

sin, free from its guilt, dominion and punishment. That power is the power of the keys. It is the power to graft into Christ's body, through Holy Baptism, all who are to have Him formed within them; it is the power, in the Apostolic rite of Confirmation, to lay hands on those who are to be enriched with the gifts of the Holy Spirit; it is the power to celebrate or offer the blessed sacrament of Christ's Body and Blood in sacrificial memorial,—to feed devout communicants with the Bread of Life, and to refresh them with the Cup of Salvation. It is the power which was given by the Father to Christ, and by Him to His Apostles, and by them to their successors, and by these to others, and so on, "age by age and year by year" to this very time.

God has not only given the Church this wondrous power, but He has also endued her with the knowledge of how it should be applied. He has taught her the doctrines she should teach, and the ritual in which to worship. He has done so generally in His word; and He has done so more definitely when He came down, as of old, at Pentecost, upon the Fathers in their councils. Then He shewed them, by an unerring light, the truth of the creeds;—and from Him, undoubtedly, came the directions for usages or "ways in Christ" which have since been handed down by "traditions" or "ordinances" that have been held as they had been taught.

Moreover, God is ever present with His Church, to guide her into all truth, and by His Spirit "the whole body of the Church is governed."

Surely, then, with these Divine advantages, she has all she can need to manage her own affairs. Surely all who obey God rather than men will do as He bids them—"Hear the Church,"—and leave spiritualities to her alone