

SYNOB OF KAFFRARIA
1894-1899



University of Fort Hare
Together in Excellence



Free Church of Scotland.

MINUTES



OF

University of Fort Hare
Together in Excellence

THE SYNOD OF KAFFRARIA,

from
July 1894
to

JULY, 1899.

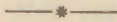
CONTENTS.

| | PAGE |
|--|------|
| SYNOD OF KAFFRARIA | 3 |
| COMMITTEES OF SYNOD | 4 |
| STANDING RULES OF SYNOD | 5 |
| MINUTES | 6 |
| APPENDICES: University of Fort Hare <i>Together in Excellence</i> | |
| The Smith Bursaries | 24 |
| Extension of Mission | 24 |
| Religion and Morals | 26 |
| Education... .. | 28 |
| Synod Funds | 30 |
| Statistics | 31 |
| Synod Expenses | 32 |
| INDEX | 38 |



SYNOD OF KAFFRARIA

FOR THE YEAR 1899.



MODERATOR, ... The Rev. D. Doig Young, Main.
TREASURER OF SYNOD, The Rev. J. D. Don.
CLERK OF SYNOD, The Rev. D. D. Stormont, Lovedale.

PRESBYTERY OF KAFFRARIA:—

| | | |
|----------------------|-----------------|------------------|
| Revs. E. Makiwane, | Dr. J. Stewart, | J. D. Don, |
| P. J. Mzimba, | W. Stuart, | D. D. Stormont, |
| J. Lennox, | W. Mpamba, | Y. Mbali, |
| P. Matshikwe, | | |
| Messrs. Daniel Zibi, | Walter Hani, | Kobokana Maneli. |

MODERATOR OF PRESBYTERY, Rev. D. D. Stormont,
CLERKS OF PRESBYTERY, { Rev. J. D. Don,
{ Rev. John Lennox.

PRESBYTERY OF TRANSKEI:—

| | | |
|----------------------|---------------------------------|----------------|
| Revs. W. J. B. Moir, | Richard Ross, | D. Doig Young, |
| John Thomson, | D. L. Erskine, | B. J. Ross, |
| M. J. C. Matheson. | W. Gavin. | C. J. Dambuza, |
| Messrs. M. Suyabe, | Somo Sangela, | |
| Stanton Ndzoyi, | M. Dlulani and Isaiah Mfundisi. | |

MODERATOR OF PRESBYTERY, Rev. D. L. Erskine.
CLERK OF PRESBYTERY, Rev. D. L. Erskine.



PROBATIONERS *under the Presbytery of Kaffraria*:—

Rev. N. Matshikwe, Pirie, and Rev. H. Mama, Burnshill.

STUDENT *under the Presbytery of Kaffraria*:—

Mr. D. A. Macdonald.

COMMITTEES OF SYNOD:—

- Business Committee*—The Clerks of Synod and of Presbyteries, with the Moderator of Synod as Convener.
- On Extension of Mission*—Convener, Rev. Richard Ross.
- On Theological Students*—Messrs. Lennox, Matheson, B. J. Ross, Makiwane, and Stormont (Convener).
- On Temperance*—Messrs. Moir and Stormont.
- On Sabbath School*—Messrs. Makiwane, Gavin and Matheson, (Convener).
- On Religion and Morals*—Messrs. B. J. Ross and Stuart.
- On Finance*—Messrs. J. D. Don (Treasurer,) Matheson, Stormont, and Lennox, (Convener.)
- On Education*—Messrs. J. Lennox, and Erskine.
- On Statistics*—Messrs. J. Lennox, and Gavin.
- On Evangelists*—Messrs. Stuart, and Young.
- On Lands and Titles*—Messrs. Don, and Erskine.
- On Hymn-Book*—Messrs. MacLaren, Makiwane, B. J. Ross, and Lennox (Convener).
- Kaffir Literature*—Messrs. Moir, Makiwane, and B. J. Ross (Convener).

INDEX

TO

MINUTES OF THE SYNOD OF KAFFRARIA

FROM

1894 TO 1899.



 *The first number refers to the Minute, the second to the Year.*

- Absentees—11, '94 ; 3, '96 ; 4, '97 ; 3, '98 ; 9, '99 ;
Associates—5, '94 ; 19, '94 ; 9, '94 ; 4, '95 ; 13, '96 ;
Beach Church, East London—36, '94 ;
Beach Hotel, Invitation to—5, '95 ;
Business Committee—6, '98 ;
Cape Town, Work at—25, '96 ; 30, '97 ;
Church Funds—38, '99 ;
Clerk, Election of—4, '94 ; 5, '98 ;
Clerk's Fees—41, '94 ; 30, '95 ; 32, '96 ;
Committees of Synod—40, '99 ;
Conference on Marriage—45, '99 ;
Conference on Prayer—6, '94 ; 39, '96 ; 7, '98 ; 8, 26, '99 ;
Council, Presbyterian—10, '94 ; 36, '95 ;
Dambuza, Mr.—6, '96 ; 17, '98 ; 35, '98 ;
Death of Mrs. Mavor, of Woodstock—41, '97 ;
 " Mr. MacPherson, of Port Elizabeth—41, '97 ;
 " Mrs. Dambuza, in Rhodesia—41, '97 ;
 " Mrs. Don, in King William's Town—41, '97 ;
 " Mr. Andrew Smith—21, '98 ;
 " Dr. Ross, of Pirie—23, '98 ;

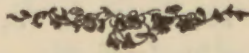
- Delegates, Expenses of—20, '96 ;
 Delegates from Congregational Union, Proposed—36, '97 ;
 Duff, An Evangelist for—25, '94 ;
 Dutch Application to Presbytery—12, '96 ;
 Dutch Reformed Synod—39, '94 ; 27, '95 ;
 East London, Beach Church—36, '94 ;
 Education—17, '95 ; 24, '95 ; 22, '96 ; 23, '97 ; 16, '98 ; 25, '99 ;
 Evangelists, Report on—13, '94 ; 15, '94 ; 19, '95 ; 21, '96 ;
 28, '97 ; 14, '98 ; 28, '99 ;
 Evangelistic Delegates—37, '99 ;
 Extension of Missions—27, '94 ; 21, '95 ; 18, '96 ; 17, '97 ;
 27, '98 ; 20, '99 ;
 Expenses—33, '99 ;
 Financial Report—19, '98 ; 25, '98 ; 7, 31 ;
 Financial Statement—41, '99 ;
 Fort Beaufort, New Church at—11, '95 ;
 Gillton—7, '94 ; 9, '95 ; 10, '95 ;
 Hymn-Book—35, '94 ; 28, '95 ; 27, '97 ; 18, '98 ; 19, '99 ;
 Idutywa, Services for Europeans at—33, '94 ;
 Indwe,—36, 99 ;
 Interpreters—6, '99 ;
 Johannesburg—14, '95 ; 34, '96 ; 7, '97 ; 8, '97 ; 9, '97 ; 10, '97 ;
 11, '97 ; 38, '97 ; 9, '98 ; 26, '98 ; 36, '98 ; 16, '99 ;
 Kaffir Studies—38, '94 ; 26, '95 ; 33, '96 ;
 Kaffir Literature—34, '99 ;
 Kidston Memorial Mission—18, 35, and 44, '99 ;
 Lands and Titles—22, '94 ; 20, '95 ; 31, '96 ; 39, '97 ; 15, '98 ; 12,
 '99 ;
 Language Grants—34, '97 ;
 Legislation—34, '95 ;
 Lovedale Native Congregation—39, '99 ;
 Macdonald Mr. D. A.—11, 21, 48, '99 ;
 Macfarlan Church, Rebuilding of—26, '94 ;
 Macfarlan, Report on—37, '94 ; 32, '99 ;
 Makeni, of Cunningham—32, '95 ; 37, '96 ;
 Matshikwe, Mr. Petwell—29, '97 ; 36, '98 ; 46, '99 ;
 Matthews, Dr., Letter from—40, '94 ;

- Minutes, The Printing of the—30, '98;
 Missions, Extension of—27, '94. (See Extension.)
 Mission Councils—42, '99;
 Moderator, Election of—3, '94; 3, '95; 4, '96; 5, '97; 4, '98; 5, '99;
 Moir, Mr., Letter from—20, '98;
 Mpamba, Mr.—43, '94; 22, '95. (See Zoutpansberg.)
 Mzimba, Mr., Tendered Resignation of—33, '98; 34, '98; 23, '99;
 New Mission District—23, '95;
 Place of Meeting—50, '99;
 Pondoland—34, '94; 22, '95;
 Port Elizabeth, Congregation at—11, '96; 27, '99;
 Presbyterian Council—10, '94; 32, '94;
 Presbytery Records—31, '95; 29, '98; 10, 49, '99;
 Printing of the Minutes, The—30, '98;
 Probationers, &c., Payment of—23, '95; 31, '99;
 Public Library of King William's Town—8, '94;
 Religion and Morals—18, '94; 21, '94; 45, '94; 7, '95; 37, 95;
 15, '96; 29, '96; 21, '97; 24, '98; 24, '99;
 Reports, Rule Concerning—16, '94.
 Resignation of Mr. Mzimba, Tendered—33, '98; 34, '98;
 Returns, Motion as to—36, '96;
 Roll—2, '94; 2, '95; 2, '96; 3, '97; 3, '98; 3, 4, '99;
 Ross Station, Evangelist for—14, '94; 24, '94;
 Sabbath Schools—23, '96; 24, '97; 25, '97; 13, '98; 47, '99;
 Session Books, Examination of—33, '97;
 Smith, Mr. Andrew, Associated—19, '94;
 Smith, Mr. Andrew, Death of—21, '98;
 Smith Bursaries—22, '99;
 St. Andrew's Church, King Wm's. Town—37, '98.
 S. A. Presbyterian Church—37, '98. 29, 30, '99;
 Statistics—42, '94; 25, '95; 24, '96; 26, '97; 28, '98; 15, '99;
 Stewart Dr.—17, '99;
 Students, Examination of—12, '95; 10, '98;
 Students, Payment of—31, '99;
 Survey—33, '95;
 Teachers, Report on—28, '94; 30, '94;

- Temperance—17, '94; 38, '95; 13, '96; 16, '96; 28, '96; 19, '97;
22, '98; 14, '99;
- Theological Students—31, '94; 16, '95; 18, '97; 20, '97; 10, '98;
11, '99;
- Titles, Lands and—22, '94; 20, '95; 31, '96; 39, '97; 15, '98:
- Treasurer's Report—23, '94; 18, '95; 14, '96; 22, '97;
- Tsewu's, Mr., Reports—20, '94; 7, '97; 12, '97. (See Johannes-
burg.)
- Union of the Churches—10, '94; 32, '94; 40, '94; 36, '95; 7, '96;
9, '96; 10, '96; 14, '97; 16, '97; 37, '98:
- Zibi's Letter—12, '98;
- Zoutpansberg—29, '94; 15, '95; 19, '96; 15, '97; 11, '98; 13,
'99;



University of Fort Hare
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THE LAW

RELATING TO THE

SOLEMNIZATION OF MARRIAGES

IN THE COLONY OF THE

CAPE OF GOOD HOPE.



University of Fort Hare
Together in Excellence

CONTENTS.

| | PAGE. |
|---|-------|
| i. SUMMARY OF THE COMMON LAW | 3 |
| ii. ORDER IN COUNCIL, 7th September, 1838 | 7 |
| iii. Do. 20th February, 1839 | 18 |
| iv. Do. 3rd April, 1840 | 19 |
| v. ACT No. 12 OF 1856 | 20 |
| vi. ACT No. 16 OF 1860 | 23 |
| vii. ACT No. 9 OF 1882 | 30 |

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1888.

I. SUMMARY OF THE COMMON LAW.

The following sketch of the provisions of that portion of the marriage law which bears upon capacity to contract marriage, is intended to assist Marriage Officers in the duty imposed on them of satisfying themselves as to whether any lawful impediments exist between parties who present themselves before them for the purpose of contracting marriage.* It should also be of assistance to Ministers of the Christian Religion authorised under the Marriage Order in Council to celebrate marriage in places of worship, if it should prevent them from allowing parties to infringe the law, by contracting prohibited marriages, which in certain cases the law absolutely refuses to recognize, or punishes, whilst in others the rights of the parties are only partially preserved.

The first requisite to a legal marriage is the consent of the parties, and this consent must not have been induced by fraud or fear.

The following are the cases in which marriage is prohibited :

- (1). Males under 14 years and females under 12 years are prohibited from contracting marriage ;
- (2). Minors, viz., those under the age of 21 years, are prohibited from contracting marriage without the consent of their parents or guardians.†

If the parents be alive their consent must be obtained ; or, if one be dead, the consent of the survivor.

If the parents be dead the consent of the guardians is necessary.

If the parents be incapable of giving their consent, or unreasonably refuse it, or if they be dead, and there are no guardians, or if the guardians unreasonably refuse consent or be incapable or dead, then the consent of the Chief Justice must be obtained.

In the case of a minor who has already been married no consent of parents, guardians, or Chief Justice to a second marriage is necessary.

- (3). No one who is insane, imbecile, idiotic, or incapable of procreation can contract marriage.

In regard to this class of cases the duty of the Marriage Officer, where no objection to the marriage has been brought to his notice, is confined to his satisfying himself of the ordinary mental capacity of the parties.

- (4). Kinship within certain degrees, whether arising from consanguinity or affinity is a bar to marriage. There can be no marriage between ascendants and descendants in the direct line, the prohibition extending in either case *ad infinitum*.‡

* See Act 16, 1860, Sch. A., § 8, 14, pages 25 and 26.

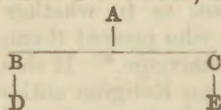
† See Marriage Order in Council, § 10, 17, 21, pages 9 and 11.

‡ To contract marriage within degrees prohibited by consanguinity or affinity is punishable as incest.

As to collaterals, marriage is prohibited between those related within the second and third degrees.

So that to find whether X is related to Y within the prohibited degrees, count from X through their common ancestor, to Y, both inclusive, and then subtract one; the result will give the degree within which X is related to Y.

For example, to find whether D and E, first cousins, may marry :



The above table shows that *five* persons have to be counted in tracing the degree of relationship between D and E, viz., D; B, who is D's parent; A, the common grandparent; C, who is E's parent; and E. Hence, subtracting one, we find that D and E are related to each other in the *fourth* degree, and consequently may marry; but D may not marry C (her uncle), for here the relationship is of the 3rd degree.

Persons related by affinity, that is, through their wives or husbands, as the case may be, may not marry within the same degrees as are prohibited in the case of consanguinity; with this qualification, however, that a man may marry any of those who are related to his wife by affinity; and conversely, marriage is not prohibited between a woman and her husband's affines.

Consanguinity and affinity are none the less an impediment to marriage, on account of the kindred being illegitimate.

And it makes no difference whether the relationship within the prohibited degrees be of the whole or half-blood.

The following table will show the persons who are related within the prohibited degrees:—

A man may not marry his

Mother or step-mother (*i.e.*, wife of his father);

Grandmother or step-grandmother (*i.e.*, wife of his grandfather);

and so on, ascending *ad infinitum*.

Mother-in-law (*i.e.*, wife of his wife's father);

Grandmother-in-law (*i.e.*, wife of his wife's grandfather);

and so on, ascending *ad infinitum*.

Daughter or step-daughter (*i.e.*, daughter of his wife);

Grand-daughter or step-grand-daughter (*i.e.*, grand-daughter of his wife);

and so on, descending *ad infinitum*);

Daughter-in-law (*i.e.*, wife of his son);

Grand-daughter-in-law (*i.e.*, wife of his grandson);

and so on, descending *ad infinitum*.

Sister;*

* Wherever sister and brother are mentioned, half-sister and half-brother are also included.

- Sister of his wife ;
 Wife of his brother ;*
 Wife of his brother's son ;
 Wife of his sister's son ;
 Wife of his brother's grandson ;
 Wife of his sister's grandson ;
 and so on, descending *ad infinitum*.
 Aunt (*i.e.*, sister of his father or mother ; or wife of his father's or mother's brother) ;
 Great-aunt (*i.e.*, sister of his grandfather or grandmother ; or wife of his grandfather's or grandmother's brother) ;
 and so on, ascending *ad infinitum*.
 Aunt of his wife (*i.e.*, sister of his wife's father or mother) ;
 Great-aunt of his wife (*i.e.*, sister of his wife's grandfather or grandmother) ;
 and so on, ascending *ad infinitum*.
 Niece (*i.e.*, daughter of his brother or sister or wife of his brother's or sister's son) ;
 Grand-niece (*i.e.*, grand-daughter of his brother or sister ; or wife of his brother's or sister's grandson) ;
 and so on, descending *ad infinitum*.
 Niece of his wife (*i.e.*, daughter of his wife's brother or sister) ;
 Grand-niece of his wife (*i.e.*, grand-daughter of his wife's brother or sister) ;
 and so on, descending *ad infinitum*.
- In the same way, a woman may not marry her
 Father or step-father (*i.e.*, husband of her mother) ;
 Grandfather or step-grandfather (*i.e.*, husband of her grandmother) ;
 and so on, ascending *ad infinitum*.
 Father-in-law (*i.e.*, husband of her husband's mother) ;
 Grandfather-in-law (*i.e.*, husband of her husband's grandmother) ;
 and so on, ascending *ad infinitum*.
 Son or step-son (*i.e.*, son of her husband) ;
 Grandson or step-grandson (*i.e.*, grandson of her husband) ;
 and so on, descending *ad infinitum*.
 Son-in-law (*i.e.*, husband of her daughter) ;
 Grandson-in-law (*i.e.*, husband of her grand-daughter) ;
 and so on, descending *ad infinitum*.
 Brother ;*
 Brother of her husband ;
 Husband of her sister ;*
 Husband of her sister's daughter ;
 Husband of her brother's daughter ;
 Husband of her sister's grand-daughter ;

* Half-brother and half-sister are included as before.

Husband of her brother's grand-daughter ;
 and so on, descending *ad infinitum*.

Uncle (*i.e.*, brother of her father or mother ; or husband of her father's or mother's sister) ;

Great-uncle (*i.e.*, brother of her grandfather or grandmother ; or husband of her grandfather's or grandmother's sister) ;
 and so on, ascending *ad infinitum*.

Uncle of her husband (*i.e.*, brother of her husband's father or mother) ;

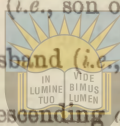
Great-uncle of her husband *i.e.*, brother of her husband's grandfather or grandmother ;
 and so on, ascending *ad infinitum*.

Nephew (*i.e.*, son of her brother or sister ; or husband of her brother's or sister's daughter) ;

Grandnephew (*i.e.*, grandson of her brother or sister ; or husband of her brother's or sister's granddaughter) ;
 and so on, descending *ad infinitum*.

Nephew of her husband (*i.e.*, son of her husband's brother or sister) ;

Grandnephew of her husband (*i.e.*, grandson of her husband's brother or sister) ;
 and so on, descending *ad infinitum*.



(5.) In the case of a widow seeking to contract a second marriage, a sufficient time after the death of her first husband must elapse before the second marriage, to determine whether she be pregnant. No definite time has been fixed, although some of the authorities lay down that a widow is not allowed to re-marry within a period of six months from the death of her first husband unless she has been delivered of a child before the expiry of that period.

The law would appear to be the same with regard to a divorced woman seeking to re-marry, subject, of course, to the prohibition referred to in (7).

In the case of a woman seeking to contract a second marriage within a year of the death of or divorce from her first husband, the Marriage Officer would do well to satisfy himself by inquiry as to whether she be pregnant.

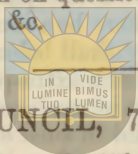
(6.) A prior existing marriage is, as a rule, a bar to a subsequent one, as long as the parties to the first are alive. As to the validity of the second marriage of one whose spouse has not been heard of for many years, by our law there is no presumption of death arising from absence for seven or for any number of years. But a person is not punishable for bigamy if, at the time of contracting the subsequent marriage, he or she reasonably believed his or her spouse to be dead. If the spouse has been absent for seven years or more, and notwithstanding due enquiries, has not been heard of during that period, such a belief, as a general rule, may be said to be reasonable, and the Marriage

Officer will be justified in performing the marriage. But the Supreme Court will not, on the application of the party seeking to re-marry, grant leave so to do, but will leave it to the Marriage Officer to exercise his best discretion in the matter, bearing in mind the principles above laid down.

(7.) Marriage is prohibited between a spouse who has committed adultery and the adulterer or adulteress, as the case may be; and this even after the termination of the marriage by divorce, or by death of the innocent party.

These observations are necessarily of a general nature, and merely lay down certain broad principles of law; the consequences to the parties of the performance of such marriages as are stated above to be prohibited, are not touched upon.

This brief summary of the common law will be sufficiently supplemented by the statutory enactments at present in force, which are subjoined, and to which Marriage Officers and Ministers are referred for instruction on questions of procedure, registration, publication of banns, &c., &c.



II.—ORDER IN COUNCIL, 7TH SEPTEMBER, 1838.

At the Court, at Windsor, the 7th day of September, 1838.

University of Fort Hare
Togetherness

The Queen's Most Excellent Majesty.

The Lord Chancellor
Earl of Albemarle.
/ Viscount Falkland.

The Viscount Palmerston.
Viscount Melbourne.
Lord Glenelg.

WHEREAS, since the abolition of Slavery throughout the British Colonies, Plantations, and Possessions abroad, the Marriage Laws of the said Colonies, Plantations, and Possessions have been found inappropriate to the altered condition thereof, and inadequate to the increased desire for lawful matrimony therein: And whereas, it is expedient and necessary to amend the said Marriage Laws, and to adapt the same to the altered state and condition of Society in the said Colonies, Plantations, and Possessions.

2. It is therefore hereby ordered by the Queen's Most Excellent Majesty, by and with the advice of Her Privy Council, that from and after the taking effect of this order, it shall be lawful for any minister of the christian religion, ordained or otherwise set apart to the ministry of the christian religion, according to the usage of the persuasion to which he may belong, to publish within the colonies of British Guiana, Trinidad, St. Lucia, the Cape of Good Hope, and Mauritius, or any of them, banns of marriage between persons desirous of being joined together in matrimony, and such publication shall be made in an audible manner some time during

public divine service on a Sunday, in the face of the congregation before whom such minister shall officiate, in the parish in which both or one of the parties to be married shall dwell, and shall contain the christian and other name and surname, and place of abode, of each of the said parties, and shall be so published by some such minister for three Sundays preceding the solemnization of the marriage,—during the morning service, if there be service in the morning; or if there shall be no morning service, then during the evening service;

3. And if the parties to be married shall dwell in different parishes, the banns shall be published in like manner in both such parishes; and if the said parties shall be of different persuasions, the banns shall be published in like manner before each of the congregations to which the said parties may respectively belong, whether both the said congregations shall assemble in the same parish or not.

4. And where one or both of the parties shall dwell in any extra-parochial place, then if there be a congregation of the persuasion to which any such party shall belong assembling for public divine worship as aforesaid in such extra-parochial place, the banns of the party or parties dwelling in such extra-parochial place shall be published in manner aforesaid in such extra-parochial place;

5. And if there shall be no such congregation in such extra-parochial place, then the banns of such of the parties to be married as shall dwell in such extra-parochial place shall be published in manner aforesaid in some parish next adjoining to such extra-parochial place;

6. And in cases where the banns shall have been published in different places, the officiating minister at either of the said places shall, on the request of both or either of the parties whose banns shall have been published as aforesaid, give to the party requiring the same a certificate of the banns having been duly published in the place of which he is an officiating minister; and on the production of such certificate to the officiating minister of the other place where the banns were published, or of such certificates to any other such minister as aforesaid in the parish or extra-parochial place to which one of the parties shall belong, it shall be lawful for such minister where the banns were published, on receiving such certificate from such other minister where the banns were published, or for such minister as aforesaid, to whom the certificates of such ministers of both places where the banns were published [shall be produced], on receipt of such certificate or certificates (as the case may be), to solemnize matrimony between the said parties according to such form and ceremony as shall be in use or be adopted by the persuasion to which the minister solemnizing such marriage shall belong;

7. provided that whenever the form and ceremony used shall be other than that of the United Church of England and Ireland,

each of the parties shall in some part of the ceremony make the following declaration :

"I do solemnly declare that I know not of any lawful impediment why I, A. B., may not be joined in matrimony to C. D. here present."

And each of the parties shall say to the other—

"I call upon these persons here present to witness that I, A. B. do take thee, C. D., to be my lawful wedded wife (or husband.)"

8. And it is hereby further ordered, that no minister shall be obliged to publish banns between any persons whomsoever, unless the persons to be married shall, two days at least before the time required for the first publication of such banns respectively, deliver, or cause to be delivered, to such minister, a notice of their true christian and other names and surnames, and a description of their place or respective places of abode in such parish or extra-parochial place as aforesaid, and of the time during which they have dwelt in such place or places ;

9. and that it shall not be lawful for any minister to solemnize any marriage after three calendar months from the last publication of banns of such marriage and in all cases where three calendar months shall have elapsed without the marriage having been solemnized, the publication of such banns shall be void : and before the said parties can be married by banns, it shall be necessary to republish the banns anew in manner and form aforesaid, as if no banns had ever been published between them.

10. And be it further enacted, that no such minister as aforesaid who shall solemnize any marriage after due publication of banns as aforesaid, between persons, both or one of whom (not being a widow or widower) shall at the time of such marriage be under legal age, shall be answerable or responsible, or liable to any pain, penalty, or proceeding, for having solemnized such marriage without the consent of the parents or guardians, or other person (if any) whose consent is required by law, unless such parents or guardians, or other person, or one of them, shall forbid the marriage, and give notice thereof to such minister before he has solemnized the same; and in case such marriage shall be forbidden as aforesaid, and such notice shall be given as aforesaid, the publication of the banns for such marriage shall be absolutely void.

11. And it is hereby further ordered, that where by any law in force or which may hereafter be in force in any of the colonies to which this order applies, by which licences for marriage without the publication of banns may be granted or issued in any such colony by the governor thereof, or any other civil authority therein, it shall be lawful for the parties intending marriage, or either of them, to require that such licence shall authorise the solemnization of the marriage in respect of which such licence is applied for,

in any place where and by any minister by whom such marriage could have been solemnized by virtue of this act, if banns thereof had been published as aforesaid.

12. And whereas it may happen that in some of the colonies to which this order applies, or in some parts thereof respectively, there may not be any such minister as aforesaid, or not a sufficient number of such ministers to afford convenient facilities for marriage, and it is expedient to provide for such cases :

It is, therefore, further ordered, that in every such case, and whenever the same shall happen in any of the said colonies, it shall be lawful for the governor of such colony to appoint, by writing under his hand and official seal, one or more such fit and proper person or persons as he shall from time to time deem necessary or expedient, to be called the marriage officer, to solemnize marriages within such part or parts of the colony in which such appointment shall be made, as the governor shall from time to time direct : and it shall be lawful for the governor at any time and from time to time to revoke and cancel any such appointment or appointments, and to alter, vary, enlarge or contract the district or districts in which any person so appointed shall have power or jurisdiction to celebrate marriage for any cause which to him shall seem meet ; and every such appointment shall specify the part or district within which the person thereby appointed shall have power and jurisdiction to celebrate marriage; of Fort Hare

13. and until some law shall be made, passed, allowed and promulgated for regulating marriages by persons so appointed, it shall be lawful for the governor, and he is hereby required, to direct, declare, and promulgate the manner by which the intention of parties to marry before any such marriage officer shall be made public ;

14. provided always, that it shall not be lawful for any such marriage officer to solemnize marriage between persons, one or both of whom shall be under lawful age (unless in the case of a widow or widower), after such marriage shall be forbidden, and notice thereof given to him by any person having lawful authority to forbid the same :

15. provided always, that in every marriage before any such marriage officer not celebrated according to the form of the United Church of England and Ireland, the parties shall in some part of the ceremony respectively make the declarations hereinbefore set forth, as in the case of marriage by any such minister as aforesaid :

16. provided also, that every such minister as aforesaid may nevertheless publish banns and celebrate marriage under and by virtue of this order in any part or district within which any such marriage officer shall have power or jurisdiction to celebrate marriage, as fully as if no such marriage officer had ever been appointed.

17. And whereas it may happen that the parents or parent, guardians or guardian, of one or both of the parties to be married, may be *non compos mentis*, or absent from the colony, or otherwise incapable in law or in fact of consenting, or may be induced unreasonably and improperly to withhold his, her, or their consent to a proper marriage, or may be dead;

It is, therefore, hereby ordered, that in case any such parent or guardian whose consent is necessary to a marriage, shall be *non compos mentis*, or absent from the colony, or otherwise incapable as aforesaid of consenting, or shall withhold his, her, or their consent to any marriage; or in case there shall be no one capable of consenting, it shall be lawful for any person desirous of marriage, to whose marriage such consent is necessary, but cannot be given, or is withheld; to apply by petition to the chief civil judge, or person officiating as such for the time being, of the colony, who is hereby empowered to proceed upon such petition in a summary way; and in case the marriage proposed shall upon examination appear to him to be proper, the said chief civil judge, or person officiating as such, shall judicially declare by his order, in writing, that such marriage is proper and may be solemnized forthwith; and every marriage duly solemnized in pursuance or under the authority or direction of such order shall be as good, valid, and effectual to all intents and purposes whatsoever, as if such consent as aforesaid had been duly given thereto.

18. And it is hereby further ordered, that after the solemnization of any marriage under or by virtue of this act, it shall not be necessary in support of such marriage, or in any action, suit, or proceeding, when the same may come into question, to give any proof of the actual dwelling of the parties married, or of either of them, before the marriage, or that the banns were published, or that the marriage was solemnized in the place and by a person where and by whom the same ought to have been published and solemnized respectively, nor shall any evidence be received to prove the contrary.

19. And it is hereby further ordered that in no case whatsoever shall any suit or proceeding be had in any court or before any jurisdiction whatsoever, to compel the celebration of any marriage by reason of any promise or marriage-contract entered into, or by reason of seduction or of any cause whatsoever, which shall arise after the taking effect of this order, any law or usage to the contrary notwithstanding:

20. provided, always, that nothing herein contained shall prevent any person aggrieved from suing for, or recovering, damages in any court or by any proceeding wherein and whereby damages may be lawfully recovered for breach of promise of marriage, or for seduction, or other cause as aforesaid.

21. And in order to preserve evidence of marriages, and to make the proof thereof certain and easy, and for the direction of such

ministers and marriage officers as aforesaid in the registration thereof, it is hereby further ordered, that from and after the passing and taking effect of this order, all marriages (except marriages by special licence to marry at any time and place where such special licences can be lawfully granted), shall be solemnised with open doors, between the hours of (eight) in the forenoon, and (four) in the afternoon, in the presence of two or more credible witnesses, besides the minister or marriage officer who shall solemnize the same; and that immediately after the solemnization of every marriage, the entry thereof shall be made in a marriage-register book, to be kept for that purpose, by some such minister or marriage officer as aforesaid, or in some safe custody, for the place in which marriages may be solemnized; and in every such entry in every such register it shall be expressed that the marriage was had by banns or licence; and if both or either of the parties married by licence be under age, and not a widow or widower, that it was had with the consent of the parents or guardians, or other person or persons having lawful authority to withhold consent to the marriage, or after such order of the chief civil judge, or other person officiating as such as aforesaid; and shall be signed by the minister or marriage-officer, as the case may be, with his proper addition, and by the parties married, and shall be attested by such two witnesses; and every such entry shall be in the form or to the effect of the following specimen:—

Together in Excellence

ORIGINAL REGISTER.

1838. *Marriages solemnized at George Town, in the Parish of _____ in the County of _____, 1838.*

| No. | When married. | Names and Surnames. | Ages. | Condition. | Rank or Profession. | Residence at the time of marriage. | After Banns or Licence. | Consent, by whom given, or Judge's Order. |
|-----|----------------|----------------------------------|---------------------|------------------------|---------------------|------------------------------------|-------------------------|---|
| 1 | 1st Aug. 1838. | John Williams, Lucy Chambers, | Full Age. Minor. | Bachelor. Spinster. | Carpenter | | After Banns. | Henry Chambers, Father. |

Married, in the Wesleyan Chapel, at George Town aforesaid, after Banns, by me, A. B., Wesleyan Minister.

This Marriage was solemnized between

*us, { John Williams, } In the presence of us, { C. D. }
 { Lucy Chambers, } { E. F. }*

and of every such entry, at the same time, before the parties depart, shall then and there be made in a separate piece of paper, parchment, or vellum, a duplicate original register, in which the

same matter shall be entered and signed, and attested by the same parties in manner or to the effect of the following specimen :—

DUPLICATE ORIGINAL REGISTER.

1838. *Marriages solemnized at George Town, in the Parish of _____ in the County of _____, 1838.*

| No. | When married. | Names and Surnames. | Age. | Condition. | Rank or Profession. | Residence at the time of marriage. | After Banns or Licence. | Consent, by whom given, or Judge's Order. |
|-----|----------------|----------------------------------|---------------------|------------------------|---------------------|------------------------------------|-------------------------|---|
| 1 | 1st Aug. 1838. | John Williams, Lucy Chambers, | Full Age. Minor. | Bachelor. Spinster. | Carpenter. | | After Banns. | Henry Chambers, Father. |

Married, in the Wesleyan Chapel, at George Town aforesaid, after Banns, by me, A. B., Wesleyan Minister.

This Marriage was solemnized between

*us, { John Williams, } in the presence of us, { C. D.
 { Lucy Chambers, } { E. F.*

Examined with the original Register, by me, and found to be correct.

A. B.
University of Fort Hare

Together in Excellence.

which said duplicate original register shall be left in the hands of the minister or marriage officer by whom the marriage was solemnized; and every such duplicate original register shall, within one calendar month from the date thereof, be transmitted to the colonial secretary of the colony, if there be one, and all such duplicates shall be filed and safely preserved by him in his office; and every such original register, and also every copy thereof, certified under the hand of the minister or marriage officer, who for the time being shall have the lawful custody of the original, to be a true copy, and every such duplicate original register, and also every copy thereof, certified under the hand of such colonial secretary to be a true copy, shall respectively be good evidence of the facts therein recorded, in pursuance of this order, in and before all courts and proceedings whatsoever, in which it shall be necessary to give evidence of the marriage to which the same shall relate.

22. And it is hereby further ordered, that it shall be lawful for all persons at all reasonable times in the day (except Sundays), to search the original register-book, and also the file of duplicate original registers, in the presence of the person for the time being having the care of the same respectively, or his deputy, and to have a true copy or true copies of any entries or entry therein, or filed as aforesaid, certified under the hand of the minister, marriage officer or officer for the time being respectively, having the custody

of the original or duplicate original register as aforesaid (as the case may be), which true copies or copy such minister, marriage officer, or colonial secretary is hereby required to make, examine, and certify under his hand to be a true copy, in the form of the duplicate original register, except that the same shall be headed "certified copy (or copies) of original (or duplicate original) marriage register" (as the case may be), and shall be dated on the day, month, and year, when the same shall be delivered.

23. And it is hereby further ordered, that in order to meet the expense and as a remuneration for the trouble occasioned by the performance of any duty under this order, the following fees shall be demandable and payable before the performance of the duty to which the same respectively relate, that is to say :—

For solemnizing and registering a marriage, and transmitting the duplicate original to the colonial secretary, *four shillings*.

For every general search not directed to any particular entry, *four shillings*.

For every search for a particular entry, *two shillings*.

For every search for two or more particular entries, and not exceeding four entries, *one shilling each*.

For every search for any number of particular entries exceeding four, *four shillings*.

For every such certified copy as aforesaid, *two shillings*.

24. Provided always, that nothing herein contained shall prevent any clergyman of the established church of England and Ireland, from receiving for any duty performed by him, under this order, such fees or payments as have heretofore been customarily paid to such clergyman, according to the rules of the said church, for the performance of such duties respectively :

25. provided always, that nothing in this order contained, shall authorize or require any clergyman of the established church aforesaid, to solemnize marriage in any other manner than is prescribed by the rubrick :

26. provided also, that it shall be lawful for the Governor to authorize such marriage officers as aforesaid to receive such further or other remuneration as he shall from time to time think the nature of their duties shall reasonably require.

27. And it is hereby further ordered, that if any person shall unlawfully and maliciously erase, obliterate, or destroy, or cause or procure to be erased, obliterated, or destroyed, any such original register, or duplicate original register, as aforesaid, such person shall be deemed guilty of a misdemeanour, and, on being duly convicted thereof, shall be liable to be imprisoned in the common gaol in the jurisdiction in which he shall be tried and convicted thereof, for any term not less than three, nor exceeding twelve calendar months ;

28. And if any person shall unlawfully and wilfully forge or

alter, or falsely make, or cause or procure or permit to be forged or altered, or falsely made, any such original register, or duplicate original register, or any certified copy thereof respectively, or shall knowingly and wilfully deliver, offer, alter, or put off any such forged, false, or altered copy, he shall be liable for such his offence, on conviction thereof, to be imprisoned in such gaol as aforesaid, for any term not exceeding eighteen months, nor less than six months.

29. And it is hereby further ordered, that it shall and may be lawful for the respective local legislatures of the said colonies of British Guiana, Trinidad, St. Lucia, Cape of Good Hope, and Mauritius, by any ordinance to be by them for that purpose made, to provide for the better adaptation of this present order to the local circumstances of such colonies respectively: provided that such ordinance be not in contradiction or repugnant to any of the provisions of this order, and that all such ordinances be made, confirmed, or disallowed, as the case may be, in the manner and according to the rules provided by law in reference to any other ordinances of the said respective local legislatures.

30. And whereas, since the abolition of slavery in the British colonies, plantations, and possessions abroad, doubts have arisen and exist as to the validity of certain marriages contracted and solemnized previous to the abolition of slavery in the said colonies, plantations, and possessions, between Free Slaves, and between parties one of whom was a slave; and also in some cases between free persons of colour, and since the abolition of slavery, between apprentices and other persons of free condition, by ministers of the christian religion other than clergymen of the United Church of England and Ireland, and it is expedient and necessary that all such doubts should be removed, and such marriages and reputed marriages should be ascertained and confirmed, and that all persons who may have solemnized any such marriages or reputed marriages, or who have in any manner assisted thereat, should be indemnified from and against all pains, penalties, forfeitures, and proceedings, to which such persons, or any of them, may be liable therefor:

31. It is therefore further ordered, that all marriages which at any time before the taking effect of this order shall have been solemnized in any of the colonies to which this order applies, by or before any such ministers of the christian religion as aforesaid, shall be and the same are hereby declared to be and to have been from the time of the solemnization thereof, respectively good, valid, and effectual to all intents and purposes whatsoever, any law or usage to the contrary thereof in any wise notwithstanding; and all pains, penalties, forfeitures, and proceedings of whatsoever kind or description which any such christian minister may have incurred or become liable to before the taking effect of this order, by reason of his having solemnized or assisted at any marriage

whatsoever, or in any wise in relation thereto, is and are hereby remitted, released, repealed, and made void.

32. And whereas, in the colonies in which marriages have been celebrated as aforesaid, registers thereof have been duly made and kept by such ministers as aforesaid who officiated thereat, it is therefore further ordered that all such registers, and all copies thereof respectively certified under the hand of the person for the time being having the lawful care of the same to be true copies, shall be, and are hereby declared to be, good evidence of such marriages as aforesaid respectively, as fully as if such registers had been made and kept, and such certified copies had been made respectively by persons appointed by law to make and keep the same, and shall be received in evidence in all courts and before all judges and magistrates.

33. And it is hereby further ordered, that the better to preserve evidence of marriages so registered, and to facilitate the proof thereof, every person in whose custody any register lawfully is or shall be at the time, shall within six months after the promulgation of this order, to which the same extends, respectively make, or cause to be made, a fair and correct copy of every such register and of every entry therein contained, and it shall be lawful for any such christian minister as aforesaid to examine, verify, and correct (if and where found incorrect) by the original, any such copy of a register kept by the persuasion to which he belongs, and to take the same before any magistrate, and make and sign the following declaration, which any magistrate to whom the same shall be tendered is hereby authorized and required to receive and to certify, in manner following, that is to say:—

I, A. B. (describe the persuasion to which he belongs), do hereby solemnly, sincerely, and truly declare, that I have carefully examined this copy, beginning the _____ day of _____ (month and year), and ending on the _____ day of _____ (month and year), and containing _____ pages and _____ entries of marriage, with the original register, and I believe the same to be throughout a true and faithful copy of the original register, of which it purports to be a copy.

(Signed) A. B.

The said A. B. appeared this _____ day of _____ before me, C. D., one of Her Majesty's Justices of the Peace in and for _____ and made and signed the above declaration in my presence.

(Signed) C. D.

Which declaration and magistrate's certificate thereof shall be entered and signed at the end of the copy to which it relates, and the copy shall be then securely sealed up, and forthwith sent to the colonial secretary as aforesaid, to be by him kept with the registers of marriages in his office, where the same may be searched, and every copy of any entry therein certified under his

hand to be a true copy, shall be of the same force and effect as any certified copy whatsoever made by him is, or can be, and which certified copies he is hereby required to make, and may receive payment for, as in other cases.

34. And if any such minister as aforesaid shall wilfully make and sign any such declaration, knowing the same to be false, he shall be liable to the pains and penalties to which persons guilty of wilful and corrupt perjury are liable.

35. And whereas, in consequence of imperfect instruction in the christian religion, and from other causes, many marriages *de facto* have taken place between persons, one or both of whom were in the condition of slavery, but which marriages *de facto* have never been sanctioned by any public ceremony or formally registered, and in many such cases the parties have had offspring of such lastmentioned marriages; and it is expedient that provision should be forthwith made, for enabling such persons to confer upon their children the benefit of children born in lawful wedlock;

36. it is therefore further ordered, that it shall be lawful for all persons, having contracted marriage as last aforesaid, at any time within one year after the coming into operation of this order, duly to solemnize the marriage ceremony before any clergyman of the established church, or in any other manner authorized by this order; and every person so recognizing a previous marriage *de facto*, shall at the same time make and sign the following declaration, which shall also be attested by the witnesses present, and signed by the minister or marriage officer before whom the ceremony is performed.

We, A. B. and C. D., do hereby solemnly, sincerely, and truly declare, that on the _____ day of _____ in the year _____ or thereabout, at _____ we, the said A. B. and C. D., inter-married with each other, and that we have had issue of the said marriage _____ children and no more, namely:—(here state the names and ages of the children, and if any be dead, state the fact).

(Signed)

A. B.

C. D.

X. Y.

37. And such marriage ceremony shall have relation back to the time of the marriage *de facto*, and all such children shall be deemed and taken to have been born in holy wedlock, and shall possess and enjoy all the rights, privileges, and advantages of persons born in lawful wedlock; and to preserve evidence thereof, a duplicate original declaration shall then and there before the parties depart, be made, signed, and attested in the same manner, and the original declaration shall be appended to and kept with the original register, and the duplicate original declaration shall be appended to, sent and kept with the duplicate original register, and shall for all purposes of evidence be deemed part thereof respectively: provided always, and it is hereby declared, that such

lastmentioned ceremony and declaration may be performed and made without the previous publication of banns or a licence.

38. And it is hereby further ordered that where, in any colony to which this order applies, any other language than English shall be commonly used, the governor shall cause a true and faithful translation of this order, and particularly of the several forms and declarations herein contained, to be made, expressing the true intent and meaning thereof; and such translation, when promulgated by the governor, may be lawfully used by all persons speaking such language; and everything done under this order by means of such translation shall be as valid and effectual, to all intents and purposes whatsoever, as if the same had been done in the original language of this order, any law or custom to the contrary notwithstanding.

39. And it is hereby further ordered, that the word "governor" in this order shall be taken to mean the governor or other officer lawfully administering the government of such colony, and the word "parish," in colonies divided into parishes, shall be taken in its ordinary sense, and in colonies not divided into parishes shall be taken to mean such other districts or divisions as for civil purposes are equivalent to parishes; and the term "extra-parochial place" shall be taken to mean any place not included in any such parish, district, or division; and if in any case there be no such district or division, or if it be uncertain to what kind of district or division the word "parish" is hereby intended to apply, the same shall be determined and officially declared by the governor.

40. And it is further ordered, that this order shall take effect and come into operation in the colony of Mauritius on the first day of February, one thousand eight hundred and thirty-nine; in the colony of the Cape of Good Hope on the said first day of February, one thousand eight hundred and thirty-nine; and in all other colonies to which it applies or extends, on the first day of December, one thousand eight hundred and thirty-eight.

41. And it is further ordered and declared, that within the meaning and for the purposes of this order, all islands and territories dependent upon any of the colonies to which this order applies or extends, and constituting parts of the same colonial government, shall respectively be taken to be parts of such respective colonies.

42. And the right Honourable Lord Glenelg, one of Her Majesty's Principal Secretaries of State, is to give the necessary directions herein accordingly.

————— C. C. GREVILLE.

III.—ORDER IN COUNCIL.

February 20th, 1839.

Whereas on the 7th day of September, 1838, an order was passed by Her Majesty with the advice of Her Privy Council for

giving validity to certain Marriages contracted within the Colonies of British Guiana, Trinidad, Saint Lucia, the Cape of Good Hope, and Mauritius, and for regulating the celebration of Marriages therein hereafter in certain cases: And whereas doubts have arisen whether according to the right construction of the said order the legal effect thereof is not to take away the right theretofore vested in the clergy or ministers of religion within the said Colonies to the fees heretofore payable to them on the celebration of Marriages therein: Now, therefore, for the removal of such doubts it is hereby declared and ordered by the Queen's Most Excellent Majesty with the advice of Her Privy Council that nothing in the said recited Order contained extends or shall be construed to extend to deprive any clergyman or any minister of religion in any of the said Colonies hereafter celebrating any marriage therein of any fee, perquisite, or emolument on such celebration which would have been legally payable to him thereupon if the said recited Order had not been made, or to take away from any such clergyman or minister any right of action or other remedy which could have been had by him for the recovery of any fee, perquisite, or emolument, on any marriage hereafter to be celebrated by him if the said recited Order had not been made, anything in the said recited Order contained to the contrary notwithstanding.

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 And the Most Noble the Marquess of Normanby, one of Her Majesty's principal Secretaries of State, is to give the necessary directions herein accordingly.

C. GREVILLE.

IV.—ORDER IN COUNCIL.

[Published in *Gazette* of 31st July, 1840.]

April 3rd, 1840.

At the Court at Buckingham Palace, the 3rd day of April, 1840.

PRESENT :

The Queen's Most Excellent Majesty.

Lord Chancellor,
 Lord President,
 Lord Privy Seal,
 Marquis of Normanby,
 Lord Steward,
 Lord Chamberlain,
 Earl of Albemarle,

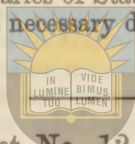
Earl of Minto,
 Viscount Palmerston,
 Viscount Melbourne,
 Viscount Duncan,
 Viscount Morpeth,
 Lord Holland,
 Mr. Macaulay.

Whereas by an Order made by Her Majesty in Council on the 7th day of September, 1838, it was, amongst other things, ordered that whenever the form and ceremony used in the solemnization of marriages at the Colony of the Cape of Good Hope, should be other than that of the United Church of England and Ireland,

each of the parties should in some part of the ceremony, make a certain declaration therein set forth, and should each address to the other certain words therein prescribed;—And whereas it has been represented to Her Majesty, that the ceremonial of marriage previously in use by the Reformed Dutch Church in the said Colony prescribes the use of a declaration and the use of words by parties contracting marriage, equivalent to the declaration and the words so prescribed as aforesaid by the said Order of Council,—It is therefore ordered by the Queen's Most Excellent Majesty, by and with the advice of Her Privy Council, that so much of the said recited Order in Council shall be, and the same is hereby, repealed so far as the said Order requires, that at marriages celebrated at the Cape of Good Hope according to the form and ritual of the Dutch Reformed Church, the before-mentioned declaration shall be made, and the before-mentioned words spoken.

And the Right Honourable Lord John Russell, one of Her Majesty's Principal Secretaries of State having the Department of the Colonies, is to give the necessary directions herein accordingly.

C. GREVILLE.



V.—Act No. 12 of 1856.

University of Fort Hare
AN ACT
Together in Excellence

For Better Securing in Certain Cases the Inheritances of Minors.

Whereas, from ignorance, neglect, and other causes, it not unfrequently happens that the survivor of two spouses, who, at the time of the death of the first dying of them, had children of their marriage, under age, not merely fails to settle for, or secure in proper time, and in the usual way, the inheritances accruing to such minor children out of the estate of their deceased parent, but proceeds to marry again, without settling for or securing such inheritances, whereby confusion and litigation are likely to be created, and such minors are exposed to the risk of injury and loss: And whereas, whilst it is the duty of the several matrimonial courts of the colony, before which all persons about to be married by special licence are bound to appear, to ascertain, in the case of widowers and widows having minor children of a former marriage, that the inheritances which have devolved upon such minors have been settled for or secured, no provision exists of the same nature or with the same object in regard to surviving spouses who are minded to marry, not by special licence, but by banns: And whereas it is expedient to make such provision: Be it enacted by the Governor of the Cape of Good Hope, with the advice and consent of the Legislative Council and House of Assembly thereof, as follows:—

I. As often as any widower or widow, being the parent of any minor child, entitled to claim from such widower or widow any inheritance out of the estate of his or her deceased spouse, shall be minded to contract another marriage, and to that end shall be desirous to have the banns of such intended marriage published by any minister of religion or marriage officer in this colony, such widower or widow, or his or her agent, shall obtain and deliver to the Resident Magistrate of the district in which such banns are intended to be published, a certificate, signed by the Master of the Supreme Court, certifying that the amount of inheritance due to such minor child as aforesaid, from and out of the estate of his or her deceased parent, has been paid into the Guardian's Fund, or otherwise, a certificate from the Registrar of Deeds, certifying that the customary bond or obligation, commonly called a "Kinder Bewys," is registered in the Debt Registry, for securing the amount of such inheritance: Provided that should it be necessary to publish the banns of any such marriage in more districts than one, then one such certificate as aforesaid shall be delivered to the Resident Magistrate of each district; or otherwise one such certificate shall be delivered to one of the said Magistrates, and a copy thereof, certified by such Magistrate to be correct, shall be delivered to the other Magistrate: And provided, also, that the said Master and the said Registrar shall, upon request, grant such certificates as aforesaid, without fee or charge.

II. The Resident Magistrate, upon receiving such a certificate or attested copy of certificate as aforesaid, shall deliver to the party delivering the same to him a certificate signed by him, certifying that it has been made to appear to him, that no reason exists, arising out of unsecured inheritances of minor children, why the banns of marriage of the widower or widow who shall be named in such certificate shall not be published.

III. In any case in which any widower or widow, having any minor child who is alleged not to be by law entitled to any inheritance from or out of the estate of his or her deceased parent, shall be minded to contract another marriage, such widower or widow shall apply to the Resident Magistrate of the district in which banns are desired or required to be published, for a certificate, of the like tenor as that in the last preceding section mentioned: Provided that in any such case, involving matter of law, which the said Magistrate shall decline to take upon him to determine without legal advice, he shall require the party applying for such certificate to state, under the inspection and subject to the correction of such Magistrate, a case for the written opinion of the Attorney-General of the Colony, and to obtain such opinion for the information of such Magistrate, who shall grant his certificate as aforesaid, in case the said Attorney-General shall be of opinion that the minor child or children in question are not, by law, entitled to any inheritance from or out of the estate of its or their

deceased parent; but who shall withhold such certificate in case the said Attorney-General shall not give such an opinion as aforesaid, as also in case no opinion of the said Attorney-General shall be produced: Provided, further, that when any such banns as in this section mentioned are desired or required to be published in each of two districts, a certificate from each Resident Magistrate shall be necessary; and provided, also, that it shall be lawful for any such Magistrate to grant his certificate, although he shall not have received the certain other certificate in the first section mentioned,—in case it shall be made to appear to him by the party applying for his certificate that the value of the joint estate in question in such case was under one hundred pounds sterling.

IV. In any case under this Act in which the Resident Magistrate shall see cause to withhold his certificate aforesaid, it shall be lawful for the person who shall have applied for such certificate to apply to a Judge of the Supreme Court, in chamber, for an order upon such Magistrate, to grant such certificate, and thereupon it shall be lawful for such Judge, in the most summary and least expensive manner, to inquire into the case, and after inspecting such documents and calling for such proofs as to him shall seem needful, to grant or refuse such order, as to him shall seem expedient: Provided that in no case shall the costs of making any such order be awarded against the Magistrate, unless the necessity for such order shall have arisen from his wilful neglect or default.

V. No such certificate as aforesaid, whether made upon a Judge's order or not, shall be of any force or effect in law, except simply to authorise the publication of banns of marriage; and all matters and things regarding the rights, inheritances, estates or interests of minors, and of all others, shall be judged of, after the granting of such certificate, precisely as if the same never had been granted.

VI. No Minister of Religion or Marriage Officer shall publish the banns of any person whom he shall know to be a widower or widow, having a minor child or children of a former marriage, until there shall be delivered to him such a certificate as aforesaid, signed by the Resident Magistrate of the district in which such banns are desired or required to be published; and if any such Minister or Marriage Officer shall discover, after one or more publications of banns, that either of the parties intending to marry is such a widower or widow as aforesaid, then such Minister or Marriage Officer shall suspend the further publication of such banns until he shall be furnished with such certificate as aforesaid; Provided, also, that if such discovery as aforesaid shall be made after the publication of banns shall have been completed, such Minister or Marriage Officer shall not solemnize the marriage until such certificate shall have been delivered to him.

VII. This Act shall commence and take effect from and after the promulgation thereof.

Given at Government House, this 4th day of June, 1856.

By Command of His Excellency the Governor,

RAWSON W. RAWSON,
Colonial Secretary.

VI.—Act No. 16 of 1860.

ACT

To Amend the Law concerning Marriages.

WHEREAS it is expedient to afford additional facilities for contracting valid marriages: Be it enacted by the Governor of the Cape of Good Hope, with the advice and consent of the Legislative Council and House of Assembly thereof, as follows:

I. The several resident magistrates of this colony are hereby made and constituted marriage officers before whom marriages may be contracted.

II. All and singular the causes and provisions in the schedule marked A to this act annexed, shall apply to marriages to be contracted before any resident magistrate, as fully and to all intents and purposes as if the said clauses and provisions were here set forth as so many sections of this act.

III. All appointments of marriage officers heretofore made by the Governor of this colony for the time being, are hereby ratified and confirmed, and declared to be, and to have been, as legal, valid, and effectual, as if the order of her Majesty the Queen, in Council, of the seventh September, 1838, had, by express words authorized the making of every such appointment.

IV. The Governor may appoint in manner and form as in the twelfth section of the said order in Council mentioned, marriage officers, for the purpose of solemnizing the marriages of persons professing the Jewish faith, and marriage officers for solemnizing the marriages of persons professing the Mohammedan faith: Provided that no marriage solemnized by any such marriage officer shall be invalidated or impeached by reason that neither of the married parties belonged, or was reputed to belong, to the class or denomination for which such marriage officer was appointed.

V. Any marriage for the solemnization of which a special licence shall have been obtained, may, upon the production of such licence to any resident magistrate named therein, be solemnized and contracted before such magistrate and witnesses, in manner and form as in the schedule marked A, annexed to this act, directed and enjoined: Provided that, as often as a special licence shall be produced for authorizing the solemnization of any marriage, it shall not be necessary that notice of the intention to contract such marriage shall have been given, or posted, as in the said

schedule provided, and such marriage may, upon the production of such licence, be solemnized forthwith.

VI. The provisions of the act No. 12, 1856, entitled "An Act for better securing, in certain cases, the inheritances of Minors," shall apply, *mutatis mutandis*, to all marriages solemnized after the taking effect of this act by any resident magistrate, precisely as if the affixing of any notice of an intended marriage, as in the fourth clause of the said schedule marked A, were a publication of banns. Provided, however, that no such certificate, as in the said act mentioned, shall be issued.

VII. It shall not be lawful for any resident magistrate to demand or receive any fee, gratuity, or reward, for or by reason of anything done or to be done by him under or in pursuance of this act.

VIII. This act may be cited for any purpose, as the Marriage Act, 1860.

SCHEDULE A.

1. In every case in which any persons shall desire to contract a marriage before any resident magistrate, one of the parties shall give notice under his or her hand, or his or her mark, witnessed by two witnesses, in the form marked No. 1, to this schedule annexed, or to the like effect, to the resident magistrate of the district within which the parties shall have dwelt for not less than fourteen days, and shall state therein the name and surname (if any) and the condition and occupation or calling of each one of the parties intending marriage, the dwelling-place of each of them, and the time, not being less than fourteen days, during which each has dwelt therein: Provided that if either party shall have dwelt in the place stated in the notice during more than one calendar month, it may be stated therein that he or she hath dwelt there one month and upwards.

2. If the parties intending marriage, as in the last preceding section mentioned, dwell in different districts of resident magistrate, then one of the said parties shall give the like notice to the resident magistrate of each of the two districts.

3. Every resident magistrate receiving any such notice as aforesaid, shall file and preserve the same in his office, and shall also forthwith enter a true and fair copy of every such notice in a book to be kept by him in his office for that purpose, and to be called "The Marriage Notice Book," which book shall be open at all reasonable times, without fee, to all persons desirous of inspecting the same.

4. Every resident magistrate receiving any such notice as aforesaid, shall cause the same, or a fair copy thereof, to be affixed in some conspicuous place, in or near his court-house or his office, and shall, at the next ensuing court of resident magistrate, held at the stated and ordinary place for holding such court, read the same in open court, and the said notice shall be so read at not less than two other courts so held as aforesaid: Provided that not less

than three clear days shall elapse between each of the respective courts in which such notice shall be read, and provided that such notice shall be read as aforesaid three times within twenty-one clear days next after the receipt of such notice.

5. Any person knowing any lawful impediment to the marriage of the persons named in any such notice as aforesaid, may, at any time during the twenty-one days aforesaid, by any writing under his hand addressed to the resident magistrate, and bearing the true name and place of abode of the person who shall have subscribed the same, lodge an objection to such marriage, stating the ground of such objection.

6. It shall be competent for any woman, to whom the man named in any such notice shall have been married according to the Mohammedam customs and usages, at any time, before the taking effect of this act, to lodge upon that ground an objection to the intended marriage.

7. Any person whose consent is required by law to the marriage of any person under the age of twenty-one years, named in any such notice as aforesaid, as one of the parties intending marriage, may, by any such writing as in the 5th clause of this schedule mentioned, forbid such marriage.

8. After the expiration of the twenty-one clear days aforesaid, then, in case no objection shall have been lodged, it shall be lawful for the parties to contract marriage either in the court-room or in the office of such resident magistrate, during the hours of nine and twelve in the forenoon, with open doors, and in the presence of such magistrate, and of two or more credible witnesses: or in case such resident magistrate shall think fit, at any dwelling-house within his district, and at any convenient hour of the day, in the presence of such witnesses as aforesaid: Provided that, as often as any notice of an intended marriage shall have been published in more districts than one, neither of the resident magistrates shall permit the marriage in such notice mentioned, to be so contracted, until it shall have been certified to him by the other magistrate that no objection has been lodged; and provided that it shall be lawful for the resident magistrate to put to both or either of the parties intending marriage, all such questions as to him shall appear necessary, for determining whether there be, or be not, any lawful impediment to such marriage, and to refuse to permit such marriage to take place, unless satisfactory answers shall be given.

9. As often as any marriage shall be contracted in manner and form as in the last preceding section mentioned, each of the parties shall, in the presence of the magistrate and by-standers, declare as follows: "I do solemnly declare that I do not know of any lawful impediment why I, A.B., may not be joined in matrimony to C.D.," and each of the parties shall say to the other, "I call upon these persons, here present, to witness that I, A.B., do take thee C.D., to be my lawful wedded wife (or husband)," or the said

parties may, with leave of the magistrate, in lieu and stead of the said forms, declare as follows: "I, A.B., do take thee, C.D., to be my lawful wife (or husband)." Provided that the words to be so spoken as aforesaid, may, when the parties, or either of them, shall be wholly or partially ignorant of the English language, be spoken in the Dutch language, or in any other language capable of being understood by the witnesses aforesaid.

10. A register of every such marriage so solemnized and contracted in the presence of any resident magistrate and witnesses shall be filled up by such magistrate, and shall be signed by him and by the parties married, and shall be attested by two witnesses, and shall be in the form marked No. 2, to this schedule annexed.

11. After any marriage shall have been contracted in manner and form as in the 8th clause of this schedule mentioned, it shall not be necessary, in support of such marriage, or in any action, suit, or proceeding, in which the same may come into question, to give any proof of the actual residence of the parties married, or of either of them, before the marriage; nor that notice of such marriage was duly or at all affixed or read; nor that such marriage was solemnized in the place or within the hours by this act prescribed; nor shall any evidence be received to prove the contrary.

12. As soon as may be, after such marriage as last aforesaid shall have been solemnized, the resident magistrate shall cause such register to be copied into a book, to be kept for the purpose, and to be called "The Marriage Record Book," and shall, not later than one month after the solemnization of such marriage, transmit the said register to the Colonial Secretary aforesaid, and all such registers shall be preserved like, and be as evidence of the same force as, the duplicate original registers of marriage mentioned in the 21st section of the order in council of the 7th September, 1838.

13. Whenever any such marriage as aforesaid shall not be solemnized within three calendar months after the expiration of the twenty-one days aforesaid, then, the notice aforesaid, and all proceedings under it, shall be totally void; and in case of the desire of the parties to contract such marriage after such three months, fresh notice shall be necessary, precisely as if no former notice had been given.

14. As often as any objection to any marriage shall be lodged as aforesaid with any resident magistrate, such magistrate shall refer the same to the matrimonial court of his district for consideration.

15. It shall be lawful for any matrimonial court to which any such objection shall be referred, to summon before it any person capable, or supposed to be capable, of giving information relative to any fact involved in such objection and in dispute between the parties, and to examine such person upon oath, which oath the presiding member of such court is hereby authorized to administer.

16. The process of the matrimonial court for summoning any

witness to appear to give evidence before it, shall be, *mutatis mutandis*, the same as the process of the court of resident magistrate for summoning witnesses in civil cases, and shall be served in the same manner and have the same effect, and the fifty-second section of the Act No. 20, 1856, entitled "An Act to amend and consolidate the law relative to Courts of Resident Magistrates," shall apply to witnesses resident beyond the district of such matrimonial court, precisely as if such court were the court of resident magistrate for such district.

17. As often as any question of law, which the matrimonial court shall not feel itself competent to decide, shall arise in regard to any such objection, it shall be lawful for such matrimonial court to state a case for the opinion of counsel, and to require such of the parties to the matter in controversy, as such court shall think fit, to obtain the opinion of counsel upon such case, and to lay such opinion before such court at some future meeting thereof: Provided, that as often as the parties are in poor and indigent circumstances, her Majesty's Attorney-General for the colony shall give his opinion upon all such cases, free of charge.

18. In case any objection to any marriage shall be lodged as aforesaid, by any woman to whom the man who is desirous of having such marriage registered or solemnized, had previously and before the taking effect of this act, been married according to Mohammedan customs and usages, the matrimonial court, in considering and deciding upon such objection, shall have regard to the conduct and character of such woman since such Mohammedan marriage took place, and unless such court shall be of opinion, upon proof made by the man, that the character and conduct of such woman, since such marriage, have been such that, had such marriage been in law, a valid marriage, the man would have been entitled to claim, from any competent court, either a dissolution of such marriage or a separation from bed and board, the matrimonial court shall allow such objection, and thereupon such marriage shall not take place. And, as often as any such lastmentioned objection shall be allowed, no future application by the same man for the registration or solemnization of any marriage (not being his marriage with the objecting party herself) shall, during the life of such objecting party, be capable of being entertained, except upon proof by the man, that the objecting party had, since the decision come to upon her said objection, been guilty of what, had they been in law, married people, would have been adultery.

19. It shall be competent for the matrimonial court to award against such of the parties to any objection as such court shall deem just and fitting, the reasonable costs (if any) of the other parties to such objection, or any of them; and such costs, when certified by the matrimonial court to the court of resident magistrate of the same district, shall be recovered by process of such lastmentioned court, precisely as if such costs had been costs

awarded by such lastmentioned court in a civil case therein pending.

20. Any person feeling himself aggrieved by the decision of any matrimonial court upon any such objection, may apply by petition to the supreme court in chamber, or to any judge of such court or circuit court, stating the alleged grievance and praying relief: Provided that notice, in writing, of the intention to present such petition shall be given to the resident magistrate of the district in and for which such matrimonial court exercises its functions, not later than seven days next after the day upon which the decision of the matrimonial court objected to, shall have been given.

21. It shall be lawful for the court or judge which shall receive any such petition, to cause notice of such petition to be given, by the party petitioning, to such other persons as such court or judge shall think fit, and to inquire into the matter thereof, and to call upon the matrimonial court whose decision is objected to for such explanations or information as such court or judge shall think necessary; and if need be, such court or judge shall take further evidence, and in the most summary, effectual, and inexpensive manner determine the matter in controversy; and may make such order as to the costs of, or consequent upon, such petition, as such court or judge shall think fit.

22. The court or judge aforesaid, may, if need be, direct the parties concerned in the matter of any such petition, to file pleadings, or may direct any question of law arising in any such case to be argued by counsel: Provided that if the parties to any such objection, or any of them, be in poor and indigent circumstances, the said court or judge shall assign them or him an attorney and advocate, who shall act free of charge.

23. If the said court or judge shall disallow any objection which the matrimonial court shall have allowed, then the marriage which was objected to shall be proceeded with as if such objection had not been made; and if such court or judge shall allow any objection which the matrimonial court shall have disallowed, then the registration, or solemnization objected to, shall not take place.

24. When any matrimonial court shall have disallowed any objection to any marriage, such marriage shall not take place before the time at which it might have taken place in case no objection had been lodged, nor then, unless or until seven days shall have elapsed since the day upon which the decision of the matrimonial court disallowing the objection was given, in order to afford time for lodging notice of petition: Provided that the lodging of such notice shall be a stay of all proceedings touching such marriage, pending the decision upon such petition.

25. Any person who shall lodge an objection to any marriage, which objection shall be by the matrimonial court declared to be frivolous, shall be liable to an action for damages at the suit of the person whose marriage was objected to: Provided, however, that

such person shall not recover any damages, unless the court in which the suit shall have been instituted shall find the objection to have been frivolous.

26. If any person shall transmit, or cause to be transmitted, to any resident magistrate, any writing, purporting to be the notice of an intended marriage, or shall lodge or cause to be lodged with any resident magistrate an objection to any intended marriage, purporting to be lodged by or on behalf of some person objecting to such marriage, such person not having any authority from the person or persons named in such notice or objection to transmit or lodge the same, but wantonly and mischievously intending to subject the persons named in such notice or objection, or some of them, to ridicule or annoyance, shall, upon conviction, be liable to a fine not exceeding £50, or to imprisonment with or without hard labour, for any period not exceeding three months, or to both such fine and such imprisonment.

27. Any person who shall transmit to any resident magistrate any notice of an intended marriage, or any objection to an intended marriage, containing any statement knowingly and wilfully false, shall, upon conviction, be liable to a fine not exceeding £100, or to be imprisoned with or without hard labour, for any period not exceeding twelve months, or to both such fine and such imprisonment.

28. After any marriage shall have been contracted in manner and form as in the 8th clause of this schedule mentioned, it shall not be necessary, in support of such marriage, or in any action, suit, or proceeding, in which the same may come in question, to give proof of the consent of any person whose consent to such marriage was required by law, nor shall any evidence be received to prove the contrary.

FORM No. 1.—NOTICE OF MARRIAGE.

To the resident magistrate of

I hereby give you notice that a marriage is intended to be had, within three calendar months from the date hereof, between me and the other party herein named and described, that is to say :

| Name. | Condition. | Occupation or Calling. | Age. | Residence. | Length of Residence: |
|----------------|-------------|------------------------------|----------|---------------------------|-------------------------|
| James Smith .. | Widower .. | Shopkeeper | Full age | Bree-street, Cape Town | 23 days. |
| Mary Jones .. | Spinster .. | .. .. . | Minor .. | Wynberg .. | More than a month. |

Witness my hand this

day of
(Signed)

18 .
JAMES SMITH.

of the Schedule marked A to the "Marriage Act, 1860," directed to be exercised and performed by the Matrimonial Court of any district shall be exercised and performed by the several Resident Magistrates within the limits of their respective districts, and the said Schedule shall be read and construed as if the words "Resident Magistrate's Court" had been inserted in every clause wherein the words "Matrimonial Court" occur.

III. The Resident Magistrate of every district is hereby authorized, subject to the provisions of this Act, to grant special licences for the solemnization of marriage at any time and at any place within the Colony, and every such license shall be duly stamped with stamps denoting the duty by law payable, and shall be as nearly as is material in the form contained in the first Schedule.

IV. Unless a marriage shall be solemnized in pursuance of any license obtained and issued under the provisions of this Act within three months after the grant of such license, such license shall be of no effect, and no marriage shall be solemnized in pursuance thereof; nor shall any person having taken out a marriage license be entitled to a refund of the amount paid for such license, in case the marriage shall not be solemnized.

V. No such licence shall be granted by any Resident Magistrate unless or until the intended husband and intended wife shall have made before such Magistrate, or before some Justice of the Peace, solemn declarations, in the form and to the effect set forth in the second Schedule, and all such declarations shall be preserved of record in the offices of the Resident Magistrates respectively.

VI. No such license shall be granted by any Resident Magistrate for the marriage of any widower or widow having minor children of a former marriage unless such Resident Magistrate shall be satisfied that the inheritances which have devolved upon such minors have been settled by payment into the Guardians' fund or secured by the customary bond or obligation commonly called a "Kinderbewys" duly registered in the Deeds Registry, or unless it shall be made to appear to such Magistrate by the widower or widow as the case may be, that the value of the estate in question in such case was under one hundred pounds.

VII. No license shall be granted by any Resident Magistrate for the marriage of any person, not being a widower or widow, under the age of twenty-one years, unless and until there be produced to such Magistrate the written consent of the parents or guardians, or other person (if any) whose consent is required by law, or an order of the Chief Justice of the Colony, granted in terms of the seventeenth section of Her Majesty's Order in Council, dated the seventh day of September, 1838.

VIII. Any Resident Magistrate to whom application shall be made for any such special license as aforesaid, may put to both or either of the parties intending marriage all such questions as shall be relevant and necessary for determining whether there be or be

not any lawful impediment to such marriage, and may refuse to grant such license unless satisfactory answers shall be given.

IX. Whoever shall commit any of the following acts or offences shall, upon conviction, be liable, at the discretion of the Court, to be imprisoned, with or without hard labour, for any term not exceeding five years :—

- (1.) Make any declaration such as is referred to in the fifth section of this Act, for the purpose of obtaining a license to marry, containing any wilfully false statement as to any fact therein alleged.
- (2.) Make any wilfully false statement in answer to any question put by any Resident Magistrate under the provisions of the eighth section of this Act, as to any fact material to be ascertained.
- (3.) Forge or fraudulently alter any consent or writing purporting to be a consent to the marriage of any person being a minor under the age of twenty-one years.
- (4.) Forge or fraudulently alter any license of marriage.

X. This Act may be cited for all purposes as "the Marriage License Act, 1882."



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THE FIRST SCHEDULE.

MARRIAGE LICENSE ACT, 1882.

It having been made to appear that there does not exist any legal impediment to A. B., of _____ in the district of _____ of _____

and C. D., of _____ in the district of _____

{ Bachelor }
 { Widower }
 { Spinster }
 { Widow }

being joined in wedlock : License is hereby given to their being united in marriage by any Minister of the Christian religion within the Colony, who could, by virtue of the Order of Her Majesty in Council, bearing date the 7th day of September, 1838, have solemnized such marriage, in case banns thereof had been duly published, or by a Resident Magistrate, or any other duly constituted marriage officer ; Provided that such marriage be celebrated within three months from the date hereof.

Given under my hand at
 this _____ day of _____, 18 ____ .
 Resident Magistrate
 of the District of _____

THE SECOND SCHEDULE.

I { John Smith } (usual place of residence and occupation) do
 { Mary Jones } solemnly and sincerely declare as follows:—

(1.) That I am a { Bachelor or Widower } and am (under
 { Spinster or Widow } or above as the case may be) the age of twenty-one years.

(2.) That I have no knowledge of any just impediment or
lawful objection by reason of any kindred relationship, or alliance
of any former marriage, or the want of consent of parents or
guardians, or any other lawful cause whatever, to my being

married to { Mary Jones } of (usual place of residence), and in
 { John Smith } ”

case of the bride, add: “ daughter of John Jones, of

(usual place of business and occupation), and I make this solemn

declaration, conscientiously believing the same to be true, and with

full knowledge that any wilfully false statement herein contained

will render me liable to imprisonment with hard labour for a term

not exceeding five years.

Declared at

this day of



Before me,

University of Fort Hare

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MINUTES

OF THE

SYNOD OF KAFFRARIA.

—:0:—

At King William's Town, the 4th day of July 1894. Which day the Synod of Kaffraria met in St. Andrew's Church. The Rev. W. J. B. Moir, the Senior Missionary then present constituted the meeting with prayer. Sederunt: Revs. Dr. Ross, W. J. B. Moir, J. D. Don, E. Makiwane, W. Stuart, J. McLaren, R. Abel, J. Lennox, D. L. Erskine, E. Tsewu, Brownlee Ross, M. J. C. Matheson, *Ministers*; Messrs. A. E. Murray, W. M. Jackson, T. Burns, Swartbooi Ngxiki, *Elders*.

It was agreed to record that the Synod had been opened on the previous evening with Divine Service conducted by Mr. Moir, to whom the Synod accord hearty thanks for his admirable and seasonable discourse.

Roll. 2 The Synod proceeded to make up the roll as follows:—

PRESBYTERY OF KAFFRARIA.

Revs. Bryce Ross, D.D., Pirie, James Stewart, D.D., M.D., Lovedale (on furlough), W. J. B. Moir, Lovedale, J. D. Don, King William's Town, P. J. Mzimba, Lovedale, E. Makiwane, Macfarlan, W. Stuart, Burnshill, A. Hanesworth, Fort Beaufort, J. T. Ferguson, East London, D. D. Stormont, Lovedale, R. Abel, East London West, E. Tsewu, Johannesburg, J. Lennox, Lovedale, *Ministers*; Messrs. J. W. Weir, King William's Town, A. E. Murray, East London, W. M. Jackson, East London West, Alexander Geddes, Alice, Thos. Burns, Pirie, Pato Marawu, Lovedale, Swartbooi Ngxiki, Macfarlan, *Elders*.

PRESBYTERY OF THE TRANSKEI.

Revs. Richard Ross, Cunningham, (*Emeritus*), D. Doig Young, Main, James McLaren, Blythswood, John Thomson, Duff, D. L. Erskine, Somerville, J. Brownlee Ross, Cunningham, M. J. C. Matheson, Ross, *Ministers*; Messrs. W. W. Anderson, Main, Enoch Bone-swa, Cunningham, Marko Wildebeeste, Somerville, *Elders*.

Election of Moderator.

3 The Synod proceeded to the Election of a Moderator. It was proposed by Mr. Don and unanimously agreed to that Dr. Ross be the first Moderator of Synod. Mr. Moir then vacated the chair, which was taken by Dr. Ross.

Election of Clerk.

4 The Synod then proceeded to the Election of a Clerk. It was moved by Mr. Moir, and unanimously agreed to that Mr. Don be appointed Clerk of Synod. Mr. Don thanked the Synod for their confidence and accepted the appointment.

Associates.

5 The Synod agreed to associate the following brethren, now present as delegates to the Presbyterian Council, Revs. J. M. Russell, Cape Town, J. McPherson, Port Elizabeth, J. Laing, Durban, J. Lundie, Malan, J. Davidson, Mbulu, A. Welsh, Emgwali.

Business of last Presbytery.

6 The Clerk gave a summary of the proceedings of the January Presbytery for the information of the Synod.

Gillton.

7 Read a communication from the Rev. J. Harper intimating that the Congregational Union have appointed a Committee to confer with a Committee of the Synod on the Gillton business. Mr. Moir moved that a Committee be appointed for the purpose, consisting of Messrs. Makiwane, Stuart, the Clerk and the mover. Agreed to. Mr. Moir was appointed Convener.

Public Library. 8 It was announced that, through the courtesy of Mr. Duncan of the Public Library, the library and reading-room would be open to the members of the Synod and Council. Agreed to record the thanks of the Synod.

Conference. 9 The Synod devoted the remainder of the Diet to a conference among the members for spiritual stimulus and mutual edification.

Adjourned till 2.30 p.m. Closed with prayer.
 Bryce Ross, Moderator.

Met as adjourned. Opened with prayer by the Moderator. After reading the minutes of previous diet, the Synod proceeded to consider the resolutions of the Presbyterian Council, which met at Port Elizabeth in December last.

10 Resolution I. The Synod approves of the Resolution. It calls attention to the fact that a Synod of Kafraria has been formed this year. It looks forward to a speedy union with the U. P. Presbyteries. It suggests that the Natal and Transvaal Presbyteries form a Synod—that the Cape Town Presbytery connect itself with this Synod, and the Port Elizabeth congregation with some Presbytery.

The Synod would suggest, further, that the Council name a Committee for the purpose of considering the whole subject, and drafting a plan, or plans, to be submitted to Synod Presbyteries and Congregations.

The Synod adverting to the fact that Dr. Mathews, Secretary of the Presbyterian Alliance is to be present at the Dutch Reformed Synod in October, would suggest that arrangements should be made for a meeting with him, at least of the Committee.

Resolution II. Resolution II. The Synod assent to the second Resolution as indicating what is extreme-

Resolutions of
 Presbyterian
 Council.
 Resolution I.

University of Port Elizabeth
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ly desirable; but would inform the Council that the Presbytery of Kaffraria tried some years ago to bring about such an arrangement, and were told by the officials in Scotland that it would be impossible to get a man.

Resolution III. The Synod assent to the third Resolution also. They are of opinion, however, that the time for approaching Congregations has not arrived, so long as the contemplated union is at the present stage. When a definite plan has been formed, and agreed to, the objects aimed at in the second and third Resolutions may be brought forward with some hope of success.

Resolution IV. Resolution IV. The Synod agree heartily to this Resolution and express the hope that a petition in terms of the Resolution will be sent to the Parliament now sitting.

Resolution V. With reference to the fifth Resolution this Synod, which knows there is a difficulty of the kind referred to, is glad that so distinct and satisfactory an expression of opinion has been placed on record by the Council.

The Clerk was instructed to communicate the views of the Synod to the Council.

Absentees.

11 The Synod notes with regret the absence of certain members, especially Messrs. Mzimba, Hanesworth, and Stormont who have sent no explanation. The Clerk was instructed to write to them, and intimate the Synod's disappointment and regret at their absence.

Adjourned till to-morrow at 2.30 p.m. Closed with the benediction.

BRYCE Ross, Moderator.

5th July. Met as adjourned. Proceedings opened with prayer by the Moderator. Minutes of previous diet confirmed.

Mode of conducting business.

12 The mode of conducting business was under consideration. Agreed that after the

introduction of a subject, a certain time be allowed for free conference and discussion, as in a Committee of the whole house. Thereafter the Synod shall proceed by way of motion and amendment in the regular way. The Moderator shall determine when the transition shall be made.

Report on
Evangelists.

13 The Report on Evangelists was read by Mr. Stuart. It was confined to the Presbytery of Kaffraria. In Mr. Young's absence there was no report for the Transkeian Presbytery. The Synod regret the incompleteness of the Report. They thank Mr. Stuart.

Evangelist for
Ross Station.

14 Read letter from Rev. M. Matheson applying for a permanent Evangelist, also for an additional Evangelist, if possible. Moved by Mr. McLaren seconded by Mr. B. Ross that the application for a first Evangelist be granted, if the funds permit. Agreed to grant £12 per annum with this proviso.

Instruction to
Conveners.

15 The following motion moved by Mr. McLaren and seconded by Mr. Moir was agreed to: "The Synod request the joint conveners, in presenting their next report, to bring up definite information as to the demand for Evangelists, the supply, the number and position of those under training and the funds available for their support."

Synod Reports.

16 The question whether joint conveners should give in separate reports was raised. Agreed to place on record that the Synod expects one report constructed from the materials furnished by both conveners.

Reports on
Temperance.

17 Dr. Ross read a report on Temperance for the Presbytery of Kaffraria, also one furnished by Mr. Thomson for the Transkei.

The Synod desires to thank the Conveners for their valuable reports and resolves that a

summary be prepared and published in the newspapers. Also The Synod expresses its gratification at finding so much temperance work carried on within its borders. It would urge that this be taken up by all the congregations within the bounds of the Synod and not left to Temperance Societies alone—that efforts to diminish the amount of drunkenness and discourage drinking habits should be supported also by those who do not see their way to become personal abstainers. The Synod also resolved to present a petition to the present Parliament strongly urging the entire prohibition of the sale of drink to Natives.

The Moderator and Clerk were appointed to draw up a petition in terms of this resolution to be signed by the members of the Synod.

Adjourned till to-morrow at 11 a.m. Closed with the benediction.

Together in Excellence. Bryce Ross, Moderator.

6th July. Met as adjourned. At the request of the Moderator, the Clerk engaged in prayer. The minutes of the previous diet were confirmed.

Report on Religion and Morals.

18 Mr. Stuart presented a report for the Presbytery of Kaffraria, adding a statement by Mr. Tsewu regarding Johannesburg. Mr. Brownlee Ross read a report for the Transkei. After remarks by members of Synod, it was agreed to postpone further consideration of the subject till next diet.

Mr. Andrew Smith.

19 Referring to Mr. Andrew Smith (late of Lovedale) who was present, the Clerk expressed the gratification of the Synod at seeing him among them, and proposed that he be associated with them. Agreed to.

Mr. Tsewu's Reports.

20 Read reports for first and second quarter of the Johannesburg Native Church given by

Mr. Tsewu: also financial statement for the half year showing a credit balance.

The Synod receives the report and expresses its gratification at its favourable character. Thanks are due to those connected with the Johannesburg European Congregation who assist in the work.

Adjourned till 2.30 p.m. Closed with the benediction.

BRYCE ROSS, Moderator.

Met as adjourned. Opened with prayer. Minutes of last diet read and confirmed.

Religion and
Morals.

21 The discussion on Religion and Morals was resumed. After protracted discussion it was agreed to postpone the deliverance till to-morrow. Mr. Moir was appointed to draw up a minute.

Land and Ti-
tles.

22 The Clerk reported that he had received a communication from the Land Department to the effect that the Governor has granted to the Free Church of Scotland the lands promised by the old Kaffrarian Government, viz. those held by us at Burnshill, Macfarlan, and Lovedale; and that instructions had been given to the Surveyor-General to prepare titles.

The Clerk also stated that a demand had been made for payment of £81 2 11 on account of these titles, which he would have to meet as before by borrowing from the Ministers' Fund. He reported that the F. M. Committee had remitted £12 2 3 for the Macfarlan (Ncera) title which has been repaid to the Fund. The Synod approve of the Clerk's action.

The Treasurers Report for half-year was presented as follows:—

| | Ministers' Fund. | | | | | | Mission Fund. | | | | | |
|------------|------------------|----|----|------------------|----|----|----------------|----|----|----------------|----|----|
| | 1ST Q.R. | | | 2ND Q.R. | | | 1ST Q.R. | | | 2ND Q.R. | | |
| | £. | s. | d. | £. | s. | d. | £. | s. | d. | £. | s. | d. |
| Lovedale | 22 | 1 | 8 | 24 | 7 | 6 | 4 | 8 | 4 | 4 | 17 | 6 |
| Macfarlan | 14 | 15 | 11 | 15 | 12 | 6 | 2 | 19 | 0 | 3 | 2 | 3 |
| Burnshell | 11 | 6 | 6 | 8 | 16 | 0 | 2 | 5 | 3 | 1 | 15 | 0 |
| Pirie | 19 | 1 | 5 | 14 | 16 | 3 | 3 | 16 | 4 | 2 | 19 | 3 |
| Cunningham | 14 | 3 | 6 | 13 | 12 | 8 | 7 | 1 | 9 | 6 | 16 | 4 |
| Main | 9 | 7 | 7 | 10 | 0 | 0 | 1 | 17 | 7 | 2 | 5 | 9 |
| Duff | | | | 11 | 2 | 11 | | | | 2 | 4 | 7 |
| Somerville | 3 | 2 | 9 | 7 | 2 | 4 | 0 | 12 | 6 | 1 | 8 | 5 |
| | <u>£93 19 4</u> | | | <u>£105 10 3</u> | | | <u>£23 0 9</u> | | | <u>£25 9 1</u> | | |

The treasurer stated that the balance at the credit of the Mission Fund, to be counted upon, will exceed £90.

Additional
Evangelist,
Ross.

24 In view of the state of the fund Mr Mathe-
son applied for an additional evangelist, at
least to the end of the present year. Agreed
to.

Duff.

25 Read letter from Mr. Thomson asking
the Synod to allow him an additional grant
for the purpose of maintaining a teacher-evan-
gelist at one of his out-stations at the rate
of £1 per mensem. till the Transkeian Pres-
bytery investigates and reports. Agreed to.

Macfarlan—
rebuilding
Church.

26 Mr Makiwane requested the Synod to
support his application to the F. M. Commit-
tee for help in rebuilding his church at Mac-
farlan, through the childrens' offering or other-
wise. Agreed to.

Report on Ex-
tension of Mis-
sion.

27 The Synod called for the report on the
Extension of the Mission. It was stated that
Mr. Richard Ross had been under a misappre-
hension as to the intention of the Synod and had
sent no report. The Synod would point out that
one of their Standing Committees is charged
with the duty of reporting on the extension of
the mission, and that Mr. Richard Ross is
Convener of that Committee. It did not appear
necessary to appoint a Joint Convener.

Report on
Teachers.

28 Report of the Sub-Committee on teachers was read by Mr. Lennox. Discussion adjourned.

Adjourned till to-morrow at 9-30 m.a. Closed with the benediction.

BRYCE ROSS, Moderator.

7th July. Met as adjourned. Moderator asked Mr. Stormont to engage in prayer. Minute confirmed.

Letter from G.
Tyamzashe-
Kimberley.

29 Read letter from Mr. G. Tyamzashe, stating that he is obliged to relinquish six churches which he has founded in the Zoutpansberg district, compelled by ill health; that the Congregational Union contemplates retiring from the field; and that he would like to hand them over to the Free Church. He asks an expression of opinion on the part of the Synod.

Mr. Tsewa, being present, stated that there is a large population embracing many Natives from the Colony, who have settled there: but that they would not be able to support a minister at first. The Berlin, Dutch Reformed, Swiss and Wesleyan missions are working in the same region already.

Agreed, meantime, to reply, asking information on the following points, (1) the population of the District, (2) the other missions at work and the relation of these churches to the other missions, (3) the number of church members and adherents, (4) what the people are able to do towards support of ordinances, and (5) the reasons for the Congregational Union's withdrawal.

Teachers.

30 Resumed discussion of Sub-Committee's report on Teachers. After discussion led by Mr. Stuart and Dr. Ross, the Synod resolved: That attention be called especially to the honest and regular use of Time-Tables in the Schools:

that a teacher who has been dismissed for a grave offence should not readily be received again, and in the case of a second offence the dismissal ought to be final, and that all such cases should be reported to the Superintendent-General of Education: that proper accommodation must be provided for teachers: that in cases where the headman is appointed to collect fees, a Committee of the Deacon's Court be appointed to act along with him: that the practice of requiring certificates of character signed by missionaries or other trustworthy persons, from pupils seeking admission to the Institutions, be strongly recommended for universal application.

A copy of this resolution to be sent to the Deacons' Courts. Sub-Committee thanked and discharged.

Report on Students of Theology, &c.

31 The report of the Sub-Committee appointed in January to consider the whole subject of the Native Ministry &c. was presented by Mr. Moir. It embraced a number of points on which a variety of opinion exists, and contained suggestions requiring further consideration, regarding licence; supply of students and their reception; bursaries, competitive or non-competitive; annual examinations; training in finance; in the use of tools; employment as assistants; subdivision of districts; salary; ordination; equality of agents.

After discussion, it was agreed to remit the report to the Presbyteries for further consideration. The Presbyteries to report to the Synod on the points raised.

Union with the U. P. Presbytery.

32 The minute of the January Presbytery on the subject of union with the U. P. Presbytery was read; also the minute drawn up by the recent Presbyterian Council. It was thought by

the Synod that in view of the effort now being made to organize a South African Presbyterian Church on a wider basis, it is inexpedient to take steps at present to effect a smaller union.

Letter from
Rev. J. Thomson.

33 Read letter from Mr. Thomson in reply to the Presbytery's minute on the subject of services for Europeans at Idutywa.

The Synod regrets that Mr. Thomson seems to have misunderstood the spirit of the Presbytery's minute. What it desires is to have something done for the Europeans of Idutywa, whether in accordance with a request or an injunction. It is not expedient to raise questions of authority when these can be avoided. The Synod therefore contents itself with expressing the hope that the negotiations referred to will be resumed and carried to a successful issue as speedily as possible.

Pondoland.

34 Read the following minute from the Presbytery of Kaffraria—"The Presbytery having considered the present condition of Pondoland, strongly recommends to the Synod that communication with the F.M. Committee on the subject of Pondoland be resumed urging them to send out an ordained missionary; and that endeavours be made on our part to secure Native Missionaries for that field: That measures be taken to secure a site, or sites for mission stations in Pondoland: And that all European Congregations within the bounds of the Synod, and others beyond it who are in sympathy with us be requested to contribute to the support of the said mission."

There was no minute from the Transkeian Presbytery; but it was stated that they have instructed Messrs. Erskine and Matheson to attend to the matter of extension in Pondoland.

Mr. Erskine being present gave an account of their proceedings. The chief had indicated a district, and they had chosen a spot about twenty-three miles from Umtata.

The Synod express satisfaction with Mr. Erskine's statement: suggest that the sum of £5 now in his hands be used toward the cost of building a hut on the site: and resolve that an Evangelist be engaged at once, whose salary shall be paid out of the Mission Fund. Agree also to urge on the F.M. Committee the need of a European Missionary for the new station, and to endeavour to induce the European congregations to support the Native agency connected therewith.

New Edition
of Kaffir
Hymn Book.

35 Read communication from Congregational Union (per Rev. J. Harper) suggesting a revision of the Kaffir Hymn Book, and asking the Synod to take part in the work. Agreed to do so, and appoint the following Committee Messrs. Lennox and Knox Bokwe, with Dr. Ross as consulting member—Mr. Lennox Convener.

Adjourned till 2.30 p.m. Closed with the benediction. BRYCE ROSS, Moderator.

Met as adjourned. Minute read and confirmed.

In the absence of the Moderator, Mr. Moir was voted to the chair and opened the proceedings with prayer.

Beach Church. 36 No report was presented by the Committee on the East London—Beach Church. The Clerk stated what had been done by the Committee. No definite result has been attained as yet.

McFarlan. 37 The Moderator *p. t.* reported that the delegates had visited Macfarlan and dealt with the people. They had advised them to undertake the building of a new church. The con-

tributions for the first quarter amount to £14 15 11, for the second to £15 12 6, the improvement of last year being sustained,

Kaffir Studies. 38 With reference to Kaffir studies, Mr. McLaren reported that the Examination will be in October.

Dutch Reformed Synod. 39 The matter of communication with the Dutch Reformed Synod was referred to the Committee appointed at the January Presbytery.

Dr. Mathews. 40 Read communications from the Rev. Dr. Mathews, General Secretary to the Presbyterian Alliance intimating his intended visit to South Africa and his desire to meet as many of the Presbyteries as possible. Agreed to express the satisfaction of the Synod, and suggest a meeting with the Presbytery of Kaffraria in October.

Clerks' Fees. 41 It was agreed that the Congregations should be asked to pay £1 per annum for the fees of Presbytery and Synod clerks. The clerk was instructed to keep a note of all expenditure for stationery, postage, printing, &c., and submit it to next Synod, when the question of expenses must be dealt with further.

Standing Committee on Statistics. 42 It was resolved that a Standing Committee on Statistics be appointed, to tabulate statistics, etc., relating to all the work of the Congregations, Institutions, and Schools connected with the Synod. The duplicates of statistical statements for the F.M. Committee are to be sent to the Convener, who will return them at the meeting of Synod. The Committee to consist of the Presbytery clerks together with Messrs. McLaren and Lennox—Mr. Lennox Convener.

Mr. Mpamba a Marriage Officer. 43 The Clerk reported that an application made to the Colonial Secretary to appoint Mr. Mpamba a marriage officer had been refused.

The Clerk was instructed to reply asking reasons, and suggesting that the Commission be confined to the districts of King William's Town and Victoria East.

Rev. A. Allan
late of
Johannesburg.

44 The Rev. A. Allan, late of Johannesburg, having entered here, was welcomed by the Synod, and associated with them as a member during the remainder of the sitting.

Religion and
Morals.

45 The following deliverance on Religion and Morals was agreed to :—

“The Synod receive the reports on religion and morals, and thank the Joint-Conveners for their careful and comprehensive Statements. They find that religious life among the Native Christians is not giving back, but that many evil influences hinder it. Those influences operate with far greater power on the heathen, and tend to make mission work increasingly difficult. The hindrances chiefly noted are the use of intoxicating liquors, viz., Brandy and Kaffir beer, lack of regular and steady industry, petty dishonesty, and gambling, want of truthfulness, many forms of impurity and disregard of the Sabbath. Besides the tendencies of human nature, special causes are operating to intensify these evils. The Government Policy and the conduct of Licensing Courts encourage drunkenness ; the Diamond and Gold Fields as well as the example of many Europeans have introduced and spread gambling ; defective sleeping arrangements and various wedding customs are dangerous to purity. The absence of much public opinion in favour of good, the want of any keen sense of sin, and the easiness of life in this country among the Natives, are also contributing causes.

The remedies indicated are, the steady preaching of a pure gospel, enlightening the eyes, con-

verting the soul, making wise the simple; increasing pressure upon the Government and Legislature for the prohibition of liquor: strict and careful church discipline: patient efforts for social reforms in the home and habits of the people; attempts to get masters and mistresses to exercise careful and sympathetic supervision over their servants; and every endeavour to lift European life up to the position of an example for Natives to follow."

The Synod adopt and repeat the minute of the Presbytery of Kaffraria on circumcision and other evils viz.—"The Presbytery finding that circumcision is still carried on among the children of some church members, enjoin Kirk-Sessions to continue their efforts to put it down and direct the parents not merely to refrain from countenancing the custom but to take positive measures for its suppression * *

The Presbytery finds also that the sin of uncleanness prevails to a lamentable extent among young people on Mission stations and in towns. The Kirk Sessions are directed to give full attention to this matter; to instruct parents to suppress the *intanga*, and to provide proper accommodation for their families in their houses; to exercise proper supervision over children, especially at night; to, see to it that those who go to towns for work are engaged by masters and mistresses who will take an interest in the moral welfare of their servants instead of destroying it, and who will provide suitable accommodation and exercise careful supervision over them. The parents are directed to warn their children against mingling in promiscuous gatherings in towns, and to take means to prevent their doing so at home."

The Synod adverting to recent public state-

ments that the Natives generally are going back, desire to record that, according to their knowledge and judgement, this is not the case. The heathen may be doing so in some respects, sinking because besotted with drink. The Christians are not doing so, but advancing slowly yet steadily, and in spite of many adverse influences from without.

Next Meeting
of Synod.

46 It was agreed that the next meeting of Synod should be held at East London in the third week of July 1895—to begin on the Tuesday evening of that week.

Application to
Commisson
of Assembly.

47 The Clerk was instructed to ask the Commission of Assembly, if necessary to amend the Act constituting this Synod by specifying East London as one of the places of meeting for the Synod.

After reading and confirming the minutes of this diet, the Synod was closed with the benediction.

W. J. B. MOIR,
Moderator *p.t.*
JOHN D. DON,
Synod Clerk.

Prefatory Note.

"THE CONSTITUTION OF THE PRESBYTERIAN CHURCH OF SOUTH AFRICA" herewith presented is the outcome of a movement which originated with the Presbyterian Church of Capetown about four years ago. The desirableness of forming a union of all the Churches and Congregations in South Africa holding the Presbyterian form of Church Government was at once acknowledged by all to whom the project was submitted, and steps were taken to carry it into effect. Representatives from the Churches concerned have met four times in Conference. At the two first meetings, viz., Kimberley (1892) and Port Elizabeth (1893) there was very little accomplished. At Williamstown in 1894, a most decided impulse was given to the movement, a draft basis having been prepared to send down to Presbyteries and Congregations. Then, in July last, at East London the strong desire for union was evident. Prolonged and careful consideration was given at all these meetings to the various points and interests involved in the proposal for union; and, at the last meeting, the many important suggestions made by Sessions, Congregations, and Presbyteries were fully so discussed, that it is believed no point of vital moment has been overlooked in the course of these deliberations. The "Constitution" now submitted to the Churches and Presbyteries was unanimously adopted at the last meeting of the "Federal Council," which was largely attended by brethren from all parts of South Africa.

The spirit of unanimity and brotherly love, which in a very marked degree characterised all the meetings and proceedings of the Council at which the Constitution in its final form was adopted, was felt to augur well for the speedy and hearty realisation of the hopes cherished by many for the union of our Presbyterian Churches, for their benefit, and for the glory of God. May He grant to all who are interested in this matter, and who are now called to consider the project with a view to its consummation in the near future, "the spirit of power and of love and of a sound mind."

Constitution

OF THE

Presbyterian Church of South Africa.

Whereas organic union among the different Presbyterian Congregations and Presbyteries in South Africa is desirable as a manifestation of the spiritual unity which exists between them, and whereas the welfare and growth in this country of our common Church are largely dependent on the formation of such a union; and whereas the Home Churches have on more than one occasion expressed their earnest desire that such organic union should be formed: Therefore, we, the undersigned Ministers and Elders, authorised by, and acting on behalf of, the different Presbyteries and Congregations we represent, do hereby unite with one another in the formation of a Presbyterian Church for South Africa on the following basis:—

1. The name of the United Church is "The Presbyterian Church of South Africa."

2. The Word of God as contained in the Old and New Testaments is the supreme Rule of Faith and Practice in this Church. Adhering to the system of Doctrine contained in the Confessions of the Reformed Church, we hold the Westminster Confession of Faith as our subordinate standard, and accept the "Twenty-four Articles of that Faith" adopted by the Presbyterian Church of England as a statement of the fundamental doctrines taught therein.

3. The Presbyterian form of Church Government is held to be founded on, and agreeable to, the Word of God.

4. Membership in this Church is based upon an intelligent profession of faith in Christ, sustained by a life consistent therewith.

The following arrangements (subject to revision by the Supreme Court of the Church) are made for Organisation, Administration, and Finance.

I.—ORGANISATION.

(A.)—1. The Supreme Court of this Church is a General Assembly, consisting of Ministers and Elders representing proportionally the several Presbyteries of the United Church. The

Assembly shall meet on such dates and at such places as may be agreed upon from time to time.

2. Subordinate to the Assembly there shall be four Synods—

- (1) The Synod of the North;
- (2) The Synod of Transkei;
- (3) The Synod of the East;
- (4) The Synod of the West.

The Synod of the North shall include the Presbyteries of Natal and Transvaal.

The Synod of Transkei shall include the two Presbyteries of Transkei (Free Church and United Presbyterian).

The Synod of the East shall include the Presbyteries of Kaffraria and Adelaide.

The Synod of the West shall include the Presbytery of Capetown and the Congregation of Port Elizabeth.

Power is reserved to the Assembly to alter or modify this distribution as from time to time may be determined.

3. These Synods shall when possible meet at least once each year, their respective Presbyteries meeting as often as may be necessary.

(B.) The several existing Presbyteries shall, on declaring their acceptance of, and adherence to, the foregoing Constitution, be Presbyteries in the United Church. Ministers and Congregations not at present connected with any Presbytery shall on the same conditions be recognised as Ministers and Congregations of the United Church.

(C.) The General Assembly being the Supreme Court of the Church, its decisions shall in every case be final. Such of the present Ministers, however, as may seek the privilege shall, on decisions affecting their ministerial standing, have a right of appeal to that Church by which they were appointed to South Africa, subject to such conditions and under such rules as the General Assembly shall hereafter from time to time fix and determine.

II.—ADMINISTRATION.

1. The General Assembly shall have at least two standing committees,—one to be called the Church Extension Committee, to be charged with forming and aiding new Congregations amongst the European population; and another, to be called the Mission Committee, to be charged specially with promoting Mission work among native and other coloured people in South Africa.

2. Each Session shall present annually to its Presbytery a brief report of its work and condition; each Presbytery shall in

turn present to its Synod a report of the work and condition of its several congregations; and each Synod shall present to the General Assembly a report of all Congregational and Mission work carried on within its bounds.

3. The Procedure of the whole Church shall be regulated by the Book of Common Order of the Presbyterian Church of England (Edition 1894) as far as its regulations are applicable to the circumstances of the Church of South Africa, the Church reserving to itself the right of providing a Procedure of its own.

III.—FINANCE.

1. All property vested in Trustees for the benefit of particular Congregations or Mission Boards may continue to be so vested, or may be transferred by their owners to be held "in connection with the Presbyterian Church of South Africa," and nothing in these presents contained shall be held in any way to prejudice existing Trusts.

2. The United Church assumes no financial responsibility in reference to arrangements which at present exist between any of its Ministers and the Congregations to which they minister.

3. Nothing in this Union shall be held as in any way diminishing the claims of Mission Stations or Institutions, or of Congregations at present receiving help from the Home Churches, on their continued sympathy and support.

4. Nothing in this Union shall in any way affect the rights of the Home Churches, after consultation with Presbyteries, to make or terminate appointments to Mission Stations or Institutions for which they contribute the whole, or the greater part of the salaries.

5. Nothing in this Union shall be held as affecting the management of existing Mission Institutions by their respective Boards under the supervision of the Foreign Mission Boards of the supporting Churches, or the relation of such Institutions to the Presbyteries of which the ordained members of their staff are members.

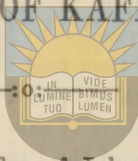
(Signed) JOHN SMITH, *Chairman.*

J. T. FERGUSON, } *Joint*
J. LAING, } *Secretaries.*

N.B.—As Rev. J. T. Ferguson has left the Colony for an indefinite time on a visit to Scotland, it is requested that all communications be addressed to the undersigned.

J. LAING,
The Manse, Addington, Durban.

MINUTES
OF
THE SYNOD OF KAFFRARIA.



At East London, the 16th day of July 1895; which day the Synod of Kaffraria met in the Presbyterian Church. In the absence of the Moderator, and acting as his representative by request, the Rev. Brownlee Ross conducted public worship and thereafter constituted the Synod.

Sederunt: Revs, Mzimba, Makiwane, W. Stuart, J. McLaren, A. Hanesworth, J. T. Ferguson, E. Tsewu, D. D. Stormont, B. B. Ross, M. C. J. Matheson, Dr. B. Ross, D. D. Young, R. Abel, J. Lennox, J. Thomson and the clerk,—*Ministers*.

Messrs. Paterson, Jackson, Mbem Njikelana, Tudhope—*Elders*.

2 Roll. The Roll was made up as follows:—

Presbytery of Kaffraria.

Revs. Bryce Ross, D.D., Pirie; James Stewart, M.D. D.D., Lovedale; J. D. Don, King Willham's Town; P. J. Mzimba, Lovedale; E. Makiwane, Macfarlan; W. Stuart, Burnshill; A. Hanesworth, Fort Beaufort; J. T. Ferguson, East London; D. D. Stormont, Lovedale; R. Abel, East London West; E. Tsewu, Johannesburg; J. Lennox, Lovedale—*Ministers*. Messrs. F. Tudhope, King William's Town; J. Dallas, East London West; J. O. Paterson, East London East; Mavuso Kala,

Sheshegu, Lovedale; Patuleni Somniso, Macfarlan; John Makubalo, Pirie; and Mbem Njikelana, Burnshill—*Elders*.

Presbytery of the Transkei.

Revs. Richard Ross, Cunningham (*Emeritus*); D. Doig Young, Main; J. McLaren, Blythswood; J. Thomson, Duff; D. L. Erskine, Somerville; J. Brownlee Ross, Cunningham; M. J. C. Matheson, Ross;—*Ministers*. Messrs. Patuleni Kakaza, Main; Merkie Wildebeest, Somerville; Mhlakaza Xongwana, Cunningham—*Elders*.

The Clerk moved that the Rev. W. Stuart of Burnshill be elected Moderator of Synod for the year. This was seconded by Mr. McLaren and unanimously agreed to. Mr. Stuart then took the chair.

The Clerk proposed that the following brethren—not members of this Synod but now in town for the meeting of the Presbyterian Council—be associated with the Synod at its sittings: Revs. J. Laing, Durban; Gray, Pretoria; Smith, Maritzburg; Dewar, Tarkastadt; Mavor, Cape Town. Agreed to.

Agreed that the Standing Committee on the Synod's business, and the other Committee of Synod shall meet on Thursday morning between 9 and 10 o'clock. Adjourned till Thursday at 10 a.m. Closed with prayer.

W. STUART, Moderator.

July 18th. The Synod met as adjourned and was opened with prayer by the Moderator. The minutes of the previous diet were confirmed.

An invitation to the Synod from Mr. John Walker of Cape Town (one of the delegates of the P. Council) to dine at the Beach Hotel this evening was accepted with thanks. The Synod regret their inability to accept an invitation from the Office-bearers of the East London Congregation to an excursion up the river during the sittings, on account of the pressure of business.

The Clerk gave a *resumé* of the business transacted at last Synod, and presented a report from the

Business Committee as to the business of the Synod. The order of business suggested was agreed to.

The Report on Religion and Morals was then called for. Mr. Brownlee Ross, Joint Convener, stated that ^{7 Religion and Morals.} he had received the report from his colleague (the Moderator) but had mislaid or lost it. He apologised for the misadventure, and suggested that a verbal *resumé* of the report should be given. The Moderator left the chair for this purpose, which was occupied by Mr. Hanesworth. After the Moderator had reported for the Presbytery of Kaffraria, Mr. Ross gave a similar verbal report for the Transkei. Mr. McLaren moved the adoption of the report, with a hearty vote of thanks to the joint conveners. Agreed to. Agreed also to appoint a Sub-Committee, consisting of Messrs McLaren and Stormont, with the joint conveners, for the purpose of drawing up a deliverance on the subject, to be submitted to a later diet of Synod.

The Report on Temperance was then called for, ^{8 Temperance.} but in the absence of Dr. Ross, one of the joint conveners, the business was postponed.

Report of the Delegates appointed at last Synod to meet delegates from the Congregational Union for conference with a view to the settlement of the Gillton business was given in by the clerk. The delegates had met after last Synod rose and come to the agreement contained in a Signed document, which he read, as follows:

^{9 Gillton Meeting of Delegates.} At King William's Town, 9th of July, 1894, a meeting ^{Agreement.} of the Committee appointed by the Congregational Union to deal with the Gillton question, and the Committee appointed by the Kaffrarian Synod to confer with them was held in the vestry of St. Andrew's Church. Present: Revs. J. Mackenzie, J. Harper, W. Rubusana, and Edward Hughes, Esq., representing the Congregational Union; Rev. W. J. B. Moir, W. Stuart, E. Makiwane, and J. D. Don, representing the Synod of Kaffraria. The Rev. J. D. Don, being asked to take the chair, opened the meeting with prayer. After statements by Mr. Harper as to the earlier history of this matter, and by the delegates from the Union as to the state of things they find existing and the conclusions they have come to as to the practical unanimity of the

call to Mr. Makiwane at the time it was given, the following agreement was come to by the representatives of both bodies :

(1) That the charge of the Gillton Church and the use of the property attached thereto be handed over to Mr. Makiwane and the Free Church so long as Mr. Makiwane remains at Macfarlan.

(2) That in case of Mr. Makiwane's removal, if a wish should be manifested by the Gillton people, or by a majority of them, to call a Congregational Minister, they shall be free to do so, and that the property shall accompany the cure of souls.

(3) That Survey be applied for in behalf of the united Presbyterian and Congregational Churches of Gillton ; that the title be vested in the Secretary of the Congregational Union and the Clerk of Synod ; that the name Gillton Mission be retained. In addition to the land applied for, and the building erected thereupon, the property consisted of the Communion Service and bell. (Signed) W. J. B. Moir, John Mackenzie, John Harper, Edward Hughes, J. D. Don, W. B. Rubusana, Wm. Stuart, Elijah Makiwane.

Mr. McLaren moved that the Synod adopt the Report and thank the Delegates for their diligence. Agreed.

10 Survey at
Gillton.

The Clerk stated that in accordance with the Art. 3. of this agreement he had applied for Survey. After some correspondence the Secretary to the Land Department, writing on the 13th February 1895, concludes as follows ; " I am directed to transmit herewith a copy of a petition from the Independent Church Congregation at Gillton submitted by the C. Commissioner of Victoria East, under cover of his letter of the 24th ult. and to say that it would appear to the Secretary for Agriculture desirable that some arrangement should be un-animously agreed upon before any further steps be taken in regard to the grant."

The Clerk reported that the delegates of the Congregational Union had introduced the subject of amalgamating the Native church at Fort Beaufort under Mr. Hanesworth with the Congregational church under Mr. Wauchope, referring to the fact that there was formerly but one native church, and urging a return to that state of things. They (F. C. delegates) had promised to represent these views

11 New Church
at Ft. Beaufort.

to the Synod, and given the assurance that the matter should receive full consideration.

Read memorial from the Fort Beaufort native church opposing the transfer on the following grounds:—

(1) That the church was built as a Presbyterian Church sixteen years ago and has been maintained as such ever since.

(2) Until recently no other services were held in the location, in which they have been practically the only Christian workers.

(3) That only three of their number were ever connected with the Independent body.

(4) That the Rev. I. Wauchope has recently built a meeting place in the location, and that there is scope for both.

(5) That there is no desire on the part of the people to be separated from the Presbyterian Church. Therefore they protest against the suggested transference as disastrous to their interests. The Memorial is signed by four elders, thirty members, and forty-four adherents of the Church.

The Synod having considered the whole question find (1) That the Presbytery of Kaffraria declined for years to recognise any relation to the Church in question though the work was carried on by one of its members, the Rev. J. Berry. (2) After it was found that the Congregational Union had not been working in that district for a long period, the Presbytery formally recognised and received the said church into what was meant to be permanent ecclesiastical connection as one of its congregations. (3) That in face of the present condition of things as indicated by the memorial to the Synod, it would be neither right nor expedient to sever the connection. The Synod regrets its inability to make the desired response to the suggestion made at the Conference of Delegates held on the 9th July 1894.

On application from the Presbytery of Kaffraria with reference to three Students of Theology who have completed their course, a Committee was named for the purpose of examining them, with a view to licence, consisting of Messrs. Lennox, Makiwane, and Thomson, with the Moderator. If the Committee is satisfied the Synod sanctions their being licenced.

13 Report on
Temperance. Dr. Ross, Joint Convener, read the Report on Temperance. The Synod receive the Report, thank the Conveners, and appoint Messrs. Ferguson and Brownlee Ross, with the Joint Conveners, a Sub-Committee for the purpose of preparing a deliverance to be submitted at a subsequent diet.

Adjourned till 2.30. p.m.

W. STUART, Moderator.

Met as adjourned. Minutes of last Diet confirmed.

14 Johannes-
burg New
Church. The Clerk stated that the Report for 1894 had been sent to the Colonial Committee which has assigned a small sum annually to Mr. Tsewu. Mr. Tsewu being present made verbal statement regarding his work and read the Financial Report. The Deacons' Court ask the Synod to support an application to the Church at home for a loan of £200 for a few years to meet building charges. The Synod rejoices to hear of progress at Johannesburg. They dissuade the Deacons' Court from making the application for a loan, as they have found applications of the kind to be useless. With reference to a suggestion that the required sum may be secured through a Building Society at Johannesburg,—agreed to consult assessors.

15 Zoutspans-
berg. Read document bearing on the question of the congregations in the Zoutspansberg District of the Transvaal, formerly under the Rev. G. Tyamzashe, viz.: (1) Minute of last Synod and minute of Presbytery of Kaffraria. (2) Letters from Revs. G Tyamzashe, and J. Pritchard. Rapsela, a delegate sent by the churches, addressed the Synod on their behalf. Various questions put to the delegates by the Synod were answered by him.

The Synod having regard to all the facts cannot reject the application. They feel, however, that the information before them is not enough to warrant a favourable decision. They agree, therefore, to send a deputy from the Synod, (1) to visit the Johannesburg Congregation, (2) to visit the Zoutspansberg churches and report on the whole subject. They appoint the Moderator to do so at his earliest convenience.

The Synod expect that the churches concerned will give some

assistance in bearing the expenses of the deputation. They also approve of Mr. Tsewu accompanying the Moderator if this can be arranged without additional expense.

Adjourned till 10 a.m. to morrow. Closed with prayer.

W. STUART, Moderator.

19th July. The Synod met as adjourned. Opened with prayer by the Moderator. Minutes of last diet were read and confirmed.

Report on Students of Theology called for. The Report being in print, copies had been distributed among the members of Synod, and were laid on the table by Mr. Stormont, Convener. Mr. Brownlee Ross moved the adoption of the report, seconded by Mr. McLaren, agreed. The Synod sanction the proposal in particular, that the Presbytery of Kaffraria take Messrs. Ndongo Matshikwe, Petwell Matshikwe, and Yekelo Mballon licence.

Mr. Stormont drew the attention of the Synod to recent changes in the course of study introduced by the Educational Department which may require or suggest certain changes in our existing regulations as to theological students. The Synod remit to the Presbytery of Kaffraria to communicate with the Lovedale Education Board on the subject and to report on the question, whether it be necessary, in view of the changes referred to, to make any alteration in the course presented for intending theological students.

The Treasurer's Report was given in as follows:—

MINISTERS' FUND.

1894 1895

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total | | |
|----------------|-------------|-----|-----|-------------|----|----|-------------|-----|-----|-------------|----|----|-------|----|---|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 24 | 9 | 8 | 35 | 6 | 1 | 24 | 12 | 3 | 33 | 13 | 9 | 118 | 1 | 9 |
| Macfarlan ... | 14 | 4 | 5 | 8 | 16 | 5 | 6 | 5 | 5 | 15 | 4 | 9 | 44 | 11 | 0 |
| Burnshill ... | ... | ... | ... | 58 | 9 | 0 | ... | ... | ... | 45 | 0 | 0 | 103 | 9 | 0 |
| Pirie ... | 14 | 6 | 3 | 5 | 6 | 8 | 11 | 7 | 1 | 12 | 15 | 10 | 49 | 17 | 6 |
| Cunningham ... | 20 | 15 | 4 | 21 | 16 | 10 | 16 | 6 | 8 | 15 | 16 | 8 | 74 | 15 | 6 |
| Main ... | 6 | 10 | 0 | 13 | 6 | 1 | 7 | 17 | 11 | 16 | 10 | 2 | 44 | 13 | 2 |
| Duff ... | ... | ... | ... | 10 | 0 | 10 | ... | ... | ... | 9 | 11 | 8 | 19 | 12 | 6 |
| Somerville ... | 4 | 15 | 8 | 23 | 9 | 7 | 3 | 18 | 4 | 6 | 5 | 8 | 38 | 9 | 3 |
| Ross ... | ... | ... | ... | 4 | 3 | 4 | ... | ... | ... | 3 | 6 | 8 | 7 | 10 | 0 |
| | 85 | 1 | 4 | 180 | 14 | 10 | 76 | 9 | 4 | 158 | 14 | 2 | 500 | 19 | 8 |

* Additional for 1894.

MISSION FUND.

1894

1895

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total | | |
|----------------|-------------|----|----|-------------|----|----|-------------|----|----|-------------|----|----|-------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d. |
| Lovedale ... | 4 | 18 | .. | 7 | 1 | 2 | 4 | 18 | 6 | 6 | 14 | 9 | 23 | 12 | 5 |
| Macfarlan ... | 2 | 16 | 10 | 1 | 15 | 4 | 1 | 5 | 1 | 2 | 13 | .. | 8 | 10 | 3 |
| Burnshill ... | .. | .. | .. | 11 | 13 | 9 | .. | .. | .. | 9 | .. | .. | 20 | 13 | 9 |
| Pirie ... | 2 | 17 | 3 | 1 | 1 | 4 | 1 | 4 | 4 | 2 | 11 | 2 | 9 | 19 | 8 |
| Cunningham | 10 | 7 | 8 | 10 | 18 | 6 | 8 | 3 | 4 | 7 | 18 | 4 | 37 | 7 | 10 |
| Main ... | 1 | 6 | 3 | 2 | 13 | 2 | 1 | 11 | 7 | 3 | 7 | 10 | 8 | 18 | 10 |
| Duff ... | .. | .. | .. | 2 | 0 | 2 | .. | .. | .. | 1 | 18 | 4 | 3 | 18 | 6 |
| Somerville ... | .. | 19 | 1 | 4 | 13 | 11 | .. | 15 | 8 | 1 | 5 | 1 | 7 | 13 | 9 |
| Ross ... | .. | .. | .. | .. | 16 | 8 | .. | .. | .. | .. | 13 | 4 | 1 | 10 | 0 |
| | 23 | 5 | 1 | 42 | 14 | 0 | 20 | 3 | 11 | 36 | 1 | 10 | 122 | 4 | 10 |

* Omitted in 1894.

TOTAL MINISTERS' AND MISSION FUNDS FROM JULY 1894 TO

 JUNE 1895.

Ministers' Fund £500 19 8
 Mission Fund 122 4 10
 University of Fort Hare £623 4 6

Together in Excellence

TOTAL FROM EACH STATION FROM JULY 1894 TO JUNE 1895.

CONTRIBUTIONS TO SYNOD FUNDS.

| | £ | s | d |
|----------------|-----|----|----------------|
| Lovedale ... | 141 | 14 | 2 |
| Macfarlan ... | 53 | 1 | 3 |
| Burnshill ... | 124 | 2 | 9 |
| Pirie ... | 59 | 17 | 0 ^p |
| Cunningham | 112 | 3 | 4 |
| Main ... | 53 | 12 | 0 |
| Duff ... | 23 | 11 | 0 |
| Somerville ... | 46 | 3 | 0 |
| Ross ... | 9 | .. | .. |
| | 623 | 4 | 6 |

N.B. The Contribution from the Missionary Association of St. Andrew's, King William's Town, for an Evangelist in Pondoland viz. £24 per annum must be added to this amount.

The Synod adopt the Report and thank the Treasurer. Without making particular inquisition into the facts presented and questions suggested by the returns as to the state of things in the various congregations, which seem to differ greatly in the matter of *proportionate* giving, the Synod urge upon all Deacons' Courts and Congregations, the duty of systematically contributing the full amount due in proportion to membership, according to the engagements entered into when the Funds were established on their present footing.

If this were done in all the congregations, the annual amount would be largely increased, and funds would be available for further extension. It is only in this way that the Church can be extended.

The Report on Evangelists being called for was read by Mr. Young one of the Joint Conveners. There are 32 Evangelists at work, 11 of these being supported from the Synod Fund, 4 at Somerville, 2 each at Duff, and Main, and Lovedale, and 1 at Ross. The others are supported by local contributions or by funds sent from home. The sum sent from Scotland last year was £241; the payments of the Synod Fund amounted to £114. In mentioning the applications for additional help, Idutywa and Ross are recommended, should funds allow.

A report on the Evangelists Class at Lovedale was also read, signed by Dr. Stewart, and embodying statements by Revs. Philip and Lennox who conducted it. It consisted of members from different missions who completed their course last year, and are now at work. A similar class will be formed in January 1896.

The Moderator, who is Joint Convener, expressed his views on some of the points embraced in the Report.

Report on Lands and Titles was given by the Clerk. Surveys recently made at Spreull, an outstation of Pirie; Sheshegu, an outstation of Lovedale; and Gxulu, an outstation of Burnshill. With these titles completed the Synod will hold valid title for all the mission lands on this side of the Kei. The sum of £81 2 11 has been remitted by the F. M. Committee for the Burnshill, Macfarlan, and Lovedale titles referred to in the report to last Synod.

Two stands at Johannesburg occupied by the Native Church have recently been transferred to the General Trustees of the Free Church of Scotland, and registered in their name, the papers being now in the Clerk's possession. The thanks of the Synod are due to Messrs Tsewu and Bompas, also to Messrs Solomon and Thomson, solicitors, Johannesburg, and Messrs Innes and Hutton, solicitors in King William's Town for counsel and assistance in this matter.

Mr. Mzimba moved that the Report be adopted, and the thanks of the Synod given to the Convener. Agreed to. Adjourned till 2.30.

W. STUART, Moderator.

Met as adjourned. Dr. Ross engaged in prayer at the request of the Moderator. Minutes of last diet read and confirmed.

The Clerk proceeded to read a Report on the Extension of the Mission drawn up by Mr. Richard Ross, Convener. Before doing so he stated that Mr. Ross objects to the expression used in the minutes of last Synod that he was under a misapprehension. He sent no report because the Synod had said nothing to him about sending a report. The Synod itself was to blame in not being sufficiently definite in its minutes, and explicit through its clerk.

It was agreed to adopt the Report and convey the thanks of the Synod to Mr. Ross.

Read reference from Presbytery of Transkei of date 6 June 1895. The Presbytery regret to learn that there is no immediate prospect of a European missionary being appointed for Pondoland. In the circumstances, they suggest that, if possible, Mr.

W. Mpamba should be transferred from Pirie to Somerville Mission, to work chiefly in Pondoland as an ordained Assistant. The Presbytery, however, state their strong conviction that a European missionary is absolutely necessary for the successful prosecution of the mission in Pondoland. After full discussion and hearing personal statements from Dr. Ross and Mr. Mpamba, the following resolution moved by the Clerk and seconded by Mr. Ferguson was agreed to. Resolved—That inasmuch as (1) A pledge was given to the chief when he granted a site for a mission station that a European Missionary should be sent to Pondoland, (2) It is not desirable that Mr. Mpamba should be removed from Pirie at present. (3) It is necessary to provide efficient assistance to Mr. Erskine especially in view of his probable departure on furlough next year; one of the candidates who will be licensed in October be then appointed to assist Mr. Erskine as a probationer in his work generally but with a

21 Extension
of Mission.

22 Reference
from Trans-
kei Presby-
tery Mr.
Mpamba and
Pondoland.

special reference to Pondoland. The Synod also resolve to urge the F. M. Committee more strongly than ever to send a European missionary to Pondoland.

Read reference from the Presbytery of Transkei of same date as follows:—"The Clerk brought before the Presbytery the desirability of forming a new Mission District between Main and Idutywa under the charge of a Native probationer. The Presbytery refer the matter to the Synod." The Clerk stated that Mr. R. Ross besides referring to this in the Report just read had written on the subject. He holds it would be good for Mr. Young to be relieved of the Tora people, and good for Mr. Thomson to be relieved from the charge of those who would be added to the new centre. And an opportunity would be given to both of doing more for Europeans.

The Synod resolved to appoint a probationer to reside near the boundary of the Idutywa and Engcobo Divisions, to work under the direction of the missionary at Duff for the first fourteen days of each month in the districts of Esihlabeni, and Mbelweni, and during the remainder of each month under the direction of the missionary at Main in the districts of Tora and Qengqeleka.

Resolved also that, in both cases, the probationers appointed shall be paid out of the Ministers' Funds, and that the designation of the men for both spheres shall be left to the Presbytery of Kaffraria.

²³ Report on Education. The Report on Education was presented by Mr. Lennox, Joint Convener. It contained useful and interesting statistics as to the schools connected with the mission. There are 91 schools, and 172 teachers, of whom 134 are Natives and 38 Europeans, 90 male and 82 female teachers. There were 6222 scholars on the roll, of whom 38.6 p.c. are below standard, a result somewhat more favourable than 42.69 p.c. for the whole colony.

The Synod receive the report, thank the conveners Messrs Lennox and McLaren, and order the report to be printed. They enjoin on teachers and Superintendents the observance of these rules, that at least half an hour be devoted to the Bible lesson

daily—that the time-table be really followed in the actual daily working of the school. They instruct them also to do all they can to secure greater regularity of attendances, and to use strenuous efforts for the payment of fees.

25 Report on
Statistics.

The Report on Statistics was presented by Mr. Lennox, Convener. The Synod receive the Report and thank the Convener. They express their gratification at the progress indicated during the year, amounting to a good-sized congregation (535). With reference to the suggestions as to the best mode of stirring up more life and interest in the Sunday Schools and rendering them more efficient, appoint a Committee to consider the whole subject, and draw up a scheme specially fitted to meet the needs of missionary schools. The Committee will report to next Synod. To consist of the Moderator, Messrs Young, Mzimba, Ross, and Stormont; Mr. Stormont, Convener.

Adjourned to 7. 30.

W. STUART, Moderator.

University of Fort Hare

Met as adjourned. Opened with prayer. Minutes of previous diet continued.

26 Kaffir Stu-
dies.

Mr. McLaren read extract from minutes of Presbytery of Transkei, on the subject of Kaffir studies to the effect that Mr. Matheson had passed his first year examination satisfactorily in October 1894.

27 Dutch Re-
formed Church.

The Clerk read a letter which had been sent to the Synod of the Dutch Reformed Church, which met at Capetown last year, conveying the fraternal greetings of this Synod. Read also a reply signed by the Scriba of the Dutch Reformed Synod reciprocating the brotherly feelings expressed, and expressing the hope that the obstacles which now keep the two churches apart may in course of time be removed. Copies of minutes bearing on the subject of Union, on the restriction of the Liquor traffic, and the elevation of Poor Whites, were sent for the information of this Synod. Received with great satisfaction. Clerk instructed to prepare a minute.

28 Kaffir Hymn
Book.

With reference to the revised Kaffir hymn book, Mr. Lennox stated that information had been collected as to hymns required and preparation made for a revision

but the Joint Committee has not as yet taken action. The Synod refer the matter back to the sub-committee with instructions to try to secure the co-operation of the other members of the Joint Committee, especially the representatives of the Congregational Union, by which this Synod was asked to take a part in a revision—with a view to definite action without more delay.

29 Mr. W. Mpamba Marriage Register. The Clerk reported that Mr. Mpamba had been appointed a Marriage Officer within the Pirie Mission District.

30 Clerk's fees and Synod expenses. With reference to the Clerk's fees it was agreed that the Moderator should collect the outstanding amounts due. Agreed also that the Moderator in sending round for the Clerk's fee ask the Congregations to pay each 5s. to defray the expense of printing.

31 Presbytery records. Mr. McLaren reported that he and Mr. Lennox had examined the records of the Presbyteries of Kaffraria and Transkei, and had attested the same.

32 Makeni of Cunningham. Mr. Matheson, in the absence of Mr. Brownlee Ross brought up the following matter. One of the Cunningham church members named Makeni had been cut off for lying and contumacy. Immediately thereafter a minister connected with the Congregational Union (Mr. Sihlali) came to this man's kraal, conducted services, accepted candidates, and in fact established a station which he placed under the charge of the same Makeni.

The Synod agree to appoint a committee consisting of Messrs McLaren, Matheson, and Ross, to inquire into the particulars, and take what steps they deem proper, communicating with Mr. Sihlali, and if necessary with the Congregational Union.

33 Survey. The Moderator stated that the people of one of the locations in his district, are desirous of obtaining survey, and have raised £258 for the purpose, a sum now in the hands of the magistrate. The backwardness of some of the people is the reason why the whole sum necessary has not been raised; the people wish to know whether the Synod could help them to procure survey notwithstanding, by making representations on their behalf.

Appoint the Moderator and the Clerk a Sub-Committee to

correspond in name of the Synod with the Land Department and see whether anything can be done in the direction of their wishes.

Read overture from Presbytery of Kaffraria as follows: Whereas the Missions of this Church have been identified for more than seventy years with the progress of the native people and native Christians form a majority of its numbers; whereas also recent legislation is fitted to awaken serious alarm on their part, the Presbytery would ask the Synod to give its consideration to the matter with a view to instruct and arouse the public conscience. After full discussion and important statements on the present aspect of affairs by various members of Synod, the following resolution was unanimously agreed to—

“Whereas the Missions of this Church have been identified for more than seventy years with the progress of the Native people, and Native Christians form a majority of its members: Whereas also certain recent acts of legislation in this colony bear a repressive aspect towards the Natives and are fitted to awaken serious alarm in them, and all who have their best interest at heart: This Synod desires to express its deep sympathy with the Native people in the circumstances in which they have been placed by such legislation as the Labour Tax of the Glen Grey Bill, certain clauses of the East London Municipality Act, and the Haarhoff Resolution, or so called Curfew Bill. They protest against the spirit of that legislation as oppressive, unjust and immoral, and would appeal to the conscience of the community to join in this protest and to use every effort to have these obnoxious measures repealed. They hold, and have always maintained that the proper way to combat the evils aimed at by the legislation referred to is the prohibition of the sale of liquor to Natives. They instruct the Clerk to send a copy of this Minute to the newspapers. They agree to petition Parliament for the repeal of the Labour Tax and the Haarhoff Resolution.”

The following minute on the communications from the Synod of the Dutch Reformed Church was approved of. Read letter from the Synod of the Dutch Reformed Church written by Rev. J. H. Hofmeyer,

34 Overture from Presbytery of Kaffraria. Repressive legislation.

35 Dutch Reformed Synod communication Minute on.

Scriba, with resolutions of Synod referred to in the letter. Also the following telegram received from the Scriba.—“Christ the Head guide deliberations.”

The Synod thank the Scriba for his kindly Christian greeting. They have heard the Dutch Synod's letter with great satisfaction and cordially reciprocate the fraternal feelings expressed therein. They have read the Resolutions forwarded for their information with great interest, and assure the Dutch Reformed brethren of their hearty co-operation in connection with these matters, and of their prayers that the aims of the Church, especially in regard to the Liquor question and the Labour colonies may be fully realized.

The Synod being fully cognisant of the proceedings of the Presbyterian Council whose meetings have alternated with those of the Synod, notes with satisfaction the progress made towards the unification of the several Presbyterian Churches in this country and the formation of a South African Presbyterian Church. Agreed to forward the Basis recently agreed upon to the F. M. Committee for its consideration and approval.

³⁷ Religion and Morals. The Deliverance of the Synod on the Report on Religion and Morals prepared by the Committee, was read by Mr. McLaren and adopted by the Synod.

³⁸ Temperance. The Deliverance of the Synod on the subject of Temperance prepared by the Committee appointed for the purpose was adopted by the Synod.

³⁹ Next Meeting. It was agreed that the next meeting of Synod should be held at King William's Town on the evening of Thursday the 16th day of July 1896.

Closed with the benediction.

W. STUART, Moderator.

JOHN D. DON, Clerk.

THE THEOLOGICAL DEPARTMENT

AT

LOVEDALE



(Reprinted from the Christian Express.)

University of Fort Hare
Together in Excellence

SYNOD REPORT ON STUDENTS,
JULY, 1895.

LOVEDALE:
PRINTED AT THE MISSION PRESS,
June 1895.

REPORT ON THEOLOGICAL STUDENTS
AT LOVEDALE.



University of Fort Hare
Together in Excellence

At the close of the first session of 1895 six students finished their theological course at Lovedale by passing the Exit Examination in Theology.

THE STUDENTS.

The names of the candidates for the final examination were :—

| | |
|--------------------|-----------------------------|
| Joseph Dambuza, | Presbytery of Natal. |
| Candlish Koti, | Presbytery of the Transkei. |
| Yekelo Mbali, | Presbytery of Kaffraria. |
| Ndongo Matshikwe, | ” ” |
| Petwell Matshikwe, | ” ” |
| Andries Ontong, | Congregational Union. |

THE CURRICULUM.

As it may be of interest both to those who are in sympathy with mission work and to those natives, who intend studying for the ministry, we present here a summary of the Theological Course, approved by the Churches interested in it.

Candidates for entrance into the Theological Department in Lovedale must show evidence that they have been instructed in

the ordinary branches of knowledge as far as they are required for the Examination for the Matriculation certificate of the University of the Cape of Good Hope. The possession of the Matriculation certificate exempts them from an entrance examination. In certain circumstances other courses of study or certificates are accepted in place of the Matriculation one.

ARRANGEMENT OF CLASSES.

The curriculum in Theology extends over six sessions or three years and embraces the subjects of the following classes :—

First Year—English Bible, Apologetics, History of Old Testament Church, and Mental Science.

Second Year—English Bible, Systematic Theology, Church History and Ethics.

Third Year—English Bible, Systematic Theology, Pastoral Theology and History of Missions.

THE TUTORS IN THEOLOGY. University of Fort Hare

During the three last years, these students have attended the various classes of the Theological curriculum under the main charge of the Rev. T. D. Philip B.A., Tutor in Theology to the Congregational Union. The subjects of lecture and instruction for which he has been responsible, have been the English Bible, History of Old Testament Church, Church History and Pastoral Theology.

For several sessions, the Rev. Robert Johnston gave instruction in Systematic Theology; the Rev. D. D. Stormont in Logic, Mental Science, Ethics, and Theology and the Rev. J. Lennox in Theology, Church History, the History of Missions, and Ethics.

THE EXAMINATIONS.

Frequent class examinations were undergone by the students during the course of their training; much voluntary mission and Church work was undertaken by them; preaching and interpreting formed part of their ordinary duties. The Exit Examination in accordance with the syllabus, issued by the Presbytery of Kaffraria, and approved by others, interested in individual students, was held on the 29th 30th and 31st of May.

| SUBJECTS. | EXAMINERS. |
|--|-------------------|
| I. <i>Kaffir</i> , I. and II. Samuel, St. Luke, and I. Corinthians ... | } Dr. Ross. |
| II. <i>Exegesis of English Bible</i> , Psalms 1-x. St. Luke, and I. Corinthians. ... | |
| III. <i>Biblical Analysis</i> , Wright's Old Testament Introduction, Dod's New Testament Introduction. ... | } Mr. Hanesworth. |
| IV. <i>Church History</i> , The First Three Centuries and the Reformation. ... | |
| V. <i>Theology</i> , The Doctrines of God, and of the Sacraments. ... | Mr. B. Ross. |
| VI. <i>Ethics</i> , Butler's Three Sermons. | Dr. Stewart. |

EXIT EXAMINATION PAPERS.

A selection of the papers that were given to the six theological students is given below. Five sets of answers were examined by the Presbytery's examiners, while one set was examined by those of the Congregational Union.

EXIT EXAMINATION IN THEOLOGY.

SOME EXAMPLES OF QUESTIONS.

SCRIPTURE KNOWLEDGE.

Answers must be given either in Kaffir or in English.

- 1 What circumstances led to the choice of the first Jewish King? Wherein lay the wrongness of the demand for a King?
- 2 How was justice administered in the reigns of Saul and David?
- 5 Write a short life of John the Baptist.
- 7 Give briefly in your own words the parable in which Jesus Christ teaches the power of persevering prayer.
- 8 Write a short note upon idolatry in Corinth. What does St. Paul teach either about spiritual gifts or about the Resurrection?
- 10 Explain with context :
 Surely the bitterness of death is past.
 Man ! thy sins are forgiven thee.
 Shew me a penny.
 We have Abraham to our father.
 A tinkling cymbal.
 Christ sent me not to baptise but to preach the Gospel.

PRACTICAL THEOLOGY.

- 1 Write a careful introduction and analysis of the fifth or the tenth Psalm.
- 2 Give brief outlines of the Parable of the Great Supper, and indicate the lines of your interpretation of it.
- 3 Give a short introduction, including date, circumstances and outlines of the 1st Epistle to the Corinthians.
- 4 Draw up by means of your Bible a detailed analysis of 1 Cor. xv. showing clearly the lines of argument.
- 5 Draw up short sermon notes on 1 Cor. 1 : 23.
- 6 Write brief exegetical notes on any four of the following :—
 The Kingdom of God.
 But desire earnestly the best gifts.
 The interpretation of tongues.
 Woe unto you lawyers! for ye take away the keys of knowledge.
 For the Son of Man came to seek and to save that which was lost.
 The Lord said unto me, Thou art my son.
 What is . . . the son of man that thou visitest him.

BIBLICAL ANALYSIS.

- 1 State briefly what you know about the origin, the value and the influence of the Septuagint version of the Old Testament.
- 3 Who were the prophets of the exile? Write the life of any one of them with special reference to his prophecies.
- 6 State briefly the facts that point to the authorship of the Fourth Gospel. What is the theme of that Gospel?
- 7 Arrange in chronological order the Epistles of St. Paul, making remarks upon the assigned dates.
- 8 Remark on the authorship of the Epistle to the Hebrews.
- 10 State briefly and criticise, any one of various systems of interpretation that have been applied to The Revelation.

CHURCH HISTORY.

- 1 Describe briefly the condition of the Jewish and Gentile world at the time of Christ's birth, and show how the world was then being prepared for the preaching of the Gospel of the Kingdom of God.
- 3 What considerations led the Roman Emperors to persecute the Christians? Under what Emperor was the First Great Persecution waged, and how did it effect the general prosperity of the Church?
- 6 What influence had the Revival of Learning and the Invention of Printing in paving the way for the Reformation?
- 10 What position did the Reformers assign to the Word of God, and the doctrine of Justification by Faith and why?

SYSTEMATIC THEOLOGY

2 "The Sacraments are signs and seals, and they appeal to the mind and to the heart." Explain this statement, and distinguish between the manner of the appeal in each case.

4 "Christ Himself is freely offered to us in the Gospel, by faith He becomes ours, through faith we become one with Him." Show how each of these statements is exemplified in the Sacrament of the Lord's Supper.

5 State what is:—(a) the duty of the church in reference to persons to be admitted to the Lord's table:—(b) and the responsibility of the persons themselves.

6 Show how Scripture, Church History, and the present day experience of believers each contributes something to the formation of our Doctrine of God.

9 Show how The Kingdom of God as preached by Christ implies the Doctrine of the Trinity.



1 What do you understand by Conscience? Give other names for it and also Butler's description or definition.

4 What is meant by the 'Supremacy of Conscience?' If you accept that as a fact does it follow that conscience is a sufficient rule and standard of duty? Discuss this question.

5 Explain the uses in Butler of the words "Nature" "following nature," "acting morally," "being moral."

REPORT OF EXAMINERS.

The results of the examination held in May are very favourable to the students, who have now finished their curriculum. All of them have satisfied the Presbytery examiners, and they will doubtless present themselves for license to their respective Presbyteries at an early date.

The following extracts are selected from the reports of the examiners.

The examiner in Scripture Knowledge writes:—"As evincing a knowledge of Scripture the papers are good, though not of equal merit. The language—Kaffir,—also is good, being clear and simple, though there are differences here too. . . . In the formative period of Christianity among a people to whom it is new, those who have the guiding of thought should be most careful to convey the ideas of Scripture in words best fitted for that purpose."

The examiner in Systematic Theology as well as others urges upon the students the prime necessity of a thorough grasping of the English language. "All in all I think the students have

done very creditable work in this subject. I would however press very strongly upon them the fact that they must read English steadily in future if they are not to lose most of what they have gained."

The examiner in Biblical Analysis reports that the results were upon the whole very good. "In New Testament Criticism especially the students give evidence of careful training of much intelligence and of independent thought."

The examiner in Practical Theology says that the work of the students has been done with care. The hand writing is good, the exegesis careful, but proportion is wanting in the sermon outlines.

The examiner in Church History reports:—"If we allow for the disadvantages under which Native students labour, we must say that the papers show fair ability and on the whole a good knowledge of the special periods of study. . . . The ability to discern the bearing and application of the principles underlying the facts of Church History seems to need development."

The examiner in Ethics reports:—"Papers carefully done, and shewing a very creditable degree of acquaintance with the subject of examination."

In the detailed reports on the papers two matters are especially indicated for the future guidance of students in Theology—the need of a thorough grounding in English, and of the accurate exegesis of Scripture.

CONVENER'S REPORT.

The Clerks of the Presbyteries, to which the students belong, have been informed of the results of the Exit Examination and have received the corrected papers of their students. In the cases of Messrs. Yekelo Mbali, Ndongo Matshikwe, and Petwell Matskikwe, the convener would propose to the Synod the advisability of admitting them to license as probationers either at the Synod in July or at the Presbytery in October.

DAVID D. STORMONT
Convener.

MEMORANDUM ON THEOLOGICAL COURSE.

THE REV. T. D. PHILIP, B.A., LOVEDALE.



In bringing to a close my ~~ten years'~~ residence at Lovedale in the capacity of Theological Tutor, I must first thank the Free Church of Scotland, and more especially the Principal and the Board of Education at Lovedale, for the hearty and generous way in which they have carried out the provisions of the Agreement between the Congregational, Free, and United Presbyterian Churches, made at Grahamstown in September 1884.

The programme of Theological Education then drawn up, has been carried out with more or less strictness, and the endeavour has been made to impart an education approximating in the subjects taught to that which is prescribed for Theological Students in Scotland. In one very important respect the imitation of that model was not attempted. It was decided not to make Latin, Greek, and Hebrew any part of the scheme of theological education prescribed. What has been distinctively called scholarship was regarded as unattainable by native students, within the time that could be devoted to their Theological training, and a mere smattering of it was regarded as worse than useless. The spirit of the present age has placed the results of the ripest scholarship within easy reach of those who make little or no pretension to a knowledge of the dead languages, and what is there to prevent native students from availing themselves of such results? Even with this reservation, the

programme erected a standard for native Theological education corresponding somewhat to the general progress made by the natives of South Africa, and kept it parallel in some subjects but lower and less complete than the course prescribed at home. The same sort of knowledge was to be acquired. The acquisition of such Biblical knowledge was regarded as of much greater value to native pastors than the development of the critical faculty.

The preliminary course, instead of ending with a Bachelor's, or Master's degree, was to end with a Cape Matriculation pass, which is lower than the status that enables a man to enter the course of Literature and Arts at a home college, instead of quitting it for his Theological Hall. As a fact, only one of the students who passed through the course had matriculated before he entered, and had that condition been rigidly exacted, the whole scheme must have been abandoned at the outset. To get classes at all, men have had to be taken whose attainments fell short of those required for Matriculation. One does not need his ten fingers to count all the natives in South Africa who have matriculated in the Cape University. We hoped that an impulse would be given to many natives, stirring them up to the attainment of this modest minimum of general knowledge, but we have been disappointed.

This has been discouraging in the extreme to us, who desired to impart a solid substratum of general as well as Theological knowledge to such as were to exercise the ministry among their people. To some degree this is probably owing to deficiencies which are physical and hereditary. This will be slowly corrected by a perseverance in education through some generations, and such improvement would probably be already discernible, if we had a wide induction from facts. At Lovedale, we find the children of those who have received the best education, distinguished by mental activity. This physical deficiency is not however easily distinguished from the effects of early environment, which will also be more thoroughly improved, the longer we persevere in educating the young.

The third retarding influence upon intellectual development is that of language. I know nothing with which our practice of making the English language the vehicle through which all branches of knowledge are conveyed to their minds, can be better

compared, than with the universal use of the Latin language by the Catholic church, as the vehicle of education during the middle ages. With many of their pupils it resulted in a jargon of ungrammatical sounds, which became notorious as monkish Latin. We often are amused at the style of English made use of by our native friends in their epistles. A few attain to a perfect mastery of the language, but this is rare. It is notorious that they may understand correct English when spoken to them, while they would utterly fail to express correctly in English what they really know. To some extent, no doubt, when taught in English, they fail to form correct conceptions of the matter taught; but they do not fail in understanding, to anything like the extent to which they fail in the ability to express their own meaning in that language. It is admitted to be easier for an Englishman to translate Latin into English, than to translate English into Latin. Now all my own observations assure me that a Kaffir class may very well understand their teacher lecturing, who would make a very sad hash of syntax in giving an account of the lecture. This is fortunately a deficiency on the less important side, because our students, after all, have to teach their own people, not in English, but in Kaffir, Sesuto or Dutch, as the case may be. Occasionally they have to act as a medium of communication with the authorities, or with other English people, and it is expedient, though not necessary, that they should be able to do so correctly and ably. For instance, when they take their seats as ministers in a presbytery, or synod, or in a meeting of the Congregational Union, and matters of common interest are discussed, this is highly desirable. It is a pity that their instructors in the English language have not, as a rule, a corresponding knowledge of the vernacular with which their pupils have been from childhood familiar. When they have entered the Theological class, the Tutors in correcting their compositions, have had to mark errors in English as well as defective statements of the matter discussed in their compositions, and naturally feel that a knowledge of the *matter* is at that stage of more importance than the *manner* of its expression. They may feel that they cannot treat their lectures as mere exercises in composition. That should have all been learnt before they entered the classes.

What then is to be done to remedy this state of affairs? One of two things. Either to maintain the standard prescribed for entrance to the Theological classes, making it *actual* matriculation, and keeping the exit examination up to the corresponding mark; or lowering the requirement for entrance, and being content practically to lower our expectations for the exit examinations. If we adopt the former alternative of exacting Matriculation, or what is *really* tantamount to it, then we may say farewell to Theological classes for some years to come. If we can continue to keep this standard in view, as a goal towards which we are striving, but unattainable at present, and carry on our operations, with what is practically a lower standard both for entrance and for exit, the preliminary classes between the Teacher's certificate and the Theological classes, may be taught with this study of English composition prominently in view.

Even of higher importance than this point of language, is unquestionably the Art of Thinking. If these two things can be efficiently taught in the intermediate stage, the result of exit examinations will be far more satisfactory. If not, then during the Theological course itself, time must be specially devoted to them even at the sacrifice of much material knowledge which might be acquired in the hours set apart for the other studies. This would not be a sacrifice of what is substantial to what is superficial and showy; but would rather be the preference of a smaller quantity of knowledge definitely and thoroughly mastered, to a larger amount superficially and inaccurately known. Whatever is learnt let it be thoroughly learnt,—with the sentiment that if a *little* knowledge is a dangerous thing, the best corrective for such a danger, is to make the knowledge real, and as far as we can secure its reality, let us go on to make it *more*. Pretentiousness must be discountenanced to the utmost.

T. DURANT PHILIP.

LOVEDALE,

JULY 1st, 1895.

D. D. Stormont

THE
ARTICLES OF THE FAITH

APPROVED
BY THE SYNOD
OF



PRESBYTERIAN CHURCH OF ENGLAND,

University of Fort Hare

1ST May, 1890



LONDON:
PUBLICATION COMMITTEE
OF THE PRESBYTERIAN CHURCH OF ENGLAND,
14 PATERNOSTER SQUARE, E.C.

THE
ARTICLES OF THE FAITH

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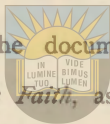
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At Liverpool, the first day of May, 1890.

THE Synod approve of the document now submitted,
entitled *The Articles of the Faith*, as a statement of the
fundamental doctrines held and taught by this Church,
and authorise its publication in such form as may be found
useful.



University of Exeter
Together in Excellence

WILLIAM M'CAW,

Synod Clerk.

THE ARTICLES OF THE FAITH.

I. OF GOD.

We believe in, and adore, one living and true God, Who is spirit, personal, infinite, and eternal, present in every place, the almighty Author and sovereign Lord of all; most blessed, most holy, and most free; perfect in wisdom, justice, truth and love; to us most merciful and gracious: unto Whom only we must cleave, Whom only we must worship and obey. To Him be glory for ever. Amen.

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II. OF THE TRINITY.

We acknowledge, with the ancient Church, the mystery of the Holy Trinity as revealed in Scripture, and believe that in the unity of the ever blessed Godhead there are three Persons, the Father, the Son, and the Holy Spirit, of one substance, equal in power and glory.

III. OF CREATION.

We believe that Almighty God, for His own holy and loving ends, was pleased in the beginning to create the heavens and the earth, by the Son, the Eternal Word; and, through progressive stages, to fashion and order this world, giving life to every creature; and to make man in His own image, that he might glorify and enjoy God, occupying and subduing the earth and having dominion over the creatures, to the praise of his Maker's name.

IV. OF PROVIDENCE.

We believe that God the Creator upholds all things by the word of His power, preserving and providing for all His creatures, according to the laws of their being; and that He, through the presence and energy of His Spirit in nature and history, disposes and governs all events for His own high design: yet is He not in any wise the author or approver of sin, neither are the freedom and responsibility of man taken away, nor have any bounds been set to the sovereign liberty of Him Who worketh when and where and how He pleaseth.

V. OF THE FALL.

We believe and confess that our first father, Adam, the representative head as well as common ancestor of mankind, transgressed the commandment of God through temptation of the devil, by which transgression he fell from his original state of innocence and communion with God; and so all mankind, being in him, have come under just condemnation, are subject to the penalty of death, and inherit a sinful nature, estranged from God, from which proceed all actual transgressions: and we acknowledge that out of this condition no man is able to deliver himself.

VI. OF SAVING GRACE.

We believe and proclaim that God, Who is rich in mercy as well as of perfect justice, was moved by His great love to man to hold forth from the first a promise of redemption, which from age to age He confirmed and unfolded, and that, in the fulness of the time, He accomplished His gracious purpose by sending His Son to be the Saviour of

the world : wherefore our salvation out of sin and misery is ever to be ascribed to free and sovereign grace.

VII. OF THE LORD JESUS CHRIST.

We believe in and confess, with the ancient Church, the Lord Jesus Christ, Who, being the eternal Son of God, became man by taking to Himself a true body and soul, yet without sin, being conceived by the power of the Holy Ghost, and born of the Virgin Mary ; so that He is both God and Man, two whole perfect and distinct natures, the divine and the human, being inseparably joined together in one person, that He might be the Mediator between God and man, by Whom alone we must be saved.

VIII. OF THE WORK OF CHRIST.

We believe that the Mediator, the Lord Jesus Christ, being anointed with the Holy Spirit to proclaim and set up the Kingdom of God among men, did by His perfect life on earth, through words and deeds of grace, and by His death upon the cross, declare the Father, Whose image He is ; and did fully satisfy divine justice, and obtain for us forgiveness of sins, reconciliation to God, and the gift of eternal life, through His obedience on our behalf to the law and will of His Father, even unto death, wherein, bearing our sins, He offered Himself up a sacrifice without spot to God.

IX. OF THE EXALTATION OF CHRIST.

We believe that Jesus Christ, being for our offences crucified, dead, and buried, saw no corruption, but was raised again on the third day, in Whose risen life we live

anew, and have the pledge of a blessed resurrection ; that in the same body in which He rose He ascended into heaven, where, as our High Priest, He maketh continual intercession for us ; and that He sitteth at the right hand of God, Head of the Church, clothed with authority and power as Lord over all.

X. OF THE GOSPEL.

We hold fast and proclaim that God, Who willeth that all men should be saved and come to the knowledge of the truth, has, by His Son our Saviour, given commission to the Church to preach unto all nations the Gospel of His grace, wherein He freely offers to all men forgiveness and eternal life, calling on them to turn from sin, and to receive and rest by faith upon the Lord Jesus Christ.

XI. OF THE HOLY SPIRIT.

We believe in the Holy Spirit, the Lord, the Giver of life, Who worketh freely as He will, without Whose quickening grace there is no salvation, and Whom the Father never withholdeth from any who ask for Him ; and we give thanks that He has in every age moved on the hearts of men ; that He spake by the prophets ; that through our exalted Saviour He was sent forth in power to convict the world of sin, to enlighten the minds of men in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel ; and that He abides with the Church, dwelling in every believer as the Spirit of truth, of holiness, and of comfort.

XII. OF ELECTION AND REGENERATION.

We humbly own and believe that God the Father, before the foundation of the world, was pleased of His sovereign

grace to choose unto Himself in Christ a people, whom He gave to the Son, and to whom the Holy Spirit imparts spiritual life by a secret and wonderful operation of His power, using as His ordinary means, where years of understanding have been reached, the truths of His Word in ways agreeable to the nature of man ; so that, being born from above, they are the children of God, created in Christ Jesus unto good works.

XIII. OF JUSTIFICATION BY FAITH.

We believe that every one, who through the grace of the Holy Spirit repents and believes the Gospel, confessing and forsaking his sins, and humbly relying upon Christ alone for salvation, is freely pardoned and accepted as righteous in the sight of God, solely on the ground of Christ's perfect obedience and atoning sacrifice.

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XIV. OF SONSHIP IN CHRIST.

We believe that those who receive Christ by faith are united to Him, so that they are partakers in His life, and receive of His fulness ; and that they are adopted into the family of God, are made heirs with Christ, and have His Spirit abiding in them, the witness to their sonship, and the earnest of their inheritance.

XV. OF THE LAW AND NEW OBEDIENCE.

We believe and acknowledge that the Lord Jesus Christ has laid His people by His grace under new obligation to keep the perfect Law of God, and has by precept and example enlarged our knowledge of that Law, and illustrated the spirit of filial love in which the divine will is to

be obeyed ; and we bless God that the obedience of Christians, though in this life always imperfect, yet being the fruit of their union to Christ, is accepted for His sake and well-pleasing to God.

XVI. OF SANCTIFICATION AND PERSEVERANCE.

We believe that the Holy Spirit dwelling in all Christ's people purifies their hearts, enabling them to do freely and cheerfully that which the will of God requires, so that in measure as they surrender themselves to the Spirit of Christ, and follow the guidance of His Word, they receive strength for daily service, and grow in holiness after the image of their Lord ; or if, departing from God through unwatchfulness and neglect of prayer, any of them lapse into spiritual languor, or fall into grievous sins, yet by the mercy of God Who abideth faithful they are not cast off, but are chastened for their backsliding, and through repentance restored to His favour, so that they perish not.

XVII. OF THE CHURCH.

We acknowledge one holy catholic Church, the innumerable company of saints of every age and nation, who, being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another : further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and organized for the confession of His name, the public worship of God, the upbuilding of the saints, and the

proclamation of the Gospel ; and we acknowledge, as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him, as Divine Lord and Saviour.

XVIII. OF CHURCH ORDER AND FELLOWSHIP.

We believe that the Lord Jesus Christ, the sole Head of His Church, has appointed its worship, teaching, discipline and government to be administered according to His will revealed in Holy Scripture by officers chosen for their fitness, and duly set apart to their office ; and although the visible Church, even in its purest branch, may contain unworthy members, and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren : which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

XIX. OF HOLY SCRIPTURE.

We believe that God, Who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation at successive periods and in various ways ; and that this Revelation has been, so far as needful, committed to writing by men inspired of the Holy Spirit, in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all as God's written Word or message to mankind : and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the Supreme Judge in questions of faith and duty.

XX. OF THE SACRAMENTS.

We acknowledge Baptism and the Lord's Supper, the two Sacraments instituted by Christ, to be of perpetual obligation, as signs and seals of the new covenant, ratified in His precious blood; through the observance of which His Church is to confess her Lord and to be visibly distinguished from the rest of the world: Baptism with water into the name of the Father and of the Son and of the Holy Ghost being the sacrament of admission into the visible Church, in which are set forth our union to Christ and regeneration by the Spirit, the remission of our sins, and our engagement to be the Lord's; and the Lord's Supper, the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and of His sacrifice on the cross, and in which they who in faith receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ, to their comfort, nourishment, and growth in grace.

XXI. OF THE SECOND ADVENT.

We assuredly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from heaven with power and great glory; and we look for this second appearing of our Saviour as the blessed hope of His Church, for which we ought always to wait in sober watchfulness and diligence, that we may be found ready at His coming.

XXII. OF THE RESURRECTION.

We believe that the souls of the righteous enter at death upon a state of rest and felicity at home with the Lord; that there shall be a resurrection of the dead, both of the

just and of the unjust, through the power of the Son of God ; and that the bodies of all who are fallen asleep in Christ, as well as of the faithful who are alive at His coming, shall be fashioned anew and conformed to the body of His glory.

XXIII. OF THE LAST JUDGEMENT.

We believe that God will judge the world in righteousness by Jesus Christ, before Whom all men must appear, Who shall separate the righteous from the wicked, make manifest the secrets of the heart, and render to every man according to the deeds which he hath done in the body, whether good or evil, when the wicked shall go away into eternal punishment but the righteous into eternal life.

XXIV. OF THE LIFE EVERLASTING.

Finally, we believe in and desire the life everlasting in which the redeemed shall receive their inheritance of glory in the kingdom of their Father, and be made fully blessed in the presence and service of God, Whom they shall see and enjoy for ever and ever. Amen.

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HELD AT EAST LONDON,

July, 1895.



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1895.

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HELD AT EAST LONDON,

July, 1895.

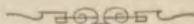


DURBAN:

PRINTED AT THE "CAXTON" WORKS, SCHOOL LANE.

1895.

Prefatory Note.



"THE CONSTITUTION OF THE PRESBYTERIAN CHURCH OF SOUTH AFRICA" herewith presented is the outcome of a movement which originated with the Presbyterian Church of Capetown about four years ago. The desirableness of forming a union of all the Churches and Congregations in South Africa holding the Presbyterian form of Church Government was at once acknowledged by all to whom the project was submitted, and steps were taken to carry it into effect. Representatives from the Churches concerned have met four times in Conference. At the first two meetings, viz., Kimberley (1892) and Port Elizabeth (1893) a very little was accomplished. At Williamstown in 1894, a most decided impulse was given to the movement, a draft basis having been prepared and sent down to Presbyteries and Congregations. Then, in July last, at East London, the strong desire for union was evident. Prolonged and careful consideration was given at all these meetings to the various points and interests involved in the proposal for union; and, at the last meeting, many important suggestions made by Sessions, Congregations, and Presbyteries were so fully discussed, that it is believed no point of vital moment has been overlooked in the course of these deliberations. The "Constitution" now submitted to the Churches and Presbyteries was unanimously adopted at the last meeting of the "Federal Council," which was largely attended by brethren from all parts of South Africa.

The spirit of unanimity and brotherly love, which in a very marked degree characterised all the meetings and proceedings of the Council at which the Constitution in its final form was adopted, was felt to augur well for the speedy and hearty realisation of the hopes cherished by many for the union of our Presbyterian Churches, for their own benefit, and for the glory of God. May He grant to all who are interested in this matter, and who are now called to consider the project with a view to its consummation in the near future, "the spirit of power and of love and of a sound mind."

PROCEEDINGS

OF THE

FEDERAL COUNCIL.



FOURTH MEETING.

THE Fourth Meeting of the Federal Council, representing the various Presbyteries and Congregations in South Africa, was held at East London.

Tuesday, 16th July, 1895.

The meeting was constituted with prayer by the Rev. J. T. Ferguson, Hon. Secretary.

Thereafter, on the motion of the Rev. J. D. Don, the Rev. J. Smith, M.A., Pietermaritzburg, Natal, was called to the chair. The Minutes of last meeting were then read and confirmed. The following delegates were present:—

Rev. J. D. Don, Rev. J. T. Ferguson, and Messrs. J. W. Weir, F. G. Tudhope, J. O. Paterson, J. Dallas, elders, as representing the Presbytery of Kaffraria; Rev. J. McLaren, Rev. B. Ross, the Presbytery of Transkei (Free Church of Scotland); Rev. J. Gray, the Presbytery of Transvaal; Rev. J. Laing and Rev. J. Smith, the Presbytery of Natal; Rev. J. Dewar, the Presbytery of Adelaide; the Rev. J. S. Maver, and Mr. John Walker, elder, the Presbytery of Cape Town. Rev. J. Lundie (Presbytery of Transkei), and Rev. D. D. Fraser, Port Elizabeth, were unable to be present, but sent communications.

The Rev. J. D. Don submitted a sketch of Presbyterianism in the Cape Colony, which he had drawn up, and read a brief history of the Presbyterian Church in Natal prepared by the Rev. J. Smith.

The thanks of the Council were tendered to Mr. Don, and he was requested to revise and complete his sketch; and it was agreed that the two papers should then be printed. The Council adjourned to meet next morning at half past nine.

Wednesday, 17th July.

The Chairman, Rev. Mr. Smith, read a passage of Scripture, and engaged in prayer. The minutes of last sederunt were read and confirmed. Rev. J. Laing was appointed Joint Secretary to the Council.

The Secretary explained the various steps which had been taken in connection with the draft basis of union which had been sent down to Presbyteries and Congregations for emendation and approval, and laid on the table the correspondence thereanent.

Communications were received from the Transkei (U.P.), Cape Town, Transkei (F.C.), Adelaide, Kaffraria, Transvaal and Natal Presbyteries.

The following communication from the Colonial Committee of the Free Church of Scotland was read:

“At Edinburgh, the 19th day of March, 1895, which day the Colonial Committee of the Free Church of Scotland being met and constituted,”

“*Inter alia*, The Vice Convener made a statement with reference to the proposed basis of Union of the Presbyterian Churches in South Africa.

“Resolved to express hearty sympathy with the movement, and the hope that it may be successful, especially in connection with the interest which this Church has always had in the christianization of the native races, and the consolidation of the Christian communities in South Africa.

Extracted by

(Signed) GEORGE MILNE RAE, D.D.,

Secretary.”

Dr. Rae in the accompanying letter says:—“I send you an Extract Minute on the paper you kindly forwarded, which I hope may be satisfactory to you. There is a decidedly cordial feeling in favour of Union amongst the Presbyterian Churches of South Africa.”

The following deliverance dated June 7, 1895, of the General Assembly of the Free Church of Scotland was also read: “The Assembly express hearty sympathy with the movement towards Union of the Presbyterian Churches in South Africa. which they

regard with special interest as not only tending to strengthen the cause of religion in that Colony, but also as an earnest of great usefulness in the christianization of the native races."

The following communication was read by Rev. J. D. Don, Clerk of the Synod of Kaffraria, from the Foreign Missions Committee of the Free Church.

"*Inter alia*,

"At Edinburgh, 16th April, 1895.

"Read letter dated 14th January, 1895, from Rev. J. T. Ferguson, Secretary of Federal Union, sending draft basis of Union for the United Church of South Africa, for examination and suggestions. The draft had been sent down to Presbyteries there. It includes more Presbyteries than those of the Free and United Presbyterian Churches there, the union of which has been already sanctioned by the General Assembly and Synod in Edinburgh, 1883.

"The correspondence was referred to the sub-committee appointed by Minute 144 of 14th February, 1895, with power and instructions to act jointly with the Colonial Committee, and with the Board of the United Presbyterian Church of Scotland, as far as possible."

Decisions were also intimated from the following congregations: East London, Port Elizabeth, Boksburg and Germiston, Alice, Fort Beaufort, Johannesburg, Pretoria, and King William's Town, all in favour of the proposed Union. Various suggestions were made by these congregations as to details of organization; these were considered during the discussions on the separate articles of the Basis of Union.

The Rev. Mr. Laing reported that most of the Congregations in Natal had considered in detail the proposed Basis, and the general consensus of opinion was given in the minute of the Natal Presbytery, as follows:—

"*Inter alia*,

"At Pietermaritzburg, the 24th day of April, 1895.

"The Clerk having read the Revised Draft with the foregoing amendments, the following resolution, proposed by the Rev. J. Smith, seconded by the Rev. J. Laing, was unanimously adopted by the Presbytery, namely:—

"That the Revised Draft of the Proposed Organization for the Presbyterian Church of South Africa, as now altered and amended by the Presbytery, be adopted, on the express understanding that the scheme, after reconsideration and revision by the Council at the meeting to be held at East London on the 16th July next, shall be again submitted to this Presbytery for final adoption or otherwise.

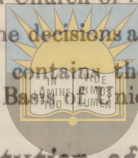
"Extracted from the Records of the Presbytery of Natal by,

(Signed) J. SMITH, Presbytery Clerk."

The Council then proceeded to consider the Articles of the draft basis *seriatim*. Each article was carefully and seriously considered clause by clause. This part of the business occupied the whole of Wednesday and the afternoon of Thursday. There was a full and frank expression of opinion by all the members, and nothing was kept back to gain the mere semblance of unity. The debates were conducted with a great sense of responsibility, and the members were anxious to meet, as far as possible, the wishes of those from whom they differed. The suggestions and proposed amendments from Congregations and Presbyteries were read and carefully considered as each article was discussed. The only division taken was on the question whether "of" or "in" should be in the title. By the casting vote of the Chairman it was resolved that Article 1 should read:—"The name of the United Church is 'The Presbyterian Church of South Africa.'"

On all the other articles the decisions arrived at were unanimous.

The following document contains the results of the deliberations of the Council on the Basis of Union:



Constitution of the University of Fort Hare Presbyterian Church of South Africa.

Whereas Organic Union among the different Presbyterian Congregations and Presbyteries in South Africa is desirable as a manifestation of the Spiritual Unity which exists between them: and whereas the welfare and growth in this country of our common Church are largely dependent on the formation of such a Union; and whereas the Home Churches have on more than one occasion expressed their earnest desire that such Organic Union should be formed: Therefore, we, the undersigned Ministers and Elders, authorised by, and acting on behalf of, the different Presbyteries and Congregations we represent, do hereby unite with one another in the formation of a Presbyterian Church for South Africa on the following Basis:—

1. The name of the United Church is "The Presbyterian Church of South Africa."

2. The Word of God as contained in the Old and New Testaments is the supreme Rule of Faith and Practice in this Church. Adhering to the system of Doctrine contained in the Confessions of the Reformed Church, we hold the Westminster Confession of Faith as our Subordinate Standard, and accept the "Twenty-four Articles of the Faith" adopted by the Presbyterian Church of England as a statement of the fundamental doctrines taught therein.

3. The Presbyterian form of Church Government is held to be founded on, and agreeable to, the Word of God.

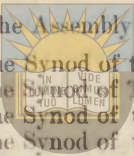
4. Membership in this Church is based on an intelligent profession of faith in Christ, sustained by a life consistent therewith.

The following arrangements (subject to revision by the Supreme Court of the Church) are made for Organisation, Administration, and Finance.

I.—ORGANISATION.

(A.)—1. The Supreme Court of this Church is a General Assembly, consisting of Ministers and Elders representing proportionally the several Presbyteries of the United Church. The Assembly shall meet on such dates and at such places as may be agreed upon from time to time.

2. Subordinate to the Assembly there shall be four Synods—

- 
- (1) The Synod of the North;
 - (2) The Synod of Transkei;
 - (3) The Synod of the East;
 - (4) The Synod of the West.

The Synod of the North shall include the Presbyteries of Natal and Transvaal *together in Excellence*

The Synod of Transkei shall include the two Presbyteries of Transkei (Free Church and United Presbyterian).

The Synod of the East shall include the Presbyteries of Kaffraria and Adelaide.

The Synod of the West shall include the Presbytery of Cape-town and the Congregation of Port Elizabeth.

Power is reserved to the Assembly to alter or modify this distribution as from time to time may be determined.

3. These Synods shall, when possible, meet at least once each year, their respective Presbyteries meeting as often as may be necessary.

(B.) The several existing Presbyteries shall, on declaring their acceptance of, and adherence to, the foregoing Constitution, be Presbyteries in the United Church. Ministers and Congregations not at present connected with any Presbytery shall, on the same conditions, be recognised as Ministers and Congregations of the United Church.

(C.) The General Assembly being the Supreme Court of the Church, its decisions shall in every case be final. Such of the present Ministers, however, as may seek the privilege shall, on decisions affecting their ministerial standing, have a right of appeal to that Church by which they were appointed to South

Africa, subject to such conditions and under such rules as the General Assembly shall hereafter from time to time fix and determine.

II.—ADMINISTRATION.

1. The General Assembly shall have at least two standing committees,—one to be called the Church Extension Committee, to be charged with forming and aiding new Congregations amongst the European population; and another, to be called the Mission Committee, to be charged specially with promoting Mission work among the native and other coloured people of South Africa.

2. Each Session shall present annually to its Presbytery a brief report of its work and condition; each Presbytery shall in turn present to its Synod a report of the work and condition of its several congregations; and each Synod shall present to the General Assembly a report of all Congregational and Mission work carried on within its bounds.

3. The Procedure of the *United Church of South Africa* shall be regulated by the Book of Common Order of the Presbyterian Church of England (Edition 1894) as far as its regulations are applicable to the circumstances of the Church in South Africa, the Church reserving to itself the right of providing a Procedure of its own.

III.—FINANCE.

1. All property vested in Trustees for the benefit of particular Congregations or Mission Boards may continue to be so vested, or may be transferred by their owners to be held "in connection with the Presbyterian Church of South Africa," and nothing in these presents contained shall be held in any way to prejudice existing Trusts.

2. The United Church assumes no financial responsibility in reference to arrangements which at present exist between any of its Ministers and the Congregations to which they minister.

3. Nothing in this Union shall be held as in any way diminishing the claims of Mission Stations or Institutions, or of Congregations at present receiving help from the Home Churches, on their continued sympathy and support.

4. Nothing in this Union shall in any way affect the rights of the Home Churches, after consultation with Presbyteries, to make or terminate appointments to Mission Stations or Institutions for which they contribute the whole, or the greater part of the salaries.

5. Nothing in this Union shall be held as affecting the management of existing Mission Institutions by their respective

Education Boards under the supervision of the Foreign Mission Boards of the supporting Churches, or the relation of such Institutions to the Presbyteries of which the ordained members of their staff are members.

It was then resolved:—That the next meeting of the Council shall be held at _____, in the last week of July, 1896, and in the event of not fewer than four Presbyteries intimating through their representatives their acceptance of the Constitution now adopted, the meeting may become the first General Assembly of the Presbyterian Church of South Africa, and be constituted and proceed to business forthwith. Presbyteries agreeing to the Union shall nominate one third of their Ministers and Elders (fractions to be counted as integers), in equal numbers as first representatives to the Assembly.

Thursday, 18th July.

The Council having carefully revised the foregoing Constitution unanimously resolved to adopt it, as the Constitution of the Presbyterian Church of South Africa. The Chairman then led in prayer, giving thanks to God for the great unanimity which had characterised the deliberations of the Council and for the very hopeful issue of their labours in this most important project. It was also unanimously agreed that this Constitution be sent down to Presbyteries and Congregations for adoption by them. Some discussion ensued as to the next place of meeting, and as it was found that the largest representative gathering was likely to be obtained in King William's Town, it was resolved that the next meeting of Council be convened to be held in St. Andrew's Church, King William's Town, on Tuesday, 21st July, 1896.

The Secretary was instructed, in sending out notices of the Council meeting, to add a note to the effect that any Presbyteries not agreeing to the Union, are expected to send delegates to the Council as formerly.

It was resolved that copies of the Constitution as now adopted be forwarded to the Home Churches, viz.:—The Established, Free, and United Presbyterian Churches of Scotland, the Presbyterian Church of England, and the Presbyterian Church of Ireland, with the request that they favourably consider and approve of the same; and that the Secretary of the Council be requested to furnish Presbytery Clerks with the deliverances of the Home Churches thereanent.

The Secretary presented a report on Statistics. He had obtained the returns from all congregations except one, viz.: the First Presbyterian Church, Pietermaritzburg. These statistics may be regarded as complete, and give information not obtainable elsewhere. They are printed along with the proceedings of the Council in this report.

The hearty thanks of the Council were tendered to Mr. Ferguson for the very elaborate Tables of Statistics prepared by him.

The Council agreed to recommend Presbyteries to take into their earnest consideration the possibility of taking more cognizance of districts unprovided with Gospel ordinances within their bounds.

The Council authorized the Secretary to furnish Dr. Mathews with certain Statistics of the South African Churches.

The Standing Committee was empowered to give commissions to one or more representatives to the next meeting of the General Alliance of the Presbyterian Churches to be held in Glasgow in July, 1896.

The following were appointed members of the Standing Committee: — Rev. J. Smith, Pietermaritzburg, Chairman; Rev. Messrs. Don, Laing, Ferguson, and Dewar, and Messrs. John Walker and J. O. Paterson. Revs. J. T. Ferguson and J. Laing were appointed Joint Secretaries.

Resolved that the printing of an abstract of proceedings and statistics, with prefatory note to the Constitution, be left to the judgment of the Standing Committee.

The Secretary presented a report on the contributions received for the funds of the Council.

It was agreed in view of increased expenditure that an appeal be issued to the various Presbyteries to lay before their respective Congregations the necessity of contributing towards the Central Fund.

Votes of thanks to the East London congregations and to the individual members thereof were unanimously passed for the hospitality extended to the delegates, and to Mr. J. O. Paterson for the valuable service rendered by him in taking full notes of the proceedings of the Council. A very special vote of thanks was tendered to Mr. Ferguson for the extremely able way in which he had discharged the duties of Secretary to the Council during the year. Thanks were also accorded to Mr. Laing, the Joint Secretary, and to Mr. Smith, the Chairman of the Council.

The fourth meeting of the Federal Council was then closed with the Benediction.

(Signed) JOHN SMITH, *Chairman.*

J. T. FERGUSON, } *Joint*
J. LAING, } *Secretaries.*

Issued November, 1895.

N.B. — As Rev. J. T. Ferguson has left the Colony for an indefinite time on a visit to Scotland, it is requested that all communications be addressed to the undersigned.

J. LAING, The Manse, Addington, Durban.

APPENDIX I.

Statistical Returns.

I herewith present statistics gathered together with considerable care. These statistics are as full and accurate as it is possible to make them. I had the following objects in view:—

- (a). To obtain reliable information as to our strength as a Church.
- (b). To know the extent of the field in which our Church works.
- (c). To find out to what extent the professed members were under the oversight of the Church.

The information under the first head may be regarded as complete; that under the second is not so. The Church may well grieve over the revelation made under the third head.

Unfortunately I can only deal with this point so far as Cape Colony is concerned, as I have no information as to the professed Presbyterian population of the other South African States. In the Cape Colony, according to the last Government census, there is a Presbyterian population of 12,684 Europeans. These statistics show the number of members to be 1,545, and if we add 500 more for the Church not reported on, and the combined Presbyterian and Congregational Churches of Grahamstown, Kimberley and Queenstown, we get a total of 2,045 members in the Churches.

Now, allowing a maximum for adherents, and multiplying by four (which is much more than the average) we obtain a total white population connected with the colonial churches of 8,180, which shows a difference of 4,404 between those connected with the churches, and those who voluntarily call themselves Presbyterians. That is to say, half as many have either joined some other church, but still call themselves Presbyterians, or have entirely lapsed, as have identified themselves with the Church.

We are thus face to face with the serious fact that there are, in the Cape Colony alone, more than 4,000 of the European Presbyterian population of whom the Church knows nothing.

There is here work for a United Church. No European family in the Cape Colony ought to be overlooked by the Church.

These statistics bring out the fact that the Church is strong in the coast towns. If we take Cape Town, Port Elizabeth, East London and Durban, we have a total English membership of 1,599.

The exact figures are as follows:—

| | | | | | | | | | | |
|-----------------|---------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Capetown. | Presbyterians | ... | ... | ... | ... | ... | ... | ... | ... | 635 |
| Port Elizabeth. | " | ... | ... | ... | ... | ... | ... | ... | ... | 200 |
| East London. | " | ... | ... | ... | ... | ... | ... | ... | ... | 329 |
| Durban. | " | ... | ... | ... | ... | ... | ... | ... | ... | 435 |

These statistics may serve as a basis of comparison as to the progress of the Church in future years.

J. T. FERGUSON.



University of Fort Hare
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TABLE I.

PRESBYTERY OF CAPETOWN

| CHURCHES | Congregations | Stations | Ministers | Elders | Deacons | Theological Students | | Candidates | Sabbath Schools | Teachers | | Scholars | Day Schools | Teachers | | Scholars | Approximate No. of Members and adherents | |
|--------------------|---------------|----------|-----------|--------|---------|----------------------|---------|------------|-----------------|----------|--------|----------|-------------|----------|---------|----------|--|------|
| | | | | | | Evangelists | Members | | | Male | Female | | | Male | Females | | | |
| Clifton Hill... .. | 1 | - | 1 | 4 | 16 | - | 5 | 170 | - | 1 | 8 | 10 | 230 | - | - | - | - | 570 |
| Gardens | 1 | - | 1 | 2 | - | - | - | 43 | - | 1 | 9 | 10 | 155 | - | - | - | - | 280 |
| Woodstock... .. | 1 | - | 1 | 3 | 9 | - | - | 110 | - | 1 | 7 | 6 | 160 | - | - | - | - | 380 |
| St. Andrews | 1 | - | 1 | 3 | 8 | - | - | 312 | - | 2 | 9 | 6 | 180 | 1 | 1 | 7 | 200 | 590 |
| TOTAL | 4 | - | 4 | 12 | 33 | - | 5 | 635 | - | 5 | 33 | 32 | 725 | 1 | 1 | 7 | 200 | 1820 |

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PRESBYTERY OF ADELAIDE

| | | | | | | | | | | | | | | | | | | |
|----------------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|
| Adelaide (native) | 1 | 4 | 0 | 5 | 9 | ... | 1 | 120 | 12 | 1 | 3 | 40 | 1 | 1 | 1 | 39 | 400 | |
| Adelaide (European) | 1 | ... | 2 | 4 | 8 | ... | ... | 78 | ... | 1 | 3 | 7 | 100 | ... | ... | ... | ... | 200 |
| Tarkastad (") | 1 | ... | 1 | 2 | 10 | ... | ... | 60 | 1 | 1 | 4 | 8 | 130 | ... | ... | ... | ... | 300 |
| (Native) | ... | ... | ... | 2 | ... | ... | ... | 42 | 30 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Somerset East (E.)... .. | 1 | 4 | 1 | 3 | 7 | ... | ... | 72 | ... | 1 | 6 | ... | 60 | ... | ... | ... | ... | ... |
| " (N.)... .. | ... | ... | ... | 5 | ... | ... | ... | 1 | ... | 30 | 3 | 10 | 150 | ... | ... | ... | ... | 550 |
| Glenthorn (E.)... .. | 1 | 1 | 1 | ... | ... | ... | ... | 30 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 120 |
| " (N.)... .. | ... | 2 | ... | 7 | ... | ... | ... | 160 | 20 | 1 | 2 | ... | 25 | 1 | 1 | 1 | 70 | 500 |
| TOTAL | 5 | 11 | 5 | 28 | 34 | ... | 3 | 562 | 93 | 8 | 26 | 28 | 505 | 2 | 2 | 2 | 109 | 2070 |

PRESBYTERY OF TRANSVAAL

| | | | | | | | | | | | | | | | | | | |
|--------------------|----------|----------|----------|-----------|-----------|-----|-----|------------|-----------|----------|-----------|-----------|------------|----------|------------|----------|-----------|------------|
| Bree Street... .. | 1 | 2 | 2 | 9 | 16 | ... | ... | 350 | 30 | 3 | 15 | 12 | 250 | ... | ... | ... | ... | ... |
| Boksburg } | 1 | ... | 1 | 2 | 3 | ... | ... | 30 | 3 | 2 | 3 | 2 | 80 | 1 | ... | 3 | 90 | ... |
| Germiston } | 1 | ... | 1 | 5 | 9 | ... | ... | 108 | ... | 1 | 8 | 6 | 138 | ... | ... | ... | ... | 350 |
| Pretoria | 1 | ... | 1 | 5 | 9 | ... | ... | 108 | ... | 1 | 8 | 6 | 138 | ... | ... | ... | ... | 350 |
| TOTAL | 4 | 2 | 4 | 16 | 28 | ... | ... | 488 | 33 | 6 | 26 | 20 | 468 | 1 | ... | 3 | 90 | 350 |

UNATTACHED.

| | | | | | | | | | | | | | | | | | | |
|-----------------------|---|-----|---|---|----|-----|-----|-----|-----|---|----|----|-----|-----|-----|-----|-----|-----|
| Port Elizabeth | 1 | ... | 1 | 6 | 10 | ... | ... | 200 | ... | 2 | 10 | 14 | 200 | ... | ... | ... | ... | ... |
|-----------------------|---|-----|---|---|----|-----|-----|-----|-----|---|----|----|-----|-----|-----|-----|-----|-----|



PRESBYTERY OF KAFFRARIA

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| | | | | | | | | | | | | | | | | | | |
|-----------------------------|-----------|-----------|-----------|------------|------------|----------|----------|-------------|-------------|-----------|-----------|-----------|-------------|-----------|-----------|-----------|-------------|----------|
| Macfarlane... .. | 1 | 5 | 1 | 16 | 12 | ... | ... | 450 | 95 | 3 | 4 | 4 | 55 | 6 | 4 | 7 | 345 | 100 |
| Fort Beaufort | 1 | - | 1 | 2 | 3 | - | - | 71 | 4 | 2 | 4 | 5 | 85 | - | - | - | - | 80 |
| Alice | 1 | - | - | 4 | 9 | - | - | 82 | - | 1 | 1 | 3 | 40 | - | - | - | - | 150 |
| East London (west) | 1 | 1 | 1 | 4 | 7 | - | - | 80 | 9 | 1 | 4 | 5 | 100 | - | - | - | - | 300 |
| Gonubie | 1 | 1 | - | 3 | 2 | - | - | 28 | - | - | - | - | - | - | - | - | - | 60 |
| Burnshill | 1 | 11 | 1 | 23 | 28 | 1 | 3 | 822 | 579 | 11 | 14 | 11 | 345 | 11 | 6 | 11 | 786 | 8000 |
| Pirie | 1 | 8 | 1 | 10 | 10 | 2 | 1 | 476 | 187 | 12 | 4 | 12 | 337 | 9 | 4 | 11 | 397 | 5000 |
| Lovedale Church | 1 | 8 | 1 | 22 | 20 | - | 3 | 800 | 240 | 8 | 13 | 19 | 300 | 8 | 8 | 6 | 695 | - |
| East London (east) | 1 | 1 | 1 | 6 | 6 | - | - | 221 | - | 1 | 8 | 11 | 170 | - | - | - | - | 800 |
| " Native | 1 | - | - | 1 | - | - | - | 7 | 5 | - | - | - | - | - | - | - | - | 120 |
| Lovedale Institution | - | - | 4 | - | - | - | - | 148 | 178 | - | - | - | - | 3 | 10 | 9 | 725 | 650 |
| King William's Town | 1 | - | 1 | 4 | 5 | - | - | 130 | - | 1 | 5 | 9 | 120 | - | - | - | - | - |
| Johannesburg | 1 | 10 | 1 | 8 | 5 | - | - | 186 | 30 | 2 | 4 | 1 | 30 | 1 | 1 | - | - | 200 |
| TOTAL | 12 | 45 | 13 | 103 | 107 | 3 | 7 | 3501 | 1327 | 42 | 61 | 80 | 1582 | 38 | 33 | 44 | 2948 | - |

PRESBYTERY OF NATAL

| CHURCHES | Congregations | Stations | Ministers | Elders | Deacons | Theological Students | Evangelists | Members | Candidates | Sabbath Schools | | Teachers | | Scholars | Day Schools | Teachers | | Scholars | Approximate No. of members and students |
|------------------------|---------------|----------|-----------|--------|---------|----------------------|-------------|---------|------------|-----------------|--------|----------|--------|----------|-------------|----------|--------|----------|---|
| | | | | | | | | | | Male | Female | Male | Female | | | Male | Female | | |
| Upper Ungeni | 1 | 7 | 1 | 4 | 10 | - | - | 69 | - | - | - | 6 | 13 | 10 | - | - | - | 40 | 240 |
| St. John's | 1 | 1 | 1 | 4 | 9 | - | 247 | - | - | - | 6 | 8 | 152 | - | - | - | - | 40 | 400 |
| Richmond | 1 | 3 | 1 | 8 | 8 | - | 60 | - | - | 1 | 3 | 3 | 3 | 30 | - | - | - | - | 100 |
| Harrisburgh | 1 | 1 | 1 | 4 | 9 | - | 100 | - | - | 1 | 4 | 4 | 4 | 60 | - | - | - | - | - |
| Greyville | 1 | 1 | 1 | 3 | 7 | - | 44 | - | - | 1 | 5 | 4 | 5 | 70 | - | - | - | - | 156 |
| Newcastle | 1 | 1 | 1 | 5 | 6 | - | 95 | - | - | 1 | 3 | 4 | 4 | 80 | - | - | - | - | 350 |
| Durban | 1 | 1 | 1 | 9 | 2 | - | 171 | - | - | 1 | 8 | 7 | 8 | 120 | - | - | - | - | - |
| Addington | 1 | 1 | 1 | 2 | 12 | - | 80 | - | - | 1 | 5 | 7 | 5 | 96 | - | - | - | - | 250 |
| Berea | 1 | 1 | 1 | 7 | 7 | - | 140 | - | - | 1 | 11 | 5 | 7 | 128 | - | - | - | - | 400 |
| First Pietermaritzburg | 1 | 1 | 1 | 37 | 70 | - | - | - | 4 | 8 | 41 | 49 | 746 | - | - | - | - | 40 | - |
| TOTAL | 10 | 11 | 10 | 37 | 70 | - | - | 1027 | 4 | 8 | 41 | 49 | 746 | - | - | - | - | 40 | - |

Unattached NATAL

| | | | | | | | | | | | | | | | | | | |
|-----------------|---|----|---|----|----|---|----|------|-----|----|----|----|-----|----|----|----|------|------|
| Impolweni | 1 | 20 | 1 | 9 | 28 | 1 | 6 | 580 | 184 | 6 | 8 | 10 | 320 | 10 | 6 | 12 | 450 | 3000 |
| Gordon Memorial | 1 | 12 | 1 | 5 | 2 | 7 | 16 | 313 | 256 | 12 | - | - | - | 12 | 9 | 7 | 458 | 1500 |
| Mantylburgh | 1 | 2 | 1 | 7 | 16 | 1 | 20 | 257 | 215 | 1 | 2 | 2 | 40 | 3 | 3 | 2 | 123 | 744 |
| TOTAL | 3 | 34 | 3 | 18 | 46 | 9 | 42 | 1150 | 655 | 19 | 10 | 12 | 360 | 25 | 18 | 21 | 1031 | 5244 |

PRESBYTERY OF TRANSKEI (FREE CHURCH)

| | | | | | | | | | | | | | | | | | | |
|---------------------|----------|-----------|----------|-----------|-----------|----------|-----------|-------------|------------|-----------|-----------|-----------|------------|-----------|-----------|-----------|-------------|------------|
| Cunningham - - - | 1 | 9 | 2 | 14 | 19 | - | 7 | 957 | 476 | 10 | 15 | 14 | - | 11 | 10 | 8 | 727 | 18000 |
| Rose - - - - | 1 | 4 | 1 | 1 | 2 | - | 4 | 71 | 14 | - | - | - | - | 2 | 2 | - | 40 | 250 |
| Main Memorial - - - | 1 | 10 | 1 | 15 | 13 | - | 5 | 543 | 223 | 9 | 14 | 4 | 290 | 14 | 11 | 10 | 790 | - |
| Idutywa - - - - | 1 | 11 | 1 | 10 | 4 | - | 3 | 262 | 128 | 5 | 3 | 4 | 100 | 12 | 7 | 8 | 380 | 700 |
| Somerville - - - - | 1 | 14 | 1 | 13 | 13 | - | 5 | 410 | 140 | 5 | 3 | 3 | 150 | 8 | 3 | 10 | 422 | 5000 |
| Blythswood - - - - | - | - | 1 | - | - | - | - | 12 | - | 4 | 2 | 10 | 220 | 2 | 5 | 5 | 260 | 200 |
| TOTAL - - - | 5 | 48 | 7 | 53 | 51 | - | 24 | 2255 | 981 | 33 | 37 | 35 | 760 | 49 | 38 | 41 | 2619 | ... |



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Together in Excellence

PRESBYTERY OF TRANSKEI (U.P.)

| | | | | | | | | | | | | | | | | | | |
|----------------------|----------|-----------|-----------|-----------|-----------|----------|-----------|-------------|------------|-----------|-----------|-----------|-------------|-----------|-----------|-----------|-------------|------------|
| Emqwali - - - - | 1 | 10 | 2 | 12 | - | - | 3 | 330 | 126 | 4 | 8 | 8 | 240 | 3 | 3 | 2 | 120 | 2000 |
| Gillespie - - - - | 1 | 6 | 1 | 6 | - | - | 5 | 98 | 121 | 3 | 1 | 3 | 160 | 2 | 1 | 1 | 43 | 300 |
| Buchanan - - - - | 1 | 11 | 1 | 17 | 7 | - | 4 | 500 | 109 | 5 | 4 | 4 | 225 | 9 | 8 | 5 | 418 | - |
| Tutura - - - - | 1 | 6 | 1 | 9 | 9 | 2 | 4 | 277 | 34 | 5 | 3 | 3 | 160 | 5 | 5 | 2 | 200 | 3000 |
| Malan - - - - | 1 | 7 | 1 | 13 | 15 | - | 3 | 391 | 152 | 8 | 10 | 2 | - | 7 | 6 | 3 | 320 | - |
| Mbulu - - - - | 1 | 12 | 1 | 22 | 14 | - | 6 | 824 | 200 | 12 | 8 | 4 | 400 | 8 | 8 | 8 | 600 | 10000 |
| Columba - - - - | 1 | 11 | 1 | 3 | - | - | 5 | 105 | 42 | 2 | 1 | 2 | 68 | 2 | 2 | - | 68 | - |
| Miller - - - - | 1 | 5 | 1 | 4 | 3 | - | 3 | 49 | 39 | 3 | 3 | 1 | 50 | 3 | 3 | 1 | 114 | - |
| Mbonda Mount Frere - | 1 | 11 | 1 | 13 | 5 | - | 4 | 373 | 109 | 2 | 3 | 1 | 52 | 5 | 4 | 1 | 156 | 1100 |
| TOTAL - - - | 9 | 79 | 10 | 99 | 53 | 2 | 37 | 2947 | 932 | 44 | 41 | 28 | 1355 | 44 | 40 | 23 | 2039 | ... |

PRESBYTERY OF NATAL

| CHURCHES | Congregations | Stations | Ministers | Elders | Deacons | Theological Students | Ravangellars | Members | Candidates | Sabbath Schools | | Teachers | | Scholars | Day Schools | Teachers | | Approximate No. of members and Students |
|------------------------|---------------|----------|-----------|--------|---------|----------------------|--------------|---------|------------|-----------------|--------|----------|--------|----------|-------------|----------|--------|---|
| | | | | | | | | | | Male | Female | Male | Female | | | Male | Female | |
| Upper Umgeni | 1 | 7 | 1 | 2 | 10 | - | - | 92 | - | - | - | - | - | 40 | - | - | - | 240 |
| St. John's | 1 | 1 | 1 | 4 | 9 | - | - | 245 | - | 6 | 13 | - | - | - | 152 | - | - | 400 |
| Richmond | 1 | 3 | 1 | 5 | 8 | - | - | 60 | - | 3 | 3 | - | - | - | 30 | - | - | 100 |
| Harrismith | 1 | 1 | 1 | 4 | 9 | - | - | 100 | - | 1 | 4 | - | - | - | 60 | - | - | - |
| Greyville | 1 | 1 | 1 | 3 | 7 | - | - | 44 | - | 1 | 5 | - | - | - | 70 | - | - | 156 |
| Newcastle | 1 | 1 | 1 | 5 | 6 | - | - | 95 | - | 3 | 4 | - | - | - | 80 | - | - | 350 |
| Durban | 1 | 1 | 1 | 6 | 12 | - | - | 171 | - | 1 | 5 | - | - | - | 120 | - | - | - |
| Addington | 1 | 1 | 1 | 2 | 12 | - | - | 80 | - | 1 | 7 | - | - | - | 96 | - | - | 250 |
| Berea | 1 | 1 | 1 | 6 | 7 | - | - | 140 | - | 1 | 11 | - | - | - | 128 | - | - | 400 |
| First Pietermaritzburg | 1 | 1 | 1 | 1 | 1 | - | - | - | - | - | - | - | - | - | - | - | - | - |
| TOTAL | 10 | 11 | 10 | 37 | 70 | - | - | 1027 | 4 | 8 | 41 | 49 | 746 | 40 | - | - | - | - |

Unattached NATAL

| | | | | | | | | | | | | | | | | | | |
|-----------------|---|----|---|----|----|---|----|------|-----|----|----|----|-----|----|----|----|------|------|
| Impolweni | 1 | 20 | 1 | 6 | 28 | 1 | 6 | 580 | 184 | 6 | 8 | 10 | 320 | 10 | 6 | 12 | 450 | 3000 |
| Gordon Memorial | 1 | 12 | 1 | 5 | 2 | 7 | 16 | 313 | 256 | 12 | - | - | - | 12 | 9 | 7 | 458 | 1500 |
| Mantylburgh | 1 | 2 | 1 | 7 | 16 | 1 | 20 | 237 | 215 | 1 | 2 | 2 | 40 | 3 | 3 | 2 | 123 | 744 |
| TOTAL | 3 | 34 | 3 | 18 | 46 | 9 | 42 | 1150 | 655 | 19 | 10 | 12 | 360 | 25 | 18 | 21 | 1031 | 5244 |

PRESBYTERY OF TRANSKEI (FREE CHURCH)

| | | | | | | | | | | | | | | | | | | |
|----------------------|----------|-----------|----------|-----------|-----------|----------|-----------|-------------|------------|-----------|-----------|-----------|------------|-----------|-----------|-----------|-------------|------------|
| Cunningham - - - | 1 | 9 | 2 | 14 | 19 | - | 7 | 957 | 476 | 10 | 15 | 14 | - | 11 | 10 | 8 | 727 | 18000 |
| Ross - - - - - | 1 | 4 | 1 | 1 | 2 | - | 4 | 71 | 14 | - | - | - | - | 2 | 2 | - | 40 | 250 |
| Main Memorial - - - | 1 | 10 | 1 | 15 | 13 | - | 5 | 543 | 223 | 9 | 14 | 4 | 230 | 14 | 11 | 10 | 790 | - |
| Idutywa - - - - - | 1 | 11 | 1 | 10 | 4 | - | 3 | 262 | 128 | 5 | 3 | 4 | 100 | 12 | 7 | 8 | 380 | 700 |
| Somerville - - - - - | 1 | 14 | 1 | 13 | 13 | - | 5 | 410 | 140 | 5 | 3 | 3 | 150 | 8 | 3 | 10 | 422 | 5000 |
| Blythswood - - - - - | - | - | 1 | - | - | - | - | 12 | - | 4 | 2 | 10 | 220 | 2 | 5 | 5 | 260 | 200 |
| TOTAL - - - | 5 | 48 | 7 | 53 | 51 | - | 24 | 2255 | 981 | 33 | 37 | 35 | 760 | 49 | 38 | 41 | 2619 | ... |



University of Fort Hare
Together in Excellence

PRESBYTERY OF TRANSKEI (U.P.)

| | | | | | | | | | | | | | | | | | | |
|----------------------|----------|-----------|-----------|-----------|-----------|----------|-----------|-------------|------------|-----------|-----------|-----------|-------------|-----------|-----------|-----------|-------------|------------|
| Emqwali - - - - - | 1 | 10 | 2 | 12 | - | - | 3 | 330 | 126 | 4 | 8 | 8 | 240 | 3 | 3 | 2 | 120 | 2000 |
| Gillespie - - - - - | 1 | 6 | 1 | 6 | - | - | 5 | 98 | 121 | 3 | 1 | 3 | 160 | 2 | 1 | 1 | 43 | 300 |
| Buchanan - - - - - | 1 | 11 | 1 | 17 | 7 | - | 4 | 500 | 109 | 5 | 4 | 4 | 225 | 9 | 8 | 5 | 418 | - |
| Tutura - - - - - | 1 | 6 | 1 | 9 | 9 | 2 | 4 | 277 | 34 | 5 | 3 | 3 | 160 | 5 | 5 | 2 | 200 | 3000 |
| Malan - - - - - | 1 | 7 | 1 | 13 | 15 | - | 3 | 391 | 152 | 8 | 10 | 2 | - | 7 | 6 | 3 | 320 | - |
| Mbulu - - - - - | 1 | 12 | 1 | 22 | 14 | - | 6 | 824 | 200 | 12 | 8 | 4 | 400 | 8 | 8 | 8 | 600 | 10000 |
| Columba - - - - - | 1 | 11 | 1 | 3 | - | - | 5 | 105 | 42 | 2 | 1 | 2 | 68 | 2 | 2 | - | 68 | - |
| Miller - - - - - | 1 | 5 | 1 | 4 | 3 | - | 3 | 49 | 39 | 3 | 3 | 1 | 50 | 3 | 3 | 1 | 114 | - |
| Mbonda Mount Frere - | 1 | 11 | 1 | 13 | 5 | - | 4 | 373 | 109 | 2 | 3 | 1 | 52 | 5 | 4 | 1 | 156 | 1100 |
| TOTAL - - - | 9 | 79 | 10 | 99 | 53 | 2 | 37 | 2947 | 932 | 44 | 41 | 28 | 1355 | 44 | 40 | 23 | 2039 | ... |

TABLE II.

SUMMARY OF STATISTICS

| | Congregations | Stations | Ministers | Elders | Deacons | Divinity Students | Evangelists | | Candidates | Sabbath School's | Teachers | | Scholars | Day Schools | Teachers | | Scholars | Approximate No. of persons of all ages |
|----------------------------|---------------|----------|-----------|--------|---------|-------------------|-------------|--------|------------|------------------|----------|--------|----------|-------------|----------|-----|----------|--|
| | | | | | | | Male | Female | | | Male | Female | | | | | | |
| Presbytery of Capetown ... | 4 | ... | 4 | 12 | 33 | ... | 5 | 635 | ... | 5 | 33 | 32 | 725 | 1 | 1 | 7 | 200 | 1820 |
| .. Adelaide ... | 5 | 11 | 5 | 23 | 34 | ... | 3 | 562 | 93 | 8 | 26 | 28 | 505 | 2 | 2 | 2 | 109 | 2070 |
| .. Kaffraria (F.C.) | 12 | 45 | 13 | 103 | 107 | 3 | 7 | 3501 | 1327 | 42 | 61 | 80 | 1582 | 38 | 33 | 44 | 2948 | ... |
| .. Transkei (F.C.) | 5 | 48 | 7 | 53 | 51 | ... | 24 | 2255 | 981 | 33 | 37 | 35 | 760 | 49 | 38 | 41 | 2619 | ... |
| .. Transkei (U.P.) | 9 | 79 | 10 | 99 | 53 | 2 | 37 | 2947 | 932 | 44 | 41 | 28 | 1355 | 44 | 40 | 23 | 2039 | ... |
| .. Natal ... | 10 | 11 | 10 | 37 | 70 | ... | ... | 1027 | 4 | 8 | 41 | 49 | 746 | ... | ... | ... | 40 | ... |
| .. Transvaal ... | 4 | 2 | 4 | 16 | 28 | ... | ... | 488 | 33 | 6 | 26 | 20 | 468 | 1 | ... | 3 | 90 | ... |
| Unattached (Natal) ... | 3 | 34 | 3 | 18 | 46 | 9 | 42 | 1150 | 655 | 19 | 10 | 12 | 360 | 25 | 18 | 21 | 1031 | 5244 |
| .. (Colony) ... | 1 | ... | 1 | 6 | 10 | ... | ... | 200 | ... | 2 | 10 | 14 | 200 | ... | ... | ... | ... | ... |
| TOTALS... .. | 53 | 230 | 57 | 372 | 432 | 14 | 118 | 12765 | 4025 | 167 | 285 | 298 | 6701 | 160 | 132 | 141 | 9076 | ... |

LATEST

TABLE III.

TOTAL NUMBER OF MEMBERS.

FREE CHURCH.

| | | | |
|----------------------------|---|-------|-------------|
| Presbytery of Kaffraria .. |  | 3,501 | |
| " Transkei .. | | 2,255 | |
| " Natal .. | | 1,150 | |
| | ————— | | Total 6,906 |

University of Fort Hare
UNITED PRESBYTERIAN CHURCH.
Together in Excellence

| | | | |
|--|-------|-------------|---------------|
| Presbytery of Adelaide | | 562 | |
| " Transkei | | 2,947 | |
| | ————— | | Total 3,509 |
| Presbytery of Natal | | 1,027 | |
| " Capetown | | 635 | |
| " Transvaal | | 488 | |
| Congregation of Port Elizabeth | | 200 | |
| | ————— | | Total 2,350 |
| | | | ————— |
| | | Grand Total | <u>12,765</u> |

TABLE IV.

TOTAL NUMBER OF EUROPEANS.

| | |
|--------------------------------|--------------|
| Presbytery of Capetown | 635 |
| .. Adelaide | 240 |
| .. Kaffraria | 588 |
| .. Transkei (F.C.) | 12 |
| .. Natal | 1,027 |
| .. Transvaal | 488 |
| .. Port Elizabeth | 200 |
| TOTAL | 8,190 |

University of Fort Hare

TOTAL NUMBER OF NATIVES.

| | |
|--------------------------------|--------------|
| Presbytery of Capetown | — |
| .. Adelaide | 322 |
| .. Kaffraria | 2,913 |
| .. Transkei (F.C.) | 2,243 |
| .. Natal | 1,150 |
| .. Transvaal | — |
| .. Port Elizabeth | — |
| .. Transkei (U.P.) | 2,947 |
| TOTAL | 9,575 |

TABLE V.

TOTALS OF PRESBYTERIAN CHURCHES IN SOUTH AFRICA.

| | Members. | Adherents. |
|---|----------|------------|
| Dutch Reformed Church, Cape Colony | 92,101 | 211,339 |
| " " " Orange Free State | 29,944 | 72,355 |
| " " " Transvaal | 27,064 | 59,516 |
| " " " Natal.. .. | 2,045 | 4,360 |
| " " " Bechuanaland | 1,747 | 4,415 |
| " " " Mission Church | 6,891 | 23,765 |
| English and Native Presbyterian Churches .. | 12,765 | — |
| Basuto Church | 9,277 | 50,000 |
| TOTALS | 181,834 | — |

University of Fort Hare
Together in Excellence

Total Presbyterian population of Cape Colony as per census of 1894 :—

Dutch Reformed :—

| | | |
|----------------|---------|--|
| White | 228,627 | |
| Coloured | 63,874 | |
| | 292,501 | |

English Presbyterian :—

| | | |
|---------------------------|--------|--|
| White | 12,684 | |
| Native and Coloured | 24,412 | |
| | 37,096 | |

| | | |
|--------------------|---------|--|
| TOTAL | 329,597 | |
|--------------------|---------|--|

Total proportion of Presbyterian to whole white population of Cape Colony equal 64·02.

APPENDIX II.

Dinner at the Beach Hotel.

ON the invitation of Mr. John Walker, Capetown, a large gathering of Presbyterian Ministers and Elders, together with ministers representing other denominations and the Mayor of East London, dined at the Beach Hotel on Thursday evening. The chair was occupied by the host, who was supported by the Rev. J. Smith of Pietermaritzburg, Natal, and Mr. D. Rees, Mayor of the town. The dinner was excellently served, and reflected great credit on the management of the hotel. The greatest harmony prevailed, and the meeting was of a most enjoyable character.

The Chairman proposed in loyal terms the toast of "Her Majesty the Queen," which was duly honoured, followed by what may be called the toast of the evening, "Peace and Prosperity to the Presbyterian Church of South Africa," coupled with the name of the Rev. J. Smith, Chairman of the Council.

Mr. Smith, in responding, said that men were born to honour and others had greatness thrust upon them. When he left Natal a few days ago he didn't think he would have to occupy his present place, and had not the slightest idea that he would occupy the position he had filled during the past few days. To his own mind it was only Fortunate that he had been mistaken for some one else. He was exceedingly grateful to his brethren for the honour they had done him in asking him to preside over them, and for the honour of having to respond to the toast so heartily received. The peace and prosperity of the Presbyterian Church of South Africa had lain near the heart of many of them for years, but only in recent times had it been possible to take steps towards realising the idea of a Union of the Churches. The facilities provided by such gentlemen as their host of that evening in the matter of conveyance to central points had tended to bring about the happy issue now arrived at. Peace and prosperity to any church must of course be desirable, and there could be nothing like prosperity unless there was real peace. He was safe in saying that the spirit of unanimity which prevailed in the meetings of Council during the last few days might be taken as characteristic of the spirit prevailing amongst the Presbyterian churches scattered throughout South Africa. They wanted to go, and meant to go to their brethren of other denominations with the outward and visible token and expression of the fact that there was peace amongst themselves. When men sought union they might argue backward to the inward spirit of harmony and love. This prevailed amongst the Presbyterian Churches scattered throughout South Africa, from Pretoria right through to the point of the continent at Capetown, forging links between the scattered congregations of Presbyterians, thus cementing a union among them greater perhaps than any yet attained in South Africa. In a limited way, both amongst the Colonial charges and native mission charges, much earnest work had been done, and now was coming the ripening stage so far as union was concerned. They were still going to extend amongst their own colour and amongst the aborigines of the land. These were the aspirations to which they would address themselves, and seek, by God's blessing, to accomplish in the days before them. The meetings in which they had been addressing themselves to the question of union had been, to his great pleasure, in this later stage most harmonious, and they owed a great deal to their worthy host for the spirit of

unanimity and harmony which prevailed (applause). He had read the other day a notice of the life of a man whose name was everywhere received with respect and honour—Principal Cairns—(applause), a man whose heart was in the matter of union between two Presbyterian Churches in Scotland. That union was taken in hand 16 or 18 years ago, but the negotiations were broken off before anything was accomplished, and several noble hearts were literally broken over the failure. Principal Cairns wrote:—"If the work had been more to the Devil's mind it would have been far easier than it turned out." Whilst they in South Africa were seeking to consolidate for the benefit of their own people and also for the purpose of making fresh aggression, they did it in the spirit of the utmost feeling of love for those fighting under other banners than their own (applause). He thought they were in the position of the ensign who carried his colours right ahead of his men, and when the Colonel sent word to bring back the colours, his answer was: "Bring up the men to the colours" (applause). They wanted the brethren and the Presbyteries to come up to the colours. They on their part would serve their common Master, and they wished God-speed to other brethren who were serving the same Master. Mr. Smith concluded by thanking them for the manner in which the toast had been proposed and received (loud applause).

The Rev. Mr. Don proposed the health of "Their Host." Mr. Walker had shown great interest in the Church. He was a busy man, but, unlike many others, he gave some of his time to Church matters. Their proceedings reminded him of Edinburgh in the month of May. Mr. Walker's active assistance suggested the Home custom, where elders took as much part in the discussions as the Ministers. They would be glad to have their business managed by business men. Mr. Walker applied business principles to ecclesiastical discussion, and expedited the work. This was meant as a word in season for gentlemen whom he saw present, and hoped to see hereafter taking an important share in the business of the Church (applause). They were glad to welcome Mr. Walker as a Presbyterian elder, and taking a lively interest in the Presbyterian Church of South Africa, willing to give time, trouble, and pains to the work. He was still better known to the community in connection with Railways (applause). They hoped the enterprise with which he was connected in this part of the country would be realised (hear, hear). The opening up of the country to Fort Beaufort would enable the population to travel more, and provide markets for their produce. If this were once attained things would improve. The Presbyterian Church in South Africa as a whole has not been sufficiently visible. There were churches here and there in this part of the country, and these take an interest in missions, but speaking for the whole of the country it has not been sufficiently visible to the eyes of the community. The Presbyterian Church was one of the largest, if not the largest Protestant body in the world. One of the results of their proceedings would be that their Church in South Africa would hereafter be more in evidence. He called upon them to drink to the health and prosperity of their host, Mr. Walker.

Mr. Walker on rising was greeted with hearty cheers. He said a demonstration of that sort rather upset even a Walker. He regarded their acceptance of his invitation as a great honour to him. It was the first Presbyterian meeting of the kind in South Africa, but he hoped it would not be the last. He thought it was the duty of the laymen to entertain the clergy. He was old enough to recollect the disruption of 1843. His father was then a representative elder in Edinburgh,—one of those who walked out, some to the right and others to the left. It stirred up the religious element which had dwindled in Scotland at the time. They saw that all denominations and Presbyteries were turning to union in South Africa. The mother country had followed other examples from the Colony, and she would follow this one. It

was an honour to him to be associated with the first steps taken in connection with this union. The unanimity at their deliberations was most marked. It was a great thing that everything should be done so unanimously, peacefully, and happily. He had presided at many boards for a number of years at which there had been ministers of various denominations, but he never had a single division or a vote. He knew it was quite natural for ministers to discharge a certain amount of steam. They would have their opportunity in the General Assemblies. Every delegate present at the recent meetings felt his great responsibility and discharged it, and unanimity prevailed. He was proud and gratified that the members and office-bearers and friends had gathered that night to testify their regard for the Presbyterian Church of South Africa, and he would long remember the honour they had done him (loud applause).

The Rev. Mr. Smith, in a very appreciative speech, recognised the valuable services rendered by the Secretary, the Rev. J. T. Ferguson, who had at this time been assisted by Mr. Laing, and also acknowledged the work of Mr. J. O. Paterson, a delegate who by his gift of shorthand had done so much to help forward the proceedings.

Messrs. Ferguson, Laing, and Paterson suitably replied, the first in a very interesting speech.

The Rev. Mr. Lennox, M.A., proposed the health of the visiting brethren, to which the Rev. Mr. Gray of Pretoria responded.

The Rev. Mr. Maver proposed "The Brethren of other Denominations," which the Revs. Muller, Theobald, and Laing acknowledged.

The Chairman proposed "Success to East London," coupled with the name of His Worship the Mayor. Unless there is a good Mayor and a flourishing town the Church suffers, especially in the plate. He could testify that East London was advancing with rapid strides. He had not seen the Park, but heard glowing testimonies of it. He had seen fine buildings and a splendid square without a match in any city; wide, well-kept streets, and other undoubted evidences of energy, and as strangers they had every evidence of hospitality. He therefore asked them to drink success and increased success to East London and its worthy Mayor.

Mr. Rees said the toast that had been so kindly proposed was one very dear to his heart, as it was to every East Londoner. He was there with very great pleasure as the guest of Mr. Walker in company with the friends of the Presbyterian Church, and he rejoiced with them in the unity and harmony brought about by the meeting. It was gratifying that the movement towards unity had found its first form, as it were, in this part of a country, which at the present time had so many attractions, as mentioned by Mr. Gray, not the least of which was gold. It was particularly gratifying to them at East London that the Council had decided on East London as the place for bringing the movement to a successful issue. The Mayor concluded by inviting the delegates, on the conclusion of their deliberations, to devote some time to making a closer acquaintance with the many attractions of East London. He thanked the company for the kind expressions and the cordial manner in which they received the toast of prosperity to East London.

The proceedings, which were of a very pleasant and successful nature, closed with the Doxology.

(See *The East London Dispatch*, July 24, 1895.)

MINUTES

OF

THE SYNOD OF KAFFRARIA.



At King William's Town, 17th day of July 1896: Which day the Synod of Kaffraria was opened with public worship in St. Andrew's Church, conducted by the Moderator—Rev. W. Stuart.

July 17th. The Synod met this day in St. Andrew's Church and was constituted by the Moderator.

Sederunt: Revs. Dr. Ross, Dr. Stewart, W. J. B. Moir, D. D. Young, P. Mzimba, E. Makiwane, W. Stuart, J. T. Ferguson, R. H. Abel, D. D. Stormont, E. Tsewu, J. B. Ross, M. C. J. Matheson, and the Clerk,—*Ministers*. Messrs. J. Masingata, Mfazwe Galela, Patuleni Kakaza, W. Ririe, Isaiah Umfundisi, Elders.

2 Roll. The Synod proceeded to make up the Roll as follows:

Presbytery of Kaffraria.

Revs. Bryce Ross, D.D., Pirie; James Stewart, D.D. M.D., Lovedale; J. D. Don, King William's Town; W. J. B. Moir; P. J. Mzimba, Lovedale; E. Makiwane, Macfarlane; W. Stuart, Burnshill; A. Hanesworth, Alice and Fort Beaufort; J. T. Ferguson, East London; D. D. Stormont, Lovedale; R. H. Abel, East London West; E. Tsewu, Johannesburg; J. Lennox, Lovedale; W. Mpamba, Zoutpansberg—*Ministers*. Messrs. W. Ririe,

King William's Town ; T. Bryson, Gonubie ; Jeremiah Masingata, Burnshill ; Mfazwe Galela, Lovedale ; Nicholas Bovula, Macfarlan ; John Ranuga, Pirie ; J. O. Paterson, East London ; James Dallas, East London West—*Elders.*

Presbytery of the Transkei.

Revs. Richard Ross, Cunningham (*Emeritus*) ; D. Doig Young, Main ; J. McLaren, Blythswood ; J. Thomson, Duff ; D. L. Erskine, Somerville ; J. Brownlee Ross, Cunningham ; M. J. C. Matheson, Ross—*Ministers.*

Messrs. Patuleni Kakaza, Main ; Isaiah Umfundisi, Duff—*Elders.*

**3 Apologies
for Absence.**

The Clerk stated that telegrams had been received from Messrs. Thomson and Moir regretting their inability to attend. Mr. B. Ross explained that Mr. McLaren had proposed being present, but had been advised by his doctor rather to go to the sea on ground of health.

**4 Election of
Moderator.**

Proposed by the Clerk that Dr. Stewart be elected Moderator for the year, seconded by Mr. Young, and unanimously agreed to. Dr. Stewart took the chair.

**5 Business
Committee.**

The Clerk gave in the Report of the Business Committee as to the order of the Synod's business, which was accepted. The chief points of last Synod's business were gone over by the clerk.

6 Dambuza.

Read minute of Presbytery of Kaffraria, with reference to C. J. Dambuza, formerly a Student at Lovedale, now a Licentiate of the Presbytery of Natal, labouring at Tati. The Presbytery ask the Synod's sanction to the ordination of Dambuza, should that step seem to them desirable. Read also Dambuza's letter to the Clerk of Presbytery which complains that the want of ordination cripples him in his work. Moved by Mr. Young that sanction be given to the ordination of Dambuza, seconded by Mr. Ross, and agreed to.

**7 Union: Mi-
nute of Pres-
bytery of
Transkei.**

Read minute of Presbytery of Transkei, dated 11th March, 1896, as follows: "The Presbytery discussed the basis of Union in its final form, and approved of the same, and resolve to enter the

Union proposed, provided that the General Assembly of the Free Church give its sanction to the same, and also that the Presbytery of Kaffraria is prepared to enter with us into the Union."

Minute of
Presbytery of
Kaffraria.

Read also minute of the Presbytery of Kaffraria, dated July 16th, 1896, as follows: The Presbytery is not unwilling to enter the Union. They find however, on the Reports of Members, that the Native congregations and office-bearers are not sufficiently informed and interested in the matter to justify them in proceeding at once.

Moreover, as the F. Missions Committee's minute on the subject has only come into their hands within the last few days and involves many changes which they have not yet made themselves familiar with, they do not feel ready to act upon it forthwith. Resolved, therefore, for the present to postpone a decision, and meantime to place the whole question more formally before the congregations, especially the native ones, requiring them to send up definite answers within six months." After discussion.

The Clerk moved the following resolution: "This Synod declares itself in favour of such a union as shall include both the European and Mission Churches, in one Church, as they are now included in the Presbyteries of this Synod." Seconded by Mr. Mzimba, and agreed to.

Adjourned till 3 p.m.

JAMES STEWART,
Moderator.

Met as adjourned. Minutes of last Diet confirmed.

8 Idutywa
elder. Read letter from Mr. Thomson stating that the bearer Isaiah Umfundisi is the representative of Duff Kirk Session at Presbytery and Synod but that his commission cannot be found. In view of the great distance he has come to attend the meeting, the Synod agrees to receive the Idutywa elder as a member of Synod without a formal commission. But an Elder must either present a Commission or be on the Roll of Presbytery.

9 Union, con-
tinued.

Resumed the discussion on Union. It was agreed to add to the motion an instruction to Presbyteries to bring the whole subject of the proposed union,

and all that it involves, before the sessions and congregations in a formal and definite manner, requiring them to send answers within six months. The Basis of Union along with the 24 Articles of the Faith to be translated and printed in Kaffir and circulated among the congregations.

Minute to P. Council. Agreed also to transmit the following minute to the Presbyterian Council about to meet: "The Synod is favourable to the Union but finds the difficulties in the way of immediate action greater than had been anticipated. They are not prepared, therefore, to enter immediately into a united church but look forward hopefully to the removal of these difficulties.

10 Translation of Basis of Union. It was agreed that the Basis of Union be translated by Messrs. Young and P. Matshikwe, and the 24 Articles by Messrs. Mzimba and Ndongo Matshikwe, the work to be done within three months: the Clerk, Convener.

11 P. Elizabeth Application to Presbytery of Kaffraria. The Clerk gave for the information of the Synod, an account of an application made by certain separatists from Rev. J. Pritchard's congregation at Port Elizabeth to the Presbytery of Kaffraria for countenance. The Presbytery had endeavoured to mediate with a view to heal the breach.

12 Dutch application to Presbytery of Kaffraria. The Clerk gave for the information of the Synod, an account of an application made to the Presbytery of Kaffraria by certain Dutch people resident in East London and neighbourhood formerly connected with the Dutch Reformed Church, Maclean, to be received as a Dutch speaking congregation with a minister of their own by the Presbytery. In this case also the Presbytery had tried to mediate; but had finally declined the request on account of our relations with the Dutch Reformed Church; promising however to do all that can be done to meet spiritual destitution, and to receive individuals applying in the ordinary way.

13 Report on Temperance. The Report on Temperance was then called for and read by the convener, Dr. Ross. Mr. Stormont

moved the adoption of the Report. Seconded by the Clerk and agreed to. Discussion adjourned.

Adjourned till 9.30. a.m. to morrow.

JAMES STEWART,

Moderator.

18th July 1896. The Synod met as adjourned. The Moderator having opened with prayer, the minutes of last Diet were confirmed.

Resumed discussion of the Report on Temperance. Dr. Ross urged that the Synod petition in favour of the Liquor Amendment Act introduced by Mr. Innes. The Synod is unanimously in favour of doing so; but it being uncertain whether such a petition would be in time, the matter was referred to a Subcommittee consisting of Dr. Ross and Mr. Stormont. After discussion of the subject in various aspects Messrs. Stormont and Matheson were appointed to draw up a Deliverance, embracing the main points brought out, to be given in at a subsequent sitting.

14 Report on Finance. The Report on Finance was given in by the Treasurer, as follows:

MINISTERS' FUND

| | 1895 | | | 1896 | | | Total | | |
|------------|-------------|-------------|-------------|-------------|-------|----|-------|----|----|
| | 3rd Quarter | 4th Quarter | 1st Quarter | 2nd Quarter | Total | | | | |
| | £ | s | d | £ | s | d | £ | s | d |
| Lovedale | 37 | 5 | 5 | 38 | 11 | 8 | 36 | 4 | 2 |
| Macfarlan | — | — | — | 41 | 7 | — | 42 | 10 | 5 |
| Burnhill | 64 | 15 | 2 | 55 | 17 | 6 | 32 | 19 | 7 |
| Pirie | 12 | 15 | 3 | 16 | 17 | 6 | 35 | 5 | 6 |
| Cunningham | 16 | 17 | 2 | 27 | 6 | 10 | 16 | 14 | 10 |
| Main | 11 | 10 | — | 12 | — | — | 31 | 18 | 8 |
| Duff | — | — | — | 9 | 13 | 9 | 13 | 12 | 7 |
| Somerville | 12 | 0 | 10 | 20 | 2 | 9 | 5 | 9 | 7 |
| Ross | — | — | — | 4 | 11 | 8 | 2 | 19 | — |
| | 151 | 3 | 10 | 226 | 8 | 8 | 117 | 5 | 5 |
| | | | | | | | 195 | 10 | 2 |
| | | | | | | | 694 | 8 | 1 |

MISSION FUND.

1895

1896

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total | | |
|---------------|-------------|-----|-----|-------------|----|-----|-------------|-----|-----|-------------|----|----|-------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 7 | 9 | — | 7 | 14 | 4 | 7 | 4 | 10 | 8 | 10 | 1 | 30 | 18 | 3 |
| Macfarlan ... | ... | ... | ... | 8 | 7 | 4 | ... | ... | ... | 6 | 11 | 11 | 14 | 19 | 3 |
| Burnhill ... | 12 | 19 | 1 | 11 | 3 | 6 | 4 | 18 | 9 | 7 | 1 | — | 38 | 2 | 4 |
| Pirie ... | 2 | 11 | — | 3 | 7 | 6 | 3 | 5 | 8 | 3 | 7 | — | 12 | 11 | 2 |
| Cunningham | 8 | 8 | 7 | 13 | 3 | 5 | 12 | 4 | 6 | 15 | 19 | 4 | 49 | 15 | 10 |
| Main ... | 2 | 6 | — | 14 | 17 | 6 | 6 | 14 | — | 7 | 13 | 7 | 31 | 11 | 1 |
| Duff ... | ... | ... | ... | 1 | 18 | 9 | ... | ... | ... | 2 | 14 | 6 | 4 | 13 | 3 |
| Somerville | 2 | 8 | 1 | 4 | 0 | 4 | 1 | 0 | 1 | 1 | 1 | 11 | 8 | 10 | 5 |
| Ross ... | ... | ... | ... | ... | 18 | 4 | ... | ... | ... | ... | 11 | 9 | 1 | 10 | 1 |
| | 36 | 1 | 9 | 65 | 11 | ... | 35 | 7 | 10 | 53 | 11 | 1 | 190 | 11 | 8 |

TOTAL MINISTERS' AND MISSION FUNDS FROM JULY 1895 TO
JUNE 1896.

| | | | |
|-----------------|------|----|---|
| Ministers' Fund | £694 | 8 | 1 |
| Mission Fund | 190 | 11 | 8 |
| | £884 | 19 | 9 |

TOTAL CONTRIBUTION TO SYNOD'S FUNDS FROM EACH
STATION, JULY 1895 TO JUNE 1896.

| | £ | s | d |
|----------------|-----|----|-----|
| Lovedale ... | 185 | 3 | 11 |
| Macfarlan ... | 80 | 5 | 10 |
| Burnhill ... | 216 | 14 | 6 |
| Pirie ... | 75 | 7 | 1 |
| Cunningham | 150 | 7 | 6 |
| Main ... | 79 | 10 | 7 |
| Duff ... | 27 | 19 | 7 |
| Somerville ... | 51 | 4 | ... |
| Ross ... | 9 | 0 | 9 |
| | 894 | 19 | 9 |

University of Fort Hare

together with Ex-Cell.

The contribution from the Missionary Association of St. Andrew's, King William's Town of £24 for an evangelist in Pondoland must be added.

14 Finance. The Synod adopt the Report, noting with satisfaction that the increase over last year's contribution amounts to about £250, rather more than 40 per cent., and that the increase takes place in all the congregations. They thank the Deacons and Collectors very warmly for the efforts made by them so successfully.

Congregational Treasurers are directed to send the quarterly contributions to the Synod's Treasurer with greater regularity and promptness as soon after the end of the quarter as possible.

15 Report on Religion and Morals. The Report on Religion and Morals was read by Mr. Brownlee Ross, joint convener. Discussion adjourned till Monday.

Adjourned till Monday at 10 a.m.

JAMES STEWART,
Moderator.

July 20th. Met as adjourned. In the absence of the Moderator, the Ex-moderator, Rev. W. Stuart, took the chair, and opened with prayer. Minutes of last Diet confirmed. The Revs. J. M. Russell and W. Yule of Cape Town being present were associated with the Synod.

16 T. Templars' Celebration. The attention of the Synod being directed to the fact that the true Templars are now met at Port Elizabeth for the celebration of their 21st Anniversary, it was agreed to send the following telegram: "Synod of Kaffraria greets True Templar Society, recognising good work done in mission field."

17 Religion and Morals. Discussion on Religion and Morals resumed. Agreed that Messrs. Stuart, B. Ross, Young and Makiwane draw up a Deliverance setting forth the salient points, to be submitted at a later sitting.

18 Report on Extension of Missions. Read Report on the Extension of the Mission, drawn up by the Convener, Mr. Richard Ross. Mr. Young moved the adoption of the Report—Seconded by Mr. Mzimba and agreed to.

The Synod thank Mr. Ross for his full, interesting, and stimulating report. They have heard with gratification of the extension at Main and Ross, also of Mr. Mpamba's Mission to Zoutpansberg. They are pleased to hear of the Ugie-Griqua Congregation being taken over at the request of the people, and added to Somerville; and they desire to encourage the various brethren in their efforts to extend still farther. The Synod would rejoice if a Medical Missionary were appointed to West Pondoland, as suggested by the Convener, and hope that the existing arrangements will lead to a development which would in course of time place the need of this beyond question. They will be glad to hear that Mr. Ross has made farther inquiries as to the place referred to by him between our present Station and St. John's.

The Synod desire to place on record their gratitude to God for the remarkable progress which the contrast alluded to by Mr. Ross between the Transkei as it was in 1868, and as it is now, and in the whole field between 1823 and 1896, brings out.

Resolved to appoint a Committee to draw up a Statement for

the Foreign Missions Committee regarding the importance of Johannesburg, and the northward line of development, representing to them the necessity of occupying that field more strongly and efficiently than this Synod is able to do.

19 Zoutpans-
berg and Mr.
Mpamba. Read minutes of Presbyteries of Kaffraria regarding the appointment of Mr. Mpamba to Zoutpansberg. The Clerk gave a *resumé* of the events which have ended with the ordination of Mr. Mpamba, and his mission to Zoutpansberg. Agreed that the period of six months ending with this Synod, referred to in the Minutes of Presbyteries, be prolonged to the Synod of 1897.

20 Expenses
of Delegates. Mr. Stuart stated that the expenses of the Deputation to Zoutpansberg and Johannesburg amounted to £23 6 6. Agreed that this must be met by an advance from the Synod Funds: but that an effort should be made to obtain repayment of a part from the people at both places.

21 Report on
Evangelists. The Report on Evangelists was read by Mr. Young, Joint convener. The number employed is thirty one. Twenty-five in the Transkei, and six within the Presbytery of Kaffraria, seven at Cunningham, six at Main, five at Somerville, four at Ross, three at Duff, two at Pirie, and four at Burnshill. The total amount spent on their support is £427 of which £114 comes from Synod Fund. The Missionary Association of St. Andrew's, King William's Town, contributes £24; and the U. C. Associations of Burnshill and Blythwood each £12. The rest amounting to £265 is received from friends in Scotland. The Report refers to encouragements connected with the work of these agents. The Committee also make the following recommendations: That additional evangelists be granted to Idutywa and Ross, one for each at £12: and that Cunningham receive £7 10 0 for this year. The Report was adopted with thanks to the Convener, and the recommendations were agreed to.

Adjourned till 8 p.m.

WILLIAM STUART,

Moderator *p.t.*

Met as adjourned. At the request of the Moderator, Mr. Russell engaged in prayer. The Minutes of last Diet were confirmed.

The Report on Education was read by Mr. Moir, in the absence of Mr. Lennox, Joint Convener.

22 Report on Education.

The Synod adopt the Report and thank the Convener. With reference to Day Schools they repeat the injunction of last Synod that the Bible be taught daily for half an hour. They are glad to find that it has been generally attended to, so far as they can learn. They are glad also to hear that the time-table is *really* followed in their schools but they call attention to this matter again, and repeat the former injunction.

The matter of translation from Kaffir into English in connection with the work of the schools was brought forward and discussed. The Synod agreed to ~~make~~ representations on the subject to the Head of the Education Department. Mr. Moir was associated with the Conveners for the purpose of attending to this matter.

Mr. Young read the Report of the Special Committee appointed last Synod to consider the subject of Sunday Schools, and to draw up a scheme fitted to meet the needs of Mission Schools. The

23 Report of Committee on S. Schools.

Report propounds a scheme, without entering into its details.

The Synod thank the Committee for the Report which is to lie on the table meantime. They re-appoint the Committee with instructions to consider the subject still further in all its bearings, and to bring forward a detailed scheme of lessons, with such practical suggestions as may commend themselves to them, to be submitted to the Synod next year.

The Report on Statistics was read by Mr. Moir in the absence of Mr. Lennox. The incompleteness of the returns was complained of both by the

24 Report on Statistics.

Convener and Mr. Moir.

The Synod thank the Convener, adopt the Report so far as it goes, direct that it be completed and when completed published.

25 Work a-
mong natives
at Cape Town.
Rev. J.M. Rus-
sell.

The Rev. J. M. Russell of Cape Town made a statement for the Synod's information regarding work among Kaffir labourers at Cape Town, begun by the Young Men's Fellowship Association of his congregation some years ago, in which Dr. Jane E. Waterston gave invaluable help, and finally carried on by the Wesleyans; who make no attempt to detach our members, however, but refer them to him (Mr. Russell) for admission to sealing ordinances.

The following resolution was agreed to: The Synod has heard with the deepest interest the account given by Mr. Russell. It resolves to record in its minutes and to transmit to Cape Town its hearty thanks (1) to Mr. Russell, and his congregation, especially the Young Men's Fellowship Association and the Kirk Session for their interest in the people. (2) To the Wesleyan brethren in Cape Town for their brotherly conduct with regard to natives from Presbyterian Mission Stations and (3) to Dr. Jane E. Waterston for all she has done and is doing to interest, educate, and minister to the labourers at the docks, and others. They recall her old association with the work at Lovedale and Livingstonia, and greet her as still a missionary fellow-labourer in the Lord.

The Rev. W. Yule of Cape Town informed the Do. Do. Rev. Synod of a work among Kaffirs begun within the W. Yule. last two months in his neighbourhood, two members of his congregation holding services every Sunday. The Synod heard the statement with great interest and referred the matter to its Committee on Evangelists with instructions to correspond with Mr. Yule and consider whether any action can be taken and what, for the purpose of furthering this work.

27 Presbytery On the application of the Presbytery of Kaffra-
of Kaffraria to ria for permission to meet during the Synod, leave
meet. was given to meet to-morrow morning.

Adjourned till to-morrow at 3. p.m.

JAMES STEWART,
Moderator.

21st July 1896. Met as adjourned. The Moderator engaged in prayer. The minutes of last Diet were confirmed.

28 Deliverance
on the subject
of Temperance

The Committee charged with the preparation of a Deliverance on the subject of Temperance presented its Report which was adopted, the following becoming the Deliverance of the Synod :

The Synod desires to lay the following matters before the Congregations for their instruction and guidance. It would remind the Kirk Sessions that it has all along held that the chief means to be used in promoting temperance among the people are personal influence and moral suasion. It is believed that no other means will have such a lasting effect upon Christians and others as those. As Congregations are aware total abstinence is not a term of communion in our church. Nevertheless, in the present state of Native Society, with intemperance prevalent among all classes, it is recommended to all to rank themselves among those who endeavour to combat intemperate habits by organization or otherwise. For the encouragement of temperance principles, the Synod enjoins Moderators of Sessions to set apart a day for the purpose of drawing the special attention of Congregations to the evils of intemperance. It is requested that on that day the three regulations on beer drinking formerly passed by the Presbytery of Kaffraria prior to the formation of the Synod, be read in the presence of the Congregations. The Synod regrets that the Statistics on Temperance are not so full as they might have been, and would ask Moderators and Sessions to do all they can to supply Statistics, in order that correct information on the Temperance movement may be obtained.

29 Deliverance on Religion and Morals.

The Committee appointed to prepare a Deliverance on the subject of Religion and Morals presented its report. The following Deliverance was agreed to: The Synod finds, (1) That vague ideas respecting Sabbath observance, the Baptismal vow and the relation of the sexes, prevail to a large extent in the Congregations of the Mission: (2) That the reading of the Holy Scripture is neither so general nor so regular as is desirable: (3) That the people generally are comparatively ignorant of the principles of the Presbyterian church, which makes them an easy prey to the propagandist efforts of other denominations: (4) That the manner in which the payment of dowry is insisted on by some

parents has become a source of evil by unnecessarily delaying marriages: (5) That the action of some ministers of other denominations who perform the marriage ceremony in the case of run-away couples tends to undermine the authority of parents and the influence of missionaries.

Accordingly the Synod resolves, (1) That the Moderators of Kirk Sessions be instructed to direct the attention of Congregations on every fitting opportunity to correct views on the observance of the Sabbath, marriage customs and the responsibilities attaching to the Baptismal vow: That the first Sunday of November be set apart as a day when the subject of the Seventh Commandment with special reference to what is known as *ukumetsha* shall be specially dealt with at all the central stations throughout the Mission: (2) That Moderators be instructed to urge their people, both in families and as individuals, to systematic and prayerful reading of the Holy Scriptures, and to convey elementary instruction in the leading principles of Protestantism to their people: (3) That Kirk Sessions be instructed to deal, as in their wisdom they see fit, with parents who delay marriages for the sake of dowry at the risk of the good morals of the young: (4) That sister churches be approached on the subject of run-away marriages, and be specifically requested to act in concert with this Synod in putting a stop to a practice which tends to undermine parental authority and missionary influence, and is not in accordance with the spirit of the marriage law.

30 Messrs.
Smith and
Gray associat-
ed.

The Rev. J. Smith of Maritzburg and the Rev. J. Gray of Pretoria being present were associated with the Synod.

31 Lands and
Titles.

The Clerk gave in a verbal report on lands and Titles. Application has been made to the Lands Department for a church building site at Macfarlan across the boundary of the Mission land. Application has also been made for titles to the lands at Macfarlan already surveyed and long in possession of the Mission. An application has also been made for building and garden lots at Falconer, one of the outstations of Burnshill, where a survey of the location is now being carried out Report adopted.

32 Synod Expenses. Agreed that the Congregations be asked to contribute 10s. towards the Synod's expenses, the present contribution—5s.—not being enough to cover printing expenses. Agreed that the minutes be also printed in Kaffir. The translation to be undertaken by Mr. Makiwane.

33 Kaffir Hymn book The Clerk read a report from the Synod's Committee on the Revision of the Kaffir Hymn book, in the absence of the Convener; read also a letter from Mr. Lennox explaining and apologizing for his absence. The adoption of the report was moved by Mr. Young, seconded by Mr. Mzimba, and agreed to. The Synod is glad to hear that progress is being made with the Hymn book. They thank the Committee and re-appoint them with instructions to continue the work. The Synod would urge members to make an effort to assist the Committee in contributing Hymns. They would be glad to see the practice of chanting followed in the churches, and remit to the Committee to consider whether anything can be done to promote the practice of chanting in our worship.

34 Johannesburg. The Clerk read minutes of the Presbytery of Kaffraria of 17th and 21st of July dealing with the Rev. E. Tsewu and the native church at Johannesburg, for the information of the Synod. Resolved to leave the matter in the hands of the Presbytery of Kaffraria.

35 Main and Idutywa. With reference to the arrangement sanctioned by last Synod by which a probationer works under the missionaries at Main and Idutywa, Mr. Young made a statement, suggesting that a Kirk Session and Deacons' Court should be formed at Tora. The Synod declined, in Mr Thomson's absence, to disturb the arrangement agreed to last year.

36 Motion as to Returns. Mr. Stuart moved as follows: That the Synod instruct the Conveners of the various Committees to issue their yearly queries for Synodic reports not later than the first week of April, and ministers to forward their replies not later than the first week of May in each year.

In view, further, of the irregularity with which remittances

are made by the treasurers of some of the Deacons' Courts, the Synod instruct all Treasurers to remit the contributions of their congregations regularly at the close of each quarter with the smallest possible delay.

No report being to hand from the Committee
 37 Sihlali— appointed to deal with the complaint against the
 Makeni. Rev. S. P. Sihlali and Makeni (see minutes of last
 Synod) Mr. Brownlee Ross stated that he had been
 in correspondence with the Secretary of the Congregational Union
 (Rev. J. Pritchard) and had received for his information a report
 made by a sub-Committee of the Union on that case, disapproving
 of Mr. Sihlali's action and restraining him.

38 Closing It was agreed that the closing Diet of the
 Diet. Synod, to be held tomorrow morning, should be
 devotional.

Adjourned till to-morrow at 9.45 a.m.

JAMES STEWART,

University of Fort Hare

Moderator.

Together in Excellence

July 22nd. The Synod met as adjourned.

39 Conference. According to agreement, the time was spent in
 spiritual conference and prayer, the Moderator
 and other members of Synod taking part in the exercises.

40 Adjourn- After confirming the minutes of yesterday and of
 ment. the present Diet, the Synod adjourned to meet at
 East London at 7.30 p.m. of the third Thursday
 of July 1897.

Closed with the benediction.

JAMES STEWART. Moderator,

JOHN D. DON, Clerk of Synod.

MINUTES



THE SYNOD OF KAFFRARIA

University of Fort Hare
Together in Excellence

OF THE PRESBYTERIAN CHURCH,

JULY, 1897.

MINUTES
OF
THE SYNOD OF KAFFRARIA
OF THE PRESBYTERIAN CHURCH.



University of Fort Hare
Together in Excellence

At East London the 15th day of July, 1897: which day the Synod of Kaffraria was opened with public worship in the Presbyterian Church, conducted by the retiring Moderator, the Rev. Dr. Stewart.

July 16th. The Synod met this day and was constituted by the Moderator Sederunt, Revs. Dr. Stewart, Dr. Ross, Messrs. Stuart, Mzimba, Ferguson, Abel, Stormont, Brownlee Ross, J. Lennox, Matheson, and the Clerk—*Ministers*; Messrs. J. Menzies, J. Dallas, Mbem Njikelana, Jonas Tsewu, Peter Hermanus, and Patuleni Kakaza—*Elders*.

2. Leave for Presbytery of Kaffraria to meet. Leave was granted to the Presbytery of Kaffraria to meet. The Synod adjourned for a short space accordingly. Met as adjourned. The Synod proceeded to make up the Roll as follows:

Presbytery of Kaffraria.

3. Roll. Rev. W. J. B. Moir, Moderator; Revs. Dr. Ross, Pirie; Dr. Stewart, Lovedale; J. D. Don, King William's Town; P. Mzimba, Lovedale; E. Makiwane, Macfarlan; W. Stuart, Burnshill; A. Hanesworth, Alice and Fort Beaufort; J. T. Ferguson, East London; D. D. Stormont, Lovedale; R. H. Abel, East London West; E. Tsewu, Johannesburg; J. Lennox, Lovedale; W. Mpamba, Zoutpans-

berg; C. J. Dambuza, Tati—*Ministers*; Messrs. J. Menzies, East London; James Dallas, East London West; J. McKenzie, Gonubie; Mbem Njikelana, Burnshill; Jonas Tsewu, Lovedale—*Elders*.

Presbytery of Transkei.

Revs. M. J. C. Matheson, Moderator; Richard Ross, Cunningham (*Emeritus*); D. Doig Young, Main; J. Thomson, Duff; D. L. Erskine, Somerville; B. J. Ross, Cunningham—*Ministers*; Peter Hermanus, Duff; Patuleni Kakaza, Main; Yapi Tole, Cunningham; Kondile Marasha, Somerville; Neuka Tshaka, Ross—*Elders*.

Apologies for absence were given in:—by Mr. Brownlee Ross on behalf of Yapi Tole, the Cunningham elder. The Clerk tabled a medical certificate to the effect that Mr. Thomson is not in a condition to travel, and stated that Mr. Moir had written regretting his unavoidable absence. It was stated on behalf of Mr. Young that he could not find oxen.

The Clerk proposed that Mr. Ferguson be elected Moderator for the current year; seconded by Mr. Stuart. Mr. Ferguson proposed Mr. Brownlee Ross. The amendment not being seconded, the motion was unanimously agreed to.

Dr. Stewart vacated the chair in favour of the new Moderator.

The report of the Business Committee on the order of the Synod's business was given in by the Clerk and approved of.

Read extract minute of the Presbytery of Kaffraria as follows: "Lovedale, 2nd June, 1897. The Presbytery resolved, that having duly cited Mr. Edward Tsewu on three separate occasions to appear at the consideration of the relevancy of the libel against him, and he not having appeared nor made any reply to their citation, they find that according to the law and practice of the Church, this non-appearance is to be regarded as an acknowledgment of guilt, and that they are therefore entitled to proceed to sentence; but believing it to be inexpedient for them at present to take

further steps in this process, they agree to refer the case to the Synod of Kaffraria to be further dealt with."

The minutes of the Presbytery of Kaffraria were laid on the table; also the proceedings of the Commission of enquiry at Johannesburg, September and October, 1896; the minute of charges drawn up 9th December and adopted by the Presbytery 10th December, 1896; the libel framed by the Presbytery and forwarded to Mr. Tsewu, and other related documents.

The Clerk stated the case to the Synod, reading extracts from the Presbytery's minutes, the libel, etc., and summarising the proceedings before the Presbytery.

Adjourned till 3 p.m.

Met as adjourned. The Clerk continued his statement on the case of Edward Tsewu. After discussion Dr. Ross stated the impression made on his mind of the whole course of the recent proceedings and of the Presbytery's relations with Mr. Tsewu since the meeting at Burnshill, November, 1895, concluding with the following motion



Together in Excellence

"The Synod having had under consideration the reference from the Presbytery of Kaffraria in regard to the Rev. Edward Tsewu, and having heard the minutes of that Presbytery bearing on his case, especially those of February 10th, 11th, 12th and 19th, 20th, 22nd, and 23rd, 1897; having heard also the libel framed by the said Presbytery, and sent to the said Edward Tsewu in April, 1897, with a citation to appear at the Presbytery to meet at Lovedale on the 5th of May for the purpose of considering the relevancy of that libel; and having regard to the facts that though cited three times in succession he has failed to appear without assigning any reason for his absence, and that the Presbytery though therefore entitled to hold him as having confessed, and to deal with him according to his offences, have deemed it expedient to invite the co-operation of the Synod; therefore, the Synod did by their vote depose the said Edward Tsewu, like as they hereby do, in the name of the Lord Jesus Christ, the alone King and Head of the Church, and by virtue of the power and authority committed by Him to them, depose the said Edward Tsewu from the office of the holy ministry, pro-

Motion by Dr. Ross that Sentence of deposition be passed.

hibiting and discharging him to exercise the same or any part thereof."

The Clerk seconded. The motion was carried
 Motion unanimously.
 carried.

It was agreed to send notice of this sentence to the Kirk session and congregation of Johannesburg, directing that it be read before the congregation by the officiating minister on the first Sunday after being received.

The Clerk was instructed to report this sentence of deposition to the General Assembly as required by the rules of procedure of the Free Church of Scotland.

Adjourned till 10.30 a.m. to-morrow, giving leave to the Presbytery of Kaffraria to meet at 9.30 a.m.

(Signed) J. T. FERGUSON,
 Moderator.

17th July. Met as adjourned. After devotional exercises by the Moderator the minutes of yesterday's diets were read and confirmed.

8. Supply at Johannesburg. Read extract from minutes of Presbytery of Kaffraria dated 17th July, 1897. The Presbytery consider that they have done their part in providing for the supply of Johannesburg during a whole year since last meeting of Synod, and that the task should now be undertaken by the Transkeian Presbytery. The Presbytery also consider that the member sent to Johannesburg should go for not less than three months, partly on account of the expense, principally on account of the work."

The Synod express their opinion that the Transkeian Presbytery should undertake to supply the Johannesburg congregation during the next year, or so long during the year as temporary arrangements are necessary; also that the term for which each serves should not be less than three months.

Mr. Matheson undertakes to relieve Mr. Makiwane by the second week of August.

9. Executive Committee of Johannesburg. On the motion of the Clerk, it was agreed that the Moderators and Clerks of both Presbyteries should form an Executive Committee in connection with the affairs of Johannesburg congregation.

The Moderator here asked Dr. Stewart to take the chair, as he wished to propose a motion. Having vacated the chair, he moved as follows: "In the opinion of this Synod, owing to the variety of races, tribal jealousies, and especially owing to the harsh treatment of the Natives at Johannesburg, and the disabilities under which a Native Minister labours, because of that treatment, the work there will be carried on most satisfactorily and efficiently by a European missionary. The Synod therefore urges the Foreign Missions Committee in the strongest manner to occupy this most important field by sending out an ordained European missionary (who would necessarily work with Native assistants) or by authorising the Synod to transfer a minister or missionary to that field. **Seconded by Mr. Brownlee Ross.**

Adjourned till 3.30 p.m.



(Signed) J. T. FERGUSON,
Moderator.

Met as adjourned. The minutes of the last diet were read and confirmed. After discussion, the motion regarding Johannesburg was put. For the motion, eleven; against, two: the motion being carried by a majority of nine. Mr. Mzimba dissented, and asked that his dissent should be recorded.

The exact position of the Johannesburg congregation in relation to the Presbytery and Synod having been brought under consideration, it was decided that the Clerk of Synod and Presbytery be instructed to transmit all documents to the officiating minister and Congregational Courts, as usual in Mission Congregations.

Reverting to yesterday's decision regarding Mr. Tsewu: the Synod, after considering the directions and forms in Moncrieff's "Practice of the Free Church," resolved, in view of the existing situation, that the Moderator should proceed to pronounce sentence of deposition.

The Moderator called upon Dr. Stewart to engage in prayer. Thereafter the Moderator, in the name of the Lord Jesus Christ, and by virtue of the power and authority committed by Him to the Church, solemnly deposed Mr. Edward Tsewu, minister of

10. Motion as to European Missionary for Johannesburg.

11. Johannesburg Mission Congregation.

12. Sentence of deposition pronounced by Moderator.

the Native Church at Johannesburg, from the Office of the Holy ministry, prohibiting and discharging him from exercising the same or any part thereof in all time coming.

13. Leave of meeting to The Presbytery of Kaffraria applied to the Synod for leave to meet at 9 o'clock on Monday, the 19th, before the meeting of Synod. Granted.

Kaffraria. The Synod adjourned to meet at 10 a.m. on Monday, 19th July.

(Signed) J. T. FERGUSON,
Moderator.

19th July. Met as adjourned. The Moderator opened the meeting with prayer. The minutes of the last diet were read and confirmed.

14. Union The Synod then took up the question of Union.
Minute of Read minute of Kaffrarian Presbytery, dated 6th
Presbytery of May, as follows:

Kaffraria. "Returns having now come in from all the Native congregations, the Presbytery is in a position to come to a finding. They find that it is impossible for this Presbytery to enter into the United Church at present, in face of the opposition of the Native congregations. They regret the consequent delay and express the hope that with a fuller understanding and greater familiarity with the subject, the opposition will disappear in course of time. With a view to this they resolve to arrange for a visitation of these congregations by delegates, to explain more fully what is implied in the proposed union, and clear up misunderstandings."

Minute of Read also minute of Transkeian Presbytery, dated
Presbytery of 7th April, 1897: "The Presbytery re-affirm their
Transkei. desire to enter the union, but recognising the importance of carrying all their people heartily along with them, appoint Mr. Matheson and Mr. B. J. Ross, with Messrs. Yapi Toli, I. Mdoda, S. Mape and I. Tshaka, as a deputation to visit the congregations of Duff, Main and Somerville, with a view to securing unanimity, and removing misunderstandings; to report to a special meeting to be held during the sitting of the Synod."

Dr. Ross wished to make a statement. He had been unavoidably absent when the matter was discussed at last Synod. He affirms that a modification of the basis is necessary to meet the difficulties felt both by Natives and Europeans. He suggests (a) that in racial questions a majority of white and a majority of black should be necessary to pass a proposed measure into law; (b) that there should be an appeal to a Board representing the various branches of the Church of Scotland; (c) that there should be an express provision about carrying on the work of Foreign Missions by the United Church.

Read a statement by Rev. J. Thomson, of Duff, as Statements by to the opinion in his session and congregation on Messrs. Young, Thomson and the subject of union. Read also a statement from Richard Ross. Mr. Young as to the state of feeling at Main on the same subject. Read also a paper by Mr. R. Ross, "A few thoughts to the Kaffir Synod on the question of Union," in which he combated objections to union from the side of both Europeans and Natives. Thereafter the subject was discussed by the Synod.

Adjourned till 3 p.m.

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(Signed) JAMES STEWART,
Moderator, *p.t.*

Met as adjourned. In the Moderator's absence the ex-Moderator (Dr. Stewart) took the chair and opened the proceedings with prayer. The minutes of the previous diet were confirmed. The discussion of the question of union was resumed.

The Clerk made the following motion :

1st Motion "While the Synod recognises the desirability of
re Union. union among the various branches of the Presbyterian Church in South Africa, and hopes that existing obstacles may be removed in course of time, they are unable to enter into the proposed union at present, in consequence of the want of acquiescence on the part of several of the Native congregations in the two Presbyteries, and in view of the discussions which have arisen among Europeans on the subject of the Native vote in Church Courts :

The Synod agree to indicate two directions in which some

modification of the arrangements contemplated in the United Church is necessary in order to remove these obstacles. *First*: That some method be devised of adjusting the balance between Colonial and Mission Churches which shall be satisfactory to both races, *e.g.* that a majority of white and a majority of black separately and conjointly be necessary to pass a proposed measure into a law; or that in view of future eventualities, the proportion of votes of both races in the general assembly be strictly defined and preserved. *Secondly*: That there be a final court of appeal in certain questions, to be carefully defined—say, to a Board at Home, representative of the Presbyterianism of the British Isles; or even of wider range, such as the Pan Presbyterian Council could easily furnish.” Seconded by Mr. Stuart.

2nd Motion
on Union.

Mr. Ferguson moved: “That considering the interests of our Church and the necessity for a closer union between the various Presbyteries and isolated congregations, if the work which our Church is called upon to do in South Africa is to be efficiently done; considering also that the Home Church earnestly desires that the union should be consummated and has proposed a scheme by which this union may be forwarded, this Synod resolves to enter the union as soon as the necessary formal arrangements can be made.” Seconded by Mr. B. J. Ross.

After discussion, the Synod adjourned till to-morrow at 9 a.m.

(Signed) J. T. FERGUSON,
Moderator.

20th July. Met as adjourned. The Moderator opened with prayer. The minutes of the last diet were confirmed.

Read letter from Rev. W. Mpamba, Zoutpansberg.
15. Rev. Wm. Mpamba. The Clerk stated that Mr. Mpamba had been labouring for a year with great zeal and courage amid very trying circumstances—the district devastated by locusts, drought, rinderpest, famine and pestilence; that he had received some assistance in money from these parts, which had been of much service and had been gratefully acknowledged; that these exceptional circumstances render it expedient to prolong the experiment for another year before a final decision; but that

amid all discouragements progress had been made. A Kirk Session and Deacons' Court had been elected, and the organisation of the mission advanced. His sister-in-law, A. Mahlentle, had opened a school to whom the Presbytery of Kaffraria had granted a sum not exceeding £12 for this year. Dr. Stewart moved that the Clerk write an encouraging letter to Mr. Mpamba; that the existing arrangement be continued for another year; and that the grant to Miss Mahlentle be confirmed. Seconded by Mr. Lennox and agreed to.

Resumed discussion of Union question. The Moderator left the chair to reply, which was taken by Dr. Stewart. The Moderator having resumed the chair put the second motion to the vote: Messrs. Ferguson, B. J. Ross and Matheson—*Ministers*, and Mr. J. Menzies—*Elder*, voted in favour—four votes.

He then put the original motion. Dr. Ross, Messrs. Stuart, Stormont, Lennox, Mzimba, and the Clerk—*Ministers*, R. Kikani, P. Hermanus, J. Tsewu, M. Njikelana—*Elders*, voted in favour—ten votes. The original motion was declared to be the finding of the Presbytery, Dr. Stewart not voting. Mr. B. J. Ross dissented for the following reasons.

First: "The basis of Union after having been for several months in the hands of members of the Presbytery of the Transkei and before the Kirk Sessions was unanimously approved at a full meeting of Presbytery.

Secondly: The suggested modifications in the basis of Union cannot therefore be held as expressing the feeling of the majority of the Transkeian Presbytery." Mr. Matheson adhered to the dissent.

The Report on extension of Mission, drawn up by the Convener (Mr. Richard Ross), was read by the Clerk. Mr. Ross states that Mr. Young has planted new stations in various directions—some in the Elliot District, part of the old Maclear or Ndenxa Mission.

Mr. Ross recommends that these stations, with two of the Somerville District and one of Mr. Matheson's, should be combined to

16. Union
Continued
2nd Motion.

Vote on Union.
1st Motion
Carried.

Dissent with
Reasons.

17. Report on
Extension of
Mission.
Abstract.

form a district Mission, under a probationer who should live at Ugie. A Kirk Session should be formed of which Mr. Young and Mr. Erskine would be Moderators in alternate quarters till the people were ripe to call a minister. Mr. Matheson reports no extension but a strengthening of the old stations in Pondoland. Mr. Thomson has built a new church at old Idutywa, and could build five others if he had funds. He is extending the work along the Bashee and regaining ground lost since 1881. In Cunningham two substantial churches have been built and two more are being built. Two new schools have been opened in the most remote and inaccessible parts of the district.

The report concludes with an appeal to maintain the standard of Christian life and teaching in a pleasure-loving and sensation-seeking age, to preach the "sinner's Gospel" instead of minimizing sin; and not to allow our mission efforts to decline into a form of emotion or into mere activity.

The Synod thank Mr. Ross for his report and for his suggestions: (1) They recommend the Presbytery of the Transkei, in the event of Mr. Matshikwe's recall from Johannesburg, to place Mr. Matshikwe for a year in the Tora District, to work it as an outstation, thus relieving Mr. Young and Mr. Thomson to some extent—they, however, visiting in turn quarterly for the dispensation of Sacraments—and to form the Office-bearers in the district into a local committee to be presided over by the officiating minister, who should refer matters of difficulty to the Presbytery; (2) They refer the question of employment of the probationer, Mr. Yekelo Mbali, on Mr. Erskine's return, whether in the district mentioned by Mr. Ross, or in Pondoland, to the Transkeian Presbytery for decision.

The report on the Theological Students was read by Mr. Stormont. Mr. Matheson moved its adoption, seconded by Mr. Brownlee Ross. The discussion was adjourned.

Dr. Ross (Convener) read the report on Temperance. Reference was made to the Innes Liquor Amendment Act, which had twice passed the Lower House and twice been thrown out by the Upper House.

18. Theological Students.
19. Report on Temperance. Abstract.

Petitions had been sent to both Houses signed by the Moderator and Clerk in name of Synod. Circulars were issued to the Moderators of Sessions urging them to petition in favour of the Bill. Lovedale, Burnshill, Pirie, Cunningham and Main had sent up Petitions. The report contrasted the indifference of the country on this subject with the energy displayed in connection with the visitation of rinderpest. Only 48 petitions with 4,704 signatures were sent to the Upper House. The Committee urge the Synod to enjoin all Moderators of Sessions and heads of departments to send petitions in time for next Parliament, and to communicate with other denominations asking them to act in the same manner.

Adjourned till 3.30 p.m.



(Signed) J. T. FERGUSON,
Moderator.

Met as adjourned. Moderator opened with prayer. Minutes of last meeting confirmed. The adoption of the Report on Temperance was moved by Mr. Stormont, seconded by Mr. Matheson, and agreed to.

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The Synod thank Dr. Ross for the Report; record their satisfaction at hearing of progress in some of the Transkeian districts owing to the energetic action of the Magistrates; urge the members of Synod to take steps in good time to have petitions largely signed and sent up from all the congregations to both Houses of Parliament in favour of the Bill which Mr. Innes has promised to introduce again next session; and instruct the Committee to communicate with other denominations with a view to common action in this matter. They renew the injunction to Moderators of Sessions to set apart a day for the purpose of drawing special attention to the evils of intemperance.

Resumed discussion of the report on Theological Students.

20. Theological Students.

The Synod thank Mr. Stormont for his report and agree to recommend that the Presbyteries arrange for meeting with their own students annually during the summer vacation, for the purpose of personal dealing with them as to personal religion, their motives and aims, their character and

conduct, in view of the ministry to which they aspire. The following Committee was appointed to take charge of everything connected with the exit examinations : Messrs. Lennox, Matheson, Brownlee Ross, Mzimba and Stormont. Mr. Stormont, Convener.

The Report on Religion and Morals was read

21. Religion and Morals. Abstract. by Mr. Stuart.

It was a careful review of the whole field based on returns made by Moderators of sessions in both Presbyteries. As to the general tone of Spiritual life, the reports from the Transkei are favourable, those from Kaffraria less hopeful. There seems to be more earnestness among the new converts than the older Christians. The young are a source of great anxiety. Christianity is making considerable inroads on heathenism all along the line. The candidates are increasing in number. The question of more satisfactory instruction for them is an important one.

Sabbath observance is advancing among Europeans in the Transkei. The various recommendations of last year were attended to with good effect by some, but the report complains that no information has been given by others of the missionaries on this point, and urges that the Synod should insist on having its instructions and recommendations complied with. It also suggests that these should be repeated.

Mr. Stuart moved the adoption of the report. Deliverance. Seconded by Mr. Lennox, and agreed to. The Synod rejoices to find that the moral and spiritual tone of the congregations is, on the whole, advancing ; that the number of candidates from heathenism is increasing ; that the observance of the Sabbath is in some quarters improving. The Synod at the same time regrets to find that a spirit of disloyalty to parents, insubordination to authority, and disrespect for the Sabbath day is growing among the young in mission stations, and that little has been done to give effect to the recommendations of last year.

The Synod (1) Appoints first Sabbath of November to be observed as a day for special services in which reference shall be made to the moral and spiritual state of the congregations and

districts. (2) Reiterates the recommendations of last year (see minutes) more especially those on the reading of the Scriptures and exposition of Presbyterianism. (3) Appoints Mr. Stuart of Burnshill, with an elder to be chosen by himself, to visit the Transkeian congregations; and Mr. B. J. Ross of Cunningham, with an elder to be chosen by himself, to visit the Kaffrarian congregations in the course of the year, for the purpose of bringing the matters referred to in the report before the congregations—and generally in the interest of religion and morals.

22. Report on Finance. The Treasurer presented the following statement as to the Synod Funds.

MINISTERS' FUND.

1896

1897

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total | | |
|----------------------|-------------|----|----|-------------|----|----|-------------|----|----|-------------|----|-----|-------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 30 | 9 | 7 | 34 | 15 | 7 | 32 | 7 | 35 | 8 | 4 | 132 | 18 | 1 | |
| Macfarlan ... | 8 | 15 | 7 | 20 | 13 | 4 | — | — | — | — | — | 35 | 6 | 4 | |
| Burnshill (* 4-9-96) | 52 | 5 | — | 12 | 4 | — | 7 | — | 24 | 12 | 6 | 103 | 19 | 1 | |
| Pirie ... | 17 | — | — | 4 | 7 | — | — | — | 27 | 13 | 8 | 50 | 18 | 3 | |
| Cunningham ... | 26 | 8 | 4 | 24 | 6 | 4 | 17 | 14 | 2 | 16 | 6 | 84 | 15 | 6 | |
| Main ... | — | — | — | — | — | — | — | — | — | — | — | — | — | — | |
| (From Europeans) | 9 | 14 | 11 | 9 | 5 | 3 | 6 | 11 | 10 | 9 | 3 | 34 | 15 | — | |
| Duff ... | 5 | 1 | 3 | 5 | 7 | 11 | 5 | 4 | — | 7 | 12 | 11 | 23 | 6 | |
| Somerville ... | — | — | — | 29 | 19 | 7 | — | — | — | 8 | 16 | 8 | 38 | 16 | 3 |
| Ross ... | — | — | — | 4 | 3 | 4 | — | — | — | 6 | 7 | 11 | 10 | 11 | 3 |
| | 149 | 13 | 8 | 146 | 14 | 4 | 88 | 16 | 2 | 186 | 1 | 8 | 521 | 5 | 10 |

MISSION FUND.

1896

1897

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total | | |
|----------------------|-------------|----|----|-------------|----|----|-------------|----|----|-------------|----|----|-------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 6 | 1 | 11 | 6 | 19 | 2 | 6 | 8 | 11 | 7 | 1 | 8 | 26 | 11 | 8 |
| Macfarlan ... | 1 | 14 | 11 | 5 | 6 | 4 | — | — | — | — | — | — | 7 | 1 | 3 |
| Burnshill (* 4-9-96) | 10 | 9 | — | — | — | — | *5 | 8 | 4 | 4 | 18 | 9 | 20 | 16 | 1 |
| Pirie ... | 3 | 8 | — | 2 | 8 | 11 | — | — | — | 5 | 10 | 8 | 11 | 7 | 7 |
| Cunningham ... | 13 | 4 | 2 | 12 | 3 | 2 | 8 | 17 | 1 | 8 | 3 | 4 | 42 | 7 | 9 |
| Main ... | 5 | 1 | 19 | 5 | 1 | 9 | 5 | 1 | 6 | 4 | 1 | 16 | 7 | 6 | 10 |
| (From Europeans) | 4 | 5 | — | 9 | 10 | — | 2 | 5 | — | 3 | 12 | — | 19 | 12 | — |
| Duff ... | 1 | — | — | 1 | 1 | 7 | 1 | — | 9 | 1 | 10 | 7 | 4 | 12 | 11 |
| Somerville ... | — | — | — | 5 | 19 | 11 | — | — | — | 1 | 15 | 4 | 7 | 15 | 3 |
| Ross ... | — | — | — | — | 16 | 8 | — | — | — | 1 | 5 | 7 | 2 | 2 | 3 |
| | 42 | 2 | — | 45 | 14 | 9 | 25 | 6 | 5 | 35 | 14 | 6 | 148 | 17 | 8 |

The Synod's attention is drawn to the fact that European residents contributed £19 12s. during the year to the Mission Fund at Main station.

TOTAL CONTRIBUTIONS, 1896-97.

| | | | |
|-----------------|-------|----|----|
| Ministers' Fund | £521 | 5 | 10 |
| Mission Fund | 148 | 17 | 8 |
| | <hr/> | | |
| | £670 | 3 | 6 |

Compared with last report the decrease amounts to £214 16s. 3d. The balance at credit of Ministers' Fund is £612 10s. 5d., but the payments for the quarter have yet to be made. At credit of Mission Fund, £125 4s. 2d.

Total contribution from each station from July, 1896, to June, 1897 :

| | 1896-97 | | |
|----------------|---------|----|----|
| | £ | s | d |
| Lovedale ... | 159 | 9 | 4 |
| Macfarlan ... | 42 | 7 | 7 |
| Burnshill ... | 124 | 15 | 2 |
| Pirie ... | 68 | 5 | 10 |
| Cunningham | 127 | 3 | 3 |
| Main ... | 60 | 17 | 11 |
| Duff ... | 27 | 19 | 0 |
| Somerville ... | 46 | 11 | 6 |
| Ross ... | 12 | 13 | 6 |
| | <hr/> | | |
| | 670 | 3 | 6 |

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Add £24 from the Missionary Association St. Andrew's, King William's Town, for Evangelist in Pondoland.

The Synod accept the Report. They regret the large decrease in the subscriptions which is noticeable in all the returns, except Duff and Ross. They know that the cause—a bad year—has made the result inevitable. The Synod ask the Treasurer to present a statement in future of the Expenditure from the Funds as well as the Income.

23. Report on Education. The Report on Education was given in by Mr. Lennox, of which the following is an abstract :

FREE CHURCH MISSION SCHOOLS REPORT FOR 1896.

The following is an abstract of the report on Education presented to the Free Church Synod of Kaffraria, at its annual meeting at East London in July, 1897.

I.

| NAME OF STATION. | SCHOOLS | | | EUROPEAN NATIVE | | NATIVE | | Sewing Mistresses. | | |
|-----------------------------|-----------------------|-----------------------------|-----------|-----------------|-----------|-----------|-----------|-----------------------|----------|-----------|
| | Number of Schools. | Gov- ern- ment Aided. | Private. | Male. | Female. | Male. | Female. | | | |
| Lovedale Institution | 3 | 3 | — | 10 | 4 | 5 | 5 | — | | |
| Lovedale Mission | 8 | 7 | 1 | — | — | 7 | 7 | — | | |
| Macfarlan | 6 | 6 | — | — | — | 4 | 7 | — | | |
| Burnshill | 11 | 10 | 1 | — | — | 2 | 7 | — | | |
| Pirie | 9 | 9 | — | — | — | 3 | 6 | — | | |
| Blythwood | 3 | 3 | — | 5 | 4 | 3 | 3 | — | | |
| Cunningham | 13 | 13 | — | — | — | 12 | 11 | — | | |
| Duff | 12 | 6 | 6 | — | — | 10 | 3 | — | | |
| Main | 16 | 8 | 8 | — | — | 11 | 13 | — | | |
| Ross | 3 | 2 | 1 | — | — | 3 | — | — | | |
| Somerville | 14 | 11 | 3 | — | — | 9 | 6 | — | | |
| Johannesburg | 1 | — | 1 | — | — | 1 | — | — | | |
| TOTAL | 99 | 78 | 21 | 51 | 13 | 78 | 75 | 22 | 8 | 62 |



SCHOLARS

INDUSTRIAL PUPILS.

| NAME OF STATION. | Number of Schools. | Number Inspected. | Results at Inspection | | | | | Below Stand. | Male | Female | |
|-----------------------------|-----------------------|----------------------|-----------------------|-----------|------------|------------|------------|-----------------|-------------|-----------|------------|
| | | | Above Std. | V. | IV. | III. | II. | | | | I. |
| Lovedale Institution | 899 | 651 | 187 | 51 | 129 | 119 | 47 | 38 | 80 | 62 | 34 |
| Lovedale Mission | 730 | 625 | — | — | 15 | 32 | 102 | 156 | 320 | — | — |
| Macfarlan | 511 | 254 | — | — | 9 | 30 | 42 | 66 | 107 | — | — |
| Burnshill | 850 | 588 | — | — | 12 | 55 | 102 | 104 | 315 | — | — |
| Pirie | 576 | 463 | 2 | 1 | 13 | 26 | 64 | 78 | 279 | — | 63 |
| Blythwood | 314 | 293 | 78 | 1 | 83 | 69 | 18 | 21 | 23 | 14 | 17 |
| Cunningham | 1090 | 478 | — | — | 6 | 37 | 81 | 106 | 248 | — | — |
| Duff | 500 | 224 | — | — | — | 21 | 37 | 40 | 126 | — | — |
| Main | 917 | 420 | — | — | 14 | 32 | 71 | 75 | 228 | — | — |
| Ross | 115 | 38 | — | — | — | 3 | — | 8 | 25 | — | — |
| Somerville | 509 | — | No | Ins | pection | — | — | — | — | — | — |
| Johannesburg | — | — | No | Ret | urn s | — | — | — | — | — | — |
| TOTAL | 7001 | 4034 | 267 | 53 | 281 | 424 | 566 | 692 | 1751 | 76 | 114 |

The number of Schools in 1896 was 99, the same number as in 1895, but 78 were receiving Government aid, as compared with 75. The number of European Teachers remained the same as before, but the number of Native Teachers increased from 187 to 153.

The number of Scholars on the Roll was 7,001, an increase of 200, while the number inspected was 4,034 as against 3,511 in 1895. It is difficult, however, to make a comparison with the numbers of the preceding year as there was no inspection in any of the Somerville schools, and the 21 private schools help to

account for the large number of schools who were not inspected. The inspection results show a slight improvement on the general results of the preceding year.

The general tone of the reports regarding religious instruction in the day schools is more hopeful than last year. In all schools a certain time is appointed each day for a Bible lesson. Many teachers are diligent and painstaking; but the fact that the subject is not expected tempts some to shirk it and others to teach without method and with little profit. Desirable that a scheme of Scripture lessons be placed in the hands of teachers half yearly, with portions to be committed to memory and portions to be studied in each standard. Competition among the schools of a mission joined to answer in some cases; in others supervision by the Deacons.

23. Education Dr. Stewart moved the adoption of the report.
Continued. Seconded by Mr. Stormont, and agreed to.

Mr. Lennox said that there is no report as to the representation to Dr. Muir on the subject of translation from Kaffir into English.

The Synod express an opinion strongly in favour of some scheme of systematic Scripture teaching in the schools. Refer this to the Committee for further consideration and report. The convener thanked for his report, and the desire expressed that it be published in the *Christian Express*.

Mr. McLaren having resigned, it was agreed that Mr. Lennox be sole convener.

24. S. Schools The report on Sunday schools was read by Mr.
Abstract. Stormont. Its chief purpose was to indicate the lines along which a scheme of lessons fitted for the needs of Mission schools should run.

There are 3 classes: (1) Infants, (2) those who can read, (3) the older people. In regard to Infants, they suggest that infant teachers follow the Infants' Class scheme in the international series for 1897. They have obtained specimens of the schemes prepared for the Church of Scotland and the Free Church in which the lessons are carefully graded for each year of a five years' course; but they would recommend a modification of the Church of Scotland's scheme for one year to be taught in all the

classes. This to be printed in Kaffir and circulated. As to the older people little assistance can be given. They also suggest a system of simple examination in Scripture, oral examination by the Missionaries or a delegate—and a written examination of more advanced pupils once a year, in Kaffir. They recommend the use of pictures and maps.

The Synod thank the Committee, adopt the report, and authorise the Committee to take the steps necessary for carrying out their recommendations. The Committee to consist of Messrs. Stormont, Mzimba, Moir, Lennox. Mr Stormont, Convener.

**25. S. School
Statistics
Abstract.**

The statistics of Sunday Schools for 1896 were presented by Mr. Lennox. There were 81 schools, 195 teachers, and about 4,000 scholars. But these figures give no idea of the schools. Improvement is greatly needed. The difficulties are: (1) That of getting suitable Teachers; (2) The fact that Day School Teachers are often unwilling to teach in Sunday Schools; (3) Irregularity of attendance and apathy of parents.

A matter calling for *Provision in Extension* is the training of teachers. Many who are willing to teach have little success, or are discouraged because they lack teaching experience. This might be met by model lessons. All the Sunday School Teachers in a mission or section of a mission could meet together for a day once a quarter to discuss questions connected with Sunday School work, *e.g.*: (1) Its need; (2) Results to be aimed at; (3) Methods. They could also see some one with experience give a model lesson to infants, to boys and girls, and to a senior class. Thus Teachers would learn how to prepare the lesson, how to divide it for teaching purposes, how to illustrate by pictures, blackboard illustrations, and how to impress moral and spiritual lessons. The time spent in organising this by the individual missionaries would be time well spent.

The Synod recommend that arrangements be made as suggested by the Committee for Model lessons at the Central Stations, for the benefit of Sunday School Teachers.

The general statistics were presented by Mr. Lennox as follows:

26. Statistics.

NATIVE CONGREGATIONS.

| | | | |
|---------------------------------------|-----|-----|-------|
| Stations | ... | ... | 122 |
| Ordained European Missionaries | | | 13 |
| Ordained Native Pastors | ... | | 3 |
| Licensed Native Preachers | ... | | 3 |
| Native Senior Readers | ... | | 33 |
| Native Bible Women | ... | | 14 |
| European Artizan and Lay Evangelists | | | 28 |
| Elders | ... | ... | 147 |
| Deacons | ... | ... | 141 |
| Members | ... | ... | 6,363 |
| Adult Baptisms | ... | ... | 574 |
| Adults admitted (Baptised in Infancy) | | | 239 |
| Children Baptised | ... | ... | 686 |
| Admitted by Certificates | ... | ... | 175 |
| Removed to other Churches | ... | ... | 183 |
| Candidates | ... | ... | 2,017 |

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 EUROPEAN CONGREGATIONS.
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| | | | |
|---------------|-----|-----|-----|
| Congregations | ... | ... | 5 |
| Ministers | ... | ... | 4 |
| Elders | ... | ... | 30 |
| Deacons | ... | ... | 27 |
| Members | ... | ... | 714 |

The Synod adopt the report, thank the convener, and re-appoint the Committee

27. Hymn Book. Mr. Lennox stated, on behalf of the Committee on the Revision of the Kaffir Hymn Book, that the work is going on slowly, hymns contributed being sifted and the preparations for a new Hymn Book being gradually matured.

The Synod adopt the report, thank the Committee, and re-appoint them.

28. Evangelists. The Report on Evangelists was read by Mr. Stuart. The Committee recommend the grant for an Evangelist to Pirie.

The Synod adopt the report, and approve of the grant to Pirie if it is found that the Mission Fund will bear it.

29. Rev. P. Matshikwe at Johannesburg.

The Synod approve of the proposal regarding the Location School at Johannesburg, that Mr. Petwell Matshikwe should take charge of it as part of his work.

30. Cape Town.

The Committee on Evangelists has not seen fit to recommend the Synod to take up the work at Cape Town, referred to in the Synod minutes for 1896.

Adjourned till to-morrow at 10 a.m.

(Signed) J. T. FERGUSON,
Moderator.

21st July. Met as adjourned. The Moderator opened with prayer. The minutes of last diet were confirmed.

31. Statement of Income and Expenditure.

Mr. Matheson moved: That Mr. Lennox as convenor of the Statistical Committee be authorised by the Synod to require a full statement of Income and Expenditure up to 31st December of each year from all the congregations, this statement to be rendered to the Synod at its annual meeting, along with the Treasurer's report on the Synod Funds. Seconded by Mr. Stormont, and agreed to.

32. Financial Members of Presbyteries.

The Synod resolve that in each Presbytery there shall be a financial member authorised and charged to look after the remittance of the contributions to the Synod Funds in his Presbytery to the Treasurer, reporting the state of things in each congregation at the quarterly meeting. The Synod appoint Mr. Lennox for the Presbytery of Kaffraria, and Mr. Matheson for the Transkei.

33. Examination of Session Books.

The Synod instruct the Presbyteries to attend to the regular examination of the Session and Deacon's Court records of the Congregations.

34. Allowance for Clerical Assistance to Clerk.

On the motion of Dr. Stewart it was agreed that a sum of £20 should be allowed the Clerk for Clerical Assistance. The question of appointing a Junior Clerk was raised, and reserved for future consideration.

34. Language Grants. A reference from Presbytery of Transkei.

The Synod then took up a reference from the Presbytery of Transkei, on the subject of Language Grants to Missionaries. The Foreign Missions Committee state in a letter to the Presbytery

of the Transkie, that the rules as to Language Grants were framed with a view to Indian Missionaries, rather than to those in South Africa, who are placed on a different footing as to salary. But that the rules may be applied on the same terms to South African Missionaries also if they desire it.

Dr. Stewart moved that the Synod express its mind generally in favour of men who come to this country acquiring proficiency in the language as soon as possible, and of inducements to do so being placed before them. Seconded by Mr. Matheson, and agreed to.

36. Delegates from Congregational Union to Confer on Overlapping.

Read extract of letter from Rev. J. Pritchard, Secretary to Congregational Union, stating that the matter of Overlapping had been under consideration, and that they had appointed delegates to meet delegates from this Synod for conference on the subject.

The Synod recognise the importance of this matter, and desire to meet the Union in the same friendly spirit. But they have some doubts as to the results of such a conference. In the case of the Rev. Sihlali they gladly acknowledge that the Union's interposition has done good! but in another case it has had no effect. While they thank the Union, and are desirous of reciprocating, they would like to have something more definite suggested as to what proposals should be brought before the Conference for discussion and settlement. They name Mr. Brownlee Ross, Mr. Stuart of Burnshill, and the Clerk as delegates.

37. Teaching to read in Sunday Schools.

Proposed by Dr. Ross: That arrangements be made for teaching in the Sunday Schools at each station such candidates and applicants for church membership as cannot read: and that all such be enjoined to attend.

38. European Missionary for Johannesburg.

The Synod appoint Dr. Stewart and the Clerk to draw up a statement for the Foreign Missions Committee, urging the importance of Johannesburg as a sphere for Mission work among the Natives, in support of the Synod's urgent request that the Foreign Missions Committee would appoint a European Missionary and occupy that field.

39. **Lands and Titles.** The Clerk stated that there is nothing to report beyond the fact that Parliament consented to the new site for the Macfarlan Church being granted, on condition that two lots in Macfarlan Village be given up; that the Land Department has referred the matter to the Surveyor-General's Department, and that the necessary instructions have been given to a surveyor (Mr. J. B. Don). The Synod express satisfaction and approval.

40. **Statement of Tsewu's case for publication.** The Synod agree that a statement on the Tsewu case be drawn up for publication on the lines of the Presbytery's Minute of 10th December, 1896. Dr. Stewart and Mr. Stormont agree to attend to this.

41. **Minutes and Letter of Sympathy.** Dr. Ross having drawn attention to the numerous sad deaths which have occurred recently in connection with the families of Ministers of the Presbyterian Church in South Africa, the Synod appointed Messrs. Moir and Lennox to the consideration and draw up a suitable minute, or letters of sympathy to be transmitted to the afflicted families. Reference was made by Dr. Ross to the deaths of Mrs. Maver of Woodstock, of Mr. McPherson of Port Elizabeth, of Mrs. Dambuza in Rhodesia, and of Mrs. Don in King William's Town.

42. **Adjournment.** Adjourned to meet at King William's Town on the third Thursday of July, 1898, at 7.30 p.m. Closed with prayer.

(Signed) J. T. FERGUSON, Moderator.

(Signed) J. D. DON, Clerk.

THE UNION OF THE PRESBYTERIAN CHURCHES.

(Reprinted from "Christian Express," August, 1897.)

At the meetings of the Synod of Kaffraria in the third week of July, the matter of the Union of the South African Presbyterian Churches was discussed at very great length. Four members, the Revds. Ferguson, Ross, and Matheson, and Mr. Menzies, voted for the proposal to enter the union as soon as the necessary formal arrangements could be made; while ten members, the Revds. Dr. Ross, Don, Stuart, Mzimba, Stormont, and Lennox, and Messrs. Kakaza, Hermans, Tsewu, and Njikelana—the Rev. Dr. Stewart abstained from voting—voted for the following motion which became the finding of the Presbytery:—

"While this Synod recognises the desirability of Union among the various branches of the Presbyterian Church in South Africa, and hopes that existing obstacles may be removed in course of time, they are unable to enter into the proposed union at present in consequence of the want of acquiescence on the part of several of the native congregations in two Presbyteries, and in view of discussions which have arisen among Europeans on the subject of the native vote in Church Courts.

"The Synod agree to indicate two directions in which some modification of the arrangements contemplated in the united Church is necessary in order to remove these obstacles:—First, that some method be devised of adjusting the balance between Colonial and Mission Churches, which shall be satisfactory to both races; *e.g.* that a majority of white and a majority of black, separately and conjointly, be necessary to pass a proposed measure into a law; or that in view of future eventualities the proportion of votes of both races in the General Assembly be strictly defined and preserved. Second, that there be a final court of appeal in certain questions to be carefully defined, say, to a Board

at home representative of the Presbyterianism of the British Isles, or even of wider range such as the Pan-Presbyterian Council could easily furnish."

The Revds. Don and Ferguson, along with two elders, are the Synod delegates to the next meeting of the Federal Council. The joint Secretaries have issued a circular of final arrangements for the Federal Council's sittings at Durban:—

"The Standing Committee (to whom it was left by last Federal Council to fix the date of next meeting) have agreed that the Council shall be convened for Friday, 17th September, the first session to be held in Commercial Road Church at 7.30 p.m.

"As five (5) Presbyteries have agreed to the Basis of Union, the condition necessary to the constituting of the first Assembly of a United Church has been obtained. The Standing Committee agree to recommend the following programme:

1. That, in the event of a Union being agreed to at the Friday evening session, or even at an adjourned session on Saturday morning, the first meeting of the Assembly should take place on the afternoon of Saturday, 18th September.

2. That whatever course may be resolved upon in the matter of Union by the Council, an united observance of the Lord's Supper should be held on the afternoon of Sabbath, 19th September.

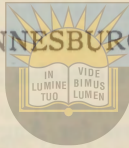
3. That the business of Council or Assembly may be carried on during as many days following as may be necessary for completing the same; and that whether the Union be accomplished or not, the first Meeting of the Synod of the North (the Presbyteries of Natal and Transvaal having agreed to unite as such Synod) may then be held."

LOVEDALE, SOUTH AFRICA,

AUGUST, 1897.

THE CASE OF MR. E. TSEWU,

JOHANNESBURG,



University of Fort Hare
Together in Excellence



LOVEDALE: SOUTH AFRICA.

—
1897.

PREFACE.



THE following pages contain an article re-printed from the *Christian Express* for August 1897, and the Report and finding of the Synod of Kaffraria on the case of the Rev. Edward Tsewu, formerly minister of the Mission Church at Johannesburg, Transvaal.

LOVEDALE, SOUTH AFRICA.

August, 1897.

DEPOSITION OF A NATIVE MINISTER.

(Re-printed from the "Christian Express").

AMONGST other business which came before the Presbyterian Synod of Kaffraria at its meeting last month was the case of the Rev. Edward Tsewu, Native minister in connection with the Free Church of Scotland Mission at Johannesburg.

For some time past the condition of the congregation under his care has been in an unsatisfactory state. Two years ago the Presbytery endeavoured to effect some changes and the hope was entertained that matters might improve. That hope was not realized and last September a commission was sent to Johannesburg to examine fully into the complaints which were made and the state of the church under Mr. Tsewu's care.

The evidence produced was very full. It was carefully taken during sittings which could only be held at night over more than a fortnight. A shorthand writer was employed and the report was duly laid before the Presbytery. The decision of the Presbytery was that the serious charges made against Mr. Tsewu were proved beyond reasonable doubt. As Mr. Tsewu in his defence adopted the rather doubtful plea that he did not get justice, either from the Commission or from the Presbytery—it was resolved to move the case into another court,

and give him every chance. This was accordingly done—with the result of an absolutely unanimous vote of both European and Native members of the Synod for his deposition from the office of the holy ministry.

The charges against him were very serious. In the libel or form of church procedure which has to be followed in such cases, these ranked under the heads of *wilful deception, abuse of ministerial functions, disloyalty and contumacy, as well as dubious conduct* in connection with various matters about church property.

Under the first of these heads definite charges were made and proved, as to falsifying reports of his church and schools—the number of members, candidates, and scholars being given far in excess of what actually existed. There was also a grave charge about a petition in his favour, purporting to be from the congregation, which was shown to contain false statements and forged signatures. Under abuse of functions it was found that Mr. Tsewu was willing to marry and did marry parties without orderly proclamation of banns, and without a regard to the wishes or at least without the knowledge of the parents. This was accompanied by the receipt of exorbitant fees. His conduct in withholding certificates of membership in a arbitrary manner, sometimes for the purpose of securing payment of church money said to be due, and also in connection with the appointment of elders was in flagrant disregard to the rules of the Presbyterian Church. Under the third and fourth heads there were also several charges. A fuller statement will be found in another column containing the report of the meeting of Synod.

The sentence of deposition is the extreme penalty

of the law ecclesiastically, and fortunately it is one which is resorted to only in extreme cases. It is also guarded by careful legal forms, so that no church court may take away a man's status or reputation and means of livelihood lightly or without good and sufficient cause. In Mr. Tsewu's case the Presbytery showed the utmost patience and gave him every facility for clearing his reputation from the charges brought against him. He unfortunately took a very unwise course. Instead of bringing counter-evidence he followed the method of the attorney who had no case, and abused not only the plaintiff but also the Presbytery and the Commission. He aggravated this procedure by inserting or getting inserted paragraphs or letters in newspapers complaining that he was condemned on insufficient grounds and that his witnesses were not heard. This was done while his case was proceeding. Some of these statements appeared in the *Transvaal Critic* and the *King William's Town Watchman*. No counter evidence of any value against the many serious charges of very non-ministerial conduct was ever produced.

This is the first case of deposition that has occurred in connection with the South African Missions of the Free Church of Scotland. It would have been a great relief to all the fellow-missionaries of the accused if the charges brought against him could have been completely disproved. But for the credit of mission work and that of the native ministry as well as in justice to his unfortunate congregation, the Synod had no alternative but to pronounce sentence of deposition and prevent him doing further mischief. If any error has been committed it is that of leniency, and of considerable delay in the hope that such a sentence might have been avoided.

No conclusion of a kind unfavourable to the work of native ministers can in fairness be based on this single case. Many of these native pastors are doing excellent work, though as yet there is always need for the wider experience of the European missionary. In the Presbyterian Church every precaution is taken by long training and moral supervision to prevent unsuitable men entering the work of the ministry. The moral failures have been comparatively few—in all the different missions in this country—though the number of native missionaries is considerable.



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THE DEPOSITION OF THE REV. EDWARD TSEWU, OF JOHANNESBURG.

(Proceedings at Synod of Kaffraria, July 1897.)

At East London, during its meetings in July, the Synod of Kaffraria, representing the Free Church of Scotland Mission, finally and formally decided upon the case of the Rev. E. Tsewu of Johannesburg. This had been referred to the Synod by the Presbytery of Kaffraria. After lengthened and careful consideration, the Synod unanimously resolved to depose the Rev. Edward Tsewu from the office of the ministry. Notice of this sentence has been sent to the Kirk Session and congregation of Johannesburg, to be read before the congregation, and the Rev. E. Makiwane preached the church vacant on the 25th July.

THE HISTORY OF THE CASE.

The history of this case dates as far back as the 14th November, 1895, when the Presbytery of Kaffraria met at Burnhill. At that time the report of the Johannesburg congregation was of such a nature that a change seemed desirable both for the sake of the mission and for the sake of Mr. Tsewu. The Presbytery appointed a small Committee to consult with him. This Committee reported to the Presbytery on 16th July, 1896, with the result that an exchange between Mr. Tsewu and the Rev. E. Makiwane was suggested. But to this Mr. Tsewu did not agree. On the 21st July, 1896, he laid before the Presbytery a petition purporting to be from his congregation in favour of his retention at Johannesburg.

Various charges however were brought against him by members and office-bearers of his church, the truth of which he denied. Thereupon the Presbytery appointed a Commission consisting of the Revds. Dr. Stewart and P. J. Mzimba, to enquire into those charges, and examine into the whole condition of the congregation. At the same time Mr. Mzimba was appointed to conduct the services and to take the pastoral charge of the congregation.

THE REPORT OF THE COMMISSION, AND ITS RESULT.

The Commission made a full and careful enquiry during part of September and October, 1896. The evidence, which was lengthy, was taken by a shorthand writer, and was presented in a type-written form to the Presbytery, which met

at Lovedale on the 9th December, 1896. On the following day the Presbytery drew up a minute in which they expressed deep regret that many and serious charges had been laid against one of their number, and that some of the gravest had been placed beyond reasonable doubt.

The Presbytery thanked Dr. Stewart and Mr. Mzimba for the service they had rendered to the Church, at great cost to themselves of time, labour, and anxiety. They also thanked Mr. Bilbrough of Johannesburg and certain of the office-bearers for their steadfast loyalty to and interest in the congregation. A copy of the minutes of Presbytery was sent to Mr. Tsewu with the citation that he should appear at the next meeting on the 22nd January, 1897, at King William's Town. The Presbytery instructed the Clerk to pay Mr. Tsewu his salary to the end of December, 1896.

MR. TSEWU, CITED THREE TIMES, DOES NOT APPEAR BEFORE THE PRESBYTERY.

At the meeting in January the Clerk reported that he had cited the Rev. Edward Tsewu to appear before the Presbytery, but that he had not appeared. On the third day while the Presbytery was finishing its sittings a telegram was received stating that Mr. Tsewu would arrive at 4 o'clock, but the Presbytery considered that Mr. Tsewu, having been cited for the 22nd, should have sent information beforehand of his delay, and they therefore adjourned his case until the 10th February. At the meeting in February, it was moved that a libel be drawn up against him. The libel was considered at the Presbytery held on 16th April, and was forwarded to Johannesburg. Mr. Tsewu was cited to appear on the 5th day of May for the purpose of considering the relevancy of the libel, but he did not appear. Nor did he appear on the 21st May, nor on the 2nd June. Although cited thrice according to the procedure of the Church, Mr. Tsewu did not appear nor make any reply to these citations. The Presbytery therefore found that according to the law and practice of the Church, this non-appearance was to be regarded as an acknowledgement of guilt, and that they were therefore entitled to proceed to sentence; but believing it to be inexpedient for them at the time to take further steps, they agreed to refer the case to the Synod of Kaffraria to be further dealt with.

THE CHARGES AGAINST THE ACCUSED.

The libel was lengthy, and contained many charges against the accused. Mr. Tsewu was accused at the instance of the Presbytery of Kaffraria with acts of deception; with abuse of the functions of the ministry in the matters of marriages, of certificates of Church membership and of the eldership; and with disloyalty to the Church. He was further accused of acts of dubious conduct, of uttering false and making untrue statements, and of abusing his position in the ministry with a view to worldly gain. By certain of his doings he had facilitated clandestine and improper marriages, and had brought reproach upon the Gospel of God. In opposition to the work of the church, and against the expressed wish of the Presbytery, he had begun services among the Natives while yet his case was under consideration, and while enquiries concerning the truth of the charges against him were being made.

THE FINDING OF THE SYNOD.

"The Synod having had under consideration the reference from the Presbytery of Kaffraria in regard to the Rev. Edward Tsewu, and having read the minutes of that Presbytery bearing on his case, especially those of February 10—12, 19—25, having heard also the libel framed by them and sent to him in April, 1897, with the citation to appear at the Presbytery to meet at Lovedale on the 5th May, for the purpose of considering the relevancy of such libel; having regard to the fact that though cited three times in succession he has failed to appear at the Presbytery without assigning any reasons for absence, the Synod are entitled to hold him as having confessed and to deal with him according to his offences,—therefore the Synod did by their vote depose the said Edward Tsewu, like as they hereby do in the name of the Lord Jesus Christ, the alone King and Head of the Church, and in virtue of the power and authority committed by Him to them, depose the said Edward Tsewu, from the Office of the Holy Ministry; prohibiting and discharging him to exercise the same or any part thereof."

The Clerk of Synod was instructed to report this sentence of deposition to the General Assembly of the Free Church of Scotland as required by the law of procedure in the Church.

MR. EDWARD TSEWU'S "DEFENCE."

(Letter reprinted from the "Christian Express.")

DEAR SIR,

The pamphlet entitled "Defence of the Rev. Edward Tsewu, of Johannesburg, on a Dispute in Church Matters," has been sent me; and, as I was Moderator of the Presbytery at Mr. Tsewu's *University of Education* perhaps you will allow me to answer it. *Together in Excellence*

Indeed, it answers itself. If ever a defence condemned the defendant, this does, whether the bench be black or white. The black bench has already spoken in the *Imvo* to this very effect. The white may probably not trouble itself to speak.

But there is a generous tendency on the part of Englishmen always to believe the best possible of a man under accusation. A few may therefore read this sore complaint of a Native against white men, and fancy that he has probably a real grievance.

As Moderator, I was bound to try to be fair and to lean to the side of the accused rather than against him, while the enquiry proceeded. This I did, and in that spirit I desire to reply to these ten pages of "Defence." I have other reasons. For several years I taught Mr. Tsewu. I know most of his people. And it would be a very great joy if I were dealing with his *repentance* rather than his defence.

Mr. Tsewu was educated at Lovedale. His home was close by. During his course he made creditable efforts

to help himself and suffered somewhat from the worldliness of other people. After completing his theological studies, he was, with some heart searching on the part of the Presbytery licensed to preach. There was a slight feeling, even then, of uncertainty about him. But taking the hopeful view, which, in many doubtful cases, we have found to be the more correct one, or at any rate the one that has generally been justified by time, the Presbytery agreed to licence. He was then appointed to assist, in succession, at Cunningham, Idutywa, and Main. Nowhere did he do well. Yet when a proposal was made to promote him to a more independent sphere at Johannesburg, when he agreed to go, and when the question of his ordination to the full status of a minister was raised in connection with this proposal, the Presbytery did not feel justified in declining, though again some of the members hesitated. The pamphlet shows that, in this case, the more generous and kindly view of a young man's promise has not been justified by him, and that good opportunities have only been put to ill uses.

It may be said at once that the characteristic of the "Defence" is its falseness. It is a woven web of untruth and perverted truth from first to last. I select prominent examples of the characteristics referred to and leave a multitude of minor points unnoticed.

1. On page 1 Mr. Tsewu says he was deposed by the Free Church without their hearing his defence at all. So far from this being the case, the Presbytery of Kaffraria, at much inconvenience to itself, spent five whole days in February, 1897, in hearing all that Mr. Tsewu had to say for himself, in order that they might be able to decide whether there was solid ground for a regular process against him or not. This was a preliminary enquiry, according to the law of the Church, and intended if possible to avoid a formal trial. In the technical sense, Mr. Tsewu was not *tried* in February at all, though he was *heard* in his own defence at such length that native auditors remarked to us we were having far too much patience with

him. That he was not *tried* in April or May is entirely his own doing, for he first of all declined the jurisdiction of the Court, by a futile attempt at resignation, and then he allowed the final judgment of the Synod to go against him by default. And this was not because he did not know the forms or the law. He knew both well. Summoned three times he did not appear before the Presbytery. Thereupon his case was referred to the Synod, where he was deposed from the ministry of the Church.

2. On *page 1* Mr. Tsewu says the trouble ("or dispute") in his congregation was "purposely and largely planned." Such may be Mr. Tsewu's opinion, though we doubt that he can actually believe this himself. But the statement is utterly false. We did not plan the destruction of one of our most important missions, nor the disgrace of one of our brethren, whose fall, we knew well, would sadly affect us, and all mission work.

3. On *page 3* he says, "In 1895, I had nearly 300 members in full Communion, and 124 candidates." Yet in 1896, after actual and repeated counting in Mr. Tsewu's own book, no one could make out more than 220 members—many of them doubtful—and of candidates only a small number could be traced. In the Communion Roll there occurred, at least twice, errors of such a kind as this:—the number 229 was followed by 300. If not intentional, such errors were so grossly careless, so evident, and so repeatedly made the basis of reports as to be little less culpable than wilful fraud.

4. On *page 3* Dr. Stewart is charged with "spitefully" saying "the various charges were brought by church members and office-bearers of my church." Unfortunately for Mr. Tsewu's taste and truthfulness, the various charges on which the libel was ultimately based were, nearly all, brought by church-members and office-bearers. The words were the words of the Presbytery, but the facts were the facts of church-members and office-bearers.

5. On *page 5* Mr. Tsewu says, "The very point that caused a split in my Church" was "the refusal of Dr

Stewart to have the witnesses of the accused (myself) heard fairly." The split existed long before Dr. Stewart was sent. It was the cause why Dr. Stewart was sent. And the choice of a commissioner to investigate the trouble fell on Dr. Stewart (1) because he was our fittest man, which shewed our sense of the gravity of the occasion; (2) because he was known to be charitable in all his judgments of Natives, which gave every advantage to Mr. Tsewu; and (3) because the honour of Lovedale, our theological school, was involved, and no one was so concerned for that, or had so much to do with its development as Dr. Stewart.

6. On page 5 much is said about illness and death in Mr. Tsewu's house. It is greatly overdrawn. His little child died a month before he was required. His brother-in-law died at a date that left Mr. Tsewu ample time to be at the Presbytery meeting on January 22nd. Courts cannot postpone grave business for such a cause as Mr. Tsewu pleads. But Mr. Tsewu was clever enough to seize, and use, the occasion to suit himself and to try to make capital out of it against the Presbytery. The device was seen through and was unsuccessful.

7. Equally overdrawn is Mr. Tsewu's description on page 6 of what took place in the vestry of Mr. Don's Church on the afternoon of January 25th. He actually attempted to bully Mr. Don, and was guilty of the grossest impertinence both of gesture and of speech. When he found this did not avail, he changed his tone and tactics.

8. He says on page 7, the Presbytery would not hear his witnesses. He was not on his trial. What was required simply was that Mr. Tsewu should state what he *himself* could in his own justification. Ultimately, and of grace, the witnesses were heard, with the unexpected result that both were deposed from office and suspended from Church membership, on the ground that out of their own mouths they proved themselves to be ring-leaders in the trouble and disloyalty to the Presbytery that

were destroying the congregation. They did not in the smallest degree clear Mr. Tsewu.

9. The petition from the congregation, in favour of Mr. Tsewu, *page 7*, presented to the Presbytery in July, 1896, was *proved* most clearly to be a shameless fraud. Mr. Tsewu stated when he tabled it, that he knew nothing about it, and was only asked to present it to the Presbytery. Yet, it was signed, partly in Mr. Tsewu's study, by (1) persons who were told deliberate lies as to its object; (2) by, or rather for, people who were not in Johannesburg at all, nor in the Transvaal, the signatures being pure forgeries; (3) by persons who were not members or adherents of the congregation at all, or of the Free Church. There were *other* irregularities, but the statement that it "was signed by all the elders, office-bearers and members" is a deliberate and wilful *lie*. Mr. Tsewu also knows, and admitted to the Presbytery, that some came to him, and drew their names, when they learned the nature of the petition, and one or more of the names he erased with his own hand. No one knew so much of that petition as he.

10. *Page 7*. Irregular and illegal marriage occurred more than once. The case cited of parties living together as man and wife may be true, though it does not justify Mr. Tsewu's action. In another case, the woman came to Johannesburg from the Colony the day after the banns were proclaimed. She was a runaway from Burnshill. Mr. Tsewu knew all this and yet married them. It was done not in the interests of morality, but for a large fee. In another case, Mr. Tsewu aided and abetted a seducer to cast off his victim and marry another in her stead.

11. On *page 8* we read "this was all after the finding of the Presbytery that I was guilty." The Presbytery of February, 1897, never found Mr. Tsewu guilty at all. Neither did they find him not guilty. All they found was that there was *primâ facie* ground for a libel, that is, for a regular trial on specified charges, with hearing of witnesses, cross-examination, &c.

12. Mr. Tsewu's letter of resignation, *page 9*. The law of the Free Church wisely makes it impossible to accept such an attempt to evade investigation and escape the consequence of wrong-doing. When a *prima facie* case has been made out, and a Presbytery has resolved on libel, a resignation cannot be accepted. The Presbytery of Kaffraria, therefore, had no choice, and *could not* accept Mr. Tsewu's resignation.

13. Mr. Tsewu says, *page 9*, that he was refused leave to complain to the Synod. This is not true. Over and over again he dissented, and got leave to complain. He probably thought his doing so would stop proceedings in the Presbytery. But that, too, was a mistake.

14. Mr. Tsewu declares, *page 10*, that his people "sent a representative or delegates of two office-bearers to go with the minister to King William's Town." Until the pamphlet appeared, I never heard of this. Mr. Tsewu repeatedly said he never brought them, and always referred to them as "*my* witnesses." I dare to assert that no minute of either Kirk Session, Deacons' Court or Congregation exists appointing them.

When, as the final result of our enquiries, and of Mr. Tsewu's refusal to appear before the Synod for trial, it was evident that he could not clear himself, it was our duty as a Synod and a Mission to protect the Native Christian Church in any way we could from such a person. We had publicly made him a minister of our Church. It was, therefore, our duty to God and man, when he proved himself unworthy, to undo our work, and to deprive him of his ministry as publicly as we had invested him with it.

Mr. Tsewu's epithets,—"*spitefully*" is the favourite one—and the imputation of the basest motives to Dr. Stewart and Mr. Don, need no refutation. They condemn Mr. Tsewu. They stab the Native Church. "This is what this Native can do, who owes almost everything to these men. *Ex uno, disce omnes.*" So the world will reason; and the Church will suffer.

The effusive piety of the close of the pamphlet is not the least painful part of it, to those who have had most to do with Mr. Tsewu. Genuine piety is humble. But this is of another sort. Would, for his own sake, that Mr. Tsewu had published his repentance and not his defence!—I am, &c.,

WM. J. B. MOIR,

Moderator of Presbytery.

BLYTHSWOOD,

TRANSKEI,

FEBRUARY, 1898.



University of Fort Hare
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UNION



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PRESBYTERIAN CHURCHES.

THE
UNION
OF THE
PRESBYTERIAN CHURCHES



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WHAT FORM IT OUGHT TO TAKE.

[ANDREW SMITH, M.A.]

PRINTED AT THE LOVEDALE MISSION PRESS.

1897.

PREFACE.

The following paper by Mr. Andrew Smith, M.A., on the proposal to form a South African Presbyterian Church on the basis adopted by the Federal Council at East London, in July, 1895, is worthy of serious consideration, before any further steps are taken in the matter.

The difficulties surrounding the question do not seem to have been weighed with sufficient care by the Council, and we would, by way of emphasis, tabulate some of these as under.

(1). The promise of the Home Churches to continue their support of Missions is too indefinite to be satisfactory.

(2). The question of self-support by an independent Church will have to be faced sooner or later.

(3). What will be the exact relation of the European to the Native section of the Church? Will the former absorb the latter, or the latter, numerically the stronger, submerge the former?

(4). Will the Native section submit to arbitrary ecclesiastical rules for the purpose of counterbalancing its numerical strength? Or is such an arrangement possible in the system of Presbyterian church government?

(5). Government and discipline in the Native Church during its first stage require the weighty authority and control of the Home Church, just as the antagonistic races in South Africa are indebted for living together in peace and harmony to the authority of the Queen and the Home Government.

JAMES W. WEIR.

D. EDW. HOCKLY.

KING WILLIAM'S TOWN,
SOUTH AFRICA,
Feb., 1897.

UNION

OF THE

PRESBYTERIAN CHURCHES.

The proposal to unite the South African Presbyterian Congregations, and the Missions of the Free Church of Scotland and of the United Presbyterian Church, into one Presbyterian Church of South Africa, has advanced towards completion. There are the strongest reasons for carrying out the Union, and there is no cause for delay.

Many circumstances concur to favour this Union. The proposals have been received by all the bodies with the greatest cordiality; the Home Church has both welcomed it, and made all the arrangements for the Union which are necessary on its part; and there are no obstructions connected either with the doctrinal standards, or with those ecclesiastical questions about Endowment, State interference, and Disestablishment, which have disunited the Church at Home.

It has also been agreed unanimously to leave out the colour question. The New Testament Church does not recognize such distinctions among men, and if the Church in India brings candidates for baptism to a sharp alternative between following Christ and adherence to caste, a thing meant to perpetuate race distinctions, Christianity in Africa cannot create a Native Church in separation from a Church of White Men. The social question outside the institutions of the Church may be left to find its own level.

Such a Union is desirable for the Colonial Congregations. Now when a forward movement is being made by the

Christian Church in every part of the world, it belongs to them to take an active share in the evangelization of Africa, which they are precluded from doing by their isolated position.

Much more is it indispensable for the Native Church. The missionaries will not be here always. They will be removed to heathen fields when they can be replaced by Native ministers; for the Church at Home will not support them as pastors over congregations of Native Christians, and besides, those congregations will require to be self-supporting. What then is to become of the Native Church, if it lose the guidance and counsel of experienced European ministers? We may see to what it would drift from the Churches of Africans in the Southern States of America. There are found among the Negroes many admirable examples of efforts to educate and elevate the ministry and the community, but in spite of these the illiteracy, ignorance, and vulgarity of so many among the Native ministers, *have become* a byword, and have brought dishonour on Christianity itself. There have been and there are with us, Native ministers and educated men who in culture, in self-command, and in character, would be an honour to any Church, but they would not be able by themselves to hold in restraint a large body of imperfectly educated, inexperienced young men of unformed character, who would allow the standard of the ministry to become lowered, and would probably rush into unheard of extravagances. At present the ministers of the Colonial Churches know almost nothing of Mission work or of the Native Church, and therefore the sooner they address themselves to this great duty, and to the charge which will fall to them, so much the better.

A Union is also demanded by Presbyterianism itself. It is out of character to have isolated Presbyterian congregations without general government or combined action, as well as to have Churches divided into separate folds, with no real difference between them. Presby-

terianism has aimed at a higher theological and even general education in the ministry than other Churches, and its pastors on the average have higher emoluments. The eminent contributions to ecclesiastical literature by a leisured few, and the great incomes of the higher clergy in the splendidly endowed Church of England, cloak this comparison and create an erroneous impression. In the United States, the Presbyterian Church furnishes men of the ruling class—the members of Government, States' Governors, Mayors, and others of a similar class, out of all proportion to the number of Presbyterians. This is supposed to be due to its free institutions calling forth men experienced in managing public affairs, but no doubt the influence of a cultured ministry is one factor. It would be unworthy of Presbyterianism, if the Church European and Native should descend in education and character below the level it maintains throughout the rest of the world. University of Fort Hare

When all the circumstances are favourable, there can be no difficulty in carrying out the Union of the Presbyterian Churches in South Africa into one corporate body—but there is a reservation.

This reservation has respect to *the form* of the Union. It has been proposed to make by this Union a perfectly independent Church. Is that advisable or possible at present? There can be no ambiguity as to what that involves, if it has a meaning. A Presbyterian Church to be independent must have a Supreme Court, having jurisdiction and authority over the entire body, and from whose decisions there is no appeal.

To see how that stands we may compare it with a Congregational Union, a body which exists for mutual help, not for government, for which it has no authority nor power. It affords a combination for the support of Missions and Theological Colleges; but it does not claim jurisdiction over congregations, each of which has supreme authority in itself, and owns the

church property. The deacons with the concurrence of the congregation, can dismiss a pastor—of which there are instances in this country and at Home. The pastor has no appeal to a controlling authority. The general body can give counsel and can arbitrate, but cannot go farther, as it has not authority over both.

A Presbyterian Church is different from this in every respect. It has a general government of the whole Church. It exercises discipline over the ministers in respect both of doctrine and life, and can visit them with censure and deposition, and it can place a member under excommunication, which means exclusion from the entire Church. To maintain the authority of the Church Courts, the Church property is vested not in the individual congregation, but in the entire body.

These things cannot hold with a South African Presbyterian Church for the present. If a Church is a corporate body, not a mere ghost, like the so-called Church of the Plymouth Brethren, and if it is to have a general or collective government, such as a nation has, the Church property must be vested in the entire body. That cannot be so here. The Free Church of Scotland reserves possession of all its Mission property, with, however, the promise, which it will loyally fulfil, that it will transfer it to the South African Presbyterian Church when that Church is able to assume all the responsibilities—a time yet far distant. The United Presbyterian Church will do the same. That, inclusive of the Missionary Institutions, cuts off three-fourths, if not more, of the property.

The Ministers are also unaware how profoundly ignorant the Colonial congregations are as to the consequences of creating a Church in the form proposed. Are they ready to surrender their Titles, and to hand over their Churches and Manses to the united body? In the membership there are many Independents. Would that be acceptable to them?

If the relation of the Church to property is weak, it is equally so in respect of government and discipline.

Were there any serious case affecting the position, the doctrine, or the character of a missionary, would he accept the decision of this Church as final, or would he carry the case by appeal to the Home Church? That is not a doubtful question, and what then becomes of the authority an independent Church ought to have, when one half of its ministers are missionaries. Suppose, again, a talented minister with an attached congregation were to teach dangerous error on the Atonement, the divinity of Christ, or the Inspiration of the Holy Scriptures, he would, if brought under discipline, simply leave, taking church and congregation with him, and that field would have to be abandoned, unless a new congregation were formed and another church built. There is often extreme difficulty in dealing with cases of this sort, as we see from examples at Home. Only the ablest and most experienced theologians can detect the subtleties which teachers of error veil under orthodox language; and the same thing applies to those who perhaps hold the truth in the main, but indulge in mischievous speculations. Such men would never submit to review and censure from imperfectly educated Native ministers, whom they would regard as incompetent judges.

The control of a Native ministry, when it comes to be in a great majority, will be the real difficulty in the Church. This is nothing new in the history of the Christian Church. The Episcopal system in fact was introduced to meet the irregularities, the ungovernableness, and the downward tendency in semi-civilized or half-educated communities. Its supposed Apostolic sanction was evolved long afterwards to give it authority. We are not safe from a tendency in the early stage of a Native Church to kick at authority and to be carried away by plausible innovations.

The Wesleyan Church of South Africa, which has loyally accepted Christian equality in the gospel, has admitted ordained Native pastors into the inner Conference,

from which European laymen are excluded, which reviews the fitness of ministers, and allocates their spheres of labour. They protect themselves from the undue influence of numbers in the Native element by limiting the proportion of Native representatives, and before the time comes for removing such limitation, they hope the Native ministry will have advanced to a stage at which this can be done without harm to the Church.

The English Episcopal Church of South Africa has in its bishops a safeguard from this disadvantage.

The Presbyterian Church is a self-governing body, which assumes its presbyters to be so, for all have an equal vote in its Councils. It might indeed, while admitting all Native ministers into the Local presbyteries, as the Wesleyan Church does in the Local circuits, exclude all except a limited number from sitting in the Supreme Court; but this introduces the colour question, so that some other controlling influence must be found during the probationary period of the Native Church.

There are other circumstances repugnant to the creation of an entirely independent Church for the present. It could not supply, nor even control the theological education of its Native ministry, which is wholly done by the Free Church of Scotland, with no aid from the Colonial Churches; but one of the most obvious objections is the extreme slenderness of its numbers. The Colonial ministers amount to twenty-seven. What ratio does such a number bear to the responsibilities which would properly devolve on them of supporting the Missionary Institutions, and of contributing largely to the salary of every Native pastor for a few years after his appointment? The missionaries, about the same number, must be discounted in this view as they are not located here permanently, and their salaries are wholly paid from Home. The Church, which would include both, is not within sight of self-dependence. It is totally unlike the Presbyterian Churches of Canada, Australia, and New Zealand, which are large,

and have their own Theological Halls, and virtually their Colleges, and which even send out Foreign Missions.

Is there, then, no alternative? Must the Presbyterian Churches either construct an independent Church, or cease to think of Union?

There is an alternative. The Church may be contented to call itself the Synod of the South African Presbyterian Church, and remain for a period connected with the Church at Home, till it can assume the responsibilities—financial, ecclesiastical, and religious—which it cannot now do. Other Churches have waited. The Episcopal Church of South Africa remained until a few years ago a Synod of the Church of England, long after it had as many bishops, deans, and canons as it has yet. An independent position so far, was thrust upon the Wesleyan Church by the Church at Home some time ago, long after it had become a large body. The Presbyterian Church may well wait for a time.

Among the advantages of maintaining a close connection with the Church at Home would be, that practically the Church here would enjoy real freedom. It would have all the authority and the respect which the connection with the Home Church would give it. An appeal from its decisions would be a rare event. It would have the power of ordination to the ministry, and of discipline over the ministers, the office-bearers, and members.

Perhaps the most important advantage would be the authority which this connection would give the European leaders to control the Native Church in its infancy, and to deal with the vast preponderance of Native ministers when that comes—and it ought to be the most immediate effort of the United Church to raise up a Native ministry.

The most palpable benefit would be the financial. The Home Church gives a large sum of money yearly for the support of three Native Institutions, and three or four Girls' Institutions, and it gives grants in aid of the salaries to Native pastors for some years after they are

appointed. The Colonial Church gives nothing except for the support of a few Scripture readers or Evangelists. Were the Church to declare itself independent, the Home interest in it would wane, and by and by certain persons, unaware of the real state of matters, and misled by the phrase—*independent Church*, would demand the withdrawal of these sums, and seek to devolve on the Colonial Church responsibilities which it is utterly unable to undertake.

It will be of great advantage to Native ministers to feel themselves members of the Free United Church of Scotland, to know its history and traditions, and to imbibe its spirit—and that influence would last for a long period. The Irish Presbyterian Church still retains the pure doctrine, the reverence for the Holy Scriptures, and the strict observance of the Sabbath, which it derived from its Scottish covenanting ancestry.

Against the formation of an independent Church there are such reasons as these. The Church would loosen its hold of the Home Church, and the loss of its authority would encourage revolts, separations, and schisms, which are a dishonour to a Presbyterian Church. There are indications in other South African Churches that this is not an imaginary evil.

Financial difficulties would enter on an acute stage.

Dissensions would probably arise in the European section of the Church. It is now thirty years since Union was first mooted, and slow progress has been made owing to differences. The movement for Union proceeds mostly from the ministers. It is a mistake to suppose there will be an agreement everywhere—and with reason and foresight there might be unanimity.

The loss to the Native Church would be great were the link broken which binds it to the Home Church. Since the withdrawal of the London Missionary Society from the Native Churches here, they have fallen into a miserably weak state in every sense.

Suppose an adverse vote in a Supreme Court were given by the Native element against the European, that would bind a Presbyterian Church, as it could not do in the case of a Congregational Union. Were there no appeal, that would open the eyes of those who would rush into having an independent Church. It would also lead other Churches to affirm that Presbyterianism was a failure in South Africa.

But it will be asked: With what Church would the South African Church be synodically connected? That is not a serious question compared with breaking off from the Church at Home. The question will probably be settled soon by a Union of the Free Church and the United Presbyterian Church. The few Established Church ministers would have no difficulty in connecting themselves with the Church here, as so many Established Church members already do. The Free Church aims at a reconstruction of a United National Church of Scotland, recognized as national by the State, but not paid by it, and is strongly attached to the parochial system—for both of which objects it sacrificed its five hundred sectarian schools. The distinctive principles of the United Presbyterian Church are not touched by these aims.

In any case the question could be left in abeyance for a little, with the ordinance that if an appeal Home is necessary, any minister would be allowed to refer the matter to his own body.

It will be said, on the idea of having an independent Church that difficulties in the future can be left to be met when they arise. That does not warrant the precipitate taking of a step which is absolutely irretrievable—the setting up of a self-dependent Church, which is so in name, but not in reality. By a course of action in accordance with the actual state of matters the grave objections of many would be removed, and the Union might be carried out with absolute unanimity.

ANDREW SMITH.

THE
PRESBYTERIAN CHURCH OF SOUTH AFRICA.

PROCEEDINGS

First General Assembly



UNIVERSITY OF FORT HARE
University of Fort Hare
Together in Excellence

Commercial Road Presbyterian Church, Durban,

17th SEPTEMBER, 1897.

TOGETHER WITH THE PRELIMINARY PROCEEDINGS OF THE
SIXTH FEDERAL COUNCIL.

DURBAN:
ROBINSON & Co., PRINTERS.
1897.

Officers of General Assembly.

Right Rev. JOHN SMITH, M.A., Maritzburg..... *Moderator*
 Rev. JOHN LAING, B.A., Addington, Durban..... *Clerk*
 GEO. ROGER, Esq..... *Treasurer.*

Standing Committees.

CHURCH PENSION.

| | |
|-----------------------------|---------------------|
| Right Rev. JOHN SMITH, M.A. | Rev. J. T. FERGUSON |
| Rev. JOHN LAING, B.A. | Rev. J. D. DON |
| Rev. J. GRAY | MR. R. THOMSON |
| Rev. T. B. PORTEOUS | J. STIMPSON |
| Rev. J. M. RUSSELL | MR. W. R. MOORE |
| Rev. J. W. STIRLING | MR. GEORGE JANUARY |

Rev. T. B. PORTEOUS, M.A., *Convener.*

MISSIONS.

| | |
|-----------------------------|-------------------------|
| Right Rev. JOHN SMITH, M.A. | Rev. WM. FERNBELL, M.A. |
| Rev. JOHN LAING, B.A. | MR. W. McCOLLOCH |
| Rev. A. BROWN | MR. A. BRYSON |
| Rev. D. RUSSELL | MR. G. JANUARY |
| Rev. J. LUNDIE, M.A. | MR. J. JARDISE |
| Rev. J. W. STIRLING | |

The MODERATOR, *Convener.*

ARRANGEMENTS.

Members of Capetown Presbytery, with Moderator and Clerk
ex officio. The Moderator of Capetown, *Convener.*

Presbyterian Churches

IN

❁ SOUTH AFRICA. ❁



SIXTH FEDERAL COUNCIL

THE Federal Council met on the evening of the 17th September, 1897, in the Presbyterian Church, Commercial Road, Durban, the Rev. John Smith, M.A., of Maritzburg, being appointed Chairman, in the absence of the Rev. J. D. Don. The meeting was opened with praise, reading of the Word, and prayer.

The Rev. J. Laing reported that the following Ministers and Elders had been duly certified by their several Presbyteries to represent them, namely :—

Adelaide (4 Congregations).—Rev. Wm. Leith, Somerset East ; Rev. J. Dewar, M.A., Tarkastad.

Capetown (4 Congregations).—Rev. D. Russell and Mr. W. E. Moore, Capetown.

Kaffraria (F.C.) (10 Congregations and 1 Educational Institution).—Rev. J. D. Don, Kingwilliamstown ; Rev. J. T. Ferguson, East London ; Mr. J. Menzies, Elder.

Natal (11 Congregations, and one Mission Station).—Rev. John Smith, M.A., Maritzburg ; Rev. John Laing, B.A., Addington ; Rev. T. B. Porteous, M.A., Harrismith ; Rev. D. McFarlane, Newcastle ; Messrs. J. Mackillican, Geo. Roger, W. Burns Thomson, and Jas. Forbes, Elders.

Transkei (F.C.) (6 Congregations and 1 Educational Institution).—Rev. M. J. C. Matheson, M.A., Tembuland ; Rev. John Thomson, Idutywa.

Kaffraria (U.P.) (9 Congregations).—Rev. J. W. Stirling, Buchanan, Qumbu ; Rev. John Lundie, M.A., Malan, Idutywa.

Transvaal (7 Congregations and 1 Mission Station).—Rev. Jas. Gray, Pretoria ; Rev. Andrew Brown, Fordsburg ; Rev. J. S. Hamilton, B.A., Clifton ; Messrs. W. McCulloch, J. J. Simpson, and A. Y. Niven, Elders.

The roll of 25 delegates being called, six were absent, viz., the Revs. J. D. Don, M. J. C. Matheson, John Thomson, Wm. Leith, and J. Dewar; and Mr. A. Y. Niven, Elder.

The Rev. W. Ross, of Glasgow, was welcomed as a visiting member of the Council—a letter from Rev. Dr. Milne Rae, Secretary of Colonial Committee, Free Church of Scotland, being read, commending Mr. Ross to the Church in South Africa.

An expression of regret was unanimously adopted in respect of the death of the Rev. Mr. Macpherson, Port Elizabeth. A committee was appointed to prepare a Memorial Minute. (See Appendix I.)

The Revs. J. Laing and J. T. Ferguson were appointed Secretaries, and Mr. Geo. Roger, Treasurer, of the Council.

REPORTS.

Reports were received from the Presbyteries of the Transvaal, Capetown, Natal, and Kaffraria (U.P.), and the Presbyterian Congregation, Port Elizabeth, expressing approval of the amended Basis of Union.

Reports were also received from the other negotiating Presbyteries, viz., Kaffraria (F.C.), Transkei (F.C.), and Adelaide (U.P.), expressing approval of the Union, but stating that present difficulties prevented them from entering the United Church meantime.

An analysis of returns showed that four congregations of Capetown, eight of the Transvaal, nine of Kaffraria, eleven of Natal, and one of Port Elizabeth, 22 Europeans were in favour of union. Twenty congregations, three being European, comprising the Adelaide (U.P.), Kaffraria (F.C.), and Transkei (F.C.), Presbyteries, held aloof meantime.

FIRST GENERAL ASSEMBLY.

Mr. W. E. Moore, who said that he had looked forward to this moment for 25 years, moved that the Federal Council do now resolve itself into the first General Assembly.

The Rev. J. Laing seconded, remarking that they in Natal had been working for this consummation during the past eleven years, and now the conditions were fulfilled—four Presbyteries were agreed.

The Rev. J. Gray, in support, said there was practical unanimity among the Presbyteries, and there was strong feeling at Home in favour of the movement, as was shown in a letter from Rev. Dr. Lindsay, Convener of Free Church of Scotland's Foreign Missions Committee.

Mr. W. Burns Thomson remarked that a Presbytery of the Orange Free State would in no long time be erected and go to strengthen the General Assembly.

The Rev. J. T. Ferguson said the difficulty in the mind of the native Congregations was the fear of losing the Imperial connection in uniting with a Colonial Assembly.

The Chairman said that, whatever divided the Presbyteries, they were not divided in doctrine. The chain of approving Presbyteries was continuous from the Cape to the Transvaal. As a General Assembly, they would be able to treat with other Churches, and to deal with questions which were a difficulty in South Africa.

The resolution was unanimously adopted, the members of the Council standing.

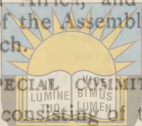
The Rev. J. Gray suggested that, in view of the vast and solemn importance of the step now taken, the Chairman should lead the Assembly in prayer, which he accordingly did, at the same time constituting thereby the **FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF SOUTH AFRICA.**

FIRST MODERATOR.

Mr. Forbes proposed that the Rev. J. Smith be Moderator of the first General Assembly.

The Rev. J. Gray seconded, and the resolution was agreed to, standing, with unanimity.

The Moderator, in response, acknowledged the mark of honour and confidence, and remarked that he had ministered in Natal for 32 years; he believed he understood something of the genius of Presbyterianism in South Africa, and promised to do his best in guiding the deliberations of the Assembly and furthering the interests of the newly formed Church.



SPECIAL COMMITTEE

A special Committee, consisting of the Moderator, Rev. J. Laing, and Rev. J. Gray, was appointed to put the resolution for the formation of the Presbyterian Church of South Africa, in terms befitting the importance of the step now taken, and to report at next Session.

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BUSINESS COMMITTEE.

The Moderator, the Revs. J. Laing and J. Gray, and Messrs. Moore and Forbes were appointed a Business Committee.

COMMUNION SERVICE.

It was agreed to hold a united Communion Service, open to all Christian friends, on Sabbath afternoon.

The Assembly rose at 9.55 p.m., to re-assemble in open session at at 10.30 o'clock next morning.

FIRST SESSION.

The General Assembly of the Presbyterian Church of South Africa met on Saturday, 18th September, in the Commercial Road Presbyterian Church, Durban, the Right Rev. the Moderator, John Smith, M.A., presiding, and was constituted with prayer. At the Moderator's request, the Assembly continued in prayer for a short time, being led therein by Revs. W. Ross, D. Russell, and J. Gray.

The Roll was called.

ASSOCIATE MEMBERS.

It was agreed to associate the Rev. J. T. Ferguson, and Mr. J. Menzies, representatives to the Federal Council from Kaffraria Free Church Presbytery.

Rev. Wm. Ross was also cordially welcomed as an Associate.

Agreed, also, to associate Revs. W. Tees, A. S. MacPhee, B.D., and E. Hewitt, M.A., and the Elders present, Messrs. A. Stuart, G. W. Reid, and afterwards Mr. W. Rogerson.

RESOLUTION *re* FORMATION OF CHURCH.

The following resolution, regarding the formation of the Presbyterian Church of South Africa, presented by the Committee appointed to draft it, was unanimously adopted by the General Assembly :—

“WHEREAS negotiations for Union among the Presbyterian Churches and Congregations in South Africa have been carried on for a period of five years, and full opportunity has been enjoyed for considering and discussing the various questions and interests concerned and involved in such proposed Union ; AND WHEREAS now, in the Providence and by the Grace of God, in the judgment of the brethren now assembled, the time has arrived when, with advantage to all concerned, the Presbyterian Church of South Africa may be formally constituted and inaugurated ; AND WHEREAS four of the negotiating Presbyteries, viz., the Presbyteries of Capetown, Kaffraria (U.P.), Natal, and Transvaal, together with the Church and Congregation at Port Elizabeth (the latter present not attached to any Presbytery), have declared their readiness to enter into and become constituent parts of a United Church, on the Basis adopted at the meeting of the Federal Council, held at Kingwilliamstown in July, 1896 (a copy of which is appended hereto) ; AND WHEREAS these four Presbyteries have appointed delegates to this meeting of Federal Council, with authority on their behalf, and as their representatives, to conclude the proposed Union, and to become members of a General Assembly of the Presbyterian Church of South Africa :

- “THEREFORE IT IS HEREBY AGREED, in humble dependence on the blessing of Almighty God, and with a deep sense of the responsibilities attaching to this action, and seeking the glory of God and the furtherance of the cause and Kingdom of His Son, Jesus Christ, our Lord and Saviour,
- “1. To resolve this meeting of Federal Council into the First Meeting of the General Assembly of the Presbyterian Church of South Africa, in terms of resolution adopted at last meeting ;
 - “2. To declare the four Presbyteries above-named, together with the Church and Congregation at Port Elizabeth, to be constituent members of the Presbyterian Church of South Africa ; and
 - “3. That the Delegates from these Presbyteries, Ministers and Elders, be the first General Assembly of the Presbyterian Church of South Africa.”

BASIS.

1. The name of the United Church is “The Presbyterian Church of South Africa.”
2. The Word of God as contained in the Old and New Testaments is the supreme Rule of Faith and Practice in this Church. Adhering to the system of doctrine contained in the Westminster and other

Confessions of the Reformed Church, we accept and hold as our Subordinate Standard the XXIV. "Articles of the Faith" of the Presbyterian Church of England as a statement of the leading doctrines taught in Scripture.

3. The Presbyterian form of Church Government is held to be founded on, and agreeable to, the Word of God.

4. Membership in this Church is based on an intelligent profession of faith in Christ, sustained by a life consistent therewith.

5. The Formulas used by this Church in the Ordination and Induction of Ministers, Elders, &c., shall refer to the "Appendix" to the "Articles of the Faith" as expressing the general opinion and belief entertained on the matters to which they refer.

It was agreed that this resolution be engrossed at the beginning of Minute Book, and signed by all the members of this Assembly.

ELECTION OF CLERK AND TREASURER.

The Rev. John Laing was appointed Clerk and Geo. Roger, Esq., Treasurer of the General Assembly; they accepted office and acknowledged the honour conferred on them.

VOTE OF THANKS.

A special vote of thanks was tendered to the Rev. J. T. Ferguson for his past services as one of the Secretaries of the Federal Council. It was further resolved:

"That the General Assembly gratefully recognises the service which has been rendered to the cause of Christ and to Presbyterianism by the Federal Council, whose labours have been crowned by the formation of the Assembly, and accords its warmest thanks to the Committee, and very specially to the Presidents, Secretaries, and Treasurer, for their prayerful and successful labours."

FEDERAL COUNCIL FINANCE.

The Financial Statement, forwarded by Mr. J. O. Paterson, Treasurer of Federal Council, was presented to the General Assembly. It was agreed to receive it and hand it to the Treasurer of General Assembly and Rev. J. T. Ferguson, to be examined and reported on by them.

FORMATION OF SYNODS.

The General Assembly, after deliberation, resolved:—

"That, as some of the Presbyteries negotiating have not seen their way to join in the Union at present, the Synodical arrangement formerly proposed cannot be immediately carried out, and therefore agree to the postponement of this question; and further, that the General Assembly shall meet next year again, at a place to be afterwards appointed."

THANK-OFFERING.

It was unanimously agreed that a Collection be taken at the Communion Service, as a Thank-offering to the Lord for His grace and favour at this time of union, the same to be accounted the nucleus of a Church Extension Fund to be instituted by the General Assembly.

BOOK OF ORDER.

After discussion, the General Assembly agreed :—

“ That the Book of Order of the Presbyterian Church of England, (Edition, 1894) be adopted for the present, and that a small Committee be appointed to see what amendments, if any, may be made in it, to make it the more adapted to the circumstances of this Church, and to report to next meeting of General Assembly.” (This Committee was appointed at Third Session of Assembly.)

The General Assembly adjourned at 12.30 p.m., to meet on Monday, 20th September, at 10 a.m.

SECOND SESSION.

The General Assembly resumed its sittings on Monday (20th September), at 10 a.m., the Right Rev. the Moderator, John Smith, M.A., presiding. The meeting was constituted with prayer.

A Deputation of Ministers and members of the Natal Congregational Union, who were introduced by the Clerk, offered congratulation to the Assembly on the accomplishment of the union of the Presbyterian Churches of South Africa.

The Rev. D. Russell introduced a Deputation of the Volunteer Mission of the South African Students Christian Association, comprising Messrs. Hofmeyr and Steyn, Divinity students of the Stellenbosch College. The former University of Port Elizabeth. The object of the movement, which is to develop in Schools and Colleges an interest in mission work in this country.

The Right Rev. the Moderator, in name of the General Assembly, suitably addressed both Deputations, thanking them for their greetings and wishing them Godspeed in their several spheres of Christian effort and work.

HYMNAL.

The Clerk stated that as Secretary to the Federal Council he had been instructed to write to one of the Conveners of the Hymnal Committee of the Home Churches, desiring said Committee to send copies of their Hymnal with music to the Ministers of European Congregations represented in the Council.

The Clerk further reported that he had complied with this instruction, having written to Rev. Dr. Henderson, of Paisley, from whom a communication had been received stating that his Committee were gratified to know that the Churches in South Africa were taking an interest in their Hymnal, and that they would comply with the request made, and send some copies of it, when published, for distribution.

SYNOD OF KAFFRARIA'S MINUTE *re* UNION.

The following communication from the Synod of Kaffraria (F.C.) on the subject of joining the United Church which was received by the General Assembly through the Federal Council, was brought up and discussed :—

“ While this Synod recognises the desirability of union among the various branches of the Presbyterian Church in South Africa, and hopes that existing obstacles may be removed in course

of time, they are unable to enter into the proposed union at present in consequence of the want of acquiescence on the part of several of the native Congregations in two Presbyteries, and in view of discussions which have arisen among Europeans on the subject of the native vote in Church Courts.

“The Synod agree to indicate two directions in which some modification of the arrangements contemplated in the united Church is necessary in order to remove these obstacles:— First, that some method be devised of adjusting the balance between Colonial and Mission Churches, which shall be satisfactory to both races; *e.g.*, that a majority of white and a majority of black, separately and conjointly, be necessary to pass a proposed measure into a law; or that, in view of future eventualities, the proportion of votes of both races in the General Assembly be strictly defined and preserved. Second, that there be a final Court of Appeal in certain questions to be carefully defined, say, to a Board at Home representative of the Presbyterianism of the British Isles, or even of wider range, such as the Pan-Presbyterian Council could easily furnish.”

It was agreed that a Committee be appointed to draft a reply to this communication from the Synod of Kaffraria. The Committee appointed was composed of the Moderator, the Revs. J. Gray, J. T. Ferguson, and J. Lundie, the Clerk, and Messrs. Moore and Roger.

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THIRD SESSION.

The General Assembly met again at 2.30 p.m., and was constituted with prayer, the Right Rev. the Moderator, John Smith, M.A., presiding.

CONSTITUTION.

The clauses in the Constitution of the Church respecting Organisation, Administration, and Finance of the Presbyterian Church of South Africa were considered *seriatim*, and agreed to as follows:—

ORGANISATION.

(A) 1.—The Supreme Court of this Church is a General Assembly, consisting of Ministers and Elders representing proportionally the several Presbyteries of the United Church. The Assembly shall meet on such dates and at such places as may be agreed upon from time to time.

2.—Clerks and Treasurers of Assembly shall be members of the General Assembly, but without the right to vote unless they be representatives of Presbyteries.

3.—Subordinate to the Assembly there shall be four Synods:—

- (1) The Synod of the North;
- (2) The Synod of Transkei;
- (3) The Synod of the East;
- (4) The Synod of the West.

The Synod of the North shall include the Presbyteries of Natal and Transvaal.

The Synod of Transkei shall include the two Presbyteries of Transkei (Free Church) and Kaffraria (United Presbyterian).

The Synod of the East shall include the Presbyteries of Kaffraria (Free Church) and Adelaide (United Presbyterian).

The Synod of the West shall include the Presbytery of Capetown and the Congregation of Port Elizabeth.

Power is reserved to the Assembly to alter or modify this distribution, as from time to time may be determined.

4.—These Synods shall, when possible, meet at least once each year; their respective Presbyteries meeting as often as may be necessary.

(B) Presbyteries, on declaring their acceptance of, and adherence to, the foregoing Constitution, may be admitted as Presbyteries of this Church. Ministers and Congregations not at present connected with any Presbytery may, on the same conditions, be recognised as Ministers and Congregations of this Church.

(C) The General Assembly being the Supreme Court of the Church, its decisions shall in every case be final. Such of the present Ministers, however, as may seek the privilege shall, on decisions affecting their ministerial standing, have a right of appeal to that Church by which they were appointed to South Africa, subject to such conditions and under such rules as the General Assembly shall hereafter from time to time fix and determine.

ADMINISTRATION.

1.—The General Assembly shall have at least two Standing Committees—one to be called the Church Extension Committee, to be charged with forming and aiding new Congregations amongst the European population; and another, to be called the Mission Committee, to be charged specially with promoting Mission work among the native and other coloured people of South Africa.

2.—Each Court of the Church shall present annually to its Superior Court a brief report of its condition, and specially of all Congregational and Mission work carried on within its bounds.

3.—The Procedure of this Church shall be regulated by the Book of Order of the Presbyterian Church of England (Edition 1894), as far as its regulations are applicable to the circumstances of the Church in South Africa, the Church reserving to itself the right of providing a Procedure of its own.

FINANCE.

1.—All property vested in Trustees for the benefit of particular Congregations or Mission Boards may continue to be so vested, or may be transferred by their owners to be held in connection with the Presbyterian Church of South Africa, and nothing in these presents contained shall be held in any way to prejudice existing Trusts.

2.—This Church assumes no financial responsibility in reference to arrangements which at present exist between any of its Ministers and the Congregations to which they minister.

3.—Nothing in this Constitution shall be held as in any way diminishing the claims of Mission Stations or Institutions, or of Congregations at present receiving help from the Home Churches, on their continued sympathy and support.

4.—Nothing in this Constitution shall affect in any way the rights of the Home Churches, after consultation with Presbyteries, to make or terminate appointments to Mission Stations or Institutions for which they contribute the whole, or the greater part, of the salaries.

5. Nothing in this Constitution shall be held as affecting the management of existing Mission Institutions by their respective Education Boards under the supervision of the Foreign Mission Boards of the supporting Churches, or the relations of such Institutions to the Presbyteries of which the ordained members of their staff are members.

NOTE.—The arrangements for Synods were made by the Federal Council of 1895, and accepted by the various Presbyteries. It will be evident that these arrangements pre-suppose the Union of all the Churches, and can only take effect if or when the other Presbyteries join the United Church.

CHURCH EXTENSION FUND.

The Rev. J. Gray moved a resolution pledging the Assembly to raise within two years not less than £10,000 as a Thank-offering for the Union now effected, to be devoted entirely to Church Extension in South Africa. How the fund should be collected would rest with the members, but it should be devoted solely to Church Extension. He had reason to believe that the amount could easily be obtained—indeed, if properly carried out, they might reasonably expect to raise something like £12,000 or £15,000.

The Rev. J. W. Stirling seconded the motion.

The Rev. W. Ross, supporting the resolution, hoped Missions would also be assisted. Mr. W. E. Moore, the Rev. D. Russell, the Clerk, and the Treasurer (Mr. G. Rogers) spoke to the motion.

The Rev. A. Brown suggested that the amount should be £20,000 and he moved an amendment accordingly, which was seconded by Mr. W. Burns Thomson. This was warmly supported, and the original motion, being altered to specify the larger amount, was agreed to unanimously.

STATISTICS.

It was agreed that, as the General Assembly had resolved that each Presbytery report annually to its Superior Court, a Committee be now appointed to formulate a Schedule of Queries to be sent down through Presbyteries to Congregations, for the answers of each Congregation,—these answers to be tabulated and forwarded by the Clerks of Presbyteries to the Convener on Statistics, a summary of the whole to be prepared by the Convener in time for next General Assembly. A Committee was accordingly appointed and requested to prepare and submit a draft schedule at a later Session of Assembly.

NOTICE OF UNION TO HOME CHURCHES, &c.

The General Assembly, considering the interests involved in the Union now so happily consummated, resolve that an authoritative statement of the steps that led up to the Union, and of the position and prospects of this Church, be sent to the Presbyterian organs of Great Britain and Ireland; and appointed the Moderator and Clerk with Rev. J. T. Ferguson to draw up and transmit said statement.

The General Assembly resolved, that a formal and official notification be sent to the Supreme Courts of the Home Churches of the formation of the Presbyterian Church of South Africa, requesting their sympathy and aid in the work which lies before this Church.

PRESBYTERIAN ALLIANCE.

It was agreed that the General Assembly, as representing the Presbyterian Church of South Africa, make formal application for the Church to be received as a member of the Alliance of Reformed Churches holding the Presbyterian System, and that the Moderator and Clerk be authorised to prepare and forward the necessary documents.

BOOK OF ORDER.

A Committee, consisting of the Moderator, the Clerk, and the Treasurer, with the Clerks of Presbyteries, was appointed to undertake the revision of the Book of Order, the Clerk of General Assembly to be Convener.

The General Assembly adjourned till 9.30 a.m. next morning.

FOURTH SESSION.

The General Assembly met again on Tuesday, 21st September, at 9.30 a.m., and was constituted with prayer, the Right Rev. the Moderator, John Smith, M.A., presiding.

A Deputation from the Durban Christian Ministers' Association attended to greet the Assembly, and an address of congratulation on the Union of the South African Presbyterian Churches was read by the Rev. O. C. University of Heddle, Moderator.

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REPLY TO SYNOD OF KAFFRARIA (F.C.).

The Moderator presented the reply which had been drawn up, at the request of the General Assembly, in answer to the communication of the Free Church Synod of Kaffraria—The General Assembly acknowledges receipt of a copy of the motion which was adopted by the Free Church Synod of Kaffraria as its finding on the question of the Union of the South African Presbyterian Churches, at their meeting held in July last, which motion had been sent to the Federal Council, and by that Council passed on to the General Assembly. The contents of the Synod's communication have received the careful attention of the General Assembly, which resolved to place on record an expression of its satisfaction with the assurance that the Synod recognises the desirability of union among the various branches of the Presbyterian Church in South Africa, and also of its deep regret that the brethren of the Free Church Synod of Kaffraria have not seen their way to enter the union at present. The obstacles which the Synod has specified as preventing it from entering the union have been considered by the Federal Council and by the General Assembly, but have not been deemed sufficient to prevent the consummation of the union of such of the negotiating Churches as accepted the Basis arranged at the meeting of the Federal Council held at Kingwilliamstown in July, 1896. The General Assembly expresses its sincere and earnest hope that the brethren of the Free Church Synod of Kaffraria will reconsider this matter, and find themselves at no distant date in a position to join the Presbyterian Church of South Africa now formed, assuring them of a very cordial welcome when they do so. With reference to the two directions in which the Synod has indicated some

modifications of the arrangements contemplated in the United Church, the General Assembly is of opinion (1) that the application of Presbyterian principles will obviate difficulties as to the balance between Colonial and Mission Churches, and (2) that the matter of a final Court of Appeal in certain questions has been adequately dealt with in the paragraph relating to this point which was submitted to Presbyteries and Congregations in the draft Constitution, and which has now been adopted by the General Assembly as part of the Constitution of the Presbyterian Church of South Africa.

A rider was added to the effect that the Synod of Kaffraria should be asked to send one or more corresponding members to the next meeting of the General Assembly, in the event of their being unable to see their way to join the United Church within the year.

The draft reply was unanimously adopted as the reply of the General Assembly.

DELEGATION WORK.

The Rev. J. T. Ferguson drew attention to the need of delegation work in the Church, and, in order that a spirit of enthusiasm should be infused and information spread among the people, he suggested that at least one member of the Assembly should be deputed to visit the various Churches throughout the land, and one Minister should be set free for three months to go up and down the country, telling what they had done and what they intended to do.

A resolution to this effect was warmly supported on every hand, and the Moderator was selected and requested, by reason of his office and fitness, to undertake the work.

A temporary Committee, consisting of the Moderator, the Clerk, the Revs. J. Gray, J. T. Ferguson, and T. B. Porteous, Messrs. Roger and Moore, was appointed to suggest arrangements under which the Moderator could be set free, and report at next Session.

NOMINATION COMMITTEE.

The nomination of members of the Standing Committees required by the Constitution of the Church was left with the Committee last named.

NEW PRESBYTERY IN ORANGE FREE STATE.

The Assembly agreed to give power to the Presbytery of Natal to erect a separate Presbytery in the Orange Free State when deemed expedient.

Adjourned at 12.40 p.m., to meet again at 2.30 p.m.

FIFTH SESSION.

The General Assembly met again on Tuesday, 21st September, at 2.30 p.m., and was constituted with prayer, the Right Rev. the Moderator, John Smith, M.A., presiding.

CHURCH MAGAZINE.

It was proposed by Mr. Moore that a Magazine should be established to forward the interests of the Church.

The Rev. J. Gray seconded this, but thought the publication should be made much more liberal than it could be if it were strictly denominational.

The Moderator said that a Church like theirs without a Magazine would be without a very important means of diffusing knowledge, deepening interest, and opening up new fields of labour. He thought the simplest plan would be to charge a special Committee to set the thing a-going.

This was agreed to, and the following Committee appointed, viz., Revs. Jas. Gray and T. B. Porteous, and Messrs. Moore and McCulloch, with Rev. J. T. Ferguson, as Convener.

PROPERTY TRUSTS.

The General Assembly agreed to remit to the Committee on the Revision of the Book of Order to see what can be effected in the way of simplifying the Model Trust Deed, and meantime it recommends to the constituent Presbyteries of the Church to see that any properties acquired between the present and next meeting of the General Assembly be vested in the Moderator and Clerk of Presbytery and their Successors in office.

TRANSFER OF NATIVE MISSIONS.

The Rev. J. T. Ferguson brought up the matter of the transfer of the Native Missions carried on by the Free Church Synod of Kaffraria in Johannesburg, Zoutpansberg, and Mashonaland. He thought they would be better supervised by the Presbytery of the Transvaal, and he asked the representatives of that Presbytery if they were prepared to take over the work.

The Rev. J. Gray thought the matter would have to be enquired into more fully before anything definite could be settled.

In the discussion which followed, the Rev. W. Ross said that all the mission work carried out within the bounds of a Presbytery ought to be under the jurisdiction of that Presbytery. It was not possible that adequate justice could be given to missions a hundred miles away from the seat of administration. There was a principle underlying the matter, and he thought it would be well if the Transvaal Presbytery could take over the work.

It was subsequently agreed that the whole subject should be remitted to the Mission Committee (to be formed), with power to confer with the interested parties on the spot, and with the Committees of the Home Churches who had charge of the Missions.

GENEROUS DONATIONS.

The Moderator announced that a most auspicious opening of the Church Extension Fund had been made by donations from Mr. J. A. Roger and Mr. Geo. Roger of £500 each. The donations were very warmly acknowledged by the General Assembly, the Rev. J. Gray remarking that those who knew the help which had been already given to Presbyterianism by the Messrs. Roger would not be surprised at this their latest act of generosity.

NATIVE MISSION.

The General Assembly had its attention turned to the fact that no recognition had yet been made of the Missionary Province of the

Church, and the suggestion was made that even yet a public Missionary Meeting might be arranged for. It was, however, generally felt that there was not time to arrange for such meeting now, but it was agreed to make it an instruction to the Arrangements Committee (to be appointed) to provide a special place for Missions in the Agenda of next year's General Assembly.

It was further resolved, as the order of the day for to-morrow, that Rev. J. Lundie, M.A., and Rev. J. W. Stirling address the General Assembly on their work among the natives in Kaffraria, at 11 a.m.

CONFERENCE ON LIFE AND WORK.

The Assembly resolved to remit to Arrangements Committee to place as the first order on Agenda paper of next General Assembly, "Conference on Life and Work."

MESSAGE TO CONGREGATIONS.

The General Assembly agreed that a message be prepared for circulation amongst all the Presbyterian Congregations in South Africa, and signed by the Moderator and Clerk. This message is to be prepared by the Moderator.

NEXT MEETING OF THE GENERAL ASSEMBLY.

Agreed to make it first order on Agenda Paper to-morrow to fix the time and place of next meeting of the General Assembly.

Adjourned at 5.15 p.m., to meet again next morning at 10 a.m.

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SIXTH SESSION.

The General Assembly resumed its sittings on Wednesday, 22nd September, at 10 a.m., and was constituted with prayer, the Right Rev. the Moderator, John Smith, M.A., presiding.

NEXT PLACE OF MEETING.

The first order of the day was the arrangement for the next meeting of the General Assembly. Mr. W. E. Moore extended the cordial invitation of the Capetown Presbytery to meet in Capetown. For the past five years the delegates from that Presbytery had attended at other places, and he submitted that, in justice to the Capetown Presbytery, the next meeting should be held in the Metropolis of the Cape Colony.

The Rev. J. W. Stirling seconded this motion.

The Rev. A. Brown said he had been commissioned by the Transvaal Presbytery to extend an invitation to the General Assembly to hold its next meeting in Johannesburg.

Mr. Simpson proposed that the next General Assembly be held in Johannesburg.

The Rev. James Gray seconded this motion.

On being put to the vote, the first motion had a majority of votes. Thereafter it was unanimously resolved that the next meeting of the General Assembly be held in St. Andrew's Church, Capetown, in the second week of September, 1898, the precise day and hour of meeting to be left to an Arrangements Committee (afterwards to be appointed).

PROPORTION OF REPRESENTATIVES.

It was agreed that Presbyteries shall be entitled to send one-half of their Ministerial members (fractions to be counted as integers), with an equal number of Elders, as their representatives to the General Assembly.

MISSION WORK.

At 11 o'clock, as the order of the day, the Moderator called on Revs. J. Lundie and J. W. Stirling to speak of their work. Previous to their doing so the Members of Assembly joined in singing Psalm 67, and Rev. A. Brown offered prayer.

The Rev. J. Lundie, M.A., gave an account of his Mission work in Kaffraria, extending from the outbreak of the Gaika War. After several years of work at Malan, they had become possessed of two halls of brick and iron, three small churches, five wattle and daub houses, and five day schools, and a church membership of over 400, with candidates numbering about 200. The natives kept very much aloof from the Gospel, but they had hopes of better things in the future.

The Rev. J. W. Stirling spoke of his work at Buchanan, Qumbu, in the heart of East Griqualand. It had been urged that their missions were too confined, and they were not aggressive enough; but he had undertaken to open up the country he was now stationed in, and for this he had received the thanks of the Foreign Mission Board and the Home Church. As instances of how they had used the opportunities at their hands, he mentioned that they had now in connection with the Station University of Fort Beaufort a number of outlying Stations, with a staff of some 40 workers, who every Sabbath and throughout the week preached the Gospel to the natives, particularly to the younger portion of them.

The Assembly resolved to put on record an expression of the pleasure with which it had heard the statements made by Messrs. Lundie and Stirling respecting the Mission work in which they are engaged, and of the sincere interest and sympathy which it feels in the progress of the Gospel among the heathen people in the midst of whom they labour, and its earnest desire and prayer that these brethren and those associated with them may be greatly used and blessed in their efforts to build up the Church of Christ, and gather in young and old from among the heathen.

The Clerk introduced to the Assembly the Rev. Mr. Stavem, Superintendent of the Scandinavian Mission in Natal and Zululand. The Moderator, in name of the Assembly, gave him a kindly greeting and welcome.

The General Assembly adjourned at 12.20 p.m., to meet again at 2.30 p.m.

SEVENTH SESSION.

The General Assembly resumed its sittings at 2.30 p.m., and was constituted with prayer, the Right Rev. the Moderator, John Smith, M.A., presiding.

QUORUM OF ASSEMBLY.

It was decided that eight members, comprising both Ministers and Elders belonging to at least two Presbyteries, should form a Quorum of the General Assembly.

STATISTICS.

The Special Committee, appointed for the purpose of preparing the same, presented a Schedule of Queries, to be answered by each Congregation of the Church, for the compilation of Annual Returns for presentation to the Assembly. This Schedule embraces particulars regarding the Organisation, Finance, and Property of the Church, and will enable the General Assembly to possess valuable and reliable information from the outset.

The General Assembly agreed to leave the final form of Schedule of Statistics in the hands of Rev. A. Brown and the Clerk, with power to issue the same; three copies to be sent to each Minister—one to be retained by him, one to be sent to the Clerk of his Presbytery, and one to be forwarded to the Convener on Statistics.

After discussion it was resolved, that these Returns should be made up to the 31st December of each year, and that copies of Schedules should be issued not later than 31st January, and returned to Clerks of Presbyteries and to the Convener on Statistics not later than 31st March of each year.



GENERAL EXPENSE FUND.

The Treasurer (Mr. G. Roger) presented a statement of the finances. He said they had a balance of £11 13s. 11d., handed over from the Federal Council, and under the arrangement by which each Congregation should contribute at the rate of 1 per cent. on income, they had received £81 14s. 6d., though there were several Congregations which had as yet paid nothing. The payments had comprised £86 4s. 6d. for the travelling expenses of delegates, £2 7s. 4d. for postage, exchange on cheques, and stationery, which left a balance of £4 16s. 1d. Other incidental expenses would reduce the amount in hand to £4, but he hoped to get about £15 from the Congregations which had not contributed, and that would leave a balance in hand of some £20.

The General Assembly resolved, that the Assessment on each European Congregation be at the rate of *one per cent. per annum* on the total ordinary income for congregational purposes; and that each Missionary Congregation be requested to make an annual Collection for the Fund.

Mr. John A. Young, of Durban, was appointed Auditor of the Church.

It was resolved, that the Treasurer's Accounts be made up to the 31st July, 1898, and thereafter audited and presented to the next meeting of the General Assembly.

HONORARIUM TO THE CLERK.

The Treasurer proposed that a honorarium of £20 be voted to Rev. J. Laing for his services as Clerk to the Council and General Assembly. This was carried by acclamation.

CHURCH EXTENSION FUND.

The Treasurer further reported that there was to the credit of the Church Extension Fund the sum of £1,021 10s. 9d. It was decided that the Fund should not be operated upon until it reached the sum

of £7,500, and the Treasurer be requested to place £1,000 to the credit of the Church Extension Fund in the Standard Bank as fixed deposit for the period of 12 months.

The Convener of the Selection Committee reported that they had agreed to recommend, as the Committee for the raising of this Fund, a number of gentlemen in each Presbytery, the General Treasurer to act as Convener, with Revs. Wm. Tees and A. S. MacPhee, B.D., as Vice-Conveners.

The Moderator and Clerk were appointed to draw up a circular letter with regard to this Fund, and issue the same to the gentlemen nominated to act on this Committee.

EXECUTIVE COMMITTEE.

The General Assembly resolved to appoint as Executive Committee of the Church Extension Fund—The Moderator, Clerk, and Treasurer (*ex officiis*), with Messrs. Jas. Henderson, C. C. Clark, and Robt. Macgregor the Treasurer to be Convener,—this Committee to have power to deal with any application that may be made; and further, that they be instructed to draft a set of rules for the administration of the Fund, and to report to next meeting of General Assembly.

HISTORIC DOCUMENT.

At a previous Session it had been resolved to have the Resolution creating the General Assembly engrossed and illuminated, along with a photograph of the Members of this First General Assembly and their autographs. It was now agreed that the Office-bearers of Commercial Road Presbyterian Church, Durban, be requested to charge themselves meantime with the custody and care of this document, on behalf of the General Assembly.

The General Assembly adjourned at 4.50 p.m., to meet again in the same place at 7.30 p.m.

EIGHTH SESSION.

The General Assembly resumed its sittings in the Commercial Road Presbyterian Church, Durban, on Wednesday, 22nd September, at 7.30 p.m., and was constituted with prayer, the Right Rev. the Moderator, John Smith, M.A., presiding.

STANDING COMMITTEES.

The following Standing Committees were appointed :—

ARRANGEMENTS COMMITTEE—The Ministers and Presbytery Elders of Presbytery of Capetown, with power to add to their number, and the Moderator and Clerk of General Assembly *ex officiis*,—the Moderator of the Capetown Presbytery, Convener.

CHURCH EXTENSION COMMITTEE, as required by the Constitution—The Revs. J. Gray, T. B. Porteous, J. M. Russell, and J. W. Stirling, Messrs. W. Burns Thomson, J. J. Simpson, W. E. Moore, and George January, Elders, with power to the Presbytery of Natal to nominate other Minister and Elder to represent it in the event of an O.F.S. Presbytery being formed; the Moderator and Clerk of Assembly *x officiis*, the Revs. J. T. Ferguson and J. D. Don were also associated,—the Rev. T. B. Porteous, Convener.

MISSION COMMITTEE, as required by the Constitution,—The Revs. A. Brown, D. Russell, J. Lundie, J. W. Stirling, and Wm. Turnbull; Messrs. W. McCulloch, A. Bryson, G. January, and J. Jardine, Elders; the Moderator and Clerk *ex officio*,—the Moderator of Assembly, Convener.

THEOLOGICAL TRAINING.

On the subject of the theological training of the future Ministry of the Church, the Clerk read an extract from the *St. Andrew's Presbyterian Church Magazine*, Capetown, pointing out the desirability of having some facilities for theological training after the example of the Dutch Reformed Church, and establishing a Training Institution for the study of Divinity.

The following resolution was adopted :—

"The Assembly declares its opinion that it is highly desirable that steps be taken with as little delay as possible to provide means for training Ministers for the Church, and agrees to lay this matter before the members and friends of the Church, in the hope that funds will be subscribed for that purpose."

A Committee was appointed to attend to this matter consisting of the Moderator, Clerk, and Rev. Jas. Gray, Convener.

CHURCH MAGAZINE.

The Magazine Committee recommended :—

(1) That an effort be made to re-establish an independent Church Magazine, with an Editor-in-Chief responsible for its general conduct, and with an Associate Editor in each Presbytery; (2) that communications be entered into with the Rev. D. D. Stormont, Lovedale, to ascertain his views with regard to the Magazine, and with others, to gather information for it; and (3) that the General Assembly assume no financial responsibility in connection with the publication of the Magazine.

The Assembly accepted the recommendations, and appointed a Committee to arrange for the issue of the Magazine as they might see fit. The Committee appointed was composed of Revs. T. B. Porteous, Jas. Gray, and J. T. Ferguson, Messrs. McCulloch and Moore; Rev. Jas. Gray, Convener.

MODERATOR'S VISITATION.

The General Assembly agreed :—

(1) That the expenses in connection with the Moderator's visitation be charged to the Church Extension Fund; and also the expenses connected with the supply of the pulpit of St. John's, Pietermaritzburg in the Moderator's absence.

(2) That the following should be responsible for such pulpit supply: Rev. Jas. Gray from the Transvaal Presbytery, Rev. J. Laing from Natal Presbytery, and Rev. J. M. Russell from Capetown Presbytery. It was arranged that should Capetown Presbytery find it impossible to provide pulpit supply, it should contribute towards the expense of supply.

(3) That the Moderator arrange his own Itinerary.

PROSPECTIVE FUNDS.

It was agreed by the Assembly that the Moderator be requested to bring forward suggestions for a Ministers' Widows' and Orphans'

Fund at the next General Assembly, and that the subject of the establishment of an Aged and Infirm Ministers' Fund be placed on the Agenda paper for the next General Assembly, it being desirable to form such Funds as soon as possible. A similar resolution was also adopted in reference to the establishment of a General Sustentation Fund.

COMMISSIONS TO HOME CHURCHES.

In the matter of Commissions to the Home Churches, the Assembly decided to give power to the Moderator and Clerk to issue Commissions to any Ministers or Elders, who may be going Home at the time of the Synods and Assemblies, to act as representatives of this Church, bringing it into touch with those at Home, with the special view of facilitating the union between this Church and the Presbyteries in South Africa which are at present unable to unite.

The Rev. J. Gray suggested that the Rev. W. Ross, the Glasgow visitor, might hear of some Minister at home desirous of visiting South Africa, who might be willing to take the place of one of the Ministers of this Church, so that he could be set free to visit the Synods and Assemblies, and also some of the Presbyteries and Congregations of the Home Churches. Mr. Ross kindly agreed to give what aid he could in this matter.

ADDITIONAL MINISTERS.

It was agreed by the Assembly, as an instruction to the Church Extension Committee, that they take what steps they think fit to secure as soon as possible the services of one or more Probationers or Ministers, to be under the control, and at the disposal of, the Committee.

RELATIONS TO OTHER CHURCHES.

The General Assembly resolved that the Established Church of Scotland be placed on the same footing as the other Presbyterian Churches mentioned at the beginning of the Book of Order as regards fraternal relations with this Church, and the eligibility of its Ministers, Office-bearers and Members to office and membership in this Church.

ACKNOWLEDGMENT.

The General Assembly put on record an expression of the pleasure and benefit which the Rev. W. Ross's presence and counsels had afforded them, and their satisfaction at his offer to assist the Church on his return to Scotland, of which the General Assembly will gladly avail itself.

CATECHISM FOR CHILDREN.

The General Assembly agreed to appoint the Moderator, with Revs. Jas. Gray and T. B. Porteous, as a Committee to prepare a Catechism, more suited than the Shorter Catechism, for both doctrinal and practical teaching among the children, especially in Sunday Schools. The Moderator was appointed Convener.

BOOK FOR NATIVE ELDERS.

Rev. J. Lundie stated that, at the request of his Presbytery, he had been preparing a volume for the instruction and guidance of Native Elders, with Digests of the Gospel, &c.

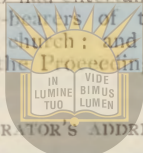
The General Assembly resolved that the brethren of the Presbytery of Kaffraria be requested to give diligence to this important work, and endeavour to complete the book, and lay it on the table of the General Assembly next year.

YEAR BOOK.

The Assembly agreed that a Year Book for the Church be prepared by the Clerk and circulated.

ACKNOWLEDGMENTS.

Votes of thanks were accorded to His Worship the Mayor of Durban for his kind reception of the Delegates; to the Reception Committee, for the very pleasant functions arranged by them, especially the trip to Mount Edgecombe, and the very successful Conversazione in the Town Hall; to Mr. Marshall Campbell, for his courtesy and kindness in connection with the visit to the Sugar Mills; to the friends in Durban who had entertained the Delegates; to the Rev. W. Tees and Office-bearers of the Presbyterian Church, Durban, for the use of the church; and to the Press, for care and attention given in reporting the Proceedings of the Federal Council and the General Assembly.



MODERATOR'S ADDRESS.

Owing to the lateness of the hour, the Moderator curtailed his closing address, of which the following is a brief report:—

Fathers and Brethren, *Together with Excellence* all degree of diffidence and yet with no little satisfaction, that I venture to address to you a few valedictory words at the close of this, the first meeting of the General Assembly of the Presbyterian Church of South Africa.

Allow me, first of all, again to express to you my sense of the honour which you did me when you called me to preside over you on this historic occasion, and also to thank you very sincerely for the sympathy and kindly forbearance you have shown me, and for the help you have given me throughout our prolonged meeting.

In the formation of this United Church the aspirations and hopes and labours of years have at last been brought to their fitting consummation, under the guidance, as we believe, of the King and Head of the Church, whose name and blessing we have continually invoked, and to whom we still look to establish the work of our hands. If regard be had to the fact that the desire for union has only grown in intensity as the negotiations have proceeded, and the conviction has also been deepened of the need, the advantage, the duty of union among the negotiating Churches themselves; and if regard also be had to the strong expressions of approval of our efforts in this direction given by several of the Home Churches, it will hardly be said that we have been unduly hasty in taking the action which has given to the great Presbyterian family another member, comparatively small indeed as yet, but holding the faith, glorying in the traditions, animated by the spirit which belong to the older and stronger members the wide world over. If, further, we recall the unanimity and brotherly love, the anxiety for the extension of Christ's Kingdom, the interest in each other's work which have found frequent expression at our gatherings, we might find in these things the tokens of the Lord's presence with us, the seal of His

approval set on our union, and the earnest of His continued presence with our Church in the days that are yet to come. He has seemed to say to us: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee'; and we have sought to respond to that call. Hitherto we have been like isolated, scattered lights; but now, by His good hand on us, we have been gathered into a cluster of lights, that we may henceforth shine with concentrated and increased power amid the surrounding darkness of worldliness and heathenism. May He enable us to be true to His grace, and faithful to the trust now committed to us and undertaken by us as a Church.

The *position* which we have been led to take is one that places the Presbyterian Church of South Africa in line with other Presbyterian bodies in this and in other lands. We may remind ourselves that the Dutch Reformed Church is in doctrine, worship, and government practically identical with our own. The difference in respect of language is, meantime, a barrier to closer union between us; but it is something to know that they and we are of one mind, not only in the inner life, but also in the outer form of our common Christianity. By reason of the union now happily effected, our Church assumes a position more prominent and visible than hitherto was possible among the forces that are working for truth and righteousness, for purity and love in this land. It were well for us from the outset to take large views and set before ourselves high aims, avoiding the merely 'parochial' views which have hitherto prevailed. We are to give, as widely as we have the opportunity, our religion by means of the ordinances of our Church to our fellow-men, in length and breadth of this land. We have no quarrel with other sections of the Christian Church, with whom indeed we would make common cause against the forces that militate against the best and highest interests of our race; but we believe that our Church has a distinctive appeal of its own to make, the only appeal to which multitudes will ever respond in the region of spiritual interest and life. Presbyterianism the world over is recognised as standing for evangelical truth, for moral and religious progress, for the combination of freedom with order, liberty with law. Wherever it has had free course, it has produced characters of the noblest type, and lives of far-reaching and beneficent influence. And now it is for us to realise our high calling, and earnestly and prayerfully to gird ourselves to discharge the responsibilities that lie upon us, not only to the passing generation, but also to the generations yet to come. It may seem to ourselves, as well as to others, that our numbers are but small to bear so great a burden. It were well, then, to bear in mind that life and power and influence are often in inverse proportion to numbers and size. One with God is always a majority. Only let us exercise the greater faith in God, and, with Him on our side, we are well able to go up and possess the land, to do the work to which we are called to the glory of His name and the benefit of our fellow-men.

Our *prospects*—what are they? We share the prospects of the Church Universal, which are as bright as the promises of God in His true and faithful Word. For myself, I will not resign the hope of receiving at no distant date into union with us the brethren that find themselves unable, for various reasons, to cast in their lot with us now. The tide of union sentiment is rising apace among the Churches in Scotland, and it is bound to make itself felt even in South Africa. Who

can tell but our union here may serve as a kind of object-lesson to those distant Churches? It can hardly fail, at least, to cause them to consider whether a union of their dependencies in this part of the world might not be effected with the greatest advantage to all concerned.

The recent expansion of the Presbyterian cause at Capetown, the growth of population and the rise of new centres, especially in the Transvaal, the reasonable expectation that a separate Presbytery will be erected very soon in the Orange Free State, the spread of the Gospel with power in connection with the mission charges of our Church—all seem to warrant us in cherishing high hopes of the future prosperity of our infant Church. The Lord has certainly set before us an 'open door' in this land. Opportunity for service should be regarded by us both as an incentive and as an encouragement to serve. Let us be faithful in what is now committed to our charge, and so shall we become fit for still greater trusts in the future.

Our *power* to maintain the position we have assumed, with all its responsibilities, and to realise the prospects which faith discerns lying before us—where is it to be found? A sound creed is in its own place vastly important, and in our system it is even indispensable. Our Presbyterian creed has the advantage of being, as we hold, thoroughly scriptural. But no number of 'Articles of Faith,' with the faith left out, will ever hold a Church together. The tie that really binds Christian men together is the bond of a common faith and love, devotion to the same Lord, enthusiasm for the same cause, participation in the same enterprises and hopes. In the land, and under present conditions, the thing most to be feared is not a tendency to believe too much or to dogmatise too freely on sacred themes and mysteries, but rather a tendency to treat these things with indifference, if not with contempt. God's truth, however, has been given us to hold and to diffuse for the benefit of our fellow-men. His Word is still the principal means used by Him for building up believers in their most holy faith, and for gathering in the lost and the perishing among the children of men. Organisation also has its place, and indeed is necessary in order to effective work. Our Presbyterian system, based as it is on the Word of God, has proved itself in the history of the Christian Church admirably adapted to carry out the great aims for which the Church has been set up and maintained among men. And money also is a necessity; we shall need, as we confidently hope we shall receive, what has been called the 'sinews of war,' in order to enable us to reach the ideals of activity and achievement which we have set before ourselves. But, over and above all these things, we need, as the secret of the Church's life and power, the abiding presence of our Lord Himself by His blessed Spirit. Without this, all means and agencies will be but futile; without this all our hopes and expectations will be but idle dreams; without this, our counsel and our work will surely come to nought. But if God be with us, despite all appearances and difficulties, and oppositions, our work will stand, our enterprises will prosper, and, while men will say, 'What hath God wrought?' we shall be constrained with wonder and humility and gratitude to say, 'The Lord hath done great things for us; whereof we are glad.'

We are now on the eve of dispersing to our several spheres of labour, and shall carry with us, I am sure, fresh inspiration and courage to our work. We shall feel more than ever before how real a thing

membership is in that body of which Christ is the Head, and shall cherish for one another a sympathy and a love unknown before, for we have seen each other in the face and put our shoulders under the same yoke, and pledged ourselves to stand by one another in our efforts to do the work to which, as a united Church, we have now solemnly addressed ourselves. Let us pray for one another without ceasing.

If there is one sentiment more than another that seems befitting this occasion, and which, I think, should find a large place in our hearts as we separate, it is hopefulness. The Italian sculptor was satisfied when Michael Angelo viewed his statue of St. George with critical eye and simply said to the life-like marble, 'Now march!' And that is our Master's word to us: 'Speak unto the children of Israel, that they go forward'; let us obey it, 'nor bate one jot of heart or hope' as we face the problems and the tasks that now lie before us. The prophetic parable of the mustard seed has had many illustrations and fulfilments; may there be one more in the development and growth of the Presbyterian Church of South Africa. God hath said, 'A little one shall become a thousand, and a small one a strong nation.' We accept and trust His word; and when He adds, 'I the Lord will hasten it in his time,' we say gladly and confidently 'Amen and Amen!'"

CLOSE OF THE GENERAL ASSEMBLY.

The Moderator then declared this meeting of the General Assembly dissolved, and appointed the next meeting of the General Assembly to be held in St. Andrew's Church, Capetown, on a day in the second week of September, 1898, to be fixed by the Arrangements Committee. Closed with prayer and the benediction.

APPENDICES.

APPENDIX I.

MEMORIAL MINUTE.

"The General Assembly records with deep regret the death of the Rev. J. R. Macpherson, M.A., minister of the Church at Port Elizabeth. It desires to express its sense of the loss the Church of South Africa has sustained in the early death of an earnest and able minister, and would place on record its appreciation of the services rendered to the Presbyterian Church, and to the cause of Christ in this land, by his work as Co-secretary of the Federal Council.

"The General Assembly deeply sympathises with the Congregation in their present trying circumstances, and hopes that a suitable pastor may soon be found, and also prays that the God of all comfort may bestow His sustaining grace upon the suffering widow in her great trial.

Together in Excellence
 "The General Assembly directs that a copy of this resolution be sent to the Congregation at Port Elizabeth and to Mrs. Macpherson."

FEDERAL COUNCIL, PRESBYTERIAN

STATEMENT OF ACCOUNTS

DR.

| | | |
|-----------|--|-----------|
| 1896. | To Balance from year 1896 | £32 16 7 |
| July. | Received from the Rev. Mr. Laing the following sums:— | |
| | Port Elizabeth | £5 0 0 |
| | East London | 5 0 0 |
| | Transvaal Presbytery | 8 0 0 |
| | Mr. Walker | 20 10 0 |
| | Main Station, Tembuland | 1 0 0 |
| | Harrismith | 5 0 0 |
| | St. Andrew's, Capetown (Printing) | 0 10 0 |
| | Gardens, do. | 1 0 0 |
| | Woodstock | 0 10 0 |
| | University of Fort Hare Qumby <i>together in Excellence</i> | 0 10 0 |
| | Mr. Matheson, Ross, Transkei | 1 0 0 |
| | Clifton Hill | 0 10 0 |
| | St. John's, P. M. Burg | 0 10 0 |
| | Tembuland | 0 10 0 |
| | Malan | 0 10 0 |
| | Emgwali | 0 10 0 |
| | Duff | 0 10 0 |
| | Port Elizabeth | 0 10 0 |
| | | 52 10 0 |
| Aug. | From Transvaal Presbytery (Expenses Fund) | 10 10 0 |
| 1897. | | |
| June 4. | „ St. Andrew's, King Williamstown | 5 0 0 |
| Aug. 17. | „ Rev. Mr. Dewar, Tarkastad | 2 0 0 |
| „ 18. | „ Rev. Mr. Matheson, Ross, Transkei | 1 0 0 |
| „ 19. | „ East London, Rev. Ferguson | 5 0 0 |
| Sept. 14. | „ Rev. Mr. Girdwood, Tuturu | 1 0 0 |
| | | £109 16 7 |

CHURCH OF SOUTH AFRICA.

TO 18th SEPTEMBER, 1897.

CR.

1896.

Disbursements made by Rev. Mr. Laing :—

| | | | |
|-----------|---|----------|-----------|
| | To Printing Report | £21 10 0 | |
| | „ Printing Circulars | 0 10 6 | |
| | „ Stationery | 0 3 6 | |
| | „ Printing Circulars | 0 15 0 | |
| | „ Miscellaneous | 2 12 1 | |
| | „ Rev. Mr. Lundie (Expenses) | 4 10 0 | |
| | „ Honorarium to Rev. Mr. Laing | 10 0 0 | |
| | | <hr/> | 40 1 1 |
| Aug. 15. | Discount on Cheque from Mr. Douglas, Johannesburg | | 0 0 10 |
| | Expenses Rev. J. Owen, Beaconsfield, P.O. Order | | 5 3 0 |
| | Expenses Rev. B. Ross, Toleni, do. | | 0 10 6 |
| | Expenses Mr. W. Wight, Pretoria, do. | | 8 3 0 |
| | Expenses Rev. Mr. Gray, Pretoria, do. | | 8 3 0 |
| | Expenses Mr. W. McCulloch, Johannesburg, do. | | 9 3 0 |
| | Expenses Rev. R. B. Douglas, do. do. | | 9 3 0 |
| Dec. 8. | Rev. D. Doig Young, Main— | | |
| | Printing Basis of Union in Kafir, do. | | 2 3 6 |
| 1897. | | | |
| March. | Mr. Ramsay, Durban, Printing Report, P.O. Order | | 3 11 6 |
| Sept. 13. | Expenses Rev. J. T. Ferguson } | | 12 0 0 |
| | Expenses Mr. John Menzies } | | |
| | By Balance, Cash in hand | | 11 13 11 |
| | | | <hr/> |
| | | | £109 16 7 |
| | | | <hr/> |

Sgd. J. O. PATERSON,
Hon. Treasurer.

GENERAL
STATEMENT ENDING

| 1897. | | RECEIPTS. | |
|-----------|--|-----------|-----------------------|
| Sept. 18. | Cash from Federal Council | | £11 13 11 |
| | Contributions towards General Expenses, from | | |
| | St. John's Church, P.M. Burg | £6 9 0 | |
| | Buchanan, Griqualand East .. | 1 15 0 | |
| | Columba, Transkei | 2 0 0 | |
| | Patterson, M'bulu, Transkei.. | 3 10 0 | |
| | M'bondu, Transkei | 3 10 0 | |
| | Greyville, Durban | 2 10 0 | |
| | Malan | 6 0 0 | |
| | Bree Street, Johannesburg .. | 11 0 0 | |
| | Fordsburg | 3 15 0 | |
| | St. Andrew's Church } Capetown | 20 0 0 | |
| | Woodstock Church } | | |
| | Harrismith, O.F. State .. | 5 5 0 | |
| | Pretoria, Z.A. Republic .. | 8 0 0 | |
| | Commercial Road, Durban .. | 8 0 0 | |
| | | <hr/> | 81 14 0 |
| | | | <hr/> <u>£93 7 11</u> |

Audited and found correct.

JOHN A. YOUNG,
Auditor.

CHURCH EXTEN

| 1897. | | RECEIPTS. | |
|-----------|---|-----------|-------------------------|
| Sept. 19. | Collection at Communion Service in Commercial | | |
| | Road Church, Durban | | £21 10 9 |
| „ 22. | Contribution from Mr. J. A. Roger | | 500 0 0 |
| | Do. from Mr. George Roger | | 500 0 0 |
| | | | <hr/> |
| | | | <hr/> <u>£1021 10 9</u> |

Audited and found correct.

JOHN A. YOUNG,
Auditor.

ACCOUNT.**23rd SEPTEMBER, 1897.**

1897. EXPENDITURE.

| | | |
|--|---------|---------|
| Sept. 20. Travelling Expenses of Delegates to General Assembly | .. .. . | £86 4 6 |
| Sundry Expenses, viz., Stationery, Postages, &c. | | 3 0 4 |
| " 23. Balance in Bank this date | .. .. . | 4 3 1 |



University of Fort Hare
Together in Excellence

£93 7 11

GEORGE ROGER,
 General Treasurer.

SION FUND.

1897. EXPENDITURE.

| | | |
|--|---------|-----------|
| Sept. 23. Fixed Deposit in Standard Bank, for 12 months, at 3 per cent. interest | .. .. . | £1000 0 0 |
| Balance in Bank this date | .. .. . | 21 10 9 |

£1021 10 9

GEORGE ROGER,
 General Treasurer.

APPENDIX IV.

Presbyteries and Congregations forming the Presbyterian
Church of South Africa.

PRESBYTERY OF CAPETOWN.

| | | |
|-----------------|---|--------------------------------|
| St. Andrew's .. | { | Rev. J. M. RUSSELL, M.A., B.D. |
| Gardens | { | " D. RUSSELL. |
| Cliftonhill .. | { | " J. J. MCCLURE. |
| Woodstock .. | { | " W. YULE. |
| | | Vacant |

PRESBYTERY OF KAFFRARIA.

| | |
|-----------------------------|---------------------|
| Tutura | Rev. Wm. GIRDWOOD. |
| M'bulu | " JAS. DAVIDSON. |
| Columba | " JAS. AULD. |
| Malan | " JOHN LUNDIE, M.A. |
| Buchanan .. | " J. W. STIRLING. |
| Miller Station, Bomvanaland | " Wm. A. SOGA, M.D. |
| Engwali | " A. WELSH. |
| Gillespie, Mt. Ayliff. | " P. L. HUNTER. |
| M'bondu, Mt. Frere | " JOHN SOGA. |



PRESBYTERY OF NATAL.

| | |
|-----------------------------------|-----------------------------|
| First Presbyterian Church, Durban | Rev. J. GOULD SMITH. |
| St. John's | JOHN SMITH, M.A. |
| Commercial Road, Durban | " Wm. TEES. |
| Addington, .. | " JOHN LAING, B.A. |
| Berea | " A. S. MACPHEE, M.A., B.D. |
| Greyville | " E. HEWITT, M.A. |
| Richmond | " W. E. ROBERTSON. |
| Harrismith .. | " T. B. PORTEOUS, M.A. |
| Howick | " Wm. TURNBULL, M.A. |
| Newcastle | " D. MCFARLANE. |
| Bloemfontein .. | " D. GUTHRIE, M.A. |
| Mehlomnyama | } Native |
| Lower Umzimkulu |  | " W. CHRISTISON. |

PRESBYTERY OF TRANSVAAL.

| | |
|---------------------------|------------------------|
| Bree Street, Johannesburg | Rev. J. T. LLOYD. |
| Pretoria | " JAMES GRAY. |
| Fordsburg, Johannesburg | " ANDREW BROWN. |
| Jeppestown .. | " R. B. DOUGLAS, M.A. |
| Germiston | " Wm. MCINTOSH. |
| Clifton, Braamfontein .. | " S. J. HAMILTON, B.A. |
| Boksburg | " E. E. GREENFIELD. |
| Pretoria (Native) .. | " ROBT. SHEMELD. |

Port Elizabeth .. Vacant.

NOTE.—At the date of issue Rev. W. E. Robertson has been called to Woodstock, and Richmond thereby rendered vacant.

Other Presbyteries in South Africa.

PRESBYTERY OF KAFFRARIA (F.C.).

| | |
|-----------------------------|----------------------------|
| Pirie | Rev. BRYCE ROSS, D.D. |
| Alice and Beaufort | „ A. HANESWORTH. |
| Lovedale | „ P. M'ZIMBA. |
| Macfarlan | „ E. MAKIWANE. |
| Burnshill | „ WM. STUART, M.A. |
| Kingwilliamstown | „ J. D. DON. |
| East London | „ J. T. FERGUSON. |
| „ „ (West Bank) | „ R. H. ABEL. |
| Johannesburg (Native) | „ Wm. MPAMBA. |
| Lovedale Institution | „ JAS. STEWART, M.D., D.D. |
| „ „ | „ D. D. STORMONT, M.A. |
| „ „ | „ J. LENNOX, M.A. |

PRESBYTERY OF TRANSKEI (F.C.).

| | |
|--|-------------------------|
| Cunningham | Rev. RICHARD ROSS, M.A. |
| „ | J. BROWNLEE ROSS, M.A. |
| Main | D. D. YOUNG. |
| Duff, Idutywa | „ J. THOMSON. |
| Somerville, E. Griqualand | „ W. I. ERSKINE. |
| Ross, Tembuland | „ M. J. C. MATHESON. |
| Blythswood Institution and Congregation | „ J. B. MOIR, M.A. |



PRESBYTERY OF ADELAIDE (U.P.).

| | |
|---------------------|--------------------|
| Somerset East | Rev. WM. LEITH. |
| Tarkastad | „ JOHN DEWAR, M.A. |
| Adelaide | „ THOMAS MEIKLE. |
| Glenthorn | „ JOHN BLACK, M.A. |

Free Church Mission Stations unattached to Presbyteries.

| | |
|--------------------------------|-------------------------------------|
| Gordon Memorial, Umsinga | Rev. JAS. DALZELL, B.D., M.B., C.M. |
| Impolweni | „ JAMES SCOTT. |
| Maritzburg | „ JOHN BRUCE, M.A. |
| Kalabase | „ JAMES DEWAR, M.A. |

APPENDIX V.

The Federal Council of the Presbyterian Churches of South Africa, which is meeting in Durban this year, with the object of agreeing upon a union of the South African Churches in one Church, formally opened the proceedings yesterday afternoon, when the Delegates were received by His Worship the Mayor (Mr. B. W. Greenacre) in the Council Chamber of the Town Hall. A good number of the members of the Federal Council and ladies attended the reception, and were accorded a hearty welcome by his Worship, the good-wishes of other denominations being expressed by the presence of representatives of the Anglican, the Wesleyan Methodist, and the Congregational Churches.

The Rev. E. Hewitt, the Moderator of the Natal Presbytery, introduced the Delegates as a "weighty body of divinity."

The Mayor, on behalf of the Borough, accorded them a hearty welcome as representatives of a Church which had done so much, was doing so much, and in whose future they had such great hopes. It was a matter of satisfaction to know that they were met there that day to formulate an object which would not only have a beneficial effect upon themselves, but upon the whole religious community. The feeling of unity was one which was actuating almost every institution and body throughout the country, reaching up to the spirit of Imperialism, which found outcome in the recent celebration of Her Majesty's Diamond Jubilee; and it afforded great satisfaction to know that this feeling did exist. Our leading public men were all making for the union of South Africa, and that union must be beneficial, perhaps in no slight degree, to the interests of the whole world. He trusted the hopes of the Presbyterian Churches for unity would be realised. It would strengthen them in their work, and add influence to that which they wished to bring about. In wishing them "God speed" in their labours, he hoped their visit to Durban would be both pleasant and profitable. (Applause.)

The Rev. John Smith, of Maritzburg, returned thanks for the very cordial way in which the Mayor had welcomed them to this town. Durban might readily claim a central place in Presbyterianism, and it was fitting that they should meet here to bring to a possible solution what they had for years been looking forward to—the formation of a united Church for South Africa. The Presbyterians were a very important body in South Africa, and the work which they did, and were doing, throughout the world he thought might be left to speak for itself.

Mr. W. E. Moore, of Capetown, tendered thanks on behalf of the Cape Delegates. He said he had always been told that Durban was a clean town; but he was surprised at its cleanliness, and when he got back to Capetown he was afraid he should be disappointed with the appearance of that place. At any rate, he would point to Durban as a pattern of cleanliness.

The Rev. James Gray, of Pretoria, who also spoke in acknowledgment, said that when they came to a town such as this, and saw the regularity and order and faithful administration that went on, they were bound to recognise how much good government did to advance the higher life of a community. Here there were men who had the sense of a public duty, and of an opportunity given them to help forward the ordinary material interests of the community in which they

lived, and at the same time they were faithful in helping greatly in that which is greatest. (Hear, hear.) In reference to their presence there that day, he would say that, while as Presbyterians they had a high regard for themselves, they also had a high regard for the Church at large. Their denomination was in no sense exclusive, and they recognised the good work done by other branches of the Christian Church, which were so well represented in Durban. They had the desire for religion in the largest sense, and the well-being of their own Church only meant an influence for good upon the other Churches of the land.

Greetings were also extended to the Delegates by the Rev. James Scott, President of the Wesleyan Conference, and the Rev. W. H. Mann, Pastor of the Durban Congregational Church. Light refreshments were handed round, and the function proved a very pleasant one.—(Vide *Natal Mercury*, 18th September, 1897).

APPENDIX VI.

VISIT TO MOUNT EDGECOMBE.

Some of the members of the local Reception Committee thoughtfully arranged a trip to the Central Sugar Mills, Mount Edgecombe, on Saturday afternoon. Nearly all the members of the General Assembly availed themselves of the opportunity of inspecting these extensive mills. A large saloon carriage was attached to the ordinary train leaving Durban at 2.10 p.m. On arriving at the mills, M. Campbell, Esq., with one of the staff, kindly piloted the company over the different parts of the works, explaining the various processes of sugar extraction. On completing the tour of the works all were kindly entertained to tea and cake by Mr. Campbell—to whom the hearty thanks of the visitors were accorded. The company returned to Durban shortly after 7 p.m., highly pleased with the outing.

APPENDIX VII.

A United Communion Service was held on the afternoon of Sabbath 19th September, as appointed. Rev. Wm. Tees, Minister of the Commercial Road Presbyterian Church, presided. The addresses before and after Communion were delivered by the Right Rev. the Moderator, John Smith, M.A., and Rev. Wm. Ross, of Cowcaddens Free Church, Glasgow. The Officiating Elders were Messrs. W. Burns Thomson, W. E. Moore W. McCulloch, J. Menzies, George Roger, and G. W. Reid. The collection amounted to £21 10s. 9d., and was handed to the General Treasurer to be, by him, placed at the credit of the Church Extension Fund.

APPENDIX VIII.

CONVERSAZIONE.

In spite of cold rain, which fell from dusk, a largely-attended and successful Conversazione was held on the evening of Tuesday, 21st, in the Town Hall, which presented a bright and pleasing appearance

Messrs. Clark and Rogerson, who were responsible for the furnishing, were to be congratulated on a tasteful, unobtrusive display of bunting, crotons, ferns, and flowers. Carpets were laid on the floor, and innumerable little tables were daintily adorned with choice blooms. Proceedings commenced at 7.45 p.m., the musical part being led by a combined choir of the Presbyterian Churches, conducted by Mr. Holden, who, with the Borough Organist, was responsible for the programme as under :—Opening hymn, Psalm 23 ; Anthem, " O Praise the Lord," Choir ; Organ Solos, Mr. Macdonald ; Song, Mrs. McBride ; Anthem, " The Lord is King," Choir ; Song, Mr. Phillips ; Anthem, " Honour and Glory," Choir.

The Right Rev. the Moderator, John Smith, M.A., in his opening remarks, referred in a humorous manner to the unique event which had brought them together. As a Thankoffering for the Union now effected, it was proposed to raise £20,000 for Church Extension, and already two gentlemen had contributed £1,000 thereto. (Applause.) It was the desire of the General Assembly to go forward into new fields they had yet been unable to enter, and to take their part in the evangelisation of the heathen. He had read that the Synod of the English Presbyterian Church started with 12 Congregations, whereas the General Assembly of South Africa already numbered 33 Congregations. (Applause.)

The Rev. D. Russell, of Capetown, made reference to his long connection with Natal, and hoped that his presence was an earnest of the greater union to which South Africa aspired. When he thought of the vicissitudes of Presbyterianism in Durban in the past, he could not but rejoice when he saw such a gathering as this. One of the things which had brought him back to the Presbyterian Church was the fact that he could exercise more influence on his countrymen in that Church than in almost any other way. (Applause.) He hoped the first outcome of the union of the Churches would be to develop more fully the spirit of the old Covenanters among them. He hoped, if the £20,000 was raised, that they would double their congregations and their ministerial staff in Capetown within the next five years.

Mr. W. McCulloch expressed appreciation of the reception the Delegates had met with in Durban. Presbyterianism was not outnumbered by any Protestant denomination in the world, and here in South Africa it should stand for something—for simplicity, spirituality, and reverence. They must have courage in their hearts, strength in their arms, and discretion on their tongues.

The Rev. W. Ross, of Glasgow, spoke of organisation, and the place it had in Church work, pointing to what he conceived to be the ideal South Africa of the future, and how it could be realised. He urged the necessity of a lively, vigorous, aggressive Church in order to realise the ideal set before them. The Church had two problems to face in South Africa : the fast falling away from ordinances of many who observed them at Home, and the evangelisation of the mass of coloured people, in whom, unchristianised, there was constant danger to society.—(Vide *Natal Mercury*, 22nd September, 1897).

FORM OF A BEQUEST TO THE CHURCH.



I bequeath the sum of

Pounds Sterling, ^{free of Legacy Duty,} to "The Presbyterian Church of South Africa," to be paid for the purposes of the said Church to the Treasurer for the time being thereof, whose Receipt shall be a good discharge for the same.

MINUTES

THE SYNOD OF KAFFRARIA



University of Fort Hare
Together in Excellence

OF THE

FREE CHURCH OF SCOTLAND,

JULY, 1898.

SYNOD OF KAFFRARIA

FOR THE YEAR 1898.

—♦—
MODERATOR ... The Rev. J. D. Don, King Wm's. Town
TREASURER OF SYNOD, The Rev. J. D. Don.
CLERK OF SYNOD, The Rev. D. D. Stormont, Lovedale.

PRESBYTERY OF KAFFRARIA:—

| | | |
|---------------------|-----------------|---------------|
| Revs. E. Makiwane, | Dr. J. Stewart, | J. D. Don, |
| P. J. Mzimba, | W. Stuart, | A. Hanesworth |
| J. T. Ferguson, | D. D. Stormont, | J. Lennox, |
| W. Mpamba, | C. J. Dambuza, | Y. Mbali. |
| Messrs. W. A. Lord, | Mbem Njikelana, | Walter Hani, |
| Kobokane Maneli. | | |

MODERATOR OF PRESBYTERY, Rev. E. Makiwane, Macfarlan.

CLERKS OF PRESBYTERY, Rev. J. D. Don,
Rev. John Lennox.

PRESBYTERY OF TRANSKEI:—

| | | |
|--------------------------|------------------|----------------|
| Revs. W. J. B. Moir, | Richard Ross, | D. Doig Young, |
| John Thomson, | D. L. Erskine, | B. J. Ross, |
| M. J. C. Matheson, | W. Gavin. | |
| Messrs. Vilibayi Dlodlo, | Isaiah Mfundisi, | Samuel Mdingi, |
| Myeke Jeqe, | Masala Mpisane. | |

MODERATOR OF PRESBYTERY, Rev. W. J. B. Moir, Blythswood.

CLERK OF PRESBYTERY, Rev. D. L. Erskine.

—♦—

PROBATIONERS *under the Presbytery of Kaffraria* :—

Revs. Messrs. P. Matshikwe, Burnshill, and
N. Matshikwe, Pirie.

STUDENTS OF THEOLOGY *under the Presbytery of Kaffraria* :—

| | | |
|----------------------|-------------|----------|
| Messrs. W. Bottoman, | B. Damane, | H. Mama, |
| D. A. MacDonald, | T. B. Soga. | |

SYNOD OF KAFFRARIA
For the Year 1884

COMMITTEES OF SYNOD:—

- Business Committee*—The Clerks of Synod and of Presbyteries,
with the Moderator of Synod as Convener.
- On Extension of Mission*—Convener, Rev. Richard Ross.
- On Theological Students*—Messrs. Lennox, Matheson, B. J. Ross,
Makiwane, and Stormont (Convener).
- On Temperance*—Convener, Rev. D. D. Stormont.
- On Sabbath Schools*—Messrs. Makiwane, Moir, Lennox, and
Stormont (Convener).
- On Religion and Morals*—Messrs. B. J. Ross and Stuart.
- On Finance*—Rev. J. D. Don.
- On Education*—Rev. John Lennox.
- On Statistics*—Rev. John Lennox.
- On Evangelists*—Rev. W. Stuart.
- On Lands and Titles*—Rev. J. D. Don.
- On Hymn-Book*—Messrs. MacLaren, Makiwane, B. J. Ross, and
Lennox (Convener).

STANDING RULES OF SYNOD.

Minute 12 of 1894.

The mode of conducting business was under consideration. Agreed that, after the introduction of a subject, a certain time be allowed for free conference and discussion, as in a committee of the whole house. Thereafter the Synod shall proceed by way of motion and amendment in the regular way. The Moderator shall determine when the transition shall be made.

Minute 16 of 1894.

The question whether joint conveners should give in separate reports was raised. Agreed to place on record that the Synod expects one report constructed from the materials furnished by both conveners.

Minute 14 of 1896.

Congregational Treasurers are directed to send the quarterly contributions to the Synod's Treasurer with greater regularity and promptness as soon after the end of the quarter as possible.

Minute 32 of 1897.

The Synod resolve that in each Presbytery there shall be a financial member authorised and charged to look after the remittance of the contributions to the Synod funds in his Presbytery to the Treasurer, reporting the state of things in each congregation at the quarterly meeting.

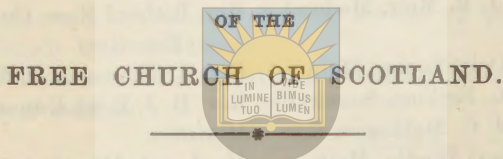
Minute 33 of 1897.

The Synod instruct the Presbyteries to attend to the regular examinations of the Session and Deacons' Court records of the Congregations.

Minute 30 of 1898.

The Synod instructed the Clerk to see that the Minutes of Synod be printed year by year in English and in Kaffir, and distributed among office-bearers of the various Congregations.

MINUTES
OF
THE SYNOD OF KAFFRARIA



AT King William's Town, the 21st day of July, 1898, which day the Synod of Kaffraria was opened by the retiring Moderator, the Rev. J. T. Ferguson, with public worship in the Presbyterian Church.

July 21st. The Presbytery of Kaffraria was granted leave to meet for business after the session of the Synod. The Synod adjourned to meet on the 22nd, at 10 a.m.

July 22nd. The Synod met this day and was constituted by the Moderator. Sederunt—Revs. Don, Stuart, Makiwane, Ferguson, Lennox, Matheson, D. L. Erskine, B. J. Ross, and Stormont—*Ministers*; Messrs. Hani, Njikelana, Mfundisi—*Elders*.

3. Roll. The Synod made up the Roll as follows:—

ROLL OF PRESBYTERY OF KAFFRARIA.

Ministers.

Rev. E. Makiwane, Moderator. Rev. Dr. Stewart, Lovedale
Rev. J. D. Don, King Wm's. Tn. Rev. P. J. Mzimba, Lovedale.

Rev. W. Stuart, Burnshill. Rev. A. Hanesworth, Alice and Fort Beaufort.
 Rev. J. T. Ferguson, East Lond. Rev. D. D. Stormont, Lovedale.
 Rev. J. Lenuox, Lovedale. Rev. W. Mpamba, Zoutpansbg.
 Rev. C. J. Dambuza, Patse.

Elders.

Mr. W. A. Lord, King Wm's. Tn. Mr. Mbem Njikelana, Burnshill.
 Mr. Walter Hani, Lovedale. Mr. Kobokana Maneli, Macfarlan.

PRESBYTERY OF TRANSKEI.

Rev. W. J. B. Moir, Moderator. Rev. Richard Ross, Cunningham. (*Emeritus*).
 Rev. D. Doig Young, Main. Rev. J. Thomson, Duff.
 Rev. D. L. Erskine, Somerville. Rev. B. J. Ross, Cunningham.
 Rev. M. J. C. Matheson, Ross—*Ministers*.
 Mr. Vilibayi Dlodlo, Main. Mr. Issiah Mfundisi, Idutywa.
 Mr. Samuel Mdingi, Together in Exile. Mr. Myeke Jeqe,
 Mr. Masala Mpisane, Cunningham—*Elders*.

Mr. Matheson proposed that Mr. Don be elected Moderator for the current year. This was agreed to unanimously. It was further agreed to express the indebtedness of the Synod to Mr. Don for his services as Clerk of Synod.

Mr. Stormont was proposed as Clerk of Synod by Mr. B. J. Ross and seconded by Mr. D. L. Erskine. This was agreed to.

The report of the Business Committee on the order of business was given in, emended, and approved of.

It was agreed to hold a meeting for conference and prayer on Monday at 10 o'clock for one hour.

An apology for absence was given in by Mr. B. J. Ross for Masala Mpisane, an elder from Cunningham.

A report was given in by Mr. Matheson on the work carried on during his visit to Johannesburg. Notes, sent by Mr. Thomson to Messrs. Don and Erskine, were read; also letters from Mr. S. J. Hamilton, clerk of Transvaal Presbytery.

Read minutes of the Transkei Presbytery, relating to the inability of Mr. D. Doig Young to proceed to Johannesburg.

Mr. P. Matshikwe, probationer, at present working at Johannesburg, was asked to make a statement on the work there.

The Moderator expressed the opinion that the Johannesburg congregation required more earnest care to be given to it, because of the importance of the field and the amount of labour and money already expended there.

Various members of the Synod spoke on the question.

Adjourned till 2.30 p.m.



(Signed) J. D. Don,

University of Fort Hare Moderator.

Together in Excellence

Met as adjourned.

The minutes of the first two diets were read and confirmed.

Johannes- After further discussion on the present condition of the Johannesburg congregation it was suggested to re-appoint the Executive Committee of Johannesburg, consisting of the Moderators and the Clerks of both Presbyteries, along with the Clerk of Synod, for the purpose of corresponding (1) with the Transvaal Presbytery about the methods, the agents, the grants and other matters, relating to the Johannesburg congregation in the event of the congregation being handed over to them; (2) with the congregation itself to know the feeling of the members towards any possible transference of the congregation from the Presbytery of Kaffraria to that of the Transvaal; (3) with the Foreign Missions' Committee of the Free Church of Scotland to know what attitude they were prepared to take up towards the work of the congregation at Johannesburg. The finding of this committee was to be sent to the Presbytery of Kaffraria.

Further discussion of the matter was deferred till 2.30 p.m. on Monday.

The Convener read the report on Students, which was adopted on the motion of Mr. Matheson. It was intimated that the first part of the Exit Examination had been held in June.

The following overture from the Rev. Richard Ross was laid before the Synod:—"At Cunningham on the tenth day of November, 1897, which day the Transkei Presbytery met and was constituted, *inter alia*:—The Rev. Richard Ross proposed that an overture be transmitted to the Synod praying that ways and means be found to secure that henceforth no probationer be ordained unless he has some knowledge of both Greek and Hebrew. The Presbytery agreed to transmit the overture."

After lengthened discussion, the Synod regret that they cannot see their way owing to financial and other difficulties to alter the present curriculum, but approve of every encouragement being given to students to acquire privately a knowledge of the original languages of Scripture.

The statistics of the Congregation of Zoutpans-berg were read, and letters also from Mr. Mpamba.

The Synod have heard with great pleasure the reading of the reports upon the work at Zoutpans-berg. They rejoice to hear of the great advance made during the past year both in the expansion of the Mission work there, and especially in the increase of candidates. They recognise the courage and zeal with which Mr. Mpamba, his wife, and sister-in-law have persevered in the face of sickness and other adverse circumstances. They desire to encourage them in their good work, and assure them of the sympathy and of the prayers of the Synod.

Adjourned till 8 p.m.

(Signed) J. D. DON,

Moderator.

Met as adjourned.

Former minutes were read and confirmed.

A letter was read from N. Zibi, Tora, Main Mission, in which he complains that the Presbytery have taken away the Rev. P. Matshikwe from the mission, and that he is not able to go on with the work of building huts for the minister, for which he had received £6 from Mr. Young.

The Synod agree to send a letter to N. Zibi, instructing him to refer this matter of his letter to the Presbytery of the Transkei. They further point out to him that the needs of the mission have been such up to the present time that the services of Mr. Matshikwe have been required at Johannesburg; but as soon as possible Mr. Matshikwe or a probationer of the Church will be sent to labour at Tora. The Synod sympathise with the Tora people in the circumstances to which they refer, and are desirous that this state of matters should be brought to an end as soon as possible. (See Minute 36 b.)

The report on Sabbath Schools was read, in which it was intimated that nearly 4,000 schemes of lessons had been circulated in December last, and that a new scheme for 1899, for which a small charge would be made, would be issued during the course of the current year.

The Synod thank the Committee for their report, and find that the scheme has given general satisfaction. They re-appoint as the Committee on Sabbath Schools, Messrs. Moir, Makiwane, Lennox, Erskine, and Stormont (Convener).

Mr. Stuart presented the report on Evangelists.

The Committee recommend that the claims of Zoutpansberg receive first consideration; that a sum, if available, sufficient to supplement the salaries of at least two efficient men be granted. They think further that the need of the district and the appeal of Mr. Mpamba should be sent home in the hope that friends of missions will be found willing to take part in the work of a mission, so needy and yet so interesting.

After discussion, the Synod adopt the report. The Synod agree to pay for the year the grant for the evangelist, Mtole Mpamba, of Main Mission, on the condition that he present to the Moderator of Session every quarter a written report of his work, for which report the Synod may call. They further draw the attention of Moderators to the fact that the Synod have already fixed a scale of remuneration for its own evangelists, and they now determine that the same rules shall be applied to evangelists supported from private funds. This matter is further referred to the Presbytery of the Transkei to see that these rules are enforced.

Adjourned till 23rd, at 10 a.m.



(Signed) J. D. DON,

Moderator.

Met as adjourned.

The minutes of the former diet were read and confirmed.

The Moderator stated that during the year an application for garden and building lots in three places had come from Burnshill. The Land Department have recommended the application to the Waste Lands' Commission.

Another application for lots at the Knox Station was made to the Land Department, but it was found that, in view of the recent decision in the Kama case at the Supreme Court, the Government are unable to do anything, Mai's Location being in Kama's country.

Mr. Stuart stated that an application for site and garden lots at Cildara had been sent also from Burnshill to the Land Department.

Mr. Erskine intimated that he was in correspondence with the Government in connection with the transfer of lands and buildings thereon at Ugie.

The Moderator of Duff also is in correspondence with the Government about the grant of one morgen of land in the village of Idutywa to the Free Church of Scotland,

Mr. Lennox gave in a report upon Education.

16. Report on The following is an abstract of the report:—

I.

| NAME OF STATION. | SCHOOLS. | | | | TEACHERS. | | | | | |
|-----------------------------|--------------------|--------------------|-----------|------------|-----------|-----------|-----------|---------------|--------|--|
| | Number of Schools. | Govern-ment Aided. | Private. | Europ-ean. | | Native | | Native Certd. | | |
| | | | | Male | Female | Male | Female | Male | Female | |
| Lovedale Institution | 3 | 3 | — | 12 | 6 | 4 | 2 | 3 | — | |
| Lovedale Mission | 3 | 7 | 1 | — | — | 6 | 9 | — | — | |
| Macfarlan | 3 | 5 | 1 | — | — | 6 | 5 | 3 | — | |
| Burnshill | 12 | 10 | 2 | — | — | 7 | 12 | 2 | 1 | |
| Pirie | 9 | 9 | — | — | — | 3 | 6 | 10 | 2 | |
| Blythswood | 2 | 3 | — | 3 | 3 | 3 | 2 | 3 | 1 | |
| Cunningham | 15 | 13 | 2 | — | — | 14 | 11 | 5 | 2 | |
| Duff | 12 | 7 | 5 | — | — | 10 | 3 | 2 | 1 | |
| Main | 18 | 9 | 9 | — | — | 13 | 12 | 2 | 1 | |
| Ross | 3 | 2 | 1 | — | — | 3 | — | 1 | — | |
| Somerville | 13 | 10 | 3 | — | — | 7 | 8 | 2 | — | |
| TOTAL | 77 | 24 | 15 | 14 | 79 | 74 | 29 | 7 | | |

II.

| NAME OF STATION. | SCHOOLS. | | | | | | | INDUST. PUPILS. | | | |
|-----------------------------|--------------------|------------------|------------------------------|------------|------------|------------|------------|-----------------|-------------|-----------|------------|
| | Number on the Roll | Number Inspected | Excels Results at Inspection | | | | | Male | Female | | |
| | | | Above Std. | V. | IV. | III. | II. | | | I. | Below Std. |
| Lovedale Institution | 871 | 662 | 146 | 73 | 142 | 110 | 84 | 44 | 82 | 69 | 30 |
| Lovedale Mission | 584 | 450 | — | — | 6 | 44 | 99 | 100 | 201 | — | — |
| Macfarlan | 490 | 263 | — | — | 3 | 39 | 52 | 61 | 107 | — | — |
| Burnshill | 1101 | 616 | — | 28 | 44 | 83 | 107 | 325 | 329 | — | — |
| Pirie | 842 | 428 | — | — | 9 | 27 | 56 | 79 | 257 | — | — |
| Blythswood | 316 | 213 | 69 | 3 | 68 | 63 | 28 | 30 | 21 | 10 | 15 |
| Cunningham | 1005 | 895 | — | — | 21 | 56 | 100 | 141 | 577 | — | — |
| Duff | 521 | 274 | — | — | 2 | 19 | 35 | 52 | 166 | — | — |
| Main | 959 | 472 | — | — | 14 | 41 | 85 | 93 | 239 | — | — |
| Ross | 132 | 36 | — | — | 4 | 4 | 12 | 16 | 100 | — | — |
| Somerville | 467 | 325 | — | — | 4 | 16 | 38 | 61 | 206 | — | — |
| TOTAL | 7288 | 4634 | 215 | 104 | 317 | 502 | 696 | 1002 | 2285 | 79 | 45 |

The number of Schools in 1897 was 101, an increase of 2 as compared with the preceding year. All parts of school work show an improvement. There has been an increase in the number of teachers holding certificates. The number of children on the roll, and the number inspected have increased from 7,001 and 4,034, to 7,288 and 4,634. Attendance has been more regular, and the quality of the work done, as tested at the Government inspections, shows a general improvement.

The daily Bible lesson has been taught on the whole with regularity and care, though there were cases where it was neglected when possible.

Mr. Matheson moved that the report be adopted, that the convener be thanked, and that the Synod express its gratification at the following facts:—the increase of schools, increase of numbers on roll and at inspection, and in the various standard classes, and the increase in the number of teachers holding certificates. In connection with the certificated teachers, Moderators of Sessions are requested to increase as far as possible, the number of those who hold certificates.

Letters were read from Mr. Dambuza about the Church at Patse, about the sending of a delegate to the Synod, the state of his health, and his proposed plans for the future.

Neither Mr. Dambuza nor the delegate having appeared, the Synod agree to take up the question at another diet in case the delegate should appear.

It was reported by Mr. Lennox that the collecting of Hymns is still in progress, and that a considerable amount of work has been done in the interest of the new Hymnal.

The Synod receive the report, and add to the Committee, in view of recent changes, Messrs. MacLaren, Makiwane, and Ross.

The Moderator presented the Financial Report for the past year as follows:—

19. Financial Report.

MINISTERS' FUND.

1897

1898

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total. | | |
|---------------------|-------------|----|---|-------------|----|----|-------------|----|----|-------------|----|---|--------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale | 33 | 6 | 8 | 39 | 1 | 8 | — | — | — | 6 | 6 | 0 | 77 | 14 | 4 |
| Macfarlan | — | — | — | 35 | 5 | 5 | 17 | 8 | 4 | 18 | 16 | 4 | 71 | 10 | 1 |
| Burnshill | 31 | 5 | 5 | 62 | 6 | 8 | 28 | 15 | 10 | 37 | 12 | 6 | 160 | 0 | 5 |
| Pirie | 12 | 18 | 1 | 17 | 11 | 8 | 15 | 9 | 2 | 15 | 7 | 1 | 61 | 6 | 0 |
| Cunningham | 22 | 8 | 0 | 24 | 13 | 0 | 31 | 10 | 10 | 28 | 9 | 4 | 105 | 1 | 2 |
| Main | 12 | 15 | 4 | 23 | 4 | 10 | 9 | 0 | 3 | 18 | 6 | 6 | 63 | 6 | 11 |
| Duff | 7 | 9 | 7 | 6 | 5 | 10 | 10 | 12 | 1 | 2 | 5 | 5 | 28 | 12 | 11 |
| Somerville | 14 | 5 | 5 | 23 | 10 | 10 | 8 | 13 | 7 | 18 | 13 | 4 | 65 | 8 | 2 |
| Johannesburg | — | — | — | 9 | 8 | 8 | 8 | 19 | 7 | — | — | — | 18 | 8 | 3 |
| Ross | — | — | — | 4 | 10 | 7 | — | — | — | 6 | 15 | 0 | 11 | 5 | 7 |
| | 134 | 8 | 6 | 244 | 19 | 2 | 130 | 9 | 8 | 150 | 11 | 6 | 660 | 8 | 10 |

MISSION FUND.

1897

1898

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total. | | |
|------------------|-------------|----|----|-------------|----|---|-------------|----|----|-------------|----|---|--------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 6 | 13 | 4 | 7 | 12 | 4 | — | — | — | 1 | 5 | 3 | 15 | 10 | 11 |
| Macfarlan ... | — | — | — | 7 | 1 | 1 | 3 | 9 | 8 | 3 | 3 | 4 | 13 | 14 | 1 |
| Burnshill ... | 6 | 5 | 1 | 12 | 9 | 4 | 5 | 15 | 2 | 7 | 10 | 6 | 32 | 0 | 1 |
| Pirie ... | 2 | 11 | 7 | 3 | 10 | 4 | 3 | 1 | 10 | 3 | 1 | 5 | 12 | 5 | 2 |
| Cunningham ... | 11 | 4 | 0 | 12 | 6 | 6 | 15 | 15 | 5 | 13 | 4 | 8 | 52 | 10 | 7 |
| Main ... | 1 | 15 | 0 | 13 | 8 | 0 | 1 | 16 | 0 | 3 | 13 | 3 | 27 | 16 | 3 |
| Duff ... | 1 | 9 | 11 | 1 | 5 | 2 | 2 | 2 | 5 | — | 9 | 1 | 5 | 6 | 7 |
| Somerville ... | 2 | 17 | 1 | 4 | 14 | 2 | 1 | 14 | 8 | 3 | 14 | 8 | 13 | 0 | 7 |
| Johannesburg ... | — | — | — | 1 | 17 | 8 | 1 | 15 | 11 | — | — | — | 3 | 13 | 7 |
| Ross ... | — | — | — | — | 18 | 2 | — | — | — | 1 | 7 | 0 | 2 | 5 | 2 |
| | 35 | 7 | 0 | 69 | 15 | 9 | 35 | 11 | 1 | 37 | 9 | 2 | 178 | 3 | 0 |

The Synod's attention is drawn to the fact that European residents contributed £15 3s. during the 3rd and 4th quarters of last year to the Mission Fund at Main.

TOTAL CONTRIBUTIONS, 1897-'98

Ministers' Fund ... £660 8 10

Mission Fund ... 178 3 0

Together in Excellence

Total Two Funds ... £838 11 10

Compared with last year the increase amounts to £168 8s. 4d.

Total contribution from each station from July, 1897, to June, 1898:

| | £ | s | d |
|------------------|-----|----|----|
| Lovedale ... | 93 | 5 | 3 |
| Macfarlane ... | 85 | 4 | 2 |
| Burnshill ... | 192 | 0 | 6 |
| Pirie ... | 78 | 11 | 2 |
| Cunningham ... | 157 | 11 | 9 |
| Main ... | 91 | 3 | 2 |
| Duff ... | 31 | 19 | 6 |
| Somerville ... | 78 | 3 | 9 |
| Johannesburg ... | 22 | 1 | 10 |
| Ross ... | 13 | 10 | 9 |

£838 11 10

| RECEIPTS. | | EXPENDITURE. | | | |
|-------------------------------|------------------|---|-----------------|------------------|---------|
| Credit Balance | £ s. d. | SALARIES: | | £ s. d. | £ s. d. |
| 30th, June 1897 ... | 476 8 9 | Mr. Mzimba ... | 108 15 0 | | |
| Contribution 3rd qr., '97 ... | 134 8 6 | Mr. Makiwane ... | 111 10 5 | | |
| Do 4th qr., '97 ... | 244 19 2 | Mr. Mpamba (£15 for Miss Mahlentle) | 95 0 0 | | |
| Do 1st qr., '98 ... | 130 9 8 | Mr. Mballi ... | 80 0 0 | | |
| Do 2nd qr., '98 ... | 150 11 6 | Mr. P. Matshikwe ... | 85 0 0 | | |
| | | Mr. N. Matshikwe ... | 80 0 0 | | |
| | | TOTAL SALARIES... | 560 5 5 | 560 5 5 | |
| | | JOHANNESB'G EXPENDITURE. | | | |
| | | Mr. Matshikwe (July 28, '98) (additional) | 3 17 0 | | |
| | | Mr. Matheson ... | 9 15 6 | | |
| | | Mr. Stuart ... | 42 15 0 | | |
| | | Mr. Thomson ... | 49 13 0 | | |
| | | Paid Mr. Edw. Tsewu, through Messrs. Solomon & Thomson, in final settlement of claims | 34 9 11 | | |
| | | Messrs. Solomon & Thomson's a/c for legal expenses re Edward Tsewu ... | 72 10 0 | | |
| | | TOTAL JOHAN'S'S'G EXS. | 230 16 1 | 230 16 1 | |
| | | VARIOUS EXPENSES. | | | |
| | | Mr. Morgan's Cart | 5 0 0 | | |
| | | Mr. Fenillet's Cart | 3 0 0 | | |
| | | Post Cart | 2 0 0 | | |
| | | Copying and Minutes for Printer | 2 2 0 | | |
| | | Mr. B. J. Ross (expenses of Deputies, 17/8/'97) | 2 16 0 | | |
| | | Lovedale Inst'n, Print'g a/c... | 21 19 3 | | |
| | | TOTAL VARIOUS EXS. | 36 17 3 | 36 17 3 | |
| | | GRAND TOTAL EXPENSES ... | | 827 18 9 | |
| TOTAL RECEIPTS ... | 1186 17 7 | BALANCE ... | | 308 18 10 | |
| | | | | 1186 17 7 | |

MISSION FUND.

| | | | | |
|----------------------------|-----------------|------------------------------|---------|-----------------|
| Credit Bal. June 30th 1897 | £ s. d. | Mr. Matheson ... | £ s. d. | |
| Contribution 3rd qr., '97 | 24 15 6 | Do (Main Evang.) | 35 0 0 | |
| Do 4th qr., '97 | 35 7 0 | Mr. Erskine Somerville | 15 0 0 | |
| Do 1st qr., '98 | 69 15 9 | Evangelist ... | 25 0 0 | |
| Do 2nd qr., '98 | 35 11 1 | Mr. B. J. Ross ... | 7 10 0 | |
| | 37 9 2 | | | |
| | | | 82 10 0 | £ s. d. |
| | | BALANCE ... | | 120 8 6 |
| TOTAL RECEIPTS ... | 202 18 6 | TOTAL EXPENDITURE ... | | 202 18 6 |

The Synod record their gratification at the fact that the funds are so satisfactory, especially in view of the recent ravages of rinderpest, and other adverse circumstances of the past years. They thank the deacons and the collectors of the Native churches for their earnest and successful labours in keeping up the collections. The Synod instruct the Moderators of Sessions to convey in appropriate terms to the people the Synod's appreciation of the efforts they have put forth at a time of very trying and testing circumstances.

Adjourned till Monday, the 25th., at 10 a.m.

(Signed) J. D. DON,

Moderator.

Met as adjourned.

The minutes were read and confirmed.

Owing to the absence of members of Synod, the proposed conference on spiritual matters was postponed till the afternoon.

Read letter from Mr. Moir.

20. Letter
from Mr.
Moir.

The Synod express their hearty appreciation of Mr. Moir's letter, full of interest and sympathy and brotherliness, which are characteristic of him; and assure him of their sympathy with him in his present anxieties, and of their earnest prayers for the success of his work, as well as for the removal of his present domestic affliction.

The attention of the Synod was directed to the death of Mr. Andrew Smith, and the following minute was recorded:—

“The Synod records, with a deep sense of its loss, the death of Mr. Andrew Smith, formerly a missionary teacher or professor at Lovedale.

“Mr. Smith was a man of deep and varied erudition, and he was heart and soul a missionary. Whatever he did, he did with his might; and as a missionary teacher and trainer of men for the duties of life, this mission has never had a worker more devoted, faithful, amiable and successful. His influence on the young men passing through his classes was remarkable and enduring.

“The Synod thanks God for his twenty years of godly labour, and prays that men of similar mould and power may be thrust forth into our missions.

“This Presbytery would gladly have ordained Mr. Smith to the ministry, for which he was fully educated, but he would not allow it. ‘I am not a preacher,’ he said, ‘but a trainer of men.’”

The report on Temperance was read and approved.

22. Report on Mr. Stormont was thanked for getting up the report Temperance. this year.

The Synod enjoin upon Moderators of Sessions to send in as numerous signed petitions as possible to both Houses of Parliament, whenever the Innes Liquor Bill is introduced to the next Parliament. Mr. Stormont was appointed convener in room of Dr. Ross.

The attention of the Synod being called to the death of Dr. Ross, it was agreed to record the following minute:—

23. The Death of Dr. Ross. “The Synod desire to place on record their sorrow and deep sense of loss at the removal by death of Dr. Bryce Ross, father of the Synod during its existence. His gentleness, geniality and transparency secured for him a foremost place in the affections of members and brethren. His patience and calmness of manner, his shrewd common sense and strict impartiality earned him the confidence of all with whom he had to do, and enabled him to wield great influence for good on heathen and Christian alike. His knowledge of diseases and their remedies enabled him to minister to the alleviation of much suffering and to the prolongation of many a useful life. His knowledge of the Kaffir language, of Native people and their customs, gave him a unique place in the counsels of the Church, and enabled him on more than one occasion to lend valuable assistance to officials—high and low—of the country. His knowledge of the original languages of the Scriptures enabled him to give valuable aid in their translation into the Kaffir tongue. Long and faithfully were the gifts and graces with which he was endowed consecrated to the Master’s service and to the good of men. He has left a noble example to be followed, and a noble record of

work well done. In the Revised Version of the Scriptures, to the production of which his choicest gifts, the best days of a long life, and the closing moments of a noble career, were ungrudgingly given; in the large congregation over which he presided, consolidated and organised as few others are; and in the substantial stone churches studding the country, which owe their existence to his energy and persevering effort, "he being dead yet speaketh." As a member of Synod, he occupied a premier place. His opinion on every difficult matter was eagerly looked for, and few, if any, deliverances were ever given without an expression of his judgment. As Convener of the Temperance Committee, he rendered valuable service. He keenly watched the movement of events, and every year presented a report—clear, comprehensive and instructive. To him is largely due the credit of the Synod's regulations on the Drink Question—the application and enforcement of which, throughout the bounds of the Presbyteries, have resulted in a vast improvement in the social and moral condition of the people.

"The Synod instruct the Clerk to forward a copy of this Minute to the sorrowing widow and family, with an expression of the Synod's sympathy with them in their sore bereavement. They commend them to the gracious keeping of Him who has promised to be 'a husband to the widow and a father to the fatherless.'

"They further instruct the Clerk to forward a similar copy to the Kirk Session and congregation at Pirie, with an expression of sympathy with them in the great loss they have sustained. They commend them to the Great Shepherd of the flock, and pray that He, in His good time, will raise up a worthy successor."

The report on Religion and Morals was read by Mr. B. Ross, and a further report from Zoutpansberg by Mr. Stuart.

A letter from Mr. Richard Ross, of Cunningham, was also read.

Mr. Matheson moved the adoption of the report, and thanked the Conveners for their labours.

The following deliverance was forthwith drawn up:—"The Synod expresses its gratification in learning of the large annual increase in the number of our members and candidates, the industry of our office-bearers, and the progress of the congregations in connection with temperance and the training of the young. They regret, however, that there are not very many tokens of a deepening spiritual life and growth in knowledge among our people at large. They also express the gratification with which they learn that the office-bearers fully appreciate such efforts as have been made to instruct them in doctrine, Church history, and the principles of Presbyterianism. They particularly instruct Moderators of Kirk Sessions to do all they can to give such instruction to their office-bearers."

The Synod thereupon proceeded to take up several financial matters not already dealt with in connection with the Treasurer's report.

25. Financial
Matters and
Salaries.

A communication was read from the Presbytery of the Transkei in which it was recommended to the Synod that Mr. P. Matshikwe receive an increase of 25 per cent. in salary during the time he is employed in Johannesburg, such increase to date from April, 1897. (See Minute 9.)

The Synod authorise the payment of £5 to the Rev. D. L. Erskine for money advanced to Mr. Yekelo Mbali, while resident at Somerville, for house accommodation.

The Synod granted to Mr. Wm. Mpamba the sum of £24 as a supplement to the local contributions towards the salaries of two Evangelists at Zoutpansberg; and to Mr. D. L. Erskine the sum of £33 towards the clearing off of arrears of salary of evangelist in Pondoland. This sum is due by the Missionary Association of St. Andrew's Church, King William's Town, and will, it is hoped, be refunded in whole or in part.

It was further agreed to grant to Mr. Matheson the sum of £13 additional for evangelists, and to Mr. Erskine the sum of £10 for an evangelist in the district of Ugie.

Adjourned to meet at 2.30 p.m.

(Signed) J. D. Don,
Moderator.

Met as adjourned.

Minutes of the former diet were read and passed.

(See minute 9.) The discussion affecting the congregation at Johannesburg was resumed.

26. The Congregation at Johannesburg. Mr. Stuart moved, and Mr. Matheson seconded: That an ordained native missionary be sent to the native church at Johannesburg.

Mr. B. J. Ross moved, and Mr. Makiwane seconded: That the Native Church at Johannesburg be granted the right to call a minister, if they choose; and that thereafter they take all the necessary steps towards the fulfilment of their right.

Six voted for the motion, four for the amendment, the motion thus became the finding of the Synod.

The Committee, appointed last year, were instructed to forward to the Foreign Missions Committee their statement as to the claims of Johannesburg to be taken up as a mission field.

The Conference, postponed from the morning diet, was held, when the question of religion in the ministerial life was discussed.

Conference on Prayer.

After the Conference, the report on the Expansion and Extension of the Mission was read.

27. Expansion and Extension of the Mission. Mr. Stuart moved, and Mr. Erskine seconded, the adoption of the report.

The Synod expressed their thanks to the Rev. Richard Ross for his interesting report with his stimulating and encouraging words, but drew attention to the fact that no mention of the progress of our missions south of the Kei and at Zoutpansberg has been made.

The report on Statistics was read by Mr. Lennox, of which the following is an abstract:—

28. Report on Statistics. "The general statistics for the past year show that in spite of various adverse circumstances, there has been a steady increase in membership, number of office-bearers and other Christian workers. This is the more remarkable as in the case of four missions it has been impossible to secure complete returns for the year. Had these been available, it would have been found that during the year there has

been an encouraging increase which is cause for great thankfulness. The following table gives the statistics for 1897 compared with those for 1896 :—

| | (1896) | (1897) |
|--|--------|---------|
| Stations | 122 | 137 |
| Ordained European Missionaries.. | 13 | 11 |
| Ordained Native Pastors and Missionaries ... | 3 | 4 |
| Licensed Native Preachers | 3 | 3 |
| Native Scripture Readers | 33 | 40 |
| Native Bible Women | 14 | 13 |
| European Artizan and Lay Evangelists ... | 28 | 28 |
| Elders | 147 | 154 |
| Deacons | 141 | 155 |
| Members | 6,363 | 6,508 |
| Adult Baptisms | 574 | 329 |
| Adults admitted (Baptised in Infancy) ... | 239 | 104 |
| Children Baptised | 686 | 370 |
| Admitted by Certificates | 175 | 157 |
| Removed to other Churches | 183 | 154 |
| Suspended from Membership | 109 | 57 |
| Restored to Membership | 80 | 71 |
| Candidates | 2,017 | 2,500." |

The Synod adopt the report which is exceedingly satisfactory and shows an increase in all directions of mission work; thank and re-appoint the convener.

The Committee appointed to examine the record of the Presbytery of the Transkei report that they have found them in order up to the present date.

29. Records
of the Pres-
bytery of
Transkei.

Adjourned till 7.30 p.m.

(Signed) J. D. DON.

Moderator.

Met as adjourned.

After prayer, the minutes of the former diet were read and confirmed.

The Synod instructed the Clerk to see that the Minutes of Synod be printed year by year in

30. The Printing of the Minutes. English and in Kaffir, and distributed among office-bearers of the various Congregations. It was suggested that 500 copies be printed in Kaffir, and 150 in English.

31. Meeting of Presbytery of Transkel. Leave was granted to the Presbytery of the Transkel to meet on Tuesday morning at 9.30.

32. Delegates from Congregational Union to confer on Overlapping. The Moderator intimated that an extract of Minute 36 of 1897 had been sent to the Secretary of the Congregational Union; and that no reply had been received. Therefore, the meeting of the delegates of the Congregational Union and of the Free Church of Scotland had not taken place.

33. The tendered resignation of Mr. Mzimba. The Moderator made a full and detailed statement upon the tendering of the resignation of Mr. Mzimba from the Native Church at Lovedale, upon the present state of the congregation there, for the purpose of giving information of an authoritative kind and for conference on the whole state of affairs at Lovedale.

The Synod thanked the Moderator for his careful statement, and forthwith proceeded to confer at length on the matter.

Adjourned till Tuesday, the 26th, at 10 a.m.

(Signed) J. D. DON,

Moderator.

Met as adjourned.

After prayer the minutes of the former diet were read and confirmed.

The following deliverance, moved by Mr. D. L. Erskine, and seconded by Mr. Matheson, after lengthened conversation, was approved of by the Synod:—

34. The tendered resignation of Mr. Mzimba. (Continued)
 "The Synod sympathise deeply with the Presbytery of Kaffraria in the difficult situation which has arisen. In addition to the statement made by the Moderator, they have heard from a member of Synod who has been in private communication with Mr. Mzimba that he has other and in his estimation more cogent reasons for the course he has taken, than those given to the Presbytery of Kaffraria. If this be so, they

must condemn Mr. Mzimba for not stating the whole of his case frankly to the Presbytery and for confining himself to reasons for resignation insufficient to justify that step. In pursuing this course, he has practically defied ecclesiastical authority forgetful of his ordination vows; he has broken up the oldest and most prosperous congregation of the Church; he has introduced suspicion, distrust and dissension into the whole mission, and so far undone the faithful and devoted work of the Lord's servants who preceded him and laboured in the same field for two generations; he has also encouraged his supporters in defiance of common honesty to retain possession of records and other property to which they have no legal right. The Synod would support the Presbytery of Kaffraria in its efforts to obtain restitution of the property referred to."

In the absence of the expected delegate there was no business in regard to Mr. Dambuza and Patse before the Synod.

35. Mr. Dambuza and Patse.

36. (a) Native Missionary to Johannesburg.

(See Minutes 9 and 26.) The matter of the appointment of a native ordained missionary to Johannesburg was considered.

It was agreed to appoint the missionary at Johannesburg at the salary of £150 per annum, £80 of which will be contributed from the Synod funds, and the remainder, £70, by the congregation. It was also resolved that all contributions to the Ministers' and the Missions' Funds be remitted quarterly from the Congregation to the Synod Treasurer.

The Synod agreed to send Mr. P. Matshikwe to Johannesburg as missionary to Johannesburg in the first instance,

Messrs. Makiwane and Erskine were deputed by the Synod to confer with Mr. Matshikwe on the acceptance of the appointment to Johannesburg. They reported that Mr. Matshikwe did not feel himself equal to the necessities of the field and requested the Synod not to press their decision upon him.

Mr. Matheson moved, and Mr. Makiwane seconded: That Mr. Yekelo Mbali be appointed to Johannesburg on the foregoing conditions. This was agreed to unanimously.

The same deputation conferred with Mr. Mbali, and reported his willingness to place himself entirely in the hands of the Synod. Mr. Yekelo Mbali was accordingly appointed.

Mr. Mbali was thereafter addressed by the Moderator on his new appointment and the work to which he had been called. Mr. Erskine engaged in prayer for the newly appointed missionary. Mr. Ross also addressed Mr. Mbali upon the nature and the duties of his new sphere of labour.

The Synod instruct the Presbytery of Kaffraria to see to the ordination of Mr. Mbali as missionary at Johannesburg in the first instance. The Synod also suggest that a member of the Synod should proceed to Johannesburg, to introduce Mr. Mbali, and to explain the whole situation.

The Synod agree to appoint Mr. P. Matshikwe to succeed Mr. Mbali as assistant to Mr. Stuart at Burnshill. (See minute 12.)

Adjourned till 2.30 p.m.

(Signed) J. H. DON,
 Moderator.
 University of Cape Town
 Together in Excellence

Met as adjourned.

After prayer the minutes of the former diet were read and confirmed.

(1) The minutes of the Foreign Missions Committee on the South African Presbyterian Union were read.

37. Union with the South African Presbyterian Church.

(a) It was unanimously agreed that in view of existing circumstances the Synod did not see its way to alter its minutes of last year.

(b) With reference to the part of the minute regarding the action of certain native elders voting on the Union of the Churches, the Synod would point out that such has been the custom of the Mission from the beginning, and that therefore the elders in question may be said to have a prescriptive right to sit in Presbytery and Synod as members; and further that any change, especially in existing circumstances, would be extremely detrimental to the interests of the Church.

(2) A resolution from the office-bearers of St. Andrew's Church was read and remitted to the Presbytery of Kaffraria.

The Synod regret that existing circumstances seem to render the course, indicated in their resolution, expedient in view of their natural desire to become a part of the South African Church as soon as possible. Assuming the possibility of their severance by the Presbytery, the Synod thank the office-bearers and the congregation of St. Andrew's Church for their hearty co-operation and sympathy in the work of the Church and th mission for so many years.

(3) The attention of the Synod was directed to the reply of the General Assembly of the South African Presbyterian Church in which it was requested that "one or more corresponding members of the Synod should be sent to the next meeting of the General Assembly in the event of their being unable to see their way to join the Union Church within the year."

The Synod appointed the Revds. J. T. Ferguson and Don, and Messrs. Weir and Munro as delegates to the next General Assembly of the S. A. Presbyterian Church.

(4) Read extract from the proceedings of the General Assembly of the S. A. Presbyterian Church in reply to the motion of the Synod of Kaffraria anent Union. It was unanimously agreed that in view of existing circumstances, the Synod does not see its way to alter its findings of last year.

Read Minute from Mission Committee of South African Presbyterian Church, expressing the desire to take part in mission work, and asking about the possibility of transference of some of the Synod's work to the S. A. Church.

The Synod were glad to learn that the Assembly of the S. A. Presbyterian Church expresses this desire, and will keep the offer in view.

After confirming the minutes of the present diet, the Synod adjourned to meet at East London at 7.30 p.m. on the third Thursday of July, 1899.

Closed with the benediction.

(Signed) J. D. DON, Moderator of Synod.
D. D. STORMONT, Clerk of Synod.

INDEX


TO

MINUTES OF THE SYNOD OF KAFFRARIA

FROM

1894 TO 1898.

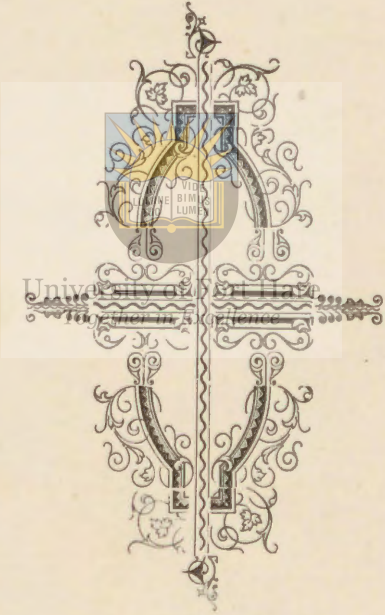
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 *The first number refers to the Minute, the second to the Year.*

- *—
- Absentees—11, '94; 3, '96; 4, '97; 8, '98.
- Associates—5, '94; 19, '94; 44, '94; 4, '95; 30, '96.
- Beach Church, East London—36, '94.
- Beach Hotel, Invitation to—5, '95.
- Business Committee—6, '98.
- Cape Town, Work at—25, '96; 30, '97.
- Clerk, Election of—4, '94; 5, '98.
- Clerk's Fees—41, '94; 30, '95; 32, '96.
- Conference on Prayer—6, '94; 39, '96; 7, '98.
- Council, Presbyterian—10, '94; 36, '95.
- Dambuza, Mr.—6, '96; 17, '98; 35, '98.
- Death of Mrs. Mavor, of Woodstock—41, '97.
- „ Mr. MacPherson, of Port Elizabeth—41, '97.
- „ Mrs. Dambuza, in Rhodesia—41, '97.
- „ Mrs. Don, in King William's Town—41, '97.
- „ Mr. Andrew Smith—21, '98.
- „ Dr. Ross, of Pirie—23, '98.
- Delegates, Expenses of—20, '96.
- Delegates from Congregational Union, Proposed—36, '97.
- Duff, An Evangelist for—25, '94.
- Dutch Application to Presbytery—12, '96.
- Dutch Reformed Synod—39, '94; 27, '95.
- East London, Beach Church—36, '94.
- Education—17, '95; 24, '95; 22, '96; 23, '97; 16, '98.

- Evangelists, Report on—13, '94; 15, '94; 19, '95; 21, '96;
28, '97; 14, '98.
- Extension of Missions—27, '94; 21, '95; 18, '96; 17, '97; 27,
'98.
- Financial Report—19, '98; 25, '98.
- Fort Beaufort, New Church at—11, '95.
- Gillton—7, '94; 9, '95; 10, '95.
- Hymn-Book—35, '94; 28, '95; 27, '97; 18, '98.
- Idutywa, Services for Europeans at—33, '94.
- Johannesburg—14, '95; 34, '96; 7, '97; 8, '97; 9, '97; 10, '97;
11, '97; 38, '97; 9, '98; 26, '98; 36, '98.
- Kaffir Studies—38, '94; 26, '95; 33, '96.
- Lands and Titles—22, '94; 20, '95; 31, '96; 39, '97; 15, '98.
- Language Grants—34, '97.
- Legislation—34, '95.
- Macfarlan Church, Rebuilding of—26, '94.
- Macfarlan, Report on—37, '94.
- Makeni, of Cunningham—32, '95; 37, '96.
- Matshikwe, Mr. Petwell—29, '97; 36, '98.
- Matthews, Dr., Letter from—40, '94.
- Minutes, The Printing of the—30, '98.
- Missions, Extension of—27, '94. (See Extension.)
- Moderator, Election of—3, '94; 3, '95; 4, '96; 5, '97; 4, '98.
- Moir, Mr., Letter from—20, '98.
- Mpamba, Mr.—43, '94; 22, '95. (See Zoutpansberg.)
- Mzimba, Mr., Tendered Resignation of—33, '98; 34, '98.
- New Mission District—23, '95.
- Pondoland—34, '94; 22, '95.
- Port Elizabeth, Congregation at—11, '96.
- Presbyterian Council—10, '94; 32, '94.
- Presbytery Records—31, '95; 29, '98.
- Printing of the Minutes, The—30, '98.
- Probationers, &c., Payment of—23, '95.
- Public Library of King William's Town—8, '94.
- Religion and Morals—18, '94; 21, '94; 45, '94; 7, '95; 37, '95;
15, '96; 29, '96; 21, '97; 24, '98.
- Reports, Rule Concerning—16, '94.

- Resignation of Mr. Mzimba, Tendered—33, '98; 34, '98.
- Returns, Motion as to—36, '96.
- Roll—2, '94; 2, '95; 2, '96; 3, '97; 3, '98.
- Ross Station, Evangelist for—14, '94; 24, '94.
- Sabbath Schools—23, '96; 24, '97; 25, '97; 13, '98.
- Session Books, Examination of—33, '97.
- Smith, Mr. Andrew, Associated—19, '94.
- Smith, Mr. Andrew, Death of—21, '98.
- St. Andrew's Church, King Wm's. Town—37, '98.
- S. A. Presbyterian Church—37, '98.
- Statistics—42, '94; 25, '95; 24, '96; 26, '97; 28, '98.
- Students, Examination of—12, '95; 10, '98.
- Survey—33, '95.
- Teachers, Report on—28, '94; 30, '94; 30, '94.
- Temperance—17, '94; 38, '95; 13, '96; 16, '96; 28, '96; 19, '97; 22, '98.
- Theological Students—31, '94; 16, '95; 18, '97; 20, '97; 10, '98.
- Titles, Lands and—22, '94; 20, '95; 31, '96; 39, '97; 15, '98.
- Treasurer's Report—23, '94; 18, '95; 14, '96; 22, '97.
- Tsewu's, Mr., Reports—20, '94; 7, '97; 12, '97. (See Johannesburg.)
- Union of the Churches—10, '94; 32, '94; 40, '94; 36, '95. 7, '96; 9, '96; 10, '96; 14, '97; 16, '97; 37, '98.
- Zibi's Letter—12, '98.
- Zoutpansberg—29, '94; 15, '95; 19, '96; 15, '97; 11, '98.



IMICIMBI

SINODI YASE KAFFRARIA



University of Fort Hare
Together in Excellence

ELUNGE KWI

FREE CHURCH OF SCOTLAND,

JULY, 1898.

ISINODI YASE KAFFRARIA.

YOMNYAKA WE 1898.

—*—
MODERATOR ... The Rev. J. D. Don, King Wm's. Town.
UMGCINI-MALI ... The Rev. J. D. Don.
USANDLA ... The Rev. D. D. Stormont, Lovedale.

ABE PRESBITERI YASE KAFFRARIA :—

Revs. E. Makiwane, Dr. J. Stewart, J. D. Don,
P. J. Mzimba, W. Stuart, A. Hanesworth
J. T. Ferguson, D. D. Stormont, J. Lennox,
W. Mpamba, C. J. Dambuza, Y. Mbali.
Messrs. W. A. Lord, Mbeni Njikelana, Walter Hani,
Kobokana Maneli.

MODERATOR YE PRESBITERI, Rev. E. Makiwane, Macfarlan.
IZANDLA ZE PRESBITERI, { Rev. J. D. Don,
Rev. John Lennox.

ABE PRESBITERI YASE TRANSKEI :—

Revs. W. J. B. Moir, Richard Ross, D. Doig Young,
John Thomson, D. L. Erskine, B. J. Ross,
M. J. C. Matheson, W. Gavin.
Messrs. Velebayi Dlodlo, Isaiah Mfundisi, Samuel Mdingi,
Myeke Jeqe, Masala Mpisane.
MODERATOR YE PRESBITERI, Rev. W. J. B. Moir, Blythswood.
ISANDLA SE PRESBITERI, Rev. D. L. Erskine.

—*—
ABALINGWA abapantsi kwe Presbiteri yase Kaffraria :—

Revs. Messrs. P. Matshikwe, Burnshill, no
N. Matshikwe, Pirie.

ABAFUNDELA UBUFUNDISI ba-pantsi kwe Presbiteri yase Kaffraria

Messrs. W. Bottoman, R. Damane, H. Mama,
D. A. MacDonald, T. B. Soga.

IKOMITI ZE SINODI:—

Ikomiti yamalungiselelo—Izandla ze Presbiteri ne Moderator ye Sinodi eya kuyikangelela.

Eyokunaba kwe Mishoni—Ikangelelwe ngu Rev. Richard Ross.

Eyabafundela ubufundisi—Messrs Lennox, Matheson, B. J. Ross, Makiwane no Stormont (Umququzeleli).

Engemicimbi yoselo—Umququzeleli, Rev. D. D. Stormont.

Eyezikolo zesabata—Messrs Makiwane, Moir, Lennox no Stormont (Umququzeleli).

Eyezonzqulo nezimilo—Messrs B. J. Ross no Stuart.

Eyemali—Rev. J. D. Don.

Eyamanani—Rev. John Lennox.

Eyabavangeli—Rev. W. Stuart.

Eyemihlaba netayitile—Rev. J. D. Don.

Eyamaculo—Messrs McLaren, Makiwane, B. J. Ross no Lennox (Umququzeleli).

AMASIKO ENQUBO.

Iminute 12 ye 1894.

Kutetwe ngohlobo ekufanel' ukuqutywa ngalo ingxoxo. Kuvunyelwene ukuba uti wakuba ungenisiwe umcimbi wonke ubani ake akululeke ukuba alenze izwi alibonayo, kube nje-ngokungati Isinodi iyikomiti. Kuya kuti emva koko avele nezwi ati umntu malibe sisigqibo; ongaliboniyo elo avele nali qodayo njengendlela yokuqukunjelwa kwenteto. I-Moderator, yiyo eyoqonda ukuba ngoku ingxoxo ikolisile.

Iminute 16 ye 1894.

Kuxoxwe ngendawo yokuba wa abaqquzeleli bekomiti bengababini, woti elowo angenise eyake yedwa na ingxelo.

Kuvunyelwene ukuba kubalwe ukuti Isinodi ilindele ingxelo enye, eyakuvelela indawo abebenzayo bababini abaqquzeleli.

University of Fort Hare
Together in Excellence

Iminute 14 ye 1896.

Abagcini-mali bemihlambi bayalezwa ukuba imali eziya kumgcini-mali we Sinodi bazitumele ikwata zonke, nokuba bazikaulezise yakuba ikwata ipelile.

Iminute 32 ye 1897.

Isinodi imisela ukuba yoti iyileyo Ipresbiteri ibe nelungu elikangela imicimbi yemali ezitunyelwa kwi Sinodi, lize elolungu liman' ukubika ngekwata, kwi Presbiteri yalo, ukuba kuqubeka njanina.

Iminute 33 ye 1897.

Isinodi iyaleza ukuba I-Presbiteri zingaposwa maxesha ukukangela incwadi zemicimbi ye Seshoni neyamadikoni.

Iminute 30 ye 1898.

Isinodi iyalela u-Sandla ukuze akangelele ukuba Iminute ze Sinodi zishicilelwe iminyaka ngeminyaka ngesingesi nesixosa, zitunyelwe kubapati msebenzi bemihlambi ngemihlambi.

IMICIMBI

YE

SINODI YASE KAFFRARIA



FREE CHURCH OF SCOTLAND.

University of Fort Hare

Together in Excellence

E-QONCE, ngomhla 21 ka July, 1898, idibene i-Sinodi yase Kaffraria yavulwa yi Moderator yonyaka ongapambili u-Rev. J. Ferguson, wayivula ngokuquba inkonzo kwityalike elunge kuma Presbiteri.

July 21. Ipresbiteri yase Kaffraria ivunyelwe 2. Ukuvunye-ukuba ingadibana ngemicimbi yayo kwisituba solwa kwe Presbiteriya-kuba isapumle i-Sinodi. Ivumelene I-Sinodi, ukuse Kaffraria u-ke icitakale ukuze ibuye idibane ngomhla 22 ngexa kuba idibane. le 10 a.m. July 22. Ibuye yadibana i-Sinodi yamiselwa yi-Moderator abayintlanganiso: Revs. Don, Stuart, Makiwane, Ferguson, Lennox, Matheson, D. L. Erskine, B. J. Ross, Stormont—*Abafundisi*; Messrs. Hani, Njikelana, Mfundisi—*Abadala*.

3. Amagama. Isinodi ikangele amagama asemqulwini angala:—

AWOMQULU WE PRESBITERI YASE KAFFRARIA.

Rev. E. Makiwane, Moderator. Rev. Dr. Stewart, Lovedale
Rev. J. D. Don, King Wm's. Tn. Rev. P. J. Mzimba, Lovedale.
Rev. W. Stuart, Burnshill. Rev. A. Hanesworth, Alice nase
Fort Beaufort.

Rev. J. T. Ferguson, East Lond. Rev. D. D. Stormont, Lovedale.
 Rev. J. Lennox, Lovedale. Rev. W. Mpamba, Zoutpansbg.
 Rev. C. J. Dambuza, Patse—*Abafundisi*.
 Mr. W. A. Lord, King Wm's. Tn. Mr. Mbem Njikelana, Burnshill.
 Mr. Walter Hani, Lovedale. Mr. Kobokana Maneli, Macfarlan—*Abadala*.

ABASEMQULWINI WE PRESBITERI YASE TRANSKEI.

Rev. D. Doig Young, Main. Rev. J. Thomson, Duff.
 Rev. D. L. Erskine, Somerville. Rev. B. J. Ross, Cunningham.
 Rev. M. J. C. Matheson, Ross—*Abafundisi*.
 Mr. Velebayi Dlodlo, Main. Mr. Isaiah Mfundisi, Idutywa.
 Mr. Samuel Mdingi, Mr. Myeke Jeqe,
 Mr. Masala Mpisane, Cunningham—*Abadala*.

U-Mr. Matheson, uvelise ukuba I-Moderator yalo nyaka ibe ngu Mr. Don. Intlanganisano ivumelene yonke kwelozwi. Kuvunyelwene nangelokuba abulelwe u-Mr. Don ngomsebenzi awenzileyo ekubeni esisandla se Sinodi.

5. Ukumise- Kuveliswe ukuba u-Mr. Stormont abe Sisandla se
 lwe kwe Sa- Sinodi, elozwi laqalwa ngu Mr. B. J. Ross laseke-
 ndla se Sinodi. lwa ngu Mr. D. L. Erskine, kwavunyelwana ngalo.
 6. Ikomiti ya- Ikomiti yamalungiselelo iqube ingxelo yayo yohlo-
 malungisele- bo eti inicimbi ngeyiqutywa ngalo. Kulungiswe
 lo. indawana ezitile yamkelwa.

7. Ukuvuse- Kuvunyelwene ukuze ngo Mvulo ngexa leshumi
 lelana kwinto kudityanwe ngendawo yokuvuselelana kwinto ze-
 zenkonzo. nkonzo kuqutywe imitandazo isituba seyure.

U-Mr. J. B. Ross, uvakalise ukuba ungxengxeze-
 8. Ukungxe- lela u-Masala Mpisane Umdala wase Cunning-
 ngxezelelwa lala ham.
 kwabanga- bangako.

u-Mr. Matheson wenze ingxelo yomsebenzi wase Johannesburg wexesha abekona. Kufundwe nencwadana ezi-
 kwangalomsebenzi ebezivela ku Mr. Thomson abezitumele ko
 Messrs. Don no Hamilton no Erskine; kufundwe nencwadi
 ebezivela ku Mr. S. J. Hamilton, osisandla se Presbiteri yase
 Transvaal.

Kufundwe imicimbi ye Presbiteri yase Transkei eteta ngokusilelelwa kuka Mr. D. Doig Young ukuya e-Johannesburg.

U-Mr. P. Matshikwe, umlingwa osebenza e-Johannesburg ucelwe ukuba enze ukubona kwake ngomsebenzi wakona.

I-Moderator ite umsebenzi wase Johannesburg kufuneka uxatiselwe ngenyameko enkulu ngesizatu sobungakanani bawo nangenxa yenxamleko nemali eselicitelwe wona.

Kutete namanye amalungu e Sinodi ngalo mcimbi.

Kwapunywa ukuze kubuye kudityanwe ngelixa 2.30 p.m.

(Signed) J. D. Don,

Moderator.

Kudityenwe njengoko bekumiselwe.

Johannes-
burg. Kute kwakuba kubuye kwaxoxwa kwavunyelwana kwelokuba imiselwe kwakona ikomiti yemicimbi yase Johannesburg ene-Moderator nezandla zazo zombini ipresbiteri kunye nesandla se Sinodi ukuba (1) ibalelane ne Presbiteri yase Transvaal ngemikondo ekungaqutywa ngayo xa lingaba elobandla lile lanikezelwa kuyo, nangabasebenzi abakona nangemali neminye imicimbi elunge nelobandla; (2) ibalelane nebandla elo ngokwalo ukuqonda ukuba lingatinina lona kulendawo yokuncotulwa kwi Presbiteri yase Kaffraria lingene kweyase Transvaal; (3) ibalelane nekomiti ye Mishoni ya Pesheya kolwandle ukuva ukuba yona itinina ngalomsebenzi wase Johannesburg. Izigqibo zale komiti imiselwayo zize zitunyelwe kwi Presbiteri yase Kaffraria.

Kubonakele ukuba mauke ushiywe kweso situba lomcimbi kude kube lilixa 2.30 p.m. ngo Mvulo.

Umququzeleli wale komiti ufunde ingxelo enge zityudeni, ete ke ngokwelizwi eliveliswe ngu Mr. Matheson yamkelwa. Kuvakaliswe ukuba isiqingata sokuqala soviwo lokuza kupuma senziwe ngo June.

Kubekwe pambi kwe Sinodi isicelo esivele ku Rev. Richard Ross esiti:—"E-Cunningham, ngomhla weshumi ku November 1897 idibene ipresbiteri yase Transkei yamiselwa: pakati kweenyane imicimbi u-Rev. Richard Ross ungenise ukuba kubeko isicelo esisingiswa kwi Sinodi esibongoza ukuba kwenziwe ama-cebo namalungiselelo ukuze emva koku kungabuye kubeko mli-

ngwa uyakubekwa izandla ngapandle kokuba abe unolwazi nge si Grike nesi-Hebere Ipresbiteri ivumelene ukuba isidlulise esi sicelo.”

Lendawo ixoxwe kakulu yaza Isinodi yavakalisa usizi enalo ukuba ngenxa yokusweleka kwemali nezinye izinto ezixakileyo ingenako ukuluguqula oluhlobo kumiselwe ukuba kufundwe ngalo ; kodwa iyavumelana nokuba akutazwe onke amalinga angati umfundi ngokwake enze wona ukuba azazi inteto ekwabalwa ngazo Izibalo mhla-mnene.

Amanani ebandla lase Zoutpansberg afundiwe kwanencwadi ezivela ku Mr. Mpamba. Isinodi ibe novuyo olukulu yakuva ingxelo yalomsebenzi. Ivuyi-swe kukuva ukunaba onabe ngako kulo nyaka udluleyo ngokukodwa kukwanda kwenani labafuni. Iyaku-vuma ukukalipa nenzondelelo ka Mr. Mpamba nomkake nomla-nyakazi wake, abate banyamezela pezu kokuba ibingaka imiku-hlane nezinye izinto ezicitayo. Inga, Isinodi, ingabakutaza emsebenzini olungileyo abakuwo ivakalise ukuvelana kwayo nabo nokuba iyabakumbula emitandazweni.

Kupunye ukuze kudityanwe kwakona ngelixa 8 p.m.

(Signed) J. D. Don,

Moderator.

Kudityanwe njengoko bekumiselwe.

Imicimbi yentlanganiso edluleyo ifundiwe yaqiniselwa.

Kufundwe incwadi evela ku N. Zibi, wase Tora, Main Mishoni, elila ngokuti i-Presbiteri yase Trans-kei imtabatile kulo mishoni u-Rev. P. Matshikwe, nokuba ke ngoko usakohliwe ukuzaka izindlu zomfu-ndisi awaye fumene £6 ku Mr. Young ukuba ake zona.

Isinodi ivumelene ukuba imbalele u-N. Zibi, imyalele ukuba lencwadi ake ayisingise kwi Presbiteri yase Transkei. Inga oku-nye ingamqondisa ukuba izixaki ezivelele imishoni zibangele ukuba u-Mr. Matshikwe afuneke ngokupambili e-Johannesburg kodwa koti mhla labako ituba atunyelwe e-Tora u-Mr. Matshikwe nokuba ngomnye umlingwa. Isinodi iyavelana nabantu base Tora ngendawo abateta ngazo, nayo inga lontlalo ingapeliswa ngokukaulezileyo ukuba kuno kwenzeka. (Kangela kumcimbi 36 b.)

13. **Izikolo zesabata.** Kuqutywe ingxelo yezikolo zesabata kwavakaliswa ukuba amapetshana ecebo lezifundo atunyelwe ebanntwini ngo December abe 4,000 ; nokuba icebo lezifundo lalonyaka uzayo liyalungiselelwa nokuti kobako imalana ebizwayo ngalo.

Isinodi iyibulele ikomiti ngengxelo yayo, yafumana nokuba icebo ebelenziwe lincedile kwabaninzi. Iyamiselwa kwakona ikomiti yezikolo zesabata, kumiswa o-Messrs. Moir, Makiwane, Lennox, Erskine, no Stormont (Umququzeleli).

14. **Ngabavangeli.** U-Mr. Stuart ungenise ingxelo engabavangeli. Ikomiti ite yona ibona ukuba kukangelelwe i-Zoutpansberg pambi kwezinye indawo: ukuba xa kunokwenzeka kurolwe imali eyakukwenela ukweneza emalini yabavangeli abaqinileyo ababini. Ibona nokuba intswelo zalo mishoni nokuzililela kuka Mr. Mpamba kutunyelwe Pesheya kolwandle kanti mhlaumbi kungabako izihlobo ze mishoni ezingatandayo ukunceda umsebenzi ezintswelo zingaka, ube unje umtsalane wawo.

Kute emva kwengxoxo yamkelwa lengxelo. Isinodi iyavuma ukuba okonyaka imhlaule umvangeli u-Mtoli Mpamba we Mishoni ye Main, ukuba woti ingxelo ebaliweyo yomsebenzi wake ayiqube kwi Moderator ye Seshoni zonke ikwata; ezongxelo ke zekwata yoti ukuba ibonile Isinodi iziyaleze. Okunye Isinodi inga i-Moderator ze Seshoni zingakumbula ukuba kuko ummiselo okoyo wokuhlulwa kwabavangeli, bayo, ke namhla iti lommiselo kuya kuhanjwa ngawo nakubavangeli abaxaswa nge-mali evela ezihlotyeni. Lomcimbi uyalezwa kwi Presbiteri yase Transkei ukuze ikangele ukuba kuqutywe ngokwe mimiselo.

Kupunywe ukuze kubuye kudityanwe ngomhla 23rd ngelixa 10 a.m.

(Signed) J. D. Don,

Moderator.

Kudityenwe njengoko bekumiselwe.

Kufundwe imicimbi yentlangano ebingapambili yaqiniselwa.

15. Imihlaba ne-Tatile. i-Moderator ivakalise ukuba kulonyaka kufike izi-celo ezitatu ezivela e-Burnshill, ezicela amasimi neziza. Ezozicelo basati abongameli-mihlaba bakomkulu bazisingisa kwi Komisi yemihlaba engenabani.

Esi nye isicelo ebesisingiswa kubongameli-mihlaba ibe sesendawo e-Xukwane koko kufumaneka ukuti akanakwenza nto u-Rulumeni ngesizatu sesigwebo setyala lakwa Kama esenziwe ngamatyala amakulu, kuba umhlaba ka Mayi ukoka Kama.

U Mr. Stuart uvakalise ukuba malunga ne Burnshill isicelo esenziweyo sesase Cildara.

U-Mr. Erskine uvakalise ukuba kuya balelwana no Rulumente ngomhlaba, osemantloko Enxu ukuba uguqulwe itayitile.

I-Moderator ivakalise ukuba kuko umhlatyana ose Dutywa ekaya ekubalelwa u-Rulumeni ngawo ukuba awunike i-Free Church.

16. Ingxelo yemfundo. U-Mr. Desnoir uqubele ngazo yemicimbi yemfundo ema oluhlobo amanani apatelele kuyo.—

I.

| IMIZI. | IZIKOLO. | | ITITSHREE. | | | | | | |
|----------------------|-------------|----------------------------|-----------------|---------------|------------------|---------------|------------------|--------------------|------------------|
| | Inani lazo. | Ezincelelwa ngu Rulumente. | Ezingancedwayo. | Ezimhlope. | | Ezi-ntsundu. | | Ntsundu Sati-fika. | |
| | | | | Ezingamadoda. | Ezingamankazana. | Ezingamadoda. | Ezingamankazana. | Ezingamadoda. | Ezingamankazana. |
| Lovedale Institution | 3 | 3 | — | 12 | 6 | 4 | 2 | 3 | — |
| Lovedale Mission | 8 | 7 | 1 | — | — | 6 | 9 | 2 | — |
| Macfarlan | 9 | 5 | 1 | — | — | 6 | 5 | 3 | — |
| Burnshill | 12 | 10 | 2 | — | 2 | 7 | 12 | 4 | 1 |
| Pirie | 9 | 9 | — | — | 3 | 6 | 10 | 2 | 1 |
| Blythswood | 12 | 2 | — | 3 | 3 | 3 | 2 | 3 | 1 |
| Cunningham | 15 | 13 | 2 | — | — | 14 | 11 | 5 | 2 |
| Duff | 12 | 7 | 5 | — | — | 10 | 3 | 2 | 1 |
| Main | 18 | 9 | 9 | — | — | 13 | 12 | 2 | 1 |
| Ross | 3 | 2 | 1 | — | — | 3 | — | 1 | — |
| Somerville | 13 | 10 | 3 | — | — | 7 | 8 | 2 | — |
| BARUQUKANA | 101 | 77 | 24 | 15 | 14 | 79 | 74 | 29 | 7 |

| IMIZI. | ABAFUNDI. | | | | | | | | | | ABOMSE- BENZI. | |
|-----------------------------|------------------|--------------|-----------------|------------|------------|------------|------------|---------------------|---------------|------------------|-------------------|--|
| | Inani Emqulwini. | Elabaviweyo. | Iziqamo Zoviwo. | | | | | Abanganeno kwe Std. | Ebangamadoda. | Ebangamankazana. | | |
| | | | Abadlule 1std. | V. | IV. | III. | II. | | | | I. | |
| Lovedale Institution | 871 | 662 | 146 | 73 | 142 | 110 | 84 | 44 | 82 | 69 | 30 | |
| Lovedale Mission | 584 | 450 | | | 6 | 44 | 99 | 100 | 201 | | | |
| Macfarlan | 490 | 263 | | | 3 | 39 | 52 | 61 | 107 | | | |
| Burnhill | 1101 | 816 | | 28 | 44 | 83 | 107 | 325 | 329 | | | |
| Pirie | 842 | 428 | | | 9 | 27 | 56 | 79 | 257 | | | |
| Blythswood | 316 | 213 | 69 | 3 | 68 | 63 | 28 | 30 | 21 | 10 | 15 | |
| Cunningham | 1005 | 596 | | | 21 | 56 | 100 | 141 | 577 | | | |
| Duff | 521 | 274 | | | 2 | 19 | 35 | 62 | 166 | | | |
| Main | 959 | 474 | | | 14 | 41 | 85 | 93 | 239 | | | |
| Ross | 132 | 80 | | | 4 | 4 | 12 | 16 | 100 | | | |
| Somerville | 487 | 325 | | | 4 | 16 | 38 | 61 | 206 | | | |
| BAKUQUKWA | 7288 | 4634 | 215 | 104 | 317 | 502 | 696 | 1002 | 2255 | 79 | 45 | |

Inani lezikolo ngo 1897 elin' 101, lande ngezikolo 2 xa litelekiswa nelonyaka ongapambili. Umsebenzi wezikolo ube nendawo yokufunquka kuwo onke amasebe awo. Landile nenani letitshala ezineziqinisele. Amanani ase mqulwini, namanani abaviweyo ande ngoluhlobo; elinye libe nga 7,001 lafunqukela ku 7,288; elinye libe 4,034, lafunqukela ku 4,634. Ukungabi nazintsuku zokwapuka Esikolweni noko kube nendawo ebulelekayo, wamhle nomsebenzi ngokwengxelo zakwa Rulumente.

Ukufundiswa kwe Baibile imibla yonke kuyaqubeka nakuba kungekafikeleli kwinto efunekayo.

U-Mr. Matheson ungenise ukuti mayamkelwe lengxelo, abulelwe umququzeleli walomcimbi, ize Isinodi ivakalise ukuvuyiswa kwayo zezindawo:—ukwanda kwezikolo, ukwanda kwamanani emqulwini nangexesha lomjikelo womhloli-zikolo, ukwanda kwamanani akwi Zitandati, nokwanda kwenani letitshala ezinezatifikiti.

Kufundwe incwadi ezivela ku Mr. Dambuza eziteta

17. U-Mr. Dambuza e Patse; eteta nokuti kuko abatunywa abaza kutunyelwa kwi Sinodi lelobandla, wakankanya nempilo yake namacebo aza kuzama wona.

Kute ke kuba engekno no Mr. Dambuza bengekafiki nabatunywa kwamiselwa ukuze lomcimbi ubuye ungenwe kwenye intlangano ukuba bate bafika abatunywa abo.

U-Mr. Lennox uvakalise ukuba kusahlanganiswa amaculo, nokuba use uli batu umsebenzi oqutyiweyo walencwadi intsha yamaculo. Isinodi ite yayamkela lengxelo, yangenisa ekomitini u-Mr. MacLaren no

Mr. Makiwane no Mr. Ross.

19. Imali. i-Moderator ivakalise ingxelo yemali yaba loluhlobo:—

EYENGXOWA YABAFUNDISI.

1897.

1898.

| | Ikwata 3. | | | Ikwata 4. | | | Ikwata 1. | | | Ikwata 2. | | | Umqulu. | | |
|------------------|-----------|----|----|-----------|----|----|-----------|----|----|-----------|----|-----|---------|----|----|
| | £ | s. | d. | £ | s. | d. | £ | s. | d. | £ | s. | d. | £ | s. | d. |
| Lovedale ... | 33 | 6 | 8 | 31 | 5 | 8 | 6 | 6 | 0 | 77 | 14 | 4 | | | |
| Macfarlan ... | — | — | — | 35 | 8 | 5 | 17 | 8 | 5 | 18 | 16 | 4 | 71 | 10 | 1 |
| Burnshill ... | 31 | 5 | 5 | 62 | 10 | 28 | 45 | 10 | 37 | 12 | 6 | 180 | 0 | 5 | |
| Pirie ... | 12 | 18 | 1 | 17 | 11 | 8 | 15 | 9 | 2 | 15 | 7 | 1 | 61 | 6 | 0 |
| Cunningham ... | 22 | 8 | 0 | 24 | 13 | 0 | 31 | 10 | 10 | 28 | 9 | 4 | 105 | 1 | 2 |
| Main ... | 12 | 15 | 4 | 23 | 4 | 10 | 9 | 0 | 3 | 18 | 6 | 6 | 63 | 6 | 11 |
| Duff ... | 7 | 9 | 7 | 6 | 5 | 10 | 10 | 12 | 1 | 2 | 5 | 5 | 28 | 12 | 11 |
| Somerville ... | 14 | 5 | 5 | 23 | 10 | 10 | 8 | 13 | 7 | 18 | 13 | 4 | 65 | 3 | 2 |
| Johannesburg ... | — | — | — | 9 | 8 | 8 | 8 | 19 | 7 | — | — | — | 18 | 8 | 3 |
| Ross ... | — | — | — | 4 | 10 | 7 | — | — | — | 6 | 15 | 0 | 11 | 5 | 7 |
| | 134 | 8 | 6 | 244 | 19 | 2 | 130 | 9 | 8 | 150 | 11 | 6 | 660 | 8 | 10 |

EYOKUQUBA ILIZWI.

1897.

1898.

| | Ikwata 3. | | | Ikwata 4. | | | Ikwata 1. | | | Ikwata 2. | | | Umqulu. | | |
|------------------|-----------|----|----|-----------|----|----|-----------|----|----|-----------|----|----|---------|----|----|
| | £ | s. | d. | £ | s. | d. | £ | s. | d. | £ | s. | d. | £ | s. | d. |
| Love tale ... | 6 | 13 | 4 | 7 | 12 | 4 | — | — | — | 1 | 5 | 3 | 15 | 10 | 11 |
| Macfarlan ... | — | — | — | 7 | 1 | 1 | 3 | 9 | 8 | 3 | 3 | 4 | 13 | 14 | 1 |
| Burnshill ... | 6 | 5 | 1 | 12 | 9 | 4 | 5 | 15 | 2 | 7 | 10 | 6 | 32 | 0 | 1 |
| Pirie ... | 2 | 11 | 7 | 3 | 10 | 4 | 3 | 1 | 10 | 3 | 1 | 5 | 12 | 5 | 2 |
| Cunningham ... | 11 | 4 | 0 | 12 | 6 | 6 | 15 | 15 | 5 | 13 | 4 | 8 | 52 | 10 | 7 |
| Main ... | 1 | 15 | 0 | 13 | 8 | 0 | 1 | 16 | 0 | 3 | 13 | 3 | 27 | 16 | 3 |
| Duff ... | 2 | 11 | 0 | 4 | 13 | 0 | — | — | — | — | — | — | — | — | — |
| Somerville ... | 1 | 9 | 11 | 1 | 5 | 2 | 2 | 2 | 5 | — | 9 | 1 | 5 | 6 | 7 |
| Johannesburg ... | 2 | 17 | 1 | 4 | 14 | 2 | 1 | 14 | 8 | 3 | 14 | 8 | 13 | 0 | 7 |
| Ross ... | — | — | — | 1 | 17 | 6 | 1 | 15 | 11 | — | — | — | 3 | 13 | 7 |
| | 35 | 7 | 0 | 60 | 15 | 9 | 35 | 11 | 1 | 37 | 9 | 2 | 178 | 3 | 0 |

Isinodi yalatiswe indawo yokuba abamhlope base Main ba-

role £15 3s. kwi kwata yesitatu neyesine yalonyaka udluleyo, ukuncedisa kwingxowa yokuquba ilizwi.

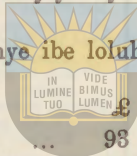
UMQULU WOMNIKELO WE 1897-'98.

| | | | | |
|----------------------|-----|-------|----|----|
| Eyabafundisi Ingxowa | ... | £660 | 8 | 10 |
| Eyokuquba Ilizwi | ... | 178 | 3 | 0 |
| | | <hr/> | | |
| Umqulu wazo zombini | ... | £838 | 11 | 10 |

Xa zitelekiswa nento ezaziyiyo nyakenye eyanamhla inyuke nge £168 8s. 4d.

Iminikelo yemizi ngaminye ibe loluhlobo ukususela ku July, 1897, kuye ku June, 1898 :

| | | £ | s. | d. |
|--------------|-----|-------|----|----|
| Lovedale | ... | 98 | 5 | 3 |
| Macfarlan | ... | 85 | 4 | 2 |
| Burnshill | ... | 192 | 0 | 6 |
| Pirie | ... | 73 | 11 | 2 |
| Cunningham | ... | 157 | 11 | 9 |
| Main | ... | 91 | 3 | 2 |
| Duff | ... | 31 | 19 | 6 |
| Somerville | ... | 78 | 3 | 9 |
| Johannesburg | ... | 22 | 1 | 10 |
| Ross | ... | 13 | 10 | 9 |
| | | <hr/> | | |
| | | £838 | 11 | 10 |



University of Fort Hare
Together in Excellence

| EYAMKELWEYO. | | ECITIWEYO. | | | |
|-------------------------|-----------|---------------------------------|-----|----------|-----------|
| Eyayiko | £ s. d. | SALARIES: | | £ s. d. | £ s. d. |
| 30th June, 1897 ... | 476 8 9 | Mr. Mzimba ... | ... | 108 15 0 | |
| Erolweyo 3rd qr./97 ... | 134 8 0 | Mr. Makiwane ... | ... | 111 10 5 | |
| Do 4th qr./97 ... | 244 19 2 | Mr. Mpamba (£15 for Miss | ... | | |
| Do 1st qr./98 ... | 130 9 8 | Mahlentle) | ... | 95 0 0 | |
| Do 2nd qr./98 ... | 150 11 6 | Mr. Mbali ... | ... | 80 0 0 | |
| | | Mr. P. Matshikwe ... | ... | 85 0 0 | |
| | | Mr. N. Matshikwe ... | ... | 80 0 0 | |
| | | UMQULU WAYO... | ... | 560 5 5 | 560 5 5 |
| | | ECITELWE I-JOHANNESH'G. | | | |
| | | Mr. Matshikwe (July 28, '98) | ... | 3 17 0 | |
| | | (additional) | ... | 9 15 6 | |
| | | Mr. Matheson ... | ... | 42 15 0 | |
| | | Mr. Stuart ... | ... | 40 13 0 | |
| | | Mr. Thomson ... | ... | 34 9 11 | |
| | | Paid Mr. Edw. Tsewu, through | ... | | |
| | | Messrs. Solomon & Thom- | ... | | |
| | | son, in final settlement of | ... | | |
| | | claims | ... | 72 10 0 | |
| | | Messrs. Solomon & Thomson's | ... | | |
| | | a/c for legal expenses re | ... | | |
| | | Edward Tsewu ... | ... | 17 15 8 | |
| | | UMQULU WAYO | ... | 230 18 1 | 230 18 1 |
| | | EUTHEWE EMOYE IZINTO. | | | |
| | | Mr. Morgan's Cart ... | ... | 5 0 0 | |
| | | Mr. Temlett's Cart ... | ... | 3 0 0 | |
| | | Post Cart ... | ... | 2 0 0 | |
| | | Copying Synod Minutes for | ... | | |
| | | Printer | ... | 2 2 0 | |
| | | Mr. B. J. Ross (expenses of | ... | | |
| | | Deputies, 17/8/'97 | ... | 2 16 0 | |
| | | Lovedale Inst'n, Print'g a/c... | ... | 21 19 3 | |
| | | UMQULU WAYO ... | ... | 36 17 3 | 36 17 3 |
| | | UMQULU WE CITIWEYO | ... | | 827 18 9 |
| | | ESHINYEKILEYO ... | ... | | 308 18 10 |
| UMQULU WEYAMKELWEYO | 1136 17 7 | | | | 1136 17 7 |

INGXOWA YOKUQUBA ILIZWI.

| | | | | |
|-------------------------|----------|------------------------|---------|----------|
| Eyayiko June 30th, 1897 | £ s. d. | Mr. Matheson ... | £ s. d. | |
| Umnikelo 3rd qr./97 | 24 15 6 | Do (Main Evang.) | 35 0 0 | |
| Do 4th qr./97 | 35 7 0 | Mr. Erskine Somerville | 15 0 0 | |
| Do 1st qr./98 | 69 15 9 | Evangelist ... | 25 0 0 | |
| Do 2nd qr./98 | 35 11 1 | Mr. B. J. Ross ... | 7 10 0 | |
| | 37 9 2 | | 82 10 0 | £ s. d. |
| | | ESELEYO ... | | 82 10 0 |
| | | UMQULU WE CITIWEYO | | 120 8 6 |
| UMQULU WEYAMKELWEYO | 202 18 6 | | | 202 18 6 |

Isinodi inga kungabulwa ukuvuyiswa kwayo kukuti iminikelo iqube kakuhle kangaka, ibe njalo pezu kokuba bekuko ulindipasi nezinye imbandezelo zalonyaka udluleyo. Ayabule-

Iwa amadikoni nabanye abakoleki bamabandla antsundu ngomzamo wabo ote wanyanisa wapumelela. ukuba ingawi iminikelo. Isinodi inika umteto kwi Moderator ze Seshoni ukuze ziyivakalise ebantwini imibulelo ye Sinodi ngokuti ngamaxsha embandezelo benze umzamo onje ukuba mhle.

Kwacitakalwa ukuze kudityauwe ngo Mvulo, 25th, ngexale 10 a.m.

(Signed) J. D. DON,
Moderator.

Kudityenwe njengommiselo.

Kufundwe imicimbi yaqiniselwa.

Kute ngokungabiko kakuhle kwamalungu e-Sinodi akwaqutywa ukudibana ngemicimbi yo-Moya, kwase kumiselwa ukuze kube semva kwemini.

Kufundwe incwadi evela ku Mr. Moir.

20. Incwadi
ka Mr. Moir.

Isinodi ivakalisa ngentliziyo ukunceda kwalencwadi ka Mr. Moir; incwadi exela ukuwunonelela kwake umsebenzi we Sinodi nokuvelana kwake nayo, isenjalo ngomoya wobuzalwana, oyinto ohlala uyiyo kade umoya wake. Inga ke ingavakalisa ukuvelana kwayo naye kumaxala anawo, nokuba iyawutandazela umsebenzi wake ukuba upumelele kwanokuba izinto ezinzima elusatsheni lwake zipeliswe.

Isinodi ikunjuzwa indawo yokububá kuka Mr. Andrew Smith yavumelana ukuba yenze lamazwi ngaye:—

21. Ukububa
kuka Mr.
Andrew
Smith.

“Isinodi inga ingakubála emicimbini ukububá kuka Mr. Andrew Smith, obeke eyititshala e-Lovedale, oko ikwenza isiva ukuba ilahlekelwe ngokukulu.

U-Mr. Smith ubengumfo omfundo inzulu ibanzi, yaba intliziyo yake iyeyomfundisi ngokupeleleyo. Ubesiti nantonina aye-nzayo azifincelele kuyo; kumkondo wokuba ebe yititshala nomqeqeshi wododana ukuba luzilingane imfanelo zobubom, bekungazange kule mishoni, kubeko odlula yena ngokuzinikezela ensebenzini, ngokutembeka nokuwucacela nokuba nempumelelo. Impembelelo abe enayo kumadodana ake aba seklasini zake ibibalulekile ibe ihlale ihleli.

“Isinodi ibulela u-Tixo ngomsebenzi ka Mr. Smith weminyaka

emashumi mabini, itandazela ukuba kubeko amanye amadoda aya kutunyelwa kule mishoni antliziyo ifana neyake, akwanjalo ngamandla.

“Ipresbiteri yayise ikulungele ukumbeka izandla u-Mr. Smith ukuba abe ngumfundisi, njengokuba wayeyi lingene londawo ngefundo: koko akavumanga. Ubesiti, ‘mna andinguye mshu-mayeli ndingumqeqeshi wabantu.’”

22. Ingxelo ye micimbi yoselo. Kufundwe ingxelo yemicimbi yoselo yavunywa, U-Mr. Stormont ubulelwe ngokuyilungiselela ingxelo yalonyaka.

Isinodi imisela ukuze i-Moderator ze Seshoni zikangelele ukuba kubeko izicelo ezitunyelwa e-Palamente, zibe nawo onke amagama anokufumaneka ziye kuxasa umteto wotywala ka Innes. U-Mr. Stormont umiselwe esikundleni sika Dr. Ross ukuba abe ngumfundisi wale micimbi yoselo.

23. Ukububa kuka Dr. Ross. Isinodi itabate umcimbi wokububa kuka Dr. Ross kwavunyelwana ukuba kubalwe lamazwi:—

“Isinodi ingakungaba sezincwadini zayo ukulila nokulahlekelwa kwayo ngokububa kuka Dr. Bryce Ross, uyise wale Sinodi njengokuba iko nje. Ngesizatu somoya wake wobulali nokucaca kwentliziyo nokunga fihlisi ntweni, ebetandwa ngokupambili ngamalungu nabazalwana. Umonde abe nawo nokuzola, ingqondo yokucanisa izinto nokungaketi bani, ezonto bezibangele ukuba bamtembe bonke abanento yokusebenza naye, zavulela ukuba impembelelo yake elungileyo ibenkulu ngokufanayo kubahedeni nakwabakolwayo. Ukuziqonda kwake izifo namayeza azifaneleyo kwamnceda ukuba ancede ababandezelekileyo, babe baninzi abati ngaye bafumana imini zokusebenza ebesezincamekile. Ukuyazi kwake inteto yesixosa namasiko abantu abantsundu bekubangele ukuba icebo arola lona xa kuxoxwa into libe lodwa pakati kwebandla; nokuba abe luncedo nakwizipata mandla zeli lizwe, kwezipakamileyo nezincinane, ukuyazi kwake inteto ezazibalwe ngayo Izibalo mhla mnene bekubange ukuba lube nexabiso elikulu uncedo lwake xa zikunyushelwa esi-Xoseni. Izipo nezibabalo abenazo wazenza umnikelo kwi Nkosi yake ukuba zingcedo abantu, oko wakwenza ngokutembekileyo imihla emide. Ushiye umzekelo omhle wokulandelwa,

umsebenzi onodumo, wenziwe kakuhle. Umsebenzi wokuhla-ziywa kwezibalo uwunikele ezona zipo zake zipambili neyona mihla iyiyo yobomi bake, yati nemihla yokugqibela yempilo yake wayinikezela ngentliziyo kulo msebenzi; ngeli bandla likulu abelongamele, ibandla abete walidibanisa ngohlobo olungaqelekileyo: nangetyalike zamaty ezikwindawo ngendawo zomzi wake ezite zabako ngokuququzela nokuzondelela kwake, efile-nje usateta. Ibinguyena upambili kumalungu e-Sinodi. Icebo aza kwenza lona belihleli lijongekile; zimbawo izigqibo, ukuba ziko, ezaka zafezwa lingaviwanga izwi lake. Njengokuba ebengu Mdibanisi we Komiti yemicimbi yo Zilo, ubenexabiso elikulu umsebenzi wake; ubehleli ekwalusile ukuhambisa kwezinto. Waza yonke iminyaka wamana ukungenisa ingxelo emhlope, efundisayo ibe iwavelela onke amasebe. Imiteto ye Sinodi engo Zilo nguye oyena mntu waye pambili kuyo, imiteto ete yakuqutywa kwindawo ngendawo ze Mishoni yayinceda intlalo nezimilo zabantu.

“Isinodi iyalela unobala ukuba lamazwi awatumele kumhlolo-kazi nase lusatsheni oluse lusizini, kwakunye nokulilisana kwe Sinodi nalo ngokupangeka kwalo. Iliyaleza elugcinweni olunobabalo lwa Lowo utembisa ukuba ‘Abe yindoda yabahlolokazi uyise wenkedama.’

“Unobala uyacelwa ukuze lamazwi awatumele nakwi Seshoni nebandla lase Pirie kunye nokuvelana kwe Sinodi nalo kulelahlekelo ingaka. Iliyaleza ku Malusi omkulu womhlambi, itandazela ukuze yena ngexesha eliya kubonwa nguye atumele oya kusifanela isikundla esisele ze.”

Ingxelo engezonzulo nezimilo iquywe ngu Mr. B.

24. Ingxelo engezonzulo nezimilo. Ross, kwakuko nenye ingxelo ebivela e-Zoutpausberg, eleswe ngu Mr. Stuart.

Kufundwe incwadi evela ku Mr. Richard Ross wase Cunningham.

U-Mr. Matheson uvelise ukuti mayamkelwe lengxelo babulelwe abadibanisi balomecimbi ngemigudu yabo.

Kwenziwe esi sigqibo ngalomcimbi:—Isinodi ivakalisa ukuvuya kwayo ukuva ngokwanda kwenani lamalungu nelabafuni, nokukutala kwabapati-msebenzi, nokuquba kwamabandla kum-

cimbi woselo nowokuqeqesha usapo. Inosizi kodwa ukuva ukuba azizininzi impau zokwendela nokuhluma elubabalweni pakati kwabantu. Iyavuyiswa kukuva ukuba abapati msebenzi bayamkelana namalinga okubafundisa inyaniso ezingamandla zelizwi nembali yebandla, nemikondo yobu-Presbiteri. Isinodi iyaziyalela Imoderator ze Seshoni ukuze zenze konke ezinako ukuquba imfundiso zoluhlobo kubapati-msebenzi."

25. Imicimbi yemali.

Isinodi ingene kwimicimbi ngemicimbi epatelele ezimalini, ebingangenwanga kwingxelo yo-Mgcini-mali.

Kufundwe incwadi evela pesheya kwe Nciba eti u-Mr. P. Matshikwe ngelenyuselwa nge 25 per cent. elixa ase Johannesburg, okokunyuselwa kususele ku April, 1897. (Kangela kwi Minute 9).

Isinodi inike igunya ukuba u-Revd. D. L. Erskine ahlaulwe £5, imali yendlu ayeyirolelwe Mr. Yekelo Mbali, oko ebese Tsitsa.

Isinodi inika u-Mr. Wm. Mpamba £24 ukuba ongezelele ukuzalisa kwimali yobuvangeli ababini abaya kusebenza e-Zoutpansberg. Ku Mr. D. L. Erskine inika £33 ukuba ahlale imali abengekayi hlalwa Umvangeli wase Mampondweni. Lemali ibikangeleke kwiqela elizimisele ukuquba ilizwi elilunge nebandla le St. Andrews e-Qonce, kuyatembeka ke ukuba liya kuyibuyisela, nokuba mhlaumbi libuyisela inxenye.

Kuvunyelwene nokuba u-Mr. Matheson anikwe £13 ukuba afune omnye Umvangeli, naku Mr. Erskine £10 ukuba afune Umvangeli wase Nxu.

Kuvunyelwene ukudityanwa kwakona ngeza 2 p.m.

(Signed) J. D. DOR,

Moderator.

Kudityenwe ngokomnqopiso.

Imicimbi yentlanganisano ezingapambili yafundwa yaqiniselwa.

26. Ibandla lase Johannesburg.

Kungenwe kwakona kwingxoxo epatelele kwibandla lase Johannesburg. (Kangela kumcimbi 9.)

U-Mr. Stuart esekelwa ngu Mr. Matheson uvelise ukuti: makutunyelwe umfundisi ontsundu obekwe izandla e-Johannesburg abe ngumfundisi otunyelweyo.

U-Mr. B. J. Ross, esekelwa ngu Mr. Makiwane, uvelise ukuba Ibandla lase Johannesburg linikwe ilungelo lokuzibizela umfundisi walo : ukuze ke kwenziwe onke amalungiselelo afunekayo ukuzalisa elolungelo.

Babe batandatu abaxasa elokuqala ilizwi, baba bane kwelesine. Elokuqala libe ngoko lelona lililizwi le Sinodi.

Ikomiti eyayimiselwe kulo nyaka udluleyo, iyalelwe ukuba itumele kwi Komiti ye Mishoni pesheya ibonise ngokufaneleka kwe Johannesburg ukuba ibe yindawo ye-Mishoni.

Kuqutywe intlangano ebimisiwe kusasa yokuvuselelana kwinto zompefumlo nokutandaza, kwaxoxwa nangempilo yobufundisi.

Kwukugqitywa indibano engokuhlumisana e-Moyeni kungenwe kwingxelo yokuhluma nokunaba kwe Mishoni.

U-Mr. Stuart, esekelwa ngu Mr. Erskine, uvelise ukuba yamkelwe lengxelo.

Isinodi imbulele u-Rev. Richard Ross ngengxelo yake emnandi efundisayo, evuselelayo nangamazwi ake akutazayo. Inga kodwa kungaqondakala ukuba ingxelo ayitetanga nto ngomsebenzi onga ponoshono kwe Nciba nose Zoutpansberg.

Ingxelo yamanani alonyaka ileswe ngu Mr. Lennox. Indawo ezingamandla zayo zezi :—

“Ingxelo yamanani alonyaka udluleyo ibonisa ukuti kute, nakuba bekuko imikondo emininzi ecitayo, landa inani lamalungu, nelabapati-msebenzi nabanye abasebenzi. Ite lendawo yabaluleka okunye ngenxa yokuba kwi Mishoni ezine kute kwanqaba ukufumana ingxelo ezizeleyo. Ukuba beziko zonke bekuya kucaca okunye ukuba ukwanda kwamnanani kuyakutaza kanye, kufanel’ ukusenza sibulele. Emi ngoluhlobo awe 1897 xa atelekiswayo nawe 1896 :—

| | (1896) | (1897) |
|---|--------|--------|
| Imizi | 122 | 137 |
| Abafundisi Abamhlope ababekwe izandla ... | 13 | 11 |
| Abantsundu ababekwe izandla ... | 3 | 4 |
| Abantsundu Abanelaseniisi Yokushumayela | 3 | 3 |
| Abalesi Zibálo Abantsundu | 83 | 40 |

| | | | |
|---|-----|-----|-----------------|
| Abalesi Zibálo Abantsundu Abangamankazana | 14 | ... | 13 |
| Abavangeli Abamhlope abapat' Umsebenzi | 28 | ... | 28 |
| Abadala | ... | ... | 147 ... 154 |
| Amadikoni | ... | ... | 141 ... 155 |
| Amalungu | ... | .. | 6,363 ... 6,508 |
| Ababaptizwe Sebebakulu | ... | ... | 574 ... 329 |
| Abamkelwe Babebáptizwe Ebuncinaneni | ... | ... | 239 ... 104 |
| Abantwana Ababaptiziweyo | ... | ... | 686 ... 370 |
| Abamkelwe ngokuza nezatifikiti | ... | ... | 175 ... 157 |
| Abafudukela kwezinye indawo | ... | ... | 183 ... 154 |
| Abamiswe Eburementeni | ... | ... | 109 ... 57 |
| Ababuyiselwe Ebandleni | ... | ... | 80 ... 71 |
| Abafuni | ... | ... | 2,017 ... 2,500 |

Isinodi iyayamkela lengxelo lwayisiwe yiyo, ibonisa ukuhluma kuwo onke amasebe omsebenzi we-Mishoni, iyambulela umdibanisi wayo, iyammisela kwakona.

29. Incwadi ezibala Imicimbi ye Presbiteri yase Transkei. Ikomiti ebimiselwe ukukangela incwadi ezibala imicimbi ye Presbiteri yase Transkei ivakalise ukuba, izikangele yafika zilungelelene ukuza kolu suku lwanamhla.

Kwahlukwanwa ukuze kudityanwe ngelixa 7.30. p.m.

(Signed) J. D. Don,

Moderator.

Kudityenwe ngokwemvumelwano.

Emva komtandazo, kufundwe imicimbi yentlangano engapambili.

30. Ukushicilelwa kwe-Miniti. Isinodi iyalele Unobála ukuba akangele ukuti iminiti zayo mazishicilelwe nge Singesi ne Sixosa iminyaka ngeminyaka zitunyelwe kubapati-msebenzi Emabandleni. Kuveliswe ukuba eze Sixosa zibe 500, eze Singesi zibe 150.

31. I-Presbiteri yase Transkei. I-Presbiteri yase Transkei ivunyelwe ukuba ingakhe idibane ngolwe Sibini kusasa ngelixa 9.30.

32. Abatunywa be-Yunyoni nabe Free Church. Imoderator ivakalise ukuba iminute 36 yomnyaka 1897 yatunyelwa kwi sandla se Yunyoni, nokuba akukabiko mpendulo. Ngako oko ke abakadibani abatunywa be Yunyoni nabe Free Church.

33. Ukucela kuka Mr. Mzimba ukuba aroxwe. Imoderator yenze ingxelo ezeleyo ecukusayo ngokucela kuka Mr. Mzimba ukuroxa ekupateni ibandla elintsundu lase Lovedale, nangendawo eliyiyo ngoku elobandla, ekwenza oko ukuze bonke babe nolwazi oluqinileyo ngokuhla kwesisihlo nokuze kucetyiswane ngawo wonke lomcimbi wase Lovedale.

Isinodi iyibulele I-Moderator ngengxelo yayo ecokisekileyo kwaza ke kwanikwana amacebo.

Kwacitakalwa ukuze kudityanwe ngolwe Sibini, 26th, nge-
lixa le 10 a.m.

(Signed) J. D. DON,
Moderator.



Kudityanwe ngokwemvumelwano. Emva komtandazo kufundwe iminithi zentlangano engapambili zaqiniselwa.

34. Ukucela kuka Mr. Mzimba ukuba aroxwe. U-Mr. D. I. Erskine esekelwa ngu Mr. Matheson uvelise ukuba emva kwalengxoxo inde ebekubingwa lomcimbi masibenje isigqibo se Sinodi:—

“Isinodi ivelana ngokunzulu ne Presbiteri yase Kaffraria ngalomsebenzi unzina uyiveleleyo. Pezu kwenteto eyenziwe yi Moderator kuvakele ngomnye olilungu le Sinodi ukuba u-Mr. Mzimba unezinye izizatu ezizona zizizo kunezi azirele kwi Presbiteri yase Kaffraria ezibangela ukuba ahambe lomkondo ahamba wona. Ukuba ke kunjalo, Isinodi ingamelwa kukumsola u-Mr. Mzimba ngokungazivelisi iyaniso xa ateta ne Presbiteri, nango-kuti apele kwizizatu ezingakulingeneyo ukuba umntu aroxwe ngazo. Ngokuquba oluhlobo ute wawadela amagunya asebandleni wasilibala isifungo sake samhla wangena ebufundisini, uqeqeze owona mhlambi mdala obupambili kule Mishoni, wangenisa ukurorelana ukungatembani nezahlukano kuyo yonke i-Mishoni, waba uwucitile umsebenzi we Nkosi owenziwa ngenxamleko nokuzinikela okutembekileyo kwezicaka zayo ebezipambi kwake, umsebenzi wezizukulwana ezibini zabafundisi, ute kunjalo wabakutaza abamxasayo ukuba bahambe umkondo ocasene nenyanyiso wokuba mabangazirolu incwadi nenye impahla abangenalungelo lokuyigcina. Isinodi inga ingayixasa Ipresbiteri yase Kaffraria kwimizamo eyenzayo ukuba iyifumane lomphahla.”

35. C. J. Dambuza ne Patse.

Ngokuti kungabiko batunywa bafikileyo akubangako nto kungenziwa yona ngomcimbi ka Dambuza ne Patse.

36. (a) Umfundisi ontsundu wokuya e-Johannesburg

(Iminite ye 9, neye 26). Kubuye kwangenwa kuncimbi womfundisi ontsundu ozakutunyelwa e-Johannesburg.

Kuvunyelwene ukuba kumiselwe unfundisi oyakuba ngumtunyelwa, anikwe £150 ngonyaka, aze £80 arolwe kwimali ze Sinodi, ati £70 arolwe lelobandla. Kuvunyelwene nokuba imali zonke zase Johannesburg ezengxowa yabafundisi nezengxowa yelizwi zitunyelwe nge kwata kumgcini-mali ze Sinodi.

Kuvunyelwene ukuba kutunyelwe u-Mr. P. Matshikwe apo e-Johannesburg abe ngumfundisi wakona, ongati njengabo bonke abatunyelwa abuye asiwe nakwenye indawo.

U-Mr. Makiwane no Mr. Erskine batunywe yi Sinodi ukuke baye kudibana no Mr. Matshikwe ukuba angayamkelana londawo. Babuye besiti u-Mr. Matshikwe uti akazilingene izinto zalomzi ucela ukuba Isinodi ingayi nyanzeli lendawo kuye.

U-Mr. Matheson esekelwa ngu Mr. Makiwane uvelise ukuba kumiselwe u Mr. Yekelo Mbali e-Johannesburg, naye aye kwangemimiselo abeya kuya ngayo u-Mr. Matshikwe. Intlanganisovumelene yonke kwelozwi.

Abatunywa baye kwabobabini ku Mr. Mbali babuya besiti uti indawo engaye uyishiyela ezandleni ze Sinodi. Ute ngoko u-Mr. Yekelo Mbali wamiselwa.

I-Moderator isingise amazwi ku Mr. Mbali angomsebenzi angena kuwo. U-Mr. Erskine wenze umtandazo, etandazela umfundisi osand' ukumiselwa. U-Mr. Ross usingise amazwi ku Mr. Mbali angomsebenzi omtsha aya kuwo nangemfanelozawo.

Isinodi iyalela Ipresbiteri yase Kaffraria ukuze ikangelele indlela zokuba u-Mr. Mbali abekwe izandla atunyelwe e-Johannesburg ngohlobo ose luxeliwe. Isinodi iti ngekuko omnye olilungu le Sinodi oyakuya e-Johannesburg ukuya kumngenisau-Mr. Mbali nokubacacisela abantu bakona into yonke ekuyiyo.

36. (b) Ukumiselwa kuka Mr. Matshikwe imisele esikundleni sika Mr. Mbali ukuncedisa u-Mr. Stuart wase Burnshill. (Kangela Minite 12.)

Kwahlukanelwa ukuya kwilixa 2.30 p.m.

(Signed) J. D. Don,
Moderator.

Kudityenwe ngokommiselo.

Emva komtandazo kufundwe iminiti zentlangano engapambili zaqiniselwa.

37. Indibano nebandla lama Presbiteri ase S. Africa. (1) Kufundwe iminite yekomiti yapesheya eyongamele i-Mishoni eteta ngendibano nebandla lama Presbiteri ase South Africa.

(a) Kuvunyelenwe ukuba ngesizatu sezinto ezite zasihlela, Isinodi ayiliguquli ilizwi eyayilenze kulonyaka udluleyo. (b) Malunga nelizwi (la Pesheya) eliteta ngabadala abati bavota xa kuxoxwa lomcimbi womanyano, Isinodi inga ingacacisa ukuba kusoloko labanjalo isiko lale Mishoni oko yati yabako, esingati ngoko abobadala kuse kukokwabo, kuyindawo yabo ukuba ngamalungu e-Presbiteri nawe Sinodi; okunye ukuba kuko into eguqulweyo, ngokukodwa ukuti into enjalo ibeko xa kunje, kungonakalisa kakulu pakati kwebandla.

(2) Kufundwe incwadi evela kubapatiswa-msebenzi bebandla (elimhlope) lase Qonce, lonteto yalo yayalezwa kwi Presbiteri yase Kaffraria.

Isinodi ibuhlungu ukuba izinto ezivelele i-Mishoni zisalata ukuti eli lizwi lase Qonce kupela kwendlela ekungahanjwa ngayo ekubeni ukoyo (kwabamhlope) umnqweno wokuba babe banye nebandla lase South Africa. ukuba ke kude kwahlukwa, inga Isinodi akungehlukwane ingababulelanga abapati msebenzi bomhlambi wase St. Andrew's, ngokusebenza kwabo ngentliziyo nokuvelana kwabo ne Sinodi emsebenzini wokuquba ilizwi, leminyaka ingaka.

(3) Isinodi ingene kwimpendulo eyenziwayo yingqungqutela ye bandla lama Presbiteri ase South Africa, eti " nokuba alikabiko ituba lokumanyana ngekutunyelwa yile Sinodi amalungu nokuba mabini ayakuba zindlebe."

Isinodi ivumelana ukuba itumele o-Revs. J. T. Ferguson no Don no Messrs. Wier no Munro ukuba baye kuba zindlebe kulo ngqungqutela ye bandla lama Presbiteri ase South Africa.

(4) Kufundwe inteto ye ngqungqutela ye bandla lama Presbiteri ase South Africa ependula eyale Sinodi ngomanyano. Kuvunyelwene ngazwi nye ukuba ngesizatu sezinto ezikoyo Isinodi ayiliguquli elanyakenye.

38. Iminiti Kufundwe iminite ye Komiti ye Mishoni yeli Bandy Komiti ndla lama Presbiteri ase South Africa, ivakalisa ukuba yebandla la nabo banga bangawuquba lomsebenzi, ke banga bama Presbiteri ngeva ukuba kulo use usenziwa yile Sinodi akuko ase S. Africa. ungayekelwa kubona. Isinodi ivuyiswe kukuwuva lomnqweno yati iyakuhlala iwukumbula.

Kute kwakugqitywa ukuqiniselwa lemicimbi yalentslangano yangoku yamisela Isinodi ukuba icitakale ize idibane e-East London ngelixa 7.30 p.m. ngoiwe Sine kwiveki yesitatu ka July, 1898.

Kwavalwa ngentsikiselo of Fort Hare

Together in Excellence

(Signed) J. D. DON, Moderator ye Sinodi.

D. D. STORMONT, Isandla se Sinodi.

THE
Presbyterian Church of South Africa.

PROCEEDINGS



GENERAL ASSEMBLY

HELD IN

St. Andrew's Presbyterian Church,

CAPETOWN,

8th SEPTEMBER, 1898.

DURBAN:
"Caxton" Press, School Lane,
1898.

Presbyterian Church of South Africa

Right Rev. the Moderator, JOHN M. RUSSELL, M.A., B.D., St Andrew
Capetown.

Rev. JOHN LAING, B.A., Addington, Durban

GEORGE ROGER, Esq., Durban

Standing Committees.

CHURCH EXPENSION

Convener—Rev. T. D. PATERSON, M.A., Harrismith.

(See page 80)

Convener—Rev. W. G. M. MILLER, M.D., Miller Station, Elliotdale.

Bonnyvale

(See page 81)

University of Fort Hare

Together in Excellence

Convener—Rev. DAVID RUSSELL, The Manse, Mowbray, Capetown

(See page 82)

SUNDAY SCHOOL & INSTRUCTION OF YOUTH.

Convener—Rev. JAS. McROBERT, M.A., The Manse, Port Elizabeth

(See page 82)

ARRANGEMENTS.

The Members of the Presbytery of the Transvaal with power
add to their number—The Moderator of Presbytery, *Convener*,

(See page 86)

The Moderator and Clerk of General Assembly are Members
of the above Committees, *ex officio*.

LEGAL ADVISERS OF THE CHURCH.

| | |
|-------------------|--------------------|
| Cape Colony | W. E. MURK, Esq. |
| Natal | Hon. H. HALL, Q.C. |
| Orange Free State | Hon. J. G. FRANK |
| Transvaal | H. HORNBY, Esq. |

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"Articles of the Faith," with appendix, 1s., or by post, 1s. 2d. per doz.
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The Presbyterian Church of South Africa.

PROCEEDINGS

OF THE

Second General Assembly.



FIRST SESSION.

The General Assembly of the Presbyterian Church of South Africa met in St. Andrew's Church, Capetown, on Thursday, the 8th day of September, 1898, at 7.30 p.m.

The Right Rev. John Smith, M.A., of Pietermaritzburg, Natal, conducted divine service and preached a sermon from Ephesians 4, 16: "The increase of the body." At the close of the sermon the Moderator addressed his Excellency, Sir Alfred Milner, K.C.M.G., the Governor of Cape Colony, who was present at the opening service, as follows:—

Your Excellency,—It is fitting, and I am sure it will be agreeable to the minds of all the members of this General Assembly that, with your Excellency's permission, I express in their name our appreciation of the courtesy you have shown in being present at this the opening service of the second meeting of the General Assembly of the Presbyterian Church of South Africa.

We appreciate it all the more because in this part of the Empire all the Christian Churches stand on a footing of equality as regards their rights and privileges. In Scotland, which is always looked on as the home of Presbyterianism, the religious life and the national history of the people have been very intimately associated with, and

even moulded by, the fortunes of the Presbyterian Church, which has always stood for truth and righteousness and freedom. Our beloved Queen, as all the world knows, has on many occasions and in most marked ways shown how highly she esteems the Presbyterian Church and prizes its simple forms of Divine service. And it is no matter of boasting, but the statement of simple truth to say, that there are no more loyal subjects to be found in Her Majesty's dominions—none more attached to her person and throne—than those who are found within the pale of the Presbyterian Church throughout the Empire.

It may interest your Excellency to know that the Presbyterians scattered throughout South Africa have been drawing their forces together, and uniting for the purpose of strengthening the existing Churches and carrying a pure gospel, with all its elevating influences, into regions that are still in heathen darkness.

This, Sir, is not the time nor the place for setting forth the influence which the work of the Christian Church has, and ever must have, on the social and political questions with which our civil rulers have to deal. But it is safe to say—and I may be allowed to convey to your Excellency the assurance—that the sympathy and the support of our people may always be confidently reckoned on for all legislation and administration of Government that make for righteousness and peace throughout the land. Righteousness which is the only solid foundation of a people's prosperity—concord and peace, which are at once the guarantee and the means of a people's welfare and happiness.

Again, Sir, in the name of the General Assembly, I beg to acknowledge your Excellency's courtesy and kindness in being with us on the present occasion.

Thereafter a hymn was sung, and the Moderator constituted the General Assembly with prayer.

The Clerk then presented the following Report of the changes and additions during the year, viz. :—

Extract Minute of Session of the Congregation at Port Elizabeth reporting a Congregational meeting at which a resolution had been carried unanimously to join the united Church. It was explained that this congregation had been included in the Union last year on the strength of reports made at Federal Council in former years, but without its formal consent.

Three new congregations have been added, viz. :—Kroonstad, Beaconsfield, and Bulawayo.

Several congregations are in course of formation, viz. :—Indwe, Sterkstroom, Cyphergat, Molteno, Cradock, and Umtali. In the first two named, ministers were already at work.

The Presbytery of Adelaide, consisting of four congregations, viz. :—Adelaide, Glenthorn, Somerset East, and Tarkastad, has unanimously agreed to seek admission into this Church, having adopted the Basis and Constitution. This Presbytery had been one of the negotiating Presbyteries, but had been unable hitherto to unite.

By the General Assembly of last year the Presbytery of Natal was authorised to constitute a new Presbytery for the Orange Free State whenever circumstances warranted it. This new Presbytery was erected on 26th July last by the disjunction of the congregations at Harrismith, Bloemfontein, Beaconsfield, and Kroonstad, with the ministers of the first three named, from the Presbytery of Natal, these being constituted the first members of the Presbytery of the Orange Free State.

At its first meeting after the General Assembly of last year the Capetown Presbytery received Mr. W. Struthers, M.A., as Licentiate within the bounds, his credentials from the Church of Scotland having been presented and accepted; subsequently Mr. Struthers was ordained by the Free Church Presbytery of Kaffraria to the charge of East London (West), retaining, however, connection with this Church.

It was reported by the Presbytery of Adelaide that they had (with the sanction of the United Presbyterian Church of Scotland, and previous to their admission to this Church), ordained, as minister without charge, Mr. D. D. Fraser, Licentiate of the United Presbyterian Church, and now an elder of the congregation at Port Elizabeth.

By a Commission of the Presbytery of Natal, Mr. C. W. Fleming, M.A., B.D., Licentiate of the Free Church of Scotland, had been ordained on the 11th of May last, at Bloemfontein, in order to carry on the work at Indwe.

By the Presbytery of Natal, on the 26th July last the Rev. James Craig, B.D., formerly parish minister of Whitburn, Scotland, was received, with his congregation at Beaconsfield, on their agreeing to accept the Basis and Constitution of the United Church, the congregation having been one of the negotiating parties during past years.

On 30th July last Mr. Robert Sands, M.A., Licentiate of the United Presbyterian Church of Scotland, entered on duty in the extension charge at Sterkstroom, undertaking to minister meantime at Cyphergat and Molteno also.

The Clerk also reported having received commissions in due form from the Presbyteries of Adelaide, Capetown, Kaffraria, Natal, and Transvaal; notice of the appointment of representatives by the Session of Port Elizabeth congregation; and also Extract Minute of the Free Church Synod of Kaffraria, certifying the appointment of two ministers, and two elders as corresponding members to the General Assembly.

The General Assembly agreed to receive and adopt this report, thereby admitting the various ministers, congregations, and Presbyteries mentioned therein, and adding them to the Roll of the Church, and welcoming the deputies from the Free Church Synod of Kaffraria.

The Roll meantime as adjusted was as follows :

PRESBYTERY OF ADELAIDE.—Revs. Thos. Meikle and John Black, M.A.

PRESBYTERY OF CAPETOWN.—Revs. J. M. Russell, M.A., B.D., J. J. McClure, and W. E. Robertson, Ministers; Messrs. W. E. Moore, A. Bryson; and S. Henry, Elders.

PRESBYTERY OF KAFFRARIA.—Revs. James Auld, J. W. Stirling, and W. A. Soga, M.D., Ministers; Messrs. H. Festiri and James Koboka, Elders.

PRESBYTERY OF NATAL.—Revs. John Smith, M.A., John Laing, B.A., W. Tees, and W. Turnbull, M.A., Ministers; Messrs. C. C. Clark, James Mackillican, J. Sinclair, and H. Rutherford, Elders.

PRESBYTERY OF TRANSVAAL.—Revs. J. T. Lloyd, R. B. Douglas, M.A., C. E. Greenfield, and Wm. McIntosh, Ministers; Messrs. W. H. Graham, W. J. Dods, and J. Shepherd, Elders.

PORT ELIZABETH CONGREGATION.—Rev. J. McRobert, M.A. and Mr. G. S. Suter.

FREE CHURCH SYNOD OF KAFFRARIA.—Rev. J. D. Don, M.A. Minister; and Mr. D. Monro, Elder (Corresponding Members).

The Roll was called, and all members answered to their names except Rev. J. Black and Messrs Bryson and Sinclair. Of the corresponding members only Mr. D. Munro was present. (Rev. J. D. Don and Mr. J. Sinclair was present at some of the subsequent sessions).

The Retiring Moderator then proceeded to give a brief closing address,* and afterwards, in accordance with the consensus of the various Presbyteries, he nominated as his successor in the Chair the Rev. John M. Russell, M.A., B.D., Senior Minister of St Andrew's, Capetown. The nomination was unanimously confirmed, and Mr. Russell declared to be

* See Appendix VI.

elected Moderator. The Clerk withdrew to bring in the Moderator-elect, who was received by the General Assembly standing, and Mr. Smith having given him the right hand of welcome, vacated the Chair and installed Mr. Russell into office. The Right Rev. the Moderator, having thanked the members for the honour they had done him, proceeded to deliver his opening address, which it was afterwards agreed should be published in the Blue-book of the year.*

At the close of the address it was resolved, as agreed at the General Assembly of last year, that the Order of the Day, at 11 a.m. to-morrow, should be a conference "On Life and Work." The following members were appointed to open this conference, viz.: Revs. James Auld, R. B. Douglas, J. J. McClure, James McRobert, and Wm. Turnbull. The following Committees were then appointed in accordance with the Standing Orders, viz.:—

BUSINESS COMMITTEE.—Messrs. Moore and Shepherd, along with the Moderator and Clerk.

SELECTION COMMITTEE.—Revs. T. Meikle, W. E. Robertson, and J. W. Stirling; Messrs. Clark, Dodds, and Suter, with the Clerk as Convener.

It was ascertained that the Records of the following Presbyteries were ready for examination, viz.:—Cape-town, Kaffraria, Natal, and Transvaal; and a Committee was appointed to examine the same, consisting of the following, viz.:—Revs. W. Tees and C. E. Greenfield, Mr. James Mackillican, with Rev. J. W. Stirling as Convener.

In the absence of the General Treasurer (Mr. G. Roger) it was unanimously agreed to appoint Mr. C. C. Clark as Acting Treasurer during the meeting of the General Assembly, arrangements having been made with the Durban Branch of the Standard Bank to honour cheques signed by him.

* See Appendix VII.

As, according to the Standing Orders, the Ordinance of the Lord's Supper is appointed to be observed at the first morning session of the General Assembly, the Moderator nominated Revs. W. Tees and Dr. W. A. Soga to give the addresses thereat: the nomination was unanimously approved. The following elders were also appointed to serve the Table, viz.:—Messrs. Graham, Rutherford, Henry, Shepherd, Officer, Cuthbert, Moore, and Mackillican.

The Moderator intimated that he had arranged with Rev. James McRobert, M.A., of Port Elizabeth, and the Rev. J. T. Lloyd, of Bree Street Church, Johannesburg, to conduct the morning and evening services at St. Andrew's Church on the Sabbath during the Assembly. This arrangement was confirmed.

The Clerk suggested, with regard to arrangements for next week, that the following should be Orders of the day, viz.:—*Excellence*

On Monday, 12th current, at 11 a.m., to receive a deputation from the Dutch Reformed Church;

On the same day, at 7.30 p.m., the Missionary meeting, as agreed upon last year;

On Tuesday, 13th current, at 11 a.m., to receive a deputation from the Capetown Christian Ministers' Association.

On the motion of Rev. John Smith, seconded by Rev. James Auld, these suggested arrangements were adopted.

It was cordially agreed to welcome as associates the Rev. R. J. Charlton, who had this week arrived to take up the work at Kroonstad; also the Rev. W. Yule, Clifton Hill, and Mr. D. Officer, an elder of St. Andrew's, and missionary of the congregation.

The Clerk read a letter from the General Secretary of Capetown Y.M.C.A. intimating that the Committee of the Association had agreed to offer

the privileges of membership to all the members of the General Assembly during its meeting. The Clerk was instructed to reply to this letter, tendering the thanks of the General Assembly for the proffered privilege.

The Rev. J. J. McClure, as Convener of the Arrangements Committee, announced that the following engagements had been made for the entertainment of the members, namely :—

By the kindness of the Agent of the Castle Steamship Co. and the Captain of the "Carisbrook Castle," the members of the General Assembly would be shown over the steamer, and entertained to lunch at 1 p.m. to-morrow (Friday);

A *Conversazione* will be held in the Good Hope Hall at 7.30 o'clock to-morrow evening;

On Saturday, by the kindness of Mr. W. M. Cuthbert and Mr. A. R. MacKenzie, a drive round Table Mountain *via* Hout's Bay had been arranged for.

On the motion of Rev. W. Tees it was agreed most cordially to thank the Convener of Arrangements Committee and his co-adjutors for their much labour and its fruition; and also that the Clerk be instructed to send a letter of acknowledgment to the Agent of the Castle Steamship Co., and to Messrs. Cuthbert & MacKenzie, conveying the thanks of the General Assembly for their great kindness.

Mr. McClure also intimated that the Mayor (T. Ball, Esq.) had, this afternoon, signified his wish to invite the General Assembly to lunch with him on any day and at any hour, convenient to the Assembly; and on the motion of the Rev. John Smith, seconded by Mr. W. E. Moore, the General Assembly agreed to accept the invitation, and fixed Tuesday, the 13th current, at 1 p.m., as the most

convenient time, directing that a letter of thanks be sent by the Clerk to the Mayor.

Agreed that the ex-Moderator be requested to put into form the acknowledgment of his Excellency the Governor's presence at the opening service, the same to be entered on the Minutes and a copy to be forwarded to his Excellency.

The General Assembly adjourned at 10.15 p.m., to meet again in the same place at 10 a.m. to-morrow. Closed with the Benediction.

SECOND SESSION.

On Friday, 9th September, 1898, at 10 a.m., the General Assembly met for the Communion Service, the Right Rev. the Moderator presiding. Most of the members were present, and along with them, a number of other ministers and Christian friends.

The devotional portions of the service were conducted by Revs. J. D. Don and R. B. Douglas, and addresses were delivered by the Ministers appointed at last session, viz.:—Revs. W. Tees and Dr. Soga.

At 11 o'clock the General Assembly resumed, and was constituted with prayer by the Rt. Rev. the Moderator.

The Minutes of the session of last evening were read and confirmed.

The Conference on "Life and Work" was thereafter opened by the leaders appointed at last session, viz.:—Rev. Messrs. Auld, Douglas, McClure, McRobert, and Turnbull. Only a few members took part in the discussion on points indicated by the speakers, as the hour of adjournment previously agreed upon (12.15 p.m.) had arrived. But, on the

motion of Rev. J. Smith, the Conference was adjourned to be resumed at 3 o'clock.

Adjourned at 12.25 to meet again in the same place at 3 p.m.

Closed with the Benediction.

THIRD SESSION.

On Friday, 9th September, 1898, at 3.15 p.m., the General Assembly resumed, and was constituted with prayer by the Rt. Rev. the Moderator.

The Minutes of the morning session were read and confirmed, and signed by the Moderator and Clerk.

Before resuming the Conference, the Clerk, by leave of the House, reported to the General Assembly that he had just received the Commission from the first meeting of the Orange Free State Presbytery, and that the said Commission was in due form. The names of the delegates were Revs. T. B. Porteous, M.A., and D. Guthrie, M.A., Ministers; Dr. J. Brebner and Mr. A. C. Fyfe, Elders. The accession of the representatives of the new Presbytery was heartily greeted, and their Commission having been sustained, their names were added to the Roll of the General Assembly.

On the motion of Rev. J. J. McClure, the General Assembly agreed to associate Rev. Jas. Craig, B.D., Minister of Beaconsfield, who was present.

The Conference on "Life and Work" was then resumed, and, after discussion, the following resolution was proposed by Mr. W. H. Graham and seconded by Rev. J. J. McClure, viz.:—

That the Selection Committee be instructed to appoint a Special Committee to draft resolutions dealing with such evils as were

referred to during the Conference on "Life and Work," these resolutions to be submitted to a future session of this General Assembly.

This was unanimously agreed to.

Notice of motion in connection with this subject was given by Rev. T. Meikle, viz.:—That when the report comes up he will move that a Standing Committee on "Life and Work" be appointed.

The Clerk read an extract minute of the Transvaal Presbytery held at Johannesburg on 5th July, 1898, unanimously transmitting with approval a Memorial presented by Mr. Wm. McCulloch asking that authority be given to the Transvaal Presbytery to license him as a Preacher of the Gospel.

It was proposed by Rev. W. Tees, and seconded by Rev. Dr. Soga :—

That this General Assembly, while fully conscious that the door to the Ministry should be jealously guarded, and while unwilling to make a precedent for any future occasion, and having received high testimonials to the character and attainments of petitioner, agree that the prayer of Mr. Wm. McCulloch's petition, transmitted with approval by the Presbytery of the Transvaal, be now granted, and that the said Presbytery of the Transvaal be authorised to license Mr. Wm. McCulloch as a Preacher of the Gospel.

It was also moved by the Rev. T. B. Porteous, and seconded by Dr. J. Brebner :—

That the General Assembly, with deep regret, feel constrained to refuse the prayer of the Memorial.

It was further proposed by Rev. J. J. McClure, and seconded by Rev. W. Turnbull :—

That the discussion on the petition of Mr. McCulloch be suspended until the General Assembly receive the report of the Committee on Theological Training.

A vote was called for on this third motion, as being suspensory of the other two, and by a majority it was negatived.

A vote was then taken on the first and second motions, when the former was carried by a large

majority, whereupon the Moderator declared it to be the finding of the Court, that the petition was granted, and that the Transvaal Presbytery was instructed to license Mr. W. McCulloch as a Preacher of the Gospel.

The Clerk reported that, in accordance with the resolution of last year's General Assembly, a message had been prepared by the then Moderator in the month of October last; this was signed by the Moderator and Clerk, and circulated very largely throughout all the Presbyterian Congregations in South Africa.

For this message the hearty thanks of the General Assembly were accorded to the ex-Moderator.

On the motion of Mr. C. C. Clark it was unanimously agreed that a Pastoral Letter should be prepared by the Moderator this year, and printed for circulation in all the Congregations.

UNIVERSITY OF FORT HARE
 LUMINE BITUMUS
 TWINNED LUMEN
 Together in Excellence

ALLIANCE OF THE REFORMED CHURCHES HOLDING THE PRESBYTERIAN SYSTEM.—The Clerk reported that he had received from the Rev. Dr. Mathews, General Secretary of the Alliance, a copy of the annual report of the Alliance, and he read a paragraph therefrom which dealt with the Union of the South African Presbyterian Churches.

The Clerk also reported that, after receipt of a letter from Rev. Dr. Mathews stating details of the form of application for membership in the Alliance, he had prepared the necessary documents, and these, having been signed by the Moderator and himself, had been forwarded to Rev. Dr. Mathews, so that, the conditions having been fulfilled, this Church might now be considered a member of the Alliance. The General Assembly agreed to confirm the action of the ex-Moderator and the Clerk.

Intimation was made that this Church was entitled to appoint two delegates to the meeting of the Council of the Alliance to be held at Washington,

U.S.A., in September, 1899. The consideration of such appointment was postponed to a future session.

BOOK FOR NATIVE ELDERS AND PREACHERS.—The General Assembly called for report on this subject. Rev. J. W. Stirling stated that there had been some unavoidable delay in the preparation of this book, but they hoped ere long to be able to place the manuscript in the printer's hands. The General Assembly commended the brethren for their diligent labour, and recommended them to complete their work as speedily as they could.

The General Assembly agreed to appoint as speakers at the Missionary meeting to be held on Monday evening the following, viz.:—Revs. J. W. Stirling, Dr. W. A. Soga, Thos. Meikle, and W. Tees, with the Native Elders, H. Festiri and J. Koboka. Rev. John Smith was also requested to move a vote of sympathy with the Missionaries and their work before the close of the meeting.

The General Assembly agreed to meet on Monday, 12th current, at 9.30 a.m., the first half-hour to be spent in devotional exercises.

The General Assembly adjourned at 5.25 p.m. to meet again in the same place on Monday, 12th current, at 9.30 a.m.

Closed with the Benediction.

FOURTH SESSION.

On Monday, 12th September, 1898, 9.30 a.m., the General Assembly again met, and after praise and reading of Scripture, was constituted with prayer by the Rt. Rev. the Moderator.

According to the resolution passed at the close of last session on Friday the General Assembly continued in devotional exercises for the first half-hour.

At 10 o'clock the Moderator called on the Clerk to read the Minutes of the previous session, which were approved and confirmed.

The Clerk asked permission to interpose one important item of business not on the agenda paper for the day, viz.:—The receipt of communications regarding the Congregations of Kingwilliamstown, East London (E), and East London (W); also a verbal communication with regard to Alice and Fort Beaufort.

The Assembly agreed to hear these communications.

The Clerk proceeded to read duly authorised Extract Minutes of the Free Church Presbytery of Kaffraria, which met at Burnshill 14th August, 1898, disconnecting St. Andrew's Congregation, Kingwilliamstown, and commending the same to the Presbyterian Church of South Africa; also an Extract Minute of the same Presbytery with reference to East London (E), transferring that congregation to this Church; also a telegram from Rev. W. Struthers, M.A., St. Andrew's, East London (W), stating that his congregation, at a meeting held on Friday, 9th current, had agreed to unite itself with the Presbyterian Church of South Africa, subject to the approval of the Free Church Presbytery of Kaffraria, with which it is connected.

A verbal communication was made with regard to the Congregations at Alice and Fort Beaufort by Mr. Munro, Elder. He stated that only the brief time that had elapsed since this movement began had prevented these two branches of what is really one congregation holding the necessary meetings for deciding the question; but he knew that there was a consensus of feeling in favour of uniting with this Church.

Rev. J. D. Don explained his position as heartily agreeing with the Union, and yet unable, meantime, to sever his connection with the Presbytery of Kaffraria.

The following motion was proposed by Rev. John Smith, seconded by Rev. J. W. Stirling, and very cordially agreed to :—

That the General Assembly record their satisfaction at receiving the applications now before them from the Presbyterian congregations of St. Andrew's, Kingwilliamstown, East London (E), and St. Andrew's East London (W), formerly connected with the Free Church Presbytery of Kaffraria, and now resolve to receive the said Congregations as Congregations in full connection with the Presbyterian Church of South Africa, and do hereby constitute the ministers of the two charges at East London, together with the representative elders from the same, a Presbytery of this Church to be designated the Presbytery of Kingwilliamstown, recognising the Congregation at Kingwilliamstown as a congregation in connection with this Church (and meantime under the new Presbytery), without their minister, he being unable, meantime, to see his way to join this Church : and further, do also authorize the new Presbytery to receive the congregations at Alice and Fort Beaufort, together with their minister, as soon as they find themselves able to seek admission into this Church.

And further, the General Assembly authorize the Rev. J. T. Ferguson of East London (E), to summon the first meeting of the Kingwilliamstown Presbytery, and to constitute the same at as early a date as may be convenient.

Whereupon the Rt. Rev. the Moderator declared the Ministers of the Congregations named in the resolution, together with representative Elders from the sessions of the same, duly authorized to be constituted as the Presbytery of Kingwilliamstown.

The Clerk directed attention to the position of the Congregation at Port Elizabeth as being hitherto unconnected with any Presbytery.

The following motion was proposed by Rev. John Smith, seconded by Rev. Thos. Meikle, and agreed to, viz. :—

That the General Assembly authorize the Presbytery of Adelaide to receive the Congregations (European and Native) at Port Elizabeth as constituent members of that Presbytery on their application for admission to the same.

The Clerk then requested leave to report on the correspondence with the Dutch Reformed Church ;

and, leave having been granted, he reported that, as instructed by last General Assembly, letters of greeting had been prepared and signed by the Moderator and the Clerk and forwarded—that to the Synod of the Transvaal, through Rev. Jas. Gray, and that to the Synod of Cape Colony, through Rev. J. M. Russell; that the Clerk, along with Rev. J. Gould Smith, and Rev. R. B. Douglas, had waited on the Synod of Natal, and read the letter of greeting; that the letter to the Synod of the Orange Free State had been transmitted by post to the Rev. Gustav Radloff, Scriba, as information had been received that the Synod would not meet till April, 1900.

The following letter in reply from the Synod of Natal was read (the original in Dutch being accompanied by a certified translation), viz.:—

P. M. Burg, Natal, 21st April, 1898.

To the Rt. Rev. ^{Union} Moderator and the Clerk of the General Assembly of the Presbyterian Church of South Africa:—

Right Rev. Sirs and Dear Brethren,

Your letter addressed to our Synod in the name of the General Assembly of your Church has received our earnest attention, and we have the honour and pleasure to reply to it as follows:—

Our Synod cordially appreciate the brotherly feeling which prompted your Assembly to send a deputation to meet and address us, and bear to us the assurance of your prayers and good wishes for God's blessing on our efforts and work.

We heartily rejoice to hear of the Union recently effected between the different Presbyteries of your Church throughout South Africa; and we most sincerely pray that your highest hopes in this matter may be realised, for the strengthening of your own hearts and hands, and the furtherance of the interests of God's Kingdom.

It is to us a source of great joy to say that your prayers for blessing on the work of our Synod have been abundantly answered, and that especially the Mission cause, a cause so dear to our common Saviour and King, received a more than ordinary share of our deliberations, and a firmer pledge of our devotion and prayerful support.

In conclusion, we cordially reciprocate the expressions of brotherly love you have so kindly extended to us. We herewith offer you our sympathy and prayers in view of the great work to

which you have set yourselves as a Church. We shall continue cordially to regard you as a Sister Church in this land : to watch with interest and affection both your outward, and your spiritual growth, and the work you have undertaken in God's name. We look forward to the blessed day when we shall be one triumphant Church above : and, meanwhile, we trust earnestly to strive for the cultivation and preservation of the unity of the Spirit in the bond of peace.

With our brotherly greetings, and the assurance of our Christian regard and love, we subscribe ourselves, in the name of the Synod of the Dutch Reformed Church of Natal,

Yours very respectfully and sincerely,
In Christ Jesus,

Signed { ANDREW M. MURRAY, Moderator.
H. F. SCHOON, Scriba.

The following communication from the Executive Committee of the O. F. S. Synod was also read:—



Wynburg, 18th May, 1898.

To the Rev. John Smith, Moderator,
and Rev. John Laing, Clerk of General Assembly.

Reverend Sirs, and Dear Brethren of Fert Hare

On behalf of the General Synodical Committee of the Dutch Reformed Church, Orange Free State, we have the honour to acknowledge the receipt of a communication addressed by your General Assembly to the Moderator and the members of our Synod, and to inform you that our Synod meets once in three years. The next meeting will take place (D. V.) during the month of April in the year 1900, and we anticipate for your letter a very appreciative reception.

Seeing that it will be a very long time, naturally, before our Synod as such can acknowledge your letter, we should like, in the meantime, to thank you for the expressions of your brotherly interest in our work, and to assure you that we shall at all times be ready to extend our good will and sympathy to your Church.

With brotherly love, we subscribe ourselves,
Yours very sincerely,

Signed { J. J. T. MARQUARD, Moderator.
GUSTAV RADLOFF, Scriba.

These communications were received by the General Assembly with applause.

Rev. J. J. McClure reported that he had attended the Dutch Reformed Church Synod at Capetown to

present the letters, and had been received with great cordiality.

Rev. R. B. Douglas made a similar report with regard to the Dutch Reformed Church Synod of the Transvaal.

These reports having been given, the hour had arrived when it was agreed to receive a deputation from the Dutch Reformed Church of Cape Colony; but as the members thereof were not present, Rev. J. W. Stirling asked leave to give in the Report of the Committee on Presbytery Records. Leave being granted, he laid on the table the following Report, viz. :—

The Committee on Presbytery Records met this morning in the Vestry; all the members of the Committee were present.

We have examined the Records of Natal, Kaffraria, Transvaal, and Capetown Presbyteries: no Records were forthcoming from the Presbyteries of the Orange Free State or Adelaide.

In connection with Capetown Records we note:

- Together in Excellence*
- (a) That sometimes the day for the next meeting is fixed, and sometimes not.
 - (b) In connection with minute of 8th June, the following is noted: That next meeting was called for the 3rd August, but it was held on the 10th August instead; and the Minutes of the 8th June are dated as signed on the 9th August.
 - (c) According to rule 174, p. 126, Book of Order, it is required that the minutes of Presbytery when sustained be signed by the Moderator in the Chair, and the Clerk.

The Committee also suggest that minutes should have marginal references to facilitate the finding of any matters that may be wanted.

(Signed) J. W. STIRLING, Convener.

After a conversation on the Report, specially the notice therein respecting irregularities, it was proposed by Rev. R. B. Douglas, seconded by Rev. C. E. Greenfield:

That the General Assembly, considering that a formal irregularity had taken place in the meetings of Capetown Presbytery after June last, hereby confirm the subsequent meeting of said Presbytery.

Agreed to.

It was also agreed, on the motion of Rev. J. Smith, seconded by Mr. W. E. Moore, that the Records of the Presbyteries of Natal, Kaffraria, Transvaal, and Capetown (the last-named being amended in the particulars noted by the Committee), being now reported as in order, be attested by the Moderator and Clerk of General Assembly.

The ex-Moderator Rev. John Smith, M.A., was then called upon by the Moderator to give a report of his Official Visitation of the Churches and Mission Stations. At the close of a most interesting Report, on the suggestion of the Clerk it was agreed to name a Committee to draw up a resolution acknowledging the eminent services of the ex-Moderator, and report to-morrow morning. The Revs. W. Tees, J. T. Lloyd and Dr. W. A. Soga were appointed the Committee.

Thereafter Rev. T. B. Porteous was called on to give the report of Church Extension Committee. Having read an extended and interesting Report, * Mr. Porteous moved the adoption of the same, and took the opportunity of making a few remarks on several notable features in connection with his visit to different parts of the country.

Mr. H. Rutherford having seconded the motion, the consideration of the Report was entered on, and continued for a time, when it was agreed to adjourn the discussion till the afternoon session.

The General Assembly adjourned at 12.45 p.m., to meet again in the same place at 2.30 p.m. Closed with the Benediction.

FIFTH SESSION.

St. Andrew's Church, Capetown, Monday the 12th of September, at 2.30 p.m.

* See Appendix IV.

The General Assembly resumed its sittings, and was constituted with prayer by the Right Rev. the Moderator.

The Minutes of previous session were read and confirmed.

Rev. J. J. McClure proposed that the Rev. Mr. Wood, a Minister of the Presbyterian Church, U.S.A., and the Rev. Clinton Wood, a Licentiate of the same Church, and at present in charge of the Missionary Training Institution at Wellington, in this Colony, be associated. The General Assembly cordially agreed, and the Moderator welcomed them accordingly.

The Clerk craved leave to read a letter he had received from the Presbyterian Congregation at Bulawayo asking to be admitted as a Congregation connected with the General Assembly, and attached to the Transvaal Presbytery.

An objection was taken to this course, inasmuch as the Congregation at Bulawayo had already been received by the Transvaal Presbytery, having been congregated by Rev. J. Gray, who had also inducted Rev. T. H. Jones as Minister.

The Clerk explained that he had not received any information as to the reception of the Congregation by the Transvaal Presbytery.

It was moved by Rev. John Smith, and seconded by Mr. C. C. Clark :—

That the communication from the Congregation at Bulawayo addressed to the Clerk of General Assembly be received, and the Clerk instructed to acknowledge receipt of the same, and inform the Congregation that their present request has been forestalled by the action of the Transvaal Presbytery, and that they have already been admitted as a Congregation of the Presbyterian Church of South Africa.

This was agreed to unanimously.

The General Assembly resumed consideration of the Report on Church Extension, and after explana-

tions on some points, the motion for the adoption of the report was agreed to.

Rev. John Smith then proposed, and Mr. J. Sinclair seconded, the following motions, viz. :—

That the best thanks of the General Assembly be accorded to the Convener of the Church Extension Committee for the arduous and successful work done by him in the matter of visiting new centres, and initiating and fostering charges at them.

That the hearty thanks of the General Assembly be accorded to the Colonial Mission Committee of the Presbyterian Church of Ireland for the sympathy shown by them in the Extension work of this Church, and, specially, for the very generous and helpful grants of money voted by the Committee in aid of the efforts made to overtake the work of establishing Presbyterian Churches in places hitherto unprovided with them.

That the Committee be reconstituted as follows:—Rev. T. B. Porteous, Convener (the nomination of members to be left with the Selection Committee) and the work of prosecuting the work of Church Extension committed to them.

These motions were unanimously agreed to.

The General Assembly called for the report on Native Missions: and Rev. John Smith read his Report* and moved that it be received by the House. This was seconded by Rev. R. B. Douglas, and agreed to.

In the course of discussion on the Report a reference was made to the Native Mission in Johannesburg, when statements were made as to the difficulties which surround the work so far as the Transvaal Presbytery is concerned.—The Clerk read an Extract Minute of the Free Church Synod of Kaffraria with deliverance on the communication sent by last General Assembly to that Synod as follows :—

Read Minute from Mission Committee of South African Presbyterian Church expressing the desire to take part in Mission work, and asking about the possibility of transference of some of the Synod's work to the South African Church.

The Synod were glad to learn that the Assembly of the South African Presbyterian Church expresses this desire, and will keep the offer in view.

* See Appendix V.

In the temporary absence of the Rev. J. D. Don, it was thought advisable to postpone the consideration of this matter till he could be present, as he only could answer some questions as to the property at Johannesburg.

At this point there was a brief interval for refreshments provided by the Ladies of the Gardens Congregation; and on resuming, Rev. J. D. Don, being present, stated that the Johannesburg Native Mission is a Free Church Mission. The debate was here suspended to be resumed to-morrow morning.

As there was evidently some misunderstanding about the arrangement for the reception of the delegates from the Dutch Reformed Church at this morning's session, it was agreed to request them to meet the General Assembly at 11 o'clock on Wednesday morning.

The General Assembly resolved to make it the Order of the day to-morrow at 12 noon to fix the time and place of meeting of next Assembly.

The General Assembly adjourned at 5.20 p.m. to meet in the same place to-morrow (Tuesday) morning at 9.30 o'clock.

Closed with the Benediction.

Missionary Meeting, Monday Evening, See Appendix VIII.

SIXTH SESSION.

Tuesday, 13th Sept.

The General Assembly resumed at 9.30 a.m., and after praise, and reading of the Word, the Right Rev. the Moderator constituted the Meeting with prayer.

The Minutes of yesterday afternoon's session were read and confirmed.

The Rev. J. J. McClure resumed the debate on Missions interrupted yesterday, and tabled his amended motion as follows:—

That the General Assembly regrets that the Missionaries of the Free Church of Scotland labouring in South Africa still remain outside the Union of the Presbyterian Churches: the General Assembly declares its conviction that the hands of the Missionary brethren would be greatly strengthened, and their work among the Natives materially helped, and especially, that the troubles and difficulties which have arisen in some quarters could be dealt with by the General Assembly in an intelligent, sympathetic, and helpful way.

The General Assembly rejoices to know that the Free Church of Scotland has expressed its desire that the Missions in South Africa should be embraced in the Union, and hereby records its opinion and belief, that it would be to the mutual advantage of the Mission and the Colonial Congregations, to be united in one Church: and the General Assembly expresses its sympathy with the Free Church brethren in the difficulties above referred to, its admiration of the great work which they have done in past years in the mission field, and its earnest hope that in no long time they will see their way to acquiesce in the avowed desire of the Home Church, assuring them of a very cordial welcome to the fellowship of the Presbyterian Church of South Africa.

The General Assembly further instructs the Clerk to forward copies of this deliverance to the Convener of the Foreign Mission Committee of the Free Church of Scotland, the Rev. J. D. Don, Clerk of Synod of Kaffraria (Free Church), and the brethren of the Free Church Missions in Natal.

This was seconded by the Rev. R. B. Douglas, and unanimously agreed to.

The General Assembly called for the resolutions agreed to be drafted in connection with the Report on Missions, which Rev. J. Smith read as follows:—

The General Assembly having received the report on Missions presented by the Committee, resolve

(1) To record their thanks to the Convener of the Committee for his interest and labours in connection with the work of the Committee.

(2) To express their deep interest in the work carried on by the brethren engaged in Mission work, their sympathy with the brethren so engaged, in view of the special anxieties, and troubles, and difficulties which they have to encounter, and their earnest desire and prayer that they may be upheld in their work, and have the joy, more and more, of seeing it prosper in their hands.

(3) To give effect to the suggestions contained in the report on the several matters dealt with therein,—and accordingly remit the same to the Committee with authority to make suitable representations on the subjects of overlapping and discipline to the Boards,

or Committees, of other Churches concerned, and to prepare, and send forth with the authority of the General Assembly, a scheme of Bible instruction for use in the Schools connected with the Native Missions of the Church.

(4) To commend to the special attention of the Committee the urgent need that exists for providing for the wants of the Natives in the large towns, and specially the Native Christians coming from the Stations to the towns, and authorize the Committee to give such help as may be in their power, in the way of enlisting the sympathy and co-operation of members of the Colonial Churches in this work, and raising the funds that may be necessary for such work.

(5) To authorize the Committee to take advantage of any opportunity that may present itself for facilitating the incorporation of the Congregations and Missions not yet embraced in the Union, and to offer their services in investigating and adjusting any difficulties that may, from time to time, arise in connection with any of the Mission charges.

(6) To authorize the Committee to approach the Education Department with representations on the subject of teaching in the Kaffir language in the Native Schools.

(7) And finally to commend the Mission department of the Church's work to the sympathy, and liberality, and prayers of all the members of the several Congregations.

Mr. Smith then moved the adoption of these resolutions, which was seconded by Rev. J. W. Stirling. After a brief discussion, during which there were some slight amendments and additions, they were unanimously adopted in the terms given above.

Rev. W. Tees brought forward the report of the Committee appointed for the purpose of drafting resolutions in connection with the ex-Moderator's visitation of the Church. The resolutions were as follow :—

That the report of the ex-Moderator, the Rev. John Smith, M.A., on his visitation of the Churches and Mission Stations during his year of office be received.

That the thanks of the General Assembly be accorded to Mr. Smith for his arduous labours, which, while involving long absence from his own congregation, cannot fail to result in much lasting good.

That the thanks of the Assembly be also accorded to the Session and Congregation of St. John's, Pietermaritzburg, for their generous self-denial in suffering the long absence of their Minister during the periods of the said visitation.

Resolved further :—That a copy of the foregoing resolutions be sent to the Session and Congregation of St. John's, Pietermaritzburg.

The report was unanimously adopted, and the General Assembly resolved accordingly.

It was proposed by the Rev. W. Tees, and seconded by Mr. W. E. Moore ;

That as the ex-Moderator has reported that, through lack of time, several Congregations in Natal had to remain unvisited, under the circumstances, Rev. J. Smith, be left free, with authority, to visit the three or four congregations in the Presbytery of Natal, which he had been unable to overtake during his year of office.

Agreed to.

As Rev. J. T. Lloyd felt himself unable to fulfil the appointment to reply to the deputation from the Christian Ministers' Association this forenoon, the General Assembly appointed Mr. Tees to undertake the duty.

On behalf of Mr. George Roger, General Treasurer (who was absent in England), the Clerk read the Balance Sheet, from which it appeared that a large deficit in the General Expense Fund had to be faced.

Mr. C. C. Clark proposed, and the General Assembly agreed, that a Committee consisting of Messrs. Moore, Sinclair, Rutherford, and Dr. Brebner, with the mover as Convener, be appointed to take the financial position into consideration and report to-morrow morning.

As the Order of the day, at 11 o'clock, the General Assembly received a deputation of the Cape-town Christian Ministers' Association, of whom a large number attended, headed by Rev. E. Baker, Secretary, and Revs. E. Nuttall, and L. Nuttall. They were received by the General Assembly standing, while the Right Rev. the Moderator extended to them a cordial greeting. The following Address was read by Mr. Baker :—

TO THE RIGHT REVEREND THE MODERATOR AND MEMBERS OF THE
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF SOUTH AFRICA.

Dear Brethren:—

In the very hearty welcome which is being accorded to you in the City, the *Ministers and Laymen* of various Evangelical Churches of Capetown and the Suburbs desire to unite with all Christian affection and joy.

We greet you in the name of our Lord and Saviour JESUS CHRIST whose presence and blessing we pray may be with you in an abundant measure.

We rejoice that, in the good providence of God, your Churches have been united so as to render it practicable for you to meet together for Conference, fellowship and service.

The very fact of your being able, in the first year of your Assembly to present such an aggregate return, is evidence of the character and extent of your work, prosecuted for many years amongst the European and Native populations of South Africa.

We share your joy in the many signs of expansion and enterprise which have manifested themselves, especially during recent years.

We also recognise that in your intercourse with other Churches in this country you always display the utmost friendliness, and have been ever willing to co-operate with them in the promotion of the Kingdom of God amongst the children of men.

We are reminded that in your interesting ancestral history you possess rich heritage of evangelical truth, heroic devotion, and a spirit of self-sacrifice.

And we doubt not that through "the supply of the Spirit of Christ" you will prove yourselves worthy successors of your noble forefathers.

We trust that the result of your deliberations may be such as will further the interest of your Church, strengthen the bonds of Christian love, and prove to be an inspiration to all other communities.

We are, Dear Brethren,

Fraternally Yours,

Signed by 36 Ministers and Office-bearers.

The Revs. E. Nuttall and L. Nuttall then addressed the Court : and reply was made first by Rev. W. Tees and thereafter in a few words by the Moderator. Rev. T. B. Porteous was called upon by the Moderator to lead in prayer ere the deputation withdrew.

The Clerk read, as the Report of the Church Extension Executive Committee, the Minutes of said Committee during the year that has elapsed since its appointment; among other matters, it was noted that the Committee had made a grant of £10 to Kroonstad, and another of £5 to Sterkstroom, out of the money sent by the Presbyterian Church in Ireland. The Clerk also laid on the table the draft of Rules of Administration which the Committee had been instructed to prepare. The report was received by the General Assembly.

The Order of the day at 12 o'clock was called. Rev. J. Smith moved, and Rev. W. McIntosh seconded :—

That next meeting of General Assembly be held in Bree Street Church, Johannesburg, on a day during the second week of September, 1899, to be fixed by the Arrangements Committee.

It was proposed by Rev. J. McRobert, and seconded by Rev. J. T. Lloyd :—

That the General Assembly meet in Johannesburg during the week beginning 5th November, on a day to be fixed by the Arrangements Committee.

On a vote being taken, the first motion was carried by a majority. It was then put as a substantive motion, and unanimously agreed to.

The General Assembly thereafter adjourned at 12.45, to meet again in the same place at 2.30 p.m. Closed with the Benediction.

SEVENTH SESSION.

Tuesday, 13th Sept.

The General Assembly resumed at 3.15 p.m., and was constituted with prayer by the Right Rev. the Moderator.

The Minutes of the morning session were read and confirmed.

The General Assembly entered on the consideration of the Report of the Executive Committee, specially the recommendation to rescind the resolution adopted last year, which fixed a limit of £7,500 to be reached before the Fund could be operated on; also the draft Rules of Administration prepared by the Executive Committee as instructed by the last General Assembly, and now laid on the table by the Clerk.

It was proposed by the Rev. J. Smith, and seconded by the Rev. W. E. Robertson:—

That the sum of £7,500, specified at last meeting of the General Assembly as that to be reached before the Church Extension Fund is operated on, be reduced to £3,000.

Dr. Brebner proposed that the resolution of last year be rescinded, and the money set free to be operated on, in the way of loans to Extension charges. This was seconded by Mr. Fyfe.

The Moderator was asked to rule whether the General Assembly could rescind a resolution solemnly come to in a previous Assembly without sending notice of the alteration to Presbyteries.

The Moderator ruled that there was no barrier in the Book of Order to the rescinding of a resolution regarding the use of money.

A vote was taken between first and second motions, when the first motion was carried by a majority.

Thereupon it was agreed that the draft Rules for the Administration of the Church Extension Fund, now on the table, together with the additional suggestions read, be sent down to Presbyteries, for consideration and suggestion against next meeting of General Assembly.*

* See Appendix X.

It was moved by the Rev. J. Smith, seconded by Mr. W. J. Dodds, and agreed :—

That it be an injunction from the General Assembly to the several Presbyteries of the Church, to see that the Congregations within their bounds take steps forthwith to raise contributions to the Church Extension Fund; the Presbytery Clerks to be Treasurers, and to report to the Executive Committee.

Mr. Clark, Convener of the Finance Committee, asked and received leave for the Committee to meet during the present Session of the General Assembly.

The Rev. Dr. Soga gave notice of the following motion with regard to the Moderator's visitation during the current year, viz. :—

That the Moderator, during his term of office, be deputed by the General Assembly to visit (1) the South African field for the purpose of encouraging existing congregations in connection with the Presbyterian Church of South Africa, and especially the new Congregations promoted by the Church Extension Committee; and (2) further, that the Moderator visit Great Britain for the purpose of laying the claims of Church Extension in South Africa, and specially the claims of the Church Extension Fund, before the Home Churches.

The General Assembly called for Report on Statistical returns. The Rev. T. B. Porteous made a statement with regard to a few of the totals. Returns had been received from all Congregations in connection with the General Assembly at the 31st March last, with one exception, viz., First Presbyterian Church, Pietermaritzburg. The Rev. J. Smith moved, the Rev. W. McIntosh seconded :—

That the thanks of the General Assembly be accorded to Mr. Porteous, for his diligence in compiling the Statistical returns now presented: that he be requested to complete the same as far as possible, so that there may be a complete record of the state of the Church as at 31st December last, and forward the same to the Clerk of General Assembly for publication in the Blue-book.

Agreed to.

Rev. W. Tees proposed, and Rev. R. B. Douglas seconded, the following motion :—

That the Statistical year be from 1st July to 30th June, and that returns from Congregations be in the hands of the Convener not later than a date to be fixed by the General Assembly.

Rev. C. E. Greenfield moved the previous question, which was seconded by Rev. Dr. Soga.

The ruling of the Moderator was asked with regard to the effect of moving the previous question, —whether any further debate is permitted. The Moderator ruled that only the proposer of a motion, having the right of reply secured, could be heard.

The mover and seconder of the previous question withdrew the motion with permission of the Court.

The vote was then taken on the motion of Mr. Tees, the effect being **that by** a large majority it was negatived.

The General Assembly agreed thereafter to adjourn (5.15 p.m.) till this evening at 7.30 o'clock. Closed with the **Benediction**.

University of Fort Hare
Together in Excellence

EIGHTH SESSION.

Tuesday, 13th Sept.

The General Assembly met again at 7.30 p.m. : the Rt. Rev. the Moderator constituted the Meeting with prayer.

The Minutes of the afternoon's session were read and confirmed.

The consideration of the Statistical returns was resumed, when the Rev. T. Meikle moved—That a new form of Schedule be drawn up, suited to the circumstances of the Native Congregations ; seconded by Rev. W. Turnbull *pro forma*.

It was proposed by Rev. J. Smith, and seconded by Rev. C. E. Greenfield :—

That Mr. Meikle be requested to prepare a draft form of Schedule of Statistics, suitable for Native charges, and forward the same to the Convener against next meeting of General Assembly.

Mr Meikle, with the leave of the General Assem-

bly, withdrew his motion in favour of Mr. Smith's, and the latter was agreed to.

The Report on Intercourse with other Churches was called for, when the Clerk read portions of the letters sent to the General Assemblies and Synods of the Home Churches; and also the various letters received in reply from Conveners and others, and the following official communications:—

SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND.

7, East India Avenue, London, E.C.,

December 27th, 1897.

Committee on Intercourse with Colonial and other Churches.

REVEREND AND DEAR SIR,

The communication which you addressed to Dr. McGaw *re* the formation of the "Presbyterian Church of South Africa" was laid before the Synod's Committee on Intercourse with Colonial and other Churches at its November meeting.

Great satisfaction was expressed that the Union, which had been so long discussed, was now accomplished. The following resolution was heartily and unanimously agreed to:—

"A communication was read from the Rev. John Laing, formerly of Belford, and Clerk of the new General Assembly of the Presbyterian Church of South Africa, regarding the union of the Churches which had recently taken place there. The Conveners, with Dr. Boss, were appointed to draw up and forward to Mr. Laing a response expressing the congratulation of this Committee on the union which had been accomplished in South Africa. It was also agreed to bring the matter under the notice of the Synod in the Annual Report."

In our Report to the Synod of 1898 special reference will be made to the interesting and hopeful condition of the Church in South Africa. We do not know what steps the Synod may be moved to take, but we can assure you in the meantime of our sympathetic and prayerful interest in all that pertains to the welfare of your Church.

We trust that under the Divine guidance, and by mutual consideration, the "colour" difficulty will soon be solved in such a way as shall not only strengthen the ecclesiastical union, but shall also further and commend the Gospel of our Lord Jesus Christ.

It was a happy thought to celebrate the Union by a Thanksgiving Fund devoted to Church Extension, and we hope every success may attend this effort. We shall be glad to receive any further information, and to have from you any practical suggestions as to how we can help you as a Committee or Church. It is our

usage, as a Committee, to furnish Ministers or Probationers who desire to go to the Colonies, and whom we regard as specially adapted for Colonial life and work, with a special Certificate. We shall take opportunity to bring the claims of your young, vigorous, and Missionary Church, from time to time, more prominently before our people.

With fraternal greetings, and prayers for Divine blessing to rest on the Church you represent, we remain, on behalf of the Committee, yours very faithfully,

BENJAMIN BELL, } Joint Conveners of Committee *re*
JAS. MELLIS, } Intercourse with Colonial and
other Churches.

The Rev. John Laing, Clerk of General
Assembly, Presbyterian Church of S. Africa.

SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

At Edinburgh, and within the Synod Hall, Castle Terrace, the 6th day of May, 1898, the Synod met and was constituted.

Inter alia:—The Synod adopted the following letter, and instructed the Clerk to send it to the Clerk of the General Assembly of the Presbyterian Church of South Africa, viz.:—

To the Reverend the Moderator and the Members of the General
Assembly of the Presbyterian Church of South Africa.

DEAR BRETHREN,—The Synod of the United Presbyterian Church has received with much interest and satisfaction your letter of 18th March, 1898, intimating the formation, on the 17th September, 1897, of the Presbyterian Church of South Africa. The Synod has watched with much interest the various efforts which have been made during past years to bring about this Union, and has on more than one occasion, in connection with the Report of its Foreign Mission Board, expressed the earnest hope that it might soon be accomplished.

The Synod is specially gratified to find that the whole of the Presbytery of Kaffraria under its care has gone into the Union, and trusts that the Presbytery of Adelaide, and the other Presbyteries and congregations which have not yet intimated their readiness to enter, will be led to do so without delay.

So far as this Synod is concerned, we can assure you that the fact of such a Union will in no way alter our relations with the congregations which enter into it, nor prevent the continuance to them of aid in their work.

The Synod is aware that the field occupied by the Presbyterian Church of South Africa is an extensive one, and that there are many centres of population in which Colonial congregations may be formed, and many outlying districts in which mission work may be carried on

among the native populations; and the Synod will watch with interest the efforts of the United Church to overtake the work which thus lies before it, with the prayer that upon all such efforts a rich blessing may rest.

The Synod desires to convey to the Assembly its fraternal greetings, and commends them to the guidance and help of the Great Head of the Church.

In name and by authority of the Synod of the United Presbyterian Church, assembled in Edinburgh, Scotland, on this sixth day of May, eighteen hundred and ninety-eight,

WILLIAM BLAIR, Moderator.

THOMAS KENNEDY, Clerk of Synod.

Offices of the Free Church of Scotland,
Edinburgh, 1st July, 1898.

Rev. John Laing, Clerk of the General Assembly of the
Presbyterian Church of South Africa.

MY DEAR SIR,—The letter which you addressed to the Rev. Dr. Macmillan was duly read to the General Assembly on the evening when the Colonial Report was submitted, viz., the 30th of May, and I append extract from the Assembly's deliverance on the Report, bearing on the Union of the Churches in South Africa:—

“The Assembly rejoice to hear of the measure of Union achieved in South Africa, and they hope that the difficulties which stand in the way of its complete realisation may be in due time overcome. Further, the Assembly assure the representatives of the Presbyterian Church of South Africa of their sympathy and their willingness to aid them in the matter of Church Extension, as heretofore, through the Colonial Committee, so far as the funds may be available.”

With all good wishes for the success of your work, I am,
Yours very truly,

GEORGE MILNE RAE,

Secretary.

These communications were received with evidences of pleasure.

The General Assembly called for the Report of the Committee on Church Magazine: the Clerk read a letter from Rev. J. Gray, Convener of Committee, sent along with his Report, which was read by the Clerk. The Convener stated that he had been unable to secure the services of an Editor or Manager, and so had failed to do anything in this matter.

Rev. R. B. Douglas moved that the report be

received, the Committee thanked, and discharged. This was seconded by Rev. C. E. Greenfield, and agreed to.

It was then proposed by Rev. J. Smith :—

That the establishment of a Church Magazine be committed to the Presbytery of Capetown, with the request that they will consider whether it will be possible to have the St. Andrew's Magazine enlarged and adapted to meet the requirements of the whole Church, and take steps to issue a Magazine in that form, or any other deemed suitable, as soon as possible, with the understanding that the General Assembly assumes no financial responsibility in the matter.

This was seconded by Rev. W. E. Robertson.

Rev. Dr Soga proposed :—

That a Committee of three members be appointed to consider the establishment of a Church Magazine, and report at next meeting of General Assembly; said Committee to consist of Rev. Messrs. Tees, McClure, and Douglas, the last named Convener.

This was seconded by Rev. W. Turnbull.

On these two motions being put to the vote, the first was carried by a majority of one. It was then put as a substantive motion, when it was carried by the same majority.

REPORT OF COMMITTEE ON THEOLOGICAL TRAINING.—On behalf of Rev. J. Gray, the Clerk read the Report,* which suggested two courses which might be followed—either an arrangement with the Theological Seminary of the Dutch Reformed Church at Stellenbosch, or one with a minister in Capetown or Johannesburg.

Rev. J. Smith proposed that this Report be referred to Presbyteries for consideration; their deliverances on the subject to be sent in to the Clerk one month before next meeting of General Assembly. The Rev. T. Meikle seconded this proposal, which was agreed to by the General Assembly.

* See Appendix X1.

YEAR BOOK.—The Clerk reported that he had not had material with which to fill a Year Book, and there being no funds nothing had been done in this matter. The General Assembly meanwhile allowed this subject to drop.

CATECHISM FOR CHILDREN.—Rev. J. Smith reported that he had been unable to overtake the work because of his extended engagements in connection with the visitation of the Churches. He suggested the re-appointment of the Committee. Mr. W. E. Moore moved the re-appointment of the Committee, which was seconded by Rev. W. Tees.

Rev. T. Meikle moved that the Committee be thanked and dissolved. Mr. G. S. Suter seconded. A vote having been taken the second motion was carried by a majority.

MINISTERS' WIDOWS' AND ORPHANS' FUND.—Rev. J. Smith gave a sketch of two or three different modes of establishing and managing such a Fund. By request, he read the details of the scheme which had been prepared by him for the Natal Presbytery.

Rev. J. McRobert proposed

That the thanks of the General Assembly be given to Mr. Smith for his diligence in this matter; and that this scheme be sent down to Presbyteries to be considered by them, and that their suggestions on the subject be sent to Mr. Smith at least three months before next General Assembly.

Rev. W. E. Robertson seconded the motion, which was agreed to by the General Assembly.

The General Assembly agreed to adjourn (9.50 p.m.) till to-morrow at 9.30 a.m.

Closed with the Benediction.

NINTH SESSION.

Wednesday, 14th Sept.

The General Assembly resumed its sittings this morning at 9.30 o'clock.

After praise, and reading a portion of Scripture, the Right Rev. the Moderator constituted the meeting with prayer.

The Minutes of last evening's session were read and confirmed.

The General Assembly agreed that the amount collected at the close of the Missionary meeting (£3 16s. 3d) be handed over to the General Treasurer to be placed to the credit of the General Expense Fund.

The General Assembly authorised the Finance Committee to sit at this time for the purpose of completing their report.

The General Assembly called for the Report of the Committee appointed to draft the deliverance on subjects referred to during the Conference on "Life and Work."

Rev. J. J. McClure read the following Report :—

The General Assembly has heard with deep satisfaction of the earnestness and efficiency with which the work of Christ is carried on in the districts where Presbyterian Churches and Missions have been planted.

The Assembly deplores the wide prevalence of certain great evils in the community, by which the work of Christ is hindered. The members of the Church are earnestly entreated to guard, and to bear witness to, the testimony of the Church in regard to these matters, in order that the life of the Church may be kept pure and vigorous.

The Assembly would specially call attention to the evils of intemperance, gambling, and impurity,—sins which are sapping and destroying the lives of thousands of our youthful citizens, and which are a danger to civilised society, especially in the large towns and cities.

In the circumstances of present-day life in South Africa, it is imperative that Temperance agencies should be fostered in each congregation, and that Ministers be enjoined to make frequent reference to the subject of temperance in their public discourses from the pulpit.

The Assembly note with grave concern the habit and spirit of gambling, especially in the form of sweepstakes, which exist, and which lead to dishonesty and fraud, and which are demoralising to character and hostile to the spirit of the Gospel. They would earnestly exhort the people under their charge to foster the spirit of unworldliness, and to set their faces against the mammon-worship which is so prejudicial to all moral growth and high spiritual attainments.

The question of personal purity demands the prayerful consideration of the whole Church. The extent of the social evil in our large centres is appalling, and the conditions of the streets of our cities is far from creditable to those responsible. The Assembly would urge the Ministers of the Church in private and in public to uphold the standard laid down by our Lord in regard to chastity.

The Assembly regret that so many of the members of the Church turn the Sabbath into a day of mere physical pleasure and recreation, and would affectionately urge the duty of Sabbath observance on parents, Sabbath School teachers, and those in charge of the young, in order that the Day of Rest may be preserved as a day of worship and fellowship—a day for the cultivation of the life of the soul.

Amid the excitements of modern life, and in the face of the secularistic spirit which the great material progress of our time seems to foster, the General Assembly is impressed with the absolute necessity of close fellowship with God, of the habitual use of the ordinances of Christ's appointment, of the cultivation of family religion, and of a deeper and fuller surrender of the whole life to the indwelling and energy of the Spirit of Christ.

Rev. J. J. McClure then moved that the Report be received and adopted as the deliverance of the General Assembly. This was seconded by Rev. J. McRoberts, and agreed to.

Rev. John Smith then moved:—

That the thanks of the General Assembly be tendered to the Committee for the very succinct and admirable statement they have prepared; and that the Clerk be instructed to have the deliverance, now presented, typewritten, and a copy sent to every Minister, who

shall be enjoined to read it to his Congregation, permission being given to each Minister to exercise his discretion as to particular points in the deliverance.

This was seconded by Rev. W. McIntosh, and unanimously agreed to.

Rev. T. Meikle, who had given notice that on this Report being presented, he would move :

That a Standing Committee on "Life and Work" be appointed, who shall call for returns from Ministers and Presbyteries, and prepare a report of the same for the General Assembly,

now moved accordingly; the motion was seconded by Rev. R. B. Douglas, and agreed to.

The Selection Committee was instructed to nominate such Standing Committee.

Mr. C. C. Clark gave in the report of the Finance Committee as follows:

September 14th, 1898.

FINANCE COMMITTEE'S REPORT.

Messrs. Clark (Convener), Rutherford, Sinclair, and Dr. Brebner.

The accounts tendered to the Acting Treasurer by the Delegates attending this meeting of the Assembly amount to £239 18s. 9d., payment of which, we have ascertained from a look through the Treasurer's accounts, would exceed by £73 1s. 10d. the sum now standing to the credit of the General Expenses Fund, plus the contributions still outstanding from last year and due for the current year, viz. :—

| | |
|---|------------|
| Amount as <i>per</i> Delegates' accounts | £239 18 9 |
| Amount on hand and in Bank | £109 16 11 |
| „ of arrears | 50 0 0 |
| „ Transferred from Church Extension Fund (Moderator's Expenses) | 6 10 0 |
| | <hr/> |
| | 166 6 11 |
| | <hr/> |
| Deficiency | £73 11 10 |

We beg to submit for consideration the following recommendations, viz. :—

1. That the Delegates' accounts tendered for payment at this meeting, amounting to £239 18s. 9d., be paid out of the funds at present in the Bank, and that the deficiency in the General Expenses Fund be met temporarily from the Church Extension Fund; but in doing this we desire to call the attention of members of the Assembly to the inequality as regards the various accounts handed in.

2. That in future, and until the General Expenses Fund can meet all claims, the following basis should be adopted for payment of travelling expenses in connection with Assembly business:—

(a) The Moderator:—Post-cart fare and 1st class by rail or steamer.

(b) All other Delegates:—Post-cart fare and 2nd class by rail or steamer.

(c) In addition to the above, an allowance, when travelling by rail or post-cart, at the rate of 7s. 6d. *per diem*.

3. That the assessment on each European congregation for the current year be at the rate of two *per centum* instead of one *per centum* on the total income for congregational purposes, in order to clear off the existing deficiency of £73 11s. 10d. in the General Expenses Fund.

4. That all payments should be made to the Treasurer of the General Assembly before the 31st of July annually, to enable the books and accounts to be timely made up and audited.

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C. C. CLARK, Convener.

Mr. Clark moved the adoption of the Report, and this, having been seconded by Mr. W. E. Moore, was agreed to.

It was proposed by Rev. J. W. Stirling, seconded by Rev. J. Smith, and unanimously agreed to:

That Mr. C. C. Clark, Acting Treasurer, who is proceeding to England, receive the General Assembly's commission to appear on behalf of this Church before any meetings of Committees or Commissions which he may be able to attend.

At 11 o'clock, as the Order of the Day, the deputation from the Dutch Reformed Church was received by the General Assembly, the members standing. Rev. J. J. McClure introduced them. The Right Rev. the Moderator welcomed them in the name of the General Assembly.

Rev. C. M. H. Muller, Scriba Synodi, read the

address from the Dutch Reformed Synod of Cape Colony, as follows :—

To the Right Reverend the Moderator, and the members of the General Assembly of the Presbyterian Church of South Africa, assembled at Cape Town :—

Capetown, 1st September, 1898.

DEAR BRETHREN IN CHRIST,—

We, the *Moderamen* of the Dutch Reformed Church, and the Ministers and Elders of the Dutch Reformed Congregations in Capetown and neighbourhood, desire to present to you, on the occasion of your first meeting in Capetown, our very cordial Christian greetings, coupled with the earnest prayer that the blessed Head of the Church may abundantly bless you with wisdom and guidance in all your deliberations.

We have heard with unfeigned pleasure that God has so blessed your efforts in behalf of the Presbyterian cause, that you have been enabled to form yourselves into a General Assembly embracing all the English-speaking Presbyteries and Congregations in South Africa. We assure you that as Presbyterians we welcome, with great satisfaction, the progress of your Church, which, in matters of faith, worship, and government, is one with ours.

The Dutch Reformed Church owes a debt to the Church of Scotland, for having, in time past, supplied it with faithful and devoted men to take upon themselves the Pastoral care of its widely scattered members—men who loyally served the Church, whose names continue to be honoured amongst us, and whose influence upon the morals and the spiritual life of our congregations remains to the present day. We assure you that the Dutch Reformed Church will only be too glad, in case of your need, to show similar kindness to you.

We regret with you that, for the present, it is impossible to have that Union which ought to exist between Churches which are so entirely one, and whose only difference is that they worship in separate languages. In the past, Scotch Ministers and Dutch Congregations have lived together in the tenderest bonds of love, and we believe that it is not impossible for the two Churches to live in the same amicable and brotherly spirit, and to be, unitedly, a powerful means of promoting the temporal and eternal welfare of the people of this country.

Praying that the Spirit of God may be poured out upon your Ministers, Office Bearers, and Congregations, and that you may be abundantly prospered in your labours, we subscribe ourselves, in the bonds of the Gospel,

Yours very respectfully,

(Signed) J. H. HOFMEYER, Moderator Synodi,

followed by the signatures of 14 Ministers and 12 Elders.

Rev. Mr. Muller afterwards addressed the Court in terms of brotherly kindness.

Rev. Dr. Kotze then spoke on behalf of the Dutch Reformed Church Synod, tracing the oneness of origin of their and our Church, and the oneness of the work—each Church owing much to the other; while he extended the congratulations of his Church to the Presbyterian Church of South Africa, expressing the hope that ere long the oneness may be more manifest than it is at present.

Rev. A. J. Steytler then made a few remarks on the influence that Scotch Ministers, in the past, had exercised in this country, and on their Church; and expressed the hope they cherished of co-operation in the efforts to bring about a closer connection between the two churches.

Rev. John Smith was then called upon to reply in the name and on behalf of the General Assembly.

Rev. J. D. Don was also asked to say a few words, and engage in prayer, which he accordingly did. The deputation then withdrew.

After the deputation had left, Rev. J. Smith moved—

That the Dutch Reformed Churches of South Africa, viz., the Synods of Cape Colony, Natal, Orange Free State, and Transvaal, with which this Assembly has already been in communication, be placed on the same footing as the Home Churches named on page 18 *et seq.*, Book of Order.

This was seconded by Rev. T. B. Porteous, and cordially agreed to.

It was immediately thereafter resolved to invite Rev. A. J. Steytler to sit and deliberate with this General Assembly as an associate thereof, as belonging to a Church placed on this footing.

STATISTICS.—Rev. T. B. Porteous read, as requested, the totals in some of the more important items in the Schedule.

| EUROPEAN. | | NATIVE. | |
|----------------------------|--------|-------------------------|--------|
| Congregations | 24 | Congregations | 10 |
| Elders | 101 | Stations | 114 |
| Managers | 208 | Elders | 100 |
| Members | 2,961 | Evangelists | 49 |
| Adherents | 3,046 | Members | 3,778 |
| S.S. Scholars | 2,196 | Candidates | 1,394 |
| Teachers | 228 | Baptisms | 967 |
| Bible Class | 98 | Day Scholars | 2,921 |
| | | Teachers | 86 |
| | | Schools | 47 |
| Collections | £6,224 | Collections | £93 |
| Subscriptions | 3,369 | Subscriptions | £417 |
| Seat Rents | 1,053 | Total Income | £1,494 |
| Total Income from these | 10,703 | Value of Property | £8,990 |
| and other sources | 85,200 | | |
| Value of Property | 18,578 | | |
| Debt on ditto | 6,680 | | |
| Paid off during year | | | |

These were accepted as completing his report. Mr. Porteous then asked to be relieved of his duty as Convener. Rev. J. Laing moved :

That a very cordial vote of thanks be tendered to Mr. Porteous for his labours, and that, according to his request, he be relieved of the Convener'ship, the Rev. J. T. Ferguson of East London being appointed in his stead.

This was seconded by Rev. R. B. Douglas, and agreed to.

It was then moved by the Rev. J. J. McClure :

That the Convener of the Committee on Statistics be hereby instructed to issue Schedules to the Congregations of the Church : that these Schedules when filled up be examined by the several Presbyteries, signed by Moderator and Clerk, if correct, and forwarded to the Convener of the Committee on Statistics, to be presented in printed form to the members of Assembly previous to the annual meeting.

This was seconded by Mr. W. E. Moore, and agreed to.

Mr. C. C. Clark proposed that a sum of £30 be voted to the Clerk as a honorarium for his services rendered during last year ; this was seconded by Rev. W. Tees, and agreed to.

It was agreed to allow the Clerk to employ a typewriter to assist him in overtaking the work of his office.

Permission was asked by the Moderator of the Capetown Presbytery to hold a *pro re natâ* meeting of that Presbytery at 2.30 o'clock this afternoon. On the motion of Rev. W. Turnbull, seconded by Rev. J. McRobert, permission was granted.

The General Assembly adjourned at 12.30 p.m., to meet again at 2.30 p.m.

TENTH SESSION.

Wednesday, 14th Sept.

The General Assembly resumed its sittings at 2.30 p.m. In the necessary absence of the Right Rev. the Moderator, the ex-Moderator, Rev. J. Smith, took the Chair, and constituted the meeting with prayer.

The Minutes of the Morning Session were read and confirmed.

PROPOSED GENERAL FUNDS.—Aged and Infirm Ministers' Fund, and Sustentation Fund. It was resolved that consideration of these should stand down till next General Assembly.

Rev. J. Laing proposed :

That a Committee be now appointed to take into consideration a scheme for the Religious Instruction of Youth throughout this Church; that they prepare such a scheme within the next six months, and forward a copy of the proposals to the Clerk of each Presbytery of the Church for their consideration; and that any amendments or suggestions by Presbyteries shall be reported to the Convener of this Committee one month before the meeting of General Assembly for report thereto, in order that a complete scheme may be adopted by next General Assembly.

This was agreed to.

The following motion was then proposed by Rev. R. B. Douglas, seconded by Rev. J. W. Stirling, viz. :—

That a Sabbath School Committee be appointed, and that the Convener thereof be instructed to correspond with the Secretaries of the Sabbath Schools of the Church, with a view to united action in Missionary work and other ways; as also for the procuring of supplies, as Books, Magazines, Lanterns, &c., for the more efficient carrying on of Sabbath School work.

This was agreed to.

An omission having been notified by the Clerk as having taken place with regard to preaching stations when the Presbytery of Kingwilliamstown was constituted, it was resolved:

That the newly-formed Congregations or Stations at Indwe, Sterkstroom, Cyphergat, and Molteno be committed to the charge of Kingwilliamstown Presbytery: that Cradock be attached to Adelaide Presbytery: and that Naauwpoort and De Aar be in the care of the Orange Free State Presbytery.

The Rev. R. B. Douglas brought forward the question of the adoption of the "Church Hymnary," requesting an explanation of the delay which had occurred in complying with the resolution thereanent passed at last year's meeting of General Assembly. The explanation given was that the musical edition of the Hymnary, of which copies were promised to be sent for distribution, had not yet been published.

It was proposed by Rev. R. B. Douglas, seconded by Rev. C. E. Greenfield:—

That the Assembly resolve to instruct the Clerk to correspond with the Publication Committee, or the publishers of the Church Hymnary, in order to see if it be possible to add the Metrical Psalms, or a selection therefrom, to the book.

This was agreed to.

ARRANGEMENT FOR NOMINATION OF MODERATOR.

—Resolved:

That Presbyteries be asked to nominate the Moderator, and to apprise the Clerk of General Assembly of such nominations not less than one month before the date fixed for the meeting of the General Assembly.

At this point the Right Rev. the Moderator entered the Court and took his place.

The Rev. Dr. Soga proposed the motion of which he had given notice with slight alterations as follows :

That the Moderator during his term of office, and in the interests of the Church Extension Fund, visit the Congregations of the Presbyterian Church of South Africa; and further, visit the Home Churches for the purpose of urging the claims of that Fund.

Mr. Moore seconded the motion.

Rev. John Smith suggested that the two parts of this motion should be taken separately, and he proposed the following in place of the first part thereof, viz. :

That the Moderator be authorised to visit the Congregations that have been formed in the course of the past year, and others that are in process of formation; and also, any places where he may think it advisable to take steps for the establishment of new charges; the expenses incurred by him in the discharge of this duty to be charged to the Church Extension Fund.

Rev. Dr. Soga agreed to withdraw the first part of his motion in favour of this, and seconded the same; the motion was agreed to. Dr. Soga also withdrew the second part of his motion in favour of the following, proposed by Rev. J. Smith, and seconded by Rev. R. B. Douglas :—

That the General Assembly appoint as Deputies to the Home Churches, Revs. Messrs. Lloyd and Stirling, and commission them to endeavour to advocate the claims and needs of the Church Extension Fund, and approach the friends of our Church with a view to obtaining contributions to this Fund; necessary expenses incurred in this service to be defrayed from the Fund.

This was unanimously agreed to.

The Clerk here read a letter from Mr. H. G. Legg with reference to certain property in Capetown used for religious services. The General Assembly agreed to receive the letter, and remitted the same to the Presbytery of Capetown to be dealt with.

The Clerk read the following letter from Rev. A. Vine Hall :

To the Moderator of the Presbyterian Church of South Africa.

DEAR SIR,—Five years ago, the Congregational Church of South Africa, then assembled at Capetown, passed an unanimous resolution expressing its conviction that it would be greatly to the strengthening of Christ's Kingdom in this land if the Presbyterian and Congregational Churches could be more closely united. It was pointed out that there is no longer, as we believe, sufficient reason for the degree of separation which exists. We hold the same faith; our polity has been almost identical—Congregational Churches in this Colony having become more Presbyterian, and Presbyterian Churches more Congregational than in the Home-land.

This is so far recognised by congregations of both denominations that they readily invite Presbyterian or Congregational ministers to their pastorates. That it is recognised by ministers we have many illustrations—brethren working equally well under either the Presbyterian or Congregational system.

These considerations—but above all, the crime against Christ of unnecessary divisions—led the Congregational Union to pass the resolution referred to. My excuse for this letter is that I was requested to communicate the resolution to the Presbyterian Church, and submit the reply to our Union.

I at once consulted with each of the Presbyterian Ministers of Capetown. Each expressed his warm appreciation of the resolution and willingness to work towards such closer union, but explained that until the Presbyterian Churches were formed into one body it would not be possible to bring the matter before the Church as a whole.

As such consolidation is now happily accomplished, may I ask you to bring the question before the General Assembly?

If before September 18th (the date of our next annual meeting) you are able to make any communication regarding it, I will lay such before our Union. I can assure you of a most earnest and affectionate consideration of any practical suggestions.

I ought perhaps to explain that the general feeling among us was that there was no desire that any Presbyterian Church should be less Presbyterian, or Congregational Church less Congregational, but that, as in Switzerland there are various Cantons, having their own internal Government and their own regiments and bands, yet deciding the greatest matters only at a general gathering, and easily recognised as but one nation; so it might be with our Churches, and perhaps, by the blessing of God, some day with all Evangelical Churches in this land, if we (already so nearly one) could so far place the interests of the kingdom first and of denomination second as to set this example.

We do not overlook the unity which already exists, and which the Church Council will use and develop. We rejoice in it, and thank God for it, but we think that none will rest satisfied with that if rightly estimating how precious even such unity is, if clearly seeing the great power unity is giving to the sacerdotal Churches, if truly calculating the strength of forces of worldliness, and if with any real sympathy with our Master's dying prayer that "they all may be one."

We further feel that never will some closer union between our Churches be easier to accomplish than now, ere ruts have been made, or, at any rate, worn too deep. As our Churches grow they will be moved with less ease. Since the resolution referred to, our Church has grown beyond our utmost hopes, and doubtless it is the same with your Church. In Capetown and suburbs alone we have now seven Churches (five English and two native) as compared with two Churches five years ago, and, eight years ago but one—my Church at Claremont being at that time private property. We hope your prosperity has been even greater; but such growth will make the union, now possible, more difficult as time goes on. Large organisations cannot be as nimble as small ones, and become increasingly averse to new ideas.

In conclusion, I am but expressing the sentiments of every Congregational Church in this Colony when I say that we greatly rejoice in your successes, and pray that God's abundant blessing may attend you in all branches of your work, and guide your deliberations now and always, that His Name may be glorified and His Kingdom extended.

Your brother in His service,

A. VINE HALL,
Minister of the Congregational Church, Claremont.

In connection with this letter, it was proposed by Rev. J. Smith, and seconded by Mr. W. E. Moore, as follows:—

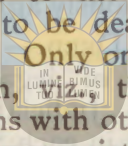
That the General Assembly acknowledge receipt of the communication now read from Rev. A. Vine Hall; reciprocate the fraternal sentiments therein expressed; and since the subject of closer relations between the Presbyterian Church and the Congregational Union is a very large one, they resolve to allow it to lie over till next meeting of General Assembly.

This was unanimously agreed to.

It was also proposed by Rev. C. E. Greenfield, seconded by Rev. J. T. Lloyd:—

That Rev. J. McRobert and Mr. Suter be commissioned to represent this General Assembly at the Congregational Union to meet on the 18th September, and convey the kindly greeting of this Assembly.

This was cordially agreed to.

REVISION OF THE BOOK OF ORDER.—The Report on this subject being called for, the Clerk said that he had received returns from the Clerks of two Presbyteries; and that, from his own consideration of the subject, and some suggestions in one of these reports, he had come to the conclusion that the subject was too vast to be dealt with at this late stage of the meeting.  Only one part required specially to be dealt with, that having reference to the fraternal relations with other Churches, mutual eligibility being as yet non-existent.

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Rev. W. Tees proposed the following motion :

Continue the Committee: re-commit to them in order that a digest of the suggestions may be made, and sent down to Clerks of Presbyteries; and that Clerks be required to send the deliverances of their respective Presbyteries to the Clerk of Assembly at least two months before the next meeting of Assembly, in order that he may have a compact report ready to submit next year.

This was seconded by Rev. J. T. Lloyd, and agreed to.

It was further proposed by Rev. J. J. McClure :

That it be an instruction to the Clerk of General Assembly that he correspond with the Home Churches belonging to the Presbyterian System with reference to the question of mutual eligibility.

This was seconded by Rev. J. T. Lloyd.

A vote being called for, the motion was passed by a majority.

FORMULAS.—The Clerk proposed :—

That the Question 2 in the Formulas for Ordination, Induction, and License, as per pages 103 to 105 of the Book of Order, be adapted to our Constitution by deleting the words from “set forth” to “now more,” and also “Approved by the Synod of 1890,” substituting for this last phrase “Adopted by the first General Assembly, 1897.”

The question will run thus—

(2) Do you sincerely own and believe, as in accordance with Holy Scripture, and will you faithfully teach, the body of Christian doctrine briefly expressed in the XXIV. “Articles of Faith,” adopted by the first General Assembly, 1897.”

Note: In the Formula for Elders on page 106, this form of Question 2 will be used with the omission of Clause 3, “and will you faithfully teach.”

This was unanimously agreed to.

MODEL TRUST DEED.—As this requires the careful consideration of legal advisers, the Clerk recommended that a Judicial Committee of four members (one lawyer in each State), be requested to act as such, and give advice with regard to a Model Trust Deed for this Church. In accordance with this suggestion, the following were appointed, viz.: Mr. W. E. Moore, for Cape Colony; Hon. H. Bale, for Natal; Hon. G. Fraser, for Orange Free State; and Attorney H. Hofmeyr, for Transvaal; and the Clerk was instructed to communicate with these gentlemen informing them of this appointment, and requesting the favour of their services.

The Clerk then read the list of names submitted by the Selection Committee as follows—

CHURCH EXTENSION COMMITTEE.

Adelaide:—Revs. J. Dewar, M.A., and J. McRobert, M.A.;
Capetown:—Rev. J. J. McClure, Messrs. W. M. Cuthbert, A. Bryson, and G. Poole.

Kaffraria:—Revs. J. Auld and P. L. Hunter; R. S. Brownlee, Esq., R.M.

Kingwilliamstown:—Rev. J. T. Ferguson; Messrs. J. O. Patterson, J. W. Weir.

Natal:—Rev. W. Tees; Messrs. Littlejohn, Jas. King, W. Rogerson, and J. Jardine.

Orange Free State:—Rev. D. Guthrie, M.A., Dr. Brebner, Mr. J. Burns Thomson.

Transvaal:—Rev. R. B. Douglas, M.A.; Messrs. Graham, Dodds, and H. Crawford.

MISSION COMMITTEE.

Adelaide:—Revs. J. Black, M.A., and W. Leith; Mr. W. Pringle.

Capetown: Revs. D. Russell and W. Yule; Messrs. J. Barry Low, M.A., W. E. Moore, and D. Officer.

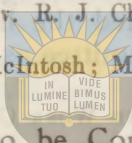
Kaffraria:—Rev. Dr. Soga; Messrs. H. Festiri and J. Botoman.

Kingwilliamstown:—Rev. W. Struthers, M.A.; Messrs. W. Jackson, J. Menzies, and J. Makin.

Natal:—Rev. J. Smith, M.A.; Messrs. J. MacKillican, J. Sinclair, F. Jehan.

Orange Free State:—Rev. R. J. Charlton; Messrs. Fyfe and Meiring.

Transvaal:—Rev. W. McIntosh; Messrs. Hastings and Shepherd, and Rev. R. Shemeld.



The first-named to be Convener in each Presbytery. Regarding each list, it was moved and seconded and agreed to that it be accepted by the Assembly.

The General Assembly adjourned at 5.30 p.m. to meet again at 7.30 p.m.

ELEVENTH SESSION.

Wednesday, Sept. 14th.

The General Assembly resumed its sittings at 7.30 p.m. In the absence of the Right Rev. the Moderator, the Rev. J. Smith took the chair and constituted the meeting with prayer. The Minutes of the afternoon session were read and confirmed.

On the motion of the Rev. J. T. Lloyd, seconded by Rev. J. W. Stirling, it was agreed that the Moderator's closing address be given not later than 8.30 o'clock this evening, as the public were led to expect it at that time.

Rev. T. B. Porteous put a question with regard to the fund from which his expenses in carrying on the work of the Church Extension Committee were to be paid. Mr. W. E. Moore proposed :

That the expenses incurred be met from the Church Extension Fund.

Rev. J. McRobert moved :—

That the Convener's expenses be met from the Church Extension Fund, but, in case of any considerable expenditure, that he previously consult the Conveners in Presbyteries.

Mr. Moore withdrew his motion in favour of this one, which became the finding of the Court.

The Clerk reported the lists of names prepared by the Selection Committee as follows :—


 LIFE AND WORK COMMITTEE.

Adelaide :—Rev. Thos. Meikle.

Capetown :—Rev. W. E. Robertson, Messrs. G. W. Johnston and Patterson. *Together in Excellence*

Kaffraria :—Rev. J. Lundie, M.A.

Kingwilliamstown :—Rev. J. T. Ferguson and Mr. Tudhope.

Natal :—Revs. E. Hewitt, M.A., and W. Turnbull, M.A.

Orange Free State :—Rev. James Craig, B.D. ; Messrs. W. Duncan and C. Van der Reit.

Transvaal :—Revs. Andrew Brown, S. J. Hamilton, B.A., and J. Gray ; Mr. W. McCulloch.

The first-named in each Presbytery to be Convener therein.

SUNDAY SCHOOL AND RELIGIOUS INSTRUCTION OF YOUTH
COMMITTEE.

Adelaide :—Rev. J. McRobert, M.A. ; Capetown :—Rev. D. Russell ; Kaffraria :—Rev. P. L. Hunter, M.A. ; Kingwilliamstown :—Rev. W. Struthers, M.A. ; Natal :—Rev. A. S. MacPhee, B.D. ; Orange Free State :—Rev. D. Guthrie, M.A. ; Transvaal :—Rev. C. E. Greenfield.

These to be Conveners in their own Presbyteries, with power to form working Committees.


The Moderator and Clerk are members of all Standing Committees *ex officiis*.

It was agreed, with regard to all these Standing Committees, that power be given to add to their number as need may be.

The General Assembly appointed the following as General Conveners :—

Church Extension :—Rev. T. B. Porteous, M.A. ; Missions :—Rev. W. A. Soga, M.D. ; Life and Work :—Rev. D Bussell ; Sunday School and Religious Instruction :—Rev. J. McRobert, M.A. ; Statistics :—Rev. J. T. Ferguson.

It was agreed that the appointment of the Church Extension Executive Committee be left in abeyance for the current year.

DELEGATES TO PRESBYTERIAN ALLIANCE.—The General Assembly resolved that the Moderator and Clerk be empowered to  grant commissions to any one or two members (Minister or Elder) who may find themselves able to proceed to U.S.A. to represent this Church at the meeting of the Alliance of the Reformed Churches, holding the Presbyterian System, which is to be held at Washington in September, 1899.

PRINTING. It was agreed that the Proceedings of this General Assembly be printed and distributed, as were those of last year.

Rev. W. McIntosh proposed that the report on Church Extension be printed separately and widely distributed.

The proposition was seconded by Dr. Brebner and agreed to.

COMMITTEE ON PRINTING.—It was agreed to associate Rev. J. Smith and Rev. W. Tees with the Clerk, for the consideration of what should be printed, and to assist in the issue of the Blue Book.

BUTTERWORTH.—An application from the Presbytery of Kaffraria to the Commissioner of Lands asking for a grant of certain erven in the township of Butterworth, for the purpose of erecting on it a

Presbyterian Church and Manse, was laid before the General Assembly, which cordially endorsed the application, and appointed Rev. T. B. Porteous to represent the Assembly in approaching the Commissioner, along with the deputies appointed by the Presbytery of Kaffraria.

The hour appointed for the Moderator's address (8.30) having arrived, the Moderator *pro tem.* requested the Clerk to advise the Moderator of the same.

The Right Rev. the Moderator on entering was received by the members standing, and having taken the chair vacated by Mr. Smith, proceeded to give his closing address.

The General Assembly resolved that this address be printed in the Blue Book.

The Clerk intimated that a Memorial had been sent in by the Presbytery of Capetown from the meeting held this afternoon.

Rev. W. Tees proposed that in considering this Memorial the General Assembly sit in private. Rev. R. B. Douglas seconded the motion, and it was agreed to do so.

The Clerk pointed out that, according to the Standing Orders, all papers intended to be submitted to the General Assembly must be transmitted to the Clerk at least ten days previous to the meeting of General Assembly.

Rev. R. B. Douglas moved that the General Assembly do not see cause to depart from the Standing Orders; this was seconded by Mr. Shepherd.

Rev. J. J. McClure proposed that the Standing Orders be suspended, and that the General Assembly proceed to consider the prayer of the Memorial; Mr. Henry seconded. Mr. McClure was asked to give

his reasons for seeking the suspension of Standing Orders. He embodied them in his motion as follows:

That the Standing Orders be suspended in view of the fact that Mr. D. Officer, the Memorialist, acted in ignorance of the Standing Orders in presenting the Memorial during the meeting of Assembly; also because he expected some definite deliverance on the subject of Theological Training to have been given by the Supreme Court.

Rev. R. B. Douglas then begged leave, with the consent of his seconder, to withdraw his motion. Leave having been granted, the motion of Mr. McClure was agreed to, and the Standing Orders accordingly were suspended.

The Clerk then read the Memorial, duly certified and recommended by the Presbytery of Capetown, of Mr. D. Officer, asking the Presbyterian Church of South Africa to license him as a preacher of the Gospel.

It was agreed to hear the Memorialist in explanation and support of his request before proceeding to a decision. Mr. Officer was thereupon called in, and made a statement as to his reasons for seeking to become a Licentiate of this Church, and for presenting his Memorial at this late stage of the General Assembly's proceedings.

The Memorialist having retired, the Court proceeded to discuss the question of granting the prayer of his Memorial. After lengthened discussion on the merits of the case, Rev. R. B. Douglas moved:—

That the Assembly, while recognising cordially the excellence of Mr. Officer's character, and the success of his work in the cause of Christ, do not see that adequate reason has been brought forward for departing from the rule of the Church with regard to the education of the Ministry.

This was seconded by Rev. W. McIntosh.

It was also proposed by Rev. J. J. McClure:—

That the Memorial of Mr. D. Officer be received by the General Assembly: that the Capetown Presbytery be instructed to license Mr. Officer, after he has satisfied the Presbytery as to his knowledge of English Language and Literature, Biblical History, and Biblical

Theology; together with the elements of Physical and Mental Philosophy: Examiners to be chosen outside the Presbytery.

A vote was taken between these two motions, when 13 voted for the first, and 3 for the second motion. The first motion thereupon became the finding of the Court.

The Rev. John Smith, M.A., who had to leave the Assembly before it concluded, was, previous to taking his departure, accorded a hearty vote of thanks for the great service he had as Moderator rendered the Church during the past year.

The Presbytery of Transvaal was appointed the Arrangements Committee for next General Assembly, the Moderator of Presbytery to be Convener. The Moderator and Clerk of General Assembly are members *ex officio*.

The Rev. R. B. Douglas moved:—

That votes of thanks be accorded to His Worship the Mayor of Capetown for his kind reception of the delegates; to the Arrangements Committee for the pleasant functions arranged by them, especially to the gentlemen who provided the trip round Table Mountain; to friends in Capetown who have entertained the delegates and shown them hospitality; to the Moderator and office-bearers of St. Andrew's Church for the use of the church, and to the Press for the care and attention given to the reporting of the proceedings of the General Assembly.

The motion was carried unanimously, and the Rev. J. J. McClure replied on behalf of the Arrangements Committee.

A hearty vote of thanks was accorded the Clerk of the Assembly (the Rev. John Laing) for the manner in which he had performed his duties.

The Minutes of this session were then read and confirmed.

The Moderator then declared this meeting of the General Assembly dissolved, and appointed the next meeting of the General Assembly to be held in Bree Street Church, Johannesburg, on a day in the

second week of September, 1899, to be fixed by the Arrangements Committee.

The Right Rev. the Moderator then engaged in prayer, and at 11.5 p.m. closed the Assembly with the Benediction.

(Signed) JOHN M. RUSSELL,
Moderator.

JOHN LAING,
Clerk of General Assembly.



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REMITTS TO PRESBYTERIES.

| | | | |
|---|----|------|------|
| Church Extension Fund—Rules of Administration | .. | page | 59 |
| " " Contributions to | .. | .. | " 60 |
| Theological Training | .. | .. | " 65 |
| Ministers' Widows' and Orphans' Fund | .. | .. | " 66 |
| Statistics | .. | .. | " 73 |
| Instruction of Youth | .. | .. | " 74 |
| Nomination of Moderator | .. | .. | " 75 |
| Revision of Book of Order | .. | .. | " 79 |

PRESBYTERIAN CHURCH

CASH ACCOUNT for the Year ending

CHURCH EXTENSION FUND—

1897.

| | | | | | |
|-----------|------------------------------------|-------|-----|----|---|
| Sept. 19. | To Collection—Durban Church | .. .. | £21 | 10 | 9 |
| 22. | To Contributions—Mr. John A. Roger | .. .. | 500 | 0 | 0 |
| " | " Mr. George Roger | .. .. | 500 | 0 | 0 |
| Dec. 16. | " Dr. Soga's Station | .. .. | 3 | 0 | 9 |
| 20. | " Mr. W. Burns Thomson | .. .. | 50 | 0 | 0 |

1898.

| | | | | | |
|-----------|-------------------------------------|-------|-----|----|---|
| Jan. 7. | " Mr. J. O. Patterson | .. .. | 5 | 0 | 0 |
| Feb. 18. | " Rev. W. Girdwood's Station | .. .. | 5 | 0 | 0 |
| " | " Rev. Jas. Davidson's do. | .. .. | 5 | 0 | 0 |
| " | " Rev. A. Welsh's do. | .. .. | 3 | 0 | 0 |
| March 9. | " Port Elizabeth Church | .. .. | 10 | 10 | 0 |
| April 29. | " Mr. E. J. Walters | .. .. | 5 | 0 | 0 |
| " | " Mr. H. Crawford | .. .. | 100 | 0 | 0 |
| May 9. | " Mr. Celliers | .. .. | 2 | 0 | 0 |
| " | " Presbyterian Church of England | .. .. | 10 | 0 | 0 |
| 31. | " Bloemfontein | .. .. | 5 | 0 | 0 |
| June 18. | " Glenthorn | .. .. | 4 | 0 | 0 |

GENERAL EXPENSES FUND—

| | | | | | |
|-----------|--------------------------------|-------|----|----|---|
| Sept. 20. | To Balance brought down | .. .. | 4 | 3 | 1 |
| 24. | Subscription—Mrs. J. A. Mackay | .. .. | 20 | 0 | 0 |
| Oct. 11. | " Howick Church | .. .. | 1 | 0 | 0 |
| " | " St. Andrew's, Capetown | .. .. | 0 | 9 | 0 |
| " | " Cunningham | .. .. | 1 | 10 | 6 |
| Nov. 13. | " Somerville Mission | .. .. | 1 | 0 | 0 |
| 17. | " Dundee and Newcastle | .. .. | 4 | 1 | 0 |
| " | " Berea Church, Durban | .. .. | 6 | 0 | 0 |
| 1898. | | | | | |
| Jan. 22. | " Matjesfontein | .. .. | 1 | 10 | 0 |
| March 14. | " Adelaide | .. .. | 2 | 0 | 0 |
| 16. | " Durban Meeting | .. .. | 2 | 13 | 6 |
| 31. | " Lovedale | .. .. | 2 | 0 | 0 |
| April 18. | " Transvaal | .. .. | 3 | 0 | 0 |
| June 3. | " Upper Umgeni | .. .. | 1 | 10 | 0 |
| 18. | " Glenthorn | .. .. | 1 | 0 | 0 |
| July 23. | " Durban Church | .. .. | 8 | 0 | 0 |

Carry forward £1,288 18 7

OF SOUTH AFRICA. [APPENDIX I.

31st JULY, 1898.

CHURCH EXTENSION FUND—

| | | | | | |
|-------|-----|---|----|----|---|
| 1897. | | | | | |
| Dec. | 22. | By Cash paid per { Pulpit supply for } Rev. J. Laing { Moderator } | £7 | 6 | 9 |
| 1898. | | | | | |
| March | 31. | " " | 2 | 10 | 0 |
| June | 27. | " paid Rev. A. S. McPhee " | 1 | 0 | 0 |
| | 11. | " paid per Rev. J. Laing " | 1 | 3 | 6 |



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GENERAL EXPENSES FUND—

| | | | | | |
|-------|-----|---|-----|----|----|
| Sept. | 24. | By Honorarium to Clerk of Assembly .. | £20 | 0 | 0 |
| Oct. | 14. | " Letter Book—Trunk, &c. | 1 | 2 | 9 |
| | " | " Circulars, paid J. Ramsay | 1 | 0 | 0 |
| | " | " Stamp on Deposit Receipt | 0 | 1 | 7 |
| Dec. | 22. | " Postages, Telegrams, &c. | 2 | 9 | 6 |
| 1898. | | | | | |
| Jan. | 13. | " Illuminated Constitution, Photo, &c. .. | 9 | 5 | 0 |
| | " | " Circulars, &c., paid J. Ramsay | 4 | 14 | 11 |
| | " | " Paid " Natal Advertiser " | 0 | 5 | 0 |
| | " | " Ledger, &c. | 0 | 4 | 6 |
| | " | " Paid Empire Typewriting Co. | 0 | 10 | 0 |
| March | 9. | " Pamphlets, re Church Organisation .. | 1 | 2 | 6 |
| | " | " Frame for Constitution | 4 | 15 | 0 |
| | 31. | " Paid Rev. J. Laing, Petty Expenses .. | 2 | 10 | 0 |
| July | 31. | " Bank Charges | 0 | 8 | 9 |
| | | Carry forward | £60 | 9 | 9 |

Brought forward £1,288 18 7

CHURCH EXTENSION FUND, "SPECIAL"—

1898.

Jan. 13. To Contribution, Irish Church 100 0 0
 March 16. „ Rebate from Indwe Railway 0 16 0

£1,389 14 7

July 31. „ Balance of all Accounts at this date £1,231 8 4



£1,231 8 4

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LEDGER BALANCES

2. Standard Bank £231 8 4
 11.
 21.
 31.
 35. Standard Bank Deposit Account 1,000 0 0
£1,231 8 4

Audited, and found correct,

JOHN SINCLAIR.

15th August, 1898.

Brought forward £60 9 9

CHURCH EXTENSION FUND, "SPECIAL"—

| | | |
|-----------|--|--------------------|
| Jan. 18. | By Fare to East London—Rev. T. B. Porteous | £5 13 0 |
| 22. | „ Expenses do. do. .. | 50 0 0 |
| March 9. | „ „ do. do. .. | 4 17 6 |
| 25. | „ Cable <i>re</i> Bulawayo | 2 3 0 |
| „ | „ Travelling Expenses, Rev. D. Guthrie .. | 4 5 0 |
| 26. | „ Cash paid Mr. Lawrence, Kroonstad .. | 10 0 0 |
| April 29. | „ do. Rev. T. B. Porteous .. | 15 18 0 |
| June 27. | „ do. Rev. R. Sands | 5 0 0 |
| July 31. | „ Balance carried down | 1,231 8 4 |
| | | <u>£1,389 14 7</u> |

| | | |
|----------|--|-------------------|
| July 31. | „ Fixed Deposit in Standard Bank, due 23rd September, 1898 .. | £1,000 0 0 |
| „ | „ Balance in Standard Bank as <i>per</i> Bank Book | 231 8 4 |
| | | <u>£1,231 8 4</u> |

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31st JULY, 1898.

| | |
|--------------------------------------|------------|
| Church Extension Fund | £1,217 1 3 |
| General Expenses Fund | 11 7 7 |
| Church Extension Fund, Special | 2 19 6 |

£1,231 8 4

Pro GEORGE ROGER,

Hon. Treasurer.

T. WOOD BUSH.

APPENDIX II.

Presbyteries and Congregations included in the
Presbyterian Church of South Africa.

PRESBYTERY OF ADELAIDE.

Ordained.

| | | |
|-----------------------------------|---------|--------------------------|
| Rev. THOS. MEIKLE | .. 1893 | .. Adelaide. |
| „ JOHN BLACK, M.A. | .. 1894 | .. Glenthorn, Tarkastad. |
| „ JAS. McROBERT, M.A. | .. 1886 | .. Port Elizabeth. |
| | | „ <i>South End.</i> |
| | | „ <i>Native.</i> |
| „ WM. LEITH | .. 1865 | .. Somerset East. |
| „ JOHN DEWAR, M.A., <i>Clerk.</i> | .. 1872 | .. Tarkastad. |
| | | <i>Cradock.</i> |

PRESBYTERY OF CAPETOWN.

| | | |
|---|------|---|
| Rev. J. M. RUSSELL, M.A., B.D. <i>Clerk</i> | 1872 | } St. Andrew's, Capetown Mowbray Cliftonhill. Gardens. Woodstock. |
| „ D. RUSSELL. | 1884 | |
| „ WM. YULE. | 1882 | |
| „ J. J. McCLURE. | 1883 | |
| „ WM. E. ROBERTSON. | 1890 | |

PRESBYTERY OF KATPRARIA.

| | | |
|--------------------------------|---------|--------------------------|
| Rev. WM. GIRDWOOD. | .. 1861 | .. Tutura, Butterworth |
| „ JAS. DAVIDSON. | .. 1862 | .. M'bulu, Transkei |
| „ JAS. AULD. | .. 1875 | .. Columba, Kentani |
| „ JOHN LUNDIE, M.A. | .. 1877 | .. Malan, Idutywa |
| „ J. W. STIRLING, <i>Clerk</i> | .. 1882 | .. Buchanan, Qumbu |
| „ WM. A. SOGA, M.D. | .. 1885 | .. Miller, Elliotdale |
| „ A. WELSH. | .. 1884 | .. Emgwali, Döhne |
| „ P. L. HUNTER. | .. 1889 | .. Gillespie, Mt. Ayliff |
| „ JOHN SOGA. | .. 1893 | .. MBonda, Mt. Frere |

Butterworth.

PRESBYTERY OF KING WILLIAMSTOWN.

| | | |
|--|---------|---------------------------------------|
| (The Minister, Rev. J. D. DON, is not connected with the Church.)* | 1862 | } St. Andrew's King- williamstown. |
| Rev. J. T. FERGUSON | .. 1884 | |
| | | .. East London, E. |
| | | „ <i>Beach.</i> |
| | | „ <i>Cambridge.</i> |
| | | „ <i>Native.</i> |
| „ WM. STRUTHERS, M.A., <i>Clerk</i> | 1898 | .. East London, W., St. Andrew's. |
| „ A. HANESWORTH. | .. 1872 | .. Alice & Fort Beaufort |

* See p.p. 45-46.

PRESBYTERY OF KINGWILLIAMSTOWN—*Continued.*

Ordained.

| | | | | |
|--------------------------|----|------|----|---------------------|
| Rev. C. W. FLEMING, M.A. | .. | 1898 | .. | <i>Indwe.</i> |
| „ B. C. SANDS, M.A. | .. | 1898 | .. | <i>Sterkstroom.</i> |
| | | | | { <i>Cyphergat</i> |
| | | | | { <i>Molteno</i> |

PRESBYTERY OF NATAL.

| | | | | |
|----------------------------------|----|------|----|---|
| Rev. J. GOULD SMITH. | .. | 1877 | .. | First Presbyterian, Maritzburg |
| „ JOHN SMITH, M.A., <i>Clerk</i> | .. | 1865 | .. | St. John's, Maritzburg |
| „ WM. TEES. | .. | 1874 | .. | Commercial Rd., Durban |
| „ JOHN LAING, B.A. | .. | 1867 | .. | Addington „ |
| „ A. S. MACPHER, M.A., B.D. | .. | 1877 | .. | Berea „ |
| „ E. HEWITT, M.A. | .. | 1892 | .. | Greyville „ |
| „ JNO. COLVILLE, M.A., B.D. | .. | 1893 | .. | Richmond „ |
| „ WM. TURNBULL, M.A. | .. | 1889 | .. | Howick „ |
| „ D. MCFARLANE. | .. | 1891 | .. | Newcastle |
| „ WM. CHRISTISON. | .. | 1896 | .. | Native { <i>Mehlomnyama,</i> <i>Lower Umzim-</i> <i>kulu.</i> |

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PRESBYTERY OF ORANGE FREE STATE.

| | | | | |
|----------------------------------|----|------|----|---------------------------------------|
| Rev. T. B. PORTEOUS, M.A. | .. | 1890 | .. | Harrismith |
| „ D. GUTHRIE, M.A., <i>Clerk</i> | .. | 1896 | .. | Bloemfontein |
| „ R. J. CHARLTON. | .. | 1890 | .. | Kroonstad |
| „ JAS. CRAIG, M.A., B.D. | .. | 1892 | .. | Beaconsfield <i>Jagersfontein.</i> |

PRESBYTERY OF TRANSVAAL.

| | | | | |
|--------------------------------------|----|------|----|---------------------------|
| Rev. J. T. LLOYD. | .. | 1876 | .. | Bree St., Johannesburg |
| „ C. E. GREENFIELD. | .. | 1895 | .. | Boksburg |
| „ WM. MCINTOSH. | .. | 1896 | .. | Germiston |
| „ JAS. GRAY. | .. | 1878 | .. | Pretoria |
| „ ROBT. SHELLED. | .. | | .. | „ Native |
| „ R. B. DOUGLAS, M.A. | .. | 1895 | .. | Jeppetstown, Johannesburg |
| „ ANDREW BROWN. | .. | 1881 | .. | Fordsburg, „ |
| „ S. J. HAMILTON, B.A., <i>Clerk</i> | .. | 1896 | .. | Clifton, Braamfontein |
| „ T. HARVEY JONES, M.A. | .. | 1894 | .. | Bulawayo |

* Preaching Stations or Charges in course of formation are indicated by italics.

ORGANISATION.

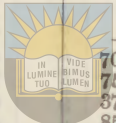
| Presbytery. | Congregation. | Elders. | Managers. | Members. | Adherents. | Baptisms. | S. S. Scholars. | Teachers. | Bible Class. |
|-------------|------------------|---------|-----------|----------|------------|-----------|-----------------|-----------|--------------|
| Capetown | St. Andrews | 7 | 8 | 347 | — | 41 | 195 | 19 | 22 |
| " | Gardens | 2 | 12 | 120 | 200 | 5 | 180 | 18 | — |
| " | Cliftonhill | 4 | 10 | 180 | 50 | 35 | — | 9 | 6 |
| " | Woodstock | 3 | 12 | 156 | 300 | 34 | 231 | 13 | — |
| Natal | Maritzburg First | — | — | — | — | — | — | — | — |
| " | St. John's | 5 | 9 | 242 | 40 | 14 | 125 | 17 | 10 |
| " | Durban | 6 | 11 | 235 | — | 26 | — | 10 | — |
| " | Berea | 6 | 7 | 131 | 80 | 24 | 160 | 17 | — |
| " | Addington | 4 | 9 | 71 | 90 | 8 | 76 | 12 | 6 |
| " | Greyville | 3 | 5 | 61 | 35 | 10 | 101 | 11 | — |
| " | Richmond | 4 | 8 | 82 | 20 | 7 | 29 | 5 | 10 |
| " | Harrismith | 4 | 6 | 90 | 50 | 11 | 70 | 8 | 10 |
| " | Howick | 2 | 10 | 104 | 70 | 8 | — | — | 10 |
| " | Newcastle | 5 | 7 | 105 | 300 | 27 | 65 | 8 | 7 |
| " | Bloemfontein | 3 | 6 | 84 | 100 | — | 90 | 9 | — |
| " | Kroonstadt | 2 | 11 | 40 | 100 | 2 | 40 | 4 | — |
| " | Beaconsfield | 5 | 10 | 50 | 20 | 12 | 103 | 9 | — |
| Transvaal | Johannesburg | 17 | 16 | 356 | 600 | 51 | 122 | 15 | — |
| " | Pretoria | 5 | 9 | 153 | 120 | 30 | 168 | 16 | 7 |
| " | Fordsburg | 5 | 8 | 108 | 131 | 42 | 50 | 10 | 10 |
| " | Jeppetown | 3 | 6 | 94 | 90 | 36 | 84 | 7 | — |
| " | Germistown | 2 | 7 | 67 | — | 20 | 50 | 5 | — |
| " | Clifton | 2 | 12 | 42 | 100 | — | 157 | 18 | — |
| " | Boksburg | 2 | 12 | 43 | 100 | — | 60 | 6 | — |
| | | 101 | 208 | 2,961 | 3,046 | | 2,196 | 228 | 98 |

No settled Minister.
Vacant 8 months.

Total Membership (approximate) 4,270

FINANCE AND PROPERTY.

| Presbytery. | Congregation. | Collection. | Subscriptions. | Seat Rents. | Grants. | Total Income. | Stipend. | Value of Property. | Debt on Property. | Paid off Debt. | Notes. |
|-------------|---------------|-------------|----------------|-------------|-------------------------------------|---------------|----------|--------------------|-------------------|----------------|---|
| | | £ | £ | £ | £ | £ | £ | £ | £ | £ | |
| Capetown | St. Andrews | 550 | 270 | 240 | (Gov.) 200 | 2,291 | 550 M | 6,000 | Nil. | — | |
| " | Gardens | 384 | 263 | 116 | Nil. | 830 | 450 | 2,000 | 350 | 50 | |
| " | Clifton Hill | 173 | 176 | 37 | — | 529 | 300 M | 3,500 | 530 | — | |
| " | Woodstock | 203 | 57 | 66 | — | 620 | 300 M | 3,500 | 400 | 140 | |
| Natal | Maritzburg— | | | | | | | | | | |
| | First | — | — | — | — | — | — | — | — | — | No Return. |
| " | St. Johns | 309 | 260 | — | — | 709 | 400 | 1,500 | Nil. | — | |
| " | Durban | 334 | 149 | 147 | — | 752 | 450 | 8,000 | 1,330 | — | |
| " | Addington | 162 | 61 | 56 | — | 376 | 250 M | 3,400 | Nil. | 27 | |
| " | Berea | 277 | 130 | 153 | — | 858 | 400 | 3,500 | 1,050 | 546 | |
| " | Greyville | 89 | 57 | — | — | 146 | — | 900 | 500 | — | |
| " | Richmond | 38 | 62 | — | — | 126 | — | 1,200 | 100 | — | Vacant. |
| " | Harrismith | 232 | 148 | — | (Gov.) 100 | 521 | 300 M | 3,200 | 900 | — | |
| " | Howick | 55 | 184 | — | — | 279 | 250 | 950 | 300 | 100 | Minister on furlough for some months. |
| Natal | Newcastle | 126 | 137 | — | (Ch. of Scot.) 50 (Gov.) 100 | 314 | 261 | 1,200 | 325 | — | |
| " | Bloemfontein | 275 | 285 | — | (Free Ch.) 50 | 1,500 | 250 M | — | — | — | For 18 months, since formation of charge. |
| " | Beaconsfield | 56 | 19 | — | — | 131 | — | 300 | — | — | For four months since appointing of minister. |
| " | Kroonstad | 221 | 130 | — | { (Gov.) 66 { (Free Ch.) 25 | 400 | 300 M | 980 | 800 | — | Without settled Minister for 12 months since formation. |
| Transvaal | Johannesburg | 1,253 | 105 | 345 | — | 3,145 | 720 M | 17,000 | 7,450 | 1,000 | |
| " | Pretoria | 584 | 343 | — | — | 1,000 | 600 | 4,496 | 1,140 | — | |
| " | Fordsburg | 211 | 74 | 40 | (Free Ch.) 187 (15 mo.) | 3,676 | 420 | 4,000 | 2,198 | 2,780 | Amount for Church building included in Total Income. |
| " | Jeppestone | 245 | 188 | — | (Free Ch.) 200 | 927 | 300 | 2,400 | 800 | 1,507 | |
| " | Germiston | 243 | 77 | — | — | 454 | 300 M | 5,000 | 600 | — | |
| " | Clifton | 148 | 43 | — | (Irish Ch.) 150 (J'burg Ch.) 120 | 1214 | 290 | 1,474 | 600 | 750 | |
| " | Boksburg | 170 | 131 | — | — | 307 | 250 | 1,000 | — | — | |



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NATIVE MISSION. ORGANISATION.

| Presbytery. | Congregations. | Stations. | Elders. | Members. | Candidates. | Baptisms. | Day Scholars. | Teachers. | Schools. | |
|---------------|----------------|------------|------------|-----------|--------------|--------------|---------------|--------------|-----------|-----------|
| Kaffraria | Tutura | 8 | 8 | 337 | 70 | 92 | 308 | 10 | 8 | |
| " | M'bulu | 14 | 24 | 1,040 | 280 | 273 | 650 | 21 | 10 | |
| " | Columba | 16 | 7 | 188 | 93 | 45 | 96 | 6 | 3 | |
| " | Malan | 12 | 12 | 447 | 242 | 87 | 441 | 9 | 5 | |
| " | Buchanan | 17 | 16 | 610 | 237 | 169 | 585 | 19 | 14 | |
| " | Miller | 10 | 5 | 92 | 125 | 28 | 183 | 5 | — | |
| " | Emgwali | 15 | 14 | 324 | 90 | 100 | 300 | 7 | — | |
| " | Gillespie | 8 | 7 | 128 | 82 | 15 | 30 | 1 | 1 | |
| " | MBonda | 13 | 7 | 588 | 245 | 146 | 300 | 7 | 5 | |
| Natal | Mehlomnyama | 1 | — | 14 | — | 6 | 28 | 1 | 1 | |
| Totals | 10 | 114 | 100 | 49 | 3,778 | 1,394 | 967 | 2,921 | 86 | 47 |



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FINANCE.

| Presbytery. | Congregation. | Collections. | Subscriptions. | Total Income. | Value of Property. |
|--------------|----------------|--------------|----------------|---------------|--------------------|
| | | £ | £ | £ | £ |
| Kaffraria .. | Tutura .. | 10 | 42 | 161 | 1,000 |
| " .. | M'bulu .. | 16 | 105 | 120 | 3,000 |
| " .. | Columbo .. | 8 | 39 | 107 | 1,100 |
| " .. | Malan .. | 14 | 46 | 73 | — |
| " .. | Buchanan .. | — | 102 | 102 | 1,000 |
| " .. | Miller .. | 16 | 10 | 490 | 390 |
| " .. | Emgwali .. | — | 60 | 90 | 2,500 |
| " .. | Gillespie .. | 2 | 13 | 16 | — |
| " .. | MBonda .. | — | — | 317 | — |
| Natal .. | Mehломnyama .. | 18 | — | 18 | — |
| | | — | — | — | — |
| Totals | 18 | 93 | 417 | 1,494 | 8,990 |



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APPENDIX IV.

REPORT OF CHURCH EXTENSION COMMITTEE.

The constitution of the Church Extension Committee has prevented any meetings being held, and the Convener has acted, after consultation with the Moderator and Clerk, in accordance with the instructions of last Assembly, in respect of the several matters dealt with in the following report.

For many years past Presbyterianism has made steady progress in South Africa. New congregations have from time to time been formed, and new Presbyteries erected. But it was felt that a really effective Church Extension movement could only be initiated by the Supreme Court of a United Church. The subject received the most earnest attention of the first General Assembly, a Church Extension Committee being appointed and instructed to open up new spheres of work in suitable centres, and take what steps they might think fit to secure the services of probationers and ministers to be at the disposal of the Committee.

There is certainly set before our Church in South Africa an open door. She has a distinct mission in the land; the work to which she is imperatively called cannot be performed by any other branch of the Church of Christ.

The best that our Church can attempt is to bring ordinances within the reach of her own people, and the obligation alone implies that a great field for Church Extension lies before us.

According to the emigration statistics, published in the *Times*, during the five months ending May 31, 1898, 1,457 passengers of Scottish nationality left Great Britain to settle in S. Africa. In that period Scotch people were arriving at the rate of 280 a month. During the same period of five months 701 Scotch settlers arrived in Canada and 409 in Australasia. Thus, while 1,109 Scotch emigrants reached Australasia and Canada during the first five months of the present year, 1,457 Scotch people sought a home in South Africa. In the early months of this year trade in this country was in a depressed state, yet far more people were attracted from Scotland to South Africa than to both the other great British colonies. It may be assumed that the great majority of the Scotch who emigrate to this land were connected with the Presbyterian Church at Home. In attempting to compute the number of Presbyterians who reach S. Africa, we have also to take into account that a good many arrive from the north of Ireland. In proof of this, it may be mentioned that a large proportion of the operatives engaged in the Jagersfontein diamond mine are Irish Presbyterians. In other centres of industry no doubt there are north of Ireland men. It is quite within the mark to say that in each month of the present year there have arrived from Great Britain and Ireland a sufficient number of

Presbyterians to form a fair congregation. Those new arrivals are now scattered over the length and breadth of South Africa. Are they reached by our Church? It should be remembered that for the last twenty years at least a stream of emigration has been steadily flowing from the Home land to this country. It will be acknowledged that our Church fails in her duty if she does not earnestly endeavour to bring her ordinances within the reach of those who were attached to the Presbyterian Church at Home. Are we fully alive to the importance of this special work to which our Church is called?

The Convener of the Church Extension Committee has endeavoured to carry out the instructions of the General Assembly. New fields have been opened up, some of which are already organised as charges or stations, and others are prepared to receive ministers.

For the information of the General Assembly the following particulars are given with respect to the new centres in which the Church is now represented.

The developments in the Presbytery of Capetown, as reported by the Rev. J. M. Russell, are the following:—

MOWBRAY.—1. The opening of a new Church at Mowbray, which is supplied by the ministers of St. Andrew's, Capetown, and worked as a branch of St. Andrew's. The cost was £2,400. 2. The building of a Manse at Mowbray cost £2,000.

GREEN POINT.—3. The purchase by the St. Andrew's Managers of a property at Green Point, on which a Hall for Sunday School work is to be built, and on which a Church can afterwards be erected. The cost of the property, without Hall, was £2,100. Total amount raised on loan by the St. Andrew's Managers for Church Extension during the year—£6,500—of which between five and six hundred pounds have been paid off.

Our Church has now a pioneer minister of what we may hope soon to speak of as the Presbytery of Rhodesia.

BULAWAYO.—About three years ago a Committee of Presbyterians was formed at Bulawayo for the purpose of taking steps to establish a Church. Owing to the outbreak of the native rebellion and the consequent unsettled state of the country, the Committee suspended operations for a period. Later on the movement was resuscitated. Two of the Committee, who had occasion to visit Scotland, were instructed to endeavour to obtain a minister. On their return they recommended that an invitation should be given to the Rev. T. H. Jones, M.A., of the parish of Addiewell. The Convener visited Bulawayo in February. He met the local Committee, and at his suggestion they passed a formal resolution attaching their movement to the Presbyterian Church of S. Africa, and again communicated with Mr. Jones to ascertain decisively whether he accepted their invitation. In due course a favourable reply was received. There is a strong Scotch element in the population of Bulawayo. The Convener preached in

the Wesleyan Church to a large congregation—the majority, he was informed, being Presbyterians. Rev. James Gray, of Pretoria, who inducted Mr. Jones on the 24th of July, reports as follows:—"I met Mr. Jones at Mafeking and accompanied him to the North. We were most cordially met by the Committee on our arrival. The induction service was well attended. On the Wednesday evening following a public meeting was held to welcome the new Minister, and was attended by representatives of every religious denomination in Bulawayo. On Sunday, the 31st, Mr. Jones preached in the morning to a congregation of over 90, and in the evening to about 250. He is a man of whom the best hopes may confidently be entertained."

UMTALI.—A Presbyterian Committee has been formed in Umtali, another important Rhodesian town. Reporting to the Convener, the Secretary of the Umtali Committee writes:—"The amount of liberality that was shown at our first meeting was very encouraging." Correspondence has been opened with a minister at Home, who may in due time be settled at Umtali.

SALISBURY AND GWELO.—The Convener of the Committee is in possession of information with reference to Salisbury and Gwelo which will probably lead to early action in these towns.

PORT ELIZABETH.—The Rev. Jas. McRobert, M.A., reports as follows with regard to a Church Extension Movement at Port Elizabeth:—"I have recommenced a week-night service at the South End, where we have a site and a little Hall. This service has been very encouraging, and at last we have come to the point, after working there intermittently for 30 years, by agreeing to a forward movement. Last Wednesday, at a meeting of the Elders and Managers, we unanimously decided to send Home for a Probationer to start work at the South End. He is in the meantime to be assistant until the cause grows somewhat."

The Committee note with satisfaction the erection of the new Presbytery of the Orange Free State.

BLOEMFONTEIN.—The foundation stone of the Church at Bloemfontein was laid by His Honour President Steyn on August 10th. The estimated cost of the building, which will accommodate 420 worshippers, is £2,200. Of this amount the sum of £1,100 is already in hand.

KROONSTAD, O.F.S.—In August of last year the Convener visited Kroonstad and organised a local Committee with the view of forming a congregation. A stipend guarantee fund was raised, and the Rev. W. J. Warnock, B.D. of the Irish Presbyterian Church, who was residing in the Orange Free State for the benefit of his health, at the invitation of the local Committee, began regular services. In six months the congregation was organised and elders ordained. A stipend of £300, with a Manse, was guaranteed, and a call given to Mr. Warnock. Before intimating his decision, Mr. Warnock returned

to Ireland. Much to the disappointment of the people, he has decided to remain at Home. But another minister of the Irish Church, Rev. R. J. Charlton, has accepted a call from Kroonstad, and has arrived. A commodious Manse has been built, and a suitable site secured for a Church.

JAGERSFONTEIN, O.F.S.—In the month of April the Convener spent a few days at Jagersfontein—famous for its diamond mine. The town had previously been visited by the Rev. David Guthrie, of Bloemfontein, who ascertained that the Presbyterians were numerous, and that there was a desire for the services of a minister. The Convener gave a public lecture, which was well attended, and held a meeting of Presbyterians. Arrangements were completed for the reception of a minister, and it is expected that a man will soon be on the field. Jagersfontein is said to be the most prosperous town in the Orange Free State.

BEACONSFIELD.—It should be mentioned that the charge of Beaconsfield, which was for a considerable period without a minister, has been resuscitated, and is making marked progress under the ministry of the Rev. James Craig, B.D., late of the parish of Whitburn, Scotland. Beaconsfield is attached to the Presbytery of the Orange Free State.

ST. PAUL'S, E. LONDON.—On his journey to Bulawayo the Convener visited several towns in Cape Colony and organised Committees. He spent a few days at E. London with the Rev. J. T. Ferguson, who is full of Church Extension enthusiasm. At the Beach, E. London, a Church and Manse have been built intended to provide ordinances for seaside visitors under the auspices of the Presbytery. The foundation stone of the Church was laid by the Right Rev. the Moderator of the General Assembly.

CAMBRIDGE, E. LONDON.—At Cambridge, a rising suburb, services have also been begun and are well supported.

INDWE.—The new and growing township of Indwe—owing its existence to rich coalfields in the neighbourhood—was next visited. The population of the place—about 500—is largely Scotch, and the proposal to establish a Presbyterian Church was taken up very heartily. There was no resident minister of any denomination in Indwe, and no regular services. A large number of names were enrolled as supporters of the movement, and a stipend was guaranteed, the Convener being requested to obtain a Minister. The Rev. Chas. W. Fleming, B.D., at one time assistant to the Rev. Dr. Stalker, of Glasgow, has now been in charge of Indwe for three months. He was ordained at Bloemfontein before entering on his duties. The Dutch Reformed Church, which is seldom used, has been secured meanwhile for the Presbyterian congregation. In a recent letter to the Convener, Mr. Fleming writes:—"Last Sunday we had excellent congregations, morning and evening. At night, in fact, some people went away, not being able to find room. We have decided to form a roll

of members and apply for admission as a congregation to the Free State Presbytery."

STERKSTROOM, CYPHERGAT, MOLTEÑO.—Sterkstroom, Cyphergat, and Molteno are within easy distance of each other by rail, and together they form a very promising field for a Minister. The Convener visited each of these places, and an influential Committee was formed representing the three localities. It was arranged that the Minister should reside in Sterkstroom, which, with a population of about 800, has had no resident English-speaking Minister. A stipend was guaranteed. The Rev. Robert C. Sands, M.A., a probationer of the U. P. Church of Scotland, who was recommended by Prof. Orr, is now in charge of this interesting field. Writing to the Convener after his second Sunday, he says:—"We had very encouraging meetings. In the morning the attendance was about 50, in the evening about 120. This was the largest attendance that has ever been held in the Schoolroom, and they have had concerts and all kinds of entertainments in the past."

CRADOCK.—Some years ago, Presbyterians, along with others, attempted to form a Union Church in Cradock, the most important town in the midlands. A church was built and united services were held for some time; but eventually the congregation collapsed. The Convener made the acquaintance of a large number of Presbyterians in Cradock, and organised an influential Committee. The Free Church of Scotland guaranteed a stipend of £350, and the Committee invited a minister, who accepted; but, much to their disappointment, owing to unforeseen private circumstances, he had to withdraw. Correspondence has been opened with another Scotch minister, who, it is expected, will accept the appointment.

NAAUWPOORT.—It is a well-known fact that a large proportion of the men employed on the railways of S. Africa are from Scotland. The Convener visited Naaupoort, an important railway centre in Cape Colony. It has a population of about 1,000. Practically, all the men in the place are employed on the Cape Government Railways, and the majority are Scotch. There is a very handsome well-equipped school with about 170 children in attendance, but no church. Occasional Sunday services are held by an Anglican missionary. Our people there have been left as sheep without a shepherd. A well-attended and enthusiastic meeting was held in the School, and a strong Committee appointed, and instructed to take steps to ascertain the strength of the Presbyterians in the town and to raise a guarantee fund. Within a fortnight after his visit the Convener received from the Secretary of the local Committee a guarantee list of between 30 and 40 names of individuals of standing in the place. This was sent Home to the Colonial Committee of the Church of Scotland, who have voted a liberal grant, and are in correspondence with a young Minister, who is expected to accept the appointment.

COLESBERG.—At Colesberg, which can very conveniently be reached from Naaupoort, the Convener found a considerable number of Presbyterians, for whom it is hoped occasional services will be arranged.

MATJESFONTEIN AND TOUWS RIVER.—Monthly services at Matjesfontein and Touws River are held by Mr. D. Officer, Missionary of St. Andrew's, Capetown.

RAILWAY CENTRES.—It is very desirable that other centres on the South African Railway System should be occupied by our Church. Taking the Northern Section of the Cape Railways alone, it has been ascertained that 250 men have Kimberley as head-quarters, 60 are at Mafeking, and 30 at De Aar. The majority of these men are from Scotland and the North of Ireland. Whatever may be done by other Churches and by lay agencies, on our Church rests the responsibility of seeing to it that her ministrations are brought within the reach of the Presbyterian railway officials and their families.

DUNDEE.—In the rising town of Dundee—Presbytery of Natal—services have been held periodically by the Minister of Newcastle. The Presbyterians there now desire to be organised as a distinct congregation, and they have lodged a guarantee list with the Presbytery of Natal, and requested that a Minister be appointed to the charge. With the view of meeting this request, correspondence has been opened with the Colonial Committee of the Free Church of Scotland.

PINETOWN AND WESSEL'S NEK.—At Pinetown, Natal, the Ministers of Durban and others have for some time been holding services, and there is the nucleus of a congregation. At Wessel's Nek steps are being taken to secure a site for a church.

BUTTERWORTH.—A movement has been begun at Butterworth, Transkei, to acquire a site for the purpose of building a Church and Manse.

The Committee would very gratefully acknowledge the liberal assistance which has been received from the Churches at Home. Grants in aid of Church Extension charges have been voted by the Colonial Committees of the three Scottish Presbyterian Churches, the Presbyterian Church of Ireland, and the Presbyterian Church of England. The Scottish and Irish Churches have also appointed Ministers. The Committee desire to mention with special appreciation a grant of £100 from the Irish Church, to be spent on pioneer efforts during the year. This grant enabled the Convener to visit Bulawayo and the various towns mentioned in the Report where local Committees have been organised. Since so many emigrants from Britain are arriving in this country every week, we feel that we can confidently appeal to the Home Churches for assistance in our Church Extension work. Our appeal, we are sure, will not fail to procure a response.

In the course of the year 10 young ordained ministers and six probationers have opened correspondence with the Convener requesting information about the S. African field. Some of these have accepted appointments, and nearly all of them offer their services to the Church. They appear to be men of ability and proved worth.

There are Presbyterians in every part of S. Africa who, although far away from the influences of their old home, have not forgotten the Church of their fathers, and earnestly long to see her ordinances administered in their midst. With cordial appreciation they welcome the efforts we make in their behalf. Many an earnest and accomplished young minister at Home is turning his eyes to S. Africa with the desire in his heart to serve the Master in this land. All the Presbyterian Churches of the Old Country are heartily interested in our movement, and are extending aid to us. The sister Presbyterian Church, the Dutch Reformed Church of S. Africa, from which we are separated only by the difference of language, has shown tokens of cordial sympathy with us, and we feel sure that we have the goodwill of the Evangelical Churches of S. Africa. We have good reason to take courage and go forward with strong faith in our mission.



B. PORTEOUS,
Convener.

APPENDIX V.

University of Fort Hare *Together in Excellence* REPORT OF MISSION COMMITTEE.

The composition of the Mission Committee, appointed at last meeting of the General Assembly, was such as to preclude the possibility of any meeting of the members. This Report is therefore to be taken as the outcome of communications received by the Convener from members of the Committee on points suggested to them or by them—all bearing on the progress of the Gospel among the natives who are within the sphere of our influence as a Church.

There are three points which the Committee deem worthy of the Assembly's consideration with a view possibly to action being taken in connection with some of them at least.

In regard to *overlapping*, it is thought that the General Assembly might approach the other Churches that have Missions in South Africa in order that some understanding might be arrived at, and needless friction and waste of energy and funds be prevented. Action of this kind seems to be specially desirable when new Missions are being planted. In view of the fact that there is still much land to be possessed, the crowding together of agents and agencies is to be deprecated. Conference between the parties interested at the outset might often result, not only in the prevention of trouble, but also in the occupation of new centres which otherwise might be overlooked or neglected. One member of Com-

mittee is of opinion that it is inexpedient to "approach Churches of all kinds on the subject of overlapping. If we go into almost any district in South Africa, someone in the neighbourhood will cry out that we are taking his district from him. Things," he adds, "have just to adjust themselves in the ever-surging tide of human affairs. We can surely use wisdom in each event without giving ourselves away at the start. I am afraid that at times other Churches which see us extending in close proximity to them and vowing that we hate overlapping, will consider us a bit insincere."

In the matter of *discipline* the Committee is of opinion that an effort should be made to bring about an understanding whereby the several Churches shall respect and give effect to decisions and sentences passed by any of them on Church members and natives connected with the Schools and Stations. The following sentences from the communication of one of the members of the Committee will interest the Assembly, and at the same time illustrate the point of discipline now referred to: "We do not know if it would be of any use to draw the Assembly's attention to the evil caused to mission work from the attitude of the Church of England in admitting 'little wives' to the privilege of membership of the Church. The Wesleyans and ourselves are at one in refusing to admit them. A very common thing for 'little wives' who have become converts in connection with our Church is for them to go off to the Church of England where they are at once received, and, of course, the evil does not end there."

The Committee is of opinion that the *imprimatur* of the General Assembly might be given to a *Scheme of Bible Instruction* for the Schools connected with the Mission Congregations of the Church, — the object being, not merely to secure uniformity of teaching, but also to secure for religious teaching the place which it ought to hold in these Schools. Something of this kind is deemed desirable, because it is found that there is a tendency on the part of some teachers to give to religious teaching only a secondary place, owing to the fact that in the Government examinations and reports there is no mention made of that subject.

The following suggestions have been made by members of Committee, and are given here in the words of those who have made them:—

"That each Presbytery be instructed to do its utmost to train both Native and European evangelists to assist in the work, and to secure such salaries for them as shall retain their services."

"That the Assembly create a fund at once (it need not be so very large) to allow of small grants of a few pounds to Missionaries who can plead opportunities of extension if such agents could be given them through this fund."

"That a separate Mission Fund should be instituted for the help of new Stations, creating a fresh channel for any streams of

bounty from the Home Churches, and tending to evoke a missionary spirit in our Congregations. This might ultimately become the central fund for the payment of all Missionaries, if mutual arrangements could be made for the remittances from the U.P. Church passing through the hands of our General Treasurer. There would be a saving to the Missionaries themselves in the way of less commission and banking charges."

It was remitted by the Assembly to the Mission Committee to deal with a suggested transfer of Native Missions carried on by the Free Synod of Kaffraria in Johannesburg, Zoutpansberg and Mashonaland, with power to confer with those interested in these Missions. This matter remains in *statu quo*, nothing having been done in regard to it during the past year.

The attention of the Assembly may be fitly drawn to the fact that Native Mission work is, so to speak, an integral and recognised part of the work of our Church. It is not with us a Foreign Mission: it is in reality a Home Mission, and as such it is not to be relegated to a secondary place in our sympathy or our counsels, in our gifts or our prayers. Besides one whole Presbytery exclusively devoted to work among the native races, there are included in our Church several Missions on a smaller scale, carried on by or under the supervision of several Presbyteries. There is the very interesting and successful Mission which the Presbytery of the Transvaal carries on at Pretoria, the Rev. Robert Shemeld being the Missionary in charge. The congregation is "almost wholly composed of store boys and kitchen Zulus," whose wonderful liberality is a sure index of their appreciation of the benefits conferred on them by the Mission. Natives from the Presbyterian Mission (Free Church) at Zoutpansberg are cared for by the Missionary. It is easy to see how the torch of truth is shaken, and the true light is carried into dark places when these natives are scattered, as they are from time to time, and return to their own homes, some of which are still far removed from the centres of Christianity and civilization. The Presbytery of Natal has had a Mission for several years at Mehlonnyama, Lower Umzumkulu, under the charge of the Rev. W. Christison. This mission is located in the midst of a dense mass of heathenism, and far from any European town or village. The work has been hard, and the missionary's faith and patience have been sorely tried, but results have not been lacking, and a beginning at least has been made in the formation of a native Church with the usual educating and Christianising agencies in connection with it. The Presbyterian Church at Port Elizabeth has a native congregation under its charge, under conditions very similar to those obtaining at Pretoria, giving evidence of also life and promise of development.

The brethren of the Presbytery of Adelaide—whose incorporation with our Church at the second meeting of the General Assembly may be taken for granted—are all engaged directly or

indirectly in mission work among the natives, several of them superintending large and vigorous congregations. Some of their Churches have histories and associations of a very interesting kind with which the Church at large ought to be made acquainted.

In concluding this, the first, and therefore somewhat meagre, Report on the Missions of our Church, it may not be out of place to advert to a topic of special and growing interest and importance in connection with all native mission work in South Africa—I refer to the existence of a feeling of unrest and of a schismatic tendency manifested among the natives connected with not a few of the missions established in various parts of the land. Whatever may be the final outcome of such movements as those of the Ethiopian Church and the African Methodist Episcopal Church of the United States, certain it is that they must cause the missionary brethren some anxiety as to the way in which their congregations will be affected by them. That good may ultimately result from them we may not doubt; but meanwhile the brethren who have to deal with them need our prayers that they may be guided by the spirit of wisdom in all their action regarding them, and that the members of their Churches “may continue in the things which they have learned and been assured of, knowing of whom they have learned them.”

JOHN SMITH, Convener.

University of Fort Hare

APPENDIX VI.

ADDRESS BY THE RETIRING MODERATOR THE RIGHT REV. JOHN SMITH, M.A., PIETERMARITZBURG.

FATHERS AND BRETHREN,—

The time has come for me to demit the honourable office which I was called a year ago to fill. There are many things that I should like to say, and that might be fitly said on this occasion, but I shall not try your patience or trespass on your time by attempting to say all that is in my mind and heart at this moment. Allow me again to express my sense of the honour which was done me when I was called to occupy the Chair as the Moderator of the First General Assembly of our Church, and my sense also of the kindness and forbearance which I have experienced, not only at the last meeting of the Assembly, but also throughout the year, in the course of which it has been my great privilege to do some humble, and I hope some useful, work in the service of our Church. Those of us who were present at the Durban Assembly will easily recall with gratitude and satisfaction the spirit of unanimity and zeal that pervaded all our meetings, and the work that was there done in the way of laying the foundations of the Presbyterian Church of South Africa. For myself I have felt, and others doubtless have felt with me, that we were then only at the beginning of things, and

though much was done, there remained still very much to be done in connection with the work to which we had set our hands. As the months have passed that feeling has only deepened, and with it has come the conviction that this our second General Assembly must prove to be in some respects of perhaps even greater moment and interest than the first one. We are now met at the oldest centre of of Presbyterianism in South Africa—at the place where the project for the union of our Churches had its inception, and where, too, it should be noted, the project for union received no small impetus from the advocacy and counsels of the Rev. Dr. Mathews, whose world-wide labours in the cause of Presbyterian Union are known and highly appreciated in all branches of our Communion. At this centre, too, as we all know, Presbyterianism within the last few years has renewed its youth like the eagles', and given signs of life and vigour which have been a cause of admiration and rejoicing to us all.

We are now met to confirm, in a sense, what we did a year ago when the union of our Presbyteries and Congregations was consummated, to take account of the progress made in the course of the year, and to take counsel together touching the further consolidation and development of the Church ^{WIPSA} our affection in her various interests and departments of ^{UNION} life and work. Shall we find reason to-day to say that the formation of this Union was premature? Has the spirit of enthusiasm with which we began passed away like the early dew? Is the record of the past year one of stagnation or failure? An emphatic ^{UNIVERSITY OF FORT HARE} No, I am confident, is the answer which we must give humbly and thankfully to those and all such-like questions. With the pleasure of having had a hand in the formation of our United Church, there has come to all of us, I trust, a feeling of responsibility for the forth-putting of our best endeavours for its maintenance and expansion. In the growth of what may be called (to use a happy phrase of Dr. Marcus Dods's) "a corporate consciousness in the Church," and in the faithful discharge of our duties to one another and to them that are without, will be found the best, and indeed the only valid, justification of our assumption of the name of the Presbyterian Church of South Africa.

The Report which the Convener of the Church Extension Committee will present to you will, I am sure, be received with no ordinary feelings of satisfaction; it will show what splendid service our brother has done in the department committed to him; and will reveal possibilities and demands for the development of our work as a Church far beyond what had entered the minds of many of us before.

With respect to the Visitation of Churches which the General Assembly was pleased to ask me in my official capacity to undertake, I may be permitted here to say that, while it was with fear and trembling that I entered on that work—for it was a new thing in my experience as well as in the history of our Church in South Africa

—yet the kindness and sympathy and co-operation of all the brethren and the interest manifested by the congregations made my task comparatively easy; under these conditions the discharge of my duty became to me a pleasure and a means of grace. Best of all, I have reason to believe that the visitation was not unacceptable to the churches visited, nor altogether fruitless as regards the purposes which it was designed to serve—namely, to create the “corporate consciousness,” to foster the spirit of union among the far-scattered sections of our Church, and to remove the misapprehensions and difficulties regarding the scope and effects of our union that still remained in some quarters. Of it all, conscious as I am of having failed to make as much of it as I might have done, and perhaps could do if the thing were to do again, let the Church have the benefit and God the glory.

My last words from this chair must be words of good cheer. Brethren, we are saved by hope, and in hope we must find the inspiration and support of all our work. The future is ours, and we may face it with the firm conviction that our Lord is with us according to His promise, and all the fulness of His grace is available for us for the work to which He has called us in this great and ever enlarging field. It is surely no presumption on our part if we cherish the expectation, as we humbly but confidently do, that our Church will grow in the coming years and prove itself one of the great agencies for holding and winning the world for Christ. We have seen the “elimination of the sealed call” in great measure so far as Presbyterianism in South Africa is concerned: and now with the blessing of God on our Union and on our efforts as a United Church, may we not confidently hope that we shall be permitted to bear our share of the toil and travail with which in this land, as in others, the empire of truth and righteousness and love is to be extended and established? My hope of this is so confident that I am disposed to envy the men who in the coming century are likely to live to see and labour in a great and powerful Christian Church, holding fast the principles to which we bear witness and covering with its congregations, its missions, its influence, the whole of South Africa from the Cape to the Zambesi. To the East we turn the prow of our late-launched vessel, and to our Church we will apply (but in a higher sense than he meant them) the spirited lines of America’s greatest poet, addressed to the “Ship of State,” the “Union Strong and Great”:

We know what Master laid thy keel,
 What workmen wrought thy ribs of steel,
 Who made each mast, and sail, and rope,
 What anvils rang, what hammers beat
 In what a forge and what a heat,
 Were shaped the anchors of thy hope!

We may indeed have to encounter adverse winds and currents

in the days before us ; faith and courage and hope may all be sorely tried ; but—

Fear not each sudden sound and shock,
 'Tis of the wave, and not the rock ;
 'Tis but the flapping of the sail,
 And not a rent made by the gale !
 In spite of rock and tempest's roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea !
 Our hearts, our hopes, are all with Thee :
 Our hearts, our hopes, our prayers, our tears,
 Our faith, triumphant o'er our fears,
 Are all with Thee—are all with Thee.

(*St. Andrew's Presbyterian Magazine, October, 1898.*)

APPENDIX VII.

OPENING ADDRESS BY THE MODERATOR THE RIGHT REV.

J. M. RUSSELL, B.D.

FATHERS AND BRETHREN,

My first duty this evening is to thank you for the honour which you have conferred upon me in electing me to the Moderator's chair of this Assembly.

This honour has not been of my seeking, and I do not desire to accept it as a merely personal matter. I regard it rather as a token of your satisfaction with the Church Extension work which has taken place in this City and neighbourhood within the past fifteen years, whereby the original congregation of St. Andrew's has developed into a Presbytery of five Churches. The commencement and early nurture of all the four new Churches have been due to the action and support of the St. Andrew's congregation, and my chief satisfaction in receiving the honour of being appointed the second Moderator of the Presbyterian Church of South Africa is that thereby the work of this congregation and of this Presbytery is recognised, as well as any part which I may have had in what has been accomplished.

In the discharge of the duties of this office I shall rely very much upon your kind help and forbearance, and my great desire will be, in dependence on the presence and guidance of the Master himself, to be of some service to the Assembly and to the Church in the position to which I have been called.

It gives me great pleasure to welcome this Assembly to Capetown, and to this the oldest Presbyterian Church in South Africa.

The movement which has resulted in the formation of a General Assembly originated in a resolution carried unanimously in this Church on the 19th April, 1892, inviting delegates to a Conference at Kimberley to consider the subject of Presbyterian Union. At

that Conference, which was held in October, 1892, the Confederate Council was formed, which, after five years of negotiations, came to a happy end last year by the formation of the General Assembly.

Our interest, therefore, in the negotiations for union, and in the formation of the General Assembly, has been keen and sympathetic, and we trust that this meeting in Capetown will result in real progress in building up the work of our Church, and in much encouragement and quickening and blessing throughout our congregations.

I would remind you that the Presbyterian Church did not come to this country merely to uphold a theory of Church government. British Presbyterianism originally came to South Africa as a mission to the heathen. Its first workers, the Rev. W. R. Thomson and Mr. John Bennie, arrived in 1821, and these brethren, with the Rev. John Ross, who arrived two years after them, formed the first Presbytery in January, 1824—74 years ago.

This fact, that our Church came here originally to bring the Gospel to the heathen, deserves to be kept in remembrance, as also the fact that the first workers did not come officially from Church or General Assembly, but from the Glasgow Missionary Society,—a Society which owed its existence to the revival of evangelical religion and consequent missionary awakening which gave rise to all the great Missionary Societies of the end of the last century.

When we turn to our Colonial congregations we find that grants-in-aid from the Home Churches have formed an important part in starting a great many of them. On the part of the membership of the Home Churches generally, it must be confessed that there has not been that sense of responsibility for the religious welfare of their own kith and kin going abroad which might have been expected. But the Home Committees have always been anxious to give grants-in-aid to Colonial Presbyterians who were willing to organise Churches. And in this connection, special mention must be made of the generous help given for so many years out of a limited income by the Colonial Committee of the Free Church of Scotland. Acknowledgment must also be made of the debt which many Colonial congregations owe to the sympathy and advice and help of missionaries and of friends of missions. And now in connection with the formation of our General Assembly, one of the great tokens of encouragement is that so many Home Churches are responding to our appeal for help.

In this Colonial sphere we hear the call for service. From various quarters of the land we hear the demand of Presbyterians for the ordinances of their own Church, and this shows us, if we still needed to have the fact shown to us, that we have a sphere of labour which it is our duty to enter upon, a service in the Gospel which we are specially called upon to render, and we cannot neglect without unfaithfulness. It is not a question of mere Presbyterianism,—it is a question of entering on or neglecting fields of labour

to which the Presbyterian Church is specially called, and in which that Church will be welcomed as no other Church can be. And shall we not say that our General Assembly has been formed for such a time as this, when new communities are being formed, and these calls for Gospel ordinances come to us.

In seeking to respond to these calls for service, we are not to forget that our great aim is not to extend a denomination, but to work for Christ and His kingdom. The ambassador of Christ must work for his Master and take his orders from Him, and minister to all who come to him, not in the name of a denomination, but in the name of Christ. He must show that his message is the message for the whole world, and that his aim is to preach Christ and to share in the privilege of extending His kingdom among men. Moreover, in this work we are not to forget that we are part of the Catholic Church of Christ, one in Him with all who love Him. We rejoice that in these days so many Churches are drawing closer to each other, showing thereby the supreme character of the love of Christ and of the faith in His cross.

But while our aim and motive is not a theory of Church government, but the glory of God and the extension of His kingdom, we yet consider a proper and scriptural system of Church government of great value. And we value our Presbyterian system not only because we consider it to be scriptural, and not only because of its traditional associations, but also because of its proved efficiency in guarding against error and superstition, while giving that combination of forces which is so necessary in order to overtake the work which the Church as a whole ought to do. As Dr. Rainy said in his reply to Dean Stanley regarding the Covenanters:—"The earnestness with which Presbyterianism is maintained was due to something else besides the confidence men had in their theoretical conclusions about Church government. Everything that is theoretically good and true has its witness in itself, from which it receives daily confirmation. So it was with Presbyterianism. Presbyterianism meant organised life, regulated distribution of forces, graduated recognition of gifts, freedom to discuss, authority to control, agency to administer. . . . Presbyterianism is a system for a free people that love a regulated, a self-regulating freedom—a people independent yet patient, considerate, trusting much to the process of discussion and consultation, and more to the promised aid of a much-forgiving and watchful Lord. . . . Our fathers felt instinctively that the changes thrust upon them threatened to suppress great elements of good, . . . not mere forms alone, but the life which these forms nourished and expressed."

Then our Church has been characterised not only by its form of government, but also by having a Confession of the Church's faith. Every Christian has a creed, because without a creed no one can be a Christian; and every Church has a creed,

whether long or short, whether written or not written. Presbyterians consider it right to have the Church's faith expressed and confessed, and they consider that the profession of the Church's faith serves important purposes. How far the Confession should go into details is an important question, but it should certainly include and guard those truths which Luthardt calls saving. The faith which the Church professes in the service of Christ must have in it power to convert by the Holy Ghost. It must not be a mere philosophy to theorise about difficulties. It must stand this utilitarian test of the power to convert real sinners, and to save them from sin's power. If the Church has no message which can do this, it can never be the means of regenerating men. And to us it is a great strength and encouragement that Presbyterians like Professors Davidson and Robertson Smith and others who have stood in the front rank of Biblical scholars, have yet remained thoroughly loyal to the evangelical faith.

Now we may be met by the criticism that Church organisation cannot supply the place of power from on high, or of prayer and labour on our part. I do not think that any of us has ever supposed that organisation could supply the place of these things. We hope that our organisation, properly used, will enable us to guard against various evils, and to do things decently and in order, but we do not expect it to supply the place of faith and life and prayer and holiness. What we in this Assembly rejoice in at this time with regard to the arrangement of our organisation is that it enables us to combine together for God's work and service according to His word. One special ground of rejoicing is that in this united Church all branches of the Presbyterian family meet together on one platform. It is a great joy to meet in our South African Church life representatives of all the Presbyterian Churches of Scotland as well as of the Churches of Ireland, England, Wales, America, and Australasia, worshipping with earnest Presbyterians who claim this as the land of their birth. Another thing in which we rejoice is that through our union as a General Assembly our European congregations will be brought more directly into touch with the Mission Field, and thus will realise more fully their part in the command of our Lord to preach the Gospel to every creature. And to-night we welcome very cordially the representatives of Native Churches who are members of this Assembly. Since our General Assembly met last year two men have been called Home who rendered eminent services to the Mission cause in South Africa. The first was Dr. Bryce Ross, of Pirie, son of the Rev. John Ross, who, in 1824, joined in forming the first Presbytery in South Africa. For 48 years Dr. Bryce Ross laboured in the cause of Christ in Kaffraria. He preached Kafir with great power, and had an influence among the Kafirs which few Europeans have possessed. One of the great services of his life was the help he gave in the

revision of the Kafir Bible. The other mission worker taken to his reward was Prof. Andrew Smith, of Lovedale, a man of learning and genius, who exercised a strong religious influence over his pupils, and who, notwithstanding his unpractical turn of mind, was a teacher of rare excellence and success. The memories of such will be an heritage in this land.

Fathers and Brethren, in this Assembly we shall have to consider matters of great importance to the extension of God's work in this land. And, from the scattered character of the population, there are special difficulties in connection with that work. But we have good cause to go forward in faith and hope and courage. We have God with us, and the promise of God with us, and through faith in Him, we shall be helped in all our work. And, "Now, unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."



APPENDIX VIII.

MISSIONARY MEETING.

University of Fort Hare
Together in Excellence Monday, 12th Sept.

In the evening a missionary meeting was held, at which there was a good attendance, considering the inclement weather. The Right Rev. the Moderator (Rev. J. M. Russell, B.D.) occupied the chair.

The Rev. J. W. Stirling, of East Griqualand, first addressed the gathering, and concluded his interesting remarks on mission work in his district by narrating an incident illustrating the great power for good religion exerted over the native.

Rev. T. Meikle, of Adelaide, said he was sent out to the European congregation, but in addition to that he had to undertake the superintendence of the native congregation in his district. In the course of his remarks he said that for some things he really loved and respected the members of the Mission Church more than he did some of the members of his European congregation. He found, for instance, that the natives were more ready to give of their time and their money to the work of the Church, and they found the elders always ready to stand up and engage in prayer, while elders, deacons, and workers were always prepared to testify as to what had been done for them. After referring to the eagerness with which the natives embraced the opportunity of securing education in schools, he concluded by urging upon the Presbyterians of large towns like Capetown to see that native Presbyterians who came here in search

of work did not lapse from their Christianity, or join other religious bodies for want of facilities to remain attached to their own Church.

MEDICAL MISSIONS.

The next speaker was the Rev. Dr. Soga, who took for his subject Medical Missions, and commenced by saying he believed he was in the position of being the first medical missionary connected with the Presbyterian Church of South Africa, although, of course, not first Presbyterian medical missionary sent out here, for they had the medical mission started at Lovedale, and the great work done among the Zulus during the last thirty years at Dr. Dalzell's mission in Natal. Dr. Soga went on to explain how they looked not only after the bodily but the spiritual welfare of the native people. Natives from all parts of the country came to his mission station at Miller, in Bomvanaland, and they had a rule that medicine was only given to those people who attended the morning service and answered the roll-call. When the mission started they gave the medicine free, but it was soon found that that did not work, because people thought more of a thing they had to pay for. The mission had thus become self-supporting, although the charges made for medicine only ranged from nothing up to 1s. 6d. The highest charge made was 1s. 6d., and that was for an eight-ounce bottle, the same as that for which a charge of 4s. 6d. was made in Capetown. But that 1s. 6d. more than paid for the medicine contained in the bottle, and they gave the water for nothing. (Laughter.) Dr. Soga went on to speak of the increase in the number of people who made use of the station, the number having increased from something like 1,000 when he first took it over, to between 4,000 and 5,000 last year, and during the past ten months the number of cases treated was 6,333. At the mission-station they had not the numerous appliances at their hand that doctors in large towns had, and to illustrate the way in which they had to exercise their ingenuity in procuring make-shifts, he described a case where one of the Cape Mounted Rifles, while with his comrades near the mission-station, got his arm fractured. He (Dr. Soga) had no splints at hand, but an excellent substitute was found in the bark of the mimosa tree, which answered the purpose so well that when the man went to Umtata the doctors there would not shift it for proper splints, and he had since been informed that the result was a beautiful union.

DECIMATION OF THE NATIVES.

Speaking of the diseases most prevalent among the natives, Dr. Soga said that many of the cases were of lung disease. He rather feared that the natives would be decimated by the scourge of consumption, for that disease was making terrible havoc among them. One of the reasons was the form of hut which the natives occupied, and their habit of sleeping on damp floors. Then they covered themselves

entirely with blankets, so that when they went out they caught a chill, and then because they did not feed or take care of themselves properly, when consumption attacked them they went very rapidly. Dr. Soga concluded by describing how the dislike of the natives to submit to operations under chloroform had been overcome, and also the great faith they put in missionary doctors.

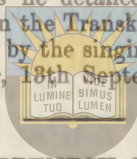
Henry Festiri and J. Koboka, two native elders, then addressed the meeting, describing in simple but telling language their work among their fellow-countrymen.

After the Rev. Mr. Tees had given a graphic description of the work at the mission-station, 116 miles from Durban, connected with the Presbytery of Natal,

The Rev. Mr. Smith (ex-Moderator), on behalf of all present, tendered thanks to the speakers for their addresses, and spoke words of encouragement to the missionaries to go forward in their good work. During his remarks he detailed his own experience of the work during a recent tour in the Transkei.

The proceedings closed by the singing of a hymn and prayer.

(Cape Times, 18th September, 1898.)



APPENDIX IX.

University of Fort Hare

CLOSING ADDRESS BY THE REVEREND THE MODERATOR.

FATHERS AND BRETHREN,—

We have now come to the close of this Second General Assembly of our Church, and I desire to express to you my gratitude for the great kindness which I have experienced at your hands throughout our deliberations.

I think it will be admitted on all hands that the feature which has mainly characterised our Assembly has been the large amount of successful work which has been reported to us as having been accomplished during the past year, and I think it will also be admitted that the greater part of that work would not have been attempted had the General Assembly not been formed. The Convener of the Church Extension Committee told us of eleven new charges or extensions of work started, or in process of being organised, in connection with our Church during the year. These are the following:—Bulawayo, where a Minister has been settled; Dundee in Natal, the congregation of which has sent Home for a Minister; Port Elizabeth, where the Presbyterian Church has decided to get an Assistant to conduct services and to carry on work at the South End; Mowbray, where a Church and Manse have been built, and full services maintained by the Ministers of St. Andrew's, Capetown; Kroonstad, the Minister elect of which we have had the pleasure of having associated with us in this Assembly; Jagersfontein where a Committee has been

formed, and negotiations entered on with a Minister with a view to his settlement; Indwe, where the Rev. C. W. Flemming, M.A., has begun to organise a Church, having been ordained to this work by the Presbytery of Natal; Sterkstroom, with Cyphergat and Moltenó, where the Rev. R. Sands, M.A., a Licentiate of the U. P. Church, has begun to labour with much encouragement; Naauwport, with Norvals Pont and De Aar, an important junction with a considerable population of railway employees, where a Committee has been formed who are negotiating for a Presbyterian Minister; and Cradock, where the congregation has decided to send Home for a Minister.

In the first four cases mentioned the movements would have gone on even if we had continued without a General Assembly, though in one of them the Convener of the Church Extension Committee gave valuable assistance, but in all the others what has been done has been directly due to the visits of the Convener, and to the grants-in-aid given by the Home Churches in response to the appeal of last General Assembly. A year ago few would have believed it possible for the Presbyterian Church of South Africa to place Ministers in so many new fields either in one year, or in several years. And besides the places mentioned movements in favour of obtaining Presbyterian Ministers are in progress at Gwelo, Salisbury, Umtali, and Butterworth.

After the formation of the General Assembly, assurances of sympathy and of their desire to help were received from all the five principal Presbyterian Churches in the Home country. The Irish Presbyterian Church sent £100 to be spent within the year on pioneer work, and has also paid the expenses of the Minister for Kroonstad and his wife from England. The English Presbyterian Church sent £10. The United Presbyterian Church paid the passage expenses of the Minister for Sterkstroom. The Free Church gave a grant-in-aid for Indwe, and will probably do the same for Cradock. And the Established Church of Scotland gives a grant for Richmond in Natal.

Another important service rendered to the Church during the year was the visitation of our congregations by the Moderator of last Assembly. There can be no doubt but his visits have greatly quickened the sense of oneness and of mutual helpfulness throughout our congregations, making them realise more fully that they belong to one body, and are working together for a common cause in which all are to help. A special duty committed to him was to plead for contributions to the Church Extension Fund of the Assembly, and it is hoped that congregations will respond liberally to the appeals which he made to them. One of the outstanding lessons to be learned from the history of our South African Presbyterian Churches is, that very important results may be achieved by a little help given at the start to enable and encourage Presbyterians in need of ordinances to organise Churches. And if the Church Ex-

entirely with blankets, so that when they went out they caught a chill, and then because they did not feed or take care of themselves properly, when consumption attacked them they went very rapidly. Dr. Soga concluded by describing how the dislike of the natives to submit to operations under chloroform had been overcome, and also the great faith they put in missionary doctors.

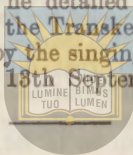
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(*Cape Times*, 13th September, 1898.)



APPENDIX IX.

University of Fort Hare

Together in Excellence

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tension Fund is liberally supported by our congregations so as to make it possible for the Executive to give loans for church building at moderate rates of interest, the help to the cause will be greater than the mere amounts could represent, for by the removal of initial difficulties local parties will be united and encouraged to put forth their best efforts to help themselves.

Another subject of great importance which was forcibly brought to the notice of the representatives of European congregations by our gathering in General Assembly was that of Missions. One peculiarity of our United Church is that the Missions which are now connected with our Assembly are not supported by us or dependent upon us. And from the statements made it would appear that the chief duty of our Church in this respect at present is to provide means of caring for the spiritual and moral interest of the large number of natives who come into our cities in search of work. The Churches at Home may well expect us to do something in this respect, seeing that in these cities there are Ministers or Sessions, or even Presbyteries, who could supervise native agents and help them in endeavouring to look after their countrymen amid their new and often perilous surroundings. Are the Europeans not under special obligation to see to the true welfare of the natives who come to the cities to do their work? Let us hope that the discussion which took place on this subject will lead to active steps being taken that will be a blessing to multitudes of natives.

The Assembly had the pleasure and privilege of receiving a large deputation of Ministers and Office-bearers from sister Churches, and we were glad to acknowledge our oneness in Christ Jesus with all who are united to Him. In this large country our members in many places have been indebted to various denominations for religious ordinances, and though we are now endeavouring to overtake our own work more fully, we know that there is room and need for all Christ's servants to do their part in saving men from ungodliness and sin, and in extending the Kingdom of Christ among those who know him not.

Then we had the special pleasure of receiving a deputation from the Dutch Reformed Church, similar to our own in doctrine and government, though separated from us at present by difference of language. This occasion was felt by many to be almost historic. For the first time the Dutch Church has been able to convey congratulations and assurances of fraternal regard and love to an English-speaking Presbyterian Church in South Africa. And it was most appropriate on such an occasion to place the Dutch Church on the same footing of mutual eligibility towards this Church as the Presbyterian Churches at Home. It seems not too much to say that relations of sympathy and mutual understanding in ecclesiastical matters, and in religious work, between ourselves and the Dutch

Church should tend to promote harmony between the different races in this country, and to further the Kingdom of Jesus Christ.

The benefits of our meeting in General Assembly are not to be measured only by the amount of business which has been overtaken, though that has been considerable.

To meet each other in mutual conference has been a joy and a strength to all of us, and we believe we shall go back to our work with larger thoughts of the mission committed to our Church, and with increased faith, and hope, and new resolution. Then for the congregations in this Presbytery, the visit of the General Assembly has been a matter of deepest interest, and something of the visible appearance of our Church will remain with them, as well as spiritual fruit from what has been told of God's work and God's message.

And throughout all our congregations we trust that the meeting of the General Assembly will promote a sense of oneness, and of mutual helpfulness in the work of God.

Our Church now includes 35 European congregations, seven extension charges, seven preaching stations, and 19 native congregations—in all 68 congregations and 54 ministers, as compared with 34 congregations and 33 ministers included when the General Assembly was formed last year.

We are not a large Church, but we are hopeful and we are going forward. God has done great things for us during the past year, and we have not exhausted His grace. Let prayer be our great weapon in all our work. Ministers are to give themselves to the ministry of the word and to prayer. God not only is, but is the Rewarder of all those who diligently seek Him. The means may seem small, but His power is mighty. "There shall be abundance of corn in the earth upon the tops of the mountains: the fruit thereof shall shake like Lebanon." May the seed sown produce such fruit throughout all our borders. Amen.

APPENDIX X.

CHURCH EXTENSION COMMITTEE.

The Executive Committee appointed by the General Assembly to draft rules for the administration of the Church Extension Fund have agreed to recommend the following general principles. That the objects to which the Church Extension Fund is to be devoted shall be:—

- (1). To aid new Congregations in acquiring sites for, and erecting thereon, Church buildings.
- (2). To aid existing congregations in extending their operations, and Missionaries in developing their work, as in (1).

- (3). To grant a certain proportion for guaranteeing stipends of ministers entering upon work in new districts, when the Fund has attained to such dimensions as will admit of this.

Aid to new, or developments of existing, Congregations will be given:—

- (1). As a free grant in certain proportions to the amount raised by the Congregations applying.
- (2). As a loan, at a nominal rate of interest, repayable by instalments over a specified number of years.

RULES OF ADMINISTRATION OF FUND.

1. That the department of Church Extension shall be conducted in each Presbytery under the superintendence of a special Committee appointed for the purpose, as provided for in the Constitution, which shall endeavour to gather the necessary funds, as far as possible, in its own district.

Further, that the General Assembly's Church Extension Executive Committee shall keep in communication with each Presbytery through its Special Committee regard to the work being done within its bounds, and shall be furnished with a report on the same not later than the last week of the month of July in each year.

2. That while Presbyteries are expected and encouraged to inaugurate Church Extension movements which they deem called for, and warranted by the local circumstances, it is not to be assumed that aid will be furnished in any particular instance until the concurrence of the Assembly's Executive Committee has been secured.

3. That applications for grants (whether in gift or on loan) from this fund be made by means of schedules furnished by the Committee, and accompanied in each case with an extract Minute of Presbytery within whose bounds the Congregation is situated, stating that that application has been carefully enquired into, and is, in the judgment of the Presbytery, in all respects one which the Committee ought to entertain.

4. That every free grant made shall be on the distinct understanding that no mortgage shall be taken on the *site, Church, Hall, or other property*, in respect of which the grant shall have been made, without the sanction of the *Presbytery and the General Assembly's Committee* having been previously obtained, this sanction only to be given on condition of repayment of so much of the grant as shall have already been paid.

The grant in free gift may be again applied for when there is reasonable prospect of the mortgage being paid. Further, this grant in free gift will not be invalidated by any grant in loan from this Committee.

5. That a trust deed be executed by which the whole of the Church property is secured to the Presbyterian Church of South Africa, in the simplest terms possible, until a Model Trust Deed has been adopted by the General Assembly; such temporary Trust Deed to be submitted for approval to the Special Committee of the Presbytery, and if possible to the Executive Committee also.

N.B. The Presbytery should set its *imprimatur* on the Trust Deed. When there is no Presbytery, the General Assembly's Executive Committee should be the approving body.

6. That the Executive Committee shall make grants *in gift* on the basis of one-tenth of the entire cost (exclusive of site), the total grant in no case to exceed £300.

7. That no such grant shall be made when the entire cost of Church, Hall, Schoolroom, and Minister's Vestry shall exceed £3,000, unless in cases where there are more than 300 sittings provided.

8. That the free grants made by the Executive Committee be paid as follows:—One-half when half of the entire estimated cost, including site and every probable outlay (less the grant), shall have been *actually received in cash* by the Congregational Treasurer; another quarter when three-fourths of the estimated cost (less the grant) shall have been so received; and the remaining quarter when seven-eighths of the entire actual cost (less the grant) shall have been so received.

N.B. It will not be sufficient that the amount required shall have been *subscribed*; it must have been *actually received*, and a certificate to that effect furnished to the Executive Committee, along with a statement of the exact position of the Church Building Account.

9. That all grants shall be subject to the following limits in regard to time, viz. :—

- (1). That the grants shall lapse entirely
 - (a) If the works shall not be commenced within one year from the date at which a grant is voted.
 - (b) If the Congregation shall not have found themselves able within two years to qualify for at least the first moiety.
- (2) That all claim to any further payment shall cease if the Congregation shall not have qualified for the second payment within five years of the grant being made.
- (3) That all claims shall cease at the end of eight years.
- (4) That, nevertheless, any portion or the whole of the grant may be renewed on fresh application.

10. That grants *on loan* at a rate of interest not exceeding five per cent. (5 %) may be made (in proportion to the cost of the building) after certification by the Presbytery's Committee that the Congregation asking such loan has raised a satisfactory proportion of the amount needed, such proportion being not less than one-half of the actual cost of site and buildings.

11. That no loan shall be deemed payable till the building shall have been completed.

12. That where loans are given at such nominal rate of interest as may be fixed from time to time by the Executive Committee, the following rules be strictly observed, viz. :—

(a) That loans be advanced on *personal security* only, and repayable with the amount of interest in one or more sums, as may be agreed upon, the general plan being for the loans to be returned in equal annual instalments not exceeding eight.

(b) That if the loan be not applied for within one year of the date at which the grant is made, such grant shall lapse, but a renewed application may be made.

FORM OF NOTE.

One (or more) year after date we jointly and severally promise to pay A.B. or order _____ pounds sterling for value received on loan from the Executive Committee of the Church Extension Fund of the Presbyterian Church of South Africa.

Payable at _____ Bank (signed)

These notes must be written on paper with sufficient stamps, and signed by from four to eight persons approved by the Committee of each Presbytery (deacons, managers, trustees, or others), the address of each signer to be added, and also the name and address of the Bank to which the note, when due, may be presented for payment.

JOHN LAING,
Secretary of Committee.

ADDITIONAL SUGGESTIONS.

In cases where the Church Extension work goes on beyond any Presbytery, the Executive Committee might be invested with power to deal with applications. It is conceivable that such cases might arise for several years yet. Of course, such cases should be regarded as exceptions, not as the rule.

The Draft Rules refer only to gifts and loans for buildings in connection with Church Extension. Some provision should be made for gifts in aid of stipends for Ministers, Licentiates, and Evangelists labouring in new centres. An additional clause of a general kind might suffice to cover such cases.

The Capital of the Fund should be distinguished from the Income or Revenue, arising from interest, special donations, &c. The Capital should be utilised only in granting loans; free gifts should come out of Revenue, &c.

Power should be reserved to modify, or even refuse, grants that may be applied for according to the state of the Fund. Clause (6) of the Draft is rather peremptory, and might encourage expectations which the Committee might be unable to meet and satisfy. Priority of application might be taken into account; and in the event of several applications coming in simultaneously, the Committee might have power to divide available funds among them *pro rata*.

These Rules may be altered by the General Assembly from time to time as may be found expedient as the work of Church Extension is developed in South Africa.



APPENDIX XI.

REPORT OF COMMITTEE ON THEOLOGICAL TRAINING.

This Committee has never met. The Convener has conferred with the Moderator (Rev. John Smith, M.A.) on the subject committed to it, has brought it up and had it briefly discussed in the Transvaal Presbytery, and conferred with many brethren interested on the matter. The interests involved have seemed too large and too important to be referred to a scattered Committee without further discussion in, and more specific instructions from, the General Assembly. But it may be said that two possible courses find favour generally, and might profitably be considered.

1. The Presbyterian Church of South Africa might enter into correspondence with the Faculty of the Dutch Reformed Theological Seminary at Stellenbosch to ascertain whether it would be possible and expedient to have our Ministers trained there. Our students could attend the class-lectures. But inasmuch as they might not be sufficiently conversant with Dutch to profit by them, their studies might proceed rather by directed reading and examination than in the ordinary way. A Professor might be appointed and maintained by our own Church, should the number of students warrant the expenditure, who could, in conference with the other Professors, take the oversight of the students. The advantage of this arrangement would be that the students would be in an academic atmosphere, within easy access to a good library of theological literature, be guided in every way by men accustomed to teach and train students, and would attain during their course, in all probability, a working knowledge of Dutch which would be extremely useful anywhere in South Africa.

Or 2, alternately. One of our ministers might be appointed professor to receive the students in his own home for training, as much as possible on the lines of academical usage. The difficulty in this case would be to find a minister with the requisite culture combined with special knowledge whose ministerial work would permit of his giving time to his professorial duties. Perhaps if such an arrangement could be come to with a minister, say in Capetown or Johannesburg, the student might be engaged as a city missionary during the time of his studies. In this case the Assembly would require to insist less on what we call scholarship and more on pastoral ability and facility.

This I am sorry to submit as a Report, but it is the best I can do in the circumstances.

JAMES GRAY.

To the General Assembly of the
Presbyterian Church of South Africa, Capetown.

5th September, 1898.



APPENDIX XII.

University of Fort Hare
(Received subsequent to the meetings of General Assembly.)
Together in Excellence

Government House, Capetown,
17th September, 1898.

SIR,

I am directed by His Excellency the Governor to acknowledge the receipt of your letter of 14th September, forwarding a copy of the Address spoken by the retiring Moderator of the Presbyterian Church of South Africa.

His Excellency has been interested in reading the Address, and desires me to thank you.

I have the honour to be,

Sir,

Your obedient Servant,

O. WALROND,
Private Secretary.

The Reverend John Laing, B.A., Clerk of
General Assembly, Presbyterian Church of South
Africa, St. Andrew's, Capetown.

APPENDIX XIII.

(Received since the close of the General Assembly.)

Southport, England,
September 9th, 1898.

To the Reverend the Moderator and Members of the General
Assembly of the Presbyterian Church of South Africa.

DEAR BRETHREN,

In view of the meeting of your General Assembly, we have been authorised to convey to you an expression of the deep interest with which the Presbyterian Church of England views the development of your Church, and the work it is consequently charging itself with in South Africa. Had it been possible, this greeting would have been communicated to your General Assembly by a duly-appointed deputy from our Church. Having, however, failed to find a brother able to undertake the long journey who could suitably represent us, we beg you to accept this letter in lieu of the living voice. If at any future time we find it possible to commission a representative to your General Assembly, the opportunity will not be lost.

It will interest you to know that our last Synod expressed special interest in the Presbyterian Church of South Africa, and adopted the following minute of regard for it:—

“The Synod rejoices to hear of the Union accomplished last year among Presbyterians in South Africa, and hopes that that Union may before long be a source of strength to the brethren in that land. Following up the decision of last year, it instructs the Committee to make such grants as its funds will allow to the work of Church Extension among Presbyterians in the Colonies.”

We recognise the great importance of the work you are doing in caring for the spiritual interests of immigrant members of the Presbyterian Churches of the Home Country, and we shall ever be ready to acknowledge our debt to you in this oversight of our sons and daughters, both by continued Christian sympathy and by such financial aid as the generosity of our congregations may make possible. We are interested to hear of the growth of the United Church, and trust that it may, by God's blessing, attract to itself Congregations and Presbyteries which did not at first see their way to incorporating Union. We note the promising condition of your Home Mission enterprise, the opening of new stations, and the applications increasingly made to you for Ministers. The organisation of so wide and rapidly increasing work means labour and faith. The energy and spiritual life demanded for this will tend, be it hoped, to the more speedy cementing together of your Church as a whole.

You probably know that, in addition to our great Foreign Mission, and the building and equipment of Westminster College at Cambridge, we have a large Church Extension forward movement on hand. For this latter we are still £20,000 short of the sum of £50,000 which our Synod decided was necessary to meet the needs of our Church in England. These are all serious burdens, yet also high inspirations in the compassing of which we shall value your sympathy and prayer.

We beg to acknowledge your letter to our Moderator, which was duly tabled at our Synod.

Please excuse a delay which we fear may render this communication too late for the meeting of your General Assembly.

On behalf of the Synod of the Presbyterian Church of England, through the authority deputed to its Committee on Intercourse with Colonial and other Churches,

We are, with fraternal regard,

Yours very respectfully,

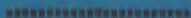
BENJAMIN BELL  Joint Conveners, "Committee
JAS. MELLIS. on Intercourse with Colonial
and other Churches."

9th September, 1898.

University of Fort Hare

Together in Excellence

APPENDICES.



| | Page. |
|--|-------|
| I.—Finances | 88-91 |
| II.—Presbyteries, Congregations and Ministers | 92 |
| III.—General Statistics | 94-97 |
| IV.—Report on Church Extension | 98 |
| V.—Report on Missions | 104 |
| VI.—Address by Retiring Moderator | 107 |
| VII.—Opening Address by Moderator | 110 |
| VIII.—Report of Missionary | 114 |
| IX.—Closing Address by Moderator | 116 |
| X.—Executive Committee | 119 |
| XI.—Report on Theological Training | 123 |
| XII.—Letter of Acknowledgments | 124 |
| XIII.—Letter from the Presbyterian Church of England | 125 |



University of Fort Hare
Together in Excellence

FORM OF A BEQUEST TO THE CHURCH.

I bequeath the sum of

Pounds Sterling, free of Legacy Duty, to "The Pres-

byterian Church of South Africa," to be paid for

the purposes of the said Church to the Treasurer for

the time being thereof, whose Receipt shall be a good

discharge for the same.

Presbyterian Church of South Africa.

REPORT OF CHURCH EXTENSION COMMITTEE.

Presented to the General Assembly at Capetown,
12th September, 1898.

The constitution of the Church Extension Committee has prevented any meetings being held, and the Convener has acted, after consultation with the Moderator and Clerk, in accordance with the instructions of last Assembly, in respect of the several matters dealt with in the following report.

For many years past Presbyterianism has made steady progress in South Africa. New congregations have from time to time been formed, and new Presbyteries erected. But it was felt that a really effective Church Extension movement could only be initiated by the Supreme Court of a United Church. The subject received the most earnest attention of the first General Assembly, a Church Extension Committee being appointed and instructed to open up new spheres of work in suitable centres, and take what steps they might think fit to secure the services of probationers and ministers to be at the disposal of the Committee.

There is certainly set before our Church in South Africa an open door. She has a distinct mission in the land: the work to which she is imperatively called cannot be performed by any other branch of the Church of Christ.

The best that our Church can attempt is to bring ordinances within the reach of her own people, and the obligation alone implies that a great field for Church Extension lies before us.

According to the emigration statistics, published in the *Times*, during the five months ending May 31, 1898, 1,457 passengers of Scottish nationality left Great Britain to settle in S. Africa. In that period Scotch people were arriving at the rate of 280 a month. During the same period of five months 701 Scotch settlers arrived in Canada and 409 in Australasia. Thus, while 1,109 Scotch emigrants reached Australasia and Canada during the first five months of the present year, 1,457 Scotch people sought a home in South Africa. In the early months of this year trade in this country was in a depressed state, yet far more people were attracted from Scotland to

South Africa than to both the other great British colonies. It may be assumed that the great majority of the Scotch who emigrate to this land were connected with the Presbyterian Church at Home. In attempting to compute the number of Presbyterians who reach S. Africa, we have also to take into account that a good many arrive from the north of Ireland. In proof of this, it may be mentioned that a large proportion of the operatives engaged in the Jagersfontein diamond mine are Irish Presbyterians. In other centres of industry no doubt there are north of Ireland men. It is quite within the mark to say that in each month of the present year there have arrived from Great Britain and Ireland a sufficient number of Presbyterians to form a fair congregation. Those new arrivals are now scattered over the length and breadth of South Africa. Are they reached by our Church? It should be remembered that for the last twenty years at least a stream of emigration has been steadily flowing from the Home land to this country. It will be acknowledged that our Church fails in her duty if she does not earnestly endeavour to bring her ordinances within the reach of those who were attached to the Presbyterian Church at Home. Are we fully alive to the importance of this special work to which our Church is called?

The Convener of the Church Extension Committee has endeavoured to carry out the instructions of the General Assembly. New fields have been opened up, some of which are already organised as charges or stations, and others are prepared to receive ministers.

For the information of the General Assembly the following particulars are given with respect to the new centres in which the Church is now represented.

The developments in the Presbytery of Capetown, as reported by the Rev. J. M. Russell, are the following:—

MOWBRAY.—1. The opening of a new Church at Mowbray, which is supplied by the ministers of St. Andrew's, Capetown, and worked as a branch of St. Andrew's. The cost was £2,400. 2. The building of a Manse at Mowbray cost £2,000.

GREEN POINT.—3. The purchase by the St. Andrew's Managers of a property at Green Point, on which a Hall for Sunday School work is to be built, and on which a Church can afterwards be erected. The cost of the property, without Hall, was £2,100. Total amount raised on loan by the St. Andrew's Managers for Church Extension during the year—£6,500—of which between five and six hundred pounds have been paid off.

Our Church has now a pioneer minister of what we may hope soon to speak of as the Presbytery of Rhodesia.

BULAWAYO.—About three years ago a Committee of Presbyterians was formed at Bulawayo for the purpose of taking steps to establish a Church. Owing to the outbreak of the native rebellion and the consequent unsettled state of the country, the Committee suspended operations for a period. Later on the movement was resuscitated. Two of the Committee, who had occasion to visit Scotland, were instructed to endeavour to obtain a minister. On their return they recommended that an invitation should be given to the Rev. T. H. Jones, M.A., of the parish of Addiewell. The Convener visited Bulawayo in February. He met the local Committee, and at his suggestion they passed a formal resolution attaching their movement to the Presbyterian Church of S. Africa, and again communicated with Mr. Jones to ascertain decisively whether he accepted their invitation. In due course a favourable reply was received. There is a strong Scotch element in the population of Bulawayo. The Convener preached in the Wesleyan Church to a large congregation—the majority, he was informed, being Presbyterians. Rev. James Gray, of Pretoria, who inducted Mr. Jones on the 21st of July, reports as follows:—"I met Mr. Jones at Mafeking and accompanied him to the North. We were most cordially met by the Committee on our arrival. The induction service was well attended. On the Wednesday evening following a public meeting was held to welcome the new Minister, and was attended by representatives of every religious denomination in Bulawayo. On Sunday, the 31st, Mr. Jones preached in the morning to a congregation of over 90, and in the evening to about 250. He is a man of whom the best hopes may confidently be entertained."

UMTALI.—A Presbyterian Committee has been formed in Umtali, another important Rhodesian town. Reporting to the Convener, the Secretary of the Umtali Committee writes:—"The amount of liberality that was shown at our first meeting was very encouraging." Correspondence has been opened with a minister at Home, who may in due time be settled at Umtali.

SALISBURY AND GWELO.—The Convener of the Committee is in possession of information with reference to Salisbury and Gwelo which will probably lead to early action in these towns.

PORT ELIZABETH.—The Rev. Jas. McRobert, M.A., reports as follows with regard to a Church Extension Movement at Port Elizabeth:—"I have recommenced a week-night service at the South End, where we have a site and a little Hall. This service has been very encouraging, and at last we have come to the point, after working there intermittently for 30 years, by agreeing to a forward movement.

Last Wednesday, at a meeting of the Elders and Managers, we unanimously decided to send Home for a Probationer to start work at the South End. He is in the meantime to be assistant until the cause grows somewhat."

The Committee note with satisfaction the erection of the new Presbytery of the Orange Free State.

BLOEMFONTEIN.—The foundation stone of the Church at Bloemfontein was laid by His Honour President Steyn on August 10th. The estimated cost of the building, which will accommodate 420 worshippers, is £2,200. Of this amount the sum of £1,100 is already in hand.

KROONSTAD, O.F.S.—In August of last year the Convener visited Kroonstad and organised a local Committee with the view of forming a congregation. A stipend guarantee fund was raised, and the Rev. W. J. Warnock, B.D. of the Irish Presbyterian Church, who was residing in the Orange Free State for the benefit of his health, at the invitation of the local Committee, began regular services. In six months the congregation was organised and elders ordained. A stipend of £300, with a Manse, was guaranteed, and a call given to Mr. Warnock. Before intimating his decision, Mr. Warnock returned to Ireland. Much to the disappointment of the people, he has decided to remain at Home. But another minister of the Irish Church, Rev. R. J. Charlton, has accepted a call from Kroonstad, and has arrived. A commodious Manse has been built, and a suitable site secured for a Church.

JAGERSFONTEIN, O.F.S.—In the month of April the Convener spent a few days at Jagersfontein—famous for its diamond mine. The town had previously been visited by the Rev. David Guthrie, of Bloemfontein, who ascertained that the Presbyterians were numerous, and that there was a desire for the services of a minister. The Convener gave a public lecture, which was well attended, and held a meeting of Presbyterians. Arrangements were completed for the reception of a minister, and it is expected that a man will soon be on the field. Jagersfontein is said to be the most prosperous town in the Orange Free State.

BEACONSFIELD.—It should be mentioned that the charge of Beaconsfield, which was for a considerable period without a minister, has been resuscitated, and is making marked progress under the ministry of the Rev. James Craig, B.D., late of the parish of Whitburn, Scotland. Beaconsfield is attached to the Presbytery of the Orange Free State.

ST. PAUL'S, E. LONDON.—On his journey to Bulawayo the Convener visited several towns in Cape Colony and organised Committees. He spent a few days at E. London with the Rev. J. T. Ferguson, who is full of Church Extension enthusiasm. At the Beach, E. London, a Church and Manse have been built intended to provide ordinances for seaside visitors under the auspices of the Presbytery. The foundation stone of the Church was laid by the Right Rev. the Moderator of the General Assembly.

CAMBRIDGE, E. LONDON.—At Cambridge, a rising suburb, services have also been begun and are well supported.

INDWE.—The new and growing township of Indwe—owing its existence to rich coalfields in the neighbourhood—was next visited. The population of the place—about 500—is largely Scotch, and the proposal to establish a Presbyterian Church was taken up very heartily. There was no resident minister of any denomination in Indwe, and no regular services. A large number of names were enrolled as supporters of the movement, and a stipend was guaranteed, the Convener being requested to obtain a Minister. The Rev. Chas. W. Fleming, B.D., at one time assistant to the Rev. Dr. Stalker, of Glasgow, has now been in charge of Indwe for three months. He was ordained at Bloemfontein before entering on his duties. The Dutch Reformed Church, which is seldom used, has been secured meanwhile for the Presbyterian congregation. In a recent letter to the Convener, Mr. Fleming writes:—"Last Sunday we had excellent congregations, morning and evening. At night, in fact, some people went away, not being able to find room. We have decided to form a roll of members and apply for admission as a congregation to the Free State Presbytery."

STERKSTROOM, CYPHERGAT, MOLTENO.—Sterkstroom, Cyphergat, and Molteno are within easy distance of each other by rail, and together they form a very promising field for a Minister. The Convener visited each of these places, and an influential Committee was formed representing the three localities. It was arranged that the Minister should reside in Sterkstroom, which, with a population of about 800, has had no resident English-speaking Minister. A stipend was guaranteed. The Rev. Robert C. Sands, M.A., a probationer of the U. P. Church of Scotland, who was recommended by Prof. Orr, is now in charge of this interesting field. Writing to the Convener after his second Sunday, he says:—"We had very encouraging meetings. In the morning the attendance was about 50, in the evening about 120. This was the largest attendance that has ever been held in the Schoolroom, and they have had concerts and all kinds of entertainments in the past."

CRADOCK.—Some years ago, Presbyterians, along with others, attempted to form a Union Church in Cradock, the most important town in the midlands. A church was built and united services were held for some time; but eventually the congregation collapsed. The Convener made the acquaintance of a large number of Presbyterians in Cradock, and organised an influential Committee. The Free Church of Scotland guaranteed a stipend of £350, and the Committee invited a minister, who accepted; but, much to their disappointment, owing to unforeseen private circumstances, he had to withdraw. Correspondence has been opened with another Scotch minister, who, it is expected, will accept the appointment.

NAAUWPOORT.—It is a well-known fact that a large proportion of the men employed on the railways of S. Africa are from Scotland. The Convener visited Naauwpoort, an important railway centre in Cape Colony. It has a population of about 1,000. Practically, all the men in the place are employed on the Cape Government Railways, and the majority are Scotch. There is a very handsome well-equipped school with about 170 children in attendance, but no church. Occasional Sunday services are held by an Anglican missionary. Our people there have been left as sheep without a shepherd. A well-attended and enthusiastic meeting was held in the School, and a strong Committee appointed, and instructed to take steps to ascertain the strength of the Presbyterians in the town and to raise a guarantee fund. Within a fortnight after his visit the Convener received from the Secretary of the local Committee a guarantee list of between 30 and 40 names of individuals of standing in the place. This was sent Home to the Colonial Committee of the Church of Scotland, who have voted a liberal grant, and are in correspondence with a young Minister, who is expected to accept the appointment.

COLESBERG.—At Colesberg, which can very conveniently be reached from Naauwpoort, the Convener found a considerable number of Presbyterians, for whom it is hoped occasional services will be arranged.

MATJESFONTEIN AND TOUWS RIVER.—Monthly services at Matjesfontein and Touws River are held by Mr. D. Officer, Missionary of St. Andrew's, Capetown.

RAILWAY CENTRES.—It is very desirable that other centres on the South African Railway System should be occupied by our Church. Taking the Northern Section of the Cape Railways alone, it has been ascertained that 250 men have Kimberley as head-quarters, 60 are at Mafeking, and 30 at De Aar. The majority of these men are from Scotland and the North of Ireland. Whatever may be done

by other Churches and by lay agencies, on our Church rests the responsibility of seeing to it that her ministrations are brought within the reach of the Presbyterian railway officials and their families.

DUNDEE.—In the rising town of Dundee—Presbytery of Natal—services have been held periodically by the Minister of Newcastle. The Presbyterians there now desire to be organised as a distinct congregation, and they have lodged a guarantee list with the Presbytery of Natal, and requested that a Minister be appointed to the charge. With the view of meeting this request, correspondence has been opened with the Colonial Committee of the Free Church of Scotland.

PINETOWN AND WESSEL'S NEK.—At Pinetown, Natal, the Ministers of Durban and others have for some time been holding services, and there is the nucleus of a congregation. At Wessel's Nek steps are being taken to secure a site for a church.

BUTTERWORTH.—A movement has been begun at Butterworth, Transkei, to acquire a site for the purpose of building a Church and Manse.

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The Committee would very gratefully acknowledge the liberal assistance which has been received from the Churches at Home. Grants in aid of Church Extension charges have been voted by the Colonial Committees of the three Scottish Presbyterian Churches, the Presbyterian Church of Ireland, and the Presbyterian Church of England. The Scottish and Irish Churches have also appointed Ministers. The Committee desire to mention with special appreciation a grant of £100 from the Irish Church, to be spent on pioneer efforts during the year. This grant enabled the Convener to visit Bulawayo and the various towns mentioned in the Report where local Committees have been organised. Since so many emigrants from Britain are arriving in this country every week, we feel that we can confidently appeal to the Home Churches for assistance in our Church Extension work. Our appeal, we are sure, will not fail to procure a response.

In the course of the year 10 young ordained ministers and six probationers have opened correspondence with the Convener requesting information about the S. African field. Some of these have accepted appointments, and nearly all of them offer their services to the Church. They appear to be men of ability and proved worth.

There are Presbyterians in every part of S. Africa who, although far away from the influences of their old home, have not forgotten the Church of their fathers, and earnestly long to see her ordinances administered in their midst. With cordial appreciation they welcome the efforts we make in their behalf. Many an earnest and accomplished young minister at Home is turning his eyes to S. Africa with the desire in his heart to serve the Master in this land. All the Presbyterian Churches of the Old Country are heartily interested in our movement, and are extending aid to us. The sister Presbyterian Church, the Dutch Reformed Church of S. Africa, from which we are separated only by the difference of language, has shown tokens of cordial sympathy with us, and we feel sure that we have the goodwill of the Evangelical Churches of S. Africa. We have good reason to take courage and go forward with strong faith in our mission.

T. B. PORTEOUS,

Convener.



University of Fort Hare

Together in Excellence



Free Church of Scotland.

THE

ASSEMBLY ADDRESSES



REV. JAMES STEWART, M.D., D.D.,

University of Fort Hare
MODERNITY OF THE CHURCH
Together in Excellence

FOR THE YEAR

1899-1900.



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FOR THE YEAR

1899-1900.



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Assembly Addresses

1907

ASSEMBLY ADDRESSES



University of Fort Hare

PRINTED AT THE **LOVEDALE MISSION PRESS.**

1883-1881

1907

Printed at the Lovedale Mission Press

1907

NOTE.

This pamphlet contains with other articles the addresses which the Rev. Dr. Stewart, the Moderator of the Free Church of Scotland for the present year, delivered at the opening and the closing meetings of the General Assembly, which was held at Edinburgh from the 18th to the 30th of May. These addresses have already appeared in the newspapers, but the reception of them has been of such an enthusiastic and favourable nature that they have been reprinted in this form for circulation in South Africa.

We gladly acknowledge our indebtedness to the Scottish papers for much of the matter that is contained herein. The views have been taken from Dr. Stewart's book—LOVEDALE, SOUTH AFRICA (ILLUSTRATED), but have been printed at the Mission Press.

THE EDITOR,
The Christian Express.

LOVEDALE,

July 1, 1899.

3704

THE UNIVERSITY OF FORT HARE
LOVEDALE, TRANSVAAL, S. AFRICA

VIEWS OF LOVEDALE.



LOVEDALE BUILDINGS IN THE DISTANCE.
Together in Excellence
A CLASS-ROOM, GIRLS' SCHOOL.

WEDNESDAY NOON-DAY PRAYER MEETING.
IN THE FIELDS AND GARDENS.

CONTENTS.

| | | |
|---|--|----|
| DR. JAMES STEWART | ... .. | 9 |
| | Early Influences at Work.—Dr. Stewart accompanies Mrs. Livingstone to the Zambezi.—He Navigates the Shire River.—An Unpublished Letter of Dr. Livingstone.—One of Britain's Greatest is Laid to Rest.—An Expedition to Central Africa.—The Work of the Past Quarter of a Century.—The Mission at Kibwezi.—Work in Lovedale.—Mrs. Stewart. | |
| THE OPENING PROCEEDINGS OF THE ASSEMBLY | ... .. | 19 |
| | The Retiring Moderator's Sermon.—Election of Moderator | |
| THE MODERATOR'S INAUGURAL ADDRESS | ... .. | 23 |
| | The Power of the Risen Christ.—The Partition of Africa.—How Africa has been Governed by Her Sons.—Christian Missions.—Different Opinions on Missionary Work.—The Ruler of a Greater Empire than that on which the sun never sets.—Civilization and Christianity. The Success of Missions is the Success of Christianity.—The Civilization of this Century.—Progress of Missions.—Proposals for the Future.—A Mission Forward Policy.—The Foundation of such a Policy.—How the Money may be raised to send Missions to the Strategic Points in Africa.—The Success of the Past is the Hope of the Future.—The Power of Him Who is Light and Love. | |
| THE MODERATOR'S CLOSING ADDRESS | ... .. | 49 |
| | The Death Roll.—An Appeal to the Constitutionalists.—Causes which keep Churches Apart. | |

Dr. George Smith, C.I.E., has drawn up the following
Comparative Tables of mission work for the century:—

FIRST PERIOD—SOWING, 1799-1859.

| | 1799. | 1820. | 1830. | 1845. | 1859. |
|--------------------------------------|---------|---------|----------|----------|----------|
| Income..... | £10,000 | £21,756 | £226,440 | £632,000 | £918,000 |
| Missionaries (men)..... | 60 | 421 | 734 | 1,319 | 2,032 |
| Missionaries (unmarried women)..... | ... | 1 | 31 | 72 | 76 |
| Native Ministers..... | ... | 7 | 10 | 158 | 169 |
| Other Native Helpers..... | 80 | 168 | 850 | 3,152 | 5,785 |
| Native Communicants..... | 7,000 | 21,787 | 119,922 | 159,000 | 227,000 |
| Native Disciples or Catechumens..... | 5,000 | 15,728 | 102,275 | 185,000 | 252,000 |
| Missionary Organizations..... | 6 | 20 | 25 | 65 | 98 |

SECOND PERIOD—GROWTH, 1859-1897.

| | 1859. | 1889. | 1895. | 1897. |
|--------------------------------------|----------|------------|------------|------------|
| Income..... | £918,000 | £2,130,000 | £2,865,662 | £2,902,794 |
| Missionaries (men)..... | 2,032 | 4,135 | 6,369 | 6,576 |
| Missionaries (unmarried women)..... | 76 | 1,889 | 3,390 | 3,982 |
| Native Ministers..... | 169 | 3,327 | 4,018 | 4,185 |
| Other Native Helpers..... | 5,785 | 41,754 | 61,124 | 67,754 |
| Native Communicants..... | 227,000 | 850,000 | 1,057,000 | 1,448,861 |
| Native Disciples or Catechumens..... | 252,000 | 650,000 | 864,155 | 447,145 |
| Missionary Organizations..... | 98 | 262 | 365 | 365 |



LOVEDALE BUILDINGS IN THE DISTANCE.



University of Fort Hare
Together in Excellence

A CLASS-ROOM, GIRLS' SCHOOL.

DR. JAMES STEWART.

On the opening day of the Assembly, *The Scotsman* contained the following appreciation of the Rev. Dr. Stewart:—

When on the second of his three journeys in Africa, during which he tramped twenty-nine thousand miles and added more than a million of square miles to the Empire, David Livingstone wrote thus to Sir Roderick Murchison on the 25th November 1861:—"A Mr. Stewart is sent out by the Free Church of Scotland to confer with me about Scotch colony. You will guess my answer. Dr. Kirk is with me in opinion, and if I could only get you out to take a trip up to the plateau of Zomba, and over the uplands which surround Lake Nyassa, you would give in too." Livingstone held in his hand the key to Central Africa, by the lower Zambezi and the Shiré rivers, and by the Lakes Nyassa and Tanganyika past the upper waters of the Congo, to the two Nyanzas and the Nile, but the Portuguese had shut the door. Under Lord Palmerston's instructions Lord Clarendon wrote to the Chief Sekeletu, when Portugal virtually refused to move, inviting him to keep "God's highway," the Zambezi, open as a free pathway for all nations. It took thirty years for our Foreign Office to convince Portugal that the great river is an international highway which Great Britain was determined to use. When Lord Salisbury received a deputation of Scottish members of Parliament and the managers of the Scots African Missions, he recalled the claim of Lord Clarendon to the uninterrupted navigation of the African water ways. The almost immediate result was the creation of the Protectorate of British Central Africa. To two men is that due—in the first instance to David Livingstone, and to James Stewart, M.D., D.D., and Honorary F.R.G.S.

EARLY INFLUENCES AT WORK.

When Livingstone returned to the mouths of the Zambezi, on his second African expedition, he left behind him his first book, "Missionary Travels in Africa." As he revealed the southern lake and river systems, about the same time Burton and Speke published their account of the central and northern, in "The Lake Regions of Central Africa." These books, carefully studied, roused in James Stewart the desire to found a mission among the peoples of East Central Africa. It was the beginning of the year 1860, when he had completed his University and divinity studies, and was occupying himself with his medical course, which ended in his graduating M.D. of Glasgow. Two of his fellow-students in the New College, who soon after went to Bombay and China, offered themselves with him, but his own Church at that time could do nothing for so new and vague a venture as it seemed. It agreed, however, to put the young man in communication with Dr. Livingstone himself through the Foreign Office, which had sent him out as British Consul in *Lord Wodehouse* accordingly on 10th November 1860 wrote to Stewart in Edinburgh that the series of inquiries which the ardent student had drawn up with much common-sense and not a little science had been forwarded. Visiting the commercial centres of Glasgow, Liverpool, and Manchester, and enlisting some of the best citizens of Edinburgh, notably the late James Cunningham, as convener, and the still surviving Dr. Thomas Smith, Stewart succeeded in forming an independent committee, under the Lord Provost of Edinburgh.

DR. STEWART ACCOMPANIES MRS. LIVINGSTONE TO
THE ZAMBEZI.

It was soon resolved that the projector himself should go out to the lake country, and return with definite information. On this adventurous expedition he was absent from Scotland nearly two years and a half. Of the total cost, which was £600 only, he himself, without salary, supplied £167; the late Mr. R. A. Macfie gave the rest.

Mrs. Livingstone, having trusted with her husband to

meet him at the Kongone, a southern mouth of the Zambezi, on New Year's Day, 1862, accompanied Stewart. At Natal they shipped into a small sailing vessel of 180 tons, which was taking from the Clyde the first steamer for the navigation of Lake Nyassa. Till the last day of January they searched for Livingstone, with the aid of Captain John C. Wilson, commanding H.M.S. *Gorgon*, and the slave-cruising squadron. They found him at the Luabomouth of the Zambezi, and he invited Stewart to accompany him in his expedition up the Shiré to Lake Nyassa, there to see for himself and choose a site for his mission. The death of Mrs. Livingstone at Shupanga, most pathetic of incidents in all Livingstone's life of heroic suffering, and the virtual disappearance of Bishop Mackenzie's mission, leaving only the Rev. Horace Waller, changed the prospect for a time, but not the resolution of the two projectors, although the mission had to wait its time for twelve years. Stewart started alone in a canoe with a native crew and made the ascent of the Shiré river.

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HE NAVIGATES THE SHIRE RIVER.

He passed beyond the Murchison cataracts, and examined the Shiré highlands. He at once recognised the comparative healthiness and rich resources of what is now a prosperous Scottish settlement of coffee planters, traders, and missionaries. He made a second canoe voyage up the Zambezi as far as Kebrabasa rapids. On foot he examined the country around Tete, where the Portuguese authorities received him kindly. But the land was desolated by slaving wars, and the Universities' Mission was at an end for the time. Livingstone himself had in the six months of Stewart's canoe voyages failed to find in the Rovuma a navigable entrance into Nyasaland outside of Portuguese obstructiveness. He and Stewart discussed the immediate situation, which was soon complicated by Lord Russell recalling the Foreign Office expedition as too costly and dangerous. Clinging still to his determination, but honestly convinced that the execution of his project must be delayed, James Stewart reported to his Edinburgh com-

mittee accordingly. "The time was not yet." So Duff, meanwhile, sent the now experienced explorer, young though he was, to take charge of Lovedale Institution in South-East Africa, assuring him that when the time came he should pioneer the Central Africa Mission, which he had already virtually founded. Livingstone, meanwhile, had conditionally offered him £150 a year to join him again. On the 24th December 1862 he addressed to him, "in nubibus or elsewhere," a letter, as yet unpublished, from which we must make this extract, so honourable to and characteristic of both :—

AN UNPUBLISHED LETTER OF DR. LIVINGSTONE.

"Possibly I underestimate difficulties, and I may not fully realise those which **must** be encountered by the men who will be honoured to introduce the Gospel into the centre of the slave market of Eastern Africa. But were I young again, and planning how I could best lay out my life, without hesitation I would go in for this new field of missionary labour. If an efficient minister settles in in almost any parish at home, or goes to India or other country where he could enter other men's labours, the conversions that may be attributed to the labours of his life might probably far outnumber those which may result directly from your efforts here. But I believe that work here would eventually tend most to the advancement of the Kingdom. I undervalue the preaching of the Cross nowhere. The case, however, under consideration seems to be very much that of a professor of theology giving up the pastorate and direct efforts to save souls in order that, by preparing other minds for the work, he may indirectly convert a hundredfold more than he otherwise could have done.

"The effects of missions are cumulative. You here begin a work which in influence and power will go on increasing to the end of time. Much good will also be done in the way of eradicating the slave trade, and in wiping out guilt which we as a nation contracted. Africa must be Christianised from within outwards, and those who help to overcome the great obstacles now presented will,

as men speak, deserve the most credit . . . I suppose you have more pluck than that. But do it who will, the gospel will be planted.

“In conclusion, I would say that, were I in your case, I should place myself without reserve in the hands of my elders—men anxious to do just that which will best promote the cause of Christianity which they have at heart. Taking it as a fact that, if two of such men agree as touching a matter and ask the Hearer of Prayer, the request will be granted, how much more when a large number of Christ’s people agree to ask His guidance. Wisdom will, of course, be granted. May the All Wise One direct your steps.”

ONE OF BRITAIN’S  GREATEST IS LAID TO REST.

After eight years, during which Dr. James Stewart had increased Lovedale fourfold, he returned to Scotland to raise funds for extending its industrial departments and buildings. That ^{University of Folestone} ~~was early in 1874~~ ^{together in Scotland} ~~the youth who had tended and helped their husbands to bury Mrs. Livingstone under the great baobab tree on the lower Zambezi,~~ found himself summoned to join Sir John Kirk and Horace Waller and E. D. Young, R.N., their companions at Shupanga, in laying David Livingstone’s body to rest, at last, in Westminster Abbey. Then, the time had come, when the whole kingdom was moved, and Scotland most of all, over the greatest of its sons in all that generation. As “Punch” had sung—

“Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver kin,
But great by work that brooks no lower wage.”

From the Abbey grave Stewart went straight to Shieldhall, near Glasgow, the country house of Mr. John Stephen, his brother-in-law. There, during a long summer night, the question of at once starting the East Central African Mission was debated, and as the day broke, it was resolved to call it Livingstonia. In the General Assembly of his Church, on the 19th May 1874, Dr. Stew-

art appealed for "fifty, or even thirty thousand pounds," as a "fair beginning." Mr. James Stevenson, of Haillie, Largs, at once gave the first thousand pounds, in Edinburgh. In Glasgow, Lord Overtoun's father, Martin of Auchendennan, Young of Kelty, Sir William Mackinnon, Bart., and Mr. Peter Mackinnon, followed. Peers and Provosts vied with each other in public meetings, held all over Scotland, to start the truly national enterprise. The United Presbyterian Church offered the greatest gift of all—a man like Robert Laws, M.D., D.D., to organise the new mission. The Established Church united in the second expedition. The Admiralty lent the services of Mr. E. D. Young, R.N., to lead the first. The *Ilala* steamer, carried in hundreds of sections round the rapids, was floated into Lake Nyassa in October 1875, where she still plies.

AN EXPEDITION TO CENTRAL AFRICA.

James Stewart, who had thus far done it all himself led the second expedition, consisting of seventeen Europeans in four parties. There were reinforcements for Dr Laws, and there was the staff of the Established Church Mission at Blantyre. Bishop Cotterill's son went out with his men to begin legitimate trade, and so far kill out the slave traffic. Mr Thelwall represented a London newspaper. Stewart and Laws, Scotsmen worthy of each other and of Livingstone's name, ran the steamer by turns, three months each at a time. They were the first white men to set foot at the north end of Lake Nyassa. Thither they carried Captain Elton and his large party all the way from the Murchison cataracts, five hundred miles. They accomplished the second circumnavigation of the Lake. Stewart explored its western shore for a healthier site than the first at Cape Maclear, now only an outstation, and found it on the promontory of Bandawe. This done, he and the staff went to the help of the Blantyre Mission, under the late Mr. Henderson, who, as a purely business arrangement, asked them to lay out the station. There is nothing but Christian comity among the missions, even the High Churchmen, in Central Africa. In 1877, another

James Stewart, the new Moderator's cousin, threw up his fine position in the Public Works Department of India, where he had helped to make the Sirhind Canal, being C. E. for the mission. His explorations and cutting of the Stevenson Road to the plateau between Nyassa and Tanganyika Lakes, ended in a grave by the side of the track he had blasted, and his successor, Mr. M'Ewen, C.E., was soon laid beside him.

THE WORK OF THE PAST QUARTER OF A CENTURY.

Such is the story of the projecting, the pioneering, the founding, and the organising of the Scots Mission, which bears David Livingstone's name. At a cost of £120,000 in the last twenty-three years, and of the life of at least one Scots missionary, man or woman, every year, the enterprise has had two sets of results on which philanthropy congratulates itself. The mission pioneered the way for at least four other similar enterprises, one Scottish, one English, and two German, and the five have created the vast colony of British Central Africa and Rhodesia, stretching from the Zambezi north to the Congo Free State and Lake Tanganyika. The missionary has gone before the soldier, before the trader, before the statesman, all of whom have followed with the most remarkable consequences, political, commercial, and humanitarian. The railway ought at once to follow, as the British Central Africa Chamber of Commerce have petitioned the Foreign Office. The other set of results is medical, educational, industrial, and spiritual, culminating in and again directed by the Livingstonia Institution, on the uplands, 3000 feet above Florence Bay, at the north end of the Lake. There has risen another Lovedale. There the choice youth of the 11,000 natives under instruction in five centres are trained to be captains of labour, catechists, printers, teachers, telegraphists, and pastors of self-supporting churches. Uganda and its railway, on which, comparatively, our Government have been so lavish, cannot show such results, nor can the work of the Church Mission Society

there be so permanent and far-reaching until it carries out the plea of its late Scottish agent, Alexander Mackay, to organise a Lovedale which shall train the most capable youth from Mengo to Khartoum.

THE MISSION AT KIBWEZI.

Dr. Stewart has, unconsciously, been the means of supplying even this urgent want until the great Anglican Society does its duty. Nine years ago, when the hardly used Imperial British East Africa Company was doing its good work, the late Sir Wm. Mackinnon and the late Mr. A. L. Bruce, of Edinburgh, two of its directors, resolved to complete their enterprise for the good of the people by founding a Christian Mission among them. They and their friends raised £12,002, 17s. 1d., and asked Dr. George Smith if the services of Dr. James Stewart could be lent to them to explore the territory and organise still another Lovedale. Both the missionary and his Church gladly consented, and, after not a little hardship on his part he led Mr Watson, of Dundee, and the rest of the party up the Kibwezi river. There half-way from Mombasa to the Victoria Nyanza, he cut down two hundred and fifty trees in the forest and built the first temporary settlement within sight of the Kibopeak of Mount Kilimanjaro. That was in October 1891. Since then the East African Scottish Mission, managed by the contributors themselves after the death of its generous founders, has had many experiences. It was presented with an endowment of a hundred square miles, and became the principal railway station for a time. Now it is being moved from Kibwezi to Kikuyu in a still healthier region and among more hopeful peoples, near the great Victoria Lake. Presbyterian, it can hardly supply Bishop Tucker and the churches of Uganda, Toro and ultimately Khartoum, with pastors and teachers, artisans and engineers. But it might well be made over to that Catholic Society on conditions that would for ever secure its collegiate and industrial character.

After all, however, Dr. James Stewart's greatest work has been in Lovedale, Cape Colony, for its Kafirs, and in Blythswood, for its Fingoes. That is another story, which

only he can properly tell. He is but sixty-eight years of age, and we shall doubtless see him, like Principal Miller, of Madras, running away from the honours and the conventionalities of a Moderator of General Assembly, back to Lovedale and South Africa before the summer is ended. He is a Scot, and an Edinburgh man whom both St. Andrew's and Glasgow Universities have influenced, and for the next twelve months he will be in the place he has well deserved of his Church and country.

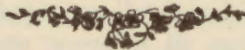
WORK IN LOVEDALE.

No notice of Dr. Stewart would be complete, says the Rev. Robert Howie in *Youth*, which did not make some mention of Lovedale. Dr. Stewart was not the founder of the Institution there, but it is to him that it owes the position of pre-eminence now universally accorded to it as "the greatest missionary centre in South Africa," and which has made it the model for all similar institutions in the Dark Continent. As we have seen, he went there in 1866, and within seven years the work had grown fourfold, so that Dr. Stewart had to turn home to seek for funds to carry out much-needed extension in various departments. Since then, progress has been equally sustained. Both Europeans and Natives are educated there, and it is difficult to estimate the unique influence it must have had on the whole of South Africa. Every year it sends forth from its walls artisans of all classes—no mean thing where the men have for ages, been taught *not* to work. Large numbers of farmers, journalists, magistrates, teachers, evangelists, and ministers of the gospel have also not only been educated but brought to Christ at Lovedale. As Dr. Lindsay has said, it forms a high school, a normal college, a technical college, and a theological college all in one—"perhaps the greatest monument we have of the many-sided energy of our church's mission work." More than one revival which has spread over the south of Africa has had Lovedale as its starting-point; and the couples of Lovedale students who go forth week by week to conduct evange-

listic meetings in the surrounding villages show that the true missionary spirit of its head is shared by those coming under his influence.

MRS. STEWART.

Imbued with the same spirit, Mrs. Stewart has exerted an influence no less beneficent. She has proved from first to last an ideal wife for a missionary. Few are aware of the great personal sacrifices she has made for the good of Africa. She has encouraged her husband to undertake his various pioneering expeditions, notwithstanding the prolonged absences from Lovedale they have involved. In consequence of her great organizing and superintending power, the work at Lovedale has not suffered through these absences to the extent it would otherwise have done. Called upon, by the influential position of Lovedale, to show hospitality to an unusual extent to strangers as well as to friends, she has done so with such kindness, ease, and dignity, as to evoke their gratitude and admiration. Better still, with a passion for souls, Mrs. Stewart has herself taken no mean part in direct foreign mission work. The character of many of the daughters of Africa have been largely moulded in her hands, while many of these sons of Africa have received from her a strong impulse to a manly, Christian life. By her winning ways and untiring devotion to the best interests of the African race, she has endeared herself to all who know her, both at home and abroad, and is well entitled to share in any honour conferred on her husband.



THE OPENING PROCEEDINGS OF THE ASSEMBLY.



The keen interest, and even mild excitement, which attended the opening of last year's Assembly, and which was generally attributed to the presence in the Moderator's chair of Dr. Alexander Whyte, says *The Scotsman* of 19th May, was equally conspicuous at yesterday's inaugural proceedings, when the senior minister of Free St. George's demitted office and nominated as his successor one of the most distinguished Scottish missionaries of our time, Dr. James Stewart. In the afternoon of the 1st July, at ten o'clock, or two hours before the Assembly convened, at least a couple of hundred people had possessed themselves of seats in the spacious interior of the Assembly Hall, which has witnessed so many memorable, not to say historic debates during the last century; by eleven o'clock comparatively few vacant places were observable in the galleries allotted to the public; and by a quarter to twelve even sitting room was not to be had anywhere outside the members' area. Members of Assembly displayed little less alacrity in securing seats.

Punctually to the midday hour Dr. Whyte entered the House, amid applause, attended by the clerks and other officials. The opening devotions which he conducted, no less than his retiring sermon, were distinctly Pentecostal in complexion, which may or may not have been due to the circumstance that Sunday next is Pentecost Sunday, as celebrated by Anglicans and Roman Catholics. The retiring Moderator was in his most felicitous mood when, after the formal constitution of the Assembly of 1899, he nominated Dr. Stewart as his successor in the chair, and gave special prominence in his remarks to the

“appreciation” of the famous missionary which appeared in yesterday’s “Scotsman.” The reception of Dr. Stewart’s name was most cordial, and his subsequent formal entry, attended by quite a number of former Moderators, was unusually hearty. Lord Moray was engaged in the enjoyment of his annual privilege of seconding the nomination of the new Moderator, when Professor Orr, of the United Presbyterian Church, entered the building. Dr. Stewart’s acclaimed induction to the Moderatorship was apt to carry back the mind of some of the seniors to the historic Assembly of 1873, when another famous missionary, Dr. Duff, occupied the chair. Then, as now, union with the United Presbyterian Church was to all appearance on the point of accomplishment; and it was in that Assembly, as all the world knows, that the negotiations were abandoned.



THE RETIRING MODERATOR'S SERMON.

The Moderator preached his closing sermon from the words, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”—II Cor. xiii. 14. Dr. Whyte’s remarks were of a somewhat expository nature, consisting in the main of a definition of the New Testament doctrine of the Holy Ghost.

ELECTION OF MODERATOR.

The Assembly having been constituted with prayer, the Principal Clerk (the Rev. Dr Melville) intimated that the House was prepared for the nomination of a Moderator.

Dr. Whyte, rising amid applause, said:—Well, fathers and brethren, that summons brings me to the last and the best act of my Moderatorship—(laughter)—to propose an entirely adequate man, an entirely worthy man, for your great chair. I suppose you will all have read—many of you, most of you have read the very wonderful and beautiful appreciation of Dr. Stewart, of Lovedale, that appears in “*The Scotsman*” this morning. (Applause.) I rejoiced when I read it. It is a worthy ap-

preciation of a worthy man, and it is written with the knowledge that comes from a pen that knows the whole subject—the history of missions, and Dr. Stewart's life and character—(applause)—and it has the eloquence that comes from a complete understanding and knowledge of the man and his work. Lovedale is a name that is a household word among us—(applause)—but before this Assembly is over it will be still more so, and it will be a more powerful name in our prayers and in our counsels to our people, and in our liberality. I have no doubt myself that it is an ordinance and an appointment of God, that a blessing rest henceforth in a peculiar way on Lovedale and Livingstonia, and especially on the African missions as well as on our other missions throughout the world. As I read that tribute to day, it struck me that Dr. Livingstone was quoted as saying, "A Mr. Stewart of the Free Church." Well, there was "a" Mr. Stewart of the Free Church then, but he is "the" Dr. Stewart of the whole world now. (Applause.) Thank God, he is one of ourselves; he is still of the Free Church but he is also of the whole world, for wherever Christ's kingdom is extending, the knowledge of the splendid work he and his colleagues are doing in Africa is known and acknowledged, to the glory of God. (Applause.) Now, I will not multiply words about Dr. Stewart's life and character. You know that as well as I do, and many of you better—his early dedication to this work, his splendid gifts for it, his courage, his faithfulness, and his self-forgetfulness. And we have a word that covers a good deal; but it is men like him that fill up its contents—his "statesmanlike" character; it is men like him that give the name its contents. He has a statesmanlike character; he has done a statesman's work, but in all he has done he has done it as a Christian gentleman. What peculiarly fits him for your chair is that he has been doing that work in the educational, civilising, and all the other aspects of it, from a Christian, evangelical point of view—(applause)—and I ask you to give a hearty welcome to our noble and devoted friend to this seat to-day. Now, I don't need to say any more. I didn't need to say all that—(laughter)—but I just sit

down by proposing to you the name—the high and honourable name—of Dr. Stewart, of Lovedale. (Loud applause.)

The Earl Moray (elder) seconded Dr. Stewart's nomination. In doing so, he first of all warmly complimented Dr. Whyte on the manner in which he had discharged the duties of the Moderatorship, and assured him that the visit he had paid to the remote Highlands and Islands would leave a mark on that part of the country which would endure for years and years to come. Commending Dr. Stewart's name to the approval of the Assembly, his Lordship remarked that they could not but rejoice that this year, for the first time, one connected with the dark regions of Africa was raised to the Moderator's chair. (Applause.)

The nomination was accepted with acclamation, and several ex-Moderators and the Clerks hastened out of the hall to bring in the newly-elected Moderator. On the party appearing, the entire assemblage rose and gave Dr. Stewart an enthusiastic welcome. As he stood on the platform step,

Dr. Whyte addressed the Moderator as follows:— Dear friend, I often remember the day when you handed over to me the assistantship of old St John's, in Glasgow, when you went out to your great work. You did me a good turn in doing that—(laughter)—because you brought me into a circle of dear friends and into a work that was a great blessing to me. You put me deeply into your debt by handing over that work to me, but the tables are to be turned to-day. (Laughter.) I am to put you under even a greater debt to me by handing over to you the Moderator's seal of the General Assembly. (Applause) Every heart was cheered by the acclamation with which your name was received, and with a great appreciation and a great affection for yourself and your work, I now pass out of this chair. Come away! for you are entirely worthy to fill it. (Loud applause.)

THE MODERATOR'S INAUGURAL ADDRESS.

The Moderator, who on rising was loudly applauded then said: My first duty, reverend fathers and brethren, is to make grateful acknowledgement of the honour that has been conferred on the African Mission of the Free Church in the call that has brought me here to-day before this venerable Assembly. On no other theory can I explain the fact satisfactorily to myself. For the Mission's sake, and for the sake of my brethren abroad, I am glad that it can be so regarded; and also that they look at it in this light, and share all that comes of it, except the onerous duty of this morning. I am also glad, on account of the recognition of another profession to which I have the honour to belong—the great and beneficent medical profession—without which we cannot get on, and which reckons amongst its present members some of the most distinguished men of the day and greatest benefactors of mankind. (Applause.) There can be only a few here who remember the earlier history of the African Mission of this Church. It exactly resembled the early history of the Colony of the Cape of Good Hope itself. For an indefinite time that country continued the least advanced, and least inclined to advance, of all the British Colonies. It was the despair of the Colonial Office; it was the plague of the War Office with its regularly recurring Kaffir revolts, and the perplexity of successive Governments, that came and went in days of old as they do now. But a sudden and recent gradual development, steady and resistless in its movement, has changed all that stagnant past, and we behold to-day in the continent, in the colony, and in the mission a very different condition—a different state of opinion, a totally different prospect for the future.

(Applause.) In the duty which I have the honour this day to discharge there is verified the observation of the heathen writer of two thousand years ago—"Ex Africa aliquid semper novi." For from among the fauna or feræ of that strange continent, with its strong skies and stronger suns and burning soil, there is brought home with some of these feræ and in the very same ship, for the first time, an occupant of this chair. (Applause.) There is a valley or chasm long and deep and wide between the work of the Moderator's chair and the every-day work of an African mission station, and I must, therefore, bespeak your indulgence if I have rashly obeyed a call or accepted an invitation which, like invitations from a distinguished source, assume the nature of a command. The difficulty is rendered greater by the long list of distinguished men who from the *the day* of Thomas Chalmers—its first occupant—have filled this chair; and specially by the fact of the position of my immediate and illustrious predecessor, whose recommendation is his work, and who needs no other. His sermons and published works take many shapes and altered forms. If I tell you that I have heard a sermon of his, preached in the historical Free St. John's of Glasgow more than thirty-five years ago, reproduced in Africa not only by a white but by a black man, you will understand that all sermons do not sink on Sunday night into a bottomless abyss of irrecoverable oblivion. (Applause.) Many do, alas!—too many for the preacher's comfort of mind or peace of conscience. Their name is legion, but not all do so. Here, as elsewhere, the hard law rules, in the survival of the fittest. In my present difficulty, then, coming immediately behind such a man, I will take refuge under an African proverb. It is distinctively African in its selfishness and shrewdness. Here it is. "It is good to walk behind the great. You may pick up something." What was it, then, I picked up? This something: That what we shall accomplish in any work will always be in proportion to the amount of mental and moral or spiritual force we carry with us and within us, whatever that work may be to which God's providence calls us. That, to my mind, is the philosophy of last

Assembly. And of the work of the year, whether in Highlands or Islands or elsewhere, it may be said :—

“ His magic was not far to seek,
 He was so human. . . For still himself he bare
 At manhood’s simple level ; and where’er
 He met a stranger, there he left a friend.”

THE POWER OF THE RISEN CHRIST.

In Africa we require in our addresses to be concrete and narrative, at least we ought to be ; and the dyer’s hand gets subdued to that wherein it works. The cablegram which had called me here overtook me on a journey at a small town on the banks of the Umtata River, 200 miles from Lovedale. The temperature for some days in the afternoon had stood at 107 and 108 in the shade, and the message did not render that afternoon more cool. I took it to a small room wherein was a small bed, and rested for a time to consider. Then this place, day, hour, and audience seemed to take shape and form, and a figure impalpable but distinct, like what we see in dreams, appeared with this question—What are you to say to that great and representative meeting, the General Assembly of a well-known section of the Presbyterian Church in the world ? “ What shall I say to them ? ” is an old question. It was asked long ago by a perplexed and unwilling man in the deserts of Arabia ; and to it there came a remarkable answer, suited to the age and the people, and the degree of the progressive revelation then given :—“ Say I am, that I am—the God of thy fathers that brought thee out of Egypt.” (Applause.) That was an answer then, and is now, to one of the deepest questions of human consciousness : Is there a God ? It is an answer still to those who ask to-day : “ Is God knowable ? ” “ Yes, He can be known, but He can not be comprehended ; and being known, He can be loved, obeyed, served, longed for, sought after and found, though mortal eye has never yet beheld Him.” But there have been later revelations, and another message seemed to come. It was this :

“All power is given unto Me in heaven and in earth?” Christ’s power in this world and elsewhere, and its possible applications to the missionary work of this and other Churches, both present and future, and to all that concerns the kingdom of God on earth, seemed a fit subject to bring before this Assembly. The truth contained in Christ’s words is not a creation of man’s brain, nor a dream of his imagination. It is a great objective fact. All power—that is, an unqualified, universal affirmation. It includes might and authority. Is given unto me—in better hands it could not be. In heaven and in earth—that is a wide domain and an extensive jurisdiction. Of its vastness we know little. But as so defined, it must reach to the utmost horizon of habitable space, and that is very far off. It is well that it is so, for then nowhere exists where this power does not exist. Let us grasp the idea, and take it home to intellect and heart alike—that on the eternal Throne of the universe He sits, and that no matter what appears from any of His other how things may look at times, all other opposing and rival powers only hold in their hands of clay their little sceptres of brief and vanishing dominion. In this there is neither rhetoric nor fiction, but what I have called sober objective fact. It calms my heart when I think of it. It strengthens my soul when I look at it, and I hope it does the same to every one in this vast assembly who knows who He is, and what He is, and what He has done. Let us believe without hesitation—however great a call it may make on our faith—that He, the real and only Conqueror of sin and death, and the Restorer of love to its rightful place in the universe of God, holds absolute sway in the whole sphere of created intelligence—wide as is the domain in which that intelligence exists. That is the only meaning of the words. And this truth is not for missionaries only, but for every Christian minister in every church, in every land, and for every Christian. As one by one we live our individual lives, so one by one we die, and pass one by one into an unknown world, with its unknown powers—some of them perhaps hostile and against us. When that hour comes, remember, I pray you, those words, “All power is

given unto Me." If He stand by you, no other power in heaven or earth or hell can harm you.

THE PARTITION OF AFRICA.

If I were to follow my own inclination I should limit my subject to-day to African missions or to Africa itself. But so to confine the subject of to-day might perhaps be neither fair nor wise. All the world is the real area of missionary interest, though from limitations of many kinds, mental, moral, and monetary, each individual and each church has to select some one region as its own special sphere of work. I shall therefore to-day deal rather with the missionary question as it affects all missions. Other opportunities may occur of dealing with African missions, and meantime I can refer only generally to the altered conditions of that great Continent. Africa is that land of mystery and magnetic attraction into which he who has travelled will travel again. It has been called a dark Continent, and the neglected Continent, and the long-lost Continent, and was long generally regarded as a part of the world not worth attention. It is undoubtedly a strange Continent with a strange history—a land of mystery—historical, geographical, and moral. To what purpose have its countless tribes come and gone like the leaves of autumn after having been born to an inheritance with so little in it of what makes life worth living to us? This idea also, about the African Continent being worth nothing has, within the last ten or fifteen years, undergone a strange reversion. Nothing more remarkable has ever been witnessed than the great struggle of all the European Powers to obtain large areas of that Continent, which they formerly refused to take as a gift. No more stupendous partition of the earth's surface within the same time and by the same means without war, amongst the partitioners at least, has ever taken place in history. Wars there have been, with the original occupants, but in this case the plunderers or appropriators or markers out of spheres of influence did not quarrel seriously among themselves. Out of 12 mil-

lions of square miles, there only remains now about one million unappropriated ; Great Britain, the oldest owner of African territory, has taken about $2\frac{1}{2}$ millions of square miles, France perhaps nearly 3 millions, Germany and Portugal nearly a million. The Congo Free State has a million, mostly rich territories lying in the heart of Africa. Italy has also obtained a share ; and all this has been done, so far as the original owners are concerned, without as much as by your leave, except in the matter of concessions which were the beginnings of the end, or of the disappearance of the power of native chiefs.

HOW AFRICA HAS BEEN GOVERNED BY HER OWN SONS.

And of this vast Continent—5000 miles long by 5000 broad, and stretching through 70 degrees of latitude—only one and a half millions of square miles now remain unappropriated. Under the old regime, or the power of hereditary chiefs, Africa was a land where all things continued always the same, without change or improvement of any kind, except that, when the strong man arose, he enlarged his little territory by devastating and destroying the territory of his neighbour. Under a rule of this kind progress and civilisation were impossible, and a fixed condition of barbarism and the despotic rule of individual chiefs were perpetuated. That rule was always the same, and always with one result—the sufferings and misery and wretchedness of its unhappy tribes. To say nothing of the slave trade, Africa is a Continent whose soil has been soaked in blood, and its sky filled with tortured cries. It does not matter where we begin. It was so, till lately, in Ashantee or Dahomey on the west, in Matabeleland under Lobengula on the south, under Mosilikata farther north, under Chaka and Dingaan in Zululand, and northward through the whole of Central Africa till we reach the Nile, where the rule of the Mahdi was till last year unbroken but is now completely or almost completely destroyed. There may be one dying effort to recover his loss of position. Slowly, one by one, the power of these rulers is being destroyed. By the sword they lived, and by the sword they have almost all

perished. Their government contained not a single element of an elevating or humanising kind. Cruelty, torture, death were the methods of procedure, and the punishment inflicted on districts when a district fell under the ban was to sweep the people and the villages out of existence. In this first rough regeneration of the African continent this country has taken a conspicuous part also in many other forms of activity. In exploration, in the spread of commerce, in the planting of Christianity, no other country in the world has expended money life and effort so freely. The great partition which has taken place lately means a rapid change of government, with a correspondingly rapid change in the social state of the people. In some regions we could wish the method had been different from what it is. We have to make some unfortunate admissions. If all is true that we hear of the administration of the Congo Free State, and even some parts of German territory, the natives must be very puzzled at the ways of white men. At times they may also think that the old barbarism was as good as the new civilisation. A great deal has been done that is simply deplorable, discreditable and inhuman. But out of all this there will gradually emerge a better and more humane administration. And there is no doubt that the African continent will rapidly be civilised. A great deal of its future, however, depends on the kind of civilisation now to be introduced, and whether with or without the Gospel. Let us turn to the general subject of the missionary present and future.

CHRISTIAN MISSIONS.

The future of Christian missions is nothing less than the future of Christianity. Any doubt cast upon the one becomes reflected upon the other. And in what I may this day say I shall attempt to show that Christianity is the one remaining remedy for the world's ills, the one last hope of humanity, and that it is more likely than any other means to make human life a happier, better, completer thing—the ideal thing we want it to be, and feel that it might be. If this can be shown it

will afford a strong reason for missions. I put it this way because there are many whose hope lies in the future of modern civilisation. They are inspired with its marvellous progress as that appears at the present day. They say civilisation, or all that is comprehended in that complex term, has something to show as having helped mankind. What has Christianity done? Those who take this view, and are unfriendly to Christianity, illustrate and defend their view by pointing—to take only one instance—to the condition of the world at the close of this century, and say that when the twentieth century begins, nothing like or approaching to, what will then exist as the armies of the Christian nations of Europe, has ever been seen since the world began. Is this, they ask, the reign of the Prince of Peace and the fulfilment of the angels' song? This is but one instance of many forms of objection; and it is also an instance of the subtle fallacy and perverse reasoning current enough at all times, and certainly current at the present time, which confounds the thing itself, namely Christianity, with imperfect representations of it. And from a doubt or erroneous and confused opinion of this kind, they drop down to a total disbelief in Christian missions; and even to disbelief in the work of the Church at home, and go over to the other side, to a region of life in which practical religion is a shadowy belief or a pallid ghost. There is nothing wrong with Christianity—whatever there may be with the Christians—(applause)—that is, with our good and worthy, noble or humble selves. Our impatience, our prejudices, our narrowness and our frequent misconceptions of God's ways of working in His own world, have often led us to entirely wrong conclusions. But there is no need to be down-hearted, nor is there the slightest reason for any decay of hope, or paralysis of effort. Neither the world of humanity, nor the cause of Christianity is exactly in the same position as when He came. With all its unrighted and countless wrongs, with all its vast misery, and with all its immeasurable iniquities, the world is a better world since Jesus Christ

began His teachings. And that being so, it is well that these teachings should go on, and that can only be done by Christian missions. In offering a statement on their behalf, or an argument in support of them, we require to take into account the opinions that are held about missions; to consider what rival forces they may have to contend with, for the favourable opinion of the world generally, and to ask what the probabilities are of their final and complete success. If we can start with a conviction that the two following statements are sound in substance and true in the reasoning or process, by which they have been reached, then our way will be so far clear. First, that the religion of Jesus Christ is the religion best fitted for all mankind in all countries, conditions, and climates. Second, that no other influence, not even the great influence of modern civilisation can be substituted for Christianity or do the work which Christianity does in the world's regeneration. The proof of these two points would be rather a long process, and I must ask you to assume that both statements are fairly correct, whatever objections might be formally brought against them.

DIFFERENT OPINIONS ON MISSIONARY WORK.

Keeping these in mind, we shall now proceed, and look for a moment at the three different opinions held on the great question of missionary work. There is that held by those who disbelieve absolutely in missions, and think the heathen are better left alone. They refuse to accept the results already accomplished. They think the profession of Christianity made by heathen converts is not genuine, and that missionary work only produces hypocrites and idlers. And they regard the attempt to convert the world as Utopian or Quixotic. This view was very common at the beginning of the present century. It appeared in some of our ablest literature—mostly in a scornful or contemptuous way. It does not appear in the same forms now, but though it hold its tongue, it is still there. The full statement of this view in all its variety and

intensity, and in all its illogicality and poverty of proof, would be a tale long to tell, and sad to relate; and I simply refer to its existence and pass on. It may be described as the Scepticism of Missions. There are those again who believe exactly the opposite of all this—who have faith in missions; who are the mainstay of the entire work; and who give their time, money, prayers, sympathies and efforts to the support of missions—and do so with a glad loyalty to Christ, which does their own souls good, and brings an immediate reward. We hear often about missionaries and what they do. Let us hear something about the constituents of this work, and I am glad of the opportunity to speak about them. They are the founders of modern missions. Without their help the work could never have been done. These are the people who, whether they know it or not, are the makers of a new era in the history of the world. These are the men, and women too, living and dead, who have dotted the lands of heathendom—though as yet sparsely—with Christian churches all the way from Alaska to Shanghai, and from China to Peru.

THE RULER OF A GREATER EMPIRE THAN THAT ON
WHICH THE SUN NEVER SETS.

They have done more besides. By their agents they have filled many or most of these churches or schools, which they have never ceased for a day to build. If the roll of the British drum goes round the world each day-break, and awakes thoughts of loyalty and patriotism to a great Empire, it is no less true that now it is followed also round the world by the missionary bell calling to morning prayer, and by the sound of early hymns in many lands in praise of one Jesus Christ—the Ruler of a still greater Empire. (Applause.) These makers of modern missions in the different churches of the Reformation, and in the different countries of Europe and America, began in a very small way. Exactly a century ago—in 1799, when they counted their men and their money—this was what they found. The total revenue

from all Christian Churches was £10,000; and their men—their whole available force for the conversion of the world—was only 50 men, all told. When they count to-day, they find the missionary revenue from all churches over £3,000,000, and their men over 6,500—men of white skin, exclusive of a considerable native contingent. At the former date there were no women missionaries. Such occupation was not thought to be woman's work. To-day there are 4,000 women missionaries—not the wives of missionaries, but unmarried women missionaries, doing all over the world work, much of it that which women can best do, and only do. (Applause.) In 1799 there were of native communicants and native catechumen, or candidates for admission to the Church, all over the world, only 12,000. Their number now is 2,000,000. In 1799, there was not a single ordained native preacher. There are now 4,000. In 1799 the native helpers, teachers, workers of one kind and another numbered 80. This year they numbered 68,000. (Applause.) These figures will pass out of your minds. But you will find them in a more extended form in the report of the Foreign Missions Committee of the Free Church for this year. They form probably three pages of the most valuable information ever printed in that report; they are due, no doubt, to our indefatigable secretary, Dr. George Smith. (Applause.)

CIVILISATION AND CHRISTIANITY.

Encouraging as these figures are there is still a view of missionary work held by some which also requires notice. It is represented by those within the Church who are not opposed to missions, but are yet not very much in sympathy with them; or, if they have sympathy, it remains always in disembodied form, or in a state of suspended animation. This may arise from want of information, from want of full consideration of the claims of missions, or from other causes. Perhaps they are disappointed with the amount of results, or they are subject to a certain impatience, or they blame missionaries for always using the future tense in their letters and reports, and prophesying only of times and events that are

still far off. If this is due to lack of information, we need not be surprised. We never are, and never can be, permanently interested in that of which we know little. Others again are filled with doubt as to the practicability of the enterprise, and with despair of any substantial results as things now are. They regard the results as so inadequate that they think nothing will be accomplished till Christ Himself comes again. I cannot argue with this. The view or expectation may be true or not. But we need not be surprised, for it is a fact in the world's history that many good people have at times held very singular beliefs, and also at times done many very strange things. We have all heard--

“Of good patriots, who for a theory risked a cause,
 Of good statesmen, who disembowelled for a tax,
 Of good Popes, who brought all good to jeopardy,
 Of good Christians, who sat still in easy chairs,
 And cursed the general world for standing up.”

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THE SUCCESS OF MISSIONS IS THE SUCCESS OF
 CHRISTIANITY.

But let us hope, reverend fathers and brethren, and Christian friends, those of you who form the real strength of this work, that the time is now nearly past for any good Christians to sit still in easy chairs and look on at the evangelisation of the world, as if it were a thing in which they have no interest, duty, or responsibility. Let us do all we can to persuade them to a better state of mind, and draw them over to assist in that great enterprise. The ultimate success of missions is in reality identical with the claims and ultimate success of Christianity, and that not in a general or academic way but as the only practical way, and as the one remaining hope of the world. The old religions of the East cannot help. They have been tried long enough. Neither will the philosophies of the West—these being for the few, not for the many. Let us give civilisation all due credit for what it has accomplished. Let us not fall into the mistake that it has

arisen out of Christianity. It is very much older than Christianity. It was born, very long ago, on the banks of the Nile, and cradled there like another mighty law giver, whose influence still lives in the world to-day. It occupied its early youth in that land with curious fancies—gigantic and sometimes grotesque—but it left the marks of its vigorous strength in monuments so vast and enduring that neither chance nor change, nor time's corroding touch, have been able to obliterate them. That was Egyptian civilisation. Then it passed to Greece, and spent its later youth; and like a young man moved by the power of intellect and the beauty of the world, it left monuments of another and different kind, which still live in all civilised lands as the everlasting forms of art and intellectual progress. That was the civilisation of Greece. Later still it passed over to Rome, and settled down in its maturer middle life to the grave work of giving law, order, and government to a prostrate world; and there again it left behind it still different monuments of utility, which have shaped the course of jurisprudence and justice in most of the advanced and civilised nations of to-day. That was the civilisation of Rome. Nothing had been seen before on earth like Rome and its civilisation. But it fell, and, as Dean Church says, "great was the fall of it. It was like the foundering of a world. It was a portent and a calamity which the human imagination had always refused to believe possible." How that civilisation was revived and restored to a vigorous life by a new and sweet spiritual influence that had begun to work in the world would be a story worth the telling. But it is written in the history of the most advanced nations of the earth to-day—if men would only read it without prejudice or prepossession.

THE CIVILIZATION OF THIS CENTURY.

And now there is the civilization of this century, towards which so many eager eyes are bent and so many hearts beat with the warmest expectations. But the point of interest here is this—What truth was or is intended to be impressed on mankind by these falls and disappearances of one great form of national civilization after another. I am unwise enough, or un-

learned enough, or as some critics may say, bigoted and professional enough to attribute all these successive falls and disappearances to the absence of one element—expressed in the single comprehensive word—Christianity. In consequence, the old civilizations soon lost their savour, and were literally trodden under foot of men—in their anger and disappointment or despair. That element is now supplied, and if our present civilization has come to stay—and there seems no reason why it should not stay and bless the world—the wisdom of the age will be to use that salt, not to scorn or reject it. (Applause). In the slowly evolving plan of God in this world, it was perhaps necessary that all these experiments should be made in different ages, in different countries, and by different races of men, to show clearly how far humanity can go without God, and what the end would be. Men were drawn on as by a mirage to a great catastrophe, which overwhelmed some, and others lay down beside that mirage to die of broken hearts. I hope no one will think I am occupying the time of this Assembly in an abstract discussion of the merits and powers of civilization versus Christianity. This is merely to clear the way; I have a very distinct object in view, of a missionary kind. If Christianity be the religion which Jesus Christ himself taught, and if that religion be what we believe it to be, the best of all religions for mankind; and if the missionary enterprise be the recognised and necessary means for the extension of Christianity; and if all power through the whole universe rests in the hands of its founder, all questions as to the final success of the work may be set at rest. (Applause). We need trouble ourselves with theoretical or speculative difficulties, or temporary obstructions no longer, but go on with might and main, with prayer and effort proportionate to the magnitude of the work, and with never a thought in our heads about its possible failure. All, however, may not agree with these positions, and some may ask on what grounds this world-wide claim of Christ's religion rests? There is not time to discuss fully these grounds, nor to deal satisfactorily with another important question, the slow progress of missions, but some points may be merely indicated, and though that proof may not satisfy the non-believer in missions, it may be sufficient for ourselves, as a knowledge of a practical or working kind. These wide claims may be substantiated on historical grounds as concerns the four Gospels which give the life of Jesus Christ; on philosophical grounds, that the religion of Christ commends itself as a supernatural religion both to reason and faith, and as an explanation of our relation to our Creator of a more satisfac-

tory kind than that given in other religious systems. Spiritually, on the ground that it satisfies man's spiritual nature more fully and brings him further into the visible world and into relation with Him who is invisible, and, practically, that it is the religion whose dominant and practical ideas are mercy, justice, love, forgiveness, pity, and benevolence. And, further, that it insists on these things as a part of man's actual life, and regards them as of equal value with mere faith or belief; that it has to do with action and character rather than with laws and rules and formal practice. On these grounds it seems, whatever way we look at it, the best fitted for the individual man in all countries, climates, conditions, as well as for mankind in those masses we call nations, which together form the simple unit of humanity as a whole, and of which, strange to say, Jesus Christ was himself a part. Before we can prosecute an enterprise with perfect conviction and hope of success we must be satisfied that we are following the right course, and that there is no other course that will lead to success completely and final. In the days of the old civilization, Greek and Roman, the preaching of the Cross, that is of the Christian religion, that is of Christianity, was regarded as foolishness, as a means of regenerating the world. This idea is not yet dead. It is perhaps one of the real dangers of this age, and men are apt to transfer their belief and place their hopes in another power. There is, however, no antagonism between civilization and Christianity unless men choose to set them in opposition. All due acknowledgment may be made to civilization, even to modern civilization with all its mighty power, and this also must be said, that it is not enough for man as man. There is a large area of his life it cannot touch, and these are all the higher levels of that life. There are questions it cannot answer. There are desires, necessities, and dangers in human life, individual and social, for which civilization has no appliances and no powers. And to those, therefore who are always advising missionaries to civilize first and Christianise afterwards, and thereby betray their doubt in the power of Christianity, it is enough to reply that man as man—the nineteenth century man in this country, or the Central African man as we find him to-day—can never be completely served or entirely satisfied with what civilization can give him or do for him. Man himself created civilization; he knows that he will outlive it, for he has a suspicion that he has come from the Eternal, and is going back to Him who alone is Eternal; and, therefore, though the wonders which civilization has to offer may please him for a little they cannot satisfy him. He needs something more.

PROGRESS OF MISSIONS.

There is also the slow progress of missions on which some found objections. The causes of this slow progress are so far explainable. Some are due to the methods, some to the agents, and some to the nature of the work. We have not yet discovered all the best and most necessary methods of missionary work and from the very progress which the world has made, that work is more complicated and difficult to-day. These methods will, however, be discovered; and a science of missions will no doubt gradually emerge. Then there are the mistakes which missionaries themselves make. I know I myself have made mistakes enough to make my days uneasy, and to fill my nights with evil and troubled dreams. There is also belonging to this cause the fact that I suppose most missionaries will admit, that the work requires more moral strength and spiritual force than most of us naturally possess, and that here is our greatest failure. As affecting the work itself, it seems to exist an expectation on the part of most or many Christians, of some great and sudden intervention of the Divine Power on behalf of missionary effort, or if not that, at least the appearance of an undoubted steady influence producing marked and rapid progress, such as will gladden the hearts of all Christians, encourage all missionaries, and demonstrate to the world that Christianity is of God and not of man. There are two answers to this. The first is, men are not aware—that is the Christian Church is not aware—of the magnitude of the change that is going on all over the world at the present time where missionary effort exists. It is exactly to-day as in the early days of Christianity. The statesmen of Rome, the thinkers and philosophers and busy men of those days, took almost no notice of the new power that had begun its work in the world. One or two of them wrote letters to the emperors about this new and singular sect of whom they had heard, but serious attention, except that of persecution, they never thought of bestowing on the new movement; and they little dreamt of what it would one day accomplish. Both Mr. Lecky and Mr. Kidd have commented on this singular fact. Another answer, it is this: if human history or that of Christianity teaches us anything, it shows this, that human progress is mostly slow, that human nature changes from worse to better with great reluctance, with many aberrations and returns to the old condition. If I may give my own observation of more than thirty years over my own field, and of what I have gathered from other fields it is this, that slow organic change is the law

which rules in missionary operations as well as in the realms of nature, of God's providence, and of human society. There is only one point where a new and different element comes into missionary work. It is the point where the direct interference, addition, or intervention of God's power becomes apparent—that is, when the action of God's own Spirit, moving the human will without destroying its liberty, results in the conversion of an individual soul, and by this influence a new man emerges out of the old, a totally different man—in other words, a converted man or a Christian. When this happens, the missionary has to stand by and look on, and, with awe and wonder, admit that more than human agency or slow organic change is there. Except for this, all else, the education of intellect, heart, conscience brain and hand, proceeds as if it were an ordinary human process in which no spiritual element or aim is involved. But this is no reason for diminishing missionary effort or standing idly by, waiting for some great interference or help from God Himself. It only shows the need of multiplying the agency by which divine help becomes possible. No heathen becomes a Christian without having Christianity presented to him. There is much more that could be said on these points, but it cannot be said now.

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 PROPOSALS FOR THE FUTURE.

I pass on now to "Proposals for the future." The present Assembly marks a period of change not only in the close of the century, but probably also in the close of a history. Another Assembly may probably see a step taken in a forward direction towards that great unity of His Church for which Christ Himself prayed when he used the words, "that they may be one as we are." (Applause.) Despite all present divisions in so many Churches, the spirit of unity is growing faster than mere union itself is taking place. In that branch of the Reformed Church to which we belong—it is the fact that the scattered battalions of Presbyterianism are closing up all over the world into solid brigades. This has been shown in the Cunningham Lectures recently published. In this connection, it is with very sincere pleasure that I call the attention of this Assembly—though doubtless the fact itself is known—to the most recently formed Presbyterian Church. It is the Presbyterian Church of South Africa—(applause)—embracing the Cape Colony, Natal, the Orange Free State, and the Transvaal Republic. This is the youngest Presbyterian Church in the world. It held its second General Assembly at Cape Town eight months ago. Friendly recognition and sympathy on the part of this Church will be wisely be-

stowed, and greatly valued by those to whom it may go. Looking over the history of the Free Church, there is cause to-day, as there has been through many days of the past, for thankfulness to God. Let it be said amongst ourselves and also widely known outside this Assembly that all self-gratulation or mutual congratulation or invidious comparisons with other Churches are neither intended nor dreamt of. We sincerely rejoice in the progress, prosperity, and success of all Churches, and shall daily pray for the peace of Jerusalem, that prosperity may abide within her walls, wherever these walls may rest. (Applause.) Yet we have the duty of thankfulness to God. We desire to remember with humbleness as well as thankfulness all the way He has led us these more than forty years, lest we forget—for Churches may, as nations do—and our hearts be vainly lifted up. Our prayer should ever be—

“ Lest we forget,
 Lord God of Hosts, be with us yet,
 Beneath whose awful hand we hold
 Dominion over palm and pine—
 Lest we forget.”

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to do Thy work in all these lands. *Tooth this is Excellence* With a new century in prospect it is well to look forward and ask, By what shall the Free Church or the New Church, United and Free, whatever its name may be—by what shall its history be most distinctly marked in the coming period, a century that is sure to be full of wonders, of strange changes, of human progress, and, last and greatest and best of all, of great expansion of the Kingdom of God on earth? Some will answer that question easily. Home mission work, scholarship, consolidation financially, and otherwise. Self-preservation, they justly reply, is the first law of Churches as it is of nature. Perfectly true; and equally true that that law varies with the organism. The lower the organism the more self-centred it is, and the more completely is all its activity and vital force consumed in that one effort of mere existence. The higher the organism the further beyond itself does the law of self-preservation travel and find its fullest and safest action on objects beyond itself. The application of this law to the Churches is not far to seek, nor difficult to make. That which has given the Free Church life and existence was one true and great idea of a high order because of a spiritual order. It was this—Jesus Christ King in His own Church, and no other King recognised or recognisable therein. That idea cost a ten years' conflict, a battle

hardly fought and nobly won. (Applause.) For fifty-five years, then, the Free Church has successfully wrought out one great and true idea that Christ is King of the Church. It needs no great prescience to say that circumstances, the growth of opinion, and the spirit of the times will in much shorter time force that idea into greater prominence than the Free Church has ever been able to do. The distinguished Moderator of the Jubilee year remarked then in his address that "No single impulse will last beyond a given time; and the original motive of this Church is not now a power to conjure with." He then pointed to the importance of home mission work. In every word he then uttered on this subject I entirely agree with him. But here I turn off in a new direction, and for this reason, that there can be no substitution of duties. I mean, one cannot place one primary duty in the room of another.

A MISSIONARY FORWARD POLICY.

The Free Church has, then, for that long period of years wrought out one great idea successfully. I have now, with all deference, and all regard to the gravity of the occasion and the place which I occupy with due humility, and, I hope, without any presumption—to submit to you, reverend fathers and brethren, the Commissioners to this Assembly, and to its well-known and recognised leaders in this its highest Court of Legislature and Procedure—a proposal for the future. It is that the Free Church now proceed to work out another idea, greater, perhaps, and certainly wider than the other—namely, that Christ is King of the world as well as King of the Church—(applause)—the real and ideal King. In Him alone, now and always, and in all that concerns humanity and its destiny, the real and ideal truly, fully, and eternally meet. This means the adoption of a missionary policy. We all know what a policy is. It is a dominating idea that insinuates itself, or that rules a great variety of action with a definite end in view, whether it be the action of a Government, or nation, or Church. It is a spirit rather than an act. It is the condensing, and connecting, and giving continuity and force to an aim which would otherwise be left in the region of abstraction, or of incidental and subsidiary effort. Before I go on I wish at once to make an acknowledgment for myself as a missionary, and I think I may do so for many missionaries, for past services rendered to the missions of this Church by the present able and laborious convener, Dr. Lindsay—(applause)—who has still further, at very great

sacrifice of his own ease and time, consented to act for another period of convenership. I wish also to make acknowledgment of the services in many varied ways to the cause of missions and of missionary literature by our Secretary, Dr. George Smith. (Applause.) I have also the less fear of anxiety in laying this proposal before this Assembly, when I think of the way in which the home mission operations of the Free Church are being cared for now, as well as how they have been cared for in bygone years. But the full and exhaustive report of that committee by its convener my friend the Rev. Robert Howie, sets all anxiety at rest. The completeness and thoroughness with which the great problem of home heathenism is dealt with is all the more remarkable when the fact is remembered how largely the congregation of Free St. Mary's, Govan, has supplied missionary agents of all classes for a long period of years. Let no one be unduly alarmed. I am not proposing a centenary fund, or a forward movement, or the raising of a large sum of money at once. It is true such movements do exist to-day in reference to the century that is closing. The Wesleyans, for instance have resolved to raise a million guineas from a million Wesleyans, and the wonderful thing is, that already they have succeeded in raising three-fourths of that amount or £740,000. Our Nonconformist brethren propose a movement for raising £500,000, and no doubt they will succeed. There is also a forward movement of some other missionary societies. That is not what I propose here. It is the adoption of a missionary policy, that is, that the settled aim of this Church shall be to direct a larger amount of attention to the work of foreign missions, and that this shall regulate a large amount of its activity. There is a great deal involved in a policy, and it would operate in a great variety of ways. It would mean a certain amount of reorganisation, distribution of information, and the interesting of every individual member, adherent and minister of the Church in this great work, and that, not as an occasional or spasmodic effort but as a continuous work carried on day by day and year by year. It would also touch the missionary finance of this Church in a beneficial way. I was sincerely glad to notice recently a motion made in the Edinburgh Presbytery by the Rev. Mr. Clow at the suggestion of the Foreign Missions Committee, bearing on the support given by Free Church contributors to extraneous foreign mission agencies. These are all no doubt worthy of support, but while that is given in a generous and Christian spirit, it may also be remembered that some of our own missions in several places are like exhausted swimmers hardly

able to keep their heads above water. The general finance of this Church and its missionary revenue are so large that both are worthy—if I may use the words without being misunderstood—of administration under principles which have a defined policy in them. A church that has raised during its short existence twenty-five millions of money for all purposes, as the Free Church has done, may well bestow attention on this portion of its administration. The mission of Christianity in addition to the individual benefits it brings, is undoubtedly to Christianise the world. The missionary agency is the organisation or means by which that work is carried out. If this be so, and there can be no doubt that it is so, it follows as certainly as breaking day succeeds to-night, that whatever section of the Church of Christ shall most wisely and most courageously, most fully and most energetically come to the front in this greatest of the enterprises of the future will also itself of necessity come to the front among the churches of the world's future. This coming to the front is not, however, a sufficient reason. There is one other important reason. He who is Head of all Churches writes now as he did of old the history of Churches. He wrote the history of seven long ago. He began each by saying "I know thy works." It is a poor record of a Church, if he has to write "a name to live, but dead to the interests of the Kingdom outside."

THE FOUNDATIONS OF SUCH A POLICY.

The policy I am referring to is a more serious, more important, and more difficult matter than to raise £100,000, or even a larger sum. It would need to rest on a broad foundation, and be well planned with statesmanlike grasp, and later on made public as an intention, or better still, silently and earnestly begun without much formal proclamation except within the Christian constituency, on whose support it must depend. For a foundation there must be strong conviction, simple desire to obey a command not yet fully obeyed, a certain belief in the power of Christianity to help the world, as the chief and most important power in that process. This is the true basis of missions. The sentiment of missions will not do, because sentiment is to missionary work what colour is to any substance or fabric. The enthusiasm of humanity won't do, good as that is. For in such work, enthusiastic humanity as a missionary force is apt to be shocked and driven off the field by that other

humanity, or portions of it, on which it works, and which is enthusiastic about nothing except its own evil and foolish and wicked way. The enthusiasm of denominationalism will still less do. Its air is too close, its horizon too narrow, and its aim too temporary. With the utmost deference I again repeat I submit this proposal to the representatives of this Church and beg for it, at least, a consideration and a deliberate and not hurried judgment. Of it, and about it I would say that no higher, safer, or sounder policy, lies in the coming century for this Church or any other Church. It is as safe as duty itself than which there is nothing safer at all times, and in all circumstances, and for all sorts and conditions of men and Churches. I suggest it, because I believe it contains within itself the means or idea of considerable consolidation of our work and many other advantages. I believe it would be acceptable to the members of this Church, and to most of the ministers. I believe its immediate effect on congregations and individuals would be to take them out of themselves, to make them value more highly the blessings they already possess, to elevate the various activities of every well-ordered congregation, to widen their religious interests and sympathies, and to give them the happy consciousness of a performed duty. It might be the direct road to a new spiritual revival provided the motive were right and the work properly done. It may be said this work is already being done. That is true, but proper consideration will show that more is meant than a mere sudden and temporary effort. It may also be said that since the work is being done why should more burdens be laid on a Church that is already doing its duty. The reply is, this is the way God rewards us when we do our duty. It is always thus, promotion to something higher and more difficult. To rule ten cities is more difficult than to trade with ten talents; and so He draws us on from one level to another upwards, till we reach the shining table-lands where God himself is sun and moon. (Applause.) One proviso only is necessary and that must be secured beyond all doubt or danger. That is, that all home interests must first be entirely safeguarded, that the home mission is not to be sacrificed to the foreign mission, and that the present missions be not allowed to suffer in any way. In this I am not making any selfish claim—for no mission has suffered more financially, from the great extension of new missions in Africa, than Love-dale itself. And above all, nothing is to touch that great central fund, which is at once the sustentation and progression

fund. It must not suffer in the slightest degree. That fund is to this Church what the main shaft is to a great ocean steamer.

HOW THE MONEY MAY BE RAISED TO SEND MISSIONS
TO THE STRATEGIC POINTS IN AFRICA.

Nor must the burden fall on the much-enduring convener or secretary of the Foreign Missions Committee in their Sisyphus toil at Foreign Mission finance. Their duty is to administer funds, not to raise them. Who, then, is to do the work of raising the money which this new policy of extension will in the course of years involve? The contributors themselves are to raise it. Let him who believes in this policy, and who wishes it were adopted, add a little to what he has already given. It is surprising how great a difference the addition of a very small amount would make to the funds of the Foreign Mission Committee. There are a little less than 300,000 members and adherents connected with the Free Church. If each of these were to add each year to his previous contribution only that small coin, so easily spent and often so little thought of—namely, one shilling, it would make an appreciable difference. If the figures are right, that addition would raise these funds in a single year by £15,000. Should a certain movement be carried through, that will add roughly another 200,000 members and adherents, and at the same rate it would add the large sum of £25,000 annually to the Foreign Missions revenue. That would give the Foreign Missions Committee new life, and the policy an immediate start. There are many minor reasons for the acceptance of this policy. I have already mentioned that nothing in the history of the world has ever occurred like that stupendous partition of the continent of Africa, which was made by the European Powers a few years ago, by agreement or disagreement among themselves. Now that the continent is opening up, there are various points which are called, in common phrase, strategic points, which it is not wise in missionary Churches to neglect, or to be behindhand in occupying. I say this from personal knowledge and observation of what I see going on in that continent. By the adoption of this policy, some of these points could be occupied ere it be too late, and after the Free Church public and the committee approve, and after full consideration agree to launch out on this new course, I am willing to go and see such points taken possession of and the work commenced. I have, however, no special field, to propose to the exclusion of any other. I do not say Africa to the

exclusion of Asia, with its multitudinous millions, but if a new field is wanted I can suggest one. In it we can try a new departure by an inexpensive and humble beginning. Some preliminary inquiries have already been made. Capital is powerful in South Africa, and has certain well-known representatives. Some of these are in this country now, or were, till the sailing of the last steamer for the Cape. One or two of the great men of that order have been approached. The request was a perfectly modest one. It was simply for £10,000 and 100 square miles of land for the new mission. In these days, when millions are required to connect the Cape and Cairo, that amount is entirely a negligible quantity. For the regeneration of a continent more is necessary than even so great and useful a work as the connection of the Cape with Cairo by an iron road, important as that really is. The reply to this inquiry was not encouraging. The best lands of a vast region were said to be in the hands of companies, which is unfortunately true; and about the £10,000 they would see later. From capital, then, we turn to Christianity, for Christianity and not capital is the one hope of the world's future.

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THE SUCCESS OF THE PAST IS THE HOPE OF THE FUTURE.

There may still, however, be hesitation about, and distrust of the soundness of such a policy for the future of this Church. Vague and visionary some may pronounce it to be. Visionary it is not except "so far as human eye can see—it is a vision of the world, and of the wonder that will be." And vague it is not, unless we choose to make it so, for the influence of such an idea will extend far further than at first appears. But lest there be this distrust, let me fortify my position by an illustration and a parallel, and let me be forgiven beforehand for doing so. Twenty-four years ago, on the floor of this house a certain proposal was made, which was accepted by sympathy on the part of the audience, and later on formally and officially by the Foreign Missions Committee. That idea or proposal was to plant Christianity on the shores of Lake Nyassa, a region where Christianity had never been since rivers into ocean ran. (Applause.) Has the Free Church been any the worse for that Livingstonian mission? Has not the duty which it owes to the King of the world been somewhat more completely fulfilled thereby? Is it not true that that mission has been a source of very solid satisfaction to those able and worthy men at home,

who have managed this work since its commencement as a distinct missionary interest? Here also let me pay a tribute to those whom God has honoured to do that work in the field itself, to the living and to the memory of the dead. At least twenty-five brave men and women have fallen in the fight; the earliest, my friend Dr William Black, who was the first European to fall and then Shadrack Ngunana, a Kaffir from Lovedale, was the second to fall, dying in 1877, and William Koyi, another Kaffir, whose name will long be remembered on the western shore of Lake Nyassa, who died a few years later, and many others have dropped in the deadly fight since then. That mission instead of doing us any harm has done us a great deal of good. It has been the stimulus also of other missionary societies. Three have followed us into that region, which we opened by the sacrifice of life and money. The money has been spent, and well spent, on an effort which God has blessed. Lives have been lost, which we all deplore, but as to all men on this earth death cometh soon or late, we may not say that these were lost lives, so long as Christ says something else about those who lose their lives for His sake. I ask to-day, has the Free Church been any the worse, or been left with exhausted powers, or with disappointed hopes in that splendid piece of missionary work, known as the Livingstonian mission?

THE POWER OF HIM WHO IS LIGHT AND LOVE.

And now, in conclusion. For what reason is all this to be done, and a policy of this kind to be accepted, and all the work that it involves steadily maintained and carried through in all weathers, foul and fair—that is, in times of depression and disappointment as well as in times of encouragement and success. Is it to be for the honour and glory and praise of this Church or any other Church? No, certainly, but it can be done if we choose, and it ought to be done, for the honour and glory of Another, to whom all honour as well as all things else belong by every possible right and claim. It will be done by others, if our own share is not done by ourselves. When it is done it will bring in a better world and a better life for each individual in it. Humanity may never be perfected in this earthly state, but its one chance and its one hope is via Christianity. To the best of my belief, it is the direct road to that ideal of human life and national existence of which so many have dreamt. For He it is alone that has the power to bring about this consummation. His power is not the rude law of force. It is another power,

which in the world of spirits acts exactly as the law of gravitation does in the world of matter, which controls, binds, regulates all movements and relations, and maintains all in harmony. That power is the power of love, the central power of the whole universe of God, and a blessed emanation of Himself, who is Love and Light, and in whom is no darkness at all. Twenty years ago there were used on the floor of this House some words which I shall use again this day, Twenty years have not put them out of date, nor will twenty centuries, or, for that part of it, as many milleniums. They will always remain true till the end.

“ All things grow sweet in Him,
 He draws all things unto an order fair.
 All fierce extremes that beat along Time's shore
 Like chidden waves grow mild,
 And creep to kiss His feet ;
 For He alone it is that brings
 The fading flower of our humanity to perfect blossoming.”

(Loud applause.)

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WEDNESDAY NOON-DAY PRAYER MEETING.



IN THE FIELDS AND GARDENS.

THE MODERATOR'S CLOSING ADDRESS.

The Moderator delivered on May 30 his closing address:—This Assembly, reverend fathers and brethren, has now come to a close. And there remains but to say a few parting words—to invoke the blessing of Almighty God on the work of the past twelve days, and to commit ourselves and our future, and the future of this Church, into His fatherly hands. These parting words should be few and simple, even though the word farewell is a sound that always makes us linger. We know what may happen before the familiar sound of any voice, recognised amongst all others in the world, may fall upon our ears again. Yet there are some acknowledgments to make, some fragments of omitted work to be gathered up, ere we disperse to the fixed duties of every-day life which God has given us. For myself, I have to acknowledge, with sincerest thanks to all the component parts of this Assembly, the indulgent kindness and forbearance that have been shown to me all through those past days. I have lived since I came to this chair in a warm climate of cordiality—genial, refreshing inspiring, and invigorating. Generally the man who is called to this office accepts the duties with some hesitation or anxiety. He ought to leave it with a new and wider belief—a belief which should do his own heart good—that there is more kindness and real goodness of heart in the world than he knows of, or formerly believed. I wish also to offer, now that the work is ended, my congratulations to those on whom the labour of this Assembly has mainly fallen. These are the commissioners or members, the conveners of committees, the chief speakers or movers of reports, the leader of the House, and last, but not least, the clerks of Assembly, to whose experience and skilled guidance we owe a great deal of the rapid and orderly progress with which the varied work of this and of other years is carried safely through. To the eye of onlookers and to the world outside all things move on as if by some fixed and almost mech-

anical process. It is not so. The intricacies of ecclesiastical law and the fixed forms of procedure are considerable, and every step must be taken with regard to the rules of that system which has gradually grown up, and which protects the rights of every minister and every member of this Church. But to all these toilers in the work of this Assembly the hour is now nearly reached which will bring relief and well-earned rest.

THE DEATH ROLL.

Let me now proceed to make good some omissions which the pressure of time at the first meeting of this Assembly rendered somewhat difficult. I wish to follow the good and time-honoured custom of recalling the names of some of our fathers and brethren who left us during the year. For their long and faithful services we may give thanks to God, as well as for all his other saints who have trod the same path and from their labours rest. I have a guilty feeling about that omission, and it must be put right now or never, even though it may be referred to in the formal records. In the swift rush of life as it is to-day, our minds are filled with the impressions of the moment, and we too soon forget the work and the worth of some who have wrought with us, who have shown us the way and helped us by their Christian character and example. We need to strive against this forgetfulness; it tends to increase. For by the wonderful power and never-ceasing activity of the press of to-day—we get each morning on our breakfast tables

“The planet’s daily murmur,”

not only in the “*Times*,” but in a number of ably conducted papers as well. But we live in a hurry and run through our lives in breathless haste, to the detriment of our own and others’ hearts, and the injury of our souls’ welfare.

Amongst missionaries abroad we have to record with great regret the departure only recently of the Rev. Mr Bain, of Nagpore, after long and faithful service; of the Rev. Richard Stothert, Bombay, who was greatly esteemed within the limited circle of acquaintances and was known as a faithful missionary. There have also occurred the deaths of Dr. Ramsay and Dr. Fletcher, of Livingstonia, and Dr. Bryce Ross, of Kaffraria, about the time of last meeting of Assembly.

There is the altered condition of the times, and the extraordinary change that has taken place in the world, in consequence of the intellectual activity of the present half-century. This causes a measure of anxiety to those who regard the moral

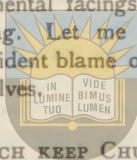
welfare of a country as its chief welfare, and as the only guarantee for its stability and happiness. There is not, perhaps, any good reason for any undue anxiety. In periods of great change it has often happened that anxiety has given place to glorious results. If we do our duty, we may leave the rest to God. The question may arise, what is to be done by the Christian Church in relation to these altered times and circumstances? Is it something new? No. It is something very old. It is simply to fall back on the old gospel, to teach it, to preach it, to practise, to make known still this message that the Creator of all mankind has a love for every human being, and that God desires to save human souls from evil and all it brings. This may seem a mere truism, and, in some men's eyes, a very commonplace process, almost out of date, and getting hopelessly antiquated. But there are various things that are old and commonplace, and yet we cannot do without them. The sunrise is one of these; spring and summer, and many other similar things belonging to the same class. There is a tendency at the present day to think lightly of the ministry of the gospel, at least of the office, if not of the thing itself. Let us not be disturbed by that. Let us remember what Carlyle says about the man whose life-work and business it is to seek the conversion of souls. Let us remember something better—what the Scripture said about him who turns others to righteousness, whether they be few or many.

AN APPEAL TO THE CONSTITUTIONALISTS.

In connection with some of the proceedings that have marked this Assembly, and which may well make a conspicuous mark in the ecclesiastical history of Scotland, I am about to make a request, or an appeal. In so doing I hope I am not making a wrong use of the position you have given me. I prefer to deal with that subject rather than weary you with a few pleasant generalities. I cannot make that appeal without saying some things before-hand which may be said any day and almost every day with perfect truth. I address myself now more especially to one section of this House, who have fought a long and honourable battle, in that they have shown the same fidelity to a conviction as their forefathers did to their chiefs in the Highlands of old. I honour you for that fidelity. The times are evil, when men are not true to their convictions. The learned Sheriff of Perthshire was not far wrong the other day when, in some words spoken, though not in this House, he seemed to include

myself as having some sort of connection, open or otherwise, with those who form the minority in certain important divisions that have taken place recently. And now I am going to change the pronoun, and say "we" instead of "you," and if you will forgive one personal allusion, here it is. Though I was born in this city of Edinburgh, it is well enough known that the home of the clan is in Perthshire, among the braes of Athole; and if all I have heard be true, some of these Stewarts who were my forefathers went to Culloden and fell there, at least they did not come back. Speaking thus, and including myself, it is also well enough known that we men of the North are a fighting race. On more than a hundred battlefields, in every country in the world—the latest at Omdurman—the men from the Highlands of Scotland have shown the stuff of which they are made. They have coolly faced death, and freely poured out their blood on desert sands or rocky heights, anywhere and everywhere, when the safety or interests of the great Empire required them to do so. No exaggeration is needed here. The bare fact needs only to be mentioned. All the world knows it—if we stretch back from that battle already mentioned to Atbara, to Tel-el-Kebir, or to the rocky heights of Dargai, and as far as history will carry us. We have never been ashamed of our devotion to a cause or conviction or commander. And I say this to those esteemed fathers and brethren to whom I now make this appeal. But there comes a time in all battles when further fighting is useless, the rest is all needless slaughter. We are on the eve of great changes. The widening of men's thoughts on the subject of unity of the Church has grown not only with the process of the suns, but with the progress of the Church, and its advance in its true conception of the real object of its existence and its true work. This has rendered it needful to reconsider our position, and to ask whether more good could not be accomplished by throwing in our lot with the majority than by holding out any longer. My appeal and earnest request is that "we hang the trumpet on the wall, and study war no more;" in other words, that we shall now begin to practise what we preach for the sake of the unity of the Church of Christ. I might add many other reasons. Here is one. It is a sign of the times. There is no more marked feature of the last half-century than the growth of association. Men believe that by association, co-operation, or union they can accomplish a great deal more than when acting singly or alone. Everything now is done by association. Let us apply this principle to our service in the Church. When the majority moves let us move with it. Let us not sulk

in our tents. When the right time comes let us go in a solid body, and leave not a stick or a dirk behind. There are other battles to fight. And so, dear friends, fathers, and brethren, whether you come or not, I am going over the valley to the other camp, and that for some further reasons I shall now state. I believe that there is daily growing amongst Christians more real regard, esteem, and recognition of other men's Christianity. This regard is modified no doubt by the influences of education, associations, and other idola or distinguishing causes such as Bacon pointed out as affecting the human mind on all subjects. They affect the Church as well as the schools of thinking. We are like men in a mist; or like sections of an army in the darkness, mistaking each other, and attacking each other because we have not the same regimental facings on our coats or a slightly different regimental flag. Let me not be misunderstood as throwing about self-confident blame on other Churches of the world, and freeing ourselves



CAUSES WHICH KEEP CHURCHES APART.

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Amongst the causes which keep Churches apart, it is possible or probable, I think, that mistakes have been made by exalting to the rank of primary duties, and raising to corresponding primary places in belief, certain things—call them ideas, views, opinions, or deductions from Scripture—about which Jesus Christ has said nothing. These ideas may concern church government, that perpetual bone of contention, church ceremonial, or even doctrine itself, or the special duties of individuals. It is possible also, seeing the width and general freedom of Scripture statement, that some of these views may have been evolved from the Church's inner consciousness rather than from another and safer source. It is not that things or ideas themselves are wrong or unimportant, but that they are put in wrong places and are exalted to positions which they do not deserve, and which belong to something very much higher and greater, and that is the true spirit of Christianity itself, and the practice and exhibition of that charity which we are solemnly assured will live, long after these things have vanished away. In our estimation of the value of these things, and in our decisions as to what shall be regarded as primary and what as secondary in the Church's testimony and activity, it is possible that our judgments and the judgments of those people who have gone before us, may also have been affected by the inevitable narrowness and weakness which clings to

the human mind. It is possible, nay, it is historical, as it is the saddest chapter in the history of religion, that at times even human bitterness and the feelings and jealousy of sect or Church have played their parts. These feelings have come to us in the guise of angels of light, though they are not that at all, but angels of darkness, and they may have told us the lie that by the intensity, zeal, and perhaps even bitterness with which we fight for these secondary things, we are making ourselves the more really the defenders of Christ's truth. These false counsellors did not tell us that some of these things were the secondary laws of Christ's Church and kingdom, and that, the more time that is spent on lifting them up to the rank of first importance, the less time and strength the Church has for its primary duty—the care and conversion of souls at home, and the spread of the knowledge of Christ among the millions of men abroad who hardly know they have souls at all, and to whom life is great darkness and a great perplexity, and death a still deeper darkness and more baffling mystery. These false angels did not tell us that whole centuries of the Church's existence have been spent in dealing with such controversies; and that the lives of some of the strongest minds and most loving hearts with which God has blessed the Church have been consumed in this—I will not say inter-necine, but interecclesiastical war, with the result of leaving the hostile denominational camps more hostile than before. Our one teacher, Master, and Commander is Jesus Christ, and that to which he mainly directs attention should by us be mainly attended to; and yet we have learned some of his lessons and attended to his commands so badly.

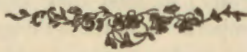
PRIMARY AND SECONDARY THINGS IN A CHURCH'S LIFE.

In this connection and as an illustration, I wish to be allowed to quote a single sentence bearing on this great question of what is primary and what is secondary in a Church's life. The words were spoken a few days ago to a Church Society in this city. They were not addressed to a Free Church Society, nor to a United Presbyterian one. They bear on a question of the present hour—the question that is agitating the whole of the great historical Church of England—a controversy about which we shall all hear more and know more before very long. The sentence is this: "Is it possible to conceive of Jesus Christ being deeply occupied with questions of the ceremonial use of incense or of lights on the altar, of the wearing of copes, albs and vest-

ments, or of any other question of an ornamental rubric?" We shall agree, I think, that such a conception is absolutely impossible. Jesus Christ, we know, was deeply occupied with entirely different things—with human hearts and human sin, and with the sorrows of those hearts because of that sin, and mainly he tried to help those sore overburdened hearts to a better state. What Christ did is the primary work of His Church—to which all the strength and time and energy of every minister of His and every member of His Church should be mainly devoted while life's short day lasts. That a question of this kind should be at this hour convulsing the great and most powerful Church of the Reformation only shows how far the attention of a Church may be distracted and its energies wasted on things of secondary importance. The blame lies entirely with those who insist on making these things of primary importance. But these have no more to do with the real work and primary duty of any Church than the coat I now have the honour to wear, and the singular hat in which I go outside have to do with my personal Christianity. These externals and secondaries may be useful, and are all right in their own places as the accidents or ornaments of work or office; they are all wrong when they take the place of things essential and indispensable to a Church's life and efficiency. I hope in what I have now said I shall give no offence to a single member of the ritualistic party who is a genuine Protestant at heart. Within that division of the Church of England I have had some of my oldest and most esteemed friends—men whom I have loved for the true and pure Christianity their lives exhibited. We always disagreed when we talked about these things, and we always agreed when we ceased talking. Some of these friends are in Heaven now, and probably see differently; at least they know more about the importance or non-importance of these things than we do. The single sentence I have made use of was addressed the other day by a man whom I have the honour to call my old friend, Professor Sir William T. Gairdner, of Glasgow University, to the Church Service Society of the Church of Scotland—and it was addressed, not as a commination or denouncement, but in brotherly love and charity—the charity which our Master teaches and enjoins. If you ask why I have so occupied your time I will answer thus:—Let nothing but what is of primary importance keep this or any other Church apart from other portions of Christ's Church which are willing to work along with us. And, second, let us be perfectly sure that what we class as of primary importance is really so. There is so much to do of the real

primary kind—the care and conversion of souls at home, the finding of souls without number abroad. In the fact of this work, awful in magnitude and in its consequences, I don't think it matters very much that we have not settled every question, which might become a subject of pretty warm controversy if once we started on that work. Next year I hope to return to finish the duties you have so kindly laid upon me, and some of us may meet again. But it would be expecting too much to hope or believe that there will be no blanks a year hence. We are all immortal till our work is done, and we are not a day or a moment longer. And when that day comes may you, esteemed fathers and brethren, and also all now present, hear a voice saying:—Come up, and behold the glory of My house and the peace of My people. That will be a very strange day—the day after death. Amongst other things will be understood as never on earth what that reunion or union which is final and undistracted really is, seeing it will contain rest and activity, completeness and continuance, which are the very things the satisfactions and enjoyments of this life do not possess. They are all defective from this great defect.

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THE KING OF THE WORLD



CHRISTIAN IMPERIALISM

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‘We gave Him a Cross—when we owed Him the Throne.’

BROWNING (*adapted*)

THE KING OF THE WORLD

OR

CHRISTIAN IMPERIALISM

‘We gave Him a Cross—when we owed Him the Throne.’

BROWNING (*adapted*)

INAUGURAL ADDRESS OF THE MODERATOR

OF THE GENERAL ASSEMBLY

OF THE FREE CHURCH OF SCOTLAND



University of Fort Hare
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EDINBURGH

ANDREW ELLIOT, 17 PRINCES STREET

1899

NOTE

IN conformity with the usual custom, the Inaugural Address of the Moderator of the General Assembly of the Free Church of Scotland is now reprinted, and from the report of *The Scotsman*, May 19th.

University of Fort Hare **JAMES STEWART.**
Together in Excellence

DOMIRA, PARTICKHILL,
GLASGOW, *June 1899.*

THE
MODERATOR'S INAUGURAL ADDRESS

My first duty, Reverend Fathers and Brethren, is to make grateful acknowledgment of the honour that has been conferred on the African Mission of the Free Church in the call that has brought me here to-day before this venerable Assembly. On no other theory can I explain the fact satisfactorily to myself. For the mission's sake, and for the sake of my brethren abroad, I am glad that it can be so regarded; and also that they look at it in this light, and share all that comes of it, except the onerous duty of this morning.

I am also glad, on account of the recognition of another profession to which I have the honour to belong—the great and beneficent medical profession,—without which we cannot get on, and which reckons amongst its present members some of the most distinguished men of the day and greatest benefactors of mankind.

There can be only a few here who remember the earlier history of the African Mission of this Church.

It exactly resembled the early history of the Colony of the Cape of Good Hope itself. For an indefinite time that country continued the least advanced, and the least inclined to advance, of all the British Colonies. It was the despair of the Colonial Office; it was the plague of the War Office with its regularly recurring Kaffir revolts, and the perplexity of successive Governments, that came and went in days of old as they do now. But a sudden and recent gradual development, steady and resistless in its movement, has changed all that stagnant past, and we behold to-day in the continent, in the colony, and in the mission a very different condition—a different state of opinion, and a different prospect for the future—though some trouble yet exists.

In the duty which I have the honour this day to discharge, there is verified the observation of the heathen writer of two thousand years ago, '*Ex Africa aliquid semper novi.*' For among the fauna or feræ of that strange continent, with its strong skies and stronger suns and burning soil, there is brought home with some of these feræ and in the same ship, for the first time, an occupant of this chair. There is a valley or chasm long and deep and wide between the work of the Moderator's chair and the everyday work of an African mission station, and I must, therefore, bespeak your indulgence if I have rashly obeyed a call or accepted an invitation which, like invitations from a distinguished source, assume the nature of a command.

The difficulty is rendered greater by the long list of distinguished men who from the days of Thomas Chalmers—its first occupant—have filled this chair; and specially by the fact of the position of my immediate and illustrious predecessor, whose recommendation is his work, and who needs no other. His sermons and published works take many shapes and altered forms. If I tell you that I have heard a sermon of his, preached in the historical Free St. John's of Glasgow more than thirty-five years ago, reproduced in Africa not only by a white but by a black man, you will understand that all sermons do not sink on Sunday night into a bottomless abyss of irrecoverable oblivion. Many do, alas!—too many for the preacher's comfort of mind or peace of conscience. Their name is legion, but not all do so. Here, as elsewhere, the hard law rules, in the survival of the fittest.

In my present difficulty, then, coming immediately behind such a man, I will take refuge under an African proverb. It is distinctively African in its selfishness and shrewdness. Here it is:—*'It is good to walk behind the great. You may pick up something.'* What was it, then, I picked up? This something:—That what we shall accomplish in any work will always be in proportion to the amount of mental and moral or spiritual force we carry with us and within us, whatever that work may be to which God's providence calls us. That, to my mind, is the philosophy of last Assembly. And of his work

during the year, whether in Highlands or Islands or elsewhere, it may be said :—

‘ His magic was not far to seek,
 He was so human. . . . For still himself he bare
 At manhood’s simple level ; and where’er
 He met a stranger, there he left a friend.’

In Africa we require in our addresses to be concrete and narrative, at least we ought to be ; and the dyer’s hand gets subdued to that wherein it works. The cablegram which called me here overtook me on a journey at a small town on the banks of the Umtata River, 200 miles from Lovedale. The temperature for some days in the afternoon had stood at 107° and 108° in the shade, and the cable message did not render that afternoon more cool. I took it to a small room wherein was a small bed, and rested for a time to consider. Then this place, day, hour, and audience seemed to take shape and form, and a figure impalpable but distinct, like what we see in dreams, appeared with this question, What are you to say to that great and representative meeting, the General Assembly of a well-known section of the Presbyterian Church in the world ?

‘ What shall I say to them ? ’ is an old question. It was asked long ago by a perplexed and unwilling man in the deserts of Arabia ; and to it there came a remarkable answer, suited to the age and the people, and the degree of the progressive revelation then given :—‘ Say, I Am that I Am—the God of thy fathers that brought thee out of Egypt.’ That was

an answer then, and is now, to one of the deepest questions of human consciousness. Is there a God? It is an answer still to those who ask to-day, 'Is God knowable?' 'Yes, He can be known, but He cannot be comprehended; and being known, He can be loved, obeyed, served, longed for, sought after, and found, though mortal eye has never yet beheld Him.'

But there have been later revelations, and another message seemed to come. It was this, 'All power is given unto Me in heaven and in earth.' Christ's power in this world and elsewhere, and its possible applications to the missionary work of this and other Churches, both present and future, and to all that concerns the kingdom of God on earth, seemed a fit subject to bring before this Assembly. The truth contained in Christ's words is not a creation of man's brain, nor a dream of his imagination. It is a great objective fact. All power—that is an unqualified, universal affirmation. It includes might and authority. Is given unto Me—in better hands it could not be. In heaven and in earth—that is a wide domain and an extensive jurisdiction. Of its vastness we know little. But as so defined, it must reach to the utmost horizon of habitable space, and that is very far off. It is well that it is so, for then nowhere exists where this power does not exist. Let us grasp the idea, and take it home to intellect and heart alike—that on the Eternal Throne of the universe He sits, and that no matter what appears from age to age, or how things may look at times,

all other opposing and rival powers only hold in their hands of clay their little sceptres of brief and vanishing dominion. In this there is neither rhetoric nor fiction, but what I have called sober objective fact. It calms my heart when I think of it. It strengthens my soul when I look at it. And I hope it does the same to every one in this vast assembly who knows who He is, and what He is, and what He has done. Let us believe without hesitation—however great a call it may make on our faith—that He, the real and only Conqueror of sin and death, and the Restorer of love to its rightful place in the universe of God, holds absolute sway in the whole sphere of created intelligence—wide as is the domain in which that intelligence exists. That is the real meaning of the words. And this truth is not for missionaries only, but for every Christian minister in every Church, in every land, and for every Christian. As one by one we live our individual lives, so one by one we die, and pass one by one into an unknown world, with its unknown powers—some of them perhaps hostile and against us. When that hour comes, remember, I pray you, those words, ‘All power is given unto Me.’ If He stand by you, no other power in heaven or earth or hell can harm you.

THE PARTITION OF AFRICA

If I were to follow my own inclination I should limit my subject to-day to African missions or to

Africa itself. But so to confine the subject might perhaps be neither fair nor wise. *All the world* is the real area of missionary interest, though from limitations of many kinds, mental, moral, and monetary, each individual and each Church has to select some one region as its own special sphere of work. I shall therefore to-day deal rather with the missionary question as it affects all missions. Other opportunities may occur of dealing with African missions, and meantime I can refer only generally to the altered condition of that great continent. Africa is that land of mystery and magnetic attraction into which he who has travelled will travel again. It has been called the dark continent, and the neglected continent, and the long-lost continent, and was long generally regarded as a part of the world not worth attention. It is undoubtedly a strange continent with a strange history—a land of mystery—historical, geographical, and moral. To what purpose have its countless tribes come and gone like the leaves of autumn, after having been born to an inheritance with so little in it of that which makes life worth living to us? This idea, also, about the African continent being worth nothing has, within the last ten or fifteen years, undergone a strange reversion. Nothing more remarkable has ever been witnessed than the great struggle of all the European Powers to obtain large areas of that continent, which they formerly refused to take as a gift. No more stupendous partition of

the earth's surface within the same time and by the same means without war, amongst the partitioners at least, has ever taken place in history. Wars there have been, with the original occupants, but in this case the plunderers or appropriators, or markers out of spheres of influence, did not quarrel seriously among themselves. Out of twelve millions of square miles, there only remains now little over one million unappropriated; Great Britain, the oldest owner of African territory, has taken about two and a half millions of square miles, France perhaps nearly three millions, Germany and Portugal nearly a million each. The Congo Free State has a million, mostly rich territories lying in the heart of Africa. Italy has also obtained a share, and all this has been done, so far as the original owners are concerned, without as much as 'by your leave,' except in the matter of concessions to individuals or companies which were the beginnings of the end, or of the disappearance of the powers of native chiefs. And of this vast continent nearly 5000 miles long by 5000 broad, and stretching through seventy degrees of latitude—only one and a half millions of square miles now remain unappropriated.

Under the old *régime*, or the power of hereditary chiefs, Africa was a land where all things continued always the same, without change or improvement of any kind, except that, when the strong man arose, he enlarged his little territory by devastating and destroying the territory of his neighbour. Under a

rule of this kind progress and civilisation were impossible, and a fixed condition of barbarism and the despotic rule of individual chiefs was perpetuated. That rule was always the same, and always with one result—the sufferings and misery and wretchedness of its unhappy tribes. To say nothing of the slave-trade, Africa is a continent whose soil has been soaked in blood, and its sky filled with tortured cries. It does not matter where we begin. It was so, till lately, in Ashantee or Dahomey on the west; in Matabeleland under Lobengula on the south; under Mosilikate further north; under Chaka and Dingaan in Zululand; and northward through the whole of Central Africa till we reach the Nile, where the rule of the Mahdi was till last year unbroken, but is now completely, or almost completely, destroyed. There may be one dying effort to recover his loss of position. Slowly, one by one, the power of these rulers is being destroyed. By the sword they lived, and by the sword they have almost all perished. Their government contained not a single element of an elevating or humanising kind. Cruelty, torture, death were the methods of procedure, and the punishment inflicted on districts when a district fell under the bann was to sweep the people and the villages out of existence.

In this first rough regeneration of the African continent this country has taken a conspicuous part, as well as in many other forms of activity. In exploration, in the spread of commerce, in the planting

of Christianity, no other country in the world has expended money, life, and effort so freely. The great partition which has taken place lately means a rapid change of government, with a correspondingly rapid change in the social state of the people. In some regions we could wish the method had been different from what it is. We have to make some unfortunate admissions. If all is true that we hear of the administration of the Congo Free State, and even some parts of German territory, the natives must be greatly puzzled at the ways of white men. At times they may also think that the old barbarism was as good as the new civilisation. A great deal has been done that is simply deplorable, discreditable, and inhuman. But out of all this there will gradually emerge a better and more humane administration. And there is no doubt that the African continent will now rapidly be civilised. A great deal of its future, however, depends on the kind of civilisation now to be introduced, and whether with or without the Gospel. Let us turn to the general subject of the missionary present and future.

CHRISTIAN MISSIONS

The future of Christian missions is nothing less than the future of Christianity. Any doubt cast upon the one becomes reflected upon the other. And in what I may this day say I shall attempt to show that Christianity is the one remaining remedy for the

world's ills, the one last hope of humanity, and that it is more likely than any other means to make human life a happier, better, completer thing—the ideal thing we want it to be, and feel that it might be. If this can be shown it will afford a strong reason for missions. I put it this way because there are many whose hope lies in the future of modern civilisation. They are inspired with its marvellous progress as that appears at the present day. They say Civilisation, or all that is comprehended in that complex term, has something to show as having helped mankind. What has Christianity done? Those who take this view, and are unfriendly to Christianity, illustrate and defend their view by pointing—to take only one instance—to the condition of the world at the close of this century, and say that when the twentieth century begins, nothing like, or approaching to, what will then exist as the armies of the Christian nations of Europe has ever been seen since the world began. Is this, they ask, the reign of the Prince of Peace and the fulfilment of the angels' song? This is but one instance of many forms of objection; and it is also an instance of the subtle fallacy and perverse reasoning current enough at all times, and certainly current at the present time, which confounds the thing itself, namely Christianity, with imperfect representations of it. And from a doubt, or erroneous and confused opinion of this kind, they drop down to a total disbelief in Christian missions; and even to disbelief

in the work of the Church at home, and go over to the other side, to a condition of life in which practical religion is a shadowy belief or a pallid ghost.

There is nothing wrong with Christianity—whatever there may be with the Christians, that is, with our good and worthy, humble, or noble selves. Our impatience, our prejudices, our narrowness, and our frequent misconceptions of God's ways of working in His own world, have often led us to entirely wrong conclusions. But there is no need to be down-hearted, nor is there the slightest reason for any decay of hope, or paralysis of effort. Neither the world of humanity, nor the cause of Christianity, is exactly in the same position as when He came. With all its unrighted and countless wrongs, with all its vast misery, and with all its immeasurable iniquities, the world is a better world since Jesus Christ began His teachings. And that being so, it is well that these teachings should go on, and that can only be done by Christian missions.

In offering a statement on their behalf, or an argument in support of them, we require to take into account the opinions that are held about missions; to consider what rival forces they may have to contend with, so as to obtain the favourable opinion of the world generally; and to ask what the probabilities are of their final and complete success. If we can start with a conviction that the two following statements are sound in substance, and true in the reasoning or process by which they have been reached, then

our way will be so far clear. First, that the religion of Jesus Christ is the religion best fitted for all mankind in all countries, conditions, and climates. Second, that no other influence, not even the great influence of modern civilisation, can be substituted for Christianity, or do the work which Christianity does in the world's regeneration. The proof of these two points would be rather a long process, and I must ask you to assume that both statements are fairly correct, whatever objections might be formally brought against them.



DIFFERENT OPINIONS ON MISSIONARY WORK

Keeping these in mind, we shall now proceed, and look for a moment at the three different opinions held on the great question of missionary work. There is that held by those who disbelieve absolutely in missions, and think the heathen are better left alone. They refuse to accept the results already accomplished. They think the profession of Christianity made by heathen converts is not genuine, and that missionary work only produces hypocrites and idlers. And they regard the attempt to convert the world as Utopian or Quixotic. This view was very common at the beginning of the present century. It appeared in some of our ablest literature—mostly in a scornful or contemptuous way. It does not appear in the same forms now, but though it holds its tongue, it is still there. The full statement of this view in all its variety and intensity, and in all its illogicality and

poverty of proof, would be a tale long to tell, and sad to relate; and I simply refer to its existence and pass on. It may be described as the Scepticism of Missions.

There are those again who believe exactly the opposite of all this—who have faith in missions; who are the mainstay of the entire work; and who give their time, money, prayers, sympathies, and efforts to the support of missions, and do so with a glad loyalty to Christ, which does their own souls good, and brings an immediate reward. We hear often about missionaries and what they do. Let us hear something about the constituents of this work, and I am glad of the opportunity to speak about them. They are the Founders of Modern Missions. Without their help the work could never have been done. These are the people who, whether they know it or not, are the makers of a new era in the history of the Church; and as will one day appear, of a new era in the history of the world. These are the men, and women too, living and dead, who have dotted the lands of heathendom—though as yet sparsely—with Christian churches all the way from Alaska to Shanghai, and from China to Peru. They have done more. By their agents they have filled many or most of these churches or schools, which they have never ceased for a day to build. If the roll of the British drum goes round the world each daybreak, and awakes thoughts of loyalty and patriotism to a great Empire, it is no less true that now it is followed also round

the world by the missionary bell calling to morning prayer, and by the sound of early hymns in many lands in praise of one Jesus Christ—the Ruler of a still greater Empire.

These makers of modern missions in the different churches of the Reformation, and in the different countries of Europe and America, began in a very small way. Exactly a century ago—in 1799, when they counted their men and their money—this was what they found. The total revenue from all Christian Churches was roughly about £10,000, and their whole available force for the conversion of the world was only 50 men, all told. When they count to-day, they find the missionary revenue from all churches over £3,000,000, and their men over 6500—men of white skin, exclusive of a considerable native contingent. At the former date there were no women missionaries. Such occupation was not thought to be woman's work. To-day there are 4000 women missionaries—not the wives of missionaries, but unmarried women missionaries, doing all over the world work, much of it that which women can best do, and only do. In 1799 there were of native communicants and native catechumens, or candidates for admission to the Church, all over the world, only 12,000. Their number now is 2,000,000. In 1799 there was not a single ordained native preacher. There are now 4000. In 1799 the native helpers, teachers, workers of one kind and another, numbered 80. This year they number 68,000. These figures will pass out of

your minds. But you will find them in a more extended form in the Report of the Foreign Missions Committee of the Free Church for this year. They form probably three pages of the most valuable information ever printed in that Report; they are due, no doubt, to our indefatigable secretary, Dr. George Smith.

CIVILISATION AND CHRISTIANITY

Encouraging as these figures are, there is still a view of missionary work held by some which also requires notice. It is represented by those within the Church who are not opposed to missions, but are yet not very much in sympathy with them; or, if they have sympathy, it remains always in disembodied form, or in a state of suspended animation. This may arise from want of information, from want of full consideration of the claims of missions, or from other causes. Perhaps they are disappointed with the amount of results; or they are subject to a certain impatience, and they are disposed to blame missionaries for always using the future tense in their letters and reports, and prophesying only of times and events that are still far off. If this is due to lack of information, we need not be surprised. We never are, and never can be, permanently interested in that of which we know little.

Others again are filled with doubt as to the practicability of the enterprise, and with despair of any substantial results as things now are. They regard

the results as so inadequate that they think nothing will be accomplished till Christ Himself comes again. I cannot argue with this. The view or expectation may be true or not. But we need not be surprised, for it is a fact in the world's history that many good people have at times held very singular beliefs, and also at times done many very strange things. We have all heard—

'Of good patriots, who for a theory risked a cause.
Of good statesmen, who disembowelled for a tax.
Of good Popes, who brought all good to jeopardy.
Of good Christians, who sat still in easy-chairs,
And cursed the general world for standing up.'

But let us hope, Reverend Fathers and Brethren, and Christian friends, those of you who form the real strength of this work, that the time is now nearly past for any good Christians to sit still in easy-chairs and look on at the evangelisation of the world, as if it were a thing in which they have no interest, duty, or responsibility. Let us do all we can to persuade them to a better state of mind, and draw them over to assist in that great enterprise.

The ultimate success of missions is in reality identical with the claims and ultimate success of Christianity, and that not in a general or academic way, but as the only practical way, and as the one remaining hope of the world. The old religions of the East cannot help. They have been tried long enough. Neither will the philosophies of the West—these being for the few, not for the many. Let us

give Civilisation all due credit for what it has accomplished. Let us not fall into the mistake that it has arisen out of Christianity. It is very much older than Christianity. It was born, very long ago, on the banks of the Nile, and cradled there like another mighty lawgiver, whose influence still lives in the world to-day. It occupied its early youth in that land with curious fancies—gigantic and sometimes grotesque—but it left the marks of its vigorous strength in monuments so vast and enduring that neither chance nor time's corroding touch, have been able to obliterate them. That was Egyptian civilisation.

Then it passed to Greece, where it spent its later youth; and like a young man moved by the power of intellect and the beauty of the world, it left monuments of another and different kind, which still live in all civilised lands as the everlasting forms of art and intellectual process. That was the civilisation of Greece.

Later still it passed over to Rome, and settled down in its maturer middle life to the grave work of giving law, order, and government to a prostrate world; and there again it left behind it still different monuments of utility, which have shaped the course of jurisprudence and justice in most of the advanced and civilised nations of to-day. That was the civilisation of Rome.

Nothing had been seen before on earth like Rome and its civilisation. But it fell, and, as Dean Church

says, 'Great was the fall of it. It was like the foundering of a world. It was a portent and a calamity which the human imagination had always refused to believe possible.'

How that civilisation was revived and restored to a vigorous life by a new and sweet spiritual influence that had begun to work in the world would be a story worth the telling. But it is written in the history of the most advanced nations of the earth to-day—if men would only read it without prejudice or prepossession.



THE CIVILISATION OF THIS CENTURY

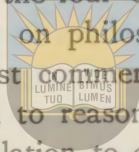
And now there is the civilisation of this century, towards which so many eager eyes are bent and so many hearts beat with the warmest expectations. But the point of interest here is this:—What truth was or is intended to be impressed on mankind by these falls and disappearances of one great form of national civilisation after another. I am unwise enough, or unlearned enough, or as some critics may say, bigoted and professional enough, to attribute all these successive falls and disappearances to the absence of one element—expressed in the single comprehensive word—Christianity. In consequence, the old civilisations soon lost their savour, and were literally trodden under foot of men—in their anger and disappointment or despair. That element is now supplied, and if our present civilisation has come to stay—and there seems no reason why it should not

stay and bless the world—the wisdom of the age will be to use that salt, not to scorn or reject it. In the slowly evolving plan of God in this world, it was perhaps necessary that all these experiments should be made in different ages, in different countries, and by different races of men, to show clearly how far humanity can go without God, and what the end would be. Men were drawn on as by a mirage to a great catastrophe, which overwhelmed some, and others lay down beside that mirage to die of broken hearts.

I hope no one will think I am occupying the time of this Assembly in an abstract discussion of the merits and powers of Civilisation *versus* Christianity. This is merely to clear the way: I have a very distinct object in view, of a missionary kind. If Christianity be the religion which Jesus Christ Himself taught; and if that religion be what we believe it to be, the best of all religions for mankind; and if the missionary enterprise be the recognised and necessary means for the extension of Christianity; and if all power through the whole universe rests in the hands of its Founder, *all question as to the final success of the work may be set at rest.* We need trouble ourselves with theoretical or speculative difficulties or temporary obstructions no longer, but go on with might and main, with prayer and effort proportionate to the magnitude of the work, and with never a thought in our heads about its possible failure.

All, however, may not agree with these positions,

and some may ask on what grounds this world-wide claim of Christ's religion rests. There is not time to discuss fully these grounds, nor to deal satisfactorily with another important question, the slow progress of missions; but some points may be merely indicated, and though that proof may not satisfy the non-believer in missions, it may be sufficient for ourselves, as a knowledge of a practical or working kind. These wide claims may be substantiated on historical grounds as concerns the four Gospels which give the life of Jesus Christ; on philosophical grounds, that the religion of Christ commends itself as a supernatural religion both to reason and faith, and as an explanation of our relation to our Creator of a more satisfactory kind than that given in other religious systems. Spiritually, on the ground that it satisfies man's spiritual nature more fully, and brings him further into the invisible world and into real relation with Him who is invisible; and, practically, that it is the religion whose dominant and practical ideas are mercy, justice, love, forgiveness, pity, and benevolence. And, further, that it insists on these things as a part of man's actual life, and regards them as of equal value with mere faith or belief; that it has to do with action and character rather than with laws and rules and formal practice. On these grounds it seems, whatever way we look at it, the best fitted for the individual man in all countries, climates, and conditions, as well as for mankind in those masses we call nations, which together form the simple unit of



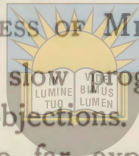
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humanity as a whole, and of which, strange to say, Jesus Christ was Himself a part.

Before we can prosecute an enterprise with perfect conviction and hope of success, we must be satisfied that we are following the right course, and that there is no other course that will lead to success complete and final. In the days of the old civilisations, Greek and Roman, the preaching of the Cross, that is of the Christian religion, that is of Christianity, was regarded as foolishness as a means of regenerating the world. This idea is not yet dead. It is perhaps one of the real dangers of this age, and men are apt to transfer their belief and place their hopes in another power. There is, however, no antagonism between Civilisation and Christianity unless men choose to set them in opposition. All due acknowledgment may be made to civilisation, even to modern civilisation with all its mighty power, but this also must be said:—*It is not enough for man as man.* There is a large area of his life it cannot touch, and these are all the higher levels of that life. There are questions it cannot answer. There are desires, necessities, and dangers in human life, individual and social, for which civilisation has no appliances and no powers. And to those, therefore, who are always advising missionaries to civilise first and Christianise afterwards, and thereby betray their doubt in the power of Christianity, it is enough to reply that man as man—the nineteenth-century man in this country, or the Central African man as we find him to-day—can

never be completely served or entirely satisfied with what civilisation can give him or do for him. Man himself created civilisation ; he knows that he will outlive it, for he has a suspicion that he has come from the Eternal, and is going back to Him who alone is eternal ; and, therefore, though the wonders which civilisation has to offer may please him for a little, they cannot satisfy him. 'The awful soul that dwells in clay' needs something more.

PROGRESS OF MISSIONS



There is also the slow progress of missions on which some found objections. The causes of this slow progress are so far explainable. Some are due to the methods, some to the agents ; and some to the nature of the work. We have not yet discovered all the best and most necessary methods of missionary work, and from the very progress which the world has made, that work is more complicated and difficult to-day. These methods will, however, be discovered ; and a science of missions will no doubt gradually emerge. Then there are the mistakes which missionaries themselves make. I know I myself have made mistakes enough to make my days uneasy, to fill my nights with evil and troubled dreams. There is also belonging to this cause the fact, which I suppose most missionaries will admit, that the work requires more moral strength and spiritual force than most of us naturally possess, and that in this lies our greatest failure. And as belonging

to the work itself, there seems to exist an expectation on the part of most or of many Christians, of some great and sudden intervention of the Divine Power on behalf of missionary effort; or if not that, at least the appearance of an undoubted steady influence producing marked and rapid progress, such as will gladden the hearts of all Christians, encourage all missionaries, and demonstrate to the world that Christianity is of God and not of man.

There are two answers to this. The first is:—Men are not aware—that is, the Christian Church is not aware—of the magnitude of the change that is going on all over the world at the present time where missionary effort exists. It is exactly to-day as in the early days of Christianity. The statesmen of Rome, the thinkers and philosophers and busy men of those days, took almost no notice of the new power that had begun its work in the world. One or two of them wrote letters to the emperors about this new and singular sect of whom they had heard, but serious attention, except that of persecution, they never thought of bestowing on the new movement; and they little dreamt of what it would one day accomplish. Both Mr. Lecky and Mr. Kidd have commented on this singular fact.

Another answer is this:—If human history or that of Christianity teaches us anything, it shows this, that human progress is mostly slow, that human nature changes from worse to better with great reluctance, with many aberrations and returns to

the old condition. If I may give my own observation of more than thirty years over my own field, and of what I have gathered from other fields, it is this, that *slow organic change* is the law which rules in missionary operations as well as in the realms of nature, of God's providence, and of human society. There is only one point where a new and different element comes into missionary work. It is the point where the direct interference, addition, or intervention of God's power becomes apparent—that is, when the action of God's own Spirit, moving the human will without destroying its liberty, results in the conversion of an individual soul, and by this influence a new man emerges out of the old, a totally different man—in other words, a converted man, or a Christian. When this happens, the missionary has to stand by and look on, and, with awe and wonder, admit that more than human agency or slow organic change is there. Except for this, all else, the education of intellect, heart, conscience, brain, and hand, proceed as if it were an ordinary human process, in which no spiritual element or aim is involved. But this is no reason for diminishing missionary effort or standing idly by, waiting for some great interference or help from God Himself. It only shows the need of multiplying the agency by which Divine help becomes possible. No heathen becomes a Christian without having Christianity presented to him. There is much more that could be said on these points, but it cannot be said now.

PROPOSALS FOR THE FUTURE

I pass on now to Proposals for the Future. The present Assembly marks a period of change not only in the close of the century, but probably also in the close of a history. Another Assembly may probably see a step taken in a forward direction towards that great unity of His Church for which Christ Himself prayed when He used the words, 'That they may be one as we are.' Despite all present divisions in so many churches, the spirit of unity is growing faster than mere union itself is taking place. In that branch of the Reformed Church to which we belong—it is the fact that the scattered battalions of Presbyterianism are closing up all over the world into solid brigades. This has been shown in the Cunningham Lectures recently published. In this connection, it is with very sincere pleasure that I call the attention of this Assembly—though doubtless the fact itself is known—to the most recently formed Presbyterian Church. It is the Presbyterian Church of South Africa, embracing the Cape Colony, Natal, the Orange Free State, and the Transvaal Republic. This is the youngest Presbyterian Church in the world. It held its second General Assembly at Cape Town eight months ago. Friendly recognition and sympathy on the part of this Church will be wisely bestowed, and greatly valued by those to whom it may go.

Looking over the history of the Free Church,

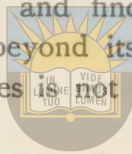
there is cause to-day, as there has been through many days of the past, for thankfulness to God. Let it be said amongst ourselves, and also widely known outside this Assembly, that all self-gratulation or mutual congratulation or invidious comparisons with other Churches is neither intended nor dreamt of. We sincerely rejoice in the progress, prosperity, and success of all Churches, and shall daily pray for the peace of Jerusalem, that prosperity may abide within her walls, wherever these walls may rest. Yet we have the duty of thankfulness to God. We desire to remember with humbleness as well as thankfulness all the way He has led us—these more than forty years, lest we forget—for Churches may, as nations do—and our hearts be vainly lifted up. Our prayer should ever be—

‘ Lest we forget,
 Lord God of Hosts, be with us yet,
 Beneath whose awful Hand we hold
 Dominion over palm and pine—
 Lest we, forget ’

to do Thy work in all those lands.

With a new century in prospect it is well to look forward and ask :—By what shall the Free Church or the New Church, United and Free, whatever its name may be—by what shall its history be most distinctly marked in the coming period, a century that is sure to be full of wonders, of strange changes, of human progress, and, last and greatest and best of all, of great expansion of the Kingdom of God on earth?

Some will answer that question easily. Home Mission work, scholarship, consolidation financially, and otherwise. Self-preservation, they justly reply, is the first law of Churches as it is of nature. Perfectly true; and equally true that that law varies with the organism. The lower the organism, the more self-centred it is, and the more completely are its whole activity and vital force consumed in that one effort of mere existence. The higher the organism the further beyond itself does the law of self-preservation travel and find its fullest and safest action on objects beyond itself. The application of this law to Churches is not far to seek nor difficult to make.



That which has given the Free Church life and existence was one true and great idea of a high order because of a spiritual order. It was this—Jesus Christ King in His own Church, and no other King recognised or recognisable therein. That idea cost a ten years' conflict, a battle hardly fought and nobly won. For fifty-five years, then, the Free Church has successfully wrought out one great and true idea that Christ is King of the Church. It needs no great prescience to say that circumstances, the growth of opinion, and the spirit of the times will, in much shorter time, force that idea into greater prominence than the Free Church has ever been able to do. The distinguished Moderator of the Jubilee year remarked then in his address that 'No single impulse will last beyond a given time; and the original

motive of this Church is not now a power to conjure with.' He then pointed to the importance of Home Mission work. In every word he then uttered on this subject I entirely agree with him. But here I turn off in a new direction, and for this reason, that there can be no substitution of duties. I mean, we cannot place one primary duty in the room of another.

A MISSIONARY POLICY

The Free Church has, then, for that long period of years, wrought out one great idea successfully. I have now, with all deference and all regard to the gravity of the occasion and the place which I occupy—with due humility, and, I hope, without any presumption—to submit to you, Reverend Fathers and Brethren, the Commissioners to this Assembly, and to its well-known and recognised leader in this its highest Court of Legislature and Procedure—a proposal for the future. It is, that the Free Church now proceed to work out another idea, greater, perhaps, and certainly wider, than the other—namely, that

Christ is King of the World

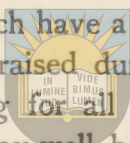
as well as King of the Church—the real and ideal King. In Him alone, now and always, and in all that concerns Humanity and its destiny, the real and ideal truly, fully, and eternally meet. This means the adoption of a missionary policy. We all know what a policy is. It is a dominating idea that insinuates itself, or that rules a great variety of action with a

definite end in view, whether it be the action of a government, or nation, or church. It is a spirit rather than an act. It is the condensing, connecting, and giving continuity and force to an aim which would otherwise be left in the region of abstraction, or of incidental and subsidiary effort.

Before I go on I wish at once to make acknowledgment for myself as a missionary, and I think I may do so for many missionaries, for past services rendered to the missions of this Church by the present able and laborious convener, Dr. Lindsay—who has still further, at very great sacrifice of his own ease and time, consented to act for another period of convenership. I wish also to make acknowledgment of the services in many varied ways to the cause of missions and of missionary literature by our secretary, Dr. George Smith. I have also the less fear of anxiety in laying this proposal before this Assembly, when I think of the way in which the Home Mission operations of the Free Church are being cared for now, as well as how they have been cared for in bygone years. But the full and exhaustive report of that committee by its convener, my friend the Rev. Robert Howie, sets all anxiety at rest. The completeness and thoroughness with which the great problem of home heathenism is dealt with is all the more remarkable when the fact is remembered how largely the congregation of Free St. Mary's, Govan, has supplied missionary agents of all classes for a long period of years.

Let no one be unduly alarmed. I am not proposing a centenary fund, or a forward movement, or the raising of a large sum of money at once. It is true such movements do exist to-day in reference to the century that is closing. The Wesleyans, for instance, have resolved to raise a million guineas from a million Wesleyans, and the wonderful thing is that already they have succeeded in raising three-fourths of that amount, or £740,000. Our Non-conformist brethren propose a movement for raising £500,000, and no doubt they will succeed. There is also a forward movement of some other missionary societies. That is not what I propose here. It is the adoption of a missionary policy, that is, that the settled aim of this Church shall be to direct a larger amount of attention and effort to the work of foreign missions, and that this shall regulate a large amount of its activity. There is a great deal involved in a policy, and it would operate in a great variety of ways. It would mean a certain amount of re-organisation, distribution of information, and the interesting of every individual member, adherent, and minister of the Church in this great work, and that, not as an occasional or spasmodic effort, but as a continuous work carried on day by day and year by year. It would also touch the missionary finance of this Church in a beneficial way. I was sincerely glad to notice recently a motion made in the Edinburgh Presbytery by the Rev. Mr. Clow at the suggestion of the Foreign Missions Committee, bearing on the

support given by Free Church contributors to extraneous Foreign Mission agencies. These are all no doubt worthy of support, but while that is given in a generous and Christian spirit, it may also be remembered that some of our own missions in several places are like exhausted swimmers hardly able to keep their heads above water. The general finance of this Church and its missionary revenue are so large that both are worthy—if I may use the words without being misunderstood—of administration under principles which have a defined policy in them. A Church that has raised during its short existence £25,000,000 sterling for all purposes, as the Free Church has done, may well bestow attention on this portion of its administration.



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The mission of Christianity, in addition to the individual benefits it brings, is undoubtedly to Christianise the world. The missionary agency is the organisation or means by which that work is carried out. If this be so, and there can be no doubt that it is so, it follows, as certainly as breaking day succeeds to night, that,—*Whatever section of the Church of Christ shall most wisely, and most courageously, most fully, and most energetically, come to the front in this greatest of the Enterprises of the Future, will also itself of necessity come to the front among the churches of the world's future.* This coming to the front is not, however, a sufficient reason. There is one other important reason. He who is Head of all churches writes now as He did of old the history of churches.

He wrote the history of seven long ago. He began each by saying, 'I know thy works.' It is a poor record of a Church if he has to write, 'A name to live, but dead to the interests of the Kingdom outside.'

THE FOUNDATIONS OF SUCH A POLICY

The policy I am referring to is a more serious, more important, and more difficult matter than to raise £100,000, or even a larger sum. It would need to rest on a broad foundation, and be well planned with statesmanlike grasp, and later on made public as an intention, or better still, silently and earnestly begun without much formal proclamation, except within the Christian constituency, on whose support it must depend. For a foundation there must be strong conviction, simple desire to obey a command not yet fully obeyed, and an undoubting belief in the power of Christianity to help the world, as the chief and most important power in that process. This is the true basis of missions. The sentiment of missions will not do, because sentiment is to missionary work what colour is to any substance or fabric. The enthusiasm of humanity won't do, good as that is. For in such work, enthusiastic humanity as a missionary force is apt to be shocked and driven off the field by that other humanity, or portion of it, on which it works, and which is enthusiastic about nothing except its own evil and foolish and wicked ways. The enthusiasm of denomina-

tionalism will still less do. Its air is too close, its horizon too narrow, and its aim too temporary.

With the utmost deference, I again repeat, I submit this proposal to the representatives of this Church, and beg for it, at least, a consideration and a deliberate and not hurried judgment. Of it, and about it, I would say that no higher, safer, or sounder policy lies in the coming century for this Church or any other Church. It is as safe as duty itself, than which there is nothing safer at all times, and in all circumstances, and for all sorts and conditions of men and churches. I suggest it, because I believe it contains within itself the means or idea of considerable consolidation of our work and many other advantages. I believe it would be acceptable to the members of this Church, and to most of the ministers. I believe its immediate effect on congregations and individuals would be to take them out of themselves; to make them value more highly the blessings they already possess; to elevate the various activities of every well-ordered congregation; to widen their religious interests and sympathies, and to give them the happy consciousness of a performed duty. It might be the direct road to a new spiritual revival provided the motive were right and the work properly done. It may be said this work is already being done. That is true, but proper consideration will show that more is meant than a mere sudden and temporary effort. It may also be said that since the work is being done, why should more burdens be laid on a Church

that is already doing its duty? The reply is:—This is the way God rewards us when we do our duty. It is always thus, promotion to something higher and more difficult. To rule ten cities is more difficult than to trade with ten talents; and so He draws us on from one level to another upwards, till we reach the shining table-lands where God Himself is sun and moon.

One proviso only is necessary, and that must be secured beyond all doubt or danger. That is, that all home interests must first be entirely safeguarded, that the home mission is not to be sacrificed to the foreign mission, and that the present missions be not allowed to suffer in any way. In this I am not making any selfish claim—for no mission has suffered more financially, from the great extension of new missions in Africa, than Lovedale itself. And above all, nothing is to touch that great central fund, which is at once the Sustentation and Progression Fund. It must not suffer in the slightest degree. That fund is to this Church what the main shaft is to a great ocean steamer. Nor must the burden fall on the much-enduring convener or secretary of the Foreign Missions Committee, in their Sisyphus toil at Foreign Mission finance. Their duty is to administer funds, not to raise them.

Who, then, is to do the work of raising the money which this new policy of extension will in the course of years involve? The contributors themselves are to raise it. Let him who believes in this policy, and who wishes it were adopted, add a little to what he

has already given. It is surprising how great a difference the addition of a very small amount would make to the funds of the Foreign Missions Committee. There are a little less than 300,000 members and adherents connected with the Free Church. If each of these were to add each year to his previous contribution only that small coin, so easily spent and often so little thought of—namely, one shilling—it would make an appreciable difference. If the figures are right, that addition would raise these funds in a single year by £15,000. Should a certain movement be carried through, that will add roughly another 200,000 members and adherents, and at the same rate it would add the large sum of £25,000 annually to the Foreign Missions revenue. That would give the Foreign Missions Committee new life, and the policy an immediate start.

There are many minor reasons for the acceptance of this policy. I have already mentioned that nothing in the history of the world has ever occurred like that stupendous partition of the continent of Africa, which was made by the European Powers a few years ago, by agreement or disagreement among themselves. Now that the continent is opening up, there are various points which are called, in common phrase, strategic points, which it is not wise in missionary churches to neglect, or to be behindhand in occupying. I say this from personal knowledge and observation of what I see going on in that continent. By the adoption of this policy, some of these points could be

occupied ere it be too late, and if the Free Church public and the committee approve, and after full consideration agree to launch out on this new course, *I am willing to go* and see such points taken possession of and the work commenced. I have, however, no special field to propose to the exclusion of any other. I do not say Africa to the exclusion of Asia, with its multitudinous millions, but if a new field is wanted, I can suggest one. In it we can try a new departure by an inexpensive and humble beginning.



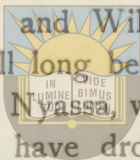
Some preliminary inquiries have already been made. Capital is powerful in South Africa, and has certain well-known representatives. Some of these are in this country now, or were, till the sailing of the last steamer for the Cape. One or two of the great men of that order have been approached. The request was a perfectly modest one. It was simply for £10,000 and 100 square miles of land for the new mission. In these days, when millions are required to connect the Cape to Cairo, that amount is entirely a negligible quantity. For the regeneration of a continent more is necessary than even so great and useful a work as the connection of the Cape with Cairo by an iron road, important as that really is. The reply to this inquiry was not encouraging. The best lands of a vast region were said to be in the hands of companies, which is unfortunately true; and about the £10,000 they would see later. From Capital then we turn to Christianity,

for Christianity and not Capital is the one hope of the world's future.

SOUNDNESS OF THIS POLICY

There may still, however, be hesitation about, and distrust of, the soundness of such a policy for the future of this Church. Vague and visionary some may pronounce it to be. Visionary it is not, except 'so far as human eye can see—it is a vision of the world, and of the wonder that will be.' And vague it is not, unless we choose to make it so, for the influence of such an idea will extend far further than at first appears. But lest there be this distrust, let me fortify my position by an illustration and a parallel, and let me be forgiven beforehand for doing so. Twenty-four years ago, on the floor of this house, a certain proposal was made by the individual who has now the honour to address you. It was accepted by sympathy on the part of the audience, and later on formally and officially by the Foreign Missions Committee. That idea or proposal was to plant Christianity on the shores of Lake Nyassa, a region where Christianity had never been since rivers into ocean ran. Has the Free Church been any the worse for that Livingstonia mission? Has not the duty which it owes to THE KING OF THE WORLD been somewhat more completely fulfilled thereby? Is it not true that that mission has been a source of very solid satisfaction to those able and worthy men

at home who have managed that work since its commencement as a distinct missionary interest? Here also let me pay a tribute to those whom God has honoured to do that work in the field itself, to Dr. Laws, Dr. Elmslie, and their colleagues who are living, and also to the memory of the dead. At least twenty-five brave men and women have fallen in the fight; the earliest, my friend Dr. William Black, who was the first European to fall, and then Shadrach Ngunana, a Kaffir from Lovedale, was the second, both dying in 1877; and William Koyi, another Kaffir, whose name will long be remembered on the western shore of Lake Nyassa, who died a few years later, and others who have dropped in the deadly fight since then.



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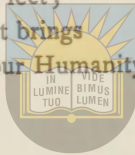
That mission, instead of doing us any harm, has done us a great deal of good. It has been a stimulus also to other missionary societies. Three have followed us into that region, which we opened by such sacrifice of life and money. The money has been spent, and well spent, on an effort which God has blessed. Lives have been lost, which we all deplore, but as to all men on this earth death cometh soon or late, we may not say that these were lost lives, so long as Christ says something else about those who lose their lives for His sake. I ask to-day:—Has the Free Church been any the worse, or been left with exhausted powers, or with disappointed hopes, in that splendid piece of missionary work known as the Livingstonia Mission?

And now, in conclusion. For what reason is all this to be done, and a policy of this kind to be accepted, and all the work that it involves steadily maintained and carried through in all weathers, foul and fair—that is, in times of depression and disappointment as well as in times of encouragement and success? Is it to be for the honour and glory and praise of this Church or any other Church? No, certainly. But it can be done if we choose, and it ought to be done, for the honour and glory of Another, to whom all honour, as well as all things else belong by every possible right and claim.

It will be done by others, if our own share is not done by ourselves. When it is done it will bring in a better world and a better life for each individual in it. Humanity may never be perfected in this earthly state, but its one chance and its one hope is *via* Christianity. To the best of my belief, that is the direct road to the ideal of human life and national existence of which so many have dreamt. For He it is alone that has the power to bring about this consummation. His power is not the rude law of force. It is another power, which in the world of spirits acts exactly as the law of gravitation does in the world of matter, which controls, binds, regulates all movements and relations, and maintains all in harmony. That power is the power of love, the central power of the whole universe of God, and a blessed emanation of Himself, who is Love and Light, and in whom is no darkness at all. Twenty years ago I made use on

the floor of this House of some words which I shall use again this day. Twenty years have not put them out of date, nor will twenty centuries, or, for that part of it, as many millenniums. They will always remain true, while and wherever intelligence exists.

‘ All things grow sweet in Him ;
He draws all things unto an order fair.
All fierce extremes that beat along Time’s shore
Like chidden waves grow mild,
And creep to kiss His feet ;
For He alone it is that brings
The fading flower of our Humanity to perfect blossoming.’



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THINGS PRIMARY AND SECONDARY



OTHER CHURCH MATTERS

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THINGS PRIMARY AND SECONDARY

AND OTHER CHURCH MATTERS

CLOSING ADDRESS OF THE MODERATOR
OF THE GENERAL ASSEMBLY
OF THE FREE CHURCH OF SCOTLAND



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EDINBURGH
ANDREW ELLIOT, 17 PRINCES STREET

1899

NOTE

IN conformity with the usual custom, the Closing Address of the Moderator of the General Assembly of the Free Church of Scotland is now reprinted, and from the report of *The Scotsman*, May 31st.


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JAMES STEWART.

DOMIRA, PARTICK,

GLASGOW, *July* 1899.

THE
MODERATOR'S CLOSING ADDRESS



THIS Assembly, Reverend Fathers and Brethren, has now come to a close. ~~And~~ there remains but to say a few parting words—to invoke the blessing of Almighty God on the work of the past twelve days, and to commit ourselves and our future, and the future of this Church, into His fatherly hands. These parting words should be few and simple, even though the word farewell is a sound that always makes us linger, as we know not what may happen before the familiar sound of any voice, recognised amongst all others in the world, may fall on our ears again.

Yet there are some acknowledgments to make, some fragments of omitted work to be gathered up, ere we disperse to the fixed duties of daily life which God has given us. For myself, I have to acknowledge, with sincerest thanks to all the component parts of this Assembly, the indulgent kindness and forbearance that have been shown to me all

through those past days. I have lived since I came to this chair in a warm climate of cordiality—genial, refreshing, inspiring and invigorating. Generally the man who is called to this office accepts the duties with some hesitation or anxiety. He ought to leave it with a new and wider belief—a belief which should do his own heart good—that there is more kindness and real goodness of heart in the world than he knows of, or formerly believed.

I wish also to offer, now that the work is ended, my congratulations to those on whom the labour of this Assembly has mainly fallen. These are the Commissioners or members, the Conveners of Committees, the chief speakers or movers of reports, the leader of the House, and last, but not least, the clerks of Assembly, to whose experience and skilled guidance we owe a great deal of the rapid and orderly progress with which the varied work of this and of other years is carried safely through. To the eye of onlookers, and to the world outside, all things move on as if by some fixed and almost mechanical process. It is not so. The intricacies of ecclesiastical law and the fixed forms of procedure are considerable, and every step must be taken with regard to the rules of that system, which has gradually grown up, and which protects the rights of every minister and every member of this Church. But to all these toilers in the work of this Assembly the hour is now nearly reached which will bring relief and well-earned rest.

RELEASED FROM THEIR LABOURS

Let me now proceed to make good some omissions which the pressure of time at the first meeting of this Assembly rendered somewhat difficult. I wish to follow the good and time-honoured custom of recalling the names of some of our fathers and brethren who have left us during the year. For their long and faithful services we may give thanks to God, as well as for all His other Saints who have trod the same path and from their labours rest. I have a guilty feeling about that omission, and it must be put right now or never, even though there be also the usual reference in the formal records of the Assembly. In the swift rush of life as it is to-day, our minds are filled with the impressions of the moment, and we too soon forget the work and the worth of some who have wrought with us, who have shown us the way, and helped us by their Christian character and example. We need to strive against this forgetfulness; it tends to increase. For by the wonderful power and never-ceasing activity of the press of to-day—we get each morning on our breakfast tables

‘The planet’s daily murmur,’

not only ‘in the *Times*,’ but in a number of ably conducted papers as well. But we live in a hurry, and run through our lives in breathless haste, to

the detriment of our own and others' hearts, and to the injury of our own souls.

We have to mourn the death of two Ex-Moderators, Dr. Moody Stuart, and Dr. Aird who presided over the Inverness Assembly. Both were known to you as men of marked personality and godliness, and were in consequence held in esteem by all who knew them as faithful pastors and preachers. Dr. Moody Stuart was fifty-seven years in the ministry, and for thirty-seven years Convener of the Jewish Committee.

There have also passed away two other ministers who had reached that great landmark of a jubilee celebration in their ministerial lives. There were the Rev. Andrew Donald of Blackford, and the Rev. James Morrison of Urquhart. They were known as true and successful preachers, whose work honoured the Christian ministry. There are many others who did good and true service in their respective spheres—some in city congregations, some amongst the lapsed and destitute, and some in remote country parishes. Among these are the Rev. D. Murray, Tarbat, Rev. G. Wilson, Glenluce, Rev. William M. Mackay of Glasgow, the Rev. John Dymock of Kemnay, whose services as a convener of one of the Committees of this Church have received deserved acknowledgment. There were also the Rev. Gavin Anderson of Dundee, the Rev. A. H. Moir of Aboyne, the Rev. Alexander Andrew, the Rev. J. Stuart Macdonald, and the Rev. George M'Donald

of Aberdeen. These have all passed away, leaving blanks in the ministerial ranks. Amongst missionaries abroad we have to record with great regret the departure only recently of the Rev. John Small of Poona, after long and faithful service; of the Rev. Richard Stothert, Bombay, who was greatly esteemed within the limited circle of acquaintances, and was known as a faithful missionary. There have also occurred the deaths of Dr. Fletcher of Livingstonia, and Dr. Bryce Ross of Kaffraria, about the time of last meeting of Assembly.

Amongst laymen, the first name that will occur to this Assembly will be that of Dr. John Moir, who left us only last Sabbath week. For fifty years he was a member and office-bearer of the Free Church. His presence was long and familiarly known to this Assembly, as it was also in the city itself. To the last he maintained that frank, genial, and manly bearing which produces confidence and multiplies friends. His Christian character and influence will doubtless live long after him. His two sons were the earliest and real pioneers of legitimate commerce in British Central Africa.

Mr. Robert Lumsden will long be remembered with esteem and regard as an elder and a citizen. He had a long and honourable career in business, and was also well known in Christian work of many kinds. Large interests were at different times intrusted to his care. To the same class of prominent laymen who have used the leisure of their later

lives in the service of Christ's cause belongs the name of Dr. John Pringle of Edinburgh. After many years of honourable service in India, he spent the greater portion of his later life in this city. For more than thirty years he was a member of the Foreign Missions Committee. His experience of India, and his local and general knowledge of that country, made his counsel and information of real value to the Committees on which he served. Here also let me recall the name of Mr. Watt of Airdrie, who was for forty-five years an office-bearer in the Free Church, and discharged his duties to the last with great earnestness and fidelity. Another name must not be omitted. It is that of one who for twenty-one years led the singing of this Assembly, and for more than thirty years that of Free St. George's Church. Many of the older members of this House will remember Mr. Walter Strang. Like one 'who finds a nest from which the bird has flown,' we can only say—

‘In what fair field he sings in now,
That is to us unknown.’

There are other men whose names and services in the ministry and eldership will doubtless appear in the obituary records of this House. Amongst these I would mention that of Major Macleod, Dr. Morrison, Mr. George Macfarlane, Mr. Macfie, of Airds, who have also recently departed to their rest.

THE YEARLY REPORTS

I do not feel at liberty to detain the Assembly with a lengthened address. I have already, in the great opportunity you gave me at its commencement, said what I wished to say, and which lies very much on my heart, and I hope it is not a dream merely, but a great result that will one day be realised. I wish now, however, to refer to a few matters of special interest in connection with the Assembly's work. A great variety of important business comes year by year before this Assembly, which is the highest Court of the Church. It is presented in the form of Reports from Committees, who are entrusted with the carrying out of certain work. On each of these a deliverance, expressing the mind of the Church as represented in this Assembly, is recorded. That deliverance—as it is called—sanctions further proceedings, or gives further instructions, or makes alterations, and authorises further expenditure. There are this year over thirty Reports in all. They cover considerable ground, and deal with varied interests and different kinds of work. It is impossible, of course, even to enumerate them, and all I can now do is in a single sentence to refer to one or two of the most important; and I do this because it is the misfortune of these Reports to be very little read. Yet they contain the history for the year of the Church's doings at home, within and without its congregations, and of its external work in different parts of the world.

FINANCE

The Finance Report deserves the consideration and the thanks of all the members of this Church. When we think that an amount little short of three-quarters of a million pounds sterling—the exact figures are over £712,000—has been collected, distributed, controlled, and accounted for in the way in which it appears before this Assembly, we should be impressed by the fact that much laborious care has been expended on that brief report. Yet it only occupies, important as it is, some half a dozen pages. Another remarkable feature in connection with this section of the Church's work is the small cost at which this labour has been effected. It amounts to $1\frac{1}{2}$ per cent.

The amount of the Sustentation Fund this year is £184,000. The number of congregations is 1102, and if the above amount were divided equally it would give within a fraction £167 as the equal dividend. Practically the amount is £180. The total contributions of the three Presbyterian Churches of Scotland are over £1,620,000. The thanks of the Church are surely due to Mr. John M. M'Candlish, the Convener, as well as to the General Treasurer, Mr. Ellison Ross.

HOME MISSIONS

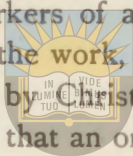
The next Report of consequence is that of the Home Mission Committee. It is sometimes thought that Missionaries are blind to the importance of all

work except their own. I believe most missionaries regard Home Mission work in a way that is not generally understood. Their belief is this, if we lose the citadel we lose everything. If all is not done at home that should be done, the Church will lose strength and spirit, and the work abroad inevitably decay. I think they pray for Home Missions, if not as often, at least as earnestly as they do for the success of their own work. It is one of the remarkable features of this Home Mission Report, as it appears in the abstract, that as many as 7000 persons are engaged in its work as unpaid agents, and only 290 as agents who are paid. This does not include Sabbath School teachers and teachers of senior classes, of which there are 18,000. This work is now entrusted to the care of the Rev. Robert Howie, and the Church may rest satisfied that its interests and progress will be well cared for.

There are many other subjects dealt with in these Reports. To some it may appear as if there were too many, and as if we were meddling with other people's affairs. Why, it may be asked, should this Church concern itself with what goes on in Indian cantonments and canteens, or with some subjects at home intended to diminish drunkenness? The one broad explanation is this, that Christianity cannot let evil alone. And the more a Church represents Christianity, the more actively will it concern itself with evil anywhere and everywhere. Let me take one example—but for Christianity, slavery would have

been with us still; but Christianity could not let it alone till it had worried it off the face of the earth.

There are some other features of the present Assembly to which it may be well to advert. Some of them are conclusions informally reached, and they must be given as such, rather than as formal resolutions. From the Home Missions Reports we may gather this:—First, that organised force is the best force, the most satisfactory and most likely to produce permanent results. While the Christian Church should welcome workers of all kinds, yet there can be no question that the work, so needful in our great cities, is best done by Christian Churches as such. This is only saying that an organised force in camp and church, on sea and land, is better than an irregular force.



Together in Excellence

Second, we must work in patience. If we do our duty as a Christian Church that is enough. The world is God's world. He knows what He is doing, and He is as anxious for the return of human souls to Himself as any Church or member of it can be. The same remark or conclusion would apply to Foreign Missions, and to what some call the slow progress of the work abroad. If I might speak briefly but broadly about the impatience, it would be thus, that to some it would almost seem as if the whole business of the world's conversion could be arranged by cablegram—'Reply to-morrow, prepaid, or at latest the day after.' But few of us, I fear, yet understand all the results that are to be wrought out in this earth,

which has been the strange scene of the life and death of the Son of God, in consequence of the sin that is in it. We often see, as all men have seen, the triumph of evil for a time, and the resistance of evil apparently to all forces that make for righteousness. This is one of the perplexing facts of human life—that the man or the cause which does not deserve to prosper often flourishes like the green bay tree. This is not a perplexity of yesterday. Let us wait. The ways of God will yet justify themselves to men.

Another feature of this Assembly must not pass unnoticed. It was the oft-repeated expression of an expectation of a coming revival of Religion—uttered earnestly and hopefully as an expectation not quite new to the speakers. God grant that it may come, not only on this Church but on all the Churches of the land.

ALTERED CONDITION OF THE TIMES

There is the altered condition of the times, and the extraordinary change that has taken place in the world, in consequence of the intellectual activity of the present half-century. This causes a measure of anxiety to those who regard the moral welfare of a country as its chief welfare, and as the only guarantee for its stability and happiness, and who regard moral decay in a man or a nation as the sign of coming ruin if that decay is not arrested. There is not, perhaps, any good reason for any undue anxiety. In periods of great change it has often happened that anxiety

has given place to glorious results. If we do our duty, we may leave the rest to God.

The question may arise, what is to be done by the Christian Church in relation to these altered times and circumstances? Is it something new? No; it is something very old. It is simply to fall back on the old Gospel, to teach it, to preach it, to practise it, to still utter this message that the Creator of all mankind has a love for every human being, and that God desires to save human souls from evil and all it brings. This may seem a mere truism, and, in some men's eyes, a very commonplace process, almost out of date, and getting hopelessly antiquated. But there are various things that are old and commonplace, and yet we cannot do without them. The sunrise is one of these; spring and summer, and many other similar things belonging to our daily life. There is a tendency at the present day to think lightly of the ministry of the Gospel, at least of the office, if not of the thing itself. Let us not be disturbed by that. Let us remember what Carlyle says about the man whose lifework and business it is to seek the conversion of souls. Let us remember something better—what the Scripture says about him who turns others to righteousness, whether they be few or many.

AN APPEAL TO THE CONSTITUTIONALISTS

In connection with some of the proceedings that have marked this Assembly, and which may possibly

yet make a conspicuous mark in the ecclesiastical history of Scotland, I am about to make a request or an appeal. In so doing I hope I am not making a wrong use of the position you have given me. I prefer to deal with that subject rather than weary you with a few pleasant generalities. I cannot make that appeal without saying some things beforehand which may be said any day, and almost every day, with perfect truth. I address myself now more especially to one section of this House, who have fought a long and honourable battle, in which they have shown the same fidelity to a conviction as their forefathers did to their chiefs in the Highlands of old. I honour you for that fidelity. The times are evil when men are not true to their convictions. The learned Sheriff of Perthshire was not far wrong the other day when, in some words spoken, though not in this House, he seemed to include myself as having some connection, open or otherwise, with those who form the minority in certain important divisions that have taken place recently.

And now I am going to change the pronoun, and say 'we' instead of 'you,' and if you will forgive one personal allusion, here it is. Though I was born in this city of Edinburgh, it is well enough known that the home of the clan is in Perthshire, among the braes of Athole; and if all I have heard be true, some of these Stewarts who were my forefathers went to Culloden and fell there. Speaking thus, and including myself, it is also well enough known that we men

of the North are a fighting race. On more than a hundred battlefields, in every country in the world—the latest at Omdurman—the men from the Highlands of Scotland have shown the stuff of which they are made. They have everywhere faced death with extraordinary coolness, and freely poured out their blood on desert sands or rocky heights, anywhere and everywhere, when the safety or interests of the great Empire required them to do so. No exaggeration is needed here. The bare fact needs only to be mentioned. All the world knows it—if we stretch back from that battle already mentioned to Atbara, to Tel-el-Kebir, or to the rocky heights of Dargai, and as far as history will carry us. We have never failed in our devotion to a cause, or conviction, or commander. And I say this to those esteemed Fathers and Brethren to whom I now make this appeal. But there comes a time in all battles when further fighting is useless, and the rest is all needless slaughter.

We are on the eve of great changes. The widening of men's thoughts on the great unity of the Church has grown not only with the process of the suns, but with the progress of the Church and its advance in its true conception of the real object of its existence and its true work. This has rendered it needful to reconsider our position, and to ask whether more good cannot be accomplished by throwing in our lot with the majority than by holding out any longer. My appeal and earnest request is that:—
'We hang the trumpet on the wall, and study war no

more'; in other words, that we shall now begin to practice what we preach for the sake of the unity of the Church of Christ.

I might add many other reasons. Here is one. It is a sign of the times. There is no more marked feature of the last half-century than the growth of association. Men believe that by association, cooperation, or union, they can accomplish a great deal more than when acting singly and alone. Everything now is done by association, with liability limited or unlimited. Let us apply this principle to our service in the Church. When the majority moves let us move with it. Let us not sulk in our tents. When the right time comes let us go in a solid body, and leave not a stick or a dirk behind. There are other battles to fight. And so, dear friends, Fathers and Brethren, whether you come or not, I am going over the valley to the other camp, and that for still further reasons I shall now state. I believe that there is daily growing amongst Christians more real regard, esteem, and recognition of other men's Christianity. This regard is modified no doubt by the influences of education, association, and other *eidola* or disturbing causes such as Bacon pointed out as affecting the human mind on all subjects. They affect the Church as well as the schools of thinking. We are like men in a mist; or like sections of an army in the darkness, mistaking each other, and attacking each other because we have not the same regimental facings on our coats, or a slightly different regimental flag. Let

me not be misunderstood as throwing about self-confident blame on other Churches of the world, and freeing ourselves.

CAUSES WHICH KEEP CHURCHES APART

Amongst the causes which keep Churches apart, it is possible or probable, I think, that mistakes have been made by exalting to the rank of primary duties, and raising to corresponding primary places in belief, *certain things*—call them ideas, views, opinions, or deductions from Scripture—*about which Jesus Christ has said nothing.* These ideas may concern Church government, that perpetual bone of contention, Church ceremonial, or even doctrine itself, or the special duties of individuals. It is possible also, seeing the width and general freedom of Scripture statement, that some of these views may have been evolved from the Church's inner consciousness rather than from another and safer source. It is not that such things or ideas themselves are wrong or unimportant, but that they are put in wrong places, and are exalted to positions which they do not deserve, and which belong to something very much higher and greater, and that is the true spirit of Christianity itself, and the practice and exhibition of that charity which we are solemnly assured will live, long after these things have vanished away.

In our estimation of the value of these things, and in our decisions as to what shall be regarded as primary and what as secondary in the Church's

testimony and activity, it is possible that our judgments and the judgments of those who have gone before us, may also have been affected by the inevitable narrowness and weakness which clings to the human mind. It is possible, nay, it is historical, as it is the saddest chapter in the history of religion, that at times even human bitterness and the feelings and jealousy of sect or Church have played their parts. These feelings may come to us in the guise of angels of light, though they are not that at all, but angels of darkness; and they may have told us this lie, that by the intensity of zeal, and perhaps even bitterness with which we fight for these secondary things, we are making ourselves more really the defenders of Christ's truth. These false counsellors did not tell us that some of these things were the secondary laws of Christ's Church and kingdom; and that, the more time that is spent on lifting them up to the rank of first importance, the less time and strength the Church has for its primary duty—the care and conversion of souls at home, and the spread of the knowledge of Christ among the millions of men abroad, who hardly know they have souls at all; to whom life is great darkness and a great perplexity, and death a still deeper darkness and a more baffling mystery. These false angels did not tell us that whole centuries of the Church's existence have been spent in dealing with such controversies; and that the lives of some of the strongest minds and most loving hearts with which God has blessed the Church

have been consumed in this—I will not say inter-necine, but inter-ecclesiastical war, with the result of leaving the hostile denominational camps more hostile than before. Our one Teacher, Master, and Commander, is Jesus Christ, and that to which He mainly directs our attention should be by us mainly attended to; and yet we have learned some of His lessons and attended to His commands so badly.

PRIMARY AND SECONDARY THINGS IN A CHURCH'S LIFE

In this connection and as an illustration, I wish to be allowed to quote a single sentence bearing on this great question, of what is primary and what is secondary in a Church's life. The words were spoken a few days ago to a Church Society in this city. They were not addressed to a Free Church Society, nor to a United Presbyterian one. They bear on a question of the present hour—the question that is agitating the whole of the great historical Church of England—a controversy about which we shall all hear more and know more before very long. The sentence is this, *'Is it possible to conceive of Jesus Christ being deeply occupied with questions of "the ceremonial use of incense," or of lights on the altar, or of the wearing of copes, albs, and vestments, or of any other question of ornaments or rubric?'* We shall agree, I think, that such a conception is absolutely impossible. Jesus Christ, we know, was deeply occupied with entirely different things—with

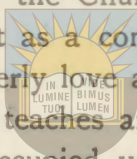
human hearts and human sin, and with the sorrows of those hearts because of that sin, and mainly he tried to help those sore overburdened hearts to a better state. What Christ did is the primary work of His Church—to which all the strength and time and energy of every minister of His and every member of His Church should be mainly devoted while life's short day lasts. That a question of this kind should be at this hour convulsing the greatest and most powerful Church of the Reformation only shows how far the attention of a Church may be distracted and its energies wasted on things of secondary importance. The blame lies entirely with those who insist on making these things of primary importance. But these things have no more to do with the real work and primary duty of any Church than the coat I now have the honour to wear, and the singular hat I wear when I go outside, have to do with my personal Christianity. These externals and secondaries may be useful, and are all right in their own places as the accidents or ornaments of work or office; they are all wrong when they take the place of things essential and indispensable to a Church's life and efficiency.

I hope in what I have now said I shall give no offence to a single member of the Ritualistic party who is a genuine Protestant at heart. Within that section of the Church of England I have had some of my oldest and most esteemed friends—men whom I have loved for the true and pure Christianity their lives exhibited. We always disagreed when we

talked about these things, and we always agreed when we ceased talking. Some of these friends are in Heaven now, and probably see differently; at least they know more about the importance or non-importance of these things than we do.

The single sentence I have made use of was addressed the other day by a man whom I have the honour to call my old friend, Professor Sir William T. Gairdner, of Glasgow University, to the Church Service Society of the Church of Scotland—and it was addressed, not as a commination or denouncement, but in brotherly love and charity—the charity which our Master teaches and enjoins. If you ask why I have so occupied your time I will answer thus:—Let nothing, but what is of primary importance keep this or any other Church apart from other portions of Christ's Church which are willing to work along with us. And, second, let us be perfectly sure that what we class as of primary importance is really so. There is so much to do of the real primary kind—the care and conversion of souls at home, the finding of souls without number abroad. In the face of this work, awful in magnitude and in its consequences, I don't think it matters very much whether we have or have not already settled every question, which might become a subject of pretty warm controversy if once we started on that work.

Next year I hope to return to finish the duties you have so kindly laid upon me, and some of us may meet again. But it would be expecting too much to



University of Fort Hare
 Together in Excellence

hope or believe that there will be no blanks a year hence. We are all immortal till our work is done, and we are not so a day or a moment longer. And when that day comes may you, esteemed fathers and brethren, and also all now present, hear a voice saying, 'Come up, and behold the glory of My house and *the peace of My people.*' That will be a very strange day—the day after death. Amongst other things will be understood as never on earth what that reunion or union which is final and undistracted really is, seeing it will contain rest and activity, completeness and continuance, which are the very things the satisfactions and enjoyments of this life do not possess. They are all defective from this great defect.

University of Fort Hare
 PRINCIPAL RAINY AND CHURCH UNION

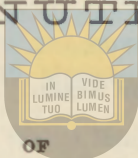
Before closing, I wish to venture on the utterance of another word—I can hardly call it sympathy or congratulation. The first of these is not exactly the term I want, but it is in that direction I wish to speak. Nor do I think that as a Church we indulge much in mutual congratulation or mutual admiration. If we do, it is on rare occasions. Yet I wish to say that word to all those who have wrought at a certain subject—but specially to one distinguished member of this House—its widely known and rightly recognised leader—Principal Rainy. He has, as we all know, through a long period fought for that desirable consummation which is now within measurable distance. This struggle he has maintained through a

good deal of obloquy, arising almost certainly from misconception of the objects and motives of this movement, and from the fear of political ends which were not there at all. The best proof that could be given that this element is not in the movement, by intention at least, would be abstention, or at least non-prominence of the Church as a Church in party politics. I think a good many of the hard things that have been said and those that have been fixed in type, are due to these misconceptions, more than to any want of human kindness on the part of the writers or speakers. Battles are not fought without blows, and no one is less likely to complain than our venerated Principal. But I believe I shall be expressing the feeling not only of this House, but of two churches outside this House, if I venture, on this, the last meeting of this Assembly, and near the close of this century, to offer to him our words of heartiest sympathy and heartiest congratulation. They are well deserved. There is land in sight at last. But whatever may or may not be secured, all that has been done is so much, as already said, in the right direction, that being the union and unity of the Church for which Christ prayed so much a day or two before He died. All earthly unity is a shadow merely of a greater unity which will eclipse all others, and

‘Turn life’s glories into dreams,
 Making of them, mere glimmerings
 And decays.’

Free Church of Scotland.

MINUTES



University of Fort Hare
Together in Excellence

THE SYNOD OF KAFFRARIA,

JULY, 1899.

CONTENTS.

| | PAGE |
|--|------|
| SYNOD OF KAFFRARIA | 3 |
| COMMITTEES OF SYNOD | 4 |
| STANDING RULES OF SYNOD | 5 |
| MINUTES | 6 |
| APPENDICES: <i>University of Fort Hare</i> | |
| <i>Together in Excellence</i> | |
| The Smith Bursaries | 24 |
| Extension of Mission | 24 |
| Religion and Morals | 26 |
| Education... .. | 28 |
| Synod Funds | 30 |
| Statistics | 31 |
| Synod Expenses | 32 |
| INDEX | 33 |



COMMITTEES OF SYNOD:—

- Business Committee*—The Clerks of Synod and of Presbyteries, with the Moderator of Synod as Convener.
- On Extension of Mission*—Convener, Rev. Richard Ross.
- On Theological Students*—Messrs. Lennox, Matheson, B. J. Ross, Makiwane, and Stormont (Convener).
- On Temperance*—Messrs. Moir and Stormont.
- On Sabbath School*—Messrs. Makiwane, Gavin and Matheson, (Convener).
- On Religion and Morale*—Messrs. B. J. Ross and Stuart.
- On Finance*—Messrs. J. D. Don (Treasurer,) Matheson, Stormont, and Lennox, (Convener.)
- On Education*—Messrs. J. Lennox, and Erskine.
- On Statistics*—Messrs. J. Lennox, and Gavin.
- On Evangelists*—Messrs. Stuart, and Young.
- On Lands and Titles*—Messrs. Don, and Erskine.
- On Hymn-Book*—Messrs. MacLaren, Makiwane, B. J. Ross, and Lennox (Convener).
- Kaffir Literature*—Messrs. Moir, Makiwane, and B. J. Ross (Convener).

STANDING RULES OF SYNOD.

Minute 12 of 1894.

The mode of conducting business was under consideration.

Agreed that, after the introduction of a subject, certain time be allowed for free conference and discussion, as in a committee of the whole house. Thereafter the Synod shall proceed by way of motion and amendment in the regular way. The Moderator shall determine when the transition shall be made.

Minute 16 of 1894.

The question whether joint conveners should give in separate reports was raised.

Agreed to place on record that the Synod expects one report constructed from the materials furnished by both conveners.

Minute 14 of 1896.

Congregational Treasurers are directed to send the quarterly contributions to the Synod's Treasurer with greater regularity and promptness as soon after the end of the quarter as possible.

Minute 32 of 1897.

The Synod resolve that in each Presbytery there shall be a financial member authorised and charged to look after the remittance of the contributions to the Synod funds in his Presbytery to the Treasurer, reporting the state of things in each congregation at the quarterly meeting.

Minute 33 of 1897.

The Synod instruct the Presbyteries to attend to the regular examinations of the Session and Deacons' Court records of the Congregations.

Minute 30 of 1898.

The Synod instruct the Clerk to see that the Minutes of Synod be printed year by year in English and in Kafir, and distributed among office-bearers of the various Congregations.

MINUTES
OF
THE SYNOD OF KAFFRARIA
OF THE
FREE CHURCH OF SCOTLAND.



At East London on the 20th day of July 1899, which day the Synod of Kaffraria met in the Presbyterian Church, on the motion of the Clerk the Rev. J. Lennox took the chair in the absence of the Moderator, the Rev. J. D. Don. The Synod was thereupon duly constituted. Sederunt—Rev. J. Lennox, Rev. Wm. Mpamba and the Clerk.

2. Leave for Presbytery of Kaffraria to meet. July 20th. The Presbytery of Kaffraria was granted leave to meet for business at King William's Town during the session of the Synod. The Synod adjourned to meet at King William's Town on the 21st at 10 a.m.

July 21st. The Synod met as adjourned. On the motion of the Clerk, the Rev. M. J. C. Matheson took the chair and opened the session with prayer.

Sederunt—The Revs. D. D. Young, D. L. Erskine, W. Mpamba, W. Stuart, E. Makiwane, J. Lennox, M. J. C. Matheson, C. J. Dambuza, W. Gavin, B. J. Ross, and D. D. Stormont, *Ministers*; W. Hani, and K. Maneli, *Elders*.

3. Roll. The Synod made up the Roll as follows:—

ROLL OF PRESBYTERY OF KAFFRARIA.

Ministers.

Rev. E. Makiwane, Moderator. Rev. Dr. Stewart, Lovedale.
 „ J. D. Don, King Wm's Tn. „ P. J. Mzimba, Lovedale.
 „ W. Stuart, Burnshill. „ D. D. Stormont, Lovedale.
 „ J. Lennox, Lovedale, Clerk. „ W. Mpamba, Zoutpansbg.
 „ Y. Mbali, Johannesburg.

Elders.

Mr. Walter Hani, Lovedale. Mr. Daniel Zibi, Burnshill.
 „ Kobokana Maneli, Macfarlan.

PRESBYTERY OF TRANSKEI.

Ministers.

Rev. D. L. Erskine, Moderator. Rev. R. Ross, Cunningham.
 „ W. J. B. Moir, Blythswood. „ D. Doig Young, Main.
 „ J. Thomson, Duff. „ B. J. Ross, Cunningham.
 „ M. J. C. Matheson, Ross. „ Wm. Gavin, Rainy.

Elders.

Mr. M. Suyabe, Somerville. Mr. Somo Sanqela, Ross.
 „ Stanton Ndzoyi, Main. „ M. Dlulani, Cunningham.
 „ Isaiah Mfundisi, Duff.

The Synod granted leave to the Presbytery of the
 4. Amend- Transkei to meet for the purpose of amending the
 ment of Roll. roll of that Presbytery. After the return of the
 members of the Transkeian Presbytery, the Clerk in-
 formed the Synod that the name of the Rev. C. J. Dambuza had
 been added to their roll.

Mr. Stuart proposed, and Mr. Lennox seconded
 5. Election of Moderator. the appointment of the Rev. D. D. Young, as Mod-
 erator for the ensuing year. This was agreed to
 unanimously.

The report of the Business Committee was read and approved.

Messrs C. J. Dambuza and N. Matshikwe were appointed interpreters during the course of the Synod.

6. Appointment of Interpreters.

A financial committee were proposed, consisting of Messrs Matheson, Erskine, Makiwane, Stormont, and Lennox, Convener.

7. A Financial Committee.

The Conference on Religion was appointed to be on the order of the day for Monday at 12 a.m. (See minute 26.)

8. Conference on Religion.

Mr. Thomson had written that he was leaving Scotland on the 1st July and so would not be in time for the meeting of Synod; Mr. Mbali had written also about his difficulty in getting away from Johannesburg. The retiring Moderator, the Rev. J. D. Don informed the Synod that he was in Capetown undergoing an operation connected with his eyes.

9. Absent Members.

Messrs. Erskine and Gavin were appointed to examine the records of the Presbytery of Kaffraria for the past year; and Messrs. Makiwane and Lennox those of the Presbytery of the Transkei. (Minute 49.)

10. Records of Presbyteries.

The Convener read the report on Students, which was adopted after discussion. The Synod thanked the Convener for the report. It was agreed to grant permission to the Presbytery of Kaffraria to take Mr. Holford Mama on trials for licence. The question of the taking of Mr. D. A. Macdonald for licence was referred by the Presbytery of Kaffraria to the Synod for advice. The Synod appointed Messrs. Erskine, Makiwane, and Young to confer with Mr. Macdonald and to report to a later sitting, (See Minutes 21 and 48.)

11. Report on Students, and Probationers.

12. Lands and Titles.

It was stated in the report that a transfer title-deed had been issued for Macfarlan Church lot, and that the title deeds to Buchanan were to be issued immediately by the Surveyor-General. Mr. Erskine intimated that title-deeds to Ugie would be issued soon. Mr.

Stuart reported that the lots referred to last year had been obtained, and that a building lot had been granted at Amatole. The Moderator of Duff stated that at the Residency two acres had been secured for the mission. The Synod directed the attention of the Presbytery of the Transkei to the instructions of the Foreign Missions Committee concerning the property, title-deeds, and lands of the missions, and instructed them to attend to them.

Adjourned to meet at 2.30 p.m.

(Signed) D. DOIG YOUNG,
Moderator.

Met as adjourned.

The minutes of the first two diets were read and confirmed.

A telegram of sympathy was sent to the Rev. J. D. Don in view of the operations he had undergone, over his eyesight.

The Clerk of the Presbytery of Kaffraria read the

13. Mission
at Zoutpans-
berg.

report of the Zoutpansberg Mission from which it appeared that the members numbered 349, of whom 139 had been admitted during the past year; and

that the candidates numbered 492, of whom 338 had been added to the roll during the same time. The Synod rejoiced to hear of the marked progress of the Mission in that distant field.

The report on Temperance was read by the Con-

14. Report on
Temperance.

venor. It was pointed out that only five reports had been given in by the moderators of Kirk Sessions. The Synod regretted the meagreness of the

report owing to the absence of the returns, but rejoiced at the evidences of the increase of temperance among the people, aided greatly by the passing of the Innes Act. They enjoined moderators of Kirk Sessions to bring the claims of temperance before their several congregations on the last Sabbath of August, and reminded them concerning the standing rule with reference to the sending in of reports.

The Convener gave in the report on statistics.

15. Report
on Statistics.

Mr. Matheson and Mr. Ross seconded the adoption of the report. (See page 31.)

During the past year four European congregations have been

disjoined from the Presbytery of Kaffraria. A large number of office-bearers and members seceded from the Lovedale Native Congregation. There has nevertheless been a very satisfactory increase in the membership of the church. It will also be noticed that there is a large increase in the number of adults and children who have been baptized, and in the numbers attending the candidates' class.

The following table gives the Statistics for 1898 compared with those for 1897:—

| | (1897) | (1898) |
|--|--------|--------|
| Stations | 137 | 147 |
| Ordained European Missionaries ... | 11 | 11 |
| Ordained Native Pastors and Missionaries ... | 4 | 4 |
| Licensed Native Preachers ... | 3 | 3 |
| Native Scripture Readers ... | 40 | 35 |
| Native Bible Women ... | 13 | 12 |
| European Artizan and Lay Evangelists ... | 28 | 28 |
| Elders ... | 154 | 151 |
| Deacons ... | 155 | 154 |
| Members | 6,508 | 6,809 |
| Adult Baptisms | 329 | 705 |
| Adults admitted (Baptized in Infancy) ... | 104 | 153 |
| Children Baptized | 370 | 954 |
| Admitted by Certificate | 157 | 265 |
| Removed by Certificate | 154 | 1,008 |
| Suspended from Membership | 57 | 91 |
| Restored to Membership | 71 | 70 |
| Candidates | 2,500 | 2,954. |

The Synod thanked the convener for his work, and rejoiced at the advance made during the past year, notwithstanding the large number of seceders.

Adjourned to meet at 8 p.m.

(Signed) D. DOUG YOUNG,
Moderator.

Met as adjourned.

16. The Church at Johannesburg. A statement was made by the Clerk of the Presbytery of Kaffraria on the state of the congregation at Johannesburg. It was proposed to recommend to the Presbytery of Kaffraria, that they carry out the proposal to send a deputation to Zoutpansberg and Johannesburg at the earliest opportunity, and that the Clerks of Synod and of the Presbytery of Kaffraria communicate with Dr. Stewart and the Foreign Missions Committee concerning the claims of Johannesburg.

The following telegram from Mr. Don was read:—"Hearty thanks [to] Presbytery [and] Synod. [The] prospect [of] final result [is] more favourable."

17. The Rev. James Stewart. The Clerk drew the attention of the Synod to the fact that one of their number, the Rev. Dr. Stewart was Moderator of the Church for the year. The following minute was drafted and passed:—

The Synod takes the earliest opportunity of placing on record its appreciation of the honour conferred on their distinguished colleague Dr. Stewart of Lovedale in his being chosen Moderator of the General Assembly. They feel that it is a great honour done to the whole Mission Field but especially that of Africa, where he has spent more than 32 years of arduous and devoted labour. They rejoice that the church has recognized the remarkable personality and services of Dr. Stewart.

It is unnecessary to dwell on the instances of special missionary extension with which his name has been associated. It is sufficient to mention only Lovedale, Blythswood, Livingstonia and Kibwezi. The development of the continent of Africa, which occupies so much of the thought of the whole world is largely indebted to Dr. Stewart as a pioneer.

The Assembly is now past and the Synod further rejoices in his wise noble and comprehensive addresses delivered at the opening and closing of the Assembly and in all they have read and heard of his occupancy of the chair. To preside over the Assembly is a great and trying task and a fit-

ting crown to the life work of any minister or missionary of the Church. Dr. Stewart has worn his crown worthily, and we who had been his intimate and immediate associates cordially congratulate him.

Mr. Matheson gave in the report of the Presbytery of the Transkei on the work at Tora. Mr. Makiwane moved and Mr. Matheson seconded that the report be adopted. This was agreed to. It was moved by Mr. Matheson and seconded by Mr. Stuart that the Presbytery of the Transkei be instructed to take steps to organize Tora and the adjoining districts into a separate mission. The appointment of a missionary to this district was deferred to a later sitting. (See Minutes 38 and 44.)

18. Mission at Tora. A report on the Kafir Hymn Book was given in by Mr. Lennox. The Committee was reappointed.

19. Hymn Book. Mr. Matheson read the report on the Extension and Expansion of the Missions, drawn up by the Rev. Richard Ross. (See page 24.)

20. Extension of Missions. The report was received and Mr. Ross thanked for it. The Synod heard a statement from Mr. Erskine with reference to Ugie and the correspondence with the Dutch Reformed Church, and remitted the matter to the Presbytery of the Transkei to continue further correspondence.

Adjourned to meet on Saturday at 10 a.m.

(Signed) D. DOIG YOUNG,
Moderator.

Met as adjourned.

(See Minute 11.) The Committee reported upon their conversation with Mr. Macdonald. It was agreed that the question of licence be referred to the Foreign Missions Committee. (See Minute 48.)

21. Committee report on Mr. Macdonald. Mr. John Govan Weir and Mr. Charles T. Thomson were appointed lay-trustees under the will of the late Mr. Andrew Smith. The bursars for the present year are Burnet Gaba, Shadrach Zibi, K. Chelenyane and Isaac Motaung—the latter for the present year only.

22. Smith Bursaries.

The Clerk of the Presbytery of Kaffraria made a statement for information on the present state of the Mzimba case. Mr. Stormont also gave in a report upon the congregation. The Synod agreed to place on record their appreciation of the work and loyalty of the office-bearers and the acting moderator of the Lovedale Native Congregation, and remitted to the Presbytery of Kaffraria the matters connected with the building of the new central church.

Adjourned to meet on Monday at 10 a.m.

(Signed) D. DOIG YOUNG,
Moderator.

Met as adjourned.

Mr. Moir now took his seat in the Synod.

The case of the Rev. P. J. Mzimba was again before the Synod. The Synod of Kaffraria cordially and entirely support the action of the Presbytery of Kaffraria in their proceedings in the Mzimba case. University of Fort Hare

23. (a) The case of Mr. Mzimba, continued.

The Synod received the report on Religion and Morals, and thanked the conveners for it. Mr. Ross proposed that the matter of a deputation be remitted to the Standing Business Committee, with instructions to bring forward a report at a later sitting. (See Minute 37, and page 26.)

24. Report on Religion and Morals.

The Synod rejoiced to note many tokens of very real advance in religion and morals. They regretted however the lowering of the spiritual tone of many of their native people owing to excitement and unrest consequent upon present day movements in their native churches. They earnestly directed the attention of all office-bearers and members in the churches to the diligent and prayerful study of the Scriptures. Further they would impress on all preachers and evangelists the necessity of careful and thorough preparation for the exposition of the Scriptures. The Synod appoint the second Sabbath in September as a day in which the subjects dealt with in their report be specially dealt with in all the pulpits of the mission.

25. Report on Education. The Convener of the committee on Education read his report. (See page 28.)

The convener was thanked for his work, and the report was forthwith adopted. The Synod enjoined Moderators of Sessions and Chairmen of Deacons' Courts to see that Scripture lessons were taught in all their schools.

(See Minute 8.) The Synod met from 12 to 1 o'clock in devotional exercises.

26. Conference on Religion.

Adjourned to meet at 3. p.m.

(Signed) D. DOIG YOUNG,
Moderator.

Met as adjourned.

27. The Mission at Port Elizabeth.

A report from Mr. Matshikwe concerning his work in Port Elizabeth was read and a further statement was made by Mr. Lennox. (See Minute 46.)

28. Report on Evangelists.

Mr. Stuart read the report on Evangelists. The Synod accepted the report and thanked Mr. Stuart for his diligence. They also express their satisfaction at the results of the good work done by all their evangelists.

29. Churches Disjoined during the Past Year.

Mr. Lennox reported that the following Churches had been disjoined from the Free Church of Scotland and had entered the South African Presbyterian Church:—East London East, East London West, King William's Town, Fort Beaufort and Alice.

30. Presbyterian Church of South Africa.

The Synod appoint as their delegate to the forthcoming Assembly of the Presbyterian Church of South Africa the deputation to be chosen by the Presbytery of Kaffraria to proceed to the Missions at Johannesburg and Zoutpansberg. (See Minute 16.)

Adjourned to meet at 8 p.m.

(Signed) D. DOIG YOUNG,
Moderator.

Met as adjourned.

31. Report on Finance. The report of the Financial committee was handed in by Mr. Lennox. (See page 30.)

Report of Finance Committee.

Mr. Lennox (Convener of the Finance Committee) gave in a report showing the balance in the Treasurer's hands, and the estimated income and expenditure for the ensuing year and containing recommendations which were adopted as follows:—

Sanction of payments already made.

On the motion of Mr. Matheson, seconded by Mr. Stuart, it was agreed to sanction the following payments made by the Treasurer during the past year.

| | £ | s | d |
|---|-------------|----|----|
| Mr. Dambuza (expenses to Transkei) ... | 3 | 7 | 6 |
| „ Dambuza (salary) of Fort Hare ... | 20 | 0 | 0 |
| * „ Macdonald Together in Excellence... ... | 13 | 6 | 8 |
| „ Mama „ „ „ „ ... | 13 | 6 | 8 |
| „ Makiwane (expenses at Port Elizabeth) | 8 | 10 | 0 |
| „ P. Matshikwe „ „ „ „ | 10 | 0 | 0 |
| | <hr/> | | |
| | £68 | 10 | 10 |
| | <hr/> <hr/> | | |

Payments already sanctioned.

On the motion of Mr. Matheson, seconded by Mr. Moir, it was agreed to instruct the Treasurer to pay the following amounts already authorised.

| | £ | s | d |
|---|-------------|----|---|
| Cunningham (evangelist) | 7 | 10 | 0 |
| Main „ „ „ „ | 15 | 0 | 0 |
| Duff „ „ „ „ | 41 | 0 | 0 |
| Mr. Dambuza (second journey to Transkei) | 6 | 5 | 0 |
| Mr. Stuart (expenses to Johannesburg) ... | 7 | 10 | 0 |
| | <hr/> | | |
| | £77 | 5 | 0 |
| | <hr/> <hr/> | | |

Deficits in Congregational Supplements.

On the motion of Mr. Matheson, seconded by Mr. Ross, it was agreed to remit to the Finance Committee with powers to deal with the question of deficits in congregational supplements to the salaries of native ministers and missionaries.

The Synod agreed to discuss the further questions of finance with closed doors.

Leave to Presbyteries to meet.

Leave was granted to the Presbyteries of Kaffraria and the Transkei to meet for a few minutes.

The Synod having resumed,

Sanctioning of arrangements at Port Elizabeth, &c.

Mr. Lennox, on behalf of the Presbytery of Kaffraria, asked the Synod to sanction the opening of the new mission at Port Elizabeth; the appointment of Rev. P. Matshikwe to Port Elizabeth; of Mr. Mama, theological student, to assist at Burnshill; and of Mr. Macdonald, theological student, to assist in the Pirie district.

On the motion of Mr Ross, seconded by Mr. Matheson, it was agreed to sanction these arrangements.

Grants for the ensuing year.

The Synod sanctioned the following grants for the ensuing year.

| | | | | £ | s | d |
|------------------------|-----|-----|-----|----------|---|---|
| Mr. Makiwane | ... | ... | ... | 60 | 0 | 0 |
| „ N. Matshikwe | ... | ... | ... | 80 | 0 | 0 |
| „ Mpamba | ... | ... | ... | 80 | 0 | 0 |
| „ Mbali | ... | ... | ... | 80 | 0 | 0 |
| „ P. Matshikwe | ... | ... | ... | 80 | 0 | 0 |
| Missionary at Tora | ... | ... | ... | 80 | 0 | 0 |
| Assistant at Burnshill | ... | ... | ... | 80 | 0 | 0 |
| * Assistant at Pirie | ... | ... | ... | 80 | 0 | 0 |
| | | | | £620 0 0 | | |

[* These payments are under the consideration of the Finance Committee.

D. D. STORMONT, Clerk of Synod.]

Grants for Evangelists.

On the motion of Mr. Stuart, seconded by Mr. Matheson, it was agreed to renew the following grants for evangelists during the ensuing year :

| | £ | s | d |
|--------------------------|-------------|----|---|
| Zoutpansberg | 24 | 0 | 0 |
| Cunningham | 7 | 10 | 0 |
| Idutywa | 24 | 0 | 0 |
| Tora and district | 24 | 0 | 0 |
| Ross | 48 | 0 | 0 |
| Somerville | 25 | 0 | 0 |
| | <hr/> | | |
| | £152 | 10 | 0 |
| | <hr/> <hr/> | | |

Additional Grant for Zoutpansberg.

On the motion of Mr. Stormont, seconded by Mr. Matheson, it was agreed to increase the grant to Zoutpansberg from £24 to £36.



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Proposed Evangelist at Indwe in Excellence

It was proposed by Mr. Erskine, and seconded by Mr. Makiwane that the question of placing an evangelist at Indwe be left open, and that if suitable arrangements can be made, a grant of £24 be sanctioned.

It was moved as an amendment by Mr. Matheson, and seconded by Mr. Ross, that seeing no suitable arrangements for supervision of an evangelist at Indwe have been made, no grant be sanctioned in the meantime.

On a vote being taken, three voted for the amendment and ten voted for the motion. The motion accordingly became the finding of the Synod.

Evangelist at Johannesburg.

With regard to Johannesburg, it was agreed that if the Johannesburg native Congregation contribute to the Minister and Mission Funds, and if the Synod Funds permit, the Finance Committee be empowered to consider the question of a grant for an evangelist.

Salaries of Student Assistants.

It was agreed that while theological students have during the past year been engaged as assistants at a salary of £80, and it is not advisable to change the arrangement at present, it be understood that, in future, probationers be paid at the rate of £30, and theological students engaged as assistants be paid at the rate of £60 per annum.

Appointment of Finance Committee.

It was agreed that a Finance Committee consisting of Messrs J. Lennox (Convener), D. D. Stormont, and J. C. Matheson, be appointed with full powers, to act along with the Treasurer, Mr. Don.

Mr. Makiwane gave in a report upon the state of his mission at Macfarlan, from which it appeared that a party of his congregation had left to join the Mzimba movement. The Synod expressed their deep sympathy with Mr. Makiwane in his trying circumstances, but were glad to hear that the majority of the office-bearers had not left their church.

Read Minute No. 96 of the Proceedings of the Foreign Missions Committee for 1898-99.

The Synod would draw the attention of the Foreign Missions Committee to the matter of defraying the travelling expenses of acting moderators of Kirk Sessions, while missionaries are on furlough and on special occasions that arise. Members of Synod have been put to considerable expense on many occasions, and considering that the expenses of travelling in this country, and the distances between stations are very great, the Synod would request the Committee to discharge these expenses after being authorised by the Presbytery.

The Synod appointed a Committee on Kafir literature consisting of Messrs Moir, B. J. Ross, and E. Makiwane.

34. Kafir Literature.

Adjourned to meet on Tuesday at 10 a. m.

(Signed) D. DOIG YOUNG,

Moderator.

Met as adjourned.

(See Minute 18.) Mr. Moir moved that the Rev. C. J. Dambuza be appointed missionary to Tora and district on the usual terms, and that the matter be remitted to the Presbytery of the Transkei to make all arrangements for the introduction of Mr. Dambuza to that field. Mr. Erskine seconded the motion. This was agreed to unanimously. Mr. Dambuza accepted the appointment. (See Minute 44.)

36. Mission Work at Indwe.

The Synod remit to the Presbytery of the Transkei to make provision for Indwe.

37. Evangelistic delegates.

It was agreed to appoint deputies for the purpose of an evangelistic visitation of the congregations of the mission:—Messrs Ross, Erskine, M. Mabandla, and F. Mtshumpela to the Churches in the Presbytery of Kaffraria; and Messrs Lennox, Stormont, K. Maneli, and D. Zibi to those in the Presbytery of the Transkei.

38. Responsibility for Church Funds.

It was agreed to instruct the Clerk to correspond with the F. M. Committee to discover whether it would be competent for the Synod to associate the Moderators of Kirk Sessions and Chairmen of Deacons' Courts with the Treasurer and Clerks of these Courts in their responsibility to the Courts of the Church for the monies, books and property of the congregation.

39. The Lovedale Native Congregation.

The Synod authorised the Presbytery of Kaffraria to act along with the Deacons' Court of the Lovedale Native Congregation in the matter of all expenses connected with the Mzimba case, and to take a loan, if necessary, from the Lovedale Native Congregation Building Fund for all pressing claims. The question from what funds the legal and other expenses are to be finally met would be considered later on.

The following committees were appointed:—

40. Committees of Synod.

Business Committees—The Clerks of Synod and of Presbyteries with the Moderator of Synod as Convener.

- On Extension of Mission*—Rev. Richard Ross.
- On Theological Students*—Messrs. Lennox, Matheson, B. J. Ross, Makiwane, and Stormont. (Convener).
- On Temperance*—Messrs. Moir and Stormont.
- On Sabbath Schools*—Messrs Makiwane, Gavin, and Matheson, (Convener).
- On Religion and Morals*—Messrs. B. J. Ross and Stuart.
- On Finance*—Messrs. J. D. Don, Treasurer, Matheson, Stormont and Lennox, (Convener).
- On Education*—Messrs. Lennox and Erskine.
- On Statistics*—Messrs. Lennox and Gavin.
- On Evangelists*—Messrs. Stuart and Young.
- On Lands and Titles*—Messrs. Don and Erskine.
- On Hymn Book*—Messrs. Maclaren, Makiwane, B. J. Ross and Lennox (Convener).
- On Literature*—Messrs. Moir, Makiwane, and B. J. Ross (Convener).

41. The Financial Statement of the Mission.

Mr. Lennox reported upon the Financial Statement for the year 1898. This was the first report of this nature handed into the Synod. The convener was thanked for his work. The Synod instructed the Chairmen of Deacons' Courts to make up their books and to send in their reports soon after the beginning of the year. The Synod drew the attention of the Deacons' Courts to the law of the Church that their books be audited year by year, and instructed them to see to the carrying out of this rule at the end of the year.

42. Overture from the Presbytery of the Transkei.

An overture aqent Mission Councils, transmitted by the Presbytery of the Transkei, was received by the Synod. It was moved by the Clerk and seconded by Mr. Makiwane that in the present circumstances of the mission the Synod pass from the overture. This was agreed to.

43. Leave to Presbyteries. Leave was given to the Presbyteries of Kaffraria and of the Transkei to meet for business.

Adjourned to meet at 2.30.

(Signed) D. DOIG YOUNG,
Moderator.

Met as Adjourned.

(See Minutes 18 and 35.)

44. Kidston Memorial Mission.

The Moderator informed the Synod that the Presbytery of the Transkei had agreed to call the mission at Tora and the surrounding district by the name of the "The Kidston Memorial Mission."

45. Delegate to Conference on Marriage. Read correspondence between the Bishop of Natal and the Moderator, the Rev. J. D. Don, anent a Conference on Marriage to be held on October 9th at Johannesburg to which the Synod was asked to send a delegate. It was agreed to entrust this mission to the delegate sent by the Synod to the General Assembly of the Presbyterian Church of South Africa.

46. Ordination. The Presbytery of Kaffraria asked leave to ordain Mr. Petwell Matshikwe as missionary to Port Elizabeth in the first instance. This was agreed to (See Minute 27.)

47. Sabbath Schools. The report was read on Sabbath Schools from which it appeared that schools were organised in all the missions. The Synod instructed the Kirk Sessions to devote great attention to the Sabbath School work, and if possible to endeavour to obtain an increased attendance of children, and to facilitate means for the instruction of teachers and of adults.

(See Minutes 11 and 21.)

48. Statement by Mr. Macdonald.

Mr. Makiwane asked permission of the Synod to allow Mr. D. A. Macdonald to make a statement. The Synod granted leave to Mr. Macdonald, thanked him for his statement, and agreed to transmit it to the Foreign Missions Committee.

49. Records of Presbytery. Mr. Lennox reported that Mr. Makiwane and himself had read the minutes of the Presbytery of the Transkei from July 26th, 1898, to the present date, and had certified that they had found them in order. (See Minute 10.)

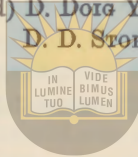
50. Place of Meeting. The Synod agreed to ask from the Commission of Assembly permission to meet at Blythswood.

After confirming the minutes of the present meeting, the Synod adjourned to meet at 7.30 on the third Wednesday of July, 1900.

Closed with the Benediction.

(Signed) D. DOIG YOUNG, Moderator.

D. D. STORMONT, Clerk of Synod.



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APPENDICES.

THE SMITH BURSARIES.

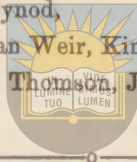
The Trustees of the Smith Bursaries are—

The Moderator of Synod,

The Clerk of Synod,

Mr. John Govan Weir, King William's Town,

Mr. Charles T. Thomson, Johannesburg.



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EXTENSION AND EXPANSION OF MISSIONS.

In my last report I mentioned that the Rev. Mr. Gavin had arrived for the Pondoland Mission. He has been settled there and the Mission is now called the Rainy Mission. Two outstations of Somerville have been disjoined and added to Rainy. Esidwadweni, one of these, was one of the largest outstations of Somerville. A membership of 130 in all was thus disjoined and added to Rainy along with a considerable number of candidates, four of these members being elders and three deacons. Thus the Presbytery were able to form at once a Kirk Session and Deacons' Court at Rainy. The work has been extending in Pondoland. Now there are six schools and others in formation and a request has come from another part asking for a missionary.

My first report on the Transkei Mission, was in January, 1869, thirty years ago last January. The following comparison will be interesting :—

| | Jan., 1869. | Jan., 1899. |
|----------------------------------|-------------|-------------|
| Main Stations | 1 | 6 |
| Outstations | 2 | 62 |
| Members in full communion ... | 148 | 3,168 |
| Candidates | 10 | 1,014 |
| Received by baptism | 2 | 262 |
| Admitted baptised in infancy ... | 0 | 71 |
| Elders | 2 | 65 |
| Deacons | 1 | 58 |
| Schools | 1 | 57 |
| Pupils | 25 | 3,600 |
| Collections | £8 13 0 | £730 0 0 |

Thus we have been manifestly granted by the Spirit of God some measure of success. Hence we must more and more engage and persevere in this glorious work of God.

But success is not to be our rule in this duty, nor is the want of it any warrant for abating our efforts; for He hath said that we must plough in hope and sow in hope, leaving all consequences with the Almighty. Our part is to proceed and to proceed with greater ardour in His appointed course, seeing the evident success God has given to our endeavours. Yes, feeling ourselves to be under this command, let us cast ourselves heart and soul and body into this work, struggling and striving as if all depended on our exertions and praying and wrestling with our God as if all depended on prayer.

In the midst of all this restlessness, and shakings and commotions of the people, our duty is to hold on and to hold on until the Sun of Righteousness arising with healing on His wings shall usher in that glorious day when this earth shall be illumined with His glory and made vocal with His praise.

“For Sion’s sake hold not your peace, for Jerusalem’s sake rest not until the righteousness thereof go forth as brightness and the Salvation thereof as a lamp that burneth.”

“Yes, bid this sterile desert bloom
Bring the weeping outcasts home,
Fill the circling air with praise,
God’s demolished temple raise.”

Amen and Amen !!!

RELIGION AND MORALS.

The past year has been a testing time to our people. Movements that had been going on in other churches for years called for little more than a passing remark from the members of our mission and did little to endanger the unity and stability of our work, or lower the moral tone of our congregations although the tendency was in this direction. But the appearance of a similar movement eighteen months ago, within our own borders, and subsequent proceedings initiated by the exigencies of the case have had quite a different effect. All eyes have been directed to the movement, all minds interested to know the issue of steps taken by the Deacons' Court specially concerned. News has been eagerly looked for, different stages in the proceedings eagerly discussed. In some directions a great deal of reticence has been manifested. Feelings of distrust and want of mutual confidence have been aroused, and have spread widely. Men who have long co-operated heartily now look askance and are not sure of each other. Unkind expressions have been uttered which do not fit in with a profession of Christianity and the kindly feelings of a common brotherhood—expressions provocative of bad feeling and retaliative remarks. The spiritual life of Christians has been endangered; their spiritual vigour impaired; their zeal in good works has in some instances received a check. The minds of missionaries, office-bearers, and converts have been to a large extent diverted from the real mission of the church. To that extent the work of the church has suffered. The congregation located most closely to the centre of the movement has suffered most in this respect, and are not able to report so favourably perhaps as those more remote.

But generally the reports submitted to the convener are favourable and reassuring. Evidence is not wanting of a large measure of spiritual life and vigour, and of the Spirit's presence and power throughout the missions. The membership has increased considerably—and this when all due care is taken that only those whose character and conduct accord with Christian profession be admitted. The percentage of cases of discipline, although slightly higher than that of last year, is still small. The life and example of the converts

are exerting a salutary influence for good on the mass of surrounding heathenism, and are gradually preparing the way for the spread of the Kingdom in parts still without. The interest of the new life and its energy have found expression in active work for the spread of Christ's Kingdom and increased liberality for the support of the ministry and the spread of the truth. This activity with the blessing of God has resulted in considerable addition to the roll of candidates. The liberality of the people has enabled the Synod to employ additional labourers whose work is now telling upon the districts where they are located.

It would appear however that a considerable proportion of the members have but a nominal connection with the Church, and if they do contribute, do so because the church requires this, not as a pleasure as well as a duty to be accompanied with prayers that what they give may be blessed in heaven. Complaints are still made that comparatively few interest themselves in the work of the Sabbath School. Some Kirk Sessions complain of the low moral tone of the young and of the apparent indifference with which some take a place at the table of the Lord while living in sin.

The Sabbath as a day of rest appears to be well observed by converts generally. In some cases the example there set is followed by the heathen. In other cases this is not so.

As a day wholly consecrated to the Lord's service and glory the Sabbath does not appear to be generally observed. No sooner are the services of the Sanctuary over than unprofitable conversation on current topics is indulged in, or arrangements made for the work of the coming week which ought to be relegated to a more appropriate season.

In particular your committee have to add that interesting reports have come to hand from the young brethern who are single handed, and amidst many difficulties carrying on the Churches' works at Port Elizabeth and in the Transvaal; but your committee do not deem it necessary to read these after the full reports of a more general nature that have been submitted to the Synod at its previous sitting.

In closing, your committee would remind the Synod that two years ago, a visitation of all the congregations was resolved upon. The visitation fell through, owing to the strain of work on hand and the fewness of the workers. Your committee

are now of opinion that such a visitation should take place without fail before next ordinary meeting of Synod—a visitation of well chosen deputies commissioned not to enter upon topics that have attracted so much attention and diverted so much of the spiritual energy of the people from the proper work of the church—(that were unprofitable work) but to direct the minds of the people to the great end of the Church—the development of Christian character in the individual members and the evangelization of the natives; to urge them on to new interest, fresh energy, larger liberality—more fervent prayer, and greater consecration as means towards the fulfilment of the Saviour's commission—"Go ye into all the world and preach the Gospel to every creature."

They would recommend that a strong visiting committee, to consist of at least one European missionary, one native minister, and one native Elder be appointed; that the visitation be arranged in good time, take place at the most appropriate season of the year and be carried through with no undue haste.

University of Fort Hare
Together in Excellence
 REPORT ON EDUCATION.

The reports on the numbers and condition of the schools for the year 1898 show a distinct advance on those of the preceding year. There are 111 schools as compared with 101 in 1897. At the same time the number of private schools has fallen from 24 to 20, and as this year the private schools at Johannesburg and Zoutpansberg are included, this shows a net increase of 14 in the number of schools that have advanced sufficiently to receive government grant. The number of certificated native teachers has advanced from 29 male and 7 female to 38 male and 11 female.

The number on the roll and the number inspected have each increased by a thousand. While the number below standard is still very large, it is gratifying to notice that under each of the standards there is an increase. The schools at Johannesburg, Zoutpansberg, the private schools, and a few which are government aided, have not been inspected, so that the results as tabulated under standards, are really better than the numbers given would indicate.

The daily Bible lesson has been taught in many cases with diligence and interest. But there is still room for improvement. Mr. Lennox has drawn out the statistical report for 1898 of which the following is an abstract:—

I.

| NAME OF STATION. | SCHOOLS. | | | | TEACHERS. | | | | |
|-----------------------------|-------------------|--------------------|---------|-----------|-----------|---------|---------------|---------|----|
| | Number of Schools | Govern-ment Aided. | Private | Europ-ean | Native. | | Native Certd. | | |
| | | | | | Male. | Female. | Male. | Female. | |
| Lovedale Institution | 6 | 6 | — | 12 | 5 | 2 | 3 | 1 | 1 |
| Lovedale Mission | 7 | 5 | 2 | — | — | 6 | 10 | 3 | 2 |
| Macfarlan | 15 | 12 | 3 | — | — | 6 | 6 | 3 | — |
| Burnshill | 9 | 9 | — | — | 2 | 7 | 16 | 4 | 1 |
| Pirie | 3 | 3 | — | — | 3 | 6 | 11 | 1 | 1 |
| Blythwood | 16 | 15 | 1 | — | — | 13 | 14 | 7 | 3 |
| Cunningham | 11 | 10 | 1 | — | — | 10 | 4 | 2 | — |
| Main | 4 | 3 | — | — | — | 13 | 9 | 4 | 1 |
| Ross | 14 | 11 | 3 | — | — | 8 | 9 | 2 | — |
| Somerville | 1 | — | — | — | — | 1 | — | — | — |
| Johannesburg | 2 | — | — | — | — | 2 | 1 | 1 | 1 |
| Zoutpansberg | 4 | — | — | — | — | 2 | — | — | — |
| TOTAL | 111 | 91 | 20 | 15 | 14 | 81 | 85 | 38 | 11 |

II.

| NAME OF STATION. | SCHOLARS. | | | | | | | | | INDUST. PUPILS. | |
|-----------------------------|--------------------|------------------|------------|-----------------------|-----|------|-----|-----|------------|-----------------|--------|
| | Number on the Roll | Number Inspected | Above Std. | Results at Inspection | | | | | Below Std. | Male | Female |
| | | | | V | IV. | III. | II. | I. | | | |
| Lovedale Institution | 723 | 687 | 164 | 70 | 142 | 97 | 61 | 38 | 66 | 65 | 31 |
| Lovedale Mission | 719 | 596 | — | — | 6 | 42 | 86 | 103 | 356 | — | — |
| Macfarlan | 557 | 356 | — | — | 2 | 33 | 68 | 66 | 167 | — | — |
| Burnshill | 1171 | 664 | — | — | 26 | 54 | 78 | 107 | 386 | — | — |
| Pirie | 613 | 494 | — | 3 | 13 | 25 | 81 | 95 | 289 | — | — |
| Blythwood | 400 | 290 | 73 | 36 | 55 | 42 | 29 | 17 | 28 | 12 | 17 |
| Cunningham | 1279 | 1062 | — | — | 35 | 75 | 138 | 166 | 650 | — | — |
| Duff | 474 | 268 | — | — | 8 | 17 | 47 | 57 | 173 | — | — |
| Main | 962 | 494 | — | — | 16 | 57 | 70 | 90 | 261 | — | — |
| Ross | 236 | 111 | — | — | 2 | 7 | 18 | 21 | 63 | — | — |
| Somerville | 774 | 510 | — | — | 1 | 19 | 67 | 59 | 374 | — | — |
| Johannesburg | 45 | not | ins- | pec- | ted | — | — | — | — | — | — |
| Zoutpansberg | 200 | not | ins- | pec- | ted | — | — | — | — | — | — |
| TOTAL | 8153 | 5522 | 237 | 109 | 306 | 468 | 733 | 819 | 2812 | 77 | 48 |

SYNOD FUNDS.

MINISTERS' FUND.

1898.

1899.

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total. | | |
|------------------|-------------|----------|----------|-------------|----------|----------|-------------|----------|-----------|-------------|----------|----------|------------|----------|----------|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 10 | 18 | 4 | 9 | 17 | 6 | — | — | — | 26 | 2 | 8* | 46 | 18 | 6 |
| Macfarlan ... | 13 | 8 | 3 | 5 | 3 | — | 4 | 12 | 4 | 2 | 14 | 7 | 25 | 18 | 2 |
| Burnshill... | 56 | 2 | 1 | 25 | 5 | 6 | 21 | 15 | 3 | 19 | 9 | 2 | 122 | 12 | 0 |
| Pirie ... | 13 | 4 | 2 | 15 | 12 | 7 | 11 | 17 | 6 | — | — | — | 19 | 13 | 9 |
| Cunningham ... | 19 | 10 | 8 | 20 | 10 | 2 | 21 | 6 | 4 | 20 | 13 | 4 | 40 | 0 | 6 |
| Main ... | 10 | 16 | 4 | 24 | 11 | 5 | 10 | 1 | 8 | — | — | — | 45 | 11 | 5 |
| Duff ... | 4 | 7 | 11 | — | — | — | — | — | — | 3 | 6 | 11† | 9 | 16 | 1 |
| Somerville ... | 12 | 3 | 9 | — | — | — | 4 | 6 | 11 | 7 | 6 | 4 | 53 | 8 | 1 |
| Ross ... | 3 | 12 | 1 | — | — | — | 1 | 4 | 10 | 4 | 3 | 4 | 13 | 15 | 11 |
| Johannesburg ... | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| Tora ... | — | — | — | — | — | — | — | — | — | 15 | 7 | 11† | 15 | 7 | 11 |
| Total ... | 144 | 5 | 7 | 137 | 7 | 8 | 75 | 4 | 10 | 108 | 4 | 3 | 465 | 2 | 4 |

UNIVERSITY OF FORT HARRIS
Six months; † Four months.
Together in Excellence

MISSION FUND.

1898.

1899.

| | 3rd Quarter | | | 4th Quarter | | | 1st Quarter | | | 2nd Quarter | | | Total. | | |
|------------------|-------------|-----------|----------|-------------|----------|----------|-------------|----------|----------|-------------|-----------|----------|------------|----------|----------|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 2 | 3 | 8 | 1 | 19 | 6 | — | — | — | 5 | 4 | 6* | 9 | 7 | 8 |
| Macfarlan ... | 2 | 13 | 8 | 1 | — | 9 | — | 18 | 5 | — | 10 | 11 | 5 | 3 | 9 |
| Burnshill... | 1† | 4 | 5 | 5 | 1 | 3 | 4 | 7 | — | 3 | 17 | 10 | 24 | 10 | 6 |
| Pirie ... | 2 | 12 | 10 | 3 | 2 | 5 | 2 | 7 | 6 | — | — | — | 8 | 2 | 9 |
| Cunningham ... | 9 | 15 | 4 | 10 | 5 | 1 | 10 | 13 | 2 | 5 | 18 | 8 | 36 | 12 | 3 |
| Main (European) | 4 | 5 | — | 6 | — | 6 | 2 | — | 4 | — | — | — | 12 | 5 | 10 |
| Main (Native) | 2 | 3 | 8 | 4 | 18 | 3 | — | — | — | — | — | — | 7 | 1 | 11 |
| Duff ... | — | 17 | 7 | — | 8 | 3 | — | — | — | — | 13 | 4† | 1 | 19 | 2 |
| Somerville ... | 2 | 8 | 9 | 5 | 10 | 2 | — | 17 | 4 | 1 | 9 | 3 | 10 | 5 | 6 |
| Ross ... | — | 14 | 5 | — | 19 | 1 | — | 4 | 11 | — | 16 | 8 | 2 | 15 | 1 |
| Johannesburg ... | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| Tora ... | — | — | — | — | — | — | — | — | — | 3 | 1 | 7† | 3 | 1 | 7 |
| Total ... | 38 | 19 | 4 | 39 | 5 | 3 | 21 | 8 | 8 | 21 | 21 | 9 | 121 | 6 | 0 |

*Six months; † Four months.

STATISTICS OF NATIVE CONGREGATIONS.

RETURN FOR 1898.

I.—CHRISTIAN AGENCY.

| | No. of Stations. | No. of Ordained European Missionaries. | No. of Ordained Native Pastors. | Licensed Native Preachers. | Native Scripture Readers. | Bible Women. | European Artizan and Lay Evangelists. |
|--------------------------|------------------|--|---------------------------------|----------------------------|---------------------------|--------------|---------------------------------------|
| Lovedale Institution ... | 1 | 3 | — | — | — | — | 10 |
| Lovedale Mission ... | 9 | — | 1 | — | — | — | — |
| Macfarlan ... | 7 | — | 1 | — | — | — | — |
| Burnshill ... | 18 | 1 | — | — | 4 | — | — |
| Pirie ... | 9 | — | — | 1 | 3 | — | — |
| Blythswood ... | 1 | — | — | — | — | — | 3 |
| Cunningham ... | 16 | — | — | — | 7 | 1 | — |
| Idutywa ... | 10* | — | — | — | — | — | — |
| Main ... | 17† | — | — | — | 7 | 7 | 1 |
| Ross ... | 10 | — | — | — | 6 | 2 | — |
| Somerville ... | 15 | 1 | — | — | 5 | 2 | — |
| Rainy ... | — | — | — | — | — | — | — |
| Johannesburg ... | 14 | — | — | — | 1 | — | — |
| Zoutpansberg ... | 20 | — | — | — | 6 | — | — |
| Total ... | 147 | 5 | 2 | 3 | 35 | 12 | 28 |

* Seven Substations; † Ten Substations.

II.—MEMBERSHIP, &c.

| | Elders. | Deacons. | Members. | Adherents Baptised, 1898. | Children Baptised, 1898. | Admitted by Certificate. | Removed by Certificate. | Adults admitted Baptised in infancy | Suspended from Communion. | Restored. | Candidates. |
|--------------------------|---------|----------|----------|---------------------------|--------------------------|--------------------------|-------------------------|-------------------------------------|---------------------------|-----------|-------------|
| Lovedale Institution ... | — | — | 160 | 18 | 3 | 50 | 40 | — | — | — | 150 |
| Lovedale Mission ... | 6 | 6 | 338 | 3 | 10 | 2 | 750 | 1 | 2 | — | 350 |
| Macfarlan ... | 20 | 14 | 564 | 44 | 74 | 12 | 24 | 12 | 19 | 12 | 112 |
| Burnshill ... | 26 | 36 | 1246 | 198 | 226 | 16 | 30 | 30 | 19 | 16 | 489 |
| Pirie ... | 7 | 10 | 640 | 30 | 61 | 13 | 12 | 5 | 8 | 10 | 230 |
| Blythswood .. | 4 | — | 66 | — | — | — | — | 5 | — | — | 40 |
| Cunningham ... | 15 | 30 | 1186 | 89 | 199 | 44 | 27 | 18 | 11 | 16 | 409 |
| Idutywa ... | 6 | 7 | 355 | 5 | — | 12 | 22 | — | 6 | 1 | 105 |
| Main ... | 21 | 14 | 875 | 88 | 125 | 16 | 29 | 32 | 6 | 3 | 233 |
| Ross ... | 5 | 3 | 132 | 17 | 13 | 7 | 0 | 2 | 4 | 1 | 64 |
| Somerville ... | 17 | 13 | 630 | 67 | 166 | 5 | 10 | 19 | 11 | 9 | 203 |
| Rainy ... | — | — | — | — | — | — | — | — | — | — | — |
| Johannesburg ... | 9 | 7 | 270 | 16 | 10 | 80 | 61 | 20 | 1 | 2 | 77 |
| Zoutpansberg ... | 15 | 14 | 349 | 130 | 67 | 9 | 3 | 9 | 4 | — | 492 |
| Total ... | 151 | 154 | 6809 | 705 | 954 | 265 | 1008 | 163 | 91 | 70 | 2954 |

FEES FOR SYNOD EXPENSES.

| RECEIPTS. | | EXPENDITURE. | |
|--------------------|---------------|--------------------|---------------|
| For 1898 and 1899. | | For 1898 and 1899. | |
| Lovedale | £1 0 0 | Copying Letter | |
| Idutywa | 1 0 0 | Book | £0 8 6 |
| Cunningham | 1 0 0 | Printing Account | 5 10 0 |
| Burnshill | 1 0 0 | Postage, etc. ... | 0 11 6 |
| Ross | 1 0 0 | | |
| Somerville | 1 0 0 | | |
| Main | 0 10 0 | | |
| Total | <u>6 10 0</u> | Total | <u>6 10 0</u> |

July 24th, 1899.

D. D. STORMONT, Clerk of Synod.



University of Fort Hare
Together in Excellence



INDEX
TO
MINUTES OF THE SYNOD OF KAFFRARIA
FROM
1894 TO 1899.

 *The first number refers to the Minute, the second to the Year.*



- Absentees—11, '94 ; 3, '96 ; 4, '97 ; 8, '98 ; 9, '99 ;
 Associates—5, '94 ; 19, '94 ; 24, '94 ; 4, '95 ; 30, '96 ;
 Beach Church, East London—36, '94 ;
 Beach Hotel, Invitation to—5, '95 ;
 Business Committee—6, '98 ;
 Cape Town, Work at—25, '96 ; 30, '97 ;
 Church Funds—38, '99 ;
 Clerk, Election of—4, '94 ; 5, '98 ;
 Clerk's Fees—41, '94 ; 30, '95 ; 32, '96 ;
 Committees of Synod—40, '99 ;
 Conference on Marriage—45, '99 ;
 Conference on Prayer—6, '94 ; 39, '96 ; 7, '98 ; 8, 26, '99 ;
 Council, Presbyterian—10, '94 ; 36, '95 ;
 Dambuza, Mr.—6, '96 ; 17, '98 ; 35, '98 ;
 Death of Mrs. Mavor, of Woodstock—41, '97 ;
 „ Mr. MacPherson, of Port Elizabeth—41, '97 ;
 „ Mrs. Dambuza, in Rhodesia—41, '97 ;
 „ Mrs. Don, in King William's Town—41, '97 ;
 „ Mr. Andrew Smith—21, '98 ;
 „ Dr. Ross, of Pirie—23, '98 ;

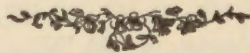
- Delegates, Expenses of—20, '96 ;
 Delegates from Congregational Union, Proposed—36, '97 ;
 Duff, An Evangelist for—25, '94 ;
 Dutch Application to Presbytery—12, '96 ;
 Dutch Reformed Synod—39, '94 ; 27, '95 ;
 East London, Beach Church—36, '94 ;
 Education—17, '95 ; 24, '95 ; 22, '96 ; 23, '97 ; 16, '98 ; 25, '99 ;
 Evangelists, Report on—13, '94 ; 15, '94 ; 19, '95 ; 21, '96 ;
 28, '97 ; 14, '98 ; 28, '99 ;
 Evangelistic Delegates—37, '99 ;
 Extension of Missions—27, '94 ; 21, '95 ; 18, '96 ; 17, '97 ;
 27, '98 ; 20, '99 ;
 Expenses—33, '99 ;
 Financial Report—19, '98 ; 25, '98 ; 7, 31 ;
 Financial Statement—41, '99 ;
 Fort Beaufort, New Church—11, '95 ;
 Gillton—7, '94 ; 9, '95 ; 10, '95 ;
 Hymn-Book—35, '94 ; 28, '95 ; 27, '97 ; 18, '98 ; 19, '99 ;
 Idutywa, Services for Europeans at—33, '94 ;
 Indwe,—36, 99 ;
 Interpreters—6, '99 ;
 Johannesburg—14, '95 ; 34, '96 ; 7, '97 ; 8, '97 ; 9, '97 ; 10, '97 ;
 11, '97 ; 38, '97 ; 9, '98 ; 26, '98 ; 36, '98 ; 16, '99 ;
 Kaffir Studies—38, '94 ; 26, '95 ; 33, '96 ;
 Kaffir Literature—34, '99 ;
 Kidston Memorial Mission—18, 35, and 44, '99 ;
 Lands and Titles—22, '94 ; 20, '95 ; 31, '96 ; 39, '97 ; 15, '98 ; 12,
 '99 ;
 Language Grants—34, '97 ;
 Legislation—34, '95 ;
 Lovedale Native Congregation—39, '99 ;
 Macdonald Mr. D. A.—11, 21, 48, '99 ;
 Macfarlan Church, Rebuilding of—26, '94 ;
 Macfarlan, Report on—37, '94 ; 32, '99 ;
 Makeni, of Cunningham—32, '95 ; 37, '96 ;
 Matshikwe, Mr. Petwell—29, '97 ; 36, '98 ; 46, '99 ;
 Matthews, Dr., Letter from—40, '94 ;

- Minutes, The Printing of the—30, '98;
 Missions, Extension of—27, '94. (See Extension.)
 Mission Councils—42, '99;
 Moderator, Election of—3, '94; 3, '95; 4, '96; 5, '97; 4, '98; 5, '99;
 Moir, Mr., Letter from—20, '98;
 Mpamba, Mr.—43, '94; 22, '95. (See Zoutpansberg.)
 Mzimba, Mr., Tendered Resignation of—33, '98; 34, '98; 23, '99;
 New Mission District—23, '95;
 Place of Meeting—50, '99;
 Pondoland—34, '94; 22, '95;
 Port Elizabeth, Congregation at—11, '96; 27, '99;
 Presbyterian Council—10, '94; 32, '94;
 Presbytery Records—31, '95; 29, '98; 10, 49, '99;
 Printing of the Minutes, The—30, '98;
 Probationers, &c., Payment of—29, '95; 31, '99;
 Public Library of King William's Town—8, '94;
 Religion and Morals—18, '94; 21, '94; 45, '94; 7, '95; 37, 95; 15, '96; 29, '96; 21, '97; 24, '98; 24, '99;
 Reports, Rule Concerning—16, '94;
 Resignation of Mr. Mzimba, Tendered—33, '98; 34, '98;
 Returns, Motion as to—36, '96;
 Roll—2, '94; 2, '95; 2, '96; 3, '97; 3, '98; 3, 4, '99;
 Ross Station, Evangelist for—14, '94; 24, '94;
 Sabbath Schools—23, '96; 24, '97; 25, '97; 13, '98; 47, '99;
 Session Books, Examination of—33, '97;
 Smith, Mr. Andrew, Associated—19, '94;
 Smith, Mr. Andrew, Death of—21, '98;
 Smith Bursaries—22, '99;
 St. Andrew's Church, King Wm's. Town—37, '98.
 S. A. Presbyterian Church—37, '98. 29, 30, '99;
 Statistics—42, '94; 25, '95; 24, '96; 26, '97; 28, '98; 15, '99;
 Stewart Dr.—17, '99;
 Students, Examination of—12, '95; 10, '98;
 Students, Payment of—31, '99;
 Survey—33, '95;
 Teachers, Report on—28, '94; 30, '94;

- Temperance—17, '94; 38, '95; 13, '96; 16, '96; 28, '96; 19, '97;
22, '98; 14, '99;
- Theological Students—31, '94; 16, '95; 18, '97; 20, '97; 10, '98;
11, '99;
- Titles, Lands and—22, '94; 20, '95; 31, '96; 39, '97; 15, '98:
- Treasurer's Report—23, '94; 18, '95; 14, '96; 22, '97;
- Tsewu's, Mr., Reports—20, '94; 7, '97; 12, '97. (See Johannes-
burg.)
- Union of the Churches—10, '94; 32, '94; 40, '94; 36, '95; 7, '96;
9, '96; 10, '96; 14, '97; 16, '97; 37, '98;
- Zibi's Letter—12, '98;
- Zoutpansberg—29, '94; 15, '95; 19, '96; 15, '97; 11, '98; 13,
'99;



University of Fort Hare
Together in Excellence



MINISTERS' FUND.

| RECEIPTS. | £ s. d. | EXPENDITURE. | £ s. d. | £ s. d. |
|---|----------|---|-----------|-----------|
| Credit Balance | | SALARIES: | | |
| 30th, June 1898 | 347 1 2 | Mr. Makiwane | 99 8 7 | |
| Contribution Arrears | | Mr. Mpamba | 80 0 0 | |
| 2nd qr. 1898 | 172 18 8 | Miss. Mahlentle | 12 0 0 | |
| Do 3rd qr. 1898 | 144 5 7 | Mr. Mbali | 95 0 0 | |
| Do 4th qr. 1898 | 137 7 8 | Mr. P. Matshikwe | 85 0 0 | |
| Do 1st qr. 1899 | 75 4 10 | Mr. N. Matshikwe | 90 0 0 | |
| Do 2nd qr. 1899 | 108 4 3 | Mr. J. Dambuza | 20 0 0 | |
| Presbyterian Church Port Elizabeth for expenses of Native probationer | 10 0 0 | Mr. Mama | 13 6 8 | |
| May 23rd Advance from Burnshill, Repayment Lovedale Loan | 30 0 0 | Mr. McDonald | 13 6 8 | |
| June 28th Repaid by Lovedale Native Cong. | 250 0 0 | TOTAL SALARIES... | 498 1 11 | 498 1 11 |
| | | SUNDRY EXPENSES. | | |
| | | Mr. Mbali, Removal expenses | 11 2 4 | |
| | | Mr. Erskine, Mr Mbali's house | 5 0 0 | |
| | | Mr. Mpamba Two Evangelists | *24 0 0 | |
| | | Mr. P. Matshikwe, Postage expenses | 2 0 0 | |
| | | Mr. P. Matshikwe, expenses Authorised Synod 1898 | 15 0 0 | |
| | | Mr. Matshikwe, P.E. expenses | 10 0 0 | |
| | | Mr. Dambuza, expenses | 3 7 6 | |
| | | Mr. Lennox Ers, as clerk | 6 10 0 | |
| | | Mr. Makiwane P.E. expenses | 8 10 0 | |
| | | Loan to Lovedale Nat. Cong. | 250 0 0 | |
| | | Transferred to Mission Fund for 3rd 4th quarter 1897, and 1st and 2nd qr. 1898... | 178 3 0 | |
| | | | 513 12 10 | 513 12 10 |
| | | TOTAL EXPENDITURE ... | | 1011 14 9 |
| | | BALANCE ... | | 203 7 5 |
| TOTAL RECEIPTS | 1275 2 2 | | | 1275 2 2 |

*Paid by mistake out of Ministers fund, to be transferred to Mission Fund.

MISSION FUND.

| RECEIPTS. | £ s. d. | EXPENDITURE. | £ s. d. |
|--|---------|------------------------------------|---------|
| Credit Bal. 30th June 1898 | 42 11 8 | Mr. B. J. Ross Duff Evangelist | 48 0 0 |
| Transferred ministers Fund for last Financial year | 178 3 0 | Mr. Erskine, Pondo Arrears | 33 0 0 |
| Contributions 3rd qr. 1898 | 38 19 4 | Mr. Matheson | 48 0 0 |
| Do 4th qr. 1898 | 30 5 3 | Mr. Erskine, Somerville Evangelist | 25 0 0 |
| Do 1st qr. 1899 | 21 8 8 | Mr. Erskine Pondo Evangelist | 24 0 0 |
| Do 2nd qr. 1899 | 21 12 9 | | |
| | | TOTAL EXPENDITURE ... | 178 0 0 |
| | | BALANCE ... | 164 0 8 |
| TOTAL RECEIPTS | 342 0 8 | | 342 0 9 |

There is also a Standard Bank fixed deposit receipt for £210 17s. 0d. in the hands of the Treasurer. This was the Balance on hand at initiation of present system of accounts, being an accumulation of amounts paid in by certain congregations, and is subject to the orders of the Foreign Missions Committee.

Free Church of Scotland.

IMINUTE



University of Fort Hare
Together in Excellence

SINODI YASE KAFFRARIA,

JULY, 1899.

ISINODI YASE KAFFRARIA

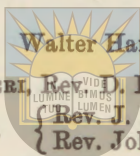
UNYAKA WE 1899.



MODERATOR, ... The REV. D. Doig Young, Main.
MGCINI MALI, ... The Rev. J. D. Don.
USANDLA, ... The Rev. D. D. Stormont, Lovedale.

ABE PRESBITERI YASE KAFFRARIA :—

| | | |
|--------------------------|----------------------|------------------|
| Revs. E. Makiwane, | Dr. J. Stewart, | J. D. Don, |
| P. J. Mzimba, | W. Stuart, | D. D. Stormont, |
| J. Lennox, | W. Mpamba, | Y. Mbali, |
| P. Matshikwe, | | |
| Messrs. Daniel Zibi, | Walter Hani, | Kobokana Maneli. |
| MODERATOR YE PRESBITERI, | Rev. D. D. Stormont, | |
| IZANDLA ZE PRESBITERI, | Rev. J. D. Don, | |
| | Rev. John Lennox. | |



UNIVERSITY OF FORT HARE PRESBITERI YASE TRANSKEI :—

| | | |
|--------------------------|---------------------|------------------|
| Revs. W. J. B. Moir, | Richard Ross, | D. Doig Young, |
| John Thomson, | D. L. Erskine, | B. J. Ross, |
| M. J. C. Matheson. | W. Gavin. | C. J. Dambuza, |
| Messrs. M. Luyabe, | Tomo Sanqela, | |
| Stanton Ndzoyi, | M. Dlulani no | Isaiah Mfundisi. |
| MODERATOR YE PRESBITERI, | Rev. D. L. Erskine. | |
| USANDLA WE PRESBITERI, | Rev. D. L. Erskine. | |



ABALINGWA *abapantsi kwe Presbiteri yase Kaffraria* :—
Rev. N. Matshikwe, Pirie, and Rev. H. Mama, Burnshill.

I-STUDENI *esipantsi kwe Presbiteri yase Kaffraria* :—

Mr. D. A. Macdonald.

IKOMITI ZE SINODI

Ikomiti yamalungiselelo. Izandla ze Presbiteri ne Moderator ye Sinodi eyoba ngu Mququzeleli.

Eyokunaba kwe Mishoni—Umququzeli, Rev. Richard Ross.

Eyezitudeni Zobufundisi—Messrs. Lennox, Matheson, B. J. Ross, Makiwane, no Stormont (Umququzeleli).

Engemicimbi yoselo—Messrs Moir no Stormont.

Eyenzikolo ze-Sabata—Messrs. Makiwane, Gavin no Matheson, (Umququzeleli).

Eyezonzqulo nezimilo—Messrs. B. J. Ross no Stuart.

Eyemali—Messrs. J. D. Don (Umgeini-mali,) Matheson, Stormont, no Lennox, (Umququzeleli.)

Eyemfundo—Messrs. J. Lennox, no Erskine.

Eyamanani—Messrs. J. Lennox, no Gavin.

Eyabavangeli—Messrs. Young, no Stuart.

Eyemihlaba ne Tatile—Messrs. Don, no Erskine.

Eyamaculo—Messrs. MacLaren, Makiwane, B. J. Ross, no Lennox (Umququzeleli).

Eyencwadi Zesizosa—Messrs. Moir, Makiwane, no B. J. Ross (Umququzeleli).

AMASIKO ENQUBO.

Iminute 12 ye 1894.

Kutetwe ngohlobo ekufanel' ukuqutywa ngalo ingxoxo. Kuvunyelenwe ukuba uti wakuba ungenisiwe umcimbi wonke ubani ake akululeke ukuba alenze izwi alibonayo, kube nje-ngokungati Isinodi iyikomiti. Kuya kuti emva koko avele nezwi ati umntu malibe sisigqibo; ongaliboniyo elo avele nali qondayo njengendlela yokuqukunjelwa kwenteto. I-Moderator, yiyo eyoqonda ukuba ngoku ingxoxo ikolisile.

Iminute 16 ye 1894.

Kuxoxwe ngendawo yokuba xa abaquzeleli bekomiti bengababini, woti elowo angenise eyake yedwa na inxelo. Kuvunyelwene ukuba kubalwa ukuti Isinodi ilindele ingxelo enye, eyokuvelela indawo abebenza bobabini abaquzeleli.

Iminute 14 ye 1896.

Abagcini-mali bemihlambi bayalezwa ukuba imali eziya kumgcini-mali we Sinodi bazitumele ikwata zonke, nokuba bazikaulezise yakuba ikwata ipelile.

Iminute 32 ye 1897.

Isinodi imisela ukuba yoti iyileyo I-Presbiteri ibe nelungu elikangela imicimbi yemali ezitunyelwa kwi Sinodi, lize elolungu liman' ukubika ngekwata, kwi Presbiteri yalo, ukuba kuqubeka njanina.

Iminute 33 ye 1897.

Isinodi iyaleza ukuba I-Presbiteri zingaposwa maxesha ukukangela incwadi zemcimbi ye Seshoni neyamadikoni.

Iminute 30 ye 1898.

Isinodi iyalela u-Sandla ukuze akangelele ukuba Iminute ze Sinodi zishicilelwe iminyaka ngeminyaka ngesingesi nesixosa, zitunyelwe kubapati msebenzi bemihlambi ngemihlambi.

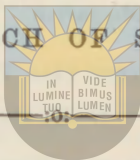
IMINUTE

YE

SINODI YASE KAFFRARIA.

YE

FREE CHURCH OF SCOTLAND.



E-monti ngomhla 20 ka July 1899 idibene I-Sinodi yase Kaffraria, yadibana kwi tyalike yama Presbiteri, waze u Rev. J. Lennox watabata isihlalo ekubeni engeko umniniso u Rev. J. D. Don. Ite-ke i-Sinodi yamiselwa ngokwesiko. Abayintlanganiso—Rev. J. Lennox, Rev. W. Mpamba no Sandla.

2. Ukuvunyelwa kwe Presbiteri yase Kaffraria ukuba idibane

July 20, I-Presbiteri yase Kaffraria ivunyelwe ukuba ingadibana e-Qonce ukuba iqube imicimbi yayo elixa isekoyo Isinodi. Isinodi ivumelene ukuze ipinde ukudibana e-Qonce ngomhla 21 ngelixa 10.

July 21 Isinodi idibene ngokwezwi ebigqibe kulo. Usandla uvelise ukuba u-Rev. M. J. C. Matheson abe sesihlalweni, wazake wayivula intlanganiso ngomtandazo.

Abayintlanganiso—The Revs. D. D. Young, D. L. Erskine, W. Mpamba, W. Stuart, E. Makiwane, J. Lennox, M. J. C. Matheson, C. J. Dambuza, W. Gavin, B. J. Ross, no D. D. Stormont, *Abafundisi*: Messrs W. Hani, no K. Maneli *Abadala*.

3. Amagama. Isinodi ikangele amagama asemqulwini:—


AWOMQULU WE PRESBITERI YASE KAFFRARIA.

Abafundisi.

- Rev. E. Makiwane, Moderator. Rev. Dr. Stewart, Lovedale.
 „ J. D. Don, King Wm's Tn. „ P. J. Mzimba, Lovedale.
 „ W. Stuart, Burnshill. „ D. D. Stormont, Lovedale.
 „ J. Lennox, Lovedale, Clerk. „ W. Mpamba, Zoutpansbg.
 „ Y. Mbali, Johannesburg.

Abadala.

- Mr. Walter Hani, Lovedale. Mr. Daniel Zibi, Burnshill.
 „ Kobokana Maneli, Macfarlan.



PRESBITERI YASE TRANSKEI.

Abafundisi.

- Rev. D. L. Erskine, Moderator. Rev. R. Ross, Cunningham.
Together in Excellet (Opumleyo.)
 „ W. J. B. Moir, Blythswood. „ D. Doig Young, Main.
 „ J. Thomson, Duff. „ B. J. Ross, Cunningham.
 „ M. J. C. Matheson, Ross. „ Wm. Gavin, Rainy.

Abadala.

- Mr. M. Luyabe, Somerville. Mr. Tomo Sanqela, Ross.
 „ Stanton Ndzoyi, Main. „ M. Dzulani, Cunningham.
 „ Isaiah Mfundisi, Duff.

Isinodi ivumele ukuba i-Presbiteri yase Transkei ike idibane ilungise amagama ase mqulwini wayo. Ati akubuya amalngu alo Presbiteri avakalisa ukuba awulungisile alifake igama lika Rev. C J.

4. Ukulungiswa komqulu
 Dambuza.

U-Mr. Stuart esekelwa ngu Mr. Lennox, uvelise ukuba ibe ngu Rev. D. D. Young i-Moderator yalo nyaka. Oku kuvunywe ngazwinye.

5. Ukunyulwa kwe Moderator.

Emva kokwamkelwa kwengxelo yekomiti yama-lungiselelo. Kunyulwe o-Messrs. C. J. Dambuza, no N. Matshikwe ukuba babe ngabakumsheli.

6. Ukmise-lwa kwaba-kumsheli. Kuveliswe ikomiti yemali, kwabonakala ukuba mayibe ngu Messrs. Matheson, Erskine, Makiwane, Stormont, no Lennox, Umququzeleli.

7. Ikomiti yemali. Kuvunyelwene ukuze intlangano engokuvuselelana ngembedesho ibe ngo Mvulo ngelixa 12 a.m. (Kangela kwi Minute 26.)

8. Ucebiswa-no nge mbedesho. U-Mr. Thomson ebebale ukuti unduluka e-Scotland ngomhla 1 ka July, ke ngoko akakubako ezintlanganisweni ze Sinodi. U-Mr. Mbali uxele izixakeko ezimbambileyo ukuba angabi nakushenxa e-Johanise u-Rev. J. D. Don uvakalise ukuba use Kapa ngokungapili ngamehlo.

9. Amalungu angekoyo entlanganisweni. U-Messrs. Erskine no Gavin bamiselwe ukuba bakangele incwadi zemincimbi ye Presbiteri yase Kaffraria yalonyaka upelileyo. O Messrs. Makiwane no Lennox bakangele eyase Transkei. (Minute 49.)

10. Incwadi yemicimbi ye Presbiteri. Umququzeleli ufunde ingxelo enge zityudeni naba lingwa. Umququzeleli ufunde ingxelo enge zityudeni yamkelwa emva kwe ngxoxo Isinodi imbulele umququzeleli ngengxelo leyo. Kuvunyelwene ukuba i-Presbiteri yase Kaffraria ivulelwe ukuba u-Mr. Holford Mama imvavanye ukuba angazipumelela-na indawo zokuba abe ngumlingwa. Umcimbi olunge no Mr. D. A. Macdonald ukuba naye abe ngumlingwa kubonakala ukuba intlanganisano ye Presbiteri iwusingise kwi Sinodi icela icebo. Isinodi imise o-Messrs. Erskine, Makiwane, no Young ukuba bake badibane no Mr. Macdonald, baze babuye bavakalise. (Minute 21, 48.)

11. Ingxelo enge zityudeni naba lingwa. Kuvakaliswe ukuba iko ngoku itatile yomhlaba wase Macfarlan eyananiwe ngeziza ezidala, nokuba eyakwa Gqumashe ilindelekile. U-Mr. Erskine uvakalise ukuba eyase Ugie izakubehle ibeko. U-Mr. Stuart uvakalise ukuba lamihlaba wayeteta ngayo nyakenye ifumanekile, sako nesiza kwa Matole. I-Moderator ivakalise ukuba e-Dutywa kufumaneke iakile ezimbini. Isinodi yalatisa

ukuba i-Presbiteri yase Transkei izinyamekele indawo eziyalezwe Pesheya ezingemihlaba, netatile nenye impahla ye Mishoni.

Kumiselwe ukuze kudityanwe ngelixa 2.30 p.m.

(Signed) D. DOUG YOUNG.

Moderator,

Kudityanwe ngokommiselo. Isinodi yavulwa ngomtandazo. Kufundwe imicimbi yentlangano ezimbini ezingapambili kwavunyelwana ngayo.

Kutunyelwe u-cingo oluya ku Rev. J. D. Don lokuvelana naye.

Usandla we Presbiteri yase Kaffraria ufunde i-
13. Imishoni ngxelo ye Mission yase Zoutpansberg. Kubonakele
 yase Zout- ukuba amalungu a-banga 349, nokuba ali 189 amkelelwa
 pansberg. ebandleni kulonyaka upelileyo; abafuni banga 492.

Angene ebufunini kulo nyaka upelileyo abe 388. Ivuyiswe ka-
 kulu ukuva ukuqubela ukungakol Fort Hare

Ingxelo yemicimbi yoselo iqutywe ngu mququ-
14. Ingxelo zeleli uvakalise ukuba zintlanu kupela ingxelo ezi-
 engo selo. vela eziseshoneni. Isinodi ibe nosizi kukungazalise-
 ki kwe ngxelo ngokusuke iseshoni zingapenduli; ya-
 vuyiswa kukuva ukuqubela pambili kwalomcimbi uncediswa
 ngumteto ka Innes. Kumiselwe ukuze I-Moderator ze Seshoni
 zitete nemihlambi ezilunge nayo ngomcimbi woselo nge Sabata
 yokugqibela ka August. I-moderator ezo zikunjuzwa ummiselo
 ohleli uko ngokutunyelwa kwe ngxelo.

Umququzeleli uqube ingxelo engamanani U-Mr.
15. Ingxelo Matheson esekelwa ngu Mr. Ross uvelise ukuba
 engamanani. yamkelwe, kwavunyelwana (ipepa 31).

Kulonyaka upelileyo iremente ezine zabamhlope zicele ukuba zikululwe kwi Presbiteri yase Kaffraria. Iqela elikulu lebandla lase Lovedale, elintsundu liqekekile. Nokoke andile amanani ebandla. Likulu nenani labantu abakulu ababaptiziweyo nabangabafuni.

| | (1897) | (1898) |
|--|--------|--------|
| Imizi | 137 | 147 |
| Abafundisi Abamblope ababekwe izandla... | 11 | 11 |
| Abantsundu ababekwe izandla | 4 | 4 |
| Abalingwa abantsundu | 3 | 3 |
| Abalesi Zibalo abantsundu | 40 | 35 |
| Abangamankazana | 13 | 12 |
| Abavangeli abamhlope abapet' amashishini | 28 | 28 |
| Abadala | 154 | 151 |
| Amadikoni | 155 | 154 |
| Amalungu | 6,508 | 6,809 |
| Ababáptizwe sebekakulu | 329 | 705 |
| Abamkelwe babebaptizwe ebuncinaneni | 104 | 153 |
| Abantwana ababáptiziweyo | 370 | 954 |
| Abamkelwe ngokuza nezatifikazi | 157 | 265 |
| Abafudukele kwezinye indawo | 154 | 1,008 |
| Abamisiweyo eburementeni | 57 | 91 |
| Ababuyiselwe ebandleni | 71 | 70 |
| Abafuni | 2,500 | 2,954 |

“University of Fort Hare

Isinodi imbulele umqondisi wakomiti yayamkela ingxelo yavuyiswa kakulu kukuqubela pambili okukoyo pezu kokuba engaka amanani abaqekeki.

Kwahlukanwa ukuze kudityanwe ngo 8 p.m.

(Signed) D. DOUG YOUNG,

Moderator.

Kudityanwe ngokwesigqibo. Isinodi yavulwa ngomtandazo.

Usandla we Presbiteri yase Kaffraria uqube i-

16. Ibandla
lase Johan-
nesburg.

ngxelo yesimo sebandla lase Johanisi. Kuveliswe ukuba I-Presbiteri yase Kaffraria ilikaulezise ngoko inako icebo lokutumela abantu e Johanise nokuba u-

sandla we Sinodi abalelane no Dr. Stewart ukuze ahlangani ne Komiti ye Mishoni yapeshya atete ngentswelo zalo Mishoni yase Johanise.

Kufundwe olucingo luvela ku Rev. J. D. Don. “Ndiyayi bulela kunene I-Presbiteri ne Sinodi. Kuyatembisa.”

Usandla ukumbuze Isinodi ukuba kulo nyaka, omnye wabo, u-Rev. Dr. Stewart uyi Moderator ye Bandla. Kuvunyelwene ukuba kubalwe lamazwi emicimbini:—

Isinodi inga ingakuvakalisa ukutonyalaliswa kwayo yimbeko eyenzelwe ilungu layo elibalulekileyo u-Dr. Stewart wase Lovedale, ngokuti anyulwe ukuba abe yi Moderator yengqungqutela. Kubonakala ukuba Imishoni ipela inikwe imbeko yaba ngakumbi kwi mishoni yase Africa apo u-Dr. Stewart asebenze ngokuzinikela iminyaka engapezu kwa 32. Kuyavuyisa ukuba Ibandla lenze lomqondiso wokuncoma umsebenzi nempembelelo eyodwa ka Dr. Stewart.

Akunqweneleki nganto ukuba kutetwe ngemisebenzi yokwanda kwe mishoni enegama lake. Kwanele ukukankanya i-Lovedale i-Blythwood, i-Livingstonia ne Kibwezi. Ukuvuleka kwe Africa, ilizwe elilona liphala lise ntliziyweni yake, ukuncedise ngokukulu.

Ingqungqutela kungoku idlule. Ke Isinodi ivuyiswe kakulu zinteto zobulumko obupambili afate wazenza ukuvula nokuvala kwake ingqungqutela nje ngokuba ebe sesihlalweni. Ukongamela ingqungqutela asintwana incinane. Kusisitsaba esimfanelayo umsebenzi opelelisele ubom bake kulo msebenzi wobufundisi. U-Dr. Stewart usinxibe samfanela eso sitsaba, ke tina esingabasebenzi kunye naye siyavuyisana kakulu naye.

U-Mr. Matheson uqube ingxelo ye Presbiteri yase Transkei nge mishoni yase Tora. U-Mr. Makiwane yase Tora. Uvelise ukuba yamkelwe watelelwa ngu Mr. Matheson, kwavunyelwana. U-Mr. Matheson etelelwa ngu Mr. Stuart uvelise ukuba I-Presbiteri yase Transkei iyalelwe ukuba Itora ilenze umzi owodwa ikangelelele indawo ezingati zibe ngulomzi. Indawo yomfundisi ongatunyelwa kona kubonakele ukuba yobuye ixoxwe. (Minute 38, ne 49.)

U-Mr. Lennox uqube ingxelo yale komiti yazake 19. Incwadi yabuya yamiselwa. Yamaculo.

U-Mr. Matheson uqube ingxelo yokunaba kwe 20. Ukunaba Mishoni ebibalwe ngu Rev. Richard Ross (Page 24.) kwe Mishoni. Ingxelo leyo yamkelwe wabulelwa ngayo u-Mr.

Ross. Isinodi yamkele ingxelo ka Mr. Erskine nge Ugie nangenwadi abebalelana nomfundisi webandla lama-Bulu ngalo mzi. Lomcimbi unikezelwe kwakwi Presbiteri yase Transkei ukuba iwuqube.

Kwahlukanwa apo ukuze kudityanwe ngo Mgqibelo 10.a.m.

(Signed) D. DOIG YOUNG,
Moderator.

Kudityenwe ngokwemvumelwano. Isinodi yavulwa ngomtandazo.

21. Ikomiti (Minute 11.) Ikomiti ivakalise ukuba ike yadi-
engo Mr. Macdonald. bana no Mr. Macdonald. Kuvunyelwene ukuba
Macdonald. umcimbi we lasenisi yake usingiswe kwi komiti ye
Mishoni ya Pesheya.

U-Mr. John Govan Weir no Mr. Charles T.
22. Ibarsari Thomson bamiselwe ukuba babe ngabagciniswa bale
ka Smith. bursari ngokuyelelene nomyolelo ka Mr. Andrew
Smith. Abaza kuyifumana okwangoku ngu Barnet
Gaba, Shadrach Zibi K. Chelonyane, no Isaac Motaung.
Lowokugqibela azuzele unyaka omnye

Usandla we Presbiteri yase Kaffraria uqube uhlobo
23. Umcimbi olulo lomcimbi okwangoku. U-Mr. Stormont uqube
ka Mr. Mzimba. ukuba kuyintonina ebandleni lase Lovedale. Isinodi
ivumelene ukuba ikubale emicimbini ukutonyala-
liswa kwayo yimigudu nakukutembeka kwabapati msebenzi be-
libandla nomzamo we Moderator ebambileyo. Ite imicimbi e-
malunga nokwakiwa kwendlu entsha yashiyelwa kwi Presbiteri
yase Kaffraria.

Kwahlukanwa ukuze kudityanwe ngo Mvulo 10 a.m.

(Signed) D. DOIG YOUNG,
Moderator.

Kudityenwe ngokwemvumelwano. Isinodi yavulwa ngomtandazo.

23. (a.) Umcimbi ka Mr. Mzimba. U-Mr. Moir utate isihlalo sake.
Kubuye kwangenwa umcimbi ka Mr. Mzimba.
Isinodi ite yayixasa ngentliziyo nangokupeleleyo i-

Presbiteri yase Kaffraria kuhlobo equba ngalo kulomcimbi ka Mr. Mzimba.

Isinodi ipulapule ingxelo yezonqulo nezimilo, yababulela abaquzeleli bayo. U-Mr. Ross uvelise ukuba umcimbi wabatyeleli ushiyelwe kwikomiti yamalungiselelo ukuze ibuye ivakalise ingekapeli Isinodi. (Minute 37 ne pepa 26).

Isinodi ivuyisiwe yimiqondiso yokuqubela pambili konqulo nezimilo. Kodwa ke iyaliliswa kukuhla kwentlalo yasebumoyeni okubangelwa kukutimbeka kwentliziyo yilentshukumo ipakati kwamabandla antsundu. Iyaleza ngentliziyo yonke kubapati msebenzi nakumalungu ukuba afunde izibalo, azifunde etandaza. Inga kanjalo bangati bonke abashumayeli nabavangeli bayilungiselele ngenyameko indawo yesibalo abaya kufundisa yona. Isinodi imiseta ukuze isabata yesibini ka September kushunyayelwe ngalomcimbi wonqulo nezimilo.

25. Ingxelo Umququzeleli ungenise ingxelo engemfundo (pepa 28).

Ubulelwe ngengxelo yake yaza yamkelwa. Isinodi iyamiselwa kwakona ukuba imoderator ze seshoni nabagcini sihlalo be Deacons Court, bakungangelele ukuba izibalo zifundiswe ezikolweni.

(Iminute 8.) Isinod ite ngelixa 12 ukuya ku 1

26. Ucebiswa-yaquba inkonzo zokuvuselelana emoyeni. no ngezase Kwahlukanwa ukuze kuditywanwe 3 p.m. moyeni.

(Sd.) D. DOIG YOUNG,

Moderator.

Kwadityanwa ngokomnqopiso. Isinodi yavulwa ngomtandazo.

27. Imishoni Kufundwe ingxelo ka Mr. Matshikwe ngomsebenzi wase Bayi waza no Mr. Lennox wahlomela, yase Bayi. (Iminute 46).

28. Ingxelo U-Mr. Stuart ufunde ingxelo engabavangeli. engabavangeli. Isinod iyamkele longxelo yambulela u-Mr. Stuart ngenkutalo yake. Ivakalise nokuvuyiswa kwayo ngumsebenzi owenziwe ngabavangeli.

29. Amabandla asishiyileyo. U-Mr. Lennox uvakalise ukuba lamabandla acela inqwadi zokwahluka kwi Free Church elungiselela ukuzimanya ne South African Presbyterian church ngawolake:—Awase Monti amabini, Elase Qonce nelase Bofolo ne Dike.

30. Ibandla le Presbyterian yase S. A. Isinodi imisela ukuze umntu oyakuba ngumtunya wayo kwi Presbyterian Church of South Africa ibe ngabantu abangatunywa yi Presbiteri yase Kaffraria ukuba bahambe Imishoni yase Johanisi neyase Zoutpansberg (Iminute 16.)

Kwahlukanwa ukuze kuditywane ngo 8 p. m.

(Sd) D. DOIG YOUNG,

Moderator.

Kudityenwe ngomnqopiso. Isinodi yavulwa ngomtandazo. Inxelo engemcimbi yemali ingeniswe ngu Mr. Lennox (ipepa 30).

31. Inxelo enge mali. Inxelo yekomiti yemali. University of Fort Hare
Together in Excellence

U-Mr. Lennox (umququzeli wekomiti ye mali) uqube ingxelo ebonisa imali esesandleni ku mgcini mali kwakunye nemali eziya kufuneka kulonyaka namacebo evelisa wona ikomiti, ate amkelwe abe ngoluhlobo.

Ukuqiniselwa kwemali ese zihlaulwe.

U-Mr. Matheson esekelwa ngu Mr. Stuart uvelise ukuba kuqiniselwe ezimali eseziroliwe ngumgcini-mali:—

| | | | |
|--|-------|----|------|
| Mr. Dambuza (Indleko zokuya e-Transkie | £3 | 7 | 6 |
| „ Dambuza (umamkelo) | ... | 20 | 0 0 |
| „ McDonald | „ | 13 | 6 8 |
| „ Mama | „ | 13 | 6 8 |
| „ Makiwane (ezehambo yase Bayi) | ... | 8 | 10 0 |
| „ P. Matshikwe | „ „ „ | 10 | 0 0 |

Imali esekuhleli kuvunyelwene ngazo.

u-Mr. Matheson esekelwa ngu Mr. Moir, uvelise ukuba umgcini-mali anikwe igunya lokuze ahlale ezimali.

| | | | |
|---|-------|----|---|
| E-Toleni (eyomvangeli) | 7 | 10 | 0 |
| Main „ | 15 | 0 | 0 |
| Duff „ | 41 | 0 | 0 |
| Mr. Dambuza (uhambo lwesibini lwase Transkei) | 6 | 5 | 0 |
| Mr. Stuart ukuya e-Johanisi | 7 | 10 | 0 |
| | <hr/> | | |
| | £77 | 5 | 0 |
| | <hr/> | | |

Ukungafinyeleli Komnikelo wamabandla.

U-Mr. Matheson esekelwa ngu Mr. Ross uvelise ukuba I-komiti yemali inikwe igunya lokuba iwupicote umcimbi wokushunqukela kwiminikelo yamabandla wokuxasa abafundisi. Isinodi ivumelene ukuba xa ixoxa lomcimbi abe wodwa amalungu.

Ipresbiteri epiwe ukuke idibane

Ipresbiteri yase Kaffraria neyase Transkei zipiwe ituba lokuba zike zidibane imizuzwana embalwa. Ibuye yadibana Isinodi.

Ukuqiniselwa komcimbi wase Bayi.

U-Mr. Lennox, etelela Ipresbiteri yase Kaffraria ucebe ukuba Isinodi iqinisele ukumiswa kwemishoni e-Bayi nokutunyelwa kuka P. Matshikwe kona: nokuka u-Mr. Mama isityudeni setioloji sancedise e-Mkubiso no Mr. McDonald ukuba ancedise e-Pirie.

U-Mr. Ross esekelwa ngu Mr. Matheson uvelise ukuba ezindawo ziqiniselwe kwavunyelwana.

Intlawulo zalo nyaka ungenayo.

Isinodi ivumelene ukuba kuze kuhlulwe ezimali kulomnyaka.

| | | | |
|-----------------------------------|-------|---|---|
| Mr. Makiwane | £60 | 0 | 0 |
| „ N. Matshikwe | 80 | 0 | 0 |
| „ Mpamba | 80 | 0 | 0 |
| „ Mbali | 80 | 0 | 0 |
| „ P. Matshikwe | 80 | 0 | 0 |
| Umfundisi otunyelwe e-Tora | 80 | 0 | 0 |
| Umcedisi e-Burnshell | 80 | 0 | 0 |
| * Umncedisi e-Pirie | 80 | 0 | 0 |
| | <hr/> | | |
| | £620 | 0 | 2 |
| | <hr/> | | |

Imali Zabavangeli.

U Mr. Stuart esekelwa ngu Mr. Matheson uvelise ukuba zibuye zirolwe ezimali zabavangeli ukurolelwa okwalonyaka.

| | | | | | | | |
|--------------|-----|-----|-----|-----|----------|----|---|
| Zoutpansberg | ... | ... | ... | ... | £24 | 0 | 0 |
| Cunningham | ... | ... | ... | ... | 7 | 10 | 0 |
| Idutywa | ... | ... | ... | ... | 24 | 0 | 0 |
| Tora | ... | ... | ... | ... | 24 | 0 | 0 |
| Ross | ... | ... | ... | ... | 48 | 0 | 0 |
| Somerville | ... | ... | ... | ... | 25 | 0 | 0 |
| | | | | | <hr/> | | |
| | | | | | £152 0 0 | | |
| | | | | | <hr/> | | |

Eyongezelelo e-Zoutpansberg.

U-Mr. Stormont etelelwa ngu Mr. Matheson uvelise ukuba imali encedisa e-Zoutpansberg inyuselwe £36 kwavunyelwana.

Umvangeli wase Ndwe.

U-Mr. Erskine etelelwa ngu Mr. Makiwane uvelise ukuba indawo yokutumela umvangeli e-Ndwe ingavalelwa, ukuze kuti ukuba anokufezeka amalungiselelo kurolwe £24 okuxasa lomvangeli.

U-Mr. Matheson etelelwa ngu Mr. Ross uvelise ukuti njengokuba kungekabiko malungiselelo endlela zokongamela umvangeli ongaba se Ndwe makungaqale kurolwe mali. Kute kwavotwa baba batatu abezwi lesibini, baba lishumi abelokuqala. Kute ngoko kwema izwi lokuqala.

Umvangeli wase Johanisi.

Ngokusingisele e-Johanisi kuvunyelwene kweliti ukuba ibandla labantsundu lase Johanisi liyayirola imali yecebo labafundisi, nokuba kuko ituba malunga nemali yengxowa yelocebo Ikomiti yemali inikwa igunya lokuze iwukangele iwuqube umcimbi womvangeli wase Johanisi.

Imivuzo yesityudeni

Kuvunyelwene ngeliti nakuba izityudeni zibe zinikwa £80 ngonyaka kwixax elidluleyo kubonakala ukuba makubeko ummiselo omtsha oya kublala uqondakala; kwaza ke kwami-

selwa ukuba abalingwa bahlaulwe £80, ize izityudeni ezincedisayo zifumane £60 ngonyaka.

Ukumiselwa kwekomiti yemali.

Kuvunyelwene ukuba Ikomiti yemali engo Messrs. J. Lennox (Umququzeleli) D. D. Stormont no J. C. Matheson, bedibene no Mr. Don Umgcini-ndyabo, banikwe amagunya azeleyo.

32. Ibandla
lase Macfarlan.

U-Mr. Makiwane uqube ingxelo yebandla lase Macfarlan kwavakaliswa ukuba kuko iqela elilande intshukumo ka Mzimba. Isinodi ite iyavelana kakulu no Mr. Makiwane ngesizatu sengxakeko apakati kwayo, kodwa iyavuyiswa kakulu kukuva ukuba elona qela lininzi labapati-msebenzi lelabaseleyo.

33. Incito. Kufundwe Iminute No. 96 Yekomiti ye Mishoni, ya Pesheya ekumcimbi ye 1898-99.

Isinodi inga ingangenisa eluveni lwe komiti ya Pesheya ye Mishoni indawo yokuhlala kwendleko ze Moderator ezibambe abafundisi abapiwe ixesha lokuke bagoduke naxa kuvele ezinye izizaki. Amalungu ale Sinod ayadleka kakulu kumaxesha afuti, kuba ukubamba kweli lizwe kunzima, zibe nendawo ezihanjelwayo ziqelelene. Isinod ngoko icela Ikomiti yapesheya ukuba ezondleko izilungise xa zite zabanwa nayi Presbiteri ukuba zibe ziyimfanelo.

Isinod imise ikomiti yencwadi zesixosa, yango
34. Incwadi Messrs. Moir, B. J. Ross no E. Makiwane.
Zesixosa.

Kwamiselwa ukuze kudityanwe ngolwe sibini,
10 a. m.

(Sd) D. DOIG YOUNG,

Moderator.

Kudityanwe ngokwesigqibo. Isinodi yavulwa ngomtandazo.

(Minute 18) U-Mr. Moir uvelise ukuba e-Tora

35. Umfundisi kutunyelwe u-Rev. C. J. Dambuza, aye kona oya e-Tora.

ngokwendlela equelekileyo, nokuba lomcimbi uyalezwe kwi Presbiteri yase Transkei ukuba iwuqube ingemisi u-Mr. Dambuza emsebenzini. Kusekele u-Mr. Erskine kwavunyelwana ngazwinye. U-Mr. Dambuza ute wayamkela londawo (Minnte 44)

36. Imishoni yase Ndwe. Isinodi iwuyaleze kwi Presbiteri yase Transkei umcimbi wokulungiselela umsebenzi wase Ndwe.

Kuvunyelwene ukuba kukutshwe abatunywa abaya kuhambela imihlambi ngentshumayelo. Yobango, Messrs. Ross, Erskine, M. Mabandla no F. Mtshumpela abaya kuhambela amabandla ale Presbiteri yase Kaffraria: o-Messrs Lennox, Stormont, K. Maneli no D. Zibi bahambeke amabandla e-Presbiteri yase Transkei.

38. Ukupe-ndulela Imali Zebandla. Kuvunyelwene ukuba Usandla abalelane ne Komiti yapesheya ye Mishoni aqonde ukuba ingakona Isinodi ukumisela ukuti Imoderator ye Seshoni no Mgcini sihlalo se Deacons' Court, ahlale enokubuzeka ngemali zebandla nokuba uko Umgcini ndyobo webandla.

39. Ibandla lase Lovedale. Isinodi inika igunya kwi Presbiteri yase Kaffraria ukuba iquke kanye ne Deacons' Court yase Lovedale kuyo yonke imicimbi epatelele ezindlekweni zetyala lakwa Mzimba a, iti ukuba kuyafuneka iboleke kwimali zokwaka ukuhla ngabeza nezinto ezingxamisileyo. Indawo yokuba indleko zokutetwa kwetyala zingahlulwa kuyipina ingxowa kubonakele ukuba ingabuya itetwe.

Kumiselwe ezikomiti:—

40. Ikomiti ye Sinodi. Ikomiti yamalungiselelo. Ozandla zesinodi ne Presbiteri zombini, kanye no Moderator we Sinodi, Umququzeleli.

Eyokunaba kwe Mishoni,—Umququzeleli, Rev. Richard Ross.

Eyezityudeni Zobufundisi,—Messrs. Lennox, Matheson, B. J. Ross, Makiwane no Stormont (Umququzeleli).

Engemicimbi yoselo—Messrs. Moir no Stormont.

Eyexikolo ze Sabata—Messrs. Makiwane, Gavin, no Matheson, (Umququzeleli).

Eyexonqulo nezimilo—Messrs. B. J. Ross no Stuart.

Eyemali—Messrs. J. D. Don (Umgcini-mali) Matheson, Stormont no Lennox (Umququzeleli).

Eyemfundo—Messrs. J. Lennox no Erskine.

Eyamanani—Messrs. J. Lennox no Gavin.

Eyabavangeli—Messrs. Young no Stuart.

Eyemihlaba ne Tayitile—Messrs. Don no Erskine.

Eyamaculo—Messrs. Maclaren, Makiwane, B. J. Ross no Lennox (Umququzeleli).

Eyencwadi Zesixosa—Messrs. Moir, Makiwane, no B. J. Ross Umququzeleli).

U-Mr. Lennox uqube ukuma kwemali zomnyaka we 1898. Ibe yingxelo yokuqala emiswa ngalendlela yenziwe yona. Isinodi imbulele Umququzeleli wayo ngomsebenzi awenzileyo. Isinodi iyalela abongameli be Deacons' Court ukuba incwadi zabo bazibale bazitumele ingxelo ukungena konyaka. Isinodi inga ingazikumbuza i-Deacons' Court umteto webandla, owokuba incwadi zabo zibe nabantu abazihlodayo iminyaka ngeminyaka: kuyalezwa ukuze zonke ziwukhangelele ukuba uqutywe lomteto ekupeleni kwalo nyaka.

41. Ingxelo yemali ze Mishoni.

Kwamkelwe isicelo esinge Mission Council (Ama-bunga okucebisana nge Mishoni) esidluliselwe kwi Sinodi ye Presbiteri yase Transkei. Usandla, esekelwa ngu Mr. Makiwane, uvelise eliti njengokohlobo ezilulo izinto ngokwangoku Isinodi ma-yingateti nto nge sicelo. Kuvunyelwene kwelo.

42. Isicelo esivele nge Presbiteri yase Transkei.

I-Presbiteri yase Kaffraria neyase Transkei zivunyelwe ukuba zingake zidibane ngemicimbi yazo. Kwamiselwa ukuze kubuye kudityanwe 2.30.

p.m.

(Sd) D. DOIG YOUNG,

Moderator.

Kudityenwe Ngokommiselo. Isinodi yavulwa ngomtandazo. (Iminute 18, 35.)

43. Ukuvunyelwa kwe Presbiteri.

I-Moderator ivakalise ukuba I-Presbiteri yase Transkei ivumelene ukuba lomzi wase Tora kuze ngokwase tyalikeneni ubizwe ngokuti yi "Kidston Memorial Mission."

44. Imishoni yakwa Kidston.

Kufundwe incwadi zokubalelana kwe Bishop yase Natal ne Moderator u-Rev. J. D. Don ngentlangano yokuba kupiwanwe amacebo ngemitshato, intlangano eyakuba se Johannesburg ngomhla ka 9th October. Kuvunyelwene ukuba lomcimbi use uyalezwa kuntunywa we Sinodi oya kwi Ngqungqutela ye Presbyterian Church of South Africa.

45. Abatunye-
lwa ku Mace-
bo ange Mi-
tshato. I-Presbiteri yase Kaffraria icele imvumelo yokuba u-Mr. Matshikwe imbeke izandla aze okwanguku atunyelwe ukuba ayokuba ngumfundisi wase Bayi. Kuvunyelwene ngalo ndawo (Minute 27).

46. Ukubekwa
Izandla. Kufundwe ingxelo yezikolo ze Sabata ebonisa ukuba izikolo ze Sabata ziko kuzo zonke Imishoni. Isinodi iyaleza kwi Seshoni ukuba ziwunyamekele umsebenzi wezikolo ze Sabata, zizamele ukuba babe baninzi abazihambayo, zikulungiselele ukufunda kwa-bantu abakulu nokosapo. (Minute 11, 21.)

47. Izikolo ze
Sabata. U-Mr. Makiwane ucele ukuba u-Mr. Macdonald ake enze inteto, Isinodi imvumele u-Mr. Macdonald, yaza yambulela ngenteto yake, yagqiba kwelokuba itunyelwe kwi Komiti ya Pesheya ye Mishoni.

48. Inteto
engo Mr.
Macdonald. U-Mr. Lennox uvakalise ukuba yena no Mr. Makiwane bayikangele incwadi yemicimbi ye Presbiteri yase Transkei ukususela kumhla we 26th July 1898 kuzise kolu suku baza bayifumana ilungelelene. (Minute 10).

49. Incwadi
Zemicimbi ye
Presbiteri. Isinodi ivumelene ukuba icele kwi Commission ye Ngqungqutela ukuba kunyaka ozayo kudityanwe e-Blythswood. Kute kwakugqitywa ukuqiniselwa imicimbi yalendibano kwamiselwa ukuze kuhlanguwe ngelixa 7.30 ngolwe Sitatu kwiveki yesitatu ka July, 1900.

Kwavalwa Ngentsikelelo.

(Sd) D. DOIG YOUNG, Moderator.

D. D. STORMONT, Usandla se Sinodi.

IMPAKATA.

IBURSARI KA SMITH.

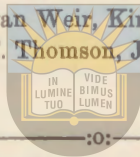
Abagciniswa be Bursari ka Smith—

Imoderator ye Sinodi,

Usandla se Sinodi,

Mr. John Govan Weir, King Wm's. Town,

Mr. Charles T. Thomson, Johannesburg.



University of Fort Hare

Together in Excellence

UKWANDA NOKUNABA KWE MISHONI.

Kwingxelo yam yokugqibela ndandiqube ukuti ugalelekile kweli lizwe u-Mr. Gavin ozakuya Emampondweni. Ngoku ke ungenisiwe kona, umzi akuwo kutiwa yi "Rainy Mission." Imizana emibini ebilunge e-Somerville ipungulelwe kulo Mission yakwa Rainy. Omnye walo mizana ngowase Sidwadweni, obungomnye weyona mizana mikulu yase Somerville. Ewonke amalungu apungulelwe e-Rainy likulu elinamanci matatu. Abekwaliqela amabuzwa. Abadala babe bane amadikoni ematatu. Kute ke ngalendlela I Presbiteri yaba nokuyimisa kwa oko i-Seshoni ne Deacons' Court. Umsebenzi uyanda Emampondweni. Izikolo ngoku zitandatu, kuko ezinye eziyilwayo nesicelo sokuba kwenye indawo kutunyelwe umfundisi. Ingxelo yam yokuqala endayenza nge Mission yase Transkei yayingo January 1869. Iminyaka namhla imashumi matatu. Xa itelekiswa neyanamhla imi ngoluhlobo:—

| | Jan., 1869. | Jan., 1899. |
|-------------------------------|-------------|-------------|
| Imizi emikulu | 1 | 6 |
| Imizana | 2 | 62 |
| Amalungu azeleyo | 148 | 3,168 |
| Abafuni | 10 | 1,014 |
| Abamkelwe ngokubaptizwa ... | 2 | 262 |
| Ababebaptizwe ebuntwaneni ... | 0 | 71 |
| Abadala | 2 | 65 |
| Amadikoni | 1 | 58 |
| Izikolo | 1 | 57 |
| Abafundi | 25 | 3,600 |
| Iminikelo | £8 13 0 | £730 0 0 |

Ekugqibeleni into eyayingeko i-Blythswood Institution nge 1869 amakwenkwe namantombazana ayi 400.

Kusemhlotsheni ngoko ukuba u-Moya ka Tixo usenzele indawo yempumelelo. Masiti ngoko sizinikele okunye kulo-msebenzi ka-Tixo uzuke kunene.

Kodwa ke mayingati impumelelo ibe yeyonanto isiqubayo: masingeti amandla nalapo ingekoyo: kuba yena ute masilime sitembile, sihlwayele sitembile, iti indlela yeziqamo siyishiyele kuye yena ungu Somandla. Eyetu indawo kukuti njengokuba esenzele impumelelo kube kokukona siya kubamba shushu kwindlela asimisele yona. Ewe masiti sisiva nje ukuba sipantsi komteto wake sizinikezele ngentliziyo epeleleyo sizincamele okomzimba nompufumlo kulomsebenzi; sizama ngokokungati kuyakonakala xa sike sayekelela, sitandaza sizama ngokungati kungonakala sike sayeka ukutandaza.

Pakati kwazo zonke intshukumo ezipongomisayo ezipakati kwabantu imfanelo yetu kukubambeleva siqube lide livele Ilanga Lobulungisa linokupilisa emapikweni alo, lifikise lomini ikuzuka, xa umhlaba wonke uyakukanyiselwa buqaqauli bake, kuhlokome indumiso yake yodwa "Ngenxa ye Tsiyon andikuti tu, ngenxa ye Yerusalem andiyi kuzola, bude bupume njengokusa ubulungisa bayo, nentsindiso yayo njengesikuni esidangazelayo."

Yiti kolu qayi, tyatyamba
 Bagoduse abakade benyembezana,
 Masizale yindumiso isibakabaka,
 Ibuye ime itempile ebicitiwe.

Amen, Amen.

RICHARD ROSS.

Toleni.

UNQULO NEZIMILO.

Lonyaka udluleyo ibungunyaka wokuhluzwa kwabantu. Kuse kulituba kuko pakati kwamanye amahlelo intshukumo ebeziyinteto yomlomo kodwa pakati kwabeta abantu, zingabonakali kubahlukanisa nokuba shukumisa nokuhlisa uluvo lokulungileyo. Ube kodwa uko umnwe owalata kwelicala. Kute ke ukungena kwezi ntshukumo pakati kwetu kwandawo eziqubekileyo ngesizathu sazo kwavelisa simo simbi. Onke amehlo ajike akangela kule ntshukumo, intliziyo zonke zalindela ukuti azi ukuba iyakuba yinina lendawo iqutywa yintlenganiso yamadikoni eyona ipambili kulomcimbi. Ibe yiyona ndaba mlonyeni, nakuba abanye bezibambile kakulu. Kungene ukungatembani nokurorelana. Abantu abakade bebambene ngezandla emsebenzini abokelani mlilo. Kuvele ukuteta okubi omnye ngomnye, ukuteta okungapembeleli luvo lobu-Kristu, okudala ubutshaba. Impilo yomoya yase bu-Kristwini ibe sicenge sokonakala, lwadamba unonelelo lokunonelela imisebenzi elungileyo. Zite intliziyo zabafundisi nezabapati msebenzi, nabaguquki zajikwa kweyona ndawo iyeyazo. Singati ngoko wonakalelwe umsebenzi. Wonakalelwe ngokukodwa umhlambi owona ziqale kuwo ezintshukumo; ingxelo yalo macala ayintle njengeyezinye indawo ezingama.

Kodwa ke xa umntu aziqakayo ingxelo ezitunyelwe kumququzeleli angati ziyatembisa, ziyakutaza. Iko imiqondiso yokomelela nokupila kokolo, neyokusebenza ko Moya. Inani lamalungu landile kakulu pezu kokuba beke balingwe abafuna ukungena. Abakutshwe erementeni ababaninzi nakuba bengapezulu kwabanyakenye. Impembelelo yabaguquki

intle, iyabusebenza ubuhedeni, iyakuhlakulela ukufika kobukumkani be Nkosi. Ubom obutsha buzingqinisa nangemi-sebenzi yokuhambisa ilizwi neyokukupa iminikelo yokuxasa ilizwi lika Tixo. Ukushukuma kwamakolwa kubangele ukuba lande inani labafuni. Isisa sabarola iminikelo sibangele ukuba Isinod' ibe nokutumela ilizwi apo belingahambi kakuhle.

Kubonakala ke kodwa ukuba kuko iqela lamalungu elibambe igama kodwa lokukolwa, abantu abati nokurola iminikelo baqube isiko kodwa, kungabi kukuba benza imfanelo enobumnandi, imfanelo yokupelekelelwa ngemitandazo ukuze abakurolileyo kusikelelwe ezulwini. Ziseko izikalazo zokuba bambalwa abanyamekele izikolo ze Sabata. Ezinye Iseshoni zikala ngokuti ulutsha aluzinyamekeli izinto ezipilileyo, nokuba kulo baliqela abati bahlale Esitebeni se Nkosi besazi ukuba bableli esonweni.

Kubonakala ukuba umhla we Sabata ngumhla wokupumla kubo bonke abaguquki. Umhla wokuzukisa inkoselo wabaguquki ukolisile ukulandelwa nangabahedeni noko bona bengapumli bonke.

Kodwa ke kuyakalazeka ukuba ayandanga into yokuwuncamela ukuba ube ngumhla wokuzukisa inkosi. Iti ipuma inkonzo babe abantu bencokola ubuvilikitshane obungasingisi ntweni, kube mhlaumbi kulungiselelwa imisebenzi yeveki elandelayo, ebifanel' ukulungiselelwa ngexesha layo.

Inga ikomiti ingavakalisa ngokukodwa ukuti kufike ingxelo ezimnandi ezivela kubazalwana ababodwa, abaquba umsebenzi ekuxakekeni okukulu abase Bayi nase Rautini: nokoke ikomiti ayingi ingazifunda ngazinye ezongxelo, kuba Isinodi ibiselike yeva ngomsebenzi wezondawo.

Ikomiti inga ingaqukumbela ngokuyikumbuza Isinodi ukuba kwiminyaka emibini eyadlulayo kwakutetwa ngokuhanjelwa kwamabandla ngemvuselelo. Ololutyelelelo lwashunqukela ngenxa yobuninzi bomsebenzi nokuba mbalwa kwabasebenzi. Ikomiti iti kungalunga luhambiseka olo lutyelelelo, lubeko pambi kwentlanganiso elandelayo; utyelelelo oluya kuqutywa ngamadoda anyuliweyo, olungahambeli kuxoxa ezizinto zipazamise uluvo lube lolokwalatisa kweyona ndawo elalenzelwe yona ibandla—ukuba isimilo sobukristu sibhume kumntu

ngamnye oti uyakolwa, nokuba ilizwi lande pakati kwabantsundu: ukuba avuseleleke amakolwa ekunoneleleni izinto zenkolo, aziqukezele, abe nesisa, eminikelweni, abe shushu ekutandazeni, azinikele okunye kulomyalo mkulu wo Msindisi oti—"Hambani niye kulo lonke ihlabati, nizivakalise indaba ezilungileyo kuyo yonke indalo."

Ikomiti ivelisa ukuba kubeko abatunywa ekungati kubo kubeko umfundisi omhlope nontsundu kubeko nomdala; ukuba ololutyelelelo luvakaliswe ngokokuze lungiselelwe ngokuzeleyo, lubeko ngelona xesha lonyaka lingalungela abantu, kungabiko buputuputu ekuluqubeni.



Ingxelo yamanani. nemo yezikolo yomnyaka we 1898 ibonisa ukuqubela pambili. Izikolo zibe 111; zadlula nge 10 kwezonyaka ongapambili. Inani elincipileyo lelezikolo ezingaxaswa kwa Rulumente. Zona zibe 20—lincipe ngezikolo ezine kanti ke sesibala nezase Rautini nase Lusutu olupambili. Singati izikolo ezibonakele ukuba zilufanele uncedo luka Rulumente zibe 14. Itishere ezine-ziqiniseko zibe 38 ezingamadoda zaba 11 ezingamankazana zabe kunyaka ongapambili, zaziyi 29 ezingamadoda ziye 7 ezingamankazana.

Amanani abafundi abase mqulwini, nawabaviwe ngumhloli, ande ngewaka. Nakuba esemakulu amanani anganeno kwe Standati kuyavuyisa ukuqonda ukuba anyukile amanani akuzo izitandati. Izikolo zase Johannesburgi nezase Zonteni yase Lusutu olupambili, nezinye ezingekona eluncedweni lwakwa Rulumente azihanjelwanga ngumhloli. Amanani akwi zitandati ngoko ngeleba maninzi kunala siza kuwaxela.

Izifundo zemihla ze Baibile ziqutywa ngenyameko enkulu ngabanye. Noko siseko isikalo. Ukuma kwamanani nje ngoko awabalileyo u-Mr. Lennox kuloluhlobo:—

I.

| AMAGAMA EMIZI. | IZIKOLO. | | | ITITSHERE. | | | | | |
|-------------------------------|------------------|--------------------------|-----------------|---------------|-------------------|---------------|-------------------|---------------|-------------------|
| | Inani Le-sikolo. | Ezincedwa kwa Rulumente. | Ezingancedwayo. | Ezi-mhlope. | | Ezintu-ndu. | | Ezinezatifa. | |
| | | | | Ezingamadoda. | Ezingama-nkazana. | Ezingamadoda. | Ezingama-nkazana. | Ezingamadoda. | Ezingama-nkazana. |
| Isemnari yase Lovedale | 6 | 6 | — | 12 | 5 | 2 | 3 | 1 | 1 |
| I-Lovedale Mishoni | 3 | 8 | — | — | — | 6 | 10 | 3 | 2 |
| Macfarlan | 7 | 5 | 2 | — | — | 6 | 6 | 6 | 6 |
| Burnshill | 15 | 12 | 3 | — | 2 | 7 | 16 | 4 | 1 |
| Pirie | 9 | 9 | — | — | 3 | 6 | 11 | 2 | 1 |
| Blythswood | 3 | 3 | — | 3 | 4 | 3 | 2 | 3 | 1 |
| Cunningham | 18 | 15 | 1 | — | — | 13 | 14 | 7 | 3 |
| Duff | 11 | 10 | 1 | — | — | 10 | 4 | 2 | 2 |
| Main | 14 | 9 | 5 | — | — | 13 | 9 | 4 | 1 |
| Ross | 4 | 3 | 1 | — | — | 4 | — | 2 | — |
| Somerville | 16 | 11 | 3 | — | — | 8 | 9 | 2 | — |
| Johannesburg | 1 | — | — | — | — | — | — | 1 | — |
| Zoutpansberg | 3 | — | 3 | — | — | — | 2 | 1 | 1 |
| EDIBENE | 111 | 91 | 20 | 15 | 14 | 81 | 85 | 38 | 11 |

University of Fort Hare
Together in Excellence

ABAFUNDI.

Abama-shishini

| IGAMA LOMZI. | Awokupumelela kwabo | | | | | | | | | | |
|-------------------------------|---------------------|-------------------|-------------------------|------------|------------|------------|------------|------------|---------------------|-----------|-----------|
| | Amanani Emqulwini | Abepambi komhlozi | Abazidluleyo izitandati | V | IV. | III. | II. | I | Abanganeno kwe Std. | Amedoda | Amakazane |
| | | | | | | | | | | | |
| Isemnari yase Lovedale | 723 | 687 | 164 | 70 | 142 | 97 | 61 | 38 | 66 | 65 | 31 |
| I-Lovedale Mishoni | 719 | 596 | — | — | 6 | 42 | 86 | 103 | 356 | — | — |
| Macfarlan | 557 | 350 | — | — | 2 | 33 | 68 | 66 | 167 | — | — |
| Burnshill | 1171 | 664 | — | — | 26 | 54 | 78 | 107 | 385 | — | — |
| Pirie | 613 | 494 | — | 3 | 13 | 25 | 81 | 95 | 289 | — | — |
| Blythswood | 400 | 280 | 73 | 36 | 55 | 42 | 29 | 17 | 28 | 12 | 17 |
| Cunningham | 1279 | 1062 | — | — | 35 | 75 | 138 | 166 | 650 | — | — |
| Duff | 474 | 208 | — | — | 8 | 17 | 47 | 57 | 173 | — | — |
| Main | 962 | 404 | — | — | 16 | 57 | 70 | 90 | 261 | — | — |
| Ross | 236 | 111 | — | — | 2 | 7 | 18 | 21 | 63 | — | — |
| Somerville | 774 | 510 | — | — | 1 | 19 | 57 | 59 | 374 | — | — |
| Johannesburg | 45 | aba- | vi- | wa- | nga- | — | — | — | — | — | — |
| Zoutpansberg | 200 | aba- | vi- | wa- | nga- | — | — | — | — | — | — |
| EDIBENE | 8153 | 5522 | 237 | 109 | 306 | 468 | 733 | 819 | 2812 | 77 | 48 |

IMALI ZESINOD.

EYABAFUNDISI.

1898.

1899.

| | Ikwata yesitatu | | | Ikwata yesine | | | Ikwata yokuqala | | | Ikwata yesibini | | | Iyonke. | | |
|------------------|-----------------|----|----|---------------|----|---|-----------------|----|----|-----------------|----|-----|---------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovedale ... | 10 | 18 | 4 | 9 | 17 | 6 | — | — | — | 23 | 2 | 8* | 46 | 18 | 6 |
| Macfarlan ... | 13 | 8 | 3 | 5 | 3 | — | 4 | 12 | 4 | 2 | 14 | 7 | 25 | 18 | 2 |
| Burnshill... .. | 56 | 2 | 1 | 25 | 5 | 6 | 21 | 15 | 3 | 19 | 9 | 2 | 122 | 12 | 0 |
| Pirie ... | 13 | 4 | 2 | 15 | 12 | 1 | 11 | 17 | 6 | — | — | — | 40 | 13 | 9 |
| Cunningham ... | 19 | 10 | 8 | 20 | 10 | 2 | 21 | 6 | 4 | 20 | 13 | 4 | 91 | 0 | 6 |
| Main ... | 10 | 18 | 4 | 24 | 11 | 5 | 10 | 1 | 8 | — | — | — | 45 | 11 | 5 |
| Duff ... | 4 | 7 | 11 | 2 | 5 | 3 | — | — | — | 3 | 6 | 11† | 9 | 16 | 1 |
| Somerville ... | 12 | 3 | 9 | 29 | 11 | 1 | 4 | 6 | 11 | 7 | 6 | 4 | 53 | 8 | 1 |
| Ross ... | 3 | 12 | 1 | 4 | 15 | 8 | 1 | 4 | 10 | 4 | 3 | 4 | 13 | 15 | 11 |
| Johannesburg ... | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| Tora ... | — | — | — | — | — | — | — | — | — | 15 | 7 | 11† | 15 | 7 | 11 |
| Iyonke ... | 144 | 5 | 7 | 137 | 7 | 8 | 75 | 4 | 10 | 108 | 4 | 3 | 565 | 2 | 4 |

*Inyanga ezintandatu; † Inyanga ezine.

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EYEMISHONI.

1898.

1899.

| | Ikwata yesitatu | | | Ikwata yesine | | | Ikwata yokuqala | | | Ikwata yesibini | | | Iyonke. | | |
|------------------|-----------------|----|----|---------------|----|---|-----------------|----|----|-----------------|----|----|---------|----|----|
| | £ | s | d | £ | s | d | £ | s | d | £ | s | d | £ | s | d |
| Lovelale ... | 2 | 3 | 8 | 1 | 19 | 6 | — | — | — | 5 | 4 | 6* | 9 | 7 | 8 |
| Macfarlan ... | 2 | 13 | 8 | 1 | — | 9 | — | 14 | 5 | — | 10 | 11 | 5 | 3 | 9 |
| Burnshill... .. | 11 | 4 | 5 | 5 | 1 | 3 | 4 | 7 | — | 3 | 17 | 10 | 24 | 10 | 6 |
| Pirie ... | 2 | 12 | 10 | 3 | 2 | 5 | 2 | 7 | 6 | — | — | — | 8 | 2 | 9 |
| Cunningham ... | 9 | 15 | 4 | 10 | 5 | 1 | 10 | 13 | 2 | 5 | 18 | 8 | 36 | 12 | 3 |
| Main (European) | 4 | 5 | — | 6 | — | 6 | 2 | — | 4 | — | — | — | 12 | 5 | 10 |
| Main (Native) | 2 | 3 | 8 | 4 | 18 | 3 | — | — | — | — | — | — | 7 | 1 | 11 |
| Duff ... | — | 17 | 7 | — | 8 | 3 | — | — | — | — | 13 | 4† | 1 | 19 | 2 |
| Somerville ... | 2 | 8 | 9 | 5 | 10 | 2 | — | 17 | 4 | 1 | 9 | 3 | 10 | 5 | 6 |
| Ross ... | — | 14 | 5 | — | 19 | 1 | — | 4 | 11 | — | 16 | 8 | 2 | 15 | 1 |
| Johannesburg ... | — | — | — | — | — | — | — | — | — | — | — | — | — | — | — |
| Tora ... | — | — | — | — | — | — | — | — | — | 3 | 1 | 7† | 3 | 1 | 7 |
| Iyonke ... | 38 | 19 | 4 | 39 | 5 | 3 | 21 | 8 | 8 | 21 | 12 | 0 | 121 | 6 | 0 |

*Inyanga ezintandatu; † Inyanga ezine.

AMANANI EMHILAMBI ENTSUNDU.

INGXELO ZE 1898.

I.—ABASEBENZI.

| | Imizi. | Elabafundisi Abamhlope Ababekwe Izandla. | Abantsundu Ababekwe Izandla. | Abane Lesensi. | Abalesi Zibalo: Abantsundu. | Abangamankazana. | Abamhlope Abavangqeti Nabamashisimi. |
|------------------------|--------|--|------------------------------|----------------|-----------------------------|------------------|--------------------------------------|
| Isemnari yase Lovedale | 1 | 3 | — | — | — | — | 19 |
| I-Lovedale Mishoni ... | 9 | — | 1 | — | — | — | — |
| Macfarlan ... | 7 | — | 1 | — | — | — | — |
| Burnshill ... | 18 | 1 | — | — | 4 | — | — |
| Pirie ... | 9 | — | — | — | 3 | — | — |
| Blythwood ... | 1 | 1 | — | — | — | — | 3 |
| Cunningham ... | 16 | 2 | — | — | 7 | 1 | — |
| Idutywa ... | 10* | — | — | 1 | — | — | — |
| Main ... | 17† | — | — | — | 7 | 7 | 1 |
| Ross ... | 10 | — | — | — | 6 | 2 | — |
| Somerville ... | 15 | — | — | — | 5 | 2 | — |
| Rainy ... | — | — | — | — | — | — | — |
| Johannesburg ... | 14 | — | — | — | 1 | — | — |
| Zoutpansberg ... | 20 | — | 1 | — | 2 | — | — |
| Iyonke ... | 147 | 11 | 4 | 3 | 35 | 12 | 28 |

* Imizana esebenzayo isitanga e-Idutywa yo Ushumi.

Together in Excellence

II.—AMALUNGU, &c.

| | Abadala. | Amadikoni. | Amalungu. | Ababaptizwe Sobebakulu, 1898. | Abantwana Ababaptizwe nge, 1898. | Abafike Nezatifika. | Abafuduke Nezatifika. | Abamkelelwe Ebandleni Babaptizwe Ebusaneni. | Abamiswe Eburementeni. | Ababuyiselweyo. | Abafuni. |
|----------------------------|----------|------------|-----------|-------------------------------|----------------------------------|---------------------|-----------------------|---|------------------------|-----------------|----------|
| Isemnari yase Lovedale ... | — | — | 160 | 18 | 3 | 50 | 40 | — | — | — | 150 |
| I-Lovedale Mishoni ... | 6 | 6 | 336 | 3 | 10 | 2 | 750 | — | — | — | 350 |
| Macfarlan ... | 20 | 14 | 564 | 44 | 74 | 12 | 24 | 12 | 19 | 12 | 112 |
| Burnshill ... | 23 | 36 | 1246 | 198 | 226 | 16 | 30 | 30 | 19 | 16 | 489 |
| Pirie ... | 7 | 10 | 640 | 30 | 61 | 13 | 12 | 5 | 8 | 10 | 230 |
| Blythwood ... | 4 | — | 60 | — | — | — | — | 5 | — | — | 40 |
| Cunningham ... | 15 | 30 | 1186 | 89 | 189 | 44 | 27 | 18 | 11 | 16 | 400 |
| Idutywa ... | 3 | 7 | 355 | 5 | — | 12 | 22 | — | 6 | 1 | 105 |
| Main ... | 21 | 14 | 875 | 88 | 125 | 16 | 29 | 32 | 6 | 3 | 233 |
| Ross ... | 5 | 3 | 132 | 17 | 13 | 7 | 0 | 2 | 4 | 1 | 64 |
| Somerville ... | 17 | 13 | 630 | 67 | 166 | 5 | 10 | 19 | 11 | 9 | 203 |
| Rainy ... | — | — | — | — | — | — | — | — | — | — | — |
| Johannesburg ... | 9 | 7 | 270 | 16 | 10 | 89 | 61 | 20 | 1 | 2 | 77 |
| Zoutpansberg ... | 15 | 14 | 340 | 130 | 67 | 9 | 3 | 9 | 4 | — | 492 |
| Bodibene ... | 151 | 154 | 6909 | 705 | 954 | 265 | 1003 | 153 | 91 | 70 | 2954 |

UMRUMO WENCITO ZESINOD.

| EYAMKELWEYO. | | | ECITWEYO. | | |
|-------------------|----|------|--------------------------|----|------|
| 1898—1899. | | | 1898—1899. | | |
| Lovedale | £1 | 0 0 | Incwadi Yeleta Ezibalwa- | | |
| Idutywa | 1 | 0 0 | yo | £0 | 8 6 |
| Cunningham | 1 | 0 0 | Indleko Yokushicilela | 5 | 10 0 |
| Burnshill | 1 | 0 0 | Iposi, etc. | 0 | 11 6 |
| Ross | 1 | 0 0 | | | |
| Somerville... .. | 1 | 0 0 | | | |
| Main | 0 | 10 0 | | | |
| Iyonke | 6 | 10 0 | Iyonke | 6 | 10 0 |

July 24th, 1899.



D. D. STORMONT, Usandla se Sinod.

University of Fort Hare
Together in Excellence

