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no. 23-24, 1872-3

REPORT

OF THE

TWENTY-THIRD AND TWENTY-FOURTH YEARS

OF THE

KINGSTON SABBATH REFORMATION SOCIETY.

1872 and 1873.

"As the body being always oppressed with labor loseth his strength, and so perisheth, so does the mind of man oppressed with the cares and pleasures of this world lose all her force and desire that she had to the rest to come of eternal life, and so dieth not only the death of sin, but hasteth what she can to hate and abhor all virtue."—BISHOP HOOPER.

KINGSTON:

PRINTED AT THE DAILY NEWS OFFICE:

1874.

Kingston Sabbath Reformation Society.

1874.

OFFICE-BEARERS AND COMMITTEE.

OFFICERS.

President.....Very Rev. Wm. SNODGRASS, D.D.

Vice-Presidents. { Rev. K. M. FENWICK,
Rev. P. GRAY,
N. MCLEOD, Esq.

TreasurerG. S. FENWICK, Esq.

Secretary.....Dr. MAIR.

COMMITTEE.

Ministers who approve of the objects of the Society.

James Linton,	J. C. Jack,	E. Chown,
W. Massie,	G. M. Macdonnell,	Major E. B. Wilson,
J. Shaw,	Dr. McCammon,	David Nicol,
H. Cunningham,	R. V. Rogers,	A. Macalister,
A. Chown,	S. Gaw,	Dr. Dickson,
Dr. Skinner,	G. Chaffey, Jr.	Wm. McRossie,
		R. M. Rose.

TREASURER'S REPORT.

George S. Fenwick, Treasurer, in account with Sabbath Reformation Society.

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Examined and found correct.

A. CHOWN
S. GAW?

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

Held in Chalmers' Church, on Evening of 10th March, 1874,
Very Rev. William Snodgrass, D.D., in the Chair.

Hymn, "We won't give up the Sabbath."

Prayer by Rev. F. W. DOBBS.

Address by the Chairman.

Report read by Secretary.

Hymn.

Moved by Dr. DICKSON, seconded by Major WILSON, and

Resolved—That the Report now read by the Secretary be adopted, printed and circulated under the direction of the Committee, and that the following be the Officers and Committee (see page 2) for the ensuing year, with power to add to their number. Moreover, that this meeting desires to record its firm belief in the divine authority, permanent institution and perpetual obligation of the Lord's Day or Christian Sabbath.

Address by Rev. R. F. BURNS, D.D.

Collection taken up.

Address by Rev. JOHN JENKINS, D.D.

Address by Rev. F. H. MARLING.

Doxology.

Benediction by Chairman.

REPORT.

The 23rd Annual Meeting was held according to regulation in the City Hall on the evening of the 23rd January, 1873; but the attendance being small, (probably owing to the inclemency of the weather) after prayer and consultation it was adjourned.

The next meeting was held in St. George's Hall on the evening of the 20th March. The weather was a second time unpropitious and the audience below average, but it was necessary to proceed. After prayer and singing a hymn, the Chairman addressed the audience and the Report was read, etc. Interesting speeches were delivered by Rev. R. V. Rogers and Rev. T. Bone. By resolution of the meeting the Report was to be printed and circulated, but the lateness of the season and other circumstances prevented. The chief parts of it will be embodied in this Report which will include the materials of two years.

In 1872 an attempt was made by a deputation of the Temperance organizations to influence the Board of Police Commissioners to reduce the number of licenses for the sale of intoxicating liquors within the city. A petition signed by some 160 persons, was presented, and hope held out by the Commissioners that a considerable reduction would be effected. A counter petition was presented by grocers and others, which was successful in altering the purpose of the Board, and things remain as they were (a miserable state indeed), with a public house for every 140 of the inhabitants, the prolific source of drunkenness and crimes of all sorts. An effort was also made by the deputation to have a strict surveillance of the police secured against the sale of liquors on the Sabbath and consequent breaches of the peace, with what effect is not known.

As far back as 1850, in one of the earliest public addresses of the society which issued from the press, the following resolution of the Committee appeared: "At a recent meeting of the Committee of our Sabbath Reformation Society it was resolved

that 'all ministers of the various religious denominations be respectfully requested to bring the subject of Sabbath observance in a discourse or lecture before their respective congregations on a day to be fixed upon.'" The address was signed by the Rev. Robert Ferrier Burns, the first Corresponding Secretary of the Society, then comparatively unknown to fame, now the Rev. Dr. Burns, who has acquired a high reputation for erudition, eloquence and Christian philanthropy. He went on to say "That low and lax views are entertained by many throughout the Province, as to the origin, obligation and observance of the Sabbath, is painfully apparent. In the ordinary intercourse of life, too often do we find it divested of its Divine character and degraded to the level of a mere human institution, or practically regarded as intended to be confined to a particular period and a peculiar people, instead of running parallel in its authority with the entire human family and in its duration with the whole course of time. Hence the responsibility resting on professing Christians in general, and the watchmen on Zion's walls in particular, to do everything in their power *to rectify these unsound and unscriptural notions and to elevate the Sabbath in the estimate of the public mind, to the lofty position assigned in the word.* . . . If on one day throughout the length and breadth of Canada, the Gospel trumpet emit with no uncertain sound the single note 'Remember the Sabbath day to keep it holy,' public attention may be arrested and aroused and the way successfully paved for resuming the campaign. . . . Preaching and prayer should be ever associated. While, therefore, the ministers of Christ are invited to give special prominence to the subject of the Sabbath, let the Lord's remembrancers generally throughout the Province, unite in bearing it specially on their spirits when they 'enter into their closets' and encircle the domestic altar."

Your Committee beg to say that the key note having been struck with such clearness and precision by this true friend of the Lord's Day, they and their predecessors in their Annual Reports and occasional addresses, have endeavoured to pursue the same line of earnest appeal to Ministers of the Gospel and lovers of the Lord and His precious gift of the Sabbath. And it would indicate ingratitude and distrust towards the giver of every good and perfect gift, "the faithful Promiser," if those who have offered up their humble prayers for Divine blessings on their endeavours to secure the scriptural observance of the Sabbath, were to doubt that an answer is now being vouchsafed in the observable

**PROGRESS OF THE EVANGELICAL MOVEMENT OF THE
CHURCHES AGAINST SABBATH BREAKING.**

Your Committee in their Annual Report of 1871, referred specially to a prelude to a general movement in the churches against Sabbath-breaking, expressing themselves as follows: "Such a movement is much needed. The initiatory step, to which your Committee refer, has been taken by the Committee on Sabbath Observance of the Canada Presbyterian Church, but as far as this Committee knows, has not yet extended to any of the other Churches, at least, so as to secure united action for abating Sabbath desecration and securing right observance of the Lord's Day throughout Canada." In 1872, perceptible progress had been made in the movement. "The Committee on Sabbath Observance of the Canada Presbyterian Church met in Toronto, in October, and addressed remonstrances to the heads of public works, and entered into correspondence with other churches." They reported to the General Assembly which met in the same city 3rd June, 1873. Their Report was referred by the Assembly to another Committee, whose Report as submitted to that Assembly, made its appearance in the Home and Foreign Record of the Canada Presbyterian Church, October, 1873. In these Reports the attention of the Assembly is called to the following encouraging facts: "Nine churches have promised their cordial co-operation in the movement; two Bishops of the Episcopal Church have concurred in it; traffic has been considerably reduced on lines of railway, in some confined to cases of temporary and extreme urgency. In no case has any attempt been made to question civil or sacred law, or to justify the evil on any other ground than the exigencies of commerce; desire expressed by managers to confine traffic within the narrowest possible limits; Legislative action to control traffic on lines subject to Government, begun; and Associations formed in some localities to enforce civil action and elevate public opinion. Still, the attention of the Assembly was called to the prevalence of Sabbath desecration on many railways, and especially to the difficulty of suppressing the evil from connection with great through routes of American travel, and extensive Sabbath traffic thereon. This second Committee recommend to the Assembly "to continue the appointment of a Committee on Sabbath observance, with instructions to continue efforts in the direction in which such gratifying results have been secured, and to carry on negotiations with

other religious bodies and prominent parties in important centres of influence, with a view to secure the formation of a general organization, with local branches throughout the Dominion, for the purpose of enforcing the existing law, and elevating the tone of public opinion on this important matter by the diffusion of information through the circulation of suitable literature and the agency of the press, &c."

In the "Report of the 15th and 16th Years of the New York Sabbath Committee," with a copy of which your Committee has been favoured, there is the following interesting announcement: "An important movement for the restriction of Sunday railway traffic has recently been commenced by the Locomotive Engineers. It originated among themselves, and out of the great evils which they have found to result to themselves, their families, and the community, from their being deprived of the Sabbath. Of the fifteen thousand engineers of Canada and the United States, upwards of eight thousand are organized in an association called 'The Brotherhood of Locomotive Engineers,' with subordinate divisions and a monthly magazine, of which more than twelve thousand copies are issued."

The motto which they adopt is "Sobriety, Truth, Justice and Morality." It is characteristic, comprehensive, and suggestive. It indicates the principles which influence these men, the ends they seek to reach, and the means to be used by them for attaining these ends—all rational and praiseworthy.

Sobriety or Temperance.—How can men be temperate, with jaded and attenuated bodies, desponding and gloomy spirits, seeking rest but finding none? How get any respite from their misery apart from alcoholic stimulus, which offers itself as a temporary solace and spur, alas! to leave a worse sting behind?

Truth.—He who is the Truth and "Lord of the Sabbath" has said, "The Sabbath was made for man;" but not for man to be tyrannized over by his fellow-man "clothed with a little brief authority," but for all men to have it in perpetuity as a day of rest from secular labour, that they may recruit their wasted energies, cultivate their intellectual and moral powers, enjoy the sweets of family intercourse, frequent the sanctuary, and prepare for that world "where the wicked cease from troubling and the weary are at rest."

Justice and Morality.—They may be considered together. The "Golden Rule" is the standard according to which our Saviour would have human beings to act one towards another, namely, "All things whatsoever ye would that men should do

to you, do ye even so to them." Would the railway directors, if they occupied the places of their locomotive engineers, think it right to be obliged to work incessantly the whole of every week without intermission, or be deprived of their means of subsistence? We trow not. Arguments, therefore, fitted to show that grievous hardship and injury was inflicted on locomotive engineers by incessant Sabbath toil added to that of every week day on railroads, might act powerfully on the consciences of the directors of these railways, so that they might be induced to lessen, if not abolish, the labour thereon, if it were not that the *auri sacra fames* has a most searing influence upon the consciences of many such. But if they could have it proved to their satisfaction that their dividends would not wax smaller, but rather would be augmented, by abolishing the running of trains on the Sabbath, *then* there might be some hope that the prayer of a large body of earnest petitioners to that effect might obtain a courteous and favourable response.

Now, it so happens that 450 locomotive engineers have recently presented such a petition to abolish Sunday trains on the New York Central and Hudson River Railroad, to William H. Vanderbilt, Vice-President. The following synopsis will give a pretty correct idea of some of the chief reasons why they earnestly plead for exemption from labour on the trains on the Sabbath:

1. The increase of the number of the trains run on the Sabbath from one or two, twenty years ago, to thirty each way at present.
2. The patient endurance of this wrong all that period, with jaded and worn out bodies and troubled minds, from which harassing depressing labour all other classes of the community are, or ought to be, exempt.
3. The painful feeling that while other men are enjoying the sweets of domestic and social intercourse, and can set a good example to their families by listening to the Word of Life, with their children, they are debarred from this privilege to the great injury of their little ones.

To the objection that pecuniary loss would be sustained by stockholders by cessation from labour on the Lord's Day, and similar anticipated difficulties, they reply on such terms as the following:

1. With their bodies refreshed and re-invigorated by the repose and blessed influences of the day of sacred rest, they would be able to do more and better work in six than in seven days of continuous labour.

2. Instead of pecuniary loss, there would be gain to the stockholders if traffic was suspended for twenty-four hours; and for the truth of this they pledge their experience, health and strength.

3. To the question, "How can this Sunday work be avoided with the immense and increasing traffic?" they unhesitatingly declare the observation made by all connected with the immediate running of freight trains, that on Monday "freight is comparatively light, on Tuesday it strengthens a little, and keeps increasing until Saturday, and Sundays are the heaviest of the week."

4. To the objection that if their lines stop, the receiving points will be blocked, they "most respectfully suggest, that when the main line do not run, the tributaries would only be too glad to follow the good example."

In a document, No. XXXV., published by the New York Sabbath Committee, in 1869, entitled "Sunday Railroad Work," an array of authentic facts and irrefragable arguments may be found, which (if they could have been included in the above petition) one would say that their suit must have been carried by acclamation.

With other most valuable statistical information, in answer to the question addressed to the presidents of railway companies, in that work, "Are Sunday trains profitable?" 16 reply in the affirmative, 38 in the negative, and a number do not reply.*

It is the opinion of your Committee that the following means should be used for the promotion of Sabbath observance in the Dominion, and they would respectfully recommend the same to the prayerful consideration of the Committee on Sabbath Observance of the Canada Presbyterian Church, who have already done so much for the cause and so nobly:

1. The formation of Associations of workmen, particularly employees and labourers on the canals, who should devise and put in operation every lawful instrumentality to obtain exemption from toil on the canals, and their respective kinds of labour on the Lord's Day.

* The document above referred to ought to be perused and carefully studied by all interested in Sabbath observance, and especially by all railway directors and employees. For this end permission might be solicited of the Sabbath Committee of New York to have it published in tract form, so as to be accessible to all at a cheap rate. No doubt some philanthropic publisher would find it worth his while to take the matter in hand and carry it through. Thus the Sabbath cause might be greatly promoted.

The labour on the canals (with the exception of the Welland and Lachine) is believed to be excessive on the Lord's Day, and destructive of health and morals.

2. Every effort should be made to secure the early calling of a Dominion Sabbath Convention, for thoroughly investigating the subject of Sabbath observance in all its phases, to which all friends of the Lord's Day 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 which have a wide and numerically large circulation, so that free fraternal correspondence and intercourse might be begun.

4. Friends of the Sabbath should exert themselves to secure wide circulation and perusal of the monthly magazine published by the Brotherhood of Locomotive Engineers, *especially* amongst railway employees.

5. That all friends of the Sabbath be affectionately requested to offer up special prayer some time between eight and twelve o'clock on Saturday night in each week, for "a blessing on all efforts made to advance the glory of God by promoting Lord's Day observance, for the conversion to the truth of those who neglect or oppose the Fourth Commandment, and for the maintenance in the Christian Church of correct views and holy practice with regard to the Sabbath."

GREAT BRITAIN, ETC.

Your Committee must be brief in their references to Great Britain, &c.

In Great Britain 6000 railway trains run on the Lord's Day, with the usual accompaniments of drunkenness and every evil work.

Persistent efforts are made by the Sunday League to open the provincial museums on the Lord's Day, successful only in Birmingham, where the Town Council consists largely of Unitarians.

It has been found, by competition between parties of men laying telegraph wires on the Lord's Day, and others resting thereon, that the latter have done more more and better work in six days than the former in seven. Thus the testimony of the Brotherhood of Locomotive Engineers, given above, is

corroborated as to the twofold advantage of cessation from labour on the Lord's Day. By recent enactments 12,000 fewer public houses are open on the Sabbath than formerly. Six-day licenses are issued at six-sevenths of the full license fee, and the hours for sale on the Lord's Day have been diminished by two. "A conference on railways and the Lord's Day" was held in London, April 29th last year, at which papers on topics of deep interest were read by friends of the Sabbath, and important resolutions adopted.

In Scotland, bitter complaints are wrung from the hearts of Sabbath loving people by the persistence with which Sabbath desecrators open their confectionery, fruit and provision shops on the Lord's Day, alluring children to their souls' great injury to make purchases at their counters. Efforts have been made by Police Commissioners to put a stop to this traffic in vain.

Another great cause of complaint is the sale of intoxicating liquors on board steam vessels on the Rivers Clyde and Forth. Although persons cannot easily obtain such on land, they can gratify their vicious propensities without restraint on board these vessels.

The Sabbath Alliance of Scotland do their best to abate these and other nuisances with but partial success.

To the Lord's Day Observance Society of London, the Sabbath Alliance of Scotland, and the New York Sabbath Committee, the thanks of your Committee are presented for their annual reports and occasional papers.

In conclusion—"The people that walked in darkness have seen a great light." Men of low and high degree enlightened by the Sun of Righteousness soon learn to reverence the Sabbath. The following anecdote illustrates this truth, and might teach a salutary lesson to not a few who profess and call themselves Christians, but, alas! do not keep the Sabbath Day holy: "The King of Old Calabar, an African potentate, has issued a proclamation for the observance of the Sabbath, and says that henceforth on God's Day no market is to be held in any part of Duketown Territory, no sale of strong drink, no work, no play, no devil-making, no firing of guns, no processions." May the Lord of the Sabbath be glorified, and His people blessed in keeping holy His Day throughout the world. "And let every one that nameth the name of Christ depart from iniquity."

SUBSCRIPTIONS FOR 1872 AND 1873.

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James Macnee	2 00
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Samuel Gaw	1 00
J. C. Jack	25
Friend	40
James Linton	50
										<u>\$20 15</u>