

L
BV107.K5
No. 14, 1863

THE FOURTEENTH REPORT

OF THE

KINGSTON SABBATH REFORMATION SOCIETY,

Presented at the Annual Meeting, January 21, 1864;

WITH

THE CONSTITUTION OF THE SOCIETY,

AS ESTABLISHED APRIL 25, 1850.

Please circulate widely.

KINGSTON:
PRINTED AT THE DAILY NEWS OFFICE,
1864.

BV107.K5 No. 14

Officers of the Society for 1864.

PRESIDENT.....NEIL McLEOD, Esq.
 VICE-PRESIDENT.....REV. K. M. FENWICK.
 TREASURER.....WM. FERGUSON, Esq.
 SECRETARY.....DR. MAIR.

COMMITTEE :

G. DAVIES,
 JOHN PATON,
 JOHN SHAW,
 R. MATTHEWS,
 THOMAS KIRKPATRICK,
 JAMES LINTON,
 DR. H. SKINNER,
 SAMUEL CHOWN,
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THOMAS MASSON,
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 GEORGE HARDY,
 W. P. LACEY,
 D. McEWEN,
 JAMES McNEE,
 ALEX. MACALISTER,
 THOMAS DREDGE,
 W. J. DICK.

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

DR.	CR.
<div style="text-align: right; margin-bottom: 5px;">1863.</div> Jan. 23, To amount collected at Annual Meeting \$ 9 64 M'ch 5, " amount collected by late Mr Askew and Dr Mair .. 60 20 " 7, " amount collected by Mr Gaw .. 7 17½ April 4, " Subscription, Dr Mair .. 1 00 " Captain Wilson .. 2 00 " Wm. Shannon .. 1 00 " Thomas Masson .. 1 00 " John Creighton .. 5 00 May 7, " Neil McLeod .. 2 00 " Mrs McLeod .. 3 00 " Captain Noble .. 2 00 " G. Davies .. 1 00 " R. McCammon .. 1 00 " A Friend .. 50 " W. J. Shaw .. 50 June 27, " Balance of collection made by late Mr Askew .. 2 60 1864, " Subscription, Wm. Ferguson .. 5 00 Jan. 15, " W. P. Lacey .. 1 00 " Mrs J. Stevenson .. 25 <div style="text-align: right; border-top: 1px solid black; margin-top: 5px;">\$105 86½</div>	<div style="text-align: right; margin-bottom: 5px;">1863.</div> Jan. 21, By Balance in Treasurer's hands \$ 2 76 " paid for use of Wesley Hall at Annual Meeting .. 8 43 M'ch 5, " paid Dr Mair postages, &c. 18 28 " 6, " J. Rowlands for printing 42 64 Ap'13, " Henderson for stationery 1 13 " 15, " R. V. Rogers, Jr., for drafting petitions .. 4 00 Oct. 14, " paid part Rev. R. V. Rogers' expenses at Saratoga Convention 10 00 " Balances 18 62½ <div style="text-align: right; border-top: 1px solid black; margin-top: 5px;">\$105 86½</div>

WM. FERGUSON,
Treasurer.

Audited and found correct.

WALTER P. LACEY, }
 SAMUEL GAW, } Auditors.

CONSTITUTION

OF THE

Kingston Sabbath Reformation Society,

ESTABLISHED AT A PUBLIC MEETING HELD IN THE CITY HALL ON THURSDAY EVENING, THE 25TH APRIL, 1850—HIS WORSHIP THE MAYOR IN THE CHAIR.

I.—The name of 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 be composed of individuals belonging to all religious denominations who desire the accomplishment of this important object, and who cast into the treasury a sum of 2s. 6d. annually.

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

V.—That all Ministers of the Gospel who are duly qualified members of the Society be *ex-officio* members of the Committee.

VI.—That the Board of Management shall meet once a quarter for the transaction of business, and oftener if it be deemed advisable, on official requisition signed by the President, Vice-President, or three Members of Committee.

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

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

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

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

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

4. To 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,

Held in the City Hall, Kingston, on the Evening of the 21st January,
1864—His Worship the Mayor in the Chair.

Prayer.

RESOLUTION I.—Moved by Revd. Thomas Wardrope, seconded by Rev.
W. Herridge, and

Resolved—That the Report now 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:—President, Neil McLeod, Esq.; Vice-President, Rev. K. M. Fenwick; Treasurer, Wm. Ferguson, Esq.; Secretary, Dr Mair; Committee—G. Davies, John Paton, John Shaw, R. Matthews, Thos. Kirkpatrick, James Linton, Dr. H. Skinner, Samuel Chown, Wm. Massie, Thomas Masson, Samuel Gaw, George Hardy, W. P. Lacey, D. McEwen, James McNee, Alex. Macalister, Thomas Dredge, W. J. Dick, with Ministers of the Gospel who qualify, with power to add to their number. Moreover, that this meeting record their solemn conviction that the Sabbath-rest of one day out of seven, is a blessing conferred upon man by his Creator, essential to his well-being temporal, spiritual, and eternal, and that it is the duty of Christian rulers to secure this right, and preserve it inviolate to all classes of the community.

Collection. Sabbath hymn, three verses.

RESOLUTION II.—Moved by Revd. M. Gallagher, seconded by B. M. Britton, Esq., supported by Revd. J. T. Byrne, and

Resolved—That this meeting pledges itself to earnest, persevering prayer, and effort, to obtain the emancipation from all labor on the Lord's day (not called for by necessity or mercy) of our fellow-men, particularly those employed on the canals of the Province or in connection with them, during the season of traffic; and authorizes the Chairman of this meeting to sign on its behalf such petitions to the Legislature, or other functionaries, as may in his opinion subserve this purpose.

RESOLUTION III.—Moved by Dr. Mair, seconded by Wm. Ferguson, Esq.,

Resolved—That the thanks of this meeting be given to His Worship the Mayor for his able conduct in the Chair.

Sabbath hymn, three verses. Benediction.

REPORT.

“THE stone which the builders refused is become the head stone of the corner. This is the Lord’s doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.”

The sublime sentiments breathed forth by the Holy Spirit, in the Resurrection Hymn, of which the preceding verses form part, strike a sympathetic chord, and find a joyful response in the hearts of your Committee. May they be the harbingers of peace and joy to all the nations of the earth, so that “from the rising of the sun even unto the going down of the same Immanuel’s name shall be great among the Gentiles; and in every place incense shall be offered unto his name and a pure offering.” Would that we could have a cheering prospect of this blessed consummation being near at hand, even amongst nominally Christian nations. But we fear it is yet remote, when we look at the many gross acts of Sabbath desecration which are defiantly committed in this country, Great Britain, and other lands, notwithstanding the oft repeated remonstrances and expostulations, addressed to the offending parties from the pulpit and the press, and persevering efforts on the part of Lord’s Day Associations, to stay the mighty evil. What can the cause or causes of this melancholy state of things be? Is there a remedy, and where is that remedy to be found? The primary—the radical cause lies deep down in the recesses of the human heart, consisting of its natural corruption and alienation from God, and hatred of His laws. Therefore the only radical cure (like that of a mortified or cancerous limb by excision), is the removal of the hard and stony heart, and the substitution for it of a heart of flesh, which none but the Lord of the Sabbath by His Spirit can accomplish; for “thus saith the Lord God,” when promising to His ancient people “a new heart and a new spirit,” “I will yet for this be inquired of by the house of Israel to do it for them.” Upon ourselves, then, we call—upon you, our respected constituents—upon “all who love the Lord Jesus Christ in sincerity”—and upon all into whose hands this Report may come—to offer up ceaseless, energetic prayer, that God would be pleased in His Sovereign mercy and free grace, for the sake of Christ and His atoning sacrifice, to give to all men—especially those placed in high offices, and having power and authority over their fellow-men—His Holy Spirit, so that with new and true hearts they may shrink as if instinctively from wilfully breaking the Fourth Commandment, or contrary to the golden rule, enticing others to do so. But while prayer is enjoined as a duty incumbent upon all, prayer, if sincere, will lead to strenuous effort. Let every legitimate means, then, be assiduously plied for putting a stop to every form of Sabbath desecration throughout the Province.

The preceding remarks apply to the Christian Sabbath, as one of the inestimable privileges bestowed upon the children of God by their Father in heaven, but it must never be forgotten, that rest of one whole day in seven is also a civil right, inalienable and indefeasible, belonging to all; and viewed in this light, no man can, without committing a crime against society, deprive his brother man of it, or any part of it, because it is his property, any more than he can lawfully deprive him of his clothes, furniture, money, or any other species of property. In this point of view, the researches, reasonings, and conclusions of the Sabbath Committee of New York, are deserving of the utmost attention, and cannot be too widely made known, as clearly defining the boundaries of "the civil and sacred Sabbath." We briefly quote from the concluding paragraph of their precious document, No. XXIV. :—

"The distinction between the *civil* Sabbath, with its constitutional basis and its legal safeguard, and the *sacred* Sabbath, with its claims on the conscience and its Divine sanctions, has been made so clear as to paralyze opposition, and to relieve the Sabbath question of its principal embarrassments. Popular prejudice and class-interest never succeeded in making a stand against reasonable Sabbath views, except as they conceived or represented them as infringing on the rights of conscience. 'Making people religious by law,' 'compelling men to go to church,' and like phrases, have been the cant modes in which the Sunday papers and the advocates of Sunday vices have branded every attempt to preserve the public peace and order on the Sabbath. But this senseless clamor ceased at last when it became apparent to the dullest mind, that the utmost limit of legal intervention extends no farther than to secure the *rights* of all citizens, to one day in seven, of undisturbed repose and worship, freed from open temptation to vice and crime, and that all beyond is within the acknowledged domain of conscience, to be invaded only by argument and the exposition of Divine truth."

HOME SABBATH INTELLIGENCE.

Soon after the last annual meeting the following petitions were transmitted to public functionaries by your Committee :—

No. 1, Petition to the Governor General, the Legislative Council, and Assembly, from the Society, signed by the Mayor, who presided at the Anniversary, and one from the citizens, praying for the enactment of a law embracing the following provisions :—1st. That no letter delivery shall be made at any Post-office on the Lord's Day. 2d. That no mail shall be made up or despatched on the Lord's Day. 3d. That it be unlawful for any railway train to leave a station and for any steamer or other vessel to leave a port on the Lord's Day. 4th. That all canal locks shall remain closed from Saturday at midnight till Sunday at midnight. Numerous petitions we believe were also transmitted from other cities, but no Parliamentary action followed.

No. 2, Petition to the Chief Commissioner of Public Works (one from the Society, signed by the Mayor, JOHN CREIGHTON, Esq., as chairman of the annual meeting, and the other from the citizens), praying that all the canals of this Province may henceforth be closed on the Lord's Day.

No. 3, Petition (as the former, one from the Society and the other from the citizens) to the Managers of the Grand Trunk and Great Western

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Railways, praying that no railway train may henceforth be allowed to run upon the railways on Sunday. The citizens signed these petitions to the number of 937 or more.

An address was widely circulated amongst Ministers, Members of Parliament, and others, incorporated with the Annual Report, to which forms of petitions with rules for transmitting them were appended. Of these documents 908 were issued. Twenty-four letters were also addressed to eminent Ministers of the Gospel, earnestly entreating them to superintend the engrossing of petitions, and do all in their power to stir up the members of their congregations, and others, to prayer for God's blessing on the work, and for wisdom and zeal in conducting it, so that ere long our efforts to obtain deliverance from Sabbath drudgery for the employes and laborers on the railways and canals of this Province may be crowned with complete success.

DEPUTATIONS TO THE DEPARTMENT OF PUBLIC WORKS
AND THE MANAGERS OF THE GRAND TRUNK
AND GREAT WESTERN RAILWAYS.

No reply was ever received from the Chief Commissioner of the Department of Public Works, though the petitions were intrusted to a deputation of influential gentlemen interested in the Sabbath cause.

The deputations intrusted with the petitions to the Managers of the Grand Trunk and Great Western Railways were treated with greater courtesy. They had interviews with the Chief Manager of the Grand Trunk, C. J. BRYDGES, Esq., and of the Great Western, THOS. SWINYARD, Esq. The members of the deputation who waited upon the former gentleman at Montreal were Messrs. J. DOUGALL, DAVID TORRANCE, ALFRED SAVAGE, and T. M. TAYLOR; Mr. DOUGALL, Convener. Of the deputation who waited on Mr. SWINYARD at Hamilton were Rev. R. BURNET, Messrs. BICKLE and JACKSON; Rev. R. BURNET, Convener.

The following is a copy of the reply from C. J. BRYDGES, Esq., to the convener of the Montreal deputation, J. DOUGALL, Esq. :-

“GRAND TRUNK RAILWAY OF CANADA,
MANAGING DIRECTOR'S OFFICE,
MONTREAL, 26th March, 1863. } ”

“SIR—Referring to the interview which I had with you, Mr. TORRANCE, Mr. SAVAGE, and Mr. TAYLOR, on Monday last, on the subject of running trains upon the Sabbath, and when you presented to us two petitions from Kingston, I now beg to put in writing what I stated at our interview.

“In the first place, I observe that the petition signed by the Mayor of Kingston pointedly refers to the running of excursion trains on Sundays. I am much surprised to see any such reference in the petition, as I cannot find after careful inquiry that any excursion train has ever been run upon this railway on Sunday. Nor has it ever been the practice to start passenger trains on Sundays. All passenger trains run but six times a week, and under the present time table, it very seldom indeed happens that all our passenger trains are not in before daylight on Sunday morning.

“In regard to freight trains also the arrangements are made so as not to start any trains on Sunday. But on so long a line as the Grand Trunk

Railway it is impossible, especially in winter, to avoid some trains running. Those trains which leave either end of the line on Saturday cannot reach the termination of their journey till Sunday morning; but as I explained to you, this is avoided as much as possible, by starting some of the freight trains after 9 o'clock on Sunday night instead of on Saturday night.

"The practice, therefore, is not to run trains on Sunday, but from the reasons which I have explained it is not possible to avoid it entirely. Of course there are also cases, where break downs have occurred, when it is necessary to clear the line on Sundays, the public, as I need not remind you, being very restive under any irregularities or delays in the running of passenger trains, and I am sure that the Company would be much blamed if an obstruction which had arisen on the line on Saturday was not cleared away in time for the passenger trains on Monday.

"All our workshops, freight-sheds, offices, &c., where large numbers of men are employed, are always closed on Sunday, and as a necessary result the great bulk of the persons employed by this Company rest entirely from labor on the Sabbath.

"I am, Sir,

"Your obedient servant,

"C. J. BRYDGES.

"J. DOUGALL, Esq."

The following is a copy of the reply from THOS. SWINYARD, Esq., to the convener of the Hamilton deputation, the Rev. ROBERT BURNET:—

"GREAT WESTERN RAILWAY,
GENERAL MANAGER'S OFFICE,
HAMILTON, C.W., 27th May, 1863. }

"MY DEAR SIR—Referring to the interview you and Messrs. BICKLE and JACKSON had with me at this office on Saturday last, I now in deference to your wishes beg to state what I then told you, viz., that the statements in the memorial which you were so good as to leave with me had been founded upon inaccurate information, and upon a misapprehension of the practice of the Great Western Company.

"They do not, as the memorial would lead one to suppose, run excursion trains on the Sabbath Day. I have made careful inquiry into this matter, and cannot discover a single instance of the Company having run an excursion train on the Sabbath Day either before or since I have been connected with the Company. Nor do the Company run what are properly called "Sunday Freight Trains." A reference to our Time Table will prove this. The one or two trains run on Sabbath morning are those trains which have begun their journey on *Saturdays*, and which, for the reasons I explained to you, it is better on all accounts that they should complete their journey. The men then get to their homes and families, and after a few hours rest, are able to attend Divine service, and respect the Lord's Day. If they were stopped in the middle of their journey they would be precluded from this, and thus the object you have in view would be completely frustrated.

"Occasionally from accident, or some unforeseen cause, which renders an exception absolutely necessary, there may be a train run during the

Sabbath, but happily these occurrences are few; indeed it is our rule and practice to look upon the Sabbath as a day on which all work that it is possible to avoid on so ramified and extensive an undertaking shall entirely cease, and each man afforded what is due to him, the opportunity of attending to his religious duties.

"Trusting that this reply will be satisfactory to you and your friends,

"I remain,

"My dear sir,

"Yours truly,

"THOS. SWINYARD,

"General Manager.

"The Rev. ROBERT BURNET,

"Hamilton."

NEW ASSOCIATIONS.

The only new organization for the defence of the Sabbath in Canada of which we have heard since last Report, is the Montreal Sabbath Association. It was ushered into the world at Montreal, some months ago. At a meeting held in the Lecture Room of the Presbyterian Church JAMES COURT, Esq., was called to the chair, when T. M. TAYLOR, Esq., proceeded to read the draft of a Constitution prepared by a Provisional Committee. The object of this Association, which we cordially greet as a beloved sister, wishing her all happiness and prosperity, is similar to ours, viz., to secure by all suitable means the proper sanctification of the Sabbath, and especially its public observance as a day of rest. The list of office-bearers and Committee contains the names of ministers and laymen well known for their catholicity and philanthropy.

THE ST. LAWRENCE CANALS.

Let us commence this very year—this very hour—a heroic crusade against the iniquitous traffic perpetrated on the St. Lawrence Canals on the Lord's Day. Let "the weapons of our warfare be *not* carnal but mighty through God to the pulling down of strongholds." Let them be drawn from the armory of holy writ, and the deductions of science and practical experience, which alike establish the precious truth proceeding from the mouth of Him who spake as never man spake, that "the Sabbath was made for man," to subserve his highest interests for time and eternity, and cannot be broken by him, without his suffering harm, physical, intellectual, moral, and spiritual. Let us strengthen ourselves in the Lord, by meditating upon appropriate passages of God's Holy Word, and may the perusal of them, (if this Report through His gracious overruling providence should fall into the hands of any careless profaners of His Holy Day), prove a blessing to them by the power of the Holy Ghost moving them to repentance, and leading them to "the Lamb of God, who taketh away the sin of the world."

"Thus it is written and thus saith the Lord," "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." "He that maketh

haste to be rich shall not be innocent." "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Give ear also to the voice of thunder of the sublime prophet Malachi, and fear and quake, ye systematic Sabbath-breakers, who would "frame mischief," the worst kind of it, "by a law":—"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Give an attentive ear, ye sealed servants of our God, who wait upon Him in His temple, and reverence His laws, and love His word, and love His day, and drink of His cup—the antidote of all evil—here is a sweet promise for you to lay to heart. Pass it not by unheeded. "But to you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments." "Remember the Sabbath day to keep it holy."

An important Sabbath Convention was held at Saratoga, N.Y. State, on the 11th, 12th, and 13th of August. Our respected friend and true yoke-fellow, the Rev. R. V. ROGERS, was appointed to attend it as the representative of the Society. In his letter to the Secretary, dated 7th September last, he remarks:—"It was much to the regret of the Convention that Bishop MCLVAINE, of Ohio, was prevented by indisposition of body from delivering the opening address. A letter from him was read to that effect. As the proceedings will be printed, I need not mention particulars, further than that the subject of the better observance of the Lord's Day seems to be occupying much of the attention of the American Christian mind. Nor is it too soon, if they would hope to arrest that fearful desecration which, according to their own statements, prevails everywhere. The meeting cordially reciprocated the sympathy of the Kingston Society, and passed accordingly an unanimous vote. I had several interviews with members of the Committee and with the Secretary of the New York Society, when I presented the Reports of our Society, and pressed the importance of fraternal co-operation, which was promised." Our delegate had not an opportunity afforded of addressing the Convention, although it was arranged that he should. An ample and

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satisfactory explanation of the causes which led to this untoward result has been rendered by R. S. Cook, Esq., Corresponding Secretary of the New York Sabbath Committee, in a recent letter to Mr. ROGERS, at the close of which he says :—"I have often wished that the intercourse of our Committee with the Kingston and other Associations in Canada, might be as intimate and fraternal as it is with the 'Lord's Day Observance Society' and 'National Rest Association of London.' Nothing here hinders." Your Committee desire cordially to respond to these brotherly sentiments. We have gratefully to acknowledge the following gifts from the New York Sabbath Committee, viz. :—"The Civil and Sacred Sabbath," "The Anglo-American Sabbath," "The Sabbath and Free Institutions." The two last read before the National Sabbath Convention, Saratoga, August 11 and 13, 1863. They have also received from the Committee of the Society for Promoting the Due Observance of the Lord's Day, London, their Thirty-Second Annual Report, containing much valuable intelligence regarding the great Sabbath movements in Great Britain and other parts of the world, and evincing unwearied zeal and much practical wisdom in traversing the wicked schemes of the enemies of the Sabbath. We are also indebted to this noble Society for a pamphlet entitled "Sunday Traffic on the London and Brighton Railway. An appeal to the Directors against their efforts to obtain Sunday Traffic." By HENRY STEVENS, M.A., Secretary of the Society.

As for a succession of years past, Ministers of the Gospel of all denominations have been earnestly and respectfully requested to devote the third Sabbath of January, to preaching on the Divine authority and perpetual obligation of the Lord's Day, its duties, privileges, &c. To what extent the request has been complied with your Committee is ignorant.

Your Committee must here record their unfeigned sorrow at the loss they have sustained in common with other benevolent institutions and the Church of Christ generally, by the decease of their late highly respected Vice-President, THOMAS ASKEW, Esq., who, after a short but painful illness, borne with exemplary fortitude and resignation, departed this life, rejoicing in God his Saviour. The following resolution, commemorative of his valuable services, and the high estimation in which he was held by his co-laborers in the cause of the Sabbath, was unanimously adopted at a meeting of the Committee, 19th June, 1863, and a copy of it transmitted to his bereaved widow and relatives, soon after the mournful event :—"The Committee of the Kingston Sabbath Reformation Society, in reference to the recent decease of THOMAS ASKEW, Esq., desire to record their unanimous testimony to the valuable services rendered by him—to the cause of the Sabbath, while holding the office of Vice-President of that institution since 1857—to the cheerful and liberal manner in which he contributed to its funds, and the steady zeal with which he maintained its principles. They cordially proffer this humble tribute of respect to the memory of their beloved friend, and tenderly sympathize with his bereaved and sorrowful relatives."

THE SABBATH IN OUR FATHERLAND.

The key note to the Thirty-Second Annual Report of our esteemed cotemporary the Lord's Day Society of London is, "that there seems to be no rest for them that contend for the day of rest," and that "in this respect the history of the Sabbath is like the history of its Lord." "Each

returning Lord's Day, like the presence of Christ himself, calls forth the latent antagonism between light and darkness—between God and mammon—between the spirit that now worketh in the children of disobedience and that Spirit in which we should be found on the Lord's Day. We might be sure beforehand that God's Sabbath would be unpopular in a fallen world."

BRITISH MUSEUM.

When the vote for the British Museum was taken in the House of Commons in June, 1862, Sir J. TRELAWNY, who had advocated the opening of that institution on Sundays, said "if there were grave objections to opening the Museum on Sundays, he thought it *useless* to make any attempt to effect that object." A hope is entertained that ere long, this magnificent Museum will be thrown open to the working classes some week day evening.

THE CRYSTAL PALACE.

"No such gigantic desecration of the Lord's Day at the Crystal Palace as that which shocked the religious people of this country in 1861 (noticed in our last Report) has been witnessed during the past year. It is true that the Palace is still open to shareholders on the Lord's Day, but it is notorious that the merest fraction of them at such a time visit it."

THE PLAYING OF BANDS IN THE PARKS ON THE LORD'S DAY.

"This was recommenced last summer attended by new forms of desecration. A portion of the Parks around the Bands was railed off, and this enclosure was filled with chairs, let for hire by persons who advertised that the proceeds would go to the support of these Bands; and some of these persons threatened to expel by force anyone entering such enclosure without payment. A pole, with notice-board over it, for donations for support of the playing of the Bands on the Lord's Day, was allowed to be set up in the centre of the Regent's Park." * * * If Her Majesty's Government openly allow and protect such trading (sale of articles on the Lord's Day), they will thereby discourage all efforts to obtain an amendment of the law in order to the suppression of Sunday traffic, which various associations in the metropolis strive for.

TRAVELLING ON THE LORD'S DAY.

"One of the cheap daily papers, declared to be a great friend of the working classes, while professedly publishing a copy of the circular (against the running of excursion trains on the Lord's Day), suppressed so much of it as gave an account of the memorials of the working men and inhabitants of East London. Another of the cheap daily papers that advocates the views of opponents to the Established Church inserted ostensibly a copy of the circular, but left out about one half of it, *i.e.*, so much as gave an account of the memorials of the Non-Conformist bodies against Sunday excursion trains, &c." As might have been expected, these papers that thus began by suppressing evidence were loud and eager for an immediate verdict of guilty against the Bishops, as if they had been the enemies of the working classes while really seeking their greatest good, and as if they had been singular in their enmity, in

endeavoring to have a stop put to one of the sources of their misery, the desecration of the Lord's Sabbath, by the running of excursion trains during it. "Your Committee," our cotemporary adds, "cannot but mourn over two most lamentable features of this exciting controversy, namely, that the laws and the worship of God, and the spiritual welfare of man, both in this life and that which is to come, were practically ignored, as if man were like the beasts that perish, and might take for his motto, 'Let us eat and drink, for to-morrow we die.' Still, now that the storm of violence and excitement thus called forth has died away, your Committee can point to this, perhaps the most solemn and united protest of the United Christian Church in this country, as still standing, as it will long stand, at once an enduring witness against the covetousness of men who seek to make money by trading on the Sabbath Day, and a breakwater to prevent the waves of mammon and pleasure encroaching upon the Sabbath yet further."

CLOSING PUBLIC HOUSES ON THE LORD'S DAY.

Time will not allow us to do more than merely refer to the noble stand which has been made by the Churches and the community at large, to obtain the passing of a Bill for the closing of public houses on the Lord's Day, similar to that which has proved so beneficial in Scotland, under the appellation of Forbes-Mackenzie's Act, and not less so in our own Province under the kindly operation of the excellent Act introduced and carried through Parliament, under the auspices of our philanthropic townsman, the Hon. ALEX. CAMPBELL, by which the sale of intoxicating drinks is prohibited on the Sabbath. Respecting Mr. SOMES' Bill, which was not pushed to a third reading in the British Parliament, we have the following striking remarks from the eloquent pen of the Rev. Dr. GUTHRIE, in a letter addressed to J. A. WADE, Esq., of Hull:—

"We now see more clearly than ever the connection on the one hand between public houses and prisons, and the connection on the other hand between sober Lord's days and sober week days; and that though Acts of Parliament cannot endow men with virtue, make idle fathers industrious, or cruel mothers kind, they can do much, by removing temptations, to abate the drunkenness which destroys the peace of families, wastes hard-won wages, fills our prisons with criminals, our workhouses with paupers, and our ragged schools with the victims of parental cruelty and neglect.

"I have set the facts of the case before you, and surely Englishmen have too much practical good sense to allow themselves, with such facts before them, to be led blindfold on a course of opposition to Mr. SOMES' Bill by men in masks—anonymous writers in certain newspapers. I hope the good and true men of England will rise to secure through that Bill the advantages for their country which the Forbes-Mackenzie Act has conferred on Scotland, and which the facts I have stated prove that it has conferred on Scotland. It is lamentable to think of the millions of money that are spent, and of the thousands of lives that are sacrificed, year by year, at the shrines of intemperance; and when I think of the ruin it works both on the bodies and souls of its victims, the misery it entails on broken-hearted wives, and poor, innocent, helpless children, I cannot refrain from praying that God will bless the noble cause in which you are engaged, and rousing England in her might and to her

duty, thus make good His own words, 'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him.' "

UNITED STATES OF AMERICA.

"Amid the din of this unhappy war in what was the United States of America, it is impressive to find words of reverence and love for the quiet and peaceful Sabbath. The press has united in condemning Sunday battles, and has pointed out that those who commenced them have almost invariably been defeated. One and another General has called attention to the duty and blessing of resting whenever it is possible on the Lord's Day." Thus speaks our esteemed cotemporary in our own beloved mother country, and in a similar thankful strain does our respected cotemporary of the United States commence Document No. XXIV., entitled "The Civil and Sacred Sabbath," thus, "The facts of the last two eventful years of the Sabbath reform are deemed worthy of record. They complete the history of some of the most important enterprises undertaken by the Committee in previous years, and embody the incidents and results of other plans in behalf of the Civil and Sacred Sabbath. Covering a period of war and universal commotion, it is matter of grateful wonder that this record of the progress of Christian reform should be one of uniform success, under His benediction who makes even "the wrath of man to praise Him."

ABORTIVE EFFORTS TO REPEAL OUR SUNDAY LAWS.

Everything that could be devised or attempted by liquor venders, the proprietors and holders of Sunday theatres, beer-gardens and dram-shops, &c., seems to have been done to effect a reversal of the Sunday Liquor Law and Sunday Theatre Act of 1860, but happily in vain. The right and the true has triumphed, chiefly through the powerful and indefatigable efforts of the New York Sabbath Committee. Mass meetings were held by the Bacchanalian crew, and petitions got up, but after all their outcry and boasting, their petitions, instead of containing 25,000 to 100,000 names gathered chiefly from beer-gardens and dram-shops, numbered less than 8,000. An enthusiastic meeting of Germans tended much to defeat the designs of the lovers of strong drink and Sabbath breakers. At this meeting it was resolved, "That the rights of laboring men to a weekly season of rest, of Christians to a day of worship, and of all citizens to a periodical exemption from traffic, care, and noise, as secured by the laws of this and other States, are among the inalienable and most precious rights of freemen; and that every attempt to invade or pervert them by making the common rest-day a period of trade, dissipation or folly, tends to subject labor to capital, to debase public and private morals, to weaken the restraints of religion, and to undermine our free, self-governing institutions." "Resolved, that we therefore earnestly deprecate and protest against the repeal of the existing laws which protect the civil Sabbath from the most dangerous and offensive forms of popular demoralization—the Sunday liquor traffic and beer-garden theatrical exhibitions." These proceedings were communicated to the Legislature, and had no little influence in defeating the plans of the anti-Sunday combination.

Abortive attempts have also been made by the lovers of pleasure and alcohol, under the plea of liberty of conscience and of religious liberty,

to show that they might continue lawfully to practise their nefarious acts of Sabbath desecration, assuming that "the free exercise and enjoyment of *religious* profession and worship guaranteed to them by the Constitution authorized revelry and licentiousness," but forgetting the fact that "the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State."

It has been decided by the Supreme Court that "in the State of New York the Sabbath exists as a day of rest by common law, and without the necessity of legislative action to establish it; and all that the Legislature attempt to do in the 'Sabbath Laws' is to regulate its observance."

SUNDAY LIQUOR TRAFFIC.

"The open traffic in liquors on Sunday has for the most part ceased, and the public scandal and temptation to drunkenness is thus far removed. But there are not a few dram shops provided with back or side entrances still admitting the victims of intemperance to their debauch."

It is impossible within the narrow limits assigned to our Report to do anything like justice to the vast store of important facts and reasonings on the Civil and Sacred Sabbath contained in Document No. XXIV. of the New York Sabbath Committee. It is worthy of all commendation, and deserves to be read and pondered by all who prize their civil and religious liberties and love the Lord and His Sabbath.

CONCLUSION.

We must now reluctantly conclude.* Let us do so in the eloquent words, in one respect cheering, in another startling and alarming, of our highly respected cotemporary, the Society for Promoting the Due Observance of the Lord's Day, the leader in the glorious conflict with the powers of darkness in relation to the Sabbath. May she prosper more and more till these powers are discomfited:—

"In conclusion, your Committee would again point out the one eternal foundation of the Sabbath. Saith the judicious HOOKER, 'We are to account the sanctification of one day in seven a duty which God's immutable law doth exact for ever.' Resting on this foundation, although the waves of mammon and pleasure ever toss themselves against the Sabbath, yet can they not prevail; though they roar, yet can they not pass over it. From the same quarters whence arise the storms that now assault God's word, have come the last attacks upon His day. The Sabbath was born of God's word, it will only die with it. God's day, like His word and His Church, may be despised, neglected, corrupted by the people of one land, until, like once evangelized Asia Minor, or Egypt, or North Africa, that land be again given up to heathenism and superstition; or until, like the land of Judah, the land alone keeps Sabbath, while its children are wanderers. But God's day, like His word and His Church, shall still flourish in other lands,

*We regret from pressure of Provincial matters of great importance, not having been able even to give a brief resumé of the doings on the continent of Europe and other lands, in respect to the Sabbath, according to use and wont.

cherished by other peoples. To save our country from such a doom, no other than the grave of its greatness, your Committee ask for your prayers, your efforts, and your alms."

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Bending before the throne,
Sing, Holy, Holy, Holy,
To Thee Great Three in One."