

injured Catholic exclaim, under imputations like these, with the indignation of Bossuet : Will the Church never be able to persuade her children, who are now become her adversaries, neither by the explanation of her faith, nor by the decisions of her councils, nor by the prayers of her sacrifice, that she does not consider herself as having life or hope, but in Jesus Christ alone ?” Not while they are determined to misrepresent us ; we fear, not while there are men still to be found, who will adopt in these days the ravings of Martin Luther, who Mr. White tells us, calling our system of justification “a plain tyranny, a racking and crucifying of consciences.” And since Mr. White so often commends Luther, acknowledges that Luther and Co. founded his Church, and has been so loud against our doctrine of justification, as well as in accusing us of believing that God delights in the sufferings of his creatures, we may do ourselves some justice by quoting a few passages from Luther, that the reader may see how edifying are both his language and his doctrines on these subjects. Luther teaches “that God works the evil in us as well as the good,” and “that the great perfection of Faith, consists in believing God to be just, although by his own will, he necessarily renders us worthy of damnation, so as to seem to take pleasure in the torments of the miserable.” Even Mr. White never laid to our charge a doctrine so abominable as this ! Luther says again ; “I am delighted when I see my doctrine give occasion to these disturbances and tumults.” He attached such importance to his doctrine of the inutility and impossibility of good works, that he declares it shall stand in spite of all the Emperors, Popes, Kings, and Devils, and concludes thus, “If they attempt to weaken this article, may hell fire be their reward, let this be taken for an inspiration of the Holy Ghost, made to me, Martin Luther.” And whereas Mr. White very boldly accused us of altering the text of St. Luke, and substituting *do penance* for a word which he pretends means only *change your mind*, let him take this specimen of Luther’s art of false translating, and even impiously lamenting that he had not done worse : In Romans iii, 28, the text says, “a man is justified by faith, without the deeds of the law.” Luther put in after Faith the word *alone*, to support his favorite doctrine against good works ; and he thus audaciously glories in his infidelity in translating : “So I will