

THE SPIRIT OF THE REFORMATION.

A brief sketch of the history of the Church of England in
South Africa.

By

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In order to understand the history of the Church of England in South Africa one must fit it into its original setting and see it as part of the Church that goes back to the time of the Reformation. There we will find the true spirit in which the Church of England was formed, and the atmosphere which surrounded the martyrs is the anvil on which the Prayer Book and thirty-nine Articles was forged. In the compilation of the Prayer Book and thirty-nine Articles we have a link with the Church in Holland and consequently with the Dutch Reformed Churches in South Africa which will help to bind us very closely together as we see the influence which the Continental Reformers had upon the Church of England. In this connection we would pay particular tribute to the Reformer Erasmus of Rotterdam. Erasmus was first invited to come to England by Henry VIII, during whose reign it was that the Church of England broke irrevocably from the Papacy. Henry himself

⁶²⁾ Knuttel, Acta III, 177.

⁶³⁾ *ib.* 178.

⁶⁴⁾ v. Kalkhoven, a.w. p. 277 vv.

wrote to Erasmus, "Give me the pleasure of assisting and protecting you as far as my power extends. It has been, and is, my earnest wish to restore Christ's religion to its primitive purity, and to employ whatever talents and means I have in extinguishing heresy and giving free course to the word of God."

It is not my purpose here to give a detailed account of Erasmus, but to show the influence he had upon the Church of England. We know that he differed from Luther in that he wanted to reform the Church from within, whereas Luther's methods were revolutionary. Erasmus had gifts which won him a European reputation, and his knowledge of Greek and the reformed teachings assured him as a lecturer in the Cambridge University, while the manner in which he poured scorn upon the "colossal absurdities" of the teachings of the Church of Rome made him one of the leading reformers. It was at Cambridge that we see Erasmus as the Greek scholar and his influence upon Cranmer. It was due to the writings of Erasmus "as being the author who first opened the eyes of Cranmer" to the reformed teachings and which gave him a knowledge of the original Scriptures. It was to the study of Scripture that Cranmer "Set himself resolutely to the examination of the Word of God, so that an appeal might be made to the Scriptures rightly interpreted on all matters of faith and doctrine." Other Continental reformers with whom Cranmer co-operated in the compilation of the Prayer Book were the German scholars Melancthon and Bucer, as well as the two English Bishops, Ridley and Latimer who both suffered martyrdom. It seems to have been the wish of these reformers that the Church's Scriptural faith should be embodied in a series of articles. This was particularly necessary as the divines of the Church of Rome were drawing up a series of Articles at the Council of Trent in which they embodied all that was most unscriptural in their mediaeval theology as taught in the Church of Rome. The Articles of the Church of England were finally reduced to thirty-nine and ratified by the Crown in 1562, and, subsequently by Act of Parliament, all Clergy of the Church of England were required to subscribe to them. The influence of Erasmus can further be seen in his paraphrases of the New Testament, a copy of which was ordered by Act of Parliament to be placed in every Parish Church in the land. Cranmer, as we have seen, became the chief architect of the Prayer Book, being then Archbishop of Canterbury, and the Spirit of the Reformation could not better be seen in any one more clearly than in Cranmer himself, who later was to suffer martyrdom for the reformed teachings as enshrined in the Word of God and upon which the Prayer Book is based. Article 6 states as follows: "Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein,

nor may be proved thereby, is not to be required of man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation."

Having clearly understood the spirit of the Reformation which saw the Church of England literally purged in the fires of persecution, we shall now see how this Protestant character of the Church was designed to be preserved in South Africa when the early Colonists settled in the Cape.

The first Church of England services in South Africa on record were held in Cape Town on April the 20th, 1749, by a Naval Chaplain of the Fleet on his way to England from India, and for some time after the British occupation of the Cape, Naval and Military Chaplains conducted the only services held there. For forty years members of the Church of England who settled in the Cape were without a Bishop, and the Governor of the Cape was officially recognised as the ordinary, and no public service could be held "but by permission of His Excellency." The first Bishop was appointed to the Cape in the year 1847 when the See of Cape Town was created by Royal letters patent in that year. Thus the Church of England as by Law established in England, its services, doctrines and teachings was established in the Cape. Mr. Justice Watermeyer in the Supreme Court of South Africa in giving Judgment in August, 1931, in the Trinity Church case explains the establishment of the Church of England by Royal letters patent as follows: "The See of Cape Town was created by Royal letters Patent in 1847. These letters patent recited that: 'Whereas the doctrine and discipline of the United Church of England and Ireland are professed and observed by many of our loving subjects resident in our Colony or settlement of the Cape of Good Hope and in our island of St. Helena, and our aforesaid subjects are deprived of some of the office prescribed by the Liturgy and usage of the Church aforesaid, by reason that there is not a Bishop residing and exercising jurisdiction and canonical functions within the same:

'And whereas, for remedy of the aforesaid inconveniences and defects, it is our royal intention to erect the said Colony or settlement and island into a Bishop's See or Diocese:

'Now, know ye, that in pursuance of such our royal determination, we do by these our Letters Patent, under the great seal of our United Kingdom of Great Britain and Ireland, erect, ordain and constitute our said Colony or settlement of the Cape of Good Hope, with its dependencies, and our said island of St. Helena, to be a Bishop's See and Diocese, and do declare and ordain, that the same shall be called the Bishopric of Cape Town' 'The Letters Patent further created the Bishop of Cape Town a body corporate

with perpetual succession, and gave him the title of Lord Bishop of Cape Town, declared Cape Town to be a city, and contained the following clauses :—

‘And we do further ordain and declare that the said Bishop of Cape Town and his successors shall be subject and subordinate to the Metropolitan See of Canterbury, and to the Archbishops thereof, in the same manner as any Bishop of any See within the province of Canterbury, in our Kingdom of England is under the same Metropolitan See, and the Archbishops thereof ;

‘And we do further will and ordain, that every Bishop of Cape Town shall take an oath of due obedience to the Archbishop of Canterbury for the time being, as his Metropolitan, which oath shall be administered by the said Archbishop, or by any person duly appointed or authorised for that purpose.

‘And we do further by these presents expressly declare, that the said Bishop of Cape Town, and also his successors, having been respectively by us, our heirs and successors named and appointed, and by the said Archbishop of Canterbury canonically ordained and consecrated according to the form of the United Church of England and Ireland, may perform all the functions peculiar and appropriate to the office of the Bishop within the said diocese of Cape Town.”

This judgment indicates the legal establishment of the Church of England in South Africa and its purpose was to preserve in perpetual succession the Protestant character of that Church.

A character now comes on to the scene in the person of Bishop Gray who is to play an important part in the life of the Church of England in South Africa and through whose policy the future course was to be changed, and as a result of this policy, the storms have raged for over one hundred years and which finally precipitated themselves in the Law Courts, resulting in the Church being split into two sections or parties. The spirit of the Reformation has truly been evident once more and the history has repeated itself in South Africa as Bishop Gray and his followers have endeavoured to undermine the Protestant Principles of the Church, and regard the Reformation as a big mistake thus paving the way for reunion with the Church of Rome. However, some of the clergy backed by loyal laymen could see clearly the way things were going and have put up one of the most magnificent fights for the Protestant cause since the days of Cranmer and have endeavoured to maintain the Church an open Bible and all that it means to those who drink deeply of the fountains of Inspiration. Bishop Gray was a man of outstanding personality, of resolute will and determined nature. Before coming to South Africa

he had come under the influence of a movement that was commenced in England over one hundred years ago known as the Tractarian Movement or Oxford Movement. The chief character in the Tractarian Movement was a clergyman of the Church of England named John Henry Newman, who later joined the Church of Rome and was subsequently made Cardinal Newman. There is at least one thing to be said in favour of Newman and that was that he followed his convictions to their logical conclusion and joined the Roman Church, whereas his followers remained within the Church of England and endeavoured to develop its services more in the direction of the Roman Church by gradually bringing in Roman practices and so paving the way for reunion with Rome. Gradually they have fostered a dislike for the term Protestant, the object being to deny that the Church of England had a reformed or Protestant character. This has placed clergymen of the Church of England, who hold sympathies with the Tractarian Movement, on their ordination, into a position where they make statements contrary to their beliefs, e.g., they solemnly promise before God that they will teach and uphold the Prayer Book and 39 Articles, then straight from their Ordination Service they proceed to their Churches and take part in the service of the Mass which is condemned in the 39 Articles as being "Blasphemous fables, and dangerous deceits." Such is the condition of affairs brought about within the Church of England.

During the early years of the Cape Colony when it first came under British Rule, there was no Church building in which to conduct Church of England Services, but the Kerk Raad of the Grote Kerk in Cape Town (the Principal Church of the Ned. Gereformeerde Kerk) kindly allowed them to worship in that building. This arrangement lasted for about thirty years when St. George's Church was built in the year 1834. During the forty years (C 1806-1847) many British settlers came to the Cape, and in time established many Churches, but as yet there was no Bishop, and the Church was dependent on visiting Bishops who happened to be passing through the Cape for Ordination and Confirmation. Among the clergymen who were sent to the Cape to settle there was the Rev. George Hough who officiated at St. George's Church for eight years before the arrival of the Bishop of Cape Town. Mr. Hough was a follower of John Henry Newman, and it was not long before he began to teach the principles of the Tractarian Movement. A section of the congregation could see clearly the way things were going and protested against the Roman tendency in the teachings of Mr. Hough, and as a consequence, in the year 1846, they erected Trinity Church in Harrington Street where a permanent Evangelical Ministry would be assured.

In 1841 the Archbishop of Canterbury summoned a great meeting of Churchmen in England, which resulted in the establishment of the Colonial Bishopric's Fund, and the needs of the Cape were among the cases that led to this step. In aid of this fund, Lady Burdett Coutts contributed twenty-thousand pounds (£20,000 : 0 : 0) towards the endowment of a Bishopric in Cape Town. These gifts were subject to conditions which she expressed in her will which was as follows :—

“That the understanding upon which Baroness Burdett Coutts provided funds for the endowment of the Sees of Cape Town and Adelaide (in 1841) was that the Bishoprics thereby endowed should be branches of the Church of England governed in all things by the laws of that Church, and subject to the control, and only to the control to which that Church is subject.”

She made the express condition in regard to the Protestant nature that the Church of England in Cape Town was to be, as follows : “I hereby expressly declare that such endowments and gifts were not made by me to any community as a Spiritual body, or as an independent voluntary association, but to the Protestant Church of England as now by Law established under the supremacy of the Crown being Protestant.”

In June, 1847, the Rev. Robert Gray was consecrated Bishop of Cape Town by the Archbishop of Canterbury and he came to the Cape in February, 1848, to St. George's Church which was duly made the Cathedral Church of the Diocese. About five years later Natal was made into a separate Diocese under Bishop Colenso, and in the same year Grahamstown was likewise created a separate Diocese under Bishop Armstrong. These two Bishops were appointed by the Crown under Letters Patent. As we have already indicated, Bishop Gray, who now assumed the position of Archbishop, was an ardent supporter of the Oxford Movement and in consequence endeavoured to further its principles in South Africa. In order to do this he had to overcome many obstacles, but however big the obstacle or strong the opposition he set his mind to achieve his purpose at all costs. Although he had managed to overcome some of the biggest obstacles in the way of the achievement of his plans, he has omitted to reckon with the greatest obstacle of all — namely conscience. We know it was conscience that enabled the Reformers to suffer and die for the Protestant cause, likewise in South Africa the members of the Church of England have shown that same spirit of the Reformation, and, after fighting many battles against overwhelming odds are now organised into a strong body with their own Constitution and Synods.

Bishop Gray, soon after his arrival in Cape Town, began preparing the ground for the fulfilment of his ideas, however, he

found that churchmen in the Cape were more evangelically minded than he had hoped, and in consequence he set about bringing men of his own school of thought out to the Cape. Three Churches in Cape Town stood out against him and subsequently became involved in Law suits in the Supreme Court of the Cape. In Grahamstown similar conditions were taking place and an important judgment by Sir Henry De Villiers in 1880 explains how Bishop Gray in order to achieve his object of carrying out the principles of the Oxford Movement in 1870, i.e., approximately 64 years after the establishment of the Church of England in South Africa, was forced to break off his connection with the Mother Church and form an independent Church which later became known as the Church of the Province of South Africa. Bishop Gray had come out to the Cape "to plant the seeds of the Catholic Revival". His dominating personality carried all before it in a young Colony, and his actions in total disregard of Church Order and constitutional and ecclesiastical law called forth his severest condemnation from the then Archbishops of Canterbury and York, and in fact from practically the whole bench of Bishops in England. We are unable to find the record of the name of a single Bishop in England of that time to support his action of 1870 in forming his separate Church on a basis which severed it legally, constitutionally and doctrinally from the Church of England. On the contrary his action was regarded as one of definite and wilful schism. In substantiation of this statement we quote from the statements of Bishop Gray himself as given in his biography (life of Bishop Gray, two volumes by his son—Revington's London): "I am afraid that my dear brethren (Bishop Wilberforce Oxford, and Bishop Hamilton, Salisbury) regard me as obstinate, self-willed, determined at all hazards to force the Mother Church to a recognition of my proceedings, or else to incur risk of schism." (Volume 2, page 335). "I have felt keenly to-day how nearly I stand alone, as far as the (English) Episcopate is concerned.

The Archbishop of Canterbury has never acknowledged my communication as to the consecration of Bishop Macrorie The Archbishop of York declined to receive my communication, and it was returned to me with 'Refused' written on it." Volume 2, page 495. "There would be the greatest unwillingness on the part of, I believe, every Bishop of the Province (England) to allow the appointment of a Bishop of this Province (The Cape) to be made by the two Archbishops and the Bishop of London . . . The two Archbishops opposed all we did with bitterness and vehement hostility. We cannot and dare not trust these (Bishops) to select a Bishop for this land (South Africa)". Volume 2, page 495. "We shall probably have in our provincial Synod to protest against the act of the Archbishop of Canterbury for interfering uncanonically in the affairs of this

Province, with which he has no connection ecclesiastically or legally." Page 480. "I hold that the Province of South Africa is ecclesiastically and canonically as independent of the decisions of the Convocations of York or Canterbury, as these are independent of each other." Page 407.

The Bishop of London wrote to Bishop Gray in 1868 as follows :—

"You should surely allow that you ought not to proceed to a step which must be fraught with gravest consequences, for the Church, both at Home and in the Colonies, and for which there is no precedent since the days of the 'Non-Jurors'."

Archbishop Tait, in his letter to Sir George Gray, described Bishop Gray as "rash". In his speech in the House of Lords he "depreciated the Bishop of Cape Town's (Gray) zeal as wanting in discretion." In Convocation he implied that "Gray, if his power was equal to his will, would drive from his Province all whose views were "Evangelical."

With regard to the Secession of the Church of the Province from the Church of England, which Bishop Gray effected in 1870 the Archbishop of Sydney in his address to the Provincial Synod in New South Wales (August, 1912), stated :—

"The Church of the Province of South Africa is the only body which has adopted a different policy (to the Churches in Australia and New Zealand), and by a momentous proviso separated themselves from the Church of England. We speak with all respect of a Church that has a perfect right to settle its own affairs. But, as most of us look at it from the outside, the Church of South Africa then took a hasty step, which has limited its comprehensiveness and usefulness to the whole community."

It will be clearly seen from the foregoing that the actions of Bishop Gray were prompted by motives that led him to flaunt the expressed opinions and advice of the highest ecclesiastical authorities in the Commonwealth, and one can only conclude, that his purpose in taking this action, was to achieve a condition of affairs that would finally be in opposition to the opinions of Churchmen at that time.

Bishop Colenso in Natal refused to join his independent Church of the Province of South Africa and wished to remain true to the Mother Church. In Cape Town loyal members of the Church of England also refused to join the Church of the Province, and in Grahamstown Dean Williams was taken to Law before Sir Henry De Villiers whose judgment explains the difference between the two Churches in South Africa which is as follows :—

"That the Church of the Province of South Africa had separated itself 'root and branch' from the Church of England.

That the Church of England does exist outside of England, and that legal identity between the Church of England in South Africa and the Church of England in the Mother country, has been recognised by the Colonial Statutes, and by the Privy Council, and the rights of its members cannot be contracted away by Clergy or Bishops belonging to the Church of the Province of South Africa."

The Privy Council held further :—

"That the divergence between the Church of the Province of South Africa and the Church of England was not merely potential, but real and actual.

That the Church of the Province of South Africa, so far from having done all in its power to maintain the connection with the Church of England, had taken occasion to declare emphatically, that (on the point of English and judicial interpretations of the standards of Faith and Doctrine) the connection was not maintained. That the Church of the Province of South Africa, having chosen to take up its own independent position, with reference to the Tribunals of the Church of England, could not claim as of right the benefit of endowments settled to uses in connection with the Church of England. That the Church of the Province of South Africa and the Church of England had different standards on important points."

There is one particular point that has resulted from these judgments and as an outcome of which there has resulted a dual relationship between the Church of England in South Africa and the Church of the Province of South Africa, which relationship lasted many, many years. First of all in Natal when Bishop Colenso refused to join the Church of the Province of South Africa, on account of the fact that he had published some books on Higher Criticism on the Pentateuch, Bishop Gray made use of the fact to get rid of him and summoned him to appear on a charge of false doctrine. Colenso denied Gray's authority over him and refused to appear. Gray, however, dismissed him and placed a ban upon him. Colenso appealed to the Privy Council which gave a judgment in his favour, showing that Gray had no jurisdiction over Colenso, Colenso was thus upheld in his position. Gray, however, would not abide by the decisions of the Privy Council, and he caused the Rev. W. K. Macrorie to be consecrated as Bishop of Maritzburg (not Natal). Thus in 1868 there were two opposing Bishops in Natal. Bishop Gray who had founded his own Church in South Africa protested strongly against all interference by the Archbishop of Canterbury. It would be interesting to ascertain how many of the present Bishops of the Church of the Province of South Africa hold similar views on higher criticism to those held by Bishop Colenso. On the death of Bishop Colenso no Bishop was appointed to succeed him, and Macrorie remained in office until his resignation in 1891.

The refusal of Macrorie to resign when Colenso died was done however against the advice of the Archbishop of Canterbury. The purpose of this advice was to allow the bitter memories of the past to die out. On the resignation of Bishop Macrorie in 1891 an attempt was made to compromise the position and an application was extended to the Archbishop of Canterbury for the consecration of a Bishop of Natal in succession to Bishop Colenso, and in 1893 the following statement by the Archbishop of Canterbury was made :—
“To all Christian people to whom these presents shall come, We, the most Reverend Edward White, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, send greeting : Whereas by a resolution of the Church Council of the Church of England in Natal, bearing date of the tenth day of January, 1893, and which resolution was confirmed at a meeting of the said Council held on the twentieth day of April, 1893, we have been requested and authorised to select, choose, appoint, and consecrate a Bishop to exercise his functions as Bishop of the Church of England in the Colony of Natal.

Now we, Edward White, Archbishop of Canterbury, do hereby certify that, acting under the authority so delegated to us as aforesaid, we have selected and appointed the Rev. Arthur Hamilton Baynes, Clerk, M.A., to be Bishop of the Church of England in the Colony of Natal.

As witness our hand, this 26th day of May, in the year of Our Lord, one thousand eight hundred and ninety-three.”

“E. W. CANTAUR”.

Bishop Baynes was duly appointed to Natal to act in the dual capacity, but it was not for long before he showed himself to be in sympathy with the Church of the Province of South Africa and evidently made up his mind to extinguish the Church of England in Natal. All the misgivings of Church of England people in Natal were justified as they saw most of their properties being handed over to the Church of the Province. However, a minority has still remained true to the Church of England and is putting up a magnificent fight for the Protestant cause in Natal.

This “dual” position has also existed in the Cape, and Bishop Gray and his successors up to the time of Bishop Carter in 1930 have been appointed trustees of Church of England properties in Cape Town by the Law Courts. However, on the appointment of Bishop Phelps as Archbishop of Cape Town the Courts ruled that as he was not consecrated in England by the Archbishop of Canterbury he was in consequence not a Bishop of the Church of England and therefore not entitled to be a trustee of the Church of England property.

The appointment of Archbishop Phelps brought to an end an arrangement that had been in existence for about sixty years by which the Archbishop of Cape Town was Archbishop of the Church of the Province at one and the same time as Bishop of the Church of England. Whatever may be said for or against such an arrangement, it was in consequence of the Courts recognising the legality of the Bishop of Cape Town as the true and rightful successor to Bishop Gray that the Church of England in South Africa was bound to accept this position which will be readily seen, that in such circumstances the Church of England would make little progress, as the Bishop of the Diocese, not being in sympathy, would not permit for expansion. When this condition of affairs concluded with the appointment of Archbishop Phelps, the Church of England was without any Bishop at all, and further, the congregations adhering to the Church of England in South Africa were scattered in the various Provinces. In the meantime Archbishop Phelps of Cape Town claimed to be the legal trustee of all Church of England properties, and also claimed the right of patronage of Trinity Church which was then without a clergyman. (The right of patronage would have given the Archbishop the right to appoint any Clergyman of his own choice as Rector of Trinity Church). The fact that the Church of England in South Africa was not as yet organised as a separate entity with its own constitution, it led finally to the Court's decision under a Cypres doctrine to permit one property to be used by the Church of the Province of South Africa until a Church of England Bishop be appointed to fill the vacancy at Cape Town. With regard to Trinity Church, however, the Archbishop of Cape Town "as head of the Church of the Province of South Africa was declared not a fit and proper person in Law to be trustee of Church of England property." (Mr. Justice Watermeyer in Trinity Church case).

The outcome of events has placed the Church of England in South Africa in an extraordinary position. It is without a Bishop as the Archbishop of Cape Town cannot comply with the requirements of the Court, however, on the advice of the highest ecclesiastical authorities, the Church of England in South Africa has drawn up its own constitution with the necessary power to appoint Bishops, hold regular Synods, possess property, appoint Clergy and generally administer the affairs of the Church. This Constitution has been accepted by the Government, the Registrar of Deeds of the Union of South Africa and the Courts of the land. The Church of England is now a legally constituted Church, separate in every way from the Church of the Province of South Africa, but is working under tremendous difficulty. It will be readily seen what the repercussions would be if a Bishop were appointed and the Courts were to rule that the Cypres doctrine in regard to Cape Town were to come to an

end. The position would affect some 36 properties in Cape Town alone including St. George's Cathedral and Bishop's Court, the official residence of the Archbishop of Cape Town, which are valued at £150,000.

It might well be asked that in view of the decisions of the Law Courts pronouncing the Archbishop of Cape Town to be "not a fit and proper person" to fill the vacancy of Cape Town, and in consequence of the Church of the Province of South Africa having separated itself root and branch from the Mother Church, why the Archbishop of Canterbury does not concede to the just demands of the Church of England in South Africa, and consecrate a Bishop in succession to Bishop Carter who was the last Bishop to legally fill the See of Cape Town. The answer to some extent can be found in an extract from an article written by the Rev. P. J. T. Meiring, former editor of "De Kerkbode". —

"The congregation of Trinity Church objected to the appointment of Archbishop Phelps as Trustee of their property, seeing that in the trust deeds it is specified that the property must be used for 'ecclesiastical purposes in connection with the Church of England in the Colony.' In his decision Justice Watermeyer declared that in harmony with the decision of the Privy Council in the Colenso case, the present Archbishop was not the legal successor to the title of Bishop of Cape Town, which was created by Letters Patent in 1847, and also that the Church of the Province is a different religious organization from the Church of England, and Archbishop Phelps could not be appointed Trustee owing to the fact that the Trinity Church congregation could not reckon upon sympathetic treatment from someone who did not share their standpoint and views.

This, briefly, is the result of the decision. This is the position in the eyes of the law on the ground of existing documents and decisions. As can be easily understood, objection can be raised on the grounds of this decision against possession and use of properties donated to the Church of England, and which are or have been transferred in its name. May not ecclesiastical difficulties be raised too? It must be clearly understood, however, that since the appointment of the Archbishop of Canterbury after the death of Colenso, the attitude of high ecclesiastical officials in England has been sympathetic towards the Church of the Province, whom they choose to regard as the representative of the Church of England here. They object to recognising the smaller group which calls itself the Church of England. They previously refused to appoint a Bishop for them in Natal, and apparently now will refuse here. What there is for the few congregations to do under these circumstances, it is difficult to say. One's heart goes out in sincere sympathy with them. For a hundred years now they have been putting up a brave fight,

and do not want to abandon the priceless heritage entrusted to them down the ages by martyrs such as Cranmer and Latimer. They glory in the noble name of Protestants, and it is a source of grief to them that attempts are being made to force them to identify themselves with a Church, many of whose members look upon the Reformation as a wrong step — yes, as a curse — and are out to remedy that mistake by bringing about a union with Rome.

It would, however, be wrong to leave our readers under the impression that all members of the Church of the Province, or even the majority of them are inclined in the direction of the High Church Party or Oxford Movement. There are thousands who are evangelically minded, and denounce and repudiate the undesirable practices in the services. These practices are also met with in the Church of England in England, but it does not prevent the existence of a strong Low Church party in the Church of England. Both here and in England there are thousands of loving and fruitful children of God in the Church, who are proud of the name Protestant, and rejoice in the Reformation as a deliverance wrought by God Himself. We must often think of this Church in our prayers. If the Spirit of the Lord comes in as a strong tide, all the pools will be covered and disappear.”

I conclude this article with a reminder of the Spirit of the Reformation that has been so evident in the Church of England in South Africa. Adv. Schreiner put the case very aptly in giving argument before Chief Justice Sir Henry De Villiers in the Trinity case. “It really, My Lord, reminds one of Naboth’s vineyard. The Bishop is in possession of the temporalities of a rich and great Diocese, which is wholly subjected to him: And here is this one small community, which, from its establishment, has determined not to move one jot or tittle from its adhesion to the Church of England as by Law established, and which, to get its rights, has to fight for them at the point of the bayonet. The sympathy of everyone must be with this small community which is trying to maintain its own. My clients stick to one platform of right, and your Lordships by appointing them will show that you are cognisant of the extravagance of the claims advanced by Bishop Jones, and of the thorough soundness of those advanced by the Church Wardens.”

The Church of England in South Africa is still without a Bishop but its cause is going ahead under God’s good Hand, which cause calls for the whole-hearted support and backing of every true Protestant in South Africa. Let us remember the words of Bishop Latimer to Bishop Ridley on the day of his martyrdom as he put his hand into the flames with the words: “Be of good comfort, Master Ridley and play the man: we shall this day light such a candle, by God’s Grace, in England, as I trust shall never be put out.”