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in reply to a

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OF

THE SCOTTISH CHURCH

CAPE TOWN,

IN REPLY TO A LETTER WHICH APPEARED IN THE "CALCUTTA FREE CHURCHMAN" OF DECEMBER 15, 1845.

BY

THE REV. GEORGE MORGAN,

MINISTER OF THE SCOTTISH CHURCH CAPE TOWN.

"AMICUS SOCRATES, AMICUS PLATO, SED MAGIS AMICA VERITAS."

CAPE TOWN:

A. S. ROBERTSON, No. 21, HEFREGRACHT.

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ADVERTISEMENT.

It was the original intention of the writer of the following pages to forward his remarks in *manuscript* to the Editor of the *Free Churchman*, for insertion in that periodical. It was soon found, however, that they were likely to become so lengthy that it would be doubtful whether the Editor could conveniently publish them in their entire form; and besides, there were other considerations which seemed to render it desirable to have them printed at Cape Town. With this view the Communication in the *Free Churchman*, to which they are intended as a reply, has been reprinted, and both are now presented to the reader. A correspondence having taken place between the parties, on the same subject, in the month of October 1845 (a few weeks after the date of the letter in the *Free Churchman*) it has been thought proper to give it along with the rest: more especially as the gentleman who opened the correspondence appears to have contemplated its publication (see Appendix II.) A copy of the pamphlet will be transmitted to the Editor of the *Free Churchman*; and one will also be handed to his friend (who is still in Cape Town) as soon as it can be issued from the press.

Cape Town,

23rd September 1846

REMARKS, &c.

Cape Town, 24th July 1846.

To the Editor of the Calcutta "Free Churchman."

SIR,—In the *Free Churchman* for December last, there is an article headed "State of the Free Church at the Cape of Good Hope," containing a "letter from Cape Town, dated August and September 1845."

The writer of this letter, whose name is not given, commences with explaining the object which he had in view in writing to you, and which, if I understand him aright, was twofold,—*first* to satisfy you that he could not, as an elder of the Free Church, consistently join the Scottish Church here, because he considered that its ecclesiastical *status* was that of a Church in connection with the Established Church of Scotland, and *secondly*, to show that two letters which had appeared in the *Scottish Guardian*, one from Dr. Abercrombie and the other from myself, were "calculated to give an erroneous impression of things in connection with the Free Church in this Colony."

That your correspondent should feel deeply interested in such matters, is no more than might be expected from one holding a responsible office in the Christian Church; and, that he should be desirous of explaining to his friends the grounds on which he deemed it necessary to adopt a particular line of conduct, is natural and becoming. For this, none can be less disposed to blame him than I am. At the same time it seems but reasonable to expect that one who professes to correct statements which appear to him calculated to give erroneous impressions, should himself be careful to obtain full and accurate information, and to convey it distinctly to the minds of others. It is because I think your correspondent has failed in this respect, that I am induced to trouble you with the following remarks.

The reason why I have not noticed his communication sooner is simply this. It was only eight days ago that I obtained a sight of

the *Free Churchman* for December last. It is two months, indeed, since I heard that it had then been in Cape Town for a considerable time, but though other numbers of the *Free Churchman* of a later date have been in free or at least unimpeded circulation, this number has, either intentionally or unintentionally, been withheld from myself and others till now. It may therefore be my misfortune, but it cannot be my fault, that my reply makes its appearance so late.

In treating the several points brought forward by your correspondent it appears to me that the most satisfactory method will be to reverse the order which he has observed, and to consider first the ecclesiastical *status* of the Scottish Church at Cape Town, and then the statements contained in the two letters to which he refers.

If the reader will turn to the "*Free Churchman*" for December, he will find that your correspondent, in the commencement of his letter, rests his objection to the *status* of this Church entirely on the ground that it is "*that of a Church in connection with the Established Church of Scotland.*" I should have expected that he would bring forward direct evidence to prove this point; but instead of doing so, he mixes up the Civil Government with the Church of Scotland, as if they were nearly identical, until he comes to sum up his case, when he appears to give up the idea of a connection with the Established Church, or at least to make it subordinate to a connection with the Government. But before dealing with his conclusions, it is necessary to examine his premises; and as he seems to lay as much stress on the civil as the ecclesiastical relationship of this Church, I shall treat the subject with reference to both.

With a view to clear the way for argument, I must premise some general observations relative to each of these points.

1st. With respect to *a relationship between a Church and a Civil Government*. I think it must be admitted that no Government can justly claim any authority over, or right of interference with, the affairs of a Christian Congregation or Community, except what is vested in it by the law of the land, or by virtue of a special compact or agreement according to law. In some countries all ecclesiastical matters are under the control of Government. In other countries one particular Church may, by an act of the legislature, be placed, wholly or partially, under such control, while other Churches are left perfectly free and unfettered in the management of their own affairs. But in any country, where there is no law to prevent it, the Government may, either of its own free will, and with a view to promote the interests of religion,

bestow certain temporal benefits on a Church *gratuitously*, or it may agree to confer these benefits in consideration of its being allowed the right of patronage, or any other rights that may be conceded to it by the other party. In the one case the grant is voluntary and unconditional; in the other it is of the nature of a private contract, and, like any other contract, comes under the operation of the law of the land.

Now, without referring at present to the law of this Colony as it formerly stood, I shall quote a portion of an *Ordinance* passed by the Legislative Council, and promulgated on the 8th November 1843, to show what is the existing law relative to ecclesiastical affairs generally within the Colony. It is entitled "An Ordinance for repealing the Church Regulations of the 25th July 1804, and enacting others in their stead," and runs thus:—

1. Whereas the church regulations made and published by the Commissioner General of the then Batavian Government of the Cape of Good Hope, J. A. de Mist, L.L.D., bearing date the 25th July 1804, have, in many respects, ceased to be suitable either to the Dutch Reformed Church or to the ecclesiastical condition of this colony in general. And, whereas it is expedient, in order that other and more suitable provisions should be substituted for such portions of the regulations aforesaid as have become obsolete or inapplicable, that the said regulations should be wholly repealed, and the substance of such of them as it is desirable to preserve expressly re-enacted: Be it therefore enacted, by the Governor of the Colony of the Cape of Good Hope, with the advice and consent of the legislative council thereof, that the said church regulations of the 25th of July 1804, and all other laws or customs heretofore in force in this colony, so far as the same are repugnant to, or inconsistent with, any of the provisions of this Ordinance, shall be and the same are hereby repealed.

2. And be it enacted and declared, that no religious community, or denomination within this colony, is or shall be entitled to claim, as matter of right, from or out of Her Majesty's revenue in this colony, any pecuniary contribution or allowance, for or towards the support of the ministry of any such community or denomination, or any other object whatsoever; and that all such sums as shall, from time to time, be granted from and out of the said revenue, to or in behalf of any such community or denomination, shall be deemed to be merely voluntary and gratuitous, and, as such, to be, at all times and exclusively, under the absolute disposition and control of government, and revocable at Her Majesty's will and pleasure.

The rest of the Ordinance refers exclusively to the Dutch Reformed Church. The following sections are important, as shewing that this Church occupies a position different from that of any of the other Churches in the Colony.

3. And whereas it is expedient, that the religious community or denomination commonly called the Dutch Reformed Church in South Africa should be invested with the power of regulating its own internal affairs: And whereas the general assembly or synod of the said church is the natural and proper ecclesiastical authority by which rules and regulations for the government of the said church in its own internal affairs may rightfully be made: And

whereas the last general assembly or synod of the said church, which was held in Cape Town in the month of November 1842, did agree upon, and desire to have duly authorised and established, a number of rules and regulations, having for their object the proper direction and management of the said church in its own internal affairs: And whereas it is expedient, in order to prevent delay and inconvenience, that the said last-mentioned rules and regulations should, with some exceptions, be forthwith established, and declared to form and be the rules and regulations, for the time being, of the said church: Be it enacted, that all former rules and regulations for the government of the said church, whensoever and by whomsoever made, shall be, and the same are hereby declared to be, repealed, and that the several rules and regulations in the schedule to this Ordinance contained, shall be, and the same are hereby declared to be, the rules and regulations, for the time being, of the said church, and shall be duly observed as such.

4. And be it enacted, that it shall be lawful for the general assembly or synod of the said church, from time to time, duly assembled, and proceeding in conformity with the rules or regulations for the time being in regard to the manner and form of altering, enlarging, or improving church laws and ordinances, to add to, annul, alter, enlarge, or improve the rules and regulations contained in the said schedule, and any further or other rules and regulations which may, from time to time, be successively established: Provided always, that any rule or regulation of the said general assembly or synod repugnant to, or inconsistent with, any of the provisions of this ordinance, shall be null and void.

5. And be it enacted, that in every case in which a vacancy shall occur in the office of minister in any congregation belonging to the said church, of which congregation the minister, for the time being, receives a salary from the colonial government, the governor of this colony for the time being shall have and possess, and shall exercise in whatever manner he shall deem the best for the vacant congregation, the sole and unrestricted right of filling up such vacancy, by the appointment of whatever individual he may select from amongst the number of such ministers as shall by the rules and regulations of the said Dutch reformed church for the time being, be competent to be appointed to supply vacancies in the ministry thereof.

6. And be it enacted, that the said Dutch reformed church shall be and remain a church, exercising its discipline and government by consistories, presbyteries, and a general assembly or synod, and acknowledging, receiving, and professing, in regard to the doctrine thereof, the doctrines contained in the confession of the synod of Dort and in the Heidelberg catechism; and if any questions or divisions respecting church government, discipline, or doctrine should hereafter arise between any members or reputed members of the said church, or of any congregation, consistory, presbytery, or general assembly of the same, then those persons adhering to, and professing, respectively, the said discipline and government, and the doctrines of the said confession and catechism, shall be deemed and taken as against all persons who shall adhere to and profess any different discipline, government or doctrines, to be the true congregation, consistory, presbytery, or general assembly, as the case may be, of the said church, and as such, of right entitled to the possession, and enjoyment of any funds, endowments, or other property or rights by law belonging to the said church, or to the congregation, consistory, presbytery, or general assembly, in which any such questions or divisions shall have arisen.

Now, it is clear from the above, that by law there is no such thing as a permanent Church Endowment in this Colony, and that all pecuniary grants from Government are entirely gratuitous and revocable at pleasure. Even the Dutch Reformed Church, which is legally established, that is, has its doctrines, form of government, and discipline fixed and defined by the Legislature, has no legal endowment. And though, in respect of this Church, the Government, where it pays the salary, claims by law the right of

patronage*, yet it declares the pecuniary aid afforded to be gratuitous, and provided solely by the annual vote of the Legislative Council.

And it is equally clear, from the above extracts, that no other Church in this Colony is placed under any legal restraint, as to its form and powers of government, or in respect to its doctrines and discipline. The Governor, it is true; is the *Ordinary* of the Episcopalian Churches; but whatever may be the powers or duties belonging to this office, it is, I presume, conferred directly by the Crown as the temporal and ecclesiastical head of the Church of England, in consequence of there being no Episcopalian Bishop here. With respect to Church Patronage I will venture to assert, that it cannot be legally exercised by Government in any case, except in regard to the Dutch Reformed Church, merely on the ground of its granting pecuniary aid. The right must be conceded to it, either by a positive legal enactment, or by the party receiving such aid at its hands.

2nd. With respect to a connection with the Established Church of Scotland, and the manner in which such connection can be formed.†

On this point I must enter somewhat more into detail.

It is obvious that any number of Christians, say Scottish Presbyterians, residing in any part of the world, may form themselves into a Church or Congregation, and adopt the confession of faith, and forms of worship, government, and discipline recognised by the Established Church of Scotland, so far as the law of the land and local circumstances permit. They may do so with the desire and expectation of being incorporated with that Church, so as not only to maintain a friendly correspondence with it, but also to be represented in its courts, and placed under its jurisdiction. They may make proposals to this effect to the Church of Scotland, and use every means in their power to attain their object. All this, however, is merely an initial step. It is nothing more

* A regard to local circumstances has probably induced the Government, with the consent of the Legislative Council, to retain the patronage in its own hands for the present; but it is hoped that the time is not distant when this right will be legally transferred to the Dutch Reformed Church itself.

† I follow the example set me in the *Free Churchman* by leaving the exact meaning of the word *connection* undetermined, merely remarking that it is often used, —not only in common conversation, but in public documents,—in a very vague, indefinite manner; being at one time applied to Churches incorporated with the Church of Scotland, and at other times to Churches merely holding the same leading principles of faith and polity, and even formally united with a religious community bearing a different name,

than a proposal, or rather a petition, from one party to another and more powerful party, having a will and a law of its own. No connection of any kind whatever can take place without the full consent of the other party,—viz. the Church of Scotland; and that party cannot give its consent, so as to render the union valid, except in a constitutional way.

Now, what is the law and practice of the Established Church of Scotland in regard to the formation of a union with other Churches and Congregations at home and abroad? Within the territorial limits of Scotland, where the Church has a legal establishment, its powers are more extensive and better defined than in reference to any other country. But even in Scotland it has been found that the Church has no inherent power to erect a new Congregation from among its own members, or to receive a Congregation into communion with itself from any of the Secession bodies around it, so as in either case to give that Congregation the full *status* and privileges belonging to a component part of the Established Church. All that it can do in such cases is to form the Congregation into a Chapel of Ease,* as it is called, and to ordain a minister for it, to preach and administer the sacraments; but that minister has no Kirk Session, he has no share in the government of the Church, and no right to sit in any Church Court. Both the Minister and his Congregation are subject to the jurisdiction of the Church Courts, without being represented in them. The position of these Chapels of Ease was considered to be so anomalous, so degrading, and attended with so many practical disadvantages, that petitions and overtures were presented to the General Assembly from year to year, praying to have them placed on a more favorable footing. These applications, however, were unsuccessful till the year 1834, when after much discussion respecting both the legality and expediency of the proposed measure, the Assembly passed a declaratory law admitting Chapels of Ease to the *status* of parish Churches *quoad sacra*. This law was carried into effect by the Presbyteries; districts were allocated for the new Churches; Kirk Sessions were assigned them; and they were duly represented in the Church Courts, their commissioners being allowed to deliberate and vote in all *spiritual matters*. This, indeed, was no new thing; for Chapels of Ease had previously been erected into parish Churches by the authority of the ecclesiastical courts, after observing certain

* There are in Scotland many other Chapels belonging to the Established Church, called Parliamentary and Extension Churches, but their ecclesiastical *status* is nearly the same as that of the Chapels of Ease.

forms of procedure. But it had recently been discovered by some, who were formerly of a different opinion, that the Church had exceeded its powers; and, on the question being brought before the Civil Courts, it was decided that it was *ultra vires* of the General Assembly to pass such a law, without the sanction of Parliament, and therefore that all proceedings founded upon it were null and void.* Whether this decision was just or not, it is not for me to determine. But I am warranted in drawing the inference that it was not, at that time at least, so easy a matter for the Established Church of Scotland to form new connections as some appear to suppose.†

If we cross the borders of Scotland, we find the difficulty equally great. In England, there were in the year 1835, fifty-one Scottish Presbyterian Congregations, composing five Presbyteries, besides eleven Congregations of the same kind unconnected with any

* The following is the view given of the above matter by the Commission of the General Assembly in their "*Petition to Parliament*," dated January 31, 1843. After complaining of various encroachments on the part of the Court of Session, they proceed: "And in the Stewarton case, they suspended and interdicted the establishment of an additional pastoral charge in a parish, prohibited the reception of the minister of it into the Presbytery, the institution of a new Kirk-Session, the allocation of a special district for the purposes of pastoral superintendence and spiritual discipline, or the making any alteration in the state of the parish as regards these matters.

That the establishment of additional charges, and the admission of the ministers into Church Courts, had been invariably and in numerous instances, extending from the passing of the Act 1592 down to the present time, effected by authority of the Church Courts alone, without challenge or question, and the validity of her acts as to this matter had, in accordance with a train of high legal authority, been recognised by an unanimous decision of the Court of Session so lately as 1836; while the power of the Church to erect districts or parishes *quoad spiritualia* was expressly acknowledged by an act of his late Majesty King William (4 and 5, William IV., c. 41); and that the practical effect of the decision above-mentioned, if submitted to by the Church, would be to extinguish about two hundred pastoral charges, of eminent utility to the country, and maintained without expense to the State,—to annihilate as many Kirk-Sessions, now in active and useful operation, to throw back the whole population of overgrown parishes (extending in one case to 110,000 souls) on the exclusive pastoral superintendence and spiritual discipline of a single minister and Kirk-Session,—and to subject all increase of the means of such superintendence and discipline, though at the sole expense of the inhabitants themselves, to the absolute will and pleasure of any proprietors of a parish holding one-fourth of the land within it."

† I understand that since the disruption in the Church of Scotland took place, an Act of Parliament has been passed with a view to facilitate the erection of new Churches in the Establishment, but whether it has been deemed satisfactory or not I have not ascertained. The latest accounts which I have seen, state that the Church has not, at all events, availed itself of it.

Presbytery.* The Ministers of these Churches were all, or nearly all, licentiates of the Established Church of Scotland, and both the Ministers and Members adhered to the Westminster Standards and Confession of Faith. Previous to the disruption in 1843, repeated applications were made by them to the General Assembly, praying for a union, but without success. On the 24th May 1833, a Memorial was presented to the Assembly from the Ministers and Elders of the Scotch Presbytery of London "setting forth the number of evils arising from the *vague informal relation* in which they stood to the Church of Scotland, and suggesting that if they were placed in the same situation in this respect as the Church in India, it might tend to remove these evils."† The result was the appointment of a Committee to take the Memorial into consideration, and to report thereon to next Assembly. The next Assembly came, a Report was given in, much sympathy was expressed, but the result was the same as before. The Committee was reappointed with instructions to reconsider the matter, and report to the following Assembly. In 1835 an important step was gained. The Assembly recommended the Scottish Presbyteries in England to form themselves into one or more Synods, engaging that if they did so "in a way and manner agreeable to the constitution and laws of the Church of Scotland, they would allow them to enter into such communications with them, as should distinctly mark their recognition of them as a branch of the Church of Scotland." This condition having been fulfilled by the formation of a Synod, a motion was made and carried in the Assembly of 1836 to the effect, "that the Presbyterian Synod in England be recognized as a branch of the Church of Scotland, and be received into her ministerial Communion, that the Assembly will gladly receive from the said Synod, and make to them as occasion may offer, communications regarding the well-being of their Churches, and the progress of the Gospel among them, and will further aid them with their counsel in matters wherein their advice may be required."

No further advances seem to have been made till May 1839, when in consequence of a petition from the Presbyterian Church in England, supported by overtures from several Synods and Presbyteries in Scotland, urging a closer connection with the General Assembly, it was moved that the Synod in England,

* Edinburgh Almanack 1835.

† This and the subsequent extracts from the proceedings of the General Assembly, are most taken from the *Scottish Guardian* and *Presbyterian Review*.

“in addition to the privileges granted in 1836, be allowed to be represented in the Assembly of the Church of Scotland, by two Ministers, and two Elders, with power to deliberate and vote as Corresponding Members.”

This motion was rejected by a large majority;—but another motion made by Mr. Dunlop was carried, to the effect that the two Churches should carry on a friendly communication by means of Deputations to and from their respective supreme judicatories &c.

The following were the terms of the General Assembly’s decision, as given by the Rev. Professor Lorimer, of the English Presbyterian College; and it is important as showing the *maximum bonum* which the General Assembly could grant to her sister Church in England:—

“That the General Assembly having heard the deputation from the General Synod of the Presbyterian Church in England, and having considered the Overtures anent their relation to this Church, desire to renew the expression of their heartfelt satisfaction at the formation of a Synod, as a superior judicatory, by the Presbyteries in England adhering to the Westminster Standards and Confession of Faith, and earnestly desirous of strengthening the hands of the said Synod, so far as is in their power, and of establishing the most friendly and intimate relationship between the said Presbyterian Church in England and this Church, the General Assembly resolve, that with concurrence of the said Synod, the two Churches shall mutually interchange friendly communications, by means of deputations to and from their respective supreme judicatories. And the General Assembly agree to nominate and appoint a deputation to attend the Meeting of the said Synod, to communicate to the Synod this Act, and to assure them of the warm and brotherly affection wherewith this Church regards the allied Church of which they are the Supreme Court, and the earnest desire entertained by this Church to co-operate to the utmost of their power in promoting the interests of the Presbyterian Church in England, to which they are bound alike by present ties and by the grateful recollections of former days.”*

It is but fair to add that some who were opposed to a union with the Presbyterian Church in England, on the ground that

* Professor Lorimer, speaking of this decision of the General Assembly five years afterwards, expresses his own opinion as follows:—

“This was a decision of the greatest importance to the interests of our Church; and reluctant as we were then to acknowledge the wisdom of those eminent men in the Church of Scotland, who proposed and carried it as a final settlement of our relations to that Church, I am sure we are all prepared now to confess that it was the wisest and best decision that could have been given for our own prosperity and success as a Christian body. It threw us upon our own resources of self-government. It forced upon us a separate ecclesiastical *status* at a time when the most of us would have thought it a greater boon to be allowed to merge ourselves in the Scottish Establishment; and it rapidly produced an expansion of views, which led us at length to *claim* as our *right* that independence which we had long been unwilling to acknowledge to be even desirable.”—*Introductory Lecture at the opening of the English Presbyterian College, November 1844.*

Episcopacy was already established there, expressed themselves more favorable to a connection with the Colonial Churches.

Let us now turn to Ireland, where there are many true Presbyterians, who in respect of talent, piety, and zeal, would be an ornament to any Church. Presbyterianism was introduced into the province of Ulster by Scottish colonists more than two centuries ago, and has subsisted there amidst many vicissitudes of fortune, civil and religious, to the present day. The first emigrants were followed in the year 1609 by several Presbyterian ministers from Scotland, and some nonconformist ministers from England, and these again were followed by others; but though the labours of these godly men were greatly blessed, they were unable, in those troublous times, to organize a Presbyterian Church, or establish any regular form of Church government. Previous to the breaking out of the rebellion in 1641, most of the Scotch ministers and gentry had been compelled to quit Ireland, and the Protestant religion there was in a most depressed condition.

Presbyterianism, however, and along with it, true religion was greatly revived by the arrival of some Scottish regiments, accompanied by military Chaplains. These, having first formed Kirk-sessions in the different regiments, held the first regularly constituted Presbytery in Ireland in Carrickfergus, 10th June 1642.* Applications were soon made by the people to have the preaching of the Gospel from these ministers, which was granted so far as circumstances allowed. "At this time, and for several subsequent years," says Dr. Hetherington, "the General Assembly of the Church of Scotland manifested its sympathy for the distressed state of the Presbyterian Church in Ireland, by addressing encouraging letters to them, and sending ministers to administer the ordinances of religion to destitute congregations."

Not long afterwards the synod of Ulster seems to have been formed, and at the Revolution Settlement, a *Regium Donum* of £1200 annually was granted for the maintenance of the ministers, and this grant has since been gradually increased, till it now amounts to upwards of £14,000.† Owing to various causes, and particularly to the introduction and growth of Arianism

* It is said that by an Act of Assembly passed this year, "Colonels were obliged to find caution for maintaining a minister, and keeping a session in their regiments."

† "The synod of Ulster hold an endowment from the state, and are therefore as thorough Church Establishment in principle, as the Church of Scotland; while yet, no return for this in the shape of government patronage is asked, or would be endured for a moment." *Ed. Scottish Guardian, May 26, 1836.*

‡ So peaceful and orderly is Ulster found to be under the ministrations of the

in the Presbyterian Churches in Ireland, the friendly intercourse that formerly subsisted between the synod of Ulster and the General Assembly was entirely broken off, by an Act of the Assembly in 1799,* and no attempt appears to have been made, to renew it, till about the year 1814 when a correspondence took place which proved unsatisfactory to both parties. In 1817 a Theological Professorship, in connection with the synod, was instituted at Belfast. Prior to this, the Irish Theological students were educated chiefly at the Scottish Universities, but received licence and ordination from the Ulster synod. Some, I believe, were licentiates of the Church of Scotland, who had gone over to Ireland, and received calls to Churches there. The Ulster synod having in 1826 in a great measure purged itself from Arianism, and other doctrinal errors, by requiring a subscription to the Westminster Confession of Faith from all its office bearers and licentiates, the way was prepared for a renewal of friendly intercommunion with the Church of Scotland.† An application was made to this effect to the General Assembly in 1835; the matter was referred to a committee, and the following year the Assembly having satisfied itself that the ministers and licentiates of the synod of Ulster were required to subscribe the Westminster Standards and Confession of Faith, unanimously agreed to admit them into ministerial communion, and to place the synod on the same footing in other respects with the Presbyterian Church in England. The Ulster synod consisted at that time of about 24 Presbyteries and 260 Congregations.‡

I mention these things to show that the Established Church of Scotland always made a proper distinction between a union or incorporation with other Churches, and an interchange of friendly communication with them; and that while she refused to admit her own immediate offspring in England to the former, she

branch of the Scottish Church located there, that no sooner is a new place of worship erected by voluntary contribution than the *Regium Donum* is extended to it as a matter of course."—*London Times*, May 1837.

* By this Act the pulpits of the Established Church were closed against all but its own Ministers and licentiates. It was repealed shortly before the Disruption, and re-enacted immediately thereafter.

† In consequence of this salutary measure a number of congregations holding Arian doctrines seceded from the synod, and formed themselves into a separate body.

‡ On the 11th July 1840, the Ulster and Secession synods were united into one body under the designation of "*The General Assembly of the Presbyterian Church in Ireland*," comprising 35 Presbyteries and 433 Congregations. There is still another body of Presbyterians called the "*Reformed Presbyterian Synod of Ireland*."

did not hesitate to acknowledge her more distant relations in Ireland as entitled to the latter. It may be worth while to remember this when we come to speak of the Scottish Church at the Cape of Good Hope. It may also be deserving of notice that the connection thus formed between the Established Church of Scotland and the Presbyterian Churches in England and Ireland implied no *permanent* obligation on either side, and was destined to last only so long as the state of mutual feeling and other circumstances rendered it desirable and expedient.*

But leaving Great Britain and Ireland, let us turn our attention to Scottish Presbyterian Churches in foreign parts. And first of all we are attracted to *Holland*, because it was there that the first Scottish Congregation, beyond the limits of Scotland, was united with the Mother Church. I refer to the Scotch Church at *Campvere*, in the island of Walcheren. About three centuries ago a factory of respectable Scottish Merchants was established in this ancient town, under the direction of the Commissioners from the royal boroughs in Scotland. In the year 1587 it was resolved in a convention of the boroughs, that "there be ~~an~~ a minister elected for preaching at Campheir," and at a subsequent meeting it was agreed to make provision for the erection of a Kirk and the maintenance of a Pastor. No regular Clergyman, however, appears to have been appointed, till the year 1613, when an ordained Minister of the Church of Scotland, having a parochial charge in the County of Fife, was nominated by the Commissioners, and approved by the King and the Archbishop of St. Andrews.† It is not stated, in any of the works which I have consulted, that he went out with a regular commission to constitute a Scotch Kirk, either from the King, or the Archbishop, or the Commissioners, or the General Assembly. It is more probable that he was sent out without any commission at all, and that he was left to constitute a Kirk session, with the help of the "Lord Conservator," or chief Civil Magistrate of the town, in the best manner he could. At all events it is on record that a Kirk Session was formed, and that the Lord Conservator was one of the Elders. Until the year 1641, the Kirk at Campvere remained an "*isolated Church*;" but it was

* See Reid's *Ulster Church*; Peterkin's *Records of the Kirk of Scotland*; *Presbyterian Review*; and M'Comb's *Presbyterian Almanack for 1841*.

† Two years before this the Archbishops of St. Andrews and Glasgow, had received a Commission under the great seal to hold two Courts of High Commission, —which gave them almost unlimited power in all ecclesiastical matters.

then by an Act of the General Assembly taken into connection with the Church of Scotland, and empowered to send two Commissioners to sit and vote in the Annual Meetings of that venerable Court. The following is a copy of the Act of Assembly, as given in Peterkin's Records of the Kirk of Scotland:—

“The which day (August 9, 1641) a motion was made in the Assembly, that it seemed expedient for correspondence that might be had from forraigne parts, for the weal of this Kirk, that the Scotch Kirk at Campveir were joynd to the Kirk of Scotland, as a Member thereof: which being seriously thought upon, and considered by the Assembly, they approved the motion, and ordained Mr. Robert Baillie, Minister at Clivinning, to write to Mr. William Spang, Minister at Campveir, and Kirk Session thereof, willing them to send their Minister, and a ruling Elder, instructed with a Commission to the next General Assembly to be holden at St. Andrews, the last Wednesday of July 1642, at which time they should be inrolled in the Books of the Generall Assembly, as Commissioners of the Generall Assembly of Scotland, from the Scots Kirk at Campveir.”*

In the year 1704, the Assembly adopted the following Propositions concerning the Kirk of Campvere, viz:—

1st. Their observing of that order in the outward worship of God, and exercise of discipline, as is received in Scotland by law, and practice.

2nd. Their sending Commissioners to the Assembly every third year.

3rd. Their receiving council and advice, in different cases, from the Presbytery of Edinburgh, or Commissions of Assembly. And

4th. The bearing of their moderator's expenses coming hither at the Assembly's command; again enacted and authorised, and appointed to be recorded in the books of the assembly: and the Commissioners of that and subsequent assemblies of this Church, impowered and authorized to act, cognosce, advise, and determine in all affairs belonging to the said Kirk and consistory of Campvere, that shall be proposed to, or pursued before them, as their superior judicatory; but recommended to them, to pay the charges of their own Commissioners out of their own stock, until the Church be in a better capacity to assist them.†

The *connection* thus formed between the Church of Scotland and the foreign Kirk at Campvere continued till the end of the last century, when the factory was broken up, and the privileges granted to the British Residents were revoked. “Although the Scottish Factory,” says Stevens in his interesting History of the Scottish Church in Rotterdam, “has been politically extinct upwards of thirty years, no motion has been formally made in the General Assembly to sever this first foreign appendage of our national establishment from the Mother Church. On the contrary,

* Peterkin's Records Vol. I, p. 297. This author says, in a note at p. 284, in reference to this measure: “By an Act of Assembly 1641, the Scotch Church at Campvere was *brought into connection* with the Church of Scotland, and the Kirk Session authorised &c.”

† Gillan's Abridgment of the Acts of Assemblies, 2nd Ed. p. 40.

Campvere Congregation, which has not been represented since 1797 in the Assembly, still remains on the roll of the house, and is called over, like other places entitled to send deputies."

From an early period other Scotch Congregations have been formed in different parts of the Netherlands, but though some remained in an "isolated position," most of them were more or less connected with the Dutch Reformed Church, till the year 1816 when they were all, together with the English-Presbyterian, and Walloon Churches, incorporated with it; retaining however, "the separate and peculiar regulations and rights which particularly and privately belong to them." Their ministers are paid by Government and "the patronage of all the Presbyterian Churches now in Holland, is vested solely in the Kirk-session. subject, however, to his Majesty's approval, which is never withheld." *

The next instance on record of any thing resembling the incorporation of a foreign Church with the Established Church of Scotland is the case of *Darien*. In the year 1699, when the whole energies of Scotland were put forth in planting the ill fated Colony of Caledonia, in the Isthmus of Darien, four Ministers were sent out to settle Churches, and to constitute a Presbytery in that remote land. A copy of their Commission, taken from the *Edinburgh Christian Instructor* for September 1821, is given below.†

* See *Steven's History of the Church of Rotterdam*; *Glasius' Geschiedenis der Christelyke Kerk*; and *Reddingius' Handboek voor Predikanten*.

† Copy of the Commission to the Presbytery of Caledonia. July, 21, 1699. —We, the Commission of the General Assembly of the Church of Scotland, taking to consideration, That whereas the honourable court of Directors of the African and Indian Company did in name and behalf, and at the earnest request of the council and government of Caledonia in America, apply to the last General Assembly of this church, beseeching that ministers might be sent to the said colony, for settling a gospel ministry, and dispensing of gospel ordinances, and that they might instruct and edify our countrymen and others who should from time to time, adjoin themselves to the said colony; and who also might, through the blessing of God, be useful in propagating the glorious light of the gospel among the pagan natives, and contribute to their conversion. And the said General Assembly having fully impowered and authorized this commission to take all effectual methods for accomplishing so good a design. And the said honourable court of directors having particularly invited you, Mr. Alexander Shields, minister of the gospel at St. Andrew's, and you Mr. Francis Borland, minister of the gospel at Glasford, and called you, Mr. Alexander Dalgliesh, and Mr. Archibald Stobo, ministers of the gospel, to be sent to Caledonia, to labour in that pious, necessary, and glorious work. In order to your more clear, warrantable, and comfortable proceeding in carrying on the same; we the said commission do authorize, impower, and require you to repair to the said colony of

The real import of this document has been disputed. Pardovan says: "The Presbytery of Caledonia in Darien is authorised to send yearly two Representatives to the General Assembly: they being a part of this National Church, and subject to her Assemblies, as appears from the instructions given them by the

Caledonia; and upon your arrival, that you present our letters to the council and government, acquainting them with our tender concern and care for them, which shall be continued; and that upon applications made in their behalf to us, you are sent as their ministers, during your abode among them, to take charge of their souls, to which you are hereby authorized and empowered by us; recommending to you faithfulness and diligence in preaching the gospel, and administering other gospel ordinances. And upon your first arrival, with the advice and concurrence of the government, set apart a day for solemn public thanksgiving to God, for preservation of the colony, of the present supplies and of yourselves, and for imploring his blessing and conduct in your ensuing work. Afterward you shall constitute yourselves a Presbytery, by electing a moderator and clerk, and beginning your register with this commission now delivered unto you by us, and thenceforth orderly recording all your proceedings. You shall thereafter, with all convenient speed, with the concurrence of the government, and the consent of the people, so far as the same can be obtained, associate unto yourselves, by setting apart, according to the known methods of the Church of Scotland, some of the fittest and most qualified persons, for piety, prudence, judiciousness, and respect among the people, to be ruling elders, overseers of the manners of the people, and assistants to you in the exercise of discipline and government; by whose assistance, with consent of the council, so soon as may be, divide the whole inhabitants of the colony, according to their local residence, and the best conveniency their present circumstances can admit, into so many districts or parishes, that each minister may have a particular charge, under his more immediate and peculiar inspection; and then increase the number of the elders, and appoint deacons of fit persons, yet so as that you may all consider yourselves as in a collegiate relation to the whole colony, and labour therein, as shall be agreed among yourselves in presbytery. And we seriously recommend to you, being thus constitute, that so soon as you find the colony in case for it: you do, with the concurrence of the council, assemble the whole Christian inhabitants, and keep a day together in solemn prayer and fasting, bewailing former sins, renewing baptismal engagements, and with the greatest solemnity and seriousness, *approaching the Lord to be your God, and dedicating yourselves and the land unto the Lord.* And the people being divided into several districts, you shall thenceforth hold parochial sessions, and your diets of presbytery, as often as the exercise of discipline and order, and the other exigencies of the church may require; and with Christian prudence, holy zeal, ministerial authority, faithfulness and diligence, in dependance on your Great Master, you vigorously prosecute all the ends of your mission: particularly, that you labour among the natives for their instruction and conversion, as you have access. We further recommend to you, to be as useful and edifying as possible, unto the several companies of the ships, unto which you shall be disposed during this voyage, looking upon them as your particular charge for the time, whom you are to watch over in the Lord, as you shall have access. And we require, that after your arrival, you be careful by letters, directed either to the moderator of the commission at Edinburgh, or to the principal of the college of Glasgow, or to the moderator of the presbyteries of Edinburgh

Commission of the General Assembly 1699.”* Others have held different opinion. They have concluded from the wording of the Commission and other circumstances that the Presbytery of Caledonia was not designed to form an integral part of the Church of Scotland,—that the Ministers sent thither were merely authorized to constitute a Presbytery as a Supreme Ecclesiastical Court, and that it was only in the event of any of them *coming home without returning*, that is for the purpose of remaining at home, that they were to be allowed to sit as members of the General Assembly for that year. Without entering into a discussion of this question, I may just remark that as the well known *Barrier Act* † was

or Glasgow: Frequently and fully to acquaint the church of Scotland with the whole state of your affairs, and what you may need from them, from time to time: Wherein you are not to doubt of their cheerful forwardness to assist you, and that the General Assembly will lay down effectual rules and methods for your future supply. And whereas, some of you stand in a pastoral relation to churches in Scotland, and others not, yet all have a liberty of returning, as likewise a liberty to remain and labour in the Lord's work, as fixed ministers in the colony, if your health, inclination, and other circumstances concur. We therefore recommend, if possible, before any of you come away, you endeavour to settle the church, and that the concerns of the gospel be brought to some hopeful pass. And we require that so soon as any of you determine to settle; your presbytery send advertisement, that their charges if they have any, be provided with another minister; and so soon as any of you resolve to *come home without returning*, that timely notice be given to this church, to the end that others be provided to go in their room; and that whoever comes from you, may bring either an allowance or commission from your presbytery, as the occasion of his coming shall be. *Nor are you to doubt, but such as come from you will be received as members of the General Assembly of this church, and of their commission for that year in which they come.* And finally, we recommend to you that whatever discouragements you meet with, (though we trust you shall be encouraged and strengthened in the Lord,) that you give no way to the dissolving of your presbytery, but that so many of you stay as to keep up the face of a presbytery, until new supplies be sent unto you. And thus we commit you, and our Lord's great and glorious work in your hands, unto his own powerful, wise, and gracious conduct and blessing. At Glasgow, *July 21, 1699*, signed in the name, and by the appointment of the commission of the General Assembly, and in their presence, by

GEORGE HAMILTON, *Moderator.*

JOHN BANN-TYNE, *Cler. Syd. Nat. & Com.*

* Pardovan's Collections, Title XV. § 18.

† This Act was passed by the General Assembly in 1697, and provides, “That before a General Assembly of this Church pass any acts which are to be binding rules and constitutions to the Church, the same acts be first proposed as overtures to the assembly; and being by them passed as such, be remitted to the consideration of the several presbyteries of this Church, and their opinions and consent reported by their commissioners to the next assembly following, who may then pass the same into Acts, if the more general opinion of the Church, thus had, agree thereto.—Act. 9, Ass. 1697. “See *Cullen's Abridgment of Acts of Assembly, and Hill's Practice in the Church Courts.*”

passed two years before, it is not likely that either the Assembly or its Commission would have ventured to innovate on the constitution of the Church, by extending it beyond the realm of Scotland, without the consent of a majority of the Presbyteries; and, so far as appears, such consent was never sought or obtained. It is therefore probable that little more was intended than that the new Church at Caledonia should be regularly organized, and constituted a distinct and separate body, in accordance with the fundamental principles of the Church of Scotland, so that it might be qualified to receive counsel and aid from that Church, as circumstances should render it necessary or expedient. It is to be remembered that the case of Campvere occurred long before the passing of the Barrier Act, and it has been regarded by some as "one of those very cases against which that important statute was intended to provide."* At all events the measure adopted with respect to Darien never became a question of importance, except as a precedent for future innovations. The whole scheme failed. The Scottish adventurers had scarcely time to consider where they should commence digging their golden mines, when they were compelled to retire. The deputation of Ministers returned to Scotland; those of them who had leave of absence from their parishes, having reached home in due time, resumed their pastoral duties, and if they had the privilege of appearing as members of the next General Assembly, it was not as Representatives of the Scotch Church of Caledonia, but as Commissioners from the Presbyteries of Hamilton and St. Andrews, to which they respectively belonged. I cannot quit this part of the subject without noticing the tender concern which the Church of Scotland manifested, in those early times, for the spiritual welfare of her self-expatriated families.

Let us now turn our attention to British India, and consider the position of the Scotch Churches planted there. Previous to the year 1813, no provision was made for supplying the Scottish Residents in India with religious ordinances according to the forms of the Church of Scotland. In the General Assembly of 1812, a Committee was appointed to attend to the progress of any proceedings in Parliament for renewing the Charter of the East India Company, and to use their endeavours to secure the appointment of Presbyterian Chaplains. Accordingly, when the Charter came to be renewed the following year, the matter was not lost sight of.

"On the clause respecting the appointment of a Bishop and

* See "Reasons of Dissent" against a decision of the General Assembly of 22nd May 1821, as reported in the "Edinburgh Christian Instructor."

three Archdeacons, Mr. Dundas stated, that a majority of British Residents in India were of the Scotch Church, and therefore would have no provision for their public worship. He therefore proposed a clause for the appointment of three Scotch Clergymen, one at each Presidency, with a salary of £1000 each. This clause was discussed, and no other argument was brought against it than that its principle would require that wherever there was an establishment for the Episcopal Church, there should also be one for the Presbyterian. On a division, the clause was rejected by 20 against 18. At a subsequent discussion it was made known, that the Company had given an assurance for the maintenance of Ministers of the Scotch Church at its own expense.* Other accounts give a somewhat different version of the affair: but one thing is certain, that the clause in favor of Presbyterianism was omitted in the Charter, while provision was made for the appointment of a Bishop of the Church of England, with a salary of £5000 a year, and of three Archdeacons at £2000 each. The Court of Directors, however, having given a pledge, redeemed it honorably. They agreed to appoint a minister of the Established Church of Scotland for each of the three Presidencies, to be maintained at the Company's expense. In 1814 the matter was reported to the General Assembly, and an Act was immediately passed, recognising the Churches in India as an integral part of the Established Church of Scotland, placing them under the jurisdiction of the Presbytery of Edinburgh, and empowering them to send annually, by rotation, one Minister and one Elder as their representatives to the General Assembly.† Thus, without the sanction of the legislature, and without regard to their own Barrier Act, the Assembly formed a union, which afterwards gave them some little trouble, but which, having since been confirmed, remains undissolved to the present day. In the course of the following year, two, at least, of the Scotch Chaplains were at their posts; and at Calcutta (which I shall take as an example,) measures were speedily adopted for erecting a Presbyterian Kirk. The foundation stone was laid with great pomp and pageantry, under the auspices of Lady Lovell, on the 15th November 1815,—the intended edifice to be called St. Andrew's, and, according to the plan produced on the occasion, to be decorated with a spire. The ambitious appearance of this architectural

* Annual Register, 1813.

† These are the only Churches beyond the realm of Scotland that are thus connected with the Established Church of Scotland.—See *Hill's Practice in the Church Courts*, Section 5.

drawing was not quite agreeable to some who belonged to a different section of the Christian Church. Being great lawyers, of course they soon discovered that the Established Church of Scotland was not an Established Church in India, and therefore the founders of St. Andrew's Kirk had no right to meddle with spires.* Spires, said they, are the acknowledged symbols of a legal establishment, and, according to our charter, Presbyterianism is not established by law. How this objection came to be overruled I shall not stop to inquire. Suffice it to say, that if St. Andrew's Kirk at Calcutta was at first merely a dissenting chapel, the subsequent Charter made it an Established Church, and that if Presbyterian spires were illegal then, they are perfectly legal now. But however little connected the Kirk might be with the State, it was evidently connected with the East India Company and the Church of Scotland. Dr. Bryce, its minister, was soon made aware of this. His opponents, having being foiled in the matter of the spires, endeavoured to keep down Presbyterianism in another way. They first sent home a petition, praying that the Scotch Chaplains might be prohibited from administering the ordinances of baptism to the members of their congregations; but on being told that as Dissenting Ministers in England were permitted to perform this rite, a Dissenting Minister in India might be allowed the same privilege, they gave up this point, and attacked the Minister of St. Andrew's on a different ground. It appears that Dr. Bryce, after some hesitation, had ventured, with the concurrence of the Governor-General, to solemnise a marriage according to the forms of the Church of Scotland. The legality of this act was immediately called in question, and active measures were resorted to in order to prevent a repetition of it. "The first thing done," says the *Edinburgh Christian Instructor*, "was to make an assault in the newspapers. There the Marriage Act was triumphantly quoted, and nothing we suppose was expected but a total and unconditional surrender on the part of our Chaplain. This expectation, however, was not realised; for it was discovered that the quotation was a *partial and dishonest one*; and all that those who adduced it could say for themselves was, that Dr. Burn, in his Ecclesiastical Law, whom they followed, had committed the same blunder! This apology, indeed, was not satisfactory from those who could have gone to the law itself. But no matter; the law itself was produced, and there it was found that the Marriage Act did not apply 'to any marriages

* The Scottish Church at Cape Town has sometimes been called St. Andrew's, but it has no spire.

solemnised beyond the seas.' '* The opposition, however, did not stop here. An application was made on the subject to the Court of Directors, and by them it was transmitted to the Presbytery of Edinburgh. The Presbytery, of course, took up the case, and at a meeting held on the 27th March 1816, resolved to send out an order to India, "interdicting the Scotch Chaplains, in the existing circumstances of the case, from celebrating marriages." Dr. Bryce having received such an injunction from his Presbytery, had no help but to obey it, till he could apply for its removal to a higher judicatory. He did so in the form of a petition to the General Assembly, and the result was, that on the 31st May 1817, the Assembly removed the injunction, and resolved "to appoint a Committee to draw up a respectful memorial to the Honorable the Court of Directors of the East India Company, and to correspond with that Honorable Court on this important subject."† The result was, that an Act of Parliament was passed removing all doubts on the subject, and legalising all marriages performed by Presbyterian Ministers in India. This was reported to the General Assembly in 1819.‡ The following year (May 1820) we find Dr. Bryce and one of his Elders occupying seats in the Assembly, as Representatives of the Presbyterian Church in India. It so happened, that by means of their votes, a motion, which displeased the *Christian Instructor*, was carried by a majority of *one*. This led to an inquiry into the validity of their commission, or, in other words, their right to sit as members of the General Assembly. The Editor of the *Christian Instructor* (the late Dr. Andrew Thomson) first mooted the question in the columns of that periodical, asserting "that Dr. Bryce and his Elder had not a constitutional right to vote as members of the court." The argument in support of this position, was stated in the following terms:—

"The General Assembly consists of the regularly elected representatives of those bodies, who, by the constitution of the Church, are entitled to choose, and to send commissioners. But none are entitled to choose and send commissioners, except those whose title is settled, and recognized by the law of the Church. And the General Assembly has no right to assume among its members any but those who present commissions from legally authorised constituents. Now, from what body of constituents did Dr. Bryce and his Elder come?—From the Presbyterian Church in India. And who gave the Presbyterian Church in India a power to send Representatives to the General Assembly? Why, it was the General Assembly itself! And the General Assembly had no more authority to do so than the Bishop, or Archdeacon of Calcutta. Supposing the General Assembly were

* *Christian Instructor*, August, 1817.

† *Christian Instructor*, June, 1817.

‡ *Ibid*, December 1819.

to decide that all the Presbyterian Ministers in England should sit among them, and vote and determine in all cases brought before them, could these gentlemen be held as constituent members of the Court? No man in his senses will say so; and yet every man says what is just as absurd, who affirms that the Assembly are competent to add to their number, by conferring on the Presbyterian Church of India, the privilege of sending representatives to the supreme ecclesiastical judicatory of Scotland. For this purpose it was necessary to have—not a deed of the *General Assembly*—but a deed of the *Church*. It was requisite, not merely in point of form, but in point of substantial, essential principle, that an overture should have been transmitted to the several presbyteries of the church, and approved of by a majority of these presbyteries, before the Assembly could enact a law, altering its own constitution, and incorporating within the establishment our brethren in the East, and subjecting its whole interests to a control and management which may be as pernicious as it is unauthorised. If the Assembly can do this, then they can assume representatives from London, and from America, and from every other quarter; and they can admit ten members from the Presbytery of Edinburgh instead of one; and in a word, change the whole system of our representation according to their good pleasure. Who has not heard of the Barrier Act, which was passed for the express purpose of preventing the General Assembly from arrogating such a power as that which they have arrogated in the case before us! ”*

These remarks seem to have placed the ecclesiastical *status* of the Church in India in a new light, as will be seen from the following report of what took place in the next General Assembly, *Tuesday, May 22, 1821*: —

“This day a long and animated discussion took place with respect to the Commission of the Church in India. James Gibson, Esq., made a motion for rejecting it, Dr. Nicol moved that it should be sustained, Walter Cook, Esq., moved as an amendment on Mr. Gibson’s motion, that in respect of the constitution granted by the General Assembly to the Church in India, in 1814, of the subsequent practice, and of all the circumstances of the case, that the commission be sustained; but as objections have been stated to the validity of the arrangement then made by the General Assembly, and with a view of completely and by every legal form, incorporating the Ministers of the said Churches in India with the Church of Scotland, as by law established, appoint an Overture, relative to the establishment of the Churches in India, to be immediately drawn up and transmitted to the Presbyteries for their approbation, and that that Overture, when approved of, be converted into an Interim Act! Mr. Gibson assented to this amendment being substituted for his motion. After a long debate, in which the motion of Dr. Nicol was supported by Lord Meadowbank, and others; and the amendment of Mr. Cook, by Lord Monierieff, Drs. Cook, McGill, and Chalmers, the house divided, when the commission was sustained by a considerable majority. Against this judgment Mr. Gibson and other members dissented.”†

The reasons of dissent given in against this division were similar to those which had been stated in the *Christian Instructor*.—The following passage deserves notice.

“The power of General Assemblies to erect and disjoin, and in these respects, regulate the state of presbyteries and synods, “within the realm of Scotland,” is a

* *Christian Instructor*, July, 1820.

† *Christian Instructor*, September, 1821.

constitutional power which has always been exercised by the General Assembly and which, properly speaking, implies no innovation. The realm of Scotland is the territory which ecclesiastically belongs to the Church of Scotland. The whole of it is constitutionally and necessarily understood to be divided into synods, presbyteries, and parishes. The right of making and regulating that division according to circumstances, has been invariably lodged with the General Assembly. And that this might not be done so as to affect, beyond a certain measure, the representative system of the Church, that system is determined by Acts 5, Ass. 1694, and Act 6, Ass. 1712, by which a proportion is fixed between the number of Ministers in a presbytery, and the number of Commissioners which it is entitled to appoint. But the resolution of Assembly 1814, goes beyond the realm of Scotland; and incorporates the churches of India into our National Church, adds to us a territory thousands of miles distant from us, and grants a voice in the deliberations and decisions of our supreme judicatory, both to clergy and laity, whom the constitution never contemplated as having any claim to such a privilege."....."The right of churches in India must therefore continue in a state of doubt and uncertainty. And in these circumstances they cannot experience that respect in which we earnestly wish them to be held, nor will it be an easy matter to procure any addition to them, though such addition may be imperiously required for the accommodation and welfare of our country-men in that part of the British dominions."*

I may here observe, that though Dr. Nicol and his adherents could not be convinced by such arguments as the above that the Church of Scotland had no right to extend itself to India, a petition presented to the General Assembly the following day from the Churches in *Canada*, praying for a union with the Church of Scotland, after being unfavourably reported on by a Committee, was reserved for consideration till next Assembly, and ultimately refused. But more of this presently. To return to India:—A Memorial from the Scottish Community at Calcutta having in the year 1822 been addressed to the Court of Directors, representing the inadequacy of one Chaplain to perform the clerical duties of St. Andrew's Church, that Honorable Court, with their wonted liberality, not only granted the prayer of the Petitioners, but resolved to appoint an additional Minister of the Church of Scotland to each of the three Presidencies. In conformity with this resolution the Revd. James Brown was appointed Junior Minister at Calcutta. It would appear that the Presbytery of Edinburgh, under whose jurisdiction the Indian Churches were placed, had not been consulted in this matter, or even received any official notice of it for several years †;—and that on Mr. Brown's arrival at Calcutta the kirk session took upon themselves to fix his *status* either as colleague, or assistant and successor, to Dr. Bryce. At all events some irregularities were committed, and these having at length been brought to the notice of the Presbytery of Edin-

* *Christian Instructor*, Sept. 1821.

† See Rev. Dr. Laurie's Observations on the Scottish Church in India, p. 3.

burgh, the case was referred by that Court to the General Assembly. The following brief notices of the Assembly's proceedings, taken from the *Edinburgh Christian Instructor*, are important as showing the real position of a foreign Church officially connected with the Established Church of Scotland. The reader can afterwards compare or rather contrast them with what took place relative to the induction of the second Minister of the Scottish Congregation at Cape Town.

Proceedings of the General Assembly 1827.—Saturday May 20th.—"On the motion of Principal McFarlan, it was agreed that the reference from the Presbytery of Edinburgh relative to the second Minister of Calcutta, be likewise sent to a Committee."

Monday, May 28.—"Dr. Meiklejohn gave in the following report of the Committee on the reference from the Presbytery of Edinburgh, regarding the junior Minister of St. Andrew's Church, Calcutta."

"1st. That the appeal, complaint, and petition of Mr. Brown ought to be dismissed as incompetent."

"2nd. That the kirk session of St. Andrew's Church, Calcutta, had no power to fix the status of Mr. Brown, either as a colleague or assistant and successor to Dr. Bryce.

"3rd. (A recapitulation of the Act of 1814, by which the Church in India is regulated.)

"4th. That in addition to the above provision, all Ministers of the Church of Scotland, going as Chaplains or Ministers to Scots Churches in India, by appointment of the East India Company, should lay before the Presbytery of Edinburgh all the documents relative to their appointment, and obtain their sanction."

"5. That the assembly should authorise the Presbytery of Edinburgh to use all possible means for having every Church in India in connection with the Church of Scotland, where there are two ministers, made a Collegiate Charge, in the sense in which that expression is commonly understood."

This report gave rise to a long discussion, of which however no details are given.—The result was that a Committee was appointed "to enquire into the present state of the Ministers in India—to take into consideration the wants and exigencies of the same—to enquire on what footing the Indian Company are willing to receive Presbyterian Ministers &c. and to report at the first diet of next assembly." *

The following is an account of what took place at the next assembly:—

Monday, 2nd June 1828.—"The report of the Committee on the petition of the Rev. James Brown Calcutta being called for, was given in by Dr. Grant, the Convener, and read. The General Assembly approve of the report, allow the parties to withdraw the case, and reappoint the Committee, with full power to bring the matter to a final termination. Judgment having been intimated, Mr. Peterkin, agent for Dr. Bryce, and Mr. Ritchie, agent for Dr. Brown,† asked and took instruments in the Clerk's hands, and craved extracts, which were allowed." ‡

* *Edinburgh Christian Instructor*, July, 1827.

† Mr. Brown had then received the degree of D. D.

‡ *Edinburgh Christian Instructor*, July, 1828.

I have no information respecting any further proceedings relative to the Churches in India till the year 1832, when the following took place in the General Assembly.

May 24. 1832.—Dr. Grant having read the report of the Committee on the Churches in India, which announced the erection of an additional Chapel,—“The General Assembly declared that the first and second Ministers of the Church of Scotland at the several residences in India are to be regarded as Collegiate Ministers and to be co-ordinate in their stations and functions as members of their respective sessions.”*

Though the Indian Churches had from the first been incorporated by act of the General Assembly with the Church of Scotland, they were never recognized by the state as a portion of the ecclesiastical establishment of India. The inconvenience arising from this had often been felt, and more serious consequences were apprehended should such a state of things be allowed to continue.

As the East India Company's Charter was to be renewed in 1833, exertions were used (rather it would appear by private individuals than by the Church of Scotland)† to secure the insertion of a clause in favour of the Presbyterian Churches, similar to that which had been rejected in 1813. These exertions were successful. From the following extract from the Charter of 1833, it will be seen that the Scotch Churches in India are established by law, and that if any reasonable doubts formerly existed as to the legality of their union with the Established Church of Scotland, these doubts are now completely removed.

[Extract.]

3d and 4th GUILIELMI IV. Cap. 35.

[A. D. 1833.]

Sec. cii. [Two Chaplains of the Church of Scotland to be on the Establishment of each Presidency.]

“And be it enacted, that of the Establishment of Chaplains maintained by the said Company at each Presidency of the said Territories, two Chaplains shall always be Ministers of the Church of Scotland, and shall have and enjoy from the said Company such salary as shall be allotted from time to time to the Military Chaplains at the several Presidencies:—Provided always, that the Ministers of the Church of Scotland to be appointed Chaplains at the said Presidencies as aforesaid, shall be ordained and inducted by the Presbytery of Edinburgh, according to the forms and solemnities used in the Church of Scotland, and shall be subject to the spiritual and ecclesiastical jurisdiction in all things of the Presbytery of Edinburgh, whose judgments shall be subject to dissent, protest and appeal to the Provincial Synod of Lothian and Tweeddale, and to the General Assembly of the Church of Scotland:—Provided always, that nothing herein contained shall be so construed as to prevent the Governor General in Council from granting, from time to time, with the sanction of the Court of Directors and of the Commissioners for the affairs of India, to any Sect, Persuasion, or Community of

* *Presbyterian Review*, July, 1832.

† See Dr. Laurie's Observations on the Scottish Church in India p. 2.

Christians, not being of the United Church of England and Ireland, or of the Church of Scotland, such sums of money as may be expedient for the purpose of Instruction, or for the maintenance of Places of Worship."

Having thus endeavoured to trace the several steps by which the Scottish Churches in India were raised to the *status* of an Ecclesiastical Establishment incorporated with the National Church of Scotland, and having also shown the practical working of the system in the case of one of these Churches,* I need not pursue my enquiries any further. The intelligent and reflecting reader can form his own opinion as to the advantages and disadvantages resulting from the incorporation of a foreign Church with the Church of Scotland. My present purpose is merely to show how such a connection is formed, and what is really implied in it.

On a review of the whole, I feel warranted in drawing the following conclusions.

1st. That nothing less than a deed of the *General Assembly* is sufficient to constitute a union between a foreign Church and the Established Church of Scotland.

2d. It is by no means certain that the *General Assembly* itself is competent to consolidate such a union, without the consent of a majority of the *Presbyteries*; nor is it certain that an enactment of this kind passed by the Church would be held legal by the civil courts, without the authority of an Act of Parliament.

* I suspect that St. Andrew's Kirk at Calcutta enjoyed a monopoly of the Church of Scotland's superintendence during the period of which I have spoken; for so late as the year 1840, we find the Senior Scotch Chaplain at Bombay addressing the Convener of the *General Assembly's* Committee on Indian Churches in the following terms:—"From the year 1815, when the first minister of the Bombay Church reached India, down to the period, a few months ago, when your Committee addressed a letter of inquiry to our Session, one, and one alone, communication,—a letter from the late Dr. Grant, convener of a Committee of Assembly on the Churches in India,—stands upon our record, as all that has been received, in any shape, and from any of the judicatories of the Church, in these full three and twenty years. If farther investigation into the state of our Church has been instituted—if farther acknowledgment of its union to the venerable National Establishment which called it into being has been rendered, it is unknown at Bombay. In the lengthened period which embraced its origin and first difficulties, and the opposition it had to withstand in its more recent history—less, I admit, than that of almost any Church in the earlier stages of existence—the one document above referred to, is the amount of intercourse betwixt the Parent Church and the Bombay branch. It has existed, blessed be God! but uncounselled, unassisted, unasked after, and without recognition by any one in the land of our fathers. Thus authorizing the painful conclusion that, prior to the existence and inquiry of your Committee, it has officially been little known in Scotland, if the Church of India has lived or died—if it has prospered or declined, and whether its ministers have faithfully preached the gospel of our Lord Jesus, or have preached Hindoosim, or have preached at all."—*Dr. Laurie's Observations*, p. 17.

3d. When a foreign Church has been duly incorporated with the Established Church of Scotland, it becomes subject to its ecclesiastical jurisdiction and control, and must necessarily remain in this state, until the union be legally and constitutionally dissolved.

4th. A foreign Church not so united to the Church of Scotland is not subject to its jurisdiction and control, but is at liberty, so far as the Church of Scotland is concerned, to manage its own affairs in its own way; and any communications held between them may be discontinued by either party at pleasure.

Some of these things appear so obvious, that had I not observed that they are sometimes overlooked by persons who talk and even write upon the subject, I should scarcely have thought of mentioning them.

But it is time to look to the other Colonial Churches, and to enquire in what relation they stand to the Established Church of Scotland. It would be tedious, and it is unnecessary, to narrate the circumstances connected with the migrations of Scottish Presbyterians to the British Colonies, their destitution of religious ordinances there, and the applications made by them, from time to time, to the Church of Scotland, to obtain its countenance and aid. Suffice it to say that for a long period the spiritual wants of Scottish Emigrants were almost entirely neglected by the Church of Scotland, and that they were supplied with Presbyterian Pastors, belonging to the Established or Secession Churches, through the agency of influential friends, of individual presbyteries, or of societies formed for the purpose of sending the gospel to foreign lands. The directors of these societies might, or might not, be members of the Established Church of Scotland; the societies themselves were wholly unconnected with the Church Courts.

All that the Church, in its corporate capacity, did, was to allow Presbyteries, on satisfactory representations being made to them, to grant ordination to such of its licentiates as might be called to labour in the service of Missionary Societies among the Heathen, or to take charge of fixed congregations in foreign parts.

It is true, the General Assembly usually appointed a Committee to report on any communications made to them respecting the state of religion in the colonies, but besides receiving the Committee's report, and passing a few desultory observations upon it, little or nothing further was done.* It is not improbable that the difficul-

* Take the following as an example.—“*Proceedings of General Assembly, 1821, May 21.*—A Petition from the Presbyterian Churches in Montreal and Quebec, praying for a more intimate connection with the parent church, was presented and

ties which had been experienced in regard to the Indian Churches induced them to be wary in extending their foreign relations. In this way things proceeded—the Assembly showing diligence in appointing Committees, and the Presbyteries in selecting or ordaining Ministers for the colonies, when special applications were made to them,—till the year 1827, when one or two circumstances occurred, which, if they did not lead to any material change in the prevailing system, drew attention, at least, to its operation and effects. As it was in the early part of this year (28th February) that the first minister was ordained for the Scottish Church at Cape Town, the following brief notices of the Assembly's proceedings may be fitly introduced:—

“*Tuesday May 22.*—Agreeably to the order of last Assembly the record of the Presbytery of Dingwall was laid on the table, and the minutes relative to the Ordination of Mr. John Ross to the office of the ministry were read. After a few remarks from Mr. Carment, on the irregularity of the proceedings, and from Mr. Charles J. Bayne in explanation of the conduct of the Presbytery, the Assembly ordered said minutes to be expunged,—*the Presbytery having ordained Mr. Ross, after long absence from their bounds, without examination into his character and deportment, during that absence, and without the usual trials*; and the Assembly direct this their sentence to be engrossed in the record of the Presbytery.” *

considered. It was, after some observations from Dr. Mearns and Dr. Cook, referred to a committee.—*Edinburgh Christian Instructor, August, 1821.*

Seven years after this, in a letter dated Montreal, 21st December 1823, the writer, after describing the religious destitution of the Scottish Presbyterians in Upper Canada, (“which bye the bye,” he says, “the General Assembly frequently mistakes for lower Canada,”)—concludes by saying: “We now look to the General Assembly, and we would fervently hope, that the mere receiving a report and reappointing a Committee will not be the perpetual fashion of its proceedings to usward.”—*Christian Instructor, May, 1829.*

* This was a melancholy case. Mr. Ross, a native of Rox-burgh, was a young man of first rate talents and acquirements, but of a reckless disposition, and rather jovial habits. After having obtained a licence to preach the Gospel (I believe from the Presbytery of Dingwall) he committed some irregularities for which he was pretty sharply handled by the Church Courts. He first took his revenge by publishing a satirical pamphlet, in which he lashed his opponents, and particularly some members of the Presbytery of Dingwall, without mercy; and then proceeded to London where he was employed for several years as a Reporter for the *Times*. Having failed in an attempt to establish a Newspaper of his own, he entered into an engagement to proceed to North America in connexion with a party of Scottish Emigrants. Thinking it would be for his advantage to go out with the *status* of an ordained minister of the Church of Scotland, and knowing that some Presbyteries were not very scrupulous in conferring ordination, he revisited the North of Scotland, assumed an air of great penitence and piety, was admitted into the pulpits of the Establishment, and delighted his hearers by his eloquent and evangelical appeals. Among others the Rev. Dr. McDonald of Urquhart (a name well known to some readers of the *Free Churchman*, and venerated wherever it is known) took him by the

Monday, May, 28.—The report of the Committee on the Canada petition was made by Dr. Lee, the convener, in the course of which he alluded in terms of approbation to a society in connexion with the Established Church recently formed in Glasgow, for the purpose of sending out ordained Ministers, Schoolmasters, and Catechists, to those districts in Canada, principally inhabited by emigrants from this country. With reference to the overture respecting ministers going abroad, the Committee recommended that Presbyteries should proceed with great caution in granting ordination, and not to do so until they had a reasonable prospect of a proper permanent provision being made for them. The Assembly approved of the report, and enjoined in terms thereof.*

When it is considered that the Canada petition was soliciting a more intimate connexion with the Church of Scotland, the decision of the Assembly will not be regarded as very encouraging. The fact appears to be that the Assembly wished well to Scottish Emigrants, but did not know how they could constitutionally interfere in their behalf. It was soon found, however, that unless the Church did *something*, the efforts of societies and individual Presbyteries would be in a great measure unavailing. One difficulty was experienced which the Church Courts alone could remove. There was no objection made to licentiates and ordained ministers going abroad, but it had never been authoritatively declared what would be their *status* and privileges, in the event of their returning to their native land. The case of Mr. Ross had shown that it would be necessary for them to produce satisfactory testimonials as to their character and deportment during their absence, before any Presbytery in Scotland could sustain a presentation to a church in their favour, or before its members could hold ministerial communion with them. From whom were they to receive such testimonials? Would the Church Courts with which they might happen to be associated abroad, be recognized by the Church of Scotland as properly constituted courts, and as such qualified to grant the necessary certificates of character? These and similar questions could only be satisfactorily solved by the General Assembly, and, until they were solved, many candidates

hand; and his old presbytery of Dingwall being satisfied as to the sincerity of his professions, and more than satisfied with his abilities, laid hands suddenly upon him, in the manner described in the above sentence of the Assembly. No sooner had he attained his object than he began to throw off his disguise, and gave his friends reason to fear that they had been sadly deceived. His subsequent history is briefly told. He embarked for America before his conduct could be enquired into by the Church Courts. The vessel foundered at sea, and he was summoned before that tribunal from which there is no appeal; a solemn warning to all not to act deceitfully in handling the things of God.

* *Edinburgh Christian Instructor, July 1827.*—See *Hill's Practice* 4th Edit. page 71.

for the ministry were reluctant to leave their native shores. With a view to remove this obstacle, a measure was proposed to the Assembly in 1831, but having been referred as usual to a Committee, it was laid on the shelf for two years. It was again brought forward in 1833, and after some discussion, in the course of which it was explained that the Assembly sought no jurisdiction over Colonial Churches, but only extended to them a brotherly or fatherly care, the following act was unanimously passed:—

“The General Assembly of the Church of Scotland did, and hereby do, enact and declare, that it is proper and expedient for ordained Ministers of the Church of Scotland connected with fixed congregations in any of the British Colonies, to form themselves, where circumstances permit, into Presbyteries and Synods, adhering to the standards of this Church, and maintaining her form of worship and government.’”

“That no Minister should be received as a member of any such Presbytery or Synod, when first formed, who has not been ordained by a Presbytery of this Church; that no Minister of this Church should be afterwards received as a member, who does not come specially recommended from the Presbytery by which he was ordained, or in which he has last resided; and that no probationer of this Church should receive ordination from any such Presbytery, except on his producing extract of licence, with a testimonial of his good character from the presbytery, or presbyteries within whose bounds he has resided, down to the time of his leaving Scotland.”

“That it is not expedient for such presbyteries, in the present state of education in the colonies, to exercise the power of licensing probationers, but that licentiates of the Church of Scotland, who shall be ordained by any such presbytery to particular charges in the manner above described, shall remain in full communion with the Church of Scotland, and retain all the rights and privileges which belong to licentiates or Ministers of this Church; and that members of congregations, under the charge of Ministers so ordained, shall on coming to Scotland, be admitted to church privileges, on the production of satisfactory certificates of their religious and moral character, from the Minister and Session of the congregation to which they have severally belonged.”

“And the Assembly earnestly recommend to all ministers and probationers of this Church, who remove to those colonies in which such presbyteries are constituted, to put themselves under the inspection of the bounds within which they may reside; and in the event of their returning to this country, to produce testimonials from such presbytery or presbyteries of their character and conduct during their absence.

“The General Assembly further named a standing committee to correspond with such Churches in the colonies, for the purpose of giving advice on any question with regard to which they may choose to consult the Church of Scotland, and affording them such aid as it may be in the power of the Committee to give in all matters affecting their rights and interests.”*

This was the first, and, so far as I know, it is the *last* legislative act of the Established Church of Scotland in reference to Colonial Churches generally; and it shows distinctly that while she asserted

* *Presbyterian Review*, September, 1833.

her indisputable right to fix the terms on which she would be prepared to hold intercourse with them, and afford them counsel and aid, she claimed no authority or jurisdiction over them, and allowed them no right of representation in her courts. Every one must see that these Colonial Churches were to be regarded on a very different footing from the Churches in India. To the latter the General Assembly said:—You are a new part and parcel of our National Church, entitled to share our privileges, and bound to submit to our jurisdiction and control. To the former the Assembly said, we are ready to extend to you the right hand of fellowship, and to afford you every assistance in our power, so long as you demean yourselves to our satisfaction; otherwise you are to shift for yourselves.*

In consequence of this enactment, the Scottish Presbyterian Churches in Canada and other parts, having formed themselves into Synods and Presbyteries, were admitted into communion with the Church of Scotland, and received through the Assembly's Colonial Committee (which then began to be most active and useful) supplies of Ministers for vacant congregations, and in many cases friendly counsel and pecuniary aid.† But in no one instance, even where the obligation to the Church of Scotland was the greatest, did either the Committee or the Ecclesiastical Courts claim a right to exercise authority or control.

This is clearly shown by one or two extracts from official documents, with which I shall conclude this part of the subject.

* Since the above was in type the following report of a case before the last General Assembly of the Established Church (May 29, 1846) has been pointed out to me:—"Dr. CLARK read a special report from the Colonial Committee, regarding the intercourse which the Committee had had with the Synod of British Guiana, arising out of the circumstance of the Presbytery of Berbice having licensed and inducted into the vacant charge of St. Saviour's in that colony, a Mr. McLellan, who had not gone through any regular course of education for the ministry, without consulting with the Colonial Committee, who had sent out a regularly-ordained clergyman for the vacancy. The Colonial Committee had, in consequence, suspended all correspondence with the Presbytery of Berbice.

"A long discussion followed, which was terminated by Mr. Cook of St. Andrews, moving that the Assembly pronounce a deliverance to the effect that if the presbytery of Berbice could not abide by the rules of the Church of Scotland, they could not hold intercourse with them. These views seemed to be generally concurred in, and a Committee was appointed to prepare a form of deliverance upon the subject."—*Aberdeen Journal*.

† In the year 1839 the *Glasgow Society*, already mentioned, was merged in this committee by mutual consent;—a sub-committee being formed in Glasgow to aid in carrying out the views of the Assembly in reference not only to North America, but to other parts of the world.

The first is from the Report of the Colonial Committee, submitted to, and approved by, the General Assembly on the 23d May 1840. After describing the exertions which the Committee had made to heal some unhappy divisions which had taken place in the Scottish Presbytery in New South Wales, it refers to an unfounded opinion entertained by a few members of that Presbytery, "that the Colonial Church ought to be subject to the appellate and legislative jurisdiction of the Church at home." The report then proceeds:—

"Over these" (her colonial branches) "the Church of Scotland has never desired to retain or exercise jurisdiction. On the contrary, her aim has ever been to encourage them, at the earliest possible period, to assume to themselves the duties, and exercise the powers, of self-government.

"While, however, the Church of Scotland disclaims all jurisdiction over the Presbyterian Churches in the colonies, she asserts for herself certain privileges, as she is responsible for certain duties in regard to them.

"1. She considers herself entitled to determine what judicatories shall be recognised by her as Church Courts, and as such, admitted to connection and communion with her; and for that purpose to judge whether they have been constituted in accordance with that polity and those fundamental principles of government which she professes and maintains.

"2. In regard to those judicatories recognised by her as the duly constituted Church Courts of the colonial branches of the Church of Scotland, she considers herself entitled and bound to tender counsel, admonition, exhortation, and, it may be, reproof, so long as from their relative extent and position, and their state of mutual feeling, these may be appropriate and useful; and it is matter of satisfaction, that no Colonial Church Court, in connection with the Church of Scotland, has ever expressed any feeling but that of gratification at this species of authority. On the contrary, strong desires have repeatedly been expressed that the Church of Scotland would consent to exercise authoritative jurisdiction over, and receive appeals from, the Church Courts of the Colonies. This, however, she has uniformly declined to do, as not desirable for the Colonial Churches, and as likely to create an amount of business which her own courts could not be expected to undertake.

"3. With reference to ministers settled in the Colonies, who have been ordained by, or received licence from, the Church of Scotland, she cannot, and does not, abandon her jurisdiction over them individually. The exercise of such jurisdiction will be suspended while they continue members of, and subject to, a Church judicatory in the Colonies recognised by the Church of Scotland; but as such persons still retain the status of ministers or licentiates of the Church of Scotland, whose commission they held, and in virtue of whose commission they exercise their functions, they can never be absolutely freed from the jurisdiction of her courts; and accordingly, whenever circumstances arise which call for its exercise,—as, for instance, when such ministers throw off subjection to the Church Court to whose oversight their own Church had been willing to entrust them,—the powers, suspended in exercise, but not abandoned, may again be called into operation, not merely to cut off from connection with the parent Church, but, if necessary, to depose, and so deprive of that character and office which the Church of Scotland has bestowed, and which she must ever retain the power to take away."*

* *Printed Report of the General Assembly's Colonial Committee for 1840, p. 14.*

The Colonial Churches referred to in this Report, are those of Upper and Lower Canada, Nova Scotia, Cape Breton, Prince Edward's Island, New Brunswick, West Indies, Ceylon, Australia, and New Zealand. There is no allusion made to the Cape of Good Hope.

The last paragraph in the above extract refers to ordained ministers and licentiates *individually*, and has no bearing on the status of the *Churches* with which they may happen to be connected. This is a distinction which every one at all acquainted with the subject, will readily comprehend. The rest of the extract is to the same effect as the deliverance of the Assembly of 1833, already quoted.

The only other extract which I shall give, is taken from a "*Letter of Sympathy*," addressed by the Acting Colonial Committee of the General Assembly of the Establishment in 1844, to those members of the Presbyterian Church in Canada who had resolved to remain in communion with the Established Church of Scotland. It is important, inasmuch as it contains the declared views of the Committee *after* the disruption had taken place. It is as follows: "*The Church of Scotland has never claimed any authority, nor exercised any control, over your Synod; neither has she ever possessed, nor desired to possess, the right of any such interference. Her ambition and her efforts have been limited to the cultivation of brotherly affection, and the rendering of pecuniary aid to those who had many claims on her regard.*" * These extracts need no comment.

My remarks on this general head, viz: "*The connection of a foreign Church with the Church of Scotland, and the manner in which such connection can be formed,*" have extended to a far greater length than I originally intended, but I trust they will not be without their use, in enabling some whose attention has not been specially directed to such matters, to form a correct judgment respecting the ecclesiastical *status* of the Scottish Church at Cape Town. To this point I must now address myself; keeping also in view what is stated by the correspondent of the "*Free Churchman*" concerning the relation of this church to the civil government.

[*Owing to an unavoidable delay in procuring the necessary extracts from official documents, I had not proceeded further when I received a note from J. Harkins, Esq., of the Hon. East India Company's service (to which reference will be afterwards made) in which he intimates that he is the author of the letter in the "Free Churchman" for December last. I shall therefore*

* See "*Home and Foreign Missionary Record*," Sept. 1844.

take the liberty of dropping the term Correspondent, and using the name of Mr. H. in its stead.]

The first document to which Mr. Hawkins refers, in proof of his position, is a "Circular" published in Cape Town without date or signature, but, as he says, "probably towards the close of 1824, or the early part of 1825." After giving some extracts from this document Mr. Hawkins says: "*The original object contemplated by the Circular was clearly the establishment of a Church in connection with the Established Church of Scotland.*" Now, I have no wish to be captious, or to object to any legitimate evidence that may be brought forward. But I must take leave to state the grounds on which I think that Mr. H. ought not, *considering the means of information which he evidently possessed*, to have produced this document as evidence at all. *In the first place*, he could easily have ascertained that, though the Circular bears no date, it must have been written and published prior to the first public meeting of the Scottish and Presbyterian Community referred to in his second extract; and he could also have ascertained with equal ease that this meeting was held on the 25th November 1824. When he intimates, therefore, that the Circular might probably have been published in *the early part of 1825*, he does not in my opinion display that regard to accuracy with respect to dates, which the nature of the case required. This is the more remarkable as he afterwards suggests the correction of a date in another document, from which he takes an extract.

In the second place, the language of the Circular itself affords, to say the least, strong *prima facie* evidence that it was not written and published by authority of the Scottish and Presbyterian community here, and therefore does not deserve the prominence which Mr. H. has given to it. It is printed in a clear good-sized type, and runs thus:—

(CIRCULAR.)

"Preparing for Republication, an Address delivered to the Presbyterian Community of New South Wales, by the Rev. John Laing, A. M., together with Notes and Appendix by the Editors, explanatory of the Principles and Constitution of the Church of Scotland.

"The following Extract from the introduction to this Work, will point out the object which the Editors have in view :

"The object of the present publication is, to call the attention of Scotchmen, and Presbyterians in particular, to a consideration of the propriety and expediency of establishing in Cape Town a Scotch Church, where they may meet together, to worship God as their fathers worshipped in the days of old ; to prepare, for

the erection of a Church in this capital, in which the ordinances of Religion shall be dispensed according to the institutions of the Church of Scotland.—This is an object in which all must feel interested, as Christians, as Scotchmen, and Presbyterians.

“Until lately, Scotchmen seldom enjoyed within the colonies, the privilege of worshipping God in the Public Ordinances of Religion, conformably to the Presbyterian system of Public Worship. This arose from various causes, to which we shall advert in the sequel. But *the Presbyterian Church has now received a legal establishment in India, in Nova Scotia &c.*” (Compare Mr. H’s Extract.)

So the Circular goes on to the end, giving nothing but extracts from the introduction to this projected publication. Now I submit whether such language as the above ought not to have suggested the inquiry, who were the editors of this publication, and what claim had they to be considered at that time as representing the Scottish and Presbyterian community at Cape Town? Had Mr. H. made this enquiry, he might have discovered, *in the third place*, that the Circular was written and published by an individual who had “merely a passing interest in Cape affairs,” and who never became, nor expected to become, a member of the Scottish Church at this place.* This individual was Lieut. P. W. Grant, of the Honorable East India Company’s Service, who was here on a visit from Calcutta for the benefit of his health. The Circular was drawn up by him, and printed at his expence, *before* any measures were seriously thought of by the Scottish and Presbyterian community for building a Church or forming themselves into a distinct congregation, and (as the above extract shows) with the professed design of *calling their attention* to that important object.† I do not pretend to be deeply versed in the law of evidence, but I submit, for the consideration of the intelligent reader, whether, if such a document were to be adduced as evidence in any civil or ecclesiastical court sitting to try the question of the *status* of the Scottish Church at Cape Town, it would not raise a smile on the countenance of the gravest judge that Great Britain or her Colonies can produce. In the mean time I give it as my individual opinion, that, whatever may have been the object contemplated by the founders of this church, the aforesaid “Circular” merely shows what was the object contemplated by the person

* In the course of the year 1825 he was actively engaged in the Burmese war.

† See *Fragment of Church History at the Cape of Good Hope*, Cape Town 1827.

The author of this brochure was the late Mr. J. Jardine, Librarian at Cape Town, who was intimately acquainted with all such matters. He himself belonged professedly to one of the secession Presbyterian Bodies in Scotland, but was appointed a Member of the General Committee of the Scotch Community, and at that time took an active part in promoting the formation of the Scottish Church

who wrote it, or, as Mr. H. very properly expresses it, the object contemplated by the *Circular* itself.*

So much for his first extract. Before coming to the next (to which, I admit, the same objection does not apply) I shall give what I consider to be the most unexceptionable evidence in regard to the points at issue. I refer to the RESOLUTIONS passed at the first public meeting of the Scottish and Presbyterian community at Cape Town. This meeting was held by permission of the Governor, and pursuant to public notice, on the 25th November 1824. After addresses had been delivered by the Chairman, by Mr. Grant,† and others, in which each explained his own views

* Mr. Grant, the author of this *Circular*, was a warm controversialist, while he sojourned at the Cape. Besides writing a good deal on the subject of the Cape Currency—at that time a very exciting topic—he published, or at least gave notice of his intention to publish, a work on the relation of the Dutch Reformed Church to the National Church of Scotland. I have now before me a printed “NOTICE” issued after the fashion of his “CIRCULAR,” without date or signature, and containing an “extract from the intended Publication, which will point out the object which the author has in view.” It seems that the Clergy of the Dutch Reformed Church had for some years presumed to entertain the “ridiculous notion” of *independency* or self-government, and on the 2nd November 1824, they had actually formed themselves into a Synod and Presbyteries, under the very eye of a British Governor, and without acknowledging their dependence on either of the “British Churches.” Some of them even wished to go a step further, and proposed to institute a “Theological Academy or University for the purpose of educating young men, natives of the colony, to fill up vacancies in the District Churches.” This, thinks our Indian friend, is going too far; and so he deems it proper to lecture the Dutch Clergy on their position and their duty. The following is a specimen of his style of thought and expression: the italics are his own: “The Colonial Church was formerly subject to the control, in its Ecclesiastical Jurisdiction, of the Presbytery and Synod of Amsterdam, and since the capture of the Colony (in 1806) being a period of 18 years, this connection has of course ceased. There has therefore been a sort of *Independency* (a terrible word in those days) or rather oligarchy, maintained by the Dutch Clergy. A system, in short, as incompatible with its constitution as it is inconsistent with sound principles of Colonial policy, and with that dependence on the Mother Country which is the chief corner-stone of Anglo Colonial policy. The *Notion* of an *Africo*-Presbyterian Church independent of the British Churches, is certainly as ridiculous as it is inadmissible.”—Had Mr. H. got hold of this precious document, who knows what a fine argument he would have drawn out of it. After all, he may have met with it, for I have found several copies of the “Notice” and “Circular” stitched together. As for Mr. Grant, he appears at times to have displayed more zeal than discretion; and consequently the Dutch Clergy, who at least knew something of Presbyterian Government, were not very much frightened by him. They knew a little of Latin too, and his “*ridiculous notion*” may have suggested to them the idea of “*ridiculus nus*.”

† A manuscript copy of Mr. Grant’s address, corrected apparently by his own hand, has been preserved. It is a rare specimen of high churchism, unbounded veneration for National Establishments of religion, and *decided hostility*

and wishes, the following resolutions, "which had been prepared by a few gentlemen interested in the subject," were proposed and carried:—

"Resolved unanimously, 1. That as the Scottish and Presbyterian Community residing in this metropolis and the neighbourhood, forms a considerable proportion of the Anglo-Colonial population, it is highly desirable, as regards both the moral and religious interests of that body, that a Presbyterian Church should be erected in Cape Town, and placed in connection with the Established Church of Scotland, and under the immediate protection of His Majesty's Colonial Government.

(2.) "That, for the purpose of carrying into effect this object, in concert with and under the sanction of the Colonial Government, a General Committee be formed, and that the following gentlemen be appointed members thereof:—

Mr. MACDONALD, Chairman,	Mr. JOHNSTONE JARDINE,
Mr. NISBET,	Mr. SMITH,
Mr. DICKSON,	Mr. PATON,
Mr. PHILLANS,	Mr. LOUDON,
Mr. MONTEATH,	Rev. Mr. FAURE,
Mr. ABERCROBIE,	Rev. Mr. MURRAY,
Mr. FINDLAY,	Rev. Dr. THOM,
Mr. MACKENZIE,	Rev. Mr. SMITH,
Mr. SAUNDERS,	Rev. Mr. SUTHERLAND,
Mr. RANKIN,	Rev. Mr. BERRANGE,

(Mr. GRANT'S name was afterwards added.)

(3.) "That the Scottish and Presbyterian Community desirous, at all times, of manifesting their loyalty and attachment to His Majesty's Person and Government, and to His Majesty's Representative in this Colony, and reposing the utmost confidence in the disposition of His Excellency Lord CHARLES HENRY SOMERSET to afford every facility towards the attainment of the object above stated, do instruct the Committee to consult the wishes and conform to the views of His Excellency the Governor, as far as may be practicable, consistent with the principles of the National Presbyterian Church.

(4.) "That on the plan being drawn up by the Committee, and submitted to His Excellency the Governor, the same shall be made known at another General Meeting, or in any other manner the Committee may judge expedient; and no time thereafter lost in requesting His Excellency to forward and favorably recommend it to Earl Bathurst, with a view to obtain the sanction of His Majesty's

to popular election in matters of church and state. Take the following as an example. "For my own part, I am decidedly hostile to the principle of leaving the patronage in the hands of the *people* or congregation; it leads to many evils, to schisms, to personal animosity, to anarchy, and tyranny; and is in reality incompatible with the existence of a well ordered Government in church or state." I have good authority for saying that, thankful as the Presbyterian Community were to Mr. Grant for his active and in some respects useful services, they did not approve of such sentiments as these. I do not believe that there is one of them that would avow such sentiments now. Five years ago they were all ready enough to claim and to exercise their *right* to choose their own Pastor; and however unworthy may have been the object of their choice, I have no reason to think that they would forego their claim to exercise the same right, were a vacancy to occur to-morrow.

Government, to the early nomination of a Presbyterian Pastor, conformably to the tenor of His Lordship's letter to the Presbytery of Glasgow, dated the 13th of May, 1824.

(5.) "That a Subscription be opened in this metropolis and throughout the Colony, for defraying the expense of building the Church, and that the assistance of His Majesty's Government be solicited in aid of the funds realized by voluntary Contributions for this purpose; and for paying part of such stipend as may be deemed adequate for the respectable maintenance of a Pastor of acknowledged character, talent, judgment, and experience.

(6.) "That the Committee be instructed to communicate their proceedings to the Presbyteries of Edinburgh, Glasgow, and Aberdeen, and the Moderator to the General Assembly, and to solicit their aid in promoting the objects contemplated by the Meeting."

The rest of the proceedings are unimportant, consisting chiefly of votes of thanks to those who had patronized the objects of the meeting.

Now, as the above Resolutions form the basis or groundwork of all future proceedings on the part of the Committee of the Scottish Community, let us look at them steadily, and consider how far they go to determine the civil and ecclesiastical *status* of this church. It would be folly to deny that, according to the first resolution, it was considered desirable that a *Presbyterian Church* should be erected in Cape Town, and that it should be *placed in connection with the Established Church of Scotland, and under the immediate protection of His Majesty's Colonial Government*. It is also clear that a committee was duly appointed, with such authority as the meeting could delegate, to *carry this object into effect*.

Though it is not stated what sort of *connection* with the Church of Scotland was meant, I am willing to admit that it was as close a connection as possible,—a connection which implied the right of jurisdiction and control on the part of the Church of Scotland, and consequently the right of representation on the part of the Presbyterian Church at Cape Town. Such a connection was at that time desired by the Presbyterian Churches in England, Ireland, and the North American colonies;—it had actually been formed in the case of India;—and I have no reason to suppose that any thing less than this was sought by the Scottish Presbyterians at the Cape. On the contrary, the Committee, as we shall see presently, understood the expression in this sense, and it must be presumed that they acted in accordance with the views of their constituents, unless the contrary can be shown. But, admitting all this, are we to suppose that the Presbyterian community at the Cape were so ignorant of the constitution of the Established Church of Scotland, as to imagine that they could force a connection

upon that church, without its consent, or contrary to its will? Or is there any thing in their proceedings that can lead us to conclude, that unless they succeeded in establishing a Presbyterian Church *subject to the jurisdiction of the Established Church of Scotland*, they could have no Scottish Presbyterian Church at all? That Mr. Grant, of Calcutta, and another gentleman, who took a prominent part in the proceedings, may have taken this view of the matter, I am not unwilling to admit; for there is evidence sufficient to show that they cherished the sublime notion that a Church could not be thoroughly and purely Presbyterian, unless it were a recognized branch of the National Church of Scotland. But I believe there were others present who entertained sounder and more liberal views, and who, I may here observe, could sign a letter in 1825, soliciting a connexion with the Established Church of Scotland, and yet without forgetting that they had done so, and without the least self-contradiction, could 20 years afterwards give it as their opinion that the Scottish Church at Cape Town is still to all intents and purposes an "isolated Church." With regard to the desire expressed in the resolutions, to have the Church placed *under the immediate protection of Government*, &c., this will be best understood by those who are acquainted with the political and ecclesiastical condition of the colony at that period. Suffice it to say that all legislative, judicial, and executive powers were then virtually in the hands of the Governor, and that they were wielded by Lord Charles Somerset with remarkable effect.* Freedom of speech and action was a thing unknown. All men were sighing for liberty, and some bold spirits were beginning to struggle for it,—but in vain. An attempt to establish an independent press had been authoritatively put down. An application from some of the most respectable inhabitants of Cape Town, (including the Chief Justice and other public functionaries) requesting His Excellency's permission to establish a "*Literary and Scientific Society*," from which politics were to be rigidly excluded, met with a flat refusal; some private meetings which had been held for the purpose of framing rules for the government of this Society were declared to be "*illegal*," because they had not received the Governor's sanction; and an old musty proclamation anent the suppression of *Jacobin Clubs* was produced as the law applicable to the case.†

* See "*State of the Cape of Good Hope in 1822, by a Civil Servant of the Colony*;" and "*Report of the Commissioners of Inquiry upon the Administration of the Government of the Cape of Good Hope, 6th September 1826.*"

† For an account of this curious affair see Pringle's "*Narrative*," and "*Papers of the South African Literary Society, 1824.*"

This happened only a few weeks before the public meeting of the Scottish and Presbyterian community was held; and as some of the leading members of it had been concerned in projecting the "*Literary Society*," it is no wonder that they deemed it necessary to solicit the Governor's sanction to the erection of a *Church*. In fact, the existing law rendered it imperative on them to do so. According to the *Church Regulations of De Mist*, which had not then become obsolete, and were not likely to be overlooked, no new church or chapel might be erected by any religious denomination whatever, nor might any meetings for public worship be held, except by those religious communities that had already been recognized, *without the express sanction of His Excellency the Governor*. No existing religious community might increase the number of its ministers without the Governor's permission, who alone had a right to judge of the necessity for such a measure, and decide accordingly. No ministers of the gospel might officiate in public, *unless they had attended the universities*, and been *regularly ordained* in the manner observed by the churches to which they respectively belonged. Besides these there were other stringent regulations, circumscribing the operations of Missionaries, and interdicting all teachers of religion from intermeddling with politics, or disseminating any doctrines which, *in the judgment of the Governor*, had a tendency to excite a spirit of disaffection to Government, &c.*

If the reader will keep these things in view, he will be at no loss to comprehend why the Scottish community deemed it necessary to consult the wishes, and solicit the sanction, of the Governor in regard to the erection of a Church, and the appointment of an *ordained minister of the Church of Scotland*.

The history of that period also shows that there existed, on the part of Government, a strong antipathy to certain ecclesiastical persons, whose influence was too great for even a governor

* An Association formed at Uitenhage on the 12th July 1824, by the Revd. Mr. Smith, the excellent Clergyman of the District, and other most respectable inhabitants, for the purpose of employing Teachers or *Catechists* to instruct the young and ignorant at the expense of the Association, received a distinct *reto* from the Colonial Office per missive dated 23d September 1824. The Association was of course broken up. Mr. Smith was in Cape Town in the month of November following, and took a leading part in the proceedings of the Public Meeting of the Scottish and Presbyterian Community. His name is on the list of the Committee. It is due to the successors of Lord Charles Somerset to state that they adopted a more liberal policy, and that it is owing, in no small degree, to this cause that the obnoxious *Church Regulations of De Mist* gradually fell into disuse, and were at length formally repealed.

like Lord Charles Somerset wholly to neutralize, but which it was his policy to counteract to the utmost of his power. Hence some peculiar forms of speech in dispatches and other official documents relative to the Scottish Church.

With respect to the desire expressed in the 4th Resolution to "obtain the sanction of His Majesty's Government to the early nomination of a Presbyterian Pastor,—" this is evidently to be explained by the succeeding clause, as referring, not to the exercise of Church Patronage, but to the procurement of *pecuniary aid* towards the support of a Pastor, according to the promise held out in Lord Bathurst's letter to the Presbytery of Glasgow, 13th May, 1821.

Before I proceed to consider in what manner, and with what success these Resolutions were carried into effect by the Committee appointed for that purpose, I must beg the reader once more to remember that there are just two points which I have to discuss, viz, 1st,—The relation in which the Scottish Church stands to the Civil Government, *more particularly with respect to the right of Church Patronage*, and 2dly, — *the connection between this Church and the Established Church of Scotland*. These are the points which Mr. H. has endeavoured to elucidate, and to them alone my argument is intended to apply.

With regard to the *first*, as I am not aware of any legislative enactment by which the right of patronage or control, either as it respects the Colonial Churches generally, or the Scottish Church in particular, is vested in the Government,* the only question to be determined is, whether the Scottish Community have at any time conceded this right to Government in the way of a special contract or agreement (see page 4.) The view which the Government itself takes of this question, though not to be held as decisive, (because it is quite possible for a Civil Government to claim either more or less than its lawful rights) will be admitted to have a preponderating weight. For this reason I thought it best to apply to the Honorable the Secretary to Government, requesting information on the subject, and stating the purpose for which it was required (See Appendix A.) To this application, I have received a reply, embodying a number of extracts from Dispatches and other official documents, all of them bearing more or less directly on the point at issue. They are now presented to the reader in their

* The Church Regulations of De Mist, bad as they were, allowed every religious community, except the Dutch Reformed Church, the right to appoint its own Minister, provided the Governor judged it necessary and proper for them to have one. See *Chap. 1, Sec. 9 and 10.*

original form, that he may be enabled to judge for himself (Appendix B.) I shall refer to them separately, as I proceed, connecting them with statements of facts drawn from other sources.

With regard to the *second* point, unless all that I have said respecting the constitution and practice of the Established Church of Scotland be founded in error, it must be allowed that that Church alone is competent to decide (at least in the first instance) on any proposal made to it respecting a connection with the Scottish Church at Cape Town; and therefore the question to be determined here is what steps have been actually taken by the Church of Scotland in reference to any such proposal. We have seen the various deliverances of the General Assembly on similar applications from the Presbyterian Churches in England, Ireland, and the Colonies generally; what special deliverance has been given on the application from the Cape of Good Hope, or has there been any deliverance at all? This, it appears to me, is a fair statement of the question; for though all other parties should speak, and write, and act, as if a connection with the Church of Scotland had been already established, the proceedings of the General Assembly of the Church of Scotland must, after all, determine the fact.

Now to proceed. The Committee having first ascertained, by means of a Deputation from their number, that the Governor was willing to forward their views, and having also made several unsuccessful attempts to procure an eligible site for a Church and Manse,* addressed a Memorial to His Excellency the Governor, accompanied by a copy of the Resolutions passed at the public meeting, praying that His Excellency would transmit these Documents to Earl Bathurst with his recommendation. The substance of the Memorial, and an extract from the Governor's Despatch to Earl Bathurst, will be found in the Appendix (B. No. 1.) The object is stated to be the procurement of pecuniary assistance, &c., but neither in the memorial nor the Despatch, is there any thing said about the Scottish Community ceding their right to elect their own pastor. This, as we shall see presently, was to be afterwards considered.

The next important step taken by the Committee was to address a detailed letter to the Moderator of the Presbytery of Edinburgh, and to forward copies to the Presbyteries of Glasgow, and Aberdeen, explaining their views and wishes, and soliciting counsel and aid. From this document, which, as Mr. Hawkins informs us,

* A site was afterwards procured from the Burgher Senate at an expence of about 1500 Rixdollars.

was dated 10th February 1825,* he has given pretty liberal extracts; and yet I wish that he had given one or two more, even though he had thrown out Mr. Grant's "Circular," to make room for them. It will be seen that in this important document, the Committee discuss the whole subject under three distinct heads; and that the last refers to "*the jurisdiction of the ecclesiastical courts of Scotland, in what manner it may be practicable to maintain their authority in this colony, and the relation in which the Pastor may stand to the local government.*"

Now I must confess that it strikes me as somewhat curious that, though Mr. H. was professedly treating of these very matters, and showing the views which the Committee entertained respecting them, he does not quote this part of the letter, nor even make the slightest allusion to it. The remarks of the Committee are comprised within ten lines, and he might have given the whole. They are important, inasmuch as they show distinctly that the Committee entertained doubts as to the practicability of the Church of Scotland exercising jurisdiction over the *Scottish Church* at Cape Town, &c., and further that the Committee made an *intelligent distinction* between the right of the Church Courts in Scotland to exercise authority over their own ordained Ministers *individually*, and their right to exercise authority over the *Churches or Congregations* over which these Ministers may be placed. Had Mr. H. understood this distinction himself he would probably have spared the ungenerous remark: "*The letter from which they (the extracts) are taken was signed, among others, by Dr. Abercrombie; and it is a pity he did not refer to it, ere speaking of St. Andrews as an isolated Church.*" Having made these remarks, I am bound in justice to Mr. H., to give the whole of the Committee's Letter, in order that the impartial reader may be able to form his own opinion, and give judgment as he may see cause. Those portions of it which Mr. H. has omitted will be distinguished by being printed in Italics. The letter is as follows:—

To the Moderator

To the Presbytery of Edinburgh.

With the view of soliciting the opinion of the Presbytery of Edinburgh and its kind offices, in bringing the subject of the present communication under the consideration of the General Assembly, we beg leave to transmit to you printed copies of resolutions passed at a public meeting of the Scottish and Presbyterian

* The only copy which I have seen of this letter bears no date. It is endorsed *January 1825*, in the handwriting of Mr. Paton, the gentleman who then acted as Secretary to the Committee.

community, held under the sanction of His Excellency the Governor, for the purpose of taking into consideration the expediency of erecting in this metropolis a Presbyterian Church, to be placed in communication and connection with the National Church of Scotland, either by being attached to the Presbytery of Edinburgh, or placed immediately under the auspices and jurisdiction of the General Assembly, as may appear most accordant with the principles of that church.

In addition to the resolutions passed at the general meeting, we beg to enclose a copy of an address to His Excellency the Governor, drawn up by the Committee appointed to carry these resolutions into effect, and which we (the Committee) had the honor of presenting to His Excellency, who was pleased to receive it most graciously, and in reply to assure us that the measure had his most cordial sanction and concurrence, and that he should make an early communication on the subject to the Earl Bathurst, His Majesty's Colonial Secretary, and recommend it to his Lordship's favorable consideration.

Having premised these observations, it remains now to state in as brief a manner as possible our sentiments on some subordinate but important questions on which we would desire to conform to the spirit and principles of the Scottish Church, and to be guided by the judgment of the Presbytery and the General Assembly. Our sentiments will be now clearly exhibited by discussing the subject under the following heads ;

First, in regard to the building of the church and the funds requisite for that purpose.

Secondly, in regard to the nomination of a pastor, being a lawfully ordained minister of the Church of Scotland ; by whom the stipend shall be paid, and in what authorities the patronage shall be vested.

Thirdly, as regards the jurisdiction of the Ecclesiastical Courts of Scotland, in what manner it may be practicable to maintain their authority in this colony, and the relation in which the pastor may stand to the local Government.

On the first head, we have to observe that about £1200 may be raised in this colony, and an equal amount in India, in aid of the funds for building a church. We entertain sanguine hopes of obtaining considerable funds in London and the neighbourhood ; and we do not doubt that our brethren in Scotland will cordially assist in contributing to the same object. We shall leave it to your judgment to determine in what manner this object may be best accomplished in Scotland. It is not to be expected, however, that private contributions will be sufficient to cover all the expenses attending the building of a church and manse ; but we have no doubt whatever, that His Excellency's Government at home, anxious as it has always been to promote the moral and religious interests of the people, and to afford every countenance to His Majesty's Presbyterian subjects abroad, will readily give its support and assistance. We think that £10,000 would be fully adequate to every purpose, and it only remains now to request you will do us the favor of opening a communication on the subject with Earl Bathurst, in such a way as to your judgment may appear most proper.

Secondly, in regard to the nomination of a pastor, and in whom the patronage shall be vested. This is a subject of some delicacy, and on which it is not an easy matter to reconcile individual opinions. If the whole stipend of the minister is to be paid by the Government, it will naturally be expected that the nomination should rest with the colonial department at home.

In the principle of such an arrangement there is nothing objectionable, provided that this patronage should not be coupled with the power of removal at pleasure ; and that this power should rest with the proper ecclesiastical courts only, on the same principle as in Scotland. It is, indeed, of the utmost importance that this principle should be maintained and never lost sight of, as without that control

and subordination, which it is necessary that the ecclesiastical courts should exercise over a minister, (and which could be of no effect unless the power of removal lay with the Scottish ecclesiastical courts, subject to such modifications as the peculiar circumstances of the case might render desirable for both parties,) it would be a Scottish church in name only, and the minister might thus become alike independent of the congregation and of the proper church authorities. On the other hand, if only part of the stipend were paid by Government, part must be paid out of the seat rents and by the voluntary contributions of the congregation, and for various reasons, which will readily occur to the Presbytery, this is, perhaps, the most eligible arrangement that could be adopted. In this case, however, it does not follow that the patronage should rest entirely and solely with His Majesty's Government. And, indeed, under all circumstances it might appear most just and reasonable that the patronage should rest jointly with the Presbytery and the Government at home, which we think might be done by mutual arrangement. *The Presbytery might have the privilege of presenting candidates in the first instance, and it might rest with His Majesty's Government to select one of these for the church in this Metropolis. We do not wish, however, to lay down any particular plan, but rather to acquaint the Presbytery with our sentiments generally, leaving it to their judgment, and that of the other authorities, to decide as to the arrangement, which on reflection shall appear most judicious and least likely to be attended with misunderstandings and inconveniences hereafter.** We would, however, wish it to be understood as our unanimous opinion that whatever be the conditions annexed to the office and appointment of a minister here, these should be such as to render him accountable for his conduct and amenable only to the supreme ecclesiastical authorities at home, so that he may not be led by local interest, local prejudices, and local influence, to swerve from the path of his duty as a christian minister, and may thus be prevented from occupying his time in matters which may not fall within his province, and which may be incompatible with the efficient and satisfactory discharge of his ministerial duties. *This will prove the surest means of preserving to a minister and a church thus constituted that dignity of character which is essential to the proper discharge of his duty, both to the Government and to the people committed to his charge.* On this subject we think it unnecessary to expatiate any further, as we are confident that you, in conjunction with the other ecclesiastical authorities, will make it your object to take such measures as are likely to promote our wishes, and lay the foundation in this colony of a church which we hope may prove an ornament to the parent establishment. *Respecting the stipend which might be expected by a minister properly educated, and qualified in every other respect for taking charge of an infant church, we think that £500 per annum would constitute a respectable maintenance. But much would doubtless depend on the*

* This sentence is not unimportant. In a "Memorandum" drawn up by the Kirk-session for my information before I became Minister of the Scottish Church, a particular stress is laid upon it. After quoting part of the preceding passage the Kirk-session observe: "It is evident, however, that these are merely suggestions made for further consideration and arrangement, as well from the object as already explained as from the whole tenor of the letter; for instance the words which follow the above quotation are, 'We do not wish, however, to lay down any particular plan, &c.'" Mr. H. must, I think, have seen this Memorandum in the course of his enquiries; for he refers to it in one part of his letter. It was sent to me, as will afterwards be seen, in reply to certain questions which I had proposed relative to the constitution of the Scottish Church.

character and zeal of the pastor himself. However, it does not appear that anything definitive on this head can be determined till the sentiments of His Majesty's Government be known; and having communicated our sentiments generally on this head to you, we trust you will be enabled to take such steps as may be calculated to further the measures now in contemplation.

Thirdly, as regards the nature of the connection which it may be practicable to maintain with our National Church, the extent and legality of her jurisdiction and how far consistent with the recognised principles and independence of the Scottish Church, the authority of the home and local Government may be allowed to operate in respect to the appointment or removal, or interference in any way with the conduct and person of the pastor, or with the affairs of the church,—these are momentous questions on which we feel assured the Presbytery and the General Assembly, in concert with His Majesty's Government, will decide in such manner as shall afford satisfaction to all parties. By their counsel and advice we shall be regulated, and in their zeal, judgment, and discretion, we repose the most entire confidence.

Having thus stated in a brief and general manner the views which we entertain in regard to the establishment of a Presbyterian Church, and principles on which it should be founded,—we are decidedly of opinion that if His Majesty's Government should express a readiness to accede to the wishes of His Majesty's Scottish and Presbyterian subjects in this colony by a pecuniary grant in aid of the funds for building a church, and to fix the maximum of stipend which His Majesty's Government may be pleased to authorize, it would be extremely desirable, and would tend greatly to facilitate the accomplishment of our object, that a pastor of acknowledged character and abilities should be appointed to this colony with as little delay as possible. Indeed, it must occur to you, that this is a measure which for very obvious reasons ought not to be delayed, and we trust that every exertion will be used to accomplish it. It is almost unnecessary for us to say, that in an infant church, such as is now proposed to be established, it is of the utmost consequence that the choice should fall on an individual possessing something more than the ordinary qualifications (even high as these are) for the ministry. It is to be observed that the Dutch Presbyterian community form about 4-5ths of the christian population of this colony, and that there is but one regularly established Dutch Calvinistic church in Cape Town, in which the English Colonial Chaplain is permitted to perform divine service once on every sabbath; besides which there are other churches, the property of different communions, in all of which divine service is performed according to the respective modes of worship of the Lutherans, Roman Catholics, Independents, Wesleyans, Moravians; and even the Mahomedans have their mosque. But there is no Scottish church, neither is there any place of worship where divine service is performed according to the forms of our National Church. Should a clergyman be immediately appointed, the conciliating indulgence of our Presbyterian brethren of the Dutch church would certainly be extended to him in allowing his congregation to assemble in their place of worship at least once every Sunday, until such time as the Scottish church should be ready to receive its communicants.

We trust that no time will be lost in ascertaining the sentiments entertained on the subject by His Majesty's Government, and the approaching session of the General Assembly will, we hope, afford a favourable opportunity for recommending it to the earnest attention of that venerable court.

(The signatures are wanting in my copy.)

From this letter it is evident that the committee were desirous of obtaining from Government a suitable provision for the maintenance of a pastor, &c., that in the event of this being granted they were anxious to procure a pastor, being an ordained minister

of the Church of Scotland, *without delay*; and further that they desired to have both him and his congregation placed in connection with the Established Church of Scotland, so as to be subject to her jurisdiction, and consequently entitled to her protection and support. It is also evident that the committee relied with confidence on the wisdom and zeal of the Presbytery and the General Assembly, and declared their readiness to be guided by their counsel and advice. But it is by no means clear that the committee made an absolute and unconditional surrender of their own right, or that of their constituents, to accept or refuse the terms that might be offered. They merely open a negotiation. They state their views and wishes generally, and they also state their difficulties. *In regard to the nomination of a pastor, and in whom the patronage should be vested*, they say plainly, “this is a subject of some delicacy, on which it is not easy to reconcile individual opinions;” and though they add that if Government were to pay the *whole salary*, it might naturally be expected that the nomination should rest (not, be it observed, with the Governor of the colony but) with the *colonial department at home*, they do not admit that this would be unobjectionable, unless it were coupled with other arrangements calculated to prevent the interference of the local Government, to check the aberrations of the pastor, and to give satisfaction to all parties. They appear, in fact, to have entertained an apprehension, — which at that time was very natural, but which turned out to be perfectly groundless, — that Government might wish to exercise an authority over them inconsistent with the principles of a Presbyterian church, and therefore they desired to be under the maternal care and protection of the Church of Scotland.

In regard to the *practicability of maintaining a connection with the Established Church of Scotland, &c.*, they write like men who knew more of the constitution of that church, and the extent of her authority, than one would be apt to infer from Mr. H's extracts. Mr. Grant, who I find was very intimate with Dr. Bryce of Calcutta, could doubtless tell them about the proceedings of the General Assembly in reference to the Indian churches. At all events they appear to have known perfectly well that nothing short of an Act of Assembly could constitute a connection between a Colonial Church and the Established Church of Scotland, and that unless the General Assembly should be pleased to legislate on their behalf, they must be content to take up the position of an *isolated church*. In short, the object of the whole letter, as they state at the outset, is to solicit the opinion of the Presbytery, and

its kind offices to bring the subject under the consideration of the General Assembly. This is the view which I take of it ; but the reader has the whole letter before him,—and he may draw his own conclusions.

The Committee transmitted their letter, along with other documents, to their agents Messrs. Borradaile, Sons, and Ravenhill, London, to be forwarded by them to the Presbytery of Edinburgh ; but before the papers reached Britain, and before Earl Bathurst received any other communication on the subject than the Governor's Despatch already mentioned, His Lordship had instructed the Governor to assign towards the erection of the Scottish Church a sum equal to one-third of the estimated expense, and also "to assign to the *officiating minister* the sum of £100 per annum, in addition to what might be given by the congregation" (see Appendix B. No. 2.) Here again there is not a word respecting the right of patronage, or any thing else, except the amount of *pecuniary aid* to be allowed. Nor is this surprising. His Majesty's Government was desirous of encouraging emigration to the British Colonies, and with that view had already, in a letter addressed to the Presbytery of Glasgow, "expressed a readiness to extend to His Majesty's Presbyterian subjects abroad the means of enjoying the religious ordinances of their country." This boon was not limited to members of the Established Church, but was granted to other Presbyterians, and indeed to Dissenters of every name, who emigrated in sufficient numbers to justify a claim for support. A Wesleyan Minister attached to a party of English Settlers located in the District of Albany, was at that very time in the receipt of £75 a year from Government; and this grant has been continued to the present day.

On the 7th May 1825, Messrs. Borradaile & Co. forwarded the documents entrusted to their care to the Rev. Dr. Brunton, Edinburgh, and received from him a prompt reply promising to have the subject brought before the ensuing meeting of the General Assembly, and requesting them in the mean time to ascertain whether H. M. Government meant to patronize the object. Messrs. B. & Co. having with this view addressed a letter to Earl Bathurst, were informed, in reply, that the application on behalf of the Scottish Community at the Cape had already been acceded to. This was communicated to Dr. Brunton who, after faithfully fulfilling his promise to have the matter laid before the Assembly, wrote to Messrs. Borradaile & Co. on 1st June 1825, to the effect that the General Assembly had remitted the case of the Scotch Church at Cape Town to the Presbytery of Edinburgh, under whose juris-

diction it would ultimately fall,* and that the Presbytery in concert with a Committee of the Assembly were to settle the details. A copy of this correspondence will be found in the Appendix (Appendix C.) So far things appeared to be in a fair way for adjustment. The Government had granted *pecuniary aid* without asking for an equivalent in the shape of patronage, or control of any kind; and the General Assembly had shown a disposition to meet the wishes of the Scottish Community by referring their case to a Committee and a Presbytery.

On the 13th July 1825, the purport of Earl Bathurst's Despatch was communicated to the Committee at Cape Town. On the 23d August, Mr. Pillans one of the members of the Committee, who was then in London, wrote to Dr. Brunton, requesting to be informed whether any further steps had been taken by the Presbytery of Edinburgh. Dr. Brunton's reply, dated 26th August 1825, was as follows:—

In reply to your letter of 23d, I am happy to inform you, that the Committee of the presbytery of Edinburgh, of which I had the honour of being Convener, made the Report yesterday, which was unanimously adopted by the presbytery. "The report recommended that the request of the Settlers at Cape Town should be granted; and that as soon as they announce their readiness to receive a Minister, and have arranged the question of the patronage with His Majesty's Government, the presbytery should ordain the Minister selected for Cape Town, as in connection with and dependent upon the Established Church of Scotland. But, as there seems a probability that similar Colonial Establishments may ere long become so numerous as to induce the Assembly to make some General Regulations for their management, the arrangements at present entered into should be made subject to the provision of any general measure, which may be adopted on the subject by the Church."

The above is the official Communication which I am authorised, on the part of the presbytery, to make to your Committee. I may add, in the way of explanation, that the Regulations which we expect from the Assembly will have for their object, our ecclesiastical jurisdiction and superintendance over Ministers so situate. Our "Form of process" would require to be modified in order to meet the case of persons not residing in Scotland. And such modification can be made only by the Supreme Ecclesiastical Court. I can promise with confidence every facility which the pre-bytery can give to the accomplishment of your object, and in particular that, if the situation of your intended Minister shall ultimately be left in their hands, they will discharge that most zealously and conscientiously.

I have introduced this communication here because it contains the official report of a Committee of the Presbytery of Edinburgh, and may be thought by some to merit particular notice.

Looking at the first part of the Report, I should almost be disposed to say that the Committee recommended the Presbytery to do more than they had a constitutional right to do; and that Dr.

* Dr. Brunton does not state his authority for this, but it is of no consequence.

A. Thomson, who was a member of the Committee, must have forgotten all that he had said and written, a few years before, on the subject of the Indian Churches. But the precaution suggested in the latter part of the report, and especially the explanation given by Dr. Brunton, makes the matter clear enough. The Presbytery of Edinburgh were willing to grant the request of the Settlers, so far as it lay in their power, and they expected that some legislative measure would be adopted by the General Assembly, which would enable them to go the length which the Settlers desired; but without the authority of the Supreme Ecclesiastical Court they could do no more than select and ordain a Minister for them, exercising such jurisdiction over him *individually* as the laws of the Church, and the "Form of process,"* rendered it competent and practicable for a Presbytery to exercise over its Licentiates or Ministers beyond the realm of Scotland. The subject of jurisdiction over Colonial Churches was afterwards brought repeatedly before the General Assembly; with what result has been already shown. As Mr. H. invites attention to this question towards the conclusion of his letter, I may perhaps offer a few more remarks upon it at the proper time.

No further correspondence appears to have taken place until the Presbytery of Edinburgh received a second letter from the Cape Town Committee, dated 27th February 1826, containing extracts from minutes of meetings of the Committee held on 31st December 1825, and 6th February 1826. The letter contains nothing of much importance (See Appendix D). The extracts have been already given by Mr. Hawkins; but, as he has omitted a portion of one of them, I shall give them both entire:—

"December 31, 1825." "5th. Resolved that a letter be addressed to the Presbytery of Edinburgh, requesting that a Clergyman for the intended Scottish Church here be appointed with the least possible delay, *intimating that a stipend of Four Hundred Pounds Sterling per annum will be allowed to him, inclusive of lodging money, with an understanding that, if the liberality of the British Government or the funds*

* The "Form of Process in the Indicatives of the Church of Scotland with relation to scandals and censures," will be found in Hill, Pardovan, or any collection of the laws of the Church. It was ratified by Act of the General Assembly 1707, (the provisions of the Barrier Act having been duly observed) and has never been altered or modified. Any one who will look into it, must see how difficult, and in many cases utterly impracticable, it would be for the Church Courts in Scotland, to exercise proper jurisdiction over a Minister or Licentiate in a foreign Country. In such cases as those which the Committee supposed, a Presbyterial visitation would have to take place; that is to say, the Presbytery of Edinburgh would have to come over to the Cape. In cases of a more serious nature half of the Scottish Community might be summoned to give evidence before the Presbytery in Edinburgh. What does Mr. Hawkins say to this?

of said Church subsequently admit, One Hundred Pounds Sterling per Annum will be added,—referring to the Committee's letter to the Presbytery of Edinburgh dated January 1825, particularly in as far as relates to patronage, and expressing the wish of the Committee that, if agreeable to the British Government, that patronage shall belong to said Presbytery."

"February 6, 1826." "3d. Resolved that the Chairman and Secretary prepare with their earliest convenience a letter to the Presbytery of Edinburgh agreeably to the 5th Resolution of last meeting, and that copies thereof, and of the Minutes of this and of our last meeting be transmitted to our agents in Britain and to Mr. Macdonald, to enable them to hold such communication with the British Government, with the Presbytery of Edinburgh, and with each other, as they may deem beneficial."

"4th. Resolved that, on the appointment of a Clergyman of the Scottish Church the above-mentioned gentleman be requested to use every exertion to obtain for him from the British Government, a free passage to this colony, and an additional hundred pounds towards the payment of his stipend."

The above documents having been forwarded to Dr. Brunton, and copies to the Committee's Agents in London, and to Mr. McDonald, another correspondence ensued on the subject of the nomination of a Pastor, between the different parties, (see Appendix E.) Mr. H. merely gives the result of this correspondence in a short extract from a letter addressed to the Rev. Dr. Adamson by the Rev. Dr. Brunton, and requests the reader to bear in mind the chain of communication of which it forms the terminating link. If the reader could be presumed to know as much of the previous correspondence as Dr. Adamson may be supposed to have known when he received this letter from Dr. Brunton, it would be all very well; but of what use is it, *in a case of this nature*, to tell us that there was a complete chain of communication between one party and a second party, between a second and a third, and so on, unless we know something of the connecting links? I would therefore draw particular attention to this correspondence, that the reader may not infer from Mr. H's short extract, that, though Government made no objection in this instance to the nomination by the Presbytery, there may have been an understanding that the Patronage had been conceded to Government, and that Government could claim a right to exercise it on a future occasion.

Now it appears to me that two things are very evident from this correspondence. The first is, that neither the Government nor the Presbytery cared about the Patronage. The Presbytery were willing to comply with the *request* of the Colonists in regard to the nomination of a pastor, but they did not wish to interfere so long as there was the slightest chance that Government might wish it to be vested in the Crown. And when this is intimated to Earl Bathurst, coupled with a request for further pecuniary aid, His Lordship waves the question of patronage, and merely states

that on the name of any minister of the Scottish Church being intimated to him who shall, with the approbation of the Presbytery of Edinburgh, have been selected, he will do what?—confirm the nomination?—No; but provide the gentleman selected with a free passage to the Colony. He could not, however, promise to increase the stipend, and this appears to have been a consideration of far more importance with the Government than the Patronage. It is to be borne in mind that the Committee of the Scottish Community never suggested that the patronage might be conceded to the Government, except on condition of its paying the *whole* salary, and it is not surprising that when they found that Government was to pay only in the proportion of *one-fifth*, they should prefer employing the Presbytery of Edinburgh to select a Minister for them.

Another thing which strikes my mind as very remarkable is, that in this correspondence not a word is said about the jurisdiction to be exercised by the Presbytery of Edinburgh over the Minister of the Scottish Church at Cape Town, or the relation in which that Church itself was to stand to the Established Church of Scotland. A meeting of the General Assembly had been held since Dr. Brunton last wrote on the subject, and yet he does not make the most distant allusion to it. What conclusion is to be drawn from this, but that nothing whatever had been done? The truth is, the question respecting Colonial Churches was surrounded with difficulties; these were becoming more apparent every year; and if, as we have seen, the Church of Scotland, after long and serious deliberation, could only consent to admit other Presbyterian Churches, that were far more favourably situated, to hold friendly communication and ministerial communion with her, we cannot think it strange that she hesitated to take the Scottish Church at Cape Town under her immediate charge. The Presbytery of Edinburgh, however, was not prevented from selecting and ordaining a minister for Cape Town, in compliance with the request of the Settlers; and this the Presbytery readily consented to do.

In a letter dated 14th February 1827, Dr. Brunton communicated the following information to Messrs. Borradaile, Sons & Ravenhill:—"I have now the satisfaction of informing you that I was authorised this day to report Mr. James Adamson as the object of the Committee's unanimous recommendation, and that the Presbytery of Edinburgh have accordingly unanimously appointed him as the future Minister of the Scotch Church at Cape Town." The rest of this letter relates solely to another gentle-

man who was expected to be Dr. Adamson's fellow passenger to the Cape.

In this way the question respecting the *nomination of a pastor*, which the Committee at first apprehended would be a difficult one to settle, was disposed of with the greatest ease, and to the satisfaction of all parties.* That the Government could not, on the ground of such a negotiation, claim the right of patronage on any future occasion is, in my opinion, sufficiently plain. That the right of nomination was vested in the Presbytery of Edinburgh only *in the first instance*, and this by a special authority from the Scottish Community, is equally clear, as I shall afterwards show. To whom then does the patronage belong but to the people?

Before proceeding further, I beg to direct attention to the correspondence that took place, about this period, relative to the appointment of a Minister for the Scotch Settlers at Glen Lynden. As this was the only other Scottish Church in the Colony (previous to its incorporation with the Dutch Reformed Church) and as the Churches at Cape Town and Glen Lynden are spoken of in Government Despatches as being on the same footing, the course pursued with regard to the one serves to illustrate the position of the other.

It will be seen that in March 1826, the inhabitants of Glen Lynden applied to Government for pecuniary aid to enable them to build a Church and maintain a pastor. The Secretary of State immediately granted their request; informing the Lieut.-Governor "that the Clergyman whom the *memorialists may induce to join them from Scotland*, to take charge of their spiritual instruction, will be allowed a stipend of £100 per annum, in addition to any sum which they themselves may raise for his maintenance, &c." This intelligence having been communicated to the parties, Mr. Thomas Pringle, who was the head of the Scotch Settlers at Glen Lynden, and who had just returned to England, was authorised by them to select a Minister. He made choice of the Rev. J. Pears, then Pastor of a Presbyterian Church in England, and on this being reported to the Secretary of State, His Lordship issued an authority to pay Mr. Pears' passage to the Cape, leaving it to the Lieut.-Governor to act on the instructions which had been already given with regard to further pecuniary aid. Before the

* I need not except Mr. Grant, as he was then far out of the way; perhaps this was one reason why the Committee in their second communication to the Presbytery of Edinburgh expressed themselves as unfavourable to the patronage being left in the hands of Government, while they said nothing on the subject of ecclesiastical jurisdiction.

Rev. Mr. Pears resigned his charge at Glen Lynden, that Church was regularly incorporated with the *Dutch Reformed Church*, but the Parishioners still continued to contribute towards the payment of the minister's salary. Whether the Secretary of State was not aware of the former circumstance, or whether he considered that as the parishioners paid part of the salary they had a legal right to choose their own minister, I do not know. But at all events it is plain from the extract from his Despatch to the Colonial Government, and his communication to Mr. T. Pringle, dated 28th Nov. 1831, that his Lordship still recognised their right to exercise this privilege* (see Appendix B. Nos. 15—18.)

To return to the *Scottish Church* at Cape Town. In conformity with the appointment of the Presbytery of Edinburgh, the Rev. Dr. Adamson was ordained on the 28th February 1827. The Deed of Ordination is in the usual form, and concludes thus: "Thereupon the moderator leaving the chair did, by solemn prayer and imposition of hands of himself and of the brethren present, ordain Mr. Adamson as a Minister of the Gospel and as Pastor of the *Scottish Church* at Cape Town, Cape of Good Hope. After which &c.†"

Dr. Adamson arrived at Cape Town on the 11th November 1827, and on the 18th of that month, without any regular induction, entered on his public duties, the Lutheran Church having been kindly granted for that purpose †. No official notice seems

* The usual method adopted in selecting Ministers from Scotland to fill up vacancies in the *Dutch Reformed Church* was this:—A Committee was appointed by the *Secretary of State* to select suitable persons; these were recommended to His Lordship, who sanctioned the nomination, and either appointed them to particular Charges himself, or authorised the Governor to appoint them on their arrival at the Cape.

† About the same time, the Rev. J. Edgar, who had been appointed by Government to supply one of the vacancies in the *Dutch Reformed Church*, was ordained by the Presbytery of Glasgow. His deed of Ordination is in exactly the same terms, *mutatis mutandis*, as that of Dr. Adamson, the only difference being, that as Mr. Edgar had not yet been appointed to a particular Charge, he was ordained "to officiate as Minister in one of the Colonial Churches at the Cape of Good Hope." Any argument therefore, that might be drawn from the simple fact of ordination, in support of a connection having been formed between the *Scottish Church* and the Established Church of Scotland, would prove rather too much.

‡ The "*Scottish Church*" (for that was the name given to it) was then in progress of erection, the foundation stone having been laid about a month before (October 20, 1827.) It is scarcely worth while to revert to the subject of Church spires; but the following passage from a work already quoted, shows what sort of patronage Lord Charles Somerset, if he had been still in the Colony, would have extended to the *Scottish Church* had it aspired (which it did not) to the rank of an Established Church. "The Dissenters or Lutherans have lately

to have been given to Government of his appointment or of his arrival (as was invariably done in cases where Government had the patronage) till the 23th December following, when it became time to make arrangements for drawing the salary. With this view the Secretary to the Committee addressed a letter to Government, enclosing such documents as were necessary to show that the Rev. Dr. Adamson was regularly ordained, and that he was the person who had been selected to be the Minister of the Scottish Church at Cape Town,—“the Committee being desirous to ascertain at what specified periods, quarterly or otherwise, that portion of Mr. Adamson’s stipend to be defrayed by the Colonial Government, will be issued.” To this an answer was returned, that the necessary instructions for the payment of the salary had been issued to the Auditor General (see Appendix B. Nos. 3 & 4.) Being on the subject of salary, I may observe that the allowance from Government was limited to £100 per annum till the year 1831, when in consequence of an application from the Kirk Session on the subject, the Secretary of State authorised the Governor, provided the Revenue of the Colony could bear it, “to issue to the *two Presbyterian Clergymen* who are now in the Colony, an additional stipend of £100 each”* (see Appendix B. 5, & 6.) The concluding part of this Despatch is important, as showing that the Secretary of State fully recognised the right of the “*Session and Deacons to introduce an additional number of Clergymen into the Colony for the service of the Congregation in Cape Town, or of any other settlement in the Colony;*” the only consideration with Government being, as before, the amount of *pecuniary aid* to be expected at its hands.

On the 28th March 1828 (full four months after he assumed

erected a very handsome Church at the top of Strand-street, on the rise of the Lion’s-hill. The swan of Luther adorns the front. The tower and spire are ornamental to Cape Town. This Church was finished in 1829, at a very heavy expense, by the subscriptions and donations of the Lutheran inhabitants, who are numerous. It is said that remonstrance was made against a tower and steeple, as being a style of architecture to be applied only to the Established Church. Persuasion and menace were in their turn held out to induce the abandonment of that part of the plan. The Lutherans strongly maintained their right, and in this instance, taste, protected by law, prevailed over presumption, and the Lutheran tower and steeple stand a leading attraction in Cape Town.”—*State of the Cape of Good Hope in 1822.*

* The state of the treasury it appears did not justify the extension of the increased allowance to more than one. The other, though now connected officially with the Established Dutch Reformed Church, still receives no more than £100.

the pastoral charge of the Congregation) the Rev. Dr. Adamson associated with himself the Rev. J. Edgar, Minister of the Dutch Reformed Church, and a gentleman who had been a Ruling Elder in the Church of Scotland, for the purpose of constituting a Kirk Session. Had either the General Assembly or the Presbytery of Edinburgh intended to take the Scottish Church in Cape Town under their superintendence, surely they would have furnished Dr. Adamson with a regular commission to form a Kirk Session, or at least have given him a *constitution* for the Church (for even in Scotland this is always done in the case of new congregations;) and if Dr. Adamson had received any authority of this kind, he would no doubt have produced it on such an occasion. But is any thing of the kind produced? No; but on the joint authority of their several ordinations, the Minister of the Scottish Church, the Minister of the Dutch Reformed Church (having a separate charge of his own) and a gentleman who had formerly held the office of a Ruling Elder in the Established Church of Scotland "*constitute themselves a kirk session,*" to bear rule in the Congregation of the Scottish Church at Cape Town. Do I presume to question the propriety of this? By no means; under all the circumstances, it might perhaps be the best plan that could be devised. But I argue from it that the Kirk Session was not, and could not be, constituted as in *connection with the Established Church of Scotland*,—except in so far as a declared adherence to the confession of faith, and forms of worship, government, and discipline recognized by the Church of Scotland may be regarded as the meaning of that term. Immediately thereafter new Elders were ordained, and added to the roll; and in the course of the following year the original Committee, having seen their task completed in the erection of a Church, resigned their trust, and were succeeded by a regular staff of Deacons elected by the congregation, and solemnly set apart to that office. From that period down to 31st Jan. 1836, regular meetings of the Kirk Session were held; but for reasons which no doubt were deemed satisfactory at the time, this practice was entirely discontinued till 11th December 1839, being a period of nearly four years. A congregation in this state was surely, to say the least, an "isolated Church."

I might now pass on at once to the consideration of the circumstances connected with the resignation of the Rev. Dr. Adamson, and the election of his successor in office; but as Mr. Hawkins has noticed one or two circumstances that occurred during the intervening period I shall do the same.

Mr. H. states that in 1836, the Kirk Session applied to the

Committee of the General Assembly in regard to the establishment of a mission at the Cape,—that the Committee authorised it, and gave their sanction to the detention of Mr. Nesbit, one of their missionaries at Bombay, &c.* And from these facts, he draws the inference that “*the kirk session must surely have considered the Church as in connection with the Established Church, when they made to it an application of this nature.*” I do not think that there is much in this argument; but I shall not object to it, if Mr. H. will admit the justness of a similar conclusion drawn from similar facts, of which he can scarcely be supposed to have been ignorant. In 1838 the kirk session, finding that the committee of the General Assembly had no prospect of appointing one of their Missionaries to labour at the Cape, made an application to one of the Ministers of the Lutheran Church in Cape Town to act as their Missionary; the Minister of the Lutheran Church consented,—an arrangement was entered into, and he actually discharged the duties of Missionary in connection with the Scottish Church, in addition to those of his own church, for several years, not only teaching and preaching, but administering the ordinances of baptism and the Lord’s supper. These are the facts. The conclusion is irresistible. *Surely the kirk session † must have considered the Church as in connection with the Lutheran Church when they made an arrangement of this nature.*

On the 5th December 1839, the Rev. Dr. Adamson, intending to proceed to Scotland, addressed a memorial to Government, respecting the mode of drawing his salary during his absence from the Cape. The reply to this memorial shows distinctly, that while the Government took certain precautions, as it had a right to do, respecting the money, it assumed no right to control Dr. Adamson’s movements, or the affairs of the Scottish Church,—but on the contrary recognised the right of the parties to make their own arrangements, so long as each did not lay claim to the salary (see Appendix B. Nos. 8—10.)

* This was in March 1836. It was only a few months before, that Mr. Nesbit and the other Missionaries in the service of the *Scottish Missionary Society*, at Bombay, had been transferred to the Committee of the General Assembly. The *Scottish Missionary Society* was not connected with the Church of Scotland. Its Directors belonged to different denominations, and so did its Missionaries.

† It is not quite correct to say the *Kirk-session*, for at that time no regular Meetings of Session were held. But this does not affect the argument. The arrangement was made by authority of the Minister, the Elder, and the Deacons, at what was called a Deacon’s Meeting.

On the 19th February 1840, the Minister of the Scottish Church being in readiness to proceed to Scotland, a regular commission was given by him, with the concurrence of the kirk session,* to the same Minister of the Lutheran Church, empowering him to hold public worship in the Church on the Lord's day, and to perform such other offices as the kirk session might grant him authority to execute, during Dr. A's. absence. At the same time, a similar Commission was given to three Clergymen of the Dutch Reformed Church, two of them holding ordination from the Church of Scotland, and the third from the Presbyterian Church in Ireland, with reference to the administration of the Lord's supper, &c. On 13th July 1840, "Mr. Gorrie reported to the kirk session, that on Sunday 28th June, 23 adults belonging to the Mission, had been admitted by baptism (at the hands of the Rev. Mr. Stegmann) to the Communion of the Church, and on the Thursday following 19 children, also connected with the Mission; on both of which occasions Mr. Gorrie, as Elder, was present and gave his full sanction to the proceedings." All this was very well for an "isolated Church;"—but otherwise it was in direct violation of an Act of Assembly passed in 1799 (see p. 13,) and still in operation in the Established Church of Scotland. †

While in Scotland the Rev. Dr. Adamson laid before the Committee of the General Assembly for Foreign Missions, among other documents, a statement respecting the missionary operations conducted in the Scottish Church at the Cape, the arrangements that had been made with the Minister of the Lutheran Church, his acknowledgment of the doctrinal standards of the Church of Scotland, and his qualifications for the work of a missionary, &c.,—offering at the same time to place the mission under the care of

* It must be admitted that the concurrence was not cordial on the part of some.

† Among the "*Reasons of Separation*" assigned by the adherents of the Free Church at Calcutta, we find the following: "The Ministers of St. Andrew's Kirk DARE NOT (even if they *would*) invite any of the five ordained Missionaries of the Free Church of Scotland now in Calcutta to preach in their pulpit, or take part in any one public act, that involved an acknowledgment of their Ministry before the Congregation, without a breach of Church law, and exposure to Church discipline."—(*Free Churchman*, Sept. 1843.) This is not applicable to the Scottish Church at the Cape; and if any of the five excellent Missionaries at Calcutta should ever re-visit Cape Town, and be disposed to occupy the pulpit of the *Scottish Church*, I am confident they will find both the Minister and the Congregation as ready to hear the blessed truths of the Gospel from their lips, as in former days. Thank God, we are more *free*, and I trust more *forbearing* also, one towards another, and towards all other christian denominations, than some would have us to be.

the Committee. The following reply was given by the Rev. Dr. Brunton, in a letter dated 25th June 1840:—

“Our Sub-committee have had two meetings this week at each of which your letter, with its enclosure, has been to them the subject of anxious consideration. They feel the importance and the promising aspect of Cape Town as a station, and would have made a strong effort to get quit of the minor difficulties in the case. But the circumstances which I mentioned to you before, their being pledged already in India to the full extent of their present probable income, and the urgent need of increasing the strength of some of their establishments there, as soon as their funds will at all allow, brought them reluctantly but unanimously to decide that they could not, in justice to yourself and your cause, avail themselves of your permission to take under their care the very interesting Mission at the Cape. If circumstances should alter, I am sure that it would afford to the sub-committee the greatest gratification to recommend the adoption of your plan.”

The “*anxious consideration*,” the “*minor difficulties*,” and the “*permission*” of Dr. Adamson, here referred to, coupled with the absence of all remark on the *constitutional nature of the arrangements* made with the Minister of the Lutheran Church,* suggest the ideas of separateness and freedom, rather than of close connection and subordination.

A proposal similar to the above was then made to the Glasgow Missionary Society, which was not officially connected with the Church of Scotland, but it could not be acceded to, owing to the want of funds.

About the same time several memoranda were submitted by Dr. Adamson to the Colonial Committee, relative to the South African College, the Dutch Reformed Church, and the position of “Churches in the Colonies in which there is no judicature superior to that of the kirk session;” and in regard to the last of these topics a variety of questions were proposed, to none of which the Committee could give a definite answer.

I shall now proceed to consider the circumstances connected with my own induction to the pastoral charge of the Scottish Church at Cape Town. I shall endeavor to be as brief as possible; but here, as well as on former occasions, I must notice some things which Mr. H. has overlooked.

On the 4th June 1841 a letter was addressed to me by authority of the kirk session, and signed by the Moderator, one of the Elders and the Session Clerk, enclosing the following extract from the minutes of a meeting of the session held on the 2d of that month:—

“Upon resuming the consideration of the Minutes of last meeting Dr. Adamson stated that his view was that a resignation now offered to the Kirk-session could

* There is nothing remarkable in this, except on the supposition that the Scottish Church was subject to the authority, and bound to observe the laws, of the Church of Scotland.

not constitutionally be acted upon by it, and that he conceived the preferable arrangement to be that some one be called and inducted as colleague, leaving it to be decided by the communicants whether this arrangement shall be permanent or shall continue merely until steps be taken to carry a resignation into effect constitutionally: the whole temporalities of the office being considered as belonging to the colleague so appointed, and all matters relating to the pastoral office being determined by the Kirk-session. Whereupon the Kirk-session resolve to communicate with Mr. Morgan, with a view of knowing whether he would be willing to accept the office of colleague or pastor on the terms stated by Dr. Adamson, and that a meeting of the Kirk-session be held immediately after hearing from Mr. Morgan."

I confess that the terms stated in this extract struck me as peculiar. I had not then read the proceedings of the General Assembly in 1827 relative to the Rev. Mr. Brown of Calcutta (p. 25); but the views which I entertained respecting the constitution and practice of the Church of Scotland led me to think that, if the kirk session could not carry the resignation of Dr. Adamson into effect constitutionally, they could not give constitutional effect to the induction of his colleague, or successor, nor determine all matters relating to the pastoral office,—and consequently that it would be folly in me (even if I were otherwise prepared to do so) to resign my charge, and accept an appointment which might be afterwards set aside. In my reply, therefore, after stating my views and feelings generally, I expressed my desire to obtain further information in these terms:—

"Having received ordination in the Church of Scotland, and having ever since filled the office of pastor in a sister Church holding the same doctrines, and maintaining the same leading principles of church government and discipline, I can have no objection, on *abstract grounds*, to consent to a translation from the one to the other. Nor from what I know of the Scotch Church and Congregation in Cape Town (which, however, is not much) have I the least reason to suppose that the situation of pastor there is in itself undesirable. As there is no Scotch Presbytery, however, in this Colony, and as your Church is not, I believe, formally or officially united with the National Church of Scotland, I conceive it possible that, in some points, there may be something local, or peculiar in its constitution and form of government, with which it is desirable that I should become acquainted before coming to a decision. This idea is strengthened by what is stated in the resolution proposed by Dr. Adamson with respect to the incompetency of the Kirk-session to carry his resignation of the pastoral office into effect constitutionally. This has suggested to my mind the supposition that your Church may stand in some kind of demi-official relation to some Presbytery in Scotland, and that in other matters, as well as in regard to the resignation of a pastor, a reference may lie from your session to such higher Court. On this point therefore I should much desire information."

I had no further communication with the kirk session till the end of July, when a *call* was transmitted to me, as stated by Mr. H., accompanied by a letter from the Rev. Dr. Adamson, and a *Memorandum* containing the information which I required. After

giving a brief but correct statement of the circumstances which led to the nomination of Dr. Adamson by the Presbytery of Edinburgh, chiefly in the form of extracts from the first letter of the Committee to the Presbytery of Edinburgh, and the correspondence given in the Appendix, the Memorandum proceeds thus :—

“ These are the circumstances under which Dr. Adamson was ordained, and took upon himself the office of Minister of this Church; and since that time no measures have been adopted by the Church of Scotland, or Presbytery of Edinburgh, relative to the patronage of this Church, or the jurisdiction to be exercised in regard to it, except in so far as the latter subject may be comprehended under the general principles which the Committee for Colonial Churches have laid down as to the appellate and legislative jurisdiction over the Colonial Churches generally (see copy annexed;*) *neither has the Church or the Presbytery exercised any superintendence over this branch of the Established Church, nor maintained any correspondence as to its state or condition.*”

This is all the explanation contained in the *Memorandum*, relative to the point on which I desired information; but it was sufficient to convince me, that any connection between the Scottish Church and the Established Church of Scotland must be merely nominal, except as it regarded an adherence to the same fundamental principles of doctrine, worship, and discipline. This conviction was strengthened by Dr. Adamson’s letter in which he stated that he had forwarded his resignation, not to the Presbytery of Edinburgh, but to the Committee for Colonial Churches (see Appendix E) and also by the fact that the *call* was sent me along with the *Memorandum*, which I could scarcely think would have been done had the kirk session been of opinion that the sanction of the Church Courts in Scotland was necessary to give it effect. Having therefore satisfied myself on this point, and having reluctantly come to the conclusion that it was my duty to leave a beloved congregation, among whom I had expected to spend and be spent till death,† I informed the kirk session in reply, that I had “come to the

* This was a printed extract from the Report of the Colonial Committee of the General Assembly 1840, quoted at page 33, stating that the Church of Scotland never assumed a right to exercise an appellate and legislative jurisdiction over Colonial Churches, &c.

† Though it is not relevant to the present question, I may just state that one of the strongest inducements held out to me to accept the *call*, and one which weighed very strongly in my mind, was the fact that there was an interesting mission connected with the Scottish Church at Cape Town, which rendered it desirable that the pastor to be selected should know something of the Dutch language. To me it is a very interesting mission still.

determination to accept the call as soon as I received intimation that the sanction of His Excellency the Governor had been obtained to the proposed arrangement, and to the transfer to me of the salary at present allowed by Government to the Minister of St. Andrew's Church." Those who are at all acquainted with the technical forms necessary to be observed in the payment of public monies, will not be surprised that, considering the peculiar nature of the terms proposed to me, I wished it to be clearly understood that the salary would be paid direct to myself, and not through another. It is to be observed that up to this period no reference whatever had been made to Government; and it was *in consequence of my letter to the kirk session*, that a memorial was addressed by them to Government on 1st September, stating the arrangements which had been proposed, and praying His Excellency to grant the sanction which I required (Appendix B. No. 11.) In this memorial it was plainly intimated that a *call from the congregation* had been already given (an unusual mode of procedure if the right of presentation were vested in the Government); and yet the Secretary to Government, in his reply dated 2d September,* takes no notice whatever of any infringement on its rights, but simply intimates that the Governor was pleased to sanction the arrangement so as to render the salary payable to me as colleague to Dr. Adamson, instead of to Dr. Adamson himself (Appendix B. No. 12.) This information having been communicated to me by the kirk session, I signified to them my acceptance of the *call* in a letter dated 21st September 1841, and transmitted to Government, by the same post, my resignation of the office of Minister at Somerset.† My letter of acceptance was laid before the kirk session by Dr. Adamson on the 6th October, and, every thing being finally arranged, no resolution was passed on the subject. On the

* Mr. Hawkins takes no notice of this communication, though it was, properly speaking, "the reply of the Secretary to Government," but gives as part of the reply an extract from a subsequent letter from Government dated 7th October following, relative to a new "technical objection" which had arisen in regard to the designation of "colleague" in the salary abstract.

† It is not irrelevant to this question of Patronage to state, that while Government put in no claim to exercise the right of presentation to the ministry of the Scottish Church at Cape Town, it *distinctly asserted and exercised* its right to nominate my successor in the Dutch Reformed Church at Somerset. How is this to be accounted for except on the supposition that Government had the right of presentation in the one case, but not in the other? Having had a correspondence with Government relative to the appointment of my successor, after I received the first communication from the Kirk-session, and before I accepted the call, I can speak positively as to this point.

following day (7th October) a letter was addressed by the Secretary to Government to the Rev. Dr. Adamson, and another of the same import to the Kirk session, referring to a resolution passed by the kirk session, on 21st July preceding* (*an extract of which had been placed personally in his hands by the Rev. Dr. Adamson*) and stating the reason why His Excellency could not admit the designation of "Colleague" in the Salary Abstract, &c.,—leaving it however, "*of course,*" to Dr. Adamson, and the kirk session, to designate the Rev. George Morgan as Colleague, or otherwise, as they thought proper (see Appendix B. No. 14.) This is explained by the Governor in his Despatch to the Secretary of State, dated 18th October 1841 (Appendix B. No. 15.) To this extract I would invite the reader's particular attention, as it shows not only that the objection to my being designated as *Colleague* in the Salary Abstract was merely a technical one, and that if the salary was to be made payable to me it must be under the designation of *Minister*,—but also that His Excellency clearly recognised the right of the Congregation to choose their own Minister. His Excellency states that a question had been mooted, but not *officially* brought before him, as to the right of patronage. And what does he say on the subject? Does he write as if he had the slightest idea that the patronage belonged to Government? No; the only question which had been mooted was (as I happen to know, and as may be gathered from the Despatch itself) whether the Church Courts in Scotland might not claim the right of patronage. This was absurd enough; but His Excellency was better informed. † The latter portion of the extract is conclusive: "His Excellency is of opinion that no power whatever was *delegated by the Congregation of Cape Town* to the Committee of the General Assembly, except a *special one to select a Minister for them*, which commission having been executed by the appointment of Dr. Adamson, their power to interfere in the matter was actually ended." If this is not a distinct recognition of the original right of the Congregation to delegate authority to another party to select a minister for them, and consequently of their right to choose another minister for themselves, when it might be necessary, I am greatly mistaken.

As to the notification of my appointment in the "Government Gazette" on the 12th November following, it may, for aught

* The substance of this resolution had been embodied in the memorial of the kirk-session of date 1st September, already referred to.

† The Gentleman who was then Secretary to Government had been brought up in the Church of Scotland, and was intimately acquainted with its constitution and laws.

I know, have been necessary as it regarded the direct payment to me of the stipend guaranteed by the British Government to the "Officiating Minister" of the Scottish Church; but I am confident it was not necessary in order to confirm the *call* from the congregation, or to constitute me their lawful Pastor. The only difficulty, from first to last, arose from the nature of the arrangements proposed by the Rev. Dr. Adamson, who, of course, had a right to dictate the terms on which he would surrender the office which he held. Had he seen it to be his duty simply to resign his charge, the election of his successor "by the votes of the congregation" would have decided the whole matter; and on intimation being given to Government, the salary would have been transferred to me as a matter of course.

On the 14th November 1841, I was inducted by the Rev. Dr. Adamson as Pastor of the Scottish Church. As he had made it a condition that his resignation should be accepted by the Presbytery of Edinburgh, or the Committee for Colonial Churches, it was thought proper by the kirk session, *solely on this account*, to write to the Colonial Committee on the subject. Accordingly, in the month of December 1841, a letter was addressed to that Committee (a copy of which was transmitted to the Presbytery of Edinburgh) in which, after briefly stating the several steps which had been taken previous to my induction, the kirk session observe:—

"As Dr. Adamson conceives it to be necessary in order to give effect constitutionally to his resignation of the pastoral office of this Church, that it is requisite that you or the Presbytery of Edinburgh should accept the same, and as the duties of Pastor of the same have been discharged by Mr. Morgan alone, ever since his induction by Dr. Adamson, the kirk-session respectfully request you will be pleased to signify to them that his resignation has been accepted, so that Dr. Adamson may be fully relieved from his charge, should such acceptance be deemed necessary."

The letter then concludes with the passage which Mr. H. has extracted from the "*Home and Foreign Missionary Record*" for August 1842. It will be observed, that neither in the above extract nor in the passage quoted by Mr. H., is there the slightest acknowledgment of the right of jurisdiction on the part of the Church of Scotland, nor any request made relative to my induction. The request was simply to accept Dr. Adamson's resignation, "*should such acceptance be deemed necessary, in order that he might be fully relieved from his charge.*"

Surely this was a fit occasion for the Presbytery of Edinburgh to assert its rights, and to exercise jurisdiction, if it had any; but what is the course pursued? Mr. H. refers us to reports

of Committees, and extracts from the "Home and Foreign Missionary Record," from which it appears that certain things were recommended, and certain views and feelings expressed. But what is all this to the purpose? Can he point to a single act from which it can be concluded that the Presbytery of Edinburgh, or the Colonial Committee, either possessed, or imagined that they possessed, a right to interfere in the affairs of the Scottish Church at Cape Town? They approve of Dr. Adamson's motives; they express their readiness to afford every facility in their power to forward certain measures which had been proposed; but where is there a shadow of evidence that they claimed authority to do a single thing beyond what they had been requested to do, or that they deemed it necessary for them to do any thing at all? On the contrary, when they are informed that the Rev. George Morgan had been inducted into the pastoral charge of the Scottish Church without their leave having been asked or obtained, they express no dissatisfaction, but simply record the fact in the pages of the "Home and Foreign Missionary Record." On finding from the concluding part of their letter that the kirk session are sincerely attached to the Established Church of Scotland,—desire to be favoured with her countenance, counsel, and aid,—and entreat the committee, among other friendly acts, to devise measures fitted to draw more closely the bonds of—what? of ecclesiastical authority on the one side, and subjection on the other?—no; but of "love and sympathy between yourselves and them;"—on finding this, the committee beg to *call the attention of the Assembly to this paragraph*. In the mean time the Scottish Church at Cape Town pursues her solitary course. The Kirk session write, again and again, desiring to be favoured with some mark of friendly recognition from the Church of Scotland, but they receive no reply. There they stand for a couple of years, just as they had been standing for 12 years before, looking wistfully towards the Church of Scotland, across an ocean of several thousands of miles, until at length they feel disposed to say, with the disconsolate countryman who continued waiting and waiting on one side of the river till he should be able to come in contact with the opposite bank,—*labitur et labetur in omne volubilis ævum*.* Such was the state of things up to the disruption in

* I ought perhaps to have mentioned that in 1841 the Rev. Dr. Adamson reported to the kirk-session his having received a donation of £100 from the General Assembly's Committee for Foreign Missions, and also a grant of 600 Dutch Testaments from the British and Foreign Bible Society; both which grants being for the benefit of the Mission attached to the Scottish Church at the Cape

1843; how much longer it would have continued had not that event occurred, it would now be useless to enquire.

Let it not be inferred, from any thing I have said, that I mean to impute blame to the Church of Scotland; still less to any particular party in it. I am merely stating facts, with a view to rebut erroneous assertions; and as the secession had not taken place at the time to which I have been referring, my remarks do not apply to one party more than to another.

Since that memorable event occurred, up to the present date, no communication has been sent from the kirk session to the Established Church of Scotland. But in consequence of a *private* letter (referred to by Mr. H.) having been laid on the table of the General Assembly's Acting Colonial Committee in the month of March 1844, a sub-committee was appointed to consider and report on that letter, and also on the communications that had been received from Dr. Adamson, and the kirk session, previous to the disruption. On the 4th June following, the sub-committee gave in their report; the acting committee approved of that report, and ordered copies of it to be communicated to the kirk session and to Dr. Adamson, which was done accordingly. The communication to the kirk session was dated 12th June 1845, and reached Cape Town on 11th September. It is, I presume, to this communication that Mr. Hawkins refers, when he says, as it were in passing:—“*I have indeed heard that in correspondence more recent than any I have seen,* the Established Presbytery of Edinburgh has denied its right of ecclesiastical jurisdiction over the Church in Cape Town.*” This, I believe, is correct; as much, at least, may be gathered from the following passage in the report of the General Assembly's Sub-committee. Referring to an obvious inconsistency in the Presbytery of Edinburgh becoming parties to a dissolution of the pastoral relation between Dr. Adamson and the Congregation at Cape Town, after another had, without any Presbyterial authority, been *inducted as colleague and successor into the pastoral charge*, the Sub-committee observe:—“The condition of the Congregation, as destitute of Presbyterial superintendence, is indeed anomalous; but the Presbytery of Edinburgh have had no resignation tendered directly to them, and therefore have never been in

of Good Hope. These, I admit, were substantial acts of kindness, and as such were gratefully acknowledged by the kirk-session. But they prove nothing more than this, that the Church at the Cape was as much connected with the British and Foreign Bible Society as with the Established Church of Scotland.

* I do not know why he might not have seen this communication, as well as some other documents from which he has taken extracts, had he desired to see it.

a condition to accept Dr. Adamson's demission. Besides, the Sub-committee have serious doubts of the Presbytery's jurisdiction. All the Presbytery conferred on Dr. Adamson was *ordination as a minister*, which he does not propose to demit. Induction to the charge at Cape Town they did not, and could not properly give, &c." * This extract is sufficient to show the opinion of the Sub-committee, and also of the Committee itself, relative to the question of jurisdiction, or the right of interference, on the part of the Established Church of Scotland, with the affairs of the Scottish Church at Cape Town; and more than enough I think has been said, to show that their opinion is founded in truth. It is but fair to add that the report of the Sub-committee concludes with a suggestion that "the Committee should express generally to the Kirk session their approbation of their conduct and exertions in the cause of the gospel in connection with the Church of Scotland, their desire to have intercourse with them from time to time, and their hope that they will continue to adhere stedfastly to that Church." My views of christian duty do not prompt me to depreciate any sincere offers of kindness, from whatever quarter they may come; and had not my conscientious opinions and those of others, with respect to the position of the Established Church of Scotland, been different from what the Sub-committee appear at that time to have supposed, we should no doubt have most thankfully accepted them. A few years before, such a communication would have been to all of us like good news from a far country.

I have thus endeavoured, as well as I could, to show, by an appeal both to the law and to facts, what is the ecclesiastical *status* of the *Scottish Church*, and in what relation it stands to the Civil Government. I think it has been clearly proved that the right of choosing their own Pastor belonged originally to the Congregation, and that they have never given it up. The original Committee seemed almost inclined at first, probably under the pressure of peculiar difficulties, to concede this precious right to the "*colonial department at home*," † on condition that the *whole stipend of the minister* were to be paid by Government; but the Government, before allowing them time to state their conditions, promised to contribute £100 per annum towards the support of their minister, leaving it to them to contribute

* I have omitted the rest of this sentence merely because it is somewhat *personal*;—the substance has been already given, as those who have read the document will perceive.

† It was never suggested that the right of nomination might rest with the local Government.

the rest of the salary, and to choose a minister for themselves. Since that time Government has neither exercised nor, so far as I can perceive, put in the least claim to exercise, the right of patronage. On the contrary, it has granted a *Regium Donum*, and left the Church *free*. Those who are not opposed to the principle of the State supporting ecclesiastical institutions, will admit that this is both a just and a wise plan.

If, after all that has been said, any will still maintain that there is a *connection* between the Scottish Church and the Church of Scotland, I shall not quarrel about the use of the term, provided we can agree as to the sense in which it is to be applied. It would be of no use to consult dictionaries,—the appeal must be to facts. My view is that the "*Scottish Church*" is a true Presbyterian Church, holding the same fundamental principles in regard to doctrine, worship, government and discipline as the Church of Scotland, but "standing as an isolated Church," and free to manage its own ecclesiastical affairs.* When the original proposal of the Scottish and Presbyterian Community was made to the Established Church of Scotland, it would have been competent for that Church, at least with the help of the British Parliament, to take the necessary measures for grafting this Congregation into the Establishment, framing a constitution for it, subjecting it to the jurisdiction of the Church Courts, and of course giving it a right of representation in them. But nothing of this kind was done, or, so far as appears, seriously contemplated by the General Assembly, and it is not likely to be attempted now. With respect to the *Presbytery of Edinburgh*, it is well known that no Presbytery in Scotland can *legislate* in even the smallest matter, far less in regard to the formation of a union with a Foreign Church; and it has been shown, that the Presbytery of Edinburgh, with the exception of selecting and ordaining a fit person to take the pastoral charge of the Scottish Congregation at Cape Town, by virtue of a special authority emanating from that Congregation itself, has had no communication whatever with it. As it regards the *Committees* of the General Assembly, it need scarcely be said that they possess no constitutional powers, that they act solely on the authority, and subject to the approval, of the Assembly, and can therefore exercise no direct control over a Christian Church either within or beyond the realm of Scotland. To what ecclesiastical body,

* It may be mentioned that a considerable proportion of the Congregation of the *Scottish Church* never belonged to the Established Church of Scotland; some belonged to the Presbyterian Churches in England and Ireland, and some to Seession Churches in Scotland, &c.

then, is the Scottish Church at Cape Town subject? The answer is,—*none*.

I might here close my case; but there are still one or two points of *circumstantial* evidence brought forward by Mr. Hawkins, which, out of deference to him, I must not wholly overlook.

The first, relating to an application made by the session in regard to the establishment of a mission at the Cape, has already been noticed.

The second is made up of assertions partly true and partly untrue,—or, at least, not proven. Mr. H. mentions three Protestant Churches in Cape Town, exclusive of “St. Andrew’s,” the ministers of which receive stipends from the Government. This, with the exception which he admits in regard to the Lutheran Church, is quite *correct*,—but it proves nothing. He adds, however, “the Government looks upon all these as Established Churches.” This, I think, must be a mistake; at all events, as he produces no evidence to show that this is the view of Government, I shall state one or two circumstances which lead me to think that he has not been duly authorised by Government to make the assertion.

In the first place, the writer of a book published in 1822, who styles himself a “Civil Servant of the Colony,” and who is generally allowed to have been pretty well informed, speaks of the *Lutherans* as *Dissenters*, and intimates plainly enough that they were looked upon as such by Government (see note page 59.) In the second place, we find Lord Charles Somerset, in his Despatch to Earl Bathurst, speaking of the projected Scottish Church as a *Chapel*; and I am doubtful whether His Lordship would have used this term if he had thought it was to be an Established Church. And in the last place, I think that if the Government really entertained the views which Mr. H. ascribes to it, something more explicit would have been said about some of these Churches in an Ordinance passed by the Legislative Council, and promulgated by Government on the 8th November 1843 (see page 5.) But Mr. H. says further, “not a single minister of any Protestant dissenting body receives a stipend for the preaching of the gospel.” This may ~~perhaps~~ be true as it regards *Cape Town**,—but no farther. There are at least two Wesleyan Ministers in the Colony who receive stipends from Government for the preaching of the gospel,—and, both in Cape Town and out of it, pecuniary aid is liberally afforded by Government to Mission Schools taught by ordained Missionaries and other qualified persons belonging to various dissenting bodies. This I think is sufficient to overturn the *principle* which Mr. H. would establish,—and more is not required.

* I am here supposing that *all* the four Churches which he names are *Established Churches*,—which they are not.

His third and last point of *circumstantial* evidence relates to the fact that Government at one time prescribed certain conditions relative to a grant of money to a "Christian Instruction Society" in Cape Town, for the support of one of its Teachers. This Society was formed 15 years ago, with the sanction of Government, a regular licence from the Governor having been previously obtained dated 25th July 1831. It was not till the year 1837, that pecuniary aid could be procured from Government on any condition at all, though applications to that effect had been made at least three years before. Why other denominations than those specified by Mr. H. were excluded I do not know. The Government assigned no reasons; and as the grant was voluntary, and renewed from year to year *on the Governor's own responsibility*, he had a right to make his own conditions. Suffice it to state that the Churches in whose favour the Governor was pleased to make a distinction were not all Established Churches,—that there were at that time some local circumstances of a peculiar nature sufficient to account for his making the distinction,—that the person employed as Teacher by the Society was not likely to have remained much longer in its service after he received ordination, even though the grant had been continued—that the very same individual, being an "Independent Minister" himself, has ever since been receiving from Government the sum of £75 a year, as Teacher of a Mission School in connection with the London Missionary Society,—that on 21st April 1841 (four years before the date of Mr. H's. letter) an offer was spontaneously made to the same Christian Instruction Society, on the part of Government, to allow them £75 a year for the support of a Teacher in Cape Town without any restrictions whatever,—and that in consequence of this offer a Teacher "*belonging to the Independents*," and recommended by the Rev. Dr. Philip, was actually employed by the Society, and received the salary from Government until the Society was broken up.

Having thus briefly disposed of Mr. H's *strong* points, I must now notice one or two weak ones, intended probably to serve the double purpose of argument and admonition.

After saying something about the Government paying a stipend under misconception as to the *status* of "St. Andrew's," he puts this solemn question,—“Can it be right for a Church to call itself by one name for any purpose whatever, and at the same time to receive a Government stipend by another?” Now, it strikes me that if this question means any thing at all, it implies something that, is not very creditable to the office-bearers of a Christian Church; and therefore I think that Mr. H. was bound as a Christian

to have proposed the question in the first instance directly to the parties for whose benefit it was intended, in order to ascertain what explanation they might be able to give, before proposing it to the readers or the editor of a respectable Magazine. Besides, he could scarcely be ignorant that one of his own particular friends, whom he had recommended to the Free Church of Scotland as a fit person to be ordained to the ministry, had, along with myself and others, formally recorded his opinion, and never withdrawn it, that St. Andrew's is "an isolated Church," not subject to the jurisdiction of the Established Church of Scotland; and that this friend, at the time when Mr. H. was writing, continued to hold two responsible offices in connection with St. Andrew's, and made no objection to its receiving pecuniary aid from Government. I conceive that I am entitled, on these grounds, to ask Mr. H. this question in return,—Can it be right to recommend any person for ordination to the sacred ministry, to whom, at least as much as to others, it is deemed necessary to throw out such an intelligible hint? This *argumentum ad hominem*,—for of course I mean it as nothing else,—Mr. H. will be able to understand. My own opinion is that he had no occasion to put the question at all; and that the office-bearers of the *Scottish Church*—or, if it must be so, of "St. Andrew's"—though like all others liable to err, are at least *honest* men.

The next question is a harmless one; but, like many other questions, it is more easily asked than answered. It is this:—"Even were it (St. Andrew's) an isolated Church, ought it not for purposes of *Church Government* to put itself in connection with some Presbyterian body? &c." If he alludes to any Presbyterian body in Scotland, he would, perhaps, confer a greater obligation on us than any that he has yet rendered, if he would distinctly point out the method by which we could put ourselves in connection with it in the sense which he intends. Or, if he cannot do this, the next best thing will be to show how a Presbyterian body in Scotland, say either the Free or the Established Church, can exercise proper jurisdiction over a congregation in a distant land, without subjecting one or both parties to extreme inconvenience and delay; or, what would be still worse, adopting a summary mode of trial inconsistent with the recognised principles of law and equity, both in Church and State. If Mr. H. will only suppose a case coming, in the first instance, before the Kirk session of St. Andrew's, and thence by reference or appeal to the Church Courts in Scotland, he will, perhaps, find it not so easy to answer his own question as he supposed. I trust he will understand, ere now, that it is only in a case of this nature that jurisdiction over a *Church* is properly

exercised. With regard to jurisdiction over *Ministers* or *Licenciates* individually, which he seems to have mistaken for something else,* he will find, on looking at the report of the Colonial Committee quoted at page 33, that it is just as competent for the Church Courts in Scotland to exercise authority over them, as it would be if the *Churches* over which they are placed were also subject to the jurisdiction of these Courts. The only difficulty is, how to exercise jurisdiction with effect. He supposes a case to happen in St. Andrew's Church, and, for the purpose of illustration, I admit that he could not have been more happy in his selection. He says, "had the congregation at this moment a Minister preaching the doctrines of Irving or Pusey, they have no authority to which to appeal but the Government, &c." Now, it is generally known that the doctrines of Irving were preached about 15 years ago by Irving himself in the National Scotch Church London, which, notwithstanding its name, was no more subject to the Church of Scotland than the Scottish Church at the Cape of Good Hope. These doctrines were not only preached, but printed and published in a book bearing Edward Irving's name. Edward Irving was subject to the jurisdiction of the Presbytery of London, and that Presbytery exercised jurisdiction over him, and deprived him of his office. This, however, did not satisfy the Church of Scotland. She had given him licence and ordination, and she asserted her right to withdraw both, should she find just cause. The case was brought before the General Assembly, of the Church of Scotland, and on the 26th May 1832 the Assembly having satisfied itself that it was a case calling for the interference of the Church Courts, gave instructions to the Presbytery of Annan, from which Irving had received ordination, how to proceed against him. The Presbytery of Annan obeyed the mandate of the Supreme Court, and the result was that Irving was deposed from the ministry. This shows the *competency* of the Ecclesiastical Courts in Scotland to exercise jurisdiction over Ministers wherever they may be. The *practicability* of such a thing, especially in a case like that supposed by Mr. H., is a different question. Irving was

* This is very evident from his having omitted to quote the only passage in the letter of the original Committee, in which reference is made to the exercise of jurisdiction over a *Church*, and his now appealing to another passage in that letter which refers to jurisdiction over *Ministers* only. Was Mr. H. aware that according to the "Form of Process" which the Church Courts in Scotland are bound to observe, such cases of clerical obliquity as those supposed by the Committee could not be investigated without a Presbyterial visitation? The Presbytery of Edinburgh visiting the Cape would at least be a new thing.

an honest man, who would not disguise his sentiments, and besides he had published a book, the authorship of which he could not well deny. In his case, therefore, the process was comparatively simple and easy. But supposing he had been Minister of the Scottish Church at the Cape of Good Hope, and had merely promulgated his erroneous doctrines from the pulpit,—how tedious and difficult might the process have been? Whoever will look at the instructions given by the Assembly to the Presbytery of Annan, describing the various steps to be adopted with respect to Mr. Irving, according as he should admit or deny that he was the author of the book bearing his name, will be able to form a pretty correct idea on the subject.* In short, the question of jurisdiction over foreign Churches, is one which tasked the ingenuity of the whole Church of Scotland for many years without any satisfactory result; and until Mr. H. has fully matured a plan, and drawn up a “Form of Process,” which can be adopted with some reasonable prospect of success, I think he is not likely to do much good by merely asking questions. Before leaving this part of the subject, I would beg to state what appears to me to be the best mode of surmounting the difficulties incident to our insulated position in a foreign land. “Rome was not built in a day;” and if house had not been joined to house, it would never have been built at all. So it is with regard to a Presbyterian Church; there must be a beginning, and if all who profess Presbyterian principles would unite hand in hand, bearing each other’s burdens, and striving in the exercise of faith, hope, and charity to build up the walls of Jerusalem, our little Church would rest and be edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, be *multiplied*. New congregations would soon be formed in different parts of the colony, and God would give them pastors according to his own heart. These might form themselves into a Presbytery; and then we should not only be relieved from the inconveniences arising out of our present anomalous position, but we should be better qualified to propose terms of communion with a Presbyterian body in Scotland, if we had still a mind to do so. In the mean time let a sense of our weakness and our solitariness lead us to cleave unto the Lord with full purpose of heart; leaning on his almighty arm, and looking earnestly to Him for the gift of his Holy Spirit, who alone can impart to us vitality and strength, and make us what a Christian Church ought to be.

But it is time to proceed to the consideration of Mr. H’s remarks relative to the two letters which appeared in the *Scottish Guardian*.

* See Report of Proceedings of the General Assembly, in the *Presbyterian Review* July 1832.

With regard to Dr. Abercrombie's letter, I have little more to say. He represented the Scottish Church at Cape Town as an "isolated Church," and I think it has been clearly shown that he was justified in using that term.

He stated that the principles of non-intrusion had been distinctly recognised in the appointment of a Minister, and it appears to me that nothing could be more true. In order to have disproved the statement Mr. H. ought, in my opinion, to have shown clearly that the right of presentation to the Ministry of the Scottish Church is vested in the Government; and that the Government might have exercised this right, without regard to the wishes of the people. The payment of salary and the right of Church patronage are surely two distinct questions, having no necessary connection one with another. Had I been translated from one congregation belonging to the Dutch Reformed Church to another congregation belonging to the same Church, in consequence of my having received a call from the latter, his argument would have been sound,—not, however, because Government paid the salary, and because it was to Government a matter of indifference whether it was paid at the one place or the other (for these things are quite irrelevant to the point at issue) but because the Government having a legal right to present any qualified person to the vacant office, chose to forego the exercise of this right in compliance with the wishes of the people. To the remaining portion of Dr. Abercrombie's letter Mr. H. has made no objection. He makes use of it afterwards for another purpose.

With regard to the letter from the Revd. Mr. Morgan, which appeared in the "Scottish Guardian" of the 11th February 1845, I cannot help thinking that Mr. Hawkins has attached more importance to it than it deserved. I certainly never expected that any one, *writing from Cape Town*, would refer to it, and to it alone, as an exponent of my views and sentiments relative either to the Free and Established Churches of Scotland, or to "the state of things in connection with the Free Church in this colony." If the remarks made upon it in the "Free Churchman" do not represent it in this light, I am unable to see for what purpose it was quoted at all. Of course, I do not refer to the intention with which Mr. H.'s observations were written, but to the *impression* which they are calculated to convey to the mind of the reader. He introduces the subject by saying, "I must enter into some details respecting the letter of the Revd. Mr. Morgan;" and then proceeds to give, what appear to me to be, details respecting an-

other letter rather than mine. The details which I should have given myself respecting my own letter, had I been writing for the information of persons who might not have the "Scottish Guardian" of 11th February 1845 at hand to refer to, would have been such as these. The letter was written in my own name, on my own responsibility, on a particular occasion, and for a special purpose. It was addressed to *Wm. Young, Esq. W. S., Secretary of the Colonial Committee of the Established Church of Scotland*, on the 14th September 1844, acknowledging the receipt of an official letter which I had just received from him, giving cover to an extract from the Minutes of a Meeting of the General Assembly's Colonial Committee, held on the 4th June 1844. This extract, as stated by Mr. Young, consisted of a "Report recently given in and approved by the Colonial Committee, on the various documents transmitted by the kirk session and by Dr. Adamson."* On reading this extract I found that a *private* letter, addressed by a gentleman in Cape Town to a *friend* in Scotland, on 10th October 1843, giving some account of the state of affairs in this congregation, had been laid on the table of the Committee, handed over along with the Documents above referred to, to a Sub-Committee for report, and then reported on by that Sub-Committee, just as if it had been an *official* communication. This struck me as an unusual mode of treating *private* communications; and I thought it not the less strange, because I had seen the private letter, thus reported upon, a short time before in the "Home and Foreign Missionary Record" of the Establishment, accompanied by some remarks by the editor, evidently written under misconception as to my sentiments, and those of some others here, relative to the secession from the Established Church of Scotland. In these circumstances I thought proper to address a letter to Mr. Young immediately, in my own name. After acknowledging the receipt of his letter, and stating that it should be laid before the kirk session at our first meeting, I expressed my opinion frankly respecting the use which had been made of a *private* letter, written to a friend not officially connected with the Committee, "with a view, if possible, to prevent a repetition of the same course with regard to any future communications of the same kind." I confined my remarks to this one point. I abstained, *avowedly*, from entering into the *merits* of the private communication which had been converted into an *official* one by the Committee. I admitted

* This is the communication referred to at page 71.

the right of every individual to communicate his sentiments freely and fully to a friend; and I made no objection to the Committee making use of any such communication merely as a “private memorandum indicating the matters which the Committee had so long omitted to take up;” but I thought they went too far, when they introduced a *private* letter into their Minutes, in the manner they had done, and then made me the official medium of communicating an extract from these Minutes to my kirk session, &c. Such was the tenor of my whole letter, till I came to the conclusion, when I added the two following paragraphs:—

“While I repeat that I do not object to any individual communicating to his friend his own views and sentiments in a proper manner, and for a legitimate purpose, I feel bound to add, with a view to obviate misconception, that I cannot conscientiously concur in many of the sentiments expressed in the said letter, and particularly in those referring to the late secession from the Established Church of Scotland; and I have good reason to believe that, had the letter been submitted to the Kirk-session, it would have been seriously objected to on various grounds. *It would be foreign to my present purpose, however, to enter particularly into these matters.*

“Being desirous of acting openly and candidly, I shall communicate the purport of this letter to my Kirk-session; and as the communication to which it principally refers appeared in the “Home and Foreign Missionary Record,” I trust there will be no objection to give this the same publicity as soon as possible.”

“I am &c.

The *second* short sentence in the first of these paragraphs, now printed in italics, shows clearly enough that I had been addressing Mr. Young all along on a subject quite foreign to that referred to in the preceding sentence; and it accounts for my not saying more, on such an occasion, than I deemed necessary to obviate misconception. The *first* sentence is the only portion which Mr. H. has extracted from my letter,—this being, as he says, “*all that concerns my present purpose.*”

When I transmitted my letter to Mr. Young I sent a copy of it to a friend in Edinburgh, requesting him, in the event of its not appearing soon in the pages of the “*Home and Foreign Missionary Record*” of the Established Church, to have it published through some other channel. It was not published in the *Missionary Record*, and consequently was forwarded to the Editor of the “*Scottish Guardian*,” who not only gave it a place in his columns, but wrote a pretty long article, giving some details respecting my letter, as well as Mr. Robertson’s private one; at the same time remarking in strong terms on the improper use which had been made of the latter communication by the Colonial Com-

mittee of the Establishment. The following is a fair specimen of the train of remark pursued by the *Guardian*, and it will serve to confirm the accuracy of the details which I have given respecting my letter to Mr. Young. After stating briefly the occasion on which my letter was written, he goes on to say:—

“This private letter of Mr. Robertson seems to have found its way to the table of the Establishment Colonial Committee,—who, not only make its statements the ground of a communication to Mr. Morgan, the Minister of the Congregation at Cape Town, but think proper to *publish* Mr. Robertson’s letter in their “Home and Foreign Missionary Record,”—where it appears in the Number for April last, accompanied with some interesting comments from the Committee. In these circumstances, Mr. Morgan complains, very justly, of the impropriety of the Committee making an unauthorized letter of a deacon at Cape Town* the ground of an official communication to him, as Minister of the Congregation, and Moderator of the Kirk-session of the Church there; and he more especially complains that the Committee should have given publicity to statements contained in such a letter,—“in many of which (he says) I cannot conscientiously concur,—*particularly in those referring to the late secession from the Established Church of Scotland.*” Mr. Morgan communicates the purport of this letter to his Kirk-session before dispatching it; and as Mr. Robertson’s letter, to which it principally refers, had appeared in the *Missionary Record* of the Establishment,—he calls upon Mr. Young and the Committee to give “the same publicity” to his letter “as soon as possible.” Having, however, had an apprehension (which turns out to have been too well-founded) that “*something might prevent his letter appearing in an early number of the Missionary Record,*” he has taken the precaution to secure that “it be published through some other Channel;” and it is in consequence of his request to that effect that we now give it a place in our columns.

“Upon looking back to the *Missionary Record* for April last we find that Mr. Robertson’s letter &c.”

Then follow the details respecting Mr. Robertson’s letter, which are given nearly in the same words in the *Free Churchman*, along with some remarks by the Editor also given in the *Free Churchman*. Then after a few observations on the impropriety of publishing a private letter in the *Missionary Record*, and also on the comments made upon it in that publication, the editor of the *Scottish Guardian* concludes his remarks with the passage from which Mr. H. has taken his last extract.† Being desirous to do justice to the

* It was the Committee who introduced the writer of the letter into their minutes as deacon, and this was one of the things of which I complained. I have the best authority for saying that the letter was a *private* one; and who has not a right to express his own sentiments fully and freely to an intimate friend?

† Mr. H. introduces his last extract thus: “Now I cannot but think that this letter of Mr. Morgan is calculated to give the impression that the kirk of St. Andrew’s at Cape Town is a church at all events *as much* in connection with (or use any other term you please) the Free, as with the Established Church of Scotland. Such indeed appears to have been the conclusion drawn by the *Guardian* of the 11th February 1845, in the following remarks—”

Guardian, to Mr. Hawkins, to the printer of Mr. Hawkins' letter, and to myself, I shall give the *whole passage* exactly as it stands in the *Guardian*, placing in juxtaposition with it Mr. H's *extract*, just as it stands in the *Free Churchman*.

Scottish Guardian, Feb. 11, 1845. *Free Churchman*, Dec. 15, 1845.

“By giving publicity to that letter, however,—bearing, as it does, to speak the sentiments of the Congregation at Cape Town, and of its minister and kirk session,—the Committee have *grossly misrepresented* these respectable parties, and done to them *positive injustice*. Having obtained direct evidence of this fact, under the hand of Mr. Morgan himself,—we conceive the Committee *were bound* to give the only redress in their power, by the *immediate* publication of Mr. Morgan's letter, in terms of his request;—and *we call upon them* still to do this act of *obvious justice*. We have now done all that we can in the matter, by giving publicity to Mr. Morgan's letter;—but the unjust misrepresentations were published in the *Missionary Record* of the Establishment, and it is there alone that the proper redress can be given. The readers of that publication may not be very numerous,—but some of them (it is to be feared) never look into our pages, and there is no reason why a single individual should be misled by the failure to perform an act of the simplest justice.”

“By giving publicity to Mr. Robertson's letter, bearing, as it does, to speak the sentiments of the Congregation at Cape Town, and of its Minister and Kirk Session, the Committee have grossly misrepresented these respectable parties, and done to them positive injustice. Having obtained direct evidence of this fact, under the hand of Mr. Morgan himself, we conceive the Committee are bound to give the only redress in their power. The letter of Mr. Morgan is certainly not such an one as might have been expected from an avowed adherent of the Establishment; but neither assuredly is it the production of one zealous in behalf of the Free Church. The language is at best but doubtful.”

As Mr. H. has given me warning not to spoil the text of the

above passage, as it stands in the *Free Churchman*, by notes and comments, I shall make none;* reserving, however, to myself the right to say a few words in my own defence, respecting two notes (!!) made by me on a former occasion (see Appendix G). But I am bound to give his own explanation, which I do most cheerfully, viz. that the two concluding sentences which appear in the *Free Churchman*, as a quotation from the *Guardian*, are his own remarks,—“the placing of the quotation commas in the wrong place is an error of the press.”

I have to apologize to the reader for having said so much about a letter which I never expected would be considered as deserving of any notice by Mr. Hawkins, or any other person writing from Cape Town in August and September 1845. If that letter misrepresented the state of things here in connection with the Free Church, let him show distinctly in what respect it did so. Though I am no lawyer, I engage to cross-examine his witnesses, when they are brought forward, as well as I can. For the present, I dismiss the subject, by requesting the reader, that whatever blame may be discovered any where, he will, in justice to Mr. H., allow the printer of the *Free Churchman* to have his proper share.

I take this opportunity of expressing my sense of obligation to the Editor of the *Scottish Guardian*, for giving my letter, such as it was, a place in his columns, and for the notice which he was pleased to take of it. While he did me, and others whose sentiments correspond with my own, no more than justice, he did so in a kind and considerate manner; and if his remarks had been given fairly in the *Free Churchman*, Mr. H.'s two sentences would not have given me all this trouble. It is no disparagement to Mr. H. to say, that I do not consider his opinion in such matters of equal value with that of the *Scottish Guardian*.

Before drawing to a conclusion I have to notice a paragraph in Mr. Hawkins' letter respecting certain proceedings relative to the ordination of Mr. W. Gorrie. He says:—

“Here let me pause for a moment in my narrative to explain that the proceedings above alluded to as having been held in the Free Church Assembly, had reference to the ordination of Mr. W. Gorrie as a missionary minister of the Free Church, provided that the conductors of the Mission, and especially Mr. Gorrie himself, approved of the principles of the Free Church. An application

* I can assure Mr. H. that I should not have made many, at any rate; for I have seldom met with a passage in any book which has puzzled me so much, even with the help of his own explanation, as that very passage of his in the *Free Churchman*, commencing with the words,—“Now I cannot but think that this letter of Mr. Morgan, &c. &c.

had been sent home by the Kirk-session, ere the disruption, in order to procure his ordination, and a copy of the application was also sent to the Revd. Mr. MacFarlan of Renfrew, who brought it forward in the first General Assembly of the Free Church. Hence the *conditional* authority to ordain. The ordination was to be made by certain Ministers named in the Commission. On the question being mooted in the session, in the form of a vote of sympathy with the Free Church, the motion, as stated in the extract from Dr. Abercrombie's letter, was lost; showing, as far as any thing can show, that the majority of the then conductors of the Mission, viz. the Kirk Session and the Deacons, did not approve of the principles of the Free Church; and Mr. Gorrie, though desirous of it, remains without ordination to this hour.'

On this passage I have to remark in the first place, that what is said about the *ordination* of Mr. Gorrie is incorrect. No application had ever been sent home by the kirk session to procure the ordination of Mr. Gorrie, and the communication from the Free Church Assembly in reply had no reference whatever to his *ordination*. The circumstances were briefly these:—Mr. Gorrie had been employed for several years as an agent or assistant in the Mission belonging to the Scottish Church at Cape Town, and as such had been accustomed to expound the Scriptures to the colored Congregation in the Dutch Language at such times as the Minister was prevented from doing so by other duties, Mr. Gorrie himself being an Elder of the Church. To this no objection, so far as I know, was ever made; but it was thought by some that it would be more constitutional, as well as desirable in other respects, that he should be regularly licensed; hence the application not for *ordination* (which was never even mentioned in my hearing) nor for a licence generally to preach the gospel, but simply for a licence to do the thing which he was actually doing; or rather, to quote the language of the official communication sent home at the time, the application was for “such a licence (if consistent with the laws and constitution of the Church of Scotland) *as will authorise him to preach the gospel to the Mission Congregation in connection with the said Scottish Church in Cape Town, under the superintendence of the kirk session.*” A copy of this application was sent home by me to the Rev. Mr. McFarlan, as stated by Mr. Hawkins, and it was with *this request*, and no other, that the Free General Assembly resolved to comply. Now, how comes it that Mr. Hawkins speaks of *ordination*? Did he not know the difference between *ordination* and *licence* in the Presbyterian Church of Scotland?—Or, while professing to have gathered so much information concerning the affairs of the Scottish Church here, was he still ignorant of the fact that the Kirk session had made application for *licence*, but not for *ordination*, and that they could

not properly have applied for ordination without making arrangements for having Mr. Gorrie appointed as colleague to the Minister of the Church, or providing for him a separate Congregation of his own? Or, if Mr. H. knew these things, is he so careless a writer as unwittingly to employ, and that no less than five times in as many sentences, one technical term of well-known ecclesiastical import, for another term of far less comprehensive signification? I cannot conceive of any other alternative except one; and as it implies a degree of guilt which ought not to be imputed to any writer without necessity, and which I certainly do not impute to Mr. Hawkins, I forbear to mention it. I have dwelt the longer on this mistake, because,—though it may not appear to be very material in reference to the subject of which Mr. H. was professedly treating,—it is of considerable importance in reference to measures which have subsequently been adopted, and which I find were in quiet but rapid progress at the time he was writing, to procure both licence and ordination for Mr. W. Gorrie. The pregnant remark with which Mr. H. concludes, viz. that “Mr. Gorrie, though desirous of it, remains without ordination to this hour,” cannot be misunderstood.

On the above passage I have further to remark, that while Mr. H. notices one thing which took place in the kirk session, he omits to state (both here and elsewhere) some other things which took place at the same meeting of the Kirk session, and in immediate connection with the same question. For instance, he omits to mention, that while the motion that was made relative to the ordination (as he calls it) of Mr. Gorrie in the form of a vote of sympathy with the Free Church, was lost by a majority of one, in consequence of the Deacons having been allowed to vote,—a previous motion was carried by a large majority (7-9ths) of the Elders and Deacons, to the effect that this Church is in fact in an isolated position, and has been left perfectly free to manage its own affairs, to choose its own Pastor and office-bearers, &c.: or in other words to assume to itself the duties, and exercise the powers of self-government. This would at least have shown that Dr. Abercrombie did not stand alone in holding the opinion that this is “an isolated Church, uncontrolled in any way by Government, and having had very recently the principle of non-intrusion distinctly recognised in the appointment of our present Minister.”

Another circumstance which Mr. H. has not mentioned is, that, on the occasion referred to, I formally objected to the claim of the Deacons to vote, and that when this claim was allowed, on grounds

which appeared to me "illegitimate and unconstitutional", I entered my dissent, and gave in my reasons in due form. I must take leave to add that the course pursued by Mr. Gorrie was different. When the question was first brought forward he *objected* to the Deacons being allowed to vote; then, after an adjournment of a week for the purpose of considering this point, he *withdrew* his objection; and finally, when the question was decided contrary to his expectation, he entered his dissent on the sole ground that *the Deacons had no right to vote*. This may suggest one of the reasons why "Mr. Gorrie, though desirous of it, remained without ordination" at the time when Mr. H. wrote. The observations of Mr. Hawkins have, in a manner, obliged me to state this circumstance, which I should not otherwise have done.*

A third circumstance which Mr. H's remarks induce me to notice is, that the "vote of sympathy with the Free Church," to which he alludes, was moved and seconded by the two individuals to whom he has given so unenviable a distinction in the pages of the *Free Churchman*, viz. Dr. Abercrombie and Mr. Morgan; and that, when the motion was lost, both these individuals recorded, for the second time, in the presence of the Kirk session, their cordial attachment to the principles of the Free Church, and their sympathy with those who had seceded from the Establishment;—which Mr. Gorrie did not. Any method which he may subsequently have employed to manifest his attachment to the Free Church, is unknown to me.

I have thus endeavoured to state my views respecting the several matters brought forward by Mr. H., and have adduced such evidence in support of them as I think entitled to consideration. In doing so I have had to discharge a painful duty; certainly not the less painful, that it has prevented me for a short time from giving my *undivided* attention to other duties far more congenial to the feelings of my heart. That I shall succeed in giving satisfaction to all parties, or in bringing conviction to the minds of those who conscientiously differ from me in opinion in regard to the position of the Scottish Church at Cape Town, is perhaps more than I can reasonably expect. I am content that others hold and avow their sentiments; but I must claim the same privilege for

* I have heard that Mr. Gorrie has lately been ordained in Scotland as a Missionary of the Free Church. The Committee for Foreign Missions were put in possession of my sentiments in reference to this measure as soon as I heard that it was in contemplation; but as I have had no communication in return, I shall say nothing more for the present.

myself. If I have committed errors, I have no objection to their being pointed out. If this is done kindly and candidly, so much the better; but in whatever manner, and for whatever purpose, it is done, errors are errors still, and ought to be acknowledged. I do not engage, however, to take notice of any *anonymous* letters, either in the *Free Churchman* or any where else.

I now take the liberty of addressing a few parting words to Mr. Hawkins; and for the sake of convenience, as well as to avoid, if possible, the use of *doubtful language*,—I shall employ the second person instead of the third.

Dear Sir:—For, after all, I entertain sentiments of real friendship towards you; and though I am decidedly of opinion that you have erred in judgment, I give you credit for being actuated by zeal in promoting what you consider to be a good cause. I respect you not only on account of the office which you hold as an Elder of the Free Church, but on account of the estimable personal qualities which I am told you possess. I believe you to be a devout man, and really desirous of doing good wherever you come. I believe you to be a generous man, ready at all times to obey the call of charity, and to promote such religious institutions as your conscience can approve. Neither do I question the purity of your motives in endeavouring to procure the establishment of a Free Church and Mission in this Colony. But while I give you credit for these things, I beg leave to point out one or two errors into which I think you have fallen.

In the first place, I think you have failed in performing a duty which you owed to myself. Allow me briefly to remind you of the line which you have pursued. You introduced yourself to me for the first time on a solemn occasion. You arrived in this Colony just before the usual time for celebrating the Lord's Supper in the Scottish Church, in March 1845. I was distributing tokens of admission to the Lord's Table to the members of my congregation, according to the practice observed in the Church of Scotland, when you introduced yourself to me as an Elder of the Free Church at Calcutta, and desired a token for yourself, and another for one of your fellow passengers, also a member of that Church. I had no hesitation in complying with your request. The following Lord's Day you sat down with us at the same table; we partook of the same bread, and drank of the same cup, declaring that we were one in Christ Jesus. Having heard your character highly spoken of, I fondly anticipated the pleasure of your acquaintance, and the advantage of your counsel and aid. We

had scarcely had time, however, to exchange the usual courtesies of life, till I had reason to fear that you had altered your mind, and were not disposed to hold any further christian communion with myself or my congregation. I did not blame you for this; but I expected that you would at least esteem it a christian duty to point out to me the grounds of any dissatisfaction you felt, in regard either to myself personally, or to my position as Minister of the *Scottish Church*. Had you done this, I should have been most ready to disclose to you frankly my views and sentiments, and receive from you any advice, or even admonition and reproof, which you might think I deserved. Though I might not have been able to give you satisfaction, or to bring you over to adopt my views, I should have respected your candour, and admitted that you had discharged your duty as a Christian and as an Elder of the Free Church, according to the measure of light which you possessed. Instead of this, however, you never afforded me an opportunity of benefiting by your counsel. You proceeded to adopt measures for procuring *ordination* for an Elder and Missionary connected with my Congregation, without holding any communication with myself, or my kirk session; and with this view transmitted statements to England and India, which certainly were not calculated to give a favourable impression of my character and conduct, and of which I humbly think you did not take sufficient pains to ascertain the truth. On these grounds, I beg you to consider whether you did not fail in performing a material part of your duty.

The line which you have pursued appears to me farther to be unwise as it regards the interests of the Free Church. To the principles of that Church I have been attached from my youth. They are firmly imbedded in my heart as the result of long and prayerful study of the Word of God: and I trust that by divine grace I shall never act in a manner unworthy of them. If they do not produce in me the excitement of novelty, they have acquired the stability of mature age. I desire, therefore, to see the Free Church prosper as a branch of the Church of Christ, and her principles maintained in their integrity by all her adherents and friends. You have, I believe, only very lately left the communion of the Church of England, and become an office-bearer in the Free Church at Calcutta. Of course you were fully persuaded that you could not conscientiously remain a member of the Episcopal Church before you adopted this important step. You now complain of the Erastian bondage which is here self-laid upon the

Church of Christ, and declare it as your opinion that a testimony to the ecclesiastical headship of Christ is much wanted. This may or may not be true. But avowing as you do such sentiments, it appears to me difficult to explain how you could resume communion with the Church of England, during the greater portion of your residence at the Cape, without compromising, in some degree, the principles which you maintain, and withholding that testimony which you think was so imperiously required. I have no doubt that you can reconcile this apparent inconsistency, to the satisfaction of your own mind; but believe me that it has been remarked upon, both by friends and opponents of the Free Church of Scotland, and requires an explanation at your hands.*

There appears to me also to have been some degree of inconsistency displayed in the line adopted by you with regard to the *Scottish Church* at Cape Town. You object to the position of the Minister of that Church, and to the *status* of the Church itself, as being in connection with the Established Church of Scotland. But

* I trust that none of my esteemed friends of the Church of England will imagine for a moment that I design to cast any reflection on the genuine members of that Church. I refer merely to the duty of one's bearing a *consistent and uniform* testimony to what one holds to be a vital religious truth. The following extract from a Tract published at Calcutta not many years ago, indicates at least a deep feeling of sincerity in the mind of the writer, and a determination to act out his principles: "Well then, I cannot continue a member of this Church. I have been her zealous son; I have done what I could for her; but now I must choose between remaining in her, a party to evils which I cannot hope to see amended, and—separating myself altogether! I must leave her communion. I must not deceive myself, and wait to move with a large body; God looks to each man for personal faithfulness and sincerity. If I wait on man I may be deceived after all: and I may be misled by pride, and by a wish to be a party to an effective movement, instead of simply discharging the obligation of my own conscience. But then, if I separate, old friends will look cold; misrepresentations or misapprehensions respecting motives will be circulated; and the Cross must be taken up and borne. Yes! but the Lord is the same. Him I must follow, whithersoever He goeth; His will I must faithfully obey. My course, therefore, and my duty are made clear; I desire to live in peace with those from whom I separate; I desire to pray for their Missions; to love all who love the Lord Jesus Christ in sincerity, and to trust to the Lord, that hereafter, if it be His will, he will remove from the minds of those who may speak evil of me, any errors and harsh judgment which they may entertain; and if not, yet I hope to wait patiently on the Lord, and at last to find that God, to whom all hearts are open, will make it known, that I did not leave the Church with unchristian feelings, or under any other influence than the constraining motive of conscientious conviction. May all be done to the glory of the Redeemer! May faithfulness be given to His people, with love and unity; and may the day soon come when we shall all be one, and when divisions and unkindnesses shall be known no more!"

does not the same objection apply to every office-bearer and every member belonging to the *Scottish Church*? If the position of the Minister be wrong, I cannot see how that of the Elder can be right. And yet, without insisting on his abandoning his position, and in the full knowledge, as I presume, that he never gave any intimation to his Kirk session that he intended to abandon it, you took one of my Elders by the hand, and without the cognizance of those with whom he was officially connected, you recommended him as a fit person to receive ordination from the Free Church of Scotland. Such a course of proceeding has appeared to others, as well as to myself, very difficult to explain, and has tended in my opinion, as much as any thing else, to impede the progress of Free Church principles in this colony. I submit these things for your solemn and deliberate consideration; and now that you are on the eve of leaving these shores, I sincerely wish you all spiritual and temporal prosperity; and should we ever meet again on earth, may our intercourse be more pleasant, and more edifying, than it has heretofore been.

In conclusion, I would earnestly and affectionately entreat the reader of these pages, whoever he may be, to look well to the state of his own soul. Religion is a personal thing. It is not an adherence to a visible society of christians, however pure may be their doctrines, and forms of worship and discipline,—however holy and consistent may be their lives,—and however high they may stand in favor both with God and men. It is a cordial adherence to Christ, the great head of the Church, and the only Saviour of lost and perishing sinners; an adherence to Him in all his offices and relations, maintained by an habitual exercise of that living faith which is of the operation of his Holy Spirit, and exhibited by an unswerving obedience to him in every department of duty, and in the diversified circumstances and situations of life. “If any man have not the spirit of Christ, he is none of his.” “Except a man be born again he cannot see the kingdom of God.” “Without holiness no man shall see the Lord.” “They that are Christ’s have crucified the flesh, with the affections and lusts.” I love the Free Church of Scotland; I hold by her principles; I esteem highly the devoted men who have borne so noble and self-denying a testimony to the truth; and though some of them should be induced to look cold upon me, and even, through inadvertence or misinformation, perform certain acts which I cannot conscientiously approve,—I cannot cease to honour them so long as their general course of conduct and procedure appears calculated

to bring glory to Christ, and advance his kingdom in the world. On the other hand, I do, from my inmost soul, compassionate the case of those who, while professing zeal for the cause of the Free Church of Scotland, or any other denomination of professing christians, fail to exhibit the substantial fruits of holy and enlightened zeal for the glory of the Redeemer in their daily walk and conversation. To all such I would say, beware of touching the ark of God. A holy cause cannot but suffer in your hands; and through you the way of truth will be evil spoken of. Go and learn which be the first principles of the oracles of God. Repent and do the first works. Seek reconciliation and acceptance with God through the blood of the Cross; pray earnestly and incessantly for the gift of the Holy Spirit; make a personal consecration of yourselves to him; and then you will be prepared both to understand and practise every christian duty, and God will bless you in your work. I counsel you not to be indifferent concerning outward forms of worship, far less concerning those vital principles on which Christ has willed and commanded that the affairs of his Church shall be administered on earth. In regard to these it is required that you be fully persuaded in your own mind, and that you act boldly, and consistently, according to your convictions of duty, and without regard to consequences. But oh! I beseech you, do not mock God, and deceive your own selves, by a mere profession of religion. Give all diligence to make your calling and election sure. For what if, after all, you should see others, with whom it has been your pride or your profit to be associated on earth, admitted into the kingdom of heaven, and you yourselves thrust out. I commend to your most serious consideration the awful words of Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, —but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

To those who conscientiously differ from me in opinion in regard to forms of worship and church government, but who give evidence by their lives that they are the sincere disciples of our blessed Lord and Saviour,—I would tender, unworthy as it is of their acceptance, my humble tribute of heart-felt attachment and love. We cannot see eye to eye in regard to these things; but we can love one another, and thus fulfil the law of Christ. If he is graciously

pleased to bear with us, surely we may well bear with each other. Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

To you, the Editor of the *Free Churchman*, I have but one word to say. You are unknown to me, and therefore I can only address you as the responsible Editor of a respectable Christian Magazine. You have published the statement of your friend respecting myself, respecting an esteemed Elder of my Church, and respecting various matters intimately connected with the reputation and interests of the Congregation entrusted to our care. I present you with my counter-statement in this form. I can scarcely request you to transfer it entire into your pages; but I expect you will take such notice of it, as a regard to truth, justice, and christian charity demands.

I am, Sir,
Your Obedient Servant,

GEORGE MORGAN.

APPENDIX.

[APPENDIX.]

APPENDIX A. (*See page 42.*)

Cape Town, 12th August 1846.

SIR,—A letter having appeared in the “*Calcutta Free Churchman*,” which, among other matters referring to the Scottish Church in Cape Town, places in my opinion its relation to the Government in a very erroneous point of view, I feel it my duty to take notice of this publication, and to endeavour, as far as lies in my power, to rebut its statements, where they are inconsistent with the truth.

I, therefore, take leave respectfully to request that His Excellency the Governor will be pleased to authorise my being officially furnished with such extracts from Despatches and other documents in your office, as will enable me to show to the public the views entertained both by the Supreme Government and that of the Colony, in regard to the relation in which they stand to the Scottish Church, in consequence of the pecuniary aid which they have afforded that congregation towards the support of its minister.

And as the Scottish Church in Glen Lynden, previous to its being united with the Dutch Reformed Church, was the only other Scottish Church in this colony receiving support from the public revenue, and as it is reasonable to infer that its relation to the Government was the same with that of the Scottish Church at Cape Town, I take leave to request that I may also be furnished with any extracts from Despatches and other documents relating to the Church at Glen Lynden, which may afford additional light in regard to the character of that relation.

I have the honor to be,

Sir,

Your obedient servant,

GEORGE MORGAN.

The Honorable JOHN MONTAGU, Esq.,
Secretary to Government.

APPENDIX B. (*See page 43.*)

Colonial Office, Cape Town, 1st September 1846.

REVEREND SIR,—In your letter of the 12th ultimo, you refer to a publication in the “*Calcutta Free Churchman*,” which in your opinion places in an erroneous point of view the relation in which the Scottish Church in Cape Town stands to the Government of this Colony, and you request that His Excellency the Governor will be pleased to authorise your being furnished with such extracts from Despatches and other Official Documents in this Office, as will enable you to show to the public the views entertained both by the Supreme and Colonial Government, in regard to the relation in which they stand to the Scottish Church, in

consequence of the pecuniary aid which is afforded that Congregation towards the support of its Minister.

In reply, I am instructed by His Excellency the Governor to inform you, that he has been pleased to accede to your request, and has directed me to furnish you with the following extracts.

No. 1. (*See page 42.*)

1st. Extract from a Despatch addressed by the Governor to the Secretary of State, on the 21st December 1824, enclosing a Memorial from the Scottish Presbyterian Community, in Cape Town, in which they solicit the sanction of the Government to erect a Church to be placed in connexion with the Established Church of Scotland, pray for pecuniary aid in the erection of the building and the support of a Presbyterian Pastor.

“These persons are of the legitimate Scottish Church. They have formed themselves into a body for the purpose of erecting a Chapel for the performance of Divine Service according to the rites of the Established Church of Scotland. Their object is the procurement of pecuniary assistance from His Majesty’s Government in aid of the Funds realised for building a Church, and the appointment of a Scottish Presbyterian Pastor at the public expense.”

No. 2. (*See page 49.*)

2nd. Extract of a Despatch from the Secretary of State, dated 30th April 1825, in reply to that from the Governor, of the 21st December 1824.

“The Secretary of State intimates His Majesty’s pleasure that His Excellency the Governor be prepared to assign towards the erection of a Scottish Church in Cape Town, a sum equal to one-third of what upon an Estimate of a plan approved of by him, may appear to be requisite to accomplish the views of the Scottish Community,—it being, however, understood that in the event of the expense exceeding the estimate, the individuals who may undertake the building, and not the public, are to be responsible for its completion.

“The Secretary of State also directs His Excellency to signify that His Majesty has been pleased to assign to the officiating Minister the sum of One Hundred Pounds per annum in addition to what may be given by the Congregation.”

No. 3. (*See page 60.*)

3d. Extract of a letter addressed to the Acting Secretary to Government, on the 28th December 1827, by the Secretary to the Committee of the Scottish Presbyterian Community.

“The Secretary to the Committee encloses for the information of the Lieutenant Governor sundry documents relative to the appointment, stipend and passage of a clergyman for the Scottish Church now erecting in this metropolis, and solicits His Honor’s more particular attention to the Deed of Ordination of the Rev. James Adamson, dated 28th February 1827, the Committee being desirous to ascertain at what specific periods, quarterly or otherwise, that portion of Mr. Adamson’s stipend to be defrayed by the Colonial Government, will be issued.”

No. 4. (*See page 60.*)

4th. Extract of a letter from the Acting Secretary to Government, dated 7th January 1828, in reply to that of the Secretary to the Committee of the Scottish Presbyterian Community of the 28th December 1827.

“The Secretary to the Committee of the Scottish Presbyterian Community is informed that the necessary instructions have been issued to the Auditor General for placing the Revd. Mr. Adamson, clergyman of the Scottish Church, on the Abstract of the Government Establishment depos-

ited in the Audit Office, from the date of his arrival in this colony (11th November 1827) at the rate of salary authorised by His Majesty's Secretary of State for the Colonies, viz: £100 per annum."

No. 5. (*See page 60.*)

5th. Extract of a Despatch addressed to the Secretary of State on November 13th, 1830, by His Excellency the Governor, relative to a Memorial therewith transmitted from the session and deacons of the Scottish Church in Cape Town.

"The memorialists pray that such an addition may be made to the allowance now granted to them by the Government as may place them on a level with the Clergy of the Dutch Reformed Church.

"That there is little or no difference between the two churches in their religious opinions and forms of worship, appears from the circumstance that the duties of the greatest proportion of the district churches in the colony are performed by members of the Scottish Church.

"Considering them, therefore, as one and the same church,* His Excellency recommends the prayer of the Memorial to the favorable consideration of the Secretary of State, and that the Scottish Church may at least be placed in point of income on the same footing as the Reformed Churches in the Country Districts, by increasing the present allowance of £100 a year to double that amount."

No. 6. (*See page 60.*)

6th. Extract of a Despatch from the Secretary of State, dated 2d March 1831, in reply to that from His Excellency the Governor of the 13th November 1830.

"The Secretary of State has no hesitation in stating his opinion that the Scottish Presbyterian Clergy ought in principle to be placed, in respect to income, on a footing with the Clergy of the Dutch Reformed Church:— and if upon revision of the establishments of the colony, he should find it practicable to impose new burdens upon its Treasury without exceeding the revenue, he will be happy to authorise His Excellency the Governor to issue to the two Presbyterian Clergymen who are now in the colony an additional stipend of £100 each.†

"If, however, it should be the intention of the session and deacons to introduce any additional number of Clergymen into the colony for the service of the congregation in Cape Town, or of any other settlement in the colony, the Secretary of State is not disposed to think that it will be in the power of His Majesty's Government to do more than assist these congregations which may require the services of such Clergymen, to the extent of providing the same amount of stipend which may be furnished by the congregations themselves."

No. 7. (*See page 60.*)

7th. Extract of a Despatch from the Under Secretary of State to His Excellency the Governor, dated 30th December 1832.

"His Excellency the Governor will be justified in issuing to the Presbyterian Minister at Cape Town a salary at the rate of £200 per annum, as specified in the Schedule which accompanied the Despatch of the Secretary of State of the 27th May 1831."

No. 8. (*See page 62.*)

8th. Extract of a Memorial addressed to His Excellency the Governor by the Revd. Dr. Adamson, Minister of the Scottish Church, Cape Town, dated 5th December 1839.

* Why? Because "there is little or no difference between the two churches in their religious opinions and forms of worship."

† The additional stipend was granted to one only.

"For the purpose of forwarding certain public interests Memorialist is under the necessity of proceeding to Europe shortly, and proposes to sail from this place during the current or the ensuing month."

"Memorialist, therefore, respectfully requests that the salary of £200, paid to him by the Colonial Government, may be paid to the firm of Borradailes, Thompson & Pillans, Cape Town, during his absence, for a period of not more than twelve months, commencing with the first day of the current month of December."

No. 9. (*See page 62.*)

9th. Extract of reply to the Memorial above referred to, dated 5th December 1839.

"Memorialist is informed that His Excellency the Governor will sanction the payment of his salary to the firm of Borradailes, Thompson and Pillans, on condition that in case the Lords of Her Majesty's Treasury shall see fit to refuse their sanction to such payments or any portion thereof, Memorialist's future salary shall be withheld until the surcharge consequent on such refusal shall be made good:—and further, that the Kirk Session shall express its own consent and that of the congregation to Memorialist's absence, and shall not be entitled to expect Government to make any provision for the performance of his duties during that absence."

No. 10. (*See page 62.*)

10th. Extract of a letter addressed to the Secretary to Government by the Revd. Dr. Adamson, dated 22d February 1840.

"Dr. Adamson encloses herewith, according to the stipulations laid down by His Excellency the Governor in regard to his (Dr. A's.) proposed visit to Great Britain, an extract from the Minute Book of the Kirk Session of St. Andrew's Church, expressing their concurrence in the measures adopted for supplying his place and office during his absence."

No. 11. (*See page 67.*)

11th. Extract of a Memorial addressed to His Excellency the Governor by the Kirk Session of St. Andrew's Church, Cape Town, dated 1st September 1841.

"The Memorial humbly sheweth,—That a call has been given by the Kirk Session, Deacons and Communicants of the said church to the Revd. George Morgan to be colleague with the Revd. Dr. Adamson, as Pastor of the said church, and upon the resignation of the said Dr. Adamson being sanctioned by the General Assembly's Committee for Colonial Churches, or by the Presbytery of Edinburgh, sole Pastor of the said charge.

"That the said George Morgan has stated that he has come to the determination to accept the said call as soon as he shall have received intimation that the sanction of your Excellency has been obtained to the proposed arrangement, and to the transfer to him of the salary at present allowed by Government to the Minister of the said church.

"That the Revd. Dr. Adamson has granted an authority in favor of the Treasurer of the Church for the time being, to receive the said salary and to pay the same to the said George Morgan, from and after the time when he shall be introduced as colleague as aforesaid, the said Dr. Adamson from henceforth renouncing all claim to the said salary in favor of the said George Morgan.

"Wherefore your Memorialists humbly pray that your Excellency will be pleased to sanction the said arrangement."

No. 12. (*See page 67.*)

12th. Extract of a Letter addressed by the Secretary to Government on the 2d September 1841, to the Revd. Dr. Adamson and the other Members of St. Andrew's Church, Cape Town.

"In reply to their Memorial informing His Excellency the Governor that a call has been given by the Kirk Session, Deacons and Communicants of St. Andrew's Church to the Revd. George Morgan to be colleague with the Revd. Dr. Adamson, and upon his resignation being sanctioned by the General Assembly's Committee for Colonial Churches, or by the Presbytery of Edinburgh, to be sole Pastor of St. Andrew's Church,—stating further that the Revd. Mr. Morgan will accept the call so soon as he receives intimation that the sanction of His Excellency has been obtained to the proposed arrangement, and to the transfer of the salary at present allowed by Government to the Minister of the said church:—The Secretary to Government informs the Kirk Session that His Excellency has been pleased to sanction the arrangement above set forth, and that he will be ready to grant authority to the Treasurer of the said church, for the time being, to receive the said salary, in order that it be paid over to the said George Morgan from and after the time he shall be introduced as colleague aforesaid, Dr. Adamson from thenceforth renouncing all claim to the salary in favor of the said George Morgan.

"The Kirk Session will therefore be so good as to notify to the Secretary to Government the date at which Mr. Morgan is inducted into the cure of the said church."

No. 13.

13th. Extract of a letter addressed by the Secretary to Government on the 7th October 1841, to the Revd. Dr. Adamson.

"With reference to the Extract Minute of the resolutions of the Kirk Session of the Scottish Church in this town, held on the 21st July last, which you personally placed in my hands, I am directed by the Governor to acquaint you that as it is not in His Excellency's power to admit the designation of "Colleague" on the Salary Abstract, the Schedule of the Fixed Establishment of the Colony providing only for a "Minister" for your Church, he has found himself obliged to make the appointment of the Revd. George Morgan as Minister, under which name alone he can be permitted to draw the stipend, leaving it, of course, to you and the Kirk Session to designate him as colleague, or otherwise, as may be considered most expedient."

No. 14.

14th. Extract of a Despatch addressed to the Secretary of State by His Excellency the Governor, dated 18th October 1841.

"Dr. Adamson being of opinion that before he could be relieved from the service of this (St. Andrew's) Church, it was necessary to forward his resignation for the approval of the Committee of the General Assembly for Colonial Churches, His Excellency was induced to agree to the prayer of the Memorial of the Kirk Session; but for the reasons given in the letter to the Revd. Dr. Adamson on the 7th October last, it was found that a technical objection existed to Mr. Morgan being designated as his colleague, and, therefore, arises the apparent inconsistency between these two communications.*

"A question was mooted, but not specially brought under His Excellency's consideration, as to the right of patronage in the appointment of a Clergyman to the Presbyterian Church. His Excellency is not aware that any attempt will be made by the General Assembly to exercise the right of filling up the vacancy occasioned by Dr. Adamson's resignation, because His Excellency knows that Mr. Morgan has been selected by the votes of the congregation, because he is already an ordained Minister of that church, and because His Excellency is of opinion that no power

* The letter to the Kirk Session of 2d September and the letter to Dr. Adamson of 7th October, are the communications here meant (see Nos. 12 and 13.)

whatever was delegated by the congregation of Cape Town to the Committee of the General Assembly, except a special one to select a Minister for them, which Commission having been executed by the appointment of Dr. Adamson, their power to interfere in the matter was actually ended."

With respect to the Scottish Church erected at Glen Lynden in 1827, to which you refer in the concluding paragraph of your letter, I am to inform you that the following are the only extracts that can in any way tend to show the relation in which it stood to the Government previous to its incorporation into the Dutch Reformed Church of this colony.

No. 15. (*See page 59.*)

1st. Extract of a Despatch from the Lt. Governor to the Secretary of State, enclosing a Memorial from the inhabitants of the Field-cornetcy of the Baviaan's River (Glen Lynden,) dated 24th March 1826.

"The inhabitants of this Field-cornetcy, which has been newly settled, pray that a Minister of the Church of Scotland, to act as Clergyman and Schoolmaster, may be sent out to them, and offer to raise an annual sum of Rds. 500 towards the stipend, if His Majesty's Government will defray the expense of his passage out. Memorialists further engage to pay half the expense necessary for the erection of a plain Dwelling House and School Room, the latter being made of sufficient dimensions to serve also as a place of worship, if the Colonial Government will defray the other half of the expense."

No. 16. (*See page 59.*)

2d. Extract of a Despatch from the Secretary of State of the 27th June 1826, in reply to that from the Lt. Governor, dated 24th March 1826.

"The Lieutenant Governor will acquaint the inhabitants of the Field-cornetcy of Baviaan's River, in answer to their Memorial, that the Secretary of State is well disposed to recommend to His Majesty to grant their request. The Lieutenant Governor will, therefore, take measures for having an estimate prepared of the expense of erecting a plain Dwelling House for the residence of a Clergyman, and of a building which may serve both as a Place of Worship and a School Room. And so soon as Memorialists shall have contributed one half of such estimated expense, the Lieutenant Governor will direct that the other moiety be advanced from the Colonial Treasury for the execution of the work; taking care that the Colonial Government be not considered responsible for any excess of expense on account of this service beyond the sum estimated.

"The Lieutenant Governor is further informed that the Clergyman whom the Memorialists may induce to join them from Scotland to take charge of their spiritual instruction will be allowed a stipend of £100 per annum in addition to any sum which they themselves may raise for his maintenance; and so soon as he may be reported ready to sail from Scotland for the Cape, the Colonial Agent will be directed to issue to him an adequate allowance for his passage."

No. 17. (*See page 59.*)

3d. Extract of a Despatch from the Secretary of State in reply to a Memorial from the inhabitants of Glen Lynden, praying that a Minister may be appointed in the room of the Revd. Mr. Pears.

"The Secretary of State proposes to intimate to Mr. Pringle, the relative of the principal Scotch settlers at Baviaan's River, that if he should find it practicable to engage a Minister of the Scottish Church to proceed to the colony for the purpose of undertaking the charge of Glen Lynden, and of the adjoining district of Riet River, the Governor will be authorised

to issue to such Clergyman an annual stipend of £100 in addition to any pecuniary remuneration which the parishioners may think proper to allow him."

No. 18. (*See page 59.*)

4th. Extract of a letter addressed by the Under Secretary of State, to Mr. Thos. Pringle, London, dated 28th November 1831.

"The Under Secretary of State has been directed to acquaint Mr. Pringle that in consequence of a representation, which has recently been received from the Church Wardens and Deacons of the Parish of Glen Lynden at the Cape of Good Hope, the Secretary of State is disposed to instruct the Governor of that colony to assign an annual stipend of £100 to any competent Minister of the Church of Scotland who should be willing to undertake the pastoral charge of that parish and of the adjacent district of Riet River.

"The Under Secretary of State, therefore, requests that Mr. Pringle will have the goodness to acquaint him, for the information of the Secretary of State, whether he is empowered by the parishioners of Glen Lynden, or otherwise disposed to select a Clergyman of the Scottish Church for the service in question."

I have the honor to be, Reverend Sir,

Your obedient servant,

JOHN MONTAGU,

Secretary to Government.

The Revd. Mr. MORGAN, Scottish Church,
Cape Town.

APPENDIX C. (*See page 50.*)

London, 7th May 1825.

REVEREND SIR,—We have the honour to inclose you a letter from the Scottish and Presbyterian Community of the Cape of Good Hope, transmitted to us through our house in that colony (one of the partners of which, Mr. Pillans, has recently arrived in London) together with some printed resolutions and other documents, which speak for themselves. We, therefore, do not occupy your valuable time further than by referring to them, and most respectfully offering our best exertions in favour of the sacred cause to which they refer; and waiting your reply,

We beg to subscribe ourselves, with great respect,

Reverend Sir,

Your obedient humble servants,

WM. BORRADAILE, SONS, & RAVENHILL.

The Revd. ALEXR. BRUNTON, D.D.,
Moderator of the General Assembly of
the Church of Scotland, Edinburgh.

Edinburgh College, 10th May 1825.

GENTLEMEN,—I am honored by your letter of the 7th, which, with its enclosures, reached me last night.

I am not myself a member of the approaching Assembly, but shall take care that your papers be laid before them through a proper channel. Allow me to suggest that the business would be greatly facilitated by your procuring, if possible, before the rising of the Assembly (which meets on the 19th) some declaration from Lord Bathurst that Her Majesty's Government mean to patronize the object.

I have the honour to be,

Gentlemen,

Your obedient humble servant,

ALEXR. BRUNTON.

MESSRS. BORRADAILE, SONS & RAVENHILL.

34, Feuchurch-street, May 13th, 1825.

MY LORD,—Having been requested by the Scottish and Presbyterian Community of the Cape of Good Hope to forward to the General Assembly of the Kirk of Scotland a Memorial upon the subject of building a Scottish National Church in that colony, we had the pleasure of complying with their request, and received from the Moderator a reply stating that the object would be materially facilitated by our procuring your Lordship's sanction previous to the rising of the General Assembly which meets on the 19th instant. As we know the object has been sanctioned by His Excellency the Governor of the Cape of Good Hope, and as we have reason to believe your Lordship has already been addressed through that medium upon the subject, we shall feel happy if your Lordship would intimate the gracious intentions of His Majesty's Government in the proper quarter, or sanction our giving a favourable reply to the Reverend the Moderator of the General Assembly.

We have the honor to be,

My Lord,

Your Lordship's obedient humble servants,

WM. BORRADAILE, SONS, & RAVENHILL.

Right Hon'ble Earl BATHURST, &c. &c. &c.

Downing-street, 21st May 1825.

GENTLEMEN,—I have received Earl Bathurst's directions to acknowledge the receipt of your communication of the 13th instant, and to acquaint you in reply that the wishes of the Scottish community at the Cape, with respect to the building of a Presbyterian Church, having some time since been brought under the consideration of his Lordship, the Governor of the colony was instructed to assign a sum equal to one third of what, upon an estimate of a plan to be first approved by him, might appear to be requisite to accomplish the views of the Scottish community, it being, however, to be understood that in the event of the actual expense exceeding the estimate, the individuals who undertake the building, and not the public, are to be responsible for its completion, and I am further to acquaint you that the Governor has been directed to assign One Hundred Pounds per annum to the Minister who may be appointed to officiate in the church, exclusively of what may be subscribed by the congregation.

I have the honour to be,

Gentlemen,

Your most obedient humble servant,

R. W. HORTON.

Messrs. BORRADAILE, SONS, & RAVENHILL.

London, 23d May 1825.

REVEREND SIR,—We delayed replying to your valued favour of 10th instant, till we could receive from Lord Bathurst the sanction which you suggested that it would be desirable for us to procure; and we have now the honour to inclose you a letter received on Saturday night after post, from the Colonial Office, which we trust will be satisfactory to the General Assembly. As you mention not being yourself a member of the Assembly during the present session, may we beg the favour of your informing us to whom it will be proper for us to address ourselves if we have occasion for further correspondence in this affair. With our best thanks for the trouble you have taken in this matter,

We are, Reverend Sir,

Your most obedient servants,

WM. BORRADAILE, SONS, & RAVENHILL.

The Rev. ALEX. BRUNTON, D.D.

Bilstonebrae near Edinburgh, 27th May 1825.

GENTLEMEN,—I was honoured yesterday with your letter and its important enclosure, which I have sent this morning to a friend on whom I can rely for laying it to-day on the Assembly's table. I have no doubt that Lord Bathurst's announcement of the generous intentions of His Majesty's Government towards the Scottish Church at the Cape will produce a most favourable impression. As the Assembly dissolves on Monday next, I am not aware that any thing farther can be done by you at present, or, indeed, that any thing farther is needed.

The judgment which I anticipate is, that the Assembly will approve and comply with the petition of your constituents, and will name a Committee to whom the details of the measure will be left. The Chairman of that Committee will, of course, address himself officially to you. But, at all events, I shall take care that you have ready and authentic information of the judgment of the court. The business will probably not be taken up till Monday.

I have the honour to be,
Gentlemen,

Your most obedient and faithful servant,

ALEXR. BRUNTON.

Messrs. BORRADAILE, SONS, & RAVENHILL.

Bilstonebrae, 1st June 1825.

GENTLEMEN,—The General Assembly have remitted the case of the Scotch Church at the Cape to the Presbytery of Edinburgh, under whose jurisdiction it will ultimately fall. The Presbytery, in concert with a Committee of the Assembly, are to settle the details. The next meeting of Presbytery will be on the last Wednesday of June, and you may be assured that no time will be lost on their part in executing the trust committed to them.

Should you find any further communication with them necessary, it may be addressed either to me or to the Moderator of the Presbytery of Edinburgh.

I have the honour to be,
Your most obedient servant,

ALEXR. BRUNTON.

Messrs. BORRADAILE, SONS, & RAVENHILL.

APPENDIX D. (See page 55.)

Cape Town, Cape of Good Hope,
27th February 1826.

REVEREND SIR,—We, the Chairman and Secretary of the Committee appointed by the Scottish Presbyterian Community in this colony, for the purpose of collecting funds and performing other duties appertaining to the erection of a Scottish Church in this metropolis, have now the honor of transmitting to you herewith extracts from the Committee's proceedings on the 31st December last, and the 6th instant, and we trust that they are sufficiently explicit to obviate the necessity of trespassing on your valuable time with many additional remarks. Our kind agents, Messrs. Wm. Borradaile, Sons, and Ravenhill of London, and the Chairman of our previous meetings, Mr. Mc Donald, (who is now in Britain, and who has no doubt communicated to you his address) are qualified to give you information on any point to which we may have omitted to attend, but which may require elucidation, and we beg leave to refer to them accordingly.

We have been given to understand that the respectable consistory of the Lutheran Church here, are willing to accommodate a regularly ordained Clergyman of the Established Church of Scotland, with the use of their Church for Divine Service once at least every Sunday, until our intended Church is built.

We regret to add that our pecuniary means are at present too limited to admit of the payment of even so high a stipend as Four Hundred Pounds per annum, without the aid of voluntary subscriptions (which sum, however, we guarantee) and that our collection in this colony for the erection of the intended Church is far short of our expectation. But the arrival here of a gifted Clergyman cannot fail to give a great stimulus to our sacred undertaking, and we anticipate with equal confidence liberal pecuniary assistance from our brethren and others in Britain, India, &c. We feel duly sensible of, and grateful for the kind interest which the Presbytery of Edinburgh collectively and individually have evinced in our behalf.

We are, &c.,

A. McDONALD, Chairman.
G. PATON, Secretary.

To the Moderator of the Presbytery of Edinburgh.

APPENDIX E. (*See page 56.*)

Copy of Correspondence between WM. BORRADAILE, SONS, & RAVENHILL, and Revd. Dr. BRUNTON, respecting Scotch Kirk at Cape of Good Hope.

Edinburgh College, 3d November 1826.

GENTLEMEN,—I have to regret that the consideration of the letter of your respected constituents at Cape Town to the Presbytery of Edinburgh was accidentally delayed till their last meeting. It was then referred to a Committee in whose name I have now the honour of addressing you. The Presbytery are most willing to comply with the request of the colonists; but they themselves seem to wish that we should, before naming a Minister for them, receive some communication from you or from Mr. Mac Donald, as to the intercourse which you have held with His Majesty's Government on the subject; nor would we wish to exercise the right of appointment, while there is the slightest chance that Government might wish it to be vested in the Crown. As soon as you enable me to report satisfactorily on these preliminary points to the Presbytery, you may rest assured that we will faithfully and zealously fulfil any trust which may be committed to us in the matter. The next meeting of Presbytery is on Wednesday, 29th current.

I have the honour to be,

Your most obedient servant,

ALEXR. BRUNTON.

MESSRS. WM. BORRADAILE, SONS, & RAVENHILL.

No. 34, Fenchurch-street, 7th December 1826.

SIR,—We beg respectfully to refer you to the enclosed copy of a letter, dated 21st May 1825, from R. W. Horton, Esq. (under whose charge as Under Secretary for the Colonial Department, the colony of the Cape of Good Hope was placed at that period) showing the liberal manner in which His Majesty's Government met the wishes of the Scottish Community at the Cape. Upon the subject on which I had the honour of communicating with you on the 5th instant, it appears that a want of adequate funds has hitherto prevented the building of the Church, but that in the

meantime the colonists are very desirous of obtaining the ministry of a Clergyman of the Established Church of Scotland, "not doubting that before long" they will be able to erect a suitable place of worship, and having in the meantime been promised the use of another church for the performance of divine service. A letter addressed to the Presbytery of Edinburgh, of which we annex a copy, conveys their wishes on this head, and the letter of the Revd. Dr. Brunton, by authority of that Reverend Body shews that it is merely a doubt as to their *right of presentation* which prevents their complying with the request; may we beg, therefore, to be favored with a written communication on this subject, which we may forward to Edinburgh, to obviate any misunderstanding. We beg respectfully at the same time to submit to His Majesty's Government the propriety of granting a free passage to the colony for himself and family to the Clergyman so appointed; and though very loath to trespass on the liberality of Government, we feel it our duty likewise to urge the request made by the Committee (as per minutes enclosed) to have the salary allowed by Government increased to £200 per annum, as the narrow means of the Scottish community at the Cape, together with what voluntary subscriptions are likely to be made amongst their countrymen in Europe and India, will scarcely be sufficient to carry into effect their wishes without the additional grant.

We are &c.,

WM. BORRADAILE, SONS, & RAVENHILL.

R. W. HAY, Esq., &c. &c. &c.

Downing-street, 9th December 1826.

GENTLEMEN,—Having laid before Earl Bathurst your letter of the 7th instant, I have received his Lordship's directions to acquaint you in reply that upon your submitting to him the name of any Minister of the Scottish Church, who shall, with the approbation of the Presbytery of Edinburgh, have been selected to proceed to the Cape of Good Hope, for the purpose of officiating as Minister of the Church to be built there by the Scottish community, arrangement will be made for providing that gentleman with a passage to the colony; but I am desired to add that it is not in his Lordship's power to encourage any expectation that a further allowance out of the funds of the colony will be added to the Minister's stipend.

I am, gentlemen,

Your most obedient servant,

R. W. HAY.

MESSRS. BORRADAILE, SONS, & RAVENHILL.

London, 11th December 1826.

REVEREND SIR,—We have the honor of inclosing you copy of a letter addressed by us to the Under Secretary of the Colonies, after having had verbal communications with that department, in consequence of your valued favors of 3d and 27th ultimo, which we regret not having been able to attend to with the required promptitude. We requested, as you will observe, a free passage for the Reverend Minister *and his family*; the reply is confined to granting it to *himself*, but we do not despair, in case he be a married man, of procuring a passage for his wife, though not, perhaps, for any other branches of his family, as we have a precedent on which to ground our request.

We are very respectfully,

Reverend Sir,

Your obedient, humble servants,

WM. BORRADAILE, SONS, & RAVENHILL.

Rev. A. BRUNTON, D.D.

Edinburgh College, 14th December 1826.

GENTLEMEN, I am honored with your letter of the 11th and its enclosures, which I shall lay before the Presbytery of Edinburgh at their meeting on the 27th current. There are two points on which I should be glad to have it in my power to give the Presbytery a little further information, with which you, perhaps, can furnish me. I understand from Mr. Hay's letter that Government decline giving any *further* aid towards the Minister's stipend. But One Hundred Pounds per annum are still, I presume, to be paid by them, and this sum included in the £400 which your constituents offer; or is it in addition to the sum contributed by individuals? The other point relates to the kind of security which you think we may offer to our nominee, for the regular payment of his allowance. Your constituents state, that it is more than the amount of the subscriptions already promised. To whom then is the Minister to look for the balance? I have no doubt that all this is foreseen and provided, but a little explanation before any actual appointment may save trouble to all parties afterwards.

I have the honour to be,

Your very obedient, humble servant,

ALEXR. BRUNTON.

Messrs. BORRADAILE, SONS, & RAVENHILL.

London, 18th December 1826.

REVEREND SIR, We are favored with yours of 14th instant; and in reply to the first question you put to us, we can only observe that we presume that £100 per annum is already guaranteed by His Majesty's Government to the Reverend Minister, and £300 by the congregation at Cape Town, and that it was thought desirable to raise the stipend to £500 if it could be done by an additional grant from Government.

With respect to the security for the payment of that part of the stipend which is to come from the congregation, we are not aware that we can offer any beyond the general respectability of the Scottish inhabitants of the Cape, and the opinion that no one of them would induce a Minister of their Established Church, to commence his labours among them without seeing their way clear to the promised maintenances. Should this guarantee not appear to you sufficiently distinct, it would, perhaps, be as well for you to state this objection to the Committee abroad; for though it is probable they have not overlooked it, yet we have no means of giving any distinct pledge upon the subject.

We are with great respect,

Reverend Sir,

Your most obedient servant,

WM. BORRADAILE, SONS, & RAVENHILL.

Rev'd. Dr. BRUNTON.

Edinburgh College, 18th January 1827.

GENTLEMEN, The Presbytery of Edinburgh, at their meeting of 27th December, appointed a small Committee to select a Minister for Cape Town. We are in progress accordingly, but we consider the station as so important that we must use much caution in fully ascertaining the qualifications of the claimants. We have several already on the list, from whom I have the fullest confidence that we may chuse with safety; and I hope that in two or three weeks I may be able to announce to you the decision.

I have the honor to be,

Your most obedient servant,

ALEXR. BRUNTON,

Convener of the Committee.

Messrs. WM. BORRADAILE, SONS, & RAVENHILL.

APPENDIX F. (See page 66.)

St. Andrew's Church, Cape Town, 28th July 1841.

REVEREND SIR, I am authorized by the Kirk-Session of St. Andrew's Church to transmit to you a call inviting you to be Colleague with the Reverend Dr. Adamson as Pastor thereof, and upon his resignation being sanctioned by the Assembly's Committee for Colonial Churches, or by the Presbytery of Edinburgh, sole Pastor of this Church.

I am also authorized to transmit to you a Memorandum containing information relative to the circumstances under which Dr. Adamson was appointed Minister of the Church, which may serve to show the position of this Church with regard to our competency to give you the afore-said call.

Although no official communication has been made by the Church to Government on the subject, yet circumstances have transpired from which we have reason confidently to expect, that they will, upon application being made, readily sanction these arrangements, by transferring the payment of the salary to you upon Dr. Adamson signifying his resignation of this allowance of £200 per annum.

Dr. Adamson in order, without delay, to carry into effect the object of the resolution of the Kirk-session formerly transmitted to you, and the decision of the communicants relative thereto, has forwarded a letter to the General Assembly's Committee for Colonial Churches containing his resignation of the office of Minister of this Church.

I am, Reverend Sir,

Your's faithfully,

By order of the Kirk-Session.

JAMES ADAMSON.

To the Revd. George Morgan.

APPENDIX G. (See page 34.)

(Correspondence between J. HAYWARD, Esq., and the Rev. GEO. MORGAN.)

Weyberg, August 13, 1846.

REVEREND SIR, A copy of the *Calcutta Free Churchman* for December last, containing your remarks on a letter of mine inserted in that Number, * has been put into my hands.

I now write to you to draw your attention to one of the remarks. It is that which refers to the quotation from the *Guardian* of the 11th February 1845. You observe in regard to the two concluding sentences,

* On the evening of the 16th July 1846, a copy of the *Free Churchman* for December 1845 was put into my hands, after it had been in pretty close confinement for some months. I read the letter from Cape Town with due attention, and though it was then rather odd, I thought there were some strange things in it that might as well be answered. With that view I sent it through a second edition, getting as many copies printed as it appeared to me to deserve. Before returning it I took the liberty, with the permission of the friend who had kindly lent it me, to write a few remarks in the margin, to serve as a sort of temporary antidote wherever the ordinary copy of the *Free Churchman* might happen to come. Opposite to two sentences which appeared as a quotation from the *Scottish Guardian*, and which, on comparing them with the *Guardian*, I could not find there, I wrote the remark to which Mr. Hayward here draws my attention, adding another remark to the effect that part of the preceding sentence in the *Guardian* had been omitted in the quotation. I did not trace any remark or other mistake which had crept into the new version, though these had attracted my attention.

which appear in the text as parts of the quotation:—"These two sentences are not in the *Guardian* at all!"*

I beg to state that these sentences are my own remarks. The placing of the quotation commas in the wrong place is an error of the Press.†

I am, dear Sir,

Your's Obediently

J. HAWKINS.

Rev. G. MORGAN.

Cape Town, 18th August 1846.

DEAR SIR,—I have just received your Note in which you state, in reference to a remark written by me, a month ago, on the margin of the *Free Churchman* for December last, that two sentences, which there appear as part of a quotation from the *Scottish Guardian*, are your own remarks, and that the placing of the quotation commas in the wrong place is an error of the press. I readily accept your explanation, as far as it goes,‡ and will avail myself of it in my reply to your printed letter. Along with the remark alluded to, there was another made by me, to the effect that part of the preceding sentence quoted from the *Guardian* was omitted; an omission not unimportant, especially when taken in connection with the rest of your letter.§

The *Free Churchman* for December last was, I understand, in your hands about four months ago. You do not state whether you took any steps immediately to have the typographical error corrected in a subsequent number of that Periodical, or whether there is reason to suppose that it has been corrected *there* up to this day. I have seen the numbers for January and February of the present year, but so far as I could perceive, no notice had then been taken of the error, sufficiently marked as it was, by any one concerned in the publication of your letter.

A few days after the copy of the *Free Churchman*, in which I made my remarks, came into my hands (16th ult.) and after the quotation from the *Guardian* had become a subject of conversation, I heard that *another copy* of the same number had just appeared in Cape Town, in which the typographical error in question was corrected with the pen. The copy which I saw, and which I believe came originally through your hands, had been previously read, without any correction having been made, by members of my Congregation, who like myself hold the *Scottish Guardian* in high estimation.

As you intimate that you are the author of the letter in the *Free Churchman*, I have thought it right to state these things for your consideration.

I am, Dear Sir,

Your obedient Servant,

GEORGE MORGAN.

J. HAWKINS, Esq., &c. &c.

* It will be seen from Mr. Hawkins' Note of 20th August that it is not to the remark itself, but to the ! !, that he objects.

† I thought, in my simplicity, that this was meant as an explanation, and admired the *sang froid* with which it was given.

‡ I accepted the explanation all the more readily because I was already prepared, on the ground of christian charity, to make an admission to the same effect. I thought, however, that Mr. H. might have explained the reason why the whole of the preceding sentence in the *Guardian* had not been given, &c.

§ I thought the omission not unimportant, because the omitted clause would have shown that the *redress* which was sought from the Committee of the Establishment, was not of a kind that implied an acknowledgment of its jurisdiction or control over the Scottish Church of Cape Town, but simply the publication of my letter in the *Missionary Record*. Whoever will read Mr. H's letter in the *Free Churchman*, must see that it was of some importance that this should be clearly understood.

Wynberg, August 20.

REV. SIR,—I beg to acknowledge yours of the 18th instant, and at once reply to it.

I observed your other remark, but did not consider it necessary to refer to it in writing to you. The omission you point out appeared and still appears to me unimportant. My reply to this and to your other remarks I may furnish on another occasion*. In regard to the typographical error, I thought it proper to set you right as soon as I had your remarks in my possession.

The typographical error I have not corrected in any subsequent Number of the *Free Churchman*, for it appeared to me and to others self-evident.† My observations are opposed to those of the *Guardian*, and both could not have come from the same pen.‡ You will observe that I referred expressly to the date of that paper in making my quotation.§ Under these circumstances it never entered my mind that any one could have hinted at any wilful misquotation on my part, or have supposed that the error originated from any other than the true cause.||

The cause of the error being noticed in one and not in the other copy of the December *Free Churchman*, is easily explained. I receive two copies of each number. One copy I send to Dr. Brown as soon as received. In reading the copy I kept, I corrected all the typographical errors. I was asked for the loan of a copy by Mr. Robertson. I lent it to him accordingly, and it of course had the corrections. I did not say anything to Dr. B. about correcting the errors in the other copy, for after reading the letter I never gave them another thought, till it was mentioned to me that you had taken advantage from them to charge me apparently with wilful misquotation.¶

I am, Rev. Sir,
Your obediently,

J. HAWKINS.

Rev. G. MORGAN.

* Perhaps I may see them seven months after date. As I am not peculiarly sensitive, he need spare no arrows. But for other reasons he will no doubt endeavor to treat me fairly.

† The typographical error must therefore have been a subject of conversation at an early period after Mr. H. noticed it. But if it be self-evident, what harm could my notes of admiration (!!) possibly do? Do they not, on this supposition, admit of a more natural construction than that which Mr. H. has put upon them?

‡ This I have made very clear at page 83.

§ I observed this; and if I could have supposed that the readers of the *Free Churchman* either carried the *Scottish Guardian* of 11th February 1845 in their pockets, or had its contents treasured up in their memories, I should have made no remark on the quotation at all.

|| Had I ever affirmed that Mr. H. was the printer of the letter, or even the writer of it? I suspected that he was the one, but certainly not the other.

¶ Who can have suggested such a dangerous interpretation? Surely not one of those who had agreed with Mr. H. that the typographical error was *self-evident*. A prudent counsellor would, in my opinion, have advised Mr. H. to put a different construction on the meaning of my exclamation points. Adopting his own style he might have said: 'Do not meddle with these hieroglyphics (!!); for I cannot but think that they are calculated to give the impression that the misquotation is at all events *as much* (or use any other term you please) the fault of the printer as of the author of the letter. The language is at best but doubtful.' This would have been good sense; and besides it would have been strictly true. For I must tell Mr. H. distinctly that I neither charged, nor intended to charge, him, with *wilful misquotation*. I do think, however, that he has been too ready to believe what people have told him about Mr. Morgan; and perhaps this may account for various things that have occurred during his residence at the Cape.

Cape Town, 21st August 1846.

DEAR SIR,—Your note of yesterday has come to hand. My object in writing now is simply to acknowledge its receipt.*

I am, Dear Sir,
Your's obediently,

GEORGE MORGAN.

J. HAWKINS, Esq., B.C.S., Wynberg.

APPENDIX H.

The Annexed Correspondence was occasioned by the appearance of the following letter in the "*South African Commercial Advertiser*" of 1st October 1845.

Cape Town, 29th Sept. 1845.

"To the Editor, SIR,—In the remarks with which the Report of the Missionary Meeting in Union Chapel is introduced, in your paper of Saturday last, I am mentioned as being of the "*Church of Scotland.*" This is a circumstance of little importance in itself, and of no interest to the Public in general; but as the term, as there used, may be considered by some as implying more than the writer can have intended,† it may be as well to state that the "*Scottish Church*" in Cape Town, of which I am the Minister, was never, so far as I know, taken into connexion with the Established Church of Scotland; and that, as it regards myself personally, I have, ever since the well known disruption took place, invariably and in the most explicit terms (in official documents, as well as otherwise) expressed my cordial attachment to the principles of the Free Church.

"By giving this a place in your next Number you will oblige,
Sir &c.

GEORGE MORGAN."

Wynberg, October 4, 1845.

REVEREND AND DEAR SIR,—It is only this day that I have seen your letter of the 29th ultimo, which appeared in the *Commercial Advertiser* of the 1st instant.

I take the liberty of addressing you on the subject to which it alludes, because I believe that statements such as you therein make are calculated to do injury to the Free Church of Scotland, of which I am an Elder.

* After all that had happened I did not think Mr. H. entitled to put me in the position of an aggressor; and as he appeared indisposed to offer any explanations that would be of advantage, either to me or to himself, I resolved to enter into no controversy with him. His letter had been published in the *Free Churchman*, and it was there that the error should have been rectified.

It must afford gratification to Mr. H. however, to find that his lecture has done me some good; for though I have written a pretty long letter, and made some plain comments on his remarks and extracts in the *Free Churchman*, I have scarcely used a single note of admiration, even where I met with things worthy to be admired.

† It is due to the writer of the remarks referred to, to express my conviction that he had not the slightest intention of making an invidious distinction; he was at that time almost a stranger at the Cape, and his sole object in designating the several speakers at the Missionary Meeting was to show the spirit of liberality which prevailed among the various denominations of Christians at Cape Town. In ordinary circumstances I should have allowed the matter to pass unnoticed. The letter which I received from Mr. Hawkins a few days afterwards, and other occurrences, were sufficient to convince me that some notice of it was required.

You state that the "Scottish Church" in Cape Town, of which you are the Minister, was never, so far as you are aware, taken into connexion with the Established Church of Scotland.

Allow me to draw your attention to the following facts:—

A circular was issued in Cape Town toward the close of 1824, or the early part of 1825, the object of which was to invite Scottish Presbyterians to take measures for the establishment of a Church in Cape Town, *in connection with the Established Church of Scotland.*

A meeting was held, and a Committee appointed to carry into effect the object noticed in the circular. The Committee, on the 10th February 1825, addressed a letter to the Reverend the Moderator of the Presbytery of Edinburgh, expressing the desire of the Presbyterian Community in Cape Town to establish a Church *in connection with the National Church of Scotland.* In this letter the Committee strongly urged, that to whatever extent the patronage in the appointment of the Minister might be vested in the Government, consequent upon a stipend being allowed to him, the Minister should, for all purposes of ecclesiastical discipline and control, be subject to *the Courts of the Established Church of Scotland.*

Extracts from this letter, showing that the object contemplated, the establishment of a Church *in connection with the National Church of Scotland,* were forwarded to the Local Government of the Colony, with a request that the Governor would support the measure, and recommend to the Home Government the grant of a stipend to the Minister.*

The Home Government on the receipt of such recommendation from the Colonial Government, addressed the Presbytery of Edinburgh, *of the Established Church of Scotland,* on the subject,† and by that Presbytery, in consequence of the communication from Government, was the first Minister of St. Andrew's Church, Cape Town, appointed.

The Minutes of Meetings of the Committee of the Scottish Presbyterian Community held in Cape Town on the 31st December 1825 and 6th Feb. 1826, show that their object was to procure a Minister *in connection with the Established Church of Scotland.*

The letter addressed to yourself transmitting to you the Call of the Congregation is dated in July 1841. With this letter there was also transmitted to you a memorandum, containing information relative to the circumstances under which the first Minister was appointed, as serving to show the position of the Church with regard to its competency to give the Call.‡

In November 1841 you were gazetted in the Colonial Gazette as Minister of the Scottish Church, Cape Town.

In the Supplement to the Home and Foreign Missionary Record of the Established Church of Scotland, for August 1842, which is an official organ, your nomination to St. Andrew's is recorded; it being expressly mentioned that you were ordained by the Presbytery of Lochcarron, of the Established Church of Scotland.

From the time that the stipend to the Minister of St. Andrew's was first allowed by the Government to the present hour, no communication has been made by the Kirk session, or by any party in connection with St. Andrew's, apprising the Government of any change in the original constitution of the Church in regard to its ecclesiastical status.§ The stipend therefore received by you, is paid by the Government, on the understanding, as far as records can show it, that it is paid to, and received by, a Minister of the Established Church of Scotland.

* This is incorrect. The letter was not *written* when the Governor forwarded his Despatch on the subject to Earl Bathurst.

† This is incorrect.

‡ And something more.

§ When a change has actually taken place, it will be time enough to give an intimation. It has always been an "isolated church."

For proof of the above statements I refer you to the proceedings of the Kirk-session of which you are Moderator, and to Dr. Abercrombie and Mr. Pillans, two of the Elders of St. Andrew's, both of whom signed the letter to the Reverend the Moderator of the Presbytery of Edinburgh, dated the 10th February 1825.

Allow me, to allude to one or two circumstances in corroboration of the position that the Church of St. Andrew's is, as to its original constitution, a Church in connection with the Established Church of Scotland.

First,—*its name*. Is it probable that twenty years ago, before the Free Church was thought of, Scottish Presbyterians, Members of the Established Church of Scotland, established a Church in Cape Town, called it the Scottish Church of St. Andrew's, and yet never contemplated a connection with the Church of which they were members. The supposition is not only irrational, but is contradicted by the papers to which I have called your attention.

Secondly,—*The form of Church Government*. Under the form of Presbyterian Church Government, "it is lawful and agreeable to the Word of God, that the Church be governed by several sorts of assemblies, which are congregational, classical, and synodical." Is it probable that a Presbyterian Community contemplated the establishment of a Church in direct violation of their own acknowledged principles, limiting the government of the Church to a Congregational Court, and dispensing with the higher Church Courts. The supposition is flatly contradicted by the Committee's letter of the 10th February 1825.

Thirdly.—The fact, that not a single fraction is paid by the Government, for the preaching of the gospel, to any Minister in Cape Town, in connection with any body or section dissenting from the Established Churches of England, Ireland or Scotland.

It is probable that your letter to the *Commercial Advertiser* was written without reference to the foregoing circumstances. If so, may I request the favor of your correcting the statement you have put forth? I venture to ask this favor as your expression of cordial attachment to the principles of the Free Church, while in the receipt of a stipend from the Government which has rejected the claims and repudiated the principles of that Church is calculated to lead to erroneous impressions.*

You will observe that in the foregoing detail, I allude not to your individual views and sentiments; but to the actual ecclesiastical *status* and legal position of St. Andrew's Church; and consequently of yourself as its Minister, as evidenced by fact.

May I request the favor of an early acknowledgment of this communication.

I am, Rev. and Dear Sir,
Your Obedient Servant,

J. HAWKINS.

To the Rev. GEORGE MORGAN,
Minister of St. Andrew's Church,
Cape Town.

Cape Town, 6th October 1845.

DEAR SIR,—I was favoured with yours of the 4th Instant, this forenoon; and beg to thank you for the trouble you have taken in addressing me,

* "If it is sinful for a Church to receive an endowment from a sinning state, it must be equally sinful for an individual Christian. If it is sinful for the Church to perform her functions in alliance with a peccant Government, it must at least be equally sinful for any of her Members to perform any service which supports an erring Government and Magistracy. And are our friends prepared to act out and out upon such principles? We hope not. But if not in one department, why should they in another?"—*English Presbyterian Messenger*, September 1845.

at such length, on the subject of my letter to the *Commercial Advertiser*. I honor your zeal on behalf of the Free Church; but really I cannot comprehend how the statement which I have put forth in the newspapers can do it the smallest *injury*; and though this is the sole reason you assign for writing to me, I search in vain *in your letter for any thing* at all calculated to make it plain to my understanding that such a calamity can be the result. This, however, may be partly owing to a strong impression which I have, that the statement, of which you complain, is perfectly correct in all its parts; and that I am better acquainted with the affairs of the Scottish Church in Cape Town than, judging from your letter, you appear to be. But, be this as it may, my letter is now before the public; and if the statements contained in it be inaccurate, they will in all probability be corrected in a manner more satisfactory to all parties than they could possibly be by either of us; and therefore I do not intend to trouble the public any farther with my individual views and opinions at the present time. I may, however, just suggest to you, that as it respects a refutation of my statement, your proof signally fails and comes short, at the very point where I think it ought properly to have begun. When you look at what I have actually said, and compare it with what you have been labouring to prove, I think you cannot fail to perceive this.

I might remark on the accuracy of one or two of your statements, but as I do not consider them relevant to the point at issue, and as I wish to avoid unpleasant discussions, I forbear to do so.

Will you allow me, in conclusion, to offer one or two suggestions,—and I would do so with all the more earnestness, because I believe you to be not only a zealous supporter of the Free Church, but also a sincere follower of Jesus Christ. I trust you will not be greatly offended, even though you may not consider the suggestions so pertinent as they appear to me.

The first is: Before you proceed to act in any matter which has an important bearing on the interests of the Free Church, seek to have recourse to the best sources of information within your reach. I do not here refer particularly to your present communication.

The second is: When you address those who profess a cordial attachment to Free Church principles, but who happen to differ from you in opinion as to a matter of fact,—and especially when you address such persons *for the first time*, might you not discharge your duty as faithfully, and with as great a prospect of success, by adopting language somewhat more conciliatory and persuasive than that which you have used in your first communication to myself? I do not mean to complain of it, because I love candour and frankness of expression;—but merely throw out the hint for your consideration, because some friends, to whom I have shown your letter, have remarked that, considering all the circumstances of the case, it does not appear to breathe that kindness of disposition which they would have expected from you.

I am, Dear Sir,
Your's faithfully,

GEORGE MORGAN.

J. HAWKINS, Esq. B. C. S. Wynberg.

Wynberg, October 8, 1845.

REVEREND AND DEAR SIR,—I beg to acknowledge the receipt of your communication of the 6th Instant, and will reply to it as briefly as circumstances will admit.

And first, as to the injury to the Free Church of which statements such as you have put forth are likely to be productive. It is not difficult to understand how professions of attachment to the principles of the Free Church by one in your position may have impeded the union and co-ope-

ration of professing Free Churchmen in establishing a Church in Cape Town, in connection with the Free Church of Scotland.

I have again read your letter to the *Commercial Advertiser*, and after the most attentive consideration I can give to it, I cannot consent to retract the substance of any portion of my letter of the 4th Instant. I have referred to evidence and testimony of an unimpeachable character, to which in your reply you make no distinct allusion. Pardon me if I say that mere assertions of the correctness of your own statements, of the utter incorrectness of mine, of the signal failure of my proofs, and of the irrelevancy of my arguments, can carry with them but little weight, unless supported by evidence of a nature to repel that which has been adduced on the opposite side.

You state that you are better acquainted with the affairs of the Scottish Church than I appear to be. You certainly have, *prima facie*, the advantage of position; but I must remind you that I rely on official records, and on the testimony of those who, from their position, are just as capable of judging in the matter as yourself. If, however, you have means of information not accessible to others, I trust that you will yet be induced to favor the adherents of the Free Church with a statement which will enable them to lay aside all objections to connecting themselves with your Church. You possibly allude to the circumstance (which I have heard mentioned) of the Establishment Presbytery of Edinburgh having, at no distant period, stated that it does not claim to hold jurisdiction over the Scottish Church in Cape Town. Be it so:—Even admitting this to the fullest and most unqualified extent, the question will still arise:—Has the Government which granted a stipend to the Minister of the Scottish Church in Cape Town, on the understanding that it was a Church under the jurisdiction of the Courts of the Established Church of Scotland, been apprised of the withdrawal of such jurisdiction?*

I thank you for your suggestions, and trust I can receive them in as friendly a spirit as that in which you have offered them. I will reply to them separately.

As to my sources of information, they have been official records, and personal communication with the members and office-bearers of the Church of which you are Minister. I cannot imagine the existence of any more unexceptionable; but should any such be pointed out to me I will thankfully avail myself of them.† Your allusion at the conclusion of your first suggestion I do not understand, and therefore cannot reply to it.

As to your second suggestion, I can truly say that it was far from my intention to express myself in any way calculated to give offence. I could not, in a case of this nature, express myself in any doubtful terms; but if I have adopted language evincing a want of kindness of disposition I tender to you the most ample apology for the same, and cheerfully retract every such expression, though I must adhere to the substance of my letter until I see much stronger ground for departing from it than any which your reply presents.

I am, Reverend and Dear Sir,
Your's very faithfully,

J. HAWKINS.

The Reverend G. MORGAN.

Cape Town, 10th October 1845.

DEAR SIR.—I beg to acknowledge the receipt of yours of the 8th Instant. I am not surprised to find that what I stated in my former letter has failed to convince you that my statement in the *Commercial Advertiser* is correct, because it was not written with that view at all. I abstained from entering

* No such understanding, so far as I can see, could ever have existed.

† He had before this written to England and India.

on a discussion of the various points which you brought forward, for a particular reason which I mentioned. For the same reason, as well as others, which I hope to be able to explain to the satisfaction of all concerned, at no very distant period, I must still adhere to my resolution to avoid every thing in the shape of controversy for the present. Let me assure you therefore that if I do not, in present circumstances, feel at liberty to discuss with you the nature of my position as Minister of the Scottish Church so fully and unreservedly as I should have been disposed to do at an earlier period, this is not owing to any want of confidence in my own views, far less to any want of respect for you personally.

The adherents of the Free Church are now at least, if they were not before, in possession of the views and sentiments which I have always held and avowed; and if they are satisfied with them it will afford me pleasure. But if I understand rightly what you say towards the close of your first communication, my opinion differs so widely from yours on one material point, that it may be as well to afford you a little explanation. I may be wrong, but it strikes me that your view is that it is inconsistent in a Minister of the Gospel professing attachment to the principles of the Free Church, to receive a salary from the British Government. Now I do not hold this opinion at all; nor is it, I believe, a principle recognised by the Free Church. I have no objection whatever to receive a *Regium Donum*, or stipend, or glebe, or any other temporal gift which the Government may be pleased to bestow, so long as I am not interfered with in spiritual matters—and if the Government should increase my salary to-morrow, as I understand they have lately done in the case of a Wesleyan Minister in the Colony (who is I presume held to be a dissenter from the Church of England) I should merely say that they were kinder to me than I expected. Nor should I venture to object if they were to increase the stipend allowed to the Senior Minister of the Lutheran Church in Cape Town, for I think he gets but a sorry pittance. As to the salary enjoyed by the “Roman Catholic Bishop” I shall say nothing. I mention these things not in the way of argument, but merely to give you a somewhat fuller explanation of my views than what is contained in my letter to the *Commercial Advertiser*.

I am dear Sir,

Yours Faithfully,

GEORGE MORGAN.

J. HAWKINS, Esq., B. C. S., Wynberg.

Wynberg, October 13th, 1845.

REVEREND AND DEAR SIR,—I reply to your letter of the 10th, in order to correct an error into which you have fallen. I fully agree with you in the principle of a state payment or endowment, so long as there is no interference, direct or indirect, with the spiritual functions of the Church. From your early correction of the designation given to you by the *Commercial Advertiser*, you appear to have yourself felt that such a designation as that of Minister of the Church of Scotland could not well accord with professions of cordial attachment to the Free Church. I feel the same; but differing with you as to the ecclesiastical position of St. Andrew's Church Cape Town, I adduced the stipend as evidence in support of the fact, that this Church is in connection with the Established Church of Scotland. The discussion of the principle of a state payment I carefully avoided.

As I had limited my enquiries chiefly to Cape Town, where there are many dissenting Ministers, I was not aware before the receipt of your last note, that a Wesleyan Minister in the Colony had received an allowance from Government for the last 25 years. The boon, however, has

not been extended to any other dissenting Minister during the whole of that period.*

I was acquainted with the fact that Ministers of the English, Dutch, Reformed, Lutheran, and Roman Catholic Churches (besides the Minister of St. Andrew's) receive stipends from the Government for the ministry of the gospel. But this does not militate against any thing stated in my letters to you. In order, however, not to draw off attention from the main point, I am willing to forego the whole of the corroborative testimony to which I have referred, and rest the question of the ecclesiastical *status* of St. Andrew's Church entirely upon the positive evidence which I have adduced.

I think it right to add that I propose to print the correspondence which has passed between us, to circulate it as far as I may think advisable in the Colony, and forward copies to Scotland and India, in continuation of statements which I have already transmitted. Allow me to assure you, in conclusion, that it will give me sincere pleasure to confess my error on your convincing the Free Church that your present position is altogether consistent with your professions of cordial attachment to the principles of that Church.

I am, Dear Sir,
Your's faithfully,

The Rev. G. MORGAN.

J. HAWKINS.

Cape Town, 15th October, 1845.

DEAR SIR,—As you propose printing and circulating the correspondence which has passed between us, I should wish the parties into whose hands it may come to be made aware of the circumstance, that before I received your first letter I had some reason to believe (what now appears to be the fact) that you had been transmitting statements to England and India respecting myself, or the Church of which I am the Minister; and that as you had never sought to communicate with me, directly or indirectly, on the subject, I thought it advisable not to enter into a controversy with you until time should throw light on certain proceedings which appear calculated deeply to affect the interests of my Congregation, and in which I understand you have taken an active part. I allude particularly to the measures which I hear have been adopted with a view to the ordination of Mr. William Gorrie, an Elder of my Church, and a Missionary in connection with it. I am still greatly in the dark respecting this matter, but am in a fair way of obtaining information from the best source.

In stating the above I wish it to be understood, that I do not in the slightest degree question the purity of the motives by which you have been actuated. I have been led to form too high an estimate of your christian character for this. What I have said is intended merely to explain to those unacquainted with local circumstances, one of the principal reasons which have induced me to avoid all-controversy with you at the present time. Another reason was stated in my first communication.

In closing this correspondence permit me to assure you, that had you applied to me for information at an earlier period, instead of relying solely on that which you could obtain elsewhere, I should have been most happy to explain every thing to you as far as it lay in my power; and as it respects my statement in the *Commercial Advertiser*, I should have referred you to important facts and documents to which you have made no allusion, and of which therefore I conclude you are entirely

* Was not another Wesleyan Minister receiving salary from Government for preaching the Gospel at one of the Convict Stations?

ignorant. Trusting that you will have no objection to print this letter along with the rest,

I am, Dear Sir,
Your's faithfully,

GEORGE MORGAN.

J. HAWKINS, Esq., B. C. S.

Wynberg, October 18th, 1845.

REV. AND DEAR SIR,—I received your letter of the 15th, late yesterday afternoon.

You will bear in mind that our correspondence has reference to the question of the ecclesiastical position of St. Andrew's Church Cape Town. My object in printing it was to induce the Free Church and its Members to ask for information on that point ere treating it as a Church not in connection with the Established Church of Scotland. To introduce into it now the subject of Mr. Gorrie's ordination, or any other subject not in connection with the main point, would be to draw off attention from that which it has been my object throughout to keep most prominently in view. On this ground I might decline to print your last letter,—but there is another.

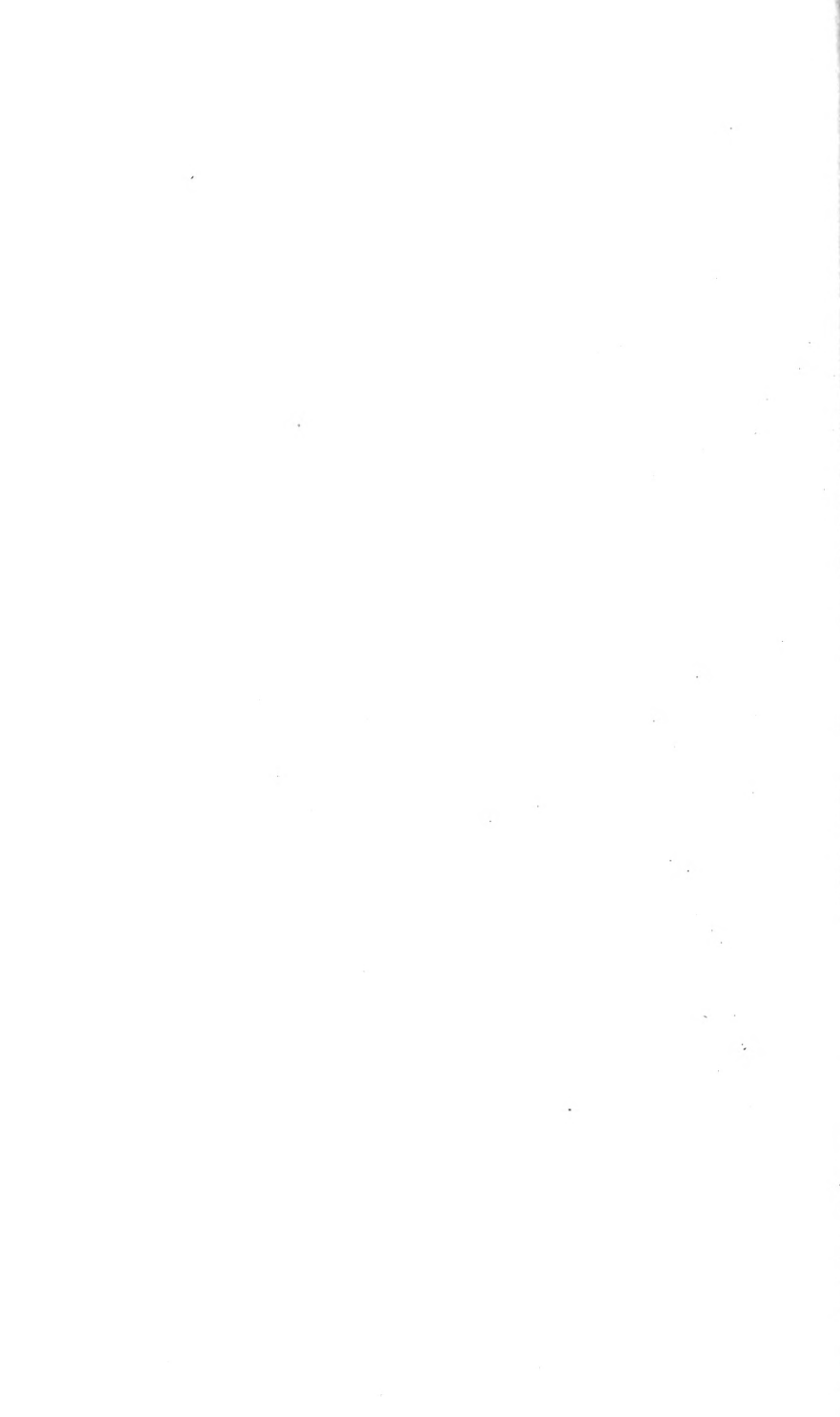
You have certainly taken full advantage of my candour in telling you that I purposed to print the correspondence, and I can scarcely help smiling at the dilemma in which you have placed me. You will readily perceive that I could not print your remarks upon the part I have taken in regard to the measures pursued for the ordination of Mr. Gorrie, without at the same time publishing my own statement of that subject; and you will admit that I would fail in my duty to the Church were I to publish discussions respecting matters yet in its hands. This I cannot do; but, on the other hand, I am unwilling to afford the semblance of any cause for the charge of acting unfairly towards you by resorting to the press, and yet withholding any portion of the correspondence.

Under these circumstances, I shall not print the correspondence at all, at least for the present; but forward your original letters with copies of my own to the Church at home. Should the Free Church be satisfied with your position, I shall at once submit to the decision, and withdraw all I have said. Should she come to a contrary conclusion, I may then, if advisable, publish the result as an answer to your letter in the *Commercial Advertiser*. In the meanwhile the statements of that letter may take their course. I have no hesitation in informing you that the statements which I have transmitted to Scotland and India are the same in substance (only in greater detail) as those which I have made in my correspondence with you. In regard to Mr. Gorrie (for the licensing of whom as a Missionary of the Free Church a Commission was sent out shortly after the disruption) I recommended to the Free Church to take measures for his ordination, suggesting that it might be undertaken by some of its own Missionary Ministers, could it be made convenient for them to pass the Cape on their way to India. At the same time, I expressed my opinion freely, as I do now, that those who profess attachment to the Free Church ought not to remain in connection with St. Andrew's Church. I have no reserve in the matter. It was your position as a Minister of the Established Church of Scotland, receiving a stipend from the Government, which prevented my taking counsel with you in relation to affairs connected with the Free Church. If I have mistaken your position I shall be ready, I trust, on that point being made clear, to retract every thing that I have said on the subject.

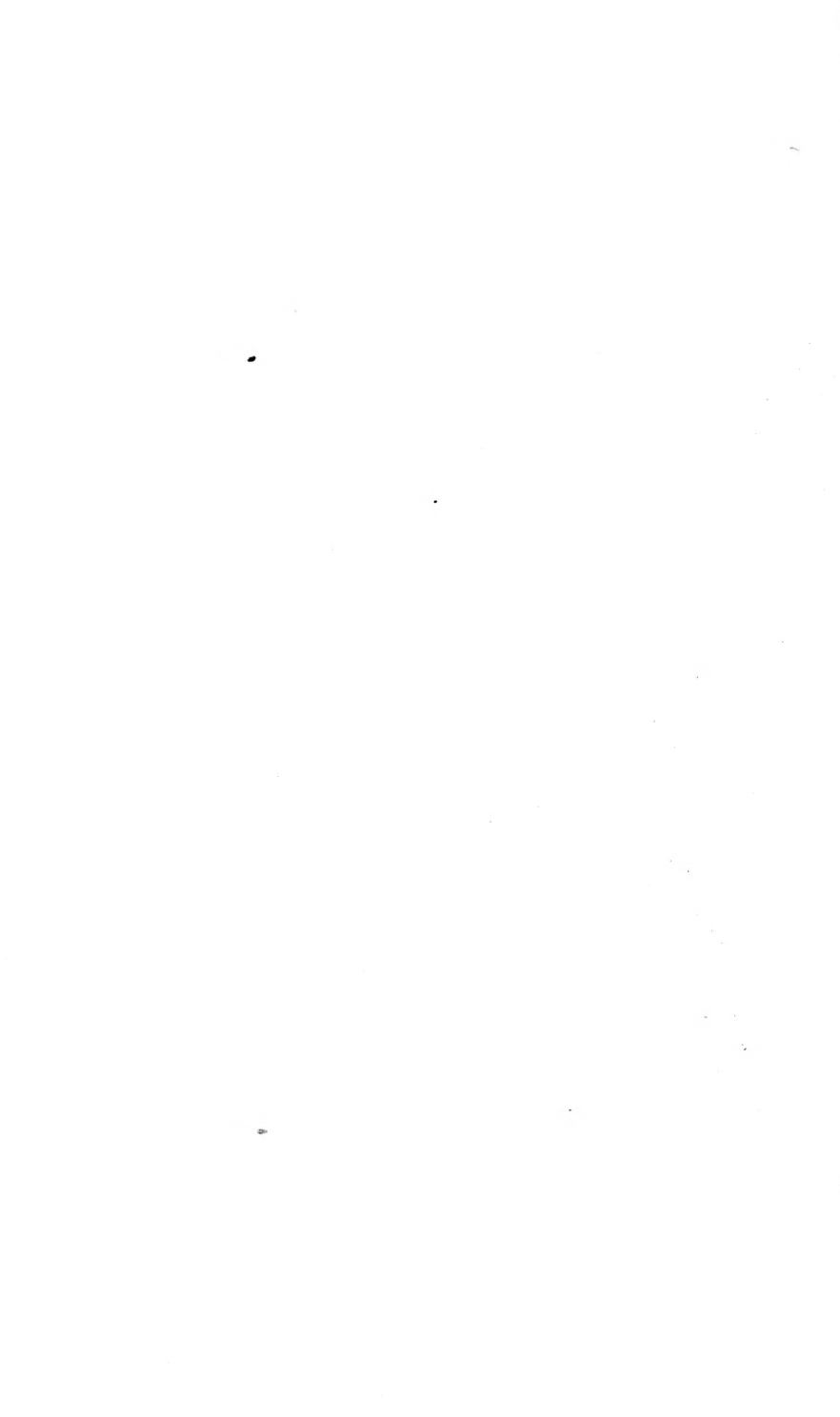
I am,
Reverend and dear Sir,
Your's faithfully,

J. HAWKINS.

The Rev. G. MORGAN.



SECOND APPENDIX.



(From the Calcutta "FREE CHURCHMAN" December 15, 1845.)

V. STATE OF THE FREE CHURCH AT THE CAPE OF GOOD HOPE.

THE Presbyterian Church at Cape Town has, since the disruption, remained in an anomalous position, having joined itself formally, or at least declared its adherence, to neither party, the old Establishment or the Free Church. This state of things cannot continue long in a truly Presbyterian congregation: for such a Church can neither exert its principles, enjoy its privileges, nor exercise its functions, without adhering to some superior body. This is now felt at the Cape, as will be seen from our correspondent's communication, which we subjoin. Our esteemed friend (whom some of our readers will not fail to recognize) has been exerting himself to have this state of things rectified, and we trust not without some measure of success. Some of the professed friends of the Free Church of Scotland in the Cape Town congregation have taken the ground, that their church has never been and now is not, in any such relationship, civil or ecclesiastical, as to require of them any decided step of one kind or another; that they are (after a sort) a spiritually independent body, and therefore are virtually and really *Free* already. To this point our correspondent has addressed himself, bringing out clearly the law and justice of the case: so that it seems to us strange how any Scottish Presbyterian congregation, with any such ecclesiastical or civil tenures, can call itself *Free*.

The allusions to persons, not being of a private, but of a public sort, we retain, as they are in our correspondent's letter. The names are known to some of our readers, and will to them render the communication all the more interesting.

Letter from Cape Town, dated August and September, 1845.

When I last wrote to you I stated that I had not joined the Scotch Church at this place, under the impression that, as far as I could then discover, its ecclesiastical *status* was that of a Church in connection with the Established Church of Scotland. Since then I have pursued my enquiries concerning it, and have obtained a sight of some papers which satisfy me that the view then taken by me was not an incorrect one. I am desirous of explaining this to you, in order that you may not think I have taken up any unwarrantable position, or acted upon insufficient grounds. This

becomes the more necessary with reference to the fact that the *Scottish Guardian* is seen by friends in Calcutta, who may have observed in it two letters, one from Dr. Abercrombie of Cape Town, the other from the Rev. Mr. Morgan, both of which appear to me calculated to give an erroneous impression of things in connection with the Free Church in this colony.

The following is an extract from Dr. Abercrombie's letter of the 24th June, 1844, which appeared in the *Guardian* of the 29th Nov. 1844:

"The Church here has not formally seceded—standing as an isolated Church, uncontrolled in any way by Government, and having had very recently the principles of non-intrusion distinctly recognized in the appointment of our present minister, the Rev. George Morgan. It was, however, the desire of the minister and a majority of the session to have come forward and boldly approved the principles of the Free Church, and tendered her ministers their sincere sympathy under their present severe trials. On the occasion, the deacons claimed a right to vote, as having been alluded to in the communication from the Church as conductors of the mission jointly with the members of session; and, I regret to say, they were opposed. The Church, however, was put in possession of all particulars, and more than sufficient proof afforded her for the kindly feelings of the Church here in her behalf; and, I am happy to say, that at a meeting of the Presbyterians and friends of the Free Church held subsequently, resolutions to the same effect as those submitted by our session were carried unanimously, and a subscription commenced in aid of the sustentation fund, and I have myself had the honor of transmitting the same together with the small amount raised, to Dr. Chalmers."

At present I will merely say in reference to the appointment of the Rev. Mr. Morgan, that it could scarcely be considered as any very distinct recognition by the Government of the non-intrusion principle. Mr. Morgan was minister of the Dutch Reformed Church* at Somerset, already receiving a salary from Government. His appointment to the Scotch Church was a mere translation from one church to another, the ministers of both of which were in the pay of the Government. The congregation certainly called him, but the question of intrusion or non-intrusion was never raised, it being a matter of perfect indifference to the Government whether Mr. Morgan drew his salary as minister of Somerset, or minister of St. Andrew's. This negative kind of non-intrusion has no doubt, been repeatedly exemplified in the present Scottish establishment.

I must enter into some details respecting the letter of the Rev. Mr. Morgan. It appears that Mr. Robertson, one of the Deacons of the Scotch Church, Cape Town, had written to the Rev. Mr. Thompson of Ednam a letter in which (I take this from the *Guardian* of the 11th February 1845) he had stated among other

* Many of the congregations of the Dutch Reformed Church in this colony are served by ministers ordained by presbyteries of the Established Church of Scotland.

things, that Dr. Adamson, the former minister, had joined the Free Church, but our present minister, Mr. Morgan had given great satisfaction. Through the blessing of the Lord on his labours, our church, once so empty, is now filling up, and many who never used to enter a place of worship are now found regular in their attendance; moreover the Mission may now be said to embrace about 450 or 500 people, old and young, and "we have also a day-school for children, the attendance at which averages 120." The whole of this (I still quote from the *Guardian*) was represented as being in immediate connection with the Colonial scheme of the Establishment; and some proceedings in reference to this congregation having been held in the Free Church Assembly in consequence of papers sent home from this country, Mr. Robertson stated that this was "much to our annoyance," and "we cannot recognize their (the Free Church's) interference in the matter." It is in reference (adds the *Guardian*) to private and unauthorised statements such as these that Mr. Morgan writes officially, in the name of himself and his Kirk-session, informing Mr. Young and the Committee, that he cannot conscientiously concur in them, especially in those referring to the late secession from the Established Church."

Here let me pause for a moment in my narrative to explain that the proceedings above alluded to as having been held in the Free Church Assembly had reference to the ordination of Mr. W. Gorrie as a missionary minister of the Free Church, provided that the conductors of the Mission, and especially Mr. Gorrie himself, approved of the principles of the Free Church. An application had been sent home by the Kirk-session, ere the disruption, in order to procure his ordination, and a copy of the application was also sent to the Rev. Mr. Macfarlan of Renfrew, who brought it forward in the first General Assembly of the Free Church. Hence the *conditional* authority to ordain. The ordination was to be made by certain ministers named in the Commission. On the question being mooted in the session in the form of a vote of sympathy with the Free Church, the motion, as stated in the extract from Dr. Abercrombie's letter, was lost; showing, as far as anything can show, that the majority of the then conductors of the Mission, viz. the Kirk-session and the Deacons, did not approve of the principles of the Free Church; and Mr. Gorrie, though desirous of it, remains without ordination to this hour.

The chief portion of Mr. Morgan's letter is occupied with a remonstrance against the improper and unauthorised use made by the Colonial committee of the Established Church, of a private communication. The following extract is all that concerns my present purpose:

"While I repeat that I do not object to any individual communicating to his friend his own views and sentiments, in a proper manner, and for a legitimate purpose, I feel bound to add, with a view to obviate misconception, that I cannot conscientiously concur in many of the sentiments expressed in the said letter, and particularly in those referring to the late secession from the

Established Church of Scotland, and I have good reason to believe that, had the letter been submitted to the Kirk-session, it would have been seriously objected to on various grounds."

Now I cannot but think that this letter of Mr. Morgan is calculated to give the impression that the kirk of St. Andrew's at Cape Town is a church at all events *as much* in connection with (or use any other term you please) the Free, as with the Established Church of Scotland. Such indeed appears to have been the conclusion drawn by the *Guardian* of the 11th February 1845 in the following remarks—"By giving publicity to Mr. Robertson's letter, bearing, as it does, to speak the sentiments of the congregation at Cape Town, and of its minister and Kirk-session, the committee have grossly misrepresented these respectable parties, and done to them positive injustice. Having obtained direct evidence of this fact, under the hand of Mr. Morgan himself, we conceive the committee are bound to give the only redress in their power. The letter of Mr. Morgan is certainly not such an one as might have been expected from an avowed adherent of the Establishment; but neither assuredly is it the production of one zealous in behalf of the Free Church. The language is at best but doubtful."

But it is time to look to the Ecclesiastical *status* of St. Andrew's, Cape Town.

The first extract I have to give you is from a circular published in Cape Town, without date, but probably towards the close of 1824, or the early part of 1825.

"The Presbyterian Church has received a legal establishment in India, in Nova Scotia, great part of Canada, and of New South Wales: and it is about to be placed on an equal footing with the sister establishments in the West Indian Colonies."

"In a letter addressed by Earl Bathurst to the moderator of the Presbytery of Glasgow, dated 13th May 1824, His Lordship intimated the desire of His Majesty's Government to extend to His Majesty's Presbyterian subjects abroad, the means of enjoying the religious ordinances of their country; and of affording such *pecuniary aid* as may be necessary in addition to the funds realized from other sources to construct churches, and maintain a pastor in each church."

"The Scotch community in the Cape amounts to nearly a moiety of the Anglo-Colonial population; and the administration at home having expressed a desire to afford to the Presbyterian communities out of Britain, the means of enjoying the ordinances of religion according to the institutions of the Scotch Church, it only remains for us, in the meantime, to suggest, that an early meeting of the Presbyterian community take place, with a view that the necessary measures should be adopted for this purpose; and that the wishes of so respectable a body should be laid before His Excellency the Governor, whose uniform attention to the religious interests of all classes, and His Excellency's well-known disposition to promote such objects, leave no room to doubt that he will not only become the channel of communicating to His

Majesty's Government the wishes of the Presbyterian community, but also facilitate any practicable arrangement in the meantime which may appear conducive to the attainment of this object."

"It will be the duty of a Presbyterian pastor, to recall within the bosom of the National Church those members, who have hitherto been left to wander whithersoever they would; not to make proselytes from other communions, but more especially to dispense the ordinances of religion to Scotchmen and Presbyterians."

The original object contemplated by the Circular was clearly the establishment of a Church in connection with the Established Church of Scotland.

The following are extracts from a letter addressed by a committee appointed for the purpose, to the Rev. the Moderator of the Presbytery of Edinburgh, on the 10th February 1825.

"With the view of soliciting the opinion of the Presbytery of Edinburgh and its kind offices, in bringing the subject of the present communication under the consideration of the General Assembly:—We beg leave to transmit to you printed copies of resolutions passed at a public meeting of the Scottish and Presbyterian community, held under the sanction of his excellency the Governor, for the purpose of taking into consideration the expediency of erecting in this metropolis a Presbyterian Church, to be placed in communication and connection with the National Church of Scotland, either by being attached to the Presbytery of Edinburgh, or placed immediately under the auspices and jurisdiction of the General Assembly, as may appear most accordant with the principles of that church." "In addition to the resolutions passed at the general meeting we beg to enclose a copy of an address to his excellency the Governor drawn up by the committee appointed to carry these resolutions into effect, and which we (the committee) had the honor of presenting to his excellency, who was pleased to receive it most graciously, and in reply assure us, that the measure had his most cordial sanction and concurrence, and that he should make an early communication on the subject to Earl Bathurst, His Majesty's Colonial Secretary, and recommend it to His Lordship's favorable consideration."

"In regard to the nomination of a pastor, and in whom the patronage shall be vested;—This is a subject of some delicacy, and on which it is not easy to reconcile individual opinions. If the whole stipend is to be paid by the Government, it would naturally be expected that the nomination should rest with the Colonial Department at home."

"In the principle of such an arrangement there is nothing objectionable, provided that this patronage should not be coupled with the power of removal at pleasure: and that this power should rest with the proper Ecclesiastical Courts only, on the same principle as in Scotland. It is indeed of the utmost importance that this principle should be maintained and never lost sight of. As without that control and subordination, which it is necessary that the Ecclesiastical Courts should exercise over a minister (and which would be of no effect unless the power of removal lay with

the Scottish Ecclesiastical Courts, subject to such modifications as the peculiar circumstances of the case might render desirable for both parties) it would be a Scottish Church in name only, and the minister might thus become alike independent of the congregation and of the proper Church authorities.* On the other hand—if only parts of the stipend were paid by Government, part must be paid out of the seat rents, and by the voluntary contributions of the congregation: and for various reasons which will readily occur to the Presbytery, this is perhaps the most eligible arrangement that could be adopted. In this case however it does not follow that the patronage should rest *entirely* and *solely*, with His Majesty's Government, and indeed, under all circumstances, it might appear most just and reasonable that the patronage should rest jointly with the Presbytery and the Government at home, which we think might be done by mutual arrangement."

"We would wish it to be understood as our unanimous opinion, that whatever be the conditions annexed to the office, and appointment of a minister here, these should be such as to render him accountable for his conduct, and amenable only to the supreme ecclesiastical authorities at home; so that he may not be led by local interests, local prejudices, and local influence, to swerve from the path of his duty as a Christian minister, and may thus be prevented from occupying his time, in matters which may not fall within his presence, and which may be incompatible with the efficient and satisfactory discharge of his ministerial duties."

"On this subject we consider it unnecessary to expatiate any further, as we are confident that you, in conjunction with the other ecclesiastical authorities, will make it your object to take such measures as are likely to promote our wishes, and lay the foundation in this colony of a church, which we hope may prove an ornament to the parent establishment."

These extracts speak to the same effect as the circular above quoted. The letter from which they are taken was signed, among others, by Dr. Abercrombie; and it is a pity he did not refer to it ere speaking of St. Andrew's as "an isolated church."

My next extracts are from minutes of meetings of the committee of the Scottish Presbyterian community held in Cape Town, on the 31st Dec. 1825, and 6th February 1826:

"Dec. 31st 1825." "Resolved (inter alia) that a letter be addressed to the Presbytery of Edinburgh, requesting that a clergyman for the intended Scottish Church here, be appointed with the least possible delay——referring to the committee's letter to the Presbytery of Edinburgh dated January (query February ?) 1825, particularly in as far as relates to patronage, and expressing the wish of the committee, that, if agreeable to the British Government, the patronage shall belong to the said Presbytery."

"February 6th 1826." Resolved that the chairman and secretary prepare with their earliest convenience, a letter to the Pres-

* This is exactly what it has become, if the church be "an isolated church." But how does all this accord with Dr. Abercrombie's statement.

bytery of Edinburgh, agreeably to the resolution of last meeting,—and that copies thereof, and of the minutes of this and of our last meeting be transmitted to our agents in Britain and to Mr. Macdonald,* to enable them to hold first communication with the British Government, with the Presbytery of Edinburgh, and with each other, as they may deem beneficial. “Resolved, that on the appointment of a clergyman for the Scottish Church, the above-mentioned gentleman be requested to use every exertion to obtain for him, from the British Government, a free passage to this colony, and an additional hundred pounds towards his stipend.”

From the foregoing papers you will observe that the original plan was the establishment of a Presbyterian church in communication and connection with the National Church of Scotland. Application was made to the local Government accordingly, which again corresponded with the Government at home. The result is briefly stated in the following extract from a letter addressed to the Rev. Dr. Adamson by the Rev. Dr. Brunton, under date the 23rd December 1826. In reading this document bear in mind the chain of communication between the committee and the local Government, between the local and the Home Governments, between the Home Government and the Established Church of Scotland, and finally between the Established Church and the minister appointed by it. The chain is as complete as it well can be.

“I have heard at last from the London agents of the settlers at Cape Town, and shall report accordingly to the Presbytery upon Wednesday next. Government decline giving any further allowance than £100 to the clergyman, but make no objection to the nomination by the Presbytery, and will give him a free passage to the Cape.”

Dr. Adamson was nominated by the Presbytery of Edinburgh, and entered upon his duties, in virtue of such nomination, as pastor of St. Andrew's, Cape Town.

In the month of July 1841, a communication was addressed by the Kirk-session of St. Andrew's to the Rev. Mr. Morgan, minister of the Dutch Reformed Church at Somerset in this colony, transmitting to him a call inviting him to be colleague with the Rev. Dr. Adamson as pastor thereof; and upon Dr. Adamson's resignation being sanctioned by the Assembly's Committee for Colonial Churches, or by the Presbytery of Edinburgh, sole pastor of the church. With this letter there was also transmitted to Mr. Morgan a memorandum containing information relative to the circumstances under which Dr. Adamson was appointed minister of the church, as serving to shew the position of the church with regard to its competency to give the call.

On the 17th of July 1841, Dr. Adamson addressed a letter to the Rev. convener of the committee of the General Assembly for Colonial Churches stating his intention of resigning the pastoral charge of St. Andrew's, from which the following is an extract :

* Mr. Macdonald was chairman of the committee while at the Cape.

† The Government stipend is now £200 per annum.

“I have felt considerable difficulty in deciding on the mode in which this, and the subsequent process of procuring a successor can be constitutionally accomplished, so as to secure to him the rights and privileges held by me. Having been appointed by the Presbytery of Edinburgh, and it appearing to be stipulated in the correspondence which then took place, that the nomination of a minister should rest with the Presbytery, it appears that a reference should be made to it in this instance; but as I understand that business of this kind is now considered as devolving on the Committee for Foreign Churches, it seems to me most advisable to give this intimation to the committee. I beg, however, that if it be thought necessary intimation be offered to the Presbytery of Edinburgh.”

The letter of Dr. Adamson was referred to the Presbytery of Edinburgh, who minuted thereon, on the 24th Nov. 1841, to the following effect:

“The committee on the communication from the colonial committee having, considered the purport of Dr. Adamson’s letter respecting his intention to resign his charge as minister of the Scotch Church, Cape Town, Cape of Good Hope, in consequence of feeling it to be his duty to devote his exertions exclusively to the superintendence of the College there, report to the Presbytery their great approbation of the motives which have induced Dr. Adamson to adopt that resolution, and beg to recommend that the colonial committee be informed, that the Presbytery, on receiving a formal resignation of the above charge from Dr. Adamson will be readily disposed to take the requisite steps for declaring his connection with said church to have ceased. With reference to the appointment of a successor to Dr. Adamson, the committee recommended that the colonial committee be further apprised, that the Presbytery will be ready to give every facility and the countenance to said committee in regard to such an appointment, whenever it is intimated to them that matters are suitably arranged for having it carried into effect.”

“The Presbytery approve of this Report and order an extract to be sent to Dr. Welsh, convener of the colonial committee.”

On the 1st September 1841, it was proposed by the Kirk-session to the local government, that Mr. Morgan should be appointed colleague with Dr. Adamson. I quote part of the reply of the secretary to government of the 7th October following, in order to shew that the kirk of St. Andrew’s was considered by the government as the *Scottish Church* in Cape Town, and that before the existence of any Free Church.

“With reference to the resolution passed at your meeting held on the 21st July last, an extract of which was placed in my hands by the Rev. Dr. Adamson, I am directed by the governor to acquaint you that it is not in his excellency’s power to admit the designation of “colleague” on the salary Abstract; the schedule of the fixed establishment of the colony providing only for a “minister” for the Scottish Church, he has found himself obliged to make the appointment of the Rev. George Morgan as minister,

under which name alone he can be permitted to draw the stipend; leaving it, of course, to you and Dr. Adamson to designate him as "colleague" or otherwise, as may be considered most expedient."

On the 12th November 1841, the following appointment appeared in the Colonial Government Gazette.

"The Rev. George Morgan to be minister of the Scottish Church in Cape Town, vice Dr. Adamson."

I conclude my quotations with the following extract from the supplement to the *Home and Foreign Missionary Record* of the Established Church for August 1842.

"The Rev. Dr. Adamson having intimated to the committee his resignation of the pastoral charge of the Scottish congregation at Cape Town (St. Andrew's Church) in order that he might give himself more entirely to the duties of the College; and having, at the same time, given information that measures were in contemplation for having, for the vacant congregation, the ministrations of an ordained clergyman of the Church of Scotland, then officiating as a minister in the Dutch Reformed Church in the colony, the committee remitted the papers connected with the subject to the Presbytery of Edinburgh, who gave them instructions as to the arrangements proposed by Dr. Adamson. This was communicated in December last to Dr. Adamson along with the expression, on the part of the committee, of their anxiety to give him every countenance and assistance in his new situation upon his putting them in possession of such information as might enable them to judge in what manner their services might be rendered most available.

"More recently, information has been conveyed by the Kirk-session of St. Andrew's Church, that a call was harmoniously given to the Rev. George Morgan, minister of the Dutch Reformed Church, district of Somerset, who was ordained by the Presbytery of Lochcarron in the year 1824, and that having accepted the same, he had been inducted into his new charge with the sanction of the Government of the colony on the 14th November last. The letter from the Kirk-session of St. Andrew's concludes with the following paragraph, to which the committee beg to call the attention of the Assembly."

"The Kirk-session beg to avail themselves of this opportunity of expressing their sincere attachment to the Established Church of Scotland, their desire to be favored with her countenance, counsel and aid; they therefore entreat a place in your prayers, and that you will be pleased to afford them encouragement and strength, by communicating from time to time with them, and finally, that you will devise such measures as may be deemed best fitted to draw more closely the bonds of love and sympathy between yourselves and them."

Is not all this proof sufficient to show that up to the period of the disruption, the Church of St. Andrew's considered itself as in communication and connection with the Established Church of Scotland?

There are one or two points of strong *circumstantial* evidence to the same effect.

In 1836 the session of St. Andrew's applied to the committee of the General Assembly for the Propagation of the Gospel in Foreign Parts, in regard to the establishment of a Mission at the Cape. The committee authorized it, and gave their sanction to the detention of Mr. Nisbet, one of their missionaries at Bombay, then at the Cape for the recovery of his health, provided that Mr. Nisbet consented to the measure. The Kirk-session must surely have considered the church as in connection with the Established Church, when they made to it an application of this nature.

Again, on looking over the list of churches in Cape Town, the ministers of which receive stipends from the Government of the colony, I find the following exclusive of St. Andrew's, viz: the English Episcopal, the Dutch Reformed, and the Lutheran churches. The Government looks upon all these as Established Churches. The Roman Catholic priesthood also receives stipend. Not a single minister of any Protestant dissenting body receives a stipend for the preaching of the Gospel. Does not this fact strengthen the view that I have taken, on the ground of the positive evidence above given, that the Government considers St. Andrew's, as a church in connection with the Established Church of Scotland?

Once more—a few years ago there was a Christian Instruction Society in Cape Town, the object of which was to carry the gospel to the colored population. The committee applied to the Government to assist them with a sum in payment of the salary of a teacher employed by them. The government consented to allow £75 a year towards the payment of his salary provided the teacher belonged either to the English, Scotch, Dutch Reformed, or Lutheran Churches. The individual employed belonged to the Dutch Reformed church and drew his allowance accordingly for some time. He subsequently received ordination at the hands of the Independent ministers of Union Chapel. The committee, as they were bound to do, informed the Government, and the allowance was immediately stopped. Is there any thing to lead one to suppose that Government would not but act precisely in the same way with respect to St. Andrew's, were it informed that it was not in connection with the national Church of Scotland? and surely it ought to be informed, if a stipend is paid and received under any misconception.

I believe I have made it clear, that Dr. Abercrombie's designation of St. Andrew's as an "isolated church" cannot well be maintained. I have indeed heard that in correspondence more recent than any I have seen, the Established Presbytery of Edinburgh has denied its right of ecclesiastical jurisdiction over the church in Cape Town. But will that alter the position of the church *with regard to the Government*? Whatever correspondence may have passed between the Kirk-session here and the Presbytery in Edinburgh, the relation of the church to the Government is precisely the same as at its first establishment. Can

* One only of the Lutheran ministers receives a small allowance of £13-14-6 per annum from the Government.

it be right for a church to call itself by one name for any purpose whatever, and at the same time to receive a Government stipend by another?

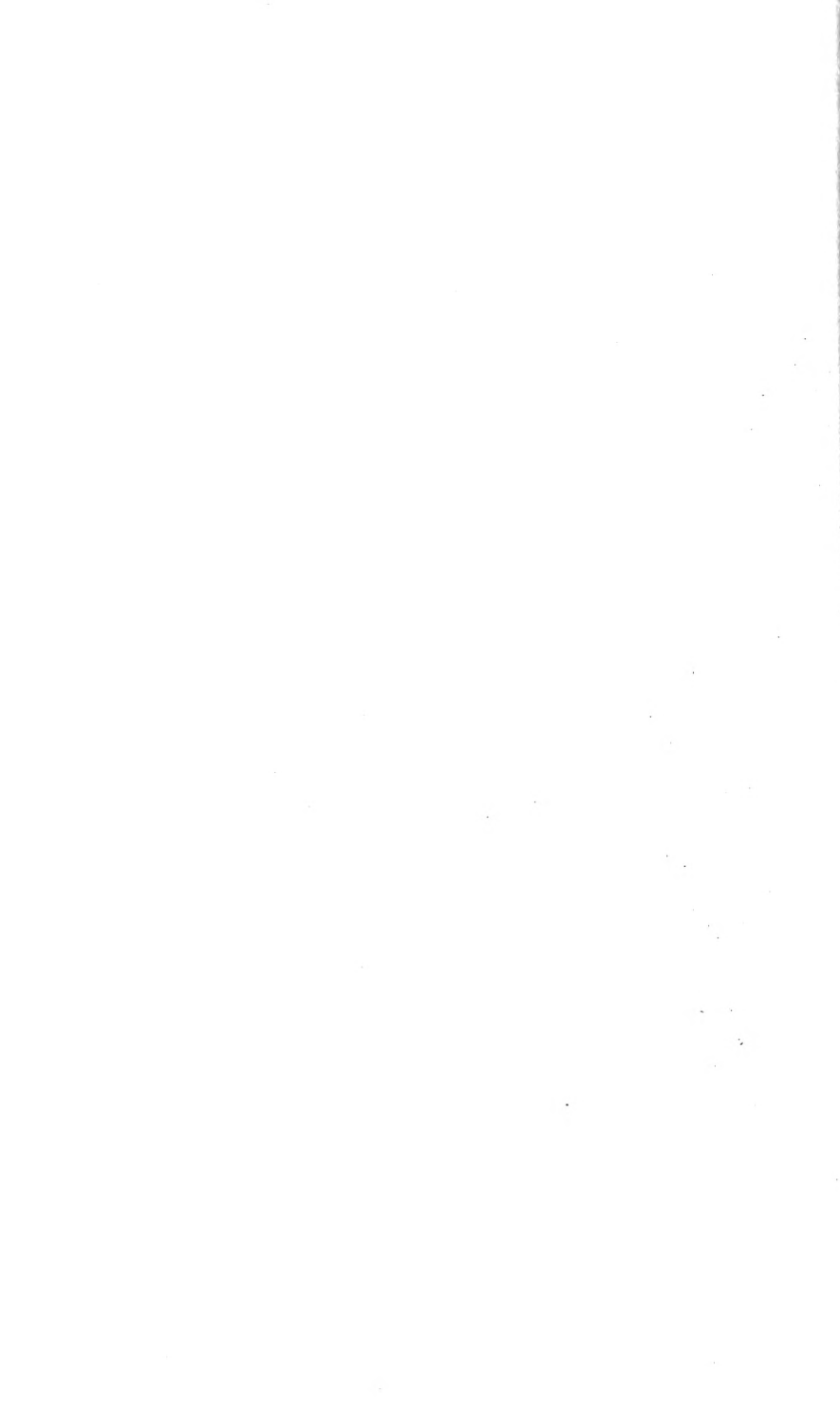
But even were it an isolated church, ought it not for purposes of church Government to put itself in connection with some Presbyterian body? What is a Presbyterian church with no other Court than a Kirk-session? Were a question to arise (as it has actually arisen in St. Andrew's) requiring the interference of a Presbytery, the session, because of its profession of Presbyterian principles, cannot act as a congregational church, and thus violations of its own acknowledged principles may be tolerated to any extent. Had the congregation at this moment a minister preaching the doctrines of Irving or Pusey, they have no authority to which to appeal but the Government, who probably would reply, that it was not for a Government to interfere in mere matters of doctrine. But the point has been well put by the committee themselves in their letter of the 10th February 1825, from which I have largely quoted.

I have entered into this detail in order to explain the line adopted with respect to St. Andrew's Church. I believe that some of our Calcutta friends are not correctly informed as to the true position of this church, and may probably be of opinion that I might, even as an elder of the Free Church, have joined it without any compromise of principle. I would gladly unite differences where such is practicable; but I cannot consent to do this *at the time* that a great Scripture truth is at stake, and when the course of conduct adopted involves, on the one hand, a direct abandonment of such truth, or on the other an adherence to it.

Some of the members of St. Andrew's I believe to be sincerely attached to the Free Church. They think themselves, however, at liberty to remain in their present position, and that in so doing they do not incur any sacrifice of principle. I cannot agree with them. But I do not wish to see them come out, unless they can do it upon their convictions, and in the faith of the testimony of the Lord's truth.

At the same time I am anxious to see a Free Church and Mission established in the colony, as a testimony to the ecclesiastical headship of the Lord Jesus is much wanted; and as there is much land to be possessed in the interior of the country. Here there is much Erastian bondage self-laid upon the church of Christ, and men's minds need to be directed to this subject. At present, however, I am in utter darkness as to the prospects of the Free Church in this place; and with a few others, wait upon the Lord for his guidance.





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