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THE TWENTY-FIRST ANNUAL REPORT ^{no 21}

OF THE

Kingston Sabbath Reformation Society

For the Year ending 19th January, 1871.

"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."—*Isaiah lviii.*, 13.

"God has a controversy with the churches about Sabbath desecration. It is a sin of which the cry goes up to heaven, and will be reckoned for one day. Let us wash our hands of this sin and have nothing to do with it. If others are determined to rob God and take possession of the Lord's Day for their own selfish ends, let us not be partakers of their sins."—*Ryle*.

KINGSTON:

PRINTED AT THE DAILY NEWS OFFICE.

1871.

THE TWENTY-FIRST ANNUAL REPORT

CONTENTS.

List of Officers and Treasurer's Account.....	3
Constitution.....	4
Resolutions passed at Annual Meeting.....	5
Report—Preliminary Remarks, Obituary.....	6
Petition to Parliament.....	6
Proceedings of Conference of Bible Christians relating to Sabbath Observance	6
Regimental Bands playing on the Lord's Day.....	7
Loading and unloading of Vessels on the Lord's Day.....	7
Prelude to a General Movement in the Churches against Sabbath Breaking. . .	7
Propositions relative to holding a Canadian Sabbath Convention.....	9
England.....	13
Scotland.....	14
United States of America.....	14

Kingston Sabbath Reformation Society.

1871.

OFFICE-BEARERS AND COMMITTEE.

OFFICERS.

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

COMMITTEE.

MINISTERS WHO APPROVE OF THE OBJECTS OF THE SOCIETY.

JAMES LINTON,	J. C. JACK,
G. HARDY,	R. V. ROGERS,
W. MASSIE,	SAMUEL GAW,
J. SHAW,	W. J. DICK,
H. CUNNINGHAM,	G. CHAFFEY,
A. CHOWN,	E. CHOWN,
W. C. EVANS,	MAJOR E. B. WILSON.
DR. SKINNER,	

TREASURER'S REPORT.

George S. Fenwick, Treasurer, in Account with the Kingston Sabbath Reformation Society, for the Twelve Months ending 18th January, 1871.

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Kingston, January 19, 1871.

GEO. S. FENWICK.

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 intrusted to a Board consisting of President, Vice-Presidents, Treasurer, and Secretary, with a Committee, with power to add to their numbers.

V.—That all Ministers of the Gospel who approve of the objects of the Society be *ex officio* members of the Committee.

VI.—Meetings for the transaction of business shall be called by the Secretary, as occasion may require.

VII.—That an Annual Meeting shall be held 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 endeavour to secure the services of Clergymen, or other qualified Lecturers, to visit as many localities in the vicinity as possible, with the view of directing public attention to the subject and getting kindred societies formed.

5.—To correspond with similar institutions elsewhere.

6.—To 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 on the 19th January, 1871.

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

Prayer by Rev. Professor Mowat.

Address by Chairman.

Abstract of Report read by the Secretary.

1. Moved by Rev. A. Wilson, seconded by Rev. F. W. Dobbs, 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 Officers and Committee for the ensuing year:—
Officers—President, Neil McLeod, Esq.; Vice-President, Rev. K. M. Fenwick; Treasurer, George S. Fenwick, Esq.; Secretary, Dr. Mair.
Committee—Ministers who approve of the objects of the society, James Linton, G. Hardy, W. Massie, J. Shaw, H. Cunningham, A. Chown, W. C. Evans, Dr. Skinner, J. C. Jack, R. V. Rogers, Saml. Gaw, W. J. Dick, J. Chaffey, E. Chown, Major E. B. Wilson.

Hymn—"O, for a thousand tongues."

2.—Address by Rev. G. Lewis.

Collection taken up.

3.—Moved by Mr. A. Chown, seconded by Mr. W. P. Lacey, and resolved—

That this meeting authorises the Committee of the Kingston Sabbath Reformation Society to take such steps as they may deem expedient towards calling a Canadian Sabbath Convention, to deliberate upon such matters as may be brought before it in relation to Sabbath observance and desecration.

Doxology.

Benediction by Rev. P. Gray.

REPORT.

God's best gifts to men have often been abused and perverted by them to the worst of purposes.

This truth has met with frequent illustration and confirmation in the history of the world. In no instance, perhaps, more signally or significantly than in that of the Sabbath, which, while it is a day of the highest and holiest enjoyment to the humble Christian, is one of weariness, gloom, and dissatisfaction to the hypocritical professor or mere formalist, of gross sensual indulgence to the voluptuary, and of carking heart-hardening toil to the usurious man, who mistakes gain for godliness, forgetful that gold and silver obtained by robbing the Lord of His precious time, and depriving his fellow-men of the means of grace, is a curse and not a blessing.

Your Committee now proceed to give a brief account of the matters which have chiefly occupied their attention during the past year.

It devolves upon them, first, to record the death of their friend and fellow-laborer, Thomas Kirkpatrick, Esq., M.P., who departed this life, as we fondly cherish the hope, to join the company of the redeemed in glory.

Although engaged actively in the duties of his profession and in legislation, and holding office in many institutions of the city, philanthropic and religious, he was exemplarily regular and punctual in his attendance at the meetings of the Committee, aiding them cheerfully with his counsel and pecuniary contributions. "Blessed are the dead which die in the Lord, Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

PETITION TO PARLIAMENT.

Your Committee forwarded a petition to His Excellency the Governor General through the Secretary of State, to the Hon. A. Campbell, for presentation to the Senate, and to R. J. Cartwright, Esq., M.P., for presentation to the House of Commons; all of which were presented and duly acknowledged in letters to the Secretary. The prayer of the petition after setting forth the grounds of it was as follows, viz: Your petitioners, therefore, humbly pray that on taking the premises into consideration you will be pleased to pass a Bill providing that all Sunday labor shall cease in all departments of the public service, that all canals shall be closed to traffic, and that all railway trains shall cease to run from Saturday at midnight till Sunday at midnight."

PROCEEDINGS OF CONFERENCE OF BIBLE CHRISTIANS RELATIVE TO SABBATH OBSERVANCE.

The following resolution was passed by the Conference, and recorded in their Report:

"RESOLUTION No. 75.—That being convinced of the Divine origin of the Christian Sabbath and the consequent obligation of all men, duly and

righteously to observe it, we desire to express our full sympathy with the institution and purpose of the Kingston Sabbath Reformation Society."

The subjoined gratifying paragraphs also appeared in the Report, manifesting a deep interest in the work which it is the privilege of your Committee to engage in. "The reading of the letter accompanying the Report kindly placed before this Conference by Dr. Mair, through the Secretary, has given us unfeigned pleasure and satisfaction. This Conference most heartily congratulates the Society on the beneficial results already arising from their efforts, and hopes they will be strengthened to prosecute their work until a rightly moulded public opinion shall arise in its majesty and power, to resist and rebuke all attempts at Sabbath desecration throughout our land, and that the legislature, railway companies, and all other corporate bodies, may be constrained to remember the Sabbath day to keep it holy.

In the accomplishment of so desirable an object this conference will, through its executive, be most happy to co-operate."

REGIMENTAL BANDS PLAYING ON THE LORD'S DAY.

It was with sorrow notice had to be taken by the Secretary of an act of Sabbath desecration by the playing of the bands of the 47th and 48th Battalions in marching to St. Andrew's Church of this city on Sunday, 26th of June. It was the hope of the Committee that such occurrences would not have been allowed by the local military authorities after the excellent example set by the Royal Canadian Corps for several years previous to its disbandment, in invariably marching to church without music. Although a pledge has not been given by the Commandant that he would prevent such an act of Sabbath desecration in future, it is hoped that he will feel it to be his duty to give an order to that effect, so that there may be no necessity for appealing to the public to have a stop put to such an unseemly trespass on the Lord's sacred time.

LOADING AND UNLOADING OF CARGO ON THE WHARVES OF KINGSTON ON THE LORD'S DAY.

Not much of this kind of Sabbath desecration has been observed during last season by the tract distributor visiting ships in harbor on the Lord's Day. A plea of necessity was attempted in one of the cases which fell under his notice.

Your Committee would respectfully urge upon the Police Magistrate and the civic authorities the importance of impressing upon the minds of the constabulary force the duty of keeping a watchful eye upon what passes on the wharves on the Lord's Day, and directing them without fail to report any cases of breach of the statute against all kinds of labor on the Sabbath, that the offenders may be dealt with according to law.

PRELUDE TO A GENERAL MOVEMENT IN THE CHURCHES AGAINST SABBATH BREAKING.

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 know, has not yet extended to any of the other churches, at least so as to secure united and powerful action for abating Sabbath desecration and

securing the right observance of the Lord's Day throughout Canada. In a letter from Elora, under date January 25th, 1870, signed by the Rev. James Middlemiss and Rev. George Smellie, which appeared in the Home and Foreign Record of that Church for March of the same year, addressed to ministers belonging to it and other denominations, it is set forth that "such as have any due regard for the honor of God and right views of what is essential to our most precious interests, spiritual and temporal, have hitherto had too much reason to mourn that the Sabbath is not generally hallowed as it ought to be in this Christian country; and that there is now more reason than ever to entertain most serious apprehensions in consequence of the increasing amount of Sabbath desecration in connexion with railway traffic."

After this preamble the letter proceeds to show that the Synod of the Canada Presbyterian Church, having had its attention drawn to the subject by sundry representations, had instructed its Committee to seek the co-operation of other evangelical bodies in calling forth an expression of Christian sentiment of the people of Canada in order to check a great and growing evil. And the Committee hope that those to whom their letter is addressed, will, with other leaders of public opinion, seek to awaken the public mind to the danger threatening the Canadian Sabbath, and to secure an expression of sentiment upon it in each locality. They further recommended that arrangements should be made for public meetings in the month of February last, to be followed by remonstrances and petitions. Letters of sympathy and willingness to co-operate were received from Ministers of different denominations. Your Committee know not whether any further measures have been taken to accomplish the end in view. They desire to aid by every means in their power in the advancement of the object aimed at in this appeal, deeply sensible of the urgent necessity there is for a general, united, powerful and simultaneous effort being made by all the Churches of Christ to bring about "a consummation so devoutly to be wished," as the securing of a complete Sabbath day's rest to all the subjects of Her Majesty in this Dominion. A remarkable document was received by your Committee, published by the New York Sabbath Committee a few months after that of the Canada Presbyterian Church above referred to, calling the attention of ministers in the United States specially to the fact that the last General Assembly of the Presbyterian Church, in its Report on the state of religion within its bounds, says:—"Nearly all the Presbyterian narratives speak of the frightful prevalence of Sabbath desecration. This vice grows with the growth of immigration from the nations of Europe." Few of these narratives "record any special organized efforts to counteract it." "Similar testimony is borne by other ecclesiastical bodies." The Committee address ministers of the Gospel in the U. S. upon this momentous question, as follows:—"In this state of the case a great responsibility manifestly rests upon the pastors of the churches. It is theirs to enlighten the public sentiment, and stimulate the public conscience on a question sustaining so vital relations to all the interests of religion as this of the Sabbath. It was said not long ago by a shrewd observer and actor in the politics of this state, himself, not a religious man, that the Christian people of this state had the power to control its legislation, and he urged that the matter be pressed upon the attention of ministers and ecclesiastical bodies, that through them the people might be roused to the defence of an institution of such priceless value, and which he thought we were in great danger of losing."

The Sabbath Committee of New York, which has done such noble service in the Sabbath cause for a number of years past, respectfully asks ministers of the Gospel to take an early opportunity of presenting from the pulpit the Divine law of the Sabbath, adding:—"A true regard for the Sabbath can rest only in a settled conviction that it is established by God." They have reason to believe that on this point uncertainty and doubt exist somewhat extensively, and that the doctrines of some English divines who hold that the Sabbath began with Moses, and was exclusively a Jewish institution, and ceased with the dissolution of the Jewish Church, that the Lord's Day is different, and that its observance rests merely on the ground of Apostolic example or church authority, or expediency, have been too generally received. They proceed—"it seems to us, therefore, that the Sabbath needs to be discussed in the light of the objections which have been raised against it, that the doubts as to its divine authority, to which the selfishness of men disposes them to give ready heed, be disposed of if possible, and the people be confirmed in the truth that the observance of one day in seven, rooted as it confessedly is in the needs of man's nature, is also enjoined by God as explicit law, like every other law of God in its true spirit an inestimable boon, and as all God's laws in Christ a law of liberty because a law of love."

In a general outline of the Society's duties annexed to the Constitution, will be found the following: "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."

Urgent appeals have from time to time been made in the Society's Reports, and addresses upon this subject, pointing out the necessity for more general and united effort on the part of those who love the Lord, and His day to have its claims advocated by numerous societies, associated together in conferences and conventions. But hitherto it is matter of deep regret that these appeals have not met with the response which might have been expected, and was earnestly desired. Your Committee are not aware that there is in working order in Canada any society but that of Kingston, and the sister association of Montreal. Others did exist once, but, they fear, need resuscitation. What can the reason be? Is it that the Sabbath is less valued by the Christian inhabitants of Toronto and Quebec than formerly, when it was dear to their hearts and sustained by their efforts? Your Committee are not so uncharitable as to surmise this. But they would respectfully and affectionately call upon them without delay to renew their labours, to reorganize their societies, and to co-operate with this and the Montreal association in carrying on vigorously and prayerfully the work which our Lord and Master would have us to perform, from love to Him and reverence for His day.

It has been well and truly said by the Rev. Albert Barnes, whose lamented decease has just been announced, that "There is no evil in the land, which the Church if united, might not remove." What greater evil is there in this land to be deplored and fought against than that of Sabbath-breaking at the present time? What is to be done for the removal of this crying evil?

Shall it be allowed to go on increasing in power and malignity month after month and year after year, in the shape of daring assaults upon the Lord's holy day by the running of passenger and freight trains and the sailing of vessels on the canals, thus depriving men of the rest necessary for the health of their bodies and souls? It must not be so without the

most determined and resolute efforts to counteract such dishonor to God's holy law, and man's highest interests, if the following facts and arguments (mere specimens of what might be adduced), are of any weight, and if the Christian men and women of Canada are not inaccessible to them, and insensible to their importance.

Under the head of "Facts" your Committee, without entering into minute details, shall merely refer to one or two glaring instances of Sabbath breaking which have occurred within the past year. "In May (the 12th of the month), about thirty men employed by the Grand Trunk Railway Company at Point Edward were refused work on Monday for declining to work in unloading the propeller Caldwell on the previous Sabbath. Five of the same number left the service rather than submit.—*Daily Globe*, 13th May, 1870.

"Yesterday morning (June, day not known), while the chimes were being rung from the tower of the Cathedral a vessel was being unloaded at the Yonge street dock." The Editor remarks, "We believe that the unloading on Sunday is entirely uncalled for and unnecessary, and that it takes place every Sunday."—*Toronto Telegraph*.

In the Society's 18th Annual Report, (1868), the following striking words were quoted from Daubigne's Germany, England, and Scotland, with the view of rousing the people of Canada to a sense of their danger from the increase of railway traffic on the Lord's Day, and that they might adopt means to have a stop put to it, such as the organization of a Sabbath alliance with branch societies in cities and towns throughout the province, etc. The memorable and prophetic warning is again sounded. May it be listened to, and lead to deeds and results honoring to God and good for man. The work in which it was addressed to England, was published in 1847, but a deaf ear was turned to it. "There are now," says the eminent historian of the Reformation, "to be seen in the streets, placards with gigantic letters announcing that pleasure trains will run on Sunday at half price. The railroads, like a terrible battering-ram, are incessantly striking against this ancient stronghold of the Christian habits of Britain. The old British habits are disappearing. This claims the earnest attention of the friends of religion and their country."

The awful consequences of their apathetic rejection of the judicious counsel of this wise man may be learned by attending to the following statistics. In the volume by D'Aubigne already referred to, there is this declaration, "In a meeting held at Edinburgh, on the 27th of February, 1846, it was stated that there were no fewer than 600 different trains running on Sundays in various parts of England, and that sometimes they are so long that they need six engines to draw them, that they have sometimes consisted of 147 carriages, carrying 1710 passengers, and reaching the length of half a mile." By a table compiled by Rev. John Gritton, Clerical Secretary of the Lord's Day Observance Society, London, (England), 1867, it appears that in that year the number of ordinary passenger trains was 3,000, and upon a moderate estimate (though not so certainly ascertained), 1,000 more of "goods" and excursion trains, making a total of 4,000 openly and sacrilegiously violating God's Commandment to "Remember the Sabbath day to keep it holy."

What of Scotland all this time? Has she been running to the same excess of Sabbath riot and dissoluteness? Hear what D'Aubigne said a quarter of a century ago respecting her, "In Scotland there is no travelling on most of the railways on Sundays, but on that from Glasgow to

Edinburgh in which English shareholders, who assert that all days are alike, are more numerous, two special trains had been kept upon that day to carry the mails before and after divine service. The Christians did not abandon their cause, and at last they gained the victory. When I was in Scotland it had not yet been won; and in the meanwhile Christians abstained from travelling on that line. As we were leaving Edinburgh a Christian lady who was to have accompanied us to Fairlie, beyond Glasgow, told us that she would take the stage coach to the latter town. When I arrived in Glasgow by the railroad, I went with a friend to the coach office, the lady had not arrived, but what advantage is there, said I, in using this slow conveyance when it sets out much sooner and arrives much later? "The train," replied the friend who was with me, "runs on Sundays, and we only use it, even on week days, in cases of necessity. The coach does not go on Sundays, and therefore we prefer it." "Thus, while the railroads were everywhere driving the stage coaches off the roads, this zeal for the sanctification of the Lord's Day still kept them up between Edinburgh and Glasgow. Unfortunately this is not the case in England. Not only do the trains run on Sundays, but a considerable reduction in the fares is often made on that day; thus offering temptations to the common people, who, for a trifling sum, can thus transport themselves to a considerable distance to engage in their diversions."

What the precise condition of Scotland now is in relation to the running of railway trains on the Lord's Day, your Committee do not possess authentic documents to be able to inform their constituents. But it would appear from the Report of the Sabbath Alliance of Scotland, of 1870, that they continue to maintain the same attitude of hostility against Sabbath desecration by railways which has uniformly characterised them. Under the heading "Sabbath Work on Scotch Railways," it is stated that they had occasion, two years ago, to report a trifling decrease in the number of trains run on Sabbath in connection with the North British Railway Company; but in the month of August last they learned that the directors of that company had resolved to run an additional train on Sabbath morning and evening." The committee then took the opportunity of reminding the directors of the illegality of Sabbath traffic, and of its being cognizable both by the civil and criminal courts, and ended their communication by saying: "It is far from our wish to say a single word that might be deemed disrespectful, but we would ask your board to consider whether the position they occupy as open and public violators of the statutes of the land, is one that is honorable? It is true that no measures have been taken to put the law in force; but we humbly think that circumstance does not in the least justify your Board's continuing a traffic which is illegal."

Moreover, it is stated under the same head, in the last Report of the Directors of the Glasgow and Paisley Joint Railway Company, that they had resolved not to establish Sabbath trains between these two towns, as was once proposed, ostensibly to stop the running of omnibuses on that day. But, to the astonishment of the Christian public, they put on two Sabbath trains in January last, and the traffic by omnibuses continued unabated, so that in addition to the servants of the omnibus proprietors, about thirty of the railway employees are deprived of the right of the Sabbath.

One way by which some imperfect idea of the vast difference between the amount of Sabbath desecration on the Railways of England and Scot-

land may be reached, is to take two places, say Glasgow and Paisley (a distance of seven miles), with their two trains on the Lord's Day passing from one to the other, and compare these with two places in England, say London and Hammersmith (a distance of four miles), between which seventy-four trains run every Lord's Day: or London and Kensington (a distance of two miles), between which forty-eight trains run every Lord's Day.

As to the number of persons employed on the 4,000 Sabbath breaking railways of England and Wales on one Lord's Day, your Committee can give no satisfactory and reliable information. It may be said of it, as has been, by the New York Sabbath Committee respecting that Republic, to be unattainable. In the United States, it has been reckoned by a railroad officer at 30,000. That in Scotland it is small, and comparatively insignificant, may be confidently inferred from the fact that the employment of thirty persons, and their being overworked on the Lord's Day by attendance on two trains from Glasgow to Paisley, was censured and excited alarm in the minds of the Committee of the Sabbath Alliance of Scotland.

Your Committee by no means think that Sabbath breaking is so rife or rampant in this country as in England or the United States. Railway Sabbath desecration is comparatively of recent date. It may be said to be yet in its infancy in Canada. The disease (whatever may be thought of it), is not so far advanced as to set curative means at defiance, but the sooner they are applied and the more vigorously and perseveringly they are pushed forward the better. For although present symptoms do not justify a fatal prognostication, any considerable delay in administering the proper remedies might ere long render the case hopeless. But the all-important question is, what are the proper remedies? And to this question your Committee without hesitation reply that in their opinion a different and more efficacious plan of treatment must be resorted to than any that has hitherto been attempted, and prior to that the people must be thoroughly instructed as to the dangerous and insidious nature of the disease under which they labor, and aroused from their apathy and lukewarmness concerning it, otherwise they will not submit to any mode of cure, which, with God's blessing, will secure the desired end—deliverance from the plague of Sabbath breaking.

Your Committee now laying aside figurative language, and desiring to look into the matter of Sabbath desecration as it is beheld by the Almighty, and to be guided by His word and Spirit in all their thoughts and deliberations, see clearly the inadequacy of all the means hitherto used to bring about the reform which is needed in regard to the sacred observance of the Lord's Day, and therefore most respectfully submit the following suggestions and propositions to this meeting for their approval, and subsequently with their sanction, to be embodied in an address to be widely circulated amongst ministers of the gospel, professors of universities, and colleges, superintendents of Sabbath and other schools, and persons interested of all classes throughout the Dominion.

The propositions are, 1st. That every minister of the gospel throughout the Dominion of Canada be respectfully solicited to preach on an early Sabbath day a sermon or sermons on the divine and primeval institution of the Sabbath, its perpetual and universal obligation, the blessings promised by the Almighty to those who keep it holy, and the penal judgments denounced against those who set at nought its sacred requirements, making it plain by proof of holy writ that it was instituted for men of

every age and nation, and not confined to the Jewish people except in its mere judicial and ceremonial aspects, and using cogent arguments from the nature of man, the testimony of physiologists and physicians, and the lessons of observation and experience of almost all classes that rest of one day in seven is essential to human prosperity and happiness, and indispensable in order that the soul may make preparation for a higher state of existence beyond the grave.

2nd. That the time is fully come when it is important and desirable in accordance with the primary rules laid down for the guidance of your Committee subjoined to the Constitution of the Society as adopted at a public meeting held in the City Hall, 25th April, 1850, and in consequence of the frequent and urgent complaints from various quarters of the increase of Sabbath desecration on railways, canals, etc., that a Dominion or Provincial Sabbath Convention should be assembled to consist of clergymen and laymen of all denominations at such time and place as may be agreed upon, to deliberate as to the best means to be employed for the removal of these evils.

3rd. That prayer should be offered up to God the Father in the name of the Lord Jesus Christ, by all who love him and reverence his Sabbaths for an outpouring of the holy spirit upon Christians of all denominations, that they may be led to take a deeper, warmer interest in the sacred observance of the Lord's Day, and that the churches may be endowed with wisdom from on high, to direct them as to the holding of a Sabbath Convention for deliberating upon the best measures to be taken for repressing acts of Sabbath desecration, and securing the due observance of the Lord's Day within the Dominion of Canada. The Committee would also recommend some portion of time between the hours of eight and twelve every Saturday night to be consecrated to prayer for this special object, thus concurring in the annexed recommendation of the Lord's Day Observance Society of London (England.)

"The Committee of the Lord's Day Society knowing the value of united prayer, affectionately request that all their friends will make special supplication at some time between eight and twelve o'clock on the Saturday night in each week, for a blessing in 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."

ENGLAND.

As little space remains, your Committee must content themselves with brief reference to the efforts of the Society for promoting the due Observance of the Lord's Day, to obtain for the people emancipation from labor on that day of sacred rest. The 39th Report with its appendices with which we have been favored by the Committee, is filled with valuable matter respecting postal work, railway traffic, gas work, etc., during Sabbath hours. The following striking and appalling testimony of the committee to the terrific effects of the traffic in alcoholic liquors on the Lord's Day ought to stir up all classes of the people unitedly to demand the suppression of it by an act of the legislature. Why should Christian England be permitted to suffer any longer from such a curse, an incubus which has been thrown off by Scotland, Canada, and other countries for several years past, to their great benefit?

"So long as the Sunday traffic in intoxicating drinks is permitted by law, promoted by great capitalists, and encouraged by those in authority, so long will immorality abound, poverty increase, and wickedness prevail. This element in our social economy is of itself sufficient to account for half the crime and wickedness in the land. This demoralizing traffic is the great hindrance to preaching, public worship, Sunday schools, holy home influences, and missionary agency. The 100,000 houses open on the Lord's Day for the sale of drink are so many traps to catch souls, so many batteries against everything holy and pure and good. Every step towards the removal of this terrible curse must be a subject of rejoicing to a Christian people, and every prospect of amelioration is an incentive to fresh efforts."

The thanks of the Committee are cheerfully rendered to this excellent Society for the gift of a selection of their Tracts, and for a kind letter from their esteemed Secretary.

SCOTLAND.

Your Committee return thanks to the Committee of the Sabbath Alliance of Scotland for its Report up to the 30th April, 1870. In that Report they are glad to find abundant evidence that the proverbial reverence of the people of Scotland for the Sabbath is still maintained.

UNITED STATES OF AMERICA.

Your Committee are deeply indebted to the New York Sabbath Committee for many valuable documents affording matter for serious reflection, and suggestive of modes of action in relation to the day of sacred rest, which, with the blessing of God, may, if duly carried out, lead to happy and unforeseen results.

SUBSCRIPTIONS FOR 1870.

Chown & Cunningham.....	\$2 00	W. J. Dick	1 00
Geo. Fenwick.....	2 00	J. E. Clark.....	50
George Robertson.....	2 00	R. V. Rogers.....	50
Neil McLeod.....	1 00		
Mrs. McLeod.....	1 00		\$18 00
Geo. Davidson	1 00	<i>Subscriptions for 1870 since account for year</i>	
A. Chown.....	1 00	<i>was closed.</i>	
W. P. Lacey.....	1 00	Wm. McRossie.....	\$1 00
Major E. B. Wilson.....	1 00	Dr. Skinner	1 00
Dr. Mair.....	1 00	John Watkins.....	1 00
Mrs. Hendry.....	1 00	Geo. Chaffey.....	50
Mrs. Macaulay.....	1 00		
Miss Fowler.....	1 00	Total.....	\$31 50