

# *The History of the Baptist Church in South Africa*

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HISTORY OF THE BAPTIST CHURCH  
IN SOUTH AFRICA







J. Barnes  
Thos King  
G W Cross  
W Kelly  
W Stokes  
W Hamilton  
T Filmer  
H Gutsche  
T H Grocott  
R H Brotherton  
Geo Lanke

FOUNDERS OF THE BAPTIST UNION, 1877

*Published by authority of the Baptist Union of South Africa*

THE STORY OF A 100 YEARS,  
1820 – 1920

BEING THE

History of the Baptist Church  
IN  
South Africa

BY

Rev. H. J. BATTS,

*Author of "Pretoria from Within during the War"*



T. MASKEW MILLER,  
CAPE TOWN



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## INTRODUCTION.

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This is but a simple story, and little more than a plain record of facts as they have been collected. There is no attempt at any literary embellishments, but things are just set down as they have occurred or come to one, the chief aim being to give a correct account of the rise and progress of the Church's work in the period under review. Certainly the early history is obscure. We do know, however, that we can claim a place with those who celebrate the Centenary of the Settlers' arrival of 1820. Some years elapsed before any proper organisation took place, but Baptist preachers and believers came out with the Settlers and maintained their convictions and traditions, and we acclaim them as our founders and fathers in this land of Good Hope.

The more recent history has not been difficult, one has lived through much of it and shared in it. The desire has been to tell the story simply and accurately, in the hope that it may be of service to present and future readers, in a form more likely to give permanence than is possible in handbooks and newspaper records. Most of the men who have made the history of later days have been my comrades, some more intimate than others but all loyal good men, to be associated with whom has been a privilege, and if in this I have served them or the cause which is very dear to us all, I am glad.

I hope to see this through the press, and, if permitted, still to serve as best I can to the glory of God and the good of men.

H. J. BATTS.



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## CHAPTER I.

The Baptist Union in session at Grahamstown, when celebrating the Centenary of Baptist work in South Africa, decided that a history should be written dating from the arrival of the Settlers of 1820, among whom were the Founders of the Mother Church in Grahamstown, and embracing the happenings since those days till the present date, in-so-far as they can be ascertained. The writer was appointed historian for that purpose, and should have completed his work earlier but for a breakdown in health, which involved a trip to England, during which nothing could be done, and on returning in December, 1920, found himself unequal to anything beyond the restricted duties of his churchwork in Durban—and those he was soon obliged to abandon—and in March, 1921, retired for the time at least from the regular pastorate. This work was begun before the voyage to England was taken, when everything had to be laid aside, and the opportunity for its completion came only after the retirement, as above, while residing at the home of his son-in-law, Mr. James Buchanan, at Wynberg, when, being free from any anxiety and in improved health, he was able to give himself to this undertaking—whether satisfactorily done or not his readers must be left to judge.

Very little in the way of early documents have come into the writer's hands, and much information has been supplied by others, especially the Rev. G. W. Cross,

Mr. William Hay, and Mr. W. Hockey. There are but few available records of the early days, and apart from local newspapers, and reports handed down from father to son, very little original matter is obtainable. To Mr. William Hay I am greatly indebted for having ransacked old files of the Grahamstown "Journal," and culled therefrom many items relating to the early history of the Mother Church and the ministers of those days, most of which I shall take the liberty of including in this volume; for while many functions and incidents of similar character to those described have taken place, and are common to subsequent Church life, interest especially attaches itself to the doings of the early days that are beyond the memory of us all, when the cause was in its infancy, and the young life of the Church was in process of development. There were the difficulties incident to the inauguration and carrying on of new enterprises, differences between individuals, some disappointments, and at least one very grave defection in the life of a minister who was in his day a man of ability and scholarship, but who fell into grievous sin, and was punished in the law courts of the Colony, the Church suffering greatly then and for many years after in consequence.

Mr. William Miller, a Settler of 1820, is regarded as the Founder of the Baptist Church in South Africa. In Professor Cory's Settlers' list there are two William Millers, one aged 29, with Mandy's party per ship "Nautilus," and another with Gush's party, aged 42, per ship "Brilliant," with whom was his wife Elizabeth and three children—Elizabeth aged 8, Mary Ann 6, and John 2. The William Miller of the Gush party

on the ship "Brilliant" is he who is considered the Founder of the Baptist Church in this land. There was a John Miller with the Gush party, who was a younger brother of William.

All South Africans know that the great depression in England caused by the Napoleonic Wars led to much emigration from England to the Colonies, and those known as the Settlers of 1820 came out to South Africa in the hope of finding means of livelihood, and some opportunity for improvement and advantage at present denied them in the home country.

It would seem that the British Settlers to South Africa, when possible, were chosen of parties representing certain religious beliefs, presumably that there should be no disagreements on the voyage out in matters of faith, for in those days differences were sometimes very acute. The Gush party was Wesleyan, but as not a sufficient number of Wesleyans volunteered for this particular party, the proper complement was made up by a number of Baptists, some seven or eight, who must have been peaceable folk, and evidently did not quarrel with their co-voyagers. In this party were the two Millers, William and John. The name of Jas. Temlett, who died in Grahamstown in 1862, during the ministry of the Rev. Alexander Hay, appears in this list, whose descendants are with us to this day in the Alice and Queenstown districts. I find a number of other names of persons in different parties who have been associated with our Church life. I cannot say in every case whether they or only their descendants belonged to our Communion—such as Neat, Nelson, Kidwell, Wheeldon, Wilmot, Webber, Sterley, Rowles, South.

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Ralph, Hobson, Ford, and Shepperd. These are well-known names to many living to-day.

By a general understanding Mr. W. Miller is acclaimed the first pastor or leading brother among the Baptists of the 1820 Settlers, whose spiritual work began in Lower Albany, and if reports be true, they met for worship under a tree on the farm which now belongs to the honoured Senior Deacon of the Grahams-town Church, Mr. Stephen Smith. There these pioneers, like the Pilgrim Fathers of an earlier date, from the same stock, and with the same traditions, claimed their freedom to worship God according to the dictates of conscience, untrammelled by State restrictions or sacerdotal interference, and they set up their banner and reared their altar there long ago in the name of the Lord God and Jesus Christ, His Sent One, and it is our joy to-day to honour their memory and to possess their heritage. They were sturdy men—men of faith and conviction, and the ground which has through the century brought forth abundantly was honoured by their prayers, and blest by their devotion.

The party in the ship "Brilliant," Mr. Hockey tells us, were Wm. Shepperd (elected leader of the Baptists for the voyage) and family, James Temlett and family with William Miller, members of the York Street Baptist Church, London, Mr. and Mrs. Trotter, and Mr. and Mrs. Prior, members of Eagle Street Church. It is said that they had a meeting at once on arrival to express their thankfulness for the mercy of the safe deliverance, under a mimosa tree in front of William Miller's tent—(is this that which is on the farm of Mr. Stephen Smith?)—(Miller was baptised in 1808 by the

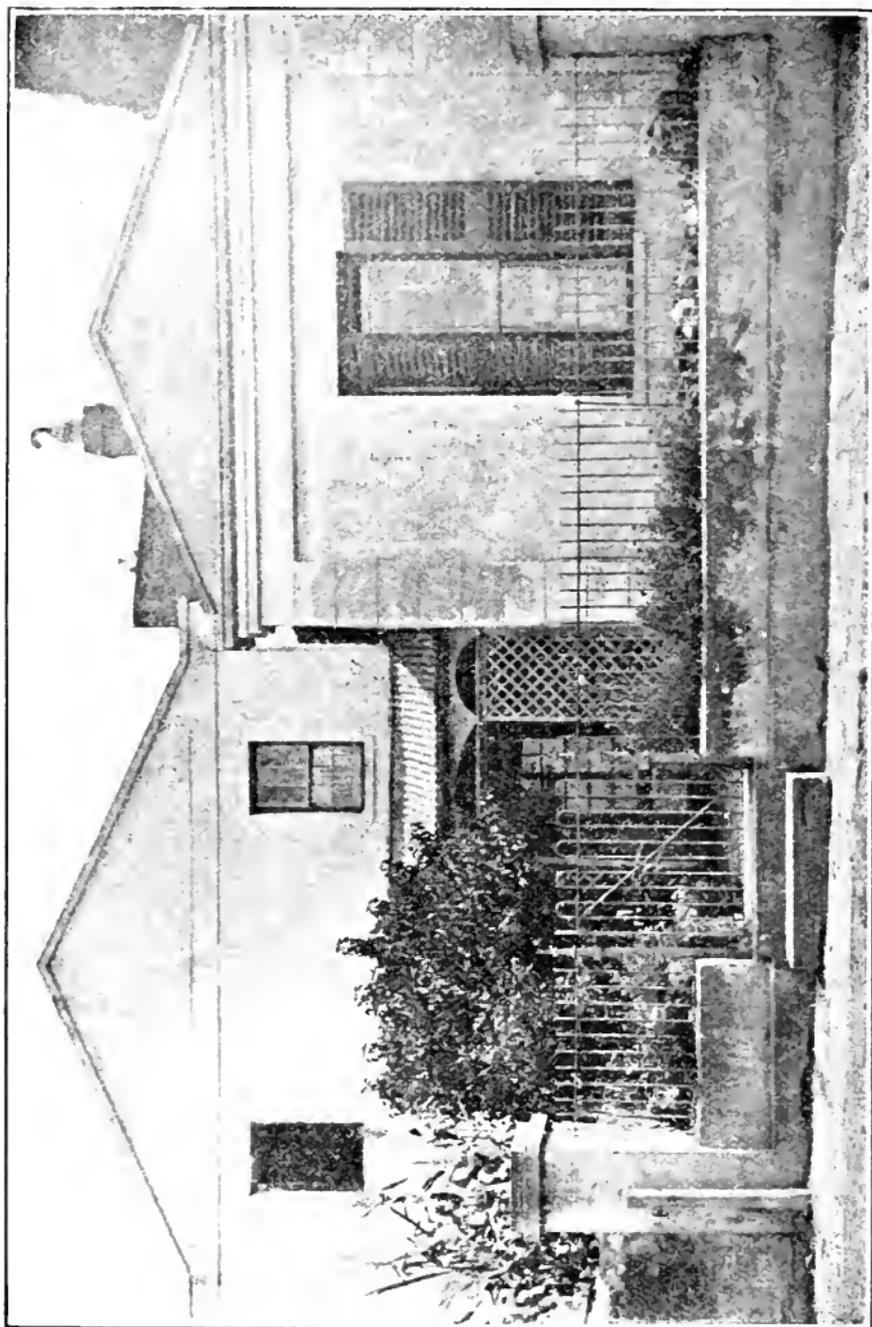
Rev. Edward Saunders, in the Edward Street Church, London)—and goes on to say: It was a strange way God had led them, but a right way, and they went forward in the name of the Lord God of Hosts, believing in the precious promises of the Gospel—that He who had brought them hither would never leave nor forsake them.

They held their joys in long suspense  
And thought of rest and home,  
Then wept with holy confidence  
Of brighter days to come.

They were removed in the first instance to Salem, where William Shepperd erected a small cottage, in which they held religious services, and formed themselves into a congregation, with William Miller as preacher. And here blessing came—the first person to be baptised by Mr. Miller was a Mrs. Rainer.

A short time after this W. Miller visited Grahams-town, and was invited by a few Baptist Brethren to conduct occasional services there, which he did, often walking the whole distance to do so. He preached in the house of a Mr. Paine, an old schoolmaster of some repute, from whom several men who became influential received their first rudiments of learning. The cause was said to prosper here, Mrs. Payne being added to the Church by public profession in baptism. After this the carpenter's shop was used, and W. Miller settled in town. Converts were immersed in a stream called Craggie Burn, which ran through the garden of Mr. Sellers whom many of us knew.

John Miller gave the ground on which the first chapel was built, and Brother William laid the foun-



The converted Carpenter's Shop referred to on page 5.  
Photo taken by Rev. A. B. Jack.

dation-stone and preached the sermon when the building was opened for worship on Sunday morning, from Psalm 132, verses 8 and 9. In the evening the Rev. W. Barker, of the L.M.S., preached.

A dispute arose, it would seem, over Mr. Miller's teaching, and it was determined to send for a minister to England, and with that in view the Rev. Mr. Dyer, of the B.M.S., was approached. This led to the appointment of the Rev. Mr. Davies. It is thought that Miller was a hyper-Calvinist and intolerant.

The exact date when William Miller moved into Grahamstown from the country does not appear, but there were heavy floods in a season that was wild and unkindly, and he being a handicraftsman, opened a carpenter's shop, in which place services were held on Sunday, at the corner of Bathurst Street and Market Street, in the part of the town called Settlers' Hill—the dwelling-house is standing to this day. Mr. Cross suggests "that there might have been a division in the congregation, for there was a Mr. Duxbury who conducted services during Miller's time. He was a Settler, whose descendants are living now in different parts of South Africa." It is quite possible that they had a plurality of pastors, or Duxbury might have been one of the recognised preachers.

There is a reference in the pamphlet called "Methodism in Grahamstown" to a carpenter's shop on Settlers' Hill, where services were held. It adds: This was the only place of worship in the town for some years, so the Anglicans and Baptists were glad to have the use of it for their services, and a half-dozen services were generally held there on each Lord's day.

I am indebted to a relative of Mr. Duxbury for the following information, which reached me after the Assembly of 1920, which explains a great deal. I had not known of this gentleman before. It is written from Dordrecht, Cape Province, signed E. J. Duxbury, and dated September 18th, 1920. He says: "I was grieved to notice that at the Centenary meeting of the Baptist Conference (? Union) held in Grahamstown in April last, no mention was made of the pioneer work of the first Baptist preacher in South Africa of my grandfather, Mr.—afterwards the Rev. S. M. Duxbury, who came out with the British Settlers in 1820. My grandfather was in earlier life in business as a weaver in Bolton, Lancs., and consequent upon the commercial depression after the close of the Napoleonic Wars, he joined George Smith's party of Settlers as a Baptist preacher, and with his wife, son, infant son and daughter, sailed with other Settlers by the ship 'Stentor.' This party was settled between the mouths of the Kowie and the Kleinmonde Rivers. My grandfather's labours were originally confined to the neighbourhood of Port Francis, as it then was, and Bathurst, but subsequent to the drought and rust period, and when the Settlers' capital was transferred from Bathurst to Grahamstown, he with his family removed to the latter place, where he continued his Church work. Here both of his youngest children—Hannah and John—died. After labouring in the Baptist cause in Grahamstown till 1830, he proceeded with his wife to America, and accepted the call to the Haverstraw Baptist Church, New York. His only surviving son, William, my father, remained in South Africa, and did not accompany him

to the U.S.A. The surviving grandchildren are Adv. W. S. Duxbury, M.A. (Oxon), Pretoria; Mr. A. J. Duxbury, 'Jakalsvlei,' Mowbray, C.P., and myself." This is valuable information, as we had nothing definite concerning Duxbury beyond the fact that he was a Baptist preacher. However, Mr. E. J. Duxbury's statements are supported by the Rev. H. Dugmore, who refers to him in his volume, "Reminiscences of an Albany Settler," and the Rev. Mr. Ayliff, in his diary, has a reference to a Wesleyan devotional service at either Bathurst or Fort Francis in 1823 or 1824, at which "Mr. Duxbury, the Baptist preacher, was present."

In a letter written by Duxbury from the U.S.A. later, recounting among other things his ordination to the church at Haverstraw, says: "May the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight. To Him be glory..... My wife joins in kind respects to Mrs. Nelson, Mary Ann, and Edward. Salute my friends in Christ, Kidwell, all the surviving Fords (Mrs. John Geard, of whom more later, was a Ford), Mrs. Dixie and her husband, Mr. and Mrs. Overa, Mr. and Mrs. James, John Miller, and any other of whom I may not think at the moment." There is no mention of William Miller in the letter. A descendant of Kidwell many years ago settled at Jamestown, near Aliwal North, and in the early days of our Baptist Union offered us land for Church purposes in Jamestown, but seeing no prospect of undertaking work there it was not accepted—this within my recollection. His name was often mentioned at our Executive meetings. A son of this Mr. Kidwell, a Primitive Metho-

dist minister, has been prominent in the recent Settlers' Celebrations in the City of Grahamstown. Aliwal North and district is the only part of South Africa where a European Methodist Church exists which is not Wesleyan.

In considering the origin of the Church in Grahamstown, Mr. Hay thinks that some years elapsed before a Church was formed, as the Settlers were confined to their settlements. This may be so, but there is evidence that some of the Settlers, for various reasons, did not remain long at their settlements, and Mr. Miller was likely one of them. It seems also fairly certain that the carpenter's shop already referred to, in which he carried on his business, was the place of assembly for worship not only for Baptists but for Anglicans as well, and it gives Miller a place of prominence in Baptist enterprise which seems to justify the impression that he was the Founder and Leader, though perhaps along with others, of the Baptist Church in South Africa. Incidentally, it may be said that several of us living to-day well remember Mrs. Miller, widow of John Miller, William's brother, and mother of the late Mrs. Thos. Grocott, a name that is still loved and cherished by us all. Mrs. Miller lived for years after Mr. Cross became the minister of Grahamstown, and during Mr. Nuttall's ministry there. She was a very interesting old lady, who might have supplied much information which would be valuable at this present time. I knew her very well. Mr. W. Hay has copied the following from Miller's tombstone, which stands in the Baptist burying ground, Grahamstown, which is of upright slate:—

To the Memory of

— WILLIAM MILLER —

who departed this life 29th of November, 1856  
aged 77 years and six months.

Deceased was one of the British Settlers of 1820,  
and founder of the Baptist Church in South Africa.

On golden harps they praise His name,  
His face they always view ;  
Then let us followers be of them,  
That we may praise Him too.  
Their faith and patience, love and zeal,  
Should make their memory dear ;  
And, Lord, do Thou the prayers fulfil  
They offered for us here.

---

Also ANN

the beloved wife of the above,  
who departed this life 28th January, 1857

Mr. Hay also furnishes from the old Grahamstown  
“Journal” the following advertisement, November 15th,  
1832:—“The Baptist Chapel will be re-opened on  
Sunday, 18th inst., when three sermons will be preached  
—in the morning by the Rev. Jas. Munro; afternoon,  
by Rev. W. Davies, Baptist Missionary from England;  
evening, 6.30, by Rev. Mr. Satchell. A collection will  
be made after each service to assist in liquidating the  
debts.”

Editor’s note, November 22nd:—“It affords us  
much pleasure to notice the arrival of the Rev. W.

Davies, who has come out under the auspices of the Baptist Missionary Society, for the purpose of taking charge of the Baptist Church, which has *been long formed here*. It will be in the recollection of many of our readers that this gentleman suffered shipwreck in the 'Eclipse,' which struck on the island of Palmas in the beginning of February last, on which occasion he and his wife sustained much personal suffering, and also a severe bereavement in the loss of their only child. As this severe dispensation has caused much anxiety, we now cordially congratulate this body of our fellow Christians in the realisation of their long-cherished expectations. The Baptist Church was opened on Sunday last, on which occasion the pulpit was occupied by the respective ministers of the three dissenting congregations—(the English Church was Established in those days, hence the term 'dissenting'—*Ed.*)—and we trust that the cordial feeling this exhibits may never suffer the slightest interruption."

From this we learn two things, that a church had been long in existence, and the sad story of the shipwreck and loss the Davies' suffered on their outward voyage. According to Mr. Cross, there is a slight inaccuracy here. He says that on the occasion of the wreck Mrs. Davies gave birth to twins at Las Palmas. One died and was buried on the beach, the other was named Palma, and he was brought out with them. They had to return to England and await another ship, and finally about a year after arrived in Port Elizabeth, the date of which, November, 1832, is furnished us by the "Journal." It would seem that the Brethren, on the death of Mr. Miller or before, entered into correspon-

dence with the B.M. Society, who selected and sent out their new minister, whose voyage, in this instance, was so untoward, and whose sufferings were so great. The devotion and persistence of the Davies' after their great trials *en route* surely call for remark, and indicate something of their character. Mrs. Davies died at Bathurst in 1837, and he in 1838. Mr. Cross adds: "Some of those baptised by Davies were in the Church in my time. There was a chapel then, now three cottages in St. Bart's Street, but in my day called Chapel Street, Settlers' Hill." Mr. Hockey, who gives Davies' own account of the shipwreck, says he did not know Davies, but many of Davies' contemporaries he knew well. Davies' record must have been published somewhere, and to Mr. W. Hockey I am indebted for this long quotation. He says: "Captain Davies—of the barque 'Eclipse,' by which he journeyed—was found to be a gentleman attentive to our wants, as far as it was in his power. The first part of the voyage was pleasant, nothing to interfere with our comfort except one stormy night in the Bay of Biscay. It was about nine o'clock in the evening of that day—a day ever to be remembered. What we did not expect came upon us. How suitable Solomon's advice: 'Boast not thyself of the morrow, for thou knowest not what a day may bring forth.' Mrs. Davies had retired to rest, with her dear little boy, the Captain, Mr. Eager, and myself were sitting in the cabin, we had a fine breeze, all our sails were set, and under a full canvas we were cutting through the water at about eight knots an hour. The Captain appeared gloomy, and was evidently not without some apprehension of danger, he was not sure

whether we had passed the Canary Islands or not. This led to a conversation on shipwrecks, which however shortly died away, and all was silence, nothing was heard, but the dull splashing of the waters, the creaking of our timbers, and the heavy measured footfall of the watch above us, made indistinct sometimes by the quick and hurried trappings of the sailors, as duty called them along the deck. There is something melancholy, dreary, something sublime in circumstances such as these.....fearing every moment that some evil was near at hand, yet hoping the while that our lonely barque would pursue the even tenor of its way, still blessed with the same tranquility and safety which had hitherto been its portion. But, alas, how vain are the hopes of man in the time when we expected it not, came upon us the hour of danger and death. Instantaneously our skylight was opened, and the mate shouted with a loud voice, 'Land ahead, sir!' We at once perceived our full danger, the dark night, the strong wind, our barque carrying a full press of canvas, driving over the water at the rate of eight miles an hour with land ahead! In a moment we hurried on deck, it was pitchy dark, the moon had withdrawn her light, and the stars their brightness, heavy and portentous clouds were drifting over our heads, we could scarcely see the sails of our ill-fated barque. I went to the lea side of the ship to look for the land, in a moment or two I saw it indistinctly visible, like a dark thunder cloud, like something that had a defined shape, blacker and darker than that which surrounded it.....perceiving our imminent danger that we were so near the shore, I went down to apprise Mrs. Davies of our real circumstances. 'What is the

matter,' she said. 'There is no real danger, I hope.' I said, 'My dear, there is some danger, you had better dress for fear'; having put on a few things as quickly as possible, she appeared very calm and composed. I then took up my dear little boy from the bed, where he was sweetly and profoundly asleep, little thinking that I was going to assign him to the deep, and then went up to the deck to see how things were going. As soon as I got up, I heard the Captain say, 'How is the helm, Jack?'; the man answered, 'Hard up, sir.' In a moment or two after the vessel grazed heavily on the surface of some rock, and in a moment the helmsman was knocked down, and the wheel flew in pieces about the deck. Then the Captain wrung his hands and exclaimed, 'O God! it is all over with us now.' The vessel still went on for about four or five hundred yards, and then with a tremendous crash she finally ran aground. Previous to this the scene of confusion was truly distressing, everyone was overwhelmed with alarm, all were running, pulling, shouting, no one scarcely knowing what he said or did, the children were crying, and the women, as soon as the ship struck, screamed aloud with fear, thinking their last hour had come.

"But to return to Mrs. Davies, having been advised by the steward, remained alone in the cabin, and when the vessel struck the second time she fully believed there was no hope of escape, but as she told me afterwards, she was not alarmed, she felt the solemnity of being unexpectedly called to appear before God, but she realised that her Father would be her Judge, and to Him she committed her soul with calmness and com-

posture—'Blessed are all they who put their trust in Him.' She was coming up the stairs from the cabin when the vessel struck a second time, when she was thrown down with violence, but mercifully was not hurt, everything tumbled around her in wild confusion, all the lights were extinguished in a moment, and for some time she was in total darkness. Fancy then, my reader, without a coat, hat, or shoes, I was standing on the weather side of the quarter-deck, between the main and the mizzen mast, with my darling boy on my arm, just awake from his sweet and tranquil slumber. Now the fearful crisis came, our labouring barque was among the breakers—I shudder as I write. I went again to the lea side: I saw them, I heard their hoarse and thundering roar as they fell in vast volumes on the shore, and boiled among the rocks with wild and fearful fury. I went again to the weather side, expecting the vessel to strike every moment, as it had already touched ground. I remember well, I put my hand on the companion and commended my soul to God, and I likewise prayed that our lives might be spared if possible. We stood in the most painful and paralysing suspense, waiting the fatal moment, we felt that eternity was before us, and we were come to the gates of death. But we had not long to wait before the vessel finally struck, and fell on her beam ends. At the same moment an enormous sea broke over us, fell upon my head, threw me down, washed me among the spars, casks, boxes, and other lumber, where I found myself floating in deep water. Mercifully, however, I was not washed overboard, but oh! my son! my only son! was carried away from my arms and perished in the waves—yes, little

William is gone. Great God, how wonderful are Thy ways.”

Here the narrative ceases in Mr. Hockey's manuscript, to which I am indebted. It would be interesting to know how they were rescued, and by what means they returned to England. All this must surely appear in the place where Mr. Hockey found the interesting and sad story of the shipwreck, but which source I have been unable to discover.

Mr. Hockey tells the story of Mrs. Davies' early death, and informs us that he never recovered from the blow, and died soon after. Hockey describes the last baptismal service conducted by him, as furnished by an eye-witness, who says that he stood looking calm and serene, his countenance lit up with holy joy as sixteen young believers were immersed in the water. The few now left that knew him bear testimony to his holy walk and conversation, and though young in years his work was done—he must rest from his labours.

An advertisement appears in the “Journal,” August 1st, 1833, thus:—“On Sunday evening the 18th of August, the annual sermon in aid of the Baptist Missionary Society, will be preached by the Rev. W. J. Shrewsbury, at the Wesleyan Chapel, and on Monday following the public meeting will be held in Union Chapel; the Rev. J. Heavyside will take the chair at 5 o'clock.” Mr. Hay suggests the Baptist Chapel was too small for the occasion of the service, that Shrewsbury was a very able preacher, and that the meeting on the Monday was also expected to be large, that Union Chapel, then opposite the present Bathurst Street site, was requisitioned; all meetings were held early. Mr.

Heavyside was the incumbent of St. George's, now the Cathedral.

The "Journal" of June 19th, 1834, has the following advertisements:—

"Died on Monday last, at Grahamstown, Mr. Richard Prior, aged 66 years. The deceased was one of the original Settlers of 1820, having arrived with the party located at Salem, under the pastoral care of the Rev. W. Shaw. But though connected with what is usually termed the Wesleyan party, he was himself a Baptist, and of that Church he continued a consistent and useful member till death."

"On August 7th, 1834, the annual meeting of the Baptist Missionary Society was held. The chair was taken by W. Cock, Esq.," and on the 11th of September a paragraph appeared, thanking the people for subscribing £146, in addition to a collection of £11, presumably for the B.M.S., by whom the minister had been selected and sent out. Mr. Davies died as aforesaid in May, 1838, at the early age of 36 years. The volume of memoirs, which Mr. Hay affirms was written by Davies, and of which Mr. Cross had a copy, I have not been able to consult.

Under date January 10th, 1839, the following appears in the "Journal":—"We are happy to notice that the Rev. Mr. Aveline, who has been appointed Pastor of the Baptist Church, Grahamstown, has reached his destination in safety, and that he has entered upon his pastoral labours with a very pleasing and encouraging prospect of future usefulness." This Mr. Aveline was a bachelor, and within a month of his settlement as pastor, advertised for a certain number of young gentle-

men as boarders and day pupils, and established an academy, restricting the number in the first instance to eight—four resident and four non-resident. In the report of the Sunday School Anniversary, April 25th, 1839, it is stated that there were 90 English children and 40 Coloured, also that a school had been commenced at Bush Hoek, on the borders of Uitenhage, where there were 40 children in attendance.

In the year 1840, on the 15th of September, the foundation-stone of the Church in Bathurst Street was laid by Mr. Martin West, the Resident Magistrate. The "Journal" states it was estimated to cost £1,800—a considerable sum for those days. There was quite a festivity on the evening of the day of the stone-laying, and is thus described in the local press:—

"The evening passed off with that hilarity which gives zest to meetings whose grand aim is the cultivation of those feelings which smooth down the asperities of life and re-unite man to his species in the golden chain of unalloyed benevolence." It would seem that the type of meeting, and the grandiose terms of its description indicate something quite different from modern ideas. Mr. Hay, who supplies the above, asks: "Was there kiss in the ring?"

On the 1st of December, 1843, an advertisement appears announcing the death of Mrs. Sarah Prior, aged 67, one of the Salem party, and one of the oldest members of the Baptist Church.

On the 12th of March, 1843, Bathurst Street Chapel was opened. The collection was £43 13s. The chair and Communion table were of stinkwood, were made and presented by Jas. Temlett, junior. At the evening



Bathurst Street Church, 1843.

meeting it is reported that Mr. Aveline delivered an eloquent and animated speech. It was stated by Mr. Nelson that the cost was £1,900, of which £1,090 had been collected. At the meeting £78 were given, and with the Sunday collections the amount was increased to £123 10s. Mr. Nelson said he had collected £49 11s. when in Cape Town, and the tea meeting was expected to yield £10 more.

It is said that in May, 1843, Mr. Aveline delivered an address at the annual meeting of the Public Library, which was printed in the Grahamstown "Journal." Soon after this the career of Mr. Aveline ended in disaster. He committed a grievous offence, to which reference has already been made, to which he pleaded guilty, and was sentenced to two years' imprisonment on Robben Island, and afterwards banishment for life. This is a sad page in the history of the Church, which no doubt caused much grief and injury to the cause, the influence of which was not wholly gone as late as 1877, when the Rev. G. W. Cross was appointed minister.

In 1844, on July 1st, the Rev. Alexander Hay, who had been selected by the B.M.S. in England, preached his first sermon. Of the arrival of the Rev. Alexander Hay in 1844, Mr. Hockey says: "I well remember his first words as he alighted from the wagon, which were: 'I hope God is among the people,' and this was his theme from first to last—God and His presence in everything. He was a calm, serious-looking man, and bore the impress of a true Christian; integrity of principle swayed all his actions, and all the qualities of a good Captain of Jesus Christ seem centred in him for the big task he had to do after the serious defection of his pre-

decessor. He applied himself with all diligence to his work, and perhaps no man ever stepped into Grahams-town with more pure and upright intentions than he."



Rev. Alexander Hay, 1844.

Mr. Hay was an able man, and a scholar, and was probably in advance of his congregation. There was a strong hyper-Calvinistic element in the Church, with

which he found it difficult to work, and after five years in the pastorate he resigned in January, 1849. He took with him a considerable number of followers, and started a new Church. In 1851 the chapel in Hill Street was erected, in which the new congregation found its home. Mr. Hay continued till 1871, in which year, on the 15th of February, he died. We have little information available of the happenings during those long years, from 1844 to 1871, during which Mr. Hay carried on his ministry. It is certain that his influence in the city, where he was much respected, was far-reaching. He predeceased his wife by many years, the writer having had the honour of associating with her in the membership of the King Williamstown Church during the years he was pastor there. She was a dignified lady of the old school, and with her estimable daughter, the late Mrs. T. B. King, rendered immense service to the Church in that town. Mr. William Hay, J.P., to whom this volume is so much indebted, is the eldest son of the late Rev. Alexander Hay. He went to Regent's Park College to study for the ministry, where he completed his course, and returned to South Africa in the seventies. He never settled in a pastorate, but gave himself up for many years to journalism, and later to insurance work. His throat affection was deemed a deterrent to the regular work of the ministry. He is an able preacher, and in different places has rendered valuable services to our Churches and others as well, and of recent years as editor of our denominational paper, and in connection with the Cape Town and District Churches he has been a great help, and his work much appreciated.



Mr. William Hay, J.P.

About 1850 a Rev. Mr. Bolton came out for the Bathurst Street Church, and remained for a period of ten years. He was an elderly man, who wore the old-fashioned wig, but there is not much information available of his work. How he came out and by whom sent we do not know. He returned to England, it was said, on account of a proposed marriage, of which the Church did not approve, to a lady whom some of us knew very well.

In the year 1860 the Rev. R. H. Brotherton came out from Manchester College, as successor to Mr. Bolton. Mr. Brotherton,\* who is still with us, and living in retirement with Mrs. Brotherton at Port Alfred, found his task by no means an easy one. There was little fellowship between the two Churches, and as is generally the case where divisions in religious bodies take place, a good deal of bitterness obtained, which made the efforts of well-meaning men to bring about union under one minister almost impossible. Mr. Brotherton wrought hard in the cause of union, he being of "most kindly disposition," and on the death of the Rev. A. Hay, in order to make union possible, he decided to retire. This led to the commencement of the work at Alice, of which he became the first minister. The Rev. Henry Martyn Foot, B.A., LL.B., was selected as successor to Mr. Brotherton, and came out from England in 1872. Under Mr. Foot the two Churches united. They elected to make the Bathurst Street Church the home for the united Church. The building

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\* Mr. Brotherton died at Port Alfred September 16th, 1921, aged 86 years.

had been thoroughly and tastefully decorated under the direction of the new minister, and during his ministry the cause flourished, and a spirit of unity prevailed. He had a pipe organ erected in the church, an immense advance in those days, and greatly improved the character of the services, as the old traditions became greatly modified.

In 1876 he resigned the pastorate and accepted the position of Assistant Minister of Union Church, Caledon Square, Cape Town, of which the Rev. Wm. Thompson, father of Dr. Wardlaw Thompson, and a personal friend of Livingstone, was the honoured Senior Pastor. At the Cape Mr. Foot became Professor of Literature at the South African College, which post he held till the time of his retirement from public life. He was held in high esteem by the University authorities, and exercised a fine influence on the young life of the Colony.

The Church at Kariega was the earliest effort of extension work undertaken by the Mother Church. It is some fifteen miles from Grahamstown, and the centre of a farming district. Among the earliest lay preachers who exercised their gifts at Kariega is recorded the name of Mr. John Geard, afterward the Hon. John Geard of the Cape Legislative Council, whose family, with others, founded the Baptist Church at Port Elizabeth. Mrs. Geard is the descendant of the Settler Mr. Ford, previously referred to.

## CHAPTER II.

The new minister chosen for the Grahamstown Church was the Rev. G. W. Cross, formerly student at the Pastors' College, and at that time a minister of a Church in Belfast, Ireland. Mr. Cross was baptised by the late Rev. Dr. Landels, and was a member of the Church at Regent's Park. Mr. C. H. Goode, of Australia and London, afterwards Sir C. H. Goode, had something to do with Mr. Cross's coming to the country, and he remained a friend and correspondent till the time of his decease. Under Mr. Cross a new era opened for Baptist work in South Africa. He possessed gifts which marked him as a preacher of no common order, and his genial disposition and evangelic zeal were prophetic of a successful ministry.

When he arrived in Grahamstown in 1877, the country was in the throes of the Gaika-Gcaleka rebellion, the young men of the city were called to the Colours, and he saw his congregation being depleted of its young manhood. He was not long in deciding his course of action. He sought permission to go to the front as Chaplain, and the front was not many miles from Grahamstown, but his application was refused. He then volunteered as a Trooper, and was accepted. It should be said that Mrs. Cross had not yet come out from England. Cross, being a Londoner, knew very little about horses, save probably cab horses, and the day came for a parade of horsemen composing the company, of which he was now a member. Though he

knew little then he afterwards became an expert horse-man, and travelled many miles on horseback about the country.

However, a mount was found for him, and at his first attempt to ride it, he got up on the one side, and came off promptly on the other. He was not, however, to be beaten; he mounted again, and this time kept his seat, and rode off with the troop to the scene of the war. I believe he was made cook of his mess, and at night around the camp fires he gathered the men together and preached to them the Gospel, which he has loved so long, and still continues to preach with much acceptance and blessing.\* Prior to Mr. Cross's arrival at Grahamstown, there existed an Evangelical Alliance, embracing all the non-Episcopal Churches of the city, but other Baptist Churches having come into being, of which we will speak later on, it was decided to form a Baptist Union. There were then the Port Elizabeth minister (Rev. W. Stokes), the Cape Town minister (Rev. W. Hamilton), Rev. R. H. Brotherton, now of Alice, the Rev. W. E. Kelly, recently arrived from Guinness' Institute, London, and the Rev. Hugo Gutsche, of Kaffraria, and these with others met in the city and constituted themselves the Baptist Union of South Africa.

In the photo group taken on this occasion, all these ministers appear, and the following lay Brethren: Messrs. T. B. King, Thos. Grocott, and Geo. Luke, of Grahamstown; Deacons Baines of Kariega and J. Filmer

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\* At the time of writing this, Mr. Cross was minister of the Church in Bloemfontein.

of Cape Town. These men, honoured Brethren they were, with others became thus the founders of our Union, drawing up its constitution, rules, and bye-laws, many of which remain unto this day. They had planned to meet again in the following year, but on account of the Gaika-Gcaleka War it was found impossible to do so, but in April of the year 1879 the first meeting for business was held, when the same Brethren were present except Mr. Hamilton, who had gone to England in the interests of the new Church at Cape Town, whose place was taken by the writer, and another Cape Town Deacon, Mr. J. E. Ellis. The first President being the Rev. W. Stokes, the writer of the Circular Letter the Rev. R. H. Brotherton, the preacher of the Union Sermon the Rev. G. W. Cross. The assembly met in the Port Elizabeth Church. At that meeting Mr. Kelly was appointed to Kariëga, and the writer, who was only locum tenens at Cape Town, was asked to accept work in the Union, provided he elected to remain in the country, and was then made its first Secretary. It was but a small gathering, but it marked a new departure in the life of the denomination.

They were eager for extension work, and the land largely unoccupied lay before them. They had but little means and influence, though some of them became among the most influential men in the country, in commerce, in history, and in politics. Both Mr. King and Mr. Luke became members of Parliament, though the latter was taken ill after his election campaign and died, having never occupied his seat in the House of Assembly. At the time of his decease he was Mayor of the city. Mr. T. H. Grocott became one of the most conspicuous

figures in the country, and in the realm of journalism was the first to publish a newspaper for a penny, and "Grocott's Penny Mail" became known and well regarded throughout South Africa. Mr. Grocott won universal respect for integrity and upright dealing in all his affairs. These good men were our early comrades in the service of the Church, and we loved them as loyal men and co-workers. They gave liberally—their sound judgment and good advice helped greatly in the founding of the Churches in different parts of the country as opportunity offered, and resources permitted. What a joy it was to know them and to work with them—those pioneers and faithful to God and Truth. I think of other Grahamstown men of those days, as the Webbers, Jardine, Smiths, Hockeys, Sellers, Edkins, Dicks, and others, all loyal helpers and men of influence. The Church was indeed rich in men who were conspicuous and outstanding in their devotion to the Church they loved.

Among the new ministers to arrive in the country was the Rev. H. T. Cousins, who had been trained at Guinness's Institute. He was at first a Congregationalist, but having been baptised he was invited to take charge of the work at Port Alfred, and for a few years he continued to work with much zeal, associated with the Rev. L. Nuttall, then minister of Grahamstown. Cousins left in 1884. In 1886 he was working at South End, Port Elizabeth, having charge also of the day school of the Queen Street Church; later he went to the Transvaal, and was the first minister of the Pretoria Church, the building of which was completed during his ministry. It is said that Mrs. Cousins raised by her own

efforts nearly all the money—some £900—for the site on which the Church was erected. Mr. Cousins returned to England in 1895, and held successful pastorates there, especially at Colwyn Bay, South Wales, and is now doing good work at Washington, U.S.A.

The oldest Church next to that of Grahamstown is the Port Elizabeth Church, and it shared with the Mother Church in the extension work which began after the formation of the Union, and to which it contributed no small quota in means and personal service. At the present time the Port Elizabeth Church, under the able ministry of the Rev. C. H. Clapp, is one of the most influential in the land. It owes its origin to the Geard family, whose ancestor, a Rev. John Geard, was a contemporary of John Bunyan, and ministered to the Church at Hitchin (England). The mother of the Hon. John Geard, already referred to, opened her house on Hospital Hill for cottage meetings, and friends interested used to attend for worship, and a Church was formed in 1855. The first minister was a Mr. Varley, who preached faithfully for some three years, and was followed by a Mr. Adams in 1862, who remained till 1866. I do not know if they had held pastorates before, but they were well remembered by many of the people of my day at Port Elizabeth. The Rev. W. Stokes, an early student of the Pastors' College, came out to the work about the year 1867, and continued in the pastoral charge for nearly 12 years. He was a man of striking appearance, and became very broken in spirit on the loss of his wife, who left one little daughter on her decease. I met him on my arrival in Cape Town in 1878. He used to bemoan his loneliness, as in those days there was no

railway communication, even with Grahamstown, only 100 miles away, and he very rarely saw a brother Baptist minister. Indeed, at the meetings of the Union in 1879



**Rev. W. Stokes, of Port Elizabeth—First President of South African Baptist Union.**

at Port Elizabeth, the Brethren from Grahamstown had to travel by cart as far as Highlands, from which place they were able to take train for the coast. The writer

took charge in October, 1879, on Mr. Stokes' returning to England, and accepted the pastorate in 1880. Mr. Stokes afterwards settled at Pinner, Middlesex. Some considerable advance was made during the writer's ministry, the little church at Walmer was built and opened almost free of debt in the first year, the church in Queen Street enlarged, a branch church opened at the south end of the town, and land secured for further extension on Walmer Road and on the Hill. He left in 1886 for Kingwilliamstown.

Mr. Wm. Hay, then at Kingwilliamstown, received a unanimous call to succeed the writer in the pastorate, but did not feel justified in accepting it. Efforts to secure a successor for the Port Elizabeth Church were then made by correspondence with England, and the Rev. Chas. Williams, of Accrington, recommended the Rev. Jas. Hughes, then of Barrow-in-Furness, the result being that Mr. Hughes was invited to the pastorate, and early in 1887 he arrived with his wife and family at Port Elizabeth, the late pastor and representatives of the Grahamstown and local Church meeting him on ship, and giving him then, and later in the church, a hearty welcome to the new sphere. Mr. Hughes soon impressed the people with his gifts as a preacher, and till he left for Kimberley in 1889 carried on successfully all the departments of Church life and activity. The Rev. John Gifford, then of Burnham, Somerset, was invited by the Church, through the writer, to the pastorate, he having been recommended by Messrs. T. B. King and W. J. Pople, both of whom hailed from Burnham.

Mr. Gifford had been previously a Methodist minister, but having been baptised by the Rev. E. G.

Gauge,\* he became a minister of the Baptist Church, Burnham having been his first charge. Mr. Gifford was a good sound preacher, and a faithful pastor, and remained in charge till 1896, when, as elsewhere stated, he was called to Kimberley. For some months the Church was without a pastor, and was supplied by visiting and other Brethren, among whom were Rev. Geo. Freeman, of London, whose preaching was very acceptable, and whom the Church wished to retain as their pastor, but he felt he must return to his London charge. The Rev. Walter Searle also supplied successfully for three months, and it was not till early in 1898 that a pastor was chosen in the person of Rev. Alfred Hall, then of Merthyr Tydvill. Mr. Hall, who was an intimate friend of the Rev. Thos. Spurgeon, was asked by Mr. Spurgeon to undertake the Port Elizabeth charge. Mr. Hall had held successful pastorates in England, and his coming was deemed a distinct accession to our ministerial strength. For eight years he maintained the pastorate there, and with great energy threw himself into the general work of the denomination, as well as that of his own particular district. In 1904 he was appointed by vote of his Brethren to the office of Union President, which those who will remember, know he filled with dignity and conspicuous ability. He introduced what has continued to be a custom at Port Elizabeth, of sending a Christmas message oversea. At a special service in the City Hall a subject for the sermon would be chosen suitable to

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\* Mr. Frank Sheppard was baptised on the same occasion as Rev. John Gifford.

Christmas, and a card containing the text and the oversea message would be distributed to every person on leaving the service for postage to their friends in England or elsewhere. Large numbers attended this annual service, and the idea was much appreciated. Mr. Hall had a great hope of erecting a Settlers' Tower in the town on the Church site, to commemorate the 1820 Settlers, and was greatly disappointed at the failure of the people to support this scheme of commemoration. Had he remained till 1920—the Settlers' Centenary—he might have had more support for his laudable proposal.

In 1906 he removed to the Central Church, Durban, and after a short pastorate of under two years, he accepted an important position as Chaplain to the British and Foreign Sailors' Society. He has been very busy lecturing and organising the work, which has now assumed large proportions. He has also received the honorary degree of D.D. from the Iowa University. During nearly the whole of his residence in South Africa he was the successful manager and editor of our South African Baptist paper. His removal from us was a serious loss.

In 1907 the Rev. C. H. Clapp, who had been the pastor of the Church at Horsham, Surrey, accepted the call to Port Elizabeth. He came with a good reputation, which has been worthily maintained, and to estimate his work in the town of Port Elizabeth is no easy matter. Possessed of a fine voice and popular gifts, he soon drew a large congregation, and for many years his Sunday evening service has been held in the City Hall, as the church was not large enough to contain the increasing numbers who sought to hear his message.

When anything of a special nature was advertised, some larger building than the Town Hall had to be requisitioned, such as the Theatre or Feather Market Hall, each building holding well over 1,500 people. For long he carried on a Men's Meeting on Sunday afternoons, but this was given up soon after the war commenced.



The Rev. C. H. Clapp, M.B.E., Port Elizabeth.

as most of the available young men left for one of the many scenes of the great world struggle.

All through the war Mr. Clapp was untiring in his efforts, first in recruiting, then in looking after those left behind, and in seeing off the different individuals and contingents, and in meeting those who returned.

More than any other man he was asked by the military authorities to convey the news of casualties to the bereaved, and in one way and another his efforts and service were incessant and appreciated by Government and people. He received the well merited honour of M.B.E., and his fellow townsmen presented him with a motor-car. He is still in the midst of activities. A new European Church at South End owes much to his energy and initiative, as well as an excellent hall at Sydenham, at the opposite end of the town, for services and school purposes. He is very much of a public man, and is at present a member of the City Council. In the year 1916 the Assembly chose him for its President, and he is at the moment the Chairman of the Pension Fund Committee. He has a big heart, and is everybody's friend, especially of the poor. Mrs. Clapp, too, is very able and hardworking, and conducts successfully a large meeting for women. An ideal minister's wife, she supports her husband in all his many enterprises.

Almost since the time of the founding of the work at the South End of the town, a separate minister has been at work there. The Rev. J. Adamson, who came out with Rev. D. H. Hay in 1889, was the first settled minister after Rev. H. T. Cousins. He never really felt at home in South Africa, and though of great promise left us for the Old Country again early in 1892. During that year the Rev. C. H. Homer, of the Pastors' College, was sent out for the South End Church. It was hoped that Mr. Homer would settle permanently in the country, but in a few years he also returned to England.

Following him, in 1896 the Rev. W. J. Buchanan, who had been pastor of a Church at Portsea (Ports-

mouth) came out. He ministered very faithfully till the year 1904-5, in a sphere which was admitted difficult, and then arranged an exchange with the Rev. T. Aitken, who had been minister at St. Helena since 1897. Mr. Aitken therefore came to South End, Port Elizabeth, and Mr. Buchanan went to Jamestown, St. Helena. It was in 1897 that Mr. Aitken, from Guinness's College, made application to the Missionary Society for work, but there was no opening, and on the advice of the Rev. G. W. Cross, he went to St. Helena, which Church had appealed to us for aid, and also affiliation with our Union. Mr. Aitken carried on successfully on the island, and was able to minister to Boer prisoners, who had been sent there during the Boer War. He entered heartily into the work at South End till the year 1910, when, at the request of the Executive, he went to Durban to take charge of the two Churches at Lambert Road and Bulwer Road, neither of which could support a pastor at that time—nor jointly for some time after. After Mr. Aitken the Rev. R. W. Cameron was selected in 1910 by the Colonial Society for the South End Church, and remained till 1914, and during his stay did a very difficult piece of work, which was rendered necessary for the successful continuance of a Church on European lines. Many of the people were natives of St. Helena, faithful Baptists, and other coloured people, and it was deemed desirable to hand over the valuable Church property, which had been erected by the joint peoples, to the coloured friends, and for the Europeans to break off to form another congregation of their own, as the needs of the district demanded. This very delicate bit of work was done successfully by Mr. Cameron

to the satisfaction of all concerned, by which we had two Churches at the South End instead of one, and each successful. Mr. Cameron felt it best to resign and return to England, and he was followed in the Coloured work by the Rev. W. J. Buchanan, of Cradock in 1915, who years before had ministered to the joint congregation, and in the European work, which was now carried on in a hired hall by the Rev. W. H. Doke in 1916, eldest son of the late Rev. Joseph J. Doke.

Mr. W. H. Doke had studied at Crozer's Theological Institute, U.S.A., and entered into the work with great heartiness. This Church, being now united to the Mother Church in Queen Street, Port Elizabeth, and by the united effort of the Mother Church and the South End people in a short while a beautiful little church building was erected, and largely paid for before being occupied, and a very fine work inaugurated. Mr. Doke resigned the Victoria Park Church, by which name it was now known, in 1920, having been called to the important charge of Troyville, Johannesburg, to succeed the Rev. J. E. Ennals, B.A., B.D., who had resigned on accepting the care of the Union Church at Rosebank, very largely on health grounds. Mr. Doke was succeeded at Victoria Park by the Rev. W. Ruthven-Hall, of Queenstown, where he had successfully ministered for a short period. Mr. Ruthven-Hall had recently joined us from the Wesleyan Church, in which he had a stainless record. He had been a baptised believer for many years, and though he often found his position difficult, and he was frequently in conflict with the Church authorities, he did not deem his continuance as a Wesleyan minister at all inconsistent. However, in course

of time it became impossible, and he sought admission to our ranks, where he was heartily welcomed, and in connection with which he is doing a successful work for God and the Church at Victoria Park.

The activities of the Church in Port Elizabeth and neighbourhood are such as to cause great thankfulness to God, as in addition to the two Churches at South End, and the work at Walmer, a new hall has been erected at Sydenham in the North End of Port Elizabeth, where a Sunday School work has been carried on successfully for some years by Mr. Geo. Chipp, assisted by other workers. There is also a Coloured branch in the Baaken's Valley, connected with Mr. Buchanan's work. Mr. J. G. Birch, perhaps the first authority on Sunday School work in the country, is connected with the Church in Port Elizabeth.

New men began to come to the country, and new causes to be established. The first undertaken by the Union was that of Cradock, in the Midlands, the Rev. W. E. Kelly, who had been working at Kariega, being appointed. The writer accompanied him to Cradock, and by courtesy of the Magistrate, Mr. Jas. Ayliff, the Court-House was granted free of charge for Sunday worship. People were visited in the town and invited to the service, the offerings at which totalled over £7. This was in the year 1881. Mr. Kelly set himself with zeal to the work of establishing the Cradock Church, very little support from outside being guaranteed. After some two years he resigned and accepted work at Port Elizabeth and Walmer. In 1883 Mr. Kelly settled at Walmer, having charge also of the South End Mission of the Port Elizabeth Church. Following Mr. Kelly,

the Rev. C. Denyer was appointed minister, he having been in charge of the Kariega Church, near Grahams-town. Reference is made elsewhere to his career and tragic death in May, 1891. In that year the Rev. John Russell, who had come to the country from the Pastors' College with the Rev. Ernest Baker, assumed the pastorate at Cradock, and ministered successfully till 1893, when he was invited to Wynberg, to succeed his friend Mr. Baker, transferred to the City Church. Mr. Russell remained at Wynberg till 1914, doing a great work, when he returned to England for some years. The Rev. Jas. Maginnes, who had been sent to us as an evangelist, or as a suitable man to visit the Churches in the interests of the Union and missionary work, was appointed to Cradock in the same year. During his ministry the new Church was erected. He left in 1906 for Krugersdorp, exchanging with Maginnes and settling in Cradock. Jordan remained till 1908, when he accepted the call to Balfour, in the Alice district, where he is associated with the Rev. F. W. King. In 1910 the Rev. W. J. Buchanan, of St. Helena, settled there, and carried on successfully for five years, when he left for the South End Church, Port Elizabeth, where he devotedly ministers to the Coloured people to this date, and in which he had had great blessing.

He was followed in the Cradock pastorate by the Rev. R. R. Miller in 1915, who had been for some years at Cambridge, East London. Mr. Miller had been a Wesleyan minister, and was educated at Didsbury Wesleyan College. He had to face the question of Baptism, and felt himself bound to resign his connection with the

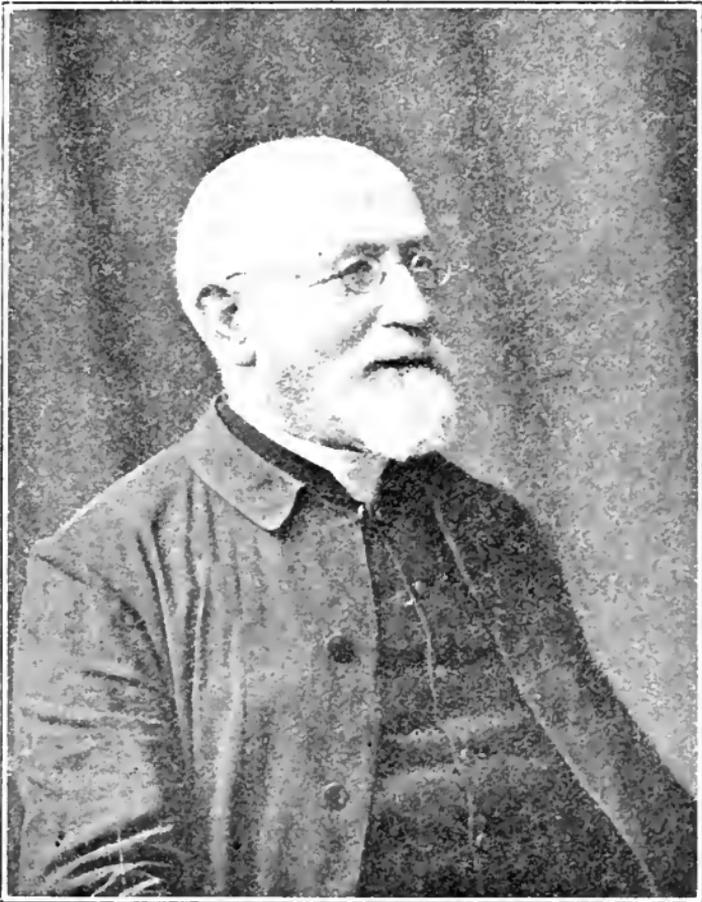
Wesleyan Conference, which meant the surrender of all the privileges his Church had allowed, and his life prospects, for a doubtful outlook in the new community with which he was in future to be associated. His first charge was the newly formed Church at Lambert Road, Durban, in 1904. It was not a very promising field then, and in 1906 he settled at Cambridge, where his influence for good abides. Mr. Miller, at his own expense, founded what is now the Union Book Room, and is still carried on by yearly appointment by Mr. Miller, who has devoted himself to this important work. He is held in very high esteem and regard by his Brethren.

## CHAPTER III.

### THE GERMAN CHURCHES—THEIR ORIGIN AND GROWTH.

Perhaps before proceeding further with the undertakings begun by the Union, in that the history should embrace the formation of the Churches in proper chronology, it will be necessary to refer to the origin and story of the German Churches and the commencement of the work in Natal, both of which are separate from that associated with the Mother Church at Grahamstown. In the year 1857, when the German Legion which had fought with the British Forces in the Crimea was disbanded, in recognition of their splendid service, many were allotted land in what was then known as British Kaffraria, and a large number of Settlers were located in that area, and they have become most prosperous owing to their industry, and are among the most loyal and worthy of South African colonists. In 1859 the villages were laid out, and named mainly with German town names as Berlin, Potsdam, Stutterheim, and the like. Among these settlers were some Baptists, and one Carsten Langheim became their leader and pastor. They have just this early connection with the Mother Church, in that the Rev. Alexander Hay went over to Kingwilliamstown from Grahamstown, a journey of over 100 miles, to the ordination of Langheim, when he was set apart for the ministry among his countrymen. It was in the year 1867 that a minister came out

from Germany, in the person of the Rev. Hugo Gutsche. He had come under the influence of Pastor Oncken, of Hamburg, had broken from the State Church, and



**Rev. Hugo Gutsche.**

accepted the teachings of the Baptists. It was at Oncken's suggestion that the young pastor should come out to the colonists and settlers of Kaffraria as their minister, and he with his wife (daughter of an English

mother) braved the long journey to the new land, with very little promise of financial or other support, and to find on arrival a good deal of dissension among the people to whom they had come to minister. Mr. Gutsche threw himself into the work of evangelism with great devotion. Socially and educationally he belonged to a different order from the majority of the people, but he gave himself, and his wife too, wholeheartedly to the service of the people—their guide, philosopher, and friend. His gifts of utterance drew the people to him as he went about from settlement to settlement, ministering the Word of Life. It was soon proven that Oncken's selection had something of inspiration in it. Sometimes men left their work and followed him, and congregation after congregation was formed as the result of his devoted labours. Not only was he the people's pastor, but their legal adviser and doctor as well. He had studied medicine, and was a qualified chemist under a system which demanded a very high standard of its members. He had, albeit, the simplicity of a child and, I fear, was often imposed upon. He was not allowed, according to the medical laws of the Colony, to charge for his services, not that I think it would have occurred to him to do so. Shall I tell a story that I know to be true, and risk the anger of my beloved friend? He used to supply medicine free, as well as the bottles which contained it. People came at all hours of the day to that home on the banks of the "Buffalo" with their ailments, and never went away without aid of some sort. The case I am going to tell about was of a man who had drawn very much on the pastor's medical supplies, and not a little upon his

patience. He had come and come again for medicines, which were never refused, and finally got better. When quite restored he came to see the pastor to ask him what he would give for the bottles if he returned them to him. I verily believe he would have bought them if Mrs. Gutsche had not stepped forward and said: "No, you don't." This is a diversion.

In those early days he nearly lived on horseback. From the Keiskama to Stutterheim and Kingwilliamstown to Potsdam, and Macleanstown, with occasional visits to places further afield, like Queenstown and the Free State, he travelled, and the flame was kindled as he went along, and many believed and were baptised. For eight years he continued as Bishop over this wide diocese, when it was decided to obtain another pastor to share in the work, and the Rev. E. P. Riemer came out from America and settled in Berlin 1874. To him was given charge of a number of stations established, and so the senior pastor's responsibilities were lessened. Several places of worship by this time had been erected, and let it be said here that our German Brethren always pay for their buildings before occupying them for worship. Mr. Riemer, who is the father of our able and devoted Secretary-Treasurer of the Pension Fund, was possessed of the same evangelic ardour as his chief, and gave himself heart and soul to his work. In later years he moved to East London, and having the sorrow of losing his beloved partner in life in 1894, decided to return to America, where he still resides, and of whom something more must be said later on. Mr. and Mrs. Gutsche are still among us, continuing as they are able in life's eventide to serve the cause dear to their heart.

I should have said that in addition to the German Legion above referred to, many emigrants came out to Kaffraria, especially in the years 1858-60, perhaps attracted by the successes of their brethren under British rule. They were generally industrious, frugal people, not afraid of work or hardship while there was a prospect of betterment, which surely came in time to those who deserved it. Many pastors have come out since those days. Mr. Stroh was one of the first assistants to Mr. Gutsche—a faithful, earnest man, who has been in business for many years, and is now associated with the Queenstown Church. Then Pastor Martin Schmidt, who was at Stutterheim for several successful years, beloved by all who knew him; W. Ratter, for some time at Kingwilliamstown; L. Preuss, assistant for a time to Pastor Gutsche; W. Riemers, also at Stutterheim, a man we were sorry to lose when he returned to Europe. Then Paul Schnell, who came out in 1904, who has done, and is doing a big work at Keiskama Hoek. Schwarzman, who was at Berlin for a few years, and who came from America. J. F. Niebuhr, also from Rochester, U.S.A., and now our pioneer pastor in Rhodesia, who had a successful career at Stutterheim. Then Paul Rode, in charge of the Church at East London, a courteous gentleman, and successful pastor. Mr. Gutsche's son, Hugo, was also in pastoral work for sometime, having studied in Germany and London at Pastors' College, but for some years has been in scholastic work under the Educational Department. He is M.A. of the Cape, and D.Ph. of Halle University. Rev. G. C. Ehmke came to the Church at Arthur Street, King Williamstown, in 1913, and

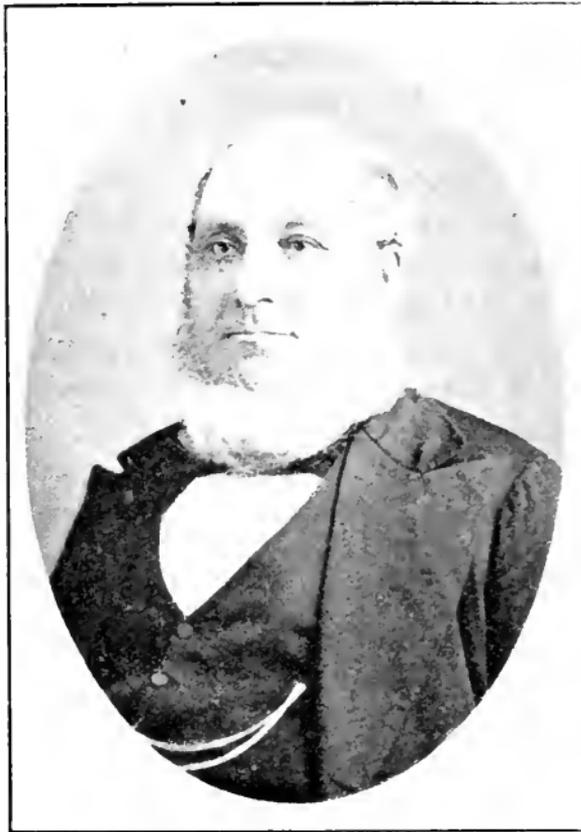
remained till 1920. The membership of the German Churches, per last returns, is 1,609, which includes that of the Dutch Church at Vrede, Free State, which reports 161 members. These few lines are quite insufficient to tell the work undertaken by the German pastors among the thousands of their countrymen, or to properly indicate the value of their service to the cause of Christ in the Baptist Church of this land. There are no more loyal supporters of our institutions and missions than these Churches, and there is the utmost good-fellowship between the pastors of both German and English Churches.

## CHAPTER IV.

### NATAL.

In Durban, Natal's delightful seaport, in the year 1864, when things were very primitive, and quite unlike the up-to-date conditions which obtain to-day, there were a few Baptists, who met in a private house for worship, among them being Mr. Isaac Cowley. They met upstairs in a room in Pine Street, near to where St. Paul's Church now stands. Very soon Mr. Cowley was chosen to be their pastor, and though engaged in business, and a first-rate tradesman he was, he became known as Pastor Cowley to the end of his days. While he carried on his work as a mechanic of a high order through the week, he preached on Sunday, and continued to do so without fee or reward for many years. Among the men associated with the beginnings of the Durban Church were Adlam, Easterbrook, Swatton, Dove, and Goodon. Mr. Cowley was a man deeply versed in Scripture, and proclaimed the doctrine of grace with no uncertain sound. Much blessing attended his faithful ministry, and no man was more honoured and respected in the Colony of Natal than he. After ten years the congregation moved into its own church building, erected in West Street, on a site that becomes increasingly valuable every year. This was a great undertaking for the small community, but their faith was greatly honoured, and the work grew and flourished. Incidentally, it may be remembered that Mr. Cowley

had a brother Abraham—(Cowley, the poet, was named Abraham)—who became prominent as a Church of England missionary, and was for many years Arch-deacon of Rupert's Land. These two men, Abraham and



**Pastor Isaac Cowley, First Baptist Pastor in Natal.**

Isaac, were fine types of the British Christian colonist, who, in places far apart from each other, maintained well the British name, and faithfully and honourably served the Christian Church. Isaac was honoured by

his South African Brethren in the year 1890 in being called to the Presidency of the Baptist Union. There is a son of Pastor Cowley, who resides in New South Wales, Australia—Sir Alfred Cowley, who was Speaker in the House of Assembly in that State, and is held in high repute. Mrs. Grice, a daughter, resides in Durban, as also does Mr. Harold Middlebrook, a grandson, who holds an important position in the town, and is interested in Church and philanthropic work, while Mr. B. P. Cowley, M.A., LL.B. (Cambs.), who carries on a successful legal practice in the town, is another grandson, whose father—W. Cowley, a sugar planter—was one of the most promising men in the Colony years ago, who died while quite a young man, to the great sorrow of the whole community.

There were a few Baptists in Pietermaritzburg, the capital of Natal, with whom Pastor Cowley was in close touch, and on the occasion of a visit of the writer, who was then Secretary of the Union, to conduct Anniversary Services in 1883, a trip was arranged by rail to the capital, a distance of some 80 miles, and a meeting called of those interested in Baptist teaching. I cannot remember the names of all who came, but the brothers Baverstock were present among others, and they continued to serve the Church as long as they lived. The result of the meeting was that a letter was written to the Rev. C. H. Spurgeon, asking him to send out a man to undertake the formation of a Church. The writer having met a Mr. Peach, who was engaged in business in the city, bethought him of his friend and fellow student, the Rev. H. T. Peach, and mentioned his name in the letter to Mr. Spurgeon. The whole story is.

perhaps, best told by the insertion of an article from the "Natalian," dated February 9th, 1884, which the writer happened to have by him.

#### A BAPTIST PASTOR FOR MARITZBURG.

“Sooner, far, than the most sanguine anticipated, the recent visit to this Colony of the Rev. H. J. Batts, President of the Baptist Union of the Cape Colony, has borne fruit in the appointment to Maritzburg of a Baptist pastor, who will arrive here in about a month’s time. The gentleman’s name is the Rev. Henry T. Peach, of this city. The Rev. Mr. Peach was, until recently, the pastor at Rugby, where he seems to have been held in very high estimation. The “Midland Times” (Rugby) of December 29th, states that on the preceding Sunday very much surprise and regret were evinced amongst the congregation at the Baptist Chapel by the sudden announcement that the esteemed pastor, the Rev. Henry T. Peach, had resigned his charge. The deacons had received a letter from the pastor the previous Thursday, which stated that the Rev. H. J. Batts, the President of the Baptist Union of South Africa, had in his official work been visiting Pietermaritzburg, the chief city of the Colony of Natal, where he found many Baptists located, but no pastor. From these friends he received a memorial asking him to send a minister, but the executive committee could not comply with this request, as they had no minister to offer. Mr. Batts (who was a fellow student of Mr. Peach’s at Mr. Spurgeon’s College) had Mr. Peach’s name mentioned to him as a probable man, and falling

in with their choice the Church then decided on inviting him if Mr. Spurgeon approved. He did, so and although Mr. Peach was not prepared for the invitation, yet after due prayer and consideration (although leaving England would be very painful to him) he felt it to be God's call, and had written to Mr. Spurgeon accepting the charge. It then, the letter stated, became his duty to resign his charge at Rugby, amongst the officers and members of which he had worked so harmoniously. The deacons received the resignation with great sorrow and regret, and it was as unlooked for and as great a surprise to them as it was to the congregation that morning, for during the four and a half years they had known Mr. Peach (which had been a laborious time) the officers of the Church had worked most happily and harmoniously with him, and it was entirely of his own free choice that he accepted the call—as a matter of duty. It was resolved that as soon as Mr. Peach had made his arrangements, they should release him (which would be about the last Sunday in January). Many of the congregation were visibly affected on hearing the unwelcome news, for the Rev. gentleman, during his pastorate, had gained the affection and esteem of all by whom he was known. His removal, too, will be regretted in the town, as he was ever willing to aid in all religious enterprises, and ready to assist at the various public meetings in connection with the other Nonconformist bodies, among whom he was generally respected. He was also an earnest worker in the temperance cause. During Mr. Peach's pastorate the chapel had be rebuilt and paid for, with the exception of about £125, and it is more than probable that this would have been cleared off during

next year, as the congregation had decided to make strenuous efforts with this object in view.

“From our advertising columns it will be seen that a meeting of those interested in the formation of a Baptist Church for Maritzburg is called for next Wednesday evening in the Y.M.C.A. Hall, and we feel sure that all fellow-Christians will pray for their prosperity.”

As stated, Mr. Peach came out to South Africa in that year and settled in Maritzburg, and so became the founder and first pastor of the second Baptist Church in Natal. En route he spent a little time with the writer at Port Elizabeth, and visited Grahamstown before proceeding to the completion of his journey to the port of Durban. There was no promise of adequate support, and it was largely a venture of faith on his part, yet he went cheerfully on to the unknown city, and bravely entered on his pastoral work. It was not long before a Church was formed, and all the usual agencies of Church-life set a-going.

Though Mr. Peach has been engaged in successful business for many years, he has ever remained faithful to his Church associations and convictions, and is to-day Pastor Emeritus of the Central Church in Durban, the honorary pastorate of which he assumed along with his business on the retirement of the Rev. Alfred Hall in 1908.

Pastor Cowley entered into rest in the year 1892, at the age of 73 years, having lived a beautiful life in the service of the Church and God, his wife and earnest helper having predeceased him by some years.

Pastor Cowley was succeeded in the pastorate by Mr. J. Baptist Rose, who was engaged in business in

the town, and had been preaching for some time with much acceptance. Mr. Rose gave himself up wholly to the work of the Church, and under his ministry large additions were made to the Church membership, and there was great prosperity. While Mr. Rose, who became known as Pastor Rose, was in charge of the Church, important advances were made in the town—a second congregation was formed in the Bulwer Park district, and a building erected, the site having been given by Mr. E. Pickering, J.P., once Mayor of Durban, and a generous supporter of the Church. A young minister in the person of Rev. W. H. Watson, of the Pastors' College, became first pastor, and under him the fine church building, which fronts the original structure, was erected. Mr. Watson came out from England in 1900.

In the building of the new church Mr. Pickering had a large share, and at his death left a sum of money to the Church, which was in due course paid over by the executors. Mr. Watson continued in charge of the Bulwer Road Church till 1907, when he accepted the unanimous and hearty call to the Church at Queens-town. It was during Mr. Rose's ministry that the Church was formed in the Stamford Hill direction, and some of the best workers of the Mother Church were transferred. A desirable site was purchased in the Lambert Road, and the Rev. R. R. Miller, who had come to us from the Wesleyan Church aforesaid, became the first minister.

Mr. Rose resigned the charge of the Mother Church in Durban, and gave himself to Bible Society work in 1906, the agent for which he had been for several years.

The Rev. Alfred Hall, of Port Elizabeth, succeeded him in the pastorate, and remained till 1908, when he left for Canada to become eventually the Senior Chaplain for the whole of Canada to the British and Foreign Sailors' Society.

In the year 1883 a little Church property situate at Pinetown, Natal, about 15 miles from Durban, was donated to the denomination by Mr. J. W. Welch, who in his earlier days had been associated with the Baptist Church. Pinetown was then and is now a scattered district, very few people having any interest in the little church which Mr. Welch had erected. For some years services were held there, but not much impression was made upon the neighbourhood. The building has since been purchased by the Wesleyans. In 1886 Mr. J. B. Heard, who was engaged in business at Port Elizabeth, with which Church he was connected, having had much experience of preaching in England, was asked to go round to Pinetown and to make it, if possible, a centre of evangelism, with some promise of support from Mr. Welch. Mr. Heard on arrival soon saw that there was not much prospect of successful or self-supporting work to be done in Pinetown; eventually found his way to Maritzburg, and with the assistance of Mr. Welch and others built a small place of worship. Maritzburg was not big enough for two Baptist Churches, and in course of time, after Mr. Peach's retiral from the pastorate there, Mr. Heard was invited and accepted the call to the Church, the two congregations uniting. Mr. Heard was accepted as a minister of the Union, and remained at Maritzburg as pastor till 1902. In 1904 he returned to

England.\* During his ministry the Church grew in membership and usefulness, and largely by his influence the Natal Baptist Association was formed. In the year 1899 he was chosen President of the Union by the Assembly's vote. In 1916 Mr. Heard returned from England, where he had held successful pastorates, and his name was re-entered upon the list of Union ministers. He has done excellent supply work since his return, especially at Bloemfontein, during the absence of Rev. Frank Harris at the Front, and later after his retreat and until the settlement of the late Rev. G. W. Cross in 1918. He is near 80 years of age, and is still preaching as opportunity offers.

In the year 1903 the Rev. F. G. West, who had been in charge of a large mission in Liverpool, was sent out through the Aid Society to the Church at Pietermaritzburg, and during a short ministry succeeded in bringing the Church into prominence in the city as it never had been before. His evangelistic zeal and novel methods drew large congregations, till the City Hall was taken for Sunday evening service, and for a time the most popular work in Maritzburg city was that under the direction of Mr. West. But it was not merely popular, it was effective in the best sense—many were converted and numbers were added to the Church during his brief ministry. His ambition to build a large place of worship led to a difference between him and the people, who either through a lack of faith or a wise

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\* In 1902-3 Mr. Heard went to Germiston, and by help of the Johannesburg Church, opened the work there, remaining till, as stated, in 1904 he left for England.

caution declined to commit themselves to a scheme which they deemed altogether too big for the city, and Mr. West in 1905 returned to England; but no doubt a really good work was done during his ministry, and permanent results have followed. In 1907 he was out again, and in charge of the Church in Bulwer Road, Durban. The same success attended the beginnings in this Church, but the people would not commit themselves to the expenditure necessary to his methods of service. He withdrew, and after preaching for a short time elsewhere, by the intervention of the Rev. Dr. F. B. Meyer, who was in South Africa at the time, Mr. West was aided to return to England.

Mr. West was succeeded in Maritzburg by the Rev. A. H. Chapman, B.Sc., of Cardiff, who had been selected by the Aid Society. He was brother of the Rev. Thos. Chapman, then of Troyville, of whom more anon. Mr. A. H. Chapman remained three years pastor at Maritzburg, and was held in much esteem by the Church and townspeople, when he resigned and returned to England. Then his brother Thomas, who had been a short while at Bloemfontein, having left Troyville some two years before, accepted the call, and he is there to-day, doing a great work, the Church having become one of the largest and most aggressive Churches in the whole Union. For twelve years Thomas Chapman has given himself to the work of building up the Church and leading souls to Christ, and his services every Sunday are largely attended by an earnest Bible-loving people. He is much sought after by Conventions and the like, and gives of his best whenever opportunity comes his way. He was educated at the Midland College, and

took a medical course while at Harley, with a view to mission work. In 1911 he filled the office of President of the Union, and in all Church enterprises he has an eager part. In the Boer War he was at first a medical assistant, and was in Ladysmith through the siege. Later on he was appointed Chaplain to the Forces, and continued to do his share of spiritual work for the men who fought. In 1900 he was in England, recuperating after the siege and hard experiences endured.

Following Mr. West's short stay at Bulwer Road, both the daughter Churches became pastorless when, by arrangement of the Executive, the Rev. Thos. Aitken, who was at South End, Port Elizabeth, went round to Durban that he might consider the prospects there, with the result that he was invited to take pastoral charge of the two Churches, each retaining its own autonomy while uniting in responsibility for the pastor's income, which had to be supplemented from Union funds. This continued satisfactorily, though involving considerable labour on the part of the pastor till 1913, when the Bulwer Road Church called Mr. Aitken to the sole pastorate. Progress was made in all departments of Church life at this time, many additions were made to the membership, and a larger advance in income was registered, especially at the Annual Thanksgiving. In 1918 Mr. Aitken received the call to Wynberg, which he accepted. He was succeeded at Bulwer Road by the Rev. Frank Harris, of Bloemfontein, who for many months had been engaged as Chaplain to the troops in East Africa as our representative, and in which he had been popular and successful. Mr. Harris entered upon the work with much promise and energy. It was hoped

that he would remain and build up a strong cause in an ever-growing neighbourhood. He never, however, really settled, perhaps military life was responsible for it, and early in 1920 he accepted a position in the Y.M.C.A., where he is still. He was succeeded by the Rev. W. D. Morris, of Wakkerstroom, who remained only a short while. The Lambert Road Church then called the Rev. G. W. Cross, our much-loved senior minister in active service. He remained for five years in charge, during which great advances were made: the Church became self-supporting, having several members who had become successful in business, and the whole character of the work reached a very high level. The whole debt on the property was discharged during his ministry. On his leaving for Bloemfontein, the Rev. A. H. Chapman, B.Sc., of Queenstown, was called to the pastorate in 1918, and at the Centenary year is still in charge.

It should be noted that in connection with the Natal Churches a successful Zulu Mission is carried on, known as the Carey Mission, the Mission giving the name to the road on which it is situated. The church building has been removed by arrangement with the Town Council, which body defrayed the whole cost, to a site on the Umgeni Road, the old Carey Road site having been built around by European residences. The three Durban Churches contribute monthly to the support of the Mission, which formerly was under the charge of the Rev. Hans Nilson, but a fellow countryman, the Rev. F. K. Johanson, is now missionary. Both these Brethren are devout men, belonging to the Swedish Mission. Among the men who have worked hard at this

Mission must be mentioned Mr. R. M. Thomson, who for several years was the faithful superintendent and treasurer; Messrs. T. C. C. Sloane (one of the founders), E. Irvine, E. W. Marchant, S. H. Grimwood, J. T. Cooper, and others. Many Zulu Boys are taught in the evenings not only the things of God, but under a Native teacher secular knowledge is imparted, a grant-in-aid being given by the Natal Education Department. This work is entirely apart from the Missionary Society's operations, and is the effort of the Natal Churches alone.

## CHAPTER V.

### RESUMING EARLY HISTORY.

We have travelled far from the doings of the Mother Church and the early history of the Union, to which we must now hark back. After the Union meetings of 1879 at Port Elizabeth, Mr. Cross found himself for a time unable to continue in the pastorate. His mental and spiritual conflict at that time is known only to himself.

Those who knew him intimately knew that he would only act under a sense of deep conviction. He resigned the pastorate, and went out hardly knowing whither. He settled, however, in a little country place called Bowden, where he established an academy, in which he was successful, and did a little farming. Here was erected for him a little place of worship on the property of the Dugmore family, who were very kind to him, and held him in high regard. His successes at the Government School Examinations were such as in one year in particular to call public attention thereto. Without support from the Education Department, and without having had training as a teacher, the number of his passes in examinations was remarkable.

Here he remained for five years, doing successful work all round, retaining the while close touch with the Union and its operations, and at the end of that period he came back again to the Grahamstown pastorate, and continued for many years highly esteemed by his fellow

citizens, and loved by his Church and Brethren. The Rev. Levi Nuttall was his successor in Grahamstown. It is very singular, but there was another Nuttall, a prominent Wesleyan minister, in the country, who was twice President of the Conference—though of no relation, and he was named Ezra. These men, rejoicing in the Bible names of Levi and Ezra, became well known throughout South Africa as faithful ministers of Jesus Christ. The Rev. Levi had previously visited South Africa on a health trip, on the advice of his friend and fellow student, the Rev. R. H. Brotherton, and was therefore known to the Grahamstown Church. He was minister of a large Church in Southport, England, where his labours had been greatly blessed. He responded to the call, and came out in 1880. The records of those days refer in the warmest terms to Mr. Nuttall's high character, urbanity of manner, and preaching ability. His pastorate in Grahamstown was marked with many tokens of Divine approval, and the fine Lecture Hall was erected under his direction. He entered very heartily into the extension work of the Union, of which he was appointed President in 1882. In 1886 he resigned, and accepted the pastorate of the Cape Town Church, where the same success attended his ministry. In the year 1893 he retired from the regular ministry, and did excellent work as agent for the Bible Society till 1905, when he fell on sleep at Kenilworth, near Cape Town, aged 70 years, leaving behind him an honourable record and fragrant name. His beloved widow, daughter of the Rev. J. Harvey, a Baptist minister, is with us still, and follows the doings of our Union with great interest, though past 80 years of age.

The next Church to be formed was that of Cape Town. It is strange that no Church should have existed prior to this in the capital of the old Cape Colony. There



Rev. Levi Nuttall.

were Baptists there, but most of them worshipped with the Congregationalists in Caledon Square, under the Rev. W. Thompson (who was a friend of Livingstone), and others were absorbed in other denominations. I believe the inception of a definite Baptist Church in Cape Town is due to the energy of Mr. C. Henkel, a Conservator of Forests and member of the Church under the Rev. Hugo Gutsche, Kingwilliamstown, who visited the City. Anyhow, Mr. Spurgeon was communicated with, and the Rev. W. Hamilton was selected by him for this work. The writer well remembers Hamilton in College. He was noted as one of the keenest student critics of his day, and the young preachers at their trial sermons were always nervous when Hamilton rose to speak. He had finished his college course, and had the rank of an "Apostle," as it was then known, which means elevation to the first forms in the Lecture Hall by vote of the College. Men predicted for him a useful career. It was in 1876 that he arrived in Cape Town, with a view to forming a Baptist Church. He was quite something new in the religious world of the Cape. He was unconventional both in dress and manner, and of boundless zeal and energy. He got quickly to work, and found quite a number of people interested in his mission. His preaching was evangelical and forceful, and drew good congregations. A Good Templars' Hall in Long Street was taken for week evening services, and the Oddfellows' Hall, Plein Street, for Sunday services. Not content with his work in the city, he opened preaching stations at Wynberg and Mowbray. A hall was engaged also in Van de Leur Street for prayer meetings, and soon he had every evening of the

week engaged in services of one sort or another. He was an uncompromising Baptist, and converts were soon made. A bath was fixed up in Oddfellows' Hall, and with a good deal of difficulty the sacred ordinance was administered. Some well known and notorious persons were converted, and Hamilton and his work became the talk of the city. When some adherents of the Dutch Reformed Church come to him for baptism there was a loud outcry, and both the pastor and converts were denounced from the pulpit of that Church. This was all in Hamilton's favour, and he gloried in it. Of course he had many critics, especially among the Dutch Church people, who warned their people against the teachings of this man, whom they called by a Dutch word *wederdooper*, meaning Ana-Baptist. This partly arose owing to the appearance of a sect among the Dutch people some years before, who practised believers baptism, and also some of the doings which marked the people so designated in the days of the Reformation at Munzer, on the continent of Europe. They were said to have discarded clothing, and to have indulged in certain unseemly displays, to the discredit of propriety and Christian decency. Hamilton was classed with these men, notwithstanding the fact that he was an alumnus of Spurgeon's College, and the name of Spurgeon was held by them in high esteem. Opposition notwithstanding, the Baptist cause prospered, and the people began to think of getting a building of their own. It was decided that the pastor should be set free to go to England to collect funds with that in view, and to that end a letter was written to London, asking for a man to be sent out to take charge while the attempt should be made by a

personal canvas to raise the necessary money. The man selected was the writer, who in September, 1878, left England for the Cape, arriving about the 15th of October, on a Sunday. He was met at the Docks by the minister and deacons, of whom only two are now living at the Cape—Mr. Niddrie, senior, and Mr. Noel Janisch, C.M.G., formerly Colonial Secretary, and that afternoon whirled off to Wynberg to a service, which was conducted in the house of a Mr. Cain, near to the Dutch Reformed Church of that village. Hamilton not being quite ready to start on his tour, a series of special services were arranged, and both he and the new-comer were preaching almost every evening from Cape Town to Wynberg. After three months the Pastor started for England, and was away seven months. From a financial point of view the mission was a failure, but at least a fund was created, and something had been done locally.

After two months' co-operation, during which special services were the order of the day, the writer elected to go to Port Elizabeth to take charge of the Church there, as Mr. Stokes was leaving for England.

It should be stated here, as it is probably known to no one living to-day, that Mr. John Brodie, who had made a fortune at the Kimberley Diamond Fields, and who was there spending some months at the Cape on holiday, offered to send the writer to Kimberley at his own expense—and it was a very costly journey in those days—and to support him in full for a period of three months, if he would go there with a view to the establishment of a Baptist Church in that wonderful centre. His decision, however, to go to Port Elizabeth, made this alluring proposal impossible. Many moons would

come and go before Kimberley would be opened for our work.

The Rev. Walter Mann, of the Pastors' College, was invited by the Church at Cape Town after Hamilton's return and the writer leaving, to come out as assistant pastor. He left England in the "S.S. American," of the Union Line. On the way out the steamer was wrecked, but fortunately they were picked up by another boat, which was also wrecked, and they eventually landed on the West Coast of Africa. The only person who lost his life was, no doubt, the most important passenger on the ship, viz., Mr. John Patterson, M.L.A. for Port Elizabeth. It was thought that he was struck by the propellor when he fell overboard. He was never seen again. His death was regarded as a public loss to South Africa, and the town of Port Elizabeth erected a monument to his memory. Mann eventually arrived at Cape Town and entered upon the work, but returned to England less than two years after, and settled at Keynsham, where he is still.

Hamilton had not been back long from England before a divergence arose between him and some of the congregation, and a certain number withdrew and started a rival cause. Mr. Spurgeon was appealed to, but was greatly distressed at what had happened, as he had great confidence in Hamilton, but in consultation with the writer, who was then in England (1881), the Rev. Geo. Williams was selected for the new cause. Williams was a man of exceptional ability—a nephew of the well-known Chas. Williams, of Accrington, but he was disappointed with what he found, and the effort proving abortive, he returned after a year or two to

England. Williams' preaching attracted many leading people to hear him in different parts of the city. For a time he was Governor of the Porter Reformatory—a government appointment, but he wanted to be in the ministry, so he left us as already stated.

Hamilton never really recovered his hold upon the people after this, and though he continued till the church building in Wale Street was secured, he left South Africa in 1885, and soon found a pastorate in England at Battersea, where he was successful for many years both in Church-work and on the London School Board, of which he became a zealous member. Hamilton was succeeded in Cape Town by the Rev. Levi Nuttall in 1886. In the latter's first report to the Assembly after settling, he writes: "The two great difficulties which had to be overcome in connection with this Church were debt and dissension. The latter has almost disappeared, but the debt remains, having been only slightly reduced to £2,321. With the restored harmony have come increased numbers, over 50 members have been added to the Church." Mr. Nuttall's ministry exercised a healing influence on the torn spirit of the community, and his loving nature and earnest preaching won many to righteousness, and though his constitution was not at all robust, his work at Cape Town was greatly blessed.

Unhappily during his absence on one occasion he engaged a supply to fill the pulpit—a new arrival from America, whom he thought was a Baptist, but he had not disclosed his true views and aims. This man used his opportunity and influence to propagate his own views, which were those of the Seventh Day Adventist—a sect

till then not heard of in this country. The result was that several of the Church members, and some of them deacons, seceded and joined the new sect. It is difficult to justify conduct like this on the part of a professed Christian teacher. In ordinary life it would be called by a very strong term. However, it gave the Adventist cause such a start as the most sanguine of their leaders could hardly have hoped to secure. It wrought sad mischief then, however.

Through the generosity of Mr. John Brodie the debt on the property ceased to be burdensome. He became the bondholder, and did not worry much about interest, and as long as he lived faithfully supported the Church and its branches in the Peninsula. In 1893, owing to continued ill-health, to the great sorrow of the Church, Mr. Nuttall found it necessary to retire, and when able to resume work he became the Agent of the British and Foreign Bible Society, whose interests he served till he died in 1905. Whenever opportunity offered he was always ready to help the Churches, and in the year 1882 held office as President of the Union, and had a fair share in the aggressive work of the early days.

Mr. Nuttall was succeeded in the pastorate of Cape Town by the Rev. E. Baker, who had proved himself in his brief and successful ministry at Wynberg, having been the first pastor of that Church. Youthful and energetic, Mr. Baker entered into the work of the Church and city with much zeal, and success rewarded his labours. His preaching gifts developed with the years, and as time went on he drew about him a number of thoughtful, earnest young men. At the time of his appointment there was a great deal of comment on such

a young man being called to a city Church, but it was soon seen that the call was justified—the Church grew



**Rev E. Baker.**

and prospered. The Jarvis Street Mission Hall was erected, the building at Sea Point in which services are

held on Sundays was reared, larger additions were made to the membership, and the Church altogether was very much alive. During his later years at Cape Town he took his congregation with him to the Alhambra Theatre on Sunday evenings, by which a great many non-Church going people were reached and blest. An attempt was made to build a new church in another part of the city. A site was purchased, a School Hall with the necessary offices and a baptistry were constructed, and the congregation left the old building, which for a time was let for a high rental, and which it was hoped to sell for a large sum. Plans for a fine new church were prepared, when the slump in property values came on rapidly, the period being just after the Boer War, and eventually the whole scheme, with buildings, etc., had to be abandoned, and the Church returned to Wale Street as tenants, they having suffered great financial loss.

Though greatly disappointed, Mr. Baker pursued his work with great and renewed devotion till the year 1914—21 years—when he responded to the call of the Johannesburg Church to become its minister. Mr. Baker was twice President of the Union, and is a valuable asset in all affairs connected with our Church life. A great many very acceptable preachers were found among the Church members at Wale Street, most of whom are still rendering conspicuous service to the cause of Christ, such as W. Janisch (now of Johannesburg), Frank Williams, A. T. Babbs, J. Corben, Geo. Williams, W. Chappell, W. Edwards, J. Maekenzie, A. Labdon, W. Fagg, and others, men of great strength and spiritual effectiveness. Messrs. Dugald Rose and S. Phillips—great helpers—have both passed away.

Members of the Janisch family were among the founders of the Church, Messrs. Noel and Pennell. They were sons of His Excellency the Governor of St. Helena, himself an ardent Baptist and Church worker. On the death of the Governor all the family came to the Cape, and identified themselves with the Church in Wale Street. William became, and still is a preacher of rare ability, though employed in an important government position. Noel—named after Hon. Baptist Noel—rose in the public service till he became Under Colonial Secretary in the old Cape Government, and was made C.M.G. for public services rendered. Later, when Provincial Councils ruled the provinces of the Union of South Africa, he was appointed Secretary to the Administrator of the Cape, and at least on one occasion acted as locum tenens for him. He is now living in retirement at Newlands.

After Baker's removal to Johannesburg, the Church was for some months without a pastor, but the work held together well amid many difficulties, when the name of Rev. A. B. Jack, who had been assistant at Charlotte Chapel, Edinburgh, was influentially recommended. Mr. Jack was invited, and accepted the call, but on account of the War his coming was delayed somewhat. However, during 1915 he, with his wife and little child, arrived, and was well received. He had the advantage of being a young man, with plenty of energy, a genial presence, and of evangelic fervour. His task was not an easy one to follow so virile and able a man as his predecessor. He however showed considerable capacity, especially in business affairs. The Church had no home of its own. The Wale Street building

really belonged to an insurance company, which had taken it over some time before. It was not satisfactory. Efforts were made to purchase a property, and led largely by the enthusiasm and generosity of Mr. C. W. Johnston, one of the deacons, a site was purchased just off Long Street, for £3,900, with a store on it, which was let for a good rental. In a short time this large sum was raised and the site paid for. It was never used, however, for Church purposes, as later on an opportunity came to repurchase the Wale Street building for £5,000, and so the Church retained its old home as its own property. This was a distinct achievement. Mr. Jack's ministry was successful, especially among the young. He was as zealous a Baptist as the man whom he succeeded, and many were brought to the Lord, and then to the Baptistery during his ministry, which lasted five years, when, in the Centenary year, he accepted the call to the Mother Church at Grahamstown. Here he is proving himself a successful minister of Jesus Christ, and takes special interest in the Churches of Kariega and Port Alfred, which owe much to his fostering care.

Mention should be made here of the arrival of two young men at the Cape in the year 1880—Messrs. Denyer and G. Jones, who, without an invitation, felt they could do evangelistic work in the Colony, and obtained a little financial aid from Dr. H. Guinness, from whose Institute they had come. Denyer was to be the preacher, and Jones, who played a cornet more or less moderately, was to lead the singing. They conducted successful services at Paarl, Wellington, and Worcester, and were well received. As the writer intended, before finally settling in the country, to return

to England, and as these Brethren were Baptists, they were invited to Port Elizabeth. Denyer consented to act as locum tenens at the Queen Street Church, and Jones was appointed to the cause at Walmer, recently established. He was to combine the duties of pastor with those of village schoolmaster, and as the Government had promised £60 per annum towards the school, it was a great help towards maintaining the pastor, and the Mother Church in Port Elizabeth made itself responsible for the rest of the stipend. This worked very well, and continued till the return of the writer in March, 1881. Mr. Denyer, who had proved a very successful preacher and pastor, was called to the Church at Kariëga, where he was held in high regard, and ministered for two years, and on the resignation of Rev. W. E. Kelly, he accepted the Cradock pastorate. Here he did his short life's work well from 1883 to May, 1891, when he was suddenly called to his rest while making a call on a friend in the town. He was a great lover of his work and of the town, in whose interests he served as Secretary and Treasurer of the Public Library, and largely by his energy the new building was erected for housing the books. He paid off a Church debt of £800, and established a fund for the building of a new edifice for worship of some £200. He rendered great service to the Rocklands Seminary, of which he was also Secretary, and the town elected him a member of the Municipal Board, and in 1889 was made Chairman. In the year of his death he was President of the Union, an honour well won, and so fell literally in harness, serving the whole Church. His presidential address, published in the handbook of that year, is a production

worthy both of the man and the occasion. He was an earnest, sincere man, and won many for Christ. His death was a crushing blow to the little Church, the Union, and the Cradock community, all of which he had served with rare devotion.

## CHAPTER VI.

### FURTHER DEVELOPMENTS AND ADVANCES.

In the year 1882 the Rev. F. Wynn came out, also from Guinness' Institute, in the hope of finding work in connection with one of our Churches. At the Assembly held in July of that year Mr. Wynn was formally welcomed as one of our ministers. It was in the previous March that the Executive decided that Mr. Wynn should go to King Williamstown, with the idea of forming an English Baptist Church in the old Kaffrarian capital. Some of the few resident Baptists did not favour the movement, thinking the time inopportune. However, Mr. Wynn was appointed, and got to work with much zeal and earnestness, and a Church was formed and converts were baptised. In the first year 32 members were reported, with 40 scholars in the Sunday School. A place of worship was soon secured in Taylor Street, which had formerly been a wool store, but it was easily convertible and the premises extensive, and in time a good home for the Church was provided. Here it has continued ever since, and a most desirable Church property it now is.

Mr. Wynn, whose work was of permanent value, resigned in 1886 and returned to England. He was succeeded by the writer, who remained till 1895. Following him was the Rev. J. E. Ennals, B.A., B.D., who on account of indifferent health responded to the call to service in South Africa. After him the Rev.

Thomas Perry, who had held successful pastorates in England, was selected for the vacancy in 1898. He remained till 1907. His ministry was very successful in King Williamstown. The Church premises were very much improved—a pipe organ was installed and the Church membership greatly strengthened. He was mainly instrumental in building a large Home for Orphan Children, of which he was the Hon. Director, and which had been founded by one of his predecessors in the pastorate. This institution is still thriving, and the Hon. Director is the Rev. B. Vernon Bird, the cultured minister of the Taylor Street Church. In the Centenary year, owing mainly to his efforts, a larger addition to the Orphanage, at a cost of £5,000, was made.

Mr. Perry was succeeded by the Rev. H. G. Wood, of Regent's Park College, who gave much promise of a successful ministry. After a short period, however, he suffered a sad bereavement in the sudden death of his young wife. This was a great shock to him, and he shortly after returned to England. Mr. Wood was followed in the pastorate by the Rev. E. B. Sayers, who fell a victim to enteric fever soon after accepting the call, and died in 1910. The Rev. B. Vernon Bird was selected by the Colonial Society in England in the year following, and was heartily welcomed to the colony and the Church. Mr. Bird for several years was the efficient and capable Secretary of the Missionary Society.

It was in the early part of 1882 that the writer, as Union Secretary, received a letter from Mr. Henry Beard, a leading merchant of Cape Town, to the effect that a young Baptist minister named Doke had arrived

there, and though in poor health had been preaching with much acceptance in the Congregational Church at Claremont. The Cape was, however, too damp for him in the winter, and Mr. Beard advised that if we had work for Doke to do, that we should get him round to the Eastern Province. He was at once invited to Port Elizabeth, where the writer was residing, and in July of that year, at the Union meetings held in that town, he was appointed to Graaff-Reinet, in the district of which several Baptists were known to reside. No salary was guaranteed, and the journey thereto was a long and slow one in those days. However, the writer and Mr. Doke, as soon as convenient, started on their journey through the dry Karoo to the "Gem," as Graaff-Reinet was called. It was a long day by the time the destination was reached. Mr. Ebenezer Biggs, a well-to-do farmer, was known by us, and we called on him and were given accommodation. Doke, who was very frail at that time—he was so all his life, really—more or less collapsed on arrival, but soon recovered. Our first business was to find a place for services. There was the disused Liberaal Kerk—a secession from the D.R. Church of persons holding liberal or Unitarian views. We heard that a Mr. Nesor was the trustee, whom we soon approached, and without much difficulty arranged for the hire of the building, which was quite suitable for our purposes. Then we had to make known our presence and our purpose in this pretty dorp that lay among the mountains. There was no daily newspaper, but there was a printing establishment. We at once got handbills printed, stating who we were and wherefore we had come. We mixed paste in a borrowed

bucket, obtained a brush, and went round the town putting up our own handbills on the trees and places that seemed suitable. We agreed that Doke should preach in the morning and I in the evening. There was a fair attendance, and some interest shown by those who came, and we felt convinced that something could be done. Mr. Biggs very kindly entertained Mr. Doke at his home, so that the item of board and lodging—a very considerable one—did not figure in the expense. The writer returned to his home in Port Elizabeth, and Doke remained to carry on. There are people living to-day who remember the rapid influence he began to exercise in the town—how that the little church became crowded with hearers, and that he was allowed the use of the great Dutch Reformed Church by the Rev. Chas. Murray for his Sunday evening service. (There was no Dutch service on Sunday evenings.) People of all classes attended his ministry, and the outlook for the establishment of a Church was very cheering. Not a penny had been contributed by the Union towards the effort—the most that was done, if it was done, was to pay the railway fare there. Great disappointment was experienced, however, after a few months, when Mr. Doke received a summons to return to England. His father was very ill, and early in 1883 he went away. I remember being in despair as to the future of Graaff-Reinet, there was no one to confer with, and if the cause was to be maintained something must be done at once. At that time there was a youth, who had been in Spurgeon's Orphanage, employed as a dispenser in a chemist shop in the Market Square. He had done no preaching, but had taken part in some meetings in the

slums of London. John Maynard was his name. I went to him and told him I wanted him to leave his situation and go to Graaff-Reinet, to hold on there till Mr. Doke returned. He was amazed at the suggestion, and said it was quite impossible. I gave him till next day to think it out. He agreed to go. There was no promise of any kind. He went, this inexperienced youth, who had never preached, to take the place of the man whose fame had spread through the district as a preacher. It seemed a mad thing to do, but the case was desperate, and something had to be done.

What they thought of Maynard when he arrived I do not know—he was insignificant in appearance, and not likely to impress anyone. Yet what is to be said of *him*? He gave up his business prospects to accept a temporary post for which he had no fitness. No salary was offered him—but just the post to fill till the return of the minister. Without questioning he went, and this is his story in brief, and it should be told. When Doke returned, as he did during that year, Maynard felt a call to Mission work. He went to England, was admitted to Spurgeon's College, was in course of time accepted by the B.M.S. for the Congo, where he had not long been when he died from fever, his fiancé being on her way to be married to him at the time of his decease. I just set down these bald facts about Maynard. I do not profess to understand them. The story is told by the late Rev. V. J. Charlesworth, of the Stockwell Orphanage, on one of the Orphanage leaflets, as they are called, under the title of "Little Jack."

This is a little divergence from the Graaff-Reinet story. Unhappily Doke's return was not to be per-

manent. In the year 1884 he went back to England, still looking very frail, and took charge of his late father's Church at Chudleigh, Devon. This was a big disappointment. There was a young man, however, who had joined us from the Wesleyans, and who was at that moment assisting the writer, the Rev. E. T. Dunstan, who was asked to take up Graaff-Reinet. He had a good deal of ability as a preacher, and was very genial in manner. During his brief stay the Church which Doke had commenced to build was completed at a cost of £1,500. Not being used to our method of Church government led soon to difficulties, and he shortly retired and went to England, and became assistant to Dr. Clifford at Praed Street. This was another setback, and really threatened the life of the young cause. This was in 1886. In our trouble we cabled to Doke to come from England and help us. He did so, but was unable to remain, as he was pledged to the Church at Chudleigh. We hoped much from his return, and, we think, could he only have stayed with us, things would never have resulted as they did. Before returning Doke married the daughter of Mr. Ebenezer Biggs, the writer officiating with the local Wesleyan minister. The Rev. R. H. Brotherton served the Church for a period of three months, and after him the Rev. Harper Riley, who had been a Congregational minister, was appointed. He did not remain long, neither were his efforts very successful, which, under the circumstances, could hardly be wondered at.

We applied to our faithful friend, the Rev. C. H. Spurgeon, who had helped us so generously, and he selected the Rev. A. J. Edwards, a man with excellent

credentials, and sent him out. This was in 1887. Mr. Edwards, not finding sufficient income to support him from the Church, the latter having suffered so many reverses, started a school, which later on his wife—a London B.A.—greatly helped to make success. Till 1893 he remained there, the school work, no doubt, hampering his efforts as minister, and on his retiral advised the disposal of the Church property to the Congregationalists. This advice, which has been regretted ever since, was unfortunately followed, and the Church building, which had been reared amid such difficulties, and which had such a wonderful little bit of history, passed out of our hands. It is difficult to trust oneself to write about this episode, of which no one to-day is proud.

The origin of the Church at East London is interesting in that it began with correspondence by Mr. F. W. Lance, son of Rev. J. W. Lance, formerly of Newport (Mon.). Mr. Lance—afterwards Senator Lance—was an attorney practising at East London, and during 1882 letters passed between him and the writer anent the desirability and necessity for opening a Church in that rising port. It was a grief that there was no man available at that time, and Mr. Lance was urgent. Beside Mr. Lance, Mr. David Rees, a prominent member of the Port Elizabeth Church, was now residing in East London, and the opportunity seems to have arrived—but the man! that was the question.

This is how it came to pass that the Rev. E. G. Evans became the first minister of East London in the year 1883. He had been invited to Port Elizabeth to assist in the work there at the South End and Walmer.

and would soon be leaving England with that in view. In the meantime Mr. Kelly had left Cradock, and there seemed no suitable opening for him, and the then Executive urged that, as he was a married man, he should receive the offer of the Port Elizabeth work, and Evans, the single man, might be provided for in some way when he arrived. So it came to pass Mr. Kelly went to Port Elizabeth, and Evans' arrival was awaited at Port Elizabeth. On the 8th of April, per "R.M.S. Mexican," Evans arrived. I have that note in my diary. On the 30th he left for East London. I note that between the time of his arrival at Port Elizabeth and departure for East London I had carried on correspondence with Mr. Lance—its nature I have forgotten—so that Mr. Evans went up to East London consigned more or less to Mr. Lance. He soon engaged an old Roman Catholic chapel, in which he held services, and began with encouraging indications. It should be remembered that Evans was never intended for East London. While he had the zeal and ability, and was very eager to succeed, he had not the gift of the pioneer—he had been pushed in there to allow of another, who had family responsibilities, to be provided for by a settled Church, and he never complained. Without a murmur he accepted the position, and did his best, and there are men to-day who remember those early years at East London with deep interest and great love to the man who had a work to do that needed a robust and strong man. Evans was neither, but he accepted things as he found them, and trusted God. In the Assembly of 1883 he was accepted as one of our ministers, and the name of

East London appeared for the first time in the list of Churches. Till 1888 he continued his ministry there, meeting in Homan's Hall, and in the meantime the lady who is now his wife came out to share with him the labour and struggle of a difficult field. In the year 1889 he accepted the call to Port Alfred, and later Kariega, where he continued for some years, both as minister and schoolmaster. There was no one for East London. There is a note in the minutes of Assembly of that year to this effect. Resolved:

“That the English Church at King Williamstown be requested to re-establish the work, and meanwhile to become custodians of the property remaining there.”

But the Assembly broke up, and no provision was made beyond what the above resolution embodies. It was an anxious time. People believed that East London would some day become an important place, and that the population would greatly increase, and we had practically abandoned the field. Could that be permitted? The writer, who was then minister at King Williamstown, determined to lay the matter before Mr. Spurgeon, who had already helped us in selecting men for South Africa, and continued to do so as long as he lived. God bless his memory! He therefore wrote Mr. Spurgeon, telling him that two ministers were badly wanted, one for South End, Port Elizabeth, and the other for East London—that if he would send out any two he might select and pay the passage of the one, we would pay the passage of the other. Mr. Spurgeon accepted the challenge, as per his letter, which follows. At once correspondence was opened with friends in the Churches for

the amount of passage money, and it was soon practically all forthcoming, and our part of the bargain was kept. The following is Mr. Spurgeon's letter:—

" Westwood,"  
Beulah Hill,  
Upper Norwood.  
September 10th, 1889.

Dear Mr. Batts,

I purpose sending you two good brethren by the "Dunbar Castle," October 15th.

Mr. Hay, brother of Mr. Hay, formerly of Camerons, now of Decca, a dear good young man.

The other is T. Adamson, a superior man.

Mr. Gracey thinks both of these are better men than we can usually get. All the tutors prize them. They will work hard, and love the souls of men.

I hope they will be a real strength to you. God bless you, and give you even more success! Accept my hearty love in Christ Jesus.

You will pay for one man, and I for the other, and may the Lord make both profitable!

Yours most heartily,

C. H. SPURGEON.

In due course the two brethren—David H. Hay and Thos. Adamson—arrived. They were met at Port Elizabeth by the writer, who had gone down from King Williamstown. Mr. Adamson was given charge of the South End, Port Elizabeth, and Mr. Hay accompanied the writer to King Williamstown

for East London. The friends at East London were not aware of what was going on till the man



**Rev. David H. Hay.**

arrived. They were met and informed of the steps taken, and after some hesitation agreed to accept

Mr. Hay as their minister, my good friend, Mr. T. Burnham King, having given his cheque for £50 to help them for the first year. So Mr. Hay settled there on the 15th of December, in the year 1889, and he is there till this day—his only pastorate. Three places of worship have been erected—the Buffalo Street Church, that at the West Bank, and the other at Cambridge, also a manse in Oxford Street, all free of debt now, and he is still as acceptable a preacher and as honoured and loved by them as in the palmiest days of his early ministry. Mr. Spurgeon certainly did not make a mistake.

The East London Church received but little help, if any, from Union Funds, and from the first has been practically self-supporting. In a few lines it is impossible to express the value and importance of the East London work under Brother Hay. Mr. Hay has had several assistants during his long and eventful ministry at East London, among them a Mr. Crabbe, from the Pastors' College, Rev. E. B. Sayers, and a Mr. A. A. Flett, who sought ordination with us, and is now a Presbyterian minister.

It was early in 1889 that the Rev. W. E. Kelly left Port Alfred, where he had been ministering, and made his way to Johannesburg. This great mining centre, as it was becoming, had often been under discussion, and we had come to no decision, as we had not a man available equal, as we deemed, to the importance of the field. All that was solved for us by Mr. Kelly simply going up at his own charge, and beginning to look up the Baptists, among whom he sought to minister. Mr. Harper Riley had really preceded him, and had

begun to preach, but an understanding was arrived at by which Mr. Kelly was to be regarded as the pioneer minister for the Gold Fields. It was no easy matter getting to Johannesburg in those days, as the railway did not reach that far, and the expense was very great. I have never heard how Kelly managed, but the fact is that he got there and, genial Irishman as he was, he soon made friends. It was he who built the Plein Street church, got a site for Troyville and Germiston, introduced J. W. Jordan to the ministry, and opened up Krugersdorp. The Rev. R. H. Brotherton also went North, and started the work in Pretoria. H. T. Cousins too felt the lure of the Fields, went to the Transvaal from South End, Port Elizabeth, and took charge of the work at Pretoria, and formed the Church there, Mr. Brotherton returning to the old colony again. Kelly was regarded, anyhow, as the principal man on the Rand, and was able to get stands or sites for churches, laying, as he did, the foundation of our Transvaal work. Mr. Adam Pearson, who had been identified with the Union in the old colony, also found his way to Johannesburg, and was among Mr. Kelly's lieutenants. Pearson came out from Harley House, but never had ministerial status among us. The Rev. E. R. Davis also arrived at the Rand; he was from Manchester College, and settled in the Boksburg district in 1891, and is there still. He has a number of stations on the East Rand, and has had charge of a large native work, most of which is now under our Missionary Society.

During Mr. Kelly's ministry he founded a home for old men and "out-of-works" at Fordsburg, which is still known as Kelly's Homes, though, perhaps, not run

quite on the same lines. Kelly's big human heart went out to the "failures," of whom there were so many on the Rand, and as long as he had a sixpence he would share it. It was the constant coming up against the needy and forsaken that led him to take the steps he did, and in which the people of Johannesburg gave him hearty support. The institution was founded, and it sought to find and give employment to those who came for relief. There was a good deal of land, which, I think, was donated by the then Government, and those who were able worked on the land. Kelly was supreme there, and Johannesburg people gave him a free hand, not caring how it was done as long as it was done. Finally Kelly found it necessary to resign his pastorate at Plein Street, in order to give himself entirely to this humanitarian work. This was in 1898. The Rev. Owen Owens, of Pontypool College, had been invited from Porth, in Wales, to come out to Johannesburg in connection with Kelly's work, and in 1897 he arrived. On Mr. Kelly's retiral Owens was chosen pastor of the Plein Street Church. It was on the grounds of health that Mr. Owens decided on coming to South Africa. He remained in pastoral charge till 1907, when a bad breakdown in health led to his return to England, and his case was deemed hopeless. After a few years in his native Wales he recovered sufficiently to return to South Africa—it is hard to stay away from her when one has once loved her—and though not in a regular pastorate now, he is active in the service of the Church, and is doing some pioneer work at this moment along the East Rand.

The most important branch of Kelly's work was that at Troyville. The Rev. Carey Nuttall, son of the Rev. L. Nuttall, who had been educated at Manchester College, and who gave promise of much usefulness, hoped to settle at Troyville, and preached there in July, 1897, but on account of illness had to abandon the sphere. He had ministered very successfully to a Church at Morecambe Bay after leaving college, but was driven out of England by the ravages of the winter climate. It was hoped that in the country of his adoption he would recover strength. He never did, however, and though he preached as long as he was able in the Peninsula and other places, he passed away in 1900, to the great grief of his parents and the Churches in South Africa, which had hoped much from him. About this time the Rev. G. W. Cross decided to visit England, and to him was committed the important duty of selecting a man for the Troyville Church. A special resolution was passed at Assembly, commending him to the Union officials and brethren in the Old Country, and in especial to Dr. Harris Booth, who was then Secretary of the Baptist Union of Great Britain. Mr. Cross was our South African Secretary. His choice fell upon Thos. Chapman, a student of the Midland College, who had also taken a course in Medicine, as well as the A.T.S. degree. Mr. Chapman was highly commended by his college and the Church from which he came: he agreed to the terms proposed, and came out to Troyville. At the same time Mr. Cross was empowered to select another young minister for Queens-town, and Mr. Sidney W. Ennals was chosen. He had been refused by the Missionary Society on grounds of

health, but was heartily welcomed by us in South Africa. He never abandoned his missionary aims, and in about a year the Society accepted him, and he was sent to China, where he was one of the victims of the Boxer rising. Though only a short time with us he won affection and esteem, and it was with great sorrow that we parted from him. We little thought of him then as one of those for whom chariot and horses were awaiting to bear him up the nearest way to the celestial city.

In 1898, therefore, the Rev. Thos. Chapman settled down at Troyville, and began a successful ministry. A small iron church had been erected on an excellent site, which soon had to be enlarged, and for nearly ten years he ministered to an ever-growing congregation, till the call came to Bloemfontein in 1907, where he remained for some eighteen months. He did not feel settled in Bloemfontein, and on the resignation of his brother, A. H. Chapman, B.Sc., he accepted the call to Maritzburg in the latter part of 1908, and till now has carried on a very successful work, and the Church in the old Natal capital is one of the largest in its membership in the Union. He was Union President in 1911.

On Mr. Chapman's resignation of Troyville, the Rev. Thos. Perry, who had been nine years at King Williamstown, accepted the call to succeed him. The district was growing, a large middle-class population had settled in the neighbourhood of the church. The old iron building was out of date, and out of keeping, too, with the residences adjacent. Mr. Perry conceived the idea of building a new House of Worship. There were some who opposed—there generally are, but he was a man of ideas and wide outlook, and seemed to us to

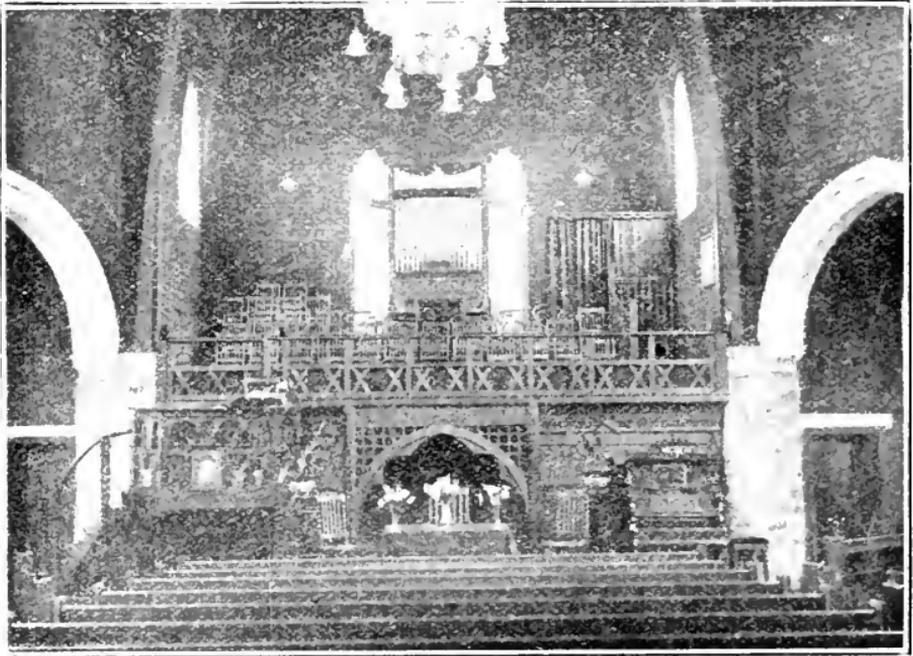
be eminently fitted for work in such a neighbourhood, as well as to carry to completion a building scheme.



**Rev. Thos. Perry.**

A young architect—a Mr. Monsborough, belonging to the Church, to whom Mr. Perry had imparted his ideas

and some of his enthusiasm—draws plans of the splendid building which now stands prominent among other structures on the hill there in the centre of Troyville. It is, without exception, the finest ecclesiastical structure we have. In the Executive Report of the Union Assembly for 1911, it is stated there: “The Rev. T.



**Interior, Troyville Church.**

Perry reports a splendid advance in the erection of a very fine and commodious church building, at a cost of over £3,000—more than two-thirds of which were provided on the day of opening.”

The work involved in this enterprise fell almost entirely on the shoulders of Mr. Perry, who spared nothing in order to secure the bulk of the capital before

the completion of the building. In this he was successful. In a short while he also installed and paid for a pipe organ, and later a memorial window to the late Carey Nuttall, the first pastor, and brother to his excellent wife. It was not long before all this tremendous outlay of energy told upon him. He had a passion for work, was a real lover of men, ardent in the service of the Lord Jesus, possessed of gifts and graces above the average of men, and was held in great esteem and affection by all his brethren in the ministry. He was stricken down suddenly one day in the midst of his work, and it was feared he would not recover. He could not be made to realise that something serious had happened, claimed that he could still do his work, and it was with difficulty his friends persuaded him to go down to the coast for rest and change; but it was not long before he was forced to the bitter conclusion that he could not return permanently to his loved work at Troyville. This was in 1913. After a prolonged rest in Natal and the Cape, he recovered sufficiently to take another pastorate, and accepted the call to the Church at Claremont, Cape, which he would only consider as temporary, fully hoping and expecting to take up larger work soon. Later in 1916 he was called to the Mother Church at Grahamstown, but though he strove manfully against, he gave way at the last, and had to abandon his life-work and go into exile. He is at present residing at Port Elizabeth in a lovely little cottage close by the sea, of which he is very fond, and is cared for with much devotion by his loving wife, while he waits for the message, which may soon come, to call him to the larger service.

In 1914 the Rev. J. E. Ennals, B.A., B.D., who had for many years served the Churches in England, but suffering a bad breakdown while at Salisbury (Wilts.), had come back to South Africa, in the hope that the dry air of the Karoo would help to his recovery. His devoted and able wife took an appointment in the local Government school—she had been trained in South Africa as a teacher, and was readily granted an appointment. It was welcome news to us that Ennals had so far recovered as to be able to consider the call to Troyville, which in 1914 he accepted, and for nearly six years he maintained the work in all departments of Church life, and was held in much esteem by all, and only retired just before the Assembly of 1920, when he relinquished also his presidential office of the Union, which he had filled so eminently in 1919-20. It is all fresh in our memory, but it will be long before we forget the way he represented us in the public functions at Grahamstown when our Centenary was celebrated. Not only by us, but by nearly the whole Christian community of the city were his efforts made the subject of remark and congratulation.

This has been a deviation from the story of the Central Church at Plein Street to that of one of its branches. To resume and complete the Plein Street record. In 1907 the Rev. J. J. Doke, who was at the Mother Church in Grahamstown, having succeeded the Rev. G. W. Cross on his acceptance of the Pretoria Church in 1903, was invited to Johannesburg at the call of some members who had broken from the Plein Street Church, but who later on returned under his pastorate to an united community, and all went well and pros-

perously till his decease in 1913, at Umtali, Rhodesia, when returning from a tour of missionary inspection to what is now our station at Kafulafuta, Northern Rhodesia, which work was taken up by our Society through his visit. Doke's dream had always been to get at Central Africa from the south, and so link up with the Congo Mission on the west.

A call was sent to Rev. Ernest Baker, who for twenty-one years had been the successful pastor of the Cape Town Church, to succeed the late lamented Doke. The roots had struck very deeply in the life of the metropolis, and it was no easy thing either for pastor or people, for no man was more loved and honoured for his work's sake than Ernest Baker. The call was, however, accepted, and Baker was soon heart and soul in the work of the Golden City. Soon the congregations crowded the church, and they moved out for Sunday evenings to the Orpheum Theatre, where many hundreds attended to hear the virile message of the preacher. In one theatre or another he has continued his Sunday evening services till just before last Assembly the old Plein Street Church was sold, a new site secured, and plans are being prepared for a large building, in which they hope to centre all their Church life and activities. Mr. Baker's influence in Johannesburg is very great. During the war he has been in the very front of all the great movements and gatherings in the interests of the men and the cause, and his name has become a household word in the great city for the glory of God and service and religion.

The cause at Roodepoort, Germiston, Krugersdorp (now closed) are offshoots of the Plein Street Church.

Mr. Baker, in addition to a very active ministerial life, has written a number of little books, which have sold well. His "Plain Talks" "The Revivals of the Bible," "Second Advent Subjects," have had large circulation, and his last book, on "The Life of the Missionary, Fred. Arnot," has had great praise from reviewers and readers, and proves his ability as an author and editor, as well as his preaching gifts as witnessed by his successful ministry. At the same time he is one of the most genial of men, and of great loyalty to his brethren.

## CHAPTER VII.

### QUITE A NEW DEPARTURE.

In the Assembly minutes of 1889 there appears the following resolution:—"That the Union deems it desirable to open Kimberley as a new field of labour for the ensuing year, and requests the Executive to make the necessary preparation." The Assembly had a way of doing things like this, but made little or no pecuniary provision—it just passed the resolution, and expected it to be carried out. However, in July of that year the President—Rev. G. W. Cross—and the writer made their first visit to the Diamond Fields, carrying neither purse nor scrip. For the long railway journey on this occasion—they had several similar ones together—they took an ample supply of provisions: a goose from the manse at Grahamstown had been slain and prepared by Mrs. Cross, and other things from the manse at King Williamstown by Mrs. Batts, so that supplies were ample. The journey was greatly enjoyed, and there was something like excitement as the big debris heaps came in view, showing we were close to the big diamond mining centre, unlike anything else in the world. Arriving in due course, we put up at the Central Hotel, having no one to entertain us. At once we went about to find the resident Baptists, of whom there were quite a number, especially of quondam Grahamstown citizens. The Woodley Street Hall, belonging the Wesleyans, was kindly lent us for morning service, and the theatre



Revs. C. W. Cross and H. J. Batts.  
At Kimberley.

in Jones Street was engaged for the evening. I remember well our interview with Searelle, the lessee of the theatre. With some trepidation we approached this man of importance, and asked for the use of the theatre for the Sunday evening. "What do you want it for," he said. "For a religious service," was our reply. "You are not atheists, are you?" "No, indeed we are not," was the answer; "we are representatives of the Baptist Union, and as there are many of our people in Kimberley, we hope to form them into a Church." "Very well," Searelle said, "the charge is £5." "We'll take it," was our reply. We got out into the street, and one said to the other, "Well, old man, we've done it; where's the money to come from?" We knew it was necessary to launch out still further now, so posters and handbills were got out and circulated, involving another £5, and we had been provided with no money save our railway fare. I think we had that. We had therefore to face a £10 expenditure, plus our charges at the hotel. We waited eagerly for Sunday evening, having left in the meantime no stone unturned in order to find out and interest our people both there and in Beaconsfield, adjoining. Our morning service was very small. That did not surprise us, but in the evening the theatre was crowded—galleries, pit and all, full with an apparently eager congregation. It was, I suppose, something new in Kimberley, and theatre-goers attended with others. Beside our own people there were members of some well-known old colony families present. We both preached, Cross had an innings, and I followed. We sang Sankey hymns, and the service went with a swing. We told the congregation what we were there

for, and asked for those interested to remain behind at the close of the service. Well over a hundred remained, who pledged themselves to support a minister should we send one up, and do their utmost to establish a Church on the Fields.

At the service we asked for a collection, and they gave us £15, which covered all our outlay, and rejoiced our hearts. We also collected some £30 or £40 besides from a few friends on whom we called, and it was from this sum that Mr. Hughes' expenses to Kimberley as the pastor were met. Thus the starting of the cause in this important centre cost our Union funds nothing whatever. We returned soon after the Sunday, and as we had power to act, we sent a call to the Rev. Jas. Hughes, of Port Elizabeth, to go to Kimberley to organise and extend the work. Mr. Hughes responded, and went as soon as circumstances would allow. The Good Templers' Hall in Du Toit's Span Road was hired at £12 per month, and a good congregation gathered. So successful was the enterprise that no charge whatever was made upon the Union funds, either in starting the work or in carrying it on. It was self-supporting from the first. Mr. Hughes proved to be just the man for a sphere like the Diamond Fields. People rallied to him well and supported him generously. In a few years the church in Du Toit's Span Road was erected, and a very fine pipe organ installed. In the Assembly's Executive Report for 1893 is the following paragraph: "Kimberley.—Mr. Hughes and his friends have, with surprising energy, erected a large and handsome church in the very centre of the town. Increased congregations

and augmented funds amply justify their bold enterprise.”

In 1896 Hughes left Kimberley and returned to England, going thence to America, where he remained for several years. In 1904 we find him back in the Old Country as minister of Splott Road Church, in Cardiff, where he remained till 1913, when he passed away. The Rev. J. Gifford, who had been Hughes' successor at Port Elizabeth, became his successor here. He was not of the same type as Hughes, but fitted in well to the life and work of the town, and for fourteen years he maintained the pastorate successfully in Kimberley, when in 1911 he returned to England. We all regretted Gifford's decision, and would gladly have kept him in the country, but he had made up his mind to go. The Rev. W. H. Watson was called from Queenstown as Gifford's successor, where he had been doing an especially good work. He remained only till 1913, when he was succeeded by the Rev. Vincent J. Cooper, formerly of Goodshaw, Manchester. By direct correspondence with the Executive, Mr. Cooper was invited to South Africa, to which he was not altogether a stranger, having visited his brother some years before in Durban, when returning from a voyage around Africa. Unfortunately he did not remain long in Kimberley. Early in 1916 he resigned the pastorate, and is at the moment engaged in business, in the firm of which his brother, Mr. J. T. Cooper, is the senior partner. Vincent Cooper is a thinker and preacher of no mean order, and his absence from our South African pulpit is a distinct loss. He gives a good deal of his time on Sundays to preaching in the different Churches of his

town. The Rev. A. E. Brett, of Germiston, succeeded Mr. Cooper at Kimberley, and is doing an excellent work, and perhaps the position of the Kimberley Church has never been more satisfactory than at present. Mr. Brett is President of the Union for the year current. Something should be said here of Mr. Brett's connection with us and his rapid advance to the Presidential chair.

He was not originally engaged in our ministry, but for some years had been successfully serving the United Methodist Church. Having resigned his connection with that Church, he came to South Africa, and was temporarily engaged in business in the Transvaal. In the Executive Report for 1909 a paragraph reads thus: "The Rev. E. Brett, of Germiston, comes for the first time to the Assembly, and his name will be before us for acceptance on our ministerial roll,"—whereas in the statistical statement of the Union, Mr. Brett's name is opposite the Church at Germiston in the year 1906. Mr. Brett had got into touch with the Rev. Thos. Chapman while he was at Troyville, with whom our views of Baptism were discussed, with the result that Mr. Brett was baptised by him, and he began to preach at Germiston with much acceptance. Through his instrumentality the present church building was erected at Germiston, and before he left the whole debt on it was discharged, and the property made over to the Union. For some years, therefore, Mr. Brett worked on independently, till advances were made to him by our Executive, and he was heartily admitted to our Union and ministerial circle. Mr. Brett has proved himself as an earnest evangelical preacher, missionary

enthusiast, and able administrator, and has so won the regard of the brethren that in the year 1920-21 he was elected to the highest position the Union has to confer, as its President and Leader.



**Rev. J. E. Brett, President, 1920-1.**

The next undertaking by the Union through its officers was that of the cause at Bloemfontein, Orange

Free State. There was no English Baptist Church in the whole of the Free State, of which Bloemfontein was and is the capital—though in Vrede there was a Dutch Baptist Church ministered to by Pastor J. D. Odendaal, a farmer, who had come under the influence of that apostolic man, Rev. Hugo Gutsche, and was appointed by the Church over which Gutsche presided, pastor in charge at Vrede. In addition to preaching to Europeans, mainly Dutch, Odendaal carried on a good work among the natives on the farms. He died in August, 1900. To this day there is a Church, and an Odendaal in charge. They are a big family, the Odendaals, but the testimony is still maintained, and rarely if ever are they visited by any English minister of our Union. Vrede—which means Peace—is a good distance of the line of rail, though nearer now than formerly to one of the cross-country lines. At the Assembly of 1892 it was announced that a man had been selected by Principal Gracey, of the Pastors' College, for Bloemfontein, in the person of the Rev. Harold Doggett—but there is a little story preceding that which must be told.

As a matter of fact, the Rev. E. Baker had been intended for Bloemfontein, but he was detained at the Cape, and became the first minister and really founder of the Wynberg Church. It might be mentioned here that Brethren Baker and John Russell were the last students sent out in Mr. Spurgeon's lifetime.

I can find no reference to our appointment to go up to Bloemfontein in the Union minutes of 1891; it perhaps was taken for granted, but in order to reconnoitre Mr. Cross and the writer, acting for the Union, went up to the Free State capital. We had not been

into the Free State before, and the journey was long and expensive. However, it was undertaken, the writer leaving from King Williamstown and meeting Mr. Cross at Cookhouse Station, on the main line, he going direct from Grahamstown. It took between 50 and 60 hours in those days to complete the outward journey, so we supplied ourselves with bedding and food, as the stage of luxurious dining-cars and sleeping arrangements as now obtain had not arrived. Mr. E. E. Watkeys, an honoured ex-member of the Grahamstown Church, and a Mr. Northfield were the two Baptist brethren known to us at Bloemfontein. They are living still, and in that neighbourhood. We found others on arrival, and having a letter to his Honour the President, we called on him and explained our mission. He was very cordial, and invited us to a dinner party which he had arranged in our honour. To it were invited the local Dutch Reformed clergymen, and a Mr. Bertie Phillips, a traveller for a Cape Town firm, but an excellent monologue entertainer, who had then a South African reputation. Phillips was invited doubtless to afford us entertainment. It was his Honour's way of showing us kindness and attention. I forget who was there beside, but the evening passed very pleasantly, the President informing us that he knew the Baptists of Vrede very well, and they were very worthy people, and expressed a warm welcome to us as representing the English Baptist Church, and wished us good success. We took the Town Hall for the Sunday evening, and my colleague was the preacher. President Reitz and suite from the Presidency attended the service, and expressed himself pleased with the service. I forget the text from

which Mr. Cross preached, but the sermon made a profound impression, as invariably his sermons on special occasions did. We met the people after the services, and made arrangements for the beginning of our work in the capital. Later on, when Mr. Doggett arrived, we went again to Bloemfontein to introduce him to the people. A social function was arranged, presided over by the then State Attorney, Mr. R. Gregorowski, afterwards Chief Justice of the Transvaal. A local Wesleyan Minister, Rev. Mr. Scott, with whom most of our people had worshipped, joined in the welcome to the new minister, and prospects seemed quite good, and the outlook encouraging. Of course we visited the people in their homes as far as we knew them, to give the pastor as intimate an introduction as possible, after which we left him to carry on by himself, hundred of miles away from any other English pastor of his own faith and order. It is not to be wondered at that both the pastor and his wife felt very homesick and lonely. Bloemfontein then was very different from what it is to-day, the number of English residents was comparatively small. However, they settled down to their work with much zeal, meeting with a good deal of success. In the Executive Report of 1893-4 we read thus:—"Bloemfontein, O.F.S.—The newly formed Church has a membership of 46. Two valuable erven \* in a central part of the city have been purchased. Its first pastor, the Rev. H. Doggett, has had but poor health

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\* An erf, of which erven is plural, is a building lot, and is not always of the same dimension, e.g., the Pretoria erven in the old days were very large.

during his residence there, and therefore intends shortly to retire from the work and return to England.”

This was a great disappointment, as Mr. Doggett was peculiarly fitted for the work of such a city, being a cultured man and a good preacher, and the difficulty of getting another to fill the place was very great, and the work in so short a time was naturally not consolidated. However, the way opened sooner than we expected. The Rev. A. J. Edwards, who was largely engaged in scholastic work at Graaff-Reinet, decided to accept the charge of Bloemfontein, and during 1893 some of the money obtained from the sale of Church property in Graaff-Reinet, about £400, was given by the Union to enable a building to be erected in Bloemfontein. Considerable progress was made during Mr. Edwards' pastorate—the church building was erected and a manse purchased, but Mr. Edwards did not feel settled, and in 1897 resigned and went to England.

He was followed by the Rev. J. Edgar Ennals, B.A., B.D., who, though he had not been long in King Williamstown, was deemed specially fitted for the position of minister in the Free State capital. It was a time of great unsettlement in the Republic, which was followed by the Boer War in 1899. Mr. Ennals gained very great respect, and carried on a successful ministry. While there he married the accomplished and capable lady who is now his wife, and during the war decided to return to England. He was succeeded in 1902 by the Rev. Ralph Holme, A.T.S., who had been selected and sent out by the Colonial Society. Mr. Holme, on his arrival, served the Church at Cape Town for a time, Mr. Baker.

the pastor, having had a bad breakdown, and was resting in England.

Mr. Holme was greatly esteemed by the Cape Town friends, and in due course proceeded to his destination at Bloemfontein. Mr. Holme proved very acceptable to



**Rev. J. E. Ennals, B.A., B.D., President 1919-20.**

the Church in the capital, and remained till 1905, when he went to England for a visit and did not return. His removal from South Africa was a distinct loss to our Churches. The Assembly of 1905-6 passed the following

resolution in regard to him: "This Assembly of the Baptist Union of South Africa hears with deep regret of the resignation of the Rev. Ralph Holme, A.T.S., as pastor of the Bloemfontein Church, and that it is his intention not to return to South Africa. The Assembly hereby records its high appreciation of the services he has rendered to the denomination in this country, both as pastor of the Bloemfontein Church, and also by the valuable assistance he has readily given us in the work of this Union." The above resolution was ordered to be sent to Mr. Holme, with a covering letter, commending him to the Baptist Union of Great Britain and Ireland.

Mr. Holme was succeeded by the Rev. Thos. Chapman, of Troyville, who never felt settled there, and remained only till 1908, when he left to succeed his brother, the Rev. A. H. Chapman, B.Sc., at Maritzburg. During 1910 the Rev. W. T. Mathew, B.D., a student of Regent's Park University College, Lond., was got out through the Aid Society. He was not robust in health, and soon found the work of the pastorate too much for him. In 1911 he had a very serious breakdown in health, and had to sever his connection with the Church. In his short ministry he drew many to hear his message, and had he been able to continue, it is felt a great work would have been accomplished. His theological learning was profound, his preaching out of the common rut, and his charm of manner made him highly regarded by all who knew him. He has been spared to us, but is engaged in teaching in Johannesburg: he has ever to fight against a constitution that is weak.

In 1912 the Rev. Frank Harris, of the Pastors' College, was sent out for Bloemfontein; physically a great contrast to his predecessor. He entered upon the work with much zeal, and soon won the affection of the people. It was hoped that the Church would now be settled for some time, and its work go on unhindered by changes in the pastorate, but in July, 1916, Mr. Harris was nominated to a chaplaincy, and soon after went away to East Africa, where he did good service among the boys at the Front. The Church naturally suffered through the pastor's prolonged absence, and it was difficult to obtain suitable supplies. Among those whose help was especially valuable was the venerable Rev. J. B. Heard, formerly of Maritzburg, who, after several years' service in England, had come back to live among his children. The Church was grateful to him for his very acceptable ministry among them. Captain the Rev. F. Harris returned at the close of the campaign in East Africa, but soon after resigned on receipt of a call to the Church at Bulwer Road, Durban. In response to an urgent call from the Church, supported by the Executive, the Rev. G. W. Cross, of Lambert Road, Durban, accepted the Bloemfontein pastorate. This was in 1918. It was long before he could be satisfied as to what he should do. He had wrought long and well in the country, and needed, and should have taken rest. He went, however, and threw himself with his accustomed and wonderful energy into the work, which taxed his courage and tested his faith, but he went on, unfaltering till he fell in the battle, as great a hero as any who fell on the battlefields of France. Place should be found here for a memorial to this leader of ours, loved

and honoured by all who knew him, who sacrificed himself to duty amid great discomfort, having no settled home for long together, owing to the scarcity of houses, during the whole of his stay there till he was taken up to God. I hesitate to quote from his last letter to me, written July 20th, 1920, just before I had to leave for England on account of a temporary breakdown. Referring to his work at Bloemfontein, he writes:—

“This is the hardest row I have had to hoe. Well, I didn't choose it, and maybe I have come to old age for just such a work, only one fears that all the consciousness of power—whatever power one has had, to God be all the glory—the power may have really departed. If so, may I never stay anywhere merely as an occupier—never hinder where one is powerless to help, never cumber the ground. As one gets older there is a great longing for holiness—without which no man can see the Lord. (I could write this to no one thus but you.) It is borne in upon me lately that only by breaking the vessel can the nard flow, but it is hard, hard to say. Then be it so. Let him break. Remember me, old man.”

Within three months he was “where beyond these voices there is peace.” How near he was then to triumph none imagined. He was a man so capable of enjoyment. What joy must be his now. Remember him! Could I forget? He who had been so much to me; much more than he knew. Not only comrade, fellow traveller, fellow pioneer, but teacher and inspirer through many years; could I forget? I have a book of his with this inscription on the fly leaf, written by him: “More than my brothers are to me.”

I think "we loved with a love that was more than love," he and I, and he is gone. His letter quoted above I have carried about with me ever since I received it—long before I knew he was dead. I shall always carry it.

## CHAPTER VIII.

### OTHER DEVELOPMENTS.

Reference is made in the earlier pages of this volume to the founding of the Church at Alice upon the arrival of the Rev. Martyn Foot, B.A., LL.B., at Grahamstown. The Rev. R. H. Brotherton, on leaving Grahamstown, began work at Alice as an offshoot of the city Church. This was in 1874. There were some sturdy Baptists living in the Alice district, men of repute and substance, large farmers and cattle owners, notably George and Ben. Knott. Then there were members of the Temlett family, whose ancestor was one of the founders of the Grahamstown Church, the Wiltshires, Amos's, and others who rallied to the support of the work, men whose memories are revered by us to this day. Fifteen of them formed themselves into a Church on March 10th, 1874, and on the same day invited Mr. Brotherton to be their minister. In the following year their church building was erected. His ministry was much appreciated, and his services were sometimes sought at the great Missionary Institution of Lovedale, under the direction of the late venerable Dr. Stewart, where his lectures were greatly valued. Lovedale is really a part of Alice, though some say Alice was a part of Lovedale. There certainly was some rivalry between the two places. Beautiful for situation is this little dorp, right among the mountains, and in those days only connected with the outside world by post-cart

and ox-wagon. Here for eleven years Mr. Brotherton continued his faithful witness, and in 1885 he was elected for the second time President of the Union. This office he previously held in 1879. It was in 1885-6 that he retired from the Church at Alice, since when, though he has done much preaching in various places, he had no pastorate for many years till he went to Port Alfred, where he had charge of the little Church as long as he was able to continue to serve. He and his devoted wife are living there to this day in retirement at a very advanced age.

After Mr. Brotherton, the Rev. F. McL. Warren came out from England, and was appointed to the work at Alice in 1886. He was full of energy, and drew many people to hear him in that wide district. He remained for a few years, where he moved to the Transvaal, and started work in the Goldfields at Boksburg, and had some success. Later he retired from the ministry. He was succeeded by Rev. H. Whittington, who came to this country seeking an appointment. After a few years he retired, and the cause seemed in danger of extinction. It was not till 1893 that another minister took charge, in the person of Rev. C. Pummell, who came to us from the Pastors' College. With much promise he entered upon his work, and might have done well had he elected to remain. In that year he was invited to Pretoria to supply, by arrangement with the Executive of the Union, for one month. The people at Pretoria thought him suitable for their work, and asked him to remain, which he agreed to do, but left early in 1895 and returned to England. There was trouble again at Alice, and it was feared the cause must become

extinct—but for the fine type of people there it is feared this would have been. And now we come to one of the romances of our history.

In the early days of the writer's ministry at Port Elizabeth, a young man who was a catechist in the English Church, and pursuing his studies at Grahamstown, under direction of Rev. Canon Turpin, usually spent his holidays with a relation at Port Elizabeth, who happened to be an attendant at the Baptist Church. He had friends among the congregation, and notably Mr. J. R. Ivy. Mr. Ivy had decided on baptism, and the young catechist thought he would like to witness the ceremony. The occasion arrived, the young man sought a seat in the gallery that he might have a good view of the proceedings; the baptism took place, but it meant a change in the whole outlook and life of the young man, who became convinced that what he witnessed that night was according to the mind of God, and in harmony with the teaching of Jesus Christ and His apostles. What was he to do? The great ambition of his life was to be a clergyman of the English Church. His feet were well on the first rung of the ladder, it was only a matter of time and his dream would be realised. Save for his Port Elizabeth relation he had none other in South Africa, and was quite without any influence, and now he is face to face with a position which meant the shattering of his ideals and the frustration of his life's plans. He went back to Grahamstown. He met his friends, the Jardines, who were prominent members of the Baptist Church, he saw Rev. L. Nuttall, the pastor, he talked the matter over with his friend J. R. Ivy, and there was no help for it. Conscience, sense of duty

impelled him. I don't know that he thought of sacrifice, but sacrifice it meant; he must resign his position as catechist and student, and go out he knew not where. He sat down and penned his resignation to the Bishop; it was couched in respectful terms, but it was definite and final. What it cost him to do it, I do not know, but it meant the end of his career, which seemed once so promising and hopeful. He paid the price, and never grudged the cost. He brought his letter to the writer, who commended his action, and later on in the same baptistry where his friend made his great confession, and by the same minister, he was buried in the baptismal pool, and thus broke with his past in such a way as to make his worldly outlook very dull indeed. So that is why the Rev. F. W. King happens to be the present minister of the Alice Church.

After the baptism the question arose, what is to happen? The Bishop had rebuked the young man's temerity in presuming to question the teaching of the English Church on this its fundamental ordinance. He never quailed at it—but there was his daily bread, which till now the Church had provided, to be got somehow. His intimate friend, J. R. Ivy, said: Fred would make a very good curate, but he had no chance as a Baptist minister. This opinion was generally shared. The Baptist people of Grahamstown were very kind to him, but the problem was a means of livelihood. He was of very poor health at the time, and the strain of the past months had told upon him. However, we gave him the title of evangelist, and set him to work, first of all at the South End, Port Elizabeth. Within a month or two he broke down in health, and was ordered away

from the coast. We sent him to Middleburg, some 300 miles inland. The MacKinnons and others were very kind to him there. We had no Church in Middleburg, but services were held, and once it was hoped that a Church might be founded there. When King got better he went down to Cradock to supply for a time, and so was getting used to our services, and gaining preaching experience. In the Handbook of 1887 it is written thus: "Mr. F. King, evangelist at the Kariega, was welcomed by the President and introduced to the Assembly." This, of course, at the annual meeting of the Union, and was his first official recognition. Kariega is really the name of the river, and the little Church there is in the centre of a farming community, and is some fifteen miles from Grahamstown. There is no other place of worship in the vicinity. It is purely a Baptist parish, and dates back many years. Mr. Wm. Hay gives me the following items, taken from the Minute Book of the Ebenezer Church, the Church founded by his father, the Rev. Alex. Hay, of Grahamstown, and really an offshoot of the Mother Church in Bathurst Street. "At the first business meeting, August 1st, 1849, it was decided that the effort already begun by the brethren at the Kariega with a view to the promotion of a Sunday School and the regular holding of a service be approved and adopted by the Church."

August 29th, 1849. Another minute here records the desire of the Kariega brethren for the observance of the ordinance of the Lord's Supper, and it was agreed that the pastor should visit Kariega whenever possible with that in view. On the 23rd of September of that year the service of Communion was held, the pastor

being present, who reported on October 2nd to the deacons that a baptistry was being constructed. On January 3rd, 1850, it is stated that Messrs. Nelson, Orsmond, and Stanger were elected deacons in charge. In February of that same year it is also stated that the Pastor (Mr. Hay) and Mr. Nelson visited Fort Beaufort, and observed the ordinance of the Lord's Supper with eight brethren and sisters. This is probably the only time a purely Baptist service was ever held in Fort Beaufort.

I think the arrangement by which Mr. King was brought to Kariega was made by the then minister of Grahamstown, Rev. G. W. Cross, whose influence on the young evangelist was very great, and whose help in preaching and reading he will gladly acknowledge. This work seemed to be that for which King was especially fitted. He went about among the farmers, his parish covering an area of a good many square miles, and the Church an ideal little structure for such a district. He soon won their confidence. His preaching was simple but reverent, his conduct exemplary, and his devotion great. In course of time men were converted. On the question of Baptism he was strong—it has meant much to him, and he faithfully proclaimed it, till the whole district was brought into the Church life of the place. Scattered miles apart as they were, they collected on Sunday to hear the preacher's message, till there was not a house thereabout that was not included in his ministrations. He remained there till 1893, when he was called to the Alice Church. There was no further need, it was said, for his ministrations, as all the people were converted. King has so proved himself as a min-

ister of Jesus Christ, that I find the following resolution in the Handbook of 1889-90: "On the motion of Mr. T. B. King, seconded by the Rev. H. J. Batts, it was resolved that Mr. F. W. King be requested to apply for ministerial membership with the Union."

Matters were very unsatisfactory at Alice when in 1893 Mr. King, now a fully accredited minister, assumed the pastorate. The story, however, of the work of that large district right up to the Centenary year is one that cannot be told in a few words. Mr. King got to work energetically, visiting the far-scattered members of his congregation, and in the year 1894 succeeded in building what is known as the "Knott Memorial Church," a very neat and suitable structure, which was opened free of debt—the Rev. Chas. Spurgeon, who was then on a visit to South Africa, preached the first sermon. It is an entirely farming district, and some fourteen miles from Alice, the Mother Church. The next church to be built was that of Balfour, twenty-eight miles from Alice in another direction. This, too, was opened free of debt, and has had a minister in charge for many years, the Rev. A. E. Saxby first, who returned to England, and now the Rev. J. W. Jordan, formerly of Cradock and Krugersdorp (Johannesburg), who has been there since 1909. Yellowwoods Church was the next to be erected, also free of debt, in 1906. This is but seven miles from Alice. Formerly Yellowwoods was an hotel or accommodation house. Mr. King got permission to preach in the dining-room, and in course of time the owner became converted, gave up his liquor licence, and became an active member of the Church.

Then far away in the Winterberg, sixty miles distant from Alice, services were conducted on the property of Mrs. Moorcroft, who was a Miss Knott. Success attended them and a church was built, and opened free of debt in 1914. Mrs. Moorcroft and her daughter were generous contributors, as they continue to be to our Union and missionary funds. For godly women our Church has cause for great thankfulness. The latest building scheme was in the Alice village itself; the old church of 1875 was deemed out of date, and a new one was erected at a cost of over £3,000, known as Trinity Church. It has a handsome tower, a peal of six bells, the largest weighing 1,000 lbs., and the stained glass windows erected in memory of all the men in the district who fell in the great war.

There was a debt of £700 on this church when opened, which in this Centenary year—1920—stood at only £29. Other preaching places are Tymnie, ten miles away; Kafirland, twenty miles, and Bergeman's Hoek, 28 miles. Mr. King reckons the area of his parish at 4,000 square miles. In February, 1913, Mr. F. H. Stern, a candidate for our ministry, was called to Alice as minister's assistant, who the while continued his studies for the full ministry. He had passed the Cape Junior Examination, and had proved himself to have gifts above the ordinary, especially in the realm of poetry. His services were acceptable, and his work well done during the Alice apprenticeship. In July, 1916, Mr. Stern left and went to America, where he pursued his studies at the Moody Institute, and in course of time was ordained to the Baptist ministry, and became assistant to the Rev. Dr. Broughton, of Louisville.

In November, 1920, Mr. Stern was induced to return to South Africa, and having married a gifted young lady in Dr. Broughton's congregation, he accepted the call to the Church at Wynberg, Cape Province, where he is doing an excellent work.

In December, 1918, the Rev. W. H. Kinsey, who had been minister of the Union Church, Rosebank, Johannesburg, and was formerly of Regent's Park College, London, accepted the call as assistant minister, on the advice of the Executive. Mr. Kinsey had done good work in Johannesburg, especially in Sunday School and Boy Scout enterprises, and the change to a rural district was very great. He remained till April, 1921, when he left for Kimberley to succeed the Union President, the Rev. A. E. Brett, in charge of the important Church in the Diamond City.

Mr. King was called to the Presidency of the Union in 1907, an honour richly deserved and capably borne. He is still vigorous, though in earlier days so frail, and after twenty-eight years continues to exercise a wide influence in his large parish, over which he is indeed the worthy Bishop. One cannot but reflect on the remark that was made on his becoming a member of the Baptist Church, as an instance of the unreliability of human judgment.

We often wished and hoped for some representative of the Church in the Old Country to pay us an *official visit*, not only for the great advantage that it would be to our Churches, but to show that there was some connection between us and the home Churches, and that we had interests that were considered mutual and common to all alike. In 1897, when we heard that

Dr. Clifford was going to New Zealand, via Cape Town, we addressed him in the hope that he would be induced to remain among us for a time. The following is his sympathetic reply:—

Dear Brethren,

I deeply regret I am quite unable to visit you, but I wish to express my hearty thanks for the greetings so kindly sent me in your name. I rejoice unfeignedly in the work you are doing in and for South Africa. Nowhere is the task of establishing and extending the Kingdom of God more difficult, and nowhere is it richer in promises of ever-productive issues for the future of mankind.

I regret England knows so little of your work, and is *so feebly sympathetic*.<sup>\*</sup> May I assure you that I will do anything I can to quicken interest and develop sympathy. Trusting you may be richly blessed in the work you are doing for God and men in the evangelising and spiritualising of the whole of the life of South Africa.

I am, affectionately yours,

J. CLIFFORD.

In 1892 the venerable and Rev. J. W. Lance, formerly of Newport (Monmouthshire) visited South Africa to see his sons and other relatives, one of whom was Mr. F. W. Lance, then of East London, through whom largely the Church was started in that town. He was afterwards one of our South African Senators. The Rev. Mr. Lance visited our Assembly, which met that

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\* The italics are mine.

year in King Williamstown, and gave an address, which was much enjoyed, his venerable appearance greatly impressing all who saw and heard him. He never returned to England. During that year he died, I think in the Transvaal.

In the following year the Rev. J. C. Thompson, late of Brondesbury, came to South Africa on a health visit. He attended and was cordially welcomed at the meeting of Assembly, as was the Rev. J. Whitford, who was also in the Colony on the grounds of health. Mr. Thompson did not remain long, but Mr. Whitford died at Beaufort West.

The only visit to the Churches was that paid by the Rev. Chas. Spurgeon, junior, in the year 1894, but that was not arranged by the home Churches, but by invitation of the Union, through the writer, who was then in England. Mr. Spurgeon had a great reception on his arrival in Cape Town. Christians of all denominations joined in the welcome, and no name is more honoured, especially among the members of the Dutch Reformed Church, than the name of Spurgeon. Most of our Churches in the Cape Colony and Natal were visited by Mr. Spurgeon. He got as far as Bloemfontein, in the Free State, but there he unfortunately contracted fever, which led to his return to the Colony and the abandonment of his proposed visit to the Transvaal. His mission was greatly appreciated by all the Churches. His powerful preaching and earnest evangelism had a definite effect upon our Church life. His lectures, too, were much enjoyed, and altogether his South African tour was long, and is still affectionately remembered.

In 1888 the Rev. Henry Varley paid a visit to South Africa on an evangelistic mission, and though he did not come as a denominationalist, the Baptist people especially rallied to his meetings and lectures, and he showed special interest in Baptist Churches and ministers. Some of his addresses were tremendously effective, and as a force which makes for righteousness Henry Varley ranks high.

For health reasons South Africa was privileged with a visit and prolonged stay by the Rev. Archibald G. Brown. He came in 1912. An itinerary was arranged for him by our Union, so that he could visit our Churches as he felt able, and though he was not robust physically, there was little, if any, diminution in his wonderful preaching powers.

He was Union preacher for the 1912 Assembly, held in Johannesburg, and his presence among us then will long be remembered. He attended and took part in the business meetings of our Union, and showed great interest in our proceedings and enterprises. He remained in the country right on through the Great War, and during the time ministered as opportunity offered, the Church at Cape Town having for some time the benefit of his help, and for a while he was in actual charge of the Wynberg Church. Latterly, however, his powers diminished, and he showed great eagerness to return to the Old Country, where at the time of writing he continues in fairly good health. A word should be said of the splendid care by which he was looked after by his devoted wife, who was unremitting in her attention to her distinguished husband. It was the writer's pleasure to entertain them for a time at his

residence in Durban. It was during that visit that a service was arranged for him, among others, in the great Town Hall. The attendance was very great, and his old power seemed to possess him as he delivered his message to eager crowds, which had gathered to hear him.

We are thankful—greatly—for those who have come to visit us, and we still await an official representative of the great home Church to come, conveying its message of greeting to us in this great land of wide spaces and great opportunities.

Mention must be made before closing this chapter of a visit by two Baptist leaders in the interests of Sunday School work, the Rev. T. E. Ruth and Mr. Black. Though they came with no especial message to us, they were heartily welcomed wherever there was a Baptist Church in their itinerary. Our Handbook for 1909-10 has the following reference to their presence among us:—

“The Rev. T. E. Ruth, one of the best known of our younger ministers, and Mr. Black, both of Liverpool, visited South Africa in connection with Sunday School work. Though not delegated to us especially Mr. Ruth managed to see a good many of our brethren, and their spheres of work. We hope he may be able to render us service in England after his personal contact with us in this land.”

Mr. Ruth, on his return to England, gave his impressions of our men and their work in the columns of the “Baptist Times”—but did not venture to solve our problems, as so many fleeting visitors profess to do. He has made a great name for himself since those days,

but he was already a man of mark. Our Assembly of that year passed a vote of thanks to these brethren for their services to the country while here.

We had almost forgotten the venerable and Rev. Dr. F. B. Meyer, who visited South Africa in 1908-9 on a mission, not especially Baptistie, but he met us whenever and wherever he could, and helped us greatly. He was received with open arms all over the country, and was in "labours oft" and distant till he returned to England. Our Handbook of the year referred to states: "We rejoice in the spiritual stimulus he has been to all the Churches, and to many outside the Churches. Everywhere our people have shared in the blessing which has manifestly followed his searching addresses, and his practical talks on Christian life and work. But in an especial sense our denomination has been cheered by the presence of so distinguished a Christian leader. While of world-wide fame and of the most catholic sympathies, he has always declared himself to us, and the significance of his confession of faith has been the greater because of our comparative small numbers in South Africa." The writer was present at a service conducted by him in the great historic Dutch Church in Adderley Street, Cape Town, where crowds listened eagerly to the message he brought, and felt inspiration as he unfolded his theme, which was essentially "Christ and His Cross." He interested himself greatly in our Church problems, and there was one especially then in Durban, where his wise counsel and generous help made the way plain, and met what was a very serious difficulty.

We were discussing during his visit proposals for what we called an "United Church," which, while not interfering with the independence of the Churches, vested certain control in an elected Board, the object of which mainly was to guard the entrance to our ministry, as we had suffered greatly from men who claimed a status to which they had no right, and incalculable mischief had resulted. Dr. Meyer so much approved of our proposals that he promised to help us financially, and on his return to England he raised £1,000, which he sent to us, to be loaned for new enterprises, at a very low rate of interest. This fund has been of great benefit to us, and was a splendidly practical way of showing his interest in our work. This fund is in existence to-day, and is known as the "Meyer Loan Fund," and many Churches have reason to bless the founder for his very generous aid of continuous and permanent value.

How can we forget Dr. F. B. Meyer?

## CHAPTER IX.

### MISSIONS.

We have used the term romance in connection with some features of our South African work, and perhaps with some justice, but if the "epithet romantic" can be claimed by us at all, surely it is in connection with what is now the operations of our Missionary Society. As it is expected that this record will be perused by persons outside of South Africa, and unacquainted with its vastness and its many problems, it will be well to refer to certain matters that should be explained for a proper estimate of this work to be arrived at. The first thing to remember is that we are a very small body numerically, and were much smaller when the mission question was taken seriously in hand. The whole of our membership then, and now even, is smaller than that of many an English county, that hundreds and hundreds of miles separate us, so that to attend an Executive or an Assembly meeting some men have to travel 1,000 to 1,200 miles each way in order to do so, added to which there are no large Churches, and very few members who can be classed as wealthy, or even well-to-do. This is not being written for praise, or boasting, but rather that a better perspective may be gained of the area of our operations, and of the resources that can be drawn upon for their carrying out. While we were struggling unaided to occupy the European centres with preachers for our scattered members, it will easily be understood

that there was no possibility of entering upon native work with any hope of success. The term *unaided* must always be qualified, for though no funds were sent from England in the early days to help us, the splendid and generous assistance of the beloved C. H. Spurgeon, who sent out many of our earlier men at his own expense, must never be forgotten.

The first bit of definite mission work by the South African Baptists was done by our German brethren in British Kaffraria, in the year 1869. The station was called Tshabo, and was situate about fifteen miles south of King Williamstown, in the direction of East London, and in that connection the name of Carl Pape must ever be remembered for fine devotion and consecrated service. They were Fingo people, and were the first natives to be taught the truth of confession of faith by baptism, and to our German brethren belongs that honour. During the year 1888 the German Churches, through their ministers, advised the taking over of the Mission by our Union, and this was agreed upon, the Revs. Hugo Gutsche, E. P. Riemer, and the writer were appointed a committee to endeavour to procure a native teacher, so that a Day School might be established at the station, where there was quite a substantial, though small, building used for worship. We were also to apply for a Government grant for school purposes. In course of time the committee very fortunately got in touch with John Adams, a native evangelist, who had been educated at Lovedale, and he was appointed to the station. A grant of £30 per annum was made by the Education Department, which, however, was withdrawn after the inspector's first visit, as the number of children

attending was so small, only four being present at the inspection. This being reported to the Assembly of 1890, a pious resolution was passed, urging the committee to go on with the work, and asking the Churches for support. Very little was done—the whole thing seemed so insignificant, but it was a beginning. The committee's report at the following Assembly showed progress: some baptisms had taken place, the natives were enquiring, and some were very eager to know and understand. Small as this work was, our Union Secretary, the Rev. G. W. Cross, having occasion to write to the B.M.S., Furnival Street, on the question of polygamy among natives, and the attitude of the Fingo missionaries thereanent, referred to the fact of a definite beginning of native work, and received the following reply:—

Dear Mr. Cross,

I earnestly trust that the Missionary work of the Baptist Union of South Africa in Kaffraria will be very successful. I rejoice to hear that already you can tell of fruit-bearing, and that several converts have offered themselves for baptism. May the Lord give you increasing prosperity and increasing happiness.

With much respect and esteem,

I am, dear Mr. Cross,

Yours faithfully,

ALFRED H. BAYNES, Sec.

19 Furnival St., Holborn,

London, E.C.: 1st April, 1891.

The Assembly of 1892 was important in many ways. At one of the meetings our evangelist John Adams spoke—the first time such a thing had happened or had been possible. The Report says: “He was looking very ill, as he told of his methods of work among his heathen brethren, of their wondering reception of the Gospel, but especially he spoke of the ravages of drink among them.” “Our people,” he cried, “are being ruined by drink—ruined by drink!” He never spoke at an Assembly again. In the following year it is recorded that he was seriously ill, and but faint hopes were entertained of his recovery. Soon after he was sent away to Kimberley, in the hope of the drier air proving helpful to his condition, but he died there quite soon. Our first native missionary and teacher, who had proved himself to be an earnest and faithful servant of the Lord Jesus.

But that 1892 Assembly was made important by the formation of a South African Baptist Missionary Society. It was the Centenary year of Baptist Missions which was being celebrated in England, and we 6,000 miles away determined on our celebration. We had discussed at various times our relationship to the tens of thousands of natives round about us. None of us were satisfied, and King Williamstown, where we were meeting that year, was right in the centre of a vast native population. Our Mr. T. B. King, about the only merchant belonging to us, was very keen on what he deemed our duty, and while others were zealous, too, he led the way very much. Let it be said here that South Africa was not looked upon as a field for native work by the Baptists. The B.M.S. had a sort of under-

standing with L.M.S. and Wesleyan Society that they would not enter in the South African field, deeming it occupied as above. This understanding could not and did not deter us from carrying out what we felt bound to do. It is quite certain other societies did not want us, for our teaching on one subject was so different from theirs. We could not help it; we were forced to teach what we believed, and on entering upon mission work in so wide a field, could not be considered as in any sense overlapping, as even now, after so many years, there are large areas quite unevangelised.

A motion standing in the names of Rev. D. H. Hay, E. P. Riemer, and L. Nuttall, that we form our own Missionary Society, was moved at the Assembly and enthusiastically and unanimously carried. The three brethren above named, with the Rev. Hugo Gutsche were appointed to draft a constitution, which later on was accepted by the Assembly.

It was agreed that the Provisional Committee should consist of six ministers and four laymen. Voting by ballot was then proceeded with, and the following were elected as the first Baptist Committee for South Africa:—

Revs. D. H. Hay, H. Gutsche, E. P. Riemer, L. Nuttall, G. W. Cross, H. J. Batts, and Messrs. J. R. Ivy, W. G. Cooper, J. Brodie, and W. J. Pople. Mr. T. B. King was appointed the first chairman, and the Rev. H. Gutsche convener.

At the first committee meeting, held at Bethany Chapel (Pastor H. Gutsche), the Rev. H. Gutsche was

appointed Secretary and the Rev. D. H. Hay Treasurer. I can find no record of it, but in imitation of the proceedings of the first B.M.S. Committee 100 years ago, the brethren present each gave £1, making either £14 or £15 in all, which was the capital sum with which the society was launched in the eventful year 1892. The income for the society this year (1920) was over £2,300, nearly all locally raised.

It was difficult to get properly to work, as we had no native linguists among our ministers, and there were no native Baptist students preparing for the ministry. It was thought first to get an itinerating missionary from one of our Colleges, who should go about the country to awaken an interest in our new undertaking. At the committee meeting held May 2nd, 1893, the Rev. H. Gutsche reported receipt of a letter from Mr. Chas. Pittman, of Harley College, offering his services to our new society, but we had no money to send for him. Later a letter dated June 2nd, London, was received, containing a testimonial from the Rev. Archibald Brown, Mr. Pittman's pastor, whereupon Mr. Pittman was written to and advised to come out if he could get friends to pay his passage, and if possible to contribute to his support, and we would pay him a salary of £100 to £150 per annum. This was done, Dr. Guinness taking the matter up with friends at the East London Tabernacle and Drummond Road Sunday School, and on the 15th of November in that same year Mr. Pittman landed at East London as the first European missionary for the Baptists of South Africa. Prior to Mr. Pittman's arrival, the Union had succeeded in getting out the Rev. J. Maginnes, who, it was hoped,

would be the agent of the Union and Missionary Society jointly, but this did not eventuate. Mr. Maginnes was detained for European work. Mr. Pittman was set to work forthwith, with instructions to preach at Tshabo once a Sunday, and to study the Kafir language so as to be able to pass an examination at the end of 1894. Through the generous help of our Chairman, Mr. T. B. King, a purchase of the valuable property known as Berkeley Street Chapel, King Williamstown, was effected. It had formerly been the European Wesleyan Church, but as it was at an extreme end of the town, and unsuitable for Europeans, they had built a new church in the centre of the town. This splendid building, which had not been used for some time, was bought for the small sum of £350, and, after being duly transferred, became the property of our Missionary Society; the foundations of the building alone must have cost what we paid for the whole structure. This was a great gain, and gave us an opportunity of getting in touch with natives in town and neighbourhood, though objection was raised by the missionary at Brownlee Station to our establishing a Native Mission at King Williamstown. Mr. Pittman settled to his work very zealously, visiting the Tshabo, and preaching there and in the town church as well, giving also what time he could spare to the native language. He was a genial nice fellow, and loved his work, and the committee were well pleased with him.

A remarkable thing happened in this very early stage of our missionary effort, of which a report is made in the minutes of the committee of June 8th, 1894, and reads thus:—

## THREE NEW MISSIONARIES.

Miss Ada Bellin and Miss Lydia Box, of Melbourne, Australia, and Mr. James W. Joyce, Launceston, Tasmania, having been lead to come to Africa



Rev. J. W. Joyce.

for missionary work, offered themselves to our society. The ladies were recommended by the Rev. Samuel Chapman, of Melbourne, and Mr. Joyce bore testimonials from his Church at Launceston. This was the committee's resolution, and surely God guided their decision:—

“That we heartily recognise the faith and consecration of these candidates for missionary work, and that we *accept their offer for service* in connection with our society, and that we request Miss Bellin and Miss Box to undertake work at Tshabo for six months, in order that they may be able to ascertain the cost of living, etc., and to allow the society time to discover new sources of income.” A necessary resolve, indeed!

The ladies were to reside at the Tshabo, a sub-committee being appointed to see in how far the mission premises there could be made habitable, and Mr. Joyce was to associate himself with the work of Mr. Pittman, and Mr. Henry Hall offered to entertain him at his own residence for the time being.

It was understood that some support would come for the missionaries from their own Churches and friends, which the committee desired should be paid through its own officials. Here were now four European missionaries, and nothing of the nature of a guarantee for their support. Was it faith, or was it God's own leading? Certainly it was not a business proposition. It was said by some of our brethren that in the early days we did daring things. It does not stop here, however.

In December of the same year a Mr. Chas. Pearce arrives from Australia, and offers himself for our

Mission. He brought with him a promise of two years' support from Australian friends. He had letters also from the Rev. Matthew Hart, a Presbyterian minister of Footscray, also from the Missionary Training Home at Bellair, South Australia, where both he and Mr. Joyce had been trained. He, too, was accepted and advised to join Mr. Joyce, who was now with Mr. Arnold, a Baptist farmer in Tembuland, with whom he was rapidly acquiring the Kafir language. So these two young men came to us—great missionaries to-day, who names are writ large upon the native life of South Africa from British Kaffraria to Pondoland, Northern Transvaal, and Natal. They have become so proficient in the native tongue that their hold is very great upon the people. Mr. Pearce has given himself so much to the natives that it is sometimes difficult for him to give an address in his own language. If ever men were sent to us from God, they were Joyce and Pearce. I repeat—great missionaries.

It was reported at the meeting that accepted Pearce that Joyce had made such progress in Kafir speaking that a mission-field should be found for him, Mr. Henkel suggesting Bomvanaland, but the committee decided to write Major Howard Sprigg, then Resident Magistrate of Pondoland, for his advice. In February of 1895 Mr. Pittman tendered his resignation as our missionary, as he had accepted an appointment in connection with Mr. Kelly's work in Johannesburg. The committee regretted his resignation, and doubted his suitability for the Johannesburg work. Whatever Mr. Pittman thought afterwards we do not know, but

he did not remain long in his new field, and returned to England in 1896. Before leaving the Mission he generously gave his horse, saddle, and bridle to the lady missionaries.

Major Sprigg, having replied favourably in regard to Pondoland, it was decided to send Mr. Joyce there, and on the 30th of September, with the entire approval of the Missionary Committee, he was duly ordained to the work of the ministry in the German Baptist Church, King Williamstown, the writer presiding, the charge being given by the Rev. D. H. Hay, the questions being solemnly put by the Rev. H. Gutsche, after which the newly appointed Pondo missionary gave an account of his call to missions, and of his hope in God. What we owe to the Brothers Arnold, of Tembuland, for their generous help to our brethren while learning the language, and then to Major Sprigg, R.M., for opening his house at Bizana, Pondoland, to receive our missionary, and so relieving us very much of the cost of his support, it is difficult to say, but we believe the account has been kept, and there is little doubt of the reward. Applications came from various persons and sources for engagement in our new Mission, but we had to be careful, as our resources were so limited.

Remittances came forward from Tasmania toward Mr. Joyce's support. That Church has maintained its interest till the present day, and subscriptions continue to come from it. Also from Melbourne for the support of the ladies, for which we were grateful. Meantime there had been many baptisms; the work was definitely on foot. Mr. Chas. Pearce was put in charge of the

work of Tshabo and King Williamstown, which Mr. Pittman had vacated, and this is his centre to this day. Mr. Arnold had so high an opinion of Mr. Pearce's qualities as a missionary, that he urged his return to Vaalbank, his residence, and promised to donate a piece of ground and convert a building on it into a native chapel if the committee were agreeable. The committee agreed that, should it be possible, Mr. Pearce would consider Vaalbank as an outstation, but he must remain for the time at King Williamstown as his centre of operations.

In December, 1895, Mr. Pearce was formally appointed missionary on trial, his ordination to be considered by the Examining Committee of the Union. It was deemed desirable later that Mr. Pearce should make Buffalo Thorns his centre for a time. It was not till June, 1897, that Mr. Pearce was ordained to full ministerial status, which took place in the English Baptist Church, King Williamstown. Miss Blair came out in April, 1896 from Launceston, Tasmania, and was appointed to assist at the Tshabo, she being engaged to be married to our missionary, Mr. Joyce. Miss Thorpe, who had been a nurse in connection with the S.A.G.M., joined our staff, on the recommendation of the Rev. E. Baker and the Church at Cape Town, a gentleman member of that Church being responsible for her salary for one year. Miss Thorpe was deemed a missionary of the Cape Town Church, working under our committee. Miss Field and Miss Salter, both from Launceston, were welcomed as new missionaries for Pondoland. The latter, however, only remained on our staff for a short while, the support promised her not being forthcoming.

She took an appointment as governess in the house of Mr. Arnold.

In 1896 another lady in the person of Miss Cockburn made application from Dr. Warren's Missionary Training Home, in Melbourne, for work under our society. Her application was supported by the Rev. A. Steele, Baptist minister. Miss Cockburn was accepted for Pondoland, but settled really at Buffalo Thorns. She is still an earnest worker on our Mission staff.

In 1898 Mr. Eve, who had been serving the Church at Queenstown, and who previously had been in Y.M.C.A. work, and Mrs. Woodward, a daughter of the Rev. A. G. Brown (who afterwards became Mrs. Eve), were accepted for missionary work, to be supported by the Cape Town Church, which now had an auxiliary society of its own, the site of the new station to be the Rodana basin, in Tembuland, to which Miss Thorpe was to be transferred from Mjozi, Pondoland. Thus our staff was growing, and applications increasing, to so many of which we had to send a non-possumus reply. Promises of support were not always forthcoming, and we soon discovered we should have to rely upon our own resources. Joyee was now fully occupied in Pondoland, Mjozi being his head station. Years passed before any conversions took place.

Pearce was making his influence felt all through Kaffraria, and proving himself to be a missionary indeed. Great responsibility was now resting upon our society, but the work was full of encouragement. After a time the Rev. J. E. Eve retired from the mission-field and accepted the call of the Grahamstown Church to succeed the Rev. J. J. Doke. This was in 1907. Eve, who had

been a successful missionary, became equally successful in European work, and his ministry at the Mother Church was fraught with much blessing, and many were added to the fellowship. He continued pastor of Grahamstown till 1917, when he resigned and took up Y.M.C.A. work again, being appointed to Cape Town. Here he served the Churches in the Peninsula, especially the Claremont Church, which was without a pastor. This Church would gladly have called him had he felt at liberty to respond, which at that time he did not. In 1919 the Bible Society sought his aid, and appointed him its representative at Queenstown, but 1920 finds him successor to the Rev. B. V. Bird in the pastorate of the King Williamstown Church. He was called to the Presidential chair in 1913.

Mr. A. Law, a probationer, worked with us for some years, and then proceeded to England to further his studies. The Rev. P. W. Lowe came out in 1902 from Harley College, and was appointed to Mpotula, Mr. Eve's old station. Here the Rev. Hugo Pienke, son of a South African colonist, after a course of study at the Pastors' College, is now settled. Miss Bellin married and retired from the Mission, and is now Mrs. German, and connected with one of our Churches. Miss Box, after long service, returned to Australia, Miss Field doing likewise, and they are regarded as on extended furlough. Mr. Joyce, after many years in Pondoland, during which great progress was made and buildings erected, though years elapsed before there was a single convert, was removed in 1916 to the Transvaal to take charge of the Mission there. For generous help extended our missionary in Pondoland by Major

Howard Spigg, R.M., of Bizana, the committee are for ever grateful.

Baptist sentiment had grown greatly since the early days of our Mission work. There were many self-formed Baptist Native Churches about the Transvaal. Natives had been to America, and found the Baptists dominant among the coloured people there, and there became, on their return, quite a Baptist propaganda, but it needed guiding. The natives were very excitable and inclined to excesses. Many of these people came under the direction of the Rev. E. R. Davis, who had been our minister at Boksburg for many years. A portion of these were transferred to our Mission, and put under Mr. Joyce, who in his travels went as far as Pilgrim's Rest and Lydenburg, getting in touch with the people, meeting leaders and local preachers, and organising congregations. Native ministers and evangelists work under his direction, and though when our society began its work it was difficult to find a baptised native—much less a native evangelist—now there are thousands in our own congregations, as well as among other Churches, which practice our form of baptism.

The Rev. W. C. Wilcox, M.A., who had formerly been with the Natal Missionary Society (Cong.), and was now in charge of an Independent work in Estcourt, Natal—though having some slight relation to a Baptist Church in America, was appointed to Pondoland as our missionary. He did not remain long, however, and at the Assembly of 1920 in Grahamstown, Mr. H. Brailsford, who had formerly been a missionary in the Sudan, was ordained to the work in Pondoland, and he and

Mrs. Brailsford are now engaged in that important field. It is only a few years since Pondoland became annexed to the Cape Colony; before that all the vices of heathenism had full sway, smelling out, witchcraft, and the like rioted, unhindered by any law throughout the wide-land, all of which were put an end to under Colonial rule. Mr. Wilcox's work at Estcourt was ably looked after and superintended by the Rev. Thos. Chapman, of Maritzburg, but now is under the jurisdiction of Missionary Joyce.

Our stations now extended throughout Kaffraria in some eight centres, through the Transkei with about seven stations, beside Pondoland and the Transvaal, covering an enormous area. We had also linked up a Native Association, with headquarters at Middledrift, near Alice, under the direction of Rev. J. E. East, an American native—a very important and useful work, which has a branch as far away as Harding, in Natal, under the Rev. E. B. P. Koti, one of our earliest and most dependable native ministers. Hundreds of natives are associated in this work.

In the year 1913 we were face to face with a new missionary problem. Some of our leaders had often discussed the question of the evangelisation of Africa from the south. It was the dream of more than one that we might link up with the Congo missionaries from Central South Africa, and the man whose dream took definite shape was the now lamented Joseph J. Doke. His correspondence, which now follows, will explain the position, but it is the writer's privilege to add something to which Doke does not refer. It should be said here that Doke wanted to be a missionary himself, but

for health reasons was refused in England. His only brother, a man of rare gifts, went out to the Congo for the B.M.S. only to die. Doke never lost his missionary zeal, and in order to get into the interior to spy out the land sought to provide himself with funds, as we had none to supply him. He wrote a book, a novel, entitled "The Secret City," a remarkable production, of a type which none of us who knew him well ever dreamed he would elect to write. It was Rider Haggard over again. He had never read Haggard's books, so it was in no sense an imitation. This was accepted for publication by Hodder and Stoughton, of London, and the proceeds received were devoted by Doke to defraying his expenses to Ndola. Having sought information as to his plans, the following letters explain.

#### FIRST LETTER.

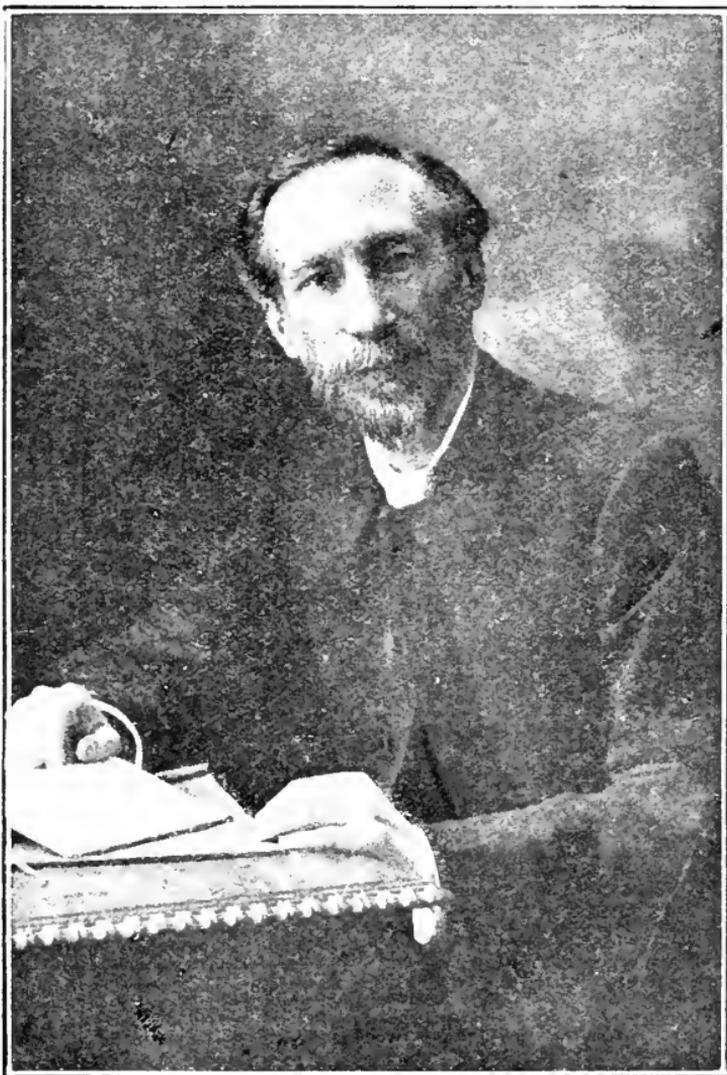
Johannesburg,  
April 29th, 1913.

Dear Batts,

You desire something in the way of a statement to lay before our Missionary Committee regarding the Kafulafuta Mission in North Rhodesia—perhaps an account of how I came to know of it will be the best preface.

For a long time, as you know, I have been convinced that the time was near when, as a Baptist denomination, we must attempt to push on into the interior. I have two sons who are preparing for mission work—one will probably be ready next year—but they are both convinced that, as Central Africa is most needy, Central

Africa calls them. Yet we have no mission there to which they can be attached. Other colonial boys are thinking in the same direction, and they feel that the



Rev. J. J. Doke.

unevangelised interior is a call to advance. One I know, who is quietly putting aside money to push on, and will do so, whether we take any forward step or not. I have also felt that a sphere in the interior for which we as Baptists become responsible, is not only likely to provide an outlet for our young men, such as the Sudan Mission is now offering, but would probably fire our Churches with a new aggressive missionary spirit.

When I told Mr. F. Arnot my convictions a few months ago, he said that in his travels he had come across a solitary mission station at Kafulafuta, in the Ndola district, just this side of the Congo border, manned by two Baptists. He said it was a most needy district (20,000 square miles without another mission), and strongly advised me to get into touch with these missionaries. This I have done. Mr. Phillips, the missionary to whom I wrote, sent my letter home to his Board, and urged me to come up and see the district. I have also heard from the Secretary, the Rev. A. Walker, from home, and find that the mission is an offshoot of the Nyassaland Industrial Mission (Richard Cory, of Cardiff, President; Rev. Arch. G. Brown, Vice-President; Mr. B. I. Greenwood, Treasurer, and chiefly Baptists on the committee), that although a great deal of blessing has attended the work, a crisis in finance has come, which has made it necessary for them to withdraw from the only other mission station which they had started in the Ndola district, and that new arrangements were pending, which they were now holding in abeyance until my reply should come.

If we Baptists could take over that district in the very heart of Africa, untrammelled by the proximity of

other missions, it would form a strategic centre from which we might gradually work out, until we join hands with our brethren on the Congo.

Whether it is as suitable as it seems, and whether the proposed arrangements with another society will fail, I cannot tell, but if all is well I hope to go up with my son Clement, and see the land, starting on 30th June. Ndola Station, almost the farthest station on the Cape to Cairo line, is 34 miles only from Kafulafuta.

I shall be very glad if you will sanction our investigations, as this will probably be the means of obtaining concession on the line.

If it is practicable for me to interview Mr. Woodhouse on the way—provided it does not involve me in more expense—I should be glad to serve the Union.

Yours fraternally,

JOSEPH J. DOKE.

This letter shows the committee's view of the matter.

The South African Baptist Missionary Society.

RHODESIA.

May 23rd, 1913.

Dear Mr. Batts,

Very many thanks for your letters relating to the proposed work in the Umtali and Ndola districts. I read all the documents to my committee on 19th inst., and they were deeply interested.

They accepted the suggestion of your Executive that the Rev. J. J. Doke should go to Penkridge,

Umtali, and see Rev. R. Wodehouse, on his way to Kafulafuta, Ndola. It will mean somewhat heavy cost, as he will have to leave the main line at Bulawayo, and go from there to Umtali, via Salisbury, and back. His visit to Umtali relates not entirely to Mission work, I presume, but also to Mr. Wodehouse's suggestion that we should consider European work there, too. You are shepherds of the "white" sheep and we of the "black." On the motion of Mr. F. Sheppard, it was unanimously agreed that I should write and ask the Baptist Union to bear part of the expense of the journey of Mr. Doke from Bulawayo to Umtali and back. I have no doubt that you will gladly accede to this request, and so advise your Treasurer.

I have written to the Rev. J. J. Doke of my committee's decision. Shall I write to Mr. Wodehouse, or will you? May I keep the documents you sent to me while the matter is under consideration?

I have heard from the Rev. J. J. Doke, and am delighted to hear that he has two sons preparing for missionary work. With kind regards.

Very faithfully yours,

B. VERNON BIRD, Hon. Sec.

## SECOND LETTER.

Johannesburg,

May 29th, 1913.

Dear Batts,

An important letter has reached me this morning from Walker, the Nyassa Industrial Mission Secretary. I enclose a typed copy, which you will read, I am sure,

with deep interest. What a tremendous call it seems to a northern advance! It stirs my blood, and almost for the first time I have wished to be young again. But, thank God, there are the boys!

Willie has been ordained, and tells me this morning that the principal has chosen him to give the Oration at commencement. But, he adds, that he is longing to get to work now in Northern Rhodesia.

Clement has shot already quite a number of lions—in his dreams. My cheque came from Hodder and Stoughton this morning, which will enable us to go. If all goes well we start on the 2nd July.

The Missionary Committee wish me also to investigate at Umtali. This I shall do if I can. God bless you and yours. F. B. Smith is doing finely. Raymond Robins is ill.

Yours fraternally, with old time affection,

JOSEPH J. DOKE.

### THIRD LETTER.

Kafulafuta Mission Station,  
Ndola,

July 14th, 1913.

Dear Batts,

Just a word or two from this wild country. I have asked Perry to show you the letter I have written to him, which will save more explanations. I have written so much about our first sensations that I am tired of the subject, and willingly turn to something fresh. As a fact, almost every hour yields something of fresh interest in this strange country. The games of the

Lamba boys, the attempts to make oneself understood, the discovery of beautiful palms on the banks of the Kafulafuta, the movements of the ants, and "their ways that are dark," the Puku down on the plain, the plain itself with the long grass—everything in turn yields some fresh vision of interest, and time flies very rapidly.

Yesterday's Baptismal Service was unique in its attractiveness. A Lamba man confessed Christ in the river. While on one side the cane break in flower, and the wonderfully tinted trees, with one tall graceful palm, formed the boundary of our view, and on the other the boys of the Mission and the villagers, with five headmen, to the number of about 65 or 70, looked on wondering.

I greatly rejoice in all that is being done here. It is a work full of promise, and a great call to our Baptist Churches. If we care we can make the whole of this vast neglected district our own, and help to evangelise the very heart of Africa!

16/7/13. Last night we received our first letters from home since we left, giving terrible accounts of the strike riots in Johannesburg—really, we feel much safer up here among the lions and savages. However, that is all over now. By this mail Shakespeare writes to ask me to begin a serial in the "Baptist Times," and Freeman at the New Year. (This, of course, is not for the public ear.) I am afraid it will be impossible. For one thing, I do not care much for serials; for another, I shall not have time. However, I am going to let it rest until we emerge from our eighteen days' journey through the long grass of Central Africa, "without a break." We start, if all is well, to-morrow, with

twenty-five carriers. We expect to travel 260 miles, and come out on the 4th August at Broken Hill. Then, if I am all right, I hope to go on to Umtali.

I wonder how the "S.A.B." is doing. I have not seen the July number, but it was in print before I left.

Goodbye, old chap, wish you were here. The experiences is a liberal education in missionary affairs. Clement, as you may suppose, is greatly enjoying it. Very kind remembrances to Mrs. Batts, and any young folk you may have at hand.

Yours affectionately,

JOSEPH J. DOKE.

Any letters will reach me, addressed Post Office, Broken Hill, N. Rhodesia.

Doke's book brought him fame which he never sought. He wanted money, and worked hard for it, but that he might explore the mission-field, and on that the money was spent. The reference to Umtali needs some explanation, also that to Mr. Wodehouse in the Missionary Secretary's letter. Our request that he should go to Umtali, was that he should interview Mr. Wodehouse, the missionary there, who had corresponded with us with a view to our taking over his mission. His son Clement returned with him as far as Broken Hill, where Doke left him, Clement proceeding home, and he away to Umtali, to fulfil our request as above. It was there that he fell ill with typhoid, and died August 15, 1913. In pursuit of his great life ambition he gave up his life. Wodehouse was kind to him and gave him all the attention he could, but he was a stranger, and among strangers he died. Here I need

not say how great our grief was at such a loss. His obituary by the Rev. G. W. Cross, which appears in Handbook, 1913-14, expresses our heart feelings.

The sequel is that the mission at Kafulafuta became part of our society's undertakings and responsibilities. Doke's brother-in-law, Mr. John Biggs, was and is one of our most generous subscribers, not only to this part of the Mission, but to all our Union operations. His brother James has given largely, too. Indeed, the gifts of the members of the Biggs family have been most generous and constant. Mr. Phillips, of the northern mission, became a member of our staff. Clement Doke, after graduating B.A. at the University of the Cape of Good Hope, went to join Mr. Phillips, and proved himself most able, so that before he left the mission he, with Phillips, had succeeded in translating the whole of the New Testament into the Lamba language. Miss Olive Doke, the only sister, later became, and is now a most capable member of our staff, and her visits to the Union of South Africa have resulted in much interest being awakened in the mission among the Churches. Later still, Miss Frieda Stern, of Cape Town, and Mr. A. J. Cross, recently from England, have joined in the work in that far-away field. Mr. Clement Doke, now M.A., had to leave the mission on account of his wife's health, and is at present engaged in philological work at the Johannesburg University.

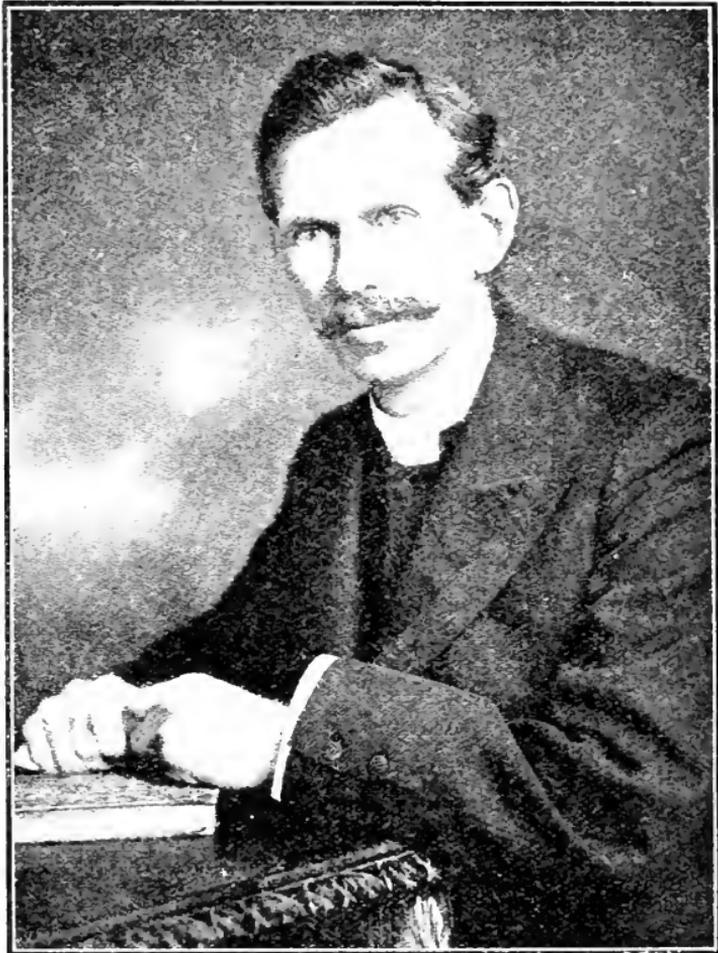
It is hardly possible to put on paper the achievements of our Missionary Society through its devoted agents, nor can the blessings be tabulated which have come to us from Him whose truth we have sought to

teach to the native tribes of South Africa. The strain of the maintenance of this work is now being severely felt, but if our Churches realised their splendid heritage and the honour God has put upon them in this connection, abundant funds would be forthcoming. Here it should be said that financial help has been received from the Aid Society in London, whose first Secretary was Mr. R. Howard Henson. It is now known as the Colonial Aid Society, as it is not limited to South Africa as at its inception. We are very grateful for Mr. Henson's valuable work, and he is held in high esteem by us all. His retirement on the grounds of ill-health from the office of Secretary was greatly regretted. The Rev. H. Lenton Staines is now the efficient Secretary of the society, which he has served for some eleven years. He was formerly in charge of the Observatory Church, Cape Town, and for a few years Secretary of our Baptist Union, and is therefore well acquainted with our position and needs. A portion of the funds received always go to Mission work, but of late years the amount is not large, but still welcome. The claims of the great Baptist Missionary Society overshadow all else so much, that we can hardly expect more consideration than we receive. It is a definite link, however, with the home Church and its work, and we value that very much.

The Rev. T. Chapman gives me information concerning the formation of the Colonial Aid Society, which took place during the Boer War, when the writer was, for a time, cut off from his brethren and their doings, being resident in Pretoria. He says:—

The society had its origin in an earlier Missionary Society, known as the "Gold Fields Missionary Society,"

founded in 1898 by the Troyville Church, of which then Mr. Chapman was the minister. The aim was to establish missionary work along the Rand, to preach



Rev. Thos. Chapman, A.T.S.

in native compounds, and to reach out into the country districts. The officers of the Troyville Church were the

Board of Management, other leading Baptists in the country formed a Board of Reference, with a Council in England, consisting of Dr. Grattan Guinness, Harley House, London, E.; Rev. Sydney J. Jones, E. London Tabernacle; Rev. James Baillie, Cardiff; Rev. Louis Parkinson, B.A., Nottingham; and Richard Cory, Esq., as an interested helper and liberal contributor. The Rev. F. Rivett was the missionary, a young man of sterling qualities. With the outbreak of the Boer War the missionary work was arrested. At that time the attention of the Board was directed to the larger need of the country, including support for the European Churches, some of which had suffered on account of the war. Then the Gold Fields approached the Baptist Union, and offered to place its home Council at its disposal, with a view to the Council representing *Colonial* as well as missionary work, and at the same time to enlarge its home Board to include all the leaders of the denomination. The proposal was accepted by the Union. One proviso was that the Transvaal Council should receive the first £200 of income obtained.

Mr. Chapman then went to England, and with him was associated the Revs. R. Holme and J. E. Ennals, B.A. They interviewed Mr. R. Howard Henson, who was a business man of exceptional powers of organisation, and he took up the work with much enthusiasm. These brethren interviewed most of the Church leaders in England, with the result that what was afterwards known as the Baptist Colonial Society was formed at the great Assembly of the Baptist Union in Edinburgh in 1900, with the late Dr. Maclaren as President, who gave the society his blessing, and commended it to the

Churches of the United Kingdom. Ever since then the claims of colonial work have had a place in the annual programme of the Baptist Union Assembly; for several years limited to South Africa only, but later on was enlarged to include the whole of the colonies, as it does to this day. In connection with these historic proceedings which Mr. Chapman reports, was a dinner given by Mr. T. B. King, who was then in England, to many of the leaders of the denomination, at one of the hotels. A distinguished company assembled, and in the course of his address, Mr. King spoke fluently on South Africa and its claims, and in a way gave emphasis to the new society, in the formation of which Mr. Chapman played so conspicuous a part. He adds: perhaps we have not appreciated as we should the splendid bit of work done by one of our old leaders, now entered into his reward.

A matter which should come under missionary heading must here be cited. At the Assembly of 1894 in Grahamstown, the Rev. Jas. Hughes, of Kimberley, brought to us an offer from the Rt. Hon. Cecil Rhodes, then Premier of the Cape of Good Hope, of three large farms in Matabeleland and Mashonaland for Mission work, and of building stands in the townships of Salisbury and Bulawayo for European work. We hardly knew what to do with such an offer, involving as it would much expense and great responsibility. It was understood, of course, that these farms would be occupied in a given time, in the way the gift intended. In accepting this great offer in part, the Assembly decided to send two brethren to England to lay the claims of this huge field before the Churches.

The men asked to undertake this work were the Revs. Jas. Hughes and G. W. Cross, failing either, the writer was to be substitute. Mr. Cross declined, and the writer accepted, and became the joint delegate with Mr. Hughes. No funds were forthcoming; we had to meet our own expenses out of our collections. We went to England and presented ourselves to those Churches which would receive us. Officially we got no support. On the other hand, we were condemned, and in some instances abused by brethren—misguided, we think—who declaimed against accepting anything from Rhodes or his company, characterising Rhodes as freebooter, and ourselves as partaking in his iniquity in accepting lands for Mission purposes.

It is far past now, and perhaps opinions have changed. We were quite sure of our duty in the matter, but the opposition encountered made our effort more or less a failure. We lectured and preached in places that were open to us, but the results were not large. Individuals helped us whose views were not so pronounced as others, and a good deal of kindness was experienced. Only a few hundred pounds were raised, and after a few months the delegation returned, and reported to the next Assembly. Very little was done to occupy Rhodesia. In order to fulfil the conditions of ownership, the Rev. Geo. Eales, who had been minister at Mowbray from 1894 for some time, was requested to go up to the Banana Grove Farm, Mashonoland, and work under direction of a committee known as the Northern Committee, consisting mainly of Kimberley residents. It is difficult to justify our attitude during the years Mr. Eales had charge of this important centre. Very

little support was provided, and our representative had to live as best he could. There was a good deal of correspondence at times, and Bro. Eales justly felt he was neglected. There seemed to be no way of providing from our funds for this new work, to which Mr. Eales held on for us, thus fulfilling the requirement of occupation under which the farms were donated. The other farms we were not able to hold, and some of the building sites we disposed of, placing the proceeds under a special Rhodesian Fund. Mr. Eales retired from Mashonaland during the Boer War, and came down to Johannesburg, doing war work, and later on returned to England, where he served the Churches for several years, and is now spending his retirement in South Africa, where his sons occupy important Governmental and other positions.

Recently our Assembly appointed the Rev. J. F. Niebuhr, the minister of the German Church at Stutterheim, to be our representative in Rhodesia, with headquarters at Gwelo. Mr. Niebuhr had for some years paid a visit to this area, looking up the scattered Baptists, of whom there were several from his own congregation, with the result that a cause was established at a place called Sommabula, south of Gwelo. When settling there he took with him a native evangelist, so that definite Mission work may begin, in pursuance of the original intention. From the proceeds of the farm which has been sold, Mr. Niebuhr receives his support in part. His labours extend to different parts of Rhodesia, and he conducts services wherever he can find an open door.

Before leaving Mission reports, it should be stated that a considerable work is carried on in Natal among the Telugu Indians, the first ordained missionary being an Indian, the Rev. John Rangaiah, a man of considerable ability and much devotion. The centre of his work was at Kearsney, the great tea estates of Sir Liege Hulett, who always entertained for him the highest regard. On the death of Lady Hulett, at Sir Liege's request Rangaiah took part in the funeral service, which colonists, at any rate, would regard as a remarkable thing. It was a testimony to the missionary's character and worth, Sir Liege having admitted to the writer that he had received blessing through Rangaiah's work.

He had been sent out by a Telugu Society in England. He never linked up with us, however, and had rather extreme independent ideas. He died in 1912, having lived an earnest useful life, respected by Europeans and Indians alike. Before his death the Rev. V. C. Jacob, also an educated Telugu, came out to Durban and took charge of the work there. He returned to India, but later came back again, and has made Kearsney his centre. His work is linked up with us, and is considered a part of our missionary enterprise, though Jacob is entirely supported by his own people, and the writer was much associated with him while resident in Durban, having presided at the opening of two Churches under his direction, and he can speak in the highest terms of his ability and earnest Christian character.

For a time the mission founded and worked by the Rev. John Hawkins and his devoted wife and staff at Somkele, Zululand, was linked up with us. Mr. Haw-

kins, who is a loyal Baptist, has for years unaided locally carried on a very large Mission work, which continued to grow. Somebody blundered or he would now be enrolled on our lists, but he withdrew his official connection with us some years ago, and save for occasional visits to Durban sees very little of the brethren of his own faith. He has a warm place in the affection of the writer and of many others who know and value both his character as well as that of his devoted wife and helper.

Before concluding the Mission account, it should be said that the men who have been conspicuous as chairman and officials of the society are, first Mr. T. B. King, sometime M.L.A. for Victoria West, who had much to do with the beginning of things, and was first chairman of the society; Dr. Philip Gutsche, the distinguished son of the Rev. Hugo Gutsche, and son-in-law of Mr. King. His guidance as chairman and large contributions to our funds place him very high in the esteem of his brethren throughout the country. The Rev. D. H. Hay, sometime secretary, and then for over twenty years the devoted, often tried, and ever enthusiastic treasurer, who never lost heart, even when the treasury was depleted. The Rev. Thos Perry "carried on" for some time as secretary with much ability, and was followed by the Rev. B. Vernon Bird, who filled the office with singular devotion and consecration. Following him, the Rev. H. G. Wood, formerly of King Williamstown, and later of the Transvaal—the President for this year—and the Rev. J. E. Ennals \*

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\* Mr. Ennals is at present the able Secretary of the Missionary Society.

have held office, as well as that generous friend of our work, Mr. Frank Sheppard, M.P.C., and at the present time it is Mr. A. H. King, the son of the first chairman, who holds office as treasurer, while engaged in the large



**Mr. T. B. King, First Missionary Chairman.**

business of his late father, in association with his brother, Mr. Ivan King, B.A.—young men who follow in the steps of those who led the way in our missionary enterprise and Church extension throughout South Africa.

## CHAPTER X.

### THE STORY OF THE CHURCHES CONTINUED.

On Mr. Baker's resignation of the Wynberg and acceptance of the Cape Town Church in 1893, the Rev. John Russell, of Cradock, was called to succeed him. Mr. Russell remained in the Wynberg pastorate for twenty years, during which the Church edifice was erected along with the manse, a mission to coloured people, called the Battswood Mission, and for some years a day school was carried on in another place, under his direction. He was untiring in his energies, in which he was seconded by his devoted wife, and the activities of the Church were unceasing during his long incumbency. They were both beloved by the whole community, and great regret was felt by all when the time came to surrender the pastoral charge. Mr. Russell was the first secretary of the Sunday School examinations connected with the Union, which originally embraced only the Churches of the Cape Peninsula, but when the whole Union was included and till the time of his departure for England, he continued the painstaking and efficient secretary. He had pledged himself to his father to visit and remain in England as long as he lived, he having reached a great age; he therefore resigned his South African work in 1913. He held a successful pastorate in Cornwall, where he maintained his reputation for devoted service, but in the Centenary year, his father having passed away, he responded to the

call of the Church at Queenstown, where he is now happily settled.

Russell was succeeded in the secretariat of the Sunday School examinations by the Rev. Thos. Aitken, the present General Secretary of the Union. Mr. Aitken so proved his secretarial qualities in this office,



**Rev. Thos. Aitken, General Secretary.**

in which he worked successfully, that on the vacancy occurring in the Union secretariat in 1919, he was unanimously appointed.

In 1897 the Rev. T. R. Matthews, who came from the Church at Mundesley, England, on account of ill-health, went first to Queenstown, where the few Baptist residents rallied round him, but he found the place unsuitable, and left for Wakkerstroom, Transvaal a little dorp off the main line of rail some fifteen miles, noted for its health-giving qualities—very cold in winter and pleasant in summer. Here a faithful Baptist merchant in the person of Mr. Jolliffe, who resided there, had conducted a Sunday School for some time, and whenever able arranged for a religious service, the Rev. J. B. Heard, of Maritzburg, going up on more than one occasion and administering baptism to believers. There was only the Dutch Reformed Church in the village, and an occasional Anglican service was held there. For some weeks before Matthews arrived they had held services for the non-Anglican villagers, so that he found a work really begun. The Jolliffes opened their home to Matthews, who soon found the place agreeable to his condition of health, and set himself earnestly to doing the work of the ministry among the people. In course of time Mrs. Matthews and the children came out from England and established a home there. A site for a church building was donated by the generous Mr. Jolliffe, and soon a church was erected for worship, the congregation being composed of persons of different evangelical faiths, but uniting in common worship and service under the guidance of the faithful pastor. He proved himself an ideal country pastor, visiting not only the villages, but the farmers in the district, by whom, as well as by the whole community, he was deservedly respected. Unfortunately Jolliffe left

the dorp for Amersfoort, and he was succeeded by a Mr. Tyson, who, though a Wesleyan adherent, entered heartily into the work of the Church, and continues to do so till this day. In 1910, after a good deal of suffering, Matthews passed to his rest. During the Boer War—and he was right in the midst of Boerdom—he was made a prisoner, and had experiences which seriously affected his health. He was a loving, devout and faithful follower of the Lord Jesus. His widow and loyal helper is still residing in Wakkerstroom, an influence for good, and one son, Mr. Tom Matthews, of the Standard Bank, is a local resident and Church worker. Mr. J. T. Legg, who was an acceptable preacher among the Wesleyans for several years, went to Wakkerstroom and conducted services there with acceptance. He accepted our view of baptism, and at his own request was immersed by the Rev. G. W. Cross, who journeyed down from Pretoria for that purpose. Mr. Legg continued to serve as lay pastor for some time, during which he took the Union Ministerial Examination, and was in course of time ordained to the full ministry. In 1913 the Rev. J. T. Legg was called to the Church at Roodepoort, Transvaal, which was largely supported by Union Funds, and the property was burdened with debt. During the Great War he went overseas and attained the rank of lieutenant with the Labour Corps.

He was succeeded at Wakkerstroom by Mr. F. W. Hopkins, of Harley College, who had come to the country in 1912, and of whose coming we had been advised, in the hope of finding work among us. At first he worked in connection with the Troyville Church.

in the Bezuidenhout Valley, and on Wakkerstroom becoming vacant he was asked to go there as a supply. Later on he was accepted as a candidate for our ministry, and so proved himself by his devotion and earnestness, that he was ordained at the Assembly of 1917, and his name put on the ministers' roll. Soon after this he returned to England, and on coming back in 1919 accepted the call to the Church at Claremont, Cape.

In 1918 the Rev. W. R. Morris, of Regent's Park College, who had come out for the island of St. Helena, at the instance of the Colonial Society in 1915, sought occasion to get to the mainland, and by arrangement with the Executive he was appointed to the vacancy at Wakkerstroom. He had found St. Helena a trying field, and the loneliness, which of course his predecessors felt too, was almost unbearable, and very few ships passed that way. However, on the island Baptist testimony has been borne by faithful men for many years. It is at St. Helena that a wife of the great Dr. Judson, of Burmah, lies buried.

Morris remained at Wakkerstroom till March, 1920, when he was invited to the Church at Bulwer Road, Durban.

The Rev. E. G. Evans, a man of rare gifts, who for a quarter of a century had been in scholastic work, and whose name occurs earlier in this volume, on his retirement from school teaching, took up the work at Wakkerstroom, much to the gratification of his brethren in the ministry and the local congregation.

In 1902 the Rev. P. W. Lowe was selected by the Colonial Society for work under the Missionary Society.

Mr. Lowe studied at Harley College, and had taken a course in medicine at Livingstone College. He went first of all to Bizana, Pondoland, that he might study the language and missionary methods. Later he was placed at the Lukulo Station, Pondoland, and in 1908 succeeded the Rev. J. Ernest Eve at Mpotula, Tembuland, and continued in successful missionary work till 1917. There was now a young family, and no means of education on the station. The problem, always a serious one with missionaries, had to be faced, and Mr. Lowe decided to resign his post under the Missionary Society, and accept a call which came to him from the young Church at Cambridge, an offshoot of the East London Church, under the Rev. D. H. Hay. Since his settlement there the Church, which for years had received a grant from Mission funds, is now self-supporting. Mr. Lowe's interest is in no degree lessened in missionary work. For some time he was Joint Missionary Secretary with the Rev. H. G. Wood, and his Church gives generous aid to the funds.

It is remarkable to note that in regard to the Church of the Cape Peninsula, no absolutely new European work has been started since the days of the Rev. W. Hamilton. True, in some places work had lapsed for many years, but there were preaching places at Wynberg, Claremont, Mowbray, or Observatory, mostly in small hired buildings or private houses. The fine Missions like Jarvis Street, the Docks, Sheppard Street, and Sea Point has been founded by the Mother Church, but work was actually began in all the suburban places mentioned during the eager days of Hamilton's early ministry.

Services at Wynberg have been almost unbroken since that time. Mr. Baker was the first settled minister, who, because the Church could afford so little to his support, was generously entertained by Mr. John Brodie, in his beautiful home at Newlands. Mr. Brodie also built a hall, which he loaned free of charge to the Wynberg congregation. Mr. Brodie's many good deeds to the Churches, especially of the Peninsula, brought him recognition from the Union, which appointed him its President for the year 1892. Wynberg Church for the first few years received aid from the Union funds, but as soon as possible did without, and prides itself on never again receiving eleemosynary aid.

Following Mr. Russell's long ministry, the Rev. W. H. Watson, then of Kimberley, succeeded, and he in turn by the Rev. T. Aitken.

The Church at Observatory, too, was ministered to by the Rev. C. H. Ryall, who had taken part of Regent's Park College course. Mr. Ryall's father was at one time a deacon of the Grahamstown Church, but had resided many years in England. Then a Mr. Mann was in charge for a time, followed by the Rev. Geo. Eales, elsewhere referred to, and later by the Rev. H. Lenton Staines, under whose ministry the present church edifice was erected, and the cause established as it had not been before. More than once Mr. Baker has had supervision of the Observatory work while in charge of Cape Town. Staines gave himself thoroughly to the work, and continued pastor for six years, when he returned to England in 1910. Elsewhere his excellent work as Union Secretary is referred to, covering a period of nearly four years.

A call was sent to the Rev. A. H. Chapman, B.Sc., then in England after having served the Church at Maritzburg, and he was not certain about returning to South Africa, but when the invitation came, could not but regard it as a call. The prospect was certainly not a very good one, but he came and remained little more than a year, when he received the call to the Church at Queenstown, where he remained eight years. Mr. Baker again took charge, till in 1913 Mr. Geo. McDougall became a candidate for our ministry, and assistant to Mr. Baker for the Observatory work. He was Secretary to a Cabinet Minister, and by profession an accountant. He had given much of his spare time to preaching in Johannesburg and Pretoria when he resided there, and when he was appointed to Observatory work there was no prospect of a salary, so he became practically honorary pastor of a Church that had a big debt upon it, and for some years he received nothing at all for his services.

Mr. Wm. Hay rendered him much assistance in the pulpit, but for six years he was the responsible pastor. He was admitted to full ministerial status at the Union Assembly at Port Elizabeth in 1915. All the while he was maintaining himself by accountancy and secretarial work; that of the Sudan Mission claiming most of his time. During his ministry the building debt was reduced from £1,300 to £575, while his own hands ministered to his own necessities. It has been a noble self-sacrificing work, in which Mrs. McDougall has had her full share. A holiday after the long strain was necessary for them both, so early in 1920 his resignation was handed in to the Church, and they proceeded for a

brief respite to England, returning at the end of the year. The Rev. Geo. McDougall is still engaged in the Sudan Mission, and is willing to take a pastoral charge when required.

Very fortunately for the Church a missionary from Nyassaland, the Rev. W. Chas. Maisey, with his wife, was seeking health in the Peninsula. They had both suffered much from fever, and on medical advice decided not to return to Nyassaland. They had no definite plan beyond health-seeking, and when approached by the Observatory Church decided to accept the call and remain at the Cape. Mr. Maisey was accepted as a minister of our Union at the Assembly in Grahamstown, 1920.

The Claremont Church was begun in 1902. As aforesaid there had been services many years before at Claremont, but these had long been discontinued. The writer, on his return from England following the Boer War, having been promised generous support by the Union, and given a free hand to start services where he should deem a good opportunity offered, chose Claremont. In this he was aided by the judgment of the Rev. E. Baker. He began in the Town Hall, and continued there for three years, when a Church Hall was erected on a very desirable spot in Grove Avenue. The cost of land and building came to some £1,500. A Church was formed, and a successful Sunday School established, and quite a number of earnest workers gave themselves to the Claremont cause. In 1911 he resigned on going to Durban, and was succeeded by the Rev. R. J. Doble, a student from the Pastors' College. Mr. Doble did not long remain at Claremont. Differences

arose, and he seceded altogether from our ministry, having been with us less than two years. He joined the Anglican Church, and later on was ordained to that ministry.

The Rev. John Russell became acting pastor cum Wynberg till 1914, when the Rev. Thos. Perry, who was somewhat restored in health, took over till 1916, when he responded to the call of the Grahamstown Church. Happily for the Church the Rev. J. E. Eve was in charge of the Y.M.C.A., Cape Town, at the time, and gave valuable aid, and for many months preached almost every Sunday with success and blessing. This continued till 1910, when he accepted a call from the B. and F. Bible Society to reside at Queenstown. The Rev. F. W. Hopkins, on returning from England, accepted the call as elsewhere referred to.

The Church at Queenstown owes its origin very much to the Rev. F. W. King, who visited the town to baptise some of his people, who had gone there to reside. It appears first in our Handbook in the year 1897, and the Rev. J. E. Eve the first pastor. Prior to that services were conducted fairly regularly by the ministers of East London, King Williamstown, Alice, and elsewhere, and every reason existed for the establishment of a Church by us in that town. There were several Baptists in the town and neighbourhood, and though protests by other Churches were made against our going, the friends there demanded consideration of their claims. Mr. Eve had been accepted as a missionary by the B.M.S., but on account of ill-health was unable to take up work. Most of the initial work was done by him at Queenstown, which met with the approval of the

Executive, and he was recommended for ministerial status to the Union Assembly. Mr. Eve's old passion for Mission work revived in him, and as elsewhere reported he left Queenstown in 1898 for Mpotula mission-field. He was succeeded by the Rev. Sidney W. Ennals, who quickly won the love and esteem of the people, but he too had the lure of the mission-field, and in 1899, as elsewhere reported, he left us for China as an agent of the B.M.S.

After him came the Rev. C. E. Coles, from the Pastors' College. Mr. Coles remained till 1906, during which a good work was done, and it was to the general regret that he left South Africa and returned to England, as did also the Rev. Kerrison Juniper that same year, the latter having come out to the Church at Germiston. He was succeeded at Queenstown by the Rev. W. H. Watson,\* of Durban, who had a very successful pastorate there, having among his best helpers the late Major and Mrs. Sprigg. Here he continued till called to Kimberley in 1911, and was succeeded by the Rev. A. H. Chapman, B.Sc., in that same year. Here Mr. Chapman laboured for some seven years, part of which time he had oversight of the Native Mission at Mpotula, which involved a good deal of horse-riding, and naturally time and care as well. In 1918 he accepted the call to Lambert Road, Durban, and was succeeded by the Rev. W. Ruthven-Hall, now of Victoria Park Church, Port Elizabeth, and as elsewhere stated the Rev. John Russell was called to the Queenstown pastorate in 1920.

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\* Watson won the distinction of M.C. while engaged as Chaplain in East Africa.

It has long been our wish to get our young men with a knowledge of South African life and conditions to enter the ministry, but we have been mainly unfortunate. We have at least two in the ministry to-day who were South African residents before entering the ministry, viz., the Revs. F. W. King and F. H. Stern. The Rev. Carey Nuttall, who went from us, returned only to die after an all too short ministry. Messrs. Beaupre and Farquhar both went to England with a view to study for the ministry. Beaupre, who was doing Bible Society work, was accepted at the Pastors' College, and later settled in England. Farquhar, a very capable and energetic worker, could not gain admission to college on grounds of health, though after many years he is still vigorous, and holds an important position in Cape Town at the present time, where he is much respected.

In 1890 we had an accession to our ranks in the person of the Rev. J. F. Ochse, a missionary of the Dutch Reformed Church. He had not the status of a Dutch Reformed minister. That Church draws a very sharp line of distinction between a minister and missionary, though of late years many fully accredited ministers have taken up Mission work in the Sudan, Central Africa, and elsewhere. Unfortunately we had no work for Ochse. Here and there he supplied, but mainly supported himself by teaching. He sacrificed his prospects in life for conscience sake by accepting Believers' baptism, and we had neither imagination nor courage to place him in a Dutch-speaking community in the hope of building up a Church, and so finding him an opportunity, which surely he deserved.

It was probably the question of financial support which held us back. Our means were so limited, and it is feared our faith, too. Ochse died in 1899, after being nearly ten years connected with us.

Mr. Vernon Smeed, a young man from the Observatory Church, under the Rev. H. Lenton Staines, went to England to study, and we hoped he would return—though from certain points of view ours is not an alluring field—but after a successful course at the Pastors' College he settled in England. We have Mr. Julius Stern, brother of the Rev. F. H. Stern, who is at present a probationer in charge at Port Alfred, a young man of promise from one of our own Churches, else we are almost wholly dependent on the Mother Country for our ministerial vacancies.

Mr. E. T. C. Holmes, B.A., took our ministerial course, and for a time was in charge of the Kariega Church, but is now wholly engaged in scholastic work under the Education Department of the Cape Province. Mr. Holmes studied law, and qualified for the Side Bar. He then took the higher Teachers' Certificate, as well as the B.A. degree, but preferred the work of a teacher. He is a South African born, and hails from Queenstown.

Mr. A. Durston, of the Wynberg Church, took our Union course with distinction, but remains in Government service, where he had been for some years. He has rendered good service, however, as local preacher and teacher, and as Minute Secretary at Union Assemblies, where his work was much appreciated. Mr. Edwards, too, of the Kariega, has rendered good service as lay pastor, while carrying on his business of farming.

He was formerly in the teaching profession, and is an acceptable preacher, whose health is none too robust.

In 1899 the Rev. A. E. Saxby came out from England as assistant to Rev. E. Baker at Cape Town, but resigned in 1901, and later in 1904 became assistant to the Rev. F. W. King at Alice, having special charge of the Church at Balfour. He remained till 1908, when he returned to England and settled at Harringay.

In 1902 the Rev. E. B. Sayers, A.T.S., was selected by the Aid Society for East London to assist in the Rev. D. H. Hay's work. Mr. Sayers was from Regent's Park College, and had been pastor for a short while of the Church at Haddenham, Camb. In 1904 he left East London for Roodepoort, Transvaal. In 1907 he is found at Wakkerstroom with the Rev. T. R. Matthews. For some time he had no pastoral charge, and preached where openings offered. In 1911 he received a call to the Church at King Williamstown, and it was thought he had really found his sphere, but in a short while he was stricken with fever and died. He was shortly to have been married to Miss Stacey, of East London, who was overcome with grief at his untimely decease.

## CHAPTER XI.

### ABOUT OTHER MEN AND THINGS.

#### **Sir J. Gordon Sprigg.**

The Right Honourable Sir J. Gordon Sprigg, G.C.M.G., P.C., LL.D., M.L.A., etc., was the son of the late Rev. Jas. Sprigg, M.A, of Turret Green Church, Ipswich, who was President of the Baptist Union of Great Britain in the year 1841. He came out to South Africa on health grounds about the year 1865. On arrival he went to Grahamstown, probably recommended so to do, and became the guest of the Rev. A. and Mrs. Hay for some time. Later on he went up to Kaffraria to learn farming somewhere near East London—the same farm is occupied by his only son to-day. Mr. Sprigg had been shorthand writer to the House of Commons in England, and was well versed in Parliamentary procedure. It was not long before he took an interest in Colonial politics, and in the early days of Responsible Government he was chosen to represent the town of East London, which he continued to do till nearly the end of his political career. He soon rose to Cabinet rank, and in 1878 was Colonial Secretary in the Molteno Government. He was four times Prime Minister of the Cape Colony, a record that was never approached. He married a Miss Fleischer, daughter of Mrs. Birt, of Peelson, where her husband was missionary. His

Church connections in Cape Town were with what was then known as Union Church, Caledon Square, which though under a Congregational minister, had many Baptists in its fellowship. Indeed, the Rev. Martyn Foot, B.A., LL.B., on leaving the Baptist Church, Grahamstown, became co-pastor with the Rev. William Thompson, the senior minister for many years. Mr. Thompson was the Agent for the London Missionary Society, and knew Livingstone, who was more than once his guest at his residence in Sir Lowry Road. Sir Gordon, however, from the early days of our Baptist Union was a regular subscriber and personal member. On his retirement from office, and long before while residing at Wynberg, he was a regular attendant at the Baptist Church during the pastorate of Rev. John Russell. When the writer was minister at Claremont, Sir Gordon divided his attendance between the two Churches. When visiting up-country or towns along the coast he always found his way to the Baptist Church for worship, and the writer well remembers an occasion when His Excellency the Governor, Lord Loch—(he was Sir Henry Loch then)—paid a state visit to the Frontier with a considerable retinue, the whole town of King Williamstown being decorated with great arches, etc., in different places. Sir Gordon accompanied him, and on the Sunday morning was present at the English Baptist Church, with his secretaries and others. He died at a very advanced age in 1912, and was buried by the Rev. John Russell, assisted by Baptist and other ministers of the Peninsula. A very large number of representative public men, including the Right Hon. John Xavier Merriman, were present at the interment.

Sir Gordon, while having received various honours from the Imperial Government, was made an LL.D. of Oxford University, and on the occasion of conferment stated that his father had been refused permission to graduate at an English University in his young days because of his nonconformity. He welcomed the change of attitude, for while he stood in every way for the faith of his father, and had not changed, the historic University had sought him out to do him honour, regardless of his religious or ecclesiastical position.

Major Howard Sprigg, who served us so well when Resident Magistrate in Bizana, Pondoland, and after as lay pastor at Kariega, and for years on the Councils of our Union, was his half brother. He was a very devout man, a student of the Scripture, and an excellent preacher. He also passed away in September, 1918, at Claremont, where he had been an elder and faithful Church-worker. Mr. W. G. Sprigg, for a long time engaged in Y.M.C.A. work in different parts of South Africa, was a nephew, and a member of the Cape Town Church. Other members of the family resided in Australia, and were more or less conspicuous in the public and religious life of the country.

Another notable layman for whom we are ever grateful was Mr. Greenwood White, J.P., who was a member of the Kimberley Church, though residing in Port Elizabeth during the latter part of his life. He took a keen interest in all our affairs, and for the year 1905 was President of the Union. He was a warm friend of many of us, and especially of Rev. C. H. Clapp, whose work he generously supported. He died at Port Elizabeth in 1918.

Mr. Henry Hall, of King Williamstown and Molteno, was for many years the faithful Treasurer of our Union funds. In early life he entered college with a view to the ministry, but did not continue, and for a long time was engaged in the milling industry. His latter days were not so prosperous, and he died in Durban while still comparatively a young man. His widow still resides there and two sons survive him—the one in Durban and the other farming in the Free State. Henry Hall was succeeded in the office of Treasurer by Mr. Henry Schmidt, of Kimberley. Happily he is still living, and is one of the sturdiest supporters of all Union and missionary enterprise, as well as a delightful and much-loved comrade in the larger work of the Churches.

Mr. J. B. Byrnes, of King Williamstown, a faithful worker and office-bearer in the Church and Sunday-school, was elected to the office of President in the year 1912. He is living in King Williamstown still.

Mr. Gernetsky, who is unknown to the present generation, was one of the most devout and able laymen in connection with our Churches, and was for many years associated with the work and ministry of the Rev. Hugo Gutsche. He well deserves a place in our affection and memory, which to those who knew him will always remain fragrant. He took a great interest in the early work of the Union.

Most of our Churches have loyal and very worthy non-ministerial workers who deserve a place in a record of our Church life, but to include all much more space would be required than we have to spare. Our records therefore relate mainly to men who have served in the larger work of the denomination, and among these must

not be forgotten Mr. D. W. Rossiter, of Johannesburg, whose work for the Union, especially in connection with the property at Krugersdorp, involved much trouble, but



H. Schmidt, Treasurer, Baptist Union.

was done with much painstaking and devotion. Mr. Walter Evans, too, also of Johannesburg, has been a member of the Union Executive for many years, and his ripe judgment and good advice have been of much service to the cause in general.

### **The Baptist Women's Society.**

It is only in recent years that Women's Societies within the Church and women's work generally has received the recognition that is due to it. For a long time Women's Societies under different names existed in the Churches, one of the oldest being the Women's Christian Union at our English Church, King Williamstown. We claim the honour of being the first South African Church to send women delegates to our annual Assemblies. This has obtained for several years, and our Assemblies have by no means suffered on that account. It was for the women to see the importance of linking up all the different societies in the Churches into one federation, and this was carried into effect. Later on the federated societies obtained authority to send their special delegate to Assembly, and in later years, in response to the claims of our women, a special Women's Session is held at Assembly, and one evening is given up entirely to them. They appoint their own speakers and president for the evening, and invariably have a very successful meeting. They have their Secretary and Treasurer, and their financial services to the Union and the different special funds created have been much valued. The President's wife is generally the President for the year, and Mrs. Blackwell has long been Treasurer.

and Mrs. Perry, now of Port Elizabeth, Secretary. The value of our Women's Association is difficult to estimate, and their influence upon the Councils of our Assembly always in the best interests of the Church and Kingdom of God.

In the year 1912, at annual Assembly held in Johannesburg, a constitution was framed by lady delegates, under which the Association now carries on its useful work. Its name—South African Baptist Women's Association—was accepted by Assembly, its objects being defined as:—

1. To raise funds for the education of the children of missionaries of our Union.
2. The federation of our Union.
3. Any other objects which may be brought forward at the annual meeting, etc.

This gives the society wide scope, and enables it to co-operate in any special work which may be determined on by the Assembly for the general good. Its officers consist of president, vice-president, treasurer and secretary. Methods for raising funds were indicated in the draft proposals, and the Association was fairly launched as a branch of Baptist Union work. How the Association has justified itself our special accounts show. Among the Funds which have been aided especially, and for which the Association was largely responsible, is the Ministers' Wives' Pension Fund. Besides, the spiritual impulse received at Assembly through the records of our women's work is a great gain to the life of our Churches. Among the more gifted of our women as public speakers are Mrs. Ennals, Mrs. Brett, Mrs. Blackwell, Mrs. Howard Sprigg, Mrs. Clapp, Mrs. Perry, Mrs. T. Chap-

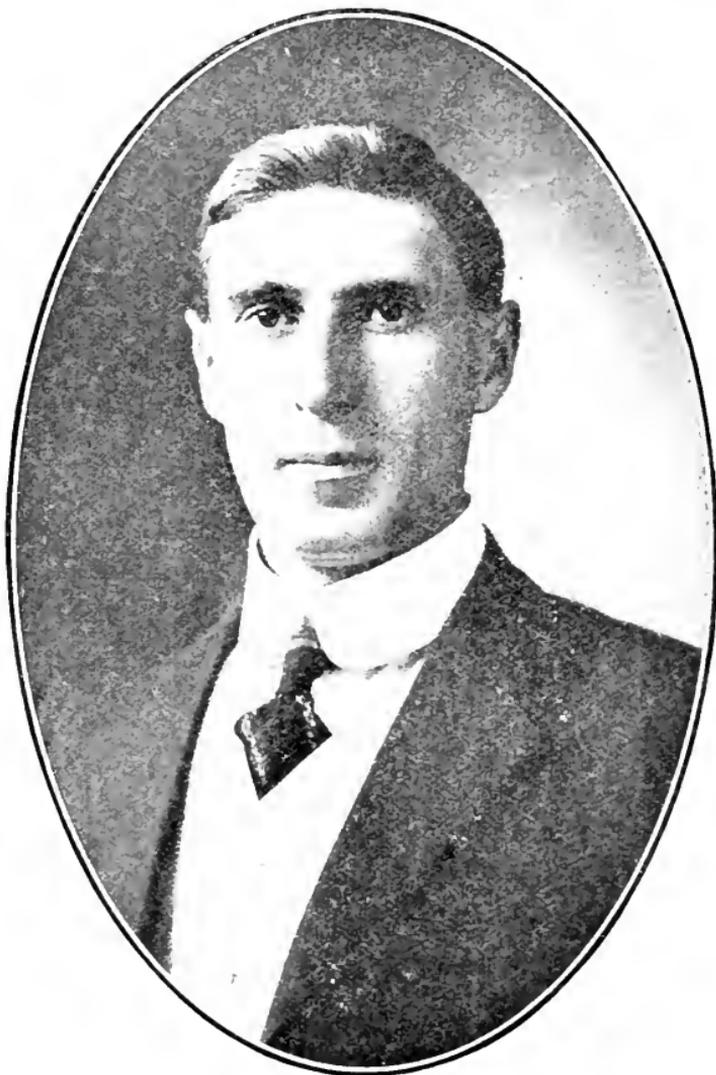
man, Mrs. A. Chapman, whose addresses on different occasions have been much enjoyed and appreciated at Assembly.

### **The Pension Fund.**

The creation of this fund was deemed a great achievement, especially as so many of our members doubted the success of the proposals, the writer among the number. There had been a small Annuity Fund for several years, the object of which was really to enable members to pay their insurance policies, and the Baptist Ladies' League, which existed prior to the B.W.A., helped greatly, the Rev. Alfred and Mrs. Hall having much to do with it. The origin of the Pension Fund dates from the time of the Rev. E. P. Riemer's retirement through ill-health in the year 1893, in which year he held the office of President, but was unable to preside at Assembly. His congregation at East London—Berlin was the cause which he served for so many years, and on his enforced retirement presented him with a handsome sum of money. Though he had no outlook, nor personal means, he donated a tenth of the gift received from his Church to the Baptist Union as the nucleus of a Pension Fund; as he put it: "for brethren in the Ministry who might become invalids like myself." Some years, however, elapsed before anything was done to constitute a fund. The honour of originating it belongs to our esteemed brother, Rev. E. P. Riemer, who, though forced to retire so many years ago, is still living in fairly good health in America.

The scheme which was eventually adopted was framed by our late lamented leader, Rev. G. W. Cross. He

continued year after year urging the Assembly to adopt a scheme, till a scheme was adopted. Some said the Churches would not be assessed—they were too independent—and others that the ministers would not keep up the



Mr. Theo. Riemer, Secretary-Treasurer of Pension Fund.

£5 per annum, which sum the Churches as well would be expected to pay. Associated with Mr. Cross were Mr. Theo. Riemer—son of the founder of the Fund—and Mr. R. A. Eales, son of the Rev. Geo. Eales. These together thought out and prepared a scheme which was a basis for the Fund's operations, and it was accepted by the Assembly. The records of Assembly for 1909-1910 contain the resolution which committed the Union to an Old Age Pension Fund. It was suggested that a sum of £3,000 be aimed at, to be raised within five years—a modest sum truly for such an object. The same record states that after discussion, Mr. F. Sheppard made an offer on behalf of the laymen present that when a sum of £1,000 had been raised by the Churches and ministers, they would contribute £250 each, and when another £1,000 had been raised they would each contribute another £250 to the Fund. This challenge was enthusiastically accepted, and on the motion of the Rev. C. H. Clapp, seconded by Rev. G. W. Cross, a committee was formed, consisting of Messrs. T. H. Grocott, F. Sheppard, Stephen Smith, J. W. Varder, Theo. Riemer, Greenwood White, Rev. G. W. Cross, and the mover, Mr. Cross convener. So the work began. A sum of £327 was taken over from the old fund elsewhere referred to, and efforts were made forthwith to establish the Fund. It was hoped that sufficient would be raised by donations and contributions to enable ministers at the age of 65 years to retire on £100 per annum, and the later ministers' wives' proposals were that on a minister's decease she should have £50 per annum. This latter is not yet completed, but the first part of the Fund now provides that ministers receive the full amount on attain-

ment of the specified age, and it is hoped shortly that the widows' portion will be complete also. Only a few of our well-to-do laymen have subscribed as yet. The amounts over £50 individually given are: Mr. T. H. Grocott, £1,000; Mr. F. Sheppard, £1,000; Mr. James Biggs, £500; Mr. T. B. King, £95; Rev. G. W. Cross, £76; Mr. John Biggs, £75; Mr. Greenwood White, £50; Mr. Stephen Smith, £50. The Secretary-Treasurer of the Fund from the beginning is Mr. T. Riemer, who generously gives his services, and the expenses of working the Fund are reduced to a minimum. The capital sum now stands—the 30th September, 1920—at £10,245 5s. 11d. It is difficult to say how much the Fund owes to the splendid administration and care of Mr. Riemer, whose work is greatly esteemed by the brethren, and who in the most unostentatious way carries on from year to year. It is quite fitting that since his father, by his contribution, founded the Fund, his son should have the care of it now that it is large and operative for the good of its members. It is singular, too, that the Rev. G. W. Cross, but for whose persistent efforts it is doubtful if the Fund would ever have been created as it now is, should have been the first to benefit under it—a good portion of which, however, he returned to the Fund. The actuary who is consulted as to the Fund considers it an excellent, well-managed concern. The Executive Committee for the Fund are the Rev. C. H. Clapp (Chairman), Mr. J. Haslop, and Mr. Theo. Riemer (Secretary-Treasurer), all residing at Port Elizabeth. The Trustees are Messrs. Frank Sheppard, Stephen Smith, Walter Evans, and F. E. Blackwell.

## CHAPTER XII.

### RECORDS CONTINUED.

The Story of Pretoria — The Visit of His Hon. S. P. Kruger  
to the Union Assembly at the Capital.

The following items should have appeared, at least some of them, in an earlier part of this volume, as they have to do with the formation of new Churches and extension work. The Church at Pretoria, for instance, then the capital of the South African Republic, began through a visit of the Rev. R. H. Brotherton, who commenced preaching there in 1889, in the Temperance Hall. After a few months the Rev. H. T. Cousins went over from Johannesburg to Pretoria and took over the work, Mr. Brotherton going away down to the old Colony. In 1902 a very substantial and attractive building was erected upon the site, the cost of which was provided by mortgage at a high rate of interest. It was soon found that the congregation could not carry so heavy a financial burden, and as life ordinarily was not very settled in those days in Pretoria, the same applied to Church life. Mr. Cousins decided to leave, as the support was insufficient to continue the work, and there was a danger of the property falling into the hands of the bondholder, and there was not sufficient denominational interest on the part of the people to do much to save the cause from extinction. Pretoria seemed far away then, and it was, as a matter of fact, the northern limit of our Church effort. At the Assembly of 1893, in view of the

crisis at Pretoria, the following resolution was passed: "That the Union recommends that the Rev. H. J. Batts be requested to go to Pretoria, and that whatever he considers best to do in the interests of the denomination



**Rev. H. J. Batts.**

during his visit there the Union is prepared to support." The visit was made at the earliest opportunity, and he was enabled to raise sufficient money to meet the imme-

diate liabilities, and to re-arrange the mortgage by which 3 per cent. per annum was saved on a sum of £1,700. Before leaving Pretoria, where he spent three months, he arranged with different brethren from the Cape Colony to supply the Church there, and the first to go was the Rev. C. Pummell, who had recently come to the Church at Alice. The congregation, however, wished Mr. Pummell to remain altogether, which was entirely against the arrangement agreed to by the congregation, but as they promised to support him nothing could very well be done. It did not last long, though, for at the end of 1894 Pummell left the Church and went away to England, and another crisis was induced. It was a long cry from Cape Town to Pretoria—over 1,000 miles, but the Rev. Geo. Eales, then of Mowbray, Cape, went up for a month, and then the Rev. F. J. Owen, from Woking, England, came out for his health, and was welcomed by the congregation, and it was felt that in him a man suitable to the needs of the Church had come. He preached for one Sunday and then fell ill, and died after a very short illness, the people showing him every attention and care.

A Rev. Mr. Staynes, who had been minister near Portsmouth, England, came out to Pretoria and conducted services for a time, but without much success, and he shortly withdrew, and took work with the Congregationalists elsewhere. Things in Pretoria as far as the Church was concerned were as critical as they well could be. At the Assembly the question was raised as to whether the field should be abandoned or not, when the writer, who was settled at King Williamstown, volunteered to go to Pretoria, which he did in October of that year, resigning his charge in the old Colony, and

assuming the oversight and responsibility of the work there. In course of time a congregation gathered, and the debt was reduced by some £500. A school was founded, and a fair membership constituted the Church. Prospects were now hopeful, but the country was unsettled, and in 1899 the Boer War broke out, most of the people having fled in the meantime to the Cape or Natal. After Pretoria had been occupied for some three months, the writer sought permission of Lord Roberts to leave for England—his family having been there for some time, consequent upon the death of one of their children from fever, which reeked in Pretoria in 1897; and he in October, 1900, went to England by the “Tantallon Castle.”

Various supplies were obtained for the few people who were there from Army Chaplains and others, till towards the end of the War the Rev. T. Perry went up from King Williamstown, and the people were anxious for him to remain, and many were now returning from their places of exile home again. Mr. Perry remained some months, but was not inclined to settle, and returned to King Williamstown. This was in 1902. In 1904 the Rev. G. W. Cross accepted the call to Pretoria. Under his able ministry, which lasted for ten years, much advance was made, an important station was opened at Brooklyn, a parsonage built, and the congregation thoroughly established. It was with the regret of the whole community that he left Pretoria on accepting the call to the Church at Lambert Road, Durban, in 1913. His successor, the Rev. David Davies, B.D., had been an assistant minister at Burnley, England, and had come out through correspondence with the Aid Society to

Pretoria, and is still in charge there, and is regarded as a valuable addition to our staff of workers. He is a man of large outlook and wide scholarship, is devoted to his work, and gives of his best to his people.

An incident in connection with Pretoria is worthy of record. It was the occasion of the Union Assembly there in March, 1899, only a few months before the outbreak of the war. The Rev. G. W. Cross presided in the absence of the President, the Rev. J. B. Heard, in England. His Honour President Kruger had been asked to formally open the Assembly, and on the morning of Good Friday, March 31st, the President—in great circumstance, with his principal officials, and State Secretary ex-President Reitz, attended by a mounted body-guard—drove down in the State carriage to the church in St. Andries Street, where a large congregation extended a hearty reception. He was escorted to the rostrum, where a seat was provided for him and his chief attendants. The President was addressed in the following terms by Rev. G. W. Cross:—

Your Honour,—It is a great pleasure to us that you honour our Union by your presence at its first Assembly in the South African Republic.

We are of English and German speech, but we are one with you in the worship and service of our Lord Jesus Christ.

Many of us were born in South Africa, most of us have lived in it a long time, and all of us love it. We count it our highest privilege to labour in it and to seek its good always.

We have seen the marvellous rise of this State; have noted its wonderful deliverances, and have honoured

in you, sir, a strong, God-fearing ruler—one entrusted by God with the sword of the State—called to be God's minister to this people for good. We have rejoiced in you as an upholder of the Protestant faith, and have noted with joy your service and support of your own Puritan Church.

We are here to co-operate with your Honour in all work for the people's good. We know that a State, like a man, is only strong through purity, only exalted by righteousness.

May God spare you long, and guide you and your beloved people in prosperous ways. May He give you power over the hearts of men, that you may heal the breaches between the people, and may He bless the land with peace.

This address was well received, and though perhaps some might consider the terms a little too laudatory, yet with the spirit all agreed. Little did we think that we should not be able to hold our next Assembly in 1900 on account of a devastating war, which should begin from the Transvaal only a few months after that memorable function.

The reply of President Kruger from the pulpit of the church, and translated by State Secretary Reitz, is as follows:—

Brothers, Sisters, and Rev. Gentlemen,—I call you brothers and sisters because you believe with me in Christ. When I see how the Gospel is being spread, I think of the words "How beautiful are the feet of those who bring messages of peace." These words are dear to me, and I rejoice to see the fulfilment of the Word. This is the peace which our Lord Jesus Christ brought

to us. Who can tell the feelings of the disciples when the angels brought the tidings, "Christ is risen from the dead," for it meant the salvation of the sinner from the bonds of sin. After that first Easter the Apostles spoke to everyone in his own tongue. Churches were founded and the Gospel began to be preached among all the nations of the earth. And if we look at the events which have taken place, under the guidance of the Almighty, since that period, then we see that it was the dawn of a new era in the history of the world. Notwithstanding that the unbelievers persecuted the Christians, the course of the Gospel could not be impeded, and although subordinate differences arose between the Churches—the one understanding the Word in a different sense from the other—the Christians became more and more united by the one great subject: and as long as the Churches adhere to the Word of God and Jesus Christ, they will continually grow in unanimity as regards the way in which the Gospel must be understood; and I believe that the day will come to pass when all will understand it in the same light: then all will unite to work together for the suppression of sin, and the Churches be one and indivisible. Then the four angels spoken of in the Apocalypse as standing at the four corners of the world, will prevent the wind from damaging a single tree—the trees representing the Churches on the earth which will not be destroyed. John said: "And there was war in heaven," but Satan will be bound and cast into the pit, that the Churches may be sealed, and then comes the glorious state of the Church, the return of the Jews, the ingathering of the heathen, and all who shall be saved will then be in—and

this will be the whole Israel who have struggled against sin. For this reason I am glad that I have been able to come here, to see and to feel that peace is preached also in this Church in the name of Christ. I am glad to think of the day when all Christians will understand the Word of God in the same light, and the Gospel of our Lord will be proclaimed all over the world. In the meantime we can always co-operate in love and peace, and where we differ we can always argue with each other in brotherly love.

As far as I know, the Baptist Churches preach the peace of Jesus Christ, and therefore they teach the true salvation. My desire is that everyone in the Republic should preach the Gospel, so that the Name of my Saviour, and the everlasting Gospel may be uplifted and made known to all who walk in the darkness and the shadow of death—to every nation, and kindred, tongue and people—until the time shall come when everyone shall understand the Word of God. This is what I wish also for the Baptist Church. Amen.

Mr. Cross, who is responsible for this report in our Handbook, adds: The President is a very impassioned speaker, and not quite easy to translate. His mind seems saturated with Biblical allusions and quotations. As there is no Bible in the Taal—the language used every day by African Dutchmen—it is rather hard to catch and render these allusions. State Secretary Reitz did his part well, and in its present form the President approves of the address.

A few days after this, while our Assembly was still in session, all the members of the Union called on the President at his house, and were severally introduced

by the writer, who spoke on behalf of the Assembly. At the Union Soiree, held in the evening of the opening day, Mr. Reitz presided over a crowded audience at a very successful function.

It was commented upon afterwards that the President should have said so much about peace when, as a matter of fact, we were trembling on the verge of a great war. Mr. Cross adds a word in the Report of Assembly in conclusion, that the journey to and fro to Pretoria must have averaged 1,100 miles, so that the distance travelled by the 60 delegates must have aggregated some 66,000 miles. It means something to attend Assembly in South Africa, both in distance and money.

The Church at Boksburg, Transvaal, does not appear on our roll of Churches till 1897, with the name of the Rev. E. R. Davies as its minister. As far back as 1889 our minutes show that services were held there by Rev. F. M. Warren, who had formerly been at Alice. Then it was regarded as a part of the Johannesburg Church in Plein Street. Mr. Davies came out from Manchester College in 1890 to the Transvaal, and settled down at Boksburg, and under him the Church was formed. There has been no other minister. Davies is there still. He has a number of branch Churches or preaching places, such as Benoni, Springs, Brakpan, etc. In addition to this he has directed and controlled a great deal of native work throughout the Transvaal, having a number of evangelists and catechists, who look to him for direction. This work has, in part, been taken over by our Society, and is now under Rev. J. W. Joyce, of Johannesburg. Mr. Davies retains control of a portion of the work still. Of late years he has been assisted by the Rev. Owen

Owens, who, though he has been invited to Churches outside the Transvaal, prefers to remain in Johannesburg and district on grounds of health. Meantime he is of great service to the Churches on the Goldfields.

In 1885 a Mission was established at Thornhill, some thirty miles from Port Elizabeth, by Mr. A. G. Rainier, then schoolmaster at the Queen Street Church. He used to ride out on Saturdays and come back on Monday mornings in time for his day school—a very considerable effort in the hot weather. By his efforts a nice little church building was erected, and opened by the writer, and Mr. Rainier duly set apart for the Ministry. He was in course of time accepted by the Union as one of its ministers, and carried on at Thornhill till 1888, when he was appointed for six months to Walmer. In 1889 he was called to the Church at Kariega, which involved also acceptance of the position of schoolmaster, too. The Church-work only involved one service on Sundays, as the congregation gathers from distant surrounding farms. In 1892 he resigned Kariega, and at the same time membership in our Union, and associated himself with the Congregational Church. He was succeeded at Kariega by Rev. F. W. King.

An incident which should find a place in this record occurred at Grahamstown in the year 1881, at our Union Assembly held there, and will never be forgotten by those who were present. The Rev. Hugo Gutsche was President for the year, and the writer the Union Secretary. Our custom generally then was on the occasion of the Annual Sermon, to observe the ordinance of the Lord's Supper, a minister of some sister Church presiding. The preacher on the occasion was the Rev. R. H. Brotherton,

of Alice. The Rev. N. Smit, minister of a large coloured Church in the city, was asked to conduct the Communion Service following. The writer was sitting on one side of the presiding minister, and the late Rev. L. Nuttall, the minister of the Church, on the other. Mr. Smit was a man of imposing appearance, had been a missionary for many years, and had reached an advanced age. He began his address to the assembled communicants, choosing as his text the words found in John xii. 21, "We would see Jesus." After a few introductory remarks explanatory of the circumstances of the text, he was seen to stagger, he then sank down into the chair behind him, and was carried out into the vestry dead, as if the text expressed his own longing and desire, which at once found glorious fulfilment. His own daughter was present at the service, and those present will not forget the wailing and signs of grief on the part of the large coloured congregation which loved him as its faithful pastor.

## CHAPTER XIII.

### SOME ITEMS OF EARLY HISTORY CENTRING AT KARIEGA.

What follows is from the pen of the Rev. E. G. Evans, written for the "South African Baptist," in the year 1903, while he was in charge of the Church there. I have his permission for its insertion here.

#### I. **The Place and People.**

Kariega has been the scene of native raids recorded in Colonial history. Chafing under the restriction of the Great Fish River as their Western limit, Kaffir hordes broke their agreement many times between 1780 and 1854. Some of these raids enter into the story of the Kariega Church.

The district is one of farms. The owners are mainly descendant of British Settlers of 1820. Their settlement is one of the precious things of Colonial history. More than one memorial in Grahamstown witnesses to the public appreciation. Theirs is a story of endurance. Life was a struggle, first, with natural foes. Then, as now, and more so then, antelopes from the bush ate what they grew in lands and gardens, as also did crafty baboons from dens among the rocks upon the hills; grey-coated monkeys that crept stealthily from tree to tree; porcupines whose rustling quills revealed their movement in the darkness. Packs of wild dogs came swiftly upon shepherds and their flocks. Leopards reduced the

number of calves in kraals by night. Elephants despised their fences in search of food. Black Cape buffaloes, with massive horns, tested the hunters' courage, and gained a name for cunning vindictiveness when wounded.

There is a story of the last Kariëga elephant. A settler one night heard his dogs barking. He went out to find the cause. Close to his kraal he came upon what in the darkness seemed to be his horse, standing with its tail toward him. He put out his hand to grasp the mane, and found he was touching an elephant. Instantly he ran to the house, with the elephant in pursuit. As the settler turned the corner of the house the elephant struck it, forcing out stones. It then ran down to and through the river, a few yards away. In the morning the spoor was traced up the opposite bank. Thus disappeared the last of the elephants that used to roam in the neighbourhood, and probably over the site of the Baptist Parsonage. During the present ministry a Kaffir found a pair of tusks not far from that settlers' house. The surface was decayed, but there was a large core of sound ivory. Did they belong to the elephant of this adventure?

But the settlers had human foes they dreaded more. Kaffir hordes with little warning came at times, and homes had to be left. "Household gods" were put into the bush for safety or carried off, but the sudden appearance of their savage foes did not always give them leisure enough for this, and the fugitives were then thankful to escape with their lives to Grahamstown, or some laager within which the women and children stayed, while the men defended, or escorted the cattle to and fro to the pastures and water. Burnt houses were not

an encouraging sight when the foe, having suddenly retreated across the Fish River, the settlers were able to return home. But many bravely endured and left the memory of their fortitude as a precious legacy to their children, whose lot is in easier times. More of this experience will appear as the story of the Kariega Baptist Church unfolds.

## II. Until the War of Hintza, 1834.

For the origin of the Church we go back to 1832. In the Christmas week of that year a party was travelling by ox wagon from Grahamstown to Theopolis, a Mission Station. The way lay through Kariega. The travellers were the Rev. J. Munro, a missionary to coloured Dutch-speaking people in Grahamstown, with his family. Near a vlei of the farm on which the parsonage stands, a halt was called for a meal, and the oxen were outspanned. Presently a man's voice was heard collecting cattle. The cattle were troublesome, and the man swore. "You swear as many times as there are stars in the heavens." Turning he found himself face to face with a minister. Speedily recovering from his surprise, he said: "How do you do, Ma-'at?" Stirrings of better impulses were in his heart. "Ma-'at, you might give us a service." "A service! Can you get me a congregation?" "Oh, I'll get a congregation." "Very well then, I'll give you a service."

The settler was Richard Bowles. The owner of a stentorian voice, he is said he have announced the news of a service to be held shouting it from the hills. The next day was Sunday. A few yards below the church

are the ruins of a house. Here in 1832 lived Thomas Eastland and his family. Here Mrs. Eastland kept the first day school. Here the first service was held. Mr. Munro's text was appropriate: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," Isaiah xxxv. 1. The Eastlands appear to have been Christians. The stirrings of a new life in Richard Bowles' heart came to birth through this sermon. The new life also began with his wife. Richard Bowles was one of the Dover party of settlers. He had been a sailor and served under Nelson.

The desire for fellowship came. He spoke of his desire to Mrs. Eastland. They fell to wondering if in such an out-of-the-way place a minister would come to hold services. Naturally they thought of Mr. Munro. Before Richard Bowles left, he promised to ride to Grahamstown to put their need before Mr. Munro. The promise was kept. He returned with joy to spread the tidings of a visit and a service. A little company of expectant people met in Eastland's house. But they separated in disappointment. "We'll not give up Ma'at," said Richard Bowles to Mrs. Eastland. Once more he rode into Grahamstown. Whether or not he saw Mr. Munro is not known, but the probability is that he did, and that Mr. Munro, who was a missionary, advised him to see William Davies, the Baptist minister. Mr. Davies did not fail to come, and thus the only rural Baptist Church for white people in Cape Colony had its origin. Among the letters received by the Baptist Missionary Society in London about the close of the year 1833 is one from the Rev. W. Davies. Here is the reference in it to

Kariega. I have one station in the country called Kariega, which I supply once a fortnight. There the seed has fallen into good ground. Three from thence have already been baptised, and we expect others to follow. Some of the individuals above referred to were formerly very immoral, but now they are living epistles, known and read of all men. Formerly they were drunkards, now they are sober. Formerly they made the hills echo with their drunken revels, now the wilderness and the solitary place are glad for them. The three baptised were Richard Bowles, his wife and daughter. Two families along the road had also received the Word, and were soon to be baptised. Part of the good work was a Sunday-school started before the baptisms, in the Eastlands' house. The superintendent was young Thos. Eastland. He was a sawyer by trade. Some twenty miles westward was Elephant's Hoek. Great yellow-wood trees grew there. There he and others cut planks to supply to the builders in Grahamstown.....

Interest in the services grew. It blossomed into a desire for a House of Worship. Thomas Eastland gave the piece of land now enclosed. Late in 1834 Mr. Davies laid the foundation-stone. With free labour the walls rose to the height of three feet, when an event occurred which delayed the progress twenty years. Suddenly on the 21st of December a rush was made into the Colony with twelve to twenty thousand Gaika warriors. They drove away all the cattle they could. Houses were burnt. White people who could not escape were murdered. Our people living many miles west of the Great Fish River succeeded in reaching Graham-

town without loss of life. The superintendent of the Sunday-school was near to death. He had married a Miss Leach, and was at the father-in-law's house to help the family to get away. Leach had refused to leave till then. In the house were Mrs. Leach, Thos. Eastland, his wife and brother. Outside stood the loaded wagon, watching the oxen coming out of the kraal were Leach and his son. Sounds and voices assured them that the Gaikas were close. There was no time to warn the inmates of the house. They fled through the Bush to Salem. It was evening, and the light of a candle shone through the window. A tap at the window caused the light to be put out. The Gaikas busied themselves with the cattle, while the inmates waited in fear. When all was quiet they crept out and spent the rest of the night in the bush of the krantz, above which runs the Salem road. The morning brought comfort in the sight of a patrol sent from Salem. It was a marvellous escape, mysterious too, for no one has ever been able to explain the tapping at the window. Possibly a friendly native, who had joined the raiders, did them this service. Fled are the white inhabitants, silent are the homesteads, empty are the kraals; and the walls of the proposed sanctuary stand three feet high, waiting for the builders' return.

### III. **Until the War of the Axe, 1846.**

Nine months passed, during which Kariega men did patrol and sentry duty in Grahamstown. In September, 1835, peace was concluded with Kreli, the paramount chief. Somewhat earlier than that, perhaps, families returned. There were exceptions. The Eastlands came

no more. Another house gave room to the services. The workers go, but God's work goes on. Instead of the Eastlands came the Webbers, and through three generations they have been honourably distinguished by their labours to maintain the meetings for worship. Chas. Webber bought Leach's farm, and the house of the mysterious tapping at the window became his home in 1836. To William Miller, a settler without land, he let a portion of his farm. (This is the man who is said to be the founder of the Church in Grahamstown, whither he went in 1839.—Ed.) From there Chas. Webber conducted the services, at which he read a printed sermon. For seven years his wife led the praises of the little congregation. As often as health permitted, Mr. Davies came for the Communion.....

Mr. Evans refers to "the War of the Axe" in 1846, when a great body of warriors broke into the Colony. They carried off all the cattle for a considerable distance to the west of Kariega. As usual they burnt houses, and several people were murdered. "The European settlement in the eastern districts was reduced to the towns and villages, which were crowded with helpless and destitute people." The farms that did not serve as laagers were abandoned. With the War of Hintza in 1834 is associated the loss of the Eastlands, and with the War of the Axe that of Chas. Webber. Forced out by the raid he went into laager, and then to Grahams-town, where he died while the struggle was going on.

#### IV. **Until the War of Umlanjani, 1850.**

Peace and the return home were made toward the close of 1848. July, 1849, brought the revival of

service under John Geard and William Green. They were held in James Baines' house. Mr. Evans tells of the arrival of Baines, who had been in early life apprenticed to the laboratory of St. George's Hospital. He came to the Cape for his health. He married Richard Bowles' daughter, and settled on his father-in-law's farm in 1843. He goes on to tell of the Rev. A. Hay, now Pastor at Grahamstown, coming, and of the devotion of men like William Collins Smith, who would walk out and back from Grahamstown to preach at Kariëga—a distance of thirty miles; of Chas. Horatio Nelson, who caught a chill and fever through overheating his blood when trying to catch his horse, after vaccination. All this to show the devotion of the men of those days.

Baines' house was used for worship till 1850, in which year the people became fugitives again. On Christmas morning in that year the four military villages on the eastern frontier were surprised. Forty-six of the men were killed and the houses burned to the ground. Thus began the longest and costliest of all the Kaffir Wars.

The Kariëga families went into laager at Farmerfield, on the way to Salem. One incident was of exceptional danger. Ten wagons were returning from Port Alfred. Their owners had risked such a journey to convey goods for business houses in Grahamstown. As they entered Kariëga they took, as agreed, not the usual road but one that ran past Farmerfield. Almost parallel with it, some distance to the right, was the edge of the kranz in the bush where the Leach party had waited through that dreadful night in the year 1834. As

the ascent began the sun set and the moon rose. With a ringing crack of the whips the long file of oxen and wagons went up. In the moonlight the picturesque procession was clearly distinguishable from the krantz. The last wagon was on the level. Suddenly a volley rang out and bullets from the krantz flew past or buried themselves in the hind wagon. There were nine guns. One was given to a native leader, with instructions to hurry to the brow of the hill below which Farmerfield lay, fire, and shout "Fall in." The farmers shot at their dusky foes, who could be seen extended along the edge of the krantz, and whose intention seemed to be to capture the oxen of the last wagon. Firing and driving, the farmers gradually got their wagons abreast. Over twenty volleys came from the krantz. The last shot was fired by January, the owner of the ninth wagon. There was a cry of pain. "How is that brother; too high or too low?" Then all was quiet. The Kaffirs were foiled, and were hurrying away. Five minutes later horses' feet were heard, and a relief party under James Baines rode up. No one had been hit, but the many bullet holes in the wagons were evidences of the dangers of that night. The Kaffirs had been in ambush beside the usual road, and had discovered the change of route by the sound of the whips.

Before this attack Richard Bowles, junior, had sought to reach Grahamstown, whither his wife had been removed, in company of others. They had reached the hills overlooking Grahamstown, attended by an escort. They rested, and were told not to sleep while the escort went into town. A fire was lighted, and while the farmers slept the Kaffirs stole up. The little native boys

around the fire were shot. One farmer was stabbed to death by an assegai, another was shot but not mortally, and Richard Bowles was stabbed and left for dead. The cattle were taken—but Bowles was not dead. With the aid of his gun and a staff, and a native woman of the party, he made his way into town, and died that evening. When the long sad war was over the families returned and resumed their worship, and under direction of the Rev. Mr. Hay they built their little church on the foundations laid twenty years before, and the opening services were held in 1854. It was a humble structure, of thatched roof and mud floor. John Webber, son of the late Charles, led the singing by means of a flute, and he and James Baines were the teachers of the children on Sundays.

Another interesting item in Mr. Evans' account I will add to complete the Kariëga story. He adds: A unique character came upon the scene in 1857. One day there drove up to James Baines' door one whose odd dress and whims have never failed to excite interest. Dressed in a long priest-like many-buttoned coat, and wearing a broad-brimmed Quaker hat, there was yet the refinement of a gentleman. His name was Ralph Turner. He lodged with Mrs. Hay in Grahamstown. The dream of a cottage in the bush had seemed to be a call to realise the dream. He tarried for lunch, and as often as he came he brought his own chop, bone spoon and silver-bladed knife. Unostentatiously he showed his thanks to his hostess by leaving a half-sovereign under his plate each time. He drove on to the church. The scenery satisfied him, and he bought a piece of land adjoining, and had a room built of the best materials. When the

room was finished a board with the text "I was a stranger and ye took me in" painted was fastened upon the outside. But the dream was fulfilled only so far. He never occupied the room. The discovery of ticks upon his clothing is the traditional explanation. His disappearance from the Colony was in harmony with all else we knew of him. Some one wrote to the *Grahamstown "Journal,"* advocating an asylum for lunatics. Doubtless he remembered the looks of two farmers who, as they saw him at a certain hotel, made the exclamation, "Mad." Suddenly he went off, and we know he arrived at Port Elizabeth, where, finding a vessel bound for New Zealand, he arranged with the captain to take his goods only and himself as the only passenger.

Eccentric he was, but not insane. Wealthy he was, but generous to the poor. In the home of the Hays he expressed his wish that the land and the room should be at the service of the Baptists. Turner's odd personality was seen no more. His room became the dining-room of the folks who remained on Sunday afternoons. Higher use was made of it. James Baines held a Bible-class there, and one of the present deacons connects his conversion with that class.

The Webbers and Baines were well known by many still living, and over this plot of ground and building of Turner's a law-suit was held many years after, but the Court decided in favour of the Baptists having possession of the property.

The little church building was enlarged in 1865, the reopening service being conducted by the Rev. Robert Johnstone, Presbyterian minister of Grahamstown.

Kariega is a small cause, but I think there is justification for including the rather long story in this volume.

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Since 1920, the Rev. Chas. Garratt has succeeded to the pastorate of the Cape Town Church, having come from the historic Devonshire Square Church, London. He has entered upon his work in the city with much promise, and has been well received by the congregation.

The Rev. R. F. Lindsay, M.A., from Dunoon, Scotland, has settled in Bloemfontein, O.F.S., and heartily welcomed by the local Church, also by the Assembly at Maritzburg, 1921, which he attended.

The Rev. J. A. Baier (of Rochester and Yale, U.S.A.), has settled at Emmanuel Church, King Williamstown, amid encouraging signs of prosperity, while his brother, also from U.S.A., has settled at Stutterheim, in succession to Rev. J. F. Niebuhr."

The Rev. Geo. T. Diver has come to the country and is working at Benoni in connection with Rev. E. R. Davies. He was received at the 1921 Assembly.

I have omitted reference in these pages to Miss M. E. Price, who has been on our Mission staff since 1906, and is serving us faithfully at Mpotula, her mother living with her and sharing in her devotion. This should have appeared in the chapter on Missions.

THE END.



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