THE APOSTLES AND NICENE CREED.

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They challenge for the Church the right to teach the whole circle of revealed truth, and the duty of all the teachers in the Church to interpret Holy Scripture, and to teach it, in accordance with the universal tradition of the Church. Many persons in these days assert what is called "the right of private judg-ment" to set aside the most universally approved teaching of the Church by a private appeal to Holy Scripture. If this so-called right of private interpretation were con-ceded, we might expect in the Ceded, we might expect in the Church well nigh as many interpre-tations as interpreters. This would result in confusion, and "the Lord is not the author of confusion." The Not the author of confusion." The Church interprets Holy Scripture by her Book of Common Prayer. It is her Commentary on the Bible, and an excellent one it is. Indeed, "the Bible not merely implies that there is, but requires that there must be, a living keeper and witness to hold it in trust, and interpret it for man-kind. That living keeper and witnesa is, I firmly believe, the Living Church. These two mutually demand the existence, side by side, of each other. Separate them, and in theory and practice you destroy the one or the other, and the survivor must soon perish also." There is from time to time a bold attempt made to pervert the meaning of the Church's words, as well as the facts of history. But no loyal person need be at any loss to understand the clear, plain meaning of the Church's official utterances. They are not ambiguous. She delivers her Creed, as She received it, as the basis of all Christian doctrine. In that Creed her own authority is assorted as a matter of Faith, to be received as loyally as any other article. In that article of Faith all Christian doctrines expressed and taught in her formularies (with the general consensus of her Councils and Doctors) are implicitly included and contained.-Parish Record.

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St.

K. D. C. is marked, prompt and lasting in its effects.



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