

He is not old enough yet, or he did not flourish in a sufficiently distant age, to obtain that title. Doubtless, if the Papacy should continue a few hundred years more (which is *extremely improbable*), he may, at their close, be designated with that cognomen and rank. He has given, in exact order, *five* marks for ascertaining those dogmas. Let us briefly examine only *two* of them, for it would be a useless tax of patience and a waste of time minutely to examine them all. From the unfounded character of the two, that of the others may be fairly presumed. His first rule is, "when the *whole Church* embraces anything as a *dogma of faith* which is not found in the sacred Scriptures." Now, on the contrary of this, any person of ordinary apprehension, and especially any pious mind, would at once conclude that, if a Supreme Being of infinite *wisdom* and *benevolence* had made a *written* revelation to his intelligent creatures of the only religion they were to believe and obey, it would be complete and perfect on every point and in every particular which could by any possibility be material or important. But not so do the Cardinal and Mr. Maturin reason. They think it very far more probable that such a wise and good Being would, through *imperfection* or *design*, omit doctrines and points material to the perfection of that system of religion, than that a particular society or Church professing that religion, and being confessedly *fallible* creatures, should introduce into that religion any doctrines and practices of their own, contrary to that divine Scriptural revelation. Even a direct opponent of Christianity would never credit such a supposition or conclusion as this. The following is number four of the "rules": "When all the *doctors of the Church* teach, with common consent, whether assembled in general council or writing separately in books, that any particular article has come down from *Apostolical* tradition." This rule, when applied, is of an unhappy character for the Cardinal and Mr. Maturin, for it is the indubitable and well known fact that those doctors, neither in council nor separately, have at all times unanimously agreed