

as to any one article of those supposed traditions, but were from time to time differing among themselves as to the origin and character of each and every one of them. And this is not at all wonderful, when we consider, as Mr. Maturin, in another part of his pamphlet, informs us, that they were all fallible men like ourselves, and intimates that even the *infallible* Vicar may, as a *private doctor*, hold, at the *same moment*, an opinion on any subject whatever different from that *infallible* opinion and decision he delivers concerning it.

SECTION 5.

PAPAL CLAIM OF INFALLIBILITY AND SUPREME SPIRITUAL
AUTHORITY.

THIS profane and presumptuous claim forms the foundation of the whole Papal system of false doctrines, superstitious observances, and assumed spiritual dominion. We rightly call it a *profane* claim, because it is not only unwarranted by Scripture, but is contrary to the whole tenor and meaning of inspired Scriptural truth. Let us examine first as to the "infallibility,"—for if this is false, the claim of the Papal Church to decide absolutely and finally on all points of the Christian faith, must perish in the same ruin with the other arrogant assumption. This examination, in order to arrive at any satisfactory or reliable conclusion, must, from the whole character of the subject, be conducted and decided on *Scriptural* testimony and authority alone. Bold and bald assertion on either side would be merely presumptuous, and worse than useless. Mr. Maturin admits, in page 82, that "there is no question whatever with respect to the supreme authority of Scripture in all matters of controversy. Both Catholics and Protestants fully admit that its decisions on all points are to be received with implicit submission." In his first pamphlet he did cite a few texts of Scripture which he thought