

systematic treatise on Christian Doctrine and practice for the teaching of unbelievers or the unlearned.

The books contained in the New Testament, "were written for those who were already members of the Church and had received her primary instruction," and knew about Christian customs. (S. Luke i. 4; 1 Cor. i. 4-7, vi. 2; Heb. v. 12.)

Hence—

(1) There are several things, concerning which the Apostles and Evangelists not having had occasion to write definitely, that we receive rather from tradition, confirmed, perhaps, by inference of what we find there written, than from any actual command or distinct statement contained in Scripture. *E.g.*,

- (a) The observance of Sunday as the Lord's Day;
- (b) The baptism of infants;
- (c) The admission of women to the full rites of the Church, contrary to Jewish and Eastern custom.

(2) Some doctrines, even of the most fundamental character, have to be gathered from a number of converging statements, and are nowhere enunciated formally as doctrines, *e.g.*, even the doctrine of the "Trinity in Unity."

(3) Scripture itself tells us that there are passages in it which the "unlearned and unstable wrest to their own destruction" (2 Pet. iii. 16),

As a matter of fact, the promulgators of every heresy that has ever arisen in the Church have appealed to passages of Scripture for a confirmation of their own

peculiar views. Those who deny the Divinity of our Lord do so as much as others.

Hence it is evident (1) that there was a Teacher before Scripture; and (2) that Scripture even now needs an "Interpreter." The answer of the Ethiopian, when asked by Philip, as he was reading the Scriptures, "Understandest thou what thou readest?" "How can I, except some one should guide me," is applicable to all men at all times. (Acts viii. 30.)

And thus we find that Christ gave to the world living teachers. To His Apostles He said, "Teach all nations," and He gave them the promise that the Holy Spirit would lead them into all the truth (S. John xvii. 13), and that He would be with them unto the end of the world (S. Mark xxviii. 20), i.e., not only during their natural lives, but with the body of which they were then the representatives—His Church.

The Faith was "delivered" by Christ, and the Holy Spirit, to the "saints," i.e., the Church (Jude 3), and they who were inspired to be the "divinely authorized tongues of the universal body" taught that Faith by word of mouth and by letters written to the Churches that they founded.

That Faith was distinct and definite:

- (1) It was ONE. Eph. iv. 5, 13.
- (2) Men were to use the utmost care to continue in it. 1 Cor. xvi. 13; 2 Cor. xiii. 5; Col. i. 23, ii. 7.
- (3) They were to contend earnestly for it. Jude 3; Phil. i. 7.
- (4) Those who tried to oppose or