

so I command it to be. Let my will be the reason. Luther wills it so, and says he is a doctor above all the doctors among all the Papists. Therefore the word alone shall remain in my New Testament—even if all the Pope asses should be driven mad by it, still they shall not take it away. I am sorry that I did not add further the word *any* twice over, so that it might be, *without any works of any laws.*" With these notions of faith and good works, it is no wonder if Luther called the Catholic system of justification a "plain tyranny a racking and crucifying of consciences."

Mr. White goes on to exemplify the tyranny of Rome, by speaking with unmeasured violence against the discipline of our Church with regard to celibacy and religious vows. In his "Evidence" he has a letter on these subjects, which we shall now notice, along with whatever new matter he has condensed on the same, in his "Preservative."

He begins in his favorite manner by false assertions : The principle of religious tyranny, he says, "supported by persecution, is a necessary condition of true Catholicism." He talks of the inexcusable obstinacy of Rome, in not altering her discipline on celibacy, "for the benefit of public morals." This is assuming boldly enough, that the celibacy of our clergy and religious, tends to promote immorality, and this indeed appears to be Mr. White's aim, in his invectives throughout, against our discipline in this respect. For this end, he makes the basest insinuations, and charges of the most revolting nature, against both clergy and religious. Let the truth of what he advances be tried by Scripture, reason, and experience.

Mr. White tells us that he does "not believe that virginity, by its own intrinsic merit, and without reference to some virtuous purpose, has value in the eyes of God." But he is well aware that the virginity recommended and practiced in the Catholic Church, has reference to many virtuous purposes such as being more free to serve God and our neighbour, being better able, by this constant check upon our inclinations, to gain that mastery over ourselves, which is so necessary in order to keep in subjection all our rebellious passions. He asks if celibacy and virginity are not described in the New Testament as peculiar and uncommon gifts? Certainly they are ; and when did Catholics say that they are not? Our Redeemer himself has said that "all men receive not this