

tic writings, all will readily admit. In that way, and by those means, important service has been done to the cause of Christianity in general. But there the benefit from Rome has ended; and her claim of being *divinely authorized* to decide *infallibly* on any subjects whatever relating to the Christian faith, may justly be said to be marked by an equal degree of untruth and impiety.

SECTION 4.

SCRIPTURE AND TRADITION.

NEARLY all which is given on these subjects, in Mr. Maturin's last pamphlet, is contained, in substance, in his first publication; and *that* having been so fully refuted, in all its material positions, by the answers given to it, little need here be added on these same subjects. That of "Oral Tradition," and as *infallibly* transmitted, undoubtedly forms the very key-stone of the Papal superstructure of absolute spiritual dominion. Fully aware of its deep importance, Mr. Maturin labors hard, in various modes and forms, and by plausible assertions, to establish and maintain it as essential to the formation of the true rule of Christian faith. In page 20 of his "Defence," he says, "According to the doctrine of the Catholic Church, the *whole word* of God consists of *two parts*, which are commonly described as Scripture and Tradition"; and on page 22, "When we speak of Tradition as a *rule of faith*, we refer solely to the *doctrine taught by Christ and his Apostles*"; again, "Tradition, in the proper sense of the word, *includes Scripture* itself, although, merely with a view to *perspicuity* of arrangement, Scripture and Tradition are generally distinguished as the two component parts of divine revelation. In this limited signification, then, Tradition is regarded as *supplemental* to Scripture, and *each* of them as *incomplete* without the *other*."