THE

FIRST ANNUAL

REPORT

OF THE

LORD'S DAY UNION

FOR

INDIA.

Calcutta:

PUBLISHED BY THE LORD'S DAY UNION.

1894.
PRINTED AT THE BAPTIST MISSION PRESS:
CALCUTTA.

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Publication.—REV. J. A. MACDONALD, Bible House.

Business World.—A. MCD. CLARK, ESQ., 6, Commercial Buildings.
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C O N S T I T U T I O N

of

The Lord's Day Union for India.

Article I.—Name:
The Society shall be called the "Lord's Day Union" for India.

Article II.—Objects:
The objects of this Society shall be to promote and secure the observance of the Lord's Day, as, by natural and scriptural right, a day of rest, both for Christians and non-Christians. With this in view the Society shall—(a) by diffusing information, (b) organizing Local Unions, and (c) seeking the aid of legislation, when necessary, aim at guiding public opinion, teaching the children in Day and Sunday Schools, and keeping the subject prominently before the Churches in this land.

Article III.—Membership:
All persons may be members who are in sympathy with the objects of the Union, and will endeavour to keep The Lord's Day holy.

Article IV.—Officers:
The Society shall have as general officers, a President, a Secretary, and a Treasurer, who shall be elected annually.

Article V.—General Management:
1. The Society shall have a General Committee, a Central Committee, and Local Committees.
2. The General Committee shall consist of the General Officers of the Society, the officers and members of the Central
Committee, and the officers of the Local Committees, and shall meet annually at Calcutta for receiving and considering the Report of the Central Committee, for electing the General Officers of the Society and the Members of the Central Committee, and for determining all questions affecting the constitution of the Union.

3. The Central Committee shall be located at Calcutta, and shall consist of not less than twelve members, besides officers, to be elected for the term of one year, at the Annual Meeting of the General Committee. This Committee shall have a President, a Vice-President, a Secretary, and a Treasurer, to be annually elected by the Committee upon its formation each year, subject to the proviso, that, in electing such officers, advantage shall be taken of the General Officers of the Society, as far as they may be available; shall conduct all the business of the Union, in accordance with the constitution of the Society, and under the control of the General Committee; and shall hold monthly meetings, five forming a quorum, and submit an Annual Report to the General Committee.

4. Unions at centres other than Calcutta, organised on the basis of the constitution of the Society, shall have Local Committees, constituted, as far as may be, on the model of the Central Committee, provided that the scope of their functions shall be purely local, excepting that their officers shall be members of the General Committee.

BYE-LAW.

Members shall be expected to give an Annual Donation to "The Lord's Day Union" for India.
REPORT OF THE GENERAL SECRETARY.

We think it proper, before reporting the general work done during the first year of the existence of the Lord's Day Union for India, to give a history of the events which led to the organisation of the Union. The question of the proper observance of the Lord's Day has been discussed from the time of the very earliest Christian work in Bengal. In an extract from a letter written by Rev. J. L. Kiernander, in his Report in 1776, we find the following:—

"Supposing that the law lays no restraint upon the Heathen in this particular, though the Stranger within thy gates is included in the Commandment, yet, I cannot see why the Europeans in their settlements should, in this respect, conform to Paganism. When the Heathen have their festivals they cease from labour, and observe them strictly, and then the Europeans stop their work; but on Sundays, the natives are allowed to go on with their labours, which are not suspended even during the time of public worship. When I built the Church, the School, etc., I never suffered any work to be done on the Lord's Day, and yet, as I hired the labourers by the month, I always paid them for 7 days, though they worked only 6, and I observed they did more in the 6 days by having the 7th to rest."

He protests indignantly against truckling to heathenism by breaking the Divine Command.—"This, (he says) makes Christians, with their Lord's Day, appear very contemptible in the eyes of the pagans. Whereas could they once see the Christian religion practised, and a good example set them in this and other respects by Europeans, it would soon weaken the strongest objection they have against Christianity, and in time make way for them to come in by flocks."

From that time down to the present the question has been a living one. Rev. J. P. Ashton and Dr. K. S. Macdonald, as Secretaries of the Calcutta Missionary Conference, have on several occasions had to do with
the question. It is this deeply rooted and widely spread conviction of the need of better laws and of better observance of the Lord's Day, that led up to the more recent agitation, which has culminated in the organisation of the Lord's Day Union for India.

In the *Indian Witness* of July 4th, 1891, there appeared a letter telling of the way in which the Customs Officers forced the desecration of Sunday on the Hooghly. It also stated that up to that date, the Port Commissioners had set their faces steadily against Sunday work on the Hooghly, but in the Methodist Episcopal Church, Dharamtala Street, on Sunday night, November 1st, 1891, it was reported that the Port Commissioners had worked a ship at the jetties on that day. This fact was noted and emphasised in the *Englishman* of the following Tuesday, and was followed up by several letters, and a sermon on the subject in the Methodist Episcopal Church, the next Sunday evening, which was very fully reported in the daily papers. Thereafter came a long discussion in the city papers, in which the opinions of Hindus, Mahommedans, and Christians were made public.

A lengthy correspondence was entered into with the Bengal Government, through the Superintendent of the Preventive Service. A deputation waited on the Secretary to the Government of Bengal. As a result, the Government called for the statistics of the number of ships that had worked on the river on Sunday for the past six years, and the outcome was an order from the Government that has greatly increased the difficulties and the expense of working ships on the river on Sunday.

A letter was written to the Secretary to the Government of India, Legislative Department, asking if the "Act for the Better Observance of the Lord's Day" had been repealed, and an official acknowledgment was published, to the effect that "the Act was repealed in 1887." This official announcement led to a new discussion. The *Statesman* took it up editorially, and suggested that "there can, at any rate, be no objection to the
enactment of a law (to supply the place of the repealed Lord’s Day Act) declaring and making the Lord’s Day a dies non in connection with the administration of justice in this country.”

Following this, the Calcutta Missionary Conference memorialized the Government, in accordance with the suggestion in the Statesman. The Government declined to grant the memorialists their request.

The arrangements for the Decennial Conference were being made while the question was at this stage, and Rev. W. B. Phillips and Rev. Frank W. Warne were appointed by the Calcutta Missionary Conference to prepare papers on this subject for the Decennial Conference.

One of the writers in his paper said:—

“The chief purpose of the writer of this paper is to recommend that this Decennial Conference take steps towards forming a Union Society, which shall unite the Christians and so far as possible all the people of India on this question.”

The authors of the papers were not present at the Conference, and Rev. J. A. Macdonald took up the question of the Lord’s Day Union. At the meeting in Bombay, he headed a paper, “A Lord’s Day Union for India: will you join?” and the following thirty-two persons were the first to join, and they joined at the Decennial Conference:—A Paton Begg, J. A. Macdonald, Dr. J. Murdoch, A. E. Cook, T. G. Ekholm, C. G. Conklin, P. M. Buck, B. S. N. Stanley, R. M. Bauboo, R. D. Banister, John Laker, Mrs. Hoskins, Kate A. Blair, Josephine White, F. J. Campbell, W. M. Ramsay, W. J. Ramsay, M. Miller, T. B. Wadleigh, J. F. Campbell, Mrs. D. O. Fox, C. G. Elsam, M. N. Bose, A. W. Prauch, E. Royle, M. Thompson, A. M. Dunn, and G. Stevens. We believe that the organisation of the Lord’s Day Union for India, is one of the things for which the Bombay Decennial Conference of 1892-93, will be longest remembered. It seems providential and very important that this Union, for the furtherance of a movement in which we are all alike interested, should have been inaugurated at the Decennial Conference.
After the Decennial Conference, the matter rested until the Business Meeting of the Calcutta Missionary Conference, March, 13th 1893, when the following Resolution was passed—"That Rev. A. B. Wann and Rev. J. A. Macdonald be added to the Sabbath Committee of the Conference, and that Rev. F. W. Warne be appointed Convener, and that the Committee be empowered to try and form a Lord's Day Union for India."

This Committee met twice, as the Missionary Conference Committee, next, it called a Calcutta Committee, representing, as far as it could be arranged, all the various Churches, the enlarged Committee prepared a draft constitution, and circulated it to interested friends in all parts of India, and considered the suggestions that were returned. To the Missionary Conference, it made a Report, including constitution and nominations of general officers and Central Committee, and the nominations were confirmed.

Bishop Thoburn, who presided at the Inaugural Meeting, held in the Union Chapel, June 19th, 1893, said:—

"I have watched such gatherings in this city for over twenty years, and cannot remember having seen a larger or more representative audience at any public meeting for the furtherance of a definite religious movement.

"It is well that, here, in India, Christians organise themselves for the double purpose of establishing the observances of the day in this Empire, and resisting all encroachments upon its authority. Every Christian is entitled to this day of rest, and wherever it can be introduced we should all co-operate in helping the movement.

"Never in any age, has the world so needed a weekly day of cessation from toil. In this feverish age, when men are in such mad haste to get rich, when life seems like a desperate struggle for every one, it would be an unspeakable boon to the human race, if, at sunrise of every seventh day, an order of universal rest could be sounded round the globe. In no country is this rest more needed than in India, and no people in India need it so much as European Christians. The spectacle is constantly before our eyes of men breaking down long before they reach their prime simply and solely from the effects of ceaseless toil. Both humanity and religion unite in calling upon us to go forward, and cordially support this great movement."
Rev. Frank W. Warne read a Report of the events leading up to the Organisation. Rev. J. A. Macdonald, one of the speakers, gave a history of the Meeting for Organisation at the Decennial Conference in Bombay, and told of the very widespread interest in this subject. He said:—“I conceive the first thing to do will be to diffuse information.” Mr. Macdonald, it may here be remarked, was subsequently made Convener of the Publication Sub-Committee, and has himself been instrumental in carrying out to some extent his conception.

Rev. W. H. Ball said:—

“We are not here to speak of what has been done, nor is it safe in India to prophesy of any Society what it will do, but we can point out what a Union like this may do if it is well supported.”

In the course of a vigorous address he pointed out that the members of the Union must first adjust their own lives and actions, and thus, by example, and precept, try to persuade others to rest on the Lord’s Day, which is God’s great gift to man, as man, and quoted as his authority Christ’s own words. “The Sabbath was made for man and not man for the Sabbath.”

After the Union was thus fully organised, two lines of work were taken up: One, the local work of the Central Committee; the other a correspondence by the General Secretary, with a view to getting Branch Unions in various parts of India, and in various ways to unite the Christians in India in securing a better observance of the Lord’s Day.

Although all that we could wish has not been accomplished, yet there has been much to encourage. Correspondence has been had with almost every city in India, and a general interest has been aroused. The following are some of the encouraging results.

On Sunday, September 17th, in answer to a call made from the Central Committee, through the General Secretary, sermons were preached throughout India and Burma, to both European and Native congregations, on the subject of the Lord’s Day Observance. We cannot estimate the good which came from this, and we hope it will be continued each year.
The *Kaukab-i-Hind*, a Vernacular paper printed in Lucknow, which has a large circulation among Native Christians, had the number issued on September 16th, a "Sabbath Number," and was filled with literature on this subject, and so worked in with the sermons of Sunday, September 17th. We trust that this is prophetic, and that in the coming years we can get the Christian papers throughout India, in the various languages, to have a Sabbath Number in connection with the Sabbath set apart for special sermons on Lord's Day Observance.

In seven different centres Branch Unions have been organised, viz., Bankipur, Ellichpur, Kolar, Bombay, Mhow, Lucknow, Bombay District Conference, Methodist Episcopal Church. Beyond these places, where definite Organisations have been effected, expressions of special interest have come to us from many places, such as, Allahabad, Karachi, Rangoon, Madras, Benares, Agra, Cawnpore, Hyderabad, Bareilly, Midnapore, Darjeeling, Mussoorie, Naini Tal, Poona, Simla, and Lahore. Such reports assure us that the influence of the Union is very widespread, and public attention has been called to the question throughout the Land. The Bangalore and Benares Missionary Conferences have passed resolutions of sympathy with the work of the Union, and we hope they will, after the publication of the first Annual Report, form Branch Organisations.

We have special reasons to hope that, when the Annual Report of the Society is published, Branch Unions will be formed in several cities of India.

The officer called the General Secretary, it is hoped, will soon be one who can travel throughout India, and give his whole time to the work. The India Sunday School Union was organised for some time before the funds would admit of a paid Secretary, but the time came when such an officer was appointed and the consequent advantage (to the Union and the cause), is known to all. We are hoping and praying that the Lord's Day Unions at home will also see our need, and send us a General Secretary, and help towards his salary.
When we have a General Secretary who can give his whole time to this work, we hope to publish a monthly or quarterly magazine in the interests of the better Observance of the Lord’s Day in India.

THE CENTRAL COMMITTEE.

The meetings of the Central Committee, the Calcutta Executive of the Lord’s Day Union, have been regularly held at the Bible House, on the first Thursday of every month, at 8-30, A.M. One of the first steps was to appoint three standing Sub-Committees, which should divide the bulk of the work between them. The first of these Sub-Committees deals with matters in which Government is concerned. The second takes up questions connected with the Commercial World. The third sees to the production and publication of pamphlets, leaflets, and other literature issued under the auspices of the Union.

The Rev. W. B. Phillips was the first Secretary to the Central Committee. On his departure on furlough, in March, 1894, the Rev. D. Reid was appointed Secretary.

A letter of enquiry from a Non-Christian Native brought up the question of the possibility of associating those with the Union, who, while not Christians, sympathise with the movement for the better observance of the weekly Day of Rest. The question meanwhile remains in abeyance.

The Government Sub-Committee has had many matters before it for consideration. Some of these have been successfully dealt with, while enquiries are still being made concerning others. The advice of this Committee was sought concerning a case that came from the Mofussil, in which a Native Christian clerk was made to work on Sunday, or else pay a fine. The friends interested in the case followed the advice of the Committee, and an agreeable settlement has been arrived at. Complaints reached the Committee of the way in which Sundays were used for Volunteer
Sham-fights. A representative of the Union waited on the Commanding officers, and there is reason to believe that the complaints have been partially, if not wholly, successful. The attention of Government has been called to an instance in which a case was tried and judgment passed on a Sunday; also to the issue of a departmental order that the clerks in the office of the Inspector-General of Jails were to attend office on Sunday; but no reply has at present been received. The attention of the Committee was drawn to a case which well illustrates the deadness of feeling prevailing in certain Anglo-Indian circles in regard to the Lord’s Day observance. It appears that at a military station in the N.-W. P., the work of repairing the Church was carried forward on the Lord’s Day. The Chaplain in charge protested, but the Executive Engineer refused to stop the work.

The great amount of work going on in the Railway on the Lord’s Day has engaged the attention of the Committee. Considering the enormous distances, often occupying two or three days, which trains in India have to run, it is perhaps impossible to expect a cessation of traffic on Sundays to the extent customary in a small land like Great Britain; but the spiritual and physical needs of the employés demand our sympathy and concern, and we are persuaded that a considerable proportion of the Sunday labour is unnecessary. In this connection there exists a curious and regrettable anomaly. In charging demurrage, the Railway Companies recognize Sunday as a dies non, so far as the Public are concerned, but not in their dealings with one another. When carriages and waggons belonging to one Company are detained over Sunday by another Company, the demurrage is charged for that day as for any ordinary day. The consequence is that a large amount of traffic, and of loading and unloading of waggons, goes on on the Lord’s Day. It is especially noteworthy that this anomaly was a result of the repeal of the Lord’s Day Act under Lord Lytton’s Government. The repeal of this Act was not so nugatory as some imagine.
The question of how Sunday work in the Postal Department might be diminished, has also engaged the Committee’s attention.*

Throughout the whole of the year the Committee has been considering how best to memorialise Government in favour of a return to the old Lord’s Day Act, or the passing of a new Act somewhat upon the old lines, but nothing definite has at present been done.

The Commercial World Sub-Committee has also had a variety of matters under its consideration. One of the most serious contraventions of Lord’s Day Rest in India exists in connection with the shipping. At nearly all ports there is more or less Sunday work, and Ocean Steamers as well as Coasting Steamers are found discharging or taking in cargo on that day. At the small ports there is not even a pretence of an attempt to check this. At Calcutta, a fine of Rs. 100 is levied for Sunday work, but as the loss by demurrage, in the case of large steamers, amounts to nearly £40 a day, the fine is often readily paid.

Sunday work in Ship-building Yards and in Printing Presses, the loading of cargo-boats at Jute Presses, the issue of Sunday newspapers, the Sunday opening of the Photographic Exhibition, are also matters which have been before the Committee, and in some cases the gentlemen concerned have been informally conferred with.

At the same time the Committee do not lose sight of the fact, that it is of greater and more immediate importance to endeavour to raise the tone of feeling in regard to Lord’s Day observance in the Christian community at large, than to attack and condemn contraventions of Lord’s Day Rest on the part of those who serve the community.

* There came into our hands a special Postage Stamp issued by the Belgian Government, which prevents letters that bear it being delivered on Sunday.
LORD'S DAY UNION.

Under the direction of the Publications Sub-Committee, four Publications have, during the past year, been issued by the Union.

1. The Sabbath.—A sermon preached by Rev. W. H. Ball at the Old Church, Calcutta, July 16th, 1893.

2. One day off: or A Weekly Rest Day for India.—By the Rev. J. A. Macdonald. One Anna.

3. History of the Repeal of the Lord’s Day Act, and of efforts to restore the Legal Dies Non.—By the Rev. J. P. Ashton, B. A. One Anna.

4. Sunday.—By Charles Hill, with a preface by Mr. Gladstone. This tract was prepared in response to an appeal by the Swiss Society for the Sanctification of the Lord’s Day. It has been translated into several languages, and is now, by the kind permission of the author, re-printed for India. Half-Anna.

We cannot close the Report without expressing our gratitude to God for the hearty support and sympathy* which, in many quarters, have been accorded to the movement, and for the measure of success which has crowned the year's efforts.

But "there remaineth yet very much land to be possessed." On the Railways, in the Post Offices and Telegraph Offices, in the Public Works Department, and in the offices of Magistrates, a great deal of unnecessary Sunday work goes on. Municipalities are allowed to disregard the Day of Rest, and in many places building, road-mending, tank cleaning, and other unnecessary labours are carried on, on this day, as on other days. Many private employers of labour throughout India, in Mercantile, Shipping, Trading, Manufacturing, Planting, and other lines, are too careless of the Law of God, and the rights of men, in this matter of a Weekly Rest.

Especially do Christian capitalists and shareholders in England and Scotland need to have their eyes opened and their consciences quickened to the evil of prevalent Sunday work in India, and the grievances borne by their subordinates and employés. If there were co-operation in this matter among companies and business-firms, and all others interested, and a general agreement were arrived at to suspend work on Sunday, wherever practicable, the difficulties would, to a great extent, vanish away, and the pecuniary loss would be quite inconsiderable.

In these circumstances, we would earnestly appeal to all who desire to see a better observance of the Lord's Day in India, to become members of the Union. The aims of the Union are broad and practical enough to enlist the sympathies of men of very various views. Its constitution (Article II., Vid. p. 2.) is, as our President, Bishop Clifford, claimed, "at once simple, broad, human, and Christian."
# THE LORD'S DAY UNION.

## CENTRAL COMMITTEE.

**Receipts and Disbursements, from 26th June, 1893, to 30th June, 1894.**

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E. & O. E.

A. McD. CLARK,

_Honoray Treasurer._

Calcutta, 30th June, 1894.
APPENDIX.

THE ANNUAL MEETING.

The first Annual Public Meeting of the Union was held in the large Hall of the Y. M. C. A. Rooms, Calcutta, on Wednesday, the 25th July, 1894, at 5-30 P.M. There was a large attendance. In the unavoidable absence of Bishop Clifford, the President of the Union, the Chair was taken by the Rev. J. Brown, the President of the Central Committee. The proceedings were opened by the singing of the hymn, "O Day of rest and gladness;" the Rev. J. P. Ashton led in prayer; and then a digest of the foregoing Report was submitted by the Rev. F. W. Warne, and the Rev. D. Reid, the Secretaries of the General Committee and Central Committee, respectively. The adoption of the Report was moved by the Rev. Dr. K. S. Macdonald, senior missionary of the Free Church of Scotland.

Dr. Macdonald said—

That he would confine his remarks to the consideration of the aid which, according to the constitution, the Union expected to receive from legislation in the furtherance of its objects. "The object of this Society," it is set down, "shall be to promote and secure the observance of the Lord's Day, as by natural and scriptural right, a day of rest, both for Christians and non-Christians." This is to be secured by means of—(a) diffusing information; (b) by organizing Local Unions, &c.; (c) by legislation, when necessary. In seeking the aid of legislation, the Union has felt it desirable to emphasise the fact that it is utterly opposed to persecution in every form. In the words of its President, the Bishop of Lucknow, it "has small sympathy with the zeal of some good people who would force their own particular customs of Sunday observance upon others...The most we can do is to guard their secular tendencies from interfering
with the rights of others to use the day, if they will, for rest and worship." The memorials sent up to Government by the Calcutta Missionary Conference, which are embodied in the publications of the Union, are equally clear and emphatic on this matter. The speaker desired to emphasize this the more, because of paragraphs which have been going round the newspapers, both here and at home, in regard to persecuting legislation said to have been put in force in the Friendly Islands by the Missionaries there. The paragraph on this subject from the pen of James Payn, the prince of paragraph writers, which appeared in the *Englishman* a few weeks ago, commences with the words—"Culpable as may be a cannibal, he is not necessarily more wrong-headed than a missionary." This statement is founded on revelations said to have been made at a meeting of the Anglican Missionary Conference by Lord Stanmore, a member of the Gordon family, of Aberdeen, the head of which family is Lord Aberdeen. The gravamen of the charge is that punishments were inflicted on the natives because of their wearing native clothing and their bathing on Sunday. Hoaxes are the order of the day at present, among which we had palmed on the public within the last few weeks—the catching of the 20 sadhus red-handed at Bareilly, in the very act of besmearing trees, and the discovery of a Buddhistic life of Christ in Thibet by an adventurous Russian traveller. The discovery of the punishment of the Friendly Islanders for Sabbath-breaking by fines, flogging, and imprisonment, has also all the appearance of being a hoax. There are fourteen years since Lord Stanmore was governor of the Fiji and Friendly Islands; the native dress of the said Islanders corresponded very closely to that of some tribes and sects of India till within a few years ago. The Greeks, reporting on the expedition of Alexander the Great into India, wrote of some of them as Gymnosophists, a name, which being translated into English-Latin would indicate that they were clad in puris naturalibus. The Jains spoke of one of their sects as Digambaras, that is sky-clad. Now, it is quite certain that if these insisted on walking in the streets of Calcutta in broad day-light, thus clad in their native dress, they would be taken up by the police, fined and imprisoned. And it is an undoubted fact that if any of our Native Christians were to bathe on Sunday, or indeed on any day in some of the tanks of India, they would subject themselves to fines and imprisonment. So a missionary returned from India might use language very similar to that attributed to Lord Stanmore, with much truth, but if he did, it would be more in fun than in earnest.
The Union believed in aid to be obtained from Sunday legislation in the interests of a Day of Rest for the people of India. Christian governments, from the days of Constantine the Great, the first Christian sovereign, down to the present, have felt it desirable to give this great boon to their subjects, and fence it round about by very various legislative Acts, so that they could not be legally deprived of it. This was what the Lord’s Day Union sought for India. Science and History, as discovered in the experience of all humanity, made it quite clear that man required a seventh day’s rest after six days’ work. This principle the Government of India recognised and enforced in the Indian Factories Act of 1891, and in various ways departmentally. The efforts of the Lord’s Day Union would be directed to secure it more generally. It was universally acknowledged that women and children required the protection of legislation to secure for them the seventh day’s rest because of their comparative physical weakness; but there were among all large bodies of men a proportion not to be ignored, needing for the same reason the same protection; and science proved that the strongest of men would be much the better, physically and mentally, of such periodic and recurring cessation from labour in addition to that given by the daily rest of night, and sleep.

The Bible is a wonderful book in many respects, and one of these was the manner it accommodated itself to the different mental idiosyncracies of different men with different minds, with its historical, biographical, theological, doctrinal, and devotional characteristics in prose and poetry, so as to suit different minds. In this way there were four different gospels, two different versions of the Lord’s prayer and of the ten commandments. Some had predilections leading them to prefer one, and others the other form. As a Missionary labouring in a non-Christian country, though under a professedly Christian government, the speaker had his predilections for the form of the commandment given in the book of Deuteronomy rather than that given in the book of Exodus; because in the former, in the body of the commandments was given one of the reasons why in a special manner the Israelite should remember to keep the Sabbath—“That thy man-servant and thy maid-servant may rest, as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.” In other words, the Sabbath day is in an especial manner to be kept in the interests of those under autho-
rity, whether servants or slaves; those who, because of hard task-masters, are oppressed or overworked wherever they be, whether they be found in Government Secretariats or in Mercantile offices, in tea-gardens or in indigo concerns, in Railway Stations or in sea-ports. Benign governments looking after the mental and bodily interests of their subjects are to see to it that all who are under the authority of others have a seventh day's rest secured to them. It is the bounden duty of all Governments, Christian or non-Christian, to see that their subjects are not unduly oppressed, and this is done best by seeing that all who choose, have the privilege of enjoying a seventh day's rest. But the duty of Government does not end there. A duty is laid upon it from the religious stand-point. The Government of Bengal, in a communication to the Calcutta Missionary Conference, of date 28th October, 1892, seems to repudiate such a duty. Its Secretary writes:—“Legislation, such as that proposed, could not be undertaken by the Government on purely religious grounds, as such a course would be contrary to the declared policy of the legislature of India.” With this the speaker could not agree. On the other hand, the declared policy of Government demanded that Her Majesty's Indian subjects suffer not because of their religious beliefs. Now, there were scattered all over India a large body of Christians, some of whom recognised the duty of rest on the Lord's Day so binding upon them religiously that they would be prepared to suffer, if not unto death, like the Maccabees of old, who allowed themselves to be cut to pieces to the number of 1,000, rather than fight on the Sabbath day, at least, very great losses, pecuniarily and otherwise, rather than do any ordinary labour on the Lord's Day. Government is bound to recognise this fact, as well as the demand made upon it from the physical and mental point of view. And the Education Department, which, above all other Departments of Government, has to do with the neutrality principle referred to, practically, as seen in the conduct of the Calcutta University, which in regard to examinations, might not feel the force of the seventh-day rest principles, will not hold examinations on Sunday when Christian candidates are concerned, or on Saturday when Jewish candidates have to attend, or on Hindu or Muhammadan holidays, when attendance at such would be regarded as violating their religious principles or interfering with the discharge of their religious duties. To have respect for the religious feelings, and the mental, moral, and physical well being in the matter of the rest for which the Lord’s Day Union pleads, was a God-like work, a work which ran on the lines of the words which the King will
utter on the Great Day to his own—"Then shall the King say unto them, 'Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.'"

At this point in the proceedings a Hymn was sung, and an opportunity was given to those in the audience, who had not yet joined the Union, of enrolling themselves and contributing to the funds.

The motion for the adoption of the Report was seconded by the Rev. H. D. Williamson, Secretary of the Church Missionary Society. He said:

It is my purpose this evening to speak briefly of that aspect of the observance of the Lord's Day which presents itself to us as individuals. And it is well for us to see what it is that we believe regarding it. We believe that it is indeed the Lord's Day, the day that belongs to Him, and has been given to us to use for His glory in profit to ourselves and to others. We believe that it is a relic of paradise and a type of Heaven, and the Sabbath-rest to which we all look forward. We believe that it is a day of blessing, for God especially blessed the seventh day and hallowed it, and we may expect special blessings on that day in our own hearts and in our work. We believe that all vital religion is intimately bound up with it, whether for the heart, for the home, or for society at large. And we say, I believe, with old Dr. Love, "Cursed is any gain, cursed is any recreation, cursed is any health, which is gained by deliberate encroachment on the Lord's Day of rest." We believe that we have all need to learn how to honour it more completely, and that the bringing into it of hearts filled with our studies, our business, our pleasures, desecrates it. So much for our belief. Now what is the actual state of Sabbath observance? We all have experience of the sad desecration going on around our own houses, of what can be seen in Calcutta, of what can be heard. The trains running as on week days, not only for passengers but goods! The tram-cars running as usual, the Post Office labour, and various kinds of Sabbath desecration in the name of business. And as noteworthy, with far less excuse, all the Sabbath-breaking in connection with amusement,—the pic-nic parties, tennis parties, golf-playing, shooting, and river excursions! How terrible it all is! We were told in the paper read at our last Calcutta Missionary Conference, of fines imposed 100 years ago by the Government for non-attendance at service on the Lord's Day! if such were imposed now, and paid into
the credit of this L. D. Union, there would be no lack of funds at our disposal!

Let me make one or two suggestions—

First, we should be very careful, we Christian workers, how we ourselves transgress God’s law in this matter, paying special attention to the evil of ‘bazaaring’ on God’s day, unnecessary use of our horses and conveyances, and the like. We have no time to speak of our Indian Christian brethren, the special need of training them in the rightful use of this day, and warning them against the laxity which prevails among their Roman Catholic neighbours. As to the L. D. Union, seven branches are not, after all, very many for this vast country of India: none yet exist in the Panjab or Madras, and there is only one in the N.-W. P. Members might exert themselves to stir up their friends, far and wide, to organise branches of the Union where they live. We all recognise the need of a travelling Central Secretary, similar to that in the S. S. Union, and subscriptions should be increased if anything is to be done in this direction. Members may also prove the reality of their membership by bringing instances of Sabbath-desecration to the notice of the Secretary and Committee, and by co-operating in various ways with them. Finally, let us bear in mind the words of God Himself, for we are too ready to be ourselves slack in memory,—“Remember—remember the Sabbath day to keep it holy!”

The motion for the adoption of the Report having being carried, *nem. con.*, the Chairman, the Rev. J. Brown, next, briefly addressed the Meeting. He said, what he called, the Missionary aspect of the subject:—

At this late hour I shall not detain you with many remarks. There is however one aspect of this subject that I would like to suggest as an additional reason for supporting the work of the Lord’s Day Union, and that is the Missionary value of the observance of the Lord’s Day in India. This day is the weekly memorial of the greatest events in history the finishing of the work of human redemption and the inauguration of the Christian dispensation. It was on the first day of the week that Christ came forth from the sepulchre, “the living One,” conqueror of death and hades. It was on the first day of the week, when Pentecost being fully come, the Spirit of God was poured out upon the disciples, and they were sent forth with this equipment to conquer the world.

Now let us contemplate what the effect of the right observance of the Lord’s Day in every part of this land would be,
with every Office and Court and Kachcheri of Government closed, every Mill and Factory still, every Business House empty, all unnecessary trains at rest, the implements of labour put on one side, and a truce called to the drudgery of life. Let us imagine the day observed by every Christian not only as a season of rest, but as a day for gladsome worship, holy unto the Lord. Would not the observant begin to ask, “What meaneth this?” Would not even the most obtuse be wakened into enquiry, and opportunity afforded to impart information touching the great verities of our faith? The Christian observance of this day would thus be the most eloquent and effective sermon touching “Jesus and the resurrection” that would be preached in the land. We have often been asked as we have spoken to officials and to men of business on this subject why we cannot enjoy our opinions in peace and leave them alone. Our reply is we dare not keep quiet, we dare not leave them to their Sabbath desecration. Believing as we do that this day was made for man, that it is the poor man’s inalienable right, believing as we do that the open violation of God’s law in the desecration of the Lord’s Day by Christian people is one of the greatest hindrances to the progress of Christianity in this land, we dare not be still. Loyalty to the king demands that we maintain the sacredness of His day. Love for our fellowmen demands that we pledge ourselves to secure the object of this Union. Then when we remember to keep holy the Sabbath Day, the Lord of the Sabbath will remember us for good, and He will pour us out such a blessing that the song of gladness shall be heard all over this land.

The Meeting was then brought to a close with the singing of the Doxology, and the pronouncing of the Benediction.
The accompanying Form of application for membership, when filled up, should be sent either to your Minister, or to the Secretary of the Central Committee, 47/1, Park Street, Calcutta.

Dear Sir,

Please enrol me as a member of the Union, my annual donation to which will be Rs. ____________________________

Yours faithfully,

Name ____________________________

Address ____________________________