

### No. I. Pastoral Letter of the Romish Bishop of Halifax.

This document, recently issued from the press by authority of a priest, who, installed by the Pope of Rome, is dignified with the title of "Bishop of Halifax," is said to be a somewhat softened revision of an intemperate and undignified address delivered to a numerous audience in St. Mary's Chapel. It bears, even in its modified form, those characteristics of intolerance, perversion of the word of God, assumption of authority, and aspiration for universal dominion over the consciences and liberties of mankind, which are the distinguishing attributes of the Papal hierarchy. Its unusual expansion is well calculated to shield it from an analytical and detailed review. Comprehending as it does so vast a variety of topics, doctrinal, canonical, political, and historical, as to tax the patience of ordinary readers, and each of these treated upon with no small degree of Jesuitical cunning and sophistry, disregard of divine authority, and truth, and a crafty semblance of pious sincerity, it is admirably adapted to confirm the submissive adherence of the Romish heresy in their superstitious attachment to the dogmas and ceremonies of the sect, and to excite in them the most settled hatred to their fellow subjects of other religious persuasions. The privileges accorded to this sworn subject of a foreign prince, claiming to exercise unlimited supremacy over all earthly potentates, and exemption from responsibility to any civil jurisdiction, are seized upon by this haughty prelate, under the disguise of a "Pastoral Address," to misrepresent and malign the constituted authorities of the Empire, to pour contempt and scorn upon its highest officers, and to scatter the seeds of disunion and disaffection broadcast over the land.

It is, however, an alleviating consideration, that the document contains to some extent antidotes to the injuries which under other circumstances it could not fail to inflict. I allude to the palpable sophistry with which it abounds when argument is essayed—the falsification of historical facts which will present itself to every intelligent mind—the vulgarity of style which pervades it—the gross perversion of the Scriptures of Divine Truth, so apparent whenever he ventures on that unfrequented ground—and the ideas which are unavoidably suggested by its perusal, as to the necessity of guarding against the further acquirement of influence and power, by a class of men so thoroughly steeped in bigotry, and so imbued with the spirit of intolerance, as any mind must be which was capable of conducting in the retirement of the study a production so coarse and spiteful. The language and sentiments, so unworthy of any person laying claim to Christian character, clearly indicate the unchanged animus of the system which is contending for its former supremacy and power, and suggests the monitory reflection, "If such things be done in the green tree, what would be done in the dry?"

Had the author of the Address confined himself within legitimate limits, by inculcating upon its members the duties enjoined by the sect with which he is connected, little attention would have been directed to it by other denominations. But having allowed himself deliberately to denounce as heretics all beyond the pale of his jurisdiction, it becomes incumbent on them to examine the grounds upon which his anathemas rest, to expose their powerlessness, to exhibit to all who dare to investigate the heretical, i. e. the unscriptural, character of the dogmas to which he has given utterance, and to present the accordance of the uncharitable and malevolent spirit which pervades the document with the essentially intolerant and persecuting character of the Papal system. In doing this, I trust to be enabled to maintain the spirit of Christian charity, and to speak the truth in love; and in subsequent articles, shall quote at large, from the standard writers of the Romish sect, what may be deemed requisite to awaken the attention of Protestants to the dangerous character of the Papal heresy, and to expose to the view of Roman Catholics themselves the grounds upon which rests our uncompromising opposition to the system.

Attention will be confined, in this article, to some of the false doctrines promulgated by this arragonator of infallibility.—It may be well to glance at the fact that the authorities referred to in support of the tenets advanced, are chiefly the writings of those non-descript personages usually designated "The Fathers," to whose dicta the Bishop seems to attach much greater importance than to the teachings of God's word with which many of the dogmas of those authorities are in direct antagonism. It may be further observed that in no single instance can there be traced any consistency in the scripture references to the subject in illustration or support of which they are adduced. In numerous instances the quotations are garbled, or wrested in a manner highly dissimilable to the scholarship of the writer, or exhibiting an utter disregard to sincerity and candour. Thus to present principles diametrically opposed to the truth as it is in Jesus, as though they were founded on and sustained by Divine revelation, is an artifice worthy of the painted days of Jesuitism, but one which can only induce a people to whom, by priestly domination, the Bible is a sealed book.

Take a sample of this deceptive mode of teaching. "The Great Fast of Forty Days, upon which we are about to enter, is of divine authority, and not of human invention." "It has received the solemn sanction of the Holy Apostles, and the first heralds of the Gospel" (Page 3.) If Dr. Walsh had reason to doubt whether implicit reliance would be placed on his assertion, why not allude to some scriptural authority in support of it? Simply because it is not there. To prove "divine authority," we are referred to "St. Peter Chrysolog. Sem. 11," and for apostolical sanction, to "S. Chrysostom Sem de Jejunia." With all who have correct apprehensions of the "divine authority" of religious institutions, these references stand on the same basis as the private opinions of Dr. Walsh himself, and are therefore utterly valueless for the purpose for which they are adduced. Had he stated that the Romish Church has enjoined it, none would have questioned his correctness, but when "divine authority" is alleged, it should have been produced, and not the mere dictum of a fallible mortal.

In a pastoral address, issued by one who claims to be the Chief Shepherd of the flock of Christ in the Diocese of Halifax, one would naturally look for some allusion to be made to the scriptural method of a sinner's justification through faith in Christ Jesus, and to the agency of the Holy Spirit in the purification of the heart. But true to the Christ-dishonouring system of the Papacy, these cardinal truths are not merely omitted, but supplanted by theories which put the Church in the place of the Holy Spirit, and the Lenten fast in the place of Christ's all sufficient atonement. It is truly grievous that multitudes of untaught people should receive as the teachings of orthodoxy tenets like the following, which are obviously subversive of the Gospel, and which, if relied upon, can only conduct to perdition. Speaking of the Lenten Fast, the Bishop says, "The principal object of it is the destruction of sin; and the purification of the heart."

"This is the great and perfect Fast, which will find favour in the sight of heaven. This is the Fast which will heal all diseases, banish all demons, expel evil thoughts, and create within you a clean heart." "The Church compels us, by a happy necessity, to atone for our former negligence, to repair the consequences of our past sins, to crucify our flesh with all its vices and concupiscences, and in that mortified and guilty flesh, to fill up those things which are wanting of the passion of Christ." Coloss. 1, 24. "We are no longer left to our own discretion. The Church, the interpreter of the Divine justice, takes into her own maternal hands, as it were, the avenging scourge, and chastens us for our sins, whilst at the same time she commends to our wavering lips that painful, but salutary remedy, that unfailing antidote, that heavenly potion, composed of 'the bitternesses,' of our Lord's Passion, which, if left to themselves, there is too much reason to fear, we would reject with aversion." "Having fasted and suffered in imitation of our Lord and Redeemer, during the Forty Days that are approaching, we will deserve to arise at the great festival of Easter, to a new life."

Rarely do we meet with a more daring repudiation of the atoning death of Christ as the only meritorious ground of justification, or a more vain-glorious ascription of merit to human performances, than is couched in the paragraphs from which the above quotations are selected.

The invariable teaching of the lively oracles of God exhibits the sacrificial death of Christ, as the only and all-sufficient meritorious cause of a sinner's justification, and the Holy Spirit as the efficient operator in his regeneration and sanctification. "By the deeds of the law there shall no flesh be justified in his sight." "But now the righteousness of God without the law is manifested." "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." "Being freely justified by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth in Jesus." "Therefore we conclude, that a man is justified by faith, without the deeds of the law." Rom. iii. 20-23. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand." Rom. v. 1-2. "Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. v. 9. "As it is known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 38-39. "For by grace are we saved through faith: and that not of ourselves, it is the gift of God: Not of works, lest any man should boast." Eph. ii. 8-9. Parallel quotations might be multiplied, but the above may suffice to show the enormous wickedness of a system, which substitutes for faith in the atonement of Christ the puerilities of the Lenten Fast, which, as prescribed by Bishop Walsh, holds forth

the blessing of salvation to all who shall perform so meritorious an act of self-denial, as to abstain from eating eggs three days out of forty; to be satisfied with beef and plain pudding four days in the week, and with the pick of the fish and vegetable markets on the other three!!

But as though this assumption of a right to repeal the condition of salvation established by the evangelical Lawgiver were not sufficiently heaven-daring, the sufficiency of Christ's atonement is openly denied, and by a most shameful perversion of the word of God it is declared incomplete. "The Church compels us, by a happy necessity, to atone for our former negligence, to repair the consequences of our past sins," and to "fill up those things which are wanting of the passion of Christ." Coloss. i. 24. To a Protestant reader this misapplication of scripture is too obvious to need remark; but that a pastor, who prohibits the reading of the word of God, by the majority of his flock, should wilfully pervert that word to give a semblance of divine authority to a destructive, (might it not be designated a blasphemous?) dogma, is a sin of no ordinary magnitude. It were sadly to underrate the scholarship of Dr. Walsh to suppose him to believe that the phrase "passion of Christ" is a correct rendering of the original Greek, "παθωμεν." The only extenuation of so gross a perversion is found in the supposition that he has quoted from the Latin Vulgate, where the word with true Popish fidelity is rendered "passionem." But every student of the Greek Testament knows that when the atoning sufferings, or "passion" of Christ, are spoken of the word *πάθος*, or *πάσιμα*, or a word from which these are derived, is invariably used, and that *παθωμεν* is never applied to those agonies of the Redeemer upon which alone are safely based the hopes of the human soul for acceptance with God. See 1 Pet. ii. 21. "Οτι και Χριστος: εναντι υμιν παθων. 1 Pet. iii. 18. "Οτι και Χριστος: αναστασας απο νεκρων υμιν δια Χριστου παθωμεν. 1 Pet. i. 11. 2. προμαρτυρουμεν τα ες Χριστον παθωμεν."

Bishop Walsh must possess no ordinary degree of temerity, and of confidence in the unquestioning mental enslavement of his hearers, to venture upon an application of the afflictions, *παθωμεν*, of the Apostle Paul, as supplying something "wanting," or deficient in the atoning sufferings of Christ. Yet this tenet runs throughout the whole address. It is unblushingly introduced in the leading paragraph, in connexion with a garbled quotation from Heb. ix. 14, which correctly given reads thus, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." In direct contravention of the doctrine of this text, the Bishop alleges that the "Holy Season of Penance and Prayer will cleanse our consciences from dead works to serve the living God" and purify our souls." Thus attributing the removal of guilt, and the renovation of the heart, not to "the blood of Christ," but to obedience to the mandates of the Man of Sin, who proclaims himself to be such by "forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 3.

But the iniquity of this wresting of the scriptures to the destruction of men's souls is in perfect keeping with the absurdity of the doctrine in support of which it is perpetrated. A meritorious ground for a sinner's salvation is required—the propitiation set forth by God himself is laughably discarded—the voluntary sufferings of Christ are publicly impugned as incomplete—and the sinner is set upon work by which he shall "deserve to rise to a new life." Yet, strange to notice, even this meritorious work is not a willing service, but one to which he has to be compelled by the avenging scourge with which the Church inflicts her maternal chastisement! The maternal chastisement of such a mother will, alas! be as unavailing to those who bare their backs to receive it, as the paternal anathemas will be powerless which the Romish Bishops fulminate against those who flee for refuge to lay hold, by faith, upon Christ, their only Redeemer, mediator and hope.

These are but samples of the gross perversions with which this pastoral address abounds. Space will not allow me to enter further into the refutation of the destructive errors with which it is rife. Such barefaced denials of the sufficiency of the one atonement will lead us to suppress our astonishment at any other passages in which this Right Reverend Prelate practically exhorts his audience to "deny the Lord who bought" them. My object in noticing them has been to prompt any adherent of Rome who may read this article to examine the scriptures, that he may (as it seems to me he must) discern the utter incompatibility of the teaching of the infallible Church with that of the oracles of God, and thus be brought to build upon the sure foundation which God has laid in Zion, and rather to brave the anathemas of the Vatican than to endure the consequences of rejecting the one atonement for sin.

A PROTESTANT.

HAPPY CHANGE.—A monthly religious periodical, named the New Zealand Evangelist, is now conducted in the country that not long since was the home of cannibals. Surely what has God wrought!

### THE WESLEYAN.

Halifax, Saturday Morning, March 15, 1851.

#### ATTACK ON PROTESTANTISM.

PROTESTANTISM is eminently the friend of civilization, the patron of science, and the promoter of all that elevates the individual and national mind by intelligence, morals, civil liberty, and the principles of a divine, evangelical religion. Of this, popery is the reverse. The proof is derived, not only from the native, inherent tendency of the system, but also from the practical development of its essential elements in all countries where popery is dominant. The evidence is conclusive. Ecclesiastics, and others, may theorize to the contrary, till doomsday; but facts bear an incontrovertible testimony. A glance at portions of the EUROPEAN CONTINENT and SOUTH AMERICA is quite sufficient to justify our assertion.

The language of the Lenten "Pastoral Address" indirectly admits the truthfulness of this representation. Adverting to the boasted conquests of the "infallible church" in England, the writer states, that it was the "favourite and insulting allegation" of Protestants "that Catholicity was the legitimate offspring of ignorance; and that in any free and enlightened country, it could not stand the test of discussion." He proceeds:—"but it has been reserved for this our day, to give a crushing contradiction to this old, stereotyped calumny." England is the "free and enlightened country" where this "crushing contradiction" has been given! But popery is not dominant in England—the freedom and enlightenment of England spring from its Protestantism. What a contrast do England, Scotland, and The United States, in point of knowledge, and civil and mental freedom, present to the ignorance, and civil and mental slavery, of purely Papal States! And why? solely on account of their strong, prevailing Protestant principles, and the general use of the Word of God. The case is plain.

But how has this "crushing contradiction" been given?

"We" (the papists), "have met them" (the protestants), "says the R. C. Bishop of Halifax," "at the press, and in the pulpit, the college and the university, on the public platform, and in private discussion, in the courts of law, and in the popular assemblies, in the proud mansions of the great, as well as in the desolate abodes of the poor, in the peasant's cot, no less than the Baronial Castle; and we had nothing to offer but GLORIOUS TRUTH, for the possession of which, we demanded the sacrifice of all that was dear to flesh and blood. THE RESULT IS BEFORE THE WORLD."—p. 3.

And what is the mighty result? Why a few dozens of Englishmen—who, for aught we know to the contrary, may have been Jesuits in disguise—have abandoned the Protestant for the Popish faith! The conversion of these scores of persons is trumpeted "before the world," as worthy to "prove, and prove incontestably, the extent and depth of the deadly wound which has been already inflicted on the prince of darkness!" But, in the meantime, where are the thousands of conversions from popery to protestantism, among which, are to be numbered priests as well as lay-men? These the bishop either keeps entirely out of sight, or makes only a passing allusion to them, as "a few inglorious deserters from the standard of the Cross." What means the trembling of the papal system in Rome itself—the great dissatisfaction which prevails in Italian society in general, on the subject of the papacy? Boasting ill becomes the Roman priesthood: it has at this day, looking at the very centre of its enthronization, more cause for fear than for confidence.

We are reminded that "the RESULT," has been secured by nothing less than the "offer of GLORIOUS TRUTH." What Truth? The "GLORIOUS GOSPEL of the blessed God," which exhibits CHRIST as the only foundation of a sinner's salvation, and faith in the atoning blood as the sole condition of his justification, and the HOLY SPIRIT as the efficient agent of regeneration and holiness, and which characterizes those who "depart from the faith" as "forbidding to marry and commanding to abstain from meats" which God hath created to be received with thanksgiving of them which believe and know the truth? No. The gospel of Christ is the "glorious truth" which papal Rome dreads; and hence the care with