

propagation of the christian faith, and the secular courts compelled the Trustees to pay his salary from the Bishopric Fund, whilst they also forced the orthodox clergy to give him and his four heretical clergymen full possession of the Church property in Natal. Great was the triumph of the enemy.

Dr. Colenso's admirers, *i. e.*, the infidel portion of them, boasted that the Church of England was saddled with a Bishop "whose views are opposed to the whole spirit of the teaching and doctrine of the Christian Church at large, from the earliest time down to the present day."

But what said the Church to all this? A few noisy men of the Rationalistic sort, put themselves forward as the exponents of Church Opinion, in opposition to the voice of Convocation and Synod. Dean Stanley, knowing Dr. Colenso's views, and the additional fact that he has introduced into the Natal churches a hymn-book from which all praise or worship addressed to Jesus as God is carefully excluded, now publicly declares that (in his opinion) the doctrines of the Bishop of Natal are such as the Universal Church has never condemned,—such as within the Church of England are by law allowed. Prejudice must surely go far to blind the eyes and stop the ears of any man who can read ecclesiastical history, and hear—even once—the services of our Church, and yet make such an assertion. The Bishop of London also has acted a very extraordinary part in this trouble. He was one of the first to wink at the publication of Colenso's heretical books in the city of London, and when it was plainly his own duty to call any clergyman—much more a Bishop—to account for denying the faith of the Church within his jurisdiction, he excused himself on the plea that it was the duty of the Bishop of Capetown, as the Metropolitan of the Bishop of Natal, to try that offender. When a motion was made to condemn Bishop Colenso's heresies, in the Convocation of Canterbury, the Bishop of London and St. David's, Dean Stanley and some others made every effort to prevent such condemnation. Afterwards, in the Lambeth Council, when the great body of the Bishops were most anxious to discuss and condemn Colenso's heresies, the Bishops of London and St. David's most earnestly besought, and unfortunately prevailed upon the presiding Archbishop to take no formal expression of opinion from the Council, as a Body, on the matter. Fifty-six of the Bishops, however, foreseeing the use which would afterwards be made of this apparent want of decision at so conspicuous an opportunity, placed on record their acceptance of the spiritual validity of the deposition of Colenso.

The line of defence adopted by Colenso and his Rationalistic friends has been to keep clear of the spiritual; and trust to the delays and quibbles of the secular powers, well knowing that in all doctrinal disputes their decisions have almost invariably looked towards what is wrongly called liberality of sentiment, at the expense of the Catholic faith. The Bishop of London, with the zeal of a partisan, is now demanding that no successor to Bishop Colenso be consecrated until a legal decision can be obtained as to the validity of the sentence which has been pronounced by the spiritual court,—or in other words, demanding that the Church shall be guided by the State in matters of doctrine. The Archbishop of York has also urged this delay and appeal to State; but in the most vigorous and manly style the noble Bishop of Capetown has replied to both these prelates. He shows that the highest Court of Appeal has decided that the Church in South Africa is not established by law, but is a voluntary association, in no better nor worse position than the other religious Bodies of the Colony. The Bishop of Capetown, therefore, says to the Bishop of London that the Church in South Africa "is entitled to exercise all the rights and liberties of such voluntary associations, without interference on the part of your Lordship or others with those rights."