

**WORKING MEN'S ESSAYS ON THE
SABBATH. – THIRD PRIZE. THE TORCH OF
TIME: OR, THE TEMPORAL ADVANTAGES
OF THE SABBATH CONSIDERED IN
RELATION TO THE WORKING CLASSES**

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Under the Patronage of Her Majesty and R. H. R. Prince Albert.



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BY

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WITH FIVE ENGRAVINGS, BY GEORGE MERRISON.

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ADJUDICATION NOTICE.

THE circumstances out of which this Essay originated were as follows:—Towards the close of the year 1847, a Christian gentleman, lamenting the fearful increase of Sabbath desecration, by railway, steamboat, and other travelling facilities,—deeply impressed with the intimate connexion between the preservation of the Sabbath and national morality, prosperity, and order,—and being convinced that many fallacies were propagated by those who, for their own profit, deprived the poor man of one of God's best gifts—the Sabbath—and then placed the responsibility of this robbery upon the poor man's shoulders, by declaring that they took the day from him for the benefit of himself or his fellow-workmen,—determined to appeal to the Working Classes themselves, and obtain from them an unbiassed and impartial verdict upon this momentous subject. For this purpose, he offered three prizes, of £25, £15, and £10, for the three best Essays upon “The Temporal Advantages of the Sabbath to the Labouring Classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour.” In the short space of about three months, 1,045 Essays were received.

After a patient investigation of this vast mass of MSS., which occupied from the close of March to the close of December, 1847, we have awarded the three principal Prizes as follows:

FIRST PRIZE, £25.—To John A. Quinton, printer, Ipswich.

SECOND PRIZE, £15.—To John Younger, shoemaker, St. Boswell's-green, Roxburghshire.

THIRD PRIZE, £10.—To David Farquhar, machinist, Dundee.

In making this award we are constrained to throw ourselves upon the candid consideration of the competitors and the public. We have endeavoured to discharge our trust as in the sight of God, and we believe that we have selected the best three Essays. But we cannot court a rigid and formal criticism; nor dare we presume to anticipate that our judgment will be universally unimpeached. Those who are inclined to test its accuracy by some formal and preconceived model, will probably be disappointed with our decision; for the three principal Prizes are widely dissimilar in their structure, and may be said to represent three distinct orders of mind.

We feel these remarks the more necessary because it has been our privilege to obtain for the movement the patronage of her most gracious Majesty the Queen, and his Royal Highness Prince Albert; his Royal Highness having contributed ten additional Prizes of £5 each, and the British public having already given upwards of 70 more; while these and other encouraging circumstances have greatly cheered us in our labour, they have drawn additional attention to our award, and rendered comparison and criticism much more easy and probable.

We cannot conclude this brief notice without expressing a hope, that such further measures will be arranged as shall awaken an enlarged sympathy with the object throughout the British empire; and shall ensure the ultimate preservation of the entire of these valuable and interesting MSS.

ALEXANDER SWAN,
ROBERT KETTLE,
DANIEL FRANCIS CAKEY, } Adjudicators.

INTRODUCTION.

THE third Prize Essay, which we here present to the reader, is, like the second, the work of a Scotchman; and thus, although England has the honour of the first, Scotland has that of the other two. None will be surprised at this, when it is borne in mind, that by far the larger proportion of all the Essays received were composed by our brethren in the North. It is further worthy of remark, that as the second Prize was obtained by a member of the Established Church of Scotland, the third Prize has been won by a member of the Free Church of Scotland.

The Author of this Essay is a Working Man, in the employment of Messrs. Kinnard and Co., engineers, of the Wallace Foundry, Dundee, and is an attendant on the ministry of the Rev. George Lewis, of St. David's Free Church, with whom we have been in communication respecting him, and from whom we have been favoured with

full and satisfactory information as to his character and position in life. In transmitting to us a sketch of Farquhar's life, which, at the request of Mr. Lewis, he had drawn up, and which the reader will presently have the gratification of perusing, Mr. Lewis remarks:—"Farquhar's account of himself is at least brief, and it is his own, like his *Essay*, which I never saw nor heard of until he asked me to certify, if needful, his being a workman. I have nothing to add, save that I have long noticed him as one more than usually anxious to gather up the fragments of his time and opportunities for intellectual improvement. Some years ago he was, along with many others here, fully six months out of employment. Instead of idling and lounging about the streets, he went to a drawing master, and filled up his time in preparing to fill his place more usefully when the times should mend."

This testimony of Farquhar's minister to his position, his character, and his worth, is all that can be desired upon these points. That his *Essay* will be found in accordance with the principles thus evidenced, the reader will be able to satisfy himself of by its perusal. That the Author is fully imbued with the use and value of the