

The Bishop of London asserted that a schism would be created if a new Bishop were sent out. The Bishop of Capetown shows that it is Colenso who has made, and is every day widening the schism, and ravaging Christ's flock—and charges upon the Bishop of London the responsibility of encouraging him by addressing him in a letter as "Dear Lord," "Your faithful brother in Christ."

In answering the Archbishop of York, the Bishop of Capetown maintains that no civil court in England has or ought to have any jurisdiction over the decisions of any voluntary association in South Africa in Spiritual matters. And after pointing out to his Grace (who absented himself from the Lambeth Council,) that in that august assembly, and not in the columns of a newspaper, the matter in dispute would best have been discussed, the Bishop of Capetown also asks his Episcopal censors, who advise him to submit the question to the decision of some civil court, what they intend to do should such a court affirm that Dr. Colenso's teaching is not contrary to the faith held and taught by the Church of England, or upon some technical ground should uphold him in his position? Are they prepared, in such a case, to recognise him as a Bishop of the Church, and to hold communion with him? If so, what will their own position in Christendom be? And what will be their position towards the Church in South Africa, which has deposed the false Teacher? He solemnly and prophetically warns these prelates and all others in the Church of England who countenance Colenso, of throw impediments in the way of his successor, that though the Church in South Africa is being ravaged during these delays, it is the Church of England which, in this matter, is really on her trial, as a true branch of the Church Catholic. The Church in South Africa has rejected and exposed the wolf in sheep's clothing. Will the Church of England side with him, or remain neutral, or consume the time in Erastian doubts and quibbles until he shall have completed his ruinous work, and branded the Church of England with a mark of shame from which she may never recover? In this case the days of that Church are numbered.

The good and faithful Bishop should rather have said that in such case the days of Church-and-State connection are numbered. The Church in her Convocations of Canterbury and York, the Episcopal Synod of the Church of Scotland, the Provincial Synod in Canada, our own Diocesan Synod, and the General Convention of the Episcopal Church in the United States, and lastly the great body of the Bishops in the Lambeth Council, has approved the action of the South African Church against Colenso. The desire for Synod and Council which has so wonderfully spread in the Anglican Churches within the last twenty years, will now receive an immense impetus. The days of isolation are numbered. The days of Erastianism or the bondage of Church to the State are numbered. But the days of the Anglican Branch of Christ's Holy Catholic and Apostolic are not numbered, for the gates of hell shall not prevail against her. A faithful man, Rev. W. K. Maccorie is to proceed to South Africa to be there consecrated bishop in the place of Dr. Colenso, and the heresiarch, now cast out and disowned by every branch of our Church, will eventually be dropped even by his Erastian friends. The Church in the Colonies, in the course of this difficulty is rapidly learning her true position and powers, and the end will prove that emancipation abroad will lead to emancipation at home. The days of Erastianism are numbered. The great struggle between Faith and Infidelity, in these latter days, has entered upon its first stage.