

A. C. 12.03
N 55

NOVA SCOTIA Church Chronicle.

VOL. IV.

HALIFAX, MARCH, 1868.

No. 3.

"Ad profectum sacrosanctae matris ecclesiae."

THE NATAL DIFFICULTY.

In order to give our readers a clear idea of the present state of this scandal which will be the means of working a great benefit to the whole Anglican Church, but, more especially and speedily, to its colonial branches, we must first state the present creed of the misguided and obstinate man who insists on drawing the salary and standing in the place of a Bishop of Christ's Church.

Dr. Colenso's belief as continually expressed by himself is this, with other points, viz.—that the Bible does not contain an unerring record of Divine truth—that it does not contain, even upon faith and morals, that which we are all required to adhere to. That our blessed Lord knew no more than any intelligent Jew of His own period,—that He was, in fact, ignorant,—that it has been reserved for Dr. Colenso to point out the errors of his ignorant Lord, and that He whom the angels worshipped is not a fit object for our adoration.

Six years ago, Dr. Colenso having published his disbelief in Christianity, according to the above epitome, the Convocations of Canterbury and York condemned his heresy, and vehemently urged his Metropolitan, the Bishop of Capetown, to summon and try him.—these representatives of the English Church thus, be it remembered—declaring it to be the work of each branch of the Colonial Church to try, judge and subject to discipline its own delinquents. This course was accordingly taken by the Bishop of Capetown. He summoned Dr. Colenso to appear before him and two of his suffragan bishops, and answer to the charges laid against him. Dr. Colenso acknowledged his Metropolitan's right to try him, by appearing by his proctor, but failed to purge himself of the charge of heresy, and was accordingly deposed, but invited by the Bishop of Capetown to appeal from the decision of his Court to the Archbishop of Canterbury, which the deposed Bishop failed to do, relying on his Letters Patent, thus setting the power of the State against that of the Church, putting his trust in man, and in his heart going from the Lord.

Seeing that by the late famous decisions of Lords Westbury and Romilly, the Church in the Colonies was declared to be in exactly the same position as all other religious Societies, left to its own management, and free from State interference, the first step taken, after Dr. Colenso was deposed, was the refusal of the Trustees of the Colonial Bishopric Fund to pay his salary. But here it was seen that the children of the Church were not yet to be let go to freedom and purity of worship in the Colonies. Like other religious bodies, the Anglican Church abroad was left free to support itself. But here its similarity to others, in point of freedom was to cease. It was not to be left free to purify itself. Dr. Colenso, utterly denying the doctrine of Christianity, insisted on a maintenance from funds raised for the