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Edinburgh
May, 1956.

FREDERICK WILLIAM SASS
THE INFLUENCE OF THE CHURCH OF SCOTLAND ON THE
DUTCH REFORMED CHURCH OF SOUTH AFRICA

A Thesis presented to the Faculty of Divinity,
University of Edinburgh, in partial
fulfilment of the requirements for
the degree
Doctor of Philosophy

by

FREDERICK WILLIAM SASS

1956
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CHAPTER ONE

INTRODUCTION

1. Account of the Cape of Good Hope 1652 to the beginning of the 19th Century.

2. Account of the Dutch Reformed Church 1652 to the beginning of the 19th Century.
ACCOUNT OF THE CAPE OF GOOD HOPE 1652 TO THE BEGINNING OF THE 19TH CENTURY

The Cape of Good Hope was discovered by Bartholomew Diaz, a Portuguese navigator, in 1487, but it did not occur to any European nation to make a settlement there until one hundred and sixty years after that date. On the 6th April, 1652, Jan van Riebeeck founded the earliest settlement at the foot of Table Mountain. Holland was at that time at the height of her political and commercial prosperity. The Dutch East India Company, founded in 1602, had acquired a practical monopoly of the sea-borne traffic with India and the East, and it was in order to provide a port of call for the outgoing and returning vessels of this Company that a township was established and a castle built at the Cape of Good Hope in 1666, under the name and title of "the frontier fortress of India".

It was only under stress of circumstances and in consequence of the independent spirit of the colonists that the settlement was slowly extended beyond the narrow limits of the Cape Peninsula. The East India Company itself had no desire or intention to colonise the country. All it wanted was a haven at which its fleets could recuperate for a week or two, and lay in fresh supplies of water, meat and vegetables. But the class of men who found their way to the shores of South Africa had been nurtured amid the industrious life and free institutions of Holland. They were ill content to toil for the Company upon the hard terms which it offered, and claimed the rights of free
burghers. They crossed the downs, by which the Cape Peninsula is shut in, and moving ever further eastwards built up new communities at Stellenbosch and Drakenstein, Swartland and Tulbagh, Swellendam and Graaff Reinet. In 1688 the ranks of the free burghers were powerfully reinforced by the arrival of a number of Huguenot refugees, who, driven from their own fair France by the Revocation of the Edict of Nantes, sought a new home in these southern climes. The French emigrés soon lost the use of their own language, which the Company forbade them to employ, and within two or three generations were completely merged in the colonists of Dutch or German descent. It has been calculated that towards the close of the eighteenth century the population of South Africa was composed, roughly speaking, of about one-half of Dutch blood, one-sixth of French, one-sixth of German, and the remainder of other nationalities. All these spoke a form of simplified Dutch known as Cape Dutch, which has lost almost all the inflectional endings of the Dutch of Holland, and in vocabulary exhibits many affinities with the Dutch of the seventeenth century.

During the wars which convulsed Europe at the end of the eighteenth and the beginning of the nineteenth century Holland and England were ranged on opposite sides. The days of the Dutch East India Company were already numbered, and the British Government, intent upon the control of the trade route to India, landed a body of troops at the Cape and with very little difficulty secured the capitulation of the Dutch garrison and the surrender
of the country to the British crown. The first British occupation of the Cape lasted for eight years from 1795 to 1803. Hostilities in Europe were then temporarily suspended by the Treaty of Amiens, which also provided that the Cape should be restored to the Netherlands, or, as it was then called, the Batavian Republic. Thus for three years South Africa fell again under Dutch rule, but in 1806 it was captured for the second time by a British force, and passed finally under the dominion of Great Britain. The claim of the latter to the rightful possession of the country rests partly upon conquest and partly upon purchase. By a convention signed in London in 1814 the British Sovereign agreed to return to the Prince of the Netherlands all colonies and settlements which had been wrested from Holland during the Napoleonic wars, excepting only the Cape of Good Hope and Demerara in South America, for which latter possessions the Prince of the Netherlands agreed to accept an indemnity of six million pounds sterling. The Cape Colonists were not consulted when their destinies were disposed of, but though they regretted the withdrawal of the friendly Batavian rule, they were for the most part indifferent to the form of government under which they lived, provided only their liberty of action remained unimpeded and no obnoxious taxes were imposed.

When the Cape of Good Hope passed into the hands of the British, the colonists were almost to a man a Dutch-speaking community. Out of the twentyfive thousand individuals who composed the population in 1805 there were not more than 70 or 80 British

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1 McCarter, John: The Dutch Reformed Church in South Africa p. 33.
subjects. The earliest administrators under the British regime, by retaining the use of the Dutch language in Church and State, and reinstating as civil officials a number of men who had been in the service of the Batavian Republic, did much to reconcile the burghers to the change of Government. In 1825, however, a later Governor, Lord Charles Somerset, decreed that English alone should be legal for all public documents and judicial proceedings - a measure which soon became a fertile cause of misunderstanding and resentment. There was apparently some reason for the change.

Up to 1820 the only individuals of British descent resident in the Colony were the chief personages on the civil establishment, the naval staff at Simonstown, some Cape Town merchants, a certain number of missionaries, chiefly of the London Missionary Society, and a few hundred mechanics and labourers. But in that year immigration on an extensive scale was undertaken. The British Government voted a considerable sum of money for the settlement of suitable families in South Africa, and nearly 5000 emigrants of British birth were conveyed to the Cape and received grants of land on the Eastern border of the Colony. For these the use of the English language was indispensable; but the old Dutch population, who still outnumbered the newcomers in the proportion of eight to one, counted it a serious grievance that they could no longer approach the Government through the medium of a language which had prevailed in the country for nigh on two centuries. But though the language had been suppressed in the State, it still

1 Lord Charles Somerset - Governor of the Cape April 1814 - March 1826.
held its own in the Church. The forty thousand colonists who in 1820 retained the use of the Dutch language were without exception members of the Dutch Reformed Church. This Church occupied, during practically the whole of the nineteenth century, a unique and influential position in South Africa. As the Church of the Dutch-speaking colonists, the repository of their ancient traditions and the guardian of their cherished language, it wielded a widespread and on the whole salutary influence.

2.

ACCOUNT OF THE DUTCH REFORMED CHURCH 1652 TO THE BEGINNING OF THE 19TH CENTURY

1

The Dutch Reformed Church was planted in the Cape when the settlement was founded by Jan van Riebeeck in 1652. Its standards of faith are the Heidelberg Catechism, the Belgic Confession, and the Canons of the Synod of Dort. For many years it had no resident minister, but sermons were preached and the sacraments administered by clergymen of the Church who passed in vessels voyaging to and from the East Indies. The first regular pastor, Johan van Arckel, arrived in the fourteenth year of the existence of the settlement. Twenty years later a second congregation was established and since then the DRC has gradually extended its boundaries, doubling its membership in, approximately, every two decades.

So long as the Dutch rule continued, the congregations

1 Hereafter the letters DRC will denote Dutch Reformed Church.
in South Africa were regarded as an integral portion of the DRC in Holland, and in accordance with Presbyterian canon law they stood under the ecclesiastical control of the Presbytery of Amsterdam. The mother Church in the Netherlands supplied them with ministers, while the salaries of these officers were paid by a paternal Government. At the Cape there was no local effort, very little local interest, and of course, no local control. Religion was severely unemotional and chiefly a matter of form, and it exercised but little vital influence over the everyday life of the population. Divine service was conducted on Sundays and on feast-days like Good Friday and Christmas Day, and being the most important social function of the week was regularly attended. The members of the kerkraad or consistory - a body which regulated the temporal affairs of the congregation and exercised a limited discipline in matters spiritual - were appointed by the Governor, though he mostly acted on the recommendation of the local minister. This state of affairs prevailed for a century and a half. The Church was part of the civil establishment; ministers were Government servants whose names appeared upon the civil lists; and congregations could exercise hardly the smallest spiritual function without interference from an ecclesiastical court situated six thousand miles away.

Except for a short interregnum of three years (1803-1806) the Cape Colony has been under British domination for a hundred and sixty years. The cessation of Dutch rule implied ipso facto the severance of the tie which bound the DRC of South Africa to
the DRC of the Netherlands. When the articles of capitulation, which made the Cape a British possession, were signed by the last Dutch Governor, Sluysken, in 1795, they contained an express proviso that the religion established by law should be maintained. The short-lived Batavian Government, which succeeded the first British Administration in 1803, introduced a "Church Order" promulgated by Commissary-General de Mist on 25th July, 1804, by which the Colonial Church was rendered independent of the control of the mother Church in Holland. Complete ecclesiastical independence it did not, however, obtain. De Mist's conception of the relation between Church and State was thoroughly Erastian. The decisions of all Church courts were rigidly subject to the approbation or the veto of the Government. Without the consent of the Government no congregation could be established, no minister appointed, and no Church meetings - whether of consistory, presbytery or synod - held. At all meetings of the consistory a political commissioner, generally the landdrost of the district, was present, by whom the decisions arrived at were transmitted to the Government for approval or dissent.

One of the articles of de Mist's "Church Order" contained inter alia the following clause: "An experiment is to be made whether it be possible and useful to hold a General Church Assembly every second year ... at which meeting there shall be present two political commissioners to represent the Government of the Colony, these commissioners to have the right to suspend the decision of the meeting at any point, until they have ascertained the

1 McCarter, John: The Dutch Reformed Church in South Africa pp.19-20
The British Administration, which reassumed the reins of government shortly afterwards, took over the above mentioned "Church Order", but the "experiment" appeared to be so unpromising that twenty years elapsed before the DRC summoned up courage to act upon the suggestion made.

In 1824 the Consistory of Cape Town requested permission of His Excellency the Governor to call a General Assembly or Synod. Permission was granted and the first Synod, composed of 12 ministers and 10 elders and representing 14 congregations which were then established, met on 2nd November, 1824. The presence of the Political Commissioners at the meeting of the Synod as well as the right of veto held by the British Government on any resolutions passed by the Synod proved to be not only a restriction on free speech and action, but often disturbing and irritating. And when, in 1842, one of the Commissioners made use of his influence with the Governor to dissuade the latter from attaching his formal approval to the Synodical decisions, the Synod recorded its emphatic protest against outside interference in ecclesiastical matters. The Governor, Sir George Napier, was a reasonable man.

1 McCarter John: ibid p.35-36.
2 McCarter John: The Dutch Reformed Church in South Africa pp.36-37
Subsequent Synods assembled regularly every five years.
3 Out of the twelve ministers who attended the first Synod of 1824 four were Scots: George Thom D.D.(Caledon), A. Murray (Graaff Reinet), A. Smith (Uitenhage), Henry Sutherland (Worcester). A fifth Scot, John Taylor (Cradock) did not attend the Synod.
4 Theal G. McCall: History of South Africa vol.1 p.407. "It was not until Dec. 1828 that the clergy at the Cape received notice that 'The King was pleased to allow the resolutions of the Synods of 1824 and 1826 to have effect. His Majesty reserving to himself the right of disallowing thereafter any resolution which on more mature consideration might appear inexpedient to confirm.'"
He declared his anxiety "to free the Church from the trammels of secular interference in all spiritual or purely ecclesiastical matters and of substituting in all other matters, for the authority which he conceived to have been so undesirably continued in the Governor, the authority of the highest civil tribunal." Governor Napier was as good as his word. In the following year a "Church Ordinance" was passed, which fully recognized the Church's right to frame and carry out her own regulations - under certain important provisos - without the necessity of securing the sanction of the Government. This document is the Magna Charta of the DRC in South Africa; and though twenty years later it involved her in serious difficulties and prolonged litigation, it remains the chief landmark of her history - the sign and seal of the independence to which she attained after nearly two centuries of subordination.

When the British took over the Cape Colony in 1806 it could scarcely be said that a DRC existed there at all. There were seven isolated congregations receiving emoluments from the Government, but fettered, and deprived of all freedom of action. These congregations were Cape Town (founded in 1665), Stellenbosch (1686), Paarl (1691), Tulbagh (1743), Swartland (now Malmesbury, 1745), Graaff Reinet (1792), and Swellendam (1798). By the time Lord Charles Somerset had become Governor of the Cape two additional congregations were founded - namely, Caledon in 1811 and George in 1813. It was at this point in the history of the DRC of South Africa that the British Government turned to the

Church of Scotland for ministers to help in the expansion and development of the Dutch Church. And from this time the Church of Scotland largely through her ministers and more directly through her divinity halls was to exercise a profound influence upon the DRC.

The ministry of these Scottish clergymen was cast in the most stirring and by far the most important period in the history of South Africa. Their public ministry covered almost a whole century when English and Dutch were feeling after their true position and part in the scheme of things South African, and consciously or unconsciously endeavouring to adjust their relations to each other. It was their constant endeavour to promote a better understanding and a heartier good will between the two classes of Colonists. For these men possessed special gifts. Most of them spoke both languages fluently and moved among the people with quiet ease and familiarity. They were large-hearted enough to sympathize with both sections in their attempts to live their own lives and shape their own destinies. They were broad-minded enough to recognize what was noble and praiseworthy in the aims and objects of either race. They also had discernment enough to see that the national ambitions of English and Dutch were not at bottom incompatible, but could be harmonized by the exercise of patience, forbearance and mutual regard.

For the purpose of this study the DRC of South Africa will include its branches in all the four provinces of the Union
of South Africa, namely:

Nederduitse Gereformeerde Kerk in Suid-Afrika, Kaap.
Nederduitse Gereformeerde Kerk van Natal.
Nederduitse Gereformeerde Kerk in die Oranje-Vrystaat.
Nederduitse Hervormde of Gereformeerde Kerk van
Suid-Afrika, Transvaal.

The aim of this thesis is to show the influence of the Church of Scotland on the DRC, in pastoral work, missionary enterprise, educational undertakings, and Church polity; and to evaluate its effect.
CHAPTER TWO

MINISTERS OF THE CHURCH OF SCOTLAND
WHO SERVED IN THE DUTCH REFORMED CHURCH

1. Lord Charles Somerset appoints Ministers of the Church of Scotland to vacant charges in the Dutch Reformed Church.

2. First Group of Ministers of the Church of Scotland to come out to the Cape 1820-1836.

3. Second Group of Ministers of the Church of Scotland to come out to the Cape 1861-1867.
1. LORD CHARLES SOMERSET APPOINTS MINISTERS OF THE CHURCH OF
SCOTLAND TO VACANT CHARGES IN THE DUTCH REFORMED CHURCH.

With the capitulation of the Cape Colony to the British
in 1795, the bonds of the DRC with Holland had been severed. The
supply of ministers was henceforth less regular and it was diffi-
cult to fill the vacancies or form new congregations. There were
no means of training ministers in the Cape, and for young colonials
who had the inclination and possessed the means of studying for
the sacred ministry practically the only course was to proceed to
one of the academies of Holland. But such men were few and far
between. Besides in those days the religious condition of Holland
was deplorable. A wave of rationalism originating in Germany had
spread over the country. In 1823 Izaak da Costa issued a powerful
protest against the religious degeneracy of the times, which he en-
titled, "Bezwaren tegen de Geest der Eeuw", (Grievances against the
Spirit of the Age). So severe and unmeasured were his denuncia-
tions that a storm of indignation broke over his head. The Holy
Spirit appeared to have been replaced by the spirit of the age.
The greatest tolerance was displayed towards all manner of strange
views, and men of all schools made this "broadmindedness" their
boast. Lord Charles Somerset took advantage of this situation and
in a letter to the Secretary of State for the Colonies, Earl

1 Between 1814 and 1822 no ministers from the Netherlands joined
the DRC though some of the L.M.S. missionaries who seceded from
their Society and joined the DRC were Dutchmen. cf. Sir G.E.
2 Walker, Eric: History of South Africa pp.149-150.
3 Veen, S. van: Eene Eeuw van Worsteling p.484.
Bathurst, wrote:

I believe it has been before suggested that it would be desirable that the clerical vacancies in this settlement should be filled by ministers from Scotland, who however should be masters of the vernacular language of this place previous to their appointment.¹

The British Government approved of this policy. In 1821 Lord Charles Somerset commissioned the Rev. Dr. George Thom, Dutch Reformed minister of the congregation of Caledon in South Africa, who was in Britain on furlough, to obtain young ministers and teachers connected with the Church of Scotland. Dr. Thom, who was fully alive to the needs of the country, lost no time in commencing his quest. One of the first men to offer was Andrew Murray, as Dr. Thom relates in the following letter to Lord Charles Somerset, dated London, 8th January 1821:

My Lord, I have the pleasure to state for your Lordship's information, that the Rev. Prof. MacGill of the University of Glasgow has replied to the letter addressed to him on the selection of some ministers of the Established Church of Scotland, and the Professor states that he will with much delight communicate with several young ministers, who are gentlemen of excellent character, of good talents and of known loyal principles. I am looking for a second letter.

In the meantime Prof. Bentley, of the King's College, Aberdeen, hearing of the necessities of the Dutch colonists, and of the kind intentions of Government to supply their wants, has written me two letters, offering the services of the Rev. Andrew Murray, Master of Arts, a clergyman of about thirty years of age, of established character and of good abilities; the necessary testimonials from the professors of languages and of divinity in the University will be forwarded to me immediately.

I am much rejoiced that there is a prospect of having the wants of the Dutch Colonial Churches supplied, and the more, as besides the charges of Somerset and Worcester being vacant, there is every human possibility that several old

¹ Theal, G. McCall: Records of the Cape Colony vol.xii. p.116-117.
Churches will soon be left destitute of Christian instruction. By a letter from Cape Town I find that Mr. Fleck has been declared by the physicians unfit ever to preach again. Mr. (von) Manger also has been long afflicted with disease and is advanced in life, and several of the country ministers are aged, and the minister of Paarl was able to preach only a few times during eight or ten months. I have fully stated to the gentlemen everything connected with the Churches agreeable to the colonial Church regulations, and your Lordship's opinion respecting spending a few months in Holland.

It is a subject of much gratification to me that your Lordship manifests so much paternal care for the advancement of religion in the Colony, and I am sure it will add much to the pleasure which the Colonists will feel on your Lordship's return to assume again the government of the Colony, that you will be able to announce a speedy supply of good ministers for the Dutch Churches being at hand.¹

Among the ministers Thom was instrumental in bringing out to South Africa were Andrew Murray, M.A., Alexander Smith, William Ritchie Thomson, John Bennie, Henry Sutherland, Colin MacKenzie Fraser, M.A., George Morgan, James Edgar, M.A., Robert Shand, M.A., John Cassie, M.A., Thomas Reid, M.A., Alexander Welsh, John Pears, M.A., and six teachers — James Rose Innes, M.A., William Robertson, Archibald Brown, William Dawson, James Rattray, and Robert Blair. The stipend offered by the British Government was £300 per annum Cape currency, or upon the average of £200 sterling. To this may be added the advantage of a house and generally the annexation of what may be styled some glebe land. There was also a grant of £50 for the study of the Dutch language in Holland. A free passage was provided to the Cape by the Government.

The first Scot appointed to the DRC in South Africa was the Rev. George Thom. Writing to Earl Bathurst on 28th December, 1818, Lord Charles Somerset said:

¹ Theal: Records of the Cape Colony vol. xii. p.116-117
I have availed myself of the services of the Rev. Mr. Thom, a Gentleman regularly ordained of the Scotch Church, the tenets of which are, as I am informed, precisely similar to those of the Reformed Establishment of this place. I however, previously to taking this step obtained the certificates of four of the Established Clergy of this place of the conformity of Mr. Thom's religious principles to those of the Calvinistic Church of this place, and of the validity of his ordination. I also took the opinion of the Chief Justice on the measure and required from Mr. Thom himself a written adhesion to the Church regulations and Customs of this place... Mr. Thom speaks the Dutch language with great fluency, as does the Rev. Mr. Taylor, whom I have appointed under precisely similar circumstances minister in another District in this Settlement.1

In any history of the DRC in South Africa, the Rev. George Thom must be accorded a special place. He was born in the parish of Old Machar, Aberdeen, on 18th June, 1789, the only son in a family of four children of William Thom, rope maker, and Barbara Sheriffs.2 At the age of 15 years he joined the Belmont Congregational Church, Aberdeen, under the ministry of the Rev. Dr. John Philip. On his removal to London, he became a member of the Church of Scotland, London Wall, where the minister was Dr. Robert Young. He studied at Aberdeen and Gosport Academy (1809-1812) under Dr. David Bogue for service with the London Missionary Society, by whom he was appointed to India. Ordained at Scots Church, London Wall, on 23rd April, 1812, he reached Cape Town on 24th October of the same year. He remained there at the request of the Scots Regiment, Sutherland Fencibles, labouring among them and itinerating in the Colony.

1 Theal: Records of the Cape Colony vol.xii.p.116-117
2 Registrar General's Office (Scotland) Birth Certificate
4 Copy of the Ordination Services of Rev. Wm Milne and Rev. George Thom, missionaries to the East, 1812, is to be found in the British Museum, London.
The Sutherland Fencibles was formed in 1793 and at the beginning of the nineteenth century was stationed at the Cape. They started a Scottish congregation and invited Thom to be their minister.

"The regiment was a pattern for morality," writes Thom, "they read their bibles, they observed the sabbath, they saved money in order to do good ... If ever apostolic days were revived in modern times on earth, I certainly believe some of these to have been granted to us in South Africa." He left the London Missionary Society "for reasons which are not material to those unconnected with that body." He was appointed to the DRC at Caledon in 1818 by Lord Charles Somerset in the place of the Rev. M.C. Vos who had retired. In his letter of appointment Lord Charles Somerset made special mention of the heathen around Caledon and requested him to do his best to win them to Christianity. For Thom this was a part of his work that bore much fruit. He had the privilege of welcoming and assisting the Rev. Robert Moffat and the Rev. John Taylor on their arrival at the Cape in 1817. While on furlough in Scotland in 1821 he succeeded in obtaining a number of ministers and teachers, all of whom exercised a deep influence on South Africa. He it was who advised the Glasgow Missionary Society to begin mission work in Caffraria. Glasgow University conferred on him the D.D. degree (honoris causa) in 1821. Although he served the Dutch Church at Tulbagh from 1825 to 1833, he preached only for three years as sickness of the mind made it impossible for him to take Church services.

1 Balfour, Gordon: Presbyterianism in the Colonies p.282.
3 Theal: Records of the Cape Colony vol.xii. p.59.
4 A Centenary Record: St Andrews Presbyterian Church, Cape Town, p.10.
5 Hunter, Robert: History of Missions of the Free Church of Scotland in India and Africa. pp.7-8.
He died at Tulbagh on 10th May, 1842. At the first Synod in 1824 Thom sent to the Rev. A. Faure 25 beskrywingspunte (motions). We make mention of No.17:

No member of this Church should be allowed to expound the Holy Scriptures publicly without having been first examined by the Consistory of the District to which he belongs, and obtaining written permission from the minister; and he should only be allowed to hold such services in the District to which he belongs, unless he obtains consent of the minister of another District where he may keep divine service and the permission may be withdrawn according to the decision of the consistory to which he belongs without appeal.¹

This motion found a place in the new regulations of the Church. At the first Synod he was appointed assistant-Scriba, a member of the Committee to investigate missionary work in the Colony, and chairman of the Committee for the starting of a Theological College. Thom's first wife was a Miss Christina Louisa Meyer, who bore him a son on 21st December, 1815. She lived only a year after the birth of the child. His second wife was Miss Neeltje Maria Vos, youngest daughter of Mr. J.J. Vos, President of the Burgher's Senate, who also bore him a son. Members of the Thom family in South Africa have remained good churchmen, so that they have not only retained the tradition, but are actually handing it down to posterity. Today a great-grandson, Dr. H.B. Thom, is Principal of the University of Stellenbosch, and another descendant is the Rev. George Thom, B.A., minister of the DRC at Bloemfontein.

The Rev. John Taylor was born at Scone, near Perth, on the 17th June, 1787. His father, John Taylor, was a servant to James Ritchie Esq. in Balform, and his mother was Miss Jean Stewart.

¹ Acta Synodi 1824 CCA S1/24.
Recommended to the Directors of the London Missionary Society by
the Rev. John Jamieson, Church of Scotland minister at Perth in
1812, Taylor was sent to Gosport Academy to prepare for mission
work in Africa. After completing three years of study there
(1813-1816), he was ordained at Chichester on 6th March, 1816.
He sailed on the ship Alacrity with Moffat, Brownlee, Kitchingman,
and John Evans, arriving at Cape Town on 13th January, 1817. He
was appointed first to Bethelsdorp but afterwards settled at Paarl
in the Cape Colony. On 2nd October, 1818, he resigned his con-
nection with the London Missionary Society, and on 28th November
accepted an appointment under the Colonial Government as minister
of the DRC at Beaufort West. A great hindrance to Mr. Taylor was
the fact that he had to work for eighteen months without a church
council (kerkraad). In his letter of appointment, dated 7th
December, 1818, the Governor of the Cape made this point clear:

The circumstances of the Beaufort district are such that His
Excellency understands it will not be practicable to find
proper persons to fill the offices of Elders or Deacons.
This, His Excellency is aware, must cause a deviation from
the usual church order, which His Excellency must trust to
your discretion to find a remedy for. 2

Theal, the South African historian, describes Taylor as "a man of
zeal and ability". He and the Rev. Thomas Reid of Colesberg,
Cape, were the first two of the Scots ministers who desired per-
mission from the Presbytery of Graaff Reinet in 1840 to visit the
3
Voortrekkers. A correspondent writes to the Grahamstown Journal:

1 Hew Scott's Fasts Ecclesiae Scoticae is mistaken in recording
that John Taylor possessed an M.A. degree and that he was ordain-
ed along with Robert Moffat and others in London on 30th Septem-
ber, 1816. For the report of Taylor's ordination see Evangelic-
al Magazine June, 1816.
2 Theal: Records of the Cape Colony vol.xii.p.256.
Rev. Mr. Taylor deserves also to be remembered as the Christian friend of the ill-used Emigrant farmers, when they left the Colony in despair in 1836-37. In order to arrest the migration some of the clergy determined to refuse all the rites of the Church to those who had settled beyond the Orange River, but Mr. Taylor resisted the decision. He visited them, prayed with them, and for them. He stood between the living and the dead - among the faithful, faithful only he.

Taylor married a Dutch lady, Miss Antonia Francina Van Gyzel, who had been born in Ceylon. When he left Beaufort West to become minister of the DRC at Cradock in the Eastern Province in 1824, he had several children. His eldest daughter married Dr. Robert Armstrong, whose great-granddaughter, Mrs. Janie A. Malherbe, is the wife of the present Principal of the University of Natal. The President of the Transvaal Republic, Paul Kruger, was baptised by John Taylor. The entry of the baptism on 19th March, 1826, is in the old register in the vestry at Cradock. The old Manse in which the Taylor family lived still stands in Cradock, almost unaltered. When he died on 21st May, 1860, he had served the DRC for more than forty-two years.

2. FIRST GROUP OF MINISTERS OF THE CHURCH OF SCOTLAND TO COME OUT TO THE CAPE 1820-1836

The first minister brought out to the Cape by Dr. Thom was the Rev. Andrew Murray. He was born on 26th May, 1794, youngest son of Andrew Murray of Mill of Clatt, Aberdeenshire, and Isobel Milne. The Murrays belonged to the "Old Light Presbyterians" or "Auld Lichts", a section of the Scottish Presbyterian Church which was very sincere and devout. Andrew Murray belonged to the Evangelical group of the Church of Scotland. When Murray's father

was on his deathbed, he prayed for his children - each one by name. This made such a deep impression on the eldest son, John, that he decided to become a minister. It was in his Manse at Aberdeen that John and Andrew Murray of Graaff Reinet spent their student days at both the Grammar School and Marischal College. At the Disruption in 1843 the Rev. John Murray left the Church of Scotland and joined the Free Church. This fact of Church history made such a deep impression on the Murrays, and the other Scots in the Dutch Church, that they became champions of the rights of the Church against the State. In 1856 his Alma Mater, Marischal College, conferred on him the degree of Doctor of Divinity, *honoris causa*. He died in 1861 and an obituary notice of the Free Church Record summed up his character thus: "Calm, discriminating, scholarly and undemonstratively heroic, the veteran Murray of Aberdeen has gone to his grave as a shock of corn cometh in its season."  

Elizabeth, a sister of Andrew and John Murray, married the Rev. Robertson, Congregational minister of Crichtie in Aberdeenshire. Mr. Robertson, by his first wife, was the great-grandfather of Professor Robertson Smith of Aberdeen and Cambridge. Elizabeth Robertson died at an early age in Scotland, and her husband then emigrated with the children to Canada, becoming the ancestor of a large family of Robertsons whose names have become household words in the Dominion across the Atlantic. Great literary gifts were developed by one of the grandsons, Charles W. Gordon, better known under the pen name of "Ralph Connor", the author of *The Sky Pilot*

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and many other tales which describe the life of the Great North-West.

Andrew Murray wanted to be a missionary but his family was against it, so he declined an invitation to go out to St John's, Newfoundland. He received his education at Marischal College, Aberdeen, where he graduated M.A. in 1816. He offered himself for service in South Africa, and was ordained by the Presbytery of Aberdeen on 14th March, 1821. He went to Holland for ten months to acquire a knowledge of the Dutch language, and on his return to London sailed for the Cape with Dr. Thom on the brig Arethusa, a vessel of 180 tons burden. He was appointed by Lord Charles Somerset as sixth minister of the D.R. congregation at Graaff Reinet, where he ministered for fortyfive years. At the first Synod of 1824, he served on the Committee for drawing up regulations for the administration of the Church and for the founding of a Theological College. He attended all Synod meetings except that of 1829 when circumstances prevented his presence. In 1837 he was elected Moderator of the Synod, and from 1834-37 served as Scriba of the Synod. He was appointed by the Synod of 1847 to go with the Rev. P.K. Albertyn on a visit to the Voortrekkers.

Andrew Murray the Scotsman soon identified himself completely with the land of his adoption. From the little volume of reminiscences, Unto Children's Children, by one of his daughters, we take over the following lines concerning his life and the nature of his work at Graaff Reinet -

1 Jaarboek van die Gefedereerde Ned. Geref. Kerke 1949 p.225
He cast in his lot so whole-heartedly with his people that his children cannot remember ever hearing him express the wish to visit his native land. How happy he was among his people only his children, who grew up in the presence of that loving intercourse, can testify. Earnest, affectionate and sincere in all his relations, he never forfeited the respect and esteem accorded him by all. How often we have heard him say, "The lines have fallen to me in pleasant places, and I have a goodly heritage." ... And again "Ik woon in het midden myns volks" (I dwell in the midst of my people) ...

Of the visits of the missionaries how much there is to tell! English, Scotch, French and German missionaries found it not only convenient, but most refreshing, to rest themselves and their wearied oxen on the long journey between Port Elizabeth and the interior (or on their way back on a visit to Europe) at the Graaff-Reinet parsonage ... How fresh in the minds of some of the children are still today the visits of Mr. Moffat and of Dr. Livingstone, who has since become so famous ... A friend of missions, Major Malan, said long afterwards that it was the kindness shown to missionaries that had brought so large a blessing upon the minister's family, adding, "For God pays back in kind".

Two years after he began his ministry he married Maria Susanna, a daughter of John Gotlob Stegmann and Jacomina Sophia Hoppe, and had a family of six sons and five daughters. Five of the sons became ministers of the DRC and four of the daughters married DRC ministers. It was a large and happy family, and in the life of South Africa it was to wield an influence proportionate to its size. That was considerable, for Andrew and Maria Susanna Murray had ninety-one grandchildren!

Education in the country districts of the Cape was most inadequate in those early days, for it was mainly provided by discharged soldiers who tramped from farm to farm to give tuition. Andrew Murray determined to send his eldest son John (born 15th September, 1826), and Andrew (born 9th May, 1828) to Aberdeen where their uncle, Dr. John Murray was minister of North Church.

1 M. N(eethling): Unto Children's Children (For Private Circulation only) p.12 seq.
They both entered the Grammar School and Marischal College. In 1845 (when Andrew was not quite seventeen) both brothers graduated as Master of Arts, after an examination lasting seven days, in the Evidences of Christianity, Latin, Greek, Natural History, Moral Philosophy, Natural Philosophy, Mathematics and Logic. John Murray obtained his M.A. with distinction. It was under the roof of his uncle that Andrew met William Chalmers Burns, who had a profound influence over him. Burns was connected with the revival in the West of Scotland and became missionary to China with the Church of Scotland. In April 1840 he began his work in Aberdeen, and stayed at the Manse of Dr. John Murray, where young Andrew constantly met him. Andrew Murray claimed that W.C. Burns had an influence upon him in the first crisis of his spiritual life. The next three years the brothers spent at Utrecht University, taking their Divinity courses. After seven years' absence from the Cape, their Dutch had become rusty, and they had to address staff and students in Latin, the academic Esperanto of the day. At that time the acids of Rationalism were corroding the fabric of the orthodox Christian faith in Holland, but the brothers were alive to the danger. They joined the student society Sechor Dabar (Remember the Word), which was founded to combat heresy. The society, like the "Holy Club" of Oxford associated with the Wesleys, consisted of Christians pledged to the discipline of the spiritual life and to philanthropic endeavours. The Murrays also had the distinction of founding Eltheto, a society to promote interest in

1 For an account of his life see Memoir of the Rev. W.C. Burns published by his brother, Professor Islay Burns, in 1870.
2 du Plessis, J: The Life of Andrew Murray, p.41.
missions among undergraduates, which survived until the present century, when it was incorporated into the Netherlands Student Christian Association. In their experience and training they were well equipped to fight the twin dangers of Erastianism (State control) and Scepticism, when they should raise their ugly heads in the Cape. On 9th May, 1848 they were ordained by the Hague Commission. In November they returned to the Cape, and Andrew preached his first sermon in the Groote Kerk in the Heerengracht (now Adderley Street) of Cape Town. Ecclesiastical preferment was in the hands of the Governor, Sir Harry Smith. He sent John, the elder brother, to the more eligible charge of Burgersdorp, and to Andrew he said: "As you are the younger, I am afraid I shall have to send you to Bloemfontein." Here Andrew became the spiritual leader of a vast territory beyond the Orange River, with an area of 50,000 square miles, and the first regular minister to live and labour among the Voortrekkers. He later held pastorates at Worcester, Cape Town, and Wellington, where he died on 18th January, 1917. As a Churchman Andrew Murray won in a unique degree the confidence of the Cape Synod of the DRC, which elected him to the Moderatorship, the supreme office in the Church, no less than six times. His old University of Aberdeen in 1898 honoured him with the Doctorate of Divinity, and the University of the Cape of Good Hope with the Doctorate of Literature in 1907.

Andrew Murray has many other claims to South Africa's appreciation: as author, as missionary statesman, as patriotic friend of Europeans of both British and Dutch extraction, as the father of a family that has rendered unparalleled service in Church, school and mission field.

1 Andrew Murray was Moderator in 1862, 1876, 1883, 1886, 1890 and 1894. Jaarboek 1949 pp. 225-6.
John Murray ministered at Burgersdorp for nine years and then became a foundation professor of Stellenbosch's famous Theological Seminary in 1858. His name is well known among the congregations of the DRC because of his publication (in Dutch) of De Kinderbybel and Catechisatieboek. He died at Stellenbosch on 27th December, 1882 at the age of fiftysix years.

William Murray held pastorates at Middelburg and Worcester, where he founded an institution for the deaf, dumb and blind.

George Murray served the congregations of Willowmore, Swellendam, Oudtshoorn and De Hoop. He played an active part in the work of the Synod, serving on many committees.

Charles Murray was minister at Clanwilliam for eight years, and then succeeded his father as minister of the Church at Graaff Reinet in 1866, where he remained until his death in 1904. Thus the Murray family occupied the pulpit at Graaff Reinet for more than eighty years, and exerted a powerful influence upon the Dutch Reformed Church.

Alexander Smith was born on a farm near Glasgow in 1787. He studied at Edinburgh University from 1803 to 1805 and was licensed by the Presbytery of Edinburgh in 1816. He served as a chaplain to the Trinity Hospital, Edinburgh for six years, and then accepted an invitation from the Secretary of State for the Colonies to proceed to South Africa as one of the ministers of the DRC in that colony. A number of Edinburgh ministers in recommending him wrote:

He is of orthodox principles, of strict moral character, of loyal principles, firmly attached to the constitution in
Church and State, and that we can with confidence recommend him to His Majesty's Government as a person whom we consider likely to prove a faithful, useful and respectable Minister of the Gospel.\(^1\)

He spent several months in Holland learning the Dutch language and was then ordained by the Presbytery of Edinburgh on 10th January, 1822. He arrived at the Cape in 1823 and was appointed by the Governor to the congregation at Uitenhage, where he succeeded the Rev. C. Moll, who had been translated to Swellendam. Three years after his arrival he married Miss Elizabeth McBean, an amiable, talented and truly Christian lady. She bore him two children but in less than three years mother and children had passed away. Alexander Smith was a fine classical scholar, and particularly fond of Greek. His parish at Uitenhage was one of the largest in the Colony and there he laboured quietly and unostentatiously for over forty-one years. He took a very active part in the proceedings of the first Synod in 1824. At the Synod of 1837, when alarming rumours reached the Cape of the laxity permitted to candidates in subscribing to the Church Articles in Holland, he boldly came forward and moved a resolution embodying the form of oath to be administered to candidates in orders, previous to their recognition as ministers of the DRC. That form was adopted and remains in use at the present time. The Church rules and regulations as adopted by the Synod of 1842, and promulgated by Ordinance of 1843, whereby greater civil liberties were secured to the Church, bears his signature as Scriba of that important Synod. He won the affection

\(^1\) Theal: Records of the Cape Colony vol. xiv. p. 300. The letter of recommendation was signed by T. Davidson, D.D., Minister of Tolbooth Church; T. Fleming, D.D., Minister of Lady Yester's Church; W. Buchanan, D.D., Minister of Canongate; W. Tait, Minister of Collegiate Church; D. Dickson, M.A., Minister of St Cuthbert's; and H. Grey, M.A., Minister of New North Church.
of the Dutch people, and at the Synod of 1862, just before he retired from the active ministry, everyone greeted him as "Father Smith". He died at Uitenhage on 13th August, 1864 at the age of 77 years.

Henry Sutherland was appointed by Lord Charles Somerset as the first minister of the new church at Worcester in 1824. He was born at Paisley on 21st October, 1791, and received his education at Glasgow University. The Presbytery of Glasgow ordained him on 1st October, 1823 for service in the Cape. In the minutes of the Glasgow Presbytery there appears a fine tribute from the Rev. James Lapslie on Sutherland's trial sermons:

The simplicity of his style, and the truly scriptural language, which he has mastered, is proof that he has studied only the pure doctrine of the Bible. I cannot let such an example of simplicity go by unnoticed, and I am happy that such a preacher is going to the Cape of Good Hope to enlighten those inhabitants of the pure Reformed doctrine."

Before proceeding to the Cape he studied the Dutch language in Holland for a few months. "He was a man of great piety and devotion, though he never succeeded in mastering the Dutch language, and confessed that he was better at prayer than at preaching. His influence, nevertheless, pervaded the congregation, which he served with great faithfulness for more than thirty-five years." He retired from the ministry in 1859 but all through his twenty years of retirement, until his death in 1879, he remained at Worcester helping in the work of the parish. He married three times and his only son was mentally retarded. The town of

1 Minutes of the Presbytery of Glasgow 1st October 1823; Kerkbode 1879.
2 du Plessis, J: The Life of Andrew Murray p.183
Sutherland was named in honour of him.

Colin Mackenzie Fraser joined the DRC in 1824 at the invitation of Dr. Thom, and was inducted by the Rev. A. Murray of Graaff Reinet to the charge at Beaufort West on 19th January, 1825. He was born at Killelearnan, Ross-shire, on 28th November, 1796. His father, Alexander Fraser, related to the Frasers of Abersky, a branch of Frasers of Erchitt in Stratherrick, Inverness-shire, married Lilian MacDonald, who is said to have been a member of the Glencoe family. He became factor to Sir Colin MacKenzie of Kilcoy, and to Sir James MacKenzie of Rosehaugh in Ross-shire, and resided first at Tour, in that county, for a time, and at Killelearnan. They afterwards resided at Redcastle and are buried there. Colin Mackenzie Fraser received his M.A. from King's College, Aberdeen in 1820 and studied divinity at both King's and Marischal College. He was licensed to preach the gospel by the Presbytery of Chanonry on 8th May, 1823, and admitted to the Church at Kiltarlity by the Presbytery of Inverness. On accepting the invitation to the Cape, he went to Utrecht University for a few months to study the Dutch language, and on 12th July, 1824 was ordained by the Presbytery of Chanonry for service in South Africa. When he started his ministry at Beaufort West there was no church and few people lived in the village. His predecessor, the Rev. John Taylor, had worshipped under a poplar tree (populierboom), while a canvas tent served as the church building. Later, church services were held in the house of Commandant Abraham de Klerk. Colin Fraser immediately

1 Botha, Colin G.: Place Names in the Cape Province p.155.  
2 Fraser, Sir John George: Episodes in my Life p.vii introduction  
3 Edinburgh Christian Instructor vol.xxii: 1823
agitated for a church and through his efforts it was erected in 1830. The Nederduitse Zuid Afrikaansche Tydschrift referred to "de onvermoeide pogingen van den braven en ywerigen Leeraar der Gemeente. Landdrost A. Stockenstrom getuig daar van die sigbare veranderinge wat reeds in die sedes van die inwoners aanwezig is." The parish of Beaufort West extended from the Hex River Mountains to the Orange River, and this necessitated much travelling by the minister. Sir John Fraser tells that his father was sometimes months away from home, and that his letters were sent after him. One Sunday he baptised a whole family - grandfather, grandmother, father, mother, and several children. This was a family named Kruger, whom Mr. Fraser visited or met in the district of Prieska. As one compares the life that Colin Fraser and the other ministers of that time had to lead, and the measure of personal sacrifice it involved, with the comparatively regular existence which the ministers of the DRC are now able to enjoy, "one is in a position to gauge the value of their labours towards the redemption of the people to the Christian life and their recovery for the Church." He was minister at Beaufort West for 38 years and died on 27th September, 1870. He married twice. From his first marriage with Anna Amalia Muller of Graaff Reinet in 1828 there were two sons. The youngest, Colin Mackenzie, received his schooling at the Free Church Institution, Inverness, Marischal College, Aberdeen, and Utrecht University. He was minister of the DRC at Philippolis, Orange Free State, for 44 years, and elected Moderator of the Orange Free

1 Nederduitse Z.A. Tydschrift 1826 p. 394.  
2 Fraser, Sir John George: Episodes in my Life p. 10.
State Synod five times. He married Miss Isobel Paterson of Aberdeen and their daughter "Tibbie" became the wife of President H.T. Steyn of the Orange Free State Republic. From his second marriage in 1840 to Maria Elizabeth Sieberhagen there were nine sons. The eldest, John George, made a name for himself. He too received his early schooling at the Free Church Institution, Inverness, and studied medicine at Marischal College, Aberdeen. On his return to South Africa he took up law and later represented the town of Bloemfontein for 25 years as member and leader of the Opposition Party in the Orange Free State Parliament. On the forming of the Union of South Africa in 1910, he was appointed a Senator, and in the same year received the degree of Doctor of Laws (honoris causa) from Aberdeen University. He was knighted for his services to the Dutch people of the Orange Free State during the Anglo-Boer War. One of his daughters is the wife of the ex-Governor-General of South Africa, the Right Honourable Major G. Brand van Zyl.

Sir John Fraser wrote a fascinating biography entitled Episodes in my Life.

In 1825 George Morgan entered the service of the DRC in the Cape. He was born at Lochcarron in Ross-shire in 1798, and was a student at King's College during the sessions 1815-19, but did not graduate. He then went on to Marischal College, where he attended divinity classes from 1820-24, but again without graduating. When Dr. Thom visited Aberdeen in 1821 George Morgan was one of the first to volunteer for work in the Cape Colony. He was ordained by the Presbytery of Lochcarron on 8th September, 1824.

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1 Rev. Colin Fraser was Moderator of the O.F.S. Synod 1871, 1874, 1882, 1884 and 1889; Assessor (or Deputy Moderator) four times: 1878, 1881, 1883, 1895. See Jaarboek p.402 (1949)
It is interesting to read that the Presbytery meeting was held at Gairloch in Ross-shire for the purpose of blessing a new house for their minister, and that the Gairloch minister was Dr. James Russell, grandfather of Dr. J.M. Russell, who in 1871 followed George Morgan at St Andrew’s Presbyterian Church, Cape Town. Among the masons who worked on the building was Hugh Miller, afterwards famous as a geologist, a champion of the liberties of the Church, and editor of The Witness, an Edinburgh newspaper. The Rev. Dr. John Murray, brother of Andrew Murray of Graaff Reinet, gave him a fine testimonial on his departure for South Africa:

Mr Morgan is a young man of very superior talents and acquirements, of distinguished prudence, diligence and steadiness of conduct, of genuine piety, enlightened zeal and decided loyalty to Government. And we can with great confidence recommend him as in every respect such a person, as His Majesty’s Government would wish to employ in that interesting Colony of the Cape of Good Hope.

He spent a few months in Holland where he quickly learned the Dutch language, and the minutes of the kerkraad of Somerset East and of the Presbytery of Graaff Reinet (where he was Scriba 1830-41) show how well he had mastered it. Morgan reached Cape Town in September 1825 and was inducted to the charge at Somerset East on 8th January, 1826 by the Rev. Andrew Murray, Moderator of the Presbytery of Graaff Reinet, and the Rev. Alexander Smith, Scriba of the Presbytery. He served Somerset East for 16 years; then transferred to St Andrew’s Presbyterian Church, Cape Town, where he ministered from 1841 until his retirement in 1871. He died at Rouxville, Orange Free State, in 1880. On his leaving Somerset

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1 Dr J.M. Russell, M.A., B.D., ordained by the Free Church of Scotland Presbytery of Edinburgh 11th December, 1872.
2 Theal: Records of the Cape Colony vol.xvi.p.449
East, the then Moderator of the Presbytery of Graaff Reinet, the
Rev. John Pears, M.A., wrote this of him:

The Presbytery records their high sense of the very able,
correct and important duties of his office; they deeply
regret that they are now deprived of his valuable
services and society; they cannot but consider his
removal a very serious loss to the DRC in general and
to the district of Somerset and this Presbytery in
particular: they tender him their sincere and grateful
thanks for his many invaluable and gratuitous services.1

For many years after his retirement in 1871 he was Secretary of the
British and Foreign Bible Society, and in this capacity he played
an early part in seeking to have a (Kaaps Hollands) Afrikaans
Bible published. The Afrikaans Bible was officially used by the
DRC in August, 1933. For more than twenty years he was a member
of the Senate of the South African College. He married three
times. His second wife, Ann Margaret Burnett, was the mother of
all his children. One of his daughters, Ann Georgina, married the
Rev. Dr. Servaas Hofmeyr, father of Senator W. Hofmeyr. His son
Charles S. Morgan, born in St Andrew's Manse, Cape Town, 1842, was
one of the first four students at Stellenbosch Theological Seminary
in 1859. He was elected Moderator of the Orange Free State Synod
in 1879 and Assessor in 1884, 1885 and 1887. He served the DRC
for more than 30 years and died in Cape Town on 29th August, 1919.

James Edgar, son of Maxwell Edgar, was born at Erskine,
Renfrewshire, on 19th January, 1789. He obtained his M.A. from
Glasgow University in 1816, and spent a year (1826-27) studying

p.10.
2 Nienaber, P.J.: Die Geskiedenis van de Afrikaanse Bybelvertaling
p.19-20
3 Kerkbode 1933 p.60.
4 Jaarboek 1949 p.402
medicine there. On accepting an appointment to a charge in the Cape Colony, he was ordained by Glasgow Presbytery on 28th March, 1827. After several months in Holland learning the Dutch language, he sailed for the Cape, and was appointed minister of the Dutch Reformed congregation at Durbanville, near Cape Town. Here he laboured for two years (1828-30) under great difficulties. There was no manse and he lived with a Lutheran family. He was conservative in his religious views, and objected to a musical instrument in the Church, because it was not mentioned in the Bible. He never completely mastered the Dutch language and on 30th July, 1828, a letter of complaint from the congregation was sent to the Governor, Major-General R. Bourke:

The sermons of this gentleman continue to be both with respect to language and pronunciation, so unintelligible that it is impossible that his discourses can in the least tend to the edification of his hearers, who consequently cannot derive any benefit therefrom.

The Dutch archivist, Dr. A. Dreyer, points out that Edgar had a very good knowledge of the Dutch language, although his pronunciation was imperfect. This appears not only from his letters but especially from a sermon which he delivered at the close of the Synod in 1829. It is therefore quite understandable that he could not continue to minister in that congregation with blessing. The Governor transferred him in 1830 to the DRC at Somerset West, where he ministered faithfully until his death in March, 1848. He married twice. His first wife, Elizabeth Smith of Aberdeen, died.

1 Dreyer, A.: Kerksoewenier van Durbanville 1826-1926 p. 25.
in April, 1841 at Somerset West. His second wife was a South African, Susanna Justina Malan. Descendants of the family still reside in the district of Somerset West.

John Cassie was born on 8th April, 1785, in the village of Monymusk, Aberdeenshire. He was the only son of Robert Cassie, cook to Sir Archibald Grant of Monymusk, and Isobel Robertson. Educated at King's College, Aberdeen, he obtained his M.A. on 31st March, 1805. While serving as a schoolmaster at Carmyllie, he prepared himself for the Christian ministry. On receiving an appointment to the DRC in the Cape Colony, he was ordained by the Presbytery of Arbroath on 15th March, 1827. He spent a few months in Holland acquiring the Dutch language, and on his arrival at the Cape in 1828, he was appointed by the Governor to Caledon, succeeding Dr. Thom, who had been translated to Tulbagh. Here he carried on his duties faithfully, and on retiring from the ministry in 1850, returned to Scotland. He never married and died at Turriff in Aberdeenshire on 5th June, 1863, at the age of 78 years.

John Pears was Presbyterian minister at Maling's Rigg Chapel, Sunderland, from 1825 to 1828, when he accepted an appointment by the Secretary of State for the Colonies to the Scottish Settlers at Glen Lynden in 1828. He was born in Edinburgh in 1790 and studied at the University of Edinburgh 1806-09, but received the M.A. degree (honorary) from King's College, Aberdeen, on 30th January, 1819. Before he was licensed as a preacher of the Gospel by the Presbytery of Kirkcaldy, on 14th August, 1816, he taught at

P.J. Anderson's Roll of Alumni in Arts, University and King's College, Aberdeen p.199
a church school at Kirkcaldy, where he came into close contact with Edward Irving. Mr. Pears and Irving were intimate friends, and Irving had lived in the Abbotshall Schoolhouse with Pears, while Pears was parish schoolmaster at Abbotshall. Irving was then teaching at the Burgh School. Thomas Carlyle was also a teacher in the Burgh School, and in his *Reminiscences* tells how he and Irving and Pears went together on various walking tours in Scotland. Shortly after being licensed Pears left for Northumberland where he was "supply" at Alnwick and in South Shields. In 1825 he accepted a call to Maling's Rigg Chapel, Sunderland, and was ordained by the Presbytery of Newcastle on 20th December, 1825.

John Pears landed at Cape Town on 3rd March, 1829, and reached Glen Lynden on the 1st of May. On finding that most of the settlers had gone to reside in other parts of the country, and that a large proportion of the community was Dutch, he joined the DRC. In 1830 he was accepted as a member of the Graaff Reinet Presbytery and in the same year appointed Professor of English and Classics at the South African College, Cape Town, where he remained until 1835. He conducted a private school in Buitencingel, Cape Town, from 1836 to 1839, and then accepted a call to the DRC at Albany. In 1841 he became minister at Somerset East, where he had much to do with the founding of Gill College, and served on the Board as chairman for some years. The town of Pearston commemorates his name.

1 Carlyle, Thomas: *Reminiscences* vol.i.pp.122-3; 131; 140-41. Also Oliphant, Mrs. M.O.: *The Life of Edward Irving* p.75.
4 Botha, Colin G.: *Place Names in the Cape Province*, p. 155.
Notwithstanding his limited knowledge and bad pronunciation of the Dutch language, he preached in it as well as in English, and worked very enthusiastically for all matters of the Church. He ministered at Somerset East until his death on 18th June, 1866. In 1830 Miss Ashcroft came out from Scotland to marry him and they had a family of one son and four daughters. His widow outlived him by a few years. She was a well educated lady of noble character, and established a Girl's School at Somerset East which proved a great success.

William Ritchie Thomson, first Scottish missionary in South Africa, was born in September, 1794, at Tarbolton in Ayrshire. His father was the schoolmaster of that parish, and his mother, a Miss Davidson, was a relative of Robert Burns. He studied at the University of Glasgow, attending Latin and Greek classes between 1806 and 1809, and classes in Logic and Ethics, then taught by distinguished men, Professors Jardine and James Milne. The family moved to London and Thomson engaged in business. On listening to a sermon on the famous Dutch missionary Dr. Vanderkemp, he resolved to give himself to missionary service and resumed theological studies at Glasgow under Dr. Stevenson MacGill and others. He offered his services to the Glasgow Missionary Society, which in 1821 had been persuaded by Dr. Thom to attempt a mission to the "Caffres". Thomson formed a connection with the body of emigrants planning to sail from Glasgow for the Cape and had undertaken to go out as their pastor, but their number was not sufficient to

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2 A Centenary Record: St Andrew's Presbyterian Church, Cape Town p.10.
permit of their obtaining on his behalf the salary provided by Government for such clergymen. Dr. Thom suggested that Government might be willing, if the Society agreed, to accept Thomson "as a minister missionary in Caffraria, under their care and provision."

This proposal was accepted both by the Society and the Government. The agreement finally reached was that the Society should meet the expense of transporting Thomson to his field of labour, but that the Government should meet his salary of £100 per annum. There was appointed as colleague to Thomson, John Bennie, a young man under training for missionary service, whose studies were interrupted that he might go as a missionary catechist. The two missionaries were solemnly "set aside" in the North Albion Street Chapel, Glasgow, on 23rd January, 1821, Dr. Love presiding. Thereafter Thomson proceeded to London where, on 21st March, 1821, he was ordained by a mixed commission of Presbyterians, consisting of

I. Werninck, D.D., minister of the Dutch Church and Chaplain to the Ambassador from the Netherlands; W. Waugh, D.D., minister of the Scots Church in Well Street, St Marylebone; William Broadfoot, minister of the Scots Church, Oxendon Street, St Martin's in the Fields; Alex. Fisher, A.M., of the Scots Church, Moorgate, Coleman Street Parish; A. Waugh Jr., A.M., minister of the Scots Church, Miles Lane, Cannon Street; George Thom, minister of the Dutch Reformed Church, Caledon, South Africa. 1

Although appointed a minister under the joint auspices of Government and Glasgow Missionary Society, it was still Thomson's purpose to travel to the Cape with the emigrants to whom he had first become attached. Circumstances, however, prevented his going with them. This was fortunate, for the ship Abeona in which they had sailed took fire in mid-ocean and was totally destroyed. 2

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1 Briewe aan den Actuaris: Synodi tot 1837 S 3/11 p. 162.
Of the 180 emigrants on board, 140 perished and forty were saved and brought back to Scotland. Thomson and Bennie, accompanied by Mrs. Thomson, sailed from Gravesend on 29th April, 1821, on board the Woodlark, a vessel loaded with supplies for relieving the wants of Cape Colonists who had suffered from a general failure of the harvest. After a three months voyage Thomson and Bennie arrived at Cape Town on 28th July, 1821. Thomson, then in his twenty-seventh year, was to live to his ninety-seventh year and was, among other events, to preside at the first service of Baptism among the Eastern Bantu, at the first Communion service, and at the opening of Lovedale Institution. So conspicuous was Thomson in efforts along industrial and agricultural lines, that five years after his arrival in the country he was asked by Lord Charles Somerset for a report on how to introduce effectively the arts and habits of civilized life among the Bantu people, and to make education more general among the African youth. He gladly complied with the request.

Thomson, despite all his patience and understanding, had been finding his position at Chumie as government paid missionary untenable. Because of his known connection with the authorities, he became an object of suspicion to the native chiefs. Thus in 1830, when was offered by Government the position of minister of the Balfour Settlement, which was outside the jurisdiction of the Bantu Chiefs, he accepted. He founded the congregation of Stockenstrom in the Balfour district which in 1832 joined the DRC.

1 Shepherd, R.H.W.: Lovedale, South Africa 1841-1941 p.33
2 Glasgow Missionary Society Report, 1826 pp.14-15
Here he lived for sixty years, dying in 1891. It was recognized when he went to Balfour that, under God, the prosperity of the Glasgow Society's mission was largely due to his work and personality. Lord Charles Somerset, although sparing of his favours, gave his personal aid and sympathy to Thomson. Presiding at a meeting of the Cape Bible Society in September, 1822, he paid tribute to his work. For nearly forty years Thomson ministered at the DRC Stockenstrom, where he was beloved by the community, which was a curiously mixed one, consisting of Boers, blacks and British. Thomson was twice married. His first wife was a Miss Rodgers of Glasgow. Among the children of this marriage was John Thomson, Magistrate at Maclear, Griqualand East; Hugh Thomson, Magistrate at Windvogelberg; Frances, who married the Hon. C. Brownlee, C.M.G., and William Rodger Thomson, a journalist and M.P. for Fort Beaufort in the Cape Colony Government. Dr. James Stewart of Lovedale wrote of him: "It is not too much to assert that there is not a missionary on the frontier more beloved and esteemed than Mr. Thomson. He entered the mission field in 1822 and served forty-eight years with wonderful freshness and vigour."

William Robertson came out to the Cape Colony in 1822 in the service of the Government, at the request of Dr. Thom, to act as a teacher at Graaff Reinet, in which capacity he bound himself for five years. He was born on 13th July, 1805, at Inverurie, and educated at the parish school, the Grammar School, Aberdeen,

1 Shepherd: op. cit. p.4.
2 Edinburgh Christian Instructor 1823 pp.492-93.
3 Cape Times 10th May, 1891.
4 Free Church Monthly Record 1st May, 1869.
and at King's College. Through ill-health he relinquished his studies and sought restoration in a warmer climate. He came out to the Cape in the company of Dr. Thom, the Rev. Andrew Murray of Graaff Reinet, and a number of Scottish teachers. Many distinguished Colonists had the benefit of his instruction, among whom was Jacobus Boshof, President of the Orange Free State Republic, Louren Wepener, hero of Thaba Bosigo, and Jan Kok, Commandant of the Free State. In May, 1827, he returned to Scotland and resumed his studies at Aberdeen University, receiving the degree of M.A. in March, 1828. He spent two years (1828-30) at the University of Edinburgh, taking divinity courses, and one session at Aberdeen. He attended classes at the University of Utrecht to perfect his knowledge of the Dutch language. On his return to Scotland he was ordained by the Presbytery of Aberdeen on 22nd June, 1831. He returned to South Africa where he devoted all his energies to the faithful service of the Gospel, first at Clanwilliam 1831-33, then at Swellendam 1833-72, and finally at Cape Town 1872-78. He rendered outstanding service to the DRC for over 48 years, and was Moderator of the Synods of 1842 and 1852, Scriba of the Synod of 1837, and again from 1862-76. For many years he was a tower of strength to evangelicalism in the Cape Colony. The Synod of 1848 appointed Robertson and P.E. Faure of Wynberg to visit the Voortrekkers in the Orange Free State and beyond the Vaal River. The influential Conference, held at Worcester in 1860, sent Robertson

1 Hew Scott's *Fasti Ecclesiae Scoticae* mistakenly records that William Robertson was ordained by the Presbytery of Edinburgh in January, 1831. See *Presbytery of Aberdeen Minutes* for 22nd June, 1831.

2 *Jaarboek 1949* p.225
to Holland and Scotland for teachers and ministers. In this he was most successful and brought out from Scotland eight licentiates of the Free Church. Robertson, with F.W. Reitz, senior, started the Swellendam Book Society in 1838 and was thus responsible for beginning the public library of Swellendam, said to be one of the oldest libraries outside of Cape Town. He was a member of all the important committees, Manager of the Good Hope Seminary, and a Curator of the Normal College up to the time of his death. The district of Robertson is named after him. King's College, Aberdeen, awarded him the Doctorate of Divinity (honoris causa) on 6th October, 1840. He died at Cape Town on 24th November, 1879. His first wife was the daughter of Dr. Truter, an accomplished physician and former Civil Commissioner. His second wife was the widow of Major-General Blackall. At his death he left five sons and four daughters. The eldest daughter, Elizabeth Augusta, married the Rev. Andrew McGregor, DRC minister at Robertson; the eldest son, William, became a DRC minister, serving pastorates at St Stephen's, Tulbagh, Calvinia, and Petrusburg, having been one of the first four students to study at Stellenbosch Theological Seminary in 1859. He died in 1913.

Alexander Welsh was born at St. Andrews in 1792. Of his youth nothing is known except that at an early age he came under the influence of the Gospel. Before entering St. Andrews University, he married Elizabeth Hepburn of Dundee. That he successfully completed his courses in arts and divinity is the more commendable when

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2 Botha, Colin G.: Place Names in the Cape Province p.155.
we consider that he was married before he started his academic life, and the upkeep of his young family depended upon what he could earn by teaching. After receiving licence as a preacher of the gospel by the Presbytery of St. Andrews, he was appointed as missionary in the city of Glasgow. His parish was the poor quarters of Saltmarket and Bridgegate where he laboured for eighteen years. The Scottish settlers of Glen Lynden, Cape Colony, applied to the Government for the service of a minister to take the place of the Rev. John Pears, who had also to serve among the Dutch inhabitants in the district. Mr. Welsh accepted the appointment to Glen Lynden and on 1st June, 1832, he was ordained for service in South Africa by the Presbytery of St. Andrews. After a frightful voyage lasting nine months, during which time a son and daughter passed away, he reached Cape Town and was accorded a warm welcome and gracious hospitality by members of the DRC. He was inducted at Glen Lynden in 1833 and ministered there until his death in July, 1856. He did a great work for that congregation during his twenty-four years of ministry. One of his grandsons, William Thompson Welsh, became a Senator in the General Smuts government, while another grandson became Sir Allan Ross Welsh, Speaker of the House in Southern Rhodesia.

Robert Shand was born in the parish of Auchterless, Aberdeenshire, on 19th March, 1804. He was a pupil at Aberdeen Grammar School from 1813-18, and studied at the University of Aberdeen 1818-23. He received the honorary M.A. from King's College, Aberdeen, on 2nd November, 1840. On accepting an appointment to
the Cape Colony he was ordained by the Presbytery of Dingwall on 19th June, 1833. He spent a few months in Holland learning the Dutch language, and on his arrival in the Cape he was appointed to the Dutch Reformed congregation at Tulbagh. His induction took place on 1st November, 1835, the Rev. Henry Sutherland of Worcester officiating. In his first sermon Robert Shand offended the congregation by declaring that he would not baptise children unless their parents were converted. This division between minister and people widened rapidly, and on 12th March, 1836, Mr. Shand was suspended from service by the Governor at the request of the Presbytery of Graaff Reinet. In October, 1837, as Mr. Shand promised to conform to established usages, his restoration was recommended by the Synod, and by order of the Governor he resumed duty at Tulbagh on 14th December, 1838. Petitions for his removal were sent to the Governor in vain. About half the congregation then resolved to secede, and on 21st January, 1843, at a public meeting, carried their decision into effect. They then established what was known as the Kruisvallei congregation which is identical with the DRC in doctrine and forms of service, but is not represented in the Synod. No aid was given by the Government to the new congregation. The two congregations reunited in 1935, and today services are held in the Kruisvallei Church, while the other building is used mainly for Sunday School classes and youth work. Despite the schism in his congregation, Robert Shand continued his ministry at Tulbagh from 1834 to his retirement in 1871. He died at Rhenosterfontein in the

district of Swellendam on 21st November, 1876, at the age of 74.

Of him it was said:

Dat hy in Suid-Afrika geen beter man nagelaat het nie.
Almal het hom geër as 'n ware Godsman en selfs van
hulle wat hom vroeër vyandig was, het na beter
kennismaking, hom liefgekry. ¹

Robert Shand married the eldest daughter of Dr. John Truter, a
Civil Commissioner of Worcester, by whom he had two children, John,
who graduated as a medical doctor at Aberdeen University, and
Catherine who married Professor Gordon of Stellenbosch.

Thomas Reid entered the service of the DRC in 1836. He
was born at Huntly, Aberdeenshire, on 9th May, 1800, the son of
Thomas Reid, weaver, and Helen Webster. He received his early
schooling at Aberdeen Grammar School, 1815-17, and graduated from
Marischal College as Master of Arts in 1821, and thereafter attended Divinity classes at Marischal College until 1824. He was
licensed by the Presbytery of Dunkeld on 27th September, 1825. In
February 1834 he went to Amsterdam to study the Dutch language, and
while there he often preached in the English Reformed Church. He
became very fluent in the Dutch language, and on his return to
Scotland the Presbytery of Dunkeld ordained him on 13th October,
1835 for service in the Cape Colony. He was appointed to the DRC
at Colesberg where he laboured unremittingly for eighteen years.
He remained a supernumerary minister of the DRC and was much and
deservedly respected by many of the Dutch inhabitants of the dis-

¹ Kerkbode 1871 p. 393.
2 Registrar General's Office (Scotland) Birth certificate.
name will be held in remembrance as a Pastor, whose godly minis-
tions they attended for so many years, and who was to them a spirit-
ual counsellor and friend." He remained a resident of Colesberg for twenty-seven years and at his death on 28th February, 1863, he left a widow, three daughters and a son.

John Bennie was the first missionary of the DR congregation at Middelburg, Cape Colony. He was born in Glasgow on 26th October, 1796, and received as a member of "the Church in Campbell Street" in December, 1814. In 1816 he became connected with the Glasgow Missionary Society, and after being appointed as missionary-catechist to Caffraria in October, 1820, he was "set aside" in the North Albion Street Chapel, Glasgow, on 23rd January, 1821. Leaving Glasgow on 6th February, 1821, he reached Chumie Mission Station on 15th November of the same year. He took part in the formation of the first Presbytery of Caffraria (1st January, 1824), and was ordained by the Presbytery thus formed in 1831. During his early years in Kaffirland he not only assisted in founding "old Lovedale" but made a contribution toward reducing the Xhosa language to writing. Bennie married Margaretha Magdalena Mare on 6th July, 1827, but owing to her poor health he left Kaffirland in 1850 to live in the district of Murraysburg. There he taught the children of Mr Burger Joubert for three years, and laboured amongst the coloured people on the farm and in the neighbourhood. In 1853, on his appointment as teacher in the first Government school at Middelburg, he immediately began work among the coloured people. Two

1 The Colesberg Advertiser, 10th March, 1863.
years later, though continuing to teach, he founded the mission congregation in connection with the DRC. He himself provided £300 for the building of a church, seating 400, for his congregation. He did his work at Middelburg among Kaffirs and the Hottentots, but his activities extended as far as Murraysburg, Graaff Reinet and Richmond. He died at Middelburg on 9th February, 1869, in his 73rd year. His eldest son, John Bennie, was for many years a teacher at Middelburg. There were four sons and two daughters in the family. The Cape Argus speaks of him as "a good kaffir scholar, and a most indefatigable, useful missionary."

A Conference of ministers and laymen of the DRC was held at Worcester on 18th and 19th April, 1860, which in its beneficent results for Church life and work possesses for the historian of the DRC an importance outweighing that of many Synods. There had been signs of religious awakening in various parts of the country. The need of consolidating this was keenly felt, but there was a lack of men to do it. The number of ministers was small and there was no hope of obtaining men from the newly opened Theological Seminary at Stellenbosch. Some twenty congregations were represented at the Conference, though it is noteworthy, to one who studies carefully the list of ministers who took part, how few of the fathers of the DRC evinced their interest by being personally present. Only

1 Cape Argus 25th February, 1869; Hunter, Robert: History of Missions of Free Church of Scotland in India and Africa p.359.
five of the older men attended, while of the eleven younger ministers, seven were either sons or sons-in-law of the Rev. Andrew Murray, senior, who was himself there to represent the old guard. At the Conference Andrew Murray, junior, newly appointed minister of the DRC at Worcester, made the following proposals:

1. That this meeting considers it desirable to depute a brother from its midst to Holland, Germany, Scotland, and if necessary America, in order to obtain the needful personnel to supply the lack of ministers, missionaries and teachers.

2. That a Committee be appointed which shall carry this matter into execution. The Committee shall arouse interest ... collect a fund of money ... enter into correspondence with congregations and persons who desire assistance, and issue the necessary instructions to the deputy.

3. The meeting entrusts this mission to Dr. Robertson of Swellendam, and should he be unexpectedly prevented, the Committee is directed to find a substitute.

The resolution proposed by Mr. Murray was carried with enthusiasm, and the mover was appointed, together with Professor Hofmeyr and elder J.A. le Sueur of Cape Town, as a committee to take action in accordance with the second clause of the motion. It was estimated that a sum of £2,500 would be necessary to cover the expenses of the delegate to Europe, as well as the passage money to South Africa of the men whom he hoped to secure. The enterprise naturally received wide-spread attention, and Mr. Murray found himself busily engaged in issuing appeals to the Church, visiting congregations, addressing meetings, and, in general, in stimulating interest and calling forth financial support.

Dr. Robertson meanwhile signified his acceptance of the

1 Volksblad 24th April, 1860 p.461.
commission entrusted to him, and after a hearty public farewell in the Groote Kerk in Cape Town, set sail for Europe in June, 1860. On his arrival in Holland he found a serious religious situation, which, because of its direct bearing on developments in the near future in South Africa, is here described in his own words in a letter to the members of the committee appointed by the Worcester Conference:

Dear Brethren, Nearly two months have now elapsed since my arrival here, and in the meantime I have come into contact with many people drawn from all circles, and have also had the opportunity of preaching at several places and to very large gatherings. I desire to convey to you unreservedly the impression which I have received during my stay in Holland, leaving it to you to make such use of it as you wish. All Christians admit that the condition of the Reformed Church in the Netherlands is exceedingly parlous. Liberalism - for so the prevalent form of unbelief is called - has spread itself over the whole land, and seeks to rob the Church of Christ of its most cherished truths. The trinity, the divinity of Christ, the personality of the Spirit, the vicarious suffering of Christ, and naturally all that stands in closest connexion with those truths, are not merely denied, but assailed. Miracles are declared to be impossible, and it is flatly denied that they ever happened, while everything that is said of the miraculous in Holy Scripture is declared to be legend or allegorical story. Yes, there are many who hold that the resurrection and the ascension of Christ are not facts, but that whatever is said of these events must also be accounted legendary. The eternal punishment is, of course, also denied as in conflict with God's goodness and love; and as for sin, it is looked upon as necessary, and therefore derived from God, or at least willed by Him. I refrain from lengthy observations on these terrible errors, but feel bound to add that those who judge strictly and conscientiously are of the opinion that, of the 1,400 or 1,500 ministers in Holland, only about one hundred can be looked upon as thoroughly orthodox; while others who judge more favourably think that they could find about two hundred. Is it to be marvelled at that under such circumstances I could secure but few orthodox ministers in Holland? The congregations in general - let me say this to their honour - desire to have pious and orthodox clergymen. I should find little difficulty in obtaining ministers of liberal leanings for the Cape; but those I do not wish to accept. It would be in
direct conflict with the trust committed to me, as well as with the declaration demanded by our Church of all ministers. And here I cannot omit adding that not a few ministers have approached me and declared that they could not conscientiously sign the declaration which the Cape Church requires, and at the same time expressed their astonishment that certain clergymen now at the Cape, whose views when here were well known, have had the courage to do so. It is generally acknowledged here that no minister of liberal views who desires to act honestly can sign the declaration demanded at the Cape. The declaration submitted for signature in Holland amounts to nothing. A man can sign it, and still freely preach the greatest heresies. If our Cape Church is to remain orthodox and faithful to the confessions of the fathers, it ought to admit no ministers coming from Holland, whether they be South African or Hollanders, without previously instituting a serious examination into the faith that is in them, and obtaining from them a clear and unequivocal affirmation of their adhesion to the fundamental truths which our Dutch Reformed Church confesses.

Dr. Robertson’s mission was crowned with complete success. In Holland, indeed, he could obtain only two young ministers, the Rev. G. van de Wall and the Rev. H. van Broekhuizen, the former’s brother-in-law. In Switzerland he contacted Henri Gonin. Turning to Scotland Dr. Robertson met immediately with a most encouraging response. Eight licentiates of the Free Church of Scotland expressed their willingness to spend at least six months in Holland for the purpose of learning the Dutch language, and then to proceed to the Cape as pastors of congregations of the DRC Communion. These men were:

Alexander MacKidd M.A.     Thurso, Caithness
William Cormack             Wartle, Aberdeenshire
John McCarter               Ayr, Ayrshire
Andrew McGregor             Golspie, Sutherlandshire
Dugald MacMillan M.A.       Greanan Saddel, Argyllshire
Thomas M. Gray              Ardoch, Perthshire
Thomas McCarter             Ayr, Ayrshire
(brother to John)            Fordoun, Kincardineshire
David Ross M.A.

1 De Gereformeerde Kerkbode 1860 pp. 413-14.
2 Records of these licentiates are not to be found in either Scott’s Nasti or in Ewing’s Annals of the Free Church of Scotland 1843-1900.
The wisdom of the resolution adopted by the Worcester Conference, and the wisdom of the choice of a Scot, Dr. Robertson, as deputy, were now clearly apparent. The men who came out in response to the appeal of the Cape Church proved in almost every case worthy of the trust reposed in them, and continued, some for a longer and some for a shorter period, but most of them for many years, to serve with the greatest fidelity and devotion the land and people of their adoption.

The first to enter the service of the DRC was Alexander MacKidd. He was born at Millbank, Thurso in Caithness on 8th March, 1821. His father, Alexander MacKidd, was a millwright, and his mother was Elizabeth McLeod. He received his schooling at Thurso and the M.A. from King's College, Aberdeen, in March, 1842. He studied divinity at New College, Edinburgh, from 1844-49; was licensed by the Free Church of Scotland Presbytery of Edinburgh on 5th September, 1849; and served under the Home Missions and Church Extension Committee from 1849-61. While ministering at Dunrossness, Shetland, MacKidd wrote: "It was here I first got a saving view of Christ as my own Saviour. O what a glorious view it was. Lord, write it indelibly upon my understanding and my heart." He sailed for the Cape on the ship Roxana, reaching Cape Town in August, 1861. His ordination service was held in the Groote Kerk, Cape Town, on 29th August, 1861. He volunteered for service in the foreign mission field, and was one of the first two men to engage in

2 Registrar General's Office (Scotland) Births etc.
3 MacKidd's unpublished diary in DRC archives, Cape Town.
4 Kerkbode 1861 p.285.
mission work beyond the Vaal River, the other being Henri Gonin, a Swiss. His mission station was at Goedgedacht in the Zoutpansberg Range, Transvaal. Here MacKidd began his work with truly great devotion and assiduity. The climate, however, was pestilential. His station lay within a few miles of the site of the old Boer Settlement where so many of the early Voortrekkers, visited by the Rev. Andrew Murray and Neethling in 1852, had been stricken to death. In 1863 MacKidd was united in marriage by the Rev. Andrew Murray to Miss Hessie Bosman of Worcester, who, in May, 1864, was carried off by fever. Mr. MacKidd followed his wife to the grave on 23rd April, 1865. MacKidd's outlook is best expressed by the first words he learned to speak in the Dutch language, "Beetje bidden", "pray a little". In spite of his short life he left a rich legacy of prayer into which his successor, Stephanus Hofmeyr, entered, and in which he laboured with great success for a period of forty years.

William Cormack was born in the village of Wartle, Aberdeenshire, on 9th October, 1825, and first attended the village school, then went to the Grammar School, Aberdeen, where the Rector was Dr. Melvin, a famous Latin scholar. He studied at the University of Aberdeen and at the Free Church College, Aberdeen, from 1851 to 1856, and was licensed by the Free Church Presbytery of Aberdeen on 4th March, 1857. He was a personal friend of Dr. A.B. Davidson, the famous Hebraist, and as a probationer preached in different places in Aberdeenshire under the guidance of the Rev. H.

2 Hofmeyr, Stephanus: Twintig Jaren in de Zoutpansbergen, p.16; see also Davies, Horton: Great South African Christians pp.141-150.
Nicoll, father of Sir W. Robertson Nicoll. In 1860 he served under the Home Missions Committee at St Paul's Church, Edinburgh, where he met Dr. Robertson and accepted the invitation to South Africa. He spent six months at Utrecht studying the language, and on his return to Scotland was married to Miss Anne Brebner, in the parish of Fordoun, on 1st January, 1862, and thereafter sailed for South Africa. On his arrival at Cape Town in April of that year, he was cordially welcomed by a brother Scot, the Rev. George Morgan, minister of St. Andrew's Church. He accepted a call to Burgersdorp as successor to Professor John Murray of Stellenbosch Theological Seminary. Burgersdorp contained in those days - as indeed it still does - a religious element, the Doppers, that declined to conform in all things to the ecclesiastical practices that commonly obtained in the DRC of South Africa. They resembled in many respects those dour old Highland members of the Scottish Churches, who cling with stern devotion to ancient customs, refuse to sing aught but the Psalms of David, and abjure the organ as a "kist o' whistles". He was ordained and inducted at Burgersdorp by the Presbytery of Graaff Reinet on 10th August, 1862, and laboured there with loving devotion for more than thirty-four years. On his retirement in 1896, the Albert Times of Burgersdorp wrote of him:

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1 *Proceedings and Debates Free Church General Assembly 1860* Home Mission Committee Report p.9
2 "Doppers - a religious sect among the Cape Dutch, the members of which are distinguished from their compatriots by their peculiarities of dress and custom. Their tenets are rigidly Calvinistic." (Pettman, *Africanderisms, sub voce*.)
3 *Kerkbode* 1924 p.1199.
His removal from our midst is a public loss such as we have not sustained in all the history of this town. He has occupied the honourable position of minister of the D.R. Church here for over 34 years, and may be said to have grown gray in the service of the community. He has watched the gradual development of the town, has been associated with the foundation of most of our public institutions, has known many of us who today take our place as the men and women of the town, from infancy... To his own congregation he has ever preached the gospel of peace and goodwill, and the excellent feeling which now prevails between the members of his flock and the English residents, is to be largely attributed to his wholesome influence.

During most of his years at Burgersdorp he was Scriba of the Presbytery of Graaff Reinet 1862-74; and of Burgersdorp 1875-96. On his retirement in 1896 he settled at Rondebosch near Cape Town, serving as an elder in the D.R. Church. At the time of the Anglo-Boer War he did not feel at ease in the Dutch Church and transferred his membership to the Presbyterian Church. For nearly thirty years he received the tender care of a son and daughter-in-law at Rondebosch, and when he died on 6th September, 1924, at the age of 99, he was the last of the Scottish ministers to serve in the DRC of South Africa.

John McIlwrath McCarter, youngest son of William McCarter, bookseller, and Ann Adair McIlwrath, was born at Ayr on 17th December, 1832. He attended the High School, Edinburgh, where Sir Walter Scott received his early education (1779-82), and where the Rector was the famous Dr. Schmidt, tutor to His Royal Highness Albert George, Prince of Wales (later King Edward VII) at Edinburgh in 1859. He took his arts course at the University of Edinburgh,

1 The Albert Times, Burgersdorp, 22nd January, 1896.
2 John McCarter as a member of the Rector's class in 1849 took the following books out of the school library: Macaulay's Rome; Alison's Europe vol.4 and 9; Life of Sir Walter Raleigh; Pitt's Speeches and the Art of Speaking.
3 High School, Edinburgh became 'Royal High School' from the year 1859; see Memorials of the High School, Edinburgh p.1.
and divinity at New College, Edinburgh. He was a member of the Dialectic Society of Edinburgh University from 1853-56. He was licensed by the Free Church of Scotland Presbytery of Edinburgh on 11th August, 1859. On accepting Dr. Robertson's invitation to serve the DRC, he spent six months in Holland learning the language. He was ordained and inducted by the Presbytery of Natal at Weenen, Natal on 31st August, 1862. During his ministry at Weenen he married Miss Agnes Arnold of Scotland. Four years later he was translated to the DRC at Ladysmith, Natal, where he ministered for nine years until his return to Scotland in 1875. He was much beloved of the congregation and a great friend of the children. On his departure from Ladysmith he received letters of grateful appreciation from members of the DRC at Newcastle, Kliprivier and Ladysmith. A letter signed by twenty-nine children of Newcastle shows how deeply he had won their affection. John McCarter had the honour of being elected the first Moderator (Praeses) of the first Synod of the DRC of Natal, held at Pietermaritzburg in June, 1865. He was also Moderator in 1866, 1867, 1870 and in 1873; and Scriba for the Synod of 1868. He did a great work for the DRC in Natal, and wrote the first history of the DRC in South Africa in both English and Dutch. The English version was published by W. & C. Inglis of Edinburgh in 1869. On his return to Scotland in 1875 he spent three years doing missionary work in Edinburgh, and in 1878

1 Jaarboek 1949 p.714.
2 Kerkbode 1875 pp.20-22.
accepted a charge under the Free Church of Scotland at Redbank in the Presbytery of Miramichi, New Brunswick, Canada. He demitted his charge on 12th April, 1887 and then engaged in mission work to the Jews in Montreal from 1887 to 1902. He again returned to Scotland and served under a Medical Mission to the Jews in Edinburgh until his death at Portobello on 12th July, 1908, at the age of 75 years.

The hearing of a missionary sermon preached by Dr. Robertson in the Free Tolbooth Church, Edinburgh, in 1861, decided Andrew McGregor to go out to serve the DRC in South Africa. He was born on 10th May, 1829, at Golspie, Sutherland, youngest son of Alexander McGregor, a business man, and Christian Gunn, whose family had migrated to Canada. His eldest brother, John, was Free Church minister at Hawick from 1864 until his death in 1873. Andrew McGregor received his schooling at Golspie, then entered the University of Edinburgh where he won the silver medal in the Moral Philosophy class in 1850-51, prizes in the 1852 class of Natural Philosophy, and also in Mathematics. He was a member of the University Dialectic Society 1856-57. On leaving the university he taught at the Southern Academy, Edinburgh, and was tutor to Lord Panmure, a nephew of the Duke of Argyll. He took his divinity course at New College, Edinburgh, and was licensed by the Free Church Presbytery of Meigle on 5th August, 1858. He served as a probationer at the First Free Church, Blairgowrie, where his predecessor was the famous Hebraist Dr. A.B. Davidson. In 1859 he became assistant to

1 Minutes of the Colonial Committee of the Free Church of Scotland 21st December, 1880
Dr. W.K. Tweedie of the Free Tolbooth Church, Edinburgh. He intended going to China as a missionary, and had started the study of Chinese, but when he heard Dr. Robertson plead for men to go out to help the Dutch Church at the Cape, he accepted the invitation, and after nearly a year at Utrecht University studying the language, he sailed on a Dutch brig, the "Reinhardt" which gave him the opportunity of perfecting his Dutch. As fellow passengers on the ship he had the Rev. John McCarter and the Rev. David Ross. Andrew McGregor preached his first Dutch sermon at Swellendam on 29th June, 1862, where he had gone to consult Dr. Robertson. During the weeks that he stayed at the Swellendam Manse, he fell in love with Elizabeth Augusta, eldest daughter of Dr. Robertson. They were married on the 3rd September, 1862. He accepted a call to Robertson, where his father-in-law was the interim-moderator, and the Presbytery of Swellendam ordained and inducted him on 11th September, 1862. He laboured in that congregation for forty years, retiring in 1902. He died at Cape Town on 17th June, 1918. The town of McGregor is named in his honour. He took a keen interest in education, founded many schools in the Robertson district, and served as Inspector of Education under the Presbytery of Swellendam from 1871 to 1881, and as Inspector of Missions of the DRC from 1871 to 1876. He was a member of the first General Education Committee of the Synod of 1870, Curator of the Normal School, Cape Town, and examiner for admission of Candidates to the Ministry. He founded the Sunday School Movement in the DRC in 1881, and edited the first Sunday

1 Jaarboek 1949 p.714.
2 Botha, Colin G.: Place Names in the Cape Province p.155.
School Magazine, De Kindervriend, until his death. He regularly contributed articles to Het Gereformeerde Maanblad, edited by Professor J.I. Marais of Stellenbosch Theological Seminary, and to De Kerkbode, official organ of the DRC. On his death in 1918 he left a widow, three sons and three daughters. Andrew J. McGregor, K.C., was made a Judge; John R. McGregor became a medical practitioner, and Andrew Murray McGregor a minister of the DRC, who received from Edinburgh University the B.D. degree in 1899. One daughter married the Rev. G.J. du Plessis, Dutch Reformed minister at Calitzdorp, where Mrs. Andrew McGregor died in 1921. Another daughter, Miss Hattie McGregor, B.A., a retired school teacher, is still living in Cape Town. Andrew McGregor visited Edinburgh in 1892 and addressed the Free Church Assembly as representative of the DRC of South Africa. On the occasion of his death, General Louis Botha, first Prime Minister of the newly formed Union of South Africa, sent the following telegram, dated 22nd June, 1918, to Mrs. McGregor:

Have heard with deepest regret of the death of Rev. McGregor. Not only are his family and his Church the poorer by his decease but all South Africa mourns the departure of one whose life was a dedication to his Master and an inspiration and example to all. Please accept our deepest sympathy.

Dugald MacMillan was born in the parish of Greanan Saddel, Argyllshire, on 8th May, 1818, the son of Neil MacMillan, farmer, and Flora Currie. He was educated at Campbeltown School and the

1 Proceedings and Debates of General Assembly of Free Church of Scotland May 1892 p.94.
2 Information obtained from Miss Hattie McGregor of Cape Town.
3 Taken from Original Record of Medical Graduation Papers 1886. Old College Library, Edinburgh.
Universities of Glasgow and Edinburgh; he obtained the degree of B.A. in 1855 from Edinburgh University, and M.A. in 1857. He studied at New College, Edinburgh, from 1855 to 1859 and was licensed by the Free Church Presbytery of Edinburgh on 11th August, 1859. He accepted Dr. Robertson's invitation to go out to South Africa, and for that purpose spent six months in Holland learning the Dutch language. He was appointed to the DRC at Harrismith, in the Orange Free State, where he was ordained and inducted by the Presbytery of Transgariep on 17th September, 1862. He married Margaret Anderson McCallum and had two sons and two daughters. The eldest son, John MacMillan, became a medical doctor in India. Dugald MacMillan served at Harrismith from 1862 to 1874, when on account of his wife's ill health he returned to Scotland. Deeply moved by the physical needs of the poor and sickly, he entered the Faculty of Medicine at Edinburgh University, and in 1880 became M.B., C.M., and in 1886 M.D. He was made a member of the Royal Medical Society in 1885, and practised as a doctor until his death at 12 Chalmers Crescent, Edinburgh, on 15th October, 1892.

Thomas Menzies Gray, son of John Gray, farmer, and Ann

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1 Sir Alexander Grant: The Story of the University of Edinburgh during its first 300 years, vol.ii.pp.113-4. B.A. degree granted from 1843-1858; the University ceased to grant B.A's after 1858.
2 In the Free Church Assembly Minutes of 1860 Dugald MacMillan was listed as a Gaelic-speaking preacher. Appendix xxiv.p.18.
3 Jaarboek 1949 p.714
4 Alphabetical List of Graduates of the University of Edinburgh 1859-1888 p.59.
5 Registrar General's Office (Scotland).Death certificate.
Menzies, was born on Rhynd Farm, Ardoch, Perthshire, in April, 1832. He was educated at the High School, Edinburgh, and at Glasgow and Edinburgh Universities, and studied divinity at New College, Edinburgh, from 1856 to 1860. He won the Miller Scholarship at New College in competition with other nine candidates, and the Chalmers Book Bursary equal with James Fullerton. He was licensed by the Free Church Presbytery of Edinburgh on 25th July, 1860. Before going out to the Cape Colony to take up an appointment in the DRC, he spent six months at Utrecht University studying the Dutch language, and on the 18th December, 1861, he married Jane Little in the Free Tolbooth Church, Edinburgh. He was called to the Dutch congregation at Aberdeen, Cape Colony, where he was ordained and inducted by the Presbytery of Graaff Reinet, the Rev. Andrew Murray officiating, on 20th September, 1862. Although he was a faithful pastor at Aberdeen for twenty-four years, he was not fluent in the Dutch language. Professor C.F.J. Muller of Stellenbosch Theological Seminary wrote of him:

He was not proficient in the Dutch language and that is the reason why the younger generation did not like him. The older generation who were accustomed to the preaching of Andrew Murray, senior, did not find his Dutch unintelligible and the women of the congregation liked him very much. He was original and expressed himself in very peculiar ways... In his social relationships he was very lovable.

Because of the opposition of the younger generation, Mr. Gray found

3 Jaarboek 1949 p.708
4 Dreyer, A.: op.cit. letter 19th November, 1913, transl. from Dutch.
it necessary to resign his charge. In 1886 he returned to Scotland with Mrs. Gray. On his last Sunday at Aberdeen, he received many letters of gratitude for his long ministry from the Consistory, members of the congregation, the Mission congregation, the School Committee, and from children of the Sunday School. He settled at Portobello where he continued to preach the gospel as "supply" until his death on 26th January, 1921 at the age of 88 years.

Thomas McIlwrath McCarter, brother of John McCarter, and eldest son of William McCarter, bookseller, and Ann Adair McIlwrath, was born on 19th September, 1825, at Ayr. He studied at the Universities of Edinburgh and Berlin, and at New College, Edinburgh, and was licensed by the Free Church Presbytery of Edinburgh on 6th December, 1854. He served as a probationer under the Free Church Home Missions Committee, and then in 1861 accepted Dr. Robertson's invitation to enter the service of the DRC at the Cape Colony. He spent six months in Holland learning the Dutch language, and before sailing for the Cape married Margaret Gilchrist Laing. He was ordained and inducted by the Presbytery of Tulbagh at Calvinia on 24th January, 1863. Owing to poor health he resigned his charge in 1882 and returned to Scotland, where he died at Edinburgh on 1st April, 1885. For nearly twenty years he served the Dutch Church at Calvinia and always took an active interest in education. He was Moderator of the Presbytery of Tulbagh in 1871, and Inspector of Education under the same Presbytery in 1881. His sister, Mary

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1 De Kerkbode 1887 p.14.
2 Registrar General's Office (Scotland); death certificate.
3 Registrar General's Office (Scotland); birth certificate.
4 Minutes of Free Church Presbytery of Edinburgh 24th April, 1861
5 Jaarboek 1949 p.714
6 Registrar General's Office (Scotland); death certificate.
McCarter, was school teacher at Calvinia and lived with him at the Manse.

David Ross was born at Little Newlands in the parish of Fordoun, Kincardineshire, on 24th May, 1831, the second of the four sons of George Ross, tenant farmer, and his wife Elizabeth Thomson. He was educated first at Tipperty School, then at the Free Church School at Auchenblae, and the Normal College, Moray House, Edinburgh. There he won a bursary of £20 a year, and studied two years, taking also a session at the University of Edinburgh. He served as schoolmaster at Banchory Ternan for one year, and at Errol (Carse of Gowrie) for three years. Here he met his future wife, Agnes Kinmont Duncan. He returned to Edinburgh University and took an honours M.A. degree on 27th April, 1859, and studied at New College, Edinburgh, from 1859 to 1861. He won the ordinary college scholarship at New College in branches of Higher Mathematics, Natural, Mental and Moral Philosophy, Classics, Hebrew, and Apologetical and Systematic Theology, and Church History in 1860. He was licensed by the Free Church Presbytery of Edinburgh on 30th July, 1862. At this time his brother, John Ross, became Principal of the High School at Arbroath. David Ross met Dr. Robertson in Edinburgh in 1861 and accepted the invitation to serve in the DRC at the Cape Colony; for this purpose he was granted £80 to go to Holland to learn the Dutch language. He studied at Utrecht University under Rector Jacoba A.C. Rovers for more than a year.

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1 *Calvinia Skool-Beufees* 1855-1955 p.56.
3 *Proceedings and Debates of the General Assembly of Free Church of Scotland May 1860 Appendix* vi.p.5.
his arrival at Cape Town he received calls to Lady Grey, Sutherland and Beaufort West. On accepting the call to Lady Grey, the Presbytery of Graaff Reinet ordained and inducted him on 30th August, 1863. He ministered to Dutch Reformed congregations at Lady Grey, Barkly East, Cedarville, Elliot, Rossville, Ugie and Kokstad over a period of forty-five years, till old age compelled him to retire in 1908. He died on 3rd September, 1915. In Synod and Presbytery meetings he played an active role. Because of his keen interest in education the Presbytery of Burgersdorp appointed him as Inspector of Education from 1878 to 1881; he was also the examiner in Mental Philosophy at the University of the Cape of Good Hope (now the University of Cape Town). In all his labours he was loyally assisted by his wife, who was taken from him by death on 10th July, 1890, leaving him with ten children. His daughter Jessie taught school at Lady Grey for many years, and one of his sons, David, became Headmaster of the Burgher's School in Pretoria West, and at the time of the Anglo-Boer War joined the Transvaal Burgher Commandos. Another son, John Alexander, became Professor of Classics at Bloemfontein in the Orange Free State.

The Kerkbode paid David Ross this glowing tribute:

In zyne gemeente, in de naburige gemeenten, in den Ring van Burgersdorp, in onze kerk, zal zyn naam voortleven, als een van hare geleerdste, ijverigste, en getrouwste leeraren, zeer gehecht aan hare leer en instellingen, een man van opeerchtheid, standvastigheid en kracht, een getrouwe en toegewyde evangelie-dienaar.2

Apart from the eight licentiates of the Free Church of Scotland brought to South Africa through the efforts of Dr. W.

1 Kerkbode 1915 pp. 916-917.
2 ibid 1915 pp.860-861.
Robertson, three regularly ordained ministers of the Free Church joined the DRC while working in the Cape Colony. They were the Revs. Richard Craig, James Turnbull, and Frans Lion Cachet.

In 1862 the Colonial Committee of the Free Church of Scotland appointed Richard Craig, a probationer at Kelso, to the English Presbyterian Church at Victoria West, Cape Colony. He was born in Ayrshire in 1815, educated at Glasgow University, and licensed by the Free Church Presbytery of Kelso and Lauder in 1843. He held Home Mission charges until his appointment to the Cape. Ordained by the Presbytery of Kelso and Lauder on 9th December, 1862, he sailed for South Africa in February, 1863. For four years he laboured at Victoria West, when, owing to economic conditions in the country at the time, the greater part of his congregation migrated to other parts of the Colony. He relinquished his ministry there in January, 1867, and entered the service of the DRC. At Stellenbosch, at the age of fifty-two years, he privately studied the Dutch language, engaged in evangelistic work among the Dutch people, and accepted a call to the congregation at Weenen, Natal. Here he carried on a faithful ministry from 1867 till his retirement, due to ill-health, in 1883. He was well liked by his people, fluent in the Dutch language, and was elected Moderator of the Synod of Natal in 1869, 1872, and from 1875 to 1876. He married a Dutch lady, Hester Kriel of Fransch Hoek, with whose family he resided on his retirement. He died at Fransch Hoek on 25th

1 Minutes of the Colonial Committee of Free Church of Scotland 21st October, 1862.
2 Ibid 16th December, 1862
3 Kerkbode 1890 pp.406-408.
4 Jaarboek 1949 p.349.
November, 1890.

James Turnbull was born on 23rd January, 1829, at Kelso, the son of Walter Turnbull, ostler, and Agnes Scott. He attended New College, Edinburgh, and was licensed by the Free Church Presbytery of Kelso and Lauder on 30th July, 1850. He held a charge under the Home Missions Committee at Sprouston from 1850 to 1855, and was "supply" at the Free Church, Genoa, for one year, and at Malta from 1856 to 1857. The Colonial Committee then appointed him to the English Presbyterian congregation at Beaufort West and the Free Church Presbytery of Kelso and Lauder ordained him on 6th July, 1859. He was minister at Beaufort West for seven years when he resigned his charge. "Changes in population, always incidental to such districts, and the diverse elements of which the congregation was composed, always more or less liable to be acted upon by influences without, have led to this result." He was on the verge of returning to Scotland when Dr. A. Faure of the DRC persuaded him to take charge of the vacant congregation at Pietermaritzburg, Natal. First, however, he went to Stellenbosch, where he quickly learned the Dutch language, and could speak it fluently. On 8th March, 1867, he was received into the DRC and at the end of that year inducted to the charge at Greytown, Natal. Here he had a successful ministry, and retired in 1890. The Synod of Natal honoured him as Moderator seven times, and as Assessor in 1885, and in 1888. Under his ministry in 1884 a religious revival broke out among his congregation. In speaking of it, he always added,

1 Registrar General's Office (Scotland), birth certificate.
2 Minutes of Colonial Committee of Free Church of Scotland, 19th July, 1859.
3 Proceedings and Debates of General Assembly of Free Church of Scotland, May, 1867. Appendix VI. p.13
"The Lord did it without me." His last years he spent in Cape Town where he served as an elder in the "Nieuwe Kerk", which he had joined at its formation in 1892. He revived the Evangelical Society, and took a great interest in all the Christian activities of the city. He died at Sea Point on 12th January, 1894, leaving a widow.

The Dutch historian Spoelstra, in his work, *Het Kerkelyk en godsdienstig leven der Boeren na den Grooten Trek*, speaks devoutly of Frans Lion Cachet, a licentiate of the Free Church of Scotland Seminary at Amsterdam. He says that if anyone deserved a monument (standbeeld) for all that he did for the DRC in the Transvaal, it was Cachet. Although he spent only 20 years in South Africa, he nevertheless played an exceptional role in its history, especially in the critical years when the DRC in the Transvaal was being founded.

Frans Lion Cachet was born in Amsterdam on 28th January, 1835 of Jewish parents. His father was Salomo Frans Lion and his mother Rachel Aletta Hamburger. The family name was Lion, and they rejoiced in deriving their ancestry from the Tribe of Levi. The second surname, Cachet (meaning 'seal'), was assumed by his ancestors in France, when Napoleon I insisted upon all French citizens adopting a French surname. It was his grandfather, a prominent engraver, who left France to seek for new opportunities in the jewel and precious metal trades which Amsterdam offered. This gentleman was equally averse to the faith of his fathers and to the Christian faith, until he met the brilliant former Jew and Christian apologist, Isaac da Costa. The encounter with this enthusiastic Christian

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1 Kerkbode 1894 transl. from Dutch.
and poet led to the baptism of the entire Cachet family in the 1
Noorder Kerk in Amsterdam.

Frans Lion Cachet was educated at the Free Church Seminary, Amsterdam. His famous brother, Jan Lion Cachet, author of Sewe duiwels en wat hulle gedoen het, was also a graduate of the Free Church Seminary; he served for a time at Ladysmith, Natal, as a school-teacher and church secretary, but later became professor at the Theological College of De Gereformeerde Kerk at Potchefstroom. Frans was licensed by Dr. Schwartz, Isaac da Costa and Van Loon of the Free Church Seminary at the Scots Church, Amsterdam, on 26th March, 1858. Within eight days he was on his way to South Africa. On his arrival at Cape Town he assisted for a time at St Stephen's DRC where the minister, the Rev. G.W. Stegmann

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<tr>
<td>1. Morsun Hakstein</td>
<td>Louvain</td>
<td>12. De Koos</td>
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<td>4. Eggerstein</td>
<td>Courtreu</td>
<td>15. Wilkens</td>
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<td>6. Frans Lion Cachet</td>
<td>Port Natal</td>
<td>17. Klaarhamer</td>
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<tr>
<td>7. Jan Lion Cachet</td>
<td>Cape Town</td>
<td>18. Slett</td>
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<td>8. Van den Bos</td>
<td>Paarl</td>
<td>19. Limpus</td>
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<td>9. Pauw</td>
<td>Missionaries to</td>
<td>20. Dammerlon</td>
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<td>11. Kriel</td>
<td>Amboena</td>
<td>22. Bets</td>
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The Seminary was founded by the Free Church of Scotland in 1852 and discontinued on 1st October, 1861.

2 For a history of the Free Church Seminary see David McDougall's In Search of Israel, pp.84-5; and Principal Hugh Watt's New College, Edinburgh - A Centenary History, pp.51-2. Minutes of Colonial Committee, 17th September, 1861, give the following list of students who studied in Amsterdam and countries they worked in:
3 Proceedings and Debates of the General Assembly of the Free Church of Scotland, May, 1859, p.23. Also Minutes of Colonial Committee of Free Church, 18th May, 1859.
had accepted a call to Glen Lynden. St. Stephen's was a congregation of coloured people and freed slaves. It was received into the Synod of the DRC in 1857 - the first time a coloured congregation had a seat in the Synod. Cachet also did missionary work among the Mohammedans. He printed an Arabic-Dutch spelling book, and tracts with texts out of the Koran. On 18th September, 1858, he married a Jewess, Johanna Jacoba van Renen. Two years later he made a journey by land to Genadendal in the Eastern Province, and was ordained by the Free Church Presbytery of Caffraria at Alice on 25th October, 1860. On his return to Cape Town he was invited to be minister of the vacant congregation at Ladysmith, Natal. He served there as "supply" minister, and also cared for the vacant charges at Utrecht in the Transvaal and Harrismith in the Orange Free State. Thus he was working simultaneously in three provinces. At the Synod of 1862 Cachet was received into the DRC, and inducted as minister of Ladysmith on 25th November, 1862. He laboured there until 1867, when he accepted a "call" to Utrecht, Transvaal. Here he established the DRC of the South African Republic.

He spent his remaining years (up to 1873, when he returned to Holland) travelling about the country, organizing the Church, and, it seems, tending the sick. After his return to Holland, he wrote an interesting book on his experiences entitled *Vyftien Jaar in Zuid Afrika*. During the last three years of his sojourn in the South African Republic, he was licensed for practice as a

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1 Minutes of the Free Church Presbytery of Caffraria, 11th October, 1860; also 18th and 25th October, 1860. See Proceedings and Debates of General Assembly of the Free Church of Scotland, May 1859, pp. 23 and 88.
physician and surgeon. In his book *Vyftien Jaar in Zuid Afrika* he wrote:

> In the last years of my stay in Utrecht, when I could remain home more, not a day passed without members of the congregation and others coming for medicines or surgical assistance. My "huisbezoek" I mostly combined with visiting my patients, though not always ... In the Utrecht parsonage the room adjoining the study was fitted as an "apotheek", quite separate from the rest of the house.

He returned to South Africa again in 1875 and accepted the pastorate at Villiersdorp in the Cape Colony. Here he laboured for four years, taking a deep interest in mission work among the Coloured people. In 1880 he returned to Holland and died at Bergen op Zoom on 27th November, 1899. He edited the magazine "De Stem voor Israel", official organ of the D.R. Church’s work among the Jews, and served as chairman of the Committee on "Mission to the Jews". During his second and final stay in Holland he wrote his *magnum opus* - a bulky work, *De Worstelstryd Der Transvalers* - an indispensable work for an understanding of the history of the former South African Republic. He was Moderator (Voorsitter) of the Transvaal Synod of the Nederduitse Gereformeerde Kerk in 1866-67, and Scriba for the 5 years 1868-73. It is written of him:

> that he was a Jew by race, a Christian by conviction, and an Afrikaner by adoption - and the first Dutch Reformed minister to settle in the Transvaal, and he has been called the father of the Church of the Vaal River.

The increase in the number of ministers from Scotland, especially

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1 *Staats Coerant ZAR* No.358. p.1, 27th December, 1870.
2 Frans Lion Cachet: *Vyftien Jaar in Zuid Afrika*, p.153; 149. transl. from Dutch.
3 Gerdener, G.B.A.: *Bouers van Weleer*, p.64
4 *Acta Synodi 1876* S 1/14 p.102.
5 *Jaarboek 1949* p.475.
in some Presbyteries, aroused a feeling of animosity. As early as 1825 Lord Charles Somerset informed the Secretary of State for the Colonies "that members of the Scottish clergy have of late years poured into the Colony so abundantly that a feeling has been excited amongst the Colonists which I lament to see arise." And in 1826 the Commissioners Enquiry reported to Lord Charles Somerset:  

We are aware that there exists among the Native Dutch Inhabitants a certain degree of jealousy of the preference that has been shown to the Scotch clergy by the late selection which has been made of them for the service of the Reformed Church.²  

And a few years later the Rev. James Edgar, minister of the DRC at Durbanville, complained in a letter to Lord Elgin in London:  

that the Church at Durbanville was intended for one of the young men in Holland and the congregation were very indignant that a Scotchman should be sent to them.  

He further points out that:  

there is a strong party spirit here against the Scotch ministers, who form at present a majority in the Synod. The Dutch Party which stand for their Church are all in Cape Town and neighbourhood as the Boers (farmers) Overberg are perfectly well satisfied with their Scotch ministers. The ill will of this party, as it cannot reach these remote congregations with effect has all fallen upon me. Every family in my congregation belongs to this party and the plan has been to distress us a little. The families of my own church here agreed together before I came to reside at this place, that we should obtain no lodgings from them saying that as no family would take us in, I would be obliged to resign this charge.³  

It is interesting to note that from the years 1826 to 1841 the Presbytery of Graaff Reinet was composed entirely of Ministers of the Church of Scotland. No wonder that a "degree of jealousy"  

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1 Theal: Records of the Cape Colony vol.xx. p.391  
2 Theal: ibid., xxvii. p.329  
should arise!

Theal, the Dutch historian, wrote of these Scottish clergy:

The clergymen thus introduced were men of talent and zeal and very shortly acquired considerable influence in the Colonial Church.¹

Of course it goes without saying that not all these Scots equally adapted themselves to their new environment. The majority, however, settled in South Africa and made it their home. Many of them could say with Andrew Murray of Graaff Reinet, "the lines have fallen to me in pleasant places and I have a goodly heritage."

A. Moorrees wrote of them:

They shared the joys and sorrows of our people and through their puritanical conscientiousness, their faithful pastoral labours, and the example of their godly life, exercised a blessed influence on the development of the religious life of their congregations.²

Here follows a list of the ministers who served in the DRC of South Africa.

<table>
<thead>
<tr>
<th>MINISTER</th>
<th>ORDAINED OR LICENSED</th>
<th>CHURCH(ES) IN S.A.</th>
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<tr>
<td>George Thom D.D.</td>
<td>ord. Scots Church, London Wall 23rd April, 1812.</td>
<td>L.M.S. 1812-1818 Caledon 1818-1825 Tulbagh 1825-1833</td>
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¹ Theal: History of South Africa since 1795 vol. i. p. 370.
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<tr>
<th>MINISTER</th>
<th>ORDAINED OR LICENSED</th>
<th>CHURCH(ES) IN S.A.</th>
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<tr>
<td>Alexander Smith</td>
<td>ord. Presbytery Edinburgh 10th January, 1822</td>
<td>Uitenhage 21st September, 1822-1863</td>
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<td>Henry Sutherland</td>
<td>ord. Presbytery Glasgow 1st October, 1823</td>
<td>Worcester September, 1824-1859</td>
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<tr>
<td>George Morgan</td>
<td>ord. Presbytery Lochcarron 8th September, 1824</td>
<td>Somerset East 1826-1841. Scots Church, Cape Town 1841-1871</td>
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<tr>
<td>John Pears M.A.</td>
<td>lic. Presbytery Kirkcaldy 14th August, 1816.</td>
<td>Glen Lynden 1829-1830. S.A. College 1830-1835</td>
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<td>MINISTER</td>
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<td><strong>FIRST GROUP 1820-1836 (Contd.)</strong></td>
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<tr>
<td>Alexander Welsh</td>
<td>ord. Presbytery St. Andrews 1st June, 1832.</td>
<td>Glen Lynden 1833-1856</td>
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<tr>
<td>Thomas Reid M.A.</td>
<td>ord. Presbytery Dunkeld 13th October, 1835.</td>
<td>Colesberg 1836-1854</td>
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<tr>
<td><strong>SECOND GROUP 1861-1867</strong></td>
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<tr>
<td>Andrew McGregor</td>
<td>lic. Free Church Presbytery Meigle 5th August, 1858. ord. Presbytery Swellendam at Robertson 11th September, 1862.</td>
<td>Robertson 1862-1902</td>
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<td>MINISTER</td>
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MINISTERS WHO JOINED THE DRC WHILE WORKING IN THE CAPE COLONY

CHAPTER THREE

INFLUENCE ON PASTORAL WORK

1. Pastoral Visitation

2. Sunday Schools

3. Prayer Meetings

4. Revivals
1. **PASTORAL VISITATION**

   The DRC at the Cape attached great importance to pastoral visiting. At the Reformation, Calvin instituted regular pastoral visiting in the congregations of Geneva, and in that way the religious life of the Church was much stimulated. This Reformed practice was continued by the Cape Church and in its Laws and Regulations ministers were instructed:

   Die doen van huisbesoek, die besoek van die krankes, en verder alles wat tot die herderlike sorg van die gemeente behoort.¹

   And at Presbytery meetings answers had to be given on the Church Visiting Forms to the questions:

   Has pastoral visitation in the congregation been properly carried out and especially among the sick? Over what part of the congregation has this visiting been done?²

   Scottish ministers serving Dutch congregations gave earnest heed to this aspect of the work. As early as 1829 the Presbytery of Graaff Reinet approached the Governor regarding provision for congregational visitation. And in a letter from John Bell, Secretary to the Government we learn:

   In reply to your letter of 29th April, 1829, requesting that Government will make some provision for the expenses of wagons and horses used by ministers on Pastoral visitation, I am directed by His Excellency the Governor to express to you his regret that it is entirely out of his power to meet your wishes in this regard; but His Excellency is of opinion that under the circumstances you have stated no pastoral visitations should be undertaken until after every arrangement shall have been made by the minister with the inhabitants of the Field Cornetcy which he may be about to visit as to the defraying the expenses that may be required for transport or otherwise on such journeys.

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² ibid. Art.73 (9) transl. from Dutch.
His Excellency does not however by this communication intend to limit the zeal of the Pastor in visiting his flock whenever he may deem it advisable, but his only desire is to obviate any burthensome charge on the impoverished portion of the Parishioners.  

Andrew Murray exerted a profound influence upon members of the DRC through his pastoral visitation. He was appointed in 1822 as minister of the DRC at Graaff Reinet - a township established as early as 1786, and named in honour of Governor van de Graaff and his wife, whose maiden name was Reinet. Mr. Murray's parish covered many hundreds of square miles. He established many new congregations, such as those of Aberdeen, Colesberg, Middelburg, and Murraysburg, and until these parishes were supplied with ministers of their own he remained their preacher and pastor. He had to undertake long journeys to these places, sometimes being away from home for a fortnight at a time for this purpose. At every farm-house along the road where he stopped for the night, he was asked to conduct a service, and he always insisted on all the servants and shepherds being called in, and, weary though he was, he rejoiced at being able to break the Bread of Life to hungry souls. In the course of his ministry, covering forty-five years, "he founded no less than eight new congregations, selecting the site of the town, inducting elders and deacons, planning the building of the Church, and so forth, until a minister could be called. Two towns were named in honour of him - Murraysburg and Aberdeen." Andrew Murray cast in his lot so whole-heartedly with these Dutch congregations that the people presented him with a gift of £2000 as a token of

1 Ring van Graaff Reinet, Bylae. 1828-44. R3/3 p.47.
2 M. Neethling: Unto Children's Children, p.10.
their appreciation of his ministry.

In 1849 Sir Harry Smith appointed Andrew Murray, junior, as minister of Bloemfontein in the Orange Free State. Thus Andrew became the first pastor of a territory nearly fifty thousand square miles in extent, and the first regular minister to live and labour among the Voortrekkers. Bloemfontein in 1849 was exceedingly unlike the compact and neatly built city which has since arisen on the rolling prairies of Central South Africa. According to the description of the town at that period, it was little more than a straggling hamlet, with houses scattered irregularly on both sides of a streamlet known as Bloemspruit. The original homestead, said to have been the property of a farmer named Brits, was contiguous to the spring from which the village took its name - Bloemfontein, Fountain of Flowers. The country around was as wild as the village was rough. The Free State at that time was alive with game. Lions were quite often found and shot within twenty miles of Bloemfontein, and every Free State school child knows of the orders received by the postmaster of Bloemfontein from the magistrate, "not to despatch the mails for Colesberg later than 4 p.m., as lions still roamed at large in the immediate neighbourhood of the town." Murray was not merely minister of Bloemfontein but consulent (interim-moderator) of the adjoining parishes of Fauresmith, Smithfield and Winburg. His preaching and parochial work took him in turn to each of these.

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1 Het Volksblad 14th July, 1859.
2 Some derive the name from Jan Bloem, chieftain of a tribe of half-breeds, who is said to have dwelt here, whence the fountain was called Bloem's Fountain, and so Bloemfontein.
3 Murray, Joyce: Young Mrs. Murray goes to Bloemfontein, pp.40-1.
centres: with the exception of the last they could hardly as yet be designated townships. The distances from Bloemfontein to each of these three places are approximately 60, 90, and 60 miles. Although nominally in charge of the congregation at Bloemfontein, Murray's parish was in reality the whole of the territory known subsequently as the Orange Free State, in which at the present day the DRC has one hundred and twenty-four congregations.

Andrew Murray performed his work at Bloemfontein with conscientious thoroughness. The catechizing of the young candidates for membership was a task which demanded the utmost care and patience. For a full week these young people were subjected to a thorough testing of their knowledge of the Bible and the Catechism. Thereafter, in Murray's own words, he "spent some four or five hours in speaking to each of the candidates personally, trying to ascertain his reasons for wishing to be received, and to discover the state of mind in which he was."

The minister then withdrew with the two elders, whose presence at the final confirmation is required by Church law, and the attainments and spiritual condition of each candidate in turn were patiently considered. Some were rejected on account of their defective knowledge; others whose knowledge was satisfactory were found wanting in earnestness. "By their own acknowledgment they had not yet sought to believe in Christ, or else, while saying that they believed in Christ, their answers showed that they did not even know what they said." Mrs. Andrew Murray wrote to friends at Cape Town about this time:

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1 Jaarboek 1955, p.347.
Once every four months there is a sort of preparation for confirmation in the Dutch Church. All the young people from 15 upwards learn their Catechism and are instructed in religious things. They do not become members of the Church unless they desire it, but till they are members should they be married they are not allowed to bring their own children to baptism and there are many young mothers and fathers struggling hard to learn, for it is very uphill work to many of them who are extremely ignorant, and I believe my husband is thought very particular about allowing them to pass at the examination. I told him the other day I hoped he would not examine me for I was afraid I should not pass. Many of these poor unfortunates come from great distances and have to live in their wagons for two weeks whilst here, and sometimes have been sent back three or four times unpassed, which is often a grievous disappointment for them, and their parents to whom the journey and wagon here is no small tax.

Murray paid three visits to the emigrants across the Vaal River. The first tour lasted little more than six weeks - brief in its duration, but momentous in its consequences. He crossed the Vaal on the 7th December, 1849, and recrossed it on his homeward journey on the 22nd January, 1850. During this period he must have covered, north of the Vaal River, a distance of some 800 miles and that chiefly by ox-wagon. He preached at six different centres, conducting in all 37 services; he baptised 567 children, and he admitted to membership 167 young people, less than half the number of candidates who presented themselves. The far-reaching results that flowed from this visit were of an importance out of all proportion to its length. There existed on the part of the emigrants across the Vaal a not unintelligible suspicion towards ministers of the D.R. Church of the Cape Colony, which was at that time strongly tinged with Erastianism. Its clergy were appointed by the Governor; their salaries were paid out of the public treasury;

1 Murray, Joyce: Young Mrs. Murray goes to Bloemfontein, p.31.
and though a certain latitude was permitted them in the acceptance or refusal of calls to particular congregations, the formal approbation of the Governor was required if the call was to be sustained. These regulations obtained in the case of Andrew Murray, who had received his appointment as minister of Bloemfontein from Sir Harry Smith, and drew his stipend from the Colonial Treasurer. It was natural for the emigrant farmers, who had trekked to the far north in order to escape from British influence, to look askance at a young minister who held his sacred office through the grace of a British Governor. The importance of Murray's first visit lay in the fact that it allayed the suspicions of the Boers, knit their hearts to the ardent young pastor, who brought them the ministrations of grace, and evoked expressions of confidence in the Cape DRC and of a desire to remain in corporate ecclesiastical communion with that body.

The parish assigned to him was far too extensive for any single individual, however energetic, however robust. But the results which flowed from his ministry were in every way remarkable. In after years the younger men who succeeded to his labours found in every part of the Free State men and women who had vivid and cherished recollections of "young Mr. Murray", and who traced their conversion, or the impulse to a more consecrated life, to his powerful public preaching and his earnest individual exhortations.

A great displacement of population took place during the fourth and fifth decade of the nineteenth century. Hundreds and

thousands of farmers, members of the DRC, in their dissatisfaction with British rule, emigrated with their wives and children to the broad pastures of the territories north of the Orange River now known as the Orange Free State, the Transvaal and Natal. Eric A. Walker wrote:

They went from mixed motives and with mixed feelings: hopes of better things and of a fresh start, the excitement of adventure, loyalty to the family or the clan, loyalty to the leading local official, fear of isolation when so many of their neighbours were trekking, the dependence of the bywoner on his landlord. But common to all were the need or the desire for new land and a determination to live no longer in a colony where the divinely appointed colour bar was so flagrantly disregarded.1

Anna Elizabeth Steenkamp, one of the Voortrekkers, declared:

It was not so much the freeing of the slaves, as their being placed on an equal footing with Christians, contrary to the laws of God and the natural distinction of race and religion ... wherefore we rather withdrew in order thus to preserve our doctrines in purity.2

How to regard or control this mass movement on the part of Colonial farmers was a question which greatly perplexed the statesmen of the day. Governor Sir Benjamin D'Urban said that "it seemed next to an impossibility to prevent persons passing out of the Colony by laws in force or by any that could be framed." The DRC showed some hesitancy in pronouncing its benediction on the Great Trek, as it came to be known. In a circular letter the Synod of 1837 said:

The Synod is justly grieved at so many members of the Reformed Church, who have left their homes and altars and have departed into the wilderness without a Moses or Aaron, and without promise or guidance at present to seek a Canaan for themselves. The Synod holds all of

1 Walker, Eric A.: The Great Trek, p.102
3 du Plessis, J. The Life of Andrew Murray, p.82.
them responsible for their conduct and only desires to remind them on this occasion of the solemn trust which they accepted with the baptism of their children and the confession which they willingly made when they were admitted as members of the Church. The Synod therefore can in no wise approve of the intention of many, who wish to follow in the track of these nomads, as long as it cannot convince itself that it is the providential guidance of God.

The next year the Government urged ministers "to use all means in their power to keep back those who plan to emigrate." A large number of the Scottish ministers were against the Great Trek but the first two ministers who desired to minister to them with the Gospel were Scots. In 1840 Thomas Reid sought permission from the Presbytery of Graaff Reinet to visit the emigrants along the banks of the Reit, Zand, and Kaffir Rivers to preach the gospel to them. This request was granted but Presbytery refused permission to administer the sacraments. Mr. Reid let the plan drop - for reasons we know not - although the emigrants let it be known that such a visit would not be too welcome! In the same year John Taylor made a similar request of the Presbytery of Graaff Reinet. At first he was very much against the Trek, but on 28th September, 1840, he wrote to the Secretary to the Government:

I beg leave to acquaint you that I have lately received two letters from emigrants, who have left this Colony and are now living far beyond the boundary under Andries Potgieter, Commander. In one letter they request me to go and reside among them as their minister and in the other they are very desirous that I could go and visit them - namely, to preach and administer the Sacraments and to perform other ministerial duties.

As I have been always strongly opposed to the

1 Dreyer, A.: Die Kaapse Kerk en die Groot Trek, p.3. transl from Dutch. The minority which opposed this resolution counted Scottish as well as Dutch ministers. ibid p.1.
2 Dreyer, A.: ibid p.3. see Government advertisement 4th May, 1838.
3 Dreyer, A.: ibid p.29.
emigration, I do not consider it my duty to go and reside among them as their minister, but should Government grant me permission to visit them for the above purposes which would require three or four months at least, I should willingly comply with their request, as I trust that through the Divine blessing such a visit would be very beneficial to many.

Should Government consider it expedient to give me permission to go, my intention is to attend duly to my ministerial duties and to have nothing to do with Politics.

Should permission be obtained I could make arrangements with brethren in this Presbytery to perform my duties here occasionally during my absence and no expenses will be required for the journey, as the emigrants in their applications have been more liberal than I could have expected.

Notwithstanding of this I am aware that this subject is attended with many difficulties and not wishing to embarrass Government in the present state of things, I have considered it necessary to state the case privately.

The Presbytery of Graaff Reinet granted permission on condition that no Sacraments be administered to the emigrants, and that he obtain another minister to serve his congregation in his absence. Taylor was very dissatisfied with this decision of the Presbytery, but nevertheless visited the emigrants. His ministry was greatly valued, and in a letter to the Rev. P.E. Faure, dated Magaliesberg, 23rd December, 1850, they expressed their grateful appreciation of his visit, for he was the first to come and minister among the pastorless flock. They knew that he constantly upheld them in prayer and they hopefully looked for another visit from him in the

1 South African Government Archives, Cape Town: Folio 882.No.76.
2 Dreyer, A.: op.cit. p.166. The Cradock register shows that Taylor baptised children "over Groot Rivier" in 1839. He evidently visited the emigrants before the Graaff Reinet Presbytery gave him permission to do so.
Transvaal.

After the DRC had been freed from the trammels of state control, the Synod became mindful of the spiritual necessities of the emigrant Boers, and delegated commissions from time to time to visit the scattered members of the Church who had trekked beyond the Orange and Vaal rivers. The first commission was appointed by the Synod of 1847 and consisted of the Rev. A. Murray (Graaff Reinet), the Rev. P.K. Albertyn (Prins Albert), and elder B. Pienaar (Richmond). The second commission consisted of Dr. W. Robertson (Swellendam) and the Rev. P.E. Faure (Wynberg).

In 1823 Alexander Smith was appointed to the DRC at Uitenhage. His parish was one of the largest in the Colony, embracing not only the district of Uitenhage but the whole country from the seaboard east of Lange Kloof, away 100 miles into the interior, and eastwards to the border of the Colony, which was constantly extending. He had sole charge of the spiritual interests of the population sparsely scattered over the vast extent of country now known as the Eastern Province. When Mr. Smith settled at Uitenhage there were only 14 parishes with sixteen ministers (three being settled in Cape Town) in connection with the DRC in the Colony. The amount of work he accomplished was prodigious. At Uitenhage he held three services (in Dutch and English) on the Sabbath Day, a Bible Class

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3 Dreyer, A.: ibid p.121.
4 Jaarboek 1955 shows the DRC now has 322 Churches with 34 Presbyteries, and a membership of 506, 540 in the Cape Province. p.603.
before the morning service, and a Sunday School in the afternoon.
On Wednesdays he had a service in English and on Thursdays in Dutch.
As many of his parishioners lived more than a week or two's journey
from the nearest place of worship, he had at considerable personal
sacrifice, and often at the risk of his life, to travel far and wide
in order to visit them. On these tours he preached and catechized
almost every day at places previously arranged along the route to be
taken. A.J. Steytler, who followed Mr. Smith as minister of Uiten-
hage, wrote:

To the fact that she had in her ranks good men and true,
who were able and willing to undertake this Apostolic
work, the DRC in South Africa owes her continued spread
and influence in the country.¹

No one was more active in the ecclesiastical enterprise of
originating, building up, and consolidating new congregations than
Alexander Smith. However remote or seemingly inaccessible the
place in which those in whose spiritual concern he took an interest
had settled, thither he followed them, sought them out, and ministered
to their souls. He regularly visited the inhabitants of the
district of Albany, taught them the Word of God, and offered the
Sacraments. In the minutes of the Presbytery of Graaff Reinet we
find:

Rev. A. Smith announced that elders and deacons had been
appointed by the Government for the congregation at
Albany, and that he himself conducted their induction.²

Not only Albany, but also the congregations at Glen Lynden,
Adelaide, Aberdeen, Jansenville and Olifantshoek, directly or in-
directly resulted from his pastoral labours. The congregation at

¹ Steytler, A.J.: Sketch of the Life and Character of the Rev.
Alex. Smith. p.10.
² Ring van Graaff Reinet, 22nd April, 1831. transl. from Dutch.
Alexander, formed in 1848, was named after him, but the Dutch people changed its name to Humansdorp in 1859. He held regular services at stated periods at many other places not populous or important enough to be formed into independent, self-supporting congregations. Thomas Pringle in his *African Sketches* referred to Alexander Smith "as a most exemplary Christian Pastor - nor know I how to express a higher eulogy."

When Colin Fraser was appointed minister of the D.R. congregation at Beaufort West in 1825, there was no church building and services were held first in a tent made of wagon sails, and later in a house. Mary Moffat on a visit to Beaufort West in February, 1820, wrote that the church services were held "in a room of a farmhouse with two beds in it. I have been in many odd-looking places of worship but never saw one like that." Many and great were the obstacles and difficulties Colin Fraser had to grapple with during his ministry of 38 years. The parish of Beaufort at that time comprised what are now the districts of Beaufort West, Prins Albert, Victoria West and Fraserburg. The last named town was so named in his honour. He had to provide for the spiritual wants of a population scattered over an area of 2,500 square miles unaided and alone. Sir John Fraser tells that "no settled farms existed. The farmers mostly squatted along the rivers where more or less permanent pools of water could be found, with grazing for the stock, which consisted of cattle, Afrikander sheep and

2 Steytler, A.J.: *op.cit.* p.11
horses. Little was done in agriculture. The necessities of life were mainly exchanged or bought from the travelling pedlar, who usually bartered his commodities for stock.... There were no roads in existence, merely footpaths or wagon tracks." This made the visiting of the congregation a difficult task. In 1839 Colin Fraser told James Backhouse - the Quaker traveller - that it would take him eighteen months to visit every home in his congregation.

Sir John Fraser writes that his father told him, when he was young, that usually he and one of the elders went out together, mounted with an 'achterryder' or groom, leading a packhorse on which there was a packsaddle to carry their bedding, changes of clothing, gowns and Communion plate, also articles of food for the road. The parish had been marked off in districts which were visited in turn and at the most populous or rather occupied parts, services would be held; baptisms administered, catechumens instructed and examined or admitted into membership, marriages performed and the outlying families visited.

The Rev. Colin Fraser and his elder faced many personal dangers during their pastoral visitations. The country was wild, sparsely inhabited, over-run with wild beasts of prey of many kinds, lions, leopards, etc.

I could recount many and varied authentic experiences my father had on his journeys, which I heard from him and from his elders. One miraculous experience my father had was this. There was a small glade in the otherwise thick mimosa bush along the river, north-west of Beaufort, and my father used to go there sometimes with his Bible, meditating, and preparing his services. A thick mimosa stump afforded a seat. One day, as my father sat there with his Bible open on his knees, lost in deep thought with his eyes closed, he suddenly felt a weight on the Bible, and opening his eyes, he looked straight into the face of a lion, who had placed his huge paw on the Holy Book. He at once thought that he would have to face death, and he prayed to God to deliver him or

2 Fraser, Sir John G.: ibid. p.11-12.
to receive his soul. He became aware, however, that the animal was suffering from fear, as he was quivering and breathing hard, and just at that moment there was a loud shout, and the lion rushed away into the bush. My father then found himself surrounded by a number of wild bushmen armed with spears and bows and arrows, who were evidently hunting the animal, which they followed into the bush, leaving my father to devoutly acknowledge his unexpected deliverance, and to render thanks to God for His gracious care over him.1

The farmers were poor and isolated, and often ignorant and uncivilised. The material he had to work on was rough and not very tractable. But with steady perseverance and zeal, a robust constitution and many eminent qualities, he was well fitted for his work and exerted a lasting influence for good over the people.

Frans Lion Cachet wrote of Dr. W. Robertson:

He was a Scotsman by birth, an Afrikander by adoption, and thoroughly equal to the difficult office of Scriba of the Synod, a position he held for many years with honour.2

Robertson as a preacher possessed an amazing energy (werk-krag), a great influence in the DRC and a living message for his adopted nation. His best work was done at Swellendam (1834-1871), a parish to-day served by three ministers. A century ago it included the parishes of Riversdale 1839, Bredasdorp 1839, Ladysmith 1850, Robertson 1853 (named after Dr. Robertson), Montagu 1854, and Heidelberg 1855. These six congregations were all started during his ministry. Canon James Baker wrote of him:

At Swellendam Dr. Robertson's zeal, ability, fidelity and ministerial success made his name great among all classes. His labours were most incessant. He travelled from farm to farm, from village to village, visiting, preaching, directing education, and

1 Fraser, Sir John G.: Episodes in my Life, p.11-12.
2 The Beaufort Courier, 30th September, 1870.
3 Cachet, Frans Lion: Vyftien Jaar in Zuid Afrika, p.174. transl. from Dutch.
establishing centres of influence in various parts of that extensive and prosperous parish. His ministerial charge extended over an area greater than an ordinary Episcopal diocese in England. In journeyings often he had to keep up the spiritual life of a vast flock. He laboured thus until Churches, independent of Swellendam were established.\(^1\)

On the occasion of the laying of the foundation stone of the DRC at Heidelberg in 1872, Dr. Robertson recalled his early pastoral visits in that district:

I think of the days of old when there was only one House of God for the D.R. congregations in the whole district and in order to get there many people had to make long, difficult and dangerous journeys to attend the ordinances of public worship. I think of the days of my youth when I had to travel through these parts mostly on horseback in order to preach the glad tidings of the Gospel and to administer the Sacraments of the Christian Church in a Boer dwelling-house, or in a wagon-house or some other outside building or in the open veld.\(^2\)

As an old teacher he took an interest in education, and the teaching of the catechism, and prepared such young men as C.H. de Smidt, G. van Niekerk and Izaak Horak for the ministry of the DRC. In 1847 Dr. Robertson and Dr. Philip Faure of Wynberg were appointed by the Cape Synod as a deputation to visit the emigrants (uitgewekenes) in the Orange Free State and the Transvaal. They visited Fauresmith, where a D.R. congregation had been formed just a few months earlier, and founded a new congregation at Smithfield, while at Bloemfontein on 6th January, 1849, the foundation stone of

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2 Dreyer, A.: Kerksowenier van Heidelberg (Kaap), pp.3-4. transl. from Dutch.
3 See his speech at the Opening of the S.A. Athenaeum, 4th October, 1831. Also Nederduitse Zuid Afrikaansche Tydschrift 1832, pp.84-93.
a new church was laid in their presence by Major Warden. They also paid a visit to Winburg and in the Transvaal ministered to the congregations at Potchefstroom and Magaliesberg. They altogether baptised 900 children, and received 628 new members. That their efforts were crowned with success we learn from the Governor, Sir Harry Smith, who wrote to Dr. Robertson on 9th February, 1849:

I cannot permit any delay in expressing to you in writing what I have been able verbally to do to Mr. Faure - the importance I attach to your joint and able exertions to promote social order and content among a people so rapidly progressing in paths of error and ignorance. Your labours too in the cause of the Almighty have, I learn, been attended by every success. This I in no way doubted would be the case, for with the Words of Christ and His Apostles in your hands, so full of wisdom and grace, ministers like yourselves, kind and energetic, were alone required to show them the error of their ways, and to prepare them for life eternal. I have appointed the younger Mr. Murray to Bloemfontein ... I hope you and Mr. Faure will correspond with this able and well educated youth. I shall at all times be happy to hear from you, as I will yield to no man in a desire to benefit these misguided men in the Transgariep, so shall I be most happy to learn from you what measures may best conduce in your opinion to so happy a result. I thank you and Mr. Faure with a grateful heart in a worldly point of view - in a heavenly one your reward is above.³

The DRC at Lady Grey in the far eastern corner of the Cape Colony was served by David Ross from 1863 to 1908. When he began his ministry, Lady Grey was but a small village with a church, manse, two shops and several dwellings. He held three services on a Sunday, the evening service in English; a Sunday School, a class for teaching the catechism, and also did missionary work among the Coloured people. He specially learned to ride a horse so that he could more adequately visit his congregation. The parish of Lady

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1 Dreyer, A.: Die Kaapse Kerk en die Groot Trek, pp.142-144.
3 Dreyer, A.: op. cit. pp.149-150.
Grey was bounded on the north and south by the Orange and Kraai Rivers, but towards the east there were no boundaries. Besides carrying out his pastoral duties at Lady Grey, he also visited the emigrants in the eastern part of his parish. Here he administered the Sacraments, accepted new members, and as a result of his untiring labours in those districts the following congregations were founded, namely, Barkly East 1873, Cedarville 1883, Elliot 1890, Ugie 1903, and Rossville (named in his honour) in 1893. His pastoral visits were always done on horseback and at no time was he found without his Greek New Testament in the saddle-bag. Some of these visits lasted a month or more before he was home again. Although he could testify to the great cordiality and love of his people, he had very often no other food than mealie-meal, especially where there was no established congregation. Many a night he spent on hard benches in farmers' huts, and sometimes camped on the mountains. So devotedly did he serve his people that they said of him:

Hy was nie net ons predikant nie; hy was gok ons onderwyser, advokaat, landmeter en dokter.

SUNDAY SCHOOLS

The Scots clergy who settled in the DRC were familiar with Sunday School work. As early as 1709 a Society for Propagating Christian Knowledge was formed in Edinburgh for the purpose of appointing schoolmasters to instruct children in remote places where there were no regular Church services. Robert Barbour writes:

1 Kerkbode, 1915, pp.916-7.
2 Lange, J.H.: Gedenkboek van die 75 Jarige die Gemeente van Lady Grey, 1861-1936, p.33.
Here and there ministers began Sunday classes and Sunday Schools, and we know of at least five in Scotland before the year 1780, when Robert Raikes started the first English Sunday School at Gloucester. No doubt there were quite a number more of which no record has survived. In 1787 Sunday School Societies were founded in Glasgow and Aberdeen, and the former is one of the two parents of the present-day Scottish Sunday School Union for Christian Education.1

Serious minds and retentive memories characterised the pupils of those early days. In 1812 a class in Glasgow repeated the whole of the Epistle to the Romans by heart. The method of learning Bible and catechism by heart long remained the staple of Scottish Sunday Schools. Steeped in this tradition, it was natural for the Scottish ministers to form Sunday Schools in their Dutch congregations. In his report on the Staat van Godsdien (State of Religion) for 1839, the Rev. Alexander Smith mentions the forming of a Sunday School at Uitenhage. The Rev. E. Greyling wrongly claims that the first Sunday School of the DRC was formed by the Rev. Abraham Faure of the Groote Kerk, Cape Town, in May, 1844. The Rev. Colin Fraser started a Sunday School at Beaufort West in 1844, and Andrew Murray had evidently organised work among the children at Graaff Reinet prior to 1849. From the minutes of the Church Council at Tulbagh we find that a Sunday School was formed on 7th July, 1856 by Robert Shand.

In 1871 Andrew McGregor drew the attention of the DRC to the important function of the Sunday School. Writing to the

1 Barbour, Robert: These Hundred Years and More, A Centenary Booklet of the Church of Scotland Committee on the Religious Instruction of Youth 1851-1951, p.8.
2 Ring van Graaff Reinet 1839 CCA R3/2.
6 Notule van Kerkraad Tulbagh, 6th July, 1856.
Kerkbode, he pointed out:

Daar is nu byna geen gemeente in ons land waarin er niet ten minste eene Zondagschool te vinden is.¹

He emphasised that the work of the Sunday School was not to teach children to read and write, however commendable a task, but to seek "Om ze nieuwe menschen te maken." Two years later, he urged the Synod of the DRC to take measures "to promote the cause of Sunday Schools by means of a Sunday School Magazine." While the Synod took no action on this motion, it did authorise the publishing of a Pastoral Letter drawing the attention of all Church Councils and congregations to the usefulness of Sunday Schools. At the same Synod Mr. McGregor pointed out the value of Sunday School libraries. Although the Synod declined to act on this suggestion, the Rev. Charles Murray, who had followed his father, Andrew Murray, as minister of Graaff Reinet, started a Sunday School library of over 330 English books supplied by the Religious Tract Society of London.

It was at the Synod of 1880, the year in which the Christian world celebrated the Centenary of the Sunday School movement, that the first official recognition of Sunday Schools took place. The Rev. J.A. Buchner of St. Stephen's Church, Cape Town, asked the Synod "that every Kerkraad be compelled to start a proper Sunday School in the congregation of which the minister must be the Superintendent." In this connection the Synod decided that in the Church Visitation form A, the Presbyteries should ask (a) the number of Sunday Schools in the congregation; (b) the number of children who

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¹ Kerkbode 1871 p.7.
² Acta Synodi, 1873. CCA Sl/13, p.114, transl. from Dutch.
³ ibid, 1873, p.115
⁴ Kerkbode, 1931, p.850.
attended Sunday School. Mr. McGregor again moved "that this Synod promote the cause of Sunday Schools by publishing a Sunday School magazine." This was approved by the Synod and in April, 1881, the Kindervriend made its first appearance under the editorship of Mr. McGregor. It came out monthly (in the Dutch language) and contained lessons for each Sunday of the month. It is still used today as the official magazine for Sunday Schools. He also published the Zionsliederen - a small hymn book containing translations of Church Praise and Sankey hymns - suitable for Sunday School children. Mr. McGregor's greatest contribution to the Sunday School of the DRC was the Kindervriend of which he was editor from 1881 until his death in 1918.

Andrew Murray took an active interest in the work of the Sunday School. Just one month after his induction at Bloemfontein on 25th June, 1849, he wrote to his sister, Maria:

How I wished yesterday that I had you here, or some of the other Sabbath-school teachers from Graaff Reinet. We began our Sabbath-school, and had plenty of scholars but no teachers.

In later years he used every effort on behalf of the work of the Sunday School movement. In October, 1884, he was chairman of an influential conference, called by the Sunday-School Union of South Africa, and attended by ministers and Sunday School teachers of various denominations. This conference, which was held at Paarl, lasted three days, and was characterised by great enthusiasm and earnestness. No sooner was the gathering over, than Mr. Murray set himself to spread the spirit of the conference by means of a
circular letter, which was forwarded to every Sunday School teacher in South Africa. In this letter, under the guise of reporting the proceedings of the conference, he set forth in pointed language the purpose and methods of Sunday School work. Here is an abbreviated version -

1. The work of the Sunday-school was defined as instruction in the Word of God - not in books founded on the Word, but in the Word itself. No greater blessing can be bestowed upon the child for his journey through life than to teach him to know and love and use his Bible. For this end it is indispensable that he shall not merely assimilate general truths and facts, but that he shall memorise the very words of the Scripture.

2. The aim of the Sunday-school is nothing less than the conversion of the child. To impart religious instruction, to assist children to hallow and love the Sabbath, to draw heart and mind away from the earth and set them on things above - all this is important, but it is not what we must really aim at. The child must be brought to Jesus. 'My whole class for Jesus' must be the motto and the aim of each teacher.

3. Even this is not all. The child who has given his heart to Christ is still weak in faith. At home he may possibly find little encouragement in his Christian life, and during the week he may be exposed to distraction and temptation. The Sunday-school is often the only place where he can obtain guidance, instruction and encouragement for the new life in Christ. Nor may the child be left in ignorance of his calling to work for Christ. He must be constantly encouraged to engage in missionary effort - taking that expression in its broadest interpretation.

4. In order that the Sunday-school shall attain this twofold purpose - the conversion and the Christian training of the children - the first requisite is a converted teacher. No previous conference has laid greater stress on this demand - the teacher must himself know the Lord before he can lead his class to that knowledge. An unconverted Sunday-school teacher, so said one of the speakers, is an anomaly. Nor must he be converted merely, he must be a wholly consecrated Christian. Let us search for such teachers, let us pray for them, let us endeavour to provide and to train them. The Lord will supply them for the sake of His lambs.
5. Further requisites for an effective Sunday-school are: the right man as superintendent, the man who lives for his school, and seeks to inspire and unite all his fellow-workers; the regular visitation of the children in their homes by the teachers - the weekly gathering of teachers for preparation and prayer - the co-operation of parents with teachers; the interest and intercession of the congregation, which must realise how great is the blessing which flows from the Sunday-school, and how integral a part of the Church organisation it forms.

6. Another fruitful suggestion was the extension of the Sunday-school to other portions of our land. The Sunday-school teachers of each village should constitute themselves into a committee for the multiplication of Sunday-schools in the wards of the several congregations. There should be no child in the country who does not know that one hour of each Lord's Day is devoted exclusively to himself. Christian, who may read this, see around you if there are not perchance some who need your assistance in a Sunday-school. Offer yourself to God for this work. He is a master who can bless the feeble effort, and who bestows a rich reward upon the work of faith.

3 PRAYER MEETINGS.

For more than a century and a half, prayer meetings, as we know them today, scarcely existed in the DRC of the Cape Colony. It was only with the coming of the Scottish ministers that the custom of holding prayer meetings became more general. A Prayer and Work Society was started in Cape Town in 1788 by Dr. Helperus Ritzema van Lier with the purpose "of teaching the coloured people and slaves practical Christianity." And in 1799 there was started a South African Society in Cape Town which held a monthly prayer meeting on behalf of missions. But it was the Scottish clergy who introduced the weekly prayer meeting, which gradually became a

2 Gerdener, G.B.A.: Bouers van Weleer, p.5. transl. from Dutch
permanent institution in the DRC, while in the country churches a monthly prayer meeting was held.

In 1833 John Taylor brought to the attention of the Presbytery of Graaff Reinet "the usefulness of prayer meetings as well as a list of regulations as to how such meetings ought to be held." The Presbytery, however, was not prepared to take any definite decision, although it appeared to them a very useful and necessary custom; "they declined to debate the matter or commend it for general use." At the Synod of 1834 George Morgan proposed "that a prayer meeting be held in public." But the Synod declined to take action and left the ministers to arrange it amongst themselves, according to the usage of the Church. This prayer meeting was held and attended by a large number of the delegates as well as other persons.

That the Scots influenced the DRC in this direction is shown by the fact that when George Morgan in 1837 proposed the holding of a Synodical prayer meeting the motion was unanimously adopted. The only difference of opinion was as to whether one or more ministers should conduct it. Thereafter one or more prayer meetings were held at every Synod.

John Taylor, who had tried to persuade the Presbytery of

1 Ring van Graaff Reinet, 1833 CCA R3/1, p.25. transl. from Dutch.
2 Acta Synodi, 1834 CCA Sl.4, p.151.
3 ibid, 1834 CCA Sl/4, p.154.
4 ibid, 1837 CCA Sl/5, pp.30, 31.
5 The way in which a prayer meeting was conducted was perhaps different from today. Then the minister alone probably led in prayer.
6 Today a prayer meeting is held before each session.
Graaff Reinet in 1833 of the usefulness of prayer meetings, held a weekly prayer meeting in his own congregation at Cradock every Monday. At any rate, it is only from 1838 that mention is made of regular prayer meetings in reports on the State of Religion (Staat van Godsdienst) in congregations of the Graaff Reinet Presbytery.

The congregation at Beaufort West under the ministry of Colin Fraser reported in 1838 "that prayer meetings were held every month in two districts of the congregation, and weekly in the town." From that time the usage became more general and annual reports made mention of regular prayer meetings in all congregations.

The desire for a deeper spiritual life was the fundamental motive that kept the prayer meeting well attended and an influence in the life of the congregation. When John Murray became minister of Burgersdorp he endeavoured to introduce the holding of prayer meetings. He, however, encountered difficulties owing to the strange way of thinking of some of his congregation.

In 1883 Andrew Murray inaugurated a prayer circle which has proved of incalculable blessing to Dutch-speaking South Africa. This was the Bible and Prayer Union (Bybel en Bid Vereniging). The chief aim of this Union was to induce the members of the Church to undertake a course of consecutive daily Bible readings. For this purpose an almanac was issued, which indicated the portions to be read, and also suggested subjects for daily intercession.

2 Ring van Graaff Reinet, 1838, CCA R3/2 p. 25, transl. from Dutch.
3 ibid, 1850, CCA R3/5 p. 352.
the number of members increased, each of whom paid an annual subscription of one shilling, it became possible to enlarge the scope of the Union. Not only the almanac but an instructive and edifying book of 200 or 300 pages was issued year by year. From small beginnings the Union soon assumed such dimensions that Mr. Murray in 1885 handed over the secretarship to the Rev. J.J.T. Marquard. Under Mr. Marquard's fostering care the Union grew until it had a membership of twenty thousand. The subject of prayer was one which early engaged Andrew Murray's serious attention, as his books on prayer sufficiently attest. As the outcome of much meditation and strenuous thought, he published in 1885 a volume called De School des Gebeds, which became known to English readers under the title, With Christ in the School of Prayer. Towards the end of his life his thoughts were directed to this subject more continuously than at any previous period. He issued in Dutch many appeals for more fervent prayer and for more time to be devoted to prayer. One of his last acts was the establishment of an Intercessory Union of such Christians as would bind themselves to devote not less than fifteen minutes daily to intercession on behalf of others, and for the progress of the cause of God throughout the world. This union has since his death received the name of the "Andrew Murray Prayer Union" and will, it is hoped, be a lasting memorial to his profound influence as a man of prayer, and his earnest advocacy of the place and power of prayer in the religious life.

During the great revival of 1860, an earnest-minded

1 Kerkbode, 1915, p.17
minister of the DRC, the Rev. van der Lingen of Paarl, proposed that in future, the ten days between Ascension and Pentecost should be observed in the same manner as among the first disciples, namely, by "continuing steadfastly in prayer" for the outpouring of the Holy Spirit. The suggestion was readily adopted, and the number of congregations and prayer circles taking part in the movement slowly grew greater. In 1867 Andrew Murray published in the Kerkbode a series of ten brief meditations for the Whitsuntide gatherings. This was the precursor of many similar subject-outlines, which were prepared annually, and of which several were expanded into devotional manuals and issued in the Dutch and English languages. The custom, which Mr. Murray thus encouraged and aided, of holding meetings for prayer from Ascension Day to Whit-Sunday, has been of inestimable benefit to the DRC. Year after year reports appear in the columns of the denominational paper, from ministers and congregations in all parts of South Africa, describing the blessing which has attended the observance of the ten days of prayer in the quickening of believers and the regeneration of the unconverted. It is surely not the least of the spiritual benefits which Andrew Murray conferred upon the DRC, that he assisted in establishing and continuing a usage to which she owes so much of her religious vitality and missionary fervour.

4 REVIVALS

Ministers of the Church of Scotland who founded prayer

1 Kerkbode, 1867, p.161-187.
meetings in their Dutch congregations connected it with the desire for spiritual revival. At Swellendam in 1836 Dr. Robertson tells us that he set aside one evening in the month for

the holding of a prayer meeting for the whole congregation in order to implore the blessing of God on our congregation, and we hope that He, Who is the hearer of prayers, will also answer our prayers in love and pour out an abundant blessing on us.1

And in 1838 we hear from the Caledon congregation through the Rev. John Cassie,

We pray that the Lord will pour out His Holy Spirit to add strength and life to all the means used by us for the salvation of those entrusted to our care.2

In the same year the Rev. John Taylor of Cradock writes, 3

Pray that the Spirit may be poured out on them.

The Presbytery of Graaff Reinet, composed largely of Scottish ministers, decided that the clergy be asked, on the occasion of the preparation for the Holy Communion in December, to draw the attention of their congregations in their sermons as well as in their prayers to the spiritual as well as temporal state of the affairs of the country, and the necessity to pray the Lord earnestly for an outpouring of the Holy Spirit so that a revival in religion might take place. And from this time we note in the Pastoral Letters of Presbyteries and Synods a repeated call for "the outpouring of the Holy Spirit." The religious life of the DRC in the fifth decade of the nineteenth century was severely unemotional and formal, and as the

1 Ring van Swellendam, 1836, CCA R2/1, p.244. transl. from Dutch.
2 ibid, 1838, CCA R2/2, p.33.
3 Ring van Graaff Reinet, 1838, CCA R3/2, p.23. transl. from Dutch.
4 ibid. 1838, CCA R3/2, p.9-10.
5 Acta Synodi 1842 CCA S1/7, p.851; also Kerkbode 1851, p.400; p.200 1857, p.314, transl. from Dutch.
Rev. G.W.A. van der Lingen says,

The phenomena of repentance, self-denial, respect, conscientiousness, fervour and enthusiasm are everywhere scarce in our Church, and it is indisputable that our congregations and the Dutch Reformed Church in South Africa, notwithstanding many excellent traits which it has retained or gained more than Churches in some other countries, is in a pitiful state and will fall into the deepest misery unless it pleases God to send His light, and truth, and His Spirit to quicken her to spiritual life.

The remedy for this situation was sought in revivals and much attention was paid to the reports of revivals in other countries. The Kerkbode, official magazine of the DRC, published accounts of such revivals in America and Ireland. During 1859 fourteen ministers issued an important message to Christians in South Africa with the heading, "A Revival through Prayer for the outpouring of the Holy Spirit upon South Africa". In this call there was reference to the glad news, especially from North America, where "in unmistakable signs the Holy Spirit was poured out on thousands.... We exhort you earnestly to pray to God one hour every week either with others or in private that in His mercy He may also give us and our country the blessing of the outpouring of the Holy Spirit, as He is giving it at present in other parts of the world."

From the little volume of reminiscences, Unto Children's Children, by one of his daughters, we read these lines on Andrew

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1 Ring van Kaapstad, 1848, CCA R1/7, p.99. transl. from Dutch.
2 Kerkbode, 8th October, 1859, p.334.
3 Of the 14 ministers 8 were former ministers of the Church of Scotland: the Revs. George Morgan, R. Shand, Colin Fraser, A. Murray, John Pears, W.R. Thomson, A. Smith and W. Robertson - the others were: the Revs. A. Faure, P.E. Faure, G.W.A. van der Lingen, G.W. Stegmann, W.F. Heugh, P.K. Albertyn.
4 Kerkbode, 1859, p.334, transl. from Dutch.
Murray's prayer life for revival:

Friday evenings, our father regularly devoted to praying for a revival. He would shut himself up in the study, and read accounts of former revivals in Scotland and other countries, and sometimes come out of his study with Gillie's Collection in his hand, to read us the story of the outpouring of the Spirit on the Kirk of Shotts or of the revivals in Kilsyth and Cambuslang. Once he read about a minister who had prayed for a revival for forty years before it came, and then he said, "Ay, and that is longer than thirty-six." His children will never forget standing outside his study door, listening to the loud crying to God and pleading for an outpouring of His Holy Spirit.

He did not pray in vain. Many can still remember how, at the Conference at Worcester in 1860, when the wave of blessing which had swept over America, Ireland, Scotland and England had just reached our shores, he quite broke down when he spoke of his great longing for a revival. Within a year of that date the blessing came to his own congregation. Who shall describe the joy of that husbandman who had so long waited patiently for the precious fruit, when his patience of hope was so richly rewarded?

In 1860 Professors Hofmeyr, J. Murray and the Rev. J.H. Neethling issued an invitation to members of all Christian Churches to attend a Conference at Worcester in April, in order to discuss great Church questions and burning problems like the following: missions, education, the sanctification of the Sabbath, intemperance, the Christian ministry, revivals, etc. The programme was sufficiently ambitious, and only the most cursory examination of these great matters was felt to be possible; but it must be remembered that, owing to the immense distances and the imperfect means of travel, Christian conferences were as yet unknown in South Africa, while the signs of new life were only beginning to stir in

1 M. Neethling: Unto Children's Children, p.15.
2 Kerkbode: 28th January, 1860, p.32.
the somewhat sluggish veins of the Church, which now sought to give expression to present needs and future hopes. Delegates from all parts of the country came to the Conference, which has been described as one of the most blessed of all Christian meetings ever held in South Africa. Certainly it gave an enormous impetus to revival throughout the country.

At the Conference the subject of revivals was dealt with by Dr. Robertson who in his paper recalled to mind the many occasions on which God had visited His Church with a fresh outpouring of the spirit of prayer and supplication, and with a great revival of vital religion. He then put the question whether such a revival was not equally necessary in South Africa, and proceeded to state the conditions upon which alone God could be expected to revive His work in the midst of the years. An earnest discussion followed. The Conference listened with great interest to the account given by Dr. James Adamson of the rise and progress of the revival which had recently visited America, and of the circumstances which fostered its growth and spread. These addresses made a deep impression and the members carried back to their homes a new sense of responsibility towards their neighbours, and of silent expectation that God would mercifully visit His people with fresh outpourings of His grace.

The revival started in a quiet way. It spread over the country and was first accompanied by great emotionalism, and even confusion, but when the storm had passed away the religious life was green with new growth. "The fruits of that revival", says an

1 See W. Robertson's "Zestal Leerredenen en eene Redevoering", p.130.
2 The Rev. James Adamson was the eldest son of Dr. Lawrence Adamson, minister of Cupar, Fife, and cousin of the Rev. Thomas Chalmers, D.D. He was ordained by the Presbytery of Edinburgh, 28th February, 1827.
eye-witness, the Rev. J.C. de Vries, "were seen in the congregations for many years. They consisted, among others, in this, that fifty young men offered themselves for the ministry, and this happened in days when it was a difficult matter to find young men for the work of the ministry." Congregations which were most largely represented at the Conference were those in which the awakening of religious fervour was soonest apparent. Prayer meetings showed increased attendances, and many new prayer circles were established.

The revival spread to Montagu, Worcester, Calvinia, Robertson, Ceres, Graaff Reinet, Wellington, and Beaufort West. A remarkable feature of the movement was that the awakening was not confined to towns, but showed itself powerfully even on remote farms, where men and women were suddenly seized with emotions to which they had previously been strangers.

Andrew Murray, junior, had a direct share in promoting and guiding the revival movement, and for this we have the testimony of the Rev. C. Rabie, who writes as follows:

Mr. Murray arrived at Worcester just at the right time. The congregation had been faithfully served by old father Sutherland, but the religion of the majority was merely formal. Only one or two of the oldest members used to engage in prayer, nor was it permissible for women to take audible part in the prayer meeting. No one would venture at that time to affirm that he was converted or regenerated: that was held to be great presumption. Mr. Murray's share in (the earlier part of) the Conference of 1860 was confined to a prayer, but it was a prayer so powerful and so moving that souls were instantly brought under deep conviction of sin, and we may safely say that the revival which ensued dated from that moment.

2 Kerkbode, 24th January, 1949, p. 171.
3 du Plessis, J.: op. cit. p. 199
Mr. Murray contributed in no small degree to the diffusion of the blessings of the revival. He was invited to be present at Conferences held at such widely separated centres as Cape Town and Graaff Reinet, and wherever he spoke the impression was immediate and profound. At the latter place, during the Conference of April, 1861, the closing service was assigned to him, when he spoke from 2nd Chronicles XV, 12, "They entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." Of this sermon one who was present wrote:

We refrain from offering any observations on this most impressive discourse. Much had been told us of the talents of the young preacher, whom we were privileged to hear for the first time, but our tense expectation was far surpassed. We cannot but reiterate the heartfelt conviction, to which one of the daily papers has given utterance, that it would be the greatest of blessings for the D.R. Church of South Africa if she possessed a dozen Andrew Murrays of Graaff Reinet to give to the Church as many and suchlike sons as he has given.

The work of the revival was followed up by Conferences, circulation of religious literature, and by conducting special evangelistic tours. In 1876 the Synod appointed a "Committee for Special Gospel-Preaching". It consisted of Andrew Murray, and Dr. S. Hofmeyr, minister of Montagu. In his evangelistic services, Mr. Murray began to put increasing emphasis on a higher spiritual life. During the period 1879 to 1891 he took part in seven evangelistic campaigns.

In the year 1884, and for several years thereafter a remarkable revival was in progress among the Dutch Reformed congregation at Greytown in the Umvoti County, Natal. Their minister,
Rev. James Turnbull, was an ordained minister of the Free Church of Scotland, educated at New College, Edinburgh.

Mr. Turnbull's congregation, like their countrymen throughout South Africa, read their Bibles, attended ordinances, and were outwardly good Christian people. Their Christianity, however, except in some special cases, did not extend so far as to caring for the salvation of the heathen perishing around them. Being under British rule, they showed no open hostility to mission work. However in 1884 God's Spirit worked in a marvellous way amongst the people. The commencement of this outpouring of the Holy Spirit was attributed to different human agencies; the Boers themselves say the chief agent was reading and meditating upon the Word of God.

After varied experiences, one and another amongst them began to feel that they were new creatures in Jesus Christ. Although they had been members and office-bearers of the Church, yet they now for the first time felt Christ a living power within them. Among those converted were two brothers named Botha, who were uncles of General Louis Botha. Mr. P.J. Nel had been led to read his Bible more earnestly as the result of family bereavement, and had come into the experience of the new birth. Now he rode everywhere about the farms, telling his neighbours of the peace he had found; and the work of God's Spirit spread until he could count some two hundred in his sparsely populated district who were rejoicing in the way of life.

1 Young, Robert: Trophies from African Heathenism, p.187.
3 Young, Robert: op. cit. p.176.
Coupled with this was a remarkable earnestness manifested by these farmers for the conversion of their native servants. The Boers - or any other colonists for that matter - were not commonly concerned about the spiritual welfare of their servants. All they expected from them was faithful service. Many regarded them as inferior beings, hardly capable of sharing their masters' interest in spiritual matters. All that was swept away and the grace of God led the Boers to engage in earnest endeavours for the conversion of their labourers, speaking to them about the teachings of the Bible, paying evangelists to work among them, and erecting churches on their farms, in which they could be gathered. Applications for help were made to various missionaries, but especially to those of the Free Church of Scotland. These appeals were gladly responded to, and before long they had several native evangelists preaching the gospel throughout the country.

While the Boers were evangelizing the natives, Mr. Turnbull turned his attention to the English residents of Greytown. He commenced a week-night service for them and a Bible lesson for the children. That this should have been possible at the time in a Dutch Church was itself a striking evidence of revival; for in 1880 the war between the Boer Republic of the Transvaal and the British Government had broken out and had resulted in a disastrous legacy of racial bitterness between the two principal white races of South Africa. All that was forgotten in the flood-tide of revival, and the Boers were as anxious for the conversion of their English

1 Free Church Monthly Record, 1888, 1st September.
neighbours as for their African servants. The Rev. David Russell of Pietermaritzburg was invited to join his labours to those of Mr. Turnbull. As a result of the mission Mr. Turnbull produced a book listing over 300 names of those who had been born again.

Under the impact of the revival the DRC at Greytown was transformed. Mr. Turnbull wrote that

the joy of whole households - fathers, and mothers, grandfathers and grandmothers, with all their children, rejoicing in the love of God and in His grace showing to one and all - can only be felt when participated in.

Dr. Alexander N. Somerville, a Moderator of the Free Church of Scotland, preached at Greytown in 1883 and recorded his impressions:

After an address on John vi verse 47 - He that believeth on me hath everlasting life, - a subject which I increasingly found to be useful; fifty Boers remained to the second meeting and eighteen acknowledged that they were enabled to put their trust in Jesus. It was indeed a most interesting night, the like of which, I was credibly informed had not been in Greytown. After visits to some of their families and especially after a night spent in that of Mr. Nel, where I had my first interpretation in the Dutch language, my impressions of the Christian simplicity and genuine excellence of these Dutch Boers was very deep ... The excellent elders, such men as Mr. Nel and Mr. Botha, I treasure in my recollection of Natal. I still bear the "marks" of my South African campaign, nor am I likely soon to get quit of the traces of my sojourn in that country.

During the revival the County was visited by such well-known Dutch preachers as the Revs. William Murray, Krige, Schoon, H. Muller, and Professor N.J. Hofmeyr. The Rev. Andrew Murray visited Greytown in 1888 and his spiritual messages did much to deepen and extend the

1 Kerkbode, 1887, pp.227-8.
2 Young, Robert: Trophies from African Heathenism, p.178.
movement. His influence was felt not only in the Umvoti County, but also in the Umsinga district to the north. Here his visit resulted in a number of very decided conversions among the Boers, and as these became exercised for the salvation of their neighbours and of their servants, the experiences of Umvoti County were repeated.

At first the Boer Farm Mission, as it was called, was left in the hands of the people themselves, who had initiated it. As the work grew and time went on steps were taken to organise and consolidate it. At the beginning of 1892, Mr. Pieter le Roux was appointed missionary to superintend the native work at Greytown and eleven out-stations. In this work he was aided by three native evangelists and several young assistants.

His own special work was that of training Zulu evangelists (for Natal and the South-Western Transvaal) in a training school which had grown out of a suggestion made by the Rev. Andrew Murray. The Greytown Church provided Mr. le Roux's salary, while the salaries of the three evangelists were paid, one by the Sunday School, one by the ladies of the congregation, and one by the Y.M.C.A., which had been started as a result of the revival.

For at least eight years from its inception, the glorious work of conversion and revival rolled on. Well might Mr. Turnbull exclaim "that it would be worth living sixty years to see another such exodus from the house of bondage."

1 Kerkbode, 1888, p.98.
2 Young, Robert: Trophies from African Heathenism, p.178.
CHAPTER FOUR

INFLUENCE ON MISSIONARY ENTERPRISE.

1. Development of Missionary Work.

2. Ministers' Missionary Union.

3. Segregation of Whites and non-Whites at Stockenström.
1. **DEVELOPMENT OF MISSIONARY WORK.**

The history of the DRC dates back to the early days of colonisation, when the sick-comforter, Pieter van der Stael, the brother-in-law of Governor Jan van Riebeeck, "opened a school for the instruction of the newly imported slaves on the 17th April, 1658."¹ Not long afterwards it was recorded "that the sick-comforter had been zealous in trying to teach the Hottentots and slaves the Dutch language and the principles of Christianity." The lapsed and the degraded were sought out by him with a noble zeal, which has elicited the eulogies of all who have taken note of the work undertaken by him. Theal said of him:

Pieter van der Stael, exhorting the beachrangers among their wretched hovels under the Lion's head, trying to make them comprehend the Christian faith, taught naked and half-famished savages the A.B.C., was the forerunner of a band of men as earnest and self-sacrificing as any whose names adorn the pages of European history.²

From that time mission work within the DRC made slow progress. But with the arrival of the Scottish ministers the missionary fervour of the DRC increased.³ On 5th February,

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3 Backhouse, James: *A Narrative of a Visit to Mauritius and South Africa*, p. 105, makes mention of a revival which took place under the ministration of the Rev. Wm. Robertson and resulted in better relations between white and black. The same is true of the work of the Rev. Andrew Murray Sr. ibid p. 486.
1824, a Church "appropriated for slaves and slave children" was consecrated at Stellenbosch. ² A few years later a minister of the DRC recommended that, as the Reformed Church in Cape Town was becoming too crowded:

the slaves should be assembled in a separate place of worship and a preacher who understood the Malay language should be appointed by the government.

The attempts at mission work by the State and Church met with opposition from some of the Colonists who feared that the Christianization of the slaves would awaken their desire for liberty and remove respect for their masters. But there were also those who "were not backward in supporting missions."²

The Synod of 1824 decided:

With regard to missionaries professing the Reformed Religion intending to give instruction therein within the Colony, the 13th article of the existing Church Ordinance is to be acted upon and if such teachers exclusively devote their time to the instruction of the heathen, the Church wardens within whose district they belong, shall be bound to afford them every assistance and support and to encourage as much as in their power the members to contribute to the same object.³

The necessity of securing competent religious instructors was discussed.⁴ Dr. George Thom of Caledon proposed:

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1 Theal: Records of the Cape Colony, vol. XVII. (Printed slip).

Theal: op. cit. vol. XIX.
That a Seminary be established for teachers of the heathen slaves as well as other non-Christians to instruct them in reading and the fundamentals of religion.1

The training of religious leaders remained a great drawback to the missionary enterprise of the DRC. At the Synod of 1826 regulations were drawn up under which men could be ordained in that Church. It was again strongly emphasised that the Missionary's sphere of labour was limited to heathen and Christians gathered from the heathen.2

The ordination of the first missionary of the DRC, Leopold Marquard, took place in that year. Up to 1842 only two more were ordained.3 But for the greater part, the missionary action of the DRC during those years seems to have found an outlet through the work of the South African Missionary Society or the independent local societies which sprang from it. The DRC tried to place the societies definitely on the basis of the Reformed Confession and to give its ministers an active share in the administration.4 At the meetings of Presbyteries

2 Ibid p. 18-22.
4 In 1829 A. van Lingen and in 1837 J. Verhaag, both Dutch, were ordained as missionaries. Cf. Dreyer, A.: op.cit.p.363. The Synod of 1834 decided that such societies should teach the Confession of the Presbyterian Churches. Directors should be Presbyterian. If possible, the missionary should belong to the Reformed Church. Ministers were urged to commence mission work in congregations where no such work was being done.
the several consistories had to report on the mission work done in their congregations.  

At places where no coloured Churches had been built up, the coloured Christians who subscribed to the Reformed Confession joined the European congregations.  

The question had been brought up whether Communion should be administered simultaneously to black and white in such a congregation. 

In 1829 the Presbytery of Cape Town gave the following decision upon the matter:

That it is compulsory, according to the teachings of Scripture and the spirit of Christianity, to admit such persons simultaneously with born Christians to the Communion Table.

The Synod accepted this standpoint:

As an unalterable axiom founded on the Infallible Word of God...and that all Christian congregations and each Christian in particular has to think and act in accordance with it.  

During the first half of the nineteenth century it seems to have been no uncommon thing for white and coloured Christians within the DRC to assemble together for religious meetings and purposes of worship. James Backhouse, a Quaker gentleman who visited the Colony for religious purposes in 1839, states that he addressed mixed Coloured and European congregations at such places as Graaff Reinet (Andrew Murray),

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1 Die Soeklig, 15th June, 1933, p. 174.  
Beaufort West (Colin Fraser), Worcester (Henry Sutherland), Tulbagh (Robert Shand), and Stellenbosch.¹

An outstanding event in the year 1864 for the DRC was the visit from the veteran missionary, Dr. Duff, who after thirty years' labour in Calcutta, was returning to his homeland in order to occupy a responsible position in connection with the Foreign Missions Board of the Free Church of Scotland. In spite of physical weakness, Dr. Duff undertook a lengthy tour through South Africa, visiting mission fields and mission stations in various parts of the country, giving advice out of his life experience, especially on matters of native education, and imparting a stimulus to mission work which soon manifested itself in many directions.² He sailed from Cape Town on the 20th June, 1864, to prosecute for fourteen years longer his work of kindling missionary zeal in the Churches of Scotland.

The Synod of 1857 marks a distinct point in the history of the DRC and its mission operations. "The Committee for the Missionary Cause" as it was styled (Commissie voor het Zendelings Wezen), brought in a somewhat dolorous report. There were no men, there was no money, they could effect very little — was in brief their plaint. This report was received with signs of obvious dissent, especially on the part of some of the younger members of the Synod. A committee was appointed to discover some way by which mission work could be placed upon a sounder footing,

¹ Backhouse, James: A Narrative of a Visit to Mauritius and S.A. pp. 486, 496, 608, 610, 622, 624 etc.
consisting of the Revs. P.K. Albertyn of Caledon, Andrew Murray, Jr. (Bloemfontein), N.J. Hofmeyr (Calvinia), and J.H. Neethling (Prince Albert). They recommended that the Church should undertake a forward movement, and commence a new work somewhere in the North, "if possible on the confines of the congregation of Lydenburg". The proposal almost took the breath away of some of the older members of the Synod, and with a curious smile upon his face, Mr. van der Lingen, minister of Paarl, suggested that the four men who had introduced the courageous scheme, should be entrusted with the task of carrying it out. Andrew Murray became a member of the first Permanent Missionary Committee appointed to launch the new undertaking, and he remained a member of that Committee - reconstituted in 1903 as the General Mission Committee - until his retirement in 1906. He thus continued for almost half a century to guide the mission policy of the DRC, while during almost the whole of that period his two colleagues on the original Board, J.H. Neethling and N.J. Hofmeyr, shared the burden of administration and responsibility. As a missionary statesman Andrew Murray was of inestimable worth to the DRC. The spirit he bequeathed to that Church stirs it unto the present day.

Missionaries were, however, required to prosecute this forward movement (foreign mission policy) and missionaries were not to be had. Two years elapsed before the erection of the Theological Seminary at Stellenbosch - an institution that for nearly a century has done such excellent work for the DRC in providing the supply of ministers and thus rendering it independent

1 Acta Synodi 1857 CCA S 1/10 p.211. Also, van Heerde, G.L., Twee Eeue van Sendingwerk, p.89.
of the Church of Holland. It was urgently necessary to devise some plan for procuring the men without whom no expansion of missionary operations was possible.

An important and influential Conference held at Worcester in 1860 dwelt upon the dearth of ministers, missionaries and teachers, and decided to depute the Rev. Dr. W. Robertson, minister of Swellendam, to go to Holland and to Scotland, to see whether a supply could be found to meet the urgent demand. Andrew Murray stressed the urgent need of missionaries:

The last Synod took a solemn decision to undertake a Foreign Mission, and not a moment too soon, too; for there is great danger that we shall be left completely behind, while the country is being occupied by other missionary bodies.

In vain have we written to France, Germany, Switzerland and America for assistance in carrying out this project: no men can be found. We know that our mission work must be placed upon a better footing; but how are we to do that unless we can find men for the work? Hence the idea of sending a brother to Europe and America to seek the needful personnel.¹

In response to the specific appeal for missionaries, two men volunteered for work in South Africa, namely, Henri Gonin, a native of Switzerland, and a Scot from Caithness, Alexander MacKidd, M.A. They reached the Cape in 1861, and were the two pioneers of the "Foreign Mission" of the Church - "Foreign" in the sense of being beyond the Church's official bounds.

MacKidd proceeded to the Zoutpansbergen, a mountain range in Northern Transvaal, where he set to work among the Basuto tribes and clans who populate that fertile region.

¹ Volksblad, 24th April, 1860, p.461. transl. from Dutch.
He laboured with great devotion and a large measure of success. But the climate was trying, and his own health not the most robust. Fever attacked his home, and carried off his beloved wife.

Next MacKidd himself fell ill. He was joined at this time by Stephanus Hofmeyr, then his colleague, presently his successor. Hofmeyr tended the enfeebled missionary with filial care, but MacKidd was already too greatly weakened by fever and privation to be able to rally. As he felt the end approaching he called for paper and pen, and solemnly executed a last will and testament in which he bequeathed his earthly possessions, together with the work for which he had given his life, to the Mission Board of the DRC.¹

Though the first missionaries were appointed and duly assigned to their respective fields of labour, the foreign missionary enterprise of the Church remained for many years a plant of slow growth. The missionary passion which had been engendered at the Synod of 1857, could not leave the Church members untouched. Superintendents had been appointed for the departments of Inland and Foreign Missions with the task of inspiring the Churches to greater missionary interest and service.² In 1864 their work was taken over by Missionary Inspectors appointed in each Presbytery.³ Finally in 1890 a subcommission was chosen for this task in each Presbytery.⁴

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¹ See MacKidd's letter to the Mission Committee of the DRC dated 24th March, 1865.
⁴ Two Scots served as missionary Inspectors: David Ross (Lady Grey) 1877; Andrew McGregor (Robertson) 1871-6.
The decade 1850 to 1860 saw a considerable extension of the Inland Mission, by which name the work within the Cape Colony is known. The Mission Committee discovered that in many congregations individual Christians had banded themselves together to secure moral and spiritual instruction for the coloured people in their towns and upon their farms. In many cases the Church Council (Kerkraad) was engaged in missionary operations. This was especially true of Churches served by ministers of the Church of Scotland.

Andrew Murray, during the time of his Cape Town and Wellington pastorates, tried to induce members of his congregations, who were willing, to engage in personal voluntary missionary labour. In 1872 he wrote from Wellington to his daughters at Zeist in Holland:

We have been taking up our coloured people, arranging for Sunday and evening schools on the farms round about, under a strong feeling that a missionary can never reach our farm people properly, unless the masters be his helpers in his efforts to instruct the servants. We have received great encouragement in the willingness with which the white people have taken up the work, and the readiness with which the coloured folk attended the classes.1

Dr. Robertson reported to Dr. A. Faure, Scriba of the Synod on 7th September, 1857, that:

Ever since I came to Swellendam, now nearly twenty-four years ago, I considered the coloured population a very important part of my pastoral and ministerial charge, and have done what I could for their temporal and spiritual welfare. In proof of this, I may state that during the above period 108 adults of the coloured population have been baptised and admitted as members, and 220 children of the same class

have been baptised by me. The coloured members are admitted to all the privileges and ordinances of the Church, equally with their brethren of European descent; you yourself have frequently seen them sitting together at the same Communion Table, or standing to receive the Sacrament of Baptism for their children.

Many years ago I succeeded in establishing a mission school which has been generally attended by 100 pupils and the good fruits of which have been abundantly evident. On several occasions I have had to encounter prejudice and opposition in maintaining the rights of the coloured population. About two years ago, a letter addressed to the Consistory was carried round for signature, but obtained only six names - complaining among other things, of the irregularity of allowing the coloured members to sit down with the other members at the Lord's Table. With the coming of Mr. Keets, a very efficient and zealous assistant, who resumed his labours as Catechist, Church Clerk and Teacher of the Mission School - the Mission School has risen again to its former state and contains at present 120 pupils.1

John Bennie, on his appointment as teacher in the first government school at Middelburg (Cape) immediately began work among the coloured people, which was richly blessed. Two years later, in 1855, while continuing to teach, he founded the mission congregation in connection with the DRC. At the beginning of the year 1857, he was asked by the Mission Committee of the DRC, after consultation with the Governor, Sir George Grey, to visit the so-called starved natives (uitgehongerde kaffirs) who had streamed into the country in thousands, and to make them acquainted with the Bread of Life.2 He consecrated himself wholeheartedly to this work, and, like Jacob of old, feared neither the heat by day, nor the cold by night, so untiring was he. This labour also extended to the neighbouring congregations of Graaff Reinet, Murraysburg

1 Acta Synodi 1857 S 1/10, p. 541.
2 The Blythswood Review, January, 1934.
and Richmond. For a long period Mr. Bennie visited Murraysburg regularly to work amongst the coloureds who lived there, and on farms in the district, and he founded the Mission congregation there. 1

The ministry of John Taylor at Beaufort West in the years 1818-1824 was to Europeans as well as to coloured people. On the occasion of his appointment we get an interesting insight into the character of Lord Charles Somerset, who is usually considered a proud and autocratic ruler. Here we find him anxious for the Christianizing of the heathen.

His Excellency expects from him (Taylor) an almost constant missionary labour in visiting and instructing the inhabitants of the several parts of the district; His Excellency feels assured that Mr. Taylor will zealously second, his aims on this important head: but the ministry will be but partially filled if Mr. Taylor should confine his exertions to the white or Christian part of the community....His Excellency entertains a most sincere desire that the black or slave part of the community may receive that religious instruction which will be highly consoling to them under the mortifying restraints of their unfortunate lot and unquestionably render them more valuable to their proprietors. His Excellency trusts that Mr. Taylor may use his best endeavours with such proprietors to induce them to encourage their dependents and slaves to embrace the privilege of the Christian faith and to control their instruction therein. 2

This was a great and almost impossible task which he carried out with determination and great faithfulness. 3

Frans Lion Cachet did much to arouse the DRC to labour amongst the Moslems in Cape Town. On receiving permission from Dr. Langham Dale, Superintendent-General of Education, he started

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1 Neethling, I.H.: Mission Church, Middelburg (Cape) pp. 191-2.
3 Kerkbode 1860, p.178.
a school for Mohammedan boys and for the purpose he had printed a Dutch-Arabic spelling book. In its report before the Synod of 1862 the Mission Committee stated that the Rev. F. Lion Cachet had laboured amongst that section of the non-Christian community for a short time and stressed the importance of missions to the Moslems at the Cape.

At the Synod of 1873 the Rev. F.L. Cachet, himself of Jewish descent, definitely proposed:

That the mission work of our Church should extend itself to the people of Israel.¹

A Committee was appointed to investigate matters.
The scheme encountered violent opposition from the Cape Jews and no definite enterprise was launched. In 1880 the Synod decided to support the missions of other Churches to the Jews. In 1894, however, it was decided to appoint a missionary, but at the Synod of 1897 the Committee had to report that:

Because of the scanty contributions the Committee has not yet ventured to appoint a missionary on her own account.²

This venture was not made during the nineteenth century. But it was plain that within the DRC the conception of "Inland Mission" was being enlarged.

In 1877 the Rev. Andrew Murray started a Missionary Training Institute as a private enterprise at Wellington.³

He brought the Rev. George Ferguson from America as the first

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² ibid 1929, p.98.
instructor. Mr. Ferguson was assisted by the Rev. J.C. Pauw of Holland. A great many useful missionaries have since been trained by this institution. In 1903 the Synod accepted with thanks the Training Institute at Wellington which had been largely built up by the D.R. congregation of Wellington and by Andrew Murray.

Spoelstra, the Dutch historian, wrote in 1900:

I have perceived throughout South Africa a growing conviction of a call to the extension of the Kingdom of God, and a sacred enthusiasm for the work.

This growing missionary spirit within the DRC was encouraged by the missionary messages and missionary leadership of Andrew Murray. In his Key to the Missionary Problem published in 1902, he asked the question, "How the Church could be aroused to know and do our Lord's Will for the Salvation of men." In answer to that he emphasised the appeal which had aroused the DRC from her lethargy in the previous century:

"The missionary problem is a personal one." The watchword of the Church is to be "Every believer a soul-winner."

With great emphasis he once more stated the need for the Christian Church of a fuller, richer religious life:

And so the deepening of the Christian life becomes the power of a new devotion to missions and the Kingdom of our Lord.

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1 du Plessis, J.; The Life of Andrew Murray, p.403.
3 Murray, Andrew: The Key to the Missionary Problem, p.2.
4 ibid. p.150.
5 ibid. p.144.
6 ibid. p.92.
Mr. Murray attended the Council of Presbyterian Churches held in St. Giles' Church, Edinburgh, in July, 1877, and heard these words of that prince of modern missions, Dr. Duff:

Missions are not one of the activities of the Church, but the only object for which it exists. I wish to take the highest possible scriptural ground with reference to the sole and supreme duty of the Church of Christ to devote all its strength to this cause. With the exception of the brief apostolic age, there has been no period in the history of the Church when this has been actually done - to the great shame of the Church and the unspeakable loss of this poor world. Holding this conviction - a conviction that has been gathering strength during these forty years - you will not take it amiss in me, standing as I do upon the verge of the eternal world, when I give expression to my immovable assurance that unless and until this supreme duty is more deeply felt, more powerfully realised, and more implicitly obeyed, not only by individual believers but by the Church at large, we are only playing at missions, deceiving our own selves, slighting the command of our blessed King, and expending in all manner of fruitless struggle the powers, the means and the abilities which should be devoted with undivided enthusiasm to the spiritual subjugation of the nations....

These words made a deep impression upon him, for we find him summing up the supreme challenge of missions as follows:

That missions are the chief end of the Church. That the chief end of the ministry is to guide the Church in this work, and fit her for it. That the chief end of the preaching in a congregation ought to be to train it to take its part in helping the Church to fulfil her destiny and that the chief end of every minister in this connection ought to be to seek grace to fit himself thoroughly for this work.

During his last years Mr. Murray put increasing emphasis on the call to prayer for missions. In his booklet, The Kingdom of God in South Africa, he concludes:

Prayer is the life of missions. Continual, believing prayer, is the secret of vitality and fruitfulness in mission work. The God of missions is the God of prayer. God has taught us in the history of the missionary revival that it was as the answer to a half century of prayer for the outpouring of His Spirit that the awakening came. God calls us now again to unite in fervent and unceasing prayer for the power of His Spirit in the home Churches, if our missionary enterprise is to be carried on under spiritual conditions of the highest force.1

The importance of the Home Base in missions, Mr. Murray stated with new force and conviction in his book, The State of the Church, written while reading the sixth volume of the Edinburgh World Missionary Conference of 1910. In it he sounds with great clarity the call for "seven times more prayer."2 Also by direct personal addresses Andrew Murray tried to arouse the DRC to a realization of its missionary task.

In 1908 all Dutch Reformed Churches were invited to join in intercessory prayer on 7th June for the wiping out of a grave missionary deficit. There was a hearty response. Shortly afterwards a missionary conference was called by the church officers of the Wellington congregation.3 The Conference led to the establishment of a Laymen's Missionary Union. This Union bound itself to wipe out the deficit and collect a further sum of £2,500 "for the extension of the work in the foreign field."4 A missionary crusade was inaugurated. Conferences were held at large centres all over the country with Mr. Murray playing a

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2 ibid, p. 471.
4 du Plessis, J.: The Life of Andrew Murray, p. 380. The sum of £700 was subscribed immediately.
leading part in all of them. These meetings aroused so great a missionary interest that the debt was completely wiped out.

Congregations which had been indifferent or even antagonistic towards mission work underwent in many cases a complete transformation, and became ardent supporters of the cause. Not a few undertook to support their own representative in the field. Contributions were suddenly doubled, trebled or quadrupled. When the campaign closed no less than £10,000 had been raised for missionary extension. 1

2. MINISTERS' MISSIONARY UNION.

A more vigorous life began to stir in the Foreign Mission operations of the DRC during the ninth decade of the last century. This was largely due to two causes - the opening of fresh fields in Nyasaland and in Mashonaland - and the fact that ministers became more actively interested in missions, and that the sons of ministers came forward in larger numbers to offer themselves for service in new and distant fields.

During the thirty years between 1886 and 1916 out of a total of some seventy who enlisted, no less than twenty-one young men, sons of ministers and missionaries, entered the foreign mission field; of this number fifteen belonged to the Murray family. 2 Of the children of Andrew Murray (Junior), his second daughter, Mary, and his sons, John and Charles, gave themselves to mission work, and were stationed in Bechuanaland, the Transvaal, and Nyasaland respectively.

In 1862 Andrew Murray had been to the Transvaal to mark off the sphere of foreign missionary labour for the DRC. On a visit to this field in 1885 he observed that there was little

1 du Plessis, J.: The Life of Andrew Murray, p. 381.
2 ibid p. 374.
room for expansion. His mind turned to fields which were then being opened up in the neighbourhood of Lake Nyasa. The idea of a new missionary enterprise was at first suggested to a small group of friends. Andrew C. Murray, while Secretary of the Studente Sendingvereniging (Students' Missionary Society) in 1886, wrote to Dr. Stewart of Lovedale and enquired of him for a new sphere of missionary labour, especially where the Gospel had not been preached before. Dr. Stewart suggested Nyasaland and Mr. John Stephen, member of the Free Church of Scotland Foreign Mission Committee, who happened to be in Cape Town at that time, was invited to address the students at Stellenbosch about the prospects in Nyasaland.\(^1\) It was realized that, if anything was to be done, ministers would have to act on their own initiative. The matter was fully discussed at a Ministers' Conference at Cradock and a number of those present bound themselves to contribute £10 annually towards the missionary enterprise. Towards the end of the year the Ministers' Mission Union (Predikanten Zending Vereniging) was formed, through which forty brethren held themselves responsible for £300 in annual subscriptions.\(^2\)

The establishment of the Ministers' Mission Union marks the inauguration of a new and vigorous era in the history of DRC missions. Of the Union, Andrew Murray was the lifelong Chairman. At the same time a Mission Society was formed amongst

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2 Kerkbode 1886, p. 387.
the theological students at Stellenbosch. "In this way", wrote its first Chairman, P.J.G. de Vos, "much can be done to acquaint our future ministers well with the glorious work of the extension of God's Kingdom and thus stir their enthusiasm for it." As early as 1856 the Editor of De Gereformeerde Kerkbode expressed it as his opinion that

The prejudices of some congregations against missions will be lessened when they see ordained ministers of their own Church active in the work of the conversion of the heathen, without as well as within our boundaries.

In 1886 the Executive Committee of the Ministers' Mission Union accepted the services of Andrew C. Murray, a grandson of Andrew Murray of Graaff Reinet, who had studied at Stellenbosch and after a brief medical course at Edinburgh University, was ready to start for the field in 1888. Before he left Scotland he attended a meeting of the Free Church Foreign Mission Board at Glasgow and was there offered a "field" in Nyasaland. In deciding on his sphere of work, the Executive Committee met at Wellington on 19th July, 1888, and issued a report which possesses considerable historical interest:

Report of the Executive Committee of the Ministers' Mission Union.

The Committee met at Wellington on Tuesday, the 19th July, and on its behalf the undersigned desire to put you in possession of the following facts:

The Committee was of opinion that it is time to suggest to the members of the Union a possible sphere of work.

1 Kerkbode 1885, p. 7-8. transl. from Dutch.
2 Kerkbode 1856, p. 12. transl. from Dutch.
3 Kerkbode 1887, p. 44.
We had before us a map of the Transvaal with the openings in that territory, and also a map of the country to the West of Lake Nyasa, where a field of labour is offered us by the Free Church of Scotland. Note was made, too, of a letter from the theological candidate, Andrew Murray, Charles' son, who is now further preparing himself in Edinburgh for mission work, in which he gives expression to his readiness to undertake the work on Lake Nyasa....

The Executive Committee has decided to recommend that our Union shall undertake work on the shores of Lake Nyasa, and for the following reasons:

1. **The Extent of the Field** - The sphere offered us by the Free Church is hundreds of miles in extent. From Bandawe, a station of the Free Church on the west coast of the Lake, it is a distance of three hundred miles to Lake Bangweolo, from where it is two hundred and fifty more to Makuru, the station of Mr. Arnot - the first mission one reaches after travelling more than five hundred miles. On the shores of Lake Nyasa we should participate in the great work of preaching Christ to those who have never heard of Him.

2. **The Arousal of Greater Interest** - Our congregations are tolerably well acquainted with the particulars of mission work in the Transvaal, while a mission undertaken at such a distance will bring us into contact with a new heathenism, wholly outside the influence of Christianity. New difficulties will arise. The whole work will have to be arranged upon a new scale, and we shall learn how great the kingdom of Satan is, and how small in proportion is the work which is being done for the Kingdom of God. Our views will be enlarged as to the extent of the need and the nature of the work that must be undertaken. This must of necessity have a beneficial effect upon our interest, our enthusiasm, our prayers and our faith.

3. **The Remarkable Opening** - We should not venture to recommend that a single missionary be sent to a new sphere of work situated at such a distance, were it not that the Free Church of Scotland is prepared to receive him as a brother in the midst of its missionaries, as though he were one of them. There he would be our missionary, and at the same time enjoy the support and the advice of the brethren around him. Further arrangements would be made only after we have decided to enter into relations with the Free Church. In his journey to his new field, too, our missionary would have the advantage of the steamers and other means of communication which the Scotch mission at the Lake employs. To the great opportunity which thus offers in the providence of God must be added the fact that our young brother feels
a strong desire towards this work and offers himself for it...
We are of opinion that we could very well send an artisan
missionary with our brother, in order to assist him on his
station and afford him the needful companionship. The
Committee requests each member of the Union to take this
matter into prayerful consideration. Let us ask the Lord
to give us a wise and understanding heart in this question,
that we might know His will and have faith and strength to
follow where He leads.  

No objection was raised by the members of the Ministers'
Mission Union to the proposals put forth by the Committee, and
A.C. Murray duly sailed for the Central African field in the course
of 1888. He was joined in the following year by T.C.B. Vlok, and
these two pioneers, who established themselves on the west coast of
Lake Nyasa, at a place called Mvera, were the founders of the Nyasa
Mission of the DRC, which has since become one of the most
successful of African missionary enterprises. Over the fortunes
of this mission Mr. Murray watched with the closest and most
prayerful interest. Almost every suggestion of extension and
improvement, in the early years at any rate, came from his
prescient and practical mind. At the end of five years the
workers of this mission totalled seven, and in 1903 their number
had risen to twenty-eight. The work in that field had now
assumed such dimensions that it was found advisable to hand it
over to the Synod, in order that it might be brought into line
with the undertakings of the Church in other spheres, and controlled
by a central committee. The appointment of this General Mission
Committee was the work of the Synod of 1903 - the last in which

1 Kerkbode, 26th August, 1887, pp. 269-270. transl. from Dutch.
The Rev. G.F. Marais was the Secretary and Andrew Murray the
Chairman of the Ministers' Mission Union.
2 For a history of the Nyasa Mission see A.C. Murray's
Ons Nyasa Akker (published at Stellenbosch, 1931).
Mr. Murray took part. In the discussions and arrangements for the creation of this central board Mr. Murray took an active interest, and when it was finally established he was appointed Chairman, which position he held until his retirement in 1906.

Connected with the mission in Nyasaland was the Rev. William Hoppe Murray, another grandson of Andrew Murray of Graaff Reinet. He went out to Nyasaland in March, 1894, and was responsible for translating the Bible into the Chinyanya language. For this work the University of Stellenbosch conferred upon him the degree of Doctor of Literature (honoris causa). 1

A letter from the Ministers' Mission Union to the Livingstonia Committee of the Free Church of Scotland speaks of the debt it owes the Free Church for her help in founding the DRC Mission in Nyasaland:

Allow me, Dr. Laws, on behalf of our Committee to express our very deep sense of the obligation under which we are to the Free Church for the way in which they have adopted and helped on our mission. And we owe to yourself a debt of gratitude which we can never repay, which we cannot even express, for the kindness you have shown to our young workers, Murray and Vlok. You have been to them both father and brother, and now you have given of your time and strength to help us in leading our congregations to know and take an interest in their work in Nyasaland.

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2 Free Church of Scotland Monthly, 1st March, 1893.
3. SEGREGATION OF WHITES AND NON-WHITES AT STOCKENSTROM.

In 1821 W.R. Thomson was appointed as minister under the joint auspices of Government and the Glasgow Missionary Society and settled at Chumie in Caffaria. The policy of appointing missionaries to act as "agents of the Government" did at that time contribute to peaceful relations between the Colony and the Kaffirs. The mission station acted as a buffer and often prevented violent collisions which might have taken place. But Mr. Thomson found his position at Chumie as a missionary and a political agent incompatible and asked to be placed on the Colonial ecclesiastical establishment. In 1830 the Governor of the Cape, Sir Lowry Cole, appointed him as minister of the new settlement at Stockenström in the Balfour District, placing him on the same footing as the Dutch Reformed Clergy. Despite his departure from Chumie he never really lost contact with his brethren in Kaffirland, and the way in which his congregation supported missionary fund appeals from the Scottish missionaries shows a sympathy between the two communities.

The first indication of a growing colour consciousness in the DRC was dealt with by the Synod of 1829, when it was decided that there would be no discrimination between white and coloured people at the Communion service.

1 Its former name was Hertzog, see Jaarboek 1955 p. 201.
2 Jaarboek 1949 p. 720.
3 Notulen, Boek van Kerkraad, Stockenström 1834-47 p. 75.
4 Acta Synodi 1829 III pp. 17-72. See Synod's resolutions on p.117
5 In the years 1865-68 a coloured student, and in 1880-83 a native student studied at Stellenbosch Theological Seminary. See Gedenkboek van die Teol. Seminarie, Stellenbosch 1934 pp. 119-120.
Concurrent with these indications of a development of colour consciousness the Synod of 1834 made provision for missionary work among the heathen, and decreed that native members should be gathered into the DRC in such places where no native congregation existed.

How far this development was due to the "peculiar way" in which Thomson's coloured congregation became part of the DRC is difficult to determine. Faced by a fait accompli the Synod of 1834 was virtually forced to accept the newly formed congregation of Bastards, Hottentots and Kaffirs into the body of the Church and it is not unlikely that this acceptance had something to do with the adjustments towards the Church's sense of its obligations towards the coloured people which took place at the same Synod.

Despite an increase in missionary activity on the part of the DRC, colour consciousness continued to gain momentum. It came to a head in the congregation of which Thomson was minister. He therefore had to shepherd his people, both whites and non-whites, through a crisis during which feeling on the part of the Europeans, at least, ran very high indeed, not only with regard to its relations with the coloured section of the congregation, but also towards the authorities of the Church who were trying to pour oil on troubled waters. That Thomson emerged from the ordeal apparently free of censure from either section of the congregation stands to his credit.

In 1855 a number of white settlers established themselves in the Balfour district. Included among them were a number of Boers (Farmers) belonging to the DRC. In that same year forty-five of these Boers presented a memorial to the Consistory of Stockenstrom, deferentially asking that on the first Sunday after the normal dispensation of the Sacraments they should have their own "Avondmaal" and that they be allowed to elect their own officers to their Kerkraad (Church Council).\(^1\) This request for a separate Sacrament of the Lord's Supper was first refused by the Consistory at Stockenstrom which was afraid that it might result in schism in the community. The question was referred to the Presbytery of Albany and it was decided - on the ground of maintaining peace within the congregation - that the Sacrament should be dispensed on a separate Table.\(^2\)

It was apparent at this stage of the controversy that the colour prejudices were at work even amongst the office bearers of the DRC. The Consistory of Stockenstrom consisted wholly of Hottentot and Bastard. They refused the request for a separate Communion on the ground that it would result in dissatisfaction among the coloured community, who were only too well aware that they were looked down upon. In this refusal, one senses the indignation of those who were aspiring towards a society where there would be no discrimination and who resented any attempts to bring such into

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1. *Ring van Albanie*, R 5/2 1848-1856, p. 228.
2. ibid R 5/2, pp. 191-3.
the life of the Balfour district. The Presbytery of Albany, on the other hand, consisted wholly of Whites, Scotsmen and Afrikaners. They sanctioned the request because they foresaw dissatisfaction among the white community who refused to allow themselves to be united into the general way of life at the Settlement, and whose colour prejudices were too strong to allow integration. Thus, there were signs that certain sections of the DRC personnel felt that segregation and not integration was the future policy of the Church.

The decision of the Presbytery of Albany regarding the dispensation of the Sacrament of the Lord's Supper led to an animated discussion at the Synod of 1857. The Rev. Robert Shand, Consulent of the vacant charge at Ceres, refused to permit that congregation to build a separate place of worship for the coloured members, and brought the question before the Synod. The discussion on this point was rather heated, with country ministers vigorously supporting segregation of coloured people from their European congregations, and it was observed that the feeling developing amongst the members of the DRC had to be recognised if the Church was to save itself from internal schism. On the 6th November, 1857, an important proposal by the Rev. Andrew Murray of Graaff Reinet was accepted by a large majority:

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1 The resolution regarding separate dispensation was proposed by the Rev. Alexander Smith of Uitenhage, and seconded by the Rev. Dr. A. Roux of Albany.


3 The debates on this question in the Synod may be found in *De Zuid Afrikaan*, 9th November, 1857, and *Het Volksblad*, 10th November, 1857.
The Synod considers it desirable and according to the Scriptures that our members from heathendom should be taken in and incorporated into our existing congregations, everywhere, where it can be done; but where this measure, owing to the weakness of some, will stand in the way of the furtherance of the cause of Christ amongst the heathen, the congregation formed or still to be formed of heathen shall enjoy their Christian privileges in a separate building or institution.¹

B.J. Marais points out that this decision of the DRC to have separate facilities for worship was not based upon Scriptural but on practical considerations. It was desirable and in keeping with the Scriptures that there should be no separate worship, but the decision of Synod was a concession towards "weakness and preconceptions on the part of its members."² This resolution of the DRC formulated an attitude towards the "colour question" which has characterised its broad policy to date.³ It was as well that this decision was taken for the Boers had taken it upon themselves to build their own Church near Balfour rather than submit to non-discrimination as advocated by an influential section of the DRC. The final result might have been a secession Church.

During this time the DRC gave increasing attention to missionary work both within and without the Cape Colony. And it is possible that the Scottish missionaries of the Free Church in

¹ Acta Synodi 1857, p. 60. transl. from Dutch.
³ ibid p. 320.
Caffraria had much to do with this quickening of the missionary spirit in the Dutch Church. Their interest in the missionary activities of the DRC was due largely to the tragedy which had overtaken the Kaffir people at the beginning of 1857. Towards the end of the previous year prophets had made it known to the Xhosas and Tembus that they should not plant crops and that they should slay their cattle and that upon a certain day the white people would be swept into the sea and the age of plenty would dawn. The result was starvation and death and the infiltration into the Colony of large numbers of Kaffirs. Among these were "the great body of the Caffre tribes formerly living under the instruction of the mission, but now scattered over the Colony." The Presbytery of Caffraria resolved to make, through the missionaries at Lovedale, an approach to the DRC, "with a view to impressing upon that body the great importance of doing whatever can be done for the spiritual good of the said natives and stating that this Presbytery will most heartily co-operate with the DRC in such work."

Thus on 28th September, 1857, the missionaries at Lovedale addressed a "fraternal communication" to the Synod of the DRC. In this letter the Presbytery expressed genuine

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1 In 1857 the Presbytery of Caffraria was admitted as a Presbytery of the Free Church of Scotland (see Proceedings and Debates of Assembly of Free Church, 1858, p. 7; 39-40.)
3 Minutes of Presbytery of Caffraria, 4th September, 1857.
agreement with her "in doctrine, Church order and mode of worship". And continued:

We have ever looked upon the D.R. Church in this Colony as called by her position to occupy the foremost and most conspicuous place in the great contest which has been, and still must continue to be maintained in Africa between the light of Christianity and the darkness of Heathenism. We have marked and rejoiced in recent indications of increased zeal and energy in her borders. And we fondly cherish the hope and pour forth the earnest prayer that the Synod may experience a rich pentecostal effusion of the spirit from on high which may impart a quickening and reviving influence to her remotest extremities.

The Presbytery then recommended to the notice of the Synod the need of more labourers in Kaffirland.

It is not needful that we should state anything by way of information to your Venerable Synod in reference to the strange delusion that has recently prevailed among the Kaffir tribe on this frontier; and which has resulted in the all but entire breaking up of these tribes and their dispersion in thousands, yea tens of thousand, over the Colony. All this is known to your Venerable Synod, and cannot fail, we feel assured, to occupy some portion of your deliberation. I refer to it here by direction of my brethren of this Presbytery, that I may convey to your Venerable Synod our earnest entreaty that you may make these deluded ones, many of whom have long heard the Gospel, though they have hitherto despised and rejected it, an object of special solicitude and care. Who knows but that the manifest judgments of God, under which they are now suffering, because of their obstinate rejection of the Gospel, may be designed to break and subdue them under the Sceptre of our Almighty and Merciful King: and that the seed which our fellow labourers among the Kaffirs have for many years been sowing in much sorrow, it may be left to you to reap? It does not become us to indicate how your Venerable Synod may best seek to accomplish this important and interesting work. I have only to say in the name and by direction of my brethren of this Presbytery that, if in any way we can take part with you in it by supplying native

1 Acta Synodi 1857, CCA S1/10 pp. 989-990. (b).
agents or otherwise, the opportunity for such co-operation will be regarded by us as a privilege to be rejoiced in as well as a duty to be earnestly and conscientiously performed.

The reaction of the Synod towards the approach by the Scottish missionaries was favourable. Replying to the Presbytery, the Synod informed them that their letter had been received "with much gratification" and had been listened to "with much interest." The Synod had resolved that the portion of the letter relevant to the national suicide of the Kaffirs and the possibilities it opened up for mission work should be referred to the Missionary Committee "with the recommendation that the suggestions therein given may be duly attended to." It was further resolved "that reference should be made in the Pastoral Letter to the thousands of Kaffirs now in the Colony and to the duty of providing their spiritual wants." The extracts from the Pastoral Letter were a call to the members of the DRC to awaken themselves to the call of missionary work among the Kaffirs:

It is our ardent prayer to God that the sacred obligation to labour for the welfare of the heathen among us, may be more and more felt by the members of our church. Let the love of Christ constrain you to do whatsoever your hand findeth to do, for the benefit of the heathen within your reach whose numbers have of late been augmented by thousands under the most remarkable circumstances. Conscious of the vocation which God has destined for the Reformed Church in South Africa, in the believing expectation that an interest in the extension of God's Kingdom among the heathen will be increased, and with our eye encouraged and lifted up on high, though at the same time ashamed, we have found confidence to resolve on the erection of a mission station beyond the boundaries of this Colony, and to call upon you, in the name of God, to co-operate with us in this most glorious cause. It is high time that

1 Acta Synodi 1857, CCA SL/10 p.990.
we should awake to the consciousness of our calling to assail, with united energies, the kingdom of darkness among the heathen in South Africa.\(^1\)

Hoping that the members of the DRC might increasingly feel aware of their obligations towards the heathen, the Synod thanked the Presbytery for the offer to supply native agents, "and otherwise to co-operate in any undertaking for promoting the good of the numerous kaffirs now within the Colony."

"Should circumstances require it, I doubt not but that your offer will be thankfully accepted." In conclusion the Synod would be pleased to be favoured "from time to time with communications from your Presbytery."\(^2\)

These communications have been dealt with in detail because they are clear evidence of the disposition towards co-operation between the DRC and the Free Church of Scotland, and support the view that the marked attention towards missionary activity by the DRC was due in no small measure to the influence of the Scottish missionaries. There were undoubtedly other causes, but without the challenge presented by the Free Church of Scotland in the form of a "fraternal address" there might have been much less positive action on the part of a Church which was already in the throes of a struggle within itself with regard to the question of colour segregation.

It is to be regretted that the DRC failed to accommodate itself to the challenge of sustaining a liberal outlook towards the

\(^{1}\) Inkomende Briewe aan die Actuarius 1857-1862, CCA B3/1/6 p. 28. 
\(^{2}\) Ibid p. 28.
people of colour and this led the DRC gradually to dissociate itself from the Free Church of Scotland. Had the promising initial relationship between these two Presbyterian bodies continued, it might have meant much for later relationships between the DRC and the English-speaking Churches, and missionary societies generally, instead of the distant relations which exist today. Most of the English-speaking branches of the Christian Church are opposed to the application of "segregation" which the DRC supports.1

Professor G.B.A. Gerdener of the Stellenbosch Theological Seminary expresses the official DRC point of view by favouring a constructive segregation policy and he writes:

"It alone ensures the best white influence with the largest opportunity to the native; the simplest, most stimulating course to the white man, and the safest way for both."2

According to a DRC declaration of the year 1950, "the fundamental principles of separate development (a term used by the DRC in preference to the word apartheid) can be deduced from the Word of God."3

1 The DRC officially supports segregation. There is, however, an element within the body of that Church which does not accept the traditional justifications of segregation. See Professor Ben Marais' book Colour, Unsolved Problem of the West (1953) wherein he rejects the idea that the Bible prescribes segregation, and advocates a liberalization of racial policy.


3 Tingsten, Herbert: The Problem of South Africa p. 131.
CHAPTER FIVE

INFLUENCE ON EDUCATION

1. First Scottish Teachers.
2. Educational Undertakings.
3. Literary Efforts.
I. FIRST SCOTTISH TEACHERS.

When the British took over the Cape Colony from the Batavian Republic in 1806, Sir John Cradock, the Governor, encouraged the existing schools at Cape Town, and the drostdies, and building on the foundation laid by the Batavians, formed a Bible and School Committee to raise subscriptions for free schools. But, apart from the Tot Nut van't Algemeen School (Pro Bono Publico) founded under the Batavians and a classical school under the Colonial Chaplain at Cape Town, there was "no good school in the Colony beyond mere English and writing." Hence Thomas Pringle, the poet and assistant public Librarian at Cape Town, bade his friend, John Fairbairn, bring with him from Scotland, "a copy of Euclid, some of Gray's arithmetic, a few of the more elementary books in Geography, French, Latin and Greek, mother's catechism, a pair of small globes, and a good atlas", wherewith to furnish "a classical and commercial academy." Meanwhile, Lord Charles Somerset took the matter in hand with his usual energy. He projected a system of state schools wherein Scottish schoolmasters would give a good English education free of charge.

Among the teachers whom Lord Charles Somerset had brought out from Scotland, through the efforts of Dr. George Thom

2 Pringle to Fairbairn, Nov.24 and Dec., 1822 (Jardine Collection) Thomas Pringle was the first editor of the Edinburgh Monthly Magazine (later Blackwood's Magazine.) When he started that periodical he was assisted by such men as Hogg, Wilson, Lockhart and Walter Scott.
in 1822, were James Rose Innes, M.A., (Banff) who was appointed to Uitenhage; Archibald Brown, M.A., (Aberdeen) to Stellenbosch; William Robertson (Inverury) to Graaff Reinet; William Dawson (Aberdeen) to George; James Rattray (Dundee) to Tulbagh; R. Blair (Glasgow) to Caledon. In 1823 Mr. E. Arnold arrived and was appointed to Swellendam and in the following August Mr. Joseph Reed was appointed to Paarl. Subsequently, as qualified teachers could be obtained, other centres of population were supplied. In some of the western villages much hostility was shown to the establishment of the schools, because instruction in them was confined to the English and Latin languages. The irritation caused by the order to substitute English for Dutch as the official language of the Colony was just then at its height. Many parents regarded the schools merely as instruments for destroying their mother tongue, and refused to allow their children to attend. But where some of the inhabitants were English, the attendance was large, and "upon the whole it is hardly possible to estimate too highly the advantage which the Colony derived in an intellectual point of view from the establishment of free schools of a high class in so many centres of population."¹ Dr. Thom, when procuring these Scottish teachers, wrote to Lord Charles Somerset in January, 1821:

The population of the Colony last year was full 100,000 and 40,000 of these slaves and Hottentots, the remaining

¹ Theal: History of South Africa 1795-1834, pp. 238-239.
60,000 are Dutch Colonists and speak that tongue. Out of Cape Town, I will venture to say that there are not 400 who can converse in English, and not 200 if 150 who write it or can read it. Nearly 60,000 Dutch Colonists do not understand a word of English and are likely to remain so for ages, for they occupy all the farms in the District and keep together. Thus if we ever wish to introduce the English tongue into the Courts of Justice in town and country, a measure that every Englishman wishes, it is high time that new and prudent measures are taken to introduce our tongue. 1

Of the Scottish teachers whom Thom brought out with him to the Cape, two were a great success: one at Uitenhage, Mr. James Rose Innes, afterwards Professor of Mathematics at the South African College from 1830 to 1839, and first Superintendent-General of Education from 1839 to 1859 - a new post in the Cape Colony. 2 He was educated at King's College, Aberdeen from 1814 to 1818 and graduated M.A. in 1822. The University of Aberdeen conferred on him the degree of Doctor of Laws (honoris causa) in 1840. 3 The other was William Robertson who taught at Graaff Reinet. The reason for their success is attributable to the fact that they both took the trouble to learn the Dutch language. When Mr. Innes entered upon his duties as Superintendent-General of Education in 1844 there were twenty-five established schools with 1851 pupils and twenty-five aided Mission Schools. At the end of his term of office in 1858 there were nineteen established

3 Ritchie, W.: The History of the South African College. p. 58, 105

schools, with forty-seven aided farm schools and 150 aided Mission schools. When he began his work there were 4,000 children attending school; on his resignation twenty years later there were 20,000.

Although he severed his connection with the Educational Department, he was still connected with education. He had been elected to the Council of the South African College in 1842, holding office for ten years, and was elected to the Council and senate of the South African College in 1854, holding office until 1873. The year before he retired he had been appointed to the newly formed "Board of Public Examiners", the fore-runner of the University of the Cape of Good Hope. When the Government in 1861 appointed a Commission to "enquire into the educational system of the Cape", he was nominated as one of its members. He therefore played an important part in educational matters, even in his retirement. ¹

It is almost impossible to estimate too highly the value of Dr. Rose Innes' work for education in the Cape. He was the pioneer S.G.E. and thus had to do a great amount of the preliminary spade-work. Appointed to conduct a purely Government system, he speedily realised that such a system would not meet

the needs of the country and altered it accordingly. Acquainted with the inhabitants of the country for a considerable time, he laid his finger on the weak spot when he wrote:

For, however important the diffusion of the English language through every district of the Colony is justly acknowledged to be, on many and obvious grounds, there is another object in the educational institution of this country to which this is secondary, to form good citizens and men, by instructing them in the relations of social and civil life and to fit them for a higher state of existence, by teaching them those which connect them with their Maker and Redeemer. This, the most important business of the teacher, must commence with early youth and, therefore necessarily, in the language which is vernacular, not in that which is acquired. ¹

To remedy the situation Innes suggested that young Scottish teachers should, on their way to the Cape, stay in Holland long enough to learn Dutch, and that Dutch teachers should go to England to learn English before they proceed to South Africa. This plan was, however, not fully carried out. As early as 1839 Innes already realised the fact that as a rule the Scottish teachers assimilated the Dutch language and customs much more readily than the English, e.g. in a letter to Bell, he said, "In all stations where the majority of the inhabitants are of Dutch extraction, I beg to suggest that in the selection a preference should be given to students from Scottish Universities." ²

Innes laid the broad and deep foundations upon which all subsequent superintendents have been enabled to build.

William Robertson was only seventeen years of age when he was appointed by Lord Charles Somerset as teacher to

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¹ Cape Superintendent's Report, 1855-6.
² Malherbe, E.G.: Education in South Africa, p. 84.
the Free School, Graaff Reinet in 1822. He was a brilliant scholar, full of energy and sympathy, with a charming personality. He loved the Dutch people and was loved by them. He had the staunch support of the Rev. Andrew Murray, who came out from Scotland on the same ship with him. His school became very popular and quite soon it numbered 168 pupils. The Government subscribed to the monitorial system which was then being used in England with the huge influx of families into the cities at the time of the Industrial Revolution and with the resultant shortage of teachers. This system, evolved by Dr. Bell and Mr. Lancaster, merely meant that the cleverest pupils in the class were chosen and taught and these in turn handed on their knowledge to their class-mates. Each monitor had about ten pupils and did only the routine drill - a system which under able and energetic men worked very well, but could easily be abused. Robertson also started an evening school for secondary education - an effort and a move which established his high reputation. Of his pupils, many eventually distinguished themselves. Jacobus Boshof became President of the Orange Free State Republic; Louren Wepener, hero of Thaba Bosigo, and Jan Kok, Commandant of the Free State.

Robertson left Graaff Reinet after five years' teaching and returned to Scotland to qualify for the ministry of the DRC. He studied at Aberdeen and Edinburgh Universities and received the degree of Doctor of Divinity (honoris causa) from Aberdeen in 1840. Throughout his ministry at Swellendam, he worked
arduously for education and through his efforts the "Swellendam Academy was opened on 19th April, 1862. In 1838 F.W. Reitz (father of the President of the Orange Free State) and Dr. Robertson started the Swellendam Book Society - thus beginning the public Library of Swellendam - said to be one of the oldest libraries outside of Cape Town. 1 He served on the School Committee both as Chairman and Secretary. The school taught Greek, Latin, Mathematics, English, Writing, Nature Study, Geography, Physics, Dutch and other subjects. Once a week ministers gave religious instruction. 2 He played a leading role in the founding of two educational institutions in Cape Town: The Good Hope Seminary for Young Ladies and the Normal College for the training of teachers. The former was established in pursuance of a resolution taken in 1872 by the Presbytery of Cape Town, 3 and Robertson, who was a warm advocate of the scheme, was appointed as one of the original board of managers. The latter was unanimously approved by the Synod of 1876 and Robertson was appointed one of the original board of Curators. 4 The others were Andrew Murray, Andrew McGregor, G.W. Stegmann, A.D. Luckhoff, P.E. Faure and P.J.G. de Vos. The Normal College was erected at a cost of £5,000 and opened by the DRC on 23rd January, 1878, with twelve students. 5

3 Ring van Kaapstad 1872 CCA. R1/11 p. 227.
4 Not till very much later did the Government recognise its responsibility for training school teachers, though it supported the Normal College with regular grants-in-aid.
5 Minutes of Curators of Normal College, 24th October, 1877.
When Dr. Robertson visited Scotland in 1860 to recruit ministers and teachers, he persuaded the Rev. John Brebner to go out to South Africa as Rector of the Albert Academy in Burgersdorp, Cape Colony, at a salary of £300 per annum. Mr. Brebner was born on 3rd March, 1833, in the parish of Fordoun, on a little farm near Auchinblae, called Spurriemuir. In 1845 he entered Aberdeen Grammar School where he studied Latin under the famous Rector, Dr. Melvin. On the 30th October, 1848, he won a Marischal College bursary of £30 for four years.  

The Rev. W. Cormack, his brother-in-law, was the D.R. minister of Burgersdorp at the time and he wrote these details of the work of education in that town:

Education was at that time in a very backward condition throughout South Africa. In scarcely any of the country towns were competent teachers or suitable school buildings to be found, and this was especially the case in Burgersdorp. The public school was practically non-existent, and had to be started with purely elementary work. With characteristic energy, Mr. Brebner set himself to face the situation and began to teach infants in a wretched little earthen floored cottage, with no suitable furniture or requisite apparatus. Difficulties gave way before his persevering efforts and the pupils increased rapidly in numbers. In those days there were no government grants for buildings, yet after some time a large and commodious building was erected at a cost of £1,600 and such was the prosperity of the school, and the liberality of the inhabitants, that this building was soon entirely free of debt, and the 'Burgersdorp Academy' became the pioneer school for all the northern districts of the Colony.¹

Mr. Brebner's character and influence as a teacher soon became so widely known and appreciated, that pupils came to the school from remote villages and districts - from Dordrecht, Lady Grey, Aliwal North, Colesberg, Cradock and even from the Free State, beyond Bloemfontein. He did much to promote civil intercourse of a high order and to cultivate the minds and tastes of the inhabitants of Burgersdorp. He was a very successful teacher at Burgersdorp for eight years and then became Professor of Classics at Gill College, Somerset East. Among the students he taught were Sir James Rose Innes, who later became the Chief Justice of the Transvaal, and Mr. Gregorowsky, Judge of the Free State and afterwards of the Transvaal. In 1873 he was appointed

by the Orange Free State Government to organise a system of education for that country. He accepted the position and laboured for twenty-five years in the cause of education for the Free State, first as Inspector of Education, and then from 1891 to 1899 as Superintendent of Education.

Brebner began his work by making a tour of the Free State and visiting such schools as were already in existence, in order to ascertain the actual state of affairs, the views and feelings of the people and the possibilities to be aimed at. In his Memoir he wrote:

Buildings had to be erected for schools and teachers' dwellings, capable teachers had to be found or trained; school committees had to be not only appointed, but also taught to understand their duties and the law, and to exercise and carry out both. Standards had to be fixed to secure more or less uniform teaching; a regular plan of control and inspection had to be instituted, and last, but not least, parents had to be induced to send their children to school.1

The Orange Free State was the first South African State that awoke to the necessity of compulsory education. After several preliminary efforts in this direction, Mr. Brebner succeeded in getting a law on the statute book to that effect, viz. Act No. 14, 1895. The University of Aberdeen conferred on him the degree of Doctor of Laws (honoris causa) in 1893. Six years later Brebner and his family settled in Edinburgh. He returned to South Africa in 1901 and died at Cape Town on 24th November, 1902, and lies buried in the country he so faithfully and diligently served.

2. EDUCATIONAL UNDERTAKINGS.

One of the most authoritative agencies for furthering local education has been the DRC. The Dutch Reformed clergy, and to some extent the English-speaking clergy, have been invaluable agents to the State in furthering the interests of the undenominational public schools in South Africa. As evidence of this we have the tribute paid by Mr. J. X. Merriman (ex-Premier of the Cape Colony), in his discussion of the School Board Act of 1905:

During the last twenty years the Colony has owed an inestimable debt of gratitude to the D.R.Church. The Dutch clergymen have been the very best friends of education.¹

Writing on the occasion of the Centenary celebration of the DRC, the Editor of the Cape Times said:

It is hardly too much to say that the Cape would not have had an educational system at all had it not been for the energy and devotion of the DRC. Again, the ministers of the Church are in a position to study educational needs in a disinterested way. They know the nature and requirements of the people; they are not necessarily concerned with any ulterior interests, and they are, as a rule, in daily contact with the working of the educational machine.²

In the annals of the DRC the year 1824 is an important and significant one. It was the year in which the first Synod of the DRC was held and at which it was unanimously decided to appoint a Committee to draw up a plan for the erection of a theological seminary. The Committee consisted of one South African, the Rev. A. Faure, a German, the Rev. J.H. von Manger, and three Scots, the Revs. Andrew Murray, Alexander Smith and Dr. George Thom.

¹ Cape Hansard, March 20th, 1905.
² Cape Times, Editorial, November 3rd, 1924.
The draft framed by the Committee was as a whole based on that of the European Universities. But nothing was done about the proposal for many years. It was the Moderator, the Rev. Andrew Murray, who brought the matter before the Synod of 1847 and moved "that the Synod should definitely proceed to the erecting of a Theological College with at least two professors." ¹

But it was not until the Synod of 1857 that a decision of far reaching consequence was taken. It was resolved to carry into immediate execution the project, mooted many years before, and always for some reason or other temporarily shelved, of establishing at Stellenbosch a theological seminary for the training of ministers. Up to that time any young man wishing to enter the Church had perforce to go to Europe to complete his education. This naturally limited the number of entrants into the ministry as there were but few parents who could afford to send their sons to Europe for long courses of study. The usual method of filling vacant pulpits, therefore, was to get ministers from Holland or Scotland. The need for such a seminary was obvious, yet the resolution was not passed without considerable opposition, especially from the older ministers, who feared that the establishment of the proposed institution would mean the severing of all spiritual bonds which still connected South Africa with Holland. It was also feared that there were not men of sufficient talent in South Africa to act as professors.

¹ Acta Synodi, 1847, p. 269. transl. from Dutch.
Notwithstanding the opposition, the Synod resolved to start immediately with the erection of the institution, and "called" the Revs. N. Beets and F.G. van den Ham of Holland as first professors. But they felt themselves obliged to decline. The Synod then resolved to elect two professors from its own personnel, and a plurality of votes indicated the Revs. G.W.A. van der Lingen and the son of a Scot, John Murray, for the honour. The former of these declined the appointment, upon which the Rev. N.J. Hofmeyr was elected in his stead. Subsequent events showed how wise was this choice. The Theological Seminary was formally opened at Stellenbosch on 1st November, 1859, and has proved of inestimable blessing to the cause of Christ in South Africa.

Of the first four students at the Seminary, two were sons of Scots serving the DRC, namely, C.S. Morgan and W. Robertson. The other two were E.Z.T. de Beer and W.P. Rousseau.

It is of interest that Dr. James Mackinnon, Professor of Ecclesiastical History in Edinburgh from 1908 to 1931 was a student at the Stellenbosch Theological Seminary for three years, from 1881 to 1884, and also spent a year at Bonn University.

Mackinnon tells us that admission to the Seminary, with a view to entering the ministry of the D.R. Church in South Africa, is by examination. The aspirant for entrance has to show a fair knowledge of Latin, Greek, English, Dutch and the elements of Hebrew, Mathematics, up to and including Trigonometry, Natural Philosophy, Geography, ancient and modern, Sacred History, General History, Logic and a few other minor subjects....

1 Gedenkboek van die Teologiese Seminaria, Stellenbosch, p. 20 1859-1934.
Length of attendance required by the Church from each student, is four years. At the beginning of the fourth year the student is examined by the professors on the subjects studied during the previous three, and on passing, obtains the Latin Certificate, which gives him the right to the title of Theologiae Sacrae Candidatus. This is an extensive but not difficult examination. When it was our turn to go up, we were examined in Christian Dogmatics, Jewish Archaeology, Hebrew, Church History, Christian Ethics, History of Philosophy, History of Religion, Old Testament Theology, Natural Theology, etc. During the last year, the candidate must deliver two trial discourses, one in Dutch and one in English in the D.R. Church, before a professor and two of his fellow-students as critics. At the close of his last session before a commission of doctors of the Church he is examined by them previous to receiving licence. He is afterwards known as a "Proponent" and may then accept a call to a congregation and be ordained.

From a letter to Professor Hofmeyr of the Stellenbosch Seminary we learn that Mackinnon intended to return to South Africa, after his studies in Germany, and to enter the DRC. Evidently an improvement in his health kept him in Scotland.

When the Rev. Andrew Murray became minister at Bloemfontein in the Orange Free State in 1849 he at once took an interest in education. He obtained several teachers from Holland to teach the children in the scattered little villages. At this juncture a bright ray pierced the prevailing darkness through the generous policy of Sir George Grey. He was probably one of the

 Principal Hugh Watt in his Centenary History, New College, Edinburgh, p. 247, fails to mention this book and the fact that Prof. Mackinnon had studied at the DRC Seminary, Stellenbosch.
2 Proponents Eksamen Kommissie - Insake Kandidate 1869-1918, 4/1 p. 9.
best, if not the best man, that England sent out during the
Colonial era as Governor and High Commissioner of South Africa.
Shortly after assuming the reins of Government, he visited
Orange Free State primarily with the intention of settling the
Kaffir trouble. His efforts, however, were not limited to
safeguarding the inhabitants against the attacks of native tribes.
He saw that they needed positive education.

The British Government had placed a sum of money at his
disposal to spend on objects which he thought most beneficial to
the country. In October, 1855, during his visit at Bloemfontein,
he decided to give £2,000 of that money for the founding of a
school there.1 This act displayed a singular high-mindedness
and freedom from prejudice (for the Free State was no longer a
British possession, and the English Government could easily have
raised objections). It is only men with imagination and with faith
in the influence of education, like Sir John Grey, who could have
seen the possibility of founding an educational institution at one
of the outposts of civilization. Others would have despaired
about the likelihood of influencing, to any appreciable extent,
an environment with so little promise. But like a frail little
plant fighting its way upward amid the uncongenial surroundings,
this little school grew like the characteristic tree of that
country, the mimosa, to a strength and hardiness which enabled it
to weather the well-nigh overwhelming storms which subsequently

swept over the country, until to-day as the University of the Orange Free State it is the most important and flourishing educational institution of the Free State.

When Sir George Grey founded this school the question arose as to which body the supervision and control should be entrusted. The newly formed government was not yet on a firm working basis. Though founded on sound principles, its personnel was still too much subject to the whims of party, and personal prejudices were rampant.

Grey wanted something permanent amid the vicissitudes of politics. He found that relatively greater steadiness in the DRC. He saw that that body had its roots firmly embedded in its Cape Colony tradition, and had consequently a much stronger hold on the population as a whole than the newly-formed government.

The Presbytery of Transgariep (i.e. the territory between the Orange and the Vaal Rivers) was at that time holding its session at Winburg. Sir George Grey addressed a letter to it, requesting that it should appoint "a committee" to which the founding, supervision and control of the school at Bloemfontein could be entrusted and he placed £2,000 at their disposal for the ground and buildings, and a further sum of £3,000, the interest of which was to go towards the salary of one or more teachers.

The offer was gratefully accepted and President Boshof, the Rev. Andrew Murray (D.R. minister at Bloemfontein) and Mr. J.D. Griesel (elder) were appointed as the first committee.
This Committee of Curators was a corporate body and held financial control. It had full power to choose and to dismiss its teachers. It was from this time that the Rev. A. Murray became actively interested in education in the Free State. The co-operation of the Volksraad was secured, and on 13th October, 1856, the foundation stone of the new college was laid by President Boshof.¹ When the college was opened in January, 1859, the services of an English and a Dutch master had been obtained, but no suitable person could be found as headmaster, so Murray undertook to act as Principal and Housemaster of the college. Until a permanent headmaster could be found, his co-operative wife took many boarders into their home. His duties in this capacity were fortunately not very onerous, as he had already quite enough to do in his own parish. The new college was called "Grey College" after its donor.² In this fashion Andrew Murray began to take an active part in educational matters, and for the remainder of his long and busy life he continued to be active in the cause of the education of youth in South Africa. His pastorship at Bloemfontein gave him an insight into the need of the people for education and his connection with Grey College gave him practical illustrations of how this need should be met.

In the Grey University College magazine for 1917, Dr. Brill, for many years the highly-respected Rector of the College,

1 Murray, Joyce: Young Mrs. Murray goes to Bloemfontein, p. 9.
has given an appreciative account of Andrew Murray's connection with the Free State and the Grey College. He concludes his account with the following words:

It is not the intention of the writer of these lines to follow Mr. Murray in his lengthy labours as pastor and minister in the Church of the Cape Colony. Most people will find the centre of gravity of his beneficent lifework in his achievements there. But for Free-Staters, and above all for those who are connected in any way with Grey College, as directors, teachers, past or present students, the eleven years, from the commencement of 1849 to the end of 1859, will always be his most interesting period. For during those years, and as a consequence in no small degree of his faith and his consecration, the foundations were laid of the D.R. Church in this country, and those of the Grey College likewise. That is why Andrew Murray's name, together with that of Sir George Grey, will be held in honour by our College as long as it exists. To have had two such men at the head of the history of our school will, we hope, always be looked upon not only as a great privilege, but as an inspiration for the future.

In 1858, a Hollander minister, the Rev. Postma, arrived in the Transvaal, and in spite of the efforts of Murray and others, started a separatist Church which is still known in South Africa as the "Dopper" or Gereformeerde Kerk. It consists the most conservative and puritanical of the Dutch population. One of the earliest and most enthusiastic members of this Church was Paul Kruger, who later became President of the Transvaal. Shortly afterwards a "Dopper" congregation was started in Bloemfontein, Murray's own parish, thus adding to his cares. His brother, John, newly appointed professor in the Stellenbosch Seminary, writing to him about this time, expressed the hope that

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1 Grey University College Magazine 1917, p. 9. transl. from Dutch.
he might be set free of his educational duties, but he replied that he was too deeply interested in the work to give it up. For Murray, education was part of religion, the aim of education to make true Christians of the educands. Thus in writing to his brother, John, he said: "religious education must, I think, become the watchword of our Church before we can expect abiding fruit on our labours. God forbid that I should limit the Holy One in Israel....but still, I think that in the ordinary course of events education is our only hope." Although his ideal education would have been religious education, yet he was not on that account antagonistic to State education. On the contrary, he assisted it wherever possible. Thus when the Government of the Free State offered a grant of £60 to £100 per annum towards the salaries of any who offered themselves as teachers, Murray succeeded in getting a number of teachers out from Holland to work in the Free State. They arrived in 1860, just before he left Bloemfontein for the Cape.

At Wellington Andrew Murray laboured for forty-six years, until his retirement from the active ministry of the Church. He was always a great reader of biographies and while at Wellington he read a life of Mary Lyon, who had founded the Mount Holyoke Seminary in the U.S.A. He was very impressed by this book, and especially with the idea of a seminary for girls. There was at that time great need for a secondary school for girls, as in the

2 ibid p. 189.
other schools they usually received only elementary education. After thinking the matter over for a good while, Murray decided to found an institution similar to that of Mount Holyoke at Wellington. Thus was born the idea of the Huguenot Seminary.\footnote{du Plessis, J.: The Life of Andrew Murray, p. 272.}

It is ever the mark of greatness that a man can inspire others with faith in the schemes he formulates. Mr. Murray placed the matter before his Kerkraad (Church Council) at Wellington and they fell in enthusiastically with the idea. Enough money was soon collected in Wellington to start the building, and then Murray wrote to the authorities of Mount Holyoke Seminary asking them to select two of their graduates who would be suitable and willing to become teachers of a similar institution in South Africa. This was done, and Drs. Ferguson and Bliss were sent to South Africa, two ladies who did much for the education of girls not only in Wellington, but all over the country.\footnote{Ibid p. 277.}

This new venture did not escape criticism. From his old parish of Cape Town, Murray was severely criticised, because in 1872 the Presbytery of Cape Town had resolved to start a High School for Girls in Cape Town and had placed Murray on the Board of Management of the school. It was thought that Murray's Huguenot Seminary might work against the Cape Town school (later called the Good Hope Seminary). In replying to these criticisms, Murray pointed out that far from being too many, two schools were
far too few to meet the demand for female education. And he
turned out to be quite right, as when the two schools were
opened, both were full right from the start, and remained so.¹

In 1874 the Huguenot Seminary was formally opened, with
54 girls, and Drs. Bliss and Ferguson as teachers. There was
then still a big debt on the building, so Murray was sent on a
collecting tour to try and raise enough money to meet the deficit.
Although he collected much money, it was not enough, and two
years later he made a second collecting tour.² The Seminary
was planned in accordance with Murray's ideal of an education
based on Christian principles and with a Christian aim. It has
certainly turned out some remarkably fine women, and has played
a big role in South African education. It has since become
known throughout South Africa as the Huguenot University College,
the only university institution founded in South Africa for
women.³ As a result of the success of this seminary, many
similar institutions were founded all over South Africa, of which
the following may be mentioned: the Bloemhof Seminary at
Stellenbosch, the Midland Seminary at Graaff Reinet, the Ladies'
Semenary at Worcester, the Eunice Girls' High School at
Bloemfontein, the Paarl Girls' High School, the Rocklands Seminary

² ibid p. 280-282.
³ Huguenot University College ceased to exist as a University
institute on 31st December, 1950. The College buildings, much
of its equipment and its endowments were taken over by the
Armesorg Kommissie of the DRC to be used for the training of
Mission Social Workers. The new institution is to be known as
the Huguenot College.
at Cradock, the Bellevue Seminary at Somerset East, and Seminaries at Bethlehem, O.F.S., and Greytown in Natal. All these are today still in existence but are now all ordinary high schools for girls.

In 1876 the Synod again met in Cape Town and Andrew Murray was elected Moderator for the second time. From an educational point of view this meeting of Synod is most important, as it was here decided to establish a Normal College for the training of teachers in Cape Town. Murray was appointed one of the original Board of Curators, and remained a member till his retirement from the ministry in 1906. The Normal College remained the sole training college for teachers in South Africa till 1893, when training colleges were established in Cape Town and Wellington by the Education Department.

Murray had always been a great supporter of missionary enterprise, and realised how much harm untrained missionaries did. So he conceived the idea of erecting a school for the training of missionaries, and while in America consulted the Rev. George Ferguson, brother of Dr. Ferguson of Huguenot College, who consented to come out to South Africa as Principal of the proposed institution. When these plans were mooted there was once again much criticism, as people thought that this new institution might prove a serious competitor to the Normal College in Cape Town. Murray once more quietened the critics by pointing out that although the new institution would train teachers, it was to train them only to pass

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1 du Plessis: op. cit. p. 289.
the entrance examination to the Normal College, while its chief aim was the training of missionaries. The Mission Institute under the Rev. Ferguson was formally opened in 1877, and so popular did it prove that it had to be enlarged in 1880.\textsuperscript{1}

Up to 1902 the institute was under its own Board of Management, but then it was taken over by the DRC. Murray had been more closely interested in it than even in the Huguenot Seminary, and had at various times saved it from bankruptcy by large donations from his own pocket.\textsuperscript{2}

In common with other South African statesmen, Andrew Murray was much concerned by the increase in the number of "poor whites in the population, and came to the conclusion that lack of education and consequent ignorance was one of the causes of "poor whiteism". When, therefore, in 1888 the Superintendent-General of Education outlined a plan for bringing education to the most outlying parts of the country, Murray in his capacity as Moderator of the Church strongly approved of the plan and commended it to the co-operation of his fellow-ministers, especially those in country parishes. By this scheme the Department paid the full salary of a teacher for any group of farmers who clubbed together and provided a building for the school. The minimum number of scholars had to be twenty. These schools were to be called "Itinerant Schools" as it was thought that they might be shifted from one farm to another, but this idea was given up, as the

\textsuperscript{1} du Plessis, ibid p. 292-309.
\textsuperscript{2} ibid p. 403.
schools tended to become localised. They were then known as "Poor Schools", and did much to bring education to the rural districts. By the end of 1889 there were 29 such schools with 685 pupils.¹

Murray started Church schools at various places in his parish at Cape Town - a joint pastorate served by Dr. Abraham Faure, Dr. Heynes and Andrew Murray. Realizing that something should be done for the less privileged classes who lived in the remoter localities of the city, he opened schools at Woodstock, Rogge Bay, Hanover Street, where ordinary school instruction was given on weekdays and Church services and Sunday School held on Sundays. These schools were designed to reach the children of the very poor, for whom there were no facilities under the State system of education, and were supported entirely from the funds of the Cape Town congregation. For many years 800 to 1,000 children received daily instruction in these schools free of charge.²

Murray had been one of the workers in the movement for the Dutch language which had led to the formation of the Taalbond. He got the Synod to pass various resolutions urging on the Department the desirability of teaching children in their mother tongue, and quoted various educational authorities to prove that this was a sound pedagogic principle. Unfortunately Dr. Dale, the Superintendent-General of Education at that time, was not very

¹ du Plessis, ibid p. 404-6.
fond of the Dutch language, and so although these resolutions were agreed to, in practice they were very seldom carried out. It was this that led to the founding of the Taalbond in 1891, with the result that the Dutch language came to be more generally used. 1 Mr. Murray longed for the unity of the two white races. The Jamieson Raid and the Anglo-Boer War were great shocks to him. In spite of his Scottish descent and upbringing he consistently supported the Boer cause in his writings and speeches, as he felt that their cause was the right one. Yet he never failed to work for peace, and on the very eve of the Anglo-Boer War published a manifesto imploring the parties not to go to war, but all in vain. 2 Murray's contribution to South African education was not the schools he had founded or helped to found, nor the teachers he had brought to South Africa, nor yet his co-operation with the Educational Department, but in this, that he aroused the DRC to see the need of educational facilities and to do something to meet that need.

While Andrew Murray was the moving spirit in these educational activities, many of the other Scots in the DRC were also doing a tremendous amount for education. For instance in the founding of Gill College in the Eastern Province, both the Revs. W.R. Thomson and John Pears, M.A., played an influential part. As the result of Dr. Thom's recommendation, Lord Charles Somerset in 1829 appointed Dr. W. Gill as District Surgeon of Somerset East, a post he was destined to hold for the rest of his

2 See The Dutch Reformed Church and the Boers - a pamphlet written by the Moderamen of the Church. London. n.d.
life. To show his gratitude, Dr. Gill sought to set up an institution for higher education in the Eastern Province. He had been educated at Glasgow University and in his bequest he desired that the College which would be established should, where possible, conform to the pattern of that place of learning. For this purpose he set up a seven member Board to form the Gill College Corporation. To this Board he nominated the Revs. W.R. Thomson and John Pears, who both served at different times as its Chairman. The conditions of the will laid down that part of the bequest should be devoted to purchasing or erecting a building to house the College. The people of Somerset and district, however, formed a Building Committee and at the end of 1868 presented the Gill Corporation with the completed building. At the College meeting of October 1868, it was decided to appoint three professors in anticipation of opening classes in April of the following year.

On 18th March, 1869, Gill College\(^1\) was opened after a service had been held in the DRC and the opening address was delivered by W.R. Thomson in his capacity as Chairman of the Corporation. One of the three professors appointed was the Rev. John Brebner, M.A., who on that occasion said:

> Education does not mean cramming young men with a given quantity of Latin, Greek and Mathematics, but training them in after life to think and act as intelligent men. It must not be our task to make doctors, ministers, and lawyers, but the nobler task of training men to act a

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1 Harris, C.: *A Brief History of Gill College, Somerset East*, pp. 7-13.
worthy and noble part in the elevation of Society and in the fulfilment of their destiny."

Gill College is still in existence, but as an ordinary high school for boys.

Previous to the year 1865, education in the Cape Colony was wholly a Government concern. The duty devolved upon the Superintendent-General of Education and his departmental subordinates to establish staff and subsidise the public schools of the country. Each school was a Government institution and each teacher a Government official. Pupils in the lower standards received instruction gratis, while for those attending the higher classes the fees amounted to no more than four pounds sterling per annum. Under this arrangement public interest in education languished. There was no link to unite the school and the people: the latter bore no responsibility for the school and exercised no control over it; and a system which thus supplied all wants while required no co-operation was little calculated to arrest attention and stimulate interest.

In 1865, however, a change was effected in the regulations, by which the system of education was popularised, and the control of the schools was vested in school committees, elected by popular vote, and entrusted with the duty of appointing teachers and finding the half of their salaries, the moiety being contributed by Government. Education thus became in the truest sense popular - the concern of the people themselves.

1 Harris, C. ibid p. 15.
Free institutions, however, imply free and independent minds that can rightly use and apply them. Public opinion, especially in the more distant and neglected parts of the country, was not yet alive to the necessity of popular and universal education. The bulk of the population in the country districts belonged to the DRC, which therefore was charged with the duty of awakening and informing the mind of the people on this vital question. To this task the Church had from the very commencement addressed itself by endeavouring to secure a multiplication of schools and an increase of educational facilities. For every presbytery there was a recognised inspector of schools, whose duty it was to visit and inspect each school in his circuit, and report his findings to the presbytery annually. At each successive meeting of the Synod, educational questions became more and more prominent. In 1870 the agenda contained but five motions bearing on education, whereas in 1873 there were no less than eighteen; and the difference indicates the new emphasis placed upon scholastic concerns.

Andrew McGregor took a keen interest in education and for many years served as Inspector of Education under the Presbytery of Swellendam. His reports in this connection make interesting reading and show how well fitted he was for the position. He established many good schools in the Robertson district and brought out from Scotland some excellent teachers, among whom were Messrs Nixon, Hill and Nicol. The last named became the father of the present Administrator of the Transvaal,
Dr. W. Nicol. On his retirement from Robertson in 1902

Mr. McGregor received this tribute from the High School Board:

The Robertson High School which is now one of the premier institutions of the Colony, owes its existence to your indomitable will and energy... Your untiring zeal and fostering care in the cause of education during the last forty years for the benefit of the Colony in general, and this district in particular, have gained you our sincere gratitude and esteem.¹

Sir Thomas Muir, the then Superintendent-General of Education, recorded "his grateful appreciation of the services that you have rendered for so long in the cause of education in the Robertson district."²

Throughout his twenty years as minister of Calvinia, Thomas McCarter devoted much time to providing and improving educational facilities for his people. While he only served for one year, in 1881, as Inspector of Education under the Presbytery of Clanwilliam, nevertheless his reports to the Superintendent-General of Education reveal his untiring efforts for education in his community.

After a tour of the schools at Geelbek, Grootplaats and Leveruit, named as "Itinerant Mission Schools", McCarter reported:

All these teachers give instruction in Dutch, Reading and Writing, Arithmetic, General History and Geography. Mr. Terry is competent to teach English, but his pupils are not yet advanced enough to profit by it....With regard to itinerant teachers, the arrangement I have made is that they receive a house or lodging and board

¹ Letter from High School Board, Robertson, 26th September, 1902.
² Letter from Secretary of Dept. of Educ. Cape Town, 29th August, 1902.
at the place of their labours. They are all married men and two have families.

Mr. McCarter pleaded with success for better treatment of the small farm schools, for the S.G.E. assured him that he would request the Governor, "to waive the right of the Government to obtain a money guarantee equivalent to the Government grant in accordance with the Education Act, as I feel that the circumstances of your district are peculiar". ¹

In a village where the white population is about 50, and where one half of the parents withhold their children from school because there are black children in it, or because Dutch is taught, it is not easy to form a school. The establishment of so many Farmers' Schools has cut off the supply of pupils beyond the village.²

From the early days of his ministry at Lady Grey, David Ross devoted himself to the training and education of the youth of his community. He had the advantage of being trained at the Normal College, Moray House, Edinburgh, and had at least three years' experience as a teacher in Scotland. Recognising his qualifications, the Presbytery of Burgersdorp appointed him as Inspector of Education from 1878-81. He did a great work for his congregation at Lady Grey by early establishing both a Public and a Poor School. The Church Council (Kerkraad) gave a large plot of ground for the school and Mr. Ross tried every way possible to raise money for the new school building. The school was erected in 1874 and named the Boys' Boarding.

¹ S.G.E. Misc. Letters Western Div. 1866. 1/15 (CA)
² S.G.E. Misc. Letters 1864. 1/12 (CA)
School. He used every influence on the School Committee to appoint teachers with a vital Christian experience, and in the Synod of 1886 brought forward a motion to that effect. Sometimes he himself gave the Bible lessons, and on one occasion acted as Principal for a whole term. In the district around Lady Grey he also started several farm schools - both Government and privately supported. In 1873 he wrote:

The present system of Government grants is available only for towns and mission stations, or wherever the population is dense enough to fill the school from a radius of a mile or two. No one need be astonished that so little advantage has been taken of the present system in country districts. The Government grants-in-aid are, besides, founded on a virtual proscription of the Dutch language. In other civilised countries, the knowledge of two languages is justly regarded as a great advantage, though viewed merely as a mental discipline; but here our would-be civilisers are too ready to consider ignorance of Dutch as equivalent to knowledge of English, and the knowledge of Dutch as equivalent to so much ignorance. The acquirement of English is, doubtless, of incalculable value to everyone in this country; by all means, let it be encouraged in every way; but I have always found those who at the age of puberty are left without any book-language to be those whose parents have incurred considerable expense in an ineffectual attempt to have them taught English to the entire neglect of their mother tongue. The clergy will never rise to their full power for good till they rise above all prejudice for or against either language, and use, for preaching and teaching, whichever language is to be found the most effective medium of instruction; and justice will never be done to our people till the abolition of State restrictions in this respect is demanded and obtained.

David Ross was an ardent supporter of the Dutch language being taught in the schools and for that purpose persuaded the Kerkraad at Lady Grey to purchase a 180 book library.

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1 Lange, J.H.: *Gedenkboek van die Gemeente van Lady Grey* p. 15.
2 *Acta Synodi* 1886 S1/17, p. 99. C.C.A.
from Holland. At the Presbytery of Graaff Reinet in 1871 he put forward a motion that in the Government schools the Dutch language should be taught to Standard IV. Indeed, so influential was his interest in education that Sir Theophilus Shepstone offered him the position of Director of Education of the Transvaal; this was just before the first Transvaal War of Independence (Vryheid-soorlog). But he declined firmly and devoted all his energy, for more than forty-five years, to the DRC at Lady Grey.

In 1838 the British Government requested that all candidates of the DRC in the Cape Colony should be able to conduct divine service in the English as well as in the Dutch language. This is clearly stated in a letter dated 26th May, 1838, from Lord Glenelg, Secretary of State for the Colonies, to Major General Napier, Governor at the Cape:

In weighing the respective qualifications of candidates, it will be of importance to bear in mind the suggestion of the Graaff Reinet Presbytery that persons appointed to the ministry of the Colonial Church should be able at least to conduct divine service in the English as well as the Dutch language.

Whether it may be expedient to enforce the regular performance of the service in English once on every Sunday is a question which must depend on the relative number of the inhabitants of each class ... I consider it an object of some importance, that young men destined for stations of so much influence in the Colonial Society should, if possible, receive, at least, a portion of their education in this country; and for this purpose the Scotch Universities afford many advantages.

I want it therefore to be understood that between

1 Lange, J.H.: Gedenkboek van die Gemeente van Lady Grey, p. 21.
3 Lange, J.H.: op. cit. p. 34.
candidates whose qualifications are in other respects equal, the Government would be disposed to give a preference to those whose Theological Studies have not been exclusively finished in a foreign country.

This led to a number of Dutch-speaking South African students taking part of their divinity courses in Scotland. And so excellent was the training that for many years and up to recent times, considerable numbers studied at Scottish Divinity Halls. Indeed at one period the Synod of the DRC became alarmed at the unusually large numbers attending New College, Edinburgh, and asked for a strict entrance and exit examination for her students. That this was agreed to we find in a letter from the Rev. James Kennedy of New College, Edinburgh, dated 4th February, 1887:

Your letter, written on behalf of the Synodical Commission of the D.R. Church in South Africa, and conveying their request regarding the examination of the students from the Cape Colony attending any of the Theological Halls of the Free Church of Scotland, was read to the Board of Examiners at their last meeting. I have been instructed by them to return their warmest brotherly greetings, and to state that we shall give effect, hereafter, to your request by dealing with your students in our Entrance and Exit Examinations exactly in the same way as if they were candidates for the Holy Ministry in the Free Church.2

The attendance of South African students at Scottish Universities and Divinity Halls gave the Church of Scotland an opportunity for a more direct and personal influence upon the life and thought of future ministers of the DRC in South Africa.

Here follows a list of the students who studied in Scotland.

2 Kerkbode 1888, p.73. The Rev. James Kennedy was Assistant Librarian of New College from 1873-1880 and Librarian from 1880-1922.
MINISTERS OF THE DRC WHO STUDIED IN SCOTLAND.

<table>
<thead>
<tr>
<th>Name of Minister</th>
<th>University or Divinity Hall</th>
<th>Period of Study</th>
<th>Matric. No. for year of study</th>
</tr>
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<tbody>
<tr>
<td>G.W. Stegmann</td>
<td>Aberdeen</td>
<td>1830-6</td>
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</table>
| John Murray M.A. (Aber.1845) (Professor Stellenbosch Theological Seminary) | Aberdeen | 1841-5
| W.F. Heugh       | Edinburgh                   | 1848-51         |                               |
| William Murray   | Aberdeen                    | 1853-4          |                               |
| Colin Mackenzie Fraser (Moderator Free State Synod) | Aberdeen | 1856-60
<p>| J.D. Steytler de Villiers | New College, Edinburgh | 1861-2 | 113 |
| M.C. Botha       | &quot;                           | 1863-5          | 56                            |
| A. Zinn          | &quot;                           | 1862-3          | 79                            |
| P.J.G. de Vos Litt.D. (Professor Stellenbosch) | &quot;                | 1865-6          | 54                            |
| David B. Naude   | &quot;                           | 1861-4          | 1                             |
| J.H.M. Kock      | &quot;                           | 1864-5          | 55                            |
| E.G.T. Radloff   | &quot;                           | 1866-7          | 38                            |
| H.J. Luckhoff    | &quot;                           | 1866-7          | 39                            |
| W.P. de Villiers | &quot;                           | 1866-7          | 40                            |
| F.J. Aling       | &quot;                           | 1867-8          | 122                           |
| Johannes Roos    | &quot;                           | 1867-9          | 123                           |
| H.J. Neethling M.A. (Moderator Transvaal Synod) | &quot; | 1872-3 | 111 |</p>
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<tr>
<th>Name of Minister</th>
<th>University or Divinity Hall</th>
<th>Period of Study</th>
<th>Matric. No. for year of study</th>
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<tr>
<td>(St. Andrews 1893)</td>
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<tr>
<td>(Professor Stellenbosch)</td>
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<td></td>
</tr>
<tr>
<td>Andrew Murray (J. son)</td>
<td>New College, Edinburgh</td>
<td>1874-6</td>
<td>41</td>
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<tr>
<td>Hermanus S. Bosman, B.A., D.D.</td>
<td>&quot;</td>
<td>1874-5</td>
<td>56</td>
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<tr>
<td>(Moderator Transvaal Synod)</td>
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<tr>
<td>H.C. de Wet</td>
<td>&quot;</td>
<td>1877-9</td>
<td>71</td>
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<tr>
<td>B.P.J. Marchand, B.A.</td>
<td>&quot;</td>
<td>1878-80 and 1881-82</td>
<td>107</td>
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<tr>
<td>D.J. Pienaar, B.A.</td>
<td>&quot;</td>
<td>1879-80</td>
<td>102</td>
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<tr>
<td>(Moderator Cape Synod)</td>
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<tr>
<td>Gottfried A. Döhne</td>
<td>&quot;</td>
<td>1880-81</td>
<td>120</td>
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<tr>
<td>(Moderator Natal Synod)</td>
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<tr>
<td>S.J. van der Spuy</td>
<td>&quot;</td>
<td>1881-85</td>
<td>30</td>
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<tr>
<td>J.G. Kühn</td>
<td>&quot;</td>
<td>1883-88</td>
<td>153</td>
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<td>A.G.T. Schoevenersen</td>
<td>&quot;</td>
<td>1884-87</td>
<td>156</td>
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<tr>
<td>Andrew C. Murray</td>
<td>Edinburgh Univ.</td>
<td>1886-88</td>
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<td></td>
<td>(Medical course)</td>
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<td>A.F. Malan, B.A.</td>
<td>New College, Edinburgh</td>
<td>1886-87</td>
<td>167</td>
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<tr>
<td>S.W. Louw, Dr. Theol.</td>
<td>&quot;</td>
<td>1887-88</td>
<td>171</td>
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<tr>
<td>D.J. Le Roux Marchand, B.A., B.D. (Edin. 1888)</td>
<td>&quot;</td>
<td>1887-88</td>
<td>172</td>
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<tr>
<td>A.G. du Toit, B.A., B.D.</td>
<td>&quot;</td>
<td>1888-89</td>
<td>162</td>
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<tr>
<td>(Edin. 1889)</td>
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<tr>
<td>C.J. Snyman</td>
<td>&quot;</td>
<td>1889-90</td>
<td>168</td>
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<tr>
<td>Paul H. Roux</td>
<td>&quot;</td>
<td>1889-90</td>
<td>169</td>
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<tr>
<td>Name of Minister</td>
<td>University or Divinity Hall</td>
<td>Period of Study</td>
<td>Matric. No. for year of study</td>
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<tr>
<td>G.F.C. Faustmann, B.A.</td>
<td>New College, Edinburgh</td>
<td>1889-90</td>
<td>170</td>
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<tr>
<td>G.P. van der Merwe</td>
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<td>1890-93</td>
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<tr>
<td>J. du Plessis, B.A., B.D.</td>
<td>Edinburgh Univ.</td>
<td>1893</td>
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<tr>
<td></td>
<td>(Edin.1893) D.D., (Edin.1925) (Professor Stellenbosch)</td>
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<tr>
<td>A.M. Hofmeyr</td>
<td>St. Andrews Univ.</td>
<td>1892-93</td>
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<tr>
<td>Michael Heyns, B.A.</td>
<td></td>
<td>1892-93</td>
<td></td>
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<tr>
<td>Nicolaas J. Brümmer M.A., B.D.</td>
<td>New College</td>
<td>1894-95</td>
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<tr>
<td></td>
<td>(St. Andrews 1895)</td>
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<td>(Professor Stellenbosch)</td>
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<tr>
<td>P.B.J. Stofberg B.A., B.D.</td>
<td>St. Andrews Univ.</td>
<td>1895</td>
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<td></td>
<td>(St. Andrews 1895)</td>
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<tr>
<td>E.G. Malherbe B.A., B.D.</td>
<td></td>
<td>1895</td>
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<tr>
<td></td>
<td>(St. Andrews 1895)</td>
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<tr>
<td>H.P. van der Merwe B.A., B.D.</td>
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<td>1894</td>
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<td>(St. Andrews 1894), D.D.</td>
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<td></td>
<td>(St. Andrews 1922)</td>
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<td>(Moderator Cape Synod)</td>
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<tr>
<td>J.R. Hugo, B.A., B.D.</td>
<td>New College</td>
<td>1895-99</td>
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<td>Francois J. Retief</td>
<td></td>
<td>1897-1900</td>
<td>54</td>
</tr>
<tr>
<td>Andrew Murray McGregor, M.A., B.D. (Edin. 1899)</td>
<td>&quot;</td>
<td>1897-99</td>
<td>2</td>
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<tr>
<td>E. Dommissie, B.A.</td>
<td></td>
<td>1898-99</td>
<td>110</td>
</tr>
</tbody>
</table>

1 x denotes students who wrote the B.D. examination for St. Andrews University at Stellenbosch Seminary. This privilege ceased in 1895 with the new B.D. Ordinance of the Scottish Universities. See letter of 6th Sept., 1895 from Principal Alex. Stewart of St. Mary's College to Prof. J.I. Marais of Stellenbosch. Also Kerkbode 1895.
3. LITERARY EFFORTS.

In the literary field the Scottish ministers made a notable contribution. They wrote not only in the English language but also in the Dutch. Many of their books had a wide circulation and are still read by members of the DRC.

John Bennie made a remarkable contribution to South African missionary history on the linguistic and literary side. A born linguist and grammarian, he loved to deal with this aspect of things. Along with the Rev. W. R. Thomson he had the principal share in reducing the Xhosa language to written form.1 When missionaries of the Methodist, London and Glasgow Societies met at Buffalo in January, 1830, "for the purpose of fixing rules for writing the language", we are told they "took Mr. Bennie's system as the basis." 2 He undertook and carried through the translation of several books of

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the Bible. He was also a prolific hymn-writer and fifty-one of his hymns are found today in the Xhosa Presbyterian hymn book. The first Spelling Book published in 1829 was from his pen. In 1839 he published the First Kaffir Reader and the Second Kaffir Reader. These were entirely his own work. Perhaps most remarkable of all were books into which he put the thought of years. One was A Systematic Vocabulary of the Kaffrarian Language in two parts: to which is prefixed an Introduction to Kaffrarian Grammar. This book was printed at the Glasgow Mission Press, Lovedale, in 1826. In addition to the Systematic Vocabulary there exists in manuscript, A Dictionary in Kafferse and English. This is a remarkable work which is of value today. In 1887 the Hon. Charles Brownlee conferred on John Bennie the merited title "The Father of Kaffir Literature." The result of his literary contributions made it easier for the missionary to preach the Gospel to the Kaffir in the Cape Colony. These publications will continue to exercise a salutary influence upon the Kaffirs long after the present generation has been gathered to the tomb.

Professor John Murray found time, while minister of the busy parish of Burgersdorp, to write several didactic and devotional works for the Dutch people, which are still very highly prized by them. His Kinderbybel, or De Geschiedenissen

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Des Bybels, op de eenvoudigste wijze voorgedragen voor jonge kinderen vooral voor huiselyk gebruik, published in 1856, was a free English translation of the English work "Line upon Line". Within six months 3,000 copies were sold, more than of any previous work at the Cape. According to the Journal "Elpis", this showed conclusively that people wanted to read, provided that they were given material suitable in style and content.  

Andrew Murray writing to his brother, Professor John Murray, from Bloemfontein on 30th November, 1858, said:  

You will be gratified to hear that Beelaerts (van Blokland) writes that he uses your Kinderbybel with much pleasure. He says: 'It has caught the right tone.'

De Kinderbybel was translated into Afrikaans in 1921 by Professor Brümmer and won him a large reading public.

John Murray's Huisaltaar was a volume of short devotional articles for everyday with an appropriate prayer written in his inimitable style. Both these books brought the Sunday School and the Church into touch with many a lonely household in the interior, prevented by distance from assembling on Sundays for public worship.

His Catechizatieboek, a book of sermons, Preken van John Murray, and the Volksleesboek (a series of articles on worship, history, astronomy, proverbs, fables and legends) were all eagerly read by the Dutch people. For many years the Volksleesboek was the most important encyclopaedic reading book in South Africa, and played

1 South Africa in Print, p. 77 (Book Exhibition Committee Van Riebeeck Festival 1952.)
a large part in the development of the reading taste of the
South African people. M.J. Stucki relates that it was used
as a school text-book at Wellington in 1873 and in 1877 it was
still in use in the Orange Free State.

Charles Murray made his name well known throughout
the DRC by his publication in 1892 of *De Kinderharp*, a hymn-
book with music containing 194 hymns translated largely from
Sankey and other sources. This was enlarged and revised by
the publication in 1904 of *De Hallelujah* - a hymn-book of
some 361 hymns. George Murray produced several volumes in
Dutch, the most popular being *Oom Willem Smit* (second edition,
1917) and *Op die Mirreberg* (third edition, 1951).

The most prolific writer among the Murray family
was Andrew. His earliest literary work aimed at rendering
practical daily aid to members of his congregation, most of
whom, spending their days on lonely farms fifty or a hundred
miles away from Bloemfontein, were able to attend the minis-
trations of grace at rare intervals only. His first published
books dealt with the urgent question of the training of chil-
dren. Thus his first book which appeared in 1858 had the
title *Jezus de Kindervriend*. The book supplied a felt need
and was eagerly welcomed, but it remains one of his few
books which were never translated into English. The next
booklet to appear from the press was the volume *Blyf in Jezus*.

1 South Africa in Print, p. 75.
It was published in 1864 and eighteen years later formed Andrew Murray's introduction to a host of English readers, under the title *Abide in Christ*. The object of the book was to foster and guide the Christian life of the numerous converts who had been gathered in as a blessed result of the revival of 1860 and subsequent years. *Abide in Christ* was published by Messrs. Nisbet in 1882, and within four years more than forty thousand copies had been sold. *With Christ in the School of Prayer* appeared in 1885 - a book which has enjoyed a wide circulation, especially in America. The next book in English was *The Children for Christ*, in which there were fifty-two chapters, to form a year's Sunday reading. In the years 1887 and 1888 he wrote *Holy in Christ* and *The Spirit of Christ* - books which give evidence of close theological study as well as of warm evangelical fervour. An important addition to Mr. Murray's published works was made in 1895 by the issue of "*The Holiest of All*", an exposition of the Epistle to the Hebrews, which drew the following commendation from Professor James Denney:

The interest in the Epistle to the Hebrews is one of the religious signs of the times. Commentaries upon it multiply, severely truthful, like Dr. Davidson's, verbally precise, like Dr. Vaughan's; theological like Dr. Edwards'; not to mention Westcott, Rendall and many more. But this exposition of Mr. Murray's distinctly fills a place of its own. It is a true exposition, not a piece of arbitrary moralizing on a sacred text. But it is also a true book of devotion... It is characteristic of his practical interest in religion that he everywhere lays stress on the living Saviour. The knowledge of Jesus in His heavenly glory and His saving power - it is this, he says, our Churches need. And he shows the space this filled in the Christian
mind of the first days by printing in red, in his interesting analysis of the Epistle, all the texts referring to the heavenly place and work of our Lord. The circulation of a book like this can do nothing but good.\footnote{du Plessis, J.: *The Life of Andrew Murray*, p. 463-4.}

Through his writings, Andrew Murray reached a worldwide audience. His books have been translated into most European and not a few Eastern languages. Thus they have circulated not only in the languages in which they originally saw the light - Dutch and English - but also in French, German, Italian, Spanish, Swedish, Danish, Russian, Yiddish, Arabic, Armenian, Telugu, Malayan, Japanese and Chinese.\footnote{ibid p. 472.} His books have been remarkably used of God for the deepening of spiritual life and the reviving of Christians all over the world. His name is a household word in South Africa both among the Dutch and English. Dr. Alexander Whyte of Free St. George's wrote from Bonskeid, Pitlochry, his appreciation of Andrew Murray's *With Christ in the School of Prayer*.

I have been spending a New Year week out of Edinburgh and up in this beautiful spot, sanctified for me by generations of praying progenitors. I have read a good deal during last week, but nothing half so good as your 'With Christ'. I have read in criticism and in theology: but your book goes to the joints and the marrow of things. You are a much honoured man: how much only the day will declare...The other books I have been reading are all able and good in their way; but they are spent on the surface of things. Happy man! You have been chosen and ordained of God to go to the heart of things. I have been sorely rebuked, but also much directed and encouraged by your 'With Christ'. Thank you devoutly and warmly this Sabbath afternoon. I am to send your book to some of my friends on my return to Town tomorrow.

\footnote{ibid p. 478.}
In South Africa the message of *The State of the Church - a Plea for more Prayer*, published in 1911, laid powerful hold upon the most earnest minds in the DRC. Professor de Vos, of the Stellenbosch Theological Seminary, addressed an open letter to his fellow ministers acknowledging and deploiring the Church's lack of spiritual power, and suggesting that they should meet together and in God's presence seek to trace this weakness to its source. A conference, attended by more than two hundred ministers, missionaries and theological students was held in April, 1912. Mr. Murray, who of course was present, tells us that:

The Lord graciously so ordered it that we were gradually led to the sin of prayerlessness as one of the deepest roots of the evil. No one could plead himself free from this. Nothing so reveals the defective spiritual life in minister and congregation as the lack of believing and unceasing prayer. When once the spirit of confession began to prevail, the question arose as to whether it would be indeed possible to expect to gain the victory over all that had in the past hindered our prayer life. Such confessions gradually led to the great truth that the only power for a new prayer life is to be found in an entirely new relation to our blessed Saviour. Before we parted many were able to testify that they were returning with new light and new hope, to find in Jesus Christ strength for a new prayer-life.

Andrew McGregor wielded the pen of a ready writer. His first publication in 1877 was a volume of Sunday School lessons on the life of Christ under the title *Zondagschoollessen over het leven van Christus*. In 1881 he founded the first Sunday School magazine of the DRC, *De Kinderyvriend*, and remained

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1 Kerkbode 1912, p. 334-6.
2 From the Foreword to *The Prayer Life* (Morgan & Scott, 1914) p. vii-viii.
its editor from 1881 to his death in 1918, a period of thirty-seven years. *Het Nieuw Spel en Leesboekje*, a new spelling and reading book, was published in 1901. A book of short sermons for each Sunday in the year, *De Zondag te Huis*, saw the light in 1904. Then followed *Beroemde Vrouwen*, sketches of famous women. In 1907 he wrote an *Afrikaanse Kinderbybel*, dedicated to the D.R. congregation of McGregor. He was a regular contributor to *Het Gereformeerde Maanblad*, edited by that distinguished scholar, Professor J.I. Marais of Stellenbosch Theological Seminary; and to *De Kerkbode*, official magazine of the DRC. The first edition of his Sunday School hymn-book, *Zionsliederen*, containing 35 hymns was issued in 1871. In the course of time new editions appeared, each larger than its predecessor, until in 1899 the last edition, the ninth, containing 232 hymns was brought out. The *Zionsliederen* was used in most of the DRC Sunday Schools for over 35 years.

While on a visit to Holland in 1860 Dr. W. Robertson had published *Zestal Leerredenen en eene Redevoering*, a volume of six sermons and an address on Revivals, which he had delivered at the Worcester Conference. These sermons show he was the perfect master of the Dutch language, and "possessed a natural style, not trammelled by any approved system, or too metaphysical or philosophical or encumbered with an array of texts, but pointed, earnest and commanding." The Dutch language is certainly one suitable for serious subjects. It has a solemnity of tone about it, and demands slowness in delivery.
With Robertson it was a thing of power in itself.1 Several of his public addresses and sermons have been printed in pamphlet form.

Seven years after his arrival in South Africa, John McCarter published in English the history of the Dutch Reformed Church in South Africa. It was printed by W. & C. Inglis of Edinburgh in 1869, and reveals a delightful style and a most informative grasp of the early history of the Dutch Church in South Africa. In 1876 he wrote another history of the DRC under the title, Geschiedenis der Nederduitsche Gereformeerde Kerk in Zuid Afrika. This shows a free and easy style of writing and proves how proficient he was in the Dutch language.

From the pen of Frans Lion Cachet, the famous licentiate of the Free Church Seminary, Amsterdam, we have several important volumes. During a visit to Holland in 1873 Cachet published his Vyftien Jaar in Zuid Afrika, a work rich in material of a biographical nature. This volume was written in the form of letters to a friend, and describes graphically the social and religious state of the Cape Colony during the years 1860 to 1873. On his second and final visit to Holland in 1882 he wrote a much better known and a bigger work, De Worstelstryd der Transvalers. Although this book does not satisfy the demands of the historian, it is a work of warm personal experience and quite indispensable for the history of the former South African

Republic. Cachet shows himself a clever man in this book, and, as Spoelstra said, "this was a self-made man". In 1874 he gave the Dutch reading public a book of sermons entitled Afrikaanse Preken, and a year later Een en Twintig Dagen, a series of letters to a friend, describing a visit to Scotland. He published a number of other volumes on his travels and experiences.

APPENDIX

Publications of the Scottish ministers in the DRC were:

RENNIE, JOHN

Books

Systematic vocabulary of the Kaffrarian Language. Lovedale. Glasgow Miss. Press 1826. (Only a part of this vocabulary was published: the first of its kind).

Systematic vocabulary of the Kaffrarian Language: in two parts, to which is prefixed an introduction to the Kaffrarian grammar. Lovedale. Glasgow Miss. Press 1826.

MURRAY, JOHN

Books


Preken van J. Murray. 3rd edition 1891. pp.539.


2 On a visit to Stellenbosch Theological Seminary the writer found only two volumes by Prof. John Murray in the library.
De Huisprediker. 1873. pp.504.
Volksleesboek. 1873. Cape Town.


Verhalen uit de Algemeen Geschiedenis. 1877. Cape Town.


Het Zondagsboek voor Kinderen.

Pamphlets

De Bevordering van Christelyke Kennis.


Trootwoorden van Lyders. 1878.

Kindergebeden.

MURRAY, CHARLES

Books

De Kinderharp. 194 hymns. 1892. Cape Town.


MURRAY, GEORGE

Books


Anna, de Heldin van Ava. 1920. pp.127.


Die Reis van die Kristen. 1928. pp.127.

Gedenkboek voor Christelyke huisgezinen. 1920. Cape Town.

MURRAY, ANDREW

Books

Jezus de Kindervriend. 1858. pp.54.
Blyf in Jezus. 1864. pp.221.
With Christ in the School of Prayer. 1885. pp.274.
The Holiest of All. 1894. pp.552.
The State of the Church. 1911. pp.152.

MURRAY, ANDREW (senior)

Eight sermons in manuscript (unpublished) DRC Archives. Cape Town.


McGregor, Andrew

Books

Zondagschoollessen over het leven van Christus. 1877. pp.96.
Zondagschoollessen voor een Jaar. 1878. pp.96.
Afrikaanse Kinderbybel. 1907. pp.299.
De Zondag te Huis. 1904. pp.495.
Beroemde Vrouwen. 1918. pp.185.

1 For a complete bibliography of Andrew Murray's published works see J. du Plessis - The Life of Andrew Murray, pp.526-535.
translated into Afrikaans by the Rev. G.J. du Plessis.


Pamphlets


Preek op den 11th Sept. 1902 by zyn afscheid van de Gemeente Robertson. pp.16.

Jubileum Preek. 11th Sept. 1912. te Robertson. pp.16.


De Christelyke Sabbat (onder toezicht van de Kaapstadsche Rings Pamfletten Commissie) pp.11.


McGREGOR, ANDREW MURRAY (junior)

Book

'in Goeie en getroue dienskneeg: Lewenskets van Dr. J.W.I. Hofmeyr. 1939. pp.56.

ROBERTSON, WILLIAM

Book

Zestal Leerredenen en eene Redevoering. 1860. pp.133.

Pamphlets

De Noodzakelykheid van Eenvoudigheid en getrouheid in het Prediken van het Evangelie. 1845. pp.27.

De bekommering eens Leeraars. 1848. pp.22.

Ministerial Anxiety: a sermon. 1848. pp.20.
Ordination of Rev. Mr. Dyke. 3rd November, 1847. pp.8.


Leerredenen gehouden by gelegenheid der inwyding van de Nieuwe Kerk. 27th October, 1848. pp.52.

Redevoering by gelegenheid van het sluiten der Synode. 1852. pp.22.


Circular: Voluntary Principle. 14th February, 1867.


ROBERTSON, WILLIAM (junior)
Book

McCARTER, JOHN
Books
The Dutch Reformed Church in South Africa. 1869. Edin. pp.147.


MORGAN, GEORGE
Pamphlets
Remarks on the State of the Scottish Church, Cape Town. 1846. pp.93.
Sermon preached on 25th Anniversary Scottish Church, Cape Town. 1854. pp.21.
Christ, the Head of the Church. 1857. pp.30.
A lecture on Calvin ... on tercentenary of his death. 1864. pp.23.
Sermon delivered on account of distress from long drought. 1866. pp.29.

A Sermon - The Happiness of Heaven. Lovedale. 1880.

Leerrede over de Pligten van Christenen. Cape Town. 1835.

MacKIDD, ALEXANDER

Sermons (in manuscript) unpublished - delivered in Scotland 1849-54. DRC Archives, Cape Town.

Diary - unpublished - relating experiences of a Licentiate of the Free Church of Scotland. September 1849 to June 1852. DRC Archives, Cape Town.

FRASER, COLIN (junior)

Book

Leerredenen. 1908. Nijmegen, Holland. pp.293

SHAND, ROBERT

Book


Pamphlets

Christus de Gekruisigde. Cape Town. 1873.


THOM, GEORGE

A narrative of the last sickness and death of Mr. Richard Shepherd, merchant at the Cape of Good Hope. London. 1816. pp.36.


Plans, Gosport. 1809. (unpublished)

EDGAR, JAMES


Poems and Hymns (transl. into Dutch) unpublished. DRC Archives Cape Town. n.d.
Pamphlets


Abraham en Zyn Zendingwerk: Gepredikt in Greytown. 13th October, 1889.

The Boer-Farm Mission, or the Introduction of the Christian Life into the Kraals of the Kaffirs. Read at the Conference of Missionaries at Durban. 17th July, 1889.


CACHET, FRANS LION (Graduate of the Free Church Seminary, Amsterdam.)

Books


Een en Twintig Dagen-Briewen aan een vriend over een reisje naar Schotland over de Vry Kerk. Leeuwarden. 1875.

Een Jaar op Reis in Dienst der Zending. Amsterdam. 1896.


Isaac Levinsohn, de Russisch-Poolsche Jood. 1881. pp.171.

Pamphlets

Israel Toekomst. Cape Town. 1875.

Open letter to Rabbi Joel Rabinowitz, Cape Town, in answer to his letters in the Cape Argus. 1876. pp.24.
CHAPTER SIX

INFLUENCE ON CHURCH POLITY

1. The Relation of Church and State

2. Struggle with Liberalism and the Civil Courts

3. Development of the Dutch Reformed Church in the South African Republic

4. Church Union
1. THE RELATION OF CHURCH AND STATE

As the established Church, the DRC was protected and controlled by the State. The first Dutch Government had maintained the DRC in its position as the State Church. On 25th July, 1804, De Mist issued his "Provisional Church Regulations for the Batavian Colony at the Cape of Good Hope". In this Ordinance the clergy of the DRC were still appointed and supported by the Government. The names of office-bearers had to be sent to the Government Office for official approval, while Political Commissioners had to keep a watchful eye over the proceedings of Church assemblies. An Attorney-General, H.W. Porter, afterwards wrote:

The extent to which Dr Mist's code sanctioned the interference of the civil power in things spiritual was almost if not altogether unparalleled.

When the Cape became British in 1806 the eighth Article of Capitulation stated that "public worship as at present in use shall also be maintained without alteration." De Mist's "Church Order" contained inter alia the following clause:

An experiment is to be made whether it be possible and useful to hold a General Church Assembly every second year ... at which meeting there shall be present two political commissioners to represent the Government of the Colony, - these commissioners to have the right to suspend the decision of the meeting at any point, until they have ascertained the Governor's desire.

Although the British Administration took over the above-mentioned "Church Order" the holding of a General Church Assembly did not take place until 1824, and then it was mainly through the efforts of the

2 Kaapse Courant, 11th June, 1806.
Scottish ministers. After the Rev. John Taylor visited Graaff Reinet in June, 1824, he wrote:

On the 5th June, I visited Graaff Reinet to see Mr. Murray, minister of the District, and Mr. A. Smith, minister of Uitenhage. We had some pleasant and profitable conversation relative to our Churches ... We, ministers, agreed to see each other once a year for our mutual edification, encouragement, zeal and usefulness. We spent much time in conversation on the necessity of a general Synod for South Africa.¹

This led to a further meeting between Andrew Murray of Graaff Reinet, Borcherds of Stellenbosch, and the three ministers of Cape Town, namely the Revs. Dr. A. Faure, Von Manger, and Berrange. It was decided that the Consistory of Cape Town request permission from Lord Charles Somerset for the calling of a General Church Assembly. Permission was granted and the first Synod, composed of twelve ministers and ten elders and representing fourteen congregations, met on 2nd November, 1824. Sir John Truter, the first Political Commissioner, reporting the success of the Synod to the Governor said:

And I do not say too much, when I conclude with assuring Your Excellency, that the Spirit of Unity, which by the holding of the Synod has been established in the Reformed Church, may be considered as an additional support of Your Excellency's paternal administration. The general anxiety and apprehension of disagreements, schism and confusion, entertained at the opening of the Synod, have on its termination made room for ease and tranquility in the minds of the Congregations - Unite in the Church - Concord and love among the Reformed Clergy, and gratitude towards His Majesty's Government and to Your Excellency in particular.²

The presence of the Political Commissioners at the Synod as well as the right of veto held by the British Government on any resolutions passed by the Synod proved not only a restriction on free speech and action, but often disturbing and irritating. The conflict between Church and State came to a head when in 1835 the Governor, Sir Benjamin D'Urban, in answer to certain petitions, suspended the minister of Tulbagh, the Rev. Robert Shand, from office.

Shand was a regularly ordained minister of the Church of Scotland, appointed by the Governor at the Cape as minister of Tulbagh in 1835. In December of that year, one of his deacons, H.F. Conradie, requested the baptism of his child. Shand refused to do it on the ground that Mr. Conradie often desecrated the Sabbath Day by riding around for his pleasure. This led to complaints addressed to the Governor and the Presbytery of Swellendam. At the Presbytery meeting held on 14th March, 1836, Mr. Shand was suspended from his ministerial duties, and the Governor approved of this decision. In October of the same year, the Consulent minister of Tulbagh, the Rev. A. Moorrees, applied for a seat in the Presbytery. Shand strongly objected to this on the ground that Presbytery could take no action until the case had been dealt with. At this Presbytery meeting Mr. Shand stubbornly declined to answer questions regarding the complaint against him, and Presbytery suspended him for a further period. Once again the Governor approved of this decision. But at the Synod of 1837, when Mr. Shand promised to conform to established usages, the Synod reinstated him as minister of Tulbagh.

1 Acta Synodi 1837, CCA S1/6, vol.II, p.1253, appendix 123.
The Governor disagreed with this decision and the Secretary to the Government wrote to Mr. Shand on 12th January, 1838, as follows:

With reference to your verbal request to be made acquainted with the Governor's decision in your case, I am directed by His Excellency to inform you that he proposes to bring the whole matter before the Right Hon. The Secretary of State and to continue your suspension from the ministry of Tulbagh until Her Majesty's pleasure therein shall be made known.  

Mr. Shand, who had been brought up in the Presbyterian traditions of the Church of Scotland, could not tolerate such a reply from the Governor. He immediately addressed a strong and challenging letter to the Secretary, Colonel Bell, on 15th January, 1838:

I beg leave hereby respectfully yet firmly and decidedly to state that your letter of the 12th instant is in part of such a character that I am not warranted either to retain or acknowledge it. The Governor has no power at all either to suspend, or continue suspension from the office of the ministry of Tulbagh and besides no suspension from the ministry of Tulbagh exists. The highest Ecclesiastical authority of this land determined that the sentence of suspension imposed on me by the special meeting of the 2nd Presbytery ceased to have effect on the 19th October, 1836, and by a subsequent decision, that I am anew free to exercise all the functions of my office as minister of Tulbagh. And I take this opportunity of again most solemnly protesting against the whole interference of His Excellency the Governor with respect to the congregation of Tulbagh from the period of my suspension to this day.

This letter marks the turning point of the D.R. Church's dependence upon the Governor. In view of the Governor's decision to refer the case to England, Shand himself addressed a long petition to Lord Glenelg in London, on 1st March, 1838, in which he wrote:

1 Government Archives, Cape Town, C.O. 1447, pp.500-507, appendix M.  
2 ibid, C.O. 1447, pp.500-507, appendix M.
The decision of His Excellency the late Governor expressed in this letter in part at least, is, it is presumed, without precedent in this history of ecclesiastical proceedings and virtually disannuls or neutralises the whole ecclesiastical government established in this Colony. It is presumed that there is no ecclesiastical establishment in the world in which such a measure has been enforced, as that of suspending or continuing suspension of its Ministers by the exercise of Civil power. The Government of every Church establishment is or ought to be within itself, and if the Civil power is in any case permitted or warranted to interfere, it is only to maintain and enforce the decisions of the ecclesiastical Courts. It is a principle laid down in the established Churches of Scotland and Holland and acknowledged by the Civil Governments of these countries, that the suspension of a Minister of Christ from his Ministry in any congregation, or the continuing of that suspension is a matter concerning which no civil authority is competent to judge, and no civil jurisdiction is authorised to decide; and the very proposal or attempt at interposing the Civil power in such a case would doubtless be resisted and treated as an illegal interference. 1

The Governor's observations on the petition of Mr. Shand reveal His Excellency's way of thinking on Church matters:

Mr. Shand appears likewise to have forgotten that, although the Synod is the highest ecclesiastical Court in the land, its decisions are of no effect until sanctioned by the Representative of Her Majesty, who is the Head of the Colonial Church. The Governor has power to confirm or disallow such decisions as he thinks fit. If Mr. Shand be right in the line of argument, which he follows, he must have been wrong in applying to His Excellency for any decision at all in this case; and if the Synod be the highest power in the Colonial Church, with whose decisions the Governor has nothing to do but enforce them, it is plain that His approval of them is altogether superfluous; and that it might even be questioned, whether Her Majesty herself have power to approve, what is called the decision of Synod, but merely that of maintaining and enforcing that decision.

The Scottish ministers of the South African

1 Government Archives, Cape Town, C.O. 1367, No.22/1838, appendix 1.
Church do not bear in mind the material difference between that Church and the Kirk of Scotland. Here they are stipendaries of the Government of the Colony, there they are maintained out of the Revenue of the Church itself. The Colonial Clergy have a code for their own guidance - the Regulations of De Mist - quoted by Mr. Shand; and it is clear that by that code the Governor by virtue of the power vested in him by the Sovereign, is the Head and Chief of their Church. It is by his permission alone, that the Synod assembles, and without his consent, and approval, no question can be introduced or debated at its sittings....

The case of Mr. Shand involves considerations of much greater importance than those which apply merely to the individual himself, for it is intimately connected with an endeavour on the part of the majority of the Ministers of the Dutch Reformed Church as established in the Colony - to free themselves from all control by the Executive or Legislative power, to destroy that right of patronage under which every one of them holds his present appointment; and to introduce a system of ecclesiastical Government, which seems better fitted for the earlier times of the sixteenth century, than the present day. The existence of the Colonial Synod is eminently calculated to bring matters to a crisis, which will render it necessary to decide, whether the Supreme Power in Church affairs is to be invested in that Body, or that it shall revert to the Executive Government, in whose hands it was vested, until within the last fourteen years, when the General Synod, which had existed in the earlier days of the Colony and had been discontinued for good and sufficient reasons, was unhappily revived during Lord Charles Somerset's Administration of the Government.1

In these words the Governor acknowledged that a struggle was going on not alone between the State and Mr. Shand as an individual, but with the majority of the ministers of the DRC and especially with the Scottish clergy. They planned to free the Church from the control of the State. It was a case of whether the Synod or the

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1 Government Archives, Cape Town, C.O. 1367, No. 22/1838, appendix II.
Governor should be the Supreme Power in Church Affairs.

On 13th September, 1838, Lord Glenelg wrote to the Governor, Sir George Napier:

I have to acknowledge the receipt of Sir B. D'Urban's despatch No. 7 of the 15th of January last, with the papers therein enclosed relating to the suspension of the Rev. Mr. Shand from the Ministry of Tulbagh and having judged it expedient to refer these papers for the consideration of the Committee of the General Assembly of the Church of Scotland for Colonial Churches, I now transmit to you for your information the report of that Committee on the subject, which you will take as a Rule for your guidance in bringing that case to a conclusion.

The Report of the Committee of the General Assembly of the Church of Scotland is of such importance that it is given in full.

The Committee feels at a loss, while unacquainted with the peculiar constitution of the Church in South Africa, to form a decided opinion on the case submitted to them by Lord Glenelg, but judging from the General Principles of Presbyterian Churches and the practice of their own, they are led to the following conclusions viz:

1. That Suspension from office, being only a temporary measure does not infer deprivations of benefice or the power in any court to transfer its emoluments to a third party;

2. That the appointment of an officiating clergyman, even ad interim, to the charge held by a Minister, under suspension, much more the assignment to him of part of the salary, is irregular and inconsistent with the principles and practice of Presbyterian Churches;

3. That the minister in discharge of his spiritual functions (unless they be made the pretence for committing some crime against society) is amenable only to the ecclesiastical Judicatories, whose sentence, whether of censure, deposition, suspension or reponement is final;

4. That therefore the appointment of Mr. Moorrees to the charge of the Church at Tulbagh during the suspension

1 Government Archives, Cape Town, C.O. 1326, No. 1913.
of Mr. Shand was irregular;

5. That the judgment of the Synod of South Africa, removing that suspension, restored Mr. Shand to all his rights and privileges as minister of Tulbagh.

The Governor did not think highly of this "Rule of Guidance", for in a letter to the Rev. A. Faure, the Actuarius of the DRC he wrote:

That opinion, which was given in avowed ignorance of the peculiar constitution of the Church in South Africa is given to His Excellency as the rule by which he is to be guided in bringing that case to a conclusion.

Mr. Shand was immediately restored to all his rights as minister of Tulbagh. His long struggle with the State gave a new impetus to the DRC to win her freedom.

At the Synod of 1837 the minister of Swellendam, the Rev. W. Robertson, brought forward a motion asking the Synod to appoint a Commission to revise the Church Regulations. This was approved.

It was the custom, after each Synod, for the Political Commissioners to submit a report on the work of the Synod to the Governor, and for a copy of the report to be sent to the Actuarius. When in 1838 no sanction on the Synod's resolutions had been received, the Scriba, the Rev. W. Robertson, wrote and asked the reason for the delay.

He received a long letter from the Secretary to the Government, dated 13th June, 1839, wherein it was stated that the Governor could not approve many of the resolutions and further that:

His Excellency regrets, however, that the character of the Synod of 1837 does not seem to have been such as to entitle it to the unqualified approbation, which all previous meetings of that body have received from Government - the Political Commissioners having formally and officially reported their regret, that its

1 Ingekomen Briefen by den Actuarius Synodi van 1837-1842, A3 CCA 1/2 p.141 No. 121.
proceedings were 'disorderly and tumultuous' ... It is very difficult to suppose that these gentlemen would have given expression to so marked an opinion without adequate cause. ¹

The effect of the letter on the ministers and elders who had attended that Synod, as well as on the members of the DRC can easily be understood. Throughout the whole Colony letters of protest poured into the office of the Secretary to the Government. On 9th July, 1838, the Rev. W. Robertson wrote to the two Political Commissioners, Sir John Truter and D.F. Berrange, and in connection with their expression 'disorderly and tumultuous' he said:

The Moderators of that Synod feel it, therefore, a duty which they owe to themselves in particular and to the members of that Body in general to call upon you, which they hereby take the liberty of doing, to state the reasons, which have induced you in your report to Government to use expressions, which they consider derogatory to the dignity of the Synod, and which they are, moreover, humbly of opinion were unmerited. ²

The Moderator, the Rev. Andrew Murray of Graaff Reinet, wrote a long letter to the Governor on the matter and particularly pointed out:

I feel it to be a duty which I owe to the Dutch Reformed Church, to the Synod of 1837 and to myself, as Moderator of that reverend Court, respectfully to submit a few remarks to His Excellency's notice relative to several matters contained in said letters and in doing so, I trust that His Excellency will allow me to use the same candour with which his own views and sentiments have been communicated...... My attention has been particularly arrested by that portion of your letter in which you convey His Excellency's disapprobation of the last meeting of Synod, founded on the Report of the Political Commissioners, that it was 'disorderly and tumultuous'. This is a charge of so grave a description and so deeply affecting my own character as Moderator of the Court, as well as that of the numerous Clerical and lay representatives of the several congregations of our Church that convinced as I am that it is unsupported by fact,
I feel myself called upon to enter my solemn protest against it. That the members of the last Synod freely and honestly expressed their sentiments on the various matters submitted to their consideration and that they did not see fit to yield a tame submission to the views and wishes of the Political Commissioners, contrary to the dictates of their own judgment, was only to be expected from a body of conscientious men, and is what I am persuaded His Excellency would not consider worthy of reproof; but that any disorder or tumult took place during any part of their deliberations is an allegation which rests solely on the authority of the Political Commissioners and whatever credit His Excellency may think due to the character and experience of these gentlemen, I submit that some respect is also due to the character and experience, at least in Ecclesiastical matters, of the Moderator and forty Ministers and Elders of the Church of Christ in this Colony ... 

I have also to thank His Excellency for his candour in making known the reasons which have induced him to withhold his sanction from certain resolutions of the last Synod, and also the injurious reflections which have been cast upon that body by the Political Commissioners especially as it will afford the members thereof as well as myself an opportunity of making such representation to His Excellency and also if required to Her Majesty's Secretary and to show the reasonableness and propriety of its proceedings. 

On 19th November, 1839, His Excellency replied to the Moderator of the Synod:

It is not for His Excellency to attempt any qualification of the terms used on the occasion, but he thinks it very possible that the words used in the original Dutch may not bear the precise meaning of those used in the English, as translated by one or other of the Commissioners. Neither can he for a moment suppose the words used were ever meant to apply to the Synod during the whole course of their deliberations - but only to particular portions of them, when the subjects under discussion were of more than ordinary interest.

1 Ingekomen Briewen by den Actuarius Synodi, A3 CCA 1/2 p.271.
2 ibid A3 CCA 1/2 p.301.
This marked the beginning of vigorous action on the part of the DRC for her freedom from the State. The Governor, Sir George Napier, felt the awkwardness of a position in which "he was considered as Head of the Church in this Settlement." On January 17th, 1840, he addressed the Scriba of the Synod, the Rev. W. Robertson, as follows:

His Excellency ... so far from desiring to lessen the authority of the Church on its internal management, is in reality most anxious to free it from the trammels of secular interference, in all spiritual or purely ecclesiastical matters - and of substituting in all other matters, of which she cannot dispose of her own sole authority, that of the highest civil tribunal for the authority, which he conceives to have been so undesirably continued in the Governor, the abolition of whose appellate Jurisdiction in Civil and Criminal procedures, ought in his opinion to have been followed up by the extinction of that anomalous relation, in which he still appears to be placed by the ancient Regulations of a Church whose principles repudiate all interference in matters concerning its own internal ecclesiastical concerns.  

At the Synod of 1842 a deputation was appointed, consisting of Dr. Robertson, Moderator; Alexander Smith, Scriba; and the Rev. P.E. Faure and the elder from Swellendam, F.W. Reitz, to wait upon His Excellency the Governor for the purpose of making certain representations connected with some difficulties which had arisen in the transaction of their business. The Attorney-General,(later Sir) William Porter, gives the following account of the meeting:

His Excellency requested the attendance of the Political Commissioners, and a friendly consideration of the subjects was entered upon. It appeared that the Synod were duly authorised to revise the existing Church

1 Die Soeklig - April, 1933, p. 121.
2 Ring van Graaff Reinet, R3/2,pp. 273-277.
Regulations, including the Regulations promulgated by Commissary General De Mist. It was admitted, upon all hands, that in revising the existing Regulations, it was competent for the Synod to add to or otherwise alter those regulations in any manner which to them seemeth good. It was admitted, upon all hands, that the regulations, which the Synod might prepare and propose to substitute for all or any of the existing regulations, could not, by the mere act of Synod, obtain any intrinsic force or power, and, therefore, that so far as the new regulations might change the law as declared by the old, those new regulations would require the previous sanction of Government.

It was further declared by the Political Commissioners that in the future discussions of Synod they would only feel it their duty to offer their sentiments upon subjects of such a nature as seemed to them to be connected with those civil rights, which they were nominated in order to protect. Upon the other hand, it was conceded by the deputation that of the fitness of the occasion, upon which the Commissioners might be disposed to declare their views, they, the Commissioners, must be themselves the only judges.

This marked the end of the power of the Political Commissioners in the Synods, and Governor Napier was as good as his word; for in the following year, 1843, a "Church Ordinance" was passed, which fully recognised the Church's right to frame and carry out her own regulations - under certain important provisos - without the necessity of securing the sanction of the Government. This document is the Magna Charta of the DRC in South Africa, the sign and seal of the independence to which she attained after nearly two centuries of subordination and pupilage.

1 Acta Synodi 1842 CCA S1/7 p. 599.
2. STRUGGLE WITH LIBERALISM AND THE CIVIL COURTS

The rise of the Rationalistic or "Liberal" movement, which had spread from Germany, was benumbing vital Christian faith in the Netherlands towards the middle of the 19th century. The trend of religious thinking in Holland was described in a letter from Utrecht, dated 12th October, 1860, by Dr. W. Robertson, a Scottish minister in the DRC.

All Christians admit that the condition of the Reformed Church in the Netherlands is exceedingly parlous. Liberalism - for so the prevalent form of unbelief is called - has spread itself over the whole land, and seeks to rob the Church of Christ of its most cherished truths. The trinity, the divinity of Christ, the personality of the Spirit, the vicarious suffering of Christ, and naturally all that stands in closest connection with these truths, are not merely denied but assailed. Miracles are declared to be impossible, and it is flatly denied that they ever happened, while everything that is said of the miraculous in Holy Scripture is declared to be legend or allegorical story. Yes, there are many who hold that the resurrection and the ascension of Christ are not facts, but that whatever is said of these events must also be accounted legendary. The eternity of punishment is, of course, also denied as in conflict with God's goodness and love; and as for sin, it is looked upon as necessary, and therefore derived from God, or at least willed by Him.¹

These trends of theological thought were influencing the religious life at the Cape through young South African ministers who had received their theological training in the universities of the Netherlands. "Liberal" propaganda, moreover, was being sedulously carried on in South Africa, especially by anonymous contributors to a monthly journal, De Onderzoeker, and by a section of the public press of Cape Town.

¹ De Gereformeerde Kerkbode, 1860, pp.413-4, transl. from Dutch.
Between the years 1860 and 1870 an open conflict between those ministers who held to the "Liberal" views of Holland, and those who supported the Confessional viewpoint, disturbed the spiritual life of the DRC. The Synod of 1862 sensed the great importance of the issues which it was called to decide by electing as Moderator the most able and outstanding of its young members - the Rev. Andrew Murray. From the pen of the Rev. Frans Lion Cachet comes a vivid description of this notable Synod, and of those who took the most prominent part in its deliberations:—

Let me now introduce you to the Synod as it assembled in 1862. In front of the artistic pulpit, which rests upon carved lions, stands a platform upon which the members of the Moderamen have taken their seats. The Moderator, Rev. Andrew Murray, you recognise as a well-known and beloved brother. He studied in (Scotland) Holland, returned to the Colony while yet quite young, and after having served the Church of the Free State as minister of Bloemfontein during her most trying period, has now been stationed for some time at Worcester in the Colony. He is one of our youngest veterans, and the Synod honoured itself when it elected him as Moderator... To the left of the Moderator sits Dr. Robertson, minister of Swellendam, a Scotsman by birth, an Afrikander by adoption, and thoroughly equal to the difficult office of Scriba Synodi (Clerk of Synod), which he has filled with honour for many years.... Beside Dr. Robertson sits the Assistant Clerk, Rev. J.H. Hofmeyr of Murraysburg, who has studied at Utrecht. These men constitute our Moderamen, nor could the guidance of the gathering be entrusted to better hands.

And the meeting itself? It consists of fifty-three ministers and about the same number of elders - more than one hundred in all. There, immediately in front of the Moderator, sits Rev. Andrew Murray, Senior, who counts three sons and four sons-in-law as ministers and members of the Synod. Did you observe that when he rose a while ago to address the Moderator, his son, with the customary "Right Reverend Sir", the latter, too, rose, and remained standing until his father had
finished speaking. Facing his father the "Right Reverend Gentleman" is a child. Alongside of the Rev. Mr. Murray are seated the Rev. A. Smith, W.R. Thomson, and J. Pears, old Scotsmen, who for twenty or thirty years have served the Church of the Colony, and who, like ourselves, have just been rescued from the "Waldensian", which was wrecked upon the rocks at Struispunt. All honour to the English Government, through whose mediation men like these have become ministers in our Church, and all honour to the men who ministered with so much readiness and faithfulness to what were then border congregations....

Why does so much excitement prevail in the gathering? Let me tell you. This morning at Roll-call, when the Moderator called upon the minister of Pietermaritzburg to hand in his credentials, Elder Loedolff of Malmesbury rose and protested against "the sitting in the Synod of deputies from congregations lying beyond the boundaries of the Cape Colony". Hitherto it had been supposed that the Church was at liberty to extend itself beyond the Colony, and that extra-colonial congregations, although not under the political authority of the Colony, might yet remain under the spiritual authority of the Synod. But the ministers and elders from beyond the Orange River are almost all orthodox; wherefore the moderns and liberals in the Colony flatter themselves that they will count a considerable majority in the Synod, if they are able to drive back the extra-colonials beyond the border....

Some Cape students have gone to Holland as semi-liberals and have returned to the Colony as thorough liberals or as modernists of full blood, while here they have been impatiently awaited and received with open arms by the "enlightened" and the "men of progress".

The Rev. J.J. Kotze, now minister of Darling, who sits yonder opposite to us, is the accredited leader, among the ministers, of the modernist party. Not far from him is seated the Rev. T. Burgers of Hanover, more copious of speech than Kotze, but lacking the latter's dignity and learning. Rev. Naude of Queenstown, and some other lesser lights among the "enlightened" sit scattered here and there (some of them alongside of truly orthodox
brethren), and will soon take to flight or else resign their charges. At present, however, they have no such intention. They arm themselves for the battle against the "orthodox" and boast great things, and though they are devoid of the learning of some of the moderns of Holland, they make so much commotion that no one enquires too closely after their knowledge. Of modern elders there are not many in the Synod, but some few there are. When it comes to voting, the orthodox party has a bare majority. You will allow, my friend, that this Synod, which is to witness a struggle between faith and unfaith - a life-and-death struggle such as can hardly take place in Holland, and a struggle resulting from the unbelief which is proclaimed as truth in Holland and in Dutch academies - is well worth a few moments' attention.

The incident which, according to Cachet, occasioned such great excitement in the Synod - that is, the protest registered by Elder Loedolff against the credentials of the Pietermaritzburg delegates - was the first move on the part of the Liberal party, and indicated their determination to dispute the right to a seat in the Synod of ministers and elders from beyond the confines of the Cape Colony. In the test case which followed, the court supported his claim. This weakened the Orthodox party considerably, and 26th November, 1862, must be regarded as the Disruption Day of the DRC in South Africa, since the Order of Court rent the bonds which united the congregations of the north to the mother Church, and created a breach which remains unhealed to the present day.

The next eruption came when the Rev. J.J. Kotze of Darling declared that he was not able to defend the language of the Heidelberg Catechism where it states that man is "continually inclined to all evil",

and asserted that such language "would not be fitting in the mouth of a heathen (unless he were a devil) far less in the mouth of a Christian. I believe that the Catechism is here in error." Mr. Kotze refused to retract or modify his language. He was consequently suspended and afterwards deposed from his office by the Synod.

The Moderator, the Rev. Andrew Murray, said on that occasion:

If ever there was a moment when I could have desired that another were occupying my place, it is at the present moment. We have now to proceed to the fulfilment of a most solemn duty - a task which, if I mistake not, has never yet been performed in this Church of South Africa. After long and prayerful deliberation the Synod has arrived at the conclusion that one of the brethren has been guilty of holding erroneous doctrine, and that he has been unfaithful to the solemn promise passed at his legitimation. In Christ's name we are now about to deprive him for a time of the right which was bestowed upon him in the name of the Lord of the Church. Having been found guilty, he has been adjudged by the Synod as unworthy longer to fulfil his sacred office. It remains the bounden duty of each and all to offer earnest and continual prayer that it may please the Lord to convince the erring brother of his error, and to visit him with the spirit of true penitence.

Mr. Kotze carried his case to the Civil Courts, with the claim that the decree of the Synod should be set aside as null and void. The suit, J.J. Kotze, minister of Darling, versus Andrew Murray, junior, Moderator of Synod of the DRC, came up for trial before the Supreme Court Judges Bell, Cloete and Watermeyer on 23rd August, 1864. The counsel for the plaintiff were the Attorney-General, Mr William Porter, and Advocate P.J. Denyssen. Advocate Fred S. Watermeyer, who had been briefed for the defence, was seized with a fatal illness shortly before the trial began, and at very

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2 ibid, p. 485.
3 De Volksvriend, 24th October, 1863, transl. from Dutch.
short notice, Mr. Murray was called upon to conduct his own defence. His argument lasted four and a half hours and at its conclusion Judge Bell complimented Mr. Murray in the following terms:

There can be but one opinion as to the ability and conscientiousness with which you have pleaded your cause. Few advocates could have done it equally well.

Judgment was delivered on 2nd September, 1864, and was in favour of the Rev. Mr. Kotze, with costs. The principles upon which this judgment was based were thus enunciated by Justice Cloete —

1. Whenever the Synod of the DRC shall promulgate any decree or decision whereby the civil rights and liberties or the social status of any member of the Church are affected, he shall have the right of suing for redress in the Civil Courts of this Colony;

2. In such cases the Synod shall be bound to justify and defend its decree, and to indicate the grounds upon which it is based;

3. In order to be valid these grounds must show that real justice in accordance with general legal principles has been done to the party aggrieved, in the form of procedure as well as in the merits of the original charge;

4. With reference to any charge laid against any minister, such charge must in the first instance be laid in the Presbytery to which the said minister belongs, as alone competent to try such case in the first instance;

5. Should the complainant not have been dealt with by the Synod either quoad formam or in accordance with the general principles of justice, then on all these grounds judgment should be for the complainant in

1 De Volksvriend, 27th August, 1864, transl. from Dutch.
in convention, and the claim in re-convention must be dismissed.

This then was the end of the great conflict which had agitated the public mind and stirred the deepest religious feelings of the Church for a period of nearly two years - a victory for Liberalism, and a flinging open of the floodgates, as it must have appeared, for the invasion of heterodoxy, unitarianism and rationalism. The judgment of the Supreme Court, with the full report of the trial, was diligently studied by members of the DRC throughout South Africa. Brochures and pamphlets on the burning subject of the day poured from the press. Interest in matters ecclesiastical was greatly stimulated. To the DRC the battle proved to be a blessing in disguise.

The attention of the Church was now focused upon another important investigation, namely, the trial of the Rev. T.F. Burgers of Hanover. Before the Synod of 1862 the Elder of Colesberg, Mr. P.J. Joubert, formally charged Mr. Burgers with being "tainted with Rationalism", and more definitely that in conversation on a Sunday afternoon, he had, in the presence of six persons, denied the personality of the devil, the sinlessness of Christ's human nature, the resurrection of the dead, and the personal existence of the soul after death. The examination of these charges not being concluded when the Synod adjourned in 1862, the Synod of 1863 continued the investigation, and on the 19th July, 1864, the Synodical Committee with the Rev. Andrew Murray as chairman, passed the following sentence:

1 De Volksvriend, 3rd September, 1864, transl. from Dutch.
2 Acta Synodi, 1862-1863 CCA Sl/11, p.1000, transl. from Dutch.
That, since the Rev. T.F. Burgers has been guilty of denying both the personality of the devil and the sinlessness of Christ's human nature, he be therefore suspended from his sacred ministry till the next meeting of the Synodical Committee in 1865, which will be prepared to relieve him of his suspension if he shall before 1st March, 1865, have forwarded to the Moderator an explanation of his views, and a retraction of the errors of which he has been found guilty, and shall testify his full assent to the doctrine of our Reformed Church as regards the two aforesaid points.¹

Of this sentence of suspension Mr. Burgers took not the slightest notice, but continued, at the formal request of the Consistory of Hanover, to exercise his ministerial functions. On the publication of the judgment of the Supreme Court by which Mr. Kotze was reinstated in his rights and privileges as minister of Darling, he carried his case to the Supreme Court. The case of T.F. Burgers versus Andrew Murray and others, as members of the Synodical Committee of the DRC, was heard on 26th May, 1865. The plaintiff was represented by the Attorney-General, Mr. Porter, assisted by Advocate Buchanan; and Mr. Murray appeared, as in the Kotze case, in his own defence. At the close of his argument on the preliminary exception, Acting Chief Justice Bell spoke as follows:

Before I deliver my opinion on this case, I beg to offer to the reverend defendant an expression of my sense not only of the lucid way in which he brought forward his arguments on this portion of the case, but also of the tone and manner in which he addressed the Court - so very different from the pretensions he was sent here to maintain on the part of the Church. That tone and manner require from me a tribute of respect, which, if he will accept it, I beg to offer him.²

The plaintiff in this suit prayed that the sentence of the Synodical Committee might be declared void on certain grounds, of

¹ Acta Synodi: CCA S1/12, pp.412-413, transl. from Dutch.
² Moorrees, A.: op. cit. p. 961, transl. from Dutch.
which the chief were the incompetency of the Synodical Committee as tribunal, the irregularity of the procedure and the insufficiency of the evidence. In the counter-plea the DRC claimed it possessed spiritual authority which was "beyond the control, cognizance and supervision of the Honourable the Supreme Court; and that this authority was acknowledged by the ninth section of the Ordinance of 1843. The defence here came to grips with the civil power on the real matter at issue - the authority of a Secular Court to interfere at all with the proceedings and sentence of a Spiritual Court. The Supreme Court, however, dismissed the exception raised on the score of its competency, and denied that the DRC, or any of its Courts, possessed "inherent rights". The exception being dismissed, the decision of the Court on the main question was that the plaintiff must succeed, and the sentence of the Synodical Committee be set aside as null and void.

There were thus two ministers of the DRC, placed under sentence of suspension and deposition by Church Courts, who had been restored to ministerial status and endowed with all their official rights and privileges by the highest Court of Law in the country. The result was dire confusion. When Mr. Kotze attempted to take his seat as representative of the congregation of Darling at the Presbytery of Tulbagh in October, 1864, the Rev. R. Shand moved the following motion which was carried:

As it has not appeared from the official organ of the Church that Mr. Kotze has been reinstated in his office as minister in the DRC, Presbytery declares that it cannot allow him to take his seat in its midst.  

1 Ring van Tulbagh, 1858-1864, R4/4, pp.369-370, transl. from Dutch.
At its following meeting in October, 1865, the Presbytery again resolved, by a majority of 10 votes to 7, to abide by the sentence of the Synod and refuse admission to Mr. Kotze. Having arrived at an impasse, the Presbytery wisely resolved to adjourn sine die.

The same story was repeated in the case of Mr. Burgers. The Presbytery of Graaff Reinet, to which the congregation of Hanover belonged, excluded Burgers by an almost unanimous vote from its meeting in October, 1865. At the request of the Synodical Committee, Mr. Andrew Murray, senior, proceeded to Hanover to hold services there. But on the advice and instigation of Mr. Burgers, the Consistory of Hanover refused him leave to preach and baptise, and put upon him the ignominy of returning home with his mission unfulfilled. On 21st June, 1866, Mr. Burgers applied for an interdict to restrain the Presbytery of Graaff Reinet from disputing his right to sit and vote as a member of that body. In reply the Presbytery followed the example of the Presbytery of Tulbagh, and adjourned until such time as the Synod itself should assemble, and instruct the distracted Presbyteries as to the action they should pursue amid the welter of confusion created by the adverse decisions of the Courts of Law.

Matters were now rapidly approaching their final denouement. In April, 1866, the Synodical Committee decided to carry the case Burgers versus the Synodical Committee in appeal to the Privy Council, and Mr. Murray was requested to proceed to England in his capacity as Moderator, in order to impart to counsel there certain

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1 Kerkbode, 1865, p.360
necessary advice and information. The grounds upon which the appeal was based were five: (a) The Civil Court has no jurisdiction in matters spiritual, (b) the judgment delivered by the Supreme Court conflicts with section nine of the Ordinance of 1843, (c) the Synod possesses jurisdiction in the first instance over its ministers, (d) the respondent (Burgers) has forfeited his right of protest by not objecting at the outset to the jurisdiction of the Synod, and (e) the judgment of the Supreme Court is not in accord with the law and is therefore wrong. On 6th February, 1867, Lord Westbury, Sir James Colville and Sir Edward Campbell, on behalf of the Judicial Committee of the Privy Council, gave judgment, in which they first declared that no appeal had been lodged on the score of the incompetency of the Supreme Court of Cape Colony to try the case. On the main question the Judicial Committee found for the defendant Burgers, and mulcted the Synodical Committee in the costs of the action. The appeal had failed.

Such was the situation when the Synod of 1867 assembled. It was a short-lived gathering. The ministers of Darling and Hanover, both still under sentence of Church Courts, took their seats among the assembled brethren. The Synod found itself upon the horns of a serious dilemma. It was morally unable to rescind the sentences passed upon the two erring brethren, and it was conscientiously unwilling to set at defiance the judgments of the Civil Courts. Mr. Murray, who had been elected to the office of Actuarious, proposed that the Assembly adjourn until greater light and

relief shall have been received. This unsatisfactory state of affairs continued for three years longer. Neither the Synod nor the Presbyteries of Tulbagh and Graaff Reinet assembled during that long period.

On his return from England in 1867, Mr. Murray found that the Rev. D.P. Faure had arrived in South Africa and had delivered a series of lectures on the following subjects: Human Reason, the Old Testament, the New Testament, Miracles, Jesus Christ, the Atonement, Eternal Punishment, and had expounded these great themes in strict accordance with approved rationalistic principles. They were published in a volume bearing the title Modern Theology, and issued early in 1868. This was a direct challenge to the DRC to examine the foundations and re-state the grounds of its faith, and this task was undertaken by Mr. Murray in a series of discourses preached in the Groote Kerk, Cape Town, and for the benefit of those who understood no Dutch, he lectured in English in the Commercial Exchange. Of the great ability displayed in these discourses there cannot be two opinions. Mr. Faure, himself, whose writings were chiefly assailed, confesses that:

both as regards matter and manner Mr. Murray's lectures were far superior to those previously referred to, and they represent the only serious attempt made to meet argument with argument.

In 1871 Mr. Murray was involved in another long controversy with the Liberals, his antagonist on this occasion being none
other than the Rev. J.J. Kotze, who had accused him before the Synod of 1870 of departing from the doctrines of predestination as expounded in the Canons of the Synod of Dort. Mr. Kotze's charges against Mr. Murray were specifically four. "You teach", said Mr. Kotze, "(1) that it is a man's own fault if he is lost, (2) that man is saved or lost by virtue of his own free will, (3) that man can voluntarily reject God's love and render nugatory God's effort to lead him to conversion, and (4) that God desires the salvation of all, and has sent Jesus Christ into the world to secure salvation for all." These doctrines he maintained to be in conflict with the explicit statements of the Canons.

In successive issues of De Volksvriend Mr. Murray set himself to refute these charges. He rebutted the first by proving through quotations from the Canons themselves that they distinctly state that impenitent man's final condemnation is due to his own fault. With reference to the second accusation he denied emphatically that he had anywhere taught that man is saved by his own free will and not by God's grace, while pointing out at the same time that the Canons clearly safeguard the doctrine of the freedom of the will. As regards the third charge, Mr. Murray proved that the words employed by him were in full accord with the teachings of the Canons. The last charge was in some respects the most difficult to meet, but Mr. Murray demonstrated that the Canons are careful not to commit themselves to the doctrine of a limited atonement.

"The fathers of Dort", he said, "have refrained from anywhere

1 Moorrees, A.: ibid, p. 994, transl. from Dutch.
stating that Christ died only for the elect, and much less have they ventured anywhere to assert that He did not die for all."

The aim and purpose of Mr. Kotze's attack was to prove that not only he, the heretic Kotze, but Andrew Murray himself, sometime Moderator of Synod, and champion of orthodoxy, was guilty of divergence from the accepted doctrines of the Church. This he failed to prove - that much is certain.

At this time it became evident that the Liberal Movement had spent its force, at any rate as far as the DRC was concerned. To this effect several causes contributed. The influence of the Theological Seminary at Stellenbosch, the way the DRC guarded itself by a colloquium doctum, the split in the ranks of the "Liberals" by the establishment of a "Free Protestant Church" on a unitarian basis, and the lack of vitality within "Liberalism" itself. The Liberal party, which seemed so powerful and influential in the Synod of 1862, had shrunk to a shadow of its former self in 1870, and could muster on critical questions only eleven votes in a Synod of over one hundred members.

After eight years' struggle with the Civil Courts, the principal question with which the Synod of 1870 was faced was this: how best to escape from the impasse in which it found itself in consequence of the contradictory judgments on Kotze and Burgers passed by the Church Courts and the Civil Courts respectively. A proposal moved by the Revs. J.H. du Plessis and A.D. Luckhoff was carried by 52 votes against 44:

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That nevertheless, under existing circumstances, rather than assume an attitude of defiance towards the Civil Courts, or submit meekly to its judgments, the Synod decides voluntarily to rescind the ecclesiastical sentence in this matter, as it hereby does.

The minority felt so strongly upon the subject that they handed in the following protest:

We fear that the reinstatement of a minister suspended for unsoundness in doctrine, even though this reinstatement results from an ecclesiastical resolution, will have the effect of allowing the Court to persist in the course it has adopted, permitting unbelief to raise its head with greater boldness, and causing our testimony against error to lose much of its force.


The apprehensions expressed by the protest were happily not realised. Mr. Kotze continued to fill the pastorate of Darling until compelled by age and increasing infirmity to resign his charge. Mr. Burgers remained minister of Hanover for two years longer, when he was elected President of the Transvaal, and severed his connection with the DRC. Of the other ministers within the Church who held "Liberal" views - and they were not many - some withdrew from a communion in which they felt themselves to be out of sympathy both with their ministerial brethren and with their own congregations, and others openly renounced their "Liberalism" or approximated

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gradually to the doctrines of the Church.

Writing in 1875 the Rev. F.L. Cachet expresses himself as follows on the outcome of the long struggle:

At present the "moderns" are in a complete minority in our Church. Outside the Church they may extend themselves, but within the Church they have for the time being no say at all. Their shout of victory was raised too soon. They set about their destructive work in too high-handed a fashion, and took too little account of the power of the Truth which the Cape Church confesses and vindicates. Since 1870 they have no position in the Synod. They talk, and are allowed to talk but small attention is paid to what they say. And this they find to be a death-blow.¹

3. DEVELOPMENT OF THE DUTCH REFORMED CHURCH IN THE SOUTH AFRICAN REPUBLIC

The DRC in the South African Republic (the Transvaal) owes much of its early organisation to the Rev. Frans Lion Cachet. In 1865 he accepted a call to be the first minister of the DRC at 2 Utrecht, a congregation founded in 1854. At that time the Rev. P.A.C. van Heyningen was on the point of leaving Lydenburg for the Free State, with the result that Cachet was the only minister of the Nederduitse Gereformeerde Kerk in the whole of the Transvaal. In his capacity as minister of Utrecht, Cachet was destined to play a leading role in connection with the organisation of the DRC in the Transvaal - a work deserving the lasting thanks of every member of that Church.

Although Cachet had received a clear call to Utrecht, he found it painful to leave Natal, and declared that the separation

of the Utrecht congregation from the Natal Presbytery was largely responsible for settling his inward struggle as to whether he should become minister of that congregation:

Your lot grieves me. Cut adrift from any connection with the Church, a prey to the onslaughts of the Hervormde Church, not to speak of the political situation of the time, what would have happened to you without a minister? It was a great wrench to leave Ladysmith where, although I had known sorrow, I had also experienced great joy; it was difficult to break my tie with the Natal Church, especially with brother Huet; difficult to forego all positions with Free State congregations, but duty called and the Lord made me obey. Dear brethren, the first (few) days and nights in the Utrecht manse were torture to my soul. I felt completely forsaken in the half-built house on this side of the river, citizen of a Republic in a disorderly and divided community, and, let me confess, with the prospect of only being able to provide for my daily needs with great difficulty.

In a footnote to the sermon he explains that the "Hervormde" Church in contrast to the "Gereformeerde" Church meant modern as opposed to orthodox in the Republic. Cachet felt that the work required of him in the Republic was to "build up again the neglected garden of our Gereformeerde Church." With great enthusiasm he undertook this task.

Congregations in the Transvaal had been regarded from the first as forming part of the DRC of the Cape Colony; the ordinances of religion had been administered to them by clergymen of that Church; at their own request they had recently been incorporated by Synodical decision (21st October, 1852) into the DRC. But at Rustenburg on 8th August, 1853, the Volksraad and the General Assembly of Churches, in separate session, arrived at resolutions of

similar import, namely, to sever their connection with the DRC of the Cape Colony. The reasons adduced were two: (1) "The conditions, or promises, of supplying us with ministers have not been fulfilled; and (2) We cannot submit to the ecclesiastical laws of the DRC of South Africa." In this manner arose the separatist body known as "de Nederduitse Hervormde Kerk" of the Transvaal, so named in contradistinction to the historical Church from which it had broken away, viz., "de Nederduitse Gereformeerde Kerk" - both titles being precisely equivalent to the "Dutch Reformed Church".

The Volksraad was anxious that Cachet should unite with the Hervormde Church, and for that purpose arranged that a deputation from the Utrecht congregation be invited to attend a Commission of the General Assembly to be held at Rustenburg on 26th June, 1865. Cachet, accompanied by an elder and two deacons, attended the Commission. Here he voiced his objections, namely, that the name of the Church was altered from Gereformeerde to Hervormde, "in itself of little, but in the circumstances of great, importance," because, Cachet declared, with the change of name they "dropped the actual doctrine." And when he enquired what doctrines would be maintained, the Rev. van Warmelo answered, "the doctrines do not occur in the law and far be it from me to put them in." Missionary work and the use of hymns were also discussed but it was apparent that there was no hope of a union between the two Churches. It was decided to

to refer the matter to the next General Assembly of the Hervormde Church to be held in Pretoria in November, 1865. It was clear to Cachet that no union would take place unless they signed the Gereformeerde Church "articles of doctrine" and promised to follow the doctrines as laid down in the Scriptures.

Being known supporters of the liberal ideal, they could not do this. The Rev. van Warmelo, for example, was made a minister contrary to their own regulations and without any legal backing from the Actuary, and something should be done about this. The careless manner in which they spoke of the Lord's service; the naked liberalism which ministers displayed "entre nous" (not yet openly before congregations); their undisguised hostility towards the Cape Synod; their attitude towards Dissenters and missionaires: all these made him hesitate about considering union with the Hervormde Church.

On receiving a formal invitation from the Rev. A.J. Bege- mann to attend the General Assembly of the Hervormde Church to be held at Pretoria on 20th November, 1865, Cachet attended the Assembly accompanied by deacon M.S. Ferreira and his brother, Jan Cachet. The invitation was addressed to "the so-called Nederduitse Gereformeerde congregation of Utrecht."

At this Assembly representatives from the Lydenburg congregation were refused seats as they had come to the Gereformeerde Church meeting and this was the General Assembly of the Hervormde Church. At this Assembly Cachet laid down his conditions for union:

1. The Church would again be called Gereformeerde.
2. Ministers would be required to sign declarations of doctrine.

He would, however, not let the scheme founder over the question of a name. Even in June at Rustenburg he felt: "Yet I feel that if they accepted the Declaration of Union as binding, I would have to join them, especially in view of the political and ecclesiastical position in the country." With him doctrine was of supreme importance. After a long argument between the Moderator and Cachet as to what the doctrine of the Hervormde Church was, he finally received the answer that this was clearly laid down in Article 7 of the Netherlands Declaration of Faith. Thereupon Cachet proposed:

In connection with the doctrine of the Church the Assembly declares that it thereby means all the articles and doctrines in the Formulary of the Gereformeerde Church (Articles of Faith, Heidelberg Catechism, Canons of the Synod of Dort) which it recognises as founded on God's Word, while it lays down that all ministers shall be bound to teach nothing in any way disagreeing with the above Formulary of Unity (Formulieren van Enigheid), neither openly nor in private, which deviates in the slightest from the Formulary. Wherefore it demands that all ministers sign the following Formulary (which was that of the Free State Church) and resolve to maintain this very strictly.  

The Rev. van der Hoff thereupon declared that he would always confine himself to the Word "insofar as the Articles of Doctrine agree with God's Word", and refused to sign the Formulary proposed by Cachet.

Cachet's Formulary was re-read, but a proposal by the Scriba that the Assembly let the matter rest at the answer given to Cachet at the beginning of the discussion, namely, that the doctrines were clearly laid down in Article 7 of the Netherlands

Declaration of Faith, was unanimously adopted. Thereupon Cachet stated that, in the circumstances, there could be no question of a union, and that, although it was regrettable, he could not give up what was held most dear by his congregation. He would journey through the length and breadth of the Republic and everywhere would "revive the old Gereformeerde Church in the land." "With reprehensible facetiousness the Moderator wished him every success and blessing."

This attempt at Church union was of importance not only for the Church but for the young South African Republic. It is difficult to explain how the General Assembly of the Hervormde Church, meeting at Potchefstroom in February, 1866, consisting of the same ministers, approved a Formulary which was almost exactly the same as Cachet's proposals at the previous Assembly. The Formulary read:

We the undersigned ministers of the Netherlands Hervormde Church of the S.A. Republic, declare in good faith that we accept with all our hearts and will be true to the doctrines agreeing with God's Holy Word which are laid down in the Formulary of the Netherlands Hervormde Church, namely the Netherlands Articles of Faith, the Heidelberg Catechism, and the Canons of Dort, and promise that our conduct will conform meticulously with our Church regulations while we submit to the judgment of accepted local Church authorities if our actions are contrary to these regulations. The signatory of this regulation states that by his signature he believes that the doctrines as laid down in the Formulary are in accordance with God's Holy Word.

It seems clear that the failure to achieve union lies at the door of the Hervormde Church. Cachet's effort to persuade the Assembly to accept the Formulary can easily be understood in view

of the circumstances of the time. In the Netherlands, the Hervormde Church had advanced so far on the path of liberalism that it caused a division in the Church. And in the S.A. Republic the name "Hervormde" Church came to be identified with the Church of the same name in the Netherlands. After the failure of the "union talks" in the Transvaal, the lead was taken by men who on various occasions made statements which, to say the least, gave little confidence in their attachment to the Creed. Cachet was present when one of them, the Rev. van Warmelo, refused to make his colloquium doctum at the Cape Synod in 1862. Cachet records:

Union failed to come to anything because at the meetings at Rustenburg in June and in Pretoria in November, 1865, the ministers of the Hervormde Church of the Republic obstinately and scornfully refused to sign the doctrines of the Gereformeerde Church as based on God's Word: the most important condition I demanded if I were to join the other congregations.¹

Cachet saw his path clearly marked. In association with Lydenburg (now without a minister) and Utrecht, representing the Gereformeerde Church in the Republic, he had to make its voice heard by everyone who belonged to and loved that Church, and get them united under one Church Council. "There was never any question of founding a new Church but of restoring the old."

Disappointed at the unsuccessful attempt at Church Union, about a third of his congregation at Utrecht broke away, partly because their minister would receive no salary from the State, and this might mean they had to contribute more to the support of their

Church. The first community he visited at the invitation of certain Church members was Wakkerstroom. The Rev. van der Hoff wrote:

Cachet wished to compel ministers to sign a formulary to which they could not submit with a clear conscience before God.¹

Four members of the Church Council accused van der Hoff of heterodoxy. For that reason a new Church Council had to be elected, and efforts were made to persuade van der Hoff to hold a general meeting to discuss "Church matters" with Cachet, but he proved adamant. A new congregation of the Gereformeerde Church was founded at Wakkerstroom and for the first time Cachet "experienced physical insults for the sake of the Church." Little success attended this foundation as there was too much "alien fire on the altar".

Cachet then visited the congregation at Lydenburg. Van der Hoff had succeeded in persuading the Lydenburgers to believe that the Cape Synod stood under the supervision of the British Government; that ministers of the Cape Church were obliged to take an oath of allegiance to the Queen; that Cape ecclesiastical law placed whites and blacks upon a footing of equality, and that no modifications in the Church's laws and regulations would be granted to the congregations of the Transvaal; and by these arguments he prevailed upon them to cast off their allegiance to the Mother Church. However, the visit of Cachet caused them to repent of their ill-considered action, and they discharged the disingenuous van der Hoff from his office as Consulent, and elected Cachet as their interim-

² Cachet, F.L.: ibid, p. 52.
moderator.

On 23rd December, 1865, Cachet and deacon Ferreira gave a full report on the failure of union with the Hervormde Church to the Consistory of the Utrecht congregation. Their decisions were approved for these reasons:

I. Because it did not appear from the rules and regulations of congregations, from any document or any Church proceedings that their doctrine and discipline agreed with that of the Gereformeerde Church as constituted at the National Synod of Dort 1618-1619.

II. Because from notes and minutes it appeared that the Hervormde Church in name, doctrine and practice greatly differed from the Gereformeerde Church of the Netherlands, the Cape Colony, the Free State and Natal, and from the Gereformeerde Church as she originally existed in all Church communities, and still does exist in various communities of the South African Republic.

III. Because the Hervormde Church through the General Assembly in November at Pretoria had clearly stated that her ministers were not bound by the doctrines of the Formularies of the Gereformeerde Church.

IV. Because the Hervormde Church in this country had in name, doctrine and practice followed in the footsteps of the liberal Hervormde Church of the Netherlands with complete doctrinal freedom for her ministers, even though her actions endangered the peace and welfare of the Republic not even conforming with the spirit of the law of Article 20-22 of the Constitution.

V. Because a union with the Hervormde Church of the S.A. Republic as now constituted would be a betrayal of the dearest interests of the Gereformeerde Church in general and those of the Republic in particular.1

These resolutions were to be made known to the "Honourable Executive Council and to the General Assembly of the Hervormde Church of the South African Republic". The Utrecht Consistory had 500 copies of

Cachet's report printed, and sent a copy to each of the following:
The Synods of the Cape, Free State, Natal, the Gereformeerde Church
under the Rev. Mr. Postma; to the General Assembly of the Hervormde
Church; to the acting minister and congregation of the Gereformeerde Church at Klerksdorp; to the Executive Council, the Volksraad, the President and "General" Paul Kruger.

After much preparation Cachet arranged for the first
General Assembly of the Nederduitse-Gereformeerde Church in the
South African Republic to be held at Utrecht on 3rd December, 1866.
The Rev. Mr. Huet of Pietermaritzburg, Natal, was appointed as the
Scriba, and there were representatives from Lydenburg, Nazareth,
Utrecht, Hartebeestfontein, Pienaarsrivier, Potchefstroom, Suikerboschrand and Vaalrivier (district Wakkerstroom). The Assembly decided by a vast majority to unite all congregations under one Church Council called the "Nederduitse-Gereformeerde Church in the South African Republic", and also that the basis of faith be the Bible, God's Word, and the strict maintenance of the Formularies of the Gereformeerde Church. The Assembly expressed its regret that there was no representative from Wakkerstroom, but left it open for that congregation to join later. Cachet now became minister of seven vacant congregations. Stipends for these posts were to flow into the Utrecht Church treasury. As Scriba of the Assembly, he had to travel 200 miles to the nearest printing press, in order to publish the Church regulations and undertake many other duties. Yet, taking everything into consideration, especially the fact that

eight congregations were now united, he found reason to exclaim, 1 "Soli Deo Gloria".

As interim-moderator of seven vacant Churches in the Republic, Cachet undertook almost continuous journeys with the purpose of providing congregations with loyal ministers, building churches and training congregations to contribute regularly to the minister's stipend and other church expenses. Now the DRC in the Republic had to support itself, expand and be a blessing "to the land and also the heathen."

The last Assembly attended by Cachet was the Sixth General Assembly held at Utrecht on the 24th March, 1873. There were now three ministers, F.L. Cachet, J.P. Jooste, and J.G. Kriel, and eighteen representatives from nine congregations. Marico and Bloemhof were not represented and a new congregation was formed at Zoutpansberg. Among those visiting the Assembly were the Revs. Stefanus Hofmeyr, Richard Craig of the Natal Church, and van Velden of Maritzburg. In view of the fact that the Utrecht congregation had granted Cachet a year's leave of absence to visit the land of his birth, the Assembly presented him with the following letter of authority to represent the Gereformeerde Church of the South African Republic in the Cape Colony, the Netherlands and Scotland:

The General Assembly of the Nederduitse-Gereformeerde Church of the S.A. Republic lawfully constituted at Utrecht on this 28th day of March, 1873, considering the deserved confidence which the Church in this Republic has in the Reverend F.L. Cachet, minister at Utrecht and Scriba of the Assembly, and taking into consideration the needs of our Church in the Republic, needs which are so little

known in the Cape Colony, or to sister Churches in Holland and Scotland; and further that, after fifteen years of labour in Africa, the Reverend Gentleman is preparing to return to his fatherland; lay it upon him to convey to our brothers in the Lord in the Cape Colony as well as in Holland and Scotland, the warm greetings of our Church. To any who have taken an interest in our struggle, and through their prayers, advice and letters have strengthened our hands, hearty thanks for their love and interest. And the Assembly further ask him to make known, as far as possible in the present circumstances, the real ecclesiastical position in the Republic, not only in public lectures but in private conversations with whoever is interested in the state of the Church; and give him full power to do whatever he thinks best in the interest of our Church. The Assembly trust that, through their prayers, he will be led in all his undertakings by the Spirit of God. The Assembly further beg the Church Councils of sister Churches in the Cape Colony, Holland and Scotland, to whom this authorisation shall be shown to receive the said brother, the Reverend F.L. Cachet, minister of Utrecht, as our representative; and to support him with advice and help in the love of the Lord Jesus Christ; similarly all those who take an interest in ecclesiastical matters and the welfare of the Nederduitse Gereformeerde Church in the South African Republic. The General Assembly commend the above-mentioned brother to the hands of the Trinity, God the Father, the Son and the Holy Ghost. Amen.

Upon a proposal by the minister of Potchefstroom, the Assembly also decided unanimously:

The General Assembly, representative of the whole Neder­duitse Gereformeerde Church of the South African Repub­lic, acknowledges with deep thankfulness the work done for the Church in this country by the Rev. F.L. Cachet. They regard him, humanly speaking, as the saviour and restorer of the old Mother Church here. While the Assembly fully approves the Utrecht Council's resolu­tion granting the Rev. Mr. Cachet a year's leave of absence, they cannot but regret that they will be de­prived of his services even temporarily. We wish him every blessing in his journey to his fatherland and hope that the Lord in his own good time will once again bring him back into our midst.

4. CHURCH UNION

At the first Synod held at Cape Town in 1824 the Scottish influence was so strong that Dr. George Thom placed before the Synod a motion (beskrywingspunt) regarding the desirability of a union between the DRC and the Church of Scotland. The question was referred to the Governor, Lord Charles Somerset, who in his reply to the Synod, thought such a union very desirable but of such importance that no step could be taken without the sanction of Earl Bathurst, Secretary of State for the Colonies. In the interim the Synod resolved to record the following:

The actual connection between the Reformed Church in the Netherlands and in this Colony having ceased by the cession of this settlement to His Great Britannic Majesty, it was considered whether and how far the Reformed Church at this place ought to have obtained a similar relation with the Reformed Church in Scotland? ... After mature deliberation it appeared that a fraternisation with that Church would be of essential interest for the Colonial Church; but many difficulties occurred at the same time as to the manner in which this could be effected, as the administration of the Colonial Church had, during the war, in particular by the Regulations introduced under the Batavian Government, and still in full force, as well as within itself with regard to the Colonial Government, acquired such a nature as could make the relation even with the Nederlandish Church, if the Colony still belonged to that State, utterly difficult. Wherefore it was deemed advisable not as yet to make the same a subject of conclusive deliberation.

In other words, only "practical difficulties" stood in the way of union with the Church of Scotland, and the main difficulty was that of the Church Regulations of De Mist. However, at later Synods of the Cape Church the desirability of union with the Church

of Scotland was raised. At the Synod of 1862, the Moderator, the Rev. Andrew Murray, pleaded for this union with Scotland. The Synod declined to take action, although the link with the DRC of the Netherlands had been severed, and all correspondence with that Church had ceased. And at the Synod of 1894 (the Rev. Andrew Murray was again the Moderator) the following minute was recorded in relation to the union of all Presbyterian congregations in South Africa:

The Synod desires to have it minuted that it is in favour of a closer union between the branches of Presbyterians in South Africa. It regrets the circumstances which appear to stand in the way of immediate organic union, but trusts that ere long some means will be devised whereby that very desirable object shall be obtained. Meanwhile it would urge all Presbyteries and Consistories to do all they can to further not only spiritual unity, but external and organic union, among the different branches of the Churches, who hold the Reformed faith and Presbyterian principles.

At the General Assembly of the Presbyterian Church of South Africa held at Cape Town in 1912, the then Moderator of the DRC of the Cape, the Rev. A.I. Steytler, pleaded earnestly for a union of the two Presbyterian Churches. Unfortunately nothing came of these efforts for organic union.

The first real effort towards Church Union came in 1870 from both the Synods of the Anglican and the Dutch Reformed Churches. The Synod of the Church of the Province of South Africa "deeply deploring the manifold evils .... resulting from the divisions among

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2 *Acta Synodi*, 1894, CCA S1/12, pp. 129-130.
3 *De Hervormer*, 15th October, 1912, p. 6.
Christians", expressed itself as desirous of discussing with the authorities of other Communions "the principles upon which re-union in one visible body in Christ might be effected." To these overtures the Synod of the DRC replied by adopting a resolution, of which the more important paragraphs read as follows:

That the Synod especially rejoices in any sign of such nearer approximation in the case of the English Church, when it remembers the ecclesiastical inter-communion which existed, in the period immediately following the Reformation between the English Church and the Protestant Churches of the Continent of Europe - an inter-communion of which the National Synod of Dort, in 1618 and 1619, saw a clear proof in the deputies of the English Church who took part in the proceedings of the Synod.

Furthermore, in appointing a Committee to enter into communication with the bishops of the English Church, the Synod enjoined, that this Committee, in such communications, shall have to consider the only basis of approximation and re-union - Holy Scripture - and shall direct their attention, in the first place, to a unity of spirit as a preliminary to outward union, and to existing opportunities for common co-operation.

The Committee thus appointed by the D.R. Synod consisted of the Moderator, the Actuarius and the Scriba of that body - the Revs. P.E. Faure, A. Murray and Wm. Robertson - who transmitted to Bishop Gray of the Anglican Church the resolution at which the Synod had arrived. In a letter, dated 31st May, 1871, Bishop Gray then endeavoured, as he put it, "to open out the great question" with some considerations which might serve as a basis for future discussion. After pointing out the general agreement of the two Churches on such points as the authority of Scripture, the use of a liturgy, the

1 Acta Synodi, 1870, S1/12, CCA, pp. 529-533.
2 Acta Synodi, 1870, S1/12, CCA, pp. 964-966.
vindication of discipline and the acceptance of creeds, he went on to discuss "what sacrifices could or ought to be made on one side or the other to secure the great blessing of unity." This gives him occasion to lay down as axiomatic that "there ought to be no compromise or surrender of what appears to either party fundamental truth clearly revealed of God." "We are persuaded", he continues, "that ours is the true and divine Order in Christ's Church, with which we may neither part nor tamper", and "Episcopacy, in our meaning of the word, is ordained of God." Recognising this as the rock upon which all proposals for union were likely to be shipwrecked, the Bishop then endeavours to minimise the objections against this form of Church government, by the following statements:

(I) Nearly all are agreed that Episcopacy, as distinguished from a parity of ministers, if not essential, is at least lawful.

(II) It is admitted, I think, by most, that if not clearly instituted by our Lord, and carried out in practice wherever possible by the Apostles, it became at a very early period the general rule of the Church throughout the world.

(III) It is well nigh certain that the re-union of Christendom, which we believe that God will in His own good time bring to pass, cannot take place on any other platform.

(IV) The leading Continental Reformers - Luther, Melanchthon, Calvin and others - would have willingly retained it. Your own divines, at Dort, expressed their sorrow that they had from circumstances lost it.¹

On the 15th of August, 1871, the Committee of Three replied at length to the Bishop's letter. The arguments for Episcopacy which had been advanced were one by one examined and refuted.

Firstly, the Committee denied the proposition that "Episcopacy as

¹ Acta Synodi, 1873, S1/13, CCA No. 709. A correspondence relative to Proposals for Union between the English and Dutch Reformed Churches in S.A., p. 15.
distinguished from the parity of ministers is lawful." The "bishop" of the New Testament, they affirm, is no more than primus inter pares, and therefore Episcopacy as distinguished from the parity of ministers, has no warrant in Scripture. Secondly, they proceed by quotations from the writings of the Reformers to show that the latter never acknowledged the divine authority of the bishop, but that for the sake of amity and concord they adopted the position laid down in the Schmalkald Articles, viz: "If the Bishops would fulfil their office rightly, we might allow them, in the name of charity and peace, not of necessity, to ordain our ministers." They further deny that the Dort divines ever expressed regret at having lost Episcopacy, and finally they quote the principle laid down by Calvin in his Institutes as representing the views entertained universally by the Reformed Churches:

In giving the names of Bishops, Presbyters and Pastors indiscriminately to those who govern Churches, I have done it on the authority of Scripture, which uses the words as synonymous ... In each city the Presbyters selected one of their number to whom they gave the title Bishop, lest, as usually happens from equality, discussion should arise. The Bishop, however, was not so superior in honour and dignity as to have dominion over his colleagues; but as it belongs to a president in an assembly to bring matters before them, collect their opinions, take precedence of others in consulting and advising, and execute what is decreed by common consent, so a Bishop held the same office in a meeting of Presbyters. 1

As to the pretension of the Anglican Church, as voiced by Bishop Gray, that it could surrender no portion of what it considered "fundamental truth", Messrs. Faure, Murray and Robertson expressed themselves in no uncertain fashion:

1 Acta Synodi 1873. S1/13 CCA No.709. Union of Churches p.28.
We confess that we can hardly see how the proposals submitted can be called proposals for union. We seek in vain, as we look forward to what would be found some fifty years hence as the result of what you propose, for any sign of the "United Episcopalian and Presbyterian Churches of South Africa". We see an Episcopalian Church enlarged by the incorporation or absorption of a Presbyterian body. But we miss entirely in practice what has been so well expressed in theory. While on behalf of one of the contracting parties the following claims are put in, 'Her divinely constituted Church order shall not be tampered with'; 'her Prayer-book cannot be parted with'; 'our system of Synods is better suited to the wants of the Colony'; 'I much doubt whether alteration in the language of such of our Articles as treat of Faith would be sanctioned'; - for the Presbyterian Church nothing less is suggested than that she should give up everything that now characterises her, and simply merge her existence in another body. We think that further consideration will show that such proposals ensure their own rejection.

Bishop Gray replied to these arguments and criticisms in a long letter which was published as a pamphlet under the title "Union of Churches". In this reply he first labours to prove that Episcopacy, as an ecclesiastical system, cannot be dispensed with, for (a) there is "no point upon which all schools of opinion in the Anglican Church are more nearly agreed", and (b) the Continental Reformers repudiated not Episcopacy but the Papacy; and Calvin, in particular, speaks with approbation of the system of the ancient Church, so that, adds the Bishop, "I cannot but be thankful to find that the Church of the Province has so much support from so unlooked for a quarter." But, as if he was sensible of a lack of cogency in the arguments employed, the Bishop then has recourse to an ad hominem. "What has been the actual working", he asks, "of the

1 Acta Synodi, 1873, CCA S1/13, No. 709, Union of Churches, pp.21-39. 2 Acta Synodi, 1873, ibid No. 707, pages 1-38.
systems established and the principles laid down by the Continental reformers as regards the countries to which their influence extended?" His answer is that "the general condition of Protestantism on the Continent is not satisfactory", and in proof of this indictment he refers to Switzerland, where "the venerable Malan is living in schism from his brethren"; to France - "a cage of unclean birds, the hold of every foul spirit"; to Holland and its "deplorable religious condition, 1,400 out of 1,500 preachers being Unitarians or Socinians"; and to Germany, whence "whatever of unbelief that has extended to England has been derived". "How are we to account for the decay of faith over these particular bodies? Is it not worth considering whether their state of separation from the ancient constitution and organisation of the Church may not have somewhat to do with it?" But to countries like Presbyterian Scotland, Nonconformist England and democratic America, to which presumably the influence of the "Continental Reformers" also extended, there is not a syllable of reference in this connection.

As to the practical suggestion of the D.R. Committee that the clergy of both Churches should exchange pulpits and engage in acts of united prayer, it is swept haughtily aside with the observation: "To this I am constrained to reply that whatever it is that keeps us apart and forbids our becoming one Communion unfits us, in my estimation, to be at once safe and outspoken teachers of each other's people." Upon the whole incident of the union proposals the

1 Acta Synodi, 1873, CCA, S1/13, No. 707. Union of Churches, p.27. 2 Acta Synodi, 1873, ibid. p. 35.
son and biographer of Bishop Gray offers this comment: "It was hardly possible to look for any real approach to union with a body who reject Episcopacy; and as to what is called 'exchanging pulpits' - priests of the Church lowering their office by preaching in dissenting places of worship, and inviting dissenters to preach to their people - the Bishop did not consider that any advance towards real unity could ever be made by such unworthy compromises."

With the temper and attitude displayed by Bishop Gray throughout the course of these negotiations no argument was possible, and the Committee, rather than continue a controversy which might engender heat but could cast no light, refrained from answering the last communication. Thus ended the first and last attempt to establish a rapprochement between the Dutch Reformed and the Anglican Churches in South Africa. In reporting the abortive result of the discussions to the Synod, the Committee expressed its opinion "that the Assembly had reason to congratulate itself upon the negotiations, since the DRC had thereby given proof of its readiness to greet with joy every offer of the hand of friendship."

The union of the D.R. Churches belonging to the four provinces of South Africa was a question which greatly interested Andrew Murray. It could hardly be otherwise, since the first eleven years of his ministry had been spent in self-denying labours among the farmer population of the northern territories. He had witnessed the establishment and the growth, in the Orange Free

2 Acta Synodi, 1873, op. cit. No. 708.
State, Transvaal and Natal, of autonomous Churches, which were separated from the mother Church of the Cape and from each other by political boundaries only. But when, after the Anglo-Boer war, those boundaries were obliterated, and the several States were reconstituted as provinces of the Union of South Africa, the unification of the Churches became a scheme of practical politics. It was but fitting that the first step in the direction of closer union should be taken on the initiative of Andrew Murray.

At the Synod of 1903 - the first which was held after the conclusion of peace - he tabled a motion, in conjunction with his colleague, the Rev. J.R. Albertyn, "that the Synod do appoint a Committee to confer with the Churches of the Orange River Colony, the Transvaal and Natal, in order to ascertain upon what basis a union can be established." In speaking to this motion Mr. Murray pointed out that two kinds of unification were possible, an organic union, by which all the Churches should become one body and hold all their properties and funds in common, and a federal union, which would secure joint action only, leaving to each Church its autonomy and its material possessions. He declared himself to be in favour of organic union; and though the Synod did not then seem prepared to follow him so far, the motion for the appointment of a committee of conference was carried by a unanimous vote.

The Conference on Union, in the proceedings in which Mr. Murray took an active part, was held at Colesberg in the month of October, 1905. It was then resolved to lay before the various

1 Acta Synodi, 1903, Sl/21, p.4, and Jaarboek, 1949, p.545.
synods proposals for a federal union, under which each Synod should retain its own legislative and administrative authority, while the visible unity of the federated bodies was to be represented by a Council of the Churches (Raad der Kerken), the decisions of which, however, were not to be binding on any Church until approved by the Synod of that Church. In the establishment of this federal union and the creation of a Council of the Churches the four Synods concurred, with not a single dissentient voice; and one of the first acts of the Council thus called into being was to declare that the Federal bond was after all a very inadequate expression of the real and fundamental unity of the four bodies, and that they should immediately advance towards the realisation of an organic union.

Mr. Murray had by this time retired from the ranks of active ministers and could take no further part in the proceedings for union; but the principles which he had expounded in his address to the Synod in 1903 were clearly seen to point towards organic union as their only practical and logical conclusion.

In 1909 the proposals for union, devised by the Council of Churches, were laid before the various Synods. They comprised five paragraphs. The first summed up the reasons for union; the second provided that the United Church should bear the historic title "The DRC of South Africa"; the third dealt with the funds of the Churches which it was proposed to merge into one; the fourth suggested a working solution of the vexed question of the so-called "equality" of native Church members with white; and the fifth

indicated the parliamentary legislation which would be needed in order to give the proposed union legal right and authority.

It was abundantly clear that an epoch had been reached in the history of the D.R. Churches of South Africa. A corporate unity, which was formerly a wholly unrealisable ideal, was now within reach, and the approaching union of the provinces of South Africa acted as a strong incentive to the Churches to keep pace with the political movement. In the Synods of the Transvaal and Natal the proposals were unanimously accepted. In the Free State there was a small minority, and in the Cape Synod a large minority against the scheme, the former declaring that "the time had not yet come for the union of the DRC of South Africa", and the latter desiring that "the matter be referred back to the Council of Churches for further enquiry into the questions of the Church's name and the right of coloured members."

The proposals having passed all four Synods, the way was open to approach Parliament for the necessary legislation. In the session of 1911 an "enabling Bill" was placed upon the statute book as Act No. 23 of 1911. It empowered the Synods of the four Churches to enter into an organic union after a certain procedure had been followed and certain conditions had been observed. These conditions were by no means easy. They provided inter alia, that at least three-quarters of the members of each and every Consistory belonging to each of the four Churches should record their votes for the proposed amalgamation. There were at that time some 250

1 Jaarboek, 1949, pp. 545-6.
established congregations in the four provinces, and each Consistory would consist on an average of not less than ten members. At least two thousand five hundred churchwardens, accordingly, many of whom knew very little about the history of the union movement, and anticipated small advantage from it, would be called upon to vote in the matter. It was to be expected that if the smallest doubt arose in their minds - and such doubts were more easily kindled than allayed - they would cast their vote for the retention of the status quo.

These anticipations were unhappily realised. The decisions of the Consistories were taken during the first half of 1912. The result was surprising. In the Cape Church, where the Synodical voting had shown only a narrow majority for union, the Consistories accorded the measure considerable support, although that support fell far short of the requisite three-fourths majority. In the Free State Church, on the other hand, whose Synod numbered but a few opponents of union, the Consistories vetoed the proposals by a large majority. Similarly, in the Transvaal the Consistories refused to follow the lead of their Synod, which had unanimously declared for union, and recorded an equally decided adverse vote.

Thus were shattered the expectations of attaining to corporate unity in the lifetime of the present generation. Dr. Andrew Murray passed away without beholding what he had so ardently longed for - the re-union of Churches one in faith and doctrine, one in government and discipline, and one in speech and nationality.

1 Kerkbode, 1912, pp.349-350.
CHAPTER SEVEN

An Evaluation of the Influence of the Church of Scotland on the Dutch Reformed Church of South Africa.
AN EVALUATION OF THE INFLUENCE OF THE CHURCH OF SCOTLAND ON THE
DUTCH REFORMED CHURCH OF SOUTH AFRICA.

The DRC recognizes its debt to the ministers of the Church of Scotland who helped in its organization and expansion. In 1924 the Kerkbode declared:

The Scottish ministers were a gift from God to our Church and to South Africa for which we shall be eternally indebted.¹

These men had to learn Dutch, but it is remarkable how quickly they assimilated the language, became acclimatised, and at one with the Dutch people, whom they grew to love and among whom they laboured for many years. The Rev. William Robertson, son of Dr. Robertson of Swellendam, wrote of them:

The Dutch people soon came to revere and love their Scots Predikante (clergy) for they perceived that they were men in real earnest, guided by the highest principles, and preaching the old gospel in all its simplicity.²

The Scottish ministers brought to the DRC the best traditions of the Church of Scotland. This is seen in the way they devoted themselves to pastoral work. Their parishes were situated in country districts with the congregations scattered over vast areas. Yet they undertook long journeys by ox-waggon through wild and dangerous country to visit the people, teach them the Word of God, and minister the Sacraments. They founded many new congregations, and started the first Sunday Schools and weekly prayer meetings in the DRC. It was to their regular pastoral visits that the DRC owes her continued spread and influence in the country. And to

¹ Kerkbode 1924 p. 1199. Transl. from Dutch.
perpetuate their memory the Dutch people named eight towns in South Africa in honour of them, namely, Murraysburg, Aberdeen, Fraserburg, Sutherland, Robertson, Pearston, McGregor, and Rossville. Dr. E.G. Malherbe, the present Principal of the University of Natal, said of them:

Almost without exception these were men of high ability and great zeal. The influence that they had with the people was due to the fact that they very soon adapted themselves to the ways and language of the colonists. Their contribution to Education in general, as well as to the well-being of the Church in particular, is one which South Africans should always be grateful for. Names like Murray, Robertson, Fraser, McGregor, etc., have become household words among the Dutch-speaking people of South Africa.  

The Church of Scotland played an important role in providing education for the Dutch people in South Africa. In 1822, at the invitation of Lord Charles Somerset, the first Scottish teachers arrived at the Cape to establish free state schools. "It is hardly possible to estimate too highly the advantage which the Colony derived in an intellectual point of view from the establishment of free schools of a high class in so many centres of population." In this connection the names of James Rose Innes and William Robertson must be mentioned as teachers who were a great success with the Dutch people. The Scottish clergy in the DRC were all keen educationalists. Many of them, such as Dr. Robertson, John Pears, Andrew McGregor and David Ross, had been school-teachers in Scotland, and encouraged every effort to provide education for their parish communities. At Swellendam, Graaff Reinet,

Uitenhage and Lady Grey the Scottish ministers founded public libraries, and many of them wrote Dutch books which played a large part in the development of the reading taste of the South African people. Andrew Murray, as co-founder of Bloemfontein's Grey College, and of the Normal College in Cape Town, as sole founder of the Huguenot Seminary (with its two daughter seminaries) and the Missionary Training Institute in Wellington has no equal. J. du Plessis wrote of him:

He was a great, an inestimable gift of God to the people of this land - the greatest in our whole history: nor can we conceive that Divine Providence has any greater gift to bestow upon us in the years to come. ¹

Another appreciation of Dr. Andrew Murray's ministry came from the pen of Professor J.I. Marais of Stellenbosch Theological Seminary, written just a few months before Dr. Murray passed away:

Few men in South Africa have had an influence more wide-spreading than he, few have left such an impress upon their time and their generation. That influence has been extensive as well as intensive. The DRC to which his best energies have been devoted for many years, has felt the intensiveness of that influence, has been, and still is, under the spell of his wonderful personality. There is hardly an institution - ecclesiastical, educational, philanthropic, religious - within the purview of the DRC, which has not benefited by his advice, or received a strong impulse from his prayers; few of these institutions have not been initiated by him. For his sympathies are wide as his religious life is deep.²

Mission work within the DRC made slow progress at the beginning of the nineteenth century. But with the arrival of the

Scottish ministers its missionary fervour increased. The mission work of the Church of Scotland at Lovedale and the visit of Dr. Alexander Duff to South Africa imparted a stimulus to mission work which soon manifested itself in many directions. The first foreign missionary in the DRC was a Scot from Thurso, the Rev. Alexander MacKidd; the first missionary to the coloured people at Middelburg, Cape, was the Rev. John Bennie, who had earlier served the Church of Scotland at Lovedale. It is of interest to note that between the years 1886 and 1916 the Murray family gave fifteen workers to the foreign mission field. The founding of the Missionary Training Institute at Wellington by Dr. Murray proved of inestimable value to the training of men for the mission work of the DRC.

In the struggle against Liberalism in the DRC the Scottish clergy played an influential role. Their religious training in the Church of Scotland, and the fact that many of them belonged to the Evangelical movement of the Church of Scotland, filled them with an eagerness to live consistent Christian lives, a desire to make achievement correspond with profession, and above all to champion the cause of orthodoxy. J. du Plessis claims that:

It would hardly be too much to say that the Murrays ... were instrumental in saving the DRC at the Cape from being engulfed by rationalism, and in powerfully promoting by their life and testimony the growth of vital evangelical religion.1

The ecclesiastical dispute that raged in Scotland between those who favoured and those who abhorred the state establishment

of the Presbyterian Church had an immediate effect upon the Scottish ministers at the Cape and, through them, on the DRC. Robert Shand was the very first to protest to the Governor against the interference of the State in matters purely spiritual. His courageous stand, in a day when the word of the Governor was all-powerful, gave new courage to the whole DRC in her fight for freedom from State interference. In 1843 a Church Ordinance was passed, which fully recognized the Church's right to frame and carry out her own regulations - without the necessity of securing the sanction of the Government. This document is the Magna Charta of the DRC and owes its very existence to the influence of the Scottish clergy.

In summing up the influence of the Scottish ministers on the DRC, a Scot in the DRC, who signs himself V.D.M., writes to the Free Church Monthly Record as follows:

Of these men the Scots Church, which reared them, and the Cape Church which received them as the servants of the Lord, have no reason to be ashamed. They have done a good work. The names of many of them are en-graven on the hearts of many whom they have been honoured to bring to Jesus; their names are bound up with the history of the progress of the Church and the Gospel in South Africa.¹

The Church in Scotland has every reason to be proud of her sons who have left such deep traces on the Church life of South Africa, and their influence will remain as long as the Dutch Reformed Church endures.

¹ Free Church of Scotland Monthly Record. 1st May, 1874.
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