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no 19, 1868

THE NINETEENTH REPORT

OF THE

**KINGSTON SABBATH REFORMATION SOCIETY,**

Presented at the Annual Meeting, January 21, 1869.

WITH THE

**AMENDED CONSTITUTION OF THE SOCIETY.**

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"Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other."—SIR WALTER SCOTT.

"It is not too much to say, that without the Sunday, the Church of Christ could not as a visible society exist on earth."—REV. DR. MACLEOD.

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KINGSTON:  
PRINTED AT THE DAILY NEWS OFFICE,  
1869.

**KINGSTON SABBATH REFORMATION SOCIETY**  
**OFFICE-BEARERS AND COMMITTEE.**

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

| COMMITTEE :

MINISTERS OF THE GOSPEL WHO APPROVE OF THE OBJECTS OF THE  
 - SOCIETY.

R. MATTHEWS,  
 JAMES LINTON,  
 JOHN PATON,  
 GEORGE HARDY,  
 WM. MASSIE,  
 JOHN SHAW,  
 T. KIRKPATRICK, M.P.,  
 W. P. LACEY,  
 H. CUNNINGHAM,  
 A. CHOWN,  
 W. C. EVANS,

H. JACK,  
 DR. SKINNER,  
 R. V. ROGERS,  
 SAML. GAW,  
 W. J. DICK,  
 GEORGE CHAFFEY,  
 JAS. RIDDELL,  
 E. CHOWN,  
 JAMES MACNEE,  
 D. MCEWEN,  
 M. SWEETNAM,

W. IRELAND.

GEO. S. FENWICK, TREASURER TO KINGSTON SABBATH REFORMA-  
 DR. TION SOCIETY. Cr.

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	" Balance 45 62
1869. \$88 13	\$88 13
Jan. 5, To cash on hand . . . 45 62	

Audited and found correct.

A. CHOWN, }  
 W. P. LACEY, } Auditors.

N.B.—Subscriptions since the date of Treasurer's account will appear in next year's statement.

CONSTITUTION  
OF THE  
**Kingston Sabbath Reformation Society,**

AS AMENDED AT ANNUAL MEETING, 21st JANUARY, 1869.

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

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

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

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

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

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

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

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

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

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

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

4. To 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,**

21ST JANUARY, 1869.

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

Two verses of hymn sung.

Prayer by Rev. A. Wilson.

Address by chairman.

Abstract of Report read by the Secretary.

I.—On motion of Rev. G. Grafftey, seconded by Rev. J. R. Swift,

*Resolved*—That the Report of which an Abstract has been read, be adopted, printed, and circulated under the direction of the Committee, and that the following be the officers and Committee for the ensuing year. For names see page 2.

II.—On motion of Rev. A. Wilson, seconded by S. Woods, Esq.

*Resolved*—That this meeting records its resolute purpose to maintain the truth that the Sabbath is a Divine ordinance of primeval institution, and perpetual and universal obligation by the due observance of which God is glorified, and man benefited, physically, intellectually, and morally.

III.—On motion of Col. Haultain, seconded by Rev. F. W. Dobbs,

*Resolved*—That this meeting authorises its chairman to sign in its name a petition to be prepared and transmitted by the Committee to the proper authorities, praying that the Government would be pleased to recognise the right of all the officers, employees, and servants of every department under their control to the enjoyment of the rest of the Sabbath as given to all men by God, uninterrupted by any species of secular labour;—release them from the tasks now imposed upon them during its sacred hours, and secure to them in perpetuity that right, by such measures of State as they may see fit.

IV.—On motion of Dr. Mair, seconded by H. Cunningham, Esq.

*Resolved*—That the following changes be made in the constitution, viz. :—

For Article III.—As it now stands, the following to be substituted, viz. : the Society shall consist of persons who “remember the Sabbath Day to keep it holy;”—and by money contributions or otherwise, aid in preventing its public desecration.

For Article IV.—Instead of Vice-“President,” Vice-Presidents be substituted.

For Article V.—Instead of “who are duly qualified,” who approve of the objects of the Society, to be substituted.

For Article VI.—As it now stands, the following to be substituted :—“meetings for the transaction of business shall be called by the Secretary, as occasion may require.”

Two verses of hymn.

Benediction by Rev. F. W. Dobbs.

## REPORT.

The infinite wisdom, power, holiness, justice, goodness, and truth of God, are signally manifested in the history of the Sabbath, as it is recorded in the Bible. For upon the day of sacred rest, each of the sublime works of creation, redemption, and regeneration, was gloriously established, to the admiration of all pure intelligences; creation as achieved by Jehovah, redemption by Immanuel, and regeneration by the Holy Ghost. It behoves us, therefore, in treating of the Sabbath, and everything associated with it, ever to bear in mind the truth, that respect to the glory of the Triune Jehovah is essential to all acceptable observance of sacred time—"in His sight with whom we have to do"; and that the good of man must ever be held subordinate and subservient to His glory. It has been well said by the Rev. Henry Stevens, late Secretary of the Society for promoting the due observance of the Lord's Day, in his treatise, "The Sabbath and the Decalogue." "God as truly as man has his rights, that are in their nature inviolate. God himself, therefore, speaks of the possibility of man's invading his rights, so as even to rob him. And perhaps the oldest and most eternal right of God is the right of being publicly and collectively worshipped by created intelligences in common adoration, glorification, blessing, praising. Survey the works of this universe, which has no limits. God's is the mind which conceived all; His the power which created all; His the energy which unceasing travels to uphold all; His the love which grants to us the presence and the enjoyment of all. And in return, He claims obedience and adoration. We must hold high service to Him. Not always, for the works and cares of life prevent this; yet not capriciously and impulsively. God had the knowledge and the right to fix the proportion. He has fixed it: 'Six days shalt thou labor and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God.' It is set apart from thee to me, from thy affairs to mine, from thoughts of thee to thoughts of me. If for example we were to hear of a world of intelligent beings who refused to worship God in the times and seasons He had appointed, we should think of their conduct not as the mere breach of a ceremony, but as immoral, a wilful and deliberate rebellion against their Supreme Father and King....But the Sabbath is also moral, if we look at it from man's point of view, as here too the commandment is seen to have its origin in the nature of things, to be necessary to man always and everywhere, while the present state and order remains, to be made indeed for man, as our Lord tells us the Sabbath was. It is necessary for man's bodily nature. For physiologists with one voice tell us, that the sleep of night does not fully repair the wear and tear of life, but that man needs the supplementary rest of one day in seven."

"No fewer than 641 medical men in London, including Dr. Farre, subscribed a petition to Parliament against the opening of the Crystal Palace for profit on Sundays, containing the following sentence: "Your petitioners from their acquaintance with the laboring classes, and with the laws which regulate the human economy, are convinced that the Seventh day of rest, instituted by God and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every situation of life."

#### DOMINION OF CANADA.

It is required of your Committee in this place to record the decease of their beloved brother the Rev. A. Lorimer, one of the founders of this Society, who for the first year of its existence, (while residing in this city) took a warm interest in its success, and participated largely in its labors of love. From Kingston he proceeded to Toronto, where he for many years faithfully performed the duties of Librarian of the University. He has left behind him the sweet savor of a meek and lowly christian life.

#### ANNUAL REPORT.

Five hundred copies of the Annual Report were published, and all but a few transmitted to Ministers of the Gospel of different denominations in Canada, Nova Scotia and New Brunswick.

#### PETITIONS TO PARLIAMENT.

Petitions of the same tenor as last year, praying for the abolition of labor on the canals and railways on the Sabbath, were transmitted to the Governor General, Senate and House of Commons, which were duly acknowledged.

#### ADDRESS TO MINISTERS OF THE GOSPEL.

Two thousand copies of an address to Ministers of the Gospel, office-bearers of churches, and Christians of all denominations, signed by the President and Secretary, on behalf of the Committee, were published. It was intended to rouse the attention of the churches to the crying necessity of making more powerful efforts to resist the formidable encroachments of the railways and canals of the Dominion upon the Lord's sacred time. It concluded as follows:

"We beg strongly to recommend the sending in of petitions to the Governor General, Senate, and House of Commons, from all classes, and every place, asking for these reforms, during the ensuing session of Parliament, and above all that earnest persevering prayer be offered up by the friends of the Sabbath in the name of its Lord, that He would be graciously pleased to crown our endeavors with success. 'Not by might nor by power, but by my Spirit, saith the Lord of Hosts.'" Zech. iv., 6. Besides an otherwise wide circulation the following Church Courts, Synods and Conferences were supplied with copies of the Report and address, through their Secretaries or Clerks, to be laid before them for their prayerful consideration, viz.: The Synod of the Dioceses of Montreal, Quebec, Toronto, Huron, and Ontario; the Synods of the Presbyterian Church of Canada, and Canada Presbyterian Church; the Conferences of the Wesleyan Methodist, Primitive Methodist, and Episcopal Methodist Churches, and the Congregational Union; also the Presbyterian and Episcopal Synods of Nova Scotia and New Brunswick—in all 16 in number.

Encouraging letters in response were received from the Rev. R. Laird, Convener of the Sabbath Observance Committee of the Synod of the Pres-

byterian Church of the Lower Provinces, and from the Rev. Wm. Herridge, Convener of the Sabbath Committee of the Primitive Methodist Church of Canada, from whom also was received a copy of the Minutes of the 15th Annual Conference of that Church.

A letter was also received from the Rev. G. Innes, Assistant Minister of the Cathedral, Québec, formerly a zealous member of our Committee, regretting that as there was no meeting of the Synod of the Diocese of Quebec this year he could not move in the matter, but purposing to bear it in mind and act on it hereafter.

#### TELEGRAPHIC OPERATIONS.

Having learned from the public prints the determination of the Montreal Telegraph Company "to open all the principal offices on Sundays from 9 to 10:30 a.m., and from 8 to 9 p.m., for the accommodation of the public," a correspondence was entered into with the Secretary of the Montreal Sabbath Association, and with the Secretary of the New York Sabbath Committee, on the subject. A valuable communication was received from the Rev. Dr. Schaff, pointing out the best mode of obtaining accurate information regarding it, but the Committee regret to say that they have not been able to devise any means by which they could reasonably hope to be able to abate the evil, at least for the present.

#### LOADING AND UNLOADING OF VESSELS IN THE HARBOR OF KINGSTON ON THE LORD'S DAY.

Your Committee having been informed that the Act to prevent the profanation of the Lord's Day had been systematically violated for a long period by the steamers of the Canadian Navigation Company landing and receiving goods and merchandise on the Sabbath at this port, presented a petition signed by the President and Secretary on behalf of the committee, dated 19th October, through Alderman E. Chown to the City Council, praying that effective measures might be taken for the prevention of the evil complained of, and all other profanation of the Lord's Day, within the limits of their jurisdiction.

At the meeting of the Council, upon the motion of Mr. Chown a committee was appointed to inquire into the amount of Sabbath desecration referred to in the petition. Alderman Cunningham at the same meeting gave notice that he would introduce a by-law for the amendment of the harbor by-laws respecting loading and unloading of vessels on Sundays. Strange to say, the very next Sabbath after the meeting of the City Council, above referred to, while a person interested in Sabbath observance was distributing religious tracts among the sailors at one of the wharves, between 10 and 11, forenoon, he as it were stumbled, but not by chance, upon a number of men busy wheeling barrows containing kegs on board the propeller Ottawa, which they handed over to persons in the hold of that vessel by whom they were stowed away. The tract distributor remonstrated with them in vain; he told them that he would report them to the Police, and did so forthwith. Two constables were sent by the chief constable to watch their proceedings and report upon them. The very next Sabbath, about the same time, the same tract distributor was at his work, when at another wharf he came across the captain of a vessel, from the hold of which the seamen were transferring grain by means of an elevator into another vessel: he was remonstrated with, and told that he would be reported to

the police. This was done as in the previous instance without delay, and policemen sent to take cognizance of the affair.

The tract distributor appeared two days after the first offence was committed, and lodged a complaint with the Police Magistrate against the captain of the Ottawa. A summons was issued citing him to appear before the Police court; a summons was also issued in the other case; but the Sabbath transgressors, both of them, had made their escape before the summonses could be served. It is hoped they will be laid hold of early next season.

#### SABBATH DESECRATION IN PUBLIC DEPARTMENTS OF THE DOMINION.

In the year 1845 a law was enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Legislative Council, and of the Legislative Assembly of the Province of Canada, prohibiting amongst other things in Upper Canada (now the Province of Ontario,) any merchant, tradesman, artificer, mechanic, workman, laborer, or other person whatever within that part of the Province, from doing or exercising any worldly labor, business or work of their respective callings upon the Lord's Day, (with certain exceptions specified therein.) Her Most Gracious Majesty proposed as is evident from the preamble of said law, that it should be duly executed and carried out, in all its particulars, by the Government of the Province, as a barrier against the profanation of the Lord's Day, which ought to be duly observed and kept holy, according to the provisions and requirements thereof.

Let us ask the question, has it been faithfully and justly administered, without partiality, favor or affection, in every instance by the Government intrusted with the execution of it; or in other words, has the Government invariably seen to it, that all their functionaries, employees and laborers have abstained from all worldly labor, business, or work of their respective callings on the Lord's Day, as required and enjoined by the express words of said Statute?

The reply to this question, we grieve to say, must be in the negative. In instances which we shall endeavor succinctly to point out, public functionaries, employees and servants of government have violated this law, and made it of none effect. We refer especially to the following public departments under the control of the Government and managed by officers appointed by it or with its cognizance, and approval, viz., the Railway, Canal and Post office organizations.

#### RAILWAYS.

It is well known, and has often been made matter of complaint, remonstrance and petition to the Government, that the great railway companies, especially the Grand Trunk Railway Company, have been in the habit of running trains carrying goods, merchandise and commodities of various kinds for hire upon the Lord's Day, such acts of Sabbath desecration or profanation being committed in defiance of the provisions and requirements of said Act, to the great annoyance of those who have year after year petitioned against them; to the injury, moral, physical and religious, of the transgressors of God's law; of demoralizing tendency by evil example set before the people; and calculated to draw down punishments from Heaven upon those who have thus trampled upon God's holy commandment.

## CANALS.

With regard to Canals, it is equally notorious, that notwithstanding urgent and oft repeated appeals, remonstrances, and petitions sent in to the Legislature and Executive, by Churches, Societies, and numbers of Her Majesty's lieges, setting forth the impropriety, scandal, and destructive character of such acts, they have been persisted in—certain canals kept open to traffic, and a brisk trade carried on through their open locks, in defiance of the statute.

And here we would respectfully point out the great and manifest injustice, partiality, and inconsistency, shown by the government, in allowing and having allowed for many years past the Welland and the Lachine Canals to be kept closed on the Lord's Day, and at the same time ordering the locks of the St. Lawrence Canals, &c., to be thrown open for the transit of trading and other vessels upon that day, thus necessitating by an arbitrary exercise of authority, the hard labor of a number of persons, depriving them of opportunities of attending the house of prayer, and of enjoying the hallowed rest of the Sabbath with their families; and prematurely wearing out their corporeal and mental energies. And we would adduce, the remarkably clear and outspoken and instructive testimony, of an exemplary priest of the Church of Rome, the Rev. Mr. Cannon, to be found in the Report of the select committee of the Legislative Assembly, on the propriety of prohibiting Sunday labor in the Public Departments of the province, printed by order of the Legislative Assembly, to show what a great evil traffic on the Cornwall Canal on the Lord's Day, was in his estimation, and in the estimation of the people of Cornwall. When he was examined by the Committee, 5th October, 1852, to the following questions put by the committee he gave the following answers:—"Do you consider the effect of the traffic injurious? Yes; the men on the canal feel it to be a great hardship to be obliged to work on Sunday. What is its effect on the population? It causes a great deal of dissipation; young people and others are led away to the canal, to see the boats passing, and it is incongruous to hear the church bell and that of the steamboat ringing together on Sundays.

Has not the opening of the Canal on Sunday the effect of drawing many away from their religious duties? It has.

Do you think the observance of a seventh day of rest essential to the physical welfare of man? Most assuredly; all feel the necessity for it.

You consider it also necessary for his moral welfare? It is, most certainly; and I think it an important lesson of morality in which the *Government ought to set the example.*

Do you believe that any man is a pecuniary loser by abstaining from work on the Lord's Day? No; I believe it to be a frivolous excuse. No man is the richer for working on the Sunday; and no one need boast of that which he makes by robbing his Maker to work on that day.

Do you hold it to be a christian duty to abstain from labor on the Lord's Day? Most certainly; our church holds that doctrine, and it is acknowledged in all christian countries.

What is the feeling in your neighborhood with regard to this Sunday traffic? The people all ask why those employed by government are required to work on the Sunday, while there is a law fining all persons who are found doing so. It is looked upon as a great nuisance, being productive of fighting, drinking, card-playing, and various other sources of annoyance. The closing of the canals would be a most popular measure.

Have you made any efforts to get the canals closed on Sundays? Yes, I have made great efforts, and have frequently called (in my clerical capacity) on those concerned in the traffic, to remonstrate with them; and in 1850, I got up a petition to government, aided by all the Protestant clergymen in the neighbourhood, which was numerously and respectably signed, *but it was rejected without any reason being assigned.\**

If you hold it wrong to work on the Sunday do you not consider those who cause others to work equally worthy of blame? Certainly, more so.

Then you think it especially incumbent on the Government to throw no obstacles in the way of a proper observance of the Lord's Day by those in their employ? Certainly the Government should not oblige any to work on that day.

Do you think it desirable that the Government should discontinue the running of the steamers and stages on the Sunday? Yes; I consider it a moral duty that they should do so. This should apply to all persons in the employ of government in every capacity."

Many years later (in 1864) similar testimony was borne by the Rev. Hugh Campbell (Minister of the Canada Presbyterian Church at Cornwall,) to the injury done to the working men on the Cornwall canal by Sabbath labor, and to the cause of morality and religion. Thus he addressed the Secretary of the Society 12th January of that year: "The amount of Sabbath traffic on this canal is very large. Vessels are all despatched to clear Lachine Canal before Sabbath, and hence they come numerously on Sabbath. There are about 40 individuals on the canal required to be on hand to pass through these vessels. These men and their families suffer many and irreparable injuries in consequence. Every man regrets the necessity to work on the Lord's Day, and would gladly have the passing of a law to prevent it. Lockmen have told me that there is more to do on Sabbath than any other day. The reason is, that vessels hurry away on Saturday, and reach Cornwall on Sabbath. During public worship we are grievously annoyed by the puffing, whistling, and splashing of propellers going up and down. The tear and wear of Sabbath work on man and beast are frightfully evident at the end of the season. At the opening of the navigation men begin in excellent physical condition, but become so emaciated by the constant strain on them as to be scarcely taken for the same men at the end of it." Since then, we believe, things have continued as above described, if they have not become worse.

#### POST OFFICE.

In the Postal Department we are happy to say something has been done to relieve the employees from the onerous and unlawful work be-

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\*It is with unfeigned sorrow and regret, that we have ascertained from authority not to be questioned, that the Carillon and Grenville Canals have not been closed to traffic on the Lord's Day, as it was clearly understood they should be by the Executive authorities, in accordance with the address of the House of Commons to His Excellency the Governor General 13th May, 1868.

What reason can be assigned for the delay in carrying out this reform so much needed, and so earnestly prayed for?

Is it that the Government propose to close all the canals on the Lord's Day next season, a measure absolutely necessary to remove all just cause of complaint? We hope so.

fore gone through on the Sabbath. But the right of complete exemption from all labor has not been secured to them.

They abstain from work only by permission granted by the Hon. Sidney Smith, when Post-master General in 1860, whereas they and all other officials, and all men, have an indefeasible right to the enjoyment of a whole Sabbath day's rest by a law of nature and revelation which cannot be contravened without sin and suffering.

#### THE COMPLAINT.

We would now respectfully intreat the government to give their serious thoughtful consideration to the subject of Sabbath law. It must, we presume, be admitted by them, that the law which they enacted and which is inserted in their statute book is either a good or bad law. It could not have received their sanction if purely indifferent. If believed good and practicable when it was passed, (which no doubt it was), but afterwards found mischievous or impracticable, it ought to be repealed. If found to be good and serviceable it ought to be administered in every case equally, justly, and impartially. As it has been retained on the Statute Book since 1845 (a period of 23 years,) we take it for granted that it is upon the whole a proper law, worthy of respect and obedience, although in some particulars it might be improved. Can any sufficient reason then be assigned why the Welland Canal is allowed, and has been allowed, the privilege for many years past, of shutting its locks against all vessels on the Lord's Day—why the same privilege has been granted to the Lachine Canal; and contrariwise why the St. Lawrence Canals have had their locks thrown open to traffic, and numbers of vessels have been permitted to pass through these locks on that day? We should think it could not justly be argued that there is something peculiar in the case of the Welland and Lachine canals, which makes it right that the law should be strictly enforced in regard to them, and be treated as a dead letter in regard to the St. Lawrence and Ottawa Canals. Another anomaly or paradox strikes us. It is this, we cannot make out a just and satisfactory reason why the boon of the Sabbath rest should be conceded to the officials and servants of some of the Departments of the Government more than to others; e. g. to the Courts of Law and Justice, the Legislative Councils and Assemblies, rather than the Post-office, Canal, or Railway Departments.

Taking the Bible for our rule of faith and practice in all questions of morals and religion, we can find no such arbitrary distinctions in it between one class of men and another, as would justify such contrarities.

"God is no respecter of persons," the law of the Sabbath, as it is laid down in the centre of the Decalogue, is for all alike. It was given by the Almighty at the Creation for His glory, and the good of all, and although the day was changed upon the resurrection of our Lord from the dead, from the seventh to the first day of the week, it is as binding now upon man as it was when given amidst thunders and lightnings at Mount Sinai, and inscribed upon a table of stone by the hand of Omnipotence. Moreover, we believe, that it is the duty of every Government to secure to all its subjects, the full, free and untrammelled enjoyment of one day of rest out of seven, and that that day is the Christian Sabbath, needful alike for the preservation of bodily and mental health, for the worship of God, and preparation for eternity. Still more, we believe, upon the same foundation of natural law, and the law of revelation, that guilt is equally contracted by any government or officer of government who violates it collectively, or individually as by any other corporation or person.

The question forces itself upon us here, and will not let us rest, till we give some answer to it. Are we to be content, with sending in earnest petitions year after year to Parliament, and receiving formal and polite replies to these petitions, but getting no substantial redress of the grievances and hardships faithfully portrayed and set forth in them? This will not, ought not, to satisfy us. We must have something more worthy of the government, and of the people whose trustees they are than this.

#### THE CURE.

The remedy which we most respectfully beg leave to recommend to the Government, for the removal of the inveterate and malignant malady of Sabbath desecration, is the following, viz. :—That a member of the Government, with the concurrence of his colleagues, influenced by the highest motives of deference and respect for the fourth commandment, (as the commandment given to man by the Almighty for His own glory and the good of his creatures,) with a sincere desire to promote the highest and best interests of the Dominion; should move the adoption of an address to His Excellency the Governor General, praying that he would be pleased to order the cessation of all secular labor in every department and office of Government, without exception, on the Lord's Day.

We believe that such a dignified, honorable course, in conformity with the law of God, and the municipal law of England and Ontario, would endear the Government to the people of Canada, and promote the happiness and prosperity of the country more, than any other that could be devised or adopted, because it would be virtually an act of humiliation and sorrow for past breaches of the fourth commandment, and of homage to God, as our Supreme Ruler and Governor, well pleasing to him. Besides, from the adaptation of the Sabbath to man's physical, moral, and intellectual constitution and wants; the dutiful observance of it, thus secured, as far as it could be by Governmental enactment, and effectually carried out, would naturally, and with God's blessing, necessarily, lead to these desirable results. In corroboration of these views it may be of use to mention here, that the select Committee of the Legislative Assembly, appointed by it to report on the propriety of prohibiting Sunday labor in the public departments of the Province, in 1853, adopted the following resolutions as the basis of their report.

1st. That in the opinion of the Committee, abstinence from labor on the Lord's Day is necessary to the moral and physical well being of mankind.

2nd. That the liberty of abstaining from labor on the Lord's Day is a natural right of man; and that any law or practice which compels him to labor on that day, is wrong and hurtful, and ought to be abolished.

3rd. That it is the high duty of every Government to set an example to the people under its rule, by the careful avoidance of all that is unjust or conducive to immorality; and that the compelling of its servants to labor on the Lord's Day, under the penalty of dismissal, being unjust, hurtful to public morals and uncalled for by any public necessity—such practice ought not to exist."

But lest our humble suggestion should not be received and acted on, we are glad we have another method in reserve. This we now proceed to lay before you.

When we were reflecting upon recent acts of Sabbath desecration of increasing virulence and daring some months ago, it was vividly brought to our recollection, that we had in our possession a letter received from the

Venerable F. B. Fuller, D.D., Archdeacon of Niagara, of date 16th June 1864. It was written in reply to one addressed to him by the Secretary, requesting him to have the kindness to inform us as to the way in which the closing of the Welland Canal was accomplished. The letter will tell its own tale in a manner not to be misunderstood; and it unfolds the only way left as far as we can discern, by which the object we so ardently desire can be brought about, if the far superior method above pointed out should fail.

The following is a correct transcript of this invaluable document, which the Rev. Dr. has kindly given us permission to publish.

Toronto, 16th June, 1864.

JOHN MAIR, M.D., Secretary of the Kingston Sabbath Reformation Society.

Dear Sir,

In reply to your note of inquiry regarding the manner in which I and other inhabitants of Thorold, in the County of Welland, secured the closing of the Welland Canal on the Lord's Day, many years ago, I am sure it was in this way: We held a public meeting; we called to our aid as many Magistrates as we could, examined the law on the subject of the observance of the Lord's Day, and being satisfied that the vessels trafficking through the canal on the Lord's Day were liable for a breach of the law, inasmuch as they carried the goods on board of them 'for gain or hire,' we had the captains arrested for a breach of the law, after giving them warning that if they attempted to go on with their traffic we would do so. Of course we cast them; and they were directed by the Superintendent of the canal, W. B. Robinson, Esq., (acting under advice from the Government,) to appeal the case. We met them in the higher court, and again succeeded. Whether they went any further or not I do not remember, but this I do know, that for many years past there has been no traffic on the Welland Canal, from Saturday night at 12 o'clock to the same hour on Sunday night. If I remember right, we had a lock-tender prosecuted for opening the lock on the Sabbath Day, with like success. The shutting of the canal on the Sabbath was very acceptable to those employed on it; and the masters of vessels and even the owners soon acquiesced in it. I mentioned this fact at the meeting of our Synod; because I thought that it was the most practical way to meet what I consider not only a great insult to the Majesty of God, but a great injury to our country.

I have no doubt about the existence of the statute under which we acted, and it only requires resolute Christian men to secure for the St. Lawrence Canals, what has so long been secured for the Welland Canal.

I take it for granted that the same law is found upon our Statute Book that we acted under; or else Satan would soon put it into the hearts of some of his willing slaves to force the opening of the Welland Canal to Sunday traffic.

Trusting that you and your friends may succeed in your laudable endeavors.

I am, dear Sir,

Yours very truly,

F. B. FULLER.

Having endeavored to show that dishonor has been done to God, and injustice to many of Her Majesty's subjects by their being kept at work on certain canals, and in other departments under the direction and control of Government, on the Lord's Day; and to point out two

methods of procedure, by which these abuses and evils might be removed, viz., in the first place by a generous comprehensive measure emanating from the Government, by which all officers, employees and servants thereof, should have their right of the rest of one day in seven, commonly called Sunday, or the Lord's Day, secured to them in perpetuity;—a measure which would be fraught with innumerable advantages and blessings, and commend itself highly to all who revere the Lord's Day, and desire to see its Lord honored by its due observance: and secondly, by recourse to prosecution before the courts of law of offending parties, it only remains for us to appeal to the Christian public in behalf of one of these courses of action, giving the decided preference to the first named.

We then in few words call upon the better educated, more intelligent and more influential members of the community, especially the Clergy, the Senators, Members of Parliament, Professors of Universities and Colleges, Masters of Schools, secular and sacred, Merchants, Agriculturists, Manufacturers, Mechanics, Sailors, and above all those who are suffering from the hardships of enforced labor in the public departments on the Lord's Day—to transmit to the constituted authorities respectful, courteous petitions, setting forth in calm but unambiguous language their claims—natural, moral, and divine—to the enjoyment of a complete Sabbath Day's rest, exempt from all secular labor; the great injustice and injury done to them by deprivation of the same, and their determination not to desist from the use of every constitutional means, till such rest is secured to them on an immoveable foundation of law, truth and justice. But if justice should linger when craved in the way first pointed out, the transgressors of Sabbath law on the St. Lawrence Canals, or elsewhere, must be arraigned before competent tribunals, and be punished according to statute.

"The religious character of an institution so ancient, so lawful, and so necessary to the peace, the comfort, and the respectability of society, ought alone to be sufficient for its protection; but that failing, surely the laws of the land, made for its account, ought to be as strictly enforced, as the laws for the protection of person and property."—ATTORNEY-GENERAL BATES, U.S.

In the meantime, your Committee, though late, cannot do less than tender to the Venerable F. B. Fuller, D.D., Archdeacon of Niagara, and his worthy associates, their hearty thanks for the wisdom, energy, and public spirit, evinced by them, in having the captains of vessels trafficking through the Welland Canal arrested and convicted for a breach of the law, in carrying goods on board "for gain or hire;" and sincerely congratulate them on the success which by the blessing of God has attended their judicious and persevering efforts, to secure to the employees on that canal the rest of the Sabbath.

In conclusion, let us pray that God-fearing, patriotic men, of all the Churches of Christ, may unite together in a holy confederation, influenced by supreme love to their risen Lord, and reverence for His day, resolved that they will make strenuous persevering efforts, to obtain for every man in the Dominion of Canada, the full and unfettered enjoyment of the Sabbath, with all its immunities and advantages as "freely given to us of God."

The greater than usual amount of domestic intelligence and matter, which has swollen our pages this year, leaves us room only to return our sincere thanks, to the respected secretaries of the Lord's Day Observance Society of London, and of the New York Sabbath Committee, for the following gifts, viz.: from the former, the "Thirty-seventh

Annual Report of the Society for promoting the due observance of the Lord's Day" and "Occasional Paper, January 1868," and from the latter (Document No. XXXV.) "Sunday Railroad Work," and circulars to Managers of Railroads, concerning the running of railway trains on the Sabbath.

We are heartily glad that the indefatigable labors of these societies have been owned by the Lord of the Sabbath, and that He has crowned them with a gratifying measure of success.

The thanks of the Committee are also due to the Rev. A. Dixon, Rector of Port Dalhousie, for a deeply interesting and soul-thrilling narrative of the burning of the propeller "Perseverance," and the awful death of fourteen human beings, on lake Ontario, on the 6th October last. This terrible sacrifice of precious lives and valuable property, he had no doubt, was owing to the inability of the crew to keep the necessary watch, from exhaustion produced by incessant toil on the Lord's Day. In his sermon soon after the sad event, he thus addressed his congregation, "I feel as certain as that I am now addressing you, that this mournful tragedy can be distinctly traced to the prostitution of the Lord's Day to the level of a week day.

To me it is plain that in all human probability, had last Sunday been devoted to rest as God intended, those unhappy men would have discovered the flames before they obtained so complete a dominion over the doomed ship. But they were jaded and worn out by the unceasing toil, and when the deadly foe stole upon them, they were in no condition to resist his advance until he had gained supreme and terrible power."

We cannot do better than close our report, with the following truthful and eloquent appeal. May it have its due effect upon all who peruse it.

"Brethren, neither individuals, nor companies, nor societies, nor states, can trample unscathed on God's ordinance. He is a jealous God, and will not suffer His honorable and holy day, to be insulted. And though things seem all fair and prosperous for a time, 'Be sure your sin will find you out.'"

P. S. The annexed invitation to the friends of the Sabbath, to engage in special prayer for the objects stated, kindly transmitted to us by the Secretary of the Lord's Day Observance Society, London, England, and received as we were going to the press, it is hoped will be cordially responded to by Christians throughout Canada.

"The committee of the Lord's Day Society, knowing the value of united prayer, affectionately request that all their friends will make special supplication, at some time between eight and twelve o'clock on Saturday night in each week, for a blessing on all efforts made to advance the Glory of God, by promoting Lord's Day observance, for the conversion to the truth of those who neglect or oppose the fourth commandment, and for the maintenance in the Christian Church of correct views and holy practice with regard to the Sabbath."

## SUBSCRIPTIONS, 1868.

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## NOTICE.

*Editors of newspapers and periodicals interested in Sabbath Observance, are respectfully requested to transfer to their pages the important letter of the Venerable Dr. Fuller, Archdeacon of Niagara, (page 13), showing how the closing of the Welland Canal to traffic on the Lord's Day was effected, and how Sabbath desecration on other Canals of the Dominion, might be arrested by similar legal and constraining means, if conciliatory means should fail.*