

ally more and more uneasy, until, as Mr. Murray turned to her, she fell upon her knees, ejaculating, "O Lord, into thy hands I commend my spirit." This, however, I must add, that there is a wide cleft between the stern Mr. Murray of those days and the loving and gentle Mr. Murray whom we knew in later years.

The revival was not confined to the more privileged congregations of the west, but spread during the course of 1861 throughout the Central Karroo and beyond, visiting even congregations that were pastorless. Beaufort West, Murraysburg, Graaff-Reinet, Lady Grey, Bloemfontein—all shared in greater or less measure in the rich spiritual harvests of this period of grace. Andrew 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 him, when he spoke from 2 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 such-like sons as he has given."

Of Mr. Murray's home-life at Worcester, one of his daughters gives the following recollections, which prove that he was not always so stern and unbending as his public utterances and his pastoral work would lead us to suppose—

One of my earliest recollections is of father pointing out, on a map of the Religions of the World which hung upon the wall, the position of the United States of America, where the Civil War was then raging, and

saying to us, " They are fighting that the slaves may be free." On winter evenings father would read to us Moffat's book, *Rivers of Water in a dry Place*, and at the description of adventures with lions, he would cause us great terror by imitating the roar of these beasts of prey. Frequently our evening would end with a wild romp on Tom Tiddler's ground. We were early taught to forgo our Sunday allowance of sugar, and to place a threepenny bit in the mission-box as the witness to, if not the result of, our act of self-denial.

Many missionaries stayed with us from time to time, whose names I have for the most part forgotten. Dr. Duff, the famous missionary from India, was one; also Frédoux, McKidd, Mr. and Mrs. Gonin and others. Of Mr. McKidd father used to tell the story of the first two Dutch words which he learnt, *Beetje bidden* (a little prayer). He would sometimes become impatient of the frequent interruptions which befell, and remarked to father, " Satan is trying to keep us from praying," to which the reply was, " These interruptions come by God's permission, and are intended to perfect Christian character."

On summer afternoons father and mother would sometimes take us children for an outing up the hills, when we would be regaled on cake and coffee, and father would then set up a bottle, and teach us to throw at and hit it with stones. Occasionally he was absent on long journeys from home, and great were the excitement and the joy when he returned. Right well do I remember the early start, on a foggy morning, of the waggon and horses which took father and the Gonins away to the Transvaal, Mr. McKidd travelling, I believe, in another waggon.

The journey referred to in the previous sentence was undertaken during the months of April, May and June, 1862. As member of the Mission Board specially commissioned to further the interests of the Foreign Mission, Mr. Murray felt it incumbent upon himself to accompany Messrs. McKidd and Gonin to the scene of their labours beyond the Vaal. Matters were not yet in perfect train for the new enterprise. Beyond the general indication " north of the Vaal River, if possible on the confines of the congregation of Lydenburg," the Synod had left no specific instructions as to the situation of the proposed field of labour. It was therefore necessary to view the country, decide upon the best site, and secure the permission of the Transvaal Government to engage in mission work. But while the Dutch Reformed Church was seeking missionaries among the young probationers of Scotland and Switzerland, another Mission, the Berlin Society, had established

itself in the district of Lydenburg, and it was now necessary to seek a sphere of work elsewhere.

It is a far cry from Worcester to Rustenburg, where the search for a mission-field was to commence—nearly a thousand miles—but the journey was prosperous, and the mission party reached the fertile valley in the Magaliesberg towards the middle of May. Mr. Murray then proceeded to Pretoria, in order to confer with the members of the Executive Council resident at the capital. The latter granted the required permission, adding, however, the proviso that the consent of the native chief of a given district must be secured previously to the Mission being established there. Mr. Murray then returned to Rustenburg, and placed himself in communication with Paul Kruger, the famous State-president of after years, whom he describes to his wife as “Boer Commandant, and great man of influence among the natives.” How the efforts to obtain the favour of the local great chief fell out is told by Mr. Murray in the following letter—

To his Wife

Rustenburg, 30th May.—We got here from Pretoria last Saturday evening, with the permission of the *Uitvoerende Raad* (Executive Council) to go on, and immediately sent off an express to the Commandant Kruger. He appointed Tuesday at the kraal of the chief Magato. When we met him there, the chief must needs see and consult his people first. They are so afraid of losing their many wives—this is almost all they have heard of the Gospel. On Thursday we went again to hear the decision. We were all full of the confident hope that we should witness the triumph of our King (it was Ascension Day) in the opening of the door here. When the large gathering of some forty petty chiefs was asked whether they would have the teacher, they all answered *No*. It was no slight disappointment to us, but it drove us out to celebrate our festival in faith, and the day with its service in the open veld will not soon be forgotten. We are now all uncertainty, waiting for God's leading. We may be detained for some time, as the next chief we proposed going to is away hunting. We are thus kept waiting on the Lord—an exercise not easy, but I trust profitable.

In a letter to his children Mr. Murray describes the further experiences of the missionary prospectors—

To his Children.

You know we want to find a place where Mr. McKidd and Mr. Gonin can preach about Jesus, and for this we must ask the permission of the chief. One chief, Magato, had said *No*. So we went to another, who had such a funny name, Ramkok. We left Rustenburg on the Wednesday morning, and reached a Mr. Kruger on Thursday evening. He is a good, pious man. Perhaps Mamma has told you that some of the white people here do not wish the black people to be taught about Jesus. This is because they do not love Him themselves. But Mr. Kruger says that when God gave him a new heart, it was as if he wanted to tell everyone about Jesus' love, and as if he wanted the birds and the trees and everything to help him praise his Saviour; and so he could not bear that there should be any poor black people not knowing and loving the Saviour whom he loved.

When we got to Mr. Kruger's we found the house so very small, that we all stayed outside and lived in the open air beside our little waggon. God was so kind and gave us such nice weather, that we all said it was just as pleasant as living in the house. We had two places, each beside a bush; and we called the one our sitting-room and the other our dining-room. The dining-room was so arranged that the wind could not reach us, and when the sun rose in the morning, it just shone upon it, so that it was nice and warm. When the sun grew too hot, we went to our sitting-room, a nice little bower, where the overhanging branches spread a pleasant shade. Mr. and Mrs. Gonin slept in the waggon, and all the rest of us in a large bed, which we made of some grass we had cut. It was so pleasant to wake in the morning as day was breaking, and to see the sunlight coming gently over the blue heavens.

On Friday morning Mr. Kruger sent a message to Ramkok to come and have a talk with us. He did not come till Sunday afternoon; so we had two days to wait. It was just the day of Pentecost, and Papa preached in the morning and the afternoon. When Ramkok came after the afternoon service we hoped that God might make his heart willing to listen to the missionaries. We sat down to talk to him. He is a poor old heathen, with nothing on but an old soldier's cloak. He did not look at all like a chief. With him were about twelve other chiefs, and we told them what we had come about. But, poor man, he did not want the missionaries. He was afraid he would have to leave his wickedness. We told him the Book would make him happy, but no, he was afraid and would have nothing to do with us.

. . . Papa is longing for his little darlings, but cannot say for certain when he will be able to come—perhaps about the middle of July. He hopes you will be very good indeed to Mamma, and very loving to each other; and that when he comes each one of you will be able to say a little hymn and a little text. And I will see what Andrew¹ has learnt

¹ Not one of the family. Apparently a lad, Andrew McCabe, temporarily boarding with the Murrays.

at school, and whether Emmie can sit still and hem a handkerchief, and how little Mary can thread beads. And even little Katie can learn a very little text, and little Boy must learn to laugh very prettily by the time Papa comes home.

The days spent at Paul Kruger's farm were momentous for another reason, which Mr. Murray reveals in letters to his wife written on the return journey. Writing from Faure-smith at the end of June, he says—

To his Wife.

The two days of waiting before Whitsunday at Paul Kruger's were not lost. It was during these days that I felt that which I wish I could retain and impart to you. The thought of the blessing of the indwelling Spirit appears so clear, the prospect of being filled with Him at moments so near, that I could almost feel sure we would yet attain this happiness. The wretchedness of the uncertain life we mostly lead, the certainty that it cannot be the Lord's pleasure to withhold from His bride the full communion of His love, the glorious prospect of what we could be and do if truly filled with the Spirit of God,—all this combines to force one to be bold with God and say, "I will not let Thee go, except Thou bless me."

I yesterday preached from the words, "Be filled with the Spirit," and am only strengthened in the conviction that it is our calling just to take God's Word setting forth what we are to be as it stands, and seek and expect it, even though we cannot exactly comprehend what it means. In all the experience of the blessings of the Gospel, the intellect must follow the heart and the life.

We did not forget on Saturday evening that it was, if I calculate aright, the anniversary of the beginning of the great revival movement. May the Lord now grant us His Spirit, that all who believe may be filled with His grace and become entirely His.

I have forgotten to mention that I am bringing you up another son, a boy of fourteen, from Mooi River, to study for the ministry. He is highly spoken of for talent and religious disposition. His name is Hermanus Bosman,¹ and he is a relative of the Stellenbosch people of that name.

To bring to a conclusion the story of the search for a mission-field, it must suffice to say that the faith of the missionaries was severely tried. A full year passed before Mr. McKidd,

¹ Now the Rev. H. S. Bosman, B.A., who since 1875 has been the influential and highly respected minister of the D. R. Church at Pretoria.

who in the meantime had been united in marriage by Mr. Murray to Miss Hessie Bosman, received an invitation to settle in the vicinity of the Zoutpansberg Range. The invitation came from a tribe of natives known as the Buyses, who were the descendants of a notorious outlaw, Coenraad Buys, a man who during the latter years of the eighteenth century had fled to Kaffirland, and married a sister of the great Kaffir chief, Gaika. Here McKidd 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 Murray and Neethling in 1852, had been stricken to death. The McKidds arrived at the Zoutpansbergen in May, 1863; in May, 1864, Mrs. McKidd was carried off by fever; in May, 1865, Mr. McKidd followed his wife to the grave. But though God buried His workers, He carried on His work through the instrumentality of Stephanus Hofmeyr, who was spared to labour with great success for a period of forty years. Mr. and Mrs. Gonin, the other two of the pioneer band, remained in the Rustenburg district, patiently waiting in quiet faith until it should please God to open the door. After nearly two years, which they spent in acquiring the native language, the farm of Paul Kruger was purchased by Mr. Gonin and the Bakhatla chief Gamajan jointly, and upon this farm the former commenced a mission which he continued successfully to prosecute until his death in 1911.

It was during the course of his ministry at Worcester that Mr. Murray issued, in the Dutch language, the earliest of those devotional manuals which have since been blessed to so many thousands in all parts of the world. His first published work was an illustrated life of Christ for children entitled *Jezus de Kindervriend*, which appeared while he was still at Bloemfontein, in August, 1858. The first of the books dating from the Worcester period was *Wat zal toch dit kindeken wezen?* (What manner of child shall this be?), the original of the English, *The Children for Christ*. The Dutch version was published in 1863, though the ideas which underlie it had been

germinating in his mind for some years previously, as appears from the following letter, dated Boshof, 10th March, 1860—

To his Wife.

Did you ever observe the promise, as applicable to parents when God grants them children, "Whosoever receiveth a little child in my name receiveth ME?" If we only knew how to accept our children *in His name*, as given by Him, to be educated for Him, and, above all, as bringing a blessing to the home where they are rightly welcomed, how rich the reward would be! There would be not only the thousand lessons which they teach, and the joys they bring, but the reward of receiving Christ. I think constantly of our sweet little darlings. What comfort it would bring; amid all regrets about lost opportunities, and defects apparently incurable, if one could leave children behind who have really profited by our experience, *not* "like their fathers a stiff, rebellious race." Surely this is obtainable, and instead of parental piety being diluted in the children—this is so often spoken of as what we must expect—each succeeding generation of a God-fearing family ought to rise higher and higher. This principle of progression is acknowledged in all worldly matters, and also in religion, so far as concerns its general effects on a nation or a large portion of society; and surely a true faith in God, as the God of our seed also, should not be afraid to expect this for individual families. This subject of parental and domestic religion may be more closely connected with ministerial success than we think. Paul, at least, thought so, when he spoke of the necessity of a bishop's knowing how to rule his own house well; and so did our Saviour, since in answer to the disciples' question, "Who is the greatest in the kingdom of heaven?" He replied, "He that is like a little child," and then, "He that receiveth the little ones in My name." The faith and the simplicity required for training children would perhaps be better training for the ministry than much that we consider makes a man "great."

In 1864 was published *Blijf in Jezus* (Abide in Christ), which appeared anonymously, and was thus reviewed in *De Kerkbode*: "The writer, a well-known minister of the South African Church, is exemplary as a sower of seed. He scatters beside all waters. Not merely by his earnest sermons on the Lord's Day, his faithful exhortations to his flock, and his instruction of his catechumens, does he toil in the interests of the Kingdom of God, but also by his edifying writings. This booklet, which contains a meditation for each day of the month, aims at encouraging the friends and followers of Christ to

follow steadfastly in the way of holiness, and will, we are convinced, be perused with much blessing by believers."

The impulse which led to the writing of this booklet must be sought, of course, in the revival. Not only in Mr. Murray's own congregation, but in many congregations throughout South Africa, there were large numbers of recent converts who needed instruction and guidance. This need was exactly supplied by *Blijf in Jezus*, which gave simple, pertinent and loving advice to all who were seeking a better experimental knowledge of the Christian life. By his books thus written in response to a personal and local need, Andrew Murray began to reach out to a larger circle of readers, who came with the lapse of years to look more and more confidently to him for inspiration and spiritual guidance.

CHAPTER X

THE STRUGGLE WITH THE CIVIL COURTS AND THE EXTRUSION OF LIBERALISM

The great interest which we are called upon to defend, which we should die in defence of, but which in these humane days we must live in the defence of, is the freedom of the Church of Christ to obey her Master only, according to her conscience, and not according to any other conscience than her own.—ROBERT RAINY.

The great defect of Liberal Christianity is that its conception of holiness is a frivolous one, or, what comes to the same thing, its conception of sin is a superficial one. In religious matters it is holiness which gives authority.—HENRI FRÉDÉRIC AMIEL.

WE now approach a momentous epoch in the history of the D. R. Church in South Africa, during which Andrew Murray first assumes the leading rôle, which for more than forty years he continues to fill. The quinquennial Synod of the Church was due to assemble in Cape Town in October, 1862, and thoughtful minds had already recognized that the gathering was likely to prove a critical one in the history of the Church. Assaults were expected both upon the doctrine and the constitution of the Church. The doctrines of the faith were imperilled by the rise of the Rationalistic or "Liberal" Movement, which at this time was all-powerful in Holland, and exercised a subtle but profound influence over the minds of the young South African ministers who had received their theological training in the universities of the Netherlands. "Liberal" propaganda, moreover, were 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. The constitution and government of the Church, on the other

hand, were open to assault by virtue of its position as an Established Church, deriving its powers and legal authority from its connexion with the State. On this latter point a few words of explanation will not be out of place.

When in 1806 the Cape passed finally into the hands of the British Government, the articles of capitulation provided *inter alia* that "public worship, as at present in use, shall be maintained without alteration." A "Church Order" promulgated by Commissary-General De Mist on behalf of the Batavian Republic was accordingly upheld and enforced by the new Government, which thereby undertook the financial support, and reserved to itself the right of appointment, of the ministers of the Church thus established by law. In 1843 the "Church Order" of De Mist was rescinded, and replaced by an "Ordinance," which described the stipendiary support of the Government as voluntary and not compulsory, and by which larger liberties were accorded to the Church, and in particular the right to frame and enforce its own rules and regulations, without the necessity, hitherto obtaining, of previously securing the assent of the Government. This substitution of the "Ordinance" for the "Church Order" relieved, though it could not wholly remove, the disabilities under which a State Church must necessarily labour. We shall presently see into what dire troubles the Ordinance, even as amended, was soon to plunge the Church.

Summoned under circumstances such as those we have described, the meeting of the Synod of 1862 was awaited with tense expectation on the part of the general public, coupled with much anxious foreboding in the minds of the earnest few. The *locale* of assembly was the Great Church in Cape Town, and here, during the months of October and November, upwards of one hundred ministers and elders, representing some sixty-two congregations situated in Cape Colony and beyond, deliberated on questions affecting the welfare of the Church at large. Most of the members from congregations in the far east and north put in an appearance only after the Synod had been in session for several days. Their

detention was due to one of the many dangers which encompass travellers by land and by sea. A considerable number of ministers and elders, all bound for the Synod in Cape Town, had embarked on board the steamship *Waldensian*, hoping thus to escape the long and wearisome journey by land. When in the neighbourhood of Cape Agulhas, the most southerly point of the African continent, the vessel ran upon a shelf of rock, and threatened soon to become a total wreck. The weather was fortunately calm, and a spot was discovered where a boat could be run on to the beach with a certain measure of safety. The steamer was crowded with passengers, and the whole night was spent in getting them ashore by boat-loads. As dawn broke the last boatful, with the captain among its occupants, was landed without mishap. Not many minutes later a large wave was seen to strike the doomed vessel, which broke in two and immediately vanished from sight. When the rescued ministers and elders reached Cape Town and took their seats in the Synod, a wave of deep feeling passed over the assembly; and the Moderator called upon the Rev. Huët of Pietermaritzburg, one of those who had escaped from the wreck, to rise and describe the disaster to the brethren. This Mr. Huët did, and at the end of his recital, prayer was made and devout thanksgiving rendered to Almighty God for this marvellous deliverance from the jaws of death.

At the very commencement of the proceedings, the Synod signalled its sense of the grave importance of the issues which it was called to decide by electing as Moderator the most able and outstanding of its younger members—the Rev. Andrew Murray, Jr. We fortunately possess a vivid description of this notable Synod, and of those who took the most prominent part in its deliberations, from the graphic pen of the Rev. F. Lion Cachet, from whose interesting volume *Vijftien Jaar in Zuid Afrika* (Fifteen Years in South Africa) we take over the following—

Let me now introduce you to the Synod as it assembled in 1862. We enter the Great Church by a door which leads from the consistory-

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room, and—I see it in your countenance!—you admire the erection of your fathers, that large, airy, neat church building, which can contain three thousand hearers, and possesses a ceiling, sustained by no pillars, which stands in a class by itself. 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 recognize as a well-known and beloved brother. He studied in 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.

Next to him sits Dr. Philip Faure, the Assessor, one of those who fought in the Ten Days' Campaign,¹ and has been decorated with the cross. He has been for more than twenty-five years minister of Wynberg, near Cape Town. To the left of the Moderator sits Dr. Robertson, minister of Swellendam, a Scotsman by birth, an Africander by adoption, and thoroughly equal to the difficult office of Scriba Synodi (Clerk of Synod), which he has filled with honour for many years. Next to the Assessor is seated his brother, Dr. Abraham Faure, the Actuarius Synodi, the most influential man in the Church. Many members of Synod call him "father Faure," and not a few have had reason, at some time or other, to wish that those great heavy eyebrows had contracted less suddenly, and those firm lips had uttered what had to be said in less ironical fashion. Honourably has the Actuarius served the Church, and honour has not been withheld from him. When the Synod is over, he purposes asking for demission on the score of his great age and his many bodily infirmities. 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 Rev. Murray are seated the Revs. Smith, Thomson and Pears, old Scotsmen, who for twenty or thirty years have served

¹ The brief campaign undertaken in August, 1831, by the Netherlands army under the Prince of Orange against the Belgians who had risen in revolt. The Netherlands secured victories at Hasselt (8th Aug.), and at Louvain (12th Aug.), but had ultimately to retire before the French army under Marshal Gérard.

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.

Near the pulpit are seated our professors, N. J. Hofmeyr and John Murray, who, together with Rev. Neethling of Stellenbosch and Rev. Albertyn of Caledon (in addition to their other important duties) administer and control the missions of our Church in their capacity as members of the Synodical Mission Board. You already have some acquaintance with Rev. van der Lingen of Paarl; while with Rev. van Velden, a Hollander, and others you may become acquainted later on. Can you spare a moment more to look at our elders, some of whom have had to journey with their ministers for 700 or 900 miles by cart or by waggon, and have had to bid farewell to wife and child, to house and garden, for full three months, in order to attend the Synod. That surely amounts to something.

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 Loedolf 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.

"Liberals and Moderns," I hear you ask, "are they to be found at the Cape, too?" Certainly; thanks to the seed so freely scattered in Holland in the hearts of our Cape students—seed which has found, in the case of many, a soil well prepared for its reception. Liberals, half-Groningers and such-like we have had for a long time already at the Cape, and these have prepared the way for Modernism. The Cape Church has been sometimes described, but incorrectly described, as *ultra-orthodox*. What is here called orthodox-reformed would by no means be acknowledged as such in certain circles in Holland. Here we are, generally speaking, *confessional*. The formularies of the Reformed Church are accepted *because* they are in accord with the Word of God (the Bible). Christ is not merely the Son of God, but truly God. Faith is confessed in the Holy Spirit as a Person. But Election and Reprobation, the two articles of faith upon which so many orthodox people in Holland lay supreme stress, are not placed in the foreground by the Church of South Africa, and rightly so. . . . Some Cape students have gone to Holland as semi-liberals, and have returned to the Colony as

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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. Kotzé, now minister at Darling, who sits yonder opposite to us, is the accredited leader, among the ministers, of the modernist party. Not far from him is seated Rev. T. Burgers of Hanover, more copious of speech than Kotzé, but lacking the latter's dignity and learning. Rev. Naudé 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 intentions. They arm themselves for 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.¹

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 Cape Colony. The admission of extra-colonial delegates, they held, was in conflict with the terms of the Ordinance of 1843, which was framed to define the rights and duties of a Church situated solely within the Colonial boundaries. The Synod, after giving serious consideration to the protest of Mr. Loedolff and to the grounds upon which it was based, refused to uphold it, but declared by a great majority that it considered itself to be legally constituted.

Defeated in the Church Assembly, the Liberals carried their case to the Civil Courts. Since the Civil Power had bestowed upon the Church an "Ordinance" to regulate its actions, it lay within the province of the Civil Courts to

¹ Cachet: *Vijftien Jaar in Zuid Afrika*, pp. 173-179.

interpret that Ordinance, and to decide whether the Church was abiding by its provisions. A test case was accordingly introduced, in which Messrs. Loedolff and Smuts summoned before the Supreme Court of the Colony the Rev. Andrew Murray, as Moderator of Synod, and the Rev. A. A. Louw, as representing the extra-colonial congregation of Fauresmith, to show cause why a decision of the Synod of 1852, incorporating the congregations beyond the Vaal River in the Church of Cape Colony should not be declared null and void, and why the said Rev. A. A. Louw should not be declared incapable of sitting, deliberating and voting in the Synod of the D. R. Church. On the 26th of November the Court gave judgment in favour of the plaintiffs on the second claim, and declared that the Rev. A. A. Louw was not entitled to a seat in the Synod.

This judgment, though not wholly unexpected, caused the greatest consternation to the orthodox majority, and was hailed as a signal victory by the Liberals. For it excluded from the highest Assembly of the Church not merely the Rev. A. A. Louw, but all ministers and elders from beyond the Orange River, and by implication denied the Church the right of extending itself outside the limits of Cape Colony. Serious though this effect of the judgment was, it was by no means the worst of the evil. For the judgment cast grave doubts upon the legality of the proceedings of three distinct Synods—those of 1852, 1857, and 1862—since in each of these three Assemblies members had sat and voted who by the terms of the present pronouncement had no claim to a seat in the Synod. The 26th of November, 1862, must be regarded as the *Disruption Day* of the D. R. Church 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.

In announcing to the Synod the terms of the judgment, the Moderator voiced the grief of the gathering at the decision which severed them from their brethren on the distant fron-

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tiers, and before requesting the latter to withdraw, commended them in fervent prayer to God. The Revs. G. van de Wall of Bloemfontein and P. Huët of Pietermaritzburg then delivered brief valedictory addresses, whereupon the delegates from Trans-Orangia took their departure. Doubts were also ventilated as to the legality of the seats of the two professors from Stellenbosch, and rather than continue a tenure which appeared to be very uncertain, Messrs. John Murray and N. J. Hofmeyr voluntarily withdrew from the Synod. Thus purged and reduced by the order of the Court, the Synod sat down to deliberate as to the legality of its own proceedings and of those of the two previous Synods. The decision to which it came—the only decision to which it *could* come—was: “the Synod views all its resolutions as legal, so long as their illegality is not proven.”

So much for the first collision between the Church and the Civil Courts. In the meantime another and no less serious matter was engaging the attention of the Synod. From the very outset a breach between the orthodox and the modernist sections of the Synod was seen to be unavoidable. Matters came to a head in the following way. The Heidelberg Catechism—one of the three formularies to which the D. R. Church requires its ministers to subscribe—is divided into fifty-two sections, so devised in order that one section should be expounded on each Lord's Day. The custom of preaching “on the Catechism” has always been enforced in the Cape Church. In answer to a question put, the Synod decreed that by preaching “on the Catechism” it understood an exposition of the Catechism and a defence of its doctrine on the ground of God's Word. In the discussion which took place, the Rev. J. J. Kotzé, minister of Darling, protested against being compelled to defend the language of the Catechism at all points; and declared in particular that the answer to Question 60, which affirms that man is “continually inclined to all evil,” comprised language which would not be fitting in the mouth of a heathen (unless he were a devil), far less in the mouth of a Christian. Were *he* to preach on that section of the

Catechism, he would act as did a certain minister in Holland to whom reference had been made in the Synod, and say, "I believe that the Catechism is here in error."

These expressions were construed by the Synod as a casting down of the gauntlet, and Mr. Kotzé was summoned to withdraw his words. This he refused to do, and though invited both publicly and by private interview to retract or modify his language, he remained immovable. On the contrary he declared: "If I had the opportunity I would repeat the expression employed by me last Wednesday, and if possible in still stronger language." Thus stood matters with reference to the doctrinal question, when the judgment of the Supreme Court on the constitutional question fell like a bombshell into the midst of the Synod, dispersing a portion of its members, and casting doubt on the validity of all its acts and proceedings.

The Synod now endeavoured to procure the opinion of the Supreme Court on the larger question as to whether its resolutions, and those of the Synods of 1852 and 1857, possessed the force of law. In this matter, as in the question of the session of extra-colonial members, certainty was only to be arrived at by another costly legal suit. In view of the urgency and importance of the matter at issue it was proposed to bring to friendly trial a test case, which the judges of the Supreme Court offered to hear at a very early date. The plaintiffs in the previous case, Messrs. Loedolff and Smuts, however, raised objections through their counsel to this manner of proceeding, affirming that they intended laying an action against the legality of the three Synods aforementioned, and that they declined to have their case heard unless the full complement of judges (one of whom was then on circuit) was on the bench. Under these circumstances no course was open to the Synod but to adjourn *sine die*, until such time as the action now pending should be decided, when the Moderamen was empowered to summon the Assembly by official notification.

The case *Loedolff and Smuts versus Robertson, Faure, J. and A. Murray, Moderators and Assessors of the Synods of 1852,*

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1857 and 1862, did not come on for hearing until early in 1863, and on the 13th of April in that year the four judges of the Supreme Court delivered long and learned judgments in favour of the defendants. The judgments declared that *in general* the resolutions of the Synods aforesaid were legal and binding, in spite of irregularity in the constitution of those Assemblies through the presence of delegates from extra-colonial consistories; but that, in case any person considered himself aggrieved by some *particular resolution*, and it could be shown that such resolution was carried by the vote of extra-colonial (and therefore illegal) delegates, he might petition the Court to have such particular resolution declared null and void.

The publication of this judgment cleared the air, and was received throughout the country with a general feeling of relief. The legality of the three Synods whose proceedings had been challenged was established upon a secure basis, and the Synod of 1862 was at liberty to resume its interrupted deliberations. The adjourned Synod was therefore summoned to re-assemble, which it did on the 15th of October, 1863. On the following day discussion was resumed on the case of the Rev. J. J. Kotzé. On the charitable supposition that Mr. Kotzé's objection to the words of the Heidelberg Catechism lay in the supposed ambiguity of the expression "*steeds tot alle boosheid geneigd*" (*continually* or *still* inclined to all evil), a declaration was submitted to him which he was invited to sign; but he positively refused to subscribe to any declaration or to make any retraction. There was now no course open to the Synod but to pass sentence of suspension, and on the 21st of October, by a majority of 56 votes to 24, it resolved: "to suspend the Rev. Johannes Jacobus Kotzé, P. son, in his Ministry of the Gospel and in each portion of his office, *salvo stipendio*, until the next meeting of the Synodical Committee in the year 1864,—when, in case no written retraction of his aforementioned words shall have been handed in to the said Committee, he shall be considered as having forfeited his status as minister of the D. R. Church,

and thus be deposed from his Ministry." The resolution was voted on with great solemnity, and when the result had been announced the Moderator rose amid the profoundest silence, and spoke somewhat as follows—

If ever there was a moment when I could have desired that another were occupying my place, it is 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 the 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 of 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. It behoves us, moreover, one and all to humble ourselves before the Almighty in this solemn hour, and to remember the injunction of the Apostle, "Let him that thinketh he standeth take heed lest he fall."

The Moderator thereupon pronounced the sentence as contained in the latter paragraphs of the resolution, and led the gathering in prayer. And so ended the first chapter of one of the most remarkable and painful incidents in the history of the D. R. Church in South Africa.

Since Kotzé was under sentence of suspension, the congregation of Darling was to all intents and purposes a vacant charge, and the duty therefore devolved upon the Presbytery of Tulbagh (under which Darling fell) to make due provision for the fulfilment in that parish of the ministry of the Word and the sacraments. To each minister of the Presbytery were assigned certain Sabbaths, upon which he was instructed to visit Darling, in order to preach the Word and, if necessary, administer the sacraments. The trustees¹ of the congregation of Darling, however, with a devotion worthy of a better

¹ The church properties at Darling were registered, not in the name of the *Kerkeraad* (consistory), but in that of *trustees*.

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cause, determined to stand boldly by their suspended minister, and addressed a letter to each of the presbyterial ministers, informing him that, should he appear at Darling, he would be refused access to the pulpit. To one minister only were they prepared to grant permission to officiate in their church, namely to the Rev. J. C. le Febre Moorrees, minister of Malmesbury, who was assumed to be in sympathy with the Liberal movement. When, in spite of this notification, Mr. Murray, as one of the ministers of the Tulbagh Presbytery, arrived at Darling on the 22nd November, he found the church door locked in his face. Endeavours to obtain another hall in which to preach were fruitless. He thereupon announced that divine service would be held at the house of his host, Mr. Basson, but at the appointed hour the congregation was found to consist only of the Basson family (who were present out of courtesy) and Mr. Jacob Cloete, a former member of the congregation of Wynberg. Cloete informed Mr. Murray that he was the sole member of the Darling congregation who approved of the action of the Synod in the Kotzé case. Mr. Murray was compelled to forgo his intention of remaining in the parish of Darling for a couple of weeks, and paying pastoral visits from farm to farm; and he returned to Worcester with the purpose of his mission unaccomplished.

Events now began to move with increasing momentum towards their appointed end. Mr. Kotzé carried his case to the Civil Courts, with the claim that the decree of the Synod should be set aside as null and void. On the 19th April, 1864, was held a fateful meeting of the Synodical Committee, and since no retractation was received from Mr. Kotzé, the full sentence of the Synod was put into force, and the suspended minister declared to be deposed from his office. Mr. Kotzé, for his part, persisted in his refusal to withdraw or modify his words, and addressed to the Synodical Committee a letter, in which, after stating the reasons for the Court's delay in hearing his case, he concludes with the following words—

I have earnestly considered the matter, and after due deliberation have arrived at the decision that, in case the Synodical Committee should enforce the instructions given to it by the Synod, I shall assume an attitude of open defiance towards the Synod's sentence (however unwillingly I do so), and proceed as of old to exercise my ministry as the legal incumbent of Darling.

These words were no empty threat. On the 1st May following Mr. Kotzé did in fact resume his ministry, as though no sentence of suspension and deposition hung over him, and several months before his suit against the Synod had been heard and adjudicated upon by the Civil Courts.

The suit *J. J. Kotzé, minister of Darling, versus Andrew Murray, Jr., Moderator of Synod of the D. R. Church*, came up for trial before the Supreme Court on the 23rd of August, 1864. The Bench was composed of Judges Bell, Cloete and Watermeyer,—the Chief Justice (Sir William Hodges) being absent at the time. The counsel for the plaintiff were the Attorney-General, Mr. William Porter, and Advocate P. J. Denysen. Advocate Fred. S. Watermeyer, who had been briefed for the defence, was seized with a severe and (as it proved) fatal illness shortly before the trial commenced, and at very short notice, Mr. Murray was called upon to conduct his own defence. The plaintiff claimed nullification of the sentence of suspension and deposition passed upon him by the Synod on the following grounds:—(1) Because the Synod was not a court before which charges of unsoundness in doctrine or life could in the first instance be tried, but merely a court of appeal from sentences passed by the Presbytery; (2) because the Synod had not, in conducting the trial, observed the principles and usages which its own laws demanded as requisite for an impartial judicial examination; and (3) because the words employed by the plaintiff did not in point of fact assail the doctrines or formularies of the Church; but were such as, tested by the Word of God and by other portions of the formularies, the plaintiff was fully justified in employing. The plea of the defendant, on the other hand, was summed up under three heads. Under the

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first he denied the competency of the Court to decide whether the words of the plaintiff were in conflict with the doctrines of the Church or no; under the *second* he denied that judicial usages had not been observed nor judicial impartiality displayed by the Synod in the trial of the plaintiff; under the *third* he claimed in re-convention that the Court should declare the sentence passed by the Synod to be legal and binding.

The whole of Tuesday, 23rd August, was occupied in listening to the pleas on both sides, and hearing the argument of the Attorney-General on behalf of the plaintiff. On Friday, the 26th August, the hearing of the case was continued, and in a court-room that was crowded to the doors with interested auditors, who were for the most part members of the D. R. Church, the presiding judge called on the Right Reverend Moderator of the Synod to argue the case for the defence. Mr. Murray then rose and commenced his speech with the following words—

MY LORDS,—It is not without a large measure of diffidence that I venture to appear before you. I address you under very unfavourable circumstances. The language which I most commonly employ, and the subjects which constitute my usual study, are not the language and the studies which stand connected with the administration of justice among men. The style of debate of which in my present position I must make use is directed not solely to the intellect, but chiefly to the heart and to the inward emotional nature of mankind. I am therefore not without fear that I shall not be able to do justice to the important cause that has been placed in my hands. Circumstances have, however, left me no choice. Circumstances which it is hardly necessary for me to refer to in this Court, and which are deplored by all present as deeply as by myself, have deprived us of the invaluable services of our legal counsel. May God spare him for the good of this Court, of his country, and of the Church whose cause he has advocated in so noble a fashion. Under such circumstances I desire to appeal to the kindly forbearance of the Court, should my language or arguments not always be in accordance with the practice of a civil tribunal; while on the other hand I trust that nothing will escape my lips that is derogatory to the respect due to this Court, or that can dishonour the cause which has been entrusted to my poor defence.

The argument of the defendant lasted for four and a half hours—two hours in the morning and two and a half

in the afternoon. 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." To this encomium Mr. Porter, the Attorney-General, himself no mean orator, added further words of commendation, saying that he had listened with interest and admiration to the earnest and eloquent speech of his reverend friend.

Judgment was delivered on the 2nd of September, and was in favour of the plaintiff, with costs. As to the first reason put forward by the plaintiff in support of his claim, there was some difference of opinion between the judges, Justice Bell being of the opinion that the Synod was entitled to try Kotzé's case in the first instance, while Justice Cloete (and apparently also Justice Watermeyer, who delivered no judgment) were of the contrary opinion. But on both the other grounds adduced by the plaintiff the Court held that he had proved his claim, and that the rebutting arguments of the defendant had failed of their object. The sentence of the Synod was accordingly quashed, and Kotzé re-instated in his rights and privileges as minister of Darling. The principles upon which this judgment was based were thus enunciated by Justice Cloete—

1. Whenever the Synod of the D. R. Church 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 case 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

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justice, then on all these grounds judgment should be for the complainant 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 the friends of Liberalism, and a flinging open of the floodgates, as it must have appeared, for the invasion of heterodoxy, unitarianism and blatant rationalism. There are victories, however, in which the victors suffer greater loss than the vanquished, and there are defeats from which the vanquished reap greater profit than the victors. The judgment of the Supreme Court, with the full report of the trial, were diligently studied by members of the D. R. Church throughout South Africa. Brochures and pamphlets on the burning subject of the day poured from the press. Interest in matters ecclesiastical was greatly stimulated. And in this manner public opinion was steadily educated to grasp the points of the real question at issue, and to distinguish clearly between the divergent and antagonistic principles of Liberalism on the one hand and Orthodoxy on the other.

The attention of the Church was now focused upon another important investigation, which, for a period at least, ran a parallel course to the Kotzé case. This was the trial of the Rev. T. F. Burgers of Hanover for making use of expressions which were asserted to be at variance with the doctrines of the Church. Before the Synod of 1862 the Elder of Colesberg, Mr. P. J. Joubert, had formally charged Mr. Burgers with being "tainted with Rationalism"; and, more definitely, that he had on certain specified occasions denied the existence of a personal 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 ultimately appointed a Committee to meet at Hanover, and to take the depositions

of the witnesses in whose presence the obnoxious expressions were alleged to have been employed. This Committee duly met on the 8th February, 1864, examined the necessary witnesses, and forwarded their evidence to the Synodical Committee, notifying at the same time both the complainant (Mr. Joubert) and the defendant (Mr. Burgers) that their written pleas must be sent to the Clerk of the Synodical Committee before a specified date.

On the 19th March the Synodical Committee assembled in Cape Town—it was the same meeting which proceeded to make absolute the sentence of deposition passed by the Synod on the Rev. J. J. Kotzé—and deliberated on the pleadings and evidence submitted. As the result of these deliberations it found some of the expressions employed by Mr. Burgers on the points in question to be of dubious import, and demanded of him “a clear statement of what he believed with reference to the doctrines specified in the four points of accusation.” This “clear statement” Mr. Burgers declined to give, on the ground that the demand of the Synodical Committee was “out of order and repugnant to acknowledged principles of justice.” The Synodical Committee thereupon, on the 19th July, dismissing as unproven the third and fourth counts of the indictment, found Mr. Burgers guilty on the first and second charges, and passed upon him the following sentence: “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.”

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.

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Not only did he ignore the sentence passed, but, immediately after the publication of the judgment of the Supreme Court, by which Kotzé was re-instated in his rights and privileges as minister of Darling, he addressed a communication to the Rev. Andrew Murray, declaring his intention of carrying his case to the Supreme Court, unless Mr. Murray, as Chairman of the Synodical Committee, procured the rescission of the sentence passed by that body on the 19th July. To this Mr. Murray, as was to be expected, replied with a decisive *non possumus*.

The case *T. F. Burgers versus Andrew Murray and others*, as members of the Synodical Committee of the D. R. Church, was heard on the 26th May, 1865. The plaintiff was represented by the Attorney-General, Mr. Porter, assisted by Advocate Buchanan; and Mr. Murray appeared, as in the Kotzé case, in his own defence. At the close of his argument on the preliminary exception, which runs to more than forty pages octavo in the printed report, 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 of it, I beg to offer him.

The plaintiff in this suit prayed that the sentence of the Synodical Committee might be declared void on certain grounds, of 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 of the defendants it was claimed that the D. R. Church 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, which stated: “nor shall any action, suit or proceeding at law be instituted for the purpose of

preventing any such judicatory [i.e. Church Court] from pronouncing, in the case of any scandal or offence which shall be brought before it and proved to its satisfaction, such spiritual censure as may be appointed by the said Church, or for the purpose of claiming any damages or relief in regard to such censure, if the same shall have been pronounced."

It will be observed that the defence in the Burgers case was similar to and yet different from that in the Kotzé case. In the latter case the defendant denied the competency of the Supreme Court to decide on the interpretation of points of doctrine, on which, he maintained, it was solely for a Church Court to pronounce. In the Burgers case the position assumed towards the Civil Courts was a bolder one. 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 D. R. Church, or any one of its Courts, possessed "inherent rights," quoting the eighth section of the Ordinance, which provided "that no rule or regulation of the said [D. R.] Church shall have or possess any inherent power whatever to affect, in any way, the persons or properties of any person whomsoever." 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 D. R. Church, 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. For, first of all, when the Presbytery of Tulbagh assembled for its annual meeting in October, 1864, Mr. Kotzé appeared upon the scene, and attempted to take his seat as representative of the congregation of Darling. The Presbytery, however, by an overwhelming majority, refused him permission to sit,

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affirming, with perfect justice, that it could take official cognizance of no authority other than the Synod, which had decreed Kotzé's deposition. Mr. Kotzé thereupon obtained an interdict from the Supreme Court (dated 17th August, 1865) prohibiting the eleven members of Presbytery who had voted for his exclusion from questioning his right to take his seat. 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. Kotzé. The latter, relying upon the interdict of the Supreme Court, persisted in his refusal to leave the meeting unless removed by violence. Having arrived at this *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; and after a prolonged and unseemly wrangle, the latter withdrew under protest. After his departure the Presbytery took further action. Since Burgers was suspended, the congregation of Hanover was declared to be temporarily vacant, and the minister of the neighbouring parish of Richmond was appointed *consulent*, or acting minister. And when it appeared that certain members of the Consistory of Hanover—the names of Elders Visser and van Eeden were mentioned in this connexion—continued to recognize Mr. Burgers as minister, permitting him to preach and administer the sacraments, while refusing the same privileges to the Rev. Andrew Murray, senior, who had been requested to visit the congregation in an official capacity, the Presbytery felt itself compelled to place Messrs. Visser and van Eeden under ecclesiastical censure. This step gave rise to another suit at law, in which the Church party was, as usual, worsted, and the interdict prayed for by Burgers *cum suis* was granted.

No sooner was this action over than Burgers was involved in further litigation. On the 21st June, 1866, he 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. Three months slipped by before the Court delivered judgment on this question. It then appeared that the three judges were divided in opinion, Chief Justice Hodges holding that the plaintiff ought to fail in his action, because he had not appealed to the Synod before laying his suit in the Supreme Court, and Judges Cloete and Watermeyer holding that he was entitled to judgment in his favour, with the costs of the suit. The opinion of the majority was, of course, entered as the judgment of the Court.

Armed with this judgment Mr. Burgers appeared at the next meeting of the Presbytery of Graaff-Reinet, in order to vindicate his claim to the seat to which the mandate of the Court entitled him. But the Presbytery immediately decided to follow the example of the Presbytery of Tulbagh, and to adjourn 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 at Law.

Matters were now rapidly approaching their final *dénouement*. 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 necessary advice and information. On the 14th May following, Mr. Murray, together with his wife and children, embarked on the steamship *Roman*, in order to fulfil this mission. 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 law and is therefore wrong.

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Several months elapsed before the case came on for hearing and judgment was delivered. Finally, on the 6th February, 1867, Lord Westbury, Sir James Colvile and Sir Edward Campbell, on behalf of the Judicial Committee of the Privy Council, gave judgment, in which they first declared (most incomprehensibly) that no appeal had been lodged on the score of the incompetency of the Supreme Court of Cape Colony to try the case (though the first two objections raised by the plea of the Synodical Committee expressly disputed that Court's competency). 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 quinquennial Synod of 1867 assembled. It was opened by Mr. Murray as retiring Moderator, and after the preliminaries were over, the Rev. Dr. Philip Faure, minister of Wynberg, was elected as the new Moderator. It was, however, a short-lived gathering. The ministers of Darling and Hanover, both still under sentence of the 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 Actuarius, and was consequently entrusted with the special care of all legal and documentary matters pertaining to the Synod, now rose to propose the following resolution (somewhat abbreviated)—

Seeing that it appears from the judgment of the Judicial Committee of Her Majesty's Privy Council that the exception to the competency of the Supreme Court was not dealt with in appeal, and the confirmation of the judgment of the Supreme Court by the Judicial Committee of the Privy Council therefore rests upon a misapprehension ;

Seeing that it is impossible for the Synod to arrive at a decision both reasoned and secure, so long as its relation to the Supreme Government is not perfectly clear, since it does not know whether the Judgment with the misapprehension attached to it will be enforced ;

Seeing that the Synod conceives it to be in conflict with the reverence due to Her Majesty, not to give her the opportunity to correct such misapprehension, to listen to the claims of the Church, and to do her justice ;

Seeing that finally it is not possible to arrive at a decision regarding the credentials of the representatives of Darling and Hanover before the above-mentioned relation shall have been defined and decided—the Synod decides to adjourn until greater light and relief shall have been received, and directs the Synodical Committee to summon it, as soon as the latter shall deem it desirable.

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. Frustrated by the Civil Courts, the Church had proved powerless to expel from its communion the two representatives of Liberalism upon whom sentence of suspension and deposition had been passed. The attempt to get the Judicial Committee to revise its judgment on the competency of the Cape Supreme Court failed. By no manner of means could Kotzé and Burgers be ousted from their pastorates. At Darling, as we have seen, the congregation, almost to a man, stood staunchly by their pastor. At Hanover a large portion of the congregation seceded and established itself as a separate and independent charge, ministered to by an orthodox minister of their own choice.

In the course of these three years it became evident to the observant student of current opinion that the Liberal Movement had spent its force, at any rate so far as the D. R. Church was concerned. To this effect several causes contributed. The first was the exclusion from the Church of young ministers who held neologian views. This was secured by the institution of a *colloquium doctum* with the Board of Examiners, before all who desired legitimation as ministers of the Church must needs appear. This “learned colloquy” was originally an inquiry into the measure of theological knowledge which the candidate for licence possessed ; but the Synod of 1862 enlarged its scope by enacting : “ At the *colloquium doctum* a special enquiry shall be instituted as to the opinions

on regeneration by the Holy Spirit and the personal experience of God's grace, and also as to fidelity to the doctrine of our Church, which the Synod desires to be understood as being indispensable requirements in all who offer themselves as ministers." It was thus made impossible for the unitarian and the rationalist, unless he violated the dictates of conscience and the principles of common honesty, to assent to the doctrines and subscribe to the formularies of the D. R. Church.

Again, the force of Liberalism within the Church was broken by the admission to the ministry, in increasing numbers, of young men who had undergone their training in the Theological Seminary at Stellenbosch, at the feet of those two eminent and devout professors, John Murray and Nicolaas Hofmeyr. Between 1862 and 1870 the ranks of the orthodox party in the Church were strengthened with between thirty and forty ministers, the majority of whom received appointments to Colonial congregations, though some went to serve the more needy Churches beyond the Orange and Vaal rivers. 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.

And, finally, the ranks of the Liberals were divided by the establishment in Cape Town of what was designated "The Free Protestant Church." This body owed its origin to the Rev. David P. Faure, who after completing his theological studies at the university of Leiden, returned to the Cape in 1866. Shortly after his arrival Mr. Faure was invited by Dr. Heyns, first minister of the Cape Town congregation, to officiate in the Great Church in Adderley Street on a certain Sunday evening. Mr. Faure has given us, in his very interesting *Autobiography*, the following account of what transpired on that occasion—

In order to make it clear that I intended to preach the Religion of Jesus—though it would afterwards appear that I could not preach the Worship of Christ—I spoke on, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thine understand-

ing: this is the first and great commandment. And the second, like unto it, is this, Thou shalt love thy neighbour as thyself." I am sure that there was not a single word in the sermon which need have given offence to anyone. Yet very serious offence was taken, and, of course, the heresy hunters were specially scandalized at what I did *not* say. Speaking of Jesus Christ without mentioning either His divinity or His blood, was considered an unpardonable outrage. This in itself was taken as ample proof of my hostility to the creed of the Church.

Quite contrary to the usual custom, when after the conclusion of the service I descended from the pulpit and went into the vestry, I was left there by myself. Neither Dr. Heyns nor his colleague, Dr. Robertson, nor any of the churchwardens entered the room. They remained in the church, and when it became clear to me that I was preventing them from reaching their hats, which were in the vestry, I left, and went home, thus relieving them from the necessity of spending the night in the church. Need I add that this was my last, as well as my first, sermon in any Dutch Reformed church in the city of Cape Town.¹

Finding admission to the D. R. Church barred by the *colloquium doctum*, and the congregations all on the side of orthodoxy, Mr. Faure decided to seek a sphere of labour outside the D. R. Church. "Even during the last years of my university life," he writes, "it had become abundantly clear to me that, if I succeeded in obtaining a congregation at the Cape that was willing to accept me as its minister, it would have to be one outside my Mother Church." He therefore gathered an audience in the Hall of the Mutual Life Assurance Society in the Cape metropolis, and to this audience he expounded Sunday after Sunday the doctrines of Unitarianism. The congregation thus assembled formed the nucleus of the "Free Protestant Church," which, though the numbers have greatly dwindled since Mr. Faure's time, has continued in Cape Town down to the present day. This Church gradually absorbed those individuals who found the atmosphere of the D. R. Church uncongenial, and thus the conflict between Liberalism and Orthodoxy was transferred from the forum to the pulpit and the lecture-hall, and took the shape of controversy rather than of litigation.

A paragraph or two must suffice to bring to a close this

¹ D. P. Faure: *My Life and Times*, p. 31.

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narrative of the 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 Kotzé and Burgers passed by the Church Courts and the Civil Courts respectively. There were, generally speaking, three streams of opinion. The first party said in effect, "Submit to the judgment of the Civil Power: you have acted irregularly and incurred censure; accept the situation, and pass on to the next question." At the other extreme stood those who maintained, "Resist to the utmost every infringement of your rights by the Civil Power: uphold steadfastly the sentences of the Church Courts, and refuse to acknowledge Messrs. Kotzé and Burgers as fellow-ministers of the D. R. Church." A third party adopted a *via media*, and said, "Submit to the authority of the Civil Courts, but submit under protest: rescind of your own accord the sentences passed against Kotzé and Burgers, and grant them leave to sit and vote." A historic debate upon these proposals ensued. The Moderator's table was covered with amendments, many of which were moved only to be quickly withdrawn, as the insuperable difficulties by which they were surrounded were perceived. The conviction grew that the choice lay between the opinions of the second and third parties above described. The party of resistance embodied its views in a proposal (moved by the Revs. A. I. Steytler and A. McGregor) which, after a preamble reciting the grounds upon which it rested, concluded as follows—

The Assembly is convinced that the reinstatement of a suspended minister on the strength of the judgment of a Civil Law-court is a practical surrender of the spiritual independence of the Church, for which our fathers sacrificed their all, and a practical departure from the conscientious conviction of the Church, which confesses (founding upon God's Word) that only the Church Courts have been ordained by the Head of the Church for the purpose of ruling the Church and administering ecclesiastical discipline.

The more moderate party submitted a proposal of the

following import, which was moved by the Revs. J. H. du Plessis and A. D. Lückhoff—

The Synod, called to decide whether it shall acknowledge the minister of Hanover as a member of this Assembly on the strength of the judgment of the Civil Court now submitted, declares :

(1) That, in accordance with the spirit of section eight of the Church Ordinance, it acknowledges the right of the Civil Court to enquire into an ecclesiastical sentence for the purpose of preventing damage to the person and property of the complainant ;

(2) That it cannot grant the Civil Court the right of nullifying the spiritual effect of an ecclesiastical sentence, and of thus deciding on the spiritual status of the members and ministers of the Church ;

(3) That, whatever the decisions of the judges may have been in this matter, it is of opinion that no real injustice has been done to the minister of Hanover by the ecclesiastical sentence ;

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

When the matter was brought to vote, no less than five resolutions were tabled, but only the above-named two secured any large measure of support. The former proposal was rejected by 74 votes to 29, and the latter resolution was then carried, but only by a majority of eight votes—52 as against 44. On the following day the Synod adopted a similar resolution, withdrawing its sentence against Kotzé.

In the voting on this important question Mr. Murray gave his adherence to the rejected motion, and was found in opposition to the resolution which found favour with the majority of the Synod. The minority felt so strongly upon the subject that on the 2nd November they handed in the following protest—

The undersigned, who voted in the minority in the discussion on the Burgers case, hereby protest against the rejection of the proposal of the minister of Uitenhage [Rev. Steytler], which aimed at refusing a seat in this Synod to the minister of Hanover, . . . on the following grounds :

Firstly, because in English law the principle is acknowledged that the Civil Court has to do solely with the temporal and not with the spiritual results of an ecclesiastical sentence, and the Court here, through dis-

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regard of this principle, has encroached upon the most precious rights of our Church ;

Secondly, because the doctrine of the independent judicial competency of the Church is a life-principle for us, as it was for our fathers, and the Church cannot disown it without endangering her dearest interests ;

Thirdly, because 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.

This protest was signed by these ministers : R. Shand, A. I. Steytler, J. H. Neethling, H. son, *Andrew Murray*, A. McGregor, Chas. Murray, A. B. Daneel, E. de Beer, P. D. Rossouw, S. Hofmeyr, W. P. Rousseau, J. Roos, W. Robertson, Jr., W. P. de Villiers, A. H. Hofmeyr, J. S. Hauman, Geo. Murray, G. W. Stegmann, Jr., and Prof. N. J. Hofmeyr, sitting as Elder of Stellenbosch.

The apprehensions expressed in the last paragraph of the above protest were happily not realized. The two censured ministers, it is true, succeeded in maintaining their connexion with the Church. Mr. Kotzé 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 connexion with the D. R. Church. 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 either openly renounced their Liberalism or approximated gradually to the doctrines of the Church. Writing in 1875 Mr. F. Lion Cachet—a well-informed observer—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

¹ Cachet : *Vijftien Jaar in Zuid Afrika*, p. 200.

CHAPTER XI

THE CAPE TOWN PASTORATE (1864-1871)

Merely to build schools and churches for the poor is to offer them stones for bread. There must be living, loving Christian workers, who, like Elisha of old, will take the dead into their arms, and prayerfully clasp them close until they come to life again.—ANDREW MURRAY.

IN relating the full story of the conflict of the D. R. Church with the civil authorities, we have considerably outrun the chronological order of events. The commencement of the struggle saw Mr. Murray still fulfilling the duties of a country pastor; the close found him settled as one of the collegiate ministers of an urban congregation.

The year 1864 was the last of his pastorate at Worcester. To the outstanding events of that year belong a visit from the veteran Dr. Duff, who after more than thirty years' labour in Calcutta, was returning to his homeland in order to occupy a responsible position in connexion with the Foreign Missions Board of the Free Church of Scotland. "What a noble old Scot he is," writes Mrs. Murray, "so grand in his simplicity and humility, but in very delicate health, and quite unequal to any excitement. I greatly enjoyed his conversation. He is an exemplification of the doctrines of Quietism in action—if you understand what I mean. All those expressions of being dead to self and lost in God which one finds in Madame Guyon seem to be exemplified in his experience and life."

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, especially on matters of native education, out of his wide experience, and imparting a stimulus to mission work which soon mani-

fested itself in many directions. On his arrival in Cape Town a breakfast was held in his honour in the schoolroom adjoining St. Andrew's (Presbyterian) Church. The chair was occupied by Dr. Abercrombie, the foremost of the Christian physicians of Cape Town, and among the guests was Bishop Tozer, of the Universities' Mission, then just proceeding to undertake the duties of his extensive diocese in Central Africa. At this gathering Dr. Duff related how, thirty-four years previously, when on his first voyage to India, he had suffered shipwreck on Dassen Island, within fifty miles of Cape Town, and had been treated with the utmost kindness by Dr. Abercrombie, their present chairman, and Dr. Abraham Faure, minister of the D. R. Church. Three days after this meeting, on the 20th June, Dr. Duff sailed for Europe, to prosecute for fourteen years longer his work of kindling missionary zeal in the Churches of Scotland.

Few of Mr. Murray's letters from the period which now occupies us still survive. His attention was engrossed, and his strength and time absorbed, by his duties as Moderator, and by the many anxious labours of that time of storm and stress. The letters which we possess are brief, and deal mostly with matters in connexion with the struggle with Free Thought. On the 26th May, 1864, he writes—

To his Father.

Accept with Mama of my sincere congratulations for your birthday. May God fulfil all your wishes and grant you your heart's desires with regard to the year you are entering upon. May the light of the Home you are nearing shine more brightly than ever, and may the power of the world to come enable you to scatter larger blessings around you than heretofore. . . .

I would be glad of a perusal of Bates on *Spiritual Perfection*. I cannot say that I agree in everything with Upham and Madame Guyon. I approve of their books and recommend them, because I think they put our high privileges more clearly before us than is generally done, and thereby stir us to rise higher. The incorrectness of certain intellectual conceptions or expressions becomes a secondary matter, as long as we have God's Word to try and correct them by. Among the old

writers I know on the subject, the chapter on union with Christ in Marshall *On Sanctification* pleases me most.

On Church matters I hardly know what to write. I suppose Burgers will take the same high tone that Kotzé did, and refuse to give the required explanation. The opportunity afforded him to do so was entirely the suggestion of his friends. May the Lord guide our Church. What a sad thing the scarcity of ministers is. I felt it very much at Clanwilliam. There is Namaqualand, thirty-six hours [216 miles] off, with the salary of a minister guaranteed and a church built, but no minister to be had. Is there no prospect of more students from Graaff-Reinet ?

On the 5th July, 1864, Mr. Murray was called to fill the vacancy in the joint pastorate of Cape Town occasioned by the retirement of the Rev. J. Spijker. For the first time in the history of the congregation, extending over a period of more than two hundred years, the minister was chosen by the vote of the accredited electors of the congregation itself. Heretofore the appointment had always been in the hands of the Government, and the fact that liberty of choice was now conceded in the oldest (and most conservative) congregation of the country was a signal proof of the changed order of things. Mr. Murray must have felt from the outset that the call could not be lightly set aside, and that, if stationed at Cape Town, the storm-centre of the prevailing troubles, he could more satisfactorily do battle for his Church's cause. On the 21st July he writes—

To his Father.

I am sure I will have your sympathy during my present time of trial. As far as my own impressions go, and the advice of friends outside of Worcester, everything appears to point to Cape Town, but it is difficult really to bring my mind to say *Yes*. So much is implied in that little answer, by which I venture to undertake such a great work. I shall be glad of your special prayers that I may be kept from going, unless it be with very special preparation from on high.

You will perhaps ere this have received the announcement of our decision in the Burgers case, and have seen that you have to preach at Hanover on the first Sabbath of August. I remembered that it was your *aanneming* [confirmation], but it did not appear advisable that we should wait a week longer. And we did not like to depart from the order of the Presbyterian list [of congregations]. In the interests of the whole Church your *aanneming* could perhaps be postponed for once. All the members of the Synodical Committee were specially anxious that

you should be the first to go. You are aware that there are many waverers, like the Vissers, for whom it is of great consequence that they should be kept right by the presence and advice of one whom they have long known and respected. May God give you grace and wisdom for the work.

In pursuance of the instructions of the Synodical Committee Mr. Murray, senior, proceeded to Hanover, with what result we saw in the previous chapter. The Consistory of Hanover, on the advice and at the instigation of Mr. Burgers, refused him leave to preach or baptize, and put upon him the ignominy of returning home with his mission unfulfilled. This action provoked the following letter from the son (dated 11th August, 1864)—

To his Father.

Many thanks for your kind expressions of sympathy in the matter of the Cape Town call. You will have seen by the papers that I have accepted it. It is some comfort to me to think that I go in answer to many prayers, and that it may please God to use me as an instrument for the hearing of still more prayers, that are laid up before Him, for a blessing on that congregation. If God wills to bless, no instrument is too weak, and blessed it is to be the instrument which He condescends to use.

I received this evening Burgers' announcement of his intention to proceed with his work, as well as a communication, signed by five churchwardens, saying that they had requested him to do so, and had written to you not to come. I sincerely pray that God may have given you wisdom and grace to act aright.

What do you think? Is it not our duty now to go to the Civil Court, in order to get possession of the buildings? The unfortunate churchwardens are deceived by all sorts of talk, and I think it would be our duty to give them proof positive that they are bound to obey us as to the buildings. I fear a great deal of mischief may be done by our allowing Burgers to take as long a time as he is doing to drag on his case.

I have not for a long time felt so excited at such conduct in an up-country *kerkeraad*. It shows us how little independent religious principle there is amongst the mass of our people, and how Liberalism is gradually growing in power.

Mr. Murray's Cape Town ministry commenced on the 10th November, 1864. His two colleagues, Dr. Abraham Faure and Dr. Heyns, were men who had grown grey in the service

of the D. R. Church, the former having completed forty-two and the latter twenty-eight years of active work. With Dr. Faure, a man of the widest and most evangelical sympathies, Mr. Murray found himself in complete accord ; but Dr. Faure had already attained the ripe age of sixty-eight, and was no longer equal to the tasks of former years. Dr. Heyns, on the other hand, belonged to the dignified school of ministers, who fulfilled their official duties with conscientious faithfulness, but had little energy or inclination for the aggressive work of a city pastorate. He was, moreover, professor of the Dutch language and literature at the South African College, as well as tutor in Hebrew—a position which still further circumscribed his utility as a pastor. Under circumstances such as these it is not to be wondered at that Mr. Murray found himself plunged into a round of multifarious duties which made heavy and ceaseless demands upon his strength. Of the nature of these varied activities more will be said presently.

Upon eighteen months of strenuous and uninterrupted toil followed a period of welcome relief, when, in obedience to the decision of the Synodical Committee, Mr. Murray proceeded to England in charge of the Church's appeal to the Privy Council. He was accompanied by Mrs. Murray and the five children with whom their marriage had up to that date been blessed. They sailed from Table Bay in May, 1866, and one of the earliest letters which they must have received from the home circle conveyed the news of the death of the Rev. Andrew Murray, senior, who passed to his rest on the 24th of June following. Not many months previously he had obtained leave to retire, on the ground of age and growing weakness, after having faithfully served the Church for forty-three years. This sad event caused a grievous gap in the family circle, and Andrew Murray, junior, gives utterance to his feelings in the following letter, dated Tiverton, 20th August, 1866—

To his Mother.

The news of our dear father's departure has just reached us. And you will not think it strange if I say that I could not weep. I felt that

there was too much cause for thanksgiving. How indeed can we thank God aright for such a father, who has left us such a precious legacy in a holy life, so full of love to us and of labour in his Master's work. May his example be doubly influential, now that we have him glorified with his Saviour. For he is still ours. I cannot express what I felt yesterday in church—we received the tidings on Saturday evening—at the thought of what his meeting with his Master must have been, and what his joy in the perfect rest of His presence. It must be a joy passing knowledge, to find and see One of whom the soul has been thinking for fifty years, for whom it has longed and thirsted, grieved and prayed, spoken and laboured—all at once to find Him, and to find everything it has said or felt or tasted in its most blessed moments but as a shadow compared with the inexpressible reality. What a joy, what a worship, what a love that must be when, with the veil of the flesh torn away, the ransomed spirit recovers itself from its death-struggle at the feet of Jesus.

Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest:

I feel as if the thought of his being with the Lord, and having entered into his reward, should work with power to make us look with clearness and assurance to the time when we too shall receive our eternal inheritance. The Saviour who hath done it for him will do it for us. He is ours as well as his. It is this He longs to accomplish in us—to prepare us for. Surely we should give ourselves up afresh to Him, to live in the light and the hope of that blessed prospect. May God give all our dear father's loved ones grace to do so.

And I feel confident that my dearest mother has tasted in abundant measure the comfort and support which the Saviour gives. Not but what there must be some dark and lonely hours; but they will make the Saviour's presence more precious, and help the more to lift the heart heavenward in the prospect of the eternal reunion. We cannot but be specially grateful for the kind Providence which has arranged for Charles taking Papa's place,¹ and keeping unchanged and sacred so many memories which otherwise would have been lost. May the God of our home still dwell there and abundantly bless. And I need hardly add that you must please accept of all the tokens of love and service which Charles gives as coming from us all. I could envy him the privilege of being the deputy of the rest to cherish and cheer her whom our dear father has left behind to us.

¹ When Rev. A. Murray, senior, was placed on the retired list in the commencement of 1866, Rev. A. Murray, junior, was invited to succeed his father; and on the latter's declining, the call was presented to the Rev. Charles Murray, who accepted it, and was inducted as minister of Graaff-Reinet on the 2nd September, 1866.

From Charles' letter you will hear what our movements have been and what our prospects are. I feel almost doubly ashamed at having been in the midst of enjoyment, while others were not only working hard but sorrowing too; but I can only hope, as I do expect, that it will be sealed of God as the means of greater bodily and spiritual strength.

The absence of the Murrays in Europe lasted for ten months, from May, 1866, to March, 1867. The reasons for so long a detention must be sought for in "the law's delays"—the dilatoriness of the Judicial Committee first in hearing and then in giving judgment upon the case of *Murray versus Burgers*. The hearing took place on the 10th and 12th of November, the counsel for the appellant being Advocate Neil Campbell of the Scottish Bar and Sir Roundell Palmer, the Attorney-General, and judgment (adverse to the appellant) was only delivered on the 6th February, 1867. A member of the public who attended the hearing of the case wrote as follows: "Mr. Murray was, of course, present. His appearance I found to be exceedingly prepossessing; and after having read his address to the Cape Supreme Court, I think he would have pleaded his cause better than Mr. Campbell did. When the latter was half-way through his reply, Mr. Murray left the court." The reason for Mr. Murray's sudden departure in the midst of an important and engrossing trial is found by an examination of the domestic records. On the 10th of November Mrs. Murray presented her husband with a little son—the second son and sixth child—who was baptized with the name of Andrew Haldane.

Of Mr. Murray's movements during his long sojourn we have no certain record. He preached apparently, with his usual fervour and with much acceptance, in several London churches; and the impression made was such that it led some months subsequently to a call to the pastorate of the Marylebone Presbyterian Church,—an invitation which Mr. Murray felt compelled to decline. In October he attended a Conference held at Bath, and the powerful addresses which he delivered on that occasion were published in the November issue of

Evangelical Christendom. He had also been deputed, together with the Rev. H. van Broekhuizen, to represent the D. R. Church at the annual gathering of the Evangelical Alliance at Amsterdam, but owing to the prevalence of cholera on the Continent the holding of this meeting was abandoned.

Immediately after the delivery of the judgment of the Judicial Committee Mr. Murray sailed from England, arriving in Cape Town on the 14th March, 1867. On the following Sunday he addressed his flock on the words of Exodus xviii.: "They asked each other of their welfare, and they came into the tent." He returned to an atmosphere of heated, and sometimes acrimonious, controversy. In 1867 the Liberal Movement at the Cape was at the height of its power and influence. The Burgers case had drawn widespread attention and had found sympathizers even from beyond the boundaries of South Africa. Among those who contributed towards the legal expenses in which Mr. Burgers was involved we find the names of Bishop Colenso (himself just emerging triumphant from prolonged legal proceedings), Professor Benjamin Jowett of Oxford, and Professor Lewis Campbell of St. Andrews.

During Mr. Murray's absence the Rev. D. P. Faure¹ had arrived in South Africa; and in the course of the month of August he inaugurated those meetings in the Mutual Hall which led to the establishment of the Free Protestant Church, as already described. In all these years the echoes of controversy were never silent. The Dutch Press of the day consisted of the three papers *De Zuid-Afrikaan*, *Het Volksblad* and *De Volksvriend*, and these newspapers were practically organs of the various forms of religious opinion. Not an issue appeared but contained an article or a letter on the subject which engrossed public attention to the almost total exclusion of all others.

The lectures of Mr. David Faure in the Mutual Hall dealt *inter alia* with the following subjects: Human Reason, the

¹ The Rev. D. P. Faure's father was first cousin to the brothers Dr. Abraham Faure of Cape Town and Dr. Philip Faure of Wynberg.

Old Testament, the New Testament, Miracles, Jesus Christ, the Atonement, Eternal Punishment ; and expounded these great themes in strict accordance with approved rationalistic principles. When the series was concluded they were published in a volume bearing the title *Modern Theology*, and issued early in 1868. This was a direct challenge to the D. R. Church 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 Adderley Street church. The opening words of his first sermon, which, following Mr. Faure's order, was on the "Human Reason," were these—

The occasion for the delivery of the discourses of which this is the first is plain to you all. Every one knows what has been recently taking place. We imagined ourselves to be in the possession of a religion raised, beyond all doubt, of divine origin, whose truth and authority were proved and assured by divine signs. We felt ourselves at ease in the possession of complete truth. A little strife there might yet be concerning the meaning and correct expression of individual doctrines ; we might still have to confess that we did not yet exhibit and experience their full force ; but this was due to our own unfaithfulness ;—the truth as such had been given us from heaven. And lo ! we suddenly hear a voice stating that we have deceived ourselves. And this voice is not, as in former times, that of enemies outside the Church and Christianity, who openly confess that it is their purpose to overturn both. Nor is it the voice of individuals within the Church, who are merely attacking single truths. It is the voice of those who, while assuring us that they are Christians, reject altogether the confession of the Christian Church, and preach to us a perfectly new Christianity. They tell us that what we have considered as the chief question is a matter of secondary importance ; that what we have confessed and preached as the essence of Christianity is but of temporary worth ; that the doctrines upon which we insist are dross, and that they will reveal to us the fine gold, which the Church has possessed without recognizing. In accents of superiority and with invincible courage *Modern Theology* summons us to hearken and follow. Men's minds are in a state of disturbance : no one can stand aloof from this struggle. And therefore we, too, desire to enquire, in this place of our religious gatherings, into what so closely affects our religion, whose destruction is so boldly announced. As confessors of the ancient Christianity, we wish to ask what this new doctrine has to say, in order to persuade us to forsake or to modify the faith of the fathers.

These discourses of Mr. Murray, delivered in Dutch on

successive Monday evenings, traversed in detail the positions adopted by Mr. Faure in his *Modern Theology*. The following were the subjects of the thirteen lectures : the Human Reason, Revelation, the Old Testament, the New Testament, Miracles, the Resurrection, Jesus the Son of Man, Jesus Christ the Son of God, Man, the Atonement, Eternal Punishment, Prophecy, Truth and Error. 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." The general attitude assumed was that of the apologetic of half a century ago, and in the foreword to the published lectures Mr. Murray expresses his indebtedness to Luthardt's *Fundamental and Saving Truths of Christianity*. For the benefit of those who understood no Dutch, Mr. Murray also lectured in English in the Commercial Exchange, the *Advertiser and Mail* characterizing his utterance on that occasion as "keen in thought, scientific in treatment, and as profoundly philosophical in its essence as it was eloquent in expression."¹

During Mr. Murray's absence in England Dr. Abraham Faure resigned his charge and became *emeritus*. At the meeting of the combined consistory, held on the 18th February, 1867, in order to call a third minister, a petition was handed in, signed by 527 members out of a total of 3,000, praying the consistory to elect the Rev. J. J. Kotze, P. son, on the ground that "the choice of the minister mentioned will greatly contribute towards removing the estrangement which has for some time existed between the consistory and a large portion of the congregation." Needless to say, the petition could not be allowed : in accordance with Church law the election of office-bearers must be by ballot. But the number of signa-

¹ The Dutch Lectures were published in an octavo volume, under the title *Het Moderne Ongeloof* (Modern Unbelief), and the English utterance appeared as *A Lecture on the Modern Theology* (Pike and Byles, Cape Town, 1868).

tures attached to the petition shows the strength to which the Liberal Movement had attained in the seventh decade of the century. After one or two fruitless calls, the congregation succeeded in securing as third minister Mr. Murray's cousin, the Rev. G. W. Stegmann, Jr., a man of ability, great eloquence and wide culture.

The newly-established Free Thought Church drew to itself many members of Christian Churches who were dissatisfied with the old creeds, and wished, like the ancient Athenians, to tell or hear some new thing. Among those who notified the consistory of their intention to secede from the D. R. Church were the mother, sister, and two aunts of Mr. Faure. On the Sunday following this notification their names, according to law and custom, were announced from the pulpit ; and Mr. Murray on this occasion delivered a sermon for which he was very sharply criticized by the Liberals. His discourse was based upon 1 John ii. 18-23. The words " They went out from us, but they were not of us " were applied by the preacher to the case of those who had given notice of their secession from the Church. In his special reference to what had occurred, he said, " We find some suddenly denying Christ who for forty or fifty years confessed and worshipped Him as the Son of God. We find some who formerly, when members of the consistory, led and edified the congregation, now labouring to secure a victory for unbelief. In spite of all this cry about deliverance from priestcraft, we find the teachings of a preacher accepted, solely because of attachment to his person, and by none as readily as by the so-called free-thinkers. In spite of the boast of independence of enquiry, there are proofs in all parts of the country that members of the same family, merely because a man is a son or a relative, readily accept all his utterances."

Before delivering his sermon Mr. Murray had read, as the Old Testament lesson for the day, the passage from Deuteronomy xiii., where Israel is warned against false prophets. In his running comments he had remarked upon the false prophet,

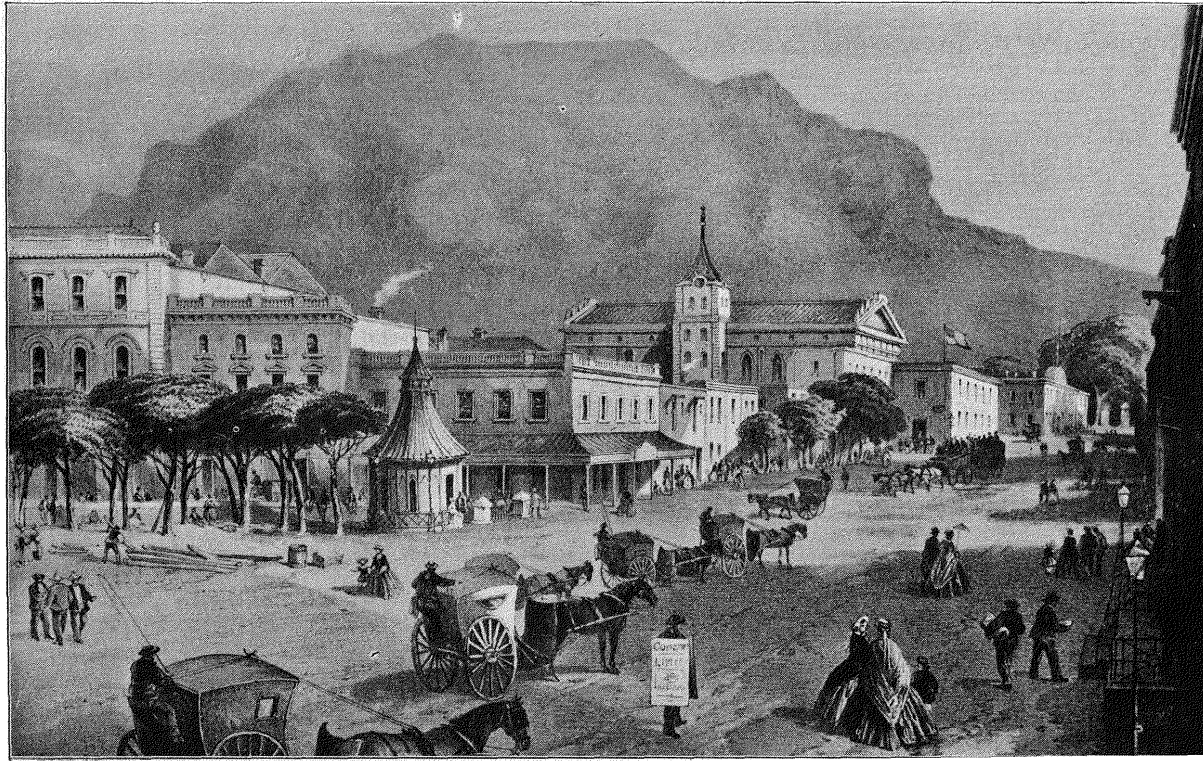
whose aim it was to seduce men from God (verses 1-5), upon the influence exercised by relatives and friends, through whose affection men might be led astray (verses 6-11), and upon the power of numbers to undermine men's allegiance to the one God (verses 12-18). In the course of the sermon he referred to the lesson in the following terms: "Let me only remind you of the chapter read at the commencement, and of the various forms of temptation against which we are warned in those verses."

These references to the seceders, and to the reasons of their withdrawal from the communion of the D. R. Church, were certainly pointed enough, nor is there any reason to deny that Mr. Murray felt deeply aggrieved at their superficial grasp of the truths of Christianity, and at the ease and light-heartedness with which they severed their connexion with the Church of their fathers. But the remarks which Mr. Faure permits himself on this occurrence are highly exaggerated and in some respects demonstrably false. "This incident," he says, "enables the present generation to form some conception of—I will not say the excitement, but—the frenzy which had seized upon the defenders of the Faith. It is simply inconceivable that a man of the stamp of the Rev. Andrew Murray, who as Moderator of the Synod represented the D. R. Church,¹ just as the Prime Minister represents the Government, could on such an occasion have read out to his congregation as a divine commandment that they should put me, the false prophet, to death, and that it was also their religious duty to stone the four unfaithful sisters with stones till they were dead!"² If there was "excitement amounting to frenzy," it seems to have raged in the breast not of Mr. Murray, but of his opponents.

In 1871 Mr. Murray was involved in another long controversy with the Liberals, his antagonist on this occasion being none other than Rev. J. J. Kotzé, who had accused him before the Synod of 1870 of departing from the doctrines of predes-

¹ Mr. Murray at this time was *not* Moderator of Synod, but only Actuarius.

² *My Life and Times* p. 39.



View of Adderley Street, Cape Town, with the Dutch Reformed Church.
(Painting by Bowler, 1866.)

tion as expounded in the Canons of the Synod of Dort. Mr. Kotzé's charges against Mr. Murray were specifically four. "You teach," said Mr. Kotzé, "(1) that it is a man's own fault if he be 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 efforts 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 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. Kotzé's attack were obvious enough. He was far from being a defender of the ancient formularies. On the contrary, he had been condemned and sentenced by the Church for refusing adherence to one of its creeds. The object of his assault was to prove that not only he, the heretic Kotzé, 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. But even had he succeeded in showing that Mr. Murray's utterances

were in verbal (or even real) conflict with the statements of the Canons, still the difference in the attitude of the two men was infinite. Kotzé had openly declared that he dissented from the doctrines of the Heidelberg Catechism, had repeatedly refused to retract, and had taken no trouble to conceal his contempt for all credos and formularies. Murray, on the other hand, keenly resented the imputation of disloyalty to the teachings of the creeds, and showed by word and act in what high esteem he held the formularies of the D. R. Church.

It is pleasant to escape from the din of controversy, and to glance at the subject of these memoirs in his home life and congregational activities. His Cape Town home was situated in Kloof Street on the slopes of the Lion's Head, and bore the name of Craig Cottage. It lay at that time upon the very outskirts of the city. The house fronted Table Bay, and the slope before the door had been levelled to form two terraces, occupied by a garden which contained a variety of fruit trees, as well as ornamental trees like the following : banyan, Jerusalem thorn, elephant's foot, hibiscus, laurestinus, pomegranate, pepper and cypress. In our day electric trams rush past the door, and the noise and tumult of the city are never silent ; but fifty years ago this abode, remote and yet accessible, must have been an ideal retreat for the hard-worked city minister. At the back of the house was a large green field, which sloped up towards Kloof Road, and was backed by dense fir plantations covering the lower declines of the Lion. To this open space the whole family would adjourn on Sunday afternoons, when the children would be examined by their father on the lessons of the day, or entertained with stories of missionary heroism. One of the sisters recalls the fact that they were the first to introduce the game of croquet into the Colony, and that Mrs. Murray's sewing-machine was one of the earliest to be seen in Cape Town.

Before the close of Mr. Murray's town ministry the number of children had increased to eight, five daughters and three sons. Besides their own children the Murrays frequently had other young people sojourning under their roof-tree. To

Hermanus Bosman reference has already been made ; Willem Joubert, afterwards minister at Uniondale and North Paarl, was for a brief space an inmate of their home ; and Mr. Murray's younger sister Ellie remained with them for eighteen months to prosecute her studies under Prof. Noble and Mrs. Wise. Another inmate was Frederick Kolbe, son of the Rev. F. W. Kolbe, a highly-respected missionary of the Rhenish Society. Young Kolbe was a lad of many parts, and great expectations were cherished concerning him, but he subsequently became a convert to Romanism, and has for many years past been associated with St. Mary's (Roman Catholic) Cathedral in Cape Town as the Rev. Dr. Kolbe. His esteem for Mr. Murray, however, continued undiminished, and after the lapse of nearly fifty years he penned the following letter—

Rev. F. C. Kolbe, D.D. to Dr. Andrew Murray.

ST. MARY'S, CAPE TOWN, 8th June, 1915.

MY DEAR DR. MURRAY,—When I was leaving you on Saturday you spoke of its being “ kind ” in me to come. My voice being unfamiliar to you, I found it a little hard to make you hear, or I should have moved an amendment on the word at once. From the time, now more than forty years ago, when you opened to me your own beautiful home-life, with your personal kindness and Mrs. Murray's sweet and gracious motherliness, you planted in me a reverence, affection and gratitude which have never withered. Life has put barriers between us, but to me it is always a privilege and an honour to come and see you, and a keen pleasure. The word “ kind ” therefore, except in so far as kindness is part of *pietas*, was hardly the word to use. May God's blessings enrich all your remaining days !

Ever yours gratefully,

F. C. KOLBE.

The congregation of Cape Town, to which Mr. Murray and his two colleagues ministered, was an immense one, consisting (according to figures supplied by the Church Almanac of 1868) of some 5,000 adherents and more than 3,000 communicant members. There were two church buildings,—the Groote Kerk (Great Church), which was situated in the chief thoroughfare of the city, Adderley Street, and the Nieuwe Kerk (New Church), which faced Bree Street and lay nearer the residential

quarter. The former building could seat three thousand, and the latter about one-third of that number. In these two churches the three ministers preached in rotation.

Mr. Murray realized very speedily that much more could be done and should be done for the less privileged classes who lived in the remoter localities of the city. Schools there already were—in the western quarter, near the New Church, and in the eastern suburb, at Papendorp (now Woodstock), as well as at Rogge Bay on the Dock Road ; while in 1867 another church-cum-school building was erected in Hanover Street. At these various institutions from eight hundred to a thousand children of the poorer classes were under Christian instruction. Weekly services, conducted by one of the ministers or by a city missionary, were regularly held at these preaching stations, and thus the Gospel was brought to the doors of the common people.

But Mr. Murray did more than merely enlarge the scope of his own activities. He possessed in large measure the gift of inspiring others and setting them to work. Shortly after his arrival in Cape Town, a brief article appeared in the *Kerkbode*, which bears clear evidence of having come from his hand. Quoting from the *Sunday Magazine*, then under the editorship of the famous Dr. Guthrie, he endeavours to explain the principles upon which slum work was carried on in Edinburgh. " Dr. Guthrie shows how, in order to fill a licensed bar, nothing more is necessary than to throw open the doors. The longing for drink impels people to enter. But it is different in the case of a church. It is not enough that the doors be flung wide open. The poor and the lost must be looked up and brought in. And this is something which, as Dr. Chalmers used to maintain, neither the minister nor the city missionary can do effectively. It is necessary that their labours be reinforced by the activity of a band of believing men and women, each with a small district containing so many (or rather so few) families as he or she is able to visit once a week without neglecting his ordinary duties. Merely to build schools and churches for the poor, is to offer them stones for bread. There must be living, loving Christian workers, who like Elisha of old, will

take the dead into their arms, and prayerfully clasp them close until they come to life again. Is there not a wide field for such labour in Cape Town, and are there not men and women who will declare themselves ready to undertake it? God grant it!"

Mr. Murray's interest as city pastor was quickly aroused in the spiritual and intellectual welfare of young men. He found on his arrival in Cape Town a Mutual Improvement Society already existing, which met in the old Town House on Greenmarket Square, and debated public questions in the English language. Of this Society he was elected president; and the biographer of the Hon. J. H. Hofmeyr ("Onze Jan") tells that a famous discussion was waged between the president and Mr. Hofmeyr on the question whether gunpowder or the Press were the more potent in its influence for evil, on which occasion the latter gentleman, who indicted the Press, carried the majority with him.

Mr. Murray felt, however, the need of an agency to reach young men, established upon a broader basis and inspired by more definitely spiritual aims; and in response to this need there was commenced, in August, 1865, the Young Men's Christian Association, of which Mr. Murray became the first president. For some time the members of the Mutual Improvement Society stood aloof, but when after two years their leader, Mr. Hofmeyr, joined the Young Men's, they relinquished their independence, and formed the nucleus of the Mutual Improvement Section in the new Association. The meetings were held in the hall of the Mutual Life Association Society in Darling Street and many years elapsed before the Association was able to put up its present handsome and commodious premises in Long Street. Mr. Murray's connexion with the Association was long and honourable. The confidence which the original members reposed in his abilities and their appreciation of his keen interest were shown by their twice re-electing him as president during his absence in England. On his return the Association accorded him a public welcome at a tea-meeting held on the 28th March, 1867.

The interesting address which Mr. Murray delivered on that occasion dealt largely with two matters which belonged to the burning questions of the day. The first was the growth of Ritualism in the Church of England, in discussing which Mr. Murray declared that, though he greatly deplored the increase of sacerdotal and ritualistic tendencies, he did not share the gloomy forebodings of those pessimists who maintained that England would soon be a Roman Catholic country. The other question upon which he touched was the position of Liberalism in Holland, in which connexion he recorded his conviction that the general condition was better than it was when he visited the country nine years previously, and that the tide of Liberalism which at one time threatened to sweep all before it, had passed its high-water mark and was now beginning to ebb.

In 1870 the Synods of both the Anglican and the Dutch Reformed Churches were in session, the former in June and the latter in October. This double event, in conjunction with the troubles in which both Churches had been recently involved, the Anglican Church in the Colenso case, and the D. R. Church in the Kotzé-Burgers case, gave rise to an interchange of views on the Unity of Christendom. The Synod of the Church of the Province of South Africa, "deeply deploring the manifold evils . . . resulting from the divisions among Christians," expressed itself as desirous of discussing with the authorities of other Communion "the principles upon which re-union in one visible body in Christ might be effected." To these overtures the Synod of the D. R. Church 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 vindication of discipline, and the acceptance of creeds, he passed 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 that "Episcopacy, in our meaning of the word, is ordained of God." Recognizing this as the rock upon which all proposals for union were likely to be shipwrecked, the Bishop then endeavours to minimize the objections against this form of Church government, by the following statements—

(1) Nearly all are agreed that Episcopacy, as distinguished from a parity of Ministers, if not essential, is at least lawful ;

(2) 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 ;

(3) It is wellnigh 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 ;

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

On the 15th of August following 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 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 principles 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."

As to the pretensions 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 express themselves in no uncertain fashion—

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 characterizes 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 of thirty-nine octavo pages 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 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 organization of the Church may not have somewhat to do with it ? ” cries the Bishop. 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 connexion.

As to the practical suggestion of the Dutch Reformed 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 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.”¹

With the temper and attitude displayed by Bishop Gray throughout the course of these negotiations no argument was

¹ *Life of Robert Gray*, Vol. II., p. 545.

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 D. R. Church had thereby given proof of its readiness to greet with joy every offer of the hand of friendship."

In the Synod of 1870 Mr. Murray's influence was unimpaired, in spite of the fact that his arguments failed to convince the majority that it was the Synod's duty to disobey the judgment of the Civil Courts, and even though at a later stage his proposal that Parliament be petitioned to repeal the obnoxious Ordinance of 1843 was voted down. To the commanding position which he occupied witness is borne by his bitterest opponents. The writer of a series of satirical sketches entitled *Zakspiegelijes* (Pocket Mirrors), which appeared during the Synodical meetings in that organ of undiluted Liberal opinion, *Het Volksblad*, draws the following picture—

First let me sketch the men of the ultra-orthodox party, who pose as watchmen on the walls of Zion. Under this category I begin with the Rev. A. Murray—a worthy leader. Eloquent, quick and talented, he has an acute mind and a clear judgment. He instantly divines the weak points of his opponents' arguments, and knows how to assail them. He carries the meeting with him; he is too clever for the most. He understands the art of making his ideas so attractive to the elders and the small minds among the ministers (who all look up with reverence to the Actuarij) that they very seldom venture to contradict Demosthenes, or, as another has called him, Apollos. It would be sacrilege to raise a voice against the Right Reverend the Actuarij, Andrew Murray. There is no member of the assembly who possesses more influence than Andrew Murray, and certainly there is no one among the conservatives who better deserves his influence. He is consistent, and consistency always demands respect.

In after years it was known that the writer of these *Zakspiegelijes* was none other than the Rev. D. P. Faure.

During his Cape Town pastorate Mr. Murray began to devote himself more or less continuously to literary work. He commenced a series of devotional studies of the Fifty-first Psalm, which first saw the light as articles in the *Kerkbode* under the title, *Zijt mij genadig* (Be merciful unto me), and were subsequently published in book form as a manual for seekers. In 1868 in the same journal he commenced a series of papers on *God's Woord en de Dwaling* (God's Word and Error), which were, however, not carried very far. In the following year, when Dr. Abraham Faure was compelled through serious illness to intermit his labours of more than five-and-twenty years as editor of the *Kerkbode*, Mr. Murray undertook the onerous duty, which he continued to discharge for several years.

The unsatisfactory nature of the work in Cape Town, divided as it was by the collegiate system among three pastors, became increasingly apparent as the years went by. In July, 1871, Mr. Murray received a call to the congregation of Wellington, forty-five miles from Cape Town, and it immediately became a serious question whether he ought not, in spite of the claims of the metropolis, to accept this invitation to a new and independent charge. To his brother, who apparently tried to dissuade him from leaving Cape Town, he wrote as follows on 21st July, 1871—

To Professor Murray.

Thanks for your kind note. It shows how each one must at last decide for himself. Just the things which you would think insufficient for a decision are those which weigh with me. The first attraction is the state of the Wellington congregation. The second, a sphere of labour where I can have people, old and young, under my continuous personal influence. Perhaps it is my idiosyncrasy, but the feeling of distraction and pointlessness in preaching and in other labour grows upon me as I flounder about without a church to preach in, a congregation to labour among systematically, or the opportunity for regular aggressive work at those who stay away from Sunday services simply because they have never been taught better. As to your arguments, I cannot see that either Cape Town or Wellington throws much into the scale of a possibly more prolonged life. And though the possession of fixed property here looks, and I thought might be, an important consideration, it somehow does not appear to weigh. If it be His will that I go, He will provide

in this matter. Nor does Willie Stegmann's argument, Huët's "ik ben onmisbaar" (I am indispensable)—the position of importance as representing the Church—appear to reach me. The whole thing is so very vague, and of course secondary. Your first work, your calling, is to be a pastor, and where you can be happy in this work thither you feel yourself drawn.

I do think that I have honestly and in childlike simplicity said to the Father that if He would have me stay here I am ready and willing. I have waited on purpose to see if from the side of the congregation here there might be what would indicate His will. But as yet I cannot say I see it. Pray that He would not leave me to my own devices. I dare not think that He will.

If you like, send this to Maria and to Professor Hofmeyr to read. I was half thinking of coming out to show you my notes of an answer to the Bishop.¹ I wish you had business in Town to-morrow to bring you in.

In the course of the month of August Mr. Murray accepted the call, and on Thursday, the 21st of September, he was installed as minister of Wellington. The sermon on that occasion was delivered by Professor Hofmeyr from the words of Acts xiv. 1, "And it came to pass that they so spake that a great multitude believed"; while Rev. G. van de Wall and Professor Murray also addressed brief words of welcome and encouragement to minister and congregation. Thus was Andrew Murray inducted to the charge with which he was connected as minister for thirty-four years, until his resignation in 1906, and Wellington now became the home in which he spent the remainder of his life.

¹ This refers to the interchange of views referred to above, between Bishop Gray and Revs. Faure, Murray and Robertson, on the union of the Churches.

CHAPTER XII

THE WELLINGTON PASTORATE AND THE HUGUENOT SEMINARY

He wished to establish a school based on true principles. But in his mind these principles rested upon and grew out of what can only be described as a passionate conviction that education was, in a special sense, a work for God.—EDWARD THRING'S BIOGRAPHER.

THE vale in which the town of Wellington is situated bore originally the name of Wagonmaker's Valley. It appears that about the middle of the eighteenth century, when "Father" Tulbagh ruled the Colony in true patriarchal style, an enterprising wagonmaker set up his anvil and forge at this spot, which all travellers from the distant, unknown north must needs pass in order to reach the capital. Hence the name "the Wagonmaker's Valley." During the course of the nineteenth century the valley of the Berg River, from the Paarl to Wellington, underwent rapid development. The two quiet villages awoke to new life and new activity. The clatter of mallets and the hum of machinery were heard, and busy workshops turned out in increasing quantities the waggons and Cape carts which were in so great demand by the farmers of the interior. At the present day the whole of the Berg River basin lying between the Drakenstein Range and the Paarl Mountain may be aptly called the Valley of the Wagonmakers.

At the time of Mr. Murray's settlement Wellington must have been at the very acme of its material prosperity. It had been since November, 1863, the terminus of the railway from Cape Town, and the terminus it remained until 1875, when the line was extended as far as Ceres Road (now Wolseley).

All public and private conveyances, the light horse-waggon with its complement of passengers as well as the heavy transport waggon groaning under its weight of goods for the far interior, necessarily started from Wellington, or, when travelling in the opposite direction, made Wellington their objective. The road to the North led across the Drakenstein Mountains by the famous pass known, in honour of its engineer, as Bain's Pass; and from its summit the traveller looked down upon scenes of unrivalled beauty—waving cornfields, green vineyards, smiling orchards, old thatched homesteads with whitewashed walls, and beyond the village the gleaming waters of the Berg River, winding in and out among white sandy banks. "The picturesque town," says a writer of later date, "has a most charming situation. To the east stands a range of lofty mountains, always rich in colour, and changing in the varying aspects of the day. Around, the land is covered with vineyards. Groves of fruit trees enclosing the pretty homes, arum lilies growing wild in great patches of purity, lilacs and peach trees aflame with colour, the exquisite freshness of the green foliage, the blue sky, brilliant sunshine, murmuring brooklets, combine to make one of the fairest of settings that mind of man can conceive."

On assuming his duties as pastor of Wellington Mr. Murray found himself straightway immersed in a multitude of congregational problems and activities. The matters chiefly demanding attention were, the liquidation of the church debt, higher education and the training of teachers, local mission work, and the imminent introduction of the voluntary principle. This last matter demands a few words of explanation.

When the Batavian Government in 1806 surrendered the Cape to the English, the articles of capitulation (as has been already shown) imposed upon the new Government the duty "to maintain without alteration public worship as at present in use." In fulfilment of this agreement the British Government for many years itself appointed ministers to the various congregations, and paid their salaries out of the Colonial treasury. But when for the Church Order of De Mist was

substituted the famous Ordinance No. 3 of 1843, the Government was careful to explain that the financial support which it accorded the Dutch Reformed Church was purely voluntary. And as a matter of fact congregations established after (approximately) the year 1850 received no State support, since the Government speedily perceived that with the increase in the number of congregations, and the entrance of new denominations into South Africa, the stipends of the Colonial ministers were becoming a heavy drain upon the public purse. Twenty years later the number of congregations of all denominations had grown to more than four hundred, of which eighty received stipends amounting to £16,000, and the rest received nothing. This was felt to be not merely an anomaly, but an injustice; and a party of reform, at the head of which stood Mr. Saul Solomon, member of Parliament for Cape Town, began to agitate for what was known as the Voluntary Principle,—that is, the withdrawal of all State support, and the establishment of the congregations of each denomination upon the basis of the voluntary contributions of their members.

It cost the party of reform several years of strenuous toil before the principle—a very reasonable one—underlying their proposals was generally acknowledged. The arguments advanced by the stipendiary Churches were not based wholly on the impending loss of financial support. That alone was, they maintained, a matter of small import. “We have here to do,” wrote one minister, “with weightier interests than those that are purely monetary. The chief question with us may never be, ‘Is it obligatory upon the Government—either on the ground of the conditions of capitulation or on any other ground—to provide for the support of our ministers?’ The question is rather, ‘Is the Government of this Colony to be a religious or an atheistic Government, is it to be Christian or heathen?’ According to the Voluntary Principle, consistently applied, Government has no concern with Christianity as such: the religion of Mohammed has as much right to be heard in legislative matters as the religion of Christ; the Qurân has an equal voice with the Bible.”

But in spite of arguments such as this, the pertinacity of Mr. Solomon gradually won over public opinion to his point of view. Year after year, notwithstanding defeats, session after session, he re-introduced his Bill, until in 1875 it passed both houses of the legislature and was placed upon the statute-book. No real injustice was done to any minister by the Bill. Ministers in receipt of Government stipends continued to draw them, and congregations which might have forfeited the grant through the death or departure of their minister were guaranteed the continuance of the subsidy for five years after the Bill became law. Mr. Murray, as one of those appointed under the old régime, drew his stipend during all the remaining years of his ministry; and even after his retirement continued to receive a portion of the pension due to him, from the public funds of the Colony.

In the pastoral work of his country congregation Mr. Murray introduced with the happiest results the method which he had employed in his Cape Town work, that, namely, of making mission work in the different wards of the parish the care of members of the congregation who were ready voluntarily to devote themselves to this labour of love. Though the Paris Evangelical Mission had been established in the Wagon-maker's Valley since 1829, and was carrying on a great work among the descendants of the old slaves, there yet remained a large number of coloured people—day labourers, farm servants, household menials, herdsmen, and the like—who were still untouched by regular ministrations. Mr. Murray warmly interested himself in the spiritual condition of this neglected class, and sought to make some provision for their religious and their social needs. The manner in which he attacked this problem, and the success which attended his efforts to solve it, are thus described by a writer in the *Kerkbode* (13th July, 1872)—

As a result of the zealous labours of our minister, the number of coloured people who attend the Sunday-school in the Mission Hall on Sundays has now reached 120, with twelve teachers in rotation; and in the evening school, which was commenced only a month ago, the

number has risen to 200, old and young, with only eight teachers. May many more hearts be moved to render assistance in this most useful institution. In the out-districts of the congregation, too, our minister has so advanced matters that Sabbath-schools and evening schools for the coloured folk are held in almost every ward. May the Lord command His blessing on these labours !

In March, 1872, occurred the first separation in what had been hitherto an undivided family. Owing to the dearth of suitable high schools for girls in South Africa, the Murrays decided to send their two eldest daughters, aged fourteen and thirteen years respectively, to the Moravian Institution at Zeist in Holland. To these daughters, whose absence in Europe lasted for close on two years, the father wrote with regularity and at considerable length. A few of these letters are here reproduced, both for the little details which they impart about the home life of the Wellington Parsonage, and for the light which they cast upon the relations subsisting between father and children.

To his daughter Emmie.

How tenderly our hearts have been going out to you this morning, wondering where you are and what you are feeling as you think of home. We have almost daily been following you on your travels, imagining where you would most likely be. . . . And now comes your birthday to remind you of home and of how we all will be thinking of you. Dearest child, we have been asking the Lord this morning, should you perhaps feel somewhat sad and desolate, to let you feel that He is near, and to give you a place near His own tender heart, so full of gentleness and love. May the blessed Lord Jesus indeed do it, and help you to begin the year with Him. And do you, my dear child, try to get and keep hold of the precious truth that there is no friend like Jesus, and that even when we feel naughty and foolish and sinful, He still loves us, and wants us to come to Him with all our troubles, that He may heal and comfort us.

How we shall be longing for your first letters from Zeist, to be able to form an idea of your mode of life. You must try and give us every particular about how you spend your time from hour to hour. Kitty wanted this morning specially to know whether you have a whole holiday on Saturday, or only a half-holiday, with another half-holiday on Wednesday. How are you allowed to spend them ? Are all your walks in company, or may you go and wander in the woods alone ? Tell us too what people you know and like. The gentleman who wrote

to Mr. Huët that you would be welcome at his house is Mr. Oosterwijk Bruijn, who has a daughter at the School. Dr. Robertson told us that he knows them well, and that they are very kind people. Mrs. Oosterwijk Bruijn is of English descent. Tell us particularly about the children at the School, how many of them are English, and what they are like; also about your Sundays—are the services all in German, and do you profit by them? Tell us also what amount of time is devoted to Dutch.

We are getting on very comfortably here. The weather has during this month [April] been perfectly exquisite, and it has been quite an enjoyment to be out of doors. I have begun my gardening by trying to lay out paths. . . . Sometimes the thought comes to me how pleased I shall be when my children are back, and I can show them everything, and what a nice place I have succeeded in making of it.

When I was in Town last Mr. G. Myburgh asked me about Zeist, as he wanted perhaps to send Mary there. Ask the Director with my compliments please to send me half a dozen copies of their prospectus, both in Dutch and English, and an equal number of the Boys' School, that I may be able to give information to people making enquiries. Miss Faure asked to be very kindly remembered to you. The Tennants were thinking of soon proceeding to Europe, but now that Parliament is sitting again there will be no idea of it for some months.

And now good-bye. Try to love the Lord Jesus much, and to live in the feeling of His nearness. I do pray that you and Mary may love each other very fervently, and be very gentle towards each other, true "helpers of each other's joy," as the Bible says.

To his daughter Mary.

You cannot think how fortunate we have been in getting our news of your arrival so speedily. How we have thanked God for His great kindness in arranging everything so comfortably for you, and in making Aunt Mary's plans fall in so nicely to suit your wants. We hope that by this time you are fairly settled to work at Zeist. We long very much to hear of your first beginnings there, and think the month very long that we must wait before we can hear from you. You must try to write a journal twice or three times a week: it will be the only way in which we can form an idea of how you spend your time. Even though some evenings you should only give an account of your day's work—the classes you were in, the places you took, the books you used, and so on. And what I particularly want to know is how often you are allowed to see friends, and to whom you go.

I enclose a note to Mrs. Wallis. She lives a quarter of an hour's walk from Zeist. I think you will have seen her before this, but at all events, ask permission to walk over and take it to her. The note for Mr. de Graaf of Amsterdam you must give to the Director or one of the teachers to post. He will probably come and see you some day.

Yesterday (10th May) was Papa's birthday. We thought of how

you would be thinking of us and of your usual morning work on my birthday of arranging the flowers and presents. Annie and Kitty gave me a nice cushion they had worked. Mama had ordered out a centre table for the study, but unfortunately the wrong one was sent. Mina gave me a nicely-worked text in golden beads with a gilt frame. The text I found very touching, because I know it comes from the heart of her mother and herself, and some of the other poor people to whom the work in Rogge Bay has been blessed,—“ I thank my God upon every remembrance of you.” Much kindness was expressed on the occasion. When I returned thanks in church for all God’s mercies during the past year, I did not forget to mention His goodness in giving my children such a prosperous and happy arrival in England. May the prayers many people have offered for you be richly answered.

But yesterday was more than Papa’s birthday : it was Jesus’ coronation-day. O ! what joy for those who love Him to know that their Friend has been crowned with honour and glory, and clothed with all power in heaven and upon earth. I spoke much both yesterday and the previous Sunday of the blessedness of serving Jesus as the sure way to have His presence with us. I trust my dear Mary is trying to keep this one thought before her, that the value of education is to fit her for the service of the Lord Jesus, wherever He may have need of her hereafter. . . .

To his daughters Emmie and Mary.

Mama will have written you that when your last letters arrived I was away at Swellendam, taking part in the induction of Mr. Muller. I had two of our churchwardens with me in a cart and four horses ; and we had a very pleasant trip by way of Worcester and Robertson, returning *vid* Genadendal and Caledon. In passing I saw Kitty and Annie at Worcester, and in coming back I brought with me Howson and Haldane, who had been at the Strand with their uncle John Neethling. Mama had been left at home with a very small party, as Miss McGill and Mina were both in Cape Town.

On reaching home I was delighted to hear that you were getting on happily. I hope that all the difficulties that trouble you will gradually smooth down. And remember that when difficulties won’t accommodate themselves to your wishes, there is nothing like your accommodating yourself to them. This is part of true wisdom, and in time takes away the unpleasantness. You refer to the fact that so much time is devoted to language and so little to literature. But if you think a little you will see that there is a good reason for this. Though spelling and grammar and the dull exercise of translation may not be very interesting, they are needful in more ways than one. For one thing, now at school is the only time to learn such things. The careful and exact application required at school is what you will not cultivate when you afterwards become your own teachers, whereas the easier and more pleasant paths of general literature can quite well be explored by your-

selves alone afterwards. And then another thing,—the object of school life is not so much to impart a large amount of information, but to cultivate those powers by which you can afterwards gain information for yourself. And for the calling out of these powers, and the cultivation of the habit of application and careful thinking, those studies are useful in which the feeling of interest and pleasure appears to be sacrificed to a sense of duty. But you will understand this afterwards. When travelling up a hill last week, one of my companions was criticizing a road, and pointing out how much better it might have been made. When we got a little farther up the hill, we saw that he was wrong. People at the foot of a hill cannot understand the reason for all the windings of the road, but as they rise higher they discover them. You are just now only beginning to climb: follow in trust the path by which you are led: afterwards you will understand better than you do now.

So, too, with Dutch. In God's providence you are a Dutch minister's daughters, and may very possibly spend your days among Dutch people. Accept and use the opportunity God gives you for acquiring the language. It will render your stay in Holland all the more pleasant, and should your parents' fond wishes ever be realized that you should be workers in the Lord's vineyard, it will be of inestimable value to you. You need not fear of your English suffering. If it be needful and you desire it, we may arrange for your staying in England for some time before you return home. Write us full particulars of how far you are on with French, German and Dutch.

As to what you feel about Sunday the difficulty is greater. I want you to remember every Sunday morning that we are thinking of you, and praying the blessed Lord Jesus to help and comfort you during the day. We have done so and will do so still more earnestly. And if you are sometimes brought into difficulties by seeing true children of God indulging in conversation or other engagements which appear to you wrong, ask Jesus to help you to act up to the light of *your* conscience. If their conscience is not fully enlightened on the point, that may be an excuse for them, but cannot be for you. I am so anxious that you should have no want of nice Sabbath reading, that I wrote by this mail to Nisbet to send you a parcel at once. I have ordered some that you know already, that you may be able to lend them to others. I have for the same reason written to them to post you twelve of Bateman's little hymn-book. Try and gather them on Sunday evening to join you in singing some of the old well-known tunes: they may prefer that to their ordinary conversation. Try and think, my dear little girls, that you are not too small to exercise influence. I think that when your uncle John and I went to Holland, though we were but very young, we did exercise some influence in this matter among our friends. Don't argue with others, and don't condemn them, but simply try to show that there is a way of being engaged in religious exercises all day without being sad or unhappy, and invite them to join you in such things as reading or singing. . . .

From here you will have news enough from Mama and the children. I have been very much occupied with what we call our Home Mission work—in German they call it *die innere Mission*. 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 never can 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 attend the classes. I have great hopes that God may make it the means of bringing down a great blessing upon our congregation. Working for Him cannot be unblest. Our people are going to put up a nice building at the bottom of our garden—the entrance just next to and in a line with Trengrove's—for holding bazaars, working-parties and prayer-meetings. This is our first spring month, and everything is looking beautiful. . . .

In 1872 Death twice entered the Parsonage at Wellington to shepherd home two of the lambs of the flock. These were not the first. In 1866, just before their departure for England, the Murrays had lost a little daughter of eight months old. But on this occasion two were taken from them in the course of the same year. Writing in October to tell the daughters of the passing of little Frances Helen, two and a half years of age, Mr. Murray pens these words of comfort and hope—

To his daughters Emmie and Mary.

MY DARLING CHILDREN,—Your hearts will be very sad to hear the news which this mail brings you. And yet, not sad alone, I trust. For we have had so much comfort in seeing our precious little Fanny go from us, that we cannot but feel sure that He who has been with us will be with you too, and will let you see the bow He has set in the cloud—the bright light that our Precious Saviour has caused to shine even in the dark tomb.

Mama has written such a full account of all there is to tell about our little darling, that I do not think there is anything more for me to say. And I need not tell you how very beautiful and sweet is every memory we have of her. Since you left us she has been so very sweet, from early morning when she came tripping in to breakfast to say good-morning to Papa, and all through the day. How often she came to my room, just for a little play. Darling lamb, we shall see her again; and, as Mama said, we cannot refuse her to Jesus. Do you try too, my darling children, to say this. Hear Him asking whether you are willing that He should have her. And when you look at Him, and entrust her to

His love, give yourselves too, my dearest ones. We want Him to take not only her, but all of us, so that whether on earth or in heaven we may be one unbroken family, praising and serving and loving Him here in conflict, and there in victory and glory everlasting. . . .

With tenderest affection,

Your most loving

FATHER.

In November of the following year a son was born to them, and of this glad event the father writes from Cape Town as follows (17th November, 1873)—

To his daughters Emmie and Mary.

How glad you will be to hear that God has given us another little one in the place of our dear Fanny and Willie. A little boy was born yesterday morning—a fine little fellow—and both mother and babe are very well. Our hearts are filled with gratitude and love.

We have still another blessing that has filled our hearts with gladness. On Saturday the two American ladies for our Huguenot School at Wellington arrived here. The impression they make is most favourable. I am going out this afternoon with them to Wellington, to see about the building and the alterations that have to be made in it. It is quite wonderful what an interest has been awakened in our scheme for training ladies as teachers to work for Jesus. Just fancy, Aunt Ellie from Graaff-Reinet is going to stay for a year: Kitty Willie¹ will probably come too: Miemie Neehling for certain. People say you ought to come also; but as you are in Europe now, you must try and avail yourselves of the privileges Scotland may afford. May God implant deep in your hearts the desire to work for Him, and to seek the highest cultivation of all your powers with a view to being an instrument thoroughly furnished for God's blessed work. I do not know what your musical powers may be, but in Scotland you must do your best with this. We shall need help in this direction at our Seminary.

We have had a very pleasant family gathering. On Thursday of last week we had my Mama and her ten children taken in a group.² We do not yet know if it is at all successful. It was a pity that our number was not complete, as Uncle John had not come in. On Saturday we hope to have a Festival, like the one we had three years ago in the wood at Nootgedacht near Stellenbosch.

Now, my dear children, I must conclude. I am writing in the midst of Synod business. We are not without anxieties about your change

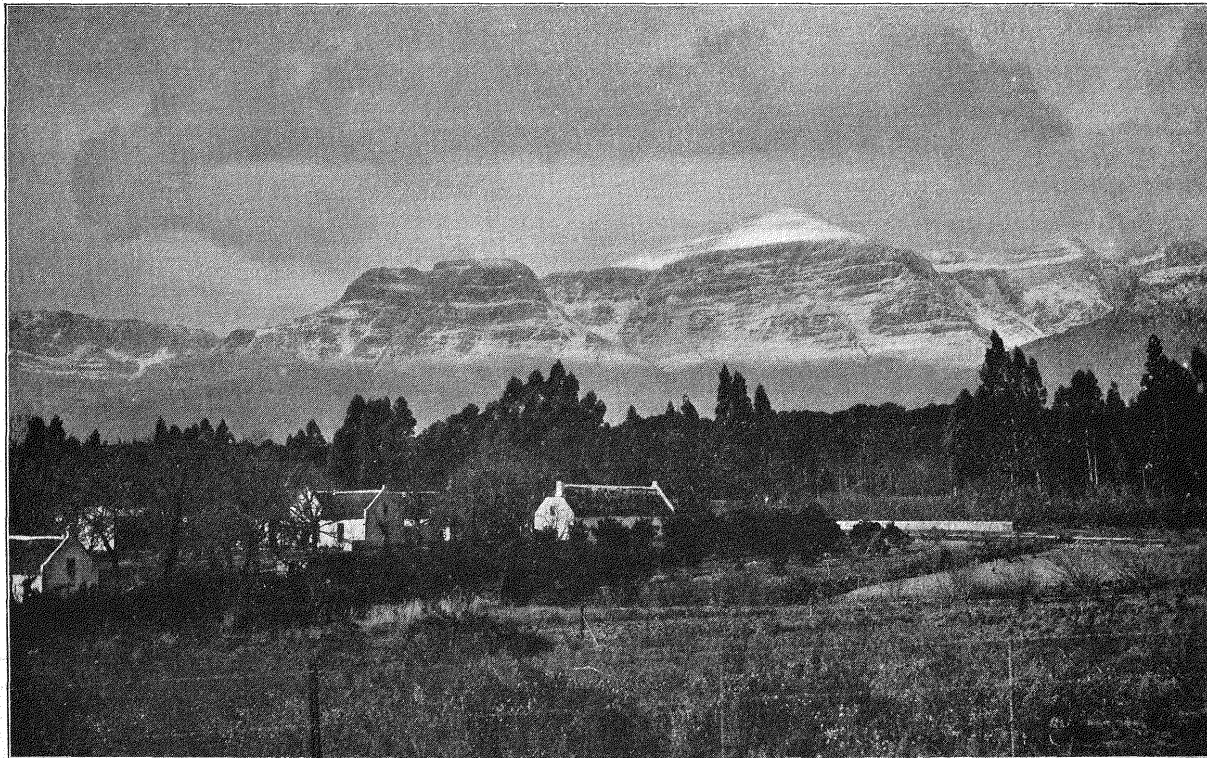
¹ "Kitty Willie" is the daughter of his brother, Rev. William Murray, of Worcester.

² This photograph is shown facing page 281. The photographer has cleverly introduced the figure of the absent Professor John Murray.

from Holland to Scotland, but we desire to leave everything in God's hands. He has been so kind in other things that we do not doubt but that He will care for this too.

The reference in the above letter to "the American ladies for our Huguenot School" introduces us to the most important undertaking to which Mr. Murray put his hand in the early days of the Wellington pastorate. During the year 1872 he was giving serious thought to the old question of supplying the clamant need of more labourers in the Lord's vineyard. The result to which his consideration of the subject led him was that the demand could only be met by going to the source whence the supply must be drawn, namely, the Christian homes of the country. In the *Kerkbode* of 1872 are to be found three papers entitled *Onze Kinderen* (Our Children), which, though unsigned, bear upon their face authentic marks of having come from Andrew Murray's pen. In these articles, which afterwards circulated as tracts throughout the country, he makes an appeal, in his own irresistible fashion, to all Christian parents in the land, to consecrate their children to God's service, and thus assist in meeting the grave shortage of workers in the home and foreign field. From these epoch-making letters we venture to make a few extracts. After dwelling upon the urgent needs of the Church, and the responsibility which rests on all Christians to serve the cause of Christ with whatever strength and capacity they possess, he comes to the point in the following manner—

We wish just to impress upon your hearts that you can fulfil this duty best by offering your children for the service of Christ's Church. Take the calling of the minister and the teacher. There are many who imagine that the Theological Seminary now abundantly supplies our needs, and that there is a danger of having more ministers than we can employ. This opinion is wholly groundless. We have at present only fourteen students in the Seminary, as against twenty last year. When we remember the calls that are now being issued by the vacant congregations of Rouxville, Bethulie, Bethlehem, Jansenville, Dutoitspan, Witzieshoek and Zoutpansberg, and the need for assistant ministers at Paarl and elsewhere, we must see that we are far from having a sufficient



View of Wellington, with snow-clad Drakenstein Mountains.

number of licentiates for the Church's requirements. The members of our congregations ought to understand that the number of students in the Seminary is too small by half.

More than this. Those who think the matter over must own that it is not a good omen for the future of our Church that the higher education of our country should be almost wholly in the hands of persons who are not members of the D. R. Church, and even in some cases in the hands of non-Christians. In the course of time we shall feel the effects of this state of affairs. We should have such a large number of ministers that some could devote themselves to the work of teaching, and bear comparison, in respect of attainments and position, with those who come from Europe. This we cannot expect unless our believing Christians yield their children to the Lord's service.

To this course I know that you will advance many objections. You have *never known that it is your duty* to consecrate your children to the service of the Gospel. You have always been satisfied with the usual excuse that one can serve God in every position in life. To every objection I have a simple answer—the Lord has a right to our children ; the Lord needs our children, and will Himself indicate to the believing soul which children He would have and can employ.

But, you say, suppose *I have not the means*. The gold and the silver are the Lord's, and if you, dear parents, believingly offer your child to God, remember that He who accepts the sacrifice knows how to move the hearts of His people to find the necessary means. Poverty and inability, then, are no excuse for not presenting your children to the Lord. But how am I to act if my child has not the necessary abilities ? Even if that be the case, it is necessary for the parents to lay the matter before the Lord. "Not many wise" is the rule of the Gospel. Should the child not be qualified to enter the ministry, our God, who has many offices in His holy temple-service, can make use of such an one as teacher or in another capacity. Hold fast to this one fact, that your child belongs to God, and that it remains your duty to ask, "Lord, hast Thou need of him ?"

Perhaps your *child is an only one*. You long to see him continue the business in which you have yourself been engaged. You long to have him remain in the old home, to be the support and joy of your old age. Our God, you say, is no hard taskmaster, and will not demand this last sacrifice. No, God does not ask for more than your love deems Him worthy of : from a willing people He asks willing sacrifices. Therefore He stands before you, not to command, but waiting to know what impression His love has made upon you. He points to His only Son. For your sakes He spared not His own Son, but freely delivered Him up.

But, you plead, I have no sons,—the blessing which the Lord has bestowed upon me *consists in daughters*, and for them there is no place in the special service of God. In reply to this I desire first of all to say that even if there were no position in which woman could be specially employed in the service of God, nevertheless the consecration of your

daughters to God can never be a vain and idle matter. The Lord has latterly shown that He can use women to perform great and important services for His Church ; and if parents only will present their daughters to the Lord, He will know how to prepare a sphere of work for them—as intercessors for others, as labourers in His kingdom, in nursing the sick, or in caring for the poor. Parents who train their daughters with this end in view, in faith and prayer, will assuredly experience that their labour is not vain in the Lord.

There is, however, a special capacity in which women can labour for God, and because of its great importance I wish to say a word about it. I refer to the blessing and the utility of God-fearing lady-teachers. There is a great outcry, which is quite justifiable, on the dearth of lady-teachers in the towns and upon the farms of our land ; and many into whose hands is committed the instruction of our children, are not inspired by the love of God. At the same time there are many young women who, if they had but received some little instruction in this direction, would be a source of blessing and of joy, were they entrusted with the instruction of children. There are many, too, whose educational qualifications are sufficient, but who have never yet seriously considered the question, because their parents have never suggested it to them, of living and working for others. May the day soon dawn when not only those who regard teaching as a means of earning their daily bread will impart instruction to the young, but many of the young women of our Church will devote themselves to feeding the lambs, solely at the impulse of the love of Jesus.

During the Christmas vacation, which was spent at the seaside at Kalk Bay, Mr. Murray occupied himself in studying the life history and life work of Mary Lyon, the founder of the Ladies' Seminary at Mount Holyoke in Massachusetts, U.S.A. The thoughts which were kindled by reading the life of this great educationalist were too precious to be kept to himself, and he therefore, as was his wont, at once set pen to paper, and wrote a series of articles entitled " Mary Lyon, and the Holyoke Girls' School," which were published in the *Kerkbode* at intervals during 1873. The opening words of the first article were these—

Discussions are just now afoot with reference to the establishment by the Church authorities of a Girls' School in Cape Town, and not only so, but at various other centres attempts are being made to provide a training for our daughters. It is much to be desired that all such schools shall be actuated by the right spirit, so that our children may

be won for our God and His Christ at the period of their greatest susceptibility to religious impressions.

Some time ago there was issued in England the biography of an American lady, Mary Lyon, who appears to have been a model of a Christian lady-teacher. She was marvellously successful in rousing her pupils to aim enthusiastically at uniting the highest intellectual development with the most decided piety. "First the kingdom of God, but after that—and after that most certainly—all science and knowledge,"—such was her motto. To all who are interested in this question we recommend a perusal of *Mary Lyon ; or, Recollections of a Noble Woman*.

Meanwhile I think it desirable to make a few extracts from her letters, with special reference to the manner in which she influenced the religious nature of her pupils. I am of opinion that every teacher who has laid this matter to heart will discover important suggestions which, with suitable modifications in accordance with capabilities and circumstances, may be safely followed. For the purpose of these extracts I make use, not of the above biography, but of a large work published some time back in America—Hitchcock: *The Power of Christian Benevolence, illustrated in the Life and Labours of Mary Lyon* (1851).

In relating the history of the founding of the famous Ladies' Seminary at Mount Holyoke—the first institution of its kind in the United States for the higher education of women—Mr. Murray laid stress upon these principles by which Mary Lyon was guided: (1) the Seminary to be a strictly Christian institution, controlled by trustees who have in view the highest interests of the Church of Christ, and possessing as teachers women who are themselves inspired, and are able to inspire others, with a true missionary spirit; and (2) the domestic arrangements to be neat but simple, the household tasks to be performed by the pupils themselves, and the fees for board and instruction to be so low that girls of the middle class (hitherto debarred by the expense from obtaining higher education) shall receive instruction of equal quality with their more favoured sisters.

Mr Murray was not the man to rest satisfied with urging others to undertakings in which he would not himself engage. Eminently practical as he was, he was already evolving a scheme for the erection at Wellington of an institution similar to the historical Seminary of Mount Holyoke. He drew up a circular on the whole question, which in his estimation

was the burning question of the hour, and invited the members of the Wellington congregation to discuss his proposals at a meeting to be held in the church on the 25th June. On that day the scheme was fairly launched, and the *Huguenot Seminary*, which was to exercise so beneficent and widespread an influence, was born. The circular (somewhat condensed) was of the following import—

The Huguenot School at Wellington.

At the commencement of our endeavours to establish this institution we think it desirable to set forth the reasons which have impelled us, the object which we aim at, and the principles to which with God's help we hope to adhere, in founding this school. The chief consideration which has given birth to this undertaking is the need for efficient Christian instruction in our land. And in addition to the general dearth of capable teachers, it is clear to us that an institution in which young girls can be trained for educational work is absolutely indispensable.

To this was added the conviction, as a fruit of the preaching of God's Word, that what we as a congregation have done for the kingdom of our Lord is as nothing in comparison with what we can and must do, and, we may almost say, in comparison with what we desire to do. There is no doubt in our mind that no labour in the interests of the kingdom of God will yield more glorious fruits than the work of an institution such as we propose. The acquaintance we have made, in the pages of the *Kerhboe*, with the life of Miss Lyon, and with her work at Mount Holyoke, has opened our eyes to the mighty and widespread influence for good which could be exercised by a school, founded in faith, for the training of lady-teachers as handmaidens of the kingdom. And no one can doubt but that the Church of South Africa stands in need of such teachers.

In addition to this another motive makes itself felt. In view of the possibility that only a small number of students may offer themselves in the beginning, we must acknowledge that a school for the training of lady-teachers alone would be attended with great expense. But by enlarging the scope of the school so as to make provision for the daughters of friends from the country and of parents from other districts of the Colony, and by uniting with that the instruction of our village girls, we shall be able to secure a first-class educational institution. In this manner we shall attain the aim of our school, while at the same time securing the best possible instruction for our local girls.

There is something else that encourages us to open this school. On the occasion of the Missionary Conference held here at Wellington last year, the desirability was expressed of raising some memorial in memory of the arrival on our coasts of those refugees who left home and friends

for the sake of their Faith, in order to serve God here in liberty and in truth. And how can this purpose be better achieved than by establishing a school to their memory in these hallowed scenes, where the fugitive Huguenots first found rest, and first were enabled to serve God upon soil belonging to themselves? It is because we are confident that the Huguenot School at Wellington will help us to attain these sacred aims, that we now decide to arise and build. The God of heaven, He will prosper us.

It is our desire to have a building in which we can house thirty or forty girls, while at the same time we require school-rooms in which both they and the day-scholars can receive proper instruction. On our estimate we shall require a sum of not less than £2,000. As soon as £1,000 has been subscribed by this congregation, we shall feel free to commence with our undertaking. Nor have we any doubt that many friends from elsewhere will send us assistance, both on account of those dear forefathers whom God so greatly blessed, and on account of our descendants, who must be trained for Him. We are persuaded that support will be forthcoming for this institution from those in whose veins flows the blood of martyrs, and from those whose motive is love to the Lord Jesus and love to the children of this country; and that the school erected with funds thus supplied will with the divine help be a source of blessing to the whole land.

What the Lord Himself has already done for us in this matter is an earnest of His further aid, and encourages us in the hope that He will open the hearts of His children for this cause. In reply to letters that were addressed to the Mount Holyoke Seminary nearly eight months ago, asking for a lady-teacher for this institution, we have lately received news that the request had awakened great interest, and was being taken into serious and prayerful consideration. And just the other day we learnt that two graduates of Holyoke have expressed their willingness to come over to us, both of them being considered as highly qualified for the work. The Directors of the Holyoke Seminary were of opinion that for such an important undertaking it was not wise to send only one, and they therefore offered us the services of two. This offer we have gladly accepted. And since the Lord has thus provided for our needs, and has moved the hearts of His children in America to interest and to prayer, we cannot but be filled with courage and thankfulness. The Lord will perfect that which concerneth us!

It need hardly be said that, under the inspiration and earnestness of their pastor, the members of the Wellington congregation responded heartily to this appeal. Not only was the scheme approved, but before the meeting separated the sum of £500 was subscribed. Within a few days this amount was increased to £800, and four months later Mr. Murray was able to report that the minimum amount agreed upon had been

passed, and that the Wellington community had contributed the sum of £1,150.

The further course of events is described in a second circular to the congregation, issued by Mr. Murray on the 25th October, from which we extract the following—

As soon as we saw that we should not lack for money, we interested ourselves in endeavouring to procure the necessary buildings. In this matter also we cannot but acknowledge the Lord's unmistakable guidance. Many were greatly averse to building in this expensive time, and the Committee therefore attempted to secure a suitable property by purchase. But the building about which all were agreed that it was adapted to our needs was not procurable. The majority then decided to purchase the next best property, and negotiations were nearly completed when this offer also fell through. The Committee then returned to the original project of putting up the needful buildings, and was making all arrangements with plans and specifications, when the property we desired to have was unexpectedly offered to us. After brief negotiations we found ourselves in possession of the property of Mr. Schoch,¹ which formerly belonged to Dr. Addey, for the sum of £1,600

¹ This Schoch and his colleague Groenewoud—both of them former missionaries of the Dutch Reformed Church in Holland—were the notorious leaders of an Anabaptist sect which had settled at Wellington in the sixties, and had occasioned great offence to Christian people by their unscriptural teachings and scandalous lives. The following account of this "Sect of the New Jerusalem" is given by Professor van Veen in his valuable work, *Eene Eeuw van Worsteling* (A Century of Struggle): "After some years of propaganda in Holland, where Groenewoud succeeded in gaining access to a family of rank, two of the daughters of which submitted to be re-baptized by him, the sect transferred its activities to South Africa. A divine 'revelation' indicated Wellington as the site of the New Jerusalem. Groenewoud himself married one of the baronesses who had been baptized by him. Dreadful things soon came to light. The members of the sect appealed, in their spiritual pride, to the 'revelation' as a proof that they were the worshippers of the true and living God, whereas other Christians served a dead divinity enshrined in the Bible. Not only community of goods, but community of wives was introduced. The result of their teaching that real Christians (such as they professed to be) could do no sin was that their assemblages degenerated into scenes of the most disgraceful immorality. They also professed to have received a revelation that the world would be destroyed before the end of 1869, and the members of the sect therefore surrendered themselves to the wildest orgies, and consumed all that they possessed. Another 'revelation' foretold that a certain Retief would ascend bodily to heaven. In order to assist him in this ascension they erected and set alight a pile of faggots, from which the unfortunate martyr was only rescued with great difficulty, and not before the fire had inflicted severe wounds. After this event the police interfered to prevent similar excesses. The sect began to suffer the greatest misery, lost whatever cohesion it possessed, and was gradually dispersed. Groenewoud returned to Europe" (*Op. cit.* p. 696).

—buildings and ground to be handed over to us on the 24th October.

In the meantime we have new reason for gratitude in the advices which have reached us concerning our lady-teachers from Holyoke, Misses Ferguson and Bliss. The testimonies which we have received have filled us with confidence that they are the very persons we need for our institution, both as regards piety and culture, and especially as regards their ability to undertake the control and training of future teachers, so as to form them for the sacred art of influencing the children of our country. They were preparing to leave America on the 20th of September, and England on the 15th of October, and we hope to have them with us on the 15th of November; so that we may confidently announce the opening of our school for the second week of January, 1874.

The whole of the circular, from which the above extract is taken, was publicly read at a great gathering of friends and supporters of the institution, held on the 25th October. The Synod of 1873 was then in session, and as a large number of well-wishers had expressed their intention of being present, a special train was chartered to convey them from Cape Town to Wellington. The *Kerkbode*, which is our chief source of information on all matters pertaining to Church and school, gives us the following account of the proceedings—

The Huguenot School at Wellington.—The building in which this institution for the training of young ladies, and especially of lady-teachers, is to be established, was opened with great solemnity on the 25th October. The special train brought over a very large concourse of visitors, among whom were to be found almost all the members of the Synod, while from all parts interested friends arrived in private vehicles. At two o'clock the guests assembled on the open space behind the school-building. Dr. P. E. Faure, Moderator of Synod, opened the proceedings with a short votum, read a portion from the Psalms, gave out a hymn, and then commended the institution to God's gracious care in a sincere and heartfelt prayer. Rev. A. Murray thereupon read forth the circular which has already appeared in the *Kerkbode*. The friends present then dispersed in order to partake of refreshments and view the building and grounds. The property is well known. It was formerly the residence of the late Dr. Addey, and then passed into the hands of the Anabaptists, from whom the D. R. congregation of Wellington has purchased it for £1,600, though another £800 will be required to fit it for the purpose for which it is to be used. The chief building is large, airy and well-built. The lower storey will be arranged as school-rooms, and the upper storey will serve as bedrooms for the pupils, of whom a large number can be accommodated.

After the visitors had re-assembled, Professor Hofmeyr delivered an inaugural discourse, in which he described the institution as a sign of the times, and an encouraging indication that the Church had awakened to a sense of its heavy responsibility towards the daughters of the congregation. These young girls would now have the opportunity of obtaining an education adapted to the needs of the day, and, if they desired it, the opportunity of learning how to impart their attainments to others. Several other speakers uttered words of congratulation and encouragement—the Revs. Stegmann, senior, du Plessis, Charles Murray, Geo. Morgan, Steytler, J. H. Hofmeyr, Dr. Robertson, Lückhoff and Fraser—whose addresses were eminently suited to the occasion. Rev. Morgan exhibited a relic of the old Huguenots, namely, a piece of the wall of the original building which had served as church and school for the first French fugitives at French Hoek. After all who desired to do so had spoken, Mr. Murray, in the name of the congregation of Wellington, returned thanks to the visitors for the interest they had displayed; to which compliment Dr. Faure replied by thanking congregation, consistory and minister for the pleasure which the proceedings had afforded them, and the hospitality which they had enjoyed. Rev. A. A. Louw then closed the celebration with prayer.

The formal opening of the Seminary took place on the 19th of January, 1874, in the presence of a large and appreciative assemblage of people. In his address on this occasion Mr. Murray dwelt upon the special blessings which had attended the inauguration of the new undertaking, not the least of which was the large number of girls who had intimated their intention to enter the institution. From all parts of the country young ladies, who in most cases had already passed the ordinary educational standards, were arriving at Wellington in order to qualify as teachers, and thus to fit themselves for work in some corner of the Lord's vineyard. Though the main building of their Seminary could accommodate forty boarders, they had accepted the applications of no less than fifty-four young ladies, who had come from such widely-distant centres as Cape Town, Durban, Philadelphia, Malmesbury, Riebeek West, Paarl, Stellenbosch, French Hoek, Villiersdorp, Worcester, Beaufort West, Richmond, Graaff-Reinet, Middelburg and Somerset East. As the present accommodation was utterly inadequate, a wing would have to be immediately added to the existing building. In order to raise the funds necessary to effect this extension and to



The Murray Family in 1873.

extinguish the debt still resting upon the institution, he proposed undertaking a tour of some months' duration, to lay the cause of Christian normal education before the various congregations of the Colony. Such in brief were the contents of Mr. Murray's pronouncement at the opening ceremony.

The collecting tour, upon which he started on the 16th February, lasted for full four months, and was successful beyond his most sanguine expectations. He was able to visit some thirty congregations, and the net result of his efforts was the sum of £2,300 for the Seminary. This was most encouraging. And yet, as Mr. Murray was careful to point out, the financial proceeds were not the most satisfactory fruit of his journey. He counted it an inexpressible privilege to have had the opportunity of pleading the cause of Christian education before members of the D. R. Church in all parts of the country, to have been assured time and again of their hearty approbation and goodwill, and to have found thirty young men and an even greater number of young women ready and eager to be trained for the work of instructing the rising generation. These were results upon which he laid much heavier stress, and for which he rendered much more abundant thanks to God.

Mr. Murray's return from this successful tour was the occasion for a signal outburst of gratitude and affection on the part of his congregation. Even the brief chronicle of this event in the pages of the *Kerkbode* cannot wholly conceal the joy and enthusiasm with which the devoted people welcomed back their beloved pastor—

Our respected minister returned home on Friday last, after an absence of four months. Shortly after midday vehicles, numbering in all more than one hundred, began to roll from all quarters towards Bain's Kloof, and at half-past one a large crowd had already assembled. Precisely at two o'clock the reverend gentleman made his appearance, accompanied by some of the churchwardens who had proceeded still further to meet him. As soon as Mr. Murray had descended from the cart, the assemblage sang *Dat's Heeren zegen op u daal* (God's blessing rest upon your head), after which the Rev. S. J. du Toit, the assistant minister, presented him with an extensively-signed address from his flock, and

handed him a purse of £50 on behalf of the sisters of the congregation. In replying to this address Mr. Murray appeared to be much affected, and asked the friends to kneel down while Mr. du Toit offered prayer, after which he himself poured out his heart in a most sincere and touching manner, thanking God for the protection, assistance and blessing which he had experienced on his journey. Two other addresses, from the scholars of the Blauw-vallei and Boven-vallei schools respectively, were also presented, upon which the cavalcade proceeded towards the village. At the entrance to the parsonage an arch of honour had been erected, around which were grouped the young ladies of the Huguenot Seminary and the pupils of the other local schools. The school-children welcomed Mr. Murray with a hymn, while the Seminary ladies offered an address, to which he replied in feeling terms. One of the young ladies carried a flag with the motto *Hosanna*, and the banner of another breathed the prayer *God bless our pastor*. Mr. Murray's dwelling was decorated about the doors with garlands and flowers, and with the motto *Welcome home*, which was worked in orange blossoms and can only be described as exquisite. The cart and horses with which Mr. Murray performed his journey were subsequently sold for £90, and this amount was also handed over to him as a mark of gratitude and esteem.

The rapid increase in the number of pupils made imperative, not merely the addition of a new wing, but the erection of a new building. In November, 1874, the foundation of a second edifice was laid, which was ready for occupation in the following year. On Tuesday, the 27th July, 1875, a concourse of nearly two thousand people at the Seminary grounds participated in a ceremony which marked another stage in the remarkable growth of this institution. Seven ministerial colleagues testified by their presence on that occasion to their appreciation of Mr. Murray's efforts on behalf of education, while congratulatory letters and telegrams were received from many others whom circumstances prevented from being personally present. The report of the Committee—drawn up, beyond doubt, by Mr. Murray's own hand—contains the following paragraphs—

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake. For the fifth time we may to-day invite our friends to gather with us around this text from the Word of God, and to honour the Lord with reverence and trust in the work which we have had to perform for Him. The first occasion was the 25th of June, 1873, when, in laying our projects before you at our first meeting in the

church, we selected this text as motto. Next, on the 25th October, when, at the time when the Synod was in session in Cape Town, we took possession of the property we had purchased, in the presence of so many ministers of our Church. Three months later, in January, 1874, we were privileged to meet again, to dedicate our first building and to commence our educational labours. Nine months subsequently, in November, 1874, we assembled again to lay the foundation of our new building. And to-day, by the good hand of our God over us, we may unite with our friends in taking possession of the new buildings in the name of the Lord, and solemnly dedicating them to Him, while undertaking in His strength the work which must be accomplished.

Inclusive of £300 paid for the additional piece of ground purchased, the two buildings and the properties on which they stand have cost us the sum of £7,500, of which £3,500 is a debt which has still to be paid off. Only last Sunday our minister appealed to the congregation to increase its great gift for this cause. When there was nothing to be seen, and everything was, humanly speaking, a matter of extreme uncertainty, the congregation had contributed, as an act of faith, £1,000 for the first building; and now that the Lord had so abundantly blessed the work as to give us a second building, would the congregation not double its gifts, and raise its subscription to £2,000? The gift of gratitude at the consummation ought not to be less than the gift of faith at the commencement of the undertaking.

Another blessing which we should have in remembrance is God's gracious provision for our need of teachers. A few days after the laying of the foundation-stone of our new building we were able to welcome our third and fourth lady-teachers from America—Miss Wells and Miss Bailey—who were to stand at the head of our primary department; and a month or two later we welcomed Miss Spijker from Holland, to undertake instruction in the Dutch language. Owing to the experience gained by Miss Bliss during the last eighteen months, it was deemed better that she should have the supervision of the primary department; so that we now have Miss Ferguson and Miss Wells, with Miss Spijker, in the new building with the supervision of fifty secondary scholars, and Miss Bliss and Miss Bailey in command of the primary department, with forty pupils under their charge. More than ever before do we now understand that the most precious gifts which the exalted Lord bestows upon His Church consist in persons whom He has prepared and condescends to use in the service of His kingdom. May we learn to ask these from Him in prayer whenever the need for such fellow-labourers arises.

For the scholars whom He has sent us we must thank God as much as for the teachers. In our second circular of October, 1873, we stated: "It is our desire to have from the very outset a class of young women who have already left school, or who have taught in small schools before, and who wish to be instructed for a year or more in the art of teaching and moulding the young." We gratefully bear witness that the Lord has richly fulfilled this desire, and has supplied us with a

number of pupil-teachers to whose co-operation this establishment is greatly indebted. They have assisted in giving the right tone to the institution, and so in stamping upon it for the future the character which we are eager to see it bear.

In conclusion we must still make mention of something of which it is most difficult to speak, and which yet yields us the greatest material for gratitude, and that is the blessing—a blessing for all eternity—with which the Lord has gladdened our hearts. This alone we feel constrained to say, that the Spirit of God has dwelt under our roof from the very commencement, and that many who came to us without knowing Jesus, have here learnt to know and love Him, while those who knew Him before have learnt to recognize how blessed a thing it is to consecrate the heart to Him entirely. We can hardly give utterance to the feelings which master us when we think of God's goodness in this matter. We can only make this appeal to you, Friends, let us magnify the Lord together, and together let us exalt His holy name.

So successful an undertaking as the Huguenot Seminary naturally attracted widespread attention, and visitors from all parts found their way to Wellington in order to study the methods of Christian instruction and normal training there in vogue. Among the overseas visitors who called there in the course of 1876 was that famous writer of boys' books, Mr. R. M. Ballantyne, who in his *Six Months at the Cape* has left us the following impressions of his visit—

At Wellington stands the Huguenot Seminary, founded by the Rev. Andrew Murray, brother of the professor at Stellenbosch. It is so named because of being situated in a district of South Africa which was originally peopled by French refugees. Although there is, I understand, to be a theological department ere long for the training of young men for the ministry, this seminary is at present chiefly devoted to girls.

The design of the seminary is to give its pupils a sound education, and at the same time so to mould and form the character that the young ladies may go out with an earnest purpose in life, and thus be the better fitted for any sphere to which God in His providence may call them. So says the prospectus of 1875. It also sets forth that another design is to train teachers who may go out to meet, in some measure, the pressing wants of the country. Assuredly these pressing wants will be met, and that speedily, for common sense is the prevailing characteristic in the management, and "faith that worketh by love" seemed to me to be the prevailing power among teachers and pupils. There is much talk in Great Britain just now about the higher education of women. Let those who talk come out to South Africa, and they shall see their pet schemes carried out and in full swing at Wellington.

It chanced to be examination day—the last day of the session—when I arrived, so that I had a good opportunity of seeing and hearing the results of the year's course. The teachers—nearly all of them American ladies brought over, as I understood it, expressly to apply their system—were seated in a row in front of the class. Order and method prevailed everywhere; teachers and pupils knew their duty thoroughly. There was no ordering, no loud and authoritative commanding. It was not necessary. A nod from the principal, Miss Ferguson, or a quiet remark, was sufficient to set the machinery in motion. The pupils acted with the quietness and precision of soldiers, but without their stiffness. Let it not be supposed that the system involved rigidity. The girls were as natural, graceful and unconstrained as one could wish them to be. I cannot go into the minutiae of that examination. Suffice it to say that I recognized the same wise, common-sense elements at Wellington that had aroused my admiration at Stellenbosch; but there was more to be seen and heard at Wellington, because there, as I have said, was the training of teachers, and the examination to which they were subjected was very severe. They were not only questioned closely on, as it appeared to me, almost the entire circle of human knowledge—including in their course algebra, geography, history, botany, rhetoric, natural philosophy, astronomy, geology, mental philosophy, analysis, composition, French, Latin, German, moral philosophy, essays, and the study of the Bible—but were also made to explain *how* they would proceed to teach children committed to their care, and to give their reasons for the methods adopted. But the beauty of this system became more apparent to me when I was told that these same girls (of whom there are above ninety in the two establishments) had to cook their own dinners, and make their own beds, and, in short, perform all the domestic duties of the households, except the "dirty work," for which latter only one indoor servant was retained for each house. And yet these girls' hands were soft, white and lady-like, and their fingers taper, and with these same fingers some of them paint beautifully, and many play the piano with considerable taste and power.

I saw these girls afterwards out in their garden, chatting and laughing heartily under the apricot trees, eating the golden fruit—think of that, apricots in December!—and afterwards I saw them at their tea-table eating bread and *not* butter—no, the heat, or something else, rendered that commodity scarce at the time in the Huguenot Seminary—eating bread and sheep's-tail fat! I tried it myself, and can pronounce it good and wholesome, though I am not sure that I found it palatable. After tea I saw them quietly collecting and washing the cups and saucers, and as I looked at their busy hands and pretty faces and healthy, graceful figures, and reflected that they had been assembled there from every district of the country, and would in process of time be scattered back to the regions whence they came, to become loving and learned centres of Christian influence, I fell into a meditative mood. I thought of Lord Carnarvon and Mr. Froude, and the Molteno Government and the Pater-son opposition. I pondered the fierce battle of the *Outs* and the *Ins*,

with their incomprehensible differences and their divergencies of opinion and sentiment. Then I reflected that with all their differences these various men and bodies seemed to be united and agreed in at least one opinion and on one point, namely, that there is a great and grand future in store for South Africa.

Awaking from my reverie I said to myself, " Yes, you are right ; and here, methinks, in this seminary you have the seed being planted and watered which shall one day cover this land with ripe and rich fruit, and which will tend powerfully to bring about that great future. For these girls will one day guide your sons to the loftiest heights of physical, mental and moral philosophy, and your daughters into the widest spheres of woman's vocation, and your servants to the profoundest depths of domestic economy,—and that not merely because knowledge is pleasant in itself and profitable alike to individuals and to communities, but because of their love for the dear Saviour, who has redeemed them from the power of ignorance as well as of sin, and whose blessed teachings form the groundwork of whatever superstructure may be raised at the Huguenot Seminary of Wellington."

CHAPTER XIII
EDUCATIONAL UNDERTAKINGS AND VISIT
TO EUROPE AND AMERICA

All alike will find in him an example of some of the attributes which in every age of the world distinguish the true teacher from the empiric and the hireling—a deep love of knowledge for its own sake, a faith in its value as one of the most potent instruments of moral culture, insight into the nature and the temptations of boyhood, profound sympathy with every form of childish weakness except sin, belief in the boundless possibilities for good which lie yet undeveloped in even the most unpromising scholar, skill and brightness in communicating knowledge and in attracting the co-operation of learners, and, above all, an abiding sense of the responsibility attaching to an office in which the teacher has it in his power to make or mar the image of God, and to advance or retard the spiritual improvement of the coming race.—SIR JOSHUA FITCH *ON* THOMAS ARNOLD.

DURING the sixties of the nineteenth century the subject which chiefly absorbed attention was the battle with Liberalism, but in the following decade the most insistent question was that of popular education. Previous to the year 1865 education in the Colony was wholly a Government concern. The duty devolved upon the Superintendent-General of Education and his departmental subordinates to establish, staff and subsidize 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 requiring no co-operation was little calculated to arrest attention and stimulate interest. In 1865, however, a salutary change was effected in the regulations, by which the system of education was popularized, 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 other moiety being contributed by Government. Education thus became in the truest sense popular—the concern of the people themselves.

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 D. R. Church, 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 recognized inspector of schools, whose duty it was to visit and inspect each school in his circuit, and report his findings to the presbytery at its annual meeting. 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.

But in addition to the official decisions of the Synod a more personal and more persistent force was needed to arouse the Christian public to a sense of its responsibility towards the rising generation. More than in any other single individual this force was personified in Mr. Murray. During the eighth decade of the century he was the moving spirit of a practical endeavour to bring the privileges of education within the reach of the poorest as well as the wealthiest classes of the

community. The successful inauguration, in the face of many doubts and difficulties, of so important an undertaking as the Huguenot Seminary demonstrated the feasibility of establishing, in other parts of the country, similar institutions for the education of young women and the training of lady-teachers. Within the next three or four years there arose the following schools, which in most cases were avowedly modelled on the lines of the Wellington institution:—the Bloemhof Seminary at Stellenbosch, the Midland Seminary at Graaff-Reinet, the Ladies' Seminary at Worcester, the Eunice Girls' Institute at Bloemfontein, the Girls' School at Paarl, the Rockland Seminary at Cradock and the Bellevue Seminary at Somerset East.

Early in 1876 Mr. Murray undertook a second tour for the purpose of collecting funds for the Huguenot Seminary. This tour, which lasted only seven weeks, was not so extensive nor so successful financially as that of 1874, but it intensified certain convictions which he had long cherished, and drew from him the following burning words on the urgent need for more labourers in the Lord's harvest-field—

In my last letter, concerning the need of missionaries, I promised to discuss in a second letter the provision which should be made for the existing need. A collecting-tour of seven weeks' duration has somewhat delayed the fulfilment of this promise, but what I have seen and experienced in the meantime has strengthened my conviction of the urgency of our necessities, and of our calling to arise in God's name and endeavour to supply them. In order to attain this object we must, it appears to me, direct our attention to these points:

First, we must give ourselves to a deeper realization of this need, and to laying it upon the heart of our congregations. It is but human nature to rest satisfied with a defect which cannot be immediately remedied, and custom soon makes us oblivious to its existence. We consider that it has always been so and must remain so, and that there is little likelihood of its ever being otherwise. It is, however, the calling of those whom God has appointed watchers on His walls, to enquire earnestly into every need, to make it plain to the congregation, to show how unsatisfactory is the state of affairs, and so to prepare the way for a change. Let me briefly give my impressions of the need as they have been made upon me by my last journey.

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I was at Calvinia on the occasion of their last communion. The attendance was not very large. The people there have already accustomed themselves to the thought of one great communion-festival annually, and for many this is the only attendance they put in at church in the course of the year. It can hardly be otherwise. Among the new churchwardens who were inducted when I was there, was an elder whose home was 120 miles distant, and a deacon who lived 180 miles away. Among the young people confirmed was a young girl who was in church last when she was baptized, and she was the daughter of parents who were by no means indifferent to religion.

From Calvinia I went to Carnarvon. There, too, I found a congregation some members of which live 120 miles from the village. At Fraserburg it was the same: there were cases of members of the congregation who during their whole life had never yet set foot in the village church. In conversations with others on my journey I discovered that it is frequently the case that when families live forty-five or fifty miles away from the township, they seldom think of attending church more than once a quarter, at the communion season. And when we remember the hindrances that arise, owing to drought the one year, and floods the next, as well as occasional sickness, we can understand how seldom the majority have the opportunity of listening to the preaching of the Word. At Sutherland I found that after the congregation had been vacant for three years, and had issued I don't know how many calls to no purpose, they have recently obtained a minister; but only at the expense of Kroonstad, a congregation counting 2,500 members, which must now also remain vacant for who knows how many months. So much for the need for more ministers.

Nor is it only ministers we need. I am convinced that in those extensive parishes we must employ another class of workers. There are, as we know, workers known as catechists in the Church of England. The time has arrived when we must supply our ministers with "helps," who can preach God's Word in the distant parts of the congregation, while remaining under the minister's supervision. To my mind we should have teachers who are at the same time religious instructors or catechists—men who are at home in the Bible, and are able to lead the service at a distant outpost. Let us take a leaf out of the book of the traders, who are far from satisfied with having a store in the village, but also put up their little shops in the distant wards. Nor does even that satisfy them, but their wares are conveyed by waggon and cart to the very doors of prospective customers, and people are enticed and begged to make their purchases. "The children of this world are wiser in their generation than the children of light."

And what shall I say of my experience with reference to teachers? This alone, that I have been convinced anew that all our toil for the benefit of the grown-ups will effect little, unless we win the hearts of the children for God's Word; and that the vast majority of the children of our land is not under the guidance of God-fearing teachers. May God lay this need heavy upon our hearts, and open our eyes to the

heart-rending sight of children—whose is the Kingdom, who are beloved of Jesus, and whose hearts are tender and open for Him—confided for years to the influence and the instruction of worldly teachers.

But I must hasten. Granted that we sufficiently realize this need, our first duty then is to pray. When the Son of God saw the multitudes as sheep without a shepherd, and was moved with compassion, He knew of no other course than to implore the disciples, "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." It is not a matter which we should just touch upon in our prayers amid a number of other petitions: we must make it a question which we definitely bring before the Lord, and in which we wait for an answer and for speedy relief. It is a sad sight to see an immense harvest, a glorious acreage of ripe wheat, without sufficient labourers to reap it. At times it appears to me that the need of the heathen world is not so great as the need of our Christian population, where we frequently find both old and young not unwilling to be gathered in for the Saviour, but where there can be no ingathering because there are no reapers. O, let us beseech the Lord to prepare and to thrust out labourers by His Holy Spirit!

When our heart realizes the need, our eyes will also be opened to the work that must be done. The open eye will seek and find the children who must be trained for work in this great harvest-field. It cannot be that there are not young people enough in this country for the work of the Lord. There are, and we must see that we find them. The cry for more labourers must be heard from every pulpit, until even the children come to understand that it is the Son of God Himself who is summoning them to labour for Him. When we have the children, we must also find the homes where they can be trained for His service. The boarding-school can yet become a wonderful and glorious means for the training of workers. Hitherto the chief object has been the intellectual development of the child. But when our eyes are open to our real needs we shall understand that what we want is teachers who, in addition to a complete secular education, have also passed through a course in theology and above all in the study of the Scriptures. We must not consider it sufficient if we find a person who is merely pious and desirous to work for Christ. The minister has to be trained in his work as pastor, and the teacher requires instruction as well, if he is to labour in the interests of the Kingdom. For this purpose we need the right sort of principals to stand at the head of such schools, where for four or five years their object will be to train and inspire young people for God's service.

Men like these are difficult to find; but I am firmly convinced that if God has implanted the desire, He will not put us to shame when we pray earnestly and believingly for them. And we should make arrangements for receiving the poorest children in these homes, if there be only sufficient desire and ability on their part. The Church must make itself responsible for the education, and if necessary for the support during their time of study, of those committed to its care for training.

But where is all the money to come from? My brothers, if this is God's work, He surely has enough money to dispense. When He has opened heart and mouth and eye, He will not leave the hands closed. One cannot lay to the charge of the congregations of this land that they are unwilling to give. When a matter is made plain to them they give willingly. If our ministers will but meditate deeply on this great need, and on God's plan for fulfilling it, and if they will but, under the impulse of God's Spirit and God's love, show the congregations how to prepare the way that His Word may have free course, then there need really be no fear on the score of money. It is God's part to care for the money, and ours to discover what the will of the Lord is, and what work we ought to perform for Him, and then in faith to begin it.

There, brothers, you have a brief and feeble statement of what lay heavy on my heart. To find children in great numbers for the Lord's work, and then to train them and send them forth—that must be a matter of believing prayer and toil, far more than it has hitherto been. May I ask the brethren most earnestly to beseech the Lord to grant us His blessing and His aid in this great undertaking.

It was as a tribute to Mr. Murray's unwearied efforts in the cause of education, no less than to his gifts of leadership and his supreme spiritual influence, that the Synod of 1876 elected him as Moderator for the second time. One of the most important resolutions of this Synod had in view the establishment of a normal college for the training of teachers. Thanks to the insistence of Mr. Murray and other like-minded ministers, the necessity for such an institution was acknowledged by all, and the resolution was arrived at by a unanimous vote. On the question as to where the new school should be erected there was considerable divergence of opinion, and it was only by a narrow majority that the claims of Cape Town were recognized as preponderant. Mr. Murray was appointed one of the original board of curators, and a member of the board he remained until his retirement from the active service of the ministry in 1906.¹

In the meantime Mr. Murray, whose eager mind was generally in advance of official decisions and the cautious movement of synods and Church committees, was already

¹ Not till very much later did the Government recognize its responsibility for the training of teachers, though it supported the Normal College of the D. R. Church with regular grants-in-aid.

laying his plan for the training of missionaries and missionary teachers. These plans eventually crystallized in the establishment of the Mission Training Institute, which was opened at Wellington in October, 1877. Of the commencement of this undertaking we have the following account, written in February, 1876—

The Lord has laid upon our heart the desire to establish a school for the training of labourers for His Kingdom. After corresponding for more than a year on this matter, we have now the prospect of obtaining the right man to stand at the head of our proposed institute. We made many vain endeavours to find a suitable principal, before the Rev. George Ferguson, brother of Miss Ferguson of the Huguenot Seminary, accepted our invitation to come over to us. We hope to have him in our midst before the middle of next year. According to the testimony of men in America who are able to judge, he appears to be the right man to carry our plans to fruition. Nor is our confidence wholly placed upon their judgment; for we believe that the God from whom we have asked him in prayer, has guided us to the man whom He Himself has destined for the work.

The objects we aim at in the establishment of this institution are these: there are young men who wish to engage in the work of the Lord, but who have no time, no aptitude or no strong desire to pay much attention to ancient languages or mathematics. For these there should be provided the opportunity to obtain a thorough Biblical and general training, so that they can take their places in the Church and in society both honourably and profitably. While we do not exclude the study of ancient languages, it will be our aim, without entering into competition with existing institutions, to afford young men who are no longer in their early youth the chance of obtaining a good general education through the medium of both English and Dutch. In addition to this it will be our endeavour to have the whole of our home inspired with the one thought of consecration to God and to His service, so that by His blessing this idea may become the chief aim of all the training.

We desire also to establish matters on so reasonable and simple a footing that youths in poor circumstances shall have access to all the privileges of a good boarding-school. We also wish to offer to those who are already engaged in God's service—as ministers, missionaries or teachers—the opportunity of having their children educated for the same blessed service at the lowest possible price. In order to attain these objects we require a home in which provision can be made for forty or fifty boarders. For the whole project we shall need a sum of £4,000 or £5,000. It is a very large amount, but the conviction that it is the Lord's will that this institution shall be established is sufficient assurance that He will supply all our needs.

Early in 1876 Mr. Murray was appointed by the Synodical Committee as the official delegate of the D. R. Church to the first Council of Presbyterian Churches, which was to have met in Edinburgh in the course of that year. The meeting was, however, postponed until 1877, and Mr. Murray was accordingly able to attend it in his capacity as Moderator of Synod. He left Cape Town on the 4th of April in the steamship *African*, while his brother Charles sailed a few days later and joined him in London. In a series of letters to the *Kerkbode* Mr. Murray has given us a reasonably full account of his doings and experiences on this journey. The objects with which it was undertaken he describes as follows—

There are three matters which will specially engage my attention, and in respect of which I trust the tour will not have been undertaken in vain. These three things are the condition of the Church, education, and the state of the spiritual life in the countries which I am about to visit. The condition of the Church is the first matter into which I have to enquire. So much is clear; for the real purpose of my visit is to represent our Church at the Pan-Presbyterian Council. [Mr. Murray here enlarged upon the meaning of Presbyterianism and the objects of the Council.]

The second matter with which I shall concern myself is education. On this question I need not enter into details. The educational work of our Church is only in its first beginnings. Hitherto we have been so occupied in merely seeking to find the needful teachers, that great educational questions such as are being discussed in Europe have not yet been under consideration with us. I trust that closer acquaintance with what is being done in the sphere of education in Europe and America will prove fruitful for the work that is being done in our own land. . . . This has reference especially to our Normal College. I hope that, wherever opportunity offers, I shall make use of my eyes and ears, on my own behalf and on behalf of the Church, to take cognizance of what is being done to train teachers for a profession upon which admittedly both Church and society are so greatly dependent.

Then I also mentioned the spiritual life of the Churches. There is nothing for which I so greatly long as the opportunity of coming into contact with some of the men whom God has lately raised up as witnesses to what He is able to do for His children. I hope very much to be enabled to pass some days at a place where Moody and Sankey are labouring. Grey-headed ministers in England and Scotland have acknowledged how much they have learnt from these men. And there are other evangelists, who have not exactly received a ministerial training, but whose enthusiasm and gifts have in many instances been highly

instructive to those who are engaged in the regular ministry of the Word.

There is, however, another kind of labour for which God has lately raised up chosen instruments. It consists not in the endeavour to bring in those who are without the fold, but in the endeavour to lead those who are within to a deeper comprehension of Christian truth and privilege. If there is one thing which the Church needs, it is labour directed to this end. The more we study as Christians the state of the Church of Christ on earth, the more is conviction strengthened that it does not answer to its holy calling. Hence the powerlessness of the Church against unbelief and semi-belief and superstition, against worldliness and sin and heathenism. The power of faith, the power of prayer, the power of the Holy Spirit, are all too greatly lacking. God's children in the first place require a revival—a new revelation by the Holy Spirit of what is the hope of their calling, of what God does indeed expect from them, and of the life of power and consecration, of joy and fruitfulness, which God has prepared for them in Christ. . . .

My experiences from stage to stage of the journey I hope to describe from time to time. There is not much to be said about the voyage thus far. Hitherto all has been prosperous. We hope to reach Madeira this afternoon. On board I have had complete rest on Sundays. We have as passenger a clergyman of the Church of England. Before the first Sunday he came and informed me that, since almost all the passengers belonged to his Church, he thought it was his duty to take all the services. I replied that if the passengers concurred in this arrangement, I, too, would be satisfied. My continual prayer is that God's richest blessing may rest upon my congregation and upon the whole Church.

Mr. Murray arrived in London on the last day of April, and proceeded almost immediately to Edinburgh, charged as he was with the duty of finding professors for the Normal College. He found the ministers whom he had come to consult very much preoccupied with the meetings of the Assemblies of the two Scottish Churches, and was obliged to return to London without having accomplished much. Joined in London by his brother Charles, he embarked at Liverpool on the *Bothnia* on the 12th of May, and after a prosperous voyage reached New York on the 22nd of the month. The chief object of the visit to America was the quest for teachers, and, above all, of lady-teachers for the Huguenot Seminary and its daughter-institutions. There is no need to go into the details of the tour, and Mr. Murray has

summed up its results in one of his communications to the *Kerkbode*—

With reference to our five weeks' visit to America I send you the following. Though we greatly regretted that our stay in that country was so brief, every day was full of pleasure and utility. The acquaintance which we made with the educational system, with the Sunday-schools, with the religious life, and especially with the revival under Mr. Moody's labour, and notably with the Dutch Reformed Church of America, have all yielded us much food for thought, and I hope at a later stage to convey to you some of the impressions made.

Our visit to the Mount Holyoke Seminary was far from being a disappointment. What we saw there, and the manner in which intellectual development is combined with absolute consecration of all talents and knowledge to the service of Christ, gave us new cause for gratitude to God that He had led us to this institution for the principals of our seminaries, and that those whom He had sent over to us were so eminently suitable to transplant the whole system to our shores.

We did not meet with as much success as we hoped in our requests for more ladies from here. Many who applied to be accepted had not yet had so much experience that we were sufficiently assured that they would answer our purpose. And, above all, the number of old students of Mount Holyoke who were able to come was not as large as we had hoped. But it was a great joy to learn on our arrival that one of the teachers who had already seen twelve years of service in that Seminary, and whose work was held in high esteem, had offered to go to Pretoria, in order to accede to the request of Rev. Bosman, and establish a ladies' seminary there. After what I have seen of her and heard about her, I am convinced that she will be a great acquisition for the Transvaal. Together with other lady-teachers, for Swellendam and Beaufort West, she will meet us in London, and will sail with us from Southampton on the 30th of August.

At the head of the company will be Rev. George Ferguson, who remained in America in order to obtain from myself the last instructions as to the work he is about to undertake. All that I have heard, both in America and in Scotland, concerning the missionary enterprise, has wrought in me a deeper conviction that our Church has been planted by God in South Africa with the purpose of bringing the Gospel to the heathen of the Continent of Africa ; and that, if this work is to be done, we must have an institution where our sons can be trained to fulfil it. . . .

On my return to Edinburgh I was rejoiced to hear that a principal had been found for our Normal College. Professors Blaikie and Calderwood cherished no doubts but that Mr. Whitton was the right man. He had been trained in a normal college, had had three years' experience as assistant in a normal college in England, had acted for fifteen months as assistant inspector of schools for a district of Scotland, and was pro-

vided with the best testimonials as to the manner in which he had acquitted himself in these various situations. This seems to us to be a sufficient guarantee that he is fully equipped with a wide knowledge of everything pertaining to education. Having in the meantime heard from the curators in South Africa that all arrangements were not yet complete in connexion with the buildings, I agreed with Mr. Whitton that he should only commence his work in January next ; and to this he readily assented, as it would enable him to complete his year of service at Melrose.

Mr. Murray gave his impressions of the great meetings of the Presbyterian Council in two long papers, of which we here offer an abbreviated version—

In addressing myself to the task of giving a short account of the Council of Edinburgh, I realize how difficult it is accurately to describe what was really the main thing—the spirit, the tone, the general feeling, and even the enthusiasm which prevailed. I can only attempt a brief review of the proceedings.

The opening meeting was held in St. Giles' Church—the church in which John Knox used to preach in former days. Professor Flint, of the Established Church of Scotland, delivered a discourse on Christian unity, based upon John xvii. 20, 21. He pointed out that this unity is a spiritual unity, which actually prevails ; that the existence of separate denominations, due to differences of speech and nationality, cannot annul it ; and that this virtual unity must be brought into more constant exercise by more frequent inter-communion with each other, and by the spirit of forbearance and love, in which we ought to bear with one another's differences of opinion.

In the evening a great reception was given to the delegates by the inhabitants of Edinburgh. In the hall of a large museum in connexion with the University—a hall some 300 feet in length and 80 feet high—there were assembled five thousand people. The members of the Council were presented to the Lord Provost, as representative of the city, and where opportunity offered, were also introduced to prominent citizens. After that, as many as could find room attended a meeting in a neighbouring auditorium, where addresses of welcome were delivered, and acknowledgments made by speakers from different countries.

On Wednesday, 4th July, the actual work of the Council commenced. This was the only day which was directly devoted to the discussion of Presbyterian principles. We began at the foundation. In the constitution of the Council it was laid down that the consensus of the confessions of the various Reformed Churches was to be considered the basis upon which the Council was united. The discussion on this question was opened by the well-known Dr. Schaff, a Swiss by birth, a

Scot by education, and for more than thirty years a professor in America. He introduced the question in a most excellent paper. He first reminded his hearers how, more than three hundred years ago (in 1562), Cranmer had issued an invitation to Calvin, Melancthon and other Continental divines, to assemble and draw up a united confession for the Reformed Churches; and how Calvin had replied that for such a purpose he would be willing to cross not one, but ten seas, and how they should consider no trouble too great to bring about such a union on the basis of truth. Political events, however, prevented the proposed gathering; but the proposal itself proved how greatly the Reformers felt the need of credal union. A general confession or formulary which should unite all Churches he did not think possible under present circumstances. Such confessions cannot be drawn up to order. They must, if they are to have any spark of vitality, be the fruit of deep religious convictions born in a time of struggle for the faith. Theology cannot produce them. They demand a religious enthusiasm which is equal to any sacrifice and which does not shrink from death itself. They are acts of faith—the result of higher inspiration. In the meantime we have the best kind of unity—the unity of spiritual life, of faith and of love which binds us to Christ and to those who are Christ's.

Professor Godet, who followed, emphasized the fact that, as in the time of the Reformers the truths of election and salvation through faith had to be confessed and defended against the Church of Rome, so in our day the person and the divinity of Christ have to be confessed and defended against modern error. After this address a paper composed by Professor Krafft of Bonn was read, which gave a representation of reformed doctrine as held by Reformed Churches in all parts of the world. From the discussion which ensued it appeared that both the American and the Scottish delegates were eager to maintain the authority of the confessions. When one of the Scotch professors of somewhat modern tendency rose on a subsequent day, and spoke of the desirability of altering the confessions, the whole meeting instantly gave expression to its disapproval of his utterances.

In the afternoon a paper by the revered Dr. Cairns was read on the *Principles of Presbyterianism*, in which it was pointed out that Presbyterianism fostered true liberty—the union of the rights of the congregation with the authority of the ministers—and that, standing as it did midway between the episcopal and the congregationalist systems, it was best fitted to unite the advantages of both. Dr. Alexander Hodge, lately appointed as successor to his father, the famous Dr. Charles Hodge of Princeton, discussed Presbyterianism in connexion with the tendencies and needs of the present age. The same force in the Reformed Churches, he said, which in former ages had opposed tyranny in Church and State, must now do battle against the modern enemy—the lawlessness which defied all authority, and exalted man and nature above all things. . . .

As I listened to the various speakers my thoughts went back to what had happened when I visited England ten years previously. When

present on one occasion at the laying of the foundation-stone of a Congregational church I listened to one of their professors, Dr. Vaughan, expounding the scriptural origin of their system of Church government. He spoke with such certainty and conviction, that one almost felt that he was right, and that no flaw could be found in his argument. Shortly afterwards I heard one of the most famous preachers of the Episcopal Church, Dr. Goulburn, maintain that at the time of the Reformation the Church of England alone both established purity of doctrine and remained within the apostolic succession. At the time I said to myself, Now I have still to hear a Presbyterian. I had now enjoyed the opportunity of listening to more than one Presbyterian, and I believe that even in Presbyterian Scotland many must have been both astonished and strengthened at hearing the scriptural principles of Church government expounded and stated in so clear and conclusive a fashion. . . .

The fourth day was devoted to discussions on the subject of Missions. Letters were read from the German professors Dorner of Berlin, Lechler of Leipzig, Riggenbach of Basel, Christlieb of Bonn, Ebrard of Erlangen, and Dr. Herzog, expressing their concurrence with the objects of the Council and their regret at not being able to attend. After that, a long paper was read from the pen of Dr. Duff, the prince of modern missionaries, who was to have led the discussion, but was prevented by illness. Speaking as one of the prophets of old, he said that he wished to bear witness to one matter especially, namely, that Missions are not one of the activities of the Church, but the only object for which it exists. "I wish," he said, "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 realized, 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." . . .

On the Saturday there was no official meeting of the Council. But in the morning a conference on life and work was held for members of the various congregations. After that there was a general communion, conducted by Dr. Herdman of the Established Church, Dr. Moody Stuart of the Free Church and Dr. Ker of the U. P. Church. Both these meetings were a real refreshment to me. My only regret was that just these two meetings, which dealt specially with the spiritual life, were held on a day when few of the regular members of the Council could