

The Enemies of Salvation

THE ENEMIES OF SALVATION

The Flesh, the World, and the Devil

BISHOP GEORGE HAY

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The Enemies of Salvation is part of the TAN Books series which includes old, timeless Catholic books that have been updated and now reprinted for your spiritual growth. Besides producing traditional Catholic content from living authors, TAN Books looks to the saints and spiritual masters of the past to guide us in the present and into the future to our true home, heaven. The Enemies of Salvation was written by renowned the Scottish bishop George Hay, who lived from 1729 to 1811.



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A SHORT BIOGRAPHY OF BISHOP GEORGE HAY

“Since the religious revolution of the sixteenth century, to no man has the Catholic Church in Scotland been so much indebted as to Bishop Hay. He is pre-eminently her bishop of the last three hundred years.”

—Bishop John Strain, Archbishop of the Metropolitan see of St. Andrews and Edinburgh, 1810–1883

Bishop George Hay was born into a Protestant family in the year 1729 in Edinburgh. Hay lived during a difficult time in Scotland, and at the age of sixteen, he was forced to join the battle of Prestonpans. The summons to help injured soldiers disrupted his education at Edinburgh University, where he was forging a promising path towards a medical career. Swept up in the politics and fighting of the time, Hay accompanied Charles Edward Stuart’s army until he became ill and returned home. Hay, like his father before him,

was punished for his support of the Stuarts and was taken into custody in London for twelve months. While information about how religious Hay was up to this point is scarce, he may have been largely influenced by his parent's Episcopalian faith. Interestingly, it was during his time in custody that Hay was first introduced to the teachings of the Catholic faith by a man named Neighan. After serving time in London, he returned to Edinburgh, and the rest of Hay's teenage years were spent learning about the Catholic faith. Hay studied works by Catholic thinkers, including a fellow convert named John Gother. Hay read Gother's work entitled "A Papist Misrepresented and Represented", which outlined a number of misconceptions of Catholic doctrine and his responses to them. Undoubtedly, Hay learned a great deal just from studying on his own, but he soon received instruction from a Jesuit missionary named Father Seaton. As a result, Hay was able to receive his first Communion and enter fully into the Catholic faith at the age of twenty.

The systematic suppression of Catholicism in Scotland during Hay's life was due to the Scottish Reformation that began just under two hundred years before he was born. The strict penal laws that now applied to Hay, a newly practicing Catholic, prohibited him from

completing his medical degree. Instead, he boarded a vessel as a surgeon and traversed the Mediterranean Sea. On one of the ship's stops, by divine providence, he met the vicar apostolic of the London District of the time, Bishop Richard Challoner. Through this friendship, Hay became convinced of his mission to become a priest. Hay found his way to Rome, where he studied for roughly eight years at Scots College. Hay was ordained in 1758 by Cardinal Spinelli, about nine years after his reception into the Church. Hay's road to becoming a bishop was due in large part to his assistantship to Bishop Grant, who was located in the Enzie district in Banffshire. Not too long after Bishop Grant accepted Hay as his assistant, he took Bishop Smith's place as Lowland vicar apostolic. In this new position, Bishop Grant was given permission to bring Hay along as his coadjutor. This secured Hay as Bishop Grant's successor, and he was consecrated as coadjutor bishop on Trinity Sunday in the year 1769. Hay's consecration was supposedly done in secret, with a limited attendance due to the penal laws. Shortly afterward, in the year 1778, he officially succeeded Bishop Grant as Lowland vicar apostolic. Thus began Bishop Hay's challenging yet fruitful work of the vicariate during which time he strove tirelessly to unite the Church.

In the nearly thirty-five years Bishop Hay served as bishop of the Lowland District, he published written works, played a major role in Scotland's eventual acceptance of Catholicism, and endeavored to reform seminaries. Bishop Hay is credited for publishing the first English Bible in Scotland, though he is better known for his original work centered on Catholic doctrine. Between 1781 and 1786, Bishop Hay published three successive works entitled *The Sincere Christian*, *The Devout Christian* (reprinted in part here), and *The Pious Christian*. Each of Hay's works, meticulously grounded in Scripture and in Church teaching, reinforce the importance of recognizing the infallible authority of the Church and the necessary unification under the Catholic Church as the true source of salvation. As stated before, Bishop Hay was living through the effects of the Scottish Reformation that began in 1560. Perhaps more than anything else, the people of his time needed to be reminded of the authority of the Church and its role in the salvation of its people.

Within Hay's first year as bishop, a group of rioters burned down his newly constructed chapel and house in Edinburgh in response to his public attempts to bring Catholics out of oppression. In the aftermath of the fire, it was reported that most all of his possessions

were either burnt or sold at auction. The government did little in response, which included a small sum in compensation. Through it all, Bishop Hay was widely regarded for his even temperament and did not waver in his determination to help his fellow Catholics. Bishop Hay's tireless efforts to bring relief to the Catholics he served were finally rewarded in 1793 when, from an act of Parliament, most of the penal laws were lifted. What a relief it must have been for Bishop Hay that he could live to see the acceptance of Catholicism in Scotland.

Bishop Hay's work in forming future priests is outlined by his efforts to further develop the seminaries around him. For example, Hay visited the pope in Rome, where he stayed for about six months, in an attempt to receive permission and support to reorganize Scots College, where he also attended seminary. Bishop Hay's main goal was to have Scottish superiors assigned to the college, but it would take a few years for his plans to come to fruition. Bishop Hay also had plans for seminaries in Paris, but the political conflict in France halted his efforts. As part of his last public ministry, Hay also established a new seminary in Aberdeenshire at the Aquhorthies College.

With great patience, Bishop Hay awaited permission to appoint his coadjutor bishop, Dr. Alexander

Cameron, and then was able to retire. Bishop Hay died in his early eighties, in 1811, not long after his retirement. Bishop Hay's devotion to his faith and the souls under his care, in the face of Catholic oppression, is truly admirable. His work as a catalyst for the acceptance of Catholicism in Scotland carried his influence beyond his place and time. The value of Bishop Hay's writings is not lost on today's world. In fact, it is needed in the present as a reminder of the Catholic response to Protestantism and the hope for unification of all people under one faith.

PART 1

ETERNAL SALVATION



THE LAST END OF MAN

We shall consider eternal salvation itself, its excellence and importance; that we may see how much it is our only true interest to serve God here, since our eternal happiness, which is our last end, depends upon our so doing.

The end for which God created us is to glorify Him by loving and serving Him; this is the immediate end for which we have our being, for which we are placed in this world. All creatures around us are made for our use, and serve to show the infinite power, wisdom, and goodness of our great Creator, with His other Divine perfections. The wonderful things He has done for us disclose still more fully His sublime excellence, and convince us how much He deserves to be loved, praised, and glorified.

But His design in creating us does not stop here. He made us not for this present life alone, but for eternity.

When this transitory life ends, we begin another which will continue forever. Such is His infinite goodness, that if we faithfully comply with the end of our being, by serving and glorifying Him here, He will hereafter reward us with eternal salvation, which is the possession of incomprehensible happiness, the enjoyment of God Himself for eternity. Therefore salvation is called our last end, as being the end which God had in view with regard to us, in creating us: "You have your fruit unto sanctification, and the end everlasting life" (Rom. 6:22).

The supreme and ultimate end which God had in creating us was His own glory; so that not only in this life are we bound to glorify God as the immediate end of our being, but this also will be the happy employment of the blessed for eternity. Our eternal happiness essentially consists in seeing God, and in loving, enjoying, and glorifying Him forever!