

farmer and left her parents house to go live with her worthy husband.

William and Sophy continued their little business for some years longer, and when their son was of proper age they gave him up the shop. Ilippolytus out of gratitude surrendered his rights of succession to his young brother-in-law, and refused even to receive any portion with Julia. The Almighty poured down his blessing on the two families, and they lived happily to a good old age.

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TESTIMONIES IN FAVOUR OF CATHOLICITY
FROM
MARTIN LUTHER.

THE WORKS OF LUTHER REFERRED TO IN THESE TESTIMONIES.—Volume I. Edition of Donat Richzenham. A.D., 1560

THAT CONFESSION IS OBLIGATORY AND NECESSARY.

It follows consequently that auricular confession only extends to positive mortal sins, which from time to time awaken and disturb the conscience, for if it were necessary to confess every sin without exception, we should be obliged, every moment, to go to confession.....

Nevertheless it tends very much to Christian perfection to confess even our less weighty sins, especially if our conscience does not reproach us with mortal sins.

Luther, vol. i. p. 341., a. p. 65, b. 66, c. Jena.

For it is true that man is not damned for venial sin.

Luther, vol. iv. p. 27, b. Jena. In the year 1525.

HOW MUCH LUTHER ESTEEMED THE HOLY SACRAMENT OF PENANCE.

I esteem auricular confession, as well as virginity and chastity, as most precious and most salutary. Ah! what would be the affliction of the Christian, if there were no auricular confession, and, how great therefore should be his gratitude to God for having handed it down to us!

Auricular confession is an abundant treasury of graces, wherein God preserves for us, and offers us, perpetually, His mercy, and the remission of all our sins,

WHY WE SHOULD LOVE CONFESSION.

There are two powerful motives to make us love confession. The first is, the holy cross, that is to say, the shame and confusion which a man feels in disclosing his sins, in accusing and humbling himself before another man: this is a precious part of the holy cross. Oh! if we only knew what sufferings this shame expiates, and how much the Divine mercy is moved at seeing a man who humbles and annihilates himself before

another man, we would willingly go a hundred leagues to procure the consolations of Confession!

Neither fasting, nor prayer, nor indulgences, nor pilgrimages, nor sufferings, are so salutary as this shame and this confusion, which annihilate and humble the man so profoundly, that is to say, which render him so susceptible of grace. And, would to God! that it was the custom to confess ourselves before all the world, and of all our secret sins, as Saint Augustine did. O God, how soon should we thus acquire a fund of grace more rich than by a life the most austere! And what, after all, is this shame that we feel in declaring our sins to a man, compared to the shame that will overwhelm us, when death, and perhaps an immediate death, will force us to confess them in the presence of God, in the presence of the angels, and of the very devils themselves? And all this we can avoid by humbling ourselves in the presence of a single man! Moreover, I do not conceive that that man can feel a lively faith who will not even condescend to so slight a humiliation, and thus bear a small share of the holy cross.

The second motive which should engage us to love confession is the noble and the brilliant promise of Jesus Christ, in Saint Matthew, chap. xviii. v. 18. "Amen, I say to you, whatsoever you shall loose upon earth, shall be loosed also in Heaven." And, in St. John, chap. xx. v. 23. "Whose sins you shall forgive, they are forgiven them: and, whose sins, you shall retain they are retained."

Luther, vol. i. p. 512, a. p. 513, a. p. 516. b. p. 517, a. and b. Jena.

CONFIRMATION AND EXPLANATION OF THE FOREGOING.

Jesus Christ distinctly said that He wished to give the keys to Peter. And, do not say that He has two sorts of keys: they are His own keys, and not those of any other person, which He gave to Peter. As if He had said, "Why do you look up to Heaven for my keys? Do you not know that I have given them to Peter? They are truly the keys of Heaven, but they are not in Heaven; I have left them upon earth, and you are not to seek them in Heaven, or elsewhere. They are in the mouth of Peter; it is there I have deposited them. The mouth of Peter is my mouth, and his tongue is the depository of my keys; his ministry is mine; his power to bind is mine; and his power to loosen is also mine; and his keys are mine. I have none other, and, I do not know of any other: that which they loosen ought to be loosened." Observe now, what is meant by the keys, a priesthood, an authority, or an order, which God has given to christianity, the object of which is to remit, or to retain, through Jesus Christ, the sins of mankind. Such are the words of our Divine