

possessed of a "portion of the divine attributes," and consequently cannot err, but is *infallible*, does it not seem very extraordinary that he should be obliged to labor through such a multitude of authorities and documents, *fallible* councils, Fathers, and all the rest, and consult learned Divines, also *fallible* persons, before he can give an infallible judgment on any Traditionary subject whatever. After all, this infallibility of a Pope is of very little value, seeing that like other persons he is under the necessity of using so many external means and instruments, to enable him to decide. It must be laborious work, indeed, for his infallible powers, and a sore trial of patience.

A further point contained in that portion of Mr. Maturin's work, already cited, is of such a marvellous description that it must receive some special examination and remarks. After mentioning the delegation of a portion of the "divine attributes," and the consequent infallibility of the Pope in giving decisions, he says: "We refer, of course, to the public official judgment of the Church, as expressed by the Supreme Pontiff, *ex cathedra*, and not to any opinion held by the individual Pope as a private doctor." From all this, then, it seems to be a Roman doctrine, and one, of course, which Mr. Maturin holds, that it is quite possible that a Pope may have a *private* opinion on any subject different from his *infallible opinion* and *judgment*, and that he may hold such *private* opinion at the same *moment* that he holds and delivers the *infallible* opinion or judgment. How this can be it will, we think, puzzle even the ingenuity and subtilty of Rome to explain. To all rational minds it will, doubtless, seem to be a doctrine far beyond the reach of the most speculative metaphysics and wildest visions of the most excited and discursive imagination. But if it were *possible* that such different opinions, in the same mind, could thus exist together at the same moment, and while the *infallible* decision was being given, it would have to be said of such a Pope, that he had *profanely* rebelled against his own *infallibility*.

In regard to the supreme spiritual authority claimed by the Papal Church, there is not a word in Scripture to give the slightest intimation in its favor. As already mentioned, all the primitive Churches were perfectly independent of each other in all respects, except as to bishoprics, which after a time were formed, and these, for several centuries, also continued free of any authority or control as between themselves. At the commence-