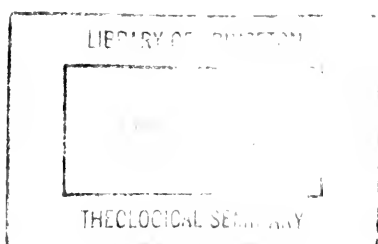


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Faure, P. E.

Waarheid : detail of some
proceedings of the
consistory and
minister of the Dutch
Reformed Church

DE WAARHEID.

DETAIL

OF

SOME PROCEEDINGS

OF THE

CONSISTORY AND MINISTER

OF THE

DUTCH REFORMED CHURCH

AT WYNBERG.

BY THE REVEREND P. E. FAURE, V.D.M.

Let all things be done decently and in order.—1 Cor. xiv. 40.

WITH AN APPENDIX

CONTAINING

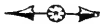
A FEW REMARKS BY THE SAME

ON THE

“WYNBERG MISSION,”

OR

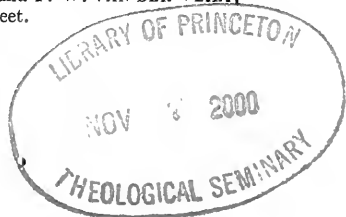
“DE ECHTE WAARHEID.”



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1847.





TO THE MEMBERS OF THE WYNBERG CHURCH IN PARTICULAR, AND TO ALL CHRISTIANS IN GENERAL.

BELOVED!

One of the most important situations in which man can be placed upon earth, is that of Pastor, or Minister, promotor of the spiritual interests of his fellow-creatures, instructor of the ignorant in those truths which alone can make wise unto salvation; in the hand of God the guide of his fellow mortals to a better life.

In order to be successful in the exercise of these important duties, it is required to have a fit disposition for the work, which ought to be carefully developed,—that he be full of the love of God, in Jesus Christ, and feels an interest in the welfare of his fellow-creatures; that he diligently applies himself to the acquirement of that knowledge and those sciences, which enable him not only to instruct the ignorant, but to refute opponents,—and more particularly, that such knowledge be sanctified to his heart by the Holy Spirit, and influences his conduct so, that he instructs by walk and conversation,—and finally, that the blessing of God crowns his work.

It is under this conviction that the Dutch Reformed Church in Southern Africa has, in accordance with the most of the established Churches in the world, framed Regulations for the training up and admission of those who desire to exercise the office of Pastor or Minister, or of Public Religious Instructor.

It would appear, however, that of late more than one member of our Church, has viewed the matter in a different light to what their Ministers, imploring the light of the Holy Ghost, have thought proper to fix and determine, with the view to comply with the rule of the apostle Paul, who, in regard to the manner in which every thing ought to be regulated in the Church of Christ, gave no other precept than this: *Let all things be done decently and in order.*

This was latterly evinced by more than one member of our Church, by arbitrarily breaking through those

rules, (contrary to solemn and openly confessed vows, which in many Churches are also corroborated by subscribing to the same, on being confirmed and admitted as members of the Church,) by taking upon themselves the right openly to act as Teachers, without any due admission, thereby showing disrespect for the regulations of the Synod, and indifference as to the pledges on the ground of which membership of the Church was granted to them.

This could not but be grievous to the Ministers and Elders of the Church, not only on account of the bad example thereby given to others to break through the rules, which were made in the fear of God, for the benefit of the Church; but more particularly, because it proved, that they who pretend to be actuated by a desire for the glory of God, had no respect for the admonitions of the apostles: *Hebr. xiii. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 1 Thess. v. 12, 13. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their works' sake.*

If such proceedings were in themselves unpleasant and to be regretted, they became the more so by the encouragement which such transgressors received from Christians and Ministers, belonging to other congregations,—from men to whom we should so willingly have extended the hand of brotherhood,—who not only attached their approbation to such members of our Church, who had upon their own authority assumed the right to act as Teachers, but some of them were even found the ready friends to induct them in the sacred ministry, by the laying on of hands; and should any Minister of the Reformed Church venture to complain about the breach of good order thereby occasioned in his parish,—should he presume to remark, as it happened to me, that he did not approve of the preaching of lay-members of the congregation, before they had been previously admitted thereto by the Presbytery,—he was sure to be rewarded by being held out, as well in private as in open assemblies, an enemy to the good cause.

This state of things, beloved Christians, has urged me to devolve to you, that, which has latterly happened in my congregation, for two reasons.

First,—Because you should be in *full* possession of that which you might otherwise only hear in *part*.

Second,—Because the responsible situation which I fill renders it a duty, as much as possible to guard for my good name, because a Minister whose name is polluted, more particularly by an accusation of being an enemy to the good cause, the cause of God and Christ, is unworthy of his office, especially as I am convinced that a perverted representation of facts has, with some even pious people, made an injurious impression with regard to myself, and that even, had it not been the care of the Most High, who averted it, many members of the congregation who formerly had always shewn a great attachment to me, would thereby have been severed from our community, whilst they now, after a while of indifference, again show me that love which the word of God demands from them, for my work's sake.

I at first supposed that it would be sufficient for me in order to make you acquainted with the case, merely to lay before you a correspondence between the Revd. Dr. Adamson and myself; but I find that such would not put you in possession of the whole case, because there are some who consider that I have acted foolishly, whilst I continued for so long a time a member of the Committee of the Christian Instruction Society,—in not opposing myself to the preaching of lay-members; the reader will therefore require to be put in possession of what took place between myself and the Christian Instruction Society of Wynberg and Rondebosch.

In the year 1841, I was invited to aid in the formation of a Society, having for its object to employ one or more Agents to visit the dwellings of those who neglected themselves, who never visited any place of religious worship. I signified my approval of the plan, promised all my help and advice to the Society, but requested to be excused from becoming a member,—because I would not be able to assist regularly in performing the duties, and because I had not much leisure in the sphere in which I was placed. I was, however,

persuaded, particularly by the argument that it would serve to widen my sphere of usefulness: that there was an abundance of means of grace at Wynberg, but which many, very many, neglected to make use of.

In this manner I was persuaded to take a share in the labours of the Society, as much as my leisure permitted. Every thing went on well, as long as the Society confined itself faithfully to the original plan; but it will appear from the following correspondence, that it soon took another turn, namely—the Agents who had in the meetings of the Directors often been admonished that they were merely to be scriptural readers, soon transformed themselves into expounders of the Scriptures, preachers, &c.

On several occasions, different opinions were expressed on the subject in the meetings, mostly disapproving of the Agents conducting public worship; this was particularly the case when the Ministers of the Anglican Church, the Rev. Messrs. Fannell and Hutton, were members of the Committee: but after the departure of these Gentlemen, a spirit prevailed in favor of the holding of such worship, so that, when in October 1845 I received a note from Mr. Read, Secretary of the Committee, requesting to know whether it was my desire to remain a member of the Committee for another year, I felt it my duty to return the following answer:

Waterloo, 20th October 1845.

My Christian Friends!

In reply to a note from your Secretary, requesting to know, if it was my desire to remain for another year on the Committee of the Christian Instruction Society, it is with much regret I feel myself called upon to address to you this present communication, requesting to have my name withdrawn as a member of the Committee of your Society. I would most gladly have continued a member of the same, and have lent my humble aid in its operations, as much as was in my power, but the late proceedings have compelled me, after mature consideration, to come to this painful resolution, which I should have been most anxious to have avoided. It is but just that I should candidly state to you the considerations which have moved me in this matter. Far be it that any thing of a sectarian nature should in the least have influenced my mind in coming to this resolution, but the principle which was formally acknowledged at the formation of the Christian Instruction Society, and on which I joined your Society, having,

in my view, been departed from, I will in candour state the difficulties in which I shall consequently be involved, in case I continue my connection with the society on the principle, *on which you are acting at present.*

When the Christian Instruction Society was originally established, it was intended to carry on its operations by means of Agents, who were to act as Catechists and Scripture Readers, This was inculcated on the Agents, and on their departing from that principle, it was resolved to enforce the rules for that purpose laid down.

When the Committee afterwards considered it necessary that their Agents should act as Preachers, I then stated, that although it was a deviation from the original principle, I would not object to the same, provided the Agents, *of whatever denomination,* should be regularly examined and admitted as such according to the rules and regulations of that Church of which they are members; as by the latest Regulations of the Dutch Reformed Church, I could not sanction the preaching of laymen, unless previously licenced by the proper Church Court.

I beg to repeat that I am favorable to laymen holding religious meetings; the Dutch Reformed Church also encourages its members, often to meet for mutual edification by prayer and scriptural reading, and has no prescribed rules for the same,—but as the word of God declares, “*that all things must be done decently and in order,*” (1 Cor. xiv. 40.) the Church has prescribed, that all laymen, desirous of acting as Preachers, shall be properly admitted as such. It declares concerning them, Art. 58:

“That they should have been resident in the congregation at least two years; that they have conducted themselves in an irreproachable and exemplary manner, and have at least for two years been exercising and preparing themselves expressly for giving religious instruction, under the efficient training and superintendence of some Minister or other of their community.”

And regarding their admission, it is ordered, Art. 59:

“That such Instructors, Catechists, or Lay Preachers, shall, for the said purpose, on the recommendation of the properly qualified Church Court, within whose bounds they are, undergo a suitable examination by the Presbytery, in Sacred History, the contents of the Books of Scripture, the doctrines of the Christian Faith and Morality, and the principal points of Church History. Trial shall also be made as to their talent for instructing.

It enjoins on all its Ministers, “that they shall properly assist and train such as wish to qualify themselves for giving religious instruction as subordinate instructors.”—Art. 66.

In the act of admission it is enjoined on the Lay Preachers, “that they guard against all expressions and statements, which might give rise to party feeling and division in the community, and on the other hand, that they exert themselves to preserve the bond of affection and be careful not to cast reflections upon government or its administration, or upon the Minister and his doctrine and ministration; that so far from drawing people away from attendance at public worship, performed in and

amongst their congregations, they will, on the contrary, both by their precept and example, recommend the observance thereof, and will consequently never hold a Meeting during the hours of public worship, or so as to interfere in any manner with the same."

At the annual investigation of the Presbytery, the consistory is bound to answer, "whether these injunctions are observed in the congregation, and no unlicensed Preachers are allowed to officiate."

These, my Christian Friends, are the regulations of the Dutch Reformed Church,* and considering that members of the Dutch Reformed Church have been appointed by you as *Preachers*, contrary to the rules of the church, that is, without passing an examination, and contrary to the promise they publicly made on their being admitted communicants of that church, "that they will subject themselves to the spiritual superintendence of the Overseers of that Church,—I cannot conscientiously support such proceedings, without being guilty of duplicity.

Messrs. KEET and LE RICHE, being both members of the Church of which I am the Pastor, I am glad that they are employed as Agents of your Society, as the Society was originally constituted; neither can I have the least objection to their being your Agents, in the capacity of Preachers, provided they are admitted as such according to the rules of the Church of which they are members,—in which case I am most ready, as I have repeatedly declared, of rendering them every assistance to have that object attained, and continue to assist the Society in its benevolent endeavours, without any regard whom they employ as their Agents, if properly authorized, for I disclaim all "sectarianism."

Should this meet with any consideration, my request will fall of itself: but should the Committee think otherwise and appoint Preachers, without any regard to their being qualified to act as such, I must state my regret, that I shall have to deny myself the gratification of meeting you any longer as a member of the Christian Instruction Society.

Believe me,

My Christian Friends,

Yours very truly,

P. E. FAURE.

The Committee of the Christian
Instruction Society of Wynberg
and Rondebosch.

* And are not these salutary regulations? Does a State allow that every one appropriates to himself a self-assumed authority to appear before a Court and act the Barrister? that every one passes himself off as a Surgeon, or Doctor of Medicine? And shall the Church permit, that every one take upon himself the Office of Propagator of the word of God and Expounder of the Holy Scriptures? Ought then a Church to be reproved for instituting such regulations, and it be thrown uncharitably into their face, that these regulations only serve to lay obstructions in the way of those who so much desire to promote the honor of God! Is it just, that, for that reason, the Dutch Reformed Church is said to be against Missionary labor.

To this letter I received the following reply in the name of the Committee of the said Society, emanating from the pen of Mr. Hawkins, already well known through the South African Press.

Wynberg, Dec. 8th, 1845.

Reverend and Dear Sir,

Having laid before the Committee of the Wynberg and Rondebosch Christian Instruction Society, your letter of the 20th October last, I have received their instruction to communicate to you the following observations in reply.

Your letter appears to the Committee to involve a threefold charge against their proceedings.

First.—A departure from the original constitution of the Society.

Second.—A departure in the appointment of what you term “Preachers,” from the rules of the Church of which those persons are members.

Third.—The appointment of such “Preachers without any regard being had as to their being properly qualified to act as such.”

The departure from the original constitution of the Society alluded to in your letter, arises out of the fact that the Agents of the Society are permitted to hold meetings for prayer and christian instruction. The Committee desire me to observe that the 2nd Resolution adopted at the original establishment of the Society on the 11th May 1841, expressly states this as one of the means contemplated for carrying out the objects of the Institution.

The first Candidate offered himself as an Agent to the Society was a Mr. ———; and on the 8th June 1841, the following Resolution among others, was adopted.

“Resolved that the Secretary prepare draft of a letter of instructions for the eventual guidance of Mr. ———, if engaged, and adverting to his youth and inexperience, such portion of the objects of the Society contained in the 2nd Resolution of the proceedings of the 11th May last, which refers to meetings for prayer and christian instruction, shall not be included in these instructions.” This Resolution distinctly* shews that the founders of the Institution considered the means which you now declare to be unconstitutional, to have been within its constitution; but for special reasons, withheld them from the instructions proposed to be issued to Mr. ———, who ultimately was not engaged by the Society.

The first Agent employed by the Society was Mr. Keet. He was engaged at the meeting of the Committee held on the 11th August 1841, the first of their meetings at which, according to the minutes, you were present. The instructions issued to Mr. Keet were to the same effect as those proposed for issue to Mr. ———.

* Distinctly?!

At a meeting of the Committee held on the 9th March 1842, Mr. Keet pointed out the practical inconvenience of the rule in his instructions respecting the holding of prayer meetings, &c. It was unanimously resolved "that the restriction in the Agents' instructions as to the holding of meetings for prayer, and the collecting together of persons for religious instruction, be rescinded; and that the 2d Resolution of the Society of the 11th May last be in future fully observed and carried out;" the term "in future" evidently implying that it should be observed, provided that the Society had Agents of mature age and experience. Up to this point there appears to have been no doubt in the minds of the Committee as to the perfectly constitutional use of these means.

On the 10th May 1843, Mr. Keet addressed a letter to the Committee, suggesting the purchase of a large piece of ground, at Noordhoek, the establishment of a village, and the formation of a settlement in connection with the Society, to be placed under his care, in respect to the religious instruction of the inhabitants. This letter was, on the 7th June 1843, referred for report to a Sub-committee, consisting of the following gentlemen: Rev. P. Faure, and Messrs. Casamajor, Eksteen, Kotze, and Steedman. The report of the Sub-committee, dated the 13th June 1843, in your own handwriting, is to the following effect:

"Agreed to report to the General Committee, that the Sub-committee are of opinion, that a settlement of the kind proposed in Mr. Keet's letter, was not contemplated by the fundamental rules of the Society, and even appears contrary to the provision of the 2d rule, "that it should be the duty of the Society's Agent, to stimulate those whom he visits to a regular attendance upon the preaching of the gospel, by which expression your Committee has no doubt, was intended the preaching at the established places of worship."

This report involves a fact, and a reason for that fact.* As to the *fact*, that such a settlement was not contemplated by the fundamental rules of the Society, there cannot be a doubt. It may well be doubted, however, whether the whole of the subscribers to the report concurred in the *reason*,† to the extent that the holding of meetings for prayer and Christian instruction, is incompatible with the fundamental rules of the Society. Three of the gentlemen who subscribed the report, were present at the meeting of the 9th March 1842, which removed every restriction to the holding of such meetings, and concurred in its proceedings. The Committee at their meeting of the 15th June 1843, did not, in as many words adopt the report, but merely resolved, "that in the opinion of this meeting, the subject of any proposed establishment at Noordhoek be finally withdrawn from the notice of the Society, as incompatible with its avowed object." Not a word was recorded about the meetings for

* We request the reader to pay attention to the reasoning.

† Is there any ground for this doubt! I declare that no one of the subscribers has given vent to the least appearance of doubt, at the framing of the report.

prayer and Christian instruction.* It then appears, that for upwards of two years from the date of its original formation, the founders and conductors of the Society never doubted their constitutional competency to authorize their agents to hold such meetings, and that, for the greater portion of this time, such meetings were actually held. Nor does there appear to have been any alteration in the *constitution* of the Society, at any subsequent period. In August 1843, the rules of the Society were revised, and agreeably to them, the Agents were to be instructed, that they were not to hold meetings, "without the approval of the Committee." This was, in fact, nothing more than a repetition, in other words, of the existing practice.† It is clear, that the conditional clause in the rules is declaratory of the competency of the Committee, to grant permission to hold the meetings to which you object. On the 11th September 1843, the Committee directed the Agent to discontinue the meetings held by him; and in their meeting of December 1844,‡ they granted permission to him to revive them. Thus the *constitution* of the Society never has been changed, though there have been changes in the practical enforcement of some of its rules. The Committee trust they have made it clear, that you are in error in charging them with any departure from the original principles of the Society, in permitting their Agents to hold meetings for prayer and Christian instruction; and that the principle, in consequence of the recognition of which you have now seceded, has been a recognized principle of the Society, during the four years and upwards, that you have been a member of its Committee.

As to your second charge, the Committee desire me to state, that they must be guided by their own rules, and not by those of any particular section of the professing Church of Christ. To submit to the terms you propose would be virtually tantamount to the Committee placing itself, quoad the employment of some of its Agents, in subjection to the ecclesiastical courts of the Dutch Reformed Church.

In regard to the third charge you have urged against the Committee, I am also instructed to say, that they must take the measures which their rules prescribe, for ascertaining the qualification of their Agents. With reference to one of them, who has been the longest in the employ of the society, the Committee desired me to furnish you with the annexed extract of a letter from the Rev. Dr. Robertson, of Swellendam, the moderator of

* Reader! you here perceive that Mr. Hawkins wants to argue from *silence*, that the Committee did not agree with it; while we have the custom to be silent when we agree, and to have our vote noted down when we have a different opinion.

† Wherefore that repetition? Was there no other reason for it than a mere inclination to repeat?

‡ That is, for 15 months.

the Synod of the Dutch Reformed Church, written shortly before the date of the engagement entered into with Mr. Keet.*

I am, Revd. and dear Sir,

Yours faithfully,

T. HAWKINS,

Sec. to the W. & R. Chr.
Instr. Sty.

To
The Rev. P. E. FAURE.

The reader who has paid any attention to my letter of the 20th October, will readily perceive, how unsatisfactory this last letter must have been in every respect, written as it was by a man, who had on more than one occasion proved, that, looking on others as if they were erring, he considered himself in the right way, and writing in the name of a Committee, the members of which so often changed by the continual arrival and departure of Indian visitors, that it is not to be wondered, that a deviation from the original plan had taken place, without themselves being aware or sensible of it. I thought it my duty, however, not to leave this letter unanswered, and thereupon wrote the following reply :

Waterloo, 2d January 1846.

Dear Sir,

I am sorry to observe from the tenor of your letter of the 8th of December 1845, that an interpretation has been given to the contents of my previous letter, which was not intended by me. You state that my letter appears to the Committee, to involve a threefold charge against their proceedings, which you have taken the trouble to refute; but I must confess, that your statements have not in the least convinced me, that I am in error with regard to the grounds which would compel me to secede as a member from the Committee. Having been connected with the society, almost from its very commencement,—remembering yet several debates with regard to its constitution,—remembering the speeches† of several members of the Committee at *public general* meetings, explaining the nature and method of the Society's operations, and the duties required from its Agents,—remembering public declarations that it was in no way the Society's intention to draw people away from the established places for public divine worship, but, on the contrary, to stir them to a regular attendance upon the preaching of the gospel, upon the means of grace, which the Committee

* I am not at liberty to send this extract to press, because Dr. Robertson told me, that it was an extract from a *private* letter, written to a *private* individual.

† Among which chiefly that of the Rev. Mr. Haddy, in the Infant School Building at Wynberg.

declared to be abundant, especially at Wynberg,*—considering the present operations of the Society's Agents,—referring to the printed regulations for the school at Hout Bay, viz: No. 2, "That the Society's Agent shall, once in a month, on a Sabbath, visit the above mentioned place, and there hold PUBLIC *divine worship* in the school-house;"—No. 10, "that besides the regular *divine worship* on Sunday mornings at 10 o'clock; he shall also on that day hold a *religious meeting* in the evening or afternoon;" [N.B. In this article a distinction is made between *public divine worship* and a *religious meeting*]
—and comparing all this with the 2d resolution, which speaks only of meetings for prayer and Christian instruction, and which was more than once verbally explained to the Agents, (who complained, that they could not prevent, when praying or reading with one family, that members of a neighbouring family came in,) that the Committee saw no objection to allow two or three families to join in that way,—there rests no doubt on my mind, that the changes of the Society have been such, that they must be considered a change in its constitution.

I most positively stated in my communication, that I disclaim all sectarianism; how then could I propose terms which would virtually place the Committee itself in subjection to the Ecclesiastical Courts of the Dutch Reformed Church, as you declare my terms involve? This would do it just as much as the employment of an office-bearer of the Wesleyan body,† as one of the Agents of the Society, places it under the superintendence and jurisdiction of the Wesleyan Section of the Christian Church. I never spoke of the *qualifications* of your Agents, but of their being *authorised* to act as such, i. e. as preachers of the gospel.

With regard to the extract of a letter from the Rev. Dr. Robertson of Swellendam, allow me to observe that I am perfectly convinced, that my reverend friend did not give his opinion in his capacity of Moderator of the Synod of the Dutch Reformed Church, so that the addition of that title to his name, rather weakens than strengthens your authority, as the opinion given in such a capacity would make the non-observance of the regulations of our church, which every minister is in duty bound to obey the more obvious. Moreover this testimony to Mr. Keet's qualification was not necessary for *me*, from *whom* the Committee on several occasions has had the most favorable opinions with regard to Mr. Keet, of which use has been made by the Committee in the public prints.

In the way the Committee is now carrying on the operations of the Society, I take the liberty to request, that no endeavours may ever be made to make those people who are members of the Church, over which the Lord has constituted me the Pastor, to discontinue their attendance on the instituted ordinances of

* How *consistent*, therefore, to have an Agent, who, at the same time that public worship is held by me and others, regularly *preaches* two or three times a week, at some 7 or 800 yards' distance.

† At that time, namely, the Society employed an itinerating Preacher of the Wesleyan body.

religion administered by me. Let this, however, not be construed as another charge against the Society; I merely wish to direct your attention to this point, if possible to prevent those consequences, which I wish to avoid, whilst endeavouring to do what my hands find to do, in the spreading of the savour of the knowledge of Jesus Christ, I keep in view the unity of the Spirit in the bonds of love.

I remain dear Sir,
Yours faithfully,
P. E. FAURE, V.D.M.

J. HAWKINS, Esq.
Secretary &c.

Should any one perhaps, after the perusal of the foregoing, imagine that there existed any difficulty for the Committee of the Christian Instruction Society, to disprove the grounds for my opinion and proceedings, he would but deceive himself,—for nothing was easier for them, and how *well founded* (?) they have done it, and with what a high degree of discretion (?) and with what observance of the love to which a Minister is entitled for his work's sake, will clearly appear from the following letter.

Wynberg, 15th January 1846.

Reverend and dear Sir,

The Committee of the Wynberg and Rondebosch Christian Instruction Society, request me to state, in reply to your communication of the 2nd instant, that the further continuance of the correspondence in regard to the points mooted in your letter of the 20th October last, is not likely in their opinion, to be attended with any satisfactory result, and accordingly, without intending the slightest disrespect to you, they limit themselves on those points to this acknowledgement of your letter.

One subject, however, requires notice. It is obvious from the general tenor of your present communication, and especially from its concluding paragraph, that you apprehend the Committee may make or allow to be made, endeavours to draw away members of churches from the established places of public worship. They instruct me to say, that they are anxious to carry out the principles and regulations of the Society in this, as in every other respect; and that they are led to believe that the labors of their Agents have never been accompanied by endeavours such as those to which you have considered it necessary to direct their attention.

I have the honor to be,
Reverend and dear Sir,
Yours most faithfully,
D. CUNLIFFE,
Sec. Ch. Ins. Sty.

To
Rev. P. E. FAURE,
&c. &c. &c.

And in this manner those gentlemen dismissed the case,—with satisfaction, no doubt, at the manly and polite step they had taken. It was customary at the time when I belonged to the Committee, to remind the Agent, at stated periods, “Owe no man any thing.” Had my friends, whilst reading this moral to their Agent, applied to themselves what the apostle Paul adds to it, (Rom. xiii. 8) “but to love one another,”—if they had in view this rule, when they directed the otherwise so very civil Mr. Cunliffe to answer my letter, —I doubt not, I would have received one, written in quite a different spirit. But, let this suffice. My heart does not condemn me. I will only add, it was not without regret, that I was obliged to take leave of a Society, (which I had joined from the purest motives, and which had originally been so well calculated to be eminently useful,) so completely altered and under such circumstances.

Under these circumstances lay-preaching continued uninterrupted at more than one place. What I did in the matter, or rather, how much I have, for weighty reasons, *withheld* myself, in the face of the regulations of our Church, from *acting against* such preachers, the correspondence between the Rev. Dr. Adamson and myself will, I trust, fully show, and the reader will be himself convinced, whether the Society really meant and believed what it wrote in the last letter, as it caused an Agent to be ordained, for the purpose of forming an entirely new congregation, separated from the previously existing Episcopalian, Wesleyan, and Reformed congregations.

On the 2d September 1846, I received a letter from Dr. Adamson, dated

Cape Town, 31st August 1846.

Reverend and dear Sir,

Mr. Keet, employed at present as Missionary by the Christian Instruction Society at Wynberg, has applied by letter to Mr. Stegmann and myself conjointly, requesting that he may be ordained by us to the spiritual charge of a congregation; and assigning as a reason for this step, among others, that having applied to the Colonial Reformed Church, to be by them taken on trials for this purpose, he finds, that there is a regulation forming a portion of the present ecclesiastical law of that church, which prevents him from attaining his object.

Being a member of the Reformed Church, Mr. Keet must necessarily consider it as having, in the first instance, a claim to his services, and a right to judge whether his qualifications can be rendered conducive to the effect and progress of the gospel under its direction and superintendence, and we, to whom he makes application, in the second instance, are interested in knowing whether the objections to ordain him are merely constitutional, or whether there be any other obstacle than the internal regulations which the Church may have found it proper to enact for its own guidance.

I shall therefore feel greatly obliged to you, if you will have the kindness to inform me,—whether—

First—The peculiar regulations of the Church are the sole ground in virtue of which the application of Mr. Keet has not been complied with—or whether—

Second—There be any objection on the score of conduct, demeanour, belief, or qualifications generally, which may stand in the way of his ordination.

Be so good as to excuse my applying to you in this instance, as being locally in charge of the interests of the Reformed Church in the district, and as having been, as I understand, the channel through which Mr. Keet has made his application.

Believe me dear Sir,

Yours very truly,

JAMES ADAMSON.

To

The Rev. PHILIP FAURE,
Wynberg.

Dr. Adamson having thus frankly and kindly invited me to communicate information respecting Mr. Keet, I thought it proper to put that gentlemen in possession of all the particulars of the occurrences between Mr. Keet, and the consistory of Wynberg and myself; and in order to make the evidence speak for itself, I have, as much as possible, supported my communication with another correspondence which had taken place.

My answer was as follows :

Waterloo, at Wynberg, Sept. 15, 1846.

Rev. and dear Sir!

Acknowledging the receipt of your letter dated 31st August 1846, I must apologise for an answer so late as this, having been prevented by a serious indisposition to do so at an earlier period.

I must confess that I was not a little surprised, when I read the contents of your letter, informing me of Mr. Keet's written application to you and the Rev. Mr. Stegmann, requesting to be ordained to the spiritual charge of a congregation, and as-

signing for a reason, amongst others, that, having applied to the colonial Reformed Church, to be by them taken on trial for this purpose, he finds that there is a regulation, forming a portion of the present ecclesiastical law of that Church, which prevents him from attaining his object.

How Mr. Keet can make such an assertion, I cannot conceive. I cannot presume, that he has exhibited to either yourself or the Rev. Mr. Stegmann, the correspondence he had with me on the subject; and as a query proposed by the consistory, in their letter to Mr. Keet, dated 11th May, still remains unanswered, it puzzles me, that he should apply to you and one of his friends, by whom he has been advised to address his letter to me.

It has given me and others of my brethren of the Dutch Reformed Church of late pain to observe, that some young members of our community have, contrary to their promise, when admitted as such, been licenced or commissioned to preach, by others than their avowed ecclesiastical superiors, which, should the same course be still pursued, must unavoidably lead to confusion and disunion; but as we have both appended our names to the document forwarded to the Evangelical Alliance, and as you belong to a section of the Christian Church, in close communion with the Dutch Reformed Church, I do not hesitate to give you a full and impartial account of the transactions which have taken place between Mr. Keet and myself, leaving it to your own unbiassed judgment, to draw from the same an answer to the *first* question, "whether the peculiar regulations of the Church are the sole ground, in virtue of which the application of Mr. Keet, has not been complied with?"—for you will find, that his application has not met with a refusal, but the path was pointed out, how to obtain his wishes. And as he has never been taken on trials, it is not possible to answer your *second* question, "whether there be any objection on the score of conduct, demeanor, or qualifications generally, which may stand in the way of his ordination?"—the answer being included in the first. I then beg to call your attention to the following statement of facts.

Some time after Mr. Keet had been appointed an Agent of the Wynberg and Rondebosch Christian Instruction Society, I became aware that Mr. Keet was in the habit of holding religious meetings at stated periods and different places. I felt it my duty to speak to him about it, and, in an amicable way, I reminded him of what had taken place at Riversdale, where he had thrown up his membership of the Dutch Reformed Church, in consequence of the consistory taking steps at that place, to prevent his preaching as layman. I told him that the rules were yet the same, that the Church does not allow any of her lay members to be public religious teachers, unless they have been taken on trials, and duly admitted as such by the Presbytery; that his doing so contrary to rule placed me in an unpleasant position, as I could not countenance it; that he was aware of all this, when he had applied to me for being again admitted as a member of the Dutch Reformed Church, and when he solemnly promised obedience to the laws and regulations of the Church. Knowing how soon the cry of "persecution" is raised, when

steps are taken for enforcing the rules for the maintenance of good order in the Church, I avoided forbidding his preaching by the consistory, *in forma*; but I strongly advised him to apply for a licence for holding religious meetings, and to offer himself to the Presbytery, to be taken on trials. Mr. Keet inquired from me, what examination he would have to undergo, and at the time observed that he did not know any thing of Church History. I offered him my services, and assured him, that if he would read with me two evenings in the week, during the winter, he would be so well acquainted with the main facts of Ecclesiastical History, that I was sure he would pass well. Mr. Keet promised to consider about it. More than once after that I reminded him of the importance of taking that step, as he knew that he was all the while acting contrary to his promise of obedience to the Church,—pointing out to him the reasonableness of that rule of the Church, as there was also at that time, in another part of my parish, another person holding “religious meetings,” who bore a very bad moral character, against whom I could not act as long as I allowed Mr. Keet to go on. He observed, that he thought the Christian Instruction Society would not like him to take that step, as it would appear, that he was working more especially for the Dutch Reformed Church, instead of equally working for the different protestant denominations. So matters remained; my advice was not followed, nor were my offered services accepted. All at once, however, I received on the same day, 21st January 1846, two letters from Mr. Keet, the one enclosed in the other, (see copies annexed, La. A, B.) containing a request of obtaining a document from the Presbytery for *holding public divine worship*. (I underline these words, because it appears from them, that up to the 21st of January, Mr. Keet did not ask for *ordination to the spiritual charge of a congregation*.*)

My reply to these was, a pointing out of those articles in the Church regulations, to which he was to pay attention, for obtaining his wishes, mentioning that the Presbytery was to meet in October next.†

After a lapse of two months and a half, during which time I had no interview with Mr. Keet, I received a letter from him, addressed to the consistory of the Dutch Reformed Church at Wynberg, requesting his name to be taken from the list of communicants, see copy, La. C.

The consistory not wishing to slight Mr. Keet, by granting him his request forthwith, addressed to him the letter annexed, see La. D.

To this letter an answer was obtained on the 30th of April, see annex, La. E, to which was replied, on the 11th May 1846, see annex, La. F.

The consistory never was so much as honored with an ac-

* Which he did three months later, as the Reader will find, when he intimates his wish to the Consistory.

† Of this letter I kept no copy.

knowledge of the receipt of this letter, much less was the proposed query ever answered.‡

These, reverend and dear Sir, are the transactions between Mr. Keet and the reverend consistory of the Dutch Reformed Church at Wynberg and its Pastor. From them it will be difficult to make out that Mr. Keet has ever "applied to the Colonial Reformed Church, to be by them taken on trials," as you mention in the former part of your letter; much less "that the application of Mr. Keet has not been complied with," as is stated in the latter part.

Trusting that I have given you all the necessary information for your guidance in this matter,

I remain, dear Sir,
Faithfully yours,
P. E. FAURE.

The Rev. J. ADAMSON, D.D.
Cape Town.



La. A. Wynberg, 21st January 1846.

Reverend Sir,

Having had a communication with the Reverend Dr. Robertson in Cape Town yesterday, which occasioned my coming to the resolution, in case the Committee of the Christian Instruction Society would consent to it, to apply to you (or the Presbytery of the Reformed Church,) for a document of admission to the holding of religious worship, I now beg kindly to request, that you will have the goodness, the Committee having given me permission this morning, to forward to or lay the enclosed letter before the Presbytery, and to favor me with an answer as soon as possible.

Hereby you will oblige,
Your obedient Servant,
A. E. v. W. KEET.

Rev. Mr. P. E. FAURE.

La. B. Wynberg, 21st January 1847.

Reverend Sir,

Having been informed by you, that it is a law with the Reformed Church, that when any member of the congregation

‡ So late as the 24th September, and therefore on the 9th day AFTER the writing of this letter to Dr. Adamson, the consistory received a letter from Mr. Keet, which was dated the 7TH SEPTEMBER mentioning that he had applied to Messrs. Stegmann and Adamson to be ordained; as he saw that he would be exposed to but too many disappointments with the Dutch Reformed Church.—The reader may have his own opinion about the date,—let him but take in consideration that Mr. Keet's residence is not yet ten minutes' walk from mine.

wishes to be admitted to hold public worship, he must apply to the Presbytery, I hereby kindly request you will, on my behalf, make such application, in order that I may soon obtain such a document.

In good expectation, I have the honor to be,
 Reverend Sir,
 Your obedient Servant,
 A. E. v. W. KEET.

Rev. Mr. P. E. FAURE.

La. C. Wynberg, 6th April 1846.

Reverend Gentlemen,

As I feel obliged from weighty reasons again to resign my membership from your church, I kindly request that you will erase my name from the register of members.

I have the honor to be,
 Reverend Gentlemen,
 Your obedient Servant,
 A. E. v. W. KEET.

To
 The Consistory of the Dutch
 Reformed Church at Wynberg.

La. D. Wynberg, 14th April 1847.

Dear Brother,

The Consistory of the Dutch Reformed Church at Wynberg has requested me to acknowledge the receipt of your letter of the 6th instant, and as you state "to have weighty reasons again to resign your situation as member of our church community," I am to request that you will communicate those weighty reasons to the Consistory, as it cannot be indifferent to the Consistory to be made acquainted with the moving causes why a member, who, at his confirmation so solemnly signified his wish, again to be accepted to the communion of our church, expressed his regret that he had left it, and then declared *de novo* to join himself to the Reformed Church as the dearest to him of all churches, should now wish to leave the congregation.

The request in your letter appeared the more strange to the Consistory, after they had seen the letter which you addressed to the Minister on the 21st January last, whereby you state, that you would apply to the Presbytery to have a proper licence for holding public worship.

The Consistory therefore request your answer hereto as soon as possible, before deciding on your request that your name be erased from the register of members.

I remain,
 Your obedient Servant and Brother,
 J. A. TRUTER, Act. Sec.

Mr. A. E. v. W. KEET.

La. E.

Wynberg, 30th April 1846.

Reverend Gentlemen,

In answer to both your letters of the 14th and 28th instant, I wish to say that I heartily regret again to have found myself compelled to resign the membership of the Reformed Church of this place, and as you have now already requested on two occasions, to state to you the weighty reasons which have given rise to it, I have, after having earnestly consulted the Lord, and afterwards some of my christian friends, come to the resolution to comply with your request, and to communicate the same to you,—for which purpose I beg first to remark, that I have not taken the step in question on account of having any thing in the least, against the principles of the Dutch Reformed Church, as on the contrary, I confess that I have truly and with all my heart embraced the same, and consider those principles to be in complete accordance with the word of God, I intend to persevere in the faith thereof, through Gods help and mercy to the end. Wherefore I also wish further to declare, that on that account I had not the least desire to resign my membership. I therefore heartily feel grateful and rejoiced at the opportunity which you have offered me to assign the reasons, which have induced me to the taking of the above step, and for that purpose, I beg to call your attention to the following.

It is now about ten years ago, since, for the first time, I was called by the Lord in the way of his providence (as I have every reason to believe,) to preach the dear gospel, particularly to the heathen. And (besides at other places,) I have also here, where I have laboured amongst them for nearly five years, experienced no small degree of blessing in that work. I have constantly been encouraged to proceed therein, amidst many difficulties and temptations, and I could clearly perceive the bands of my God leading and instructing me. It would be unnatural to suppose that my inclinations should not attach themselves to this glorious work. The people whom I have gathered and instructed, and among whom there are some, as I trust, I may say, without presumption, that they have been brought to the blessed knowledge of the truth, through Gods grace,—felt themselves attached to me, as I do to them. It has been repeatedly proposed to me, by my friends, that I should endeavour to get ordained.—For a long while however, I could not see that that was the will and the way of the Lord, but as the subject was constantly pressed upon my mind as well by the nature of my work itself, as by many amongst whom I laboured, I made it a subject of prayer, and I brought it for a long time earnestly and repeatedly in prayer before the Lord. I have also endeavoured to search my heart and feelings, and I cannot come to any other conclusion than that *I ought to try to get ordained.*

I have however been led to believe that such ordination was contrary to the fundamental principles of our church, composed as they are at present. I am also inclined to think that thus my ideas have not little contributed to the several unpleasant occurrences, which have lately taken place.

But as I have nothing whatever against the doctrines of the

Reformed Church, it is far from me, that I should wish to separate myself, did I only know that I could get my ordination from you, and I therefore particularly declare, that I have not been induced by any other reasons to separate myself from the Reformed Church, than 1st. because, of late, such an excessive bitterness of mind has been evinced against myself and my opinions; for I have often remarked, that my endeavours to be ordained were looked upon as presumption and pride, and as a thing which must be subdued, and 2nd., because I feel that it would be in vain for me to expect from the Reformed Church, an entire ordination, at least for this place, where I am now labouring.

But it may be, that I have erred in these my views of the case. It is therefore my most earnest request to know from you, whether I may hope for an ordination, whereby I shall be allowed, to exercise *all* the duties of a minister, to the coloured congregation which I have gathered around me. If so, then I have no wish whatever to separate myself from the Reformed Church, far from it,—with pleasure I would then rather endeavour to prepare myself for the necessary examination, but if you should decide otherwise,—should there be obstacles in the way,—then I wish to say, that I have resolved, in such case, to join myself to some other body of christians, to which the Lord may lead me in his providence, and that I shall endeavour to obtain my ordination from them.

I conclude by recommending you in prayer to the Lord, and to wish you, from my heart, all prosperity, and have the honor to be,

Reverend Gentlemen,

Your obedient Servant,

A. E. v. W. KEET.

To

The Reverend the Consistory
of the Reformed Church Wynberg.

La. F.

Wynberg, 11th May 1846.

Dear Brother,

The Consistory of the Dutch Reformed Church, at this place, has requested me to acknowledge the receipt of your letter of the 30th April last, in answer to their's of the 14th and 28th of the same month, in which they requested you to communicate the "weighty reasons" which had given rise again to resign your membership of the Reformed Church community. The Consistory return their thanks that after earnest consideration and consulting with your christian friends, you have resolved, unreservedly to lay open to them those grounds, which you declare to consist solely,

1st.—"Because of late such an excessive bitterness of mind, has been evinced against myself and my opinions, for I have often remarked, that my endeavours to be ordained, were looked upon as presumption and pride, and as a thing which must be subdued."

The consistory cannot conceal that this accusation, if intended for the Overseers of the Church, appears strange to them, as they are not aware of the existence of any excessive bitterness of mind against yourself and your opinions. If the Over-

seers have pointed out to you, that it was desirable that you should make use of the Holy Sacrament, from which you had withdrawn for some time; they are conscious that such a remark has been made wholly in the spirit of brotherly love, and in no bitterness of mind whatever. It grieved the consistory, that you, who as a religious instructor in the service of the Christian Instruction Society, should, by your absence from the Sacrament, at which you previously, when you came to the congregation as Agent of that Society, regularly partook, give an example to others in the congregation, which could not work advantageously upon them,—but bitterness of mind did not, nor does it now exist with them. How could there exist bitterness of mind on account of your *opinions to be ordained*, as those opinions were not known to them, and as the consistory was convinced, that the minister himself had, not long after your coming into the congregation, encouraged you to endeavour to obtain a proper *act of admission for giving religious instruction* from a higher Church authority, with an offer of his support and assistance, to enable you to get through your examination, so that you could be aiding him in the Church service.

2d. Your second ground is, “because I feel, that it would be in vain for me, to expect from the Reformed Church an entire ordination, at least for this place where I am now laboring.”

The consistory remarks, that the way to obtain admission for the exercise of all the parts of the pastoral and ministerial office, is open to you, as well as to any one else, who wishes to fit himself for it,—and what and extensive sphere of action would you not have, if you were a minister in a congregation, as the want of ministers is acknowledged by the highest Church Court, and as there are so many belonging to the Reformed Church, as sheep without a shepherd.

But you say, “you wish to have a full ordination for this place, and you feel, that to wish for such a thing in the Dutch Reformed Church, would be in vain. On this the consistory wish brotherly to remind you,—of which you also must be fully conscious,—that in our Church, and particularly in this congregation, no distinction is made between Whites and Blacks, who desire to be accepted into it, as all jointly assemble in the same house of prayer, receive the Baptism at the same place, and the Sacrament at the same table. It has therefore also been the particular care of the minister, ever since his induction into this parish, to apply himself particularly to the increasing of the number of heathen converts with such success, that, even before the slave emancipation, masters and slaves sat at the same table, and drank from the same cup, for—*it was the table of the Lord*. It is also owing to the addition of so many colored people to this community, that the present Church-building required to be so much enlarged.

The consistory therefore give you to consider, whether your ordination as minister in this parish, for a separate congregation consisting exclusively of colored people, might and would not tend to divide the congregation, and give rise to disputes and discord, even among those people of color.

You say, however, “But it may perhaps be, that I have erred in my opinion in this case, and that is therefore my most

earnest request, to know from the consistory, whether I may hope for an ordination, whereby I shall be allowed to exercise all the duties of a minister to the colored people which I have gathered around me."

Please have the goodness to inform the consistory, where that congregation of colored people is, which you, as a member of this congregation, have gathered around you, who have not yet been accepted and confirmed, as members of this congregation. Not that the consistory should wish to exercise any influence over these, but to enable them to represent your case to that higher church authority, who is to decide on it, and whereby the consistory shall the sooner be enabled, to comply more freely with your earnest request, by telling you whether you may hope for an ordination, to exercise the ministerial duties in all its branches, for such a congregation in this parish. The consistory is the more anxious to know it, because you clearly signify, that in case such could be obtained, you would have no wish to separate yourself from the Reformed Church, but would the more endeavour to prepare yourself for the necessary examination; whereas in case of a refusal, you have resolved upon uniting yourself with some other body of Christians, from whom you would endeavour to obtain your ordination.

The consistory declare that it cannot comprehend in what light it has to consider this last remark. Unfortunately an example exists in the Cape Town congregation, that an individual having applied to the synod to be ordained, whilst he was an agent to the Cape Town Christian Instruction Society, and which application had been made at the request of that society, and that request having been accepted, he, in order to avoid an examination, left our church and got himself to be taken up as a member elsewhere, and there received immediate ordination.

The consistory having this example before them, and now ascertaining from you, that this would be the only reason which would urge you to separate yourself from us, feel it, on account of the interest they take in you, their duty, to acquaint you with what the minister lately communicated them, namely: that in order to promote christian unity, he, with the ministers of the other protestant denominations in this colony, has subscribed a document, addressed to the Christian Alliance, promising to devote themselves to the promotion of christian unity, and that it is not therefore possible for him to suppose that any minister who has subscribed that document, would lend the aiding hand, to the promotion of something, which must have a contrary effect.

This however is the opinion of the minister; but the consistory repeats what is herein before said, that upon receiving your answer, it will submit your request to the superior church court, and will communicate to you its decision as soon as practicable.

I have the honor to be,

Dear Brother,

Your obedient Servant,

J. A. TRUTER,

Act. Sec. of the Consistory.

To

Mr. A. E. v. W. KEET.

I have now, reader, laid before you, all my interference with the case of Mr. Keet, as an Agent to the Christian Instruction Society, and as one who held religious meetings in which he acted as Preacher.—From the Rev. Dr. Adamson I have not heard another word about the case,—and were it not from the assurance of a friend, that he had himself delivered my letter at the Doctor's residence, I would not, up to this moment, know that he had ever received it.—Perhaps it was not considered worthy of an answer. Or were its contents not according to the wish of an old friend? Did it perhaps contain a remonstrance of the blame, which has been attached to me, that I was the great opponent of Mr. Keet? This I cannot help, and whilst I regret that a martyr's glory is thereby taken from Mr. Keet, my friends will be inclined to rejoice with me, that I had it in my power to prove to the world, that I have not tightened the sinews of the rack.

But what has in the mean time become of Mr. Keet's membership of the church? I see it will be necessary to answer this question also. When the consistory received from Mr. Keet, instead of an answer to the query put in their letter of the 11th May 1846, the information, that he had applied to the Revd. Messrs. Adamson and Stegmann, to be ordained as a Missionary, the consistory resolved to take no further steps in the matter, until it should have been ascertained what reply these gentlemen had given to the application, because the letter from Mr. Keet, of the 30th April 1846, gave reason to suppose, that it was his wish to remain a member of the Dutch Reformed Church, could he not obtain his ordination from any other church, (and we do not even now know to what church Mr. Keet belongs.) If however his application should be complied with by those gentlemen, then the consistory resolved to comply with Mr. Keet's request, dated 6th April 1846,—and to publish it, according to the prevailing custom in the church, to the community.

Several months now elapsed, during which nothing was heard of the case, so that I should have been led to believe, that this application would not be acceded to, if I had not now and then, in addressing Heathens, and encouraging them to attend the School and Church, in order to be instructed, been informed, “we are en-

registered by Mr. Keet, who says, that we had but to wait a little longer, and that he would be enabled to baptize also."—On the 10th February last, coming from town, I met on the road near Wynberg, the Rev. Mr. Stegmann and Mr. Keet, and in the evening of that day I learned, that Mr. Keet had been laid hands on by the Rev. Dr. Adamson, the Rev. Mr. Stegmann, and Mr. J. Stegmann, in the building in which he was accustomed to hold worship.

On the following Sunday it was published from the pulpit, in conformity to the resolution of the consistory of the 6th October 1846, that the member of the church Albert Erasmus van Wyk Keet, having resigned his membership, did no longer stand in connection with the Dutch Reformed Church of this Settlement.

This is a full exposition of the whole case; judge for yourself, Reader, whether the conduct of the minister of the Reformed Church of Wynberg is blameable as it was endeavoured to represent it, and conclude from this impartial narrative, whether the proceedings related therein, have not only an indirect, but a direct tendency to disturb the established order, not only of the Reformed, but also of all other Christian congregations in this country.

We therefore do not wonder, that our Wesleyan brethren have refused the use of their chapel, for the performance of an act, which must necessarily occasion grief in the hearts of many, in whom is the love of Jesus Christ, and who desire, by word and deed, not to divide the believers, but to unite them as much as possible. In all countries, in all times, and with all well-regulated Churches, certain Regulations exist, which must be complied with, before any one can be admitted as a preacher. What those regulations are with the Dutch Reformed Church, of which Mr. Keet was reminded in the letter from the consistory of the Wynberg Church, of the 11th May, will be found in Art. 62 of the Church Regulations, and of subordinate Teachers mention is made in my letter to the Christian Instruction Society, dated 20th October 1845, page 4.

But it may be asked, according to the institutions and regulations of what church has Mr. Keet been ordained? He was no member of the Reformed Church, for he had separated himself from it. He was not a member

of the Lutheran Church;—he was not one of the Presbyterians,—nor Free, nor Scottish, nor Episcopalian, nor Wesleyan, nor of the Independent Church. Or, are the preachers who perform service in the St. Stephen's Church, bishops of a separate congregation, unconnected with any other,—projectors of a new sect, with whom, under the name of “Evangelical Union,” members of other congregations, besides the heathens, christened by them, are accepted? This simple question I ask, and a direct answer to it, would be useful to many; if it be a new sect, to which this name has been given, then it would appear, that, under the cloak of that fine denomination, direct endeavours are made, not to draw tighter the bonds of Christian fellowship, but to increase and favor division and ruptures in the Church of Christ, contrary to the clear dictates of the word of God, Col. iii. 14, 15. *And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body,—and 1 Tim. i. 5. The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.*

Did not the consistory, in their letter of the 11th May, submit to the consideration of Mr. Keet, that his ordination as Preacher in the parish, for a separate congregation, consisting exclusively of coloured people, would, *at least here*, tend to create a division in the congregation, and give rise to disputes and discord, even among the coloured? This letter came to the knowledge of those gentlemen, who proceeded to lay hands on him; but never was any endeavour made to clear up the difficulty to the consistory or to me!—That ordination has taken place without even the least communication to us.—Is this drawing tighter the bonds of love?

It is not a strange feature, but one known to every one of you, who is at all conversant in church history, “to call one's self a *persecuted* for righteousness sake, for the sake of the good cause,” and to call his opponent, “a friend of the world, who has not the spirit of Christ,” when one, feeling himself urged to remind the members of the congregation of their sacred obligation, makes use of a word of warning and admonition, that they should remain faithful in the observance

and execution of what they have so solemnly promised ! In order to work on the minds of the weak, and sometimes also the religious, it is not uncommon to hear the remark, "they are the regulations of the Reformed Church, you have nothing to do with them, these you have not promised to follow!!!—We are wanting the proof, that the regulations of the Reformed Church are not founded on the word of God.

It is better, as I have heard my respected brother say on an occasion of presentation and confirmation of members; it is much better, it would be more honest and christian-like in you, not to make that promise,—than to make and even confess it by your signatue, and not to remain faithful,—or to withdraw you from the obligation to perform this,—with the view and for the purpose of attaining certain ends.—And it is remarkable that those who have withdrawn from their membership, did so for the purpose of obtaining the Preacher's Office, in a manner not in use or allowed by any Reformed Church, throughout the world.—When Mr. Keet, being again received to the membership of the Church, intended to leave it for a second time, he was candid enough, to give that, as his only reason, why he did not wish to be any longer considered as a member of the Reformed Church,—(see his letter of the 30th April 1846.)—He declared to be in other respects much attached to that Church!!! I do not here ask whether his proceedings have given proofs of his attachment and sincerity to preserve the unity of the faith, and the bonds of love and peace: on these subjects the reader will have formed his own judgment.

Whatever others may think on the subject, I find it contrary to the Bible and Apostolical institution, yea, with the arrangements of the Primitive Church, that separate congregations should be created, consisting exclusively of colored people, whereby not only a distinction is made, but kept up between Christians and Christians, in proportion as they are Shemmites, or Japhites, or Hamites, i.e. descendants of Shem, Japhet or Ham, or of mixed origin. Does not the apostle Paul ask, "who distinguisheth you?" In Christ Jesus there is no Greek or Jew, Barbarian or Scyth, Bond or Free.—I cannot also approve that among the white

population the ministry of the Gospel is performed exclusively by men, who, according to the rules of their Church, received a regular education, whilst the colored must be satisfied with the service of those, of the legality of whose ordination doubts may reasonably be entertained, and those baptized by them even stand the chance of being considered and treated in some sections of the Protestant Church, as never having been baptized. Will these not say, "why are we thus treated?"

The Reformed Church will, I trust, make provision that young men may also, in this colony, have an opportunity to be regularly trained for the Church and ministry. The members of the congregation will, I trust, readily grant to such a project all the support and encouragement in their power: and any one, who has the welfare of this ancient Church at heart, who is a member of it, will certainly not attach their approval, either by word or deed, to those undertakings which endeavour to undermine the existence of the Reformed Church.—Among the several sections of the Protestant Church in this settlement, there was for some time a perceptible approaching to each other, on account of which I much rejoiced, and with me, every one who had the interest of the Church of Christ at heart.

By that fellowship, supported by the establishment of the "Evangelical Alliance," in England, it was hoped that the kingdom of darkness might be more effectually injured, under God's merciful co-operation; but when now, under the name of "Union," a new flag is put up, under which people of all denominations are called to place themselves, deserting their own standard, may not, nay, must not the voice of warning be heard in the congregation? Is not that the way to pull down instead of building up? Will the world, will unbelief and superstition not rejoice at a division, wantonly created *there*, where *union* and *friendly co-operation* was and is so highly desirable?

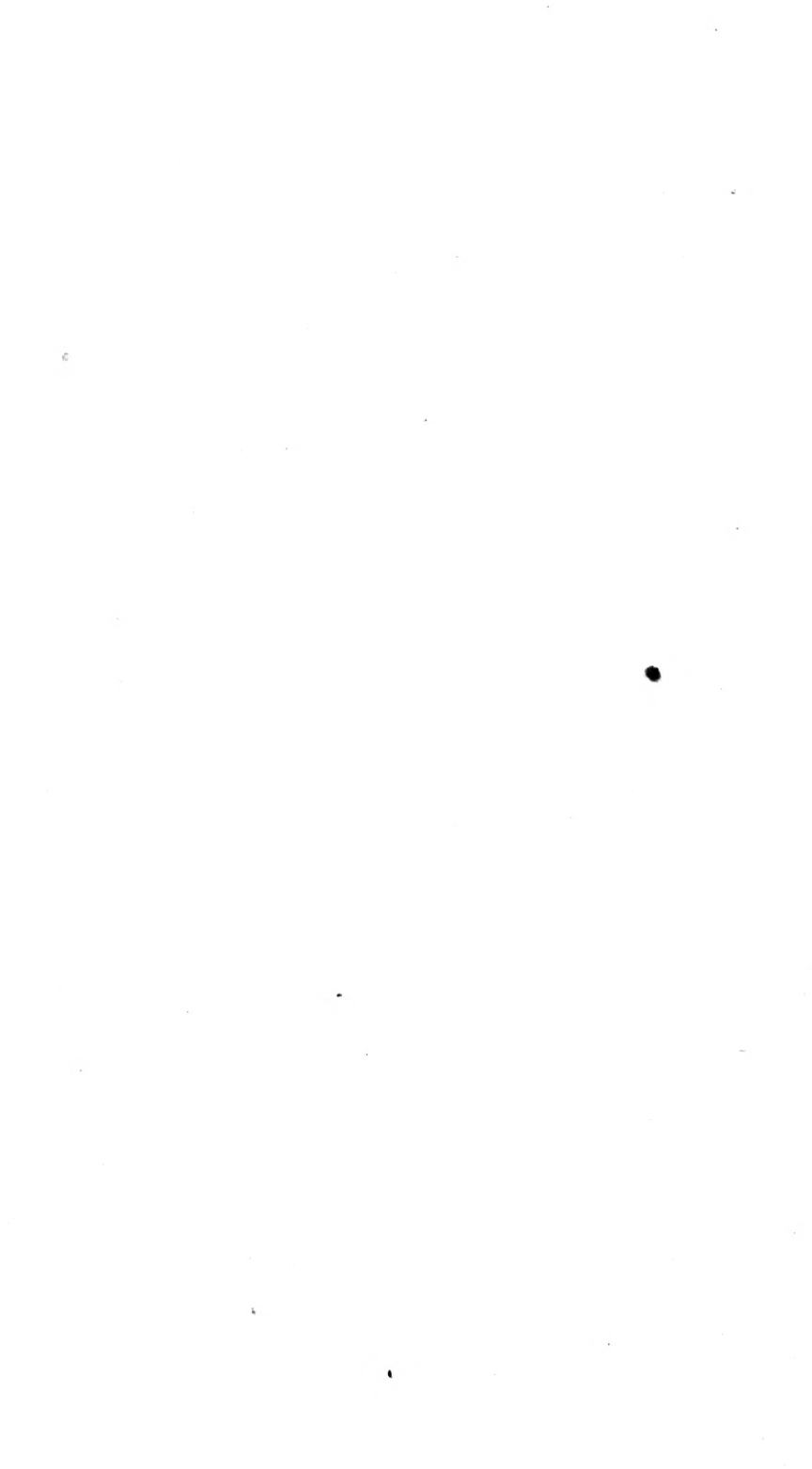
We therefore call out to every one: Watch! be on your guard. From another quarter we have heard the call, "We will not rest, until the Reformed Church of this Settlement is turned upside down." He, who may have said so, must have forgotten that the Lord rules! He who preserved it until now will continue to do so!

From its bosom, plants shoot up, which now flourish like trees, in the Heavenly Paradise! It had and still has bright stars, as well here as in other parts of the world, by whose splendour the Lord lights many to the regions of eternity. Under the Lord's unrestrained government, many sons and daughters are born, who, fed by the pure and sincere milk of the word, elevate its lustre more and more; and the more her downfall is contemplated the more her members cleave faithfully unto her, and particularly by walking worthy of their confession, glorify Jesus Christ, as their Head and Lord, by their walk and conversation; the more it is the desire of him, who, in defiance of what has been done to annoy him in his parish work, to spend and be spent as a faithful servant of the Lord, in preaching, re-proving, rebuking and exhorting, recommending his work to God and the mighty working of his grace, whilst he sincerely prays that the imperfections which accompany it, will be mercifully pardoned for the sake of the precious blood of our Lord Jesus Christ.

Waterloo, Wynberg, March 1, 1847.



• **APPENDIX.**



REMARKS
ON
"THE WYNBERG MISSION,"
OR
"DE ECHE WAAARHEID."

IN making my remarks on the above piece, I wish to be as brief as possible.

It appears from the very introduction, that there exists a Union which I was not even aware of, "*an Apostolical Union*," and it is that Apostolical Union, through which the famed Wynberg Ordination was effected! I must, therefore, be very cautious with my remarks, for they concern Apostles.

But let it not be taken amiss that I cannot entertain for them the same respect and reverence, which I feel for those men, in the Primitive Church, who could produce better testimonials of their dignity, than any Son of Adam can in the 19th century.

I shall therefore take the liberty, regardless of the elevated standing of an Apostolical (?) Union, taken by my opponent, to declare to him distinctly,

First,—That I *do not* concede to him the right of laying down rules for my conduct, dictatorial as is his *anti-calumny principle*, which he alleges to have been violated by me. A principle in itself *foolish* and *useless*,—for, to what use is it, previously to show any one, what I am going to print against him? his remarks, whatever they may be, cannot oblige me to make any alteration in what I have written. The anti-calumny principle is a very good one, to be guided by for those who wish to write the *Echte Waarheid* about any one; but it is unnecessary for those who merely write the *Waarheid*; for the Truth may have her enemies, but it is never in danger of being conquered by any attack! *Truth*, but then without any addition of *Echte* or *Real*, or any such qualification, for the moment I see any such addition

to denote the sort of truth, written or spoken, I involuntarily think of an oath of confirmation, used by any one who has reason to apprehend that he will not be believed. *Truth* has that privilege, that it may show itself to the world, naked and unadorned, in defiance of those who take offence, or endeavour to crush it,—but overthrown it shall not be.

Secondly,—I declare that I would have preferred from the writer for the *Apostolical Union*, a blow in my face, to reading his eulogium on me; there, where he designates me, “a justly respected and valued,” there, where he says, “if every one truly followed the example of Mr. PHILIP FAURE in earnestness and diligence;”—Reader, what do you think of it? can there be any thing more sickening than to see this self-same *respected*, and *valued*, and *diligent*, and *earnest* man, the same man to whom others are directed for an example (see page 16,) represented in a most hateful note, in the light of a liar, and accused of misrepresenting things!—Fire and water in the same hand, how is it possible? I must indeed have sunk very low in the estimation of my fellow Christians and countrymen, if I should think it necessary to defend myself against the information which Dr. Adamson received against me, and which had made an unfavorable impression on the mind of the Apostolical Union, in respect of the accuracy of my representation. It is sufficient for you that I have become so well acquainted with the Apostolical Missionary at Wynberg, also in respect of his love for truth, that, previous to the publication of the *Waarheid*, I declared to some of my friends that, “if I had not so much *correspondence*, I would never have brought the case to light,”—for I knew Mr. KEET, and knew that he had sufficient impudence to say of the whole “it is a lie,”—but now, he even surpasses my expectation,—he says so in the face of the *proofs* against him. Moreover, the reader himself possesses the means of discovering the accuracy of the representation, as *every thing* that passed between Mr. KEET and the Reformed Church, was mere correspondence, therefore, *facts, facts*—and of these also, he says, “they have been misrepresented.” Methinks that such a forehead must have had many a

wrap to be thus steeled ! Oh ! Apostolical Union !
What an excellent Missionary !

Thirdly,—My third remark is, that the declaration in the *Echte Waarheid* is unfounded, when it says, that the consistory was aware that the church could not grant the request made by Mr. KEET. It will be seen from the Correspondence that two requests were made by him. One (see his letter 21st January, 1846,) to be allowed to hold religious meetings ;—to grant this request the Church is authorized by Art. 59. Another request was made by him (see his letter of 30th April, 1846,) to be ordained for the exercise of the ministerial duties in all its parts ;—to grant this, also, the church is empowered by Art. 62. For the rest I take leave to thank Dr. ADAMSON for his kind remarks on the Reformed Church, the laws of which, he considers, to be *strange and preposterous*.

The Dr. has assumed a strange line of conduct, after subscribing with me his approbation and adherence to the christian alliance. It would appear that the working of a spirit, which establishes every thing but *alliance*, dates from then. If he has to do with a Minister of any particular church, why then attack the Church also, to which such Minister belongs, which was also done lately, when he attacked the Ministers of the Free Church ; notwithstanding the Dr. would himself gladly have represented the Free Church, it was sharply attacked by him as being the daughter of inconsistency.

Fourthly,—It is with regret, I remark, that *Echte Waarheid*, whose editor is otherwise renowned for his good memory, cannot well recollect how it happened that nothing became of the making application for a Building where that ordination could take place. Can it, perhaps, arise from the fact, that the reverend gentleman called repeatedly on the Wesleyan brethren, to ascertain whether it was agreeable to have the use of their Chapel, but never received any affirmative answer ?

The writer of the *Echte Waarheid* says, that the place where the ordination took place had formerly been used as a mountebankery or puppet-show. Why does he put us in mind of that ? I see as little propriety in it as I do in the reasoning which follows about

great and small places, and in the communication that it appears to him, that in the day of days, a pitiful blank will be around St. Paul's, in comparison with the circles of living immortality around late Meeting Houses.

We had better be guarded in so freely communicating to our fellow-creatures what our imagination tells us—that imagination is of no use to them. We know that God does not limit the working of His Spirit to any particular place,—that comparisons are odious. No one had reflected on the lowliness of the place, where the “so-called ordination” took place. The Dr. regrets that my Pamphlet is so large, on such a trifling case, but writes three pages about something which adds no weight whatever to *Echte Waarheid*.

Fifthly,—As it is clear, that it was not at all intended to make “Ordination” a point of dispute, I leave the Doctor unmolested in his speculations with regard to Popish HERESY, Waldenses, Churches of France and Scotland, Soldiers of the Bruce, the Celtic Church, the Culdee Episcopal Authority, the Teakwood Door, &c. &c., and what further he has gathered, desiring only to advise the Rev. Doctor, not to test the validity of the ordination given by him and his brother at Wynberg, in the Reformed Church of this settlement, for the *ordained* would be sadly disappointed, as not only would the ordination be declared null and void, but also, as Mr. KEET, their “ordained,” does not possess either the civil, scientific, or clerical qualifications, required for holding a living in the Reformed Church of this settlement.

An injurious impression might perhaps be created in the minds of our English brethren, or in that of the Government, by his interpretation of the word *foreign*. By that word, in our laws, is meant, *beyond this settlement*, and nothing else. The Doctor, however, knows better, and after saying that that word is of a dubious interpretation, he continues, page 13, at the top,—England is excluded by the word “foreign,” which is not the case. And is it not astounding, that the Synod of 1834 should have referred to Dr. ADAMSON to obtain his opinion about the validity of an ordination according to the rules of the Scottish

Church? Indeed, it must occasion surprise, that all the Ministers of the Dutch Reformed Church in South Africa are such simpletons that they require to be enlightened by the Doctor! But allow me to undeceive you; that assertion of Doctor ADAMSON is not the *Waarheid*, but only a small sample of the *Echte Waarheid*.

The *Synod* never consulted the Dr. on that subject, as may, if need, be proved by the Records of the Synod. The reference to him was made by the *Political Commissioners*, who would not allow a Resolution, taken by the Synod, to pass, before they had for *their* information, taken the Doctor's opinion. I can even affirm that the Synod shewed itself all but pleased with that reference. This is the *Waarheid*. Doctor ADAMSON is therefore not justified in making it appear as if he had been the oracle of the Synod of the Dutch Reformed Church in South Africa, and after resigning a Ministry in the Christian Church, for the giving of instruction in Languages and Philosophy, to 18 or 20 children, I doubt whether the Doctor shall ever be troubled by any reference from the Synod.

On the remark concerning ministers in our Church, who could not get livings as such in Holland, I beg to say, that such is not the case with me. Were it not that my native land had the first claim on my humble services, I could, the day after I became S.S. Min. Cand. have received a call in the vicinity of Utrecht. This remark, however, applies to the Doctor's brother in the Apostolical Union, who would not be able to receive a call in the Lutheran Church in Holland, nor would he be allowed to accept one.

Sixthly,—The Doctor “tells us,” it would not do for the Consistory to say, “the Consistory was inclined to give Mr. KEET what it knew he would not accept of, that is, admission to act as Missionary beyond the limits of this Settlement.” I say, no Doctor! That certainly would not do; and had Mr. KEET persevered in his application, then he would have experienced that the Consistory had *by that time* discovered objections against his person, of another nature than scientific and civil;—then an insurmountable obstacle would have been, not, as is thought, the Laws of the Dutch Reformed Church, but the Law-

book of the Christian Church over the whole world, which the Apostolical Union would do well to pay more attention to, that is, to the *Bible*, and more particularly, Luc. 16. v. 10, 11, 12, and Rom. 13, v. 8.

And now I take leave of the Doctor, by declaring my regret that he should have compelled me to make the above remarks. I should gladly have left unnoticed everything he has written in the "Southern Witness," and nothing would indeed have been lost by it, for the whole of his writing affects the point that I had brought by "*the Waarheid*" before the eyes of my fellow Christians, but very little—but when the Southern Witness was converted into a pamphlet, and to Wynberg mission was added, *Echte Waarheid*, and when that spiteful *note* was added, whereby the Doctor violated his own anti-calumny principle, I could not remain silent—I was forced to write, and do so, in a tone unpleasant to myself; but due to *the Waarheid*, when so unblushingly attacked.

Go on, therefore, Apostolical Union! make many proselytes by means of your worthy missionary—create disturbances and confusion where previously peace and order prevailed. You will not be able to silence *the Waarheid*. Truth is only *one*—come you yourself to the conclusion, what that *Waarheid* is—for as long as the two heads of a union do not agree as to what they are to teach their congregation, concerning the Sacrament of the Lord's Supper, about which the Lutherans and Presbyterians differ so widely, so long *Apostolic* does not apply to that union. The Apostles all agreed on the subject; and whilst you write down rules for others, which you violate yourself, so apply to yourself the lesson of true wisdom—Physician! cure thyself.

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