

Is it at all to be wondered at, that even Roman Catholics, closely identified though they are with it, should, in not a few instances, have been stimulated to lift an indignant protest against a system so inimical alike to the interests of religion and humanity?

Hearken to the verdict of the University of Paris, where Romanism was rampant, "There is no article of religion which the Jesuits have not corrupted, and do not daily corrupt by erroneous novelties. The Scholastic Theology has been depraved by the dangerous opinions of their writers, who have had the approbation, or at least the connivance, of the whole society. Christian morality had become a body of problematical opinions, since their society had undertaken by a general understanding to accommodate it to the luxury of the eye. The laws of God had been sophisticated by their unheard of subtleties, there was no longer any difference between vice and virtue. By a base indulgence they promised impunity to the most flagrant crimes. There was no conscience, however erroneous, which might not obtain peace if it would confide in them. In short their doctrines, inimical to all order, had equally resisted the power of kings and the authority of the hierarchy." This, remember, is the testimony, not of bigoted, fanatical Protestants, but of as good Catholics as ever existed. They use harder language than we have ventured on. They call Jesuitism in a subsequent part of their memorial (drawn up in 1643) "This doctrine of devils, this device of the enemy of souls." The Parliament of France, in 1762, echoed the verdict of her highest educational institute, more than a century before. "The court has ordained that the passages extracted from the books of 147 Jesuit authors, having been verified, a collated copy shall be presented to his Majesty, that he may be made acquainted with the wickedness of the doctrines constantly held by the Jesuits, from the institution of their society to the present moment, together with the approbation of their theologians, the permission of their superiors and generals, and the praise of other members of the said society—a doctrine authorizing robbery, lying, perjury, impurity, all passions and all crimes; inculcating homicide, parricide, and regicide, overthrowing religion, in order to substitute in her stead superstition, and thereby sanctioning blasphemy, irreligion, and idolatry. And his Majesty shall be most humbly entreated to consider what results from instructions so pernicious." Surely this must be a libel. If it be so, it was not framed by us, but by a body of intelligent Romanists, who burst the leading strings in which their system placed them, and dared to think for themselves.

Canadians in general, and Kingstonians in particular, would do well to ponder the concluding part of the recommendation—to "consider what results are likely to flow from instructions so pernicious." Are men who have even the most distant connection with such a system the best qualified to be intrusted with the upbringing of our youth—with the custody of hundreds of minds, when in their most susceptible state? Is this a time to be idle and indifferent? While we sleep the enemy is sowing tares. Jesuitism is the marrow of modern Romanism. It is the mainspring of the system in Canada.

Now that the system has been introduced within our Dominion, tightening the cords that bind fast the victims of Rome's deceitful policy—insinuating its subtle poison into the bosom of our Protestant families, and striving to insert the edge of its cleaving wedge into the chinks and crevices of society amongst us—it is surely now high time that we awake out of sleep.

#### D. L. MOODY IN SAN FRANCISCO.

D. L. Moody has just completed four weeks of as successful work as he has ever done, exceeding his own expectations and surprising—almost startling—workers who have toiled all the days and almost taken nothing. It is interesting and instructive to look back to his former visit to this city.

About twenty years ago he visited San Francisco, but did not get a foothold, not being admitted into a single pulpit or meeting. Like the fashionable Boston church where he attended after his conversion, which had no place in Sabbath school or prayer meeting for him, the pastor and officers advising him to repress his ardour, San Francisco then had no room for him. In 1880 he was invited to return, and for six months held meetings in the various churches with what was then considered, for this coast, great success. Besides his usual work there, he set the struggling Y. M. C. A. on its feet by lifting a debt of \$80,000 that weighed it down for twenty years. This was chiefly raised from Eastern friends of his, not liberal California donors—for such, in the line of religion, have never existed. The largest gift of money to any religious object I have heard of on this coast was \$50,000 to endow a chair in the Theological Seminary here, and that was given by a Presbyterian of Portland, Oregon. That sum was given on condition that an equal amount would be raised in California to endow the chair fully. The Synod took up the matter, and for a whole year, or the time the offer was open, every minister, Session and missionary in outlying regions, was, by circular and personal solicitation, dunning every member, adherent or outsider accessible, for baksheesh. Yet toward the close of the time, or rather the extended time (for the generous donor added six months when asked to do so), the Synod had again to take up the matter and wrestle with it. Such pitifully urgent appeals I never heard even in an old-time Methodist missionary meeting. Finally, in the nick of time, the last nickel was promised. What a shout of exultation went up! The usual boasting, bragging and exaggeration of California liberality of course followed!

For years the churches and Y. M. C. A. have been importuning Mr. Moody to return and help. Several times he

has been expected, but never got here till October last, when he spent two days holding meetings and arranging for future ones. Then he said the tide of religious enthusiasm and fervour was as high as after he had worked three months in 1880. A few consecrated workers, chiefly women, in nearly every church in the city had been praying and working for a better day. These rallied around Moody as they do with any earnest, aggressive worker, no matter what his church connections may be, even to independent, outside workers, as Rev. A. B. Simpson, of New York, and Rev. J. A. Doane and wife, of Australia—all in the divine healing line, when they held meetings on the coast the past summer.

To overcome the chief drawback in revival work—lack of qualified workers in the inquiry room—a training class in the use of the Bible was formed under two leading ministers, meeting weekly until Mr. Moody's return in January. A large choir, a vast pavilion seating 6,000, and other preparations were made. As your readers know, Moody worked his way up—or rather down—from British Columbia with more than his usual success, not only in numbers professing conversion and quickening of believers, but in the striking cases of a judge, an ex-Attorney-General in Grant's Cabinet a leading citizen of Portland, etc.

Moody began in San Francisco, Jan. 3. No church could hold all who wished to attend the day meetings, and the pavilion often had thousands outside, often perhaps 2,000 more than there were regular seats for, but crowded all available standing room. All the leading ministers rallied to Moody's call except one—a Methodist recently from the East, a sort of clerical mountebank, yet very popular with a class of church-goers who have never been suspected of any spirituality. The reason why a sect or preacher is popular on this shore is, as a pioneer aptly put it, "I like such a church and pastor, because they never meddle with religion or politics!" The good done in the Moody meetings can never be estimated.

The daily papers reported his sermons more fully than hitherto—though by no means so generously as Eastern dailies. The multitudes were reached all over the State, as the papers went into the saloons, dives, and to all sorts of people who never came to his or any other meetings. Moody, unlike other evangelists, allows no flaming reports of numbers converted. But all agree there never has been work like this on the coast, both as regards numbers and effectiveness. The most diverse classes came into the inquiry room and were blessed; boys and girls of tender age, old sinners of the days of '49, Infidels, Jews, Catholics, outsiders of no creed, who had never heard a sermon before; tramps, fallen women, leading men, society belles, members of millionaires' families, toughs of every description, church members and backsliders.

The writer met in the inquiry room persons of all these classes, and can testify that he never saw so deep conviction of such varied kinds of sinners before, even in Moody meetings elsewhere or in those of other revivalists in different places during twenty-five years' close observation of revival work. One night when Mr. Moody preached on the text, "Thou art weighed in the balance," Dan. v. 27, he swept the whole gamut of the Ten Commandments. All sorts of people were just mowed down. The inquiry room holding 600 was packed to overflowing, including workers, but not including young men under thirty-five years of age, for whom another room was used, where hundreds remained also to be talked with.

He thundered on subjects rarely ever breathed in the pulpits—divorce, adultery, church members renting their property for saloons, dives, dance-houses and like purposes; also intemperance—wine-drinking—so common, fashionable and popular even among church members and some clergy. His Bible reading on Assurance troubled more professors of religion than any I ever heard before anywhere. Preachers, Sabbath school superintendents and teachers, etc., were upset, dumbfounded, yea, deeply troubled. Such searchings of hearts are not often witnessed. To the people of God of every creed and name who have been trying to live right with God and their fellow-creatures, the meetings were a third heaven experience. All of them were blessed, quickened, strengthened, helped unspeakably. While many, whole churches, held aloof, some mocked, others kept silent. His clear testimony to the Puritan Sabbath was a great uplift to a few, while it was a stone of stumbling to compromising clergy and church members who ride on terry boats, railways and street cars on Sunday, and defend their conduct in this matter.

Sam Jones has been preaching in Los Angeles for some time, and has moved the city as it was never stirred before. He came from there to Sacramento while the Legislature was in session. His meetings were large attended. He preaches on subjects I have never heard a single sermon on in California, viz., hell, the judgment, conscience, etc. He is just the preacher this coast has been waiting so long for! In a meeting, for men only, of 5,000 he preached on the judgment and men's record. Never since I heard Spurgeon have I seen such effect on the audience. Five hundred went forward at the close to seek a better life. He gave Toronto a high set-off as the most religious city of America. But I must leave him and an estimate of his work for the present.

It seems the "holiness people" are giving trouble to the Church in Canada as they have for many years across the continent, and chiefly on the coast from Mexico to Alaska. In this State the Methodist body has about been rent in twain by them. They have been expelled and caressed alternately, but with the effect that the chief body of them, leaving the churches, calling themselves "The Army of the Lord" is almost as strong as any of the Methodist Episcopal Conferences in numbers, workers and influence. While I consider their doctrinal hobby—sanctification or perfection (though taught by Wesley)—a mischievous heresy, yet the deadness, worldliness and lack of spirituality of the churches caused these earnest, zealous, though mistaken, people to hive off (as well as those of the Salvation Army) and set up for themselves. These come-out-ers (holiness and Salvation Army) have drawn from all churches or sects. There were (and are yet) in all sects earnest, honest people, who are yearning and reaching out after something better, being tired of the dry, dead orthodoxy, and cold formality or Pharisaism of the general run of the churches. These readily fall in with any new comer with fire and zeal, just as they happen to meet them. It may be Moody or a Mormon apostle—George Muller or a Harrison. Recollect the clergy of Salt Lake City say that the vast majority of Mormon converts in America has come from the roll of members of orthodox churches.

The Salvation Army holds firmly to Wesley's doctrine of complete sanctification. However, it must be admitted that the Salvation Army and Army of the Lord have done and are doing great good in reaching the masses far more than the most aggressive churches. OCCIDENT.

#### THE ROMAN CATHOLIC SYSTEM OF RELIGION.

AS IT WAS—AS IT IS STILL.

MR. EDITOR,—Nothing is plainer to me than that this system is foretold by St. Peter and St. Paul, the apostles of Christ, within the first century of the Christian era—and still in plainer terms is it spoken of in the great book of Revelation, written by John the loved apostle of Christ. Why "this mystery of iniquity" was permitted by God to arise and take possession of Christ's holy Gospel we know not, and may never know until as spirits vastly elevated in eternity we may hear it explained. It is like evil, which we know exists in the world; why it was allowed we know not, but it manifestly does exist.

We are surrounded with mysteries. The existence of man—a being capable of such mind efforts and capable of gauging the universe—is a mystery. So were the crucifixion of Christ and His resurrection. It seemed to be necessary.

Now Peter says ii., c. 2: 1-4:—"But there arose false prophets among the people [alluding to the old prophets] so among you also there shall arise false teachers who will privily bring in destructive heresy, denying even the Master that bought them, bringing on themselves swift destruction, and many shall follow their pernicious doings; by whom the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you, [how like the taking of money for masses for the dead, and praying them out of purgatory for money] whose sentence now from old lingereth not, and their destruction slumbereth not." And see verses 15 to 20.

So Paul says in 2 Thessalonians ii., 5, "Remember ye not that when I was with you I told you these things," and before in verses 1-4, when he speaks of the man of sin who is to be revealed, the son of perdition. He that exalteth himself against all that is called God, or that is worshipped so that he sitteth in the Temple of God setting himself forth as God—how like is this to the sinful men who have set themselves up at Rome as immaculate beings, holding in their hands the keys of hell and heaven, tyrannizing over all men and women in convents; dethroning kings, and are worshipped as Christ was.

Now the Book of Revelations xii. 1-17, shows that heathenism was to take the place of the Gospel and the true Gospel was to be carried into the wilderness, as it was up to the fourteenth century Satan is there represented as overpowering the holy Gospel. What can this refer to but that overshadowing Roman Catholic system—with all its blasphemies, celibacy of priests and nuns, mass system, purgatory, worship of the virgin in place of Cybele and Diana of the heathen, selling of the souls of men, elevating the popes to sit as God, lowering the honour and glory of Jesus, substituting heathenism and Judaism in place of the pure holy Gospel!

These people are dependent on works for salvation! Priests and Popes take upon themselves the blasphemous power to pardon sins; using the confessional over their people as merchandise—and I fear often for purposes of lust.

They confine innumerable hosts of silly women in nunneries, forbidding marrying. Are not the earmarks of Popery to be seen in all of this—of the popery of the past generations?

Now let me for a moment state what took place within two hundred years of the advent of Christianity in the world, and within 100 years after the book of Revelation was written:

I was very well acquainted with the late Rev. Dr. Robert Burns, the eminent Presbyterian minister, who was once over Knox's Church in this city, and who took a very active part in the Free Church movement prior to 1844 in Scotland. He was an eminent Biblical scholar. I asked him to what period—the earliest, said I—can the existence of the book of Revelation be traced. I wished to know this as I consider it—looking at its great prophecies as to the future events of the Church of Christ—a great standing proof of the truth of Christ's Gospel. He said it could be traced to exist as far back as the second century of the Christian era.

Now if this be the case and we all believe it was written by St. John, the beloved apostle, it is shown what was to be the fate of the Church for many centuries, and also the doings of the nations in religious matters.

The heathenism—its general corruptions—were placed as a night-mare upon the Church, which had up to the close of the second century made the most marvellous progress—notwithstanding its persecution. It had permeated all of Asia, and leavened Roman society, and this pure, holy Gospel was then embraced by heathenism. The devil was allowed to enthroned himself on it, and for the time being the blood of the gentle holy Lamb of God, the glorious Jesus of Galilee seemed to have been shed in vain. But he had said the gates of hell should not prevail against it, and they did not and will not; yet the great Romish Christian heathenism that the devil took from idolatrous Rome and clothed the new Babylon with remains to be seen in the existing papacy. Its poor people bear the marks on their foreheads, they rely on works, on their priests, not on Christ as the Rock of Ages, or His blood shed for their sins.

Why is this—how is this?

1. They believe it is necessary to go to purgatory for Salvation first and then to be prayed out by their masses. The shedding of Christ's blood was not of itself sufficient. Further sacrifices must be made, and continual sacrifices in the procession of the host.

2. They have converted their religion into a money machine. It is money, money with them, and He who asked the apostle Peter to let a line into the sea to pull up a fish in whose mouth there was a piece of money to pay his tribute to Caesar is now called the patron, the head of this huge Romish-heathen, money-making church, whose idol is money.

3. Its love of money is only equalled by its spiritual tyranny, a tyranny far worse than that of the Roman emperors whom it succeeded, inasmuch as it claims a power over human souls in this world and in a future world.

4. It has added to its unmarried priesthood an army of unmarried women, called nuns, who live in convents all over the world. What the effect of this system was in Spain, and in Henry the Eighth's time in England, and in Italy, history for centuries past has told.

5. Its system of convents are forts—ecclesiastical—to which nuns can be transferred in case of difficulties arising. Its army of celibate priests are semi-military, only with spiritual objects, coupled with political power everywhere, especially in educational matters.

Look at this spiritual monster and wonder!

Toronto, March 28, 1889.

CHARLES DURAND.