observed, and there would be a firmer bond of regard and affection between them than does or can exist at present. The Secretary of the Society has recently received a letter from his friend Dr. J. Stewart Smith, Staff Surgeon, (formerly stationed in this garrison, and well known and highly respected by many,) in answer to one addressed to him, requesting information regarding the treatment of bakers in Scotland. From it the following valuable information is derived. It may be useful to bakers in this city, as well as in other parts of Canada, and it is hoped may induce them to ponder carefully and conscientiously this question of so much importance—"Shall we continue or discontinue night-work?"

"Prior to March, 1866, the bakers' hours of work here (Edinburgh) were from 5 A.M. to 5 P.M., every lawful day. In that month they met at their 'house of call,' and drew up a demand for fewer hours and more pay. This was handed to each master in town, with an intimation that they would strike work on the first of the following month. The masters, however, agreed to the men's terms in full. So that there was no strike. And ever since the hours have been from 5 A.M. to 4 P.M., on the first five lawful days, and from 5 A.M. till 2 P.M. on Saturdays. The weekly wage now is from 17s. to 22s., according to capability. The only work performed on the Sabbath is the setting of the 'sponge' for Monday. This occupies the forenoon, and one or two men of each establishment about half or three-quarters of an hour; but every man engages to attend for one hour every Sunday afternoon, if required.† When the masters agreed to the reduced hours, it was with the understanding on both sides

\* Since writing the above, we have understood one Baker has had day-work during summer, but has returned to night-work this winter.

† This is objectionable unless a very sufficient reason can be given for such requirement.

that the men were to make up by increased diligence for the boon. Beyond that extra period all extra time is paid for at about the rate of 6d. an hour. The bakers *have no night-work here, except in the busy season*, (about Christmas, I suppose,) and I understood they were well paid for it."

At the torchlight procession of the Association of Workmen on the Champ de Mars, Montreal, 10th June, the transparency borne by the bakers had the following most appropriate words inscribed on it:—*"Day for work, Night to sleep, and Sunday to God. We furnish the Staff of Life."* Why should these natural and moral laws be contravened? They cannot with impunity.

*Exceptional observance of the Lord's Day on board certain steamers owned by pious men, who oblige their commanders to cease from navigating the rivers, lakes and canals, and from work on the Lord's Day.*—We are happy to say, upon perfectly reliable authority, that "the owners of several steamers running between Montreal and Lake Ontario have enforced on their captains the observance of the Lord's Day." It has come to our knowledge also that there is a mercantile firm in this city who demand the same observance to the Fourth Commandment from their captains. Surely such conduct is deserving of high commendation, when so many do not remember the Sabbath Day to keep it holy. How much it is to be desired that the good example set by these God-fearing men were voluntarily followed by all owners and commanders of vessels in this Dominion! How much it would tend to its exaltation and prosperity! How much evil it would prevent! How much deathbed remorse it would hinder! Let it never be forgotten by any, that according to the confessions of criminals, Sabbath-breaking has very often been the starting point in their career of guilt, shame, degradation and ruin.

A Sunday well spent  
Brings a week of content,  
And health for the trials of the morrow;  
But a Sunday profaned,  
Whate'er may be gained,  
Is a certain forerunner of sorrow.

#### RAILWAY SABBATH DESECRATION.

As promised, we now return to the more particular consideration of the momentous question of Sabbath desecration by the running of railway trains on the Lord's Day. Assuming, and believing that it can be proved, that railway trains run from Montreal to Toronto, and from Toronto to Montreal, on certain hours of the Lord's reserved time, we now beg to refer to an interesting communication contained in the "Montreal Witness" of January 10th, 1868, dated Ontario, December 27th, 1867, signed "One Concerned," presenting a much worse state of things than we were at first aware of. Thus he writes:—

"All the way from Port Hope to Toronto, the Post-office men, the Expressmen, the cabmen, and hotel-keepers, are prevented from attending church, besides disturbing their respective congregations in the same line who are so unfortunate as to be within sight and sound of the trains. Last Sunday (22d Dec.) five or six special freight trains were despatched from Toronto eastward; and as an evidence that it was not a work of necessity, there was scarcely a freight train down on Monday, Tuesday, or Wednesday: so that it was a cruel insult, wilfully committed, upon the good sense of the community."

He further states that he was not acquainted with the particulars of the dismissal of three men at Cornwall for objecting to do special work on



the Sabbath day. "To dismiss men from their employ," he continues, "because they could not conscientiously violate the commands of God and man, is a fearful business. When men are forcibly required to break the Fourth Commandment, how can they be expected to keep the rest? Many a felon has confessed upon the gallows that his guilty and daring career that brought him there originated in Sabbath-breaking. If the Grand Trunk and other carrying companies of Canada were only to do as other commercial establishments do—cease them on the Sabbath—then the Dominion of Canada would be the greatest, law-respecting and law-observing country in the world."

It is worthy of note in the above communication that, according to the statement of the writer, *on Sunday, the 22d Dec.* five or six special freight trains were despatched from Toronto eastward, whereas the advertisement of the Manager of the Grand Trunk, contained in the "Montreal Herald," is dated Dec. 24th (being Wednesday), or two days later of the same week.

Can any satisfactory reason be assigned by the Manager or other officials for desecrating the Lord's Day by sending on five or six freight trains on it, when, for aught we know, they might have been reserved till Monday? It seems, according to the writer, "One Concerned," perhaps an employee or labourer on the Grand Trunk Railway, that there was scarcely a freight train down on Monday, Tuesday or Wednesday. Again the question presents itself, How did it happen that this formidable array of freight trains was despatched (if we are to believe complainant) on Sabbath—two days before the advertisement was dated which announced the winter arrangements of the Company as to the running of Sabbath express trains, with other movements? Was the sending out so great a number of freight trains an experiment intended to test the public mind to find whether such a gross violation of Sabbath law would attract notice or be borne with by the people, previous to venturing upon a settled plan of running express trains on the Lord's Day? It looks something like it; but appearances are often deceptive, and if not so, we trust an explanation by the manager of the startling fact will be forthcoming at an early date, as well as of the charge brought against the Company that three men were dismissed at Cornwall for objecting to do special work on the Lord's Day.

So much for the facts of the case, assuming them to be facts till contradicted and disproved by authority.

Now, the question occurs, What remedy or remedies are to be applied for the cure of this sad state of things, so dishonouring to God, injurious to individuals, and detrimental to the best interests of society? The disease is malignant, and if allowed to work thoroughly into the constitution of the body politic, will ere long become incurable.

In the brief time given us to prepare our Report since the painful intelligence reached us, and the narrow limits assigned to it, it is impossible to bring out fully and satisfactorily what we have to say. We must, therefore, content ourselves with earnestly and urgently calling upon our constituents, fellow citizens, and the friends of Sabbath observance generally, to devote their best energies to the consideration of the right means to be used for putting a stop to Sabbath desecration on the railways, canals, public works and departments, throughout the united provinces constituting this vast Dominion. In order that this end may be accomplished, there is an evident necessity that a Sabbath Alliance should be

formed, with a central organization in one of the principal cities—say Ottawa or Montreal—with branch associations in all the minor cities and towns of the different provinces.

It seems to your Committee that after having laboured to the best of their ability, though with many shortcomings and imperfections, of which none can be more sensible than themselves, for a period of eighteen years, they must now resign the prominent position they have occupied into other and more able hands. They will, however, be glad to aid, by every means in their power, in carrying on the noble work in which they take so deep an interest, and upon the success of which, under God, the prosperity of the Dominion of Canada so much depends.

Let us take warning by the example of our fatherland, where, according to D'Aubigne, the historian of the Reformation (his note of alarm was sounded many years ago), "there are now to be seen in the streets placards, with gigantic letters, announcing that *pleasure trains will run on Sunday at half price. The railroads, like a terrible battering-ram, are incessantly striking against this ancient stronghold of the Christian habits of Britain.* The old British habits are disappearing. This claims the earnest attention of the friends of religion and of their country." Above all, let us take warning from the judgments threatened and inflicted upon God's ancient people the Jews, according to the following word of inspiration: "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their father's idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live. And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord."—Ezekiel xx, 24-26. But we hope better things of Canada—her Christian ministers, statesmen, legislators, magistrates, merchants, and the great body of the people—that they will resolutely fight with spiritual weapons for their precious birthright, the Sabbath, and not allow it by any means to be diverted from its right design and use, the glory of God and the good of mankind.

"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 my Sabbath from polluting it."—Isaiah lvi, 1, 2.

#### OUR FATHERLAND.

Our limited space will oblige us to be brief in referring to the operations of the Society for promoting the due observance of the Lord's Day,

LONDON.—The late estimable Secretary, the Rev. H. Stevens, M.A., has resigned, and been succeeded by the Rev. John Gritton, who laboured during ten years in Southern India for the Church Missionary Society. To the Rev. H. Stevens we have been much indebted for the regular transmission of the Annual Reports and other excellent publications of this Society.

We cordially sympathize in the high terms of commendation bestowed upon the late Secretary upon his retirement, as recorded by the Committee in their Annual Report for 1867, and we bid his successor God speed.

"CRYSTAL PALACE.—Christian men who honour the Lord's Day may thank God and take courage. The torch of Time is not yet to be put

out at the Crystal Palace. At the poll yesterday the truth triumphed by a majority of thirty-four voters, representing upwards of 15,000 votes. But this victory is but the starting-point. Our efforts must be increased, not relaxed, if, when the contest is at an end, we would be victors at the goal."—London Record, Jan. 1, 1867.

**THE LONDON PARCELS DELIVERY COMPANY.**—This Company has discontinued the delivery of parcels on the Sabbath. Thus, between two and three hundred persons have had their Sabbath rest restored to them.

**SABBATH RAILWAY TRAINS.**—The system of running Sabbath trains is an evil of the greatest magnitude and most fearful portent in Great Britain. Alas! with us, the thin edge of the wedge has entered. Let it be forthwith extracted. Then the Dominion will flourish more and more, and "God, even our own God, shall bless us," when we keep holy His Sabbaths.

**SIX AND SEVEN DAY CABS.**—The number of six-day cabs is now 2,347; of seven-day cabs 3,765. It is in contemplation to have six-day omnibuses.

#### SUNDAY CLOSING OF PUBLIC HOUSES.

There is a hope that ere long there will be an abatement, by parliamentary action, of the glaring and gross violation of the Sabbath in Great Britain by one hundred thousand persons, having immortal souls, engaged in the sale of spirits on the day which should be consecrated to the worship of God. Think only of the aggregate of money thus expended upon poisonous drinks, estimated by a member of Parliament at fifteen millions of pounds sterling, and shudder at the thought!

#### SCOTLAND.

"The Edinburgh Sabbath Alliance and the Glasgow Workingmen's Defence Association have, as usual, co-operated with this (The Lord's Day Observance Society) in efforts to restrain Sabbath desecration, and to promote Sabbath observance."

#### FRANCE.

It is matter of profound thankfulness to the Lord of the Sabbath that through the zealous efforts of Mr. Weyland, an intelligent city missionary of London, aided by the resident clergyman of the Church of England in Paris, the Rev. Mr. Forbes, associated with several noblemen, clergymen, and exhibitors from England, the United States of America, and Nova Scotia, present in Paris during the Exhibition, none of the English or American exhibitors were to be seen at their stands on the Lord's Day.

It is hoped that the respect shown to the Lord's Day by the Anglo-Saxon exhibitors upon this memorable occasion, will teach a salutary lesson to foreigners from different and distant parts of the world.

#### AMSTERDAM.

The following resolution on the subject of the Lord's Day was unanimously adopted at a numerous meeting of Christians, of many nations, assembled at Amsterdam, August 26th, 1867.

"The Christians assembled at Amsterdam, from various parts of the earth, bear grateful testimony to the unspeakable advantage which they

derive from the religious observance of the Lord's Day, and they sorrow that in many parts of Europe this happy privilege is most imperfectly enjoyed. They therefore desire and pray that the members of the Alliance should, in their several places of abode and spheres of influence, use earnest endeavours to secure from States and Municipalities and masters of establishments for every one the weekly day of rest from labour, in order that all may freely and fully participate in the temporal and spiritual benefits of the Lord's Day."

#### PRUSSIA.

The following tidings from the Berlin correspondent of "Evangelical Christendom" of March, 1867, will be found interesting:—

"The petition for the better observance of the Lord's Day which was circulated some time ago, has now been presented to our House of Lords, having appended to it upwards of five thousand signatures." The result has been a recommendation to the Government that at all events so much ought to be done as to secure to everyone desiring it the possibility to keep the Lord's Day."

#### NEW YORK.

"The Excise Law of 1866, known as 'An Act to regulate the sale of Intoxicating Liquors within the Metropolitan Police District of the State of New York,' met the desires and demands of a large class of citizens, who represent various interests. It creates the Metropolitan Board of Health a Board of Excise, with the sole power to grant licences for the sale of spirituous liquors, &c., to persons of good character, under suitable restrictions."

The most important of these restrictions, in the opinion of the Sabbath Committee, is the total prohibition of the liquor and beer traffic from Saturday at midnight till sunrise on Monday. The happiest results followed the operations of the law, which commenced the 1st of May, 1866. "On the four Sundays during the month of May, the number of arrests for intoxication and disorderly conduct was 257, as against 503 on the corresponding Sundays of 1865, showing a decrease of 246. On the four Sundays of June, 1866, the number of arrests was 255, as against 575 in 1865, a net reduction of 320." But powerful opposition was aroused against the measure by the enemies of temperance and Sabbath observance, and on the 21st of June Judge Cardozo declared the Excise Law unconstitutional. The opinion of Judge Cardozo was reversed by Justice Barnard, in the Supreme Court, on the 6th of September, 1866, and comparative order and happiness restored. It is universally the case that drink, misery, and impiety go together.\*

Your Committee has to thank the Lord's Day Observance Society of London, and the New York Sabbath Committee, for copies of several of their publications during the year. They have also to thank the Very Reverend Dr. Snodgrass, Principal of Queen's University, for Supplementary Notes about the Sabbath, by Rev. R. T. Fisher, Flisk.

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\* The *New York Demokrat*, a German daily paper, winds up a series of recent anti-Sunday articles with the repeated demand:—"Equality of rights for all! No caste of priests! Either abolish the observance of Sunday as a public institution altogether, or close the churches on Sunday." The same paper of Oct. 11th, 1867, says:—"It is notorious that the Americans are afflicted with the 'English disease,' which is a religious madness, composed of pietism, phariseism, hypocrisy, Sunday sanctimoniousness and humbug, and supported by downright fanaticism."

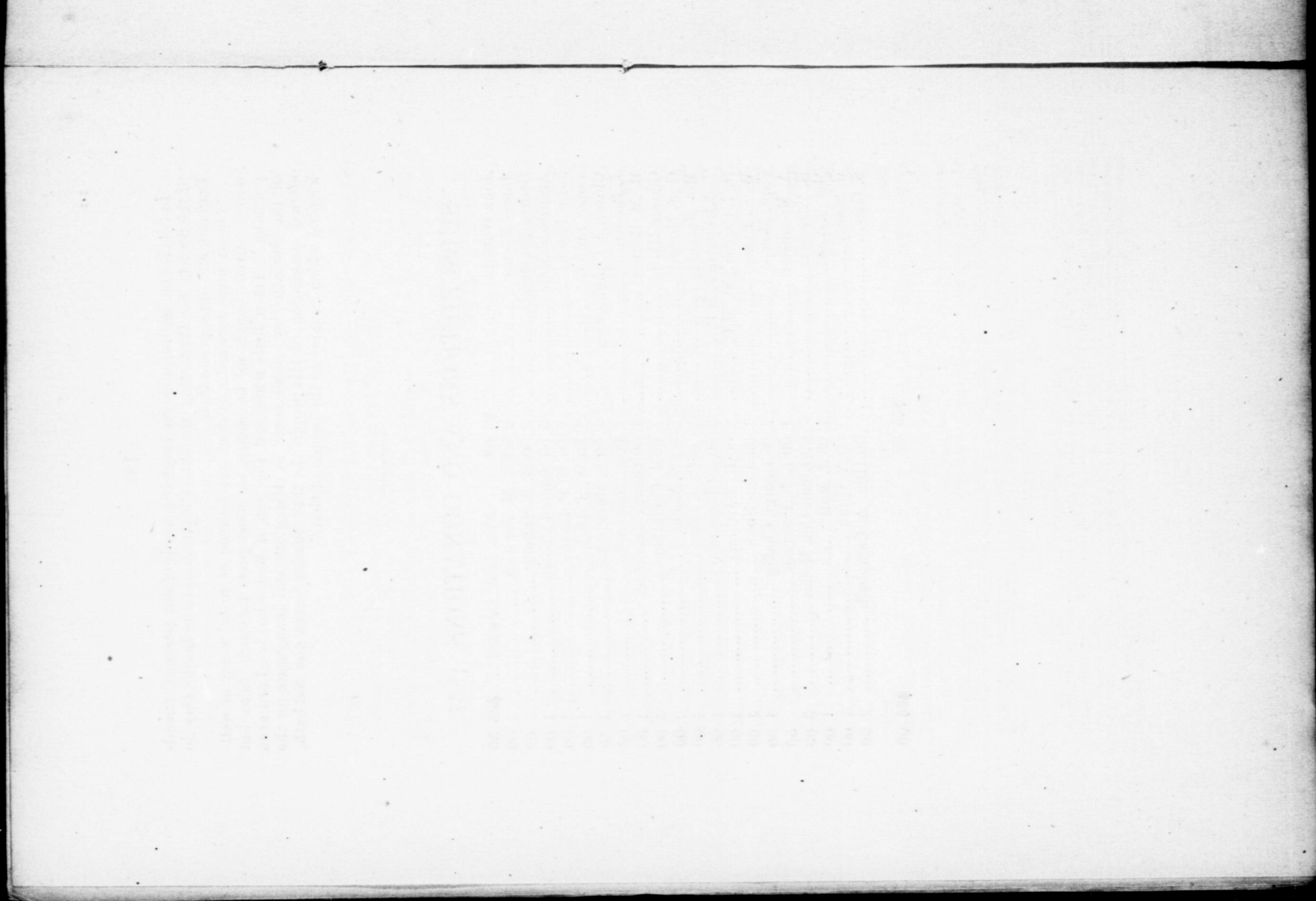


In conclusion, let us quote the emphatic words of our esteemed friends of the Society for Promoting the Due Observance of the Lord's Day in England, and appropriate them:—

“Let us press forward. It does not become us to be weary of well-doing. Even though we be weary, we must press forward, ‘faint but pursuing.’ Yet a little while and the Son of Man, who is ‘Lord even of the Sabbath Day,’ shall come in His glory and inaugurate for the eternal consolation of His people the true Sunday—even the Sabbath, keeping which remains to the people of God.”

### SUBSCRIPTIONS AND DONATIONS, 1867.

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## APPENDIX.

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To the Honourable the House of Commons of the Dominion 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 23RD DAY OF JANUARY, A.D. 1868,

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 Weiland 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 other Canals of the Province sailing and steam vessels are permitted to pass through the locks on Sundays, and also that Express and Freight Trains are allowed to run on the Lord's Day, and that thereby many of the public employees and other of Her Majesty's subjects are deprived of their lawful rest, and are injuriously obliged to labour on that day or forfeit their means of subsistence.

Your Petitioners therefore humbly pray that on taking the premises into consideration, your Honourable House will be pleased to pass a Bill enacting—

1. That the Locks on all Canals in the Dominion of Canada shall be closed from Saturday at midnight until Sunday at midnight.
2. That no Railway Train or Engine shall be permitted to run from Saturday at midnight until Sunday at midnight.