

alone compose His true spiritual Church or kingdom upon earth are too numerous to be here inserted ; and for every true enlightened Christian they need not be cited. As to the claim of infallible teaching by any Church these few Scriptural passages, among many others which might be given, are alone sufficient to refute it—James i., “ If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.” Ephesians, vi., Take the sword of the Spirit, which is the Word of God.” And lastly, 1 John, ii., “ But the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you.”

A variety of facts and instances in authentic church history may now be given to prove how wholly unfounded is the claim of the *infallibility* of the Church of Rome.

“ In the year 357, Liberius of Rome, after two years exile, was not only prevailed on to receive an Arian creed, but even to reject Athanasius.” “ Liberius, by these unworthy means recovered his Bishopric. The See of Rome at that time, had secular charms, sufficient to seduce a worldly mind. Whether Liberius repented of his hypocrisy or not we have no evidence.” Where at this time was the constant infallibility of the Roman Church. Its Bishop, or Pope, as probably the Archbishop will call him, most solemnly professed himself an Arian heretic. The infallibility seems to have entirely vanished for a season. The Roman Church itself will be among the first most strongly to denounce the heresy. A few years previous to this awful defection a Council of Bishops at Antioch deposed Athanasius, and ordained an Arian Bishop in his stead. About the same time an Arian Council, influenced by the Emperor Constantius, deposed an orthodox Bishop of Constantinople, the metropolis, and appointed an Arian in his place. It is true another Council in Egypt protested against these proceedings, but the Metropolitan See continued for about forty years under Arian government. During this period Councils of Bishops condemned each other, and divisions arose ; and extensively prevailed, in the Churches regarding an essential part of Trinitarian truth.