apostasy. One of those marks, which applies to the very letter, is that already cited, and which is given in 2 Thess. 2: 4, where it is said: "So that he, as God, sitteth in the telle of God, shewing himself that he is God"; and who is declared to be, "The man of sin and son of perdition"; and another, in 1 Tim. 4, "Speaking lies in hypocrisy,—forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth."

There are several connected passages in page 117 of the "Defence," which contain such profane assertions, as well as absurdities, that they deserve a special examination and expo-They are as follows: "We believe that Cod has been pleased to delegate a portion of His own attributes to His Church, to be exercised in His name, and by His authority. We believe that the promise of infallibility is conferred upon the Church, through the medium of its visible head, as represented in the person of St. Peter, and his successor in the See of Rome." "The voice of Peter is final and decisive, whether he speaks with or without the advice of a General Council " "We refer, of course, to the public official judgment of the Church, as expressed by the Supreme Pontiff, ex cathedra, and not to any opinions held by the individual Pope as a private Doctor. As the Vicar of Christ we hold that the Roman Pontiff is divinely directed and preserved from the possibility of error in any definition relating to faith and morals" "He can add nothing to, and diminish nothing from, the Catholic faith. He is strictly limited by every doctrinal definition of his predecessors for the last 1800 years. His office is, to interpret faithfully and authoritatively the whole revelation of God."

Now, let us dissect these presumptuous and profane Papal doctrines, and separately examine them. We see, then, in the first place, that as to the definition or establishment of any doctrine, and indeed as to all judicial acts, the Pope alone is the