

amples in scripture, one of them is a little extraordinary. "Nor is it strange that good men should sometimes dissemble for the salvation of themselves and others, since our Lord himself, who had no sin, or flesh which was capable of sin, assumed the *false appearance* of sinful flesh."—What is to be understood by *simulation* and *dissembling* is not left to conjecture; for it is immediately explained in these words, "Behold what *Lies* are venial and what are damnable."

Every man who knows any thing of the Romish Religion must be satisfied that it is the firm persuasion of its votaries, that if falsehood is ever justifiable, and is for "the salvation of themselves and others," it is wherever the glory and the interest of that Church are concerned. This is evident from what I am now going to state.—The Oath requires a declaration, "that it is taken in the plain and ordinary sense of the words, without mental reservation or equivocation, and that the taker does not believe that he can be absolved of this declaration by the Pope, or any authority whatsoever." Here again, according to Mr. *Burke*, is another unjust reflection upon the Catholics. "If duplicity," he says, "be criminal, 'tis blasphemy to make God an accomplice. As to any previous dispensation to deceive or to do any other evil, the Pope neither has, nor ever pretended to have, any power to grant it." Perhaps the Catholics may think it *no evil* to deceive a Heretic.

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