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SIXTH  
ANNUAL REPORT

OF THE

PHILADELPHIA SABBATH ASSOCIATION.

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AT the commencement of the Society's last year, our country was engaged, as it still is, in war with a sister republic. Business on our canals, and other public thoroughfares, had suddenly increased in a large ratio. These, and other circumstances, rendered the friends of the Sabbath apprehensive that this sacred cause, which had for a number of years been so steadily and rapidly progressing, would be seriously retarded. In the report now presented to the public, we shall endeavour faithfully to chronicle whatever important events have transpired, whether calculated to inspire the zeal, or try the faith, of those who earnestly desire that the Sabbath may be universally hallowed.

SABBATH CONVENTIONS have been less numerous during the last, than the preceding year; but they have embraced much more territory, and larger numbers in their delegations.

Important measures, finally adopted with great unanimity in the Conventions, have been discussed in primary meetings for the appointment of delegates; and thus deep, and, we trust, permanent impressions have been made upon the public mind. Owing to the great increase of business on our public works, during the spring of 1846, and to the extraordinary detentions by fire and floods, a larger proportion of the boats were run on the Sabbath, through a part of the State canals, than during the preceding year. This was noticed, and awakened deep anxiety among those who had witnessed, with great delight, the constant diminution of business on that holy day, during the four years preceding. "We feel," is the language of a resolution, adopted at the Conventions held in Hollidaysburg, Lewistown and Milton,

“solemnly bound to exert our influence in every appropriate way to prevent this evil” (the use of the public works of the State on the Sabbath) “from being continued among us, and entailed on our posterity.” Various expressions of public sentiment indicate, to use the language of one of the public officers of the State works, that so far as relates to the inhabitants along the lines of the canals, “the great mass of the people are in favour of an entire suspension of business on the public works during the Sabbath.”

Besides the Conventions already alluded to, a large and interesting one was held in February, at Carlisle, embracing, as did those mentioned before, delegates from five or six counties.

County Conventions have also been held in Centre, Lycoming, and Tioga counties, that have been attended by the General Agent of the Society.\*

Similar meetings have been held in the western part of the State, which appear to have excited considerable interest.

#### AGENTS AND MISSIONARIES.

Within the past year the Society have had five labourers in the field—two constantly, and three during a portion of their time.

THE GENERAL AGENT has embraced twenty-four counties of the State in the field of his labours the last year—from Adams, Franklin, and Bedford on the south, to Alleghany on the west, and Tioga and Potter on the north lines of the State. He has preached and addressed public assemblies much more frequently than during any former year. He has also addressed public assemblies and bodies, in the District of Columbia, and in the States of New York and Rhode Island.

THE REV. WILLIAM HANCE has prosecuted his missionary labours during the past year with zeal and fidelity. The following extracts

\* The language adopted in the Report of the Hollidaysburg Convention may, with equal propriety, be applied to several others. The Report says: “the resolutions were all adopted unanimously; the greatest harmony prevailed; a deep interest in the business of the meeting was manifested by the members of the Convention, and by the large assemblage of persons present. Six Protestant churches were represented by their ministers and members: viz. the Evangelical Lutheran, German Reformed, Episcopal Methodist, Protestant Methodist, Baptist and Presbyterian. The meeting was one of delightful Christian intercourse.” In addition to the Christian denominations enumerated above, persons in connection with five or six others were in attendance, at other Conventions.



from his communications to the Society will, we believe, be read with interest.

*To the Board of Managers of the Philadelphia Sabbath Association :*

“DEAR BRETHREN—During the past season my labours have been extended over nearly all the principal canals within the State, embracing the main line of the State canals from Columbia to Pittsburgh, the Susquehanna and North Branch divisions to Wilksbarre, the Susquehanna and Tidewater, the Delaware Division, and the Lehigh canals.

“The success which has attended the adoption of the Sabbath principle, on the two last-mentioned lines, present a triumphant train of facts as arguments in favour of abstaining from this mode of labour on the Sabbath. It may not be amiss to glance at the moral condition of the boatmen on this branch of the public works, previous to the adoption of this measure. Few if any pious men were to be found on those canals, it being quite a common expression that “no man could be a boatman and a religious man.” Hence such were almost universally compelled to abandon the canal; and as a matter of course, where wickedness reigned, degradation abounded. One fact, from a multitude, will be sufficient to show the low condition of morals along the line at the time. I saw a boat, having for a crew the captain, his wife at the helm, and a little daughter, about ten to twelve years old, as driver. This little girl, in rags and dirt, with a horse-trough slung over her shoulders, was trudging before the horse as he fed, while her parents, on board the boat, were using abusive and most profane language to each other.

“This, brethren, was not a solitary case. Here, too, were to be found more than a thousand boys from the tender age of nine to sixteen years, exposed to and encouraged in the worst vices and passions of the human heart, and by far the greater number of the boys are orphans, or deprived of any parental oversight; few, if any, kind Christian voices were heard by them to warn of danger or encourage them in the path of virtue. Thus, in the language of Mr. Wurts, ‘they were mutually corrupting each other.’ But a change has taken place; your Missionary has met them with the Word of Life, and endeavoured to point them to ‘the Lamb of God.’ Long will I remember the look and expression of one of those little boys, not more than eleven years of age, as with eyes sparkling with delight, after having listened to my sermon, he said, ‘Oh, sir, I was so glad you thought so much of us poor boatmen.’ Much more quietness and order is enjoyed, especially on the Sabbath, in the various towns and landings along the line. I have improved the Sabbath opportunities each time I have passed along the line, in collecting the boatmen together, and preaching to them the Gospel of Christ. Others, likewise, have been prevailed upon to participate in those labours, particularly at Bristol, where, nearly every other Sabbath afternoon, Rev. T. S. Johnson, assisted by others, have carried forward this good work.

“We have likewise distributed Bibles, Testaments and Tracts, together with a few other good books among them. We rejoice that those efforts are not in vain—a gradual improvement in morals is taking place—the pious Christian is now found on a number of boats. I have seen such call the hands together and raise the family altar in the cabin of the boat. Indeed, brethren, it was good to be present on such occasions.

“A letter from Wm. Zane, Esq., Superintendent of the Lehigh canal, will enable the public to judge of the effects of closing the locks during the Sabbath, on the Delaware Division and Lehigh canals. I will not here omit to mention that we have the testimony of the former President of the Board of Canal Commissioners, that the repairs on the Delaware Division canal were made the last spring without Sabbath labour, and with more

expedition and economy than on those portions of the public works where no intermission of labour was allowed on that day.

“I regret my inability to report any action, in favour of the Sabbath, by the Directors of the Susquehanna and Tidewater canal. I trust efficient measures may be taken to secure that desirable object. That it is anxiously desired by nearly all who have anything to do with the canal, we have ample evidence in their repeated declarations and acts.”

After speaking of the inducements and encouragements to labour, on the North and West Branch canals, Mr. H. says :

“Here, too, is to be found the orphan boy, and those compelled by adverse circumstances to leave the parental roof and oversight, and encounter the most pernicious temptations. We rejoice that our labours among them are not lost. One pleasing incident may be given in illustration. While I was riding on a boat, a little driver boy, out of employment, solicited a ride down the canal until he could find employment ; on being granted, he seated himself very quietly on his trunk about midship. While I engaged the captain in conversation, the little boy’s attention was arrested, and as we proceeded he drew near. At that time the captain called in question a quotation of Scripture which I made, when the little fellow could contain himself no longer, but cried out, ‘Captain, he is right, and I can prove it to you ;’ and, suiting the action to the word, he ran to his trunk and brought out a neat pocket Bible, and opened to the very passage in question, and read it to the captain—then continued, ‘There, did I not tell you so?’ and with much fervour continued to exhort the captain for some time. It rejoiced my heart to hear the little fellow. Afterwards he showed me quite a bundle of tracts which he had received from the missionaries on the canal.

“Every where have I been well received—and while I have had to encounter various soul-destroying errors, and wickedness in its varied forms, I have been sustained by the strong arm of Jehovah. In very many cases, in riding on the boats, the reading of the Scriptures and prayer is proposed, and very readily acceded to, and many have been the seasons of refreshing from the presence of the Lord under those circumstances. On this line we meet the host of emigrants to the far-west. To them we give tracts, and when able sit down and converse with them. A very few among this class manifest some little opposition—but with a large majority I am well received, and a patient hearing given, while I endeavour to point them to the Lamb of God. I have been much encouraged in witnessing with what eagerness and apparent attention our tracts are read by the German emigrants, and the manifested approval after perusing. Brethren, our labours must be blessed from on high ; God will back them by divine influence, and fruit shall appear to his glory. Trusting in his promises, our determination is to go on to further conquest.

“Yours in the Gospel,

“March 9th, 1847.

WM. HANCE.”

Under date of April 20, 1847, Mr. H. writes :

“The efforts of the past, we rejoice to say, have been greatly blessed by the Lord—in some instances to the conversion of souls, and in general to a deep interest in the Sabbath cause. The conventions held last summer and fall, in the vicinity of the canals, have made a decided, and, I trust, a lasting impression upon those connected with the business of the canal. As an evidence of this state of feeling, few if any of the lock-tenders along the

main line will assist the passage of boats on the Sabbath day—some of them will not even assist the packet-boats, and in one case the packet was detained some two hours, at the close of the Sabbath, on account of the ferry tender refusing to assist them in crossing the river. Another of the collectors, who heretofore has been in the habit of endorsing clearances on the Lord's day, now refuses to do so, and closes his office during the whole day. The boatmen also, in increasing numbers, begin to consider it their great privilege, as well as duty, to abstain from their toils on the Sabbath. The pleasing result of this state of feeling is beginning to develop itself in an increased attention to the great subject of personal salvation. I have held many deeply interesting conversations, on the greatest of all subjects, with the hands on the different boats on which I have ridden, and on such occasions I have not neglected the introduction of prayer in the cabins of the boats, with the crews. These proposals have generally been readily acceded to, and on such occasions the reading of the Scriptures and humble prayer has been attended by a deep, solemn feeling of the all-pervading presence of Jehovah, and we could all say emphatically, 'it is good for us to be here.' It has been my privilege to meet with those this spring that are now rejoicing in the hope of eternal life, through Jesus Christ, who, a few months since, were without hope and without God in the world, who have traced the happy change to the instrumentality of a little tract, and a few words spoken by your missionaries in the discharge of our labours.

"Upon the whole, I have been much encouraged during the few weeks I have been engaged this spring, since the opening of the navigation."

The following is the letter referred to in the first communication from Mr. HANCE :

"SOUTH EASTON, Dec. 7th, 1846.

"REV. WM. HANCE—

"DEAR SIR—Your letter of the 1st inst., has been received, in which you ask for information with regard to the effect of closing the locks of the Lehigh canal on the Sabbath, &c. It affords me pleasure to state, in reply, that the result has been of the most satisfactory character. The boatmen are not only generally satisfied with the plan, but their moral character has evidently improved. I have heard of no disorder worth mentioning at the places where they rested on the Sabbath, and no cases of quarreling or fighting, except the case that occurred at Freemansburgh, where a man was shot, and that, according to evidence before the court, grew out of an old quarrel of long standing. Having rested one day in seven, according to the laws of God, and the requirements of their nature, the boatmen have been able to pursue with more energy, their calling during the week, and as might have been expected, there has been a marked increase of business on the canal. From the experience of the last two seasons, I am very favourably impressed with the results of the plan, and hope that it may be generally adopted.

"Yours, respectfully,  
"WM. ZANE."

MR. THOMAS PEOPLES, whose labours were favourably noticed in the last Annual Report, was removed by death in July.

Possessing a fine constitution, good mental endowments, an ardent desire to cultivate his mind, and devoted piety, his friends had high hopes of his long-continued usefulness in the church of Christ.

MR. THOMAS FREEMAN, from Baltimore, was employed by this association for a short period the last season. The following interesting letter, written by him to the General Agent, will afford a good idea of the usefulness of his labours.

“BALTIMORE, NOV. 21, 1846.

“*Dear Brother Powell*—I have traversed the Main line of the State canal to Hollidaysburg—the Susquehanna, to Berwick—the Lehigh, the Delaware Division, and the Susquehanna and Tidewater canals. Every where, with few exceptions, I have been well received. Collectors and others engaged in the business of the canals, have aided me much with their advice and information. Ministers and others, of all denominations, in the various towns through which I have passed, have manifested a lively interest in the cause of the boatmen.

“Among the boatmen I have had some precious seasons—everywhere have they been glad to see me, and I have been emphatically hailed as the boatman’s friend, and on leaving them they have urged me to ride with them again, if we should ever meet. My tracts have been generally well received, and I trust they will prove like ‘bread cast upon the waters, that will appear after many days.’ Occasionally I have met some opposition, but all has been overruled to the glory of God. But while I have met a little opposition, I have had much to encourage. Occasionally I have met with pious Christians who were not ashamed to let their light shine before men. On one occasion as I was walking along the tow-path, some distance ahead of a boat, quietly meditating on the goodness of God—suddenly the songs of praise to God were heard, ascending from the men on board this boat. The place and circumstances were calculated to fill the soul with joy.

“On another occasion, while I was talking to a captain about the goodness and mercy of God, he was much affected; after supper I gave him a Testament, and proposed reading a chapter. He said he should be glad if I would. After reading the Scriptures, I kneeled with the crew in the cabin, and poured out my heart in prayer to God in their behalf—after which the captain remarked that it had been twenty-two years since he had been on his knees before.

“I have seen the boatmen toiling hard through the week, in order to spend the Sabbath in a neighbourhood where they might enjoy religious privileges. It is indeed a pleasing sight, of a Sabbath morning, to see the boats laid up in front of a neat little town, and their crews preparing to attend divine services. When I have been coming out of church, they have come round me and said, ‘Mr. Freeman, we want you to come and see our families—we live at such and such places, our wives and children will be glad to see you.’

“Often has my heart wept over some of the poor boys on the canal. While riding on a boat, I was sadly annoyed by the profanity of the driver; I tried to impress the captain with a sense of his responsibility for the conduct of that boy. ‘Sir,’ said he, ‘that boy is a hard case; his father was hanged for poisoning his mother, and I have had much trouble with him.’ My bowels yearned over the poor lad. I said, ‘Captain, I will give you a Bible if you will read a chapter once a day to that boy.’ He said he would. On giving it to him, he put my name, the boy’s, and his own in the book. He received the Bible with tears in his eyes. The next day a young man who had witnessed the scene, said, ‘Sir, I could hardly sleep last night while thinking of the manner in which you gave the captain that Bible, and trust I shall never forget it.’

"Thus have I passed along the canals assisted by the grace of God, and fondly trust that our labours are owned and blessed by the Lord of the vineyard. May he hasten on the time when the sun-burnt boatmen, together with all classes of our fellow-men, shall be filled with the knowledge of God, is the prayer of

"Yours, sincerely,  
"THOMAS FREEMAN."

REV. JEREMIAH MILLER engaged in a temporary agency for this Association on the 16th of March. He has forwarded to the Corresponding Secretary the following brief, but interesting, account of a late tour on the main line of the canal.

"MR. JOY, April 21, 1847.

"W. HALL, ESQ.

"*Dear Sir*—From what has passed under my eye, in a recent tour to Hollidaysburgh, I am happy to state that there is much to encourage well-directed and persevering efforts for the benefit of those engaged on the canals. I have conversed with many of the boatmen and lock-tenders, and there appears to be a strong sentiment in favour of resting on the Sabbath. They deeply regret that any boat is allowed to pass a lock on that day. The packets run on the Sabbath, though many of the lock-tenders will not assist them when passing. The influence of their running on that day, is truly baleful to other boatmen. Some decisive legislation requiring the locks to be closed, appears essential, in order to an effectual rescue of Sabbath desecration, and opening the way for willing multitudes, who now stand aloof, to worship God in the congregations of his saints, and secure that intellectual and moral culture essential to their best interests.

"I have found among the boatmen a willingness to listen to serious remarks and conversation, and when circumstances would permit, to engage in prayer. Their conduct to me has been kind and respectful, though in a number of instances, before they knew my relation to them, it has been preceded with awful profaneness. The effect of my conversation on this sinful habit has often been very marked and happy, at least for the time being.

"I have distributed tracts among boatmen and travellers which have been cheerfully received, and attentively perused. I have left in the hands of committees, in the villages and boroughs along the line of the canals, from eight to ten dollars' worth of tracts. These committees have generally been ready to engage in the distribution with zeal—and, on my return from Hollidaysburgh, I was happy to learn that they had gone to work with pleasing success, and that a number of boatmen had been induced to attend church. There appeared to be a decided improvement, even in a single week, with respect to the observance of the Lord's day.

"The Sabbath Conventions, held last autumn and winter, appear to have had a good influence in opening the way for more successful exertion early this spring. I have found engaged on the canals quite a number of intelligent and decided Christians, while there are others who seem far from the kingdom of God. Good impressions have been given to many young men and driver boys, and while there is a growing interest felt by those living in the immediate vicinity of the canals, on behalf of this hard-labouring and too much neglected class of men, it is devoutly to be hoped that the Christian public at large will also care and pray for these precious souls, that they may be rescued from sin, and cleansed in the blood of the Lamb, that they

may adorn the Saviour's crown of rejoicing, and enjoy the bliss of heaven for eternity.

"Very respectfully, yours,

"JEREMIAH MILLER."

THE VISITING COMMITTEES, referred to in the preceding letter, have, by their gratuitous aid, done much to gather boatmen and travellers into the various churches, along the line of the canals on the Sabbath, and by distributing tracts, as also in other ways have, we doubt not, promoted the spiritual improvement of these interesting classes of our fellow citizens, and aided in securing a better observance of the holy Sabbath.

#### AUXILIARY SABBATH ASSOCIATIONS.

The chief reliance for securing a proper state of public feeling and action, in regard to the sanctification of the Sabbath is, under the divine blessing, upon the combined influence of the Christian community, exerted through these associations; hence it is deemed an object of great importance, to increase their number and efficiency. We are happy, therefore, to be able to state, that several new associations have been organized during the last year, which it is believed will be active and efficient. The following letters from two of these auxiliaries are subjoined.

"LEWISBURGH, Jan. 25, 1847.

"*Cor. Sec. Philadelphia Sabbath Association:*

"DEAR SIR—As the Cor. Sec. of the Lewisburgh Sabbath Association, I have the pleasure to inform you, that through the efforts of your efficient agent, Rev. O. S. Powell, there was a Sabbath Association formed in this place in October, 1846, composed of five denominations of Christians, who appointed two from each church, to act as an executive committee.

"Agreeably to their appointment, the committee held a meeting, at which it was resolved to hold Union quarterly meetings in the different churches, at which time a sermon should be preached on the sanctification of the Sabbath, and a collection taken for the support of missionary labour on the canal. Our Association sent thirty delegates to the Sabbath Convention, held at Milton, on the 16th Dec. 1846, and there appears to be an increasing interest manifested in the community in regard to the better observance of the Lord's day.

"A memorial to the Canal Commissioners, for closing the locks on the Sabbath, has been generally signed by business men here, and forwarded to the Canal Board.

"M. W. WOODWARD, *Sec'y.*

"MARTIN BUEHLER, Esq."

“MILTON, NORTHUMBERLAND Co., April 8, 1847.

“DEAR SIR—Allow me to give you a brief account of the state of the Sabbath cause in this region. We were visited last fall by the Rev. Mr. Powell, at whose suggestion, and through whose exertions, a Sabbath Association was formed in this place, and a standing committee appointed. We had, as you know, on the 16th Dec. last, a Sabbath Convention in Milton, which was attended by about three hundred delegates from Clinton, Lycoming, Union, Northumberland and Columbia counties, and from the oneness of sentiment manifested there, I am ready to state with confidence that this section of Pennsylvania is ripe for regarding the Sabbath with respect, at least so far as to cease from all secular employments on that holy day, and if the proper authorities would direct the cessation of business on the Sabbath, on all our public works, it would be highly gratifying to the people of this community, and honouring to the commands of God.

“The citizens of Milton, soon after the convention in Dec., contributed to the support of the cause \$55. It was resolved by our Association to have quarterly sermons preached on the sanctification of the Sabbath, and that collections be taken up at the time in aid of the cause. The standing committee contemplate soon to have the first quarterly exercise, and hope something will then be raised worth transmitting to the parent association.

“Hoping that the time is at hand when all men will keep the Sabbath, I subscribe myself yours in the bonds of the Gospel.

“JOHN MURRAY, *Chairman Milton Sab. Ass'n.*

“WILFRED HALL, Esq., *Sec. Sab. Ass'n., Phila.*”

#### IRON MANUFACTURERS.

The letter from Mr. HAMILTON, of Ohio, in regard to the manufacture of iron without Sabbath labour, which was published in our last Annual Report, has excited much interest, and has been extensively circulated. Mr. H., continues to conduct his large furnace on the same principle, and it is believed with good success.

Other furnace-men have their attention seriously turned to the subject, and we have strong hope that, in a few years, the practicability of conducting this branch of business successfully, without employing the Sabbath, will be fully established.

A gentleman connected as one of the proprietors, with a furnace in a large iron-district in this State, has written to the General Agent of this association, stating that in their furnace no labour is performed on the Sabbath, during the day-time, and the greater part of the night, and, that they design soon to cease labour during the whole 24 hours of that day. He adds, “I am convinced of the practicability of Sabbath observance by the furnaces, and doubt not, that in time its adoption in this section of the country will become general.”

#### LIME BURNING.

This branch of business is increasing in extent and importance, in

consequence of the large amounts used for manure, as well as for manufacturing and building ; and it has, until within a few years, been generally considered impracticable to prosecute it successfully without Sabbath labour. But there are now many, who consider it just as practicable to discontinue labour, in the prosecution of that business, one day in seven, as for the farmer or mechanic to do so. At the Sabbath Convention held in Milton, Messrs. Benjamin Bear, of Muncey, and J. Jones of Lock Haven, made statements of their own experience in this respect. " Mr. Jones said, he commenced burning lime in 1843, with a kiln that yielded about ninety bushels per day ; that he made two unsuccessful experiments to stop the kiln on Saturday, and blow it in again on Monday ; but resolved to try it again, and did so with complete success ; that he succeeded by filling up the kiln on Saturday evening as usual, and covering it with slate, and removing the covering on Monday morning, drawing out about fifteen bushels from the kiln below, which draught not only brought all the ashes out of kiln, but made the kiln draw better, and burn better lime than it otherwise would have done ; that his kiln was a perpetual one, and like all others of the kind, that he used bituminous coal, and that he burnt nearly two thousand bushels before he stopped."

Interesting communications have been made to gentlemen connected with this Board, in regard to the cessation of Sabbath labour within a few weeks, at the extensive salt works in Kanahwa, Virginia ; and also by lumber-men in running rafts down the Susquehanna and Alleghany rivers. Each new experiment in any branch of industry, successfully made, of yielding obedience to this law of God and of our being, is calculated to inspire a desire among all labourers of every occupation to enjoy the same privilege. The suspension of labour at the numerous works on the Kanahwa Salines is universal ; and what invests this fact with peculiar interest is, that the operatives are almost exclusively slaves, for whose temporal and spiritual welfare the sympathy of their masters has now allowed the day of rest enjoined by the common Lord of all men, bond and free.

#### SABBATH TRAVELLING.

The ratio of Sabbath travelling on our extended routes, or what may be properly denominated journeying, we believe to be still diminishing ; but it is deeply to be regretted that pleasure riding so much prevails around cities and towns on that holy day. Thousands thus vol-



untarily exclude themselves from those spiritual advantages, which, doubtless, was the great design of the institution in the mind of its Divine Author. By this means multitudes, especially of the youth, destroy their prospects of usefulness and happiness, both for the present and future life. Another important evil connected with this practice is, that it tends to perpetuate the system of running boats and cars on that holy day on routes where, but for this support, it might be discontinued altogether.

The proposal lately made by the Camden and Amboy and New Jersey Rail-road companies, to discontinue carrying the mail on the Sabbath, had it been acceded to by the Postmaster General, would, it is believed, have met the cordial approbation of a very large proportion of the community. The truth of this supposition is indicated in part by the fact lately ascertained from the Post Office in this city, that not more than from one-fourth to one-third of the business men either send letters to or take them from the Post Office on the Lord's day. Many of those who thus manifest their regard to the law of God, are among the most extensive and prosperous dealers in exchange and produce, commission and wholesale merchants of the city.\*

There is, however, enough of deliberate public violation of the Lord's Day among us, to convince all who honour Him who has declared it holy, that our work is not yet done, and especially that we should not cease from presenting kind and faithful expostulations to our fellow citizens, who unnecessarily deprive their dependents of its privileges.

We would particularly plead in behalf of one useful class, the Bakers of our city and county, who are now appealing to their customers to receive fresh bread on Saturday evening for their Sabbath supply. Strange to say, there are found heads of families who deny this request, and who have discharged the baker, who would no longer consent to peril his soul by subjecting himself and journeymen to exhausting toil, and exclusion from the house and worship of God on the Sabbath. But still one and another of this profession are calmly preparing to suffer pecuniary loss, if needs be, for conscience sake; and for these we ask Christian sympathy and encouragement in their struggle. It is upon this awakening of public conscience,—this spreading conviction among the labouring classes, that, if deprived of

\* In London no business is done at the Post Office on the Sabbath; hence, when the sailing day of a steamer is on Monday, they remain till Tuesday for the London mail.

the rest of the Sabbath, they are deprived of a valuable *right*, that we would fix the attention of the patrons of this Association, as the ground of encouragement and hope. Once free in this respect, and after an experience of the blessings which a Sabbath kept holy unto the Lord brings to themselves and households, American labourers will be as reluctant to sell themselves again to bondage, as the emancipated galley slave to return to his chain and his oar.

The Managers of the Philadelphia Sabbath Association rejoice in the indications of an increasing interest in this subject throughout large portions of this commonwealth, by the measures adopted at the Conventions held during the year, and by the more liberal contributions to sustain our operations, enabling us, for the first time, to meet all our liabilities, at the close of the financial year, leaving a small balance in the treasury.\*

As they deem the labours of pious and devoted missionaries, among those engaged in our inland trade, indispensable to success in our plans for promoting the sanctification of the Sabbath, and as they believe the christian public fully concur in this opinion, the amount of such labour will be considerably increased the present season. May their labours and that of every friend of this cause, be greatly blest of God, and as each preceding year has been marked by progressive interest, may the present be distinguished above all others in this respect.

JOHN A. BROWN, *President.*

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*List of Life Members constituted since the first of April, 1846.*

Rev. William Mitchell,	constituted by	Methodist Episcopal Church,	Hollidaysburg.
“ John M <sup>c</sup> Kinney,	“	Presbyterian Church,	Alexandria.
“ John Peebles,	“	“	“ Huntington.
“ James S. Woods.	“	“	“ Lewistown.
“ H. T. Heister,	“	St. Marks Episcopal Church.	
“ Matthew Allison,	“	Presbyterian Church,	Mifflintown.
“ James Mourse,	“	“	“ Perryville.
“ James Linn,	“	“	“ Bellefonte.
“ Robert Hammell,	donation	Gen. James Potter,	Potter’s Mills.

\* Several liberal collections and donations were received too late for insertion in the report this year.

## OFFICERS AND MANAGERS.

### *President.*

JOHN A. BROWN.

### *Vice Presidents.*

D. WEATHERLY,  
MICHAEL REED,  
JOHN M. ATWOOD,  
JAMES I. BOSWELL,

ROBERT EARP,  
HUGH ELLIOT,  
JOSEPH PARKER, JR.

### *Corresponding Secretary.*

WILFRED HALL.

### *Recording Secretary.*

ISAAC SULGER.

### *Treasurer.*

MARTIN BUEHLER.

### *Managers.*

Hiram Ayres,  
James Barratt,  
Thomas Beaver,  
Edwin Booth,  
Wm. Bucknell, Jr.,  
Ephraim Clark,  
Joseph A. Clay,  
Gilbert Coombs,  
H. Conrad,  
Wm. Cunningham,  
Joseph R. Dickson,  
J. Miller,  
Elon Dunbar,  
John Elliott,  
James S. Flanagin,  
Wm. Ford,

Charles Harbert,  
Isaac Hazlehurst,  
C. Heiskell,  
R. K. Hoeflick,  
Paul T. Jones,  
A. H. Julian,  
David Lapsley,  
John L. Linton,  
Thomas T. Mason,  
David C. M'Cammon,  
J. H. M'Kee,  
J. S. M'Mullen,  
John C. Sims,  
Simeon Collins,  
Edward Olmsted,  
Robert Soutter, Jr.

J. S. Kneedler,  
Robert Liggett,  
Archibald Robertson,  
Samuel Sappington,  
John Smart,  
C. L. Spangler,  
John Sparhawk,  
T. W. Jones,  
Geo. H. Stewart,  
Milton Smith,  
John Wilmer,  
Joseph Walton,  
Wm. Dulty,  
James Wray,  
George Young,  
M. H. Treadwell.

REV. O. S. POWELL, }  
REV. J. MILLER. } *Agents.*

### *Missionaries.*

REV. WM. HANCE,

MR. CHARLES WOODS.

### *Executive Committee.*

JOHN A. BROWN, *Chairman.*

M. H. Treadwell,  
Edward Olmsted,  
Robert Soutter, Jr.,

George H. Stuart,  
Isaac Sulger,  
Joseph Walton.

### COMMITTEE ON PUBLICATIONS.

JOHN M. ATWOOD, *Chairman.*

MARTIN BUEHLER,

ISAAC HAZLEHURST.

SUBSCRIPTIONS AND DONATIONS TO THE PHILADELPHIA SABBATH ASSOCIATION,

*From April 1, 1846, to April 1, 1847.*

Collection in Mount Joy, April 10, 1846, \$12.56, March, 1847,		
10.00, J. & S. S. Patterson 5.00 each,	-	\$32 56
" Lancaster, April 10, 1846, (balance,) 6.13, March,		
1847, 42.06,	- - - - -	48 19
" Middletown 3.75, A Friend 5.00,	- - - - -	8 75
" St. Paul's Episcopal Church,	- - - - -	10 00
" Etna Furnace,	- - - - -	2 88
" Williamsburg	- - - - -	9 79
" Presbyterian Church, Blairsville,	- - - - -	4 70
" Alexandria, German Reformed Church 2.93, Pres-		
byterian Church, (balance,) 7.90,	- - - - -	10 83
" Huntington Presbyterian Church 20.00, Methodist		
Episcopal 5.00,	- - - - -	25 00
" Hollidaysburg Presbyterian Church 61.00, Metho-		
dist Episcopal Church 20.00, Lutheran Church		
1.25,	- - - - -	82 25
" First Baptist Church, Philadelphia, (in part,)	-	35 21
" Union Methodist Episcopal Church, per. J. J. Bos-		
well,	- - - - -	67 21
" Fourth Presbyterian Church,	- - - - -	13 36
" St. Paul's Methodist Episcopal Church,	- - - - -	7 75
" Lutheran Church in Perry Co. per. Rev. Mr. Himes,		
Northumberland,	- - - - -	3 07
" Jersey Shore,	- - - - -	6 65
" Jersey Shore,	- - - - -	22 50
" Williamsport Sabbath Association,	- - - - -	6 00
" West Kishacoquillas Presbyterian Church, per		
Rev. J. Moore 7.23, per. Mr. Hale 6.05,	- - - - -	13 28
" York Sabbath Association,	- - - - -	26 65
" Presbyterian Church, Danville, 20.00, other citi-		
zens 9.60,	- - - - -	29 60
" Milton Sabbath Association 55.00, balance of col-		
lection at Convention 20.00,	- - - - -	75 00
" Lewisburg Sabbath Association,	- - - - -	30 00
" Chambersburg,	- - - - -	29 25
" Harrisburg,	- - - - -	70 00
" Balance Collection Sabbath Convention, Carlisle,		
Shippensburg,	- - - - -	28 75
" Shippensburg,	- - - - -	5 47
" Marietta,	- - - - -	8 56
" Presbyterian Church, Perrysville,	- - - - -	20 00
" Presbyterian Church, Bellefonte,	- - - - -	20 00
" St. Mark's Episcopal Church, Lewistown,	- - - - -	20 00
" Presbyterian Church,	- - - - -	20 00
" Presbyterian and Methodist Churches, Newton		
Hamilton,	- - - - -	30 00
" Sabbath Association, Lock Haven,	- - - - -	6 50
" Easton, (balance,)	- - - - -	5 00

Collection in Clover Creek, Methodist Episcopal Church, -	\$1 28
“ Columbia Methodist Episcopal Church, - - -	4 38
“ Newport, - - - - -	3 30
“ Berwick, - - - - -	6 40
“ Bustleton, Methodist Episcopal Church, - - -	3 96
“ Central Presbyterian Church, N. I., (in part,) -	10 00
“ Ninth Presbyterian Ch. 23.50, Sab. school 10.00,	33 50
“ Presbyterian Church, Millintown, - - - - -	20 00
G. Coombs, - - - - -	5 00
R. Allen, and M. Reed, 10.00 each, - - - - -	20 00
Mrs. Spohn, J. B. Stryker, Mrs. Elwyn, A Friend, W. S. Charn- ley, J. L. Linton, Mrs. Hertzog, 5.00 each, - - - - -	35 00
Cash from individuals, - - - - -	46 00
Atwood & Co., - - - - -	10 00
J. Walton, - - - - -	10 00
Morris Patterson, Henry Chester, William Rowland, C. McCal- lister, Mrs. Whitehead, 5.00 each, Mrs. Field 4.00, A Friend 4.00, Dr. Hatfield 3.00, - - - - -	36 00
J. A. Brown, - - - - -	100 00
Thomas Fleming, D. Lapsley, 20.00 each, - - - - -	40 00
A. Fullerton, A. R. Perkins, H. J. Williams, S. H. Perkins, J. S. Kneeder, E. F. Backus, 10.00 each, - - - - -	60 00
G. W. Toland, James Bayard, E. S. Whelen, A. White, J. McLanahan, J. C. Donnell, J. R. Campbell, M. W. Baldwin, T. Harris, 5.00 each, - - - - -	45 00
Cash, - - - - -	9 00
Miss Livingston, per. Rev. J. W. Stewart, - - - - -	10 00
Messrs, Eckel, Spangler and Raiguel, - - - - -	50 00
A Lady 5.00, Mr. Mathey 3.00, S. Batten 1.00, - - - - -	9 00
W. S. Roberts 5.00, J. R. Smith 5.00, - - - - -	10 00
Female Bible Class, No. 2, St. Andrew's Church, - - - - -	5 00
J. Parker, Jr., - - - - -	3 00
J. R. Weeks 1.00, Mr. Wright, Wrightsville, 2.00, - - - - -	3 00
S. M. Leiper 5.00, A Friend 38 cents, - - - - -	5 38
L. Eldridge, T. Sparks, A. Whilldin, Mr. King, J. C. Farr, R. W. Clark, C. Robb, S J. Dreer, Misses Clarks, C. H. Hughes, 5.00 each, W. Clark 10.00, - - - - -	60 00
T. Craven 3.00, W. Whilldin 4.00, - - - - -	7 00
R. W. Davenport, F. A. Raybold, D. C. McCammon, George Young, 3.00 each, - - - - -	12 00
H. Stevenson, S. Robb, W. Taylor, 2.00 each, - - - - -	6 00
Mrs. Shaw, J. C. Chance, 1.50 each, - - - - -	3 00
Cash from individuals, - - - - -	16 00
Hacker, Lea & Co., 10.00, D. S. Brown & Co., 10.00, Worrell, Coates & Co., 10.00, Dulles, Aertsen & Fisher, 5.00, - - - - -	35 00
Fales, Lothrop & Co., D. B. Human, Thomas & Martin, T. P. Remington, 5.00 each, - - - - -	20 00
A. Henry, - - - - -	25 00
A friend in Bethlehem, - - - - -	2 05
G. Burton, J. F. Leaming, 5.00 each, Cash 50 cents, - - - - -	10 50
J. M. Davis, C. Harbert, 10.00 each, - - - - -	20 00
A friend in Mercersburg, - - - - -	1 50
Dutilh & Humphrey, Reed & Brother, 20.00 each, - - - - -	40 00
C. Harkness, D. Leech & Co., 10.00 each, - - - - -	20 00
A. McIntyre, J. Caskey, 5.00 each, - - - - -	10 00
D. McIntyre, A. Robertson, 10.00 each, - - - - -	20 00
W. R. Hanson, Mrs. Hanson, 5.00 each, - - - - -	10 00

Miss Stille, Joseph Wray, 10.00 each,	- - - - -	\$20 00
Miss Davis,	- - - - -	1 00
J. Steele & Co., Rev. E. R. Fairchild, 5.00 each,	- - - - -	10 00
N. B. Thompson, C. S. Wurtz, 5 00 each,	- - - - -	10 00
W. Bucknell, Jr., Thomas Wattson, D. Jayne, J. M. Linnard, Thomas Earp, 5.00 each,	- - - - -	25 00
Barcroft, Beaver & Co.,	- - - - -	20 00
George H. Stewart,	- - - - -	50 00
William Ford, A. Green, 3.00 each, cash 2.00,	- - - - -	8 00
J. M. Paul 20.00, J. N. Dickson 10.00,	- - - - -	30 00
H. L. Hodge, Bingham, Dock & Stratton, 10.00 each	- - - - -	20 00
Harris, Turner & Irwin 5.00, J. R. Gemmill 5.00,	- - - - -	10 00
James Bruen 5.00, cash 5.00,	- - - - -	10 00
W. R. Thompson,	- - - - -	5 00
R. Soutter, Jr., Mrs. Blaine and family, R. Earp, H. Elliot, Miss H. Holland, 10.00 each,	- - - - -	50 00
M. Johnson, J. M'Arthur, William Kirk, W. C. Patterson, James Leslie, Mrs. Brown, J. B. Linnard, Miss M. Stille, J. B. Ross, A Friend, James Hogan, W. A. Porter, 5.00 each,	- - - - -	60 00
S. A. Mercer 3.00, Cash 3.00,	- - - - -	6 00
Mr. Hough, R. Dunlap, 5.00 each,	- - - - -	10 00
Hieskill & Hoskins,	- - - - -	10 00
W. Williamson 10.00, I. Marter & Son, 5.00,	- - - - -	15 00
R. J. Grigg, G. Russell, J. Stockton, 1.00 each,	- - - - -	3 00
Cash,	- - - - -	1 25
P. Beaver, Millerstown 5.00, J. G. 35 cents,	- - - - -	53 5
		<hr/>
		\$2,126 61

*Philadelphia Sabbath Association in account with M. BUEHLER, Treasurer.*

DR.

To amount paid Rev. M'Knight Williamson, arrears of salary,	- - - - -	\$184 87
To amount paid Rev. O. S. Powell, Rev. J. Miller, Rev. William Hance, Messrs. Thomas Freeman and Thomas Peoples, salary up to April 1,	- - - - -	1,650 00
To amount paid the same for travelling expenses,	- - - - -	216 15
To amount paid printing report and bills, room rent and sundries,	- - - - -	138 92
Balance on hand to new account,	- - - - -	76 83
		<hr/>
		\$2,266 77

CR.

By cash received of former Treasurer,	- - - - -	\$ 140 16
Amount of donations during the year,	- - - - -	2,126 61
		<hr/>
		\$2,266 77

The undersigned, appointed a committee by the Sabbath Association to examine the Treasurer's account, hereby certify that they have compared the above account with the vouchers, and find it correct, leaving balance in the Treasurer's hands, seventy-six dollars eighty-three cents.

ROBERT EARP, }  
ISAAC SULGER, } *Committee.*

*Philadelphia, April 30, 1847.*

















