

would dare express it publicly because the Council of Trent has laid it down - all these matters - as matters of official doctrine. And that having been done, since that time, a man when he ordained has to pledge to adopt the whole teaching of the Council of Trent and if he were to begin to waver ~~from~~ from it, he would immediately be suspected. That was not so before because most of these matters were open matters on which there were various opinions in the church, had always been before the Council of Trent. Mr. Selton? (Student question) Well if you read the statement of the Council of Trent you will find that nearly every one of their statements is very, very cleverly worded. They are so worded that I can read the first half or two-thirds of it and you'd think it's good Biblical doctrine. And then there's a little phrase inserted or a little

(13.) statement that changes the whole meaning. And you could take the first half or two-thirds of nearly any one of their statements and think it was Biblical doctrine to which we could subscribe. They're very cleverly worded - it was worked out very, very cleverly at the time. Yes, Mr. Lindquist? (Student question) Well the infallibility of the Pope was not believed at the Council of Trent. There were very, very few at the Council of Trent, if any, who believed in the infallibility of the Pope. That is a doctrine which was adopted in 1870. (Further student question) Whatever he says has tremendous weight but it is not necessarily free from error according to the attitude of the Council of Trent. When in 1870, the Vatican Council decreed that the Pope is infallible, quite a few of very prominent leaders who had been ~~rapidly~~ actively presenting Romanist ideas for the previous 40 years, among their leading scholars and their leading thinkers, left the church because they said it was an utterly unhistorical and untrue idea

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