

well read among them, thousands would most undoubtedly gladly embrace its gracious and free salvation, instead of depending upon "those commandments of men which render the Word of God of none effect."—Matt. xv. 2, 3. A decree of the Council of Trent says, that "if any one shall say that justifying faith is nothing else than confidence in the Divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified, let him be accursed." This is the root of all the other errors of Romanism. They do not believe that Christ alone is able or sufficient to save us—they do not trust his merits, sufferings, death, and intercession alone, as we are so often exhorted to do in the Holy Bible, but all kinds of good works, they say, our own, together with as many as we can buy, or borrow, from saints, and the prayers of the Clergy, of the Virgin Mary, of departed saints, and of angels, who are prayed to sometimes more than God himself, all these besides suffering too in a great imaginary fire called Purgatory, to finish in us what our good works, or the blood of Christ could not finish, are necessary to our salvation!

Now the Catholic clergy of England say that all this is new in the Christian Church, nay, but that such doctrines were never *formally* embraced by any part of Christendom before the Council of Trent, which Council only completed the mischief of the dark ages. We believe it to be the destruction of all Gospel doctrine, and to detract from God's glory and from Christ's merits and death, to have recourse to any other merits than his own, nay, but we believe ourselves so full of sin, and all our prayers, as well as those of all other saints, even including the blessed virgin, so imperfect, as not to be worth offering up to God except through the all-atoning sacrifice once offered for the sins of the whole world. We believe also that good works are necessary, but not meritorious; they are necessary to shew our gratitude to God for the unspeakable gift of his own dear Son; and "when we have done all that which is commanded us," we are taught by our blessed Lord to say "we are still unprofitable servants."—Luke xvii. 10. How then can any of our works be meri-