

THE ELEVENTH REPORT

OF THE

**KINGSTON SABBATH REFORMATION SOCIETY,**

Presented at the Annual Meeting, Jan. 17, 1861;

WITH

THE CONSTITUTION OF THE SOCIETY,

AS ESTABLISHED APRIL 25, 1850.

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KINGSTON:  
1861.

BV107.K5 No. 11

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no. 11, 1860

OFFICE-BEARERS  
OF THE  
**Kingston Sabbath Reformation Society.**

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PRESIDENT.....REV. P. GRAY.  
VICE-PRESIDENT....THOMAS ASKEW, Esq.  
TREASURER.....WM. FERGUSON, Esq.  
SECRETARY.....DR. MAIR.

COMMITTEE :

MINISTERS OF THE GOSPEL, RESIDENT IN KINGSTON, WHO QUALIFY ;

REV. S. EDWARDS,  
MAJOR MOFFATT,  
MAJOR GRANGE,  
CAPTAIN INNES,  
DR. DICKSON,  
DR. LAVELL,  
G. DAVIES,  
GEORGE HOWE,  
G. HLTON,  
D. MCEWEN,  
WM. JONES,  
G. GILMOUR,

G. DAVIDSON,  
D. GIBSON,  
A. DRUMMOND,  
JOHN PATON,  
JOHN SHAW,  
A. CHOWN,  
R. MATTHEWS,  
THOMAS KIRKPATRICK,  
JAMES LINTON,  
HENRY DOUGAN,  
THOMAS GORDON,  
A. COWAN,

With power to add to their number.

## ANNIVERSARY MEETING

Held in the City Hall on Thursday the 17th January, 1861, the Rev. P. Gray, President, in the Chair.

The meeting was opened with prayer by the Rev. Professor George.

Dr. Mair, the Secretary, then read the Report.

Resolution 1.—Moved by the Rev. R. V. Rogers, seconded by Dr. Dickson—

*Resolved*, That the Report now read be adopted, printed, and circulated under the direction of the Committee; and that the following gentlemen, with all the resident Ministers of the Gospel who qualify, be Office-bearers and Committee for the ensuing year:—President, Rev. P. Gray; Vice-President, Thomas Askew, Esq.; Treasurer, W. Ferguson, Esq.; Secretary, Dr. Mair: Committee—Rev. S. Edwards, Major Moffatt, Major Grange, Captain Innes, Dr. Dickson, Dr. Lavell, Messrs. G. Davies, George Howe, G. Hilton, D. McEwen, William Jones, G. Gilmour, G. Davidson, D. Gibson, A. Drummond, John Paton, John Shaw, A. Chown, R. Matthews, Thos. Kirkpatrick, James Linton, Henry Dougan, Thos. Gordon, A. Cowan, with power to add to their number. And that this meeting feel it to be incumbent on them at this time to record afresh their solemn and settled conviction that the Sabbath is of Divine origin and perpetual obligation; that it is an institution fraught with unspeakable blessings to mankind, temporal, spiritual and eternal; that its violation in any form, by rulers or subjects, must be highly displeasing to Almighty God; and that it is the duty of all to pray for, and use their best exertions to secure, the due observance of the Lord's Day.

Resolution 2.—Moved by the Rev. P. D. Muir, seconded by Mr. John Paton, and

*Resolved*—That this meeting, while expressing a certain degree of relief from reflecting on the fact that the Post Offices of Western Canada may now be closed by authority of the Postmaster General (and most, if not all, probably are so) on the Sabbath, and the employees of this department of the public service thus relieved from burdensome labor, to which they were before subjected on that sacred day, yet cannot rest satisfied till the whole day is secured to them by law as their indefeasible right; and therefore in the most respectful but resolute manner urge upon the Government the duty of enacting such a law, and also a law to prevent the making up or transmitting of any mail on any part of the Lord's Day, and all travelling or conveyance of goods by railway trains or other public carriages upon the same.

At this stage of the proceedings a collection was taken up.

Resolution 3.—Moved by Dr. Mair, seconded by Mr. A. Cowan, and

*Resolved*, That this meeting, viewing with deep sorrow and alarm the increasing desecration of the Sabbath by the unmooring and sailing of steamers and other vessels, the transport of goods and passengers, and all unnecessary works connected therewith upon the lakes, rivers and canals of this Province on the Lord's Day, solemnly protest against the same as contrary to the divine law; and anxiously desire that the consciences of steamboat companies and others should be awakened to the sin thereof, and the duty and expediency of avoiding it.

The meeting was closed with the benediction.

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.

## REPORT.

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While lamenting their short-comings, it is the duty of the Committee heartily to thank Almighty God for the measure of success vouchsafed to their labors for the past year, and to prepare to enter upon a new campaign, trusting that He will enable them to act upon the defensive against all inroads upon the sanctity of the Sabbath falling within their sphere, and to wield the Sword of the Spirit against its enemies. This is no time for sloth or supineness. It will not do to be half-hearted in any matter which concerns the Lord and His anointed, when error in such diversified forms is making such gigantic strides over this and all lands—often proud and overbearing—often sleek, insinuating, and specious—assuming the garb of an angel of light. In whatever shape, or with whatever assumed attributes Satan makes his appearance, he must be manfully resisted. We must not be “ignorant of his devices”—“praying with all prayer and supplication in the Spirit,” and by the grace of God, having on “the whole armor of light,” we must endeavor to resist him, “strong in the Lord and the power of His might”—so resist him as that he will flee from us, acting upon the precept, and believing in the promise, “Resist the devil and he will flee from you. Draw nigh to God and He will draw nigh to you.”

The Sabbath, or, in still sweeter language, the Lord’s Day, is one of the most blessed and preservative of God’s institutions. By this we mean that, when it is observed *spiritually*, it elevates the heart to God and sanctifies the soul; when *outwardly*, that it tends much to keep the mass of society from becoming thoroughly corrupt and demoralized, to which it has so strong a natural bias. It may be said to be a minor sun in the Christian firmament, Jesus Christ himself being pre-eminently “the Sun of Righteousness,” “the True Light which lighteth every man that cometh into the world.” It intervenes between the week that is past and the week that is coming, shedding a soft azure beam upon both, hallowing the reminiscences of the one and preventing selfishness, lawlessness, and worldliness from entirely swallowing up the other! It also occupies the central position between the two tables of the law, binding them together as the key stone of an arch, proving that it is essential alike to the declarative glory of God, and the welfare of His fallen creature man, whom he has so highly honored.

We now proceed to give a succinct account of our proceedings during the past year, and of such events as may have exerted a favorable or unfavorable influence upon Sabbath observance in this Province.

After the presentation of our last Report, but before its appearing in print, the pleasing intelligence reached us that the Postmaster-General had authorised Postmasters to close their Post-Offices upon the Lord’s Day.

Grateful notice was taken of this event in a note at the close of the Report, but we deem it proper to advert to it a second time, as one by which the servants of the public in this Department have had permission granted to abstain from a work which in God's eyes it was never lawful for them to do; not a right wrongfully taken from them restored. A law is therefore needed, recognising the Divine right of Post-Office employés to the rest of the Sabbath, unabridged and undisturbed by any species of compulsory labor whatever. At present the clerks are at the mercy of the Postmaster in each locality. If he chooses, he may compel their attendance at the Post-Office. This ought not to be left a matter optional with any man, for even if himself well-disposed, he might be influenced by a godless majority of the people in his locality to throw open the Post-Office on the Lord's Day and exact the attendance of his subordinates. But man's God-bestowed rights are too sacred and precious to be liable to be taken from him by any persons at any moment when their caprice or malice may dictate.

A law is also indispensable to give us full satisfaction, abolishing the custom of making up any mails or transmitting them on any portion of the Lord's Day. The city of London, with its three millions of inhabitants, time immemorial has had no business transacted or mail transmitted on the Sabbath; and if it, with its magnificent court and merchant princes, can do without desecrating the Lord's Day by postal labor, is it impossible for us, the indwellers of the petty towns of Canada, to get on without dispatching our letters when we ought to be reading our Bibles, or in some way preparing for an eternal Sabbath in heaven!

"In His tender mercy God has sent us a Gospel, a revelation which not only proffers an endless and blessed life hereafter, but undertakes to prepare us for it. Unhappily, however, the drift of this sinful world is all away from that Gospel; and, like the weeds on the current or insects wafted in the bosom of a sunny breeze, we have only to surrender ourselves to the course of this world, we have only to go with the jovial and godless multitude, and a few short years will plunge us into perdition. To get into the knowledge of the Gospel or the enjoyment of the Christian life we have need of diligence. We would need to be rescued from the importunate cares, and still more importunate follies, on every side of us, and would need to get into some sequestered retreat, where the voice of Jehovah may be heard, and where the infinite realities may have time to ripen on the view. The Sabbath is that noiseless retreat."—[The adaptation of the Sabbath to Man's Intellectual and Moral Nature. By James Hamilton, D.D.]

Three hundred Reports for 1859 were published, the greater part distributed amongst Ministers of the Gospel, merchants, professional men, magistrates and others, throughout the Province, a few being reserved for reference and future use, and given to Societies and friends abroad. The Report was neatly got up in pamphlet form, with the list of Office-Bearers, Constitution, &c.

Donations of documents on the Preservation of Public Morals, &c., from Mr. Linton, of Perth, and a pamphlet of great value, entitled "Sunday Theatres, Sacred Concerts, and Beer Gardens," from the Sabbath Committee of New York, have been received and duly acknowledged. The very interesting Twenty-Ninth Annual Report of the Society for Promoting the Due Observance of the Lord's Day has also been received, with another valuable paper from its esteemed Secretary.

A letter was addressed to the Mayor early in the year, representing violations of the Sabbath still occurring from idle boys loitering about the streets, &c., and requesting that the police might put a stop to such violations.

A memorial by the committee was transmitted to the Commander of the Forces, Lieut.-General Sir W. F. Williams, concerning the desecration of the Sabbath by a company of the Royal Canadian Rifles embarking at Kingston for Toronto on the Lord's Day, and respectfully urging upon His Excellency that in future no embarkation of troops should be permitted upon the Sabbath, except necessitated by the exigencies of the public service. To this memorial a prompt and very gratifying reply was received from the Military Secretary, stating that "had His Excellency been aware he would not have permitted the embarkation to have taken place, nor will he permit it to occur again unless the exigencies of the service should require it."

An important and propitious event has occurred this year—the visit of His Royal Highness the Prince of Wales to this Province and the neighboring Republic. It was determined by the Committee that a loyal and affectionate Address should be presented to him. This was done at Toronto at the Prince's levee, 8th September, by the Secretary, delegated by the Committee to perform that honorable and pleasing duty; and that officer should be doing violence to his own feelings if he did not bear his humble testimony to the peculiar gentleness, dignity and courteousness of deportment of "Britain's hope," which cannot fail to win all hearts. May he be "blessed with all spiritual blessings in heavenly things in Christ Jesus." The thanks of His Royal Highness were conveyed to the President by letter from the Duke of Newcastle.

A friendly correspondence has been resumed with the Secretary of the Lord's Day Observance Society of London, which it is hoped will be a source of pleasure and profit to both institutions. A letter of sympathy has also been addressed to the Secretary of the Sabbath Alliance at Geelong, Victoria, expressing a desire to correspond, which we hope will in due time meet with a favorable response.

The fact that his Honor Judge Mackenzie has caused the proclamation of Her Gracious Majesty Queen Victoria, with reference to the proper observance of the Sabbath, to be read in this city at the opening of the Quarter Sessions, ought not to be overlooked by us. It seems strange that this admirable production should not have appeared in the Government

Gazette. We hail it with satisfaction, as an evidence with many others that our beloved Sovereign has the best interests of her subjects near her heart, and that she cares for their spiritual and eternal as well as their temporal prosperity.

The public at large, and this Society in particular, are indebted to Judge Mackenzie for the praiseworthy stand he has made for the Sabbath upon this occasion, for the just and noble sentiments he has so eloquently expressed respecting it, and for his charge to magistrates to be very vigilant and strict in putting the laws into execution against offenders.

We cannot express our entire satisfaction with the outward observance of the Lord's Day in this city, though a manifest improvement has been apparent of late years. We do trust that the newly-elected Chief Magistrate will be as desirous as his respected predecessor to preserve the Sabbath free from desecration; that he will strictly enjoin upon the police force the duty of apprehending all disorderly persons upon that holy day, and see to it that all sales of intoxicating liquors be prevented, or summary and severe punishment inflicted on transgressors.

It is now full time that all unmooring and sailing of vessels from the ports of our lakes and rivers, and all canal navigation, should be put down by force of law upon the Lord's Day; or if existing laws be not sufficient, that new laws be enacted which will, when faithfully carried out, answer that end. No doubt it would be better if travellers and traffickers would attend to the monitions of the Bible, and of conscience; but if they will not, it is plainly the duty of the Government to enforce obedience to the divine law of the Sabbath, which is as binding upon man as that which saith "Thou shalt not kill."

Towards the end of the year the Hon. P. B. DeBlaquiere was removed from this vale of tears to his heavenly home. He was a true friend of the Sabbath, and fought for it with constancy and vigor. Had he been supported by the Legislative Council he would have achieved a great triumph—the closing of the canals, post-offices, &c. on the Sabbath—but his bill was eviscerated and rendered nugatory by the select committee. We cannot but revere his memory as one of "the highest style of man", a Christian and a gentleman.

A few remarks may now be made regarding the Sabbath in other lands.

**THE SABBATH IN OUR FATHERLAND.**—Persevering attempts to induce Her Majesty's Government to open the national museums and picture galleries on the Lord's Day have happily been frustrated mainly through the powerful representations and remonstrances of the Lord's Day Observance Society of London, aided by men of rank, influence and piety. The same success has not attended their efforts to put a stop to the playing of bands of music in the parks of London—a great, and, it is to be feared, a growing evil.

We are happy to say there is now a prospect of the British Museum and other national museums and galleries being opened for the laboring classes



from 7 to 10 on the evenings of three days in the week, especially of Saturday and Monday, as recommended by a Committee of the House of Commons appointed to inquire whether additional facilities might not be afforded to the people for visiting such institutions on week days. The Committee of the House of Commons report favorably of the early closing movement, and of the Saturday half-holiday. The Committee of the London Association would recommend the payment of wages on an earlier day of the week than Saturday. All these suggestions are well worthy of attention from us and should not be neglected by philanthropic men.

Much has been said about Lord Chelmsford's Bill, introduced by him into the House of Lords, under the pretence of putting down Sunday traffic by imposing heavier penalties than could be enforced on those branches of trading which are not now prevalent in the metropolis. This Bill if passed would have sanctioned the sale of such articles as fruit, confectionary, soda water, ginger beer, periodicals (most of them immoral and licentious), newspapers, &c., except from ten to one o'clock, regardless of the immutable and eternal obligation of all to keep holy every moment of the Lord's Day. The Bill passed the House of Lords, receiving little opposition from the Bench of Bishops; but its promoter in the House of Commons, under the pressure of outraged public opinion, wisely abandoned it.

In Scotland the Forbes-Mackenzie Act has, it is said, diminished by a fifth the consumption of strong drinks.

The revivals in Wales and Scotland have been attended with improved Sabbath observance.

With reference to travelling on the Lord's Day, the Committee of the Society regret that the evil prevails undiminished, and a writer in the Record says:—"Unless something be done on a wide scale to check it, Sunday travelling will be the means of swamping the religion of the country." This ought to be a warning to us to take every precaution that railway travelling shall not be permitted in this Province. Better and easier to prevent than to cure.

"THE SABBATH CONTROVERSY IN OTHER LANDS."—We quote this expressive language from our respected elder sister institution of the British metropolis, and what follows:—"If we turn from this melancholy contest in our own country to look at the year's history of the Sabbath in other lands, we hear the encroaching floods of mammon and pleasure lifting up their voice throughout the world wherever this blessed institution is known." Nothing more true than this. The Sabbath is the Lord's Day, and therefore the serpent and his seed hate it, and wage incessant war with it. But in vain; "the gates of hell shall not prevail against it."

UNITED STATES.—Sunday Theatres, Sacred Concerts, and Beer Gardens, are a German importation, sadly afflicting our brethren in the neighboring Republic, although a marked improvement has taken place there, the Sunday news-crying nuisance having ceased, juvenile rowdyism being

essentially checked, and the liquor traffic having been substantially suppressed.\*

SWEDEN.—“In Sweden the Government has recently been memorialized to restrain the increasing secularization of the day by travelling and by trading.”

AUSTRALIA.—“In our recently planted Australian colonies, too, there is also the same need for associations to preserve this heaven-sent rest. The Committee of the New South Wales Observance Society has been contending with more or less success against the playing of bands, delivery of letters, sailing of vessels, and railway travelling on that day.”

FRANCE.—In France there is a paper, the “*Observateur du Dimanche*,” perhaps the only one in the world specifically devoted as the organ of an

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\*NOTE.—The following are two specimens of advertisements of these popular amusements:—

“Eustachi’s Volks’ Theatre, 4th Street, Sunday, Dec. 11. Great Sacred Concert, combined with Musical Declamatory Performances. 3 o’clock P.M., ‘The Conversion from Temperance Madness.’”

“Tulp’s Thalian Hall, Avenue A, Sunday, Dec. 11. Mid-day, ‘The Son on a Journey,’ in Four Acts. At 7 o’clock P.M., ‘The Bewitched Prince, or the Adventures of a Shoemaker.’—Imported Wines on draught, and those who want to get a brick in the *hat* (tipsy) may come.”

The number of advertisements of the above character is usually from 30 to 40. Many similar establishments do not publish their own infamy. It will be seen that the principal *advertised* attractions are theatricals, bands of music, songs, dances, lager beer, &c. The arrangements for gambling, shooting, raffling, bowling, and other *conveniences* would not look well in a newspaper (the Deputy Superintendent of Police states in his Report that of “the 580 houses of prostitution and assignation 170 are lager and drinking saloons combined with prostitution”), but are familiarly known to many of the frequenters, young and old, of these “Sacred Concerts.”

“The amount of drinking would be incredible but from sworn testimony that they had consumed as many as a hundred glasses in a day. Well may the proprietors afford the enormous rents they pay of \$3,000, \$5,000, and even \$10,000 for the halls they occupy when they are allowed a Sunday monopoly of a business yielding 300 or 500 per cent profit on their weekly investment, with no real value and hence no taxation, ever contributing to swell the taxes of legitimate business for the support of pauperism and crime, but freed from the burdens thus cast upon honest trade.”

“Our police reports are full of instances of crime traceable directly to the intoxicating influence of this drink (lager beer). Thirty-eight substances are said to be contained in it. The following are some of them:—Marble dust, opium, tobacco, henbane, oil of vitriol, copperas, alum, strychnine, and other deadly drugs.

The fashion of employing language to express the opposite of its just signification has extended to journals whose interests conflict with the moral law. Their vulgar libels against the friends of a quiet Sabbath are indited in the name of “Civil and Religious Liberty!” when their authors deserve to be *indicted* for outraging common morality. A calm, principled, forbearing opposition to illegal and demoralizing courses is styled “Phariseism,” “Puritanism,” “Fanaticism.” The respectable citizens sharing in the movement are “Mawworms” and “Aminadab Sleeks.” Shame on the false system that begins by appropriating the Lord’s Day to nameless and shameless abominations, and then screens the wrong by perverting language and by indiscriminate libels on the millions of men who cherish a reverence for the Bible, and the Sabbath, and the Great Author of both!”

association, for the promotion of the observance of the Lord's Day. The Association numbers 4,000 members in the city of Paris. New associations have sprung up in the Provinces desiring to keep holy the Sabbath.

GERMANY.—Here the question of Sabbath observance is exciting increased attention. A Committee has been formed in Hamburgh to secure a better observance of the Lord's Day.

SWITZERLAND.—In Neufchatel a Sabbath Observance Association, under the active superintendence of the Rev. F. Godel, principal tutor of the Crown Prince of Prussia, has lately been formed.

CONCLUSION.—Let us now conclude "in the eloquent language" made use of by the sainted John Angel James, of immortal memory, in closing his admirable essay, "The Sabbath—Its Religious Observance a National Duty and Blessing," which he characterizes as not more eloquent than true of an American writer:—"But for the moral power of Sabbatical institutions, whose property or reputation would be safe for a single day? Much as the Lord's day is profaned in this country, even now it does more than our magistrates and prisons and other legal terrors to perpetuate and multiply our social, civil and religious things. Take away this barrier, and you open the flood-gates of vice and irreligion upon a godless and suffering people. You may try to prop up your free and admired civil institutions, but all your efforts will be in vain. The overflowing scourge will pass through, and neither you nor your children can hope to escape. Who and where is the patriot that would thrust out our ship from her peaceful moorings, on a starless night, upon an ocean of storms, without anchor or rudder, compass or chart? The elements around us may remain, and our giant rivers and mountains; our miserable descendants also may multiply and vegetate, and sit in moral darkness and putrefaction; but the American character and our glorious institutions will go down to the same grave that entombs the Sabbath, and our epitaph will stand forth a warning to the world. Thus endeth the nation that despised the Lord and gloried in wisdom, wealth and power."—  
[Dr. Humphrey on the Sabbath.]

**WILLIAM FERGUSON IN ACCOUNT WITH THE KINGSTON SABBATH  
REFORMATION SOCIETY.**

Dr.		Cr.	
1860.		1860.	
Jan'y 2—To balance on hand at this date .. .. .	£ 5 10 2½	Jan'y 20—By Cash paid expenses at anniversary meeting..	£2 14 1
19— " collection at anniversary meeting .. .. .	5 2 0	March 3—By cash paid J. Rowlands advertising and printing Reports .. .. .	7 15 9
Feb'y 17—To Cash, Dr. Mair, .. .. .	0 2 6	March 20—By cash paid Rev. H. Gordon's expenses.. .. .	0 10 0
" Dr. Clark, .. .. .	0 15 0	1861.	
" Rev. R. V. Rogers, .. .. .	0 2 6	Jan'y 10—John Rowlands, printing pamphlets and circulars	3 12 6
" Rev. P. Gray, .. .. .	0 2 6		
" Mr Jas. Linton.. .. .	0 2 6		
" Mr J. E. Clark.. .. .	0 2 6		
" Captain Wilson, .. .. .	0 5 0		
" Mr Wm. Ferguson .. .. .	0 2 6		
" Mr John Shaw .. .. .	0 2 6		
" Rev. Mr Henderson .. .. .	0 2 6		
Feb'y 22 " Mr A. McPherson .. .. .	0 2 6		
1861.			
Jan'y 10 " Rev. Stephen Miles .. .. .	0 5 0		
" Mr John Rowlands .. .. .	0 10 0		
	£13 9 8½		
17—To balance due Treasurer	1 2 7½		
	£14 12 4		£14 12 4
		Jan'y 17—By balance due Treasurer	£1 2 7½

Kingston, 17th January, 1861.

Wm. FERGUSON,  
Treasurer.