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no 17, 1866

**SEVENTEENTH REPORT**

OF THE

**KINGSTON SABBATH REFORMATION SOCIETY**

Presented at the Annual Meeting January 17, 1867.

Please circulate widely.

KINGSTON:  
PRINTED AT THE DAILY NEWS OFFICE.  
1867.

## OFFICE-BEARERS AND COMMITTEE.

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DR. MAIR.

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

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<p>1866. Jan. 18, To balance ..... \$29 65 To cash collected at Annual Meeting ..... 9 62</p>	<p>1866. Feb. 6, By cash paid rent of City Hall ..... \$ 6 00 " 17, By cash paid J. Rowlands' acct ..... 3 00 April 30, By cash paid Dr. Mair, postage, 4 53 July 21, " " Mr. Burke, for engrossing petition ..... 2 50</p>
\$39 27	\$39 27
<p>1867. Jan. 17, To balance ..... \$23 24</p>	

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E. & O. E.

WM. FERGUSON,  
Treasurer.

Kingston, 17th January, 1867.

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

Was held in the City Hall, 17th January, 1867—Rev. K. M. FENWICK,  
Vice-President, in the Chair.

Prayer by Rev. Prof. MOWAT.

Address by Chairman.

Report read by Dr. JOHN MAIR.

On motion of Rev. R. V. ROGERS, seconded by B. M. BRITTON, Esq., 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 follow-  
ing gentlemen be the Committee for the ensuing year, with power to add to their  
number:—President, Neil McLeod, Esq.; Vice-President, Rev. K. M. Fenwick;  
Secretary, Dr. Mair; Treasurer, William Ferguson, Esq. Committee—Messrs. R.  
Matthews, James Linton, Thomas Masson, Samuel Chown, John Paton, George  
Hardy, William Massie, A. Macalister, John Shaw, Thomas Kirkpatrick, Captain  
Sharpe, R.C.R., W. P. Lacey, Dr. Skinner, R. V. Rogers, C. W. Jenkins, Samuel  
Gaw, James Macnee, W. J. Dick, Lt.-Col. Moffatt, R.C.R., Dr. Rambaut, R.C.R.,  
George Chaffey, W. C. Evans, and Captain Wilson, R.C.R.

On motion of Rev. Prof. MACKERRAS, seconded by R. V. ROGERS, Esq.,  
and supported by Rev. D. H. McVICAR, it was

Resolved—That this meeting desires to record its firm belief in the Divine  
authority, primeval institution, and perpetual obligation of the Lord's day, and to  
offer its devout thanks to Almighty God, for the bold testimony which has been  
borne to the same during the past year, by pulpit and press, in opposition to gain-  
sayers.

Verses of Hymn sung.

Collection taken up.

On motion of Rev. E. B. RYCKMAN, seconded by JOHN CARRUTHERS,  
Esq., it was

Resolved—That this meeting pledges itself to sustain the efforts of the Society  
in contending for the right of all men to a whole and unbroken Sabbath, and  
especially to aid by every means in its power in obtaining from the Legislature  
an Act to put a stop to all labor and traffic on the canals on the Lord's Day, and  
authorizes its Chairman to sign in its name the petition to the Legislature (read  
by the Secretary) for a Bill to close all the Provincial canals to public traffic from  
midnight on Saturday to midnight on Sunday.

Doxology.

Benediction by Rev. P. GRAY.

## R E P O R T.

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Your Committee's Report for the past year will occupy small space as regards Provincial intelligence. They, as in former years, transmitted a petition to the Legislature praying for the passing of a Bill, that all the canals of Canada should be closed to public traffic from midnight on Saturday to midnight on Sunday. A response was returned by the Provincial Secretary, stating that the subject would receive His Excellency's attention. No reply was received from the member of the Upper House of Parliament entrusted with the petition—the first omission of the kind remembered by us.

At the suggestion of your Secretary, Col. HAULTAIN moved for a Return of Traffic on the Canals on the Lord's Day, for the purpose of exhibiting to the Legislature and the public the actual amount of work illegally performed thereon. This Return has not been rendered, nor has a Bill for lessening the traffic on the canals on the Lord's Day which was before the House, proceeded with.

Your Committee avail themselves of this opportunity of returning to Col. HAULTAIN their grateful acknowledgments for the services rendered by that patriotic gentleman in times past in forwarding their views, and for his promise to aid them in future in the advocacy of all men's inalienable right to the enjoyment of a whole and uninterrupted Sabbath, and in active efforts to secure it for those now deprived of it.

The 4th of <sup>Sabbath</sup> March was the day fixed for simultaneous preaching on the great Sabbath question throughout the Province, at the request of your Committee. They fear it was not very generally attended to. The more the pity! It is full time that the platform, the pulpit, and the press were roused to a sense of the paramount importance of this subject, and that all their united powers were exerted to bring about the complete emancipation of all who are now suffering from enforced Sabbath labor. If this be not speedily attended to, what can be expected but signal manifestations of the Divine displeasure? How ungrateful to be the recipients of so many blessings from the hand of the Almighty, and to make such a base return for His numberless mercies! "Righteousness exalteth a nation, but sin is a reproach to any people."

Your Committee rejoice to see that the Montreal Sabbath Association is now taking common ground with them in defence of the Lord's Day, and has issued an address to the people of Canada, maintaining the Scriptural doctrine of the primeval institution, the perpetual and universal obligation of the day of sacred rest. We would express an earnest

hope that Ottawa, the metropolitan city, as well as Toronto, Quebec, Hamilton, and London, may speedily be induced to reorganize defunct Associations, or organize new ones, to unite in powerful systematic efforts to obtain for the employées and laborers on the canals emancipation from harassing compulsory labor on the Lord's Day.

#### BAKEHOUSES—NIGHT WORK.

Efforts have been made by your Committee through their Secretary to obtain for journeymen bakers in this city what they have an undoubted right to—the hours of the night for rest and sleep, and the hours of daylight for labor; but they regret to say these efforts have not hitherto been crowned with success.\* This want of success is attributable chiefly (it is apprehended) to the erroneous views taken by some of the master bakers upon the subject, and their prejudices in favor of night work from the long habit of turning day into night, into which they have been led without clearly seeing the evils which must inevitably result from it to themselves as well as to their servants.

At a meeting convened by your Secretary, held on the 19th of October, attended by five master bakers, and the representative of one, the question was imperfectly discussed. The chief objections against the proposed change from night to day work seemed to be the following: In the event of journeymen bakers residing at a distance from the bakehouses, there would be difficulty in securing their attendance at an early enough hour in dark winter mornings; that there were men who preferred night work, (one master baker had left it optional with his servants to have night or day work—they preferred the former); recently baked bread could not be obtained at such an early hour in the morning as to meet

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\* This movement originated in a report of the Secretary to the Committee in April last, respecting the hardships endured by journeymen bakers being obliged to work during night. He was requested to make more particular inquiry into the matter, and correspond with the Secretary of the Scottish Sabbath Alliance respecting the success of the movement understood to have been carried on in Edinburgh to relieve bakers from night work. By a letter from that gentleman, the Rev. J. N. MILLER, in reply to your Secretary, it was found that the movement in Edinburgh was not as supposed, but for the purpose of discovering a method of accelerating or retarding the process of fermentation, so that all labor on the Lord's Day in bakehouses might be dispensed with. But Mr. MILLER kindly stated in his letter as follows:—"I think the bakers here commence work at 3 or 5 A.M., and drop at about 5 P.M." It is to be regretted that the endeavors to discover a method by which "the fermentative process would take from Saturday night to Monday morning to ripen the sponge, or so to accelerate it, as that this end could be obtained in the course of a very few hours, have not been successful." In many instances the sponges were destroyed, and the risk of failure to obtain good bread was so great that the attempt was abandoned by all but one baker, who in June, 1866, still professed to practise the new method.\* The bakers to whom the question was submitted here, gave it as their opinion that good leavened bread could not be obtained without setting the sponge on Sabbath evening. It is understood that this process occupies about one hour.\*\*

the wants of customers; if night work were discontinued, they would require a watchman to arouse the men to their work, &c.

Your Secretary could not see the full force of these objections, and maintained that, if practicable, the men in their employ should commence work at an early hour in the morning, and have the night for rest and sleep. If men are employed during day in Scotland and in other parts of Canada, as well as by not a few bakers in this city, why not by all?

Your Secretary quoted for the benefit of the meeting the following quaint, terse, and true observations of the Rev. WM. ARNOT, and left with them the responsibility of acting in the premises according to the dictates of their own enlightened consciences. The passage quoted reads thus:—"Day and night are precious constituents of this world as a provision made by God for the good of men. To shuffle them out of their places is to abuse them. \* \* \* Necessity or mercy in cases suddenly emerging consecrates occasional night work, as it consecrates occasional work on the Sabbath day; but by choice to spend the night in work, and the day in rest, is an act of rebellion against the King of Kings, whether the worker be pursuing pleasure, or gain, or knowledge. It is an aggravated case of breach of trust. It is to accuse the Creator of a blunder in alternately drawing a curtain round the world for rest, and hanging the sun in heaven for light to the laborers. The wild birds among the branches keep the Creator's law and enjoy the reward of obedience in better health and livelier spirits. At night fall they lay their heads beneath their wings, and are ready to meet the dawning day with songs."

Before dropping this subject it may be well to notice the double injury done to the stomach by persons gratifying their appetite for hot or newly baked bread, and to the poor bakers who it is alleged are kept at work through many, many a wearisome night to provide this unwholesome dainty. "A word enough to the wise." It would be unjust to include all in the list of bakers who employ their servants during the silent hours of night. At least one half of the masters approve heartily of day work, and carry on their trade accordingly; but the principal contract-bakers, it is believed, keep their servants at work without intermission from 10 at night till midday the day following.

Your Committee would express an earnest wish that the master bakers of this city, and in all places throughout Canada, may be induced to view this important matter dispassionately and without prejudice, and if they find it practicable, as is fondly hoped they will, that they will to a man give up night work in their establishments, and henceforth allow to their servants the blessing of the light of day for work, according to the law of nature, which is the law of God, and the silent hours of night for rest wherein to recruit their wasted energies! "Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

But the question may be put by some, what has this Society to do with this matter? The answer is simple. It has relation to the Sabbath, for how can a man who is toiling all night and every night (save one), be able to keep himself awake, and attend as he ought to the preached Gospel or any other sacred duty on the Lord's Day, so as to profit thereby, and glorify his Father in heaven?

## LAW AGAINST SABBATH PROFANATION.

During the wet weather towards the end of harvest an appeal was made to your Committee by a Minister of the Gospel to the effect that out of door labor was carried on during Sabbath hours in storing grain, &c., wishing for action on our part. Your Committee judged it best after due deliberation to have printed 2,000 copies of an abstract of the Act Victoria cap. XLV., entitled an Act to prevent profanation of the Lord's Day, commonly called Sunday, in Upper Canada. This was done accordingly, and several hundreds sent to different clergymen for distribution amongst those whom it might concern. A considerable number found their way also into the hands of persons frequenting the market, the residue being reserved for future use.

Your Committee now proceed to give some account of the progress made in Sabbath observance in other parts of the world, commencing with our fatherland.

## GREAT BRITAIN.

**THE CRYSTAL PALACE.**—The opening of the Crystal Palace and gardens on the Lord's Day has often been matter of complaint. We are happy to say that there is now a prospect of this evil being done away with. Our respected cotemporary, the far famed Society for Promoting the Due Observance of the Lord's Day, says:—"The Palace and gardens have been opened first to shareholders, of whom it is believed the average attendance does not range above fifty, and next to shareholders and their friends, on what are called free Sundays, of which there have been two in the past year, some 6,000 or 7,000 being present on these occasions. \* \* \* A spontaneous local effort has just been made by gentlemen living in the neighborhood of the Crystal Palace, to induce the Directors to stop these admissions to it on the Lord's Day." It is hoped it may be successful, as many holding season tickets, and not a few shareholders, have signed a memorial, addressed to the Directors, which has been courteously received, though no pledge was given that the prayer would be granted.

**SUNDAY EXCURSION TRAINS.**—Indefatigable efforts continue to be made to stop the running of excursion trains on the Lord's Day, and to run in lieu of these additional cheap trains on Saturday and Monday. The system of running excursion trains on the Lord's Day is a crying evil in England, and we cannot use too strenuous efforts to prevent similar Sabbath desecration in Canada. It appears from the admirable Report of this Society, to which we are indebted for almost all we know respecting Sabbath profanation and reform in other lands, that some 1500 persons are transported by railway cars and steam vessels to Boulogne alone, Sabbath by Sabbath continually, the consequences of which migrations are displays of the most odious features of English dissipation and ruffianism, impressing upon Frenchmen sentiments of contempt towards their insular neighbors. The Rev. GEORGE GASKIN, a resident minister, states that "drunkenness, vulgarity, quarrelling, buying in the shops and at the stalls, cabs with noisy occupants driving through the principal streets, wine shops and cafes filled with boisterous company, are not surprising results when hundreds and thousands of men and women, many of whom glory in

profaning the Lord's Day, are let loose with their curiosity and excitement raised to the highest pitch."

**SUNDAY LEAGUE DEMONSTRATIONS.**—The Sunday League is a combination of men who for years past have been doing their utmost to deprive themselves and others of the incalculable blessings of the Lord's Day, when observed according to the Lord's commandment—men who are ingenious and highly inventive in planning schemes for turning it into a day of unhallowed pleasure, or merciless money making, or for prostituting it to the vilest of purposes, the propagation and inculcation of doctrines which strike at the root of Christianity. Hear what the London Review says of this band:—"These men clearly declare an open war on Christianity; they invade the sanctity of the Sabbath; they put a stumbling block before the ignorant and wavering; they tear to pieces the only record God has given to us of His will, and our destiny and duty; they treat all religions as so many forms of human superstition and human error; they would cultivate the mind to the exclusion of the soul with its immortal aspirations, hopes, and fears; and they seem to regard heaven and hell as myths, and the human soul as a blank."

Let all in Canada "who love the Lord Jesus Christ in sincerity" soliloquize in the words of the Patriarch Jacob, addressed to Simeon and Levi, "O, my soul, come not thou into their secret," for these wicked men thirst for the blood of souls as the tiger for his prey. Let us offer up devout supplications to the God of providence and grace that He would be pleased mercifully to prevent such revolting specimens of human nature from getting a footing and propagating their nefarious doctrines amongst us, and let us use the right Scriptural means, under the guidance of the Holy Spirit, for the attainment of that end.

Happily the public entertainments of this atheistic character patronized by this anti-christian League have been interdicted by law. Only four had been held when the arm of outraged justice and humanity interposed, and put an end to them. They promised to be a source of gain to those who took part in them, but the admission by money was a palpable violation of the Act of Parliament 29, Geo. III., cap. 49—hence their suppression.

**ADMIRALTY CIRCULAR AGAINST CERTAIN INFRINGEMENTS OF THE LORD'S DAY ON BOARD SHIPS OF WAR.**—We hail with pleasure the emanation from the Lords of the Admiralty of a confidential circular, addressed "to the respective Flag Officers, Captains, &c., by command of their Lordships, referring them to the first Article of War, which directs "that the Lord's Day shall be observed according to law," and enjoining upon them the duty "to refrain from washing decks, reading records of courts martial, articles of war, and warrants, or mustering clothing or by open list, on Sunday morning," and proclaiming that "except in cases when the exigencies of the public service urgently and imperatively demand it, the several ships' companies should be disturbed as little as possible on that day."

All the railway companies having termini in London have now, by the exertions of this excellent Society, ceased to deliver parcels on the Sabbath, except fish consigned to traders only. By this beneficent arrangement hundreds of men have had their Sabbath privileges restored to them. Brighton, Hastings, and St. Leonards have followed the good



example, and it is hoped that ere long it will be followed everywhere, thus setting free thousands from cruel bondage.

Attempts to open the Kensington Museum for the exhibition of Raphael's cartoons have been frustrated.

Efforts are about being made (all through the vigilance and zeal of the same Society) to get letter delivery by carriers stopped on the Lord's Day, where a majority of the inhabitants of a parish shall petition the Postmaster General to that effect.

Six-day cabs are increasing in much greater proportion than seven-day cabs.

The Bill of Sir C. O'LOGHLIN to compel the running of trains in Ireland on the Lord's Day has been again defeated.

To provide suitable reading for railway servants has been pressed upon railway directors as a duty, and the Religious Tract Society, the Pure Literature Society, and the Christian Knowledge Society have consented to provide such works at greatly reduced cost.

**SABBATH LITERATURE.**—There is a steady demand for the publications of this Society. An admirable treatise, entitled "The Sabbath and the Decalogue," has been kindly transmitted to the Committee by its author, the Rev. HENRY STEVENS, M.A. It is a masterly work, and ably refutes the doctrines promulgated by the Rev. Dr. MACLEOD. We are glad to find that it has reached a second edition. May it be universally read and pondered.

A dispassionate critical examination of Dr. MACLEOD's pamphlet has for its author our respected fellow-member and ex-President, the Rev. P. GRAY. It was read before the Synod of the Canada Presbyterian Church at their last meeting, and received with high commendation. It is to be found in "The Home and Foreign Record" of that Church for October last.

Your Committee has to thank the Rev. Dr. SNODGRASS for an able and interesting pamphlet entitled "About the Sabbath, most respectfully addressed to the Family Circles of Workingmen. By the Rev. R. F. FISHER, Clerk of the Synod of Fife."

We should be glad and thankful were the example of the Very Rev. Principal of Queen's University followed by other friends, adding to our small store in this way. But besides books we need money to carry on effectually our operations, and we must now appeal to those who love the Lord's Day, for pecuniary assistance, to enable us to put in print and publish facts such as are contained in this Report, for the information of our constituents and others; to issue from time to time circulars to the people of Canada, to stir them up to zealous efforts for the suppression of all unnecessary and unlawful labor on the Lord's Day; and if possible, to purchase the best tracts and pamphlets, &c., now published in England, to be widely disseminated, upon this important subject.

Little time or space is left for other countries.

#### SCOTLAND.

"The Edinburgh Sabbath Alliance, and the Glasgow Workingmen's Defence Association, have throughout the past year energetically withstood many efforts to secularize the Lord's Day. Many Presbyteries

have remonstrated with the Directors of the North British Railway, who have commenced after a cessation of nineteen years, to run on the Lord's Day, not only passenger trains, but also luggage trains. A speech on the nature and observance of the Sabbath, delivered by the Rev. NORMAN MACLEOD, before the Glasgow Presbytery, and since published by him, has created excitement and wide discontent. Replies to his speech have swarmed from the press. \* \* \* There is no doubt that truth will thus be elicited, and these subtle efforts to divorce the observance of the Lord's Day from the only Scriptures which forbid work or trade will be effectually neutralized."

#### NEW YORK.

The New York Sabbath Committee continues to labor indefatigably to secure to the people their Sabbath rights and privileges, against many powerful adversaries, none more so than the manufacturers, dealers, and drinkers of ardent spirits and their compounds. But not only in New York, *everywhere*, the "lovers of pleasure more than lovers of God," and men eager in the pursuit of wealth, who prefer "gain to Godliness," not knowing that "Godliness with contentment is great gain," are against the Lord's Day, as they are against the Lord and all His pure ordinances. Miserable, deluded, infatuated creatures! May they be converted from the error of their ways and understand the true meaning of that soul-searching word of God, "What shall 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?"

#### CHINA.

Let us turn to the Celestial Empire and conclude with it. In the number of the Missionary News for October there is the following notice: "PEKING.—The greatest man in China desires a Christian Sabbath! Prince Kung is the greatest man in China. He rules over China on behalf of the Emperor, who is only a child. Recently, in the presence of Dr. S. WELLS WILLIAMS, Secretary of the U.S. Legation, Prince Kung emphatically commended the Christian Sabbath, which he declared to be a most beneficent institution, and that the absence of it in China, was to be deplored. It is a most cheering sign when the head of a vast empire like China makes such a declaration as this."

## APPENDIX.

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

THE PETITION OF THE CITIZENS OF KINGSTON PRESENT AT  
THE ANNUAL MEETING OF THE KINGSTON SABBATH  
REFORMATION SOCIETY, HELD IN THE CITY HALL OF  
THE CITY OF KINGSTON ON THE 17TH DAY OF JANUARY,  
1867,

HUMBLY AND RESPECTFULLY SHOWETH—

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

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

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

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

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

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

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

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

## NOTICE.

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

The Kingston Sabbath Reformation Society would take the liberty of brethren in Christ, of repeating their request: that *on the 4th Lord's day of March (24th)* all ministers of the Gospel in Canada would preach one or more sermons on *the Divine and primeval institution, the perpetual and universal obligation of the day of sacred rest.* They would further suggest that the attention of their flocks be directed to the continued desecration of the Christian Sabbath by labor and traffic on the St. Lawrence canals, &c. This they do with the hope that the christian, the patriot, and the philanthropist, may bring their combined influence to bear on the Legislature, through petitions, and all other lawful means, *so effectually as that laws may be enacted which will secure to every man what is his by gift of God—a whole and uninterrupted Sabbath.*

Signed in behalf of the Sabbath Reformation Society.

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

NEIL McLEOD,  
*President.*

Kingston, 28th February, 1867.

NOTE.—For form of Petition to the Legislature see page 11.