

TWENTY-FIFTH

ANNUAL REPORT

OF THE

KINGSTON SABBATH REFORMATION SOCIETY.

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All need the precious Sabbath;  
God knows man's nature best.  
He says six days for labor,  
The Seventh Day for rest.

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KINGSTON:

PRINTED AT THE DAILY NEWS OFFICE,  
1875.

Kingston Sabbath Reformation Society.

1875.

OFFICE-BEARERS AND COMMITTEE.

OFFICERS.

PRESIDENT ..... VERY REV. WM SNODGRASS, D.D.  
 VICE-PRESIDENTS—REV. K. M. FENWICK, REV. P. GRAY, REV. R. V. ROGERS, M.A.,  
 N. McLEOD, Esq.  
 TREASURER.....G. S. FENWICK, Esq.  
 SECRETARY ..... DR. MAIR.

COMMITTEE.

MINISTERS WHO APPROVE OF THE OBJECTS OF THE SOCIETY.

JAMES LINTON, JOHN SHAW,  
 H. CUNNINGHAM, A. CHOWN,  
 DR. SKINNER, J. C. JACK,  
 R. V. ROGERS, S. GAW,  
 G. CHAFFEY, JR. E. CHOWN,  
 MAJOR E. B. WILSON, A. MACALISTER,  
 DR. DICKSON, R. M. ROSE,  
 GEO. ROBERTSON, DONALD FRASER.

TREASURER'S REPORT.

Kingston Sabbath Reformation Society in account with George S. Fenwick, Treas'r.

| Dr.   | 1874.          | 1874.                                      | Cr.            |
|---|----------------|--|----------------|
| March 13—To cash paid Mrs. Harding,<br>attendance at meeting..... | \$ 1 00        | Jany. 15—By Cash on hand.....              | \$13 23        |
| July...31—To Cash J. Shannon, printg.                             | 25 50          | March 13— " Colctn. at mtg. (per Dr. Mair) | 14 60          |
| March 16—To Cash Dr. Mair, postage<br>and telegram accounts.....  | 2 05           | Dec. 29— " " from Miss Fowler, do.         | 1 00           |
| To balance.....   | 28             |  |                |
|   | <u>\$28 83</u> |  | <u>\$28 83</u> |
|   |                | March 16—By balance on hand.....           | \$0 28         |

Audited and found correct.

GEORGE S. FENWICK, Treasurer.

Signed. SAMUEL GAW, } Auditors.  
 JAMES LINTON, }

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

AS AMENDED AT ANNUAL MEETING, 20TH 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, 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 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 favour 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.

M.A.,

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

Held in St. Andrew's Hall, on Evening of 25th March, 1875.

Hymn—"We won't give up the Sabbath."

Prayer by Rev. T. G. SMITH.

Address by the Chairman, Rev. P. GRAY.

Report read by Secretary.

1. Moved by Rev. J. ELLIOTT, seconded by Mr. D. FRASER,

*Resolved*, That the Report now read by the Secretary be adopted, printed and circulated under the direction of the Committee. And that this meeting desires to record its firm belief in the Divine authority, permanent institution, and perpetual obligation of the Lord's Day.

2. Moved by Rev. R. V. ROGERS, seconded by Rev. T. BONE,

*Resolved*—That the Committee (if they deem it expedient), be empowered to invite a conference of Ministers and other friends of the Sabbath for the purpose of discussing the Sabbath question, and devising means for securing the due observance of the Lord's Day throughout the Dominion.

Collection.

3. Moved by DR. MAIR, seconded by Rev. A. WILSON,

*Resolved*, That Ministers who approve of the objects of the Society, with the following gentlemen, be the Officers and Committee for the ensuing year, with power to add to their number. And that the words "in January," of the 7th Article of the Constitution, be omitted.

Doxology.

Benediction by Rev. F. W. DOBBS.

## REPORT.

"The law of the Sabbath through all times and dispensations, identical in principle and invincible in force, is the proper statute of religion. It would be difficult to find another certainly so direct. Only man could be thus addressed. He is marked out for the duty of piety and worship, given to the new man Adam. It expounded his nature, unfolded his capacity, and publicly stamped him a religious being. It was briefly announced, but it is full of inferential meaning. It is prophetic and germinant. Doubtless much accompanied it, interpreted and enforced it, which it fell not within the province of the historian to record." In harmony with these views of the late Rev. Dr. Richard Winter Hamilton, and corroborative of them, it may be observed that Jehovah set apart one day in seven, and in successive dispensations fitted it to be the memorial day 1st, of Creation, 2nd, of Redemption, and 3rd of Sanctification, to the glory of the Father, the Son, and the Holy Ghost. The separation of this day from all other days, and the association of it with the sublime doctrine of the Trinity, which distinguishes Christianity from all false systems of religion, invests it with peculiar dignity, and makes it of great practical value. Every recurring Sabbath the child of God is graciously reminded of the cardinal truths upon which his salvation depends; truths "which the angels desire to look into." "Holiness unto the Lord" is enstamped upon it as its very essence; and every Sabbath-sun, as it rises, should awaken every Christian to the distinguished privilege of keeping holy the Sabbath Day. That the Lord's Day and the Lord's Supper are singularly precious in our Saviour's sight appears from the fact that the Greek adjective *Kuriake*, which, united with day, signifies day pertaining to the Lord, is applied by way of eminence to these two ordinances only, and nowhere else in the New Testament. Therefore they should always be observed in strict conformity to the rule laid down by Him. The place of the Fourth Commandment, defining the duties of the Sabbath, is central, like the keystone of an arch, one side abutting on the first table, and the other on the second table of the law; it being the paramount duty of all men to do as enjoined by our Saviour in the words uttered by Him in answer to the scribe, Mark xii, 28-31, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" this is the first Commandment, and the second is like, namely this, "thou shalt love thy neighbour as thyself." If the key-stone, the Sabbath law, which binds the two great commandments together, were removed, the whole structure would soon fall into ruins. Its proximity on the human side to the Fifth Commandment, the family safeguard, ought not to be lost sight of. The due observance of the one is intimately connected

with that of the other. They reciprocally act and react on each other, as they are religiously or irreligiously observed. Abundant proof of this fact may be found in the records of crime. Disobedience to parents and Sabbath-breaking often accompany each other, and lead to innumerable evils.

#### CANADA.

Of efforts to secure better observance of the Lord's Day in this country during the past year, your Committee can say little. No report on that subject appears in the Minutes of the General Assembly of the Canada Presbyterian Church of 1874.

It is matter of deep regret to your Committee that, as far as they have been able to ascertain, "The Brotherhood of Locomotive Engineers," of the success of whose endeavors to have labor on railways greatly lessened sanguine expectations were formed and expressed in last Report, there is too much reason to fear have failed to answer these expectations. Your Committee, not succeeding in their attempts to obtain copies of their Periodical, and not knowing the address of their President or Secretary, through their own Secretary corresponded with the esteemed Secretary of the New York Sabbath Committee, the Rev. W. W. Atterbury, from whom the following letter was received: "My Dear Sir—The magazine about which you inquire was published at 76 Frankfort street, Cleveland, Ohio, by Mr. Charles Wilson, President of the Brotherhood of Locomotive Engineers. Some time since, in consequence of serious dissensions in the Association, Mr. Wilson resigned his position and left the body. I do not know whether or not the magazine is continued. He was a warm friend of the Sabbath, and his magazine was doing good service. We received copies of your last Report, for which please accept our thanks." Upon receipt of this letter, one was addressed to Mr. C. Wilson, making the necessary inquiries, to which no reply was ever received. Our apprehensions are, that the Society which promised so well at its outset, has fallen to pieces through discordant elements. This is much to be lamented.

The Secretary of the Sabbath Committee of the Methodist Church of Canada apprized your Committee of the call of their Conference to their ministers to preach, on the 17th day of January, 1875, on the Sabbath question. In consequence of this communication, the following notice appeared in several of the most popular and widely circulated newspapers of Canada, and in the *Witness* of New York, addressed to the editors: "The Conference of the Methodist Church of Canada having requested all their ministers to preach on Sabbath Observance on Sunday the 17th of January, 1875, the Committee of the Kingston Sabbath Reformation Society, highly approving of this step, would earnestly beseech all ministers of the churches of the Dominion to avail themselves of the same opportunity to lay before their respective congregations the claims of the Christian Sabbath."

In a letter accompanying the notice addressed to John Dougall, Esq., Editor of the *New York Witness*, respecting Sabbath desecration in that city, there was the following paragraph: "Let me solicit your attention to the annexed notice, trusting that you may deem it right to recommend preaching on 'Sabbath Observance' by Ministers of the United States, on 17th January, 1875. The preaching of Ministers of different denominations, with the prayers of thousands of Christians on that day, could not fail to draw down rich blessings from the Lord of the Sabbath upon both countries. I remain with esteem and respect, my dear Sir, yours faithfully, John Mair."

To this letter which appeared January 9th, 1875, in the *New York Weekly Witness*, was appended the following by the Editor: "We have already inserted Dr. Mair's notice, and have the pleasure of assuring him that the Sunday theatres here are being closed up."

#### ENGLAND.

It is cheering to observe the energy and perseverance with which the Lord's Day Observance Society of London, through their active Committee and wise and experienced Secretary, present an undaunted front to the unprincipled and irreligious assailants of the Christian Sabbath.

It is not a good sign of the times that this excellent Society is not liberally supported by the pecuniary subscriptions, donations, and legacies of those who love the Lord Jesus Christ in sincerity, in their onerous and honorable efforts to keep the Sabbath from being completely secularized and given over to Satan and his emissaries.

What is a precarious income of a thousand and some odd pounds a year for *such a Godlike object*, as securing to the people the undisturbed enjoyment of one day of holy rest out of seven, when millions after millions of pounds stg. are squandered away annually without remorse upon alcohol and tobacco, destroying the bodies and souls of innumerable human beings! A quotation lately appeared in a letter of the Rev. Basil Wilberforce in the *Hampshire Independent*, put to the credit of the late Rev. Dr. Guthrie, speaking of the condition of the English masses thus: "You may keep every stitch of canvas to the wind, every man at the pumps, and the helm steady, and the vessel may not founder; but we shall make no national conquest of the vice and ungodliness of the people until the Church of God faces in right earnest the drinking question." He might justly have added the Sabbath desecration question. It requires Church and State to be combined for its overthrow. Intemperance and the Lord's Day are deadly enemies never to be reconciled. The following resolution was adopted at the Forty-third Annual Meeting of the Lord's Day Observance Society. On the motion of M. J. Stewart, Esq., M.P., seconded by Mr. J. M. Weylland, "This meeting, while mourning over the many and great evils by which the Lord's Day is desecrated, thankfully records that, in the past year, the blessing of the Lord of the Sabbath has rested on the work of the Society in promoting the large increase of six-day licenses, which are now taken out by 9,000 publicans; in the release of many postal servants from work on the Lord's Day; in the decrease of Sunday excursion trains; in the closing of cemeteries on the Lord's Day in London, Nottingham and other places; in our maintenance of our national respect for the Sabbath by the rejection of efforts to obtain Parliamentary sanction to opening the State, Art, and Science Collections on the Lord's Day, and by the action of all the British and other English-speaking exhibitors at the Vienna Exhibition, who declined to expose their exhibits, or to work their servants on the Lord's Day."

#### SCOTLAND.

It is painful to have to record that, according to the last Annual Report of the Sabbath Alliance of Scotland, Sabbath desecration is upon the increase instead of diminishing there.

Railway traffic on the Sabbath is persevered in on the plea of "public convenience." The commandment of God being entirely ignored in violation of the law of the land and of public feeling.

Sabbath steamboat traffic produces much dissatisfaction, being persisted in in spite of protests and remonstrances of Christian people, who are greatly aggrieved thereby.

Another source of annoyance and crime is Sabbath shop-keeping. A joint committee of the Presbyterian Churches in Glasgow was formed to check this increasing evil. They call upon elders, missionaries and others to deal persuasively with those who keep open shops to give up this sin of unnecessary trading on the Lord's Day; to impress upon parents the duty of teaching their children to keep holy the Sabbath Day, and to avoid making purchases thereon, etc. "All known to be engaged in the letting of shops and houses have been requested to make it a condition in all future transactions that no Sabbath traffic will be permitted on the premises." Some agents have consented to do this. Drinking in steamboats on the Lord's Day, Sabbath cab-hiring, and post-office work are all complained of and deprecated.

But let it not be supposed that there are no lights to relieve this gloomy picture. We are happy to say that the following incidents referred to in the Report are of a livelier hue. A number of working men in Dundee had a club for reading newspapers, etc. A motion was made to open it on the Lord's Day. It was lost by a vote of 300 to 14.

Again, in a candidature of persons for seats in Parliament, at the general election, testing questions were put by constituents as to views on Sabbath observance, to which there were some satisfactory replies.

Moreover, the Committee rendered efficient aid to the Lord's Day Observance Society of London in obtaining signatures to the memorial against the opening of museums, etc., on the Lord's Day. The success of these efforts has been referred to under a former head.

Your Committee cordially sympathize with the Committee of the Sabbath Alliance of Scotland in the sentiments and aspirations expressed in the following language in their last Annual Report. "The Committee feel that it would be wrong to give way to despondency or slacken in their exertions, for the cause is the Lord's, and He will assuredly defend and prosper it. And they cannot but feel that it would be specially dishonoring to Him to cherish feelings of despondency at such a time as the present, when a mighty wave of revival is sweeping over all Scotland and promising to swell more and more, till it reaches extensive portions of England also. It has occasionally been intimated in their Reports that their only hope of seeing Scotland return to her former love to and observance of the Sabbath was in a general outpouring of the spirit of God; for the natural consequence of a man's being awakened to a sense of his need of the Saviour, and brought to put his trust in Him, is to beget within Him a deep regard for His word, His House, and His Day. And it is a well-known fact connected with every revival of pure and undefiled religion that one of the first outward manifestations of it has been a delight in "the day which the Lord hath made."

#### MISCELLANEOUS.

On the authority of the Rev. Dr. Begg, who recently returned from a tour in the East, it seems that in Bombay a number of native shops were shut on the Sabbath through the influence of Missionaries. In Egypt great consistency was found. Friday is the Mohammedan day of rest. On it the museums are closed by order of government. The reverse he found in regard to Englishmen. Their vessels were being loaded on their

sacred day in the harbor of Alexandria. The Doctor was told "that the example of professing Christian English people, in these heathen countries, was doing more to bring Christianity into discredit than anything else occurring there."

A minister of the Dutch Reformed Church (at the Annual Breakfast of the Scottish Sabbath Alliance, at which Dr. Begg gave the preceding information) said: "Ordinarily if you see a man travelling on the Sabbath it is not a Boer, it is not a Kaffir, it is sure to be an Englishman. His testimony as to the Dutch was: "I see in the Report that there are about 120 shops open in Dundee on the Lord's Day. I do not think you will find 120 shops closed on that day in Amsterdam, which is so much bigger than Edinburgh. I am glad that I can pass a Sabbath in Edinburgh, to see how you keep it. Our people know nothing of the kind. They drive to Church. I do not do any more driving to Church." In Holland there is a movement for good going on in regard to the Sabbath. They are trying to put down, as much as possible, traffic on the Sabbath. Rev. J. Fordyce, from Simla, stated his belief that the unanimous opinion of missionaries throughout all India, was that the chief hindrance at present to the success of the gospel in that land is the inconsistent and ungodly lives of many of our countrymen there." He thought good might be effected by the publication and circulation of a tract recognizing the difficulties of Sabbath observance in India, urging our countrymen to make the best of their opportunities to set up a Church in the house, if they have no other place of worship to go to, for the worship of God, &c.

It is a strong impression on the minds of your Committee that the following means should be used for promoting Sabbath observance in the Dominion; and they would respectfully recommend the same to the prayerful consideration of all the Evangelical Churches of Canada.

1. The formation of associations of working men, particularly of those employed on canals and railways, who, aided by ministers of the Gospel and friends of the Sabbath, should devise and put in operation every lawful instrumentality to obtain exemption from toil on the Lord's Day. (The labor on the canals, with the exception of the Welland and Lachine, and perhaps one or two others, is believed to be excessive on the Lord's Day, and injurious to health and morals.)

2. Every effort should be made to obtain the early calling of a Sabbath Conference for thoroughly investigating the subject of Sabbath observance in all its phases, to which all friends of the Sabbath in Canada and the United States should receive a cordial invitation.

3. The names of existing Societies for the promotion of Sabbath observance, with their localities and officebearers, should be published without delay in newspapers and almanacs having a wide circulation, for the sake of fraternal correspondence and intercourse.

4. All friends of the Sabbath should be and are hereby respectfully requested to offer up special prayer some time 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.

Your Committee take pleasure in corresponding with the brethren of the Societies in England, Scotland, and the United States, and receive with gratitude from time to time their valued publications.

In conclusion, your Committee think it meet to make use of the following impressive words borrowed from the last Annual Report of the Lord's Day Observance Society of London: "The spirit of lawlessness abroad in the world, and aggressive even in the Churches, together with a spirit of growing luxury and self-indulgence, make multitudes angry with every restraint of Divine Law, and intent on asserting their right to 'do as they like.' This tendency is more noticeable when it is directed against a visible sign of God's sovereignty such as is the Lord's Day. And it is absolutely incumbent on those who stand in the old paths and bow before the word of God to avail themselves of the Lord's Day, not only as offering in itself a blessing great beyond calculation to those who remember it to keep it holy, but as affording a sign between God and His people, a sign of their allegiance and of His Kingship."