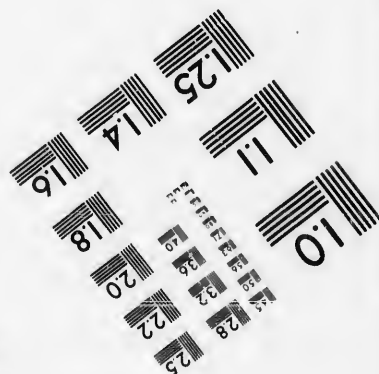
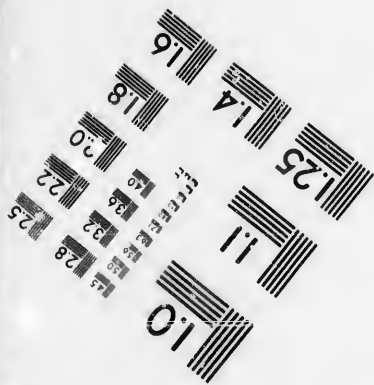
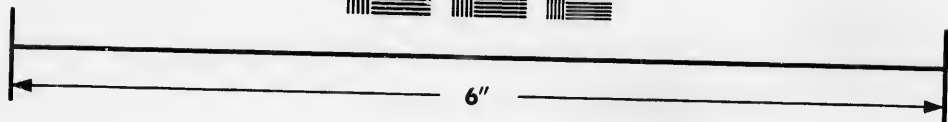
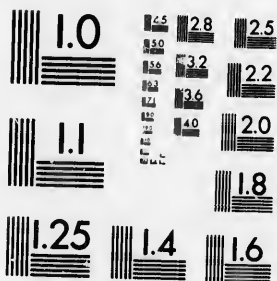


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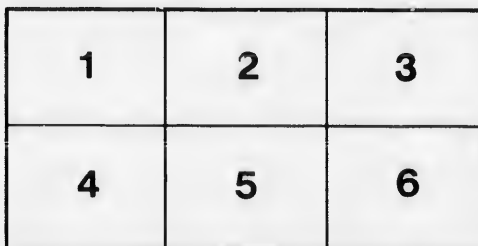
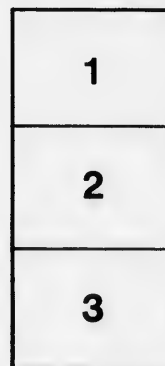
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READ AND LEND.

IN the pamphlet entitled "Catholic Claims," recently published in this Province by E. Maturin, and rather extensively circulated, many of the most corrupt doctrines and assumptions of the Church of Rome are set forth, as of Divine origin and Scripturally true. On these alleged grounds an express claim is made on the members of the English Church Establishment especially, and, in effect, on all other Protestants, to unite with the Roman Church, as the *only* true Christian Church. As very many persons, professedly belonging to various Protestant denominations in this Province, are only partially, if at all, informed as to those erroneous Roman doctrines, and their unscriptural character, as well as dangerous tendency, it may answer some good purpose to show in this brief and plain mode some of the most corrupt and dangerous of these errors, and contrast them with the Scriptures of Divine Truth. It appears, indeed, to be a becoming duty to afford such information at the present time, when in every part of the British dominions such subtle, as well as open and strenuous efforts are being made in every direction by the Roman Church to obtain *political power*. In this way alone, as the Ecclesiastical leaders in that Church know, can they hope to regain that predominance and that subjection of the civil power to their Ecclesiastical supremacy which they once possessed within the English dominions. The design of obtaining that political influence in this Province has been steadily carried on for many years past, and has already succeeded to such an alarming extent, that the Province may be said to be in reality under the ruling influence and power of the Roman Priesthood. They *can* and *do make* and *unmake* executive governments, as they see that the interests of their Ecclesiastical system require. This, as all know, has been done

in this Province, and it has been effected, not more by the persevering zeal and activity of these Roman leaders than by the selfish *disregard* of certain political characters to their professed Protestant principles. Under these brief views of the whole subject, it seems proper that at the present time, when the people of the Province are about to choose those persons who are intended to be the guardians of their civil and religious rights and privileges, they should be accurately and fully informed respecting the unscriptural and dangerous doctrines of the Roman Church, and its efforts to *extend* and *perpetuate* among us its political influence and power. If Protestants, therefore, desire to relieve the Province from its present subjection to Romish predominance and government, *now* is their time to do it.

The following are the erroneous and corrupt *Romish doctrines* above alluded to, and also the *Scriptural truths contrasted*, showing the *falsity* of those doctrines:

1. *Roman Church*:—Denies Holy Scripture to be, *of itself*, a sufficient rule of faith and manners, and declares that *Scripture* with *tradition* form that rule, and she requires that the traditions of the Church be received and revered with the like pious regard and veneration as the Scriptures, and whoever contemns those traditions is accursed. (Decree of Council of Trent.)

Scripture:—"Ye have made the commandments of God of none effect by your tradition." "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. xv.) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect, throughly furnished* unto all good works." (2 Tim. iii.)

2. *Roman Church*:—It belongs to the Church of Rome to judge of the sense of Scripture, and no one may presume to interpret the Scripture contrary to the sense which Mother Church hath held, and doth hold. (Council of Trent.) What the Church doth teach is the express word of God; and what



is taught against the sense and consent of the Church is the express word of the Devil. (Cardinal Hosius,)

Scripture:—"These words which I command thee shall be in thine heart; and thou shalt *teach* them diligently unto thy children...and thou shalt *bind* them for a sign upon thine *hand*." &c. (Deut. ch. vi.) "In his law doth he meditate day and night." (Psalm i.) "Search the Scriptures," &c. (John ch. vi.) "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. ch. xv.)

3. *Roman Church*:—"The good works of justified persons do truly *deserve* eternal life; and if any one say that such works do not truly *deserve* an increase of *grace* here, and an *eternal life* hereafter, let him be *accursed*." (Council of Trent.)

Scripture:—"By grace are ye saved through faith...*Not of works* lest any man should boast." (Ephes. ch. ii.) "Not by works of righteousness which we have done, but according to his mercy he saved us." (Titus, ch. iii.) "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke, ch. xvii. Also see Gal. ch. ii.)

4. *Roman Church*:—"Such as have not good works sufficient to *merit* for themselves may obtain *indulgences*, by which they may be discharged from the punishment of sin *here* and in purgatory; and if any affirm these indulgences to be useless, or that the Church hath no power to grant them, he is *accursed*." (Council of Trent.) Some indulgences are for days, some for years, and some *plenary*, which take away *all* the punishment due to sin; some are for a discharge from punishments *here*, others from the pains of *purgatory*, and some grant an *eternal reward*. Indulgences may be obtained by *money*,—pilgrimages,—assisting the Pope,—reciting certain prayers. (Belarmine, Council of Trent, &c.)

Scripture:—"None of them can by any means redeem his brother, nor give to God a ransom for him." (Psalm xlix.) "Every one of us shall give an account of himself to God."

(Rom. ch. viii.) "Who will render to every one according to his deeds." (Rom. ch. ii.) "Thy money perish with thee, because thou hast thought that the *gift* of God may be purchased with money." (Acts, ch. viii.) "By one *offering* he hath *perfected* forever them that are sanctified." (Heb. ch. x.)

5. *Roman Church*:—The souls of those who die in a state of grace, but are not sufficiently purged from sin to enter heaven, "go to *Purgatory*, a purging fire near hell, where they continue till they are purged from all their sins, and so made meet for heaven." Whosoever shall deny this is *accursed*; and "whosoever shall say the Sacrifice of the Mass is not to be used for the dead is *accursed*." "Without the belief of this Sacrifice there is no salvation." (Belarm. DePurg., Roman Catechism, Council Trent.)

Scripture:—"There is no *condemnation* to them which are in Christ Jesus." "Whom he justified them he also glorified." "Who shall lay anything to the charge of God's elect." "It is God that justifieth, Who is he that condemneth?" (Romans, viii.) "To-day shalt thou be with me in Paradise." (Luke, xxiii. Also, John, v.)

6. *Roman Church*:—"Angels are to be worshipped, invoked, and prayed to." (Roman Catechism.) Romanists pray to Saints as their intercessors, confess their sins to them, offer incense, and make vows to them; and venerate their images and relies. They worship the Virgin Mary, and pray to her, and ask her to *command her Son* by the right and authority of a mother. They pray to her that she would loose the bands of the guilty, bring light to the blind, make them mild and chaste, and cause their hearts to burn in love to Christ. They call her the Mother of Grace, the Queen and Gate of Heaven. (Council Trent, Roman Cath., Missal Brev. Rom.) They give sovereign worship to the material cross, or crucifix, and pray to it, to "increase grace in the godly, and blot out the sins of the guilty." (Missal.)

Scripture:—"There is one God and one Mediator between God and man, the Man Christ Jesus." (1 Tim. ii.) "Who is

even at the right hand of God, who also maketh intercession for us." (Romans, viii.) "I fell down to worship before the feet of the angel; then saith he unto me, See thou do it not, for I am thy fellow servant: worship God." (Rev., xxii. Also, xix.) "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt., iv.)

Note.—Not a word in Scripture about worship or prayers to the Virgin Mary, or to the *Crucifix*.

7. *Roman Church*:—They represent God and the blessed Trinity by *Images and Pictures*, and these are both recommended as expedient for the people, and proposed to them to be worshipped. (Council Trent, Bellarm, Cardinal Cagelan.)

Scripture:—"Thou shalt not make unto thee any graven image, or any *likeness* of anything that is in heaven above or that is in the earth beneath. . . . Thou shalt not bow down thyself to them. (Exodus, xx) "Take ye good heed lest ye corrupt yourselves, and make you a graven image, the *similitude* of any figure." (Deut., iv.)

8. *Roman Church*:—Has declared that there are *seven Sacraments*, viz: Baptism, Confirmation, Eucharist or Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony; and that whosoever saith that there are more or fewer than seven instituted by Christ, or that any of the seven are not truly Sacraments, is *accursed*.

In *Scripture* no mention or intimation of any more than two—Baptism and the Lord's Supper. "Add thou not unto His words, lest He reprove thee, and thou be found a liar." (Prov. xxx.)

9. *Roman Church*:—In the Lord's Supper, "upon consecration, there is a *conversion* of the whole substance of the *bread* into the substance of Christ's *body*, and of the whole substance of the *wine* into the substance of Christ's *blood*." This is usually called *Transubstantiation*. The people are permitted to receive only the *bread*, not the *cup*. "In the Sacrifice of the Mass the same Christ is contained, and

of the Cross; and it is truly a propitiatory Sacrifice, and available for the sins, punishments, and satisfactions, of the *living*, and for those of the souls in *Purgatory*." "Whoever denies any of this is *accursed* and *incapable of salvation*." (Council Trent, Bull of Pope Pio IV.)

Scripture:—"It is the *spirit* that quickeneth, the *flesh* profiteth nothing: the words which I speak unto you are *spirit* and are *life*." (John, vi.) "The cup of blessing which we bless, is it not the *communion* of the blood of Christ: the bread which we break is it not the *communion* of the body of Christ." (1 Cor., x.) "This do in remembrance of me." "As often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." (1 Cor., xi.) "Nor yet that he should offer himself often." "Christ was *once* offered to bear the sins of many." (Heb., ix.)

Note.—All partook both of bread and wine. One universal doctrine of the Roman Church is declared as follows:—"We say, define, and pronounce, that it is absolutely necessary to *salvation* for every man to be subject to the Pope of Rome." The doctrine or maxim of the Church of Rome that "no faith is to be kept with heretics," is one which is most dangerous to civil liberty and the safety of Governments. This maxim has been openly avowed by the Roman Council of Constance, but it has never been openly disclaimed,—it is a fixed maxim of the Church of Rome. Whatever oath of allegiance, or other test, therefore, a Romanist may come under to a Protestant Government, it cannot be absolutely binding on him, for a Priest may absolve him from it, or pardon any breach of it; for the Priest can pardon *perjury* and *treason*, and every other sin. (Roman Catechism, Council Trent.)

