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Contributors & Correspondents.

CONVERTS FROM ROMANISM.

ST. ANNE KANKAKEE, ILLINOIS, U.S.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Please put my name among the readers of the B. A. P., and take enclosed for my first six months.

If you think that it will serve the cause of the Good Master to publish the abjuration from the errors of Rome which is here enclosed, please give it to your readers. Many of them have helped me to support these interesting missions, and they will surely bless the Lord when they will see that their sacrifices have not been made in vain. This is the second lot of Roman Catholics who bravely send the public declaration of their abjuration to the priests of Rome since the first of January, and I hope, before long, many more will follow. Since the week of prayer, a most remarkable shower of graces has fallen upon the Roman Catholics, in the midst of whom it is my duty to work, and a great many of them still are crying, "What must I do to be saved." Let all the disciples of the gospel, in Canada, help me to bless the Lord for his mercies, and let them not forsake this so blessed missionary field, which the Good Shepherd has trusted to them.

Yours truly,
C. CHINQUY.

To the Right Rev. Folley, Roman Catholic Bishop Chicago.

My Lord,—We inform you, that by the great mercy of God, we have left the errors of Rome to follow the gospel of Christ, and we take liberty of giving you a few reasons of our change.

1st. You pretend that Christ had given only to his apostles, and to the priests of Rome, as their so-called successors, the power of forgiving the sins. But it is evident that he addresses himself to all those who would believe on him, when he says, "Whosoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii 18). For, a few verses before explains his mind, by saying, "If thy brother shall trespass against thee," (V 15) and, in the following verse, (19) he says, "again I say unto you, that if two of you shall agree on earth, touching anything, that they shall ask, it shall be done for them of my father which is in heaven." For where two or three are gathered together in my name, there am I in the midst of them." (V 19, 20).

You will never pretend that the promise made in the 19th and 20th verses, were made only to the apostles and their so-called successor. You must publicly acknowledge, that those promises were made to all his disciples—men and women—priests and laymen! But please, read again these words, and pay attention to the *you* of the verse 19th, and you will see it refers to the same *you* of the verse 18th, and you will then see the connection of Rome. We have the evidence that, having given the *order*, must have given the *power* of forgiving, to every one of his disciples. In the question put by Peter: "How often shall my brother sin against me, and I forgive him?"

Another proof of your error is in the admirable answer of our Saviour, which ends with these words: "So likewise shall my heavenly Father do unto you, if you, from your heart, forgive not every one, his brothers their transgressions." (Matt. xviii, 21, 35).

2nd. You say that, after our death, we must pass through the fires of a purgatory to be refined. But the gospel says that, "the blood of Christ alone cleanseth us from our sins." (1st John, 1, 9.)

3rd. You say that in your mass, you renew the sacrifice of Calvary, and that you offer again the same Saviour, as the victim of our sins, but the gospel gives us the assurance that that sacrifice, "Once made could not be renewed," nor yet that he could offer himself often for them must He have suffered often since the foundation of the world. But now, once, in the end of the world, hath he appeared to put away sin, by his sacrifice of himself, and as it is appointed unto men, once to die, so Christ was once offered to bear the sins of many. Heb. ix, 25, 28.)

"By which will, we are sanctified through the blood of Jesus Christ, once for all, and every priest standing daily ministering and offering daily and offering often times, the same sacrifices,

which can not take away sins. But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God, for by one offering, he hath perfected them that are sanctified." (Heb. x, 10, 11.) Besides that, the sacrifice of Christ was a free gift to men; his body and blood could not be sold, nor purchased with money; but your masses are sold. Like Simon the magician, you make a public trade of the gift of God. It is, then, on the Pope and his priests that the terrible curses fall. "Thy money perish with thee; for thou hast thought that the gift of God could be purchased with money. . . . Thy heart is not right in the sight of God." (Acts, viii. 20-21.)

4th. Your infallibility of the Pope is a monstrous blasphemy; for it is written—"Let God be true, but every man a liar." (Rom. iii. 4.)

5th. Your Immaculate Conception of Mary is also a most unscriptural and blasphemous doctrine; for it is written—"All have sinned and come short of the glory of God." (Rom. ii. 28.)

May the Merciful God who has opened our eyes and taken us from the feet of the idols of Rome, to the Lamb whose atoning blood has given us pardon and peace and eternal life, grant you the same favour.

(Signed)

Andre Renaud, Adeo Renaud, Julia Renaud, Lucy Ducros, (wife of) Anthony Sirois, Louis Willard, Louis Corriveau, (wife of) Fabien Gondreau, Ezilva Guertin, (wife of) Joseph Morais, Alfred Roy, Elmas Landry, Michael Tremblay, Elenore Mullin, (wife of) Narcisse Morais, Artimise Lainez, (wife of) Exupert Laliberty, Louis Durand.

C. CHINQUY, witness.

THE FIRST SABBATH-SCHOOL IN CANADA.

The following interesting letter from the Rev. Wm. Smart has recently been published in the Brockville Recorder. It seems to establish conclusively that Mr. Smart was the first who established a Sabbath school in Canada, and that Sheriff Sherwood, now upwards of 90 years of age, was the first teacher. What a change those two worthy gentlemen must be able to mark in this Canada of ours since they began their labour of love some sixty years ago! Very few of their contemporaries now survive; but the men of the present will look upon them only with the greater interest and respect, and will honour them heartily as having so long and so steadily "borne the burden and heat of the day,"—continuing faithful to the end:—

A question has been raised, and a considerable controversy is now carried on in the United States, as to who is the father of Sunday schools in America? And when, and where they were commenced on this continent?

In addition to solving this question, in which no doubt your readers are interested, I hope you will allow a few words on the importance of Sabbath schools to appear in the columns of the Recorder.

It is not to be wondered at that the subject of Sunday schools should take a deep hold on the public, and the religious mind in particular, and excite a very general interest, when we consider what a wide spread institution the school of the Sabbath now is. Not only in its rise but in its amazing progress, the astonishing results accomplished, and what it is likely to achieve in the Church and in the world, in its future career of usefulness to the best interests of society in every point of view.

For Sabbath schools are like leaven, they work in the whole mass of the community, to raise and elevate it in intelligence and Christian character, and thus promoting the good of man and the glory of God.

The establishment of Sunday schools has given an impetus to education throughout the world, and awakened energy and improvement in every department of life.

From these institutions have been drawn the most active, learned, devoted, and successful missionaries and ministers of our Churches, and I believe if the inquiry could be made, it would be found that even many of our practical engineers and men of science and skill in the various professions were first introduced into intellectual light in the Sunday school. Nor would it be too

much to say that even the civil constitution and laws of our country, as well as its municipal institutions, have been improved by the universal formation of Sunday schools.

I only speak of what I know and have seen with my own eyes in my native country, that the lower orders of the people, the peasantry, the workmen in the factories, and miners in the coalpits, were generally without education, and in a very low and debased condition, 60 years ago, before I left England.

Now, it should be borne in mind, that Sunday schools, at their first establishment, were designed to change this state of things, by teaching the first rudiments of education to the children and youths of those families that could not attend the day school, either from poverty or from being employed on the week-day. I may mention here the historical fact, that the first institution of Sunday schools originated in the defeat of Mr. Brougham's Bill in the House of Commons to appropriate a small sum for the education of the masses of the people. The failure of this benevolent and enlightened measure opened the eyes of the Christian public. The Churches took the business in hand, thousands of pious men and women came forward and gratuitously taught the population on the Sabbath; the result we all know.

In this country, from our excellent system of public common schools, where all, however poor, can receive an education, the Sabbath school has grown into an institution of religious instruction. In this point of view, their importance cannot be too highly estimated by every well constituted Christian mind, as these schools have in a great measure taken the place of family and parental instruction. On this account great conscientiousness and a sense of responsibility should rest on the minds of superintendents and teachers of Sabbath schools.

I may further be permitted to remark that the reception of knowledge, and especially of religious instruction, if drawn from a right source, creates independence of mind and thought; and bringing as we do into the Sabbath school the rich and the poor, the children of every class sit together on the same form, learn the same blessed lessons from the same blessed book, uniting in singing the same beautiful hymn. And as the discipline of the Sunday school is confined to love gentleness and kindness, administered with loving hearts and smiling faces.

It is in this way we break down the prejudice of ignorance and ill-feeling, and thus a way is opened for the reception of Divine light to illuminate the mind, and Divine grace to change the heart, to save the soul from sin, and to qualify the redeemed sinner by Christ for eternal happiness in heaven.

In this way parents and children, neighbourhoods, and future generations may be blessed by the successful operations of one Sunday school.

Who can calculate the influence of Sabbath schools, either to the world, or to the Church of God? The Sabbath school children returning home with books of the well-selected library in their hands, are like so many John the Baptists, carrying the awful and interesting news to all their homes and households, "Repent, for the Kingdom of Heaven is at hand."

As Sabbath schools were unknown in Canada (and, by the New York *Freeman*, unknown in any part of America) on my arrival (1811), their astonishing increase forms one of those green and bright spots in my retrospect of now 60 years of labour and travel in this and various parts of Canada. And now at the advanced age of 88 years now, I look forward,—O, I lift the veil!—Heaven opens! and behold I see a great multitude before the throne, that no man can number, clothed in white robes, and palms in their hands, and crowns on their heads, and with harps sweetly strung they sing the praise of Him who loved them, and washed them in his own blood, and made them kings and priests unto God.

I see a vision of my faith, a world redeemed, for the kingdoms of this world are become the kingdoms of our Lord and Christ for ever!

"Alleluia! for the Lord God omnipotent reigneth."

Am I to be charged with wildness of thought, that when this multitude unite in their song of praise to Him that sits upon the throne, and to the Lamb, the voices of Sunday school children will swell the volume and pathos of their praise, "as the voice of many waters, and as the voice of great thunder."

Pleased thought! That God our Redeemer so largely employs Sabbath schools as one of the important Agents to people his kingdom, and to exalt his praise.

But, to return to the question, where was the first Sabbath school in America? and who formed it?

It will be no doubt gratifying to your readers, Mr. Editor, to learn that you can settle the question now agitating the Christian public in the United States.

The New York *Evangelist* says:—"Doubtless the honour belongs to the Rev. Burr Baldwin, of Montrose, Pennsylvania. He commenced his school on the first Sabbath in May, 1815, in the old Newark Academy, New Jersey. Mr. Baldwin, it appears, is still living, and in the 80th year of his age."

Now, sir, I came here, sent by the London Missionary Society, and arrived in what is now called Brockville, and preached my first sermon in the old court house, on the 1st Sabbath in October, 1811, and organized the first Sabbath school in Canada, the last Sabbath in October, 1811, in the old court house. Adriel Sherwood, Esq., who is still living, was the first teacher.

The school continues to this day, and is now under the superintendency of D. Wylie, Esq., editor of the *Recorder*, and is in a flourishing state.

From this Sabbath school in Brockville, have gone into the world some of our highest officers in the Administration of the Government of Canada, as also several missionaries and ministers of the Gospel of our Lord Jesus Christ, some in the Province, some in the United States, and some in foreign countries. Some have gone to their everlasting rest and reward in heaven, and some are still faithfully labouring in the vineyard of the Lord.

I am now within a few months of the 88th year of my age, and the 63rd year of my ministry in preaching Christ as the only way of salvation; and was 87 years pastor of the first Presbyterian Church in Brockville.

My labours, however, are now pretty nearly finished, and I am only waiting to join my beloved ones in heaven.

THE LOSS OF THE ARMADA.

How much was included and decided in that event, Frode recites in his closing history:—"The years which followed the defeat of the Armada were rich in events of profound national importance. They were years of splendour and triumph. The flag of England became supreme on the seas; English commerce penetrated to the farthest corners of the Old World, and English colonies rooted themselves on the shores of the New. The national intellect, stung by the excitement of sixty years, took shape in a literature which is an eternal possession to mankind, while the incipient struggles of the two parties in the Anglican Church prepared the way for the conflicts of the coming century, and the second act of the Reformation. The transition from the Catholic England with which the century opened, the England of a dominant Church and monasteries and pilgrimages, into the England of a progressive intelligence; and the question whether the nation was to pass a second time through the farce of a reconciliation with Rome, was answered once and for ever by the cannon of Sir Francis Drake. The action before Gravelines of the 30th of July 1588, decided the largest problems ever submitted in the history of mankind to the arbitrament of force. Beyond and beside the immediate fate of England, it decided that Philip's revolted Provinces should never be re-annexed to the Spanish crown. It broke the back of Spain, sealed the fate of the Duke of Guise, and though it could not prevent the civil war, it assured the ultimate accession of the King of Navarre. In its remoter consequences it determined the fate of the Reformation in Germany; for had Philip been victorious, the League must have been immediately triumphant; the power of France would have been on the side of Spain and the Jesuits, and the Thirty Years' War would either have never begun, or would have been brought to a swift conclusion. It furnished James of Scotland with conclusive reasons for remaining a Protestant, and for eschewing for ever the forbidden fruit of Popery; and thus it secured his tranquil accession to the throne of England when Elizabeth passed away. Finally, it was the sermon which completed the conversion of the English nation, and transformed the Catholics into Anglicans."

Scientific and Useful.

CURE FOR A FELON.—There is a scientific cure for a felon always safe, always efficacious, and relieving instantaneously and always. Get a physician to plunge his lancet down to the bone. A felon is a boil, between the bone and the sinew, or "fascia," as doctors love to talk. When a boil is under the skin only, it is painful enough until it "breaks," that is, until the skin divides, or bursts and lets out the yellow matter; but when it is remembered that the sinew is as much tougher than the skin as a beef hide is tougher than paper, it is easy to see that the pain of a boil under the sinew is more terrible than one under the thin skin, and that it must take longer to make its way through the fascia than through the skin; hence, instead of passing many sleepless nights and agonizing days in waiting for the matter to be absorbed or make its way through the tough tendon, the educated surgeon advises the use of the lancet as above; for the cure is just as certain, and the relief from the agonizing pain is just as instantaneous, as in the case of the extraction of an aching tooth.

CLOVES.—Cloves are the unopened flowers of a small evergreen tree that resembles in appearance the laurel or bay. It is a native of the Molucca or Spice Islands, but has been carried to all parts of the world, and it is now cultivated in the tropical regions of America. The flowers are small in size, and grow in large numbers, in clusters, to the very end of the branches. The cloves we use are the flowers gathered before they are opened, and while they are still green. After being gathered they are smoked by a wood fire, and then dried in the sun. Each clove consists of two parts—one of a round head, which is the four petals, or leaves, or flowers rolled up, including a number of small stalks of filaments; the other part of the clove is terminated with four points, and is, in fact, the flower of the unripe seed vessel. All these parts may be distinctly seen if a few cloves are soaked for a short time in hot water, when the leaves of the flowers soften, and readily unroll. Both the taste and the smell of cloves depend on the quantity of oil they contain. Sometimes the oil is separated from the cloves before they are sold, and the odor and taste are in consequence much weakened.

A REMARKABLE STORY.—The Veteran Agassiz sends a wonderful story from the sea. But for his acknowledged mastery of the secrets of science, and his prudence in announcing the results of his voyages of discovery, there might be some degree of hesitation in believing this new tale of a traveller. So much for having a good reputation! The story runs that a fish known to naturalists by the pleasing name of *Chironectes Pictus*, uses its hand-like fins to build a floating cradle for its young, which cradle, rocking upon the deep ocean, is "carried along (says Agassiz) as an undying arbor, affording protection, and afterwards food for its living freight." To outward seeming, this curious nest or cradle is but a floating bunch of seaweed, but on examination it proves to be a mass of branches and leaves, as big as too human fists, tightly knit together by elastic threads of seaweed "tending in every direction," each thread headed with eggs the size of a pins head. The maternal fish possessing fins like hands with prolonged wrist-like appendages. Agassiz concludes that its rude fishy fingers are used in the building of this floating ark. It is easy to gather from his simple narrative that the enthusiastic veteran was inspired with a feeling of unutterable joy when this tangled and threaded bunch of weeds was laid before him on the deck of the *Hussler*. The ship rocked and his microscope was unsteady, but he unravelled the mystery, and transferred the little eggs to a private hatching machine, in which lively embryos presently began to kick and squirm, missing the comforts of their cradle doubtless, but happy enough, it is supposed, under the care of their distinguished patron. Agassiz quaintly attributes this success to the effects of a lecture he delivered "to all on board," in which he stated "all he knew," and what he wanted to ascertain, and he adds, with becoming gratitude, that officers and men instantly engaged in lively emulation to gratify him. From the day of that lecture "not a patch of seaweed" passed the ship that was not carefully looked at, and hauled up and the first result of the expedition is this account of a fish with hands, which sews seaweed into balls, and floats a perfect and nutritious cradle out upon the currents of the sea.