

given to the Church which acts in its Rulers. They were given for *all time*. They were to be exercised by the Apostles and those who should succeed them in the Apostolate: for the objects for which they were given would *require* their constant exercise till the end of the dispensation. Jesus Christ is with His Church and "with His Ministers of Apostolic Succession" through all the History of the Church, to make good to it the gift of powers with which He originally endowed it. "For lo, I am with you always, even unto the end of the world."

It was in reference to a part of the same gift of power, to be continued in like manner, that He said to an Apostle on another occasion: "I will give unto thee the keys of the Kingdom of Heaven" (St. Matt. xvi, 19), and again to all of the Apostles: "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained" (St. John xx, 22, 23). And the Apostle Paul was authorized in the Great Commission, the Charter of the Church, which, though not spoken to him personally, was derived to him as to all the successors of the original twelve, and in their measure to all orders and ranks in the Church, to speak as he did by inspiration, of "the Church of the Living God, the Pillar and Ground of the Truth."

The powers of the Church are *wholly Spiritual*. They are such as can only belong to a purely Spiritual Society. Our Lord was a King, and His Church is a Kingdom. But He explained to Pilate, on His trial for disloyalty to Caesar, "My Kingdom is not of this world" (St. John xviii, 36). The Church can have no civil power or authority. The Church of Rome, in claiming it, has degraded itself so far as it could, while preserving the marks of a true Church, into a secular and human government. So far as it has exercised civil jurisdiction it is indistinguishable from State. It is now shorn of its temporal power, it is hoped, never again to be restored.

The Church cannot intermeddle in any matters belonging to the State. If the State should command what God has forbidden, or forbid what God has enjoined, the Church as such must not resist the enforcement of law. But her people must not for a moment hesitate to refuse obedience and to suffer the consequences when the alternative is to obey God or man (Acts iv, 19; v, 29).

The Church has nothing to do with politics, unless it can be shown that politics are in some way spiritual, and are part of the agencies for the saving of souls or the edification of believers. She has no right to interpret human laws, unless they concern her. She cannot lend her influence in favor of any party, nor assist in the election of candidates for civil office, nor soil her pure garments by improper contact with the concerns of this earthly sphere.

The Church and the State have separate provinces. They cannot conflict when each confines itself to its proper action. They will then lend to each other a mutual support. The Church may ensure a nation's safety. The State must give to the Church its effectual protection.

THE CENTENARY OF THE COLONIAL EPISCOPATE.

The 12th of August 1787 is a day well worthy of being held in everlasting remembrance by The Church, Her Bishops, Clergy and Laity, in this and all lands. As our readers know on that day in the Consecration of Rev. Charles Inglis, D.D., as the first Bishop of Nova Scotia, was laid the foundation of that widely extended system—the Colonial Episcopate—which has perhaps as much, if not more than anything else under God, been instrumental in extending the knowledge of the truth in all its fulness to the utmost bounds of the earth. Who could

have anticipated the marvellous growth and extension of the Episcopate which has followed this act? the Church of England alone, possessing no less than 82 Colonial and Missionary Bishops? And who could undertake to estimate the benefits resulting from the introduction into this Canada of ours alone, of a true branch of the one Holy Catholic Church, carrying with it Apostolic Order, as well as Evangelic Truth and giving to the inhabitants of this now land for all ages to come an interest in, and making them part of, that historical and ancient Church whose is the glorious past, rich in the memories of Saints, Martyrs and Confessors of every age and nation who have faithfully endured and have won the Crown; whose is the present with all its golden opportunities, and whose too is the future with all its magnificent possibilities and victories if she be faithful to Her Divine Head and Founder Jesus Christ. How wonderfully has the small seed sown one hundred years ago grown and developed into the great wide-spreading, many limbed, vigorous tree which now overshadows this whole land, and under whose branches—the leaves whereof are for the healing of the nations—the weary, heavy laden, sin stricken multitude, may find rest indeed.

Most fittingly did the last Provincial Synod, as representing the whole of this Ecclesiastical Province, record "its deep sense of thankfulness to the Great Head of the Church for the signal blessings conferred by Him on the English branch of His Church, by the great extension of her Colonial Episcopate, and the consequent enlargement of her borders," and resolved that: "The Archbishops of England and of Ireland, and the Primus of the Church in Scotland, and the venerable Society for the Propagation of the Gospel, shall be requested to make such arrangements as may be practicable for a simultaneous Commemoration in England and throughout the British Empire."

This request has been, it would seem, acceded to, and, as will be seen from our "Ecclesiastical Notes," Special Prayers, Psalms and Lessons have been authorized for use on the 12th of August by His Grace the Archbishop of Canterbury.

Specially appropriate too are the services in commemoration of this event, which are to be held at Halifax on the 12th of August instant, when the corner stone of the Memorial Cathedral will be laid with imposing ceremony, and where too it is sincerely to be hoped every diocese, not only of this Ecclesiastical Province of Canada, but also of the Northwest—offspring of this Mother See of Nova Scotia,—will be represented. This it seems to us is a positive duty due to the Church as a whole. We much regret, however, that, owing doubtless to the much lamented decease of the late Bishop of Nova Scotia, the Order of Proceedings on this most important occasion, and other routine matters have not been sufficiently completed to enable us to announce them in this issue. We fear the delay will prove prejudicial, and that many who would have gone will now be absent. But let the Bishops, Clergy and Laity of Nova Scotia and Fredericton make up for anticipated deficiency in representation from the west. Let the good city of Halifax be crowded to its utmost extent with loving children of the Church

eager to do Her honor by manifesting their love for and pride in Her, and glad to magnify Her in the sight of all people.

Hang out the Banners; ring the Church Bells: offer up the *Te Deums*; "Give thanks unto the Lord, call upon His Name; tell the people what things He hath done." Let the men of the world see how deep and true is the love of the children of the Church, and that on such an occasion even civic and political celebrations can be surpassed.

FEAST OF THE TRANS-FIGURATION.

This Festival occurring on the 6th of August is not, we fear, as carefully observed amongst us as it should be; and we commend to our readers the following remarks of our valued exchange *The Church Record* of Connecticut, regarding it. The actual date upon which the Feast should be observed occasioned long and earnest discussion, we believe, in the General Convention of the U. S. Episcopal at Philadelphia; but finally the same day as that fixed in the Calendar of the Church of England was adopted. Our contemporary says:

"The bestowal upon the Church of the privilege of the Feast of the Transfiguration is a gift that should not be wasted by our parishes. Not as a minor feast, but as a 'Red Letter Day' it stands now on the Calendar with its constant lesson of the Master whose glory could not be always hidden even in His earthly life, and of the glorified companionship offered to humanity with Him. The event itself is one of the most wonderful in all the gospel story, and its evidence for the supreme lordship of the Christ can never be gainsaid. It is as if the sun had veiled its face with thickest clouds, but for once the glory rent all covering and dissipated all concealment. Aye, this event means more, for it was not the glory of the Second Person of the Blessed Trinity alone, but it was a glorifying of the Incarnate One, in the midst of His deepest darkness, in His humanity, and in it all humanity shares. So, too, those who met with Him in glory were the representatives in humanity of the Law and of the Prophets, their homage witnessed the summing up of all dispensations in His Gospel, all excellence in His Person. Amid the troubles and perplexities of life, amid the doubts and scepticism of this age, we all need to see His glory, the glory of the Only Begotten of the Father, and find in Him the comfort in present weariness, assurance of our eternal destiny. To stimulate this knowledge and make ever present this joyous witness, the feast of August sixth has been adopted, and who of us can afford to lose the benefit?"

I DO NOT LIKE the man who tells me that we have no differences worth speaking of; who is forever shaking hands and professing to disregard realities, which nevertheless, he proceeds to magnify among his own people with the same narrowness as before.

Neither do I believe in the *bon Dieu, bon diable* ideas of our newspapers and our politicians. I venerate truth and I cling to what I honestly suppose to be truth, and I respect too absolutely the convictions of others to ask them to surrender them, save only should they be discovered to rest on false foundations. The problems now before us are to be worked out not by unreal men; not by Congregationalists who are not Congregationalists; Presbyterians who are not Presbyterians or Episcopalians who have knelt to be ordained by bishops in forms which mock Almighty God, unless they are deeply and conscientiously accepted.—[Bishop Coxe in *The Independent*.