

Catholics are not taught "that good works bear a true share with Christ in the work of our salvation." Our doctrine is thus defined by the Council of Trent :—" To those who do good even unto the end, and hope in God, eternal life is to be proposed, both *as a grace mercifully promised to the sons of God through Jesus Christ*, and as a reward to be faithfully rendered to their good works on account of the promise of God himself.—Christ Jesus always influences the just by his virtue ; which virtue ever precedes and accompanies and follows their good works, and without which they could not by any means be pleasing and meritorious in the sight of God.—" Thus neither is our own justice established as our own, coming from ourselves, nor is the justice of God unknown or repudiated ; for that which is called our justice—because we are justified by it, being inherent in us ; the same is of God, because it is infused into us by God, through the merit of Christ. Far be it, however, from a Christian to confide in himself, or to glory in himself, and not in the Lord, whose goodness towards all men is so great, that he is willing that what are his own gifts should be their merits."—We are not taught that good works are only the fruit of true faith—this doctrine the Council has condemned in the following canon—" If any one shall say, that justice when received, is not preserved, and even increased before God by good works, but that works themselves are only fruits and signs of justification obtained, but not the cause of its increase, let him be anathema."

These are our doctrines, and knowing them to be such, how could Mr. White impute to us the abominable presumption of holding that " our works bear a share with Christ in the work of our Salvation ?" We ask for every thing, we hope for every thing, we give thanks for every thing, through our Lord Jesus Christ. How then does Mr. White say, that we "are forced by our doctrines to look to ourselves for the hope of heaven ?" And since we firmly believe, as the Council of Trent declares, that we are justified freely, because none of those things which go before justification, whether faith or works, merit the grace of justification. With what face can Mr. White proclaim to the world the foul calumny, that "the Roman Catholic believes that his good works are, in part at least, the means of his justification ?" Well may the much