

Mr. White suppresses the innumerable other edifying traits recorded of the Saints in these lessons. Were it our wish to swell out this work, it would be easy to do so with copious extracts, illustrating the solid virtues of these holy servants of God: their fervour and assiduity in prayer; their diligence in the service of God; their humility, meekness, contempt of worldly greatness; their union with God; their inflamed charity, or Love of God, and of their neighbor; their care of the sick; the humiliating service they often rendered them; ministering to Jesus Christ in the person of his suffering members; their abundant charities to the poor, and kind offices to all around them. These are brilliants in their holy Crowns which Mr. White has enviously concealed; and the tendency of these is indisputably to animate us to every Gospel virtue. Who can deny, that to read these virtues, is of the greatest edification? Such are read in the lessons of our Saints, and who then in common candour can venture to assert, that the tendency of such lessons is to adulterate christian virtue.

Much as we have seen of Mr. White's misrepresentation of our Faith, we really did not expect to see so gross a misstatement of Catholic doctrine as is contained in the following passages of his "Preservative" (Pages 112—114): "Roman Catholics are not taught that good works are the fruit of true faith, but that they bear a true share with Christ in the work of our salvation. They are thus forced by their doctrine to look to themselves for the hope of Heaven—The Roman Catholic believes that his good works are, in part at least, the means of his justification;—the true Protestant feels assured that through Christ's blood his sins are pardoned without reserve."

How far this is from the true faith of the Catholic church, let the following simple exposition show, which is gathered from the decrees of the last general Council of Trent. First, however, let the reader be assured that there is no Catholic who will not heartily say amen to the following anathema against the doctrine imputed to us by Mr. Blanco White, which we extract from Mr. Gother's "Papist misrepresented and represented."

"Cursed is he who believes that, independent of the merits and passion of Christ, he can obtain salvation through his own good works, or make condign satisfaction for the guilt of his sin, or the pains eternally due to them.—Amen."