

and that that only is a Church of Christ which possesses such a ministry," plainly intimating to all other denominations of christians, that which the want of power alone prevents them enforcing; and most modestly proclaiming to the world "no doubt we are the people, and wisdom will die with us."

There is a remarkable passage which is occasionally cited by the less thoughtful of the Tractist sect: "And Jesus answered and said unto him," (Simon Peter) "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," Mat. xvi. 17, 19. On this text it is our satisfaction to quote from the Oriel Divines; and thus by the use of their inverted weapons, to subdue some of their less-instructed disciples. The point is, "the power of the keys"---"the power of binding and loosing;" and this, according to Mede, "is, as it were, a power of oracle, to declare unto the people the remission of their sins, by the acceptance of Christ's sacrifice," Oxford Tracts, No. 74. Of the promise made (Mat. xvi. 19,) of "the power of the keys," Bishop Andrews finds the accomplishment in another Scripture: "then said Jesus to them again, (to his assembled disciples) peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," John xx. 21, 23. In favor of this view, the Bishop asserts "the joint consent of the Fathers," Oxford Tracts, No. 74. Passing by other writers whose testimonies, original or selected, appear in the series, see especially Oxford Tracts, No. 35. We add only the words of Archbishop Laud: "Christ promised the keys to St. Peter; (Mat. xvi.) True: but so did he to all the rest of the Apostles, (Mat. xviii.---John xx.) and to their successors, as much as to his. Saint Augustine is plain: "if this were said only of St. Peter, then the Church hath no power to do it," which God forbid! The keys, therefore, were given to St. Peter, and all the rest, in a figure of the church, to whose power and for