

he would be sorry to risk the progress of the Christian faith on what formed no part of our Lord's original foundation of His Church.

We imagine the Archbishop of Canterbury now sees the ill-effect of listening to the advice of the Erastians in the preparation of business for the Lambeth Conference. But the advisers themselves will, in the long run, have the greater reason for regretting it, for if any one thing more than another has of late stirred the minds of the faithful against the great danger of Erastianism, and the necessity for a right understanding between Church and State, so that neither shall interfere with what properly belongs to the other, it is this shameful and most dangerous delay in the Colenso case. We are firm believers in special providences, and whilst we rejoice that the great body of the Church has excommunicated Colenso,* and thus purged itself of all complicity, in his heresy, we cannot but see that something very startling was needed to overcome the *vis inertiae* of Church conservatism in England, so far as to free our Communion from those trammels of Mammon which centuries of worldly prosperity had accumulated around her.

* EXTRACT from the Records of the Synod of the Diocese of Fredericton, dated July 2, 1868:—

“Resolved, That this Synod fully concurs in the sentence of Excommunication passed on Dr. Colenso, and solemnly declares that the Church in this diocese is not in communion with him.”—Passed unanimously.

SERMON

Preached before the Diocesan Synod of Nova Scotia, in the Cathedral Church of St. Luke, at the commencement of its Session, June 30, 1868, by WILLIAM BULLOCK, D. D., Dean and Rector.

ACTS xv. 6.—“*And the apostles and elders came together for to consider of this matter.*”

If all the members of the Church were pure and perfect, there would be no absolute need of a Christian Ministry; if all the bishops and pastors of the Church were infallible and true, a Christian Council would be an almost unnecessary thing; but, as the people are not always good, and the priests are not always wise; we are compelled to turn to that Omniscient Guide, by whom the whole body of the Church is governed and sanctified, and to use the means with which it has seemed good to our ascended Lord to correct the unruly wills and affections of sinful men, and to settle and restrain the “*no small disputings*” in the Church. This was the platform of primitive Christianity; this was the rule of the primitive Church; this is the instruction to be derived from the text: “*And the apostles and elders came together to consider of this matter.*”

The chapter from which we have these words, contains the record of the first council of the Church assembled in Jerusalem; and had we no other document, we might find in its proceedings and its decisions a sufficient apology for our own, and enough to justify our claim upon the devout submission of all who are zealous for the truth as it is in Jesus, and for the order of His Church.

“*They came together to consider of this matter.*”—And what was this matter, so important as to require the consideration of the apostles and elders, and all the