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#22, 1871

TWENTY-SECOND ANNUAL REPORT

OF THE

KINGSTON SABBATH REFORMATION SOCIETY

For the Year ending 18th January, 1872.

“What God did for the Israelites was this: He gave them in six days enough for seven. And this is what God is doing for Englishmen: for six days' labor he gives seven days' food. Working men may rest one day in seven, if they will. This is their charter, and every working man ought to contend for this as his birthright—seven days' bread for six days' work.”—*God's Weekly Gift for the Weary.*

PLEASE READ AND CIRCULATE.

KINGSTON:

PRINTED AT THE DAILY NEWS OFFICE.

1872.

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Kingston Sabbath Reformation Society.

1872.

OFFICE-BEARERS AND COMMITTEE.

OFFICERS.

PRESIDENT.....VERY REV. WM. SNODGRASS, D.D.
 VICE-PRESIDENTS—REV. K. M. FENWICK, REV. P. GRAY, AND N. MCLEOD, Esq.
 TREASURER.....G. S. FENWICK, Esq.
 SECRETARY.....DR. MAIR.

COMMITTEE.

MINISTERS WHO APPROVE OF THE OBJECTS OF THE SOCIETY.

JAMES LINTON,	R. V. ROGERS,
G. HARDY,	S. GAW,
W. MASSIE,	G. CHAFFEY,
J. SHAW,	E. CHOWN,
H. CUNNINGHAM,	MAJOR E. B. WILSON,
A. CHOWN,	DAVID NICOL,
DR. SKINNER,	WM. McROSSIE.
J. C. JACK,	

TREASURER'S REPORT.

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

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Examined and found correct.

Signed, } A. CHOWN.
 } SAMUEL GAW.

CONSTITUTION
OF THE
Kingston Sabbath Reformation Society,

As Amended at Annual Meeting, 21st January, 1869.

I.—The name of the 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 entrusted 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 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 endeavour, 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 labour 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 Evening of 18th January, 1872.

Rev. K. M. Fenwick, Vice-President, in the Chair.

Hymn sung.

Prayer by Rev. F. W. DOBBS.

Address by the Chairman.

Abstract of Report read by the Secretary.

Moved by Rev. P. GRAY, seconded by Mr. A. CHOWN, and

Resolved—That the Report, of which an abstract has* been read, be adopted, printed and circulated under the direction of the Committee, and that the following be the Office-bearers and Committee (see page 3) 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. A. WILSON.

Hymn sung.

Collection taken up.

Address by Very Reverend Principal SNODGRASS.

Doxology.

Benediction by Reverend Professor MOWAT.

REPORT.

"The day of the Lord so cometh as a thief in the night." Therefore it behoves "all who love the Lord Jesus Christ in sincerity," to keep holy the Lord's day or the Christian Sabbath, "looking for and hastening the coming of the day of God."

A greater amount of work has been engaged in by your Committee during the past year than almost any previous year since the inauguration of the Society in 1850.

Five hundred reports were published and the greater part distributed amongst the citizens, or transmitted to fellow subjects throughout the Dominion, a few sent to Societies and friends of the Sabbath in Great Britain and the United States, and a few reserved for future reference.

The Committee meetings have been numerous and well attended.

Annual Reports, &c. for 1870 have been received from the Society for promoting the due observance of the Lord's day, London, England, and from the Sabbath Alliance of Scotland. Also the Report of the New York Sabbath Committee for 1869—1871, with several other documents from its Secretary, for which, and for Reports from the Hastings and St. Leonard's Lord's Day Observance Society, the thanks of the Committee are respectfully tendered.

Early in the year a correspondence was entered into between the Secretary and Ministers of the Gospel, and Lay friends of the Sabbath, with the design of eliciting their views as to holding a Sabbath Convention. From ten out of sixteen well known Ministers and laymen to whom letters were addressed, ten replies were received, nine of which were favorable, one not so, and six remained unanswered. Subsequently nearly 200 printed circulars were addressed and dispatched to influential persons, who, it was hoped would respond in considerable numbers. This expectation was not realized. Only a few replied with hearty approval and promise of co-operation. Out of these were prominent, two of the best friends the Society has, and two of its founders, the Rev. Dr. Burns, of Montreal, and Rev. R. V. Rogers, also the Rev. W. W. Atterbury, Secretary of the New York Sabbath Committee, the Rev. Dr. Bell of Clifton, the Rev. H. Gordon, and the Rev. G. Smellie, of Fergus. The Committee of the Sabbath Association of Montreal in like manner promised their support. But it was not deemed advisable under such unpropitious circumstances, with numerically so few to aid us, though these few strong, to attempt holding a Provincial Convention in 1871. This scheme failing the attention of the Committee was next given to the Young Men's Christian Associations, whose Convention was held at St. Catharines, 13th August, 1871. Mr. A. Chown and the Secretary were appointed to

represent the Society. The senior member of the Deputation was privileged to address the meeting and the following resolution was carried unanimously, viz.,—"The Committee having had under their consideration the objects of the Kingston Sabbath Reformation Society, and feeling deeply interested with the importance of their work, respectfully recommend to this Convention:—That the several associations in the Provinces of Ontario and Quebec, do keep the subject of Sabbath observance prominently before their members with a view to co-operate by every means in their power with their brethren of the Kingston Sabbath Reformation Society as occasion may offer."

It was also deemed expedient by your Committee, to appoint a deputation to bring the question of Sabbath observance before the Sabbath School Convention held in the City of London, Ont., in October last. The delegates were the Rev. F. W. Dobbs, and Mr A. Chown. The following Resolution was passed by the Convention, and finds a place in their Report; viz.,—"That the Convention has received with much interest the communication of the Kingston Sabbath Reformation Society and heartily sympathises with their endeavors to guard the holy day of rest from desecration."

The following Report of the Committee on Sabbath Observance, presented to the Conference of the Primitive Methodist Church, convened at Brampton, 8th June, 1871, reached your Committee, too late to enable them to act, as recommended by that Convention:—

"Your Committee beg to report that they have received a lengthy and earnest document on the important subject of Sabbath Observance from Dr. Mair, Secretary of the Kingston Sabbath Reformation Society. This communication calls attention to the alarming increase of Sabbath desecration upon the railways, canals, and Wharves of the Dominion, and asks the co-operation of this conference in checking the growth of this advancing evil. It further proposes that a Convention of Ministers and Laymen representing the various evangelical bodies of the country be called at an early date, to adopt measures for the suppression of the above named evil. Your Committee submit for your adoption the following resolutions:

1. That we approve and recommend that a Committee as proposed, consisting of Ministers and Laymen, be called together.
2. That if possible this Convention be held at the time and place of the approaching Provincial Sabbath School Convention, the day before the Session of the above mentioned gathering, or the day after.
3. That we urge upon all our Ministers the importance of preaching occasionally on the importance of Sabbath observance."

Having failed in their wish to convene a Provincial or Dominion Sabbath Convention, it occurred to the Committee that the next best thing they could attempt, was to invite the friends of the Sabbath, to meet together on one of the days appointed for holding the Provincial Exhibition, at Kingston.

An interesting public meeting was accordingly held in Chalmer's Church on the evening of the 27th Sept., at which were present by special invitation, the Rev. F. W. Clark, Hon. Messrs. M. Cameron and A. Mackenzie. The meeting was constituted by the Rev. P. Gray, and opened with religious exercises. The Rev. K. M. Fenwick presided. Excellent speeches were delivered, but were lost to the Public, as there was no reporter. The

Lieut. Governors of Ontario and New Brunswick were prevented from attending the meeting by previous engagements, much to the regret of the Committee and of these distinguished gentlemen.

RAILROADS AND CANALS.

A letter was received by the Secretary, from the Secretary of the Lord's Day Observance Society of Hastings, England, requesting information as to the number of railway trains running on the Lord's Day in Canada. A correspondence took place between the Committee and the managers of the different railways, from which it was ascertained that twenty trains ran upon consecutive Sabbaths on the railroads of the Dominion. Of these nine were upon the Great Western and eleven upon the Grand Trunk between 1st June and 31st October, 1871.

None upon any of the other railways of which your Committee had cognizance. It was remarked by the manager of the Windsor and Annapolis Railway that having been for years on railways in England and the continent, where Sundays were the busiest days, he knew from experience that Sunday work does not pay in any sense. (See Appendix—*Railway Ethics and Economics*.)

As to canal navigation on the Sabbath, your committee has little to say. The Secretary has endeavored, unsuccessfully, to find out from official sources, what diminution of traffic has been effected by order of government, upon the canals on the Lord's Day. He has from various quarters been informed that the locks on the St. Lawrence canals were closed to vessels during a considerable part of last season. This may be true as to vessels generally, but it is certain, that the steamers belonging to the Inland Navigation Company, arrived at this port as heretofore on the Lord's Day.

It is believed that the Rideau canal was closed on the Sabbath for about three months, but was re-opened for a short time at the end of the season, at the request it is understood of forwarders.

The plea of necessity cannot be admitted in such cases as an excuse for violating the 4th commandment. God has given six days for work, and on these days, with proper foresight and management, all transmission of commodities might and ought to be accomplished.

The only other thing to be noticed is, that a deputation of members of this Committee waited on the Police Commissioners to remonstrate on the evil of loading and unloading of cargo on the wharves of the city on the Sabbath, and also to request the interference of the Police to prevent the selling of intoxicating liquors in licensed and unlicensed houses, and the scandal of drunkards roaming on the streets on Sabbath evenings. Ear was given to their statements and some hope held out of reform. May it be effected.

Your Committee would conclude with unfeigned thanksgivings to God, for enabling this Society for twenty-two years, to keep the Sabbath question before the minds of the people of Canada, and for any measure of success with which it has pleased the Lord of the Sabbath to bless their humble labors. And they earnestly ask for the prayers and zealous co-operation of all who love the Lord and His Day in this philanthropic movement.

ENGLAND.

Your Committee can only briefly advert to a few of the important matters comprehended in the last Annual Report of the Lord's Day Observance Society.

Their Committee aided by some of their zealous associations, have succeeded in preventing the running of excursion trains in certain localities—in putting a stop to railway construction to the great relief of the workmen and the comfort of God's people, and in reducing labor on gas works on the Lord's Day.

Juvenile Sabbath Associations have been established in London, Brighton, Dover, Oxford, &c., consisting of members who neither buy nor sell on the Lord's Day, and who neither do nor cause others to do, unnecessary work on that day.

A scheme of competitive examinations with prizes for promoting the study of Lord's Day questions has been entered upon, with the design of inducing thoughtful youths to study the Lord's Day topic, and awarding prizes to successful candidates.

It is pleasing to hear that the National Sunday League have not moved in the House of Commons or in the Crystal Palace during the year.

"The railway system is still the great battering ram which is beating down the English Sabbath, and in connection with our drinking customs, threatens to leave us no Sabbath at all."

An address of friends of the Sabbath was presented to N. White, Esq., Chairman of the New York Sabbath Committee, at the house of R. Baxter, Esq., in July last. Friendly greetings were reciprocated, and valuable information given respecting Sabbath Observance in the United States and Great Britain.

At the invitation of the Midland Lay and Clerical Conference, the Rev. John Gritton, the Secretary of the Society, read a paper at Nottingham on the 20th of June, proving by irrefragable arguments that "the one real ground of the Lord's Day Observance is the Fourth Commandment, the essence of which is complete rest from work on a seventh day, following on six days of work, and entire separation of that day to the Lord."

There is a falling off in the amount collected in 1870 compared with 1869. It is deeply to be regretted that the treasury of this excellent Society is not replenished as it ought to be year by year, so that its Committee might, with God's blessing, win more triumphs for the Sabbath and its Lord against His enemies, and that there might be augmented national prosperity and happiness.

SCOTLAND.

The people of Scotland have cause of alarm, according to the last Report of the Sabbath Alliance, that in Glasgow three thousand shops are allowed to be kept open on the Lord's Day, *in violation of existing statutes, according to the highest judicial authority.* The same evil exists more or less in other parts of the country.

The report complains of the sailing of steamboats despatched on Saturday on voyages from twenty-four to forty-eight hours, depriving hundreds of sailors of Sabbath rest and religious privileges. Sabbath cab-hiring is also a just subject of complaint. They should do in Scotland as is done here, have no cabs on the stands on the Lord's Day.

UNITED STATES.

The Report of the Thirteenth and Fourteenth years of the New York Sabbath Committee, contains much valuable information upon matters of the highest interest to Christians and all men.

Amongst the topics ably handled, are the following:—Sunday Liquor Traffic, Sunday Theatres, Sabbath Meetings and Conventions, Anti-Sabbath Movements, Sunday Railway Traffic, &c., &c.

“The work of the Committee is entirely unsectarian and practical. It has respect to the Sabbath as a civil and as a religious institution. The Committee aim to preserve the civil Sabbath as established in this country by law and national custom; to see that the Sunday laws are properly executed, and to secure better legislation where it may be necessary.”

SUNDAY LIQUOR TRAFFIC.

“Previously existing Statutes having been found practically inoperative the Committee acted with others in securing from the Legislature in 1866, the passing of the Metropolitan Excise Law. This Law not only secured to the City Treasury an annual revenue from license fees of a million and a quarter dollars, in place of the few thousands received under former laws, and reduced by two thousand the number of places where liquor was sold, but by effectually suppressing Sunday liquor traffic, greatly diminished drunkenness, and disorder, on that day, the proportion of arrests for these offences on Sundays being changed at once from 25 per cent more than on Tuesdays to 44 per cent less than on the week day.” In 1870 the Metropolitan Excise Law, which proved so great a blessing to the people of New York, was repealed, and since then the aspect of the city has been such as would make angels weep.

The Report states that in the year ending May, 1871, the arrests exceeded those under the old excise law by 100 per cent on Sundays.

Under the head of “The Press and Publications,” grateful acknowledgment is made of the services of the leading journals of the city in promoting intelligent public sentiment in behalf of the Sabbath, and a request addressed to more than three thousand pastors of different denominations urging the need of pulpit instruction as to Sabbath law.

At Boston, Philadelphia, Cincinnati, St. Louis, Baltimore, Cleveland, &c., Sabbath Committees similar to that of New York had been established, and strenuous efforts used to promote Sabbath Observance. But hatred to the day of sacred rest is sure to manifest itself somehow. As might be expected from a numerous foreign population, the 4th of July occurring on Sunday, was made the occasion of drunken revels in several cities, especially where Germans were numerous. At the annual festival of the German Musical Societies in June 1870, at Cincinnati, Sunday was the chief day of festivities. Every singing society and every party of any number, had its five and ten kegs of beer, and hundreds were sold at the refreshment stands. Thousands of bottles of wine were drunk at the dinner. All the Germans, however, are not opposed to the due observance of the Lord's Day. A large and increasing proportion of the German and Scandinavian population appreciate both the religious value of our American Sabbath Observance and free institutions. The German religious papers and the German pastors have earnestly opposed attempts to trample upon the sanctity of the Lord's Day. As in England, so in the

United States, railway traffic and travel are threatening to eat out the heart of "true and undefiled religion. " From our principal cities regular and excursion trains on Sunday into the adjacent country are becoming more and more numerous. But the main evil arises from the great through lines of travel and transportation. The opening of the Pacific road has already told disastrously in this regard upon many connecting roads which, before that time, had suspended or greatly diminished transportation on Sunday. In many cases, construction-work goes on as well on Sunday as on the six work days."

It is the duty of the people of Canada now entering upon the gigantic work of *another* Pacific Railway, to take warning from the example of their neighbours of the United States lest they fall into a similar error, and break down the barrier which God has erected between the Sabbath and other days by constructing railways on any part of the Lord's sacred time.

The words of Solomon inspired by the Holy Ghost are here appropriate, "Trust in the Lord with all thy heart and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

APPENDIX.

RAILWAY ETHICS AND ECONOMICS.

Extracts from proceedings of the National Sabbath Convention held at Saratoga Springs, August, 1863.

When Christian stockholders shall understand that desecration of the Sabbath by railroads is an absolute loss to those railroads companies; when they shall find out that it is not only unnecessary work on the Sabbath, but that it is positively injurious to them as stockholders, then there may be a step forward, and the question may then be propounded to the hearts of the Christian stockholders: Can you continue to be a partner in a Sabbath-breaking concern? and there will be such a response, that railroad corporations in the country will feel it, and that no new railroad will be started until they first ask the question: can we obtain Christian men to take the stock of this railroad until we have satisfied them that it shall not go whistling and screaming through the country upon the Sabbath * * * * * "I am connected with five railroad companies in this country, one of them having five thousand cars in daily operation with nearly one hundred locomotives; and you go to the village where their railroad centres, and through the day it is one continual screech and scream of the steam-whistle and rumbling of the trains. You walk up on the Sabbath morning and look out on a railroad depot over 30 acres covered all over with cars and locomotives, and you may look up and down and over to the men's workshops and you will not see a human being stirring, unless it be a multitude of the dear children as they cross along over the track, making their way to Sabbath school. When you go into the Sabbath school you will find the Superintendent of the machinery-shop sitting by his Bible class, and many a man who on a Saturday was covered with smoke and dirt, and grease and coal, whom you would hardly speak to from his rough looks; you see him washed and clean, clothed, and in his right mind, sitting with his Sabbath School class inculcating on the minds of those children a regard for God's holy Sabbath. What sort of men are those that gather round the Sabbath-keeping railroad? What sort of Superintendents? What sort of agents? What sort of engineers that run the engines? I tell you that the noble young Americans who look to this great interest for their support, seek those roads that keep the Sabbath and that gives an entire character to the company, and the blessing of God rests upon these rail-

roads, and every one of them is in a high state of prosperity; they are surrounded by Sabbath-keeping men. Every Christian stockholder owes to the man who labors with all the powers of his mind and all the energies of his body six days in the week, a Seventh Day's rest. * * * * *

Is there any money made by the two trains that leave New York for the North on the Sabbath? Who are the passengers that go? Are they those that would not go on Monday? No; and the engine that carries those men on Sunday would carry every one of them on Monday, with every other passenger that wanted to go on Monday morning, at a clear saving of the entire cost of the train to the railroad.—W. E. DODGE, President of the National Temperance Society.

"I refer to railroad corporations as being now the most important in the land of Sabbath-breaking concerns in existence. I had occasion some years since to visit the railroad corporations extensively, examined their books, and demonstrated what was then new to most of them—that the running on the Sabbath was a loss; that the gains were not equal to the losses. I demonstrated another fact—that the number of persons running cars, taking these at the various cities, and all the flagmen who were inconvenienced, and whose Sabbath was in effect destroyed, was greater than the number of persons accommodated by the passing of the trains, going to show that there was neither profit nor convenience taken as a whole. The democratic principle is the greatest good of the greatest number. Why should these trains run at the inconvenience of all the employees of the road, many of whom are poor, for the convenience of a few who would go on the morrow if the facility was not furnished of going on the Sabbath."

"There is no kind of necessity for a Sabbath mail anywhere; the telegraph has superseded it. You can transfer anything to any part of the land on Monday morning; the necessities of human nature require the Sabbath. God was not mistaken when he promulgated as one of the ten commandments—'Remember the Sabbath Day to keep it holy!' I aver that the great mass of the community do not recognise the commandment, for the Sabbath as equally obligatory with the commandment 'Thou shalt not kill.' If we felt it so, Christian men holding railroad stock would refuse to-morrow to participate in it."—FREDERICK STARR.

"If you require a man to break the Fourth Commandment, where is your assurance that he will not break the Eighth, and then the Seventh, and then the Sixth, and become a desperado ultimately? * * * * *

I wish to say to the corporation that runs a train six hundred miles on the Sabbath Day, that they, if I may use the expression, commit a sin six hundred miles long."—REV. T. A. MILLS.

[Extracts from letters of Railroad Managers averse to Sunday trains, addressed by them to the New York Sabbath Committee.]

S. Ruth, Superintendent of the Richmond, Fredericksburgh, and Potomac Railroad, says: "I have long been of the opinion that it is to the interest of the railroad and steamboat companies to suspend operations on the Sabbath, as it demoralizes the men and makes them reckless, and is the cause of many accidents. *I believe railroad companies would be much more prosperous if Sunday running was entirely suspended,*

as I believe there is a Providence for good in the observance of the Sabbath. I suppose there are employed on the railroads in the United States, in whole or in part, on the Sabbath, 30,000 men. The best plan probably would be to bring to the notice of the stockholders and directors the great evil as well as the pecuniary loss of Sunday running. It would not only cause a great moral reformation among railroad men, but in the nation generally."

E. F. Drake, President of the Minnesota Valley Railroad, says: "As a general rule, men of good morals, and particularly men of any religious character who would take employment which would require the habitual violation of the Sabbath, would prove unfaithful and unreliable servants. Those who may disregard the Sabbath as a Divine institution will admit that in all business matters and employments, the rest of the Seventh Day is needful for the mental, moral, and physical necessities of man."

Frederick Watts, President of the Cumberland Valley Railroad, thus speaks: "Several years ago, under a contract with the Government to carry the mails, our Company ran passenger trains on Sunday. For the last ten years all work on our road and on our workshops has been prohibited; and my experience is that nothing more highly conduces to the health and working powers of the employees' than their rest from labour on Sunday. And in my judgment there is a corresponding advantage to the Company itself." Similar testimony as to the benefits from suspension of labor on railroads on the Sabbath, was furnished by fourteen other superintendents in the document entitled—"Sunday Railroad Work." New York, 1869. And in 1863, in Herapath's Railway Journal there was the following announcement: It is a fact that the best paying railway companies in this country (England), excepting one, set their faces against Sunday excursions.

"So entirely does Sabbath rest fall in with human necessities, and so certainly does the Divine blessing fructify work done in obedience to the Divine Laws, that your Committee (that of the Lord's Day Observance Society), conclude that the Sabbath-keeper knows and avails himself of one chief cause of the economy in production and enjoyment in possession.

