

MISSIONS
OF THE
UNITED PRESBYTERIAN
CHURCH



JAMAICA
OLD CALABAR
KAFFRARIA
RAJPUTANA
MANCHURIA



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Missions
of the
United Presbyterian Church
described in a
Series of Stories

- I. The Story of the Jamaica Mission
With Sketch of the Mission in Trinidad
By GEORGE ROBSON, D.D.
- II. The Story of the Old Calabar Mission
By WILLIAM DICKIE, M.A.
- III. The Story of the Kaffraria Mission
By WILLIAM J. SLOWAN
- IV. The Story of the Rajputana Mission
By JOHN ROBSON, D.D.
- V. The Story of the Manchuria Mission
By Mrs. DUNCAN M'LAREN

Edinburgh
OFFICES OF UNITED PRESBYTERIAN CHURCH

1896

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INTRODUCTION.

THERE have now been published by the Foreign Mission Board the Stories of our five principal Missions. Written by different authors, four of whom had a personal acquaintance with the fields they wrote about, these Stories aim at giving in a popular form a sufficiently full account of each Mission. But the history of the missionary enterprise of our Church covers a somewhat wider range.

The movement which gave birth to the Secession Church was essentially a spiritual movement. It sought the vindication and diffusion of the truth of the gospel. When the Associate Presbytery had been constituted at Gairney Bridge on 5th December 1733, earnest calls for a supply of gospel preaching began to pour in from all parts of Scotland, as well as from England and Ireland; and the Fathers of the Secession, while endeavouring to satisfy the requests of their countrymen at home, were also nobly alive to the spiritual needs of their countrymen abroad. Before twenty years had passed, they had begun that missioning of ministers and licentiates to Pennsylvania, New York, Nova Scotia, and Canada, which helped, in the early days of these colonies, to lay

the foundations of the Presbyterian Churches now flourishing there.

The Relief Church had its origin in the noble stand made by Thomas Gillespie for evangelical truth and congregational rights against ecclesiastical intolerance. The "Presbytery of Relief" was constituted at Colinsburgh on 22nd October 1861; and in seeking to carry the gospel into destitute parts of Scotland, in sending ministers to the colonists across the Atlantic, and in furnishing missionaries to the Missionary Societies, the Relief Church, like the Secession, manifested the impulse of a missionary spirit.

The Foreign Mission Revival, which took place in the end of last century, did not at first bear fruit in the way of church action. It gave birth to the Scottish (Edinburgh) and the Glasgow Missionary Societies, and to numerous other missionary societies throughout the country, which were practically auxiliaries to these and to the London Missionary Society. It was through this free operation of the missionary spirit that the people received the training which prepared them for welcoming the principle of a Church mission. Then, when controversy on other questions rendered it difficult for members of different denominations to maintain cordial co-operation in the work of the Missionary Associations, the various Churches found it easy to take over the Missions in which they were specially interested. So the Missionary Societies in Scotland gave place at length to the better order of Missionary Churches.

How our own Church entered on its various missions may here be briefly indicated. The movement for the abolition of slavery awoke concern in Christian hearts for the spiritual needs of the slaves in Jamaica. In 1835

the Secession Church sent its first missionaries to labour amongst them, alongside of the missionaries of the Scottish Missionary Society. So Jamaica became our first foreign mission field. As the emancipated negroes realised the blessings of the gospel, they became desirous of sending it to their kindred in Africa, from whom they had been torn away. Hence arose the Old Calabar Mission, founded by the Secession Church in 1846, with the cordial support of the Relief Church. In the following year the Secession and Relief Churches united under the name of the United Presbyterian Church, and immediately thereafter our Church took over the Jamaica Mission of the Scottish Missionary Society, amalgamating it with our own, and also the Kaffraria Mission of the Glasgow Missionary Society, which had been chiefly supported by the Relief Church. The Indian Mutiny of 1857 awoke the Christians of Britain from their apathy to the spiritual well-being of the heathen millions of that vast dependency; and one result was the inauguration in 1860 of our Rajputana Mission. A remarkable train of providences led to our beginning work in South China in 1862, and in 1872 in the northern province of Manchuria, where our China Mission was ultimately concentrated. The rise and progress of the work in each of these fields is the subject of a separate Story.

But we have representatives also in other fields. The wonderful opening of Japan induced our Church to enter in, in 1873, along with other Churches and Societies, to plant the gospel in that promising land; but the course of events has devolved upon other Churches the leading part in propagating it there. We still maintain our Mission in Japan, but it is in fields more exclusively our

own that we are called to seek the expansion of our missionary efforts. We also bear a limited, but welcome, share in Foreign Missions carried on by other Churches. The Rev. Dr. Laws is our representative in the Livingstonia Mission of the Free Church of Scotland; and our obligation to seek the evangelisation of Israel is recognised by our sustaining the Rev. John Soutar in the Galilee Mission of the Free Church, and one of the staff of the Aleppo Mission of the Presbyterian Church in England. We also provide an annual subsidy to the Irish Presbyterian Church for the carrying on of mission work in Spain, a field where we formerly laboured, but where we deemed it right to terminate our separate organisation.

In each Story will be found the statistics of that particular Mission. Here it need only be said that, in all, "we have a staff of 154 fully trained agents, of whom 70 are ordained European missionaries, 14 medical missionaries, 19 ordained native pastors, 12 European evangelists, and 39 Zenana missionaries; while under the superintendence of these agents there are 170 native evangelists, 383 native teachers, 121 native Zenana workers, and 45 other native helpers. In connection with our various Missions we have 109 congregations, with 175 out-stations at which services are regularly conducted, and at many of which congregations will soon be formed. These 109 congregations have an aggregate membership of 19,949, with 3644 candidates for admission to the fellowship of the Church" (*Annual Report*, April 1896).

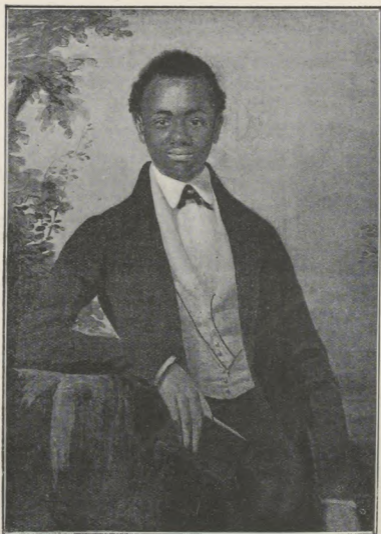
The history of our Foreign Missions furnishes striking evidence of the guidance of the Holy Spirit, as well as numerous illustrations of heroic devotion and noble

service, and of Divine blessing upon the Church's obedience to her Lord's great command. The truth of this will be apparent to the attentive reader of the Story of each Mission. And it is earnestly hoped that the perusal of these Stories will call forth more fervent gratitude to God for what has been wrought in the past, and stimulate to more faithful service in praying and in giving, that the work may go forward from year to year to the greater glory of God.

GEORGE ROBSON,

*Convener of the Home Committee of the
Foreign Mission Board.*

August 1896.



Tejo Sayer

ÆTAT 18.

*Missions of the
United Presbyterian Church*

THE STORY OF
OUR KAFFRARIAN MISSION

BY

WILLIAM J. SLOWAN

Edinburgh

OFFICES OF UNITED PRESBYTERIAN CHURCH

1894

PREFACE

THIS outline of Kaffrarian mission history does not appear to call for any formal preface. But I am happy to embrace the opportunity custom affords, to express obligations to many writers on missions in South Africa, from whose stores I have, perhaps too freely, drawn. Among works which have been specially helpful I would name Chalmers' *Life of the Rev. Tiyo Soga*, Calderwood's *Caffres and Caffre Missions*, Carlyle's *South African Mission Fields*, and Macdonald's *Light in Africa*.

I am also much indebted to Mr. Robert Young, F.R.G.S.E., the Rev. Dr. Wm. Anderson Soga, and other friends, who have been good enough to revise my proofs; and to Mr. John D. Sinclair, B.D., for permission to use as illustrations some of his South African photographs. * The preparation of this story has vividly recalled a visit to Kaffraria in company with the Synod Deputies of 1883. The overflowing kindness and hospitality then received, and the impression gained of missionary trials, devotion, and success, will not soon be forgotten.

W. J. S.

Glasgow, 1st May 1894.

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THE STORY OF OUR KAFFRARIAN MISSION

CHAPTER I

THE ATTRACTION OF AFRICA

AFRICA and its people early made an irresistible appeal to the missionary sympathies of the fathers of our Church. It was not the loveliness of situation that drew their first efforts to Jamaica, but the love and pity that burned in their hearts towards the enslaved sons of Africa, whose wrongs and miseries marred the beauty of the Pearl of the Antilles, and sullied the flag that waved above it. It was indeed on their way to Calabar that our first missionaries sailed for Kingston. A thousand leagues are only as a handbreadth in His purposes, with whom a thousand years are but as one day.

Nor can we doubt the providential guidance in the choice of South Africa for the direct attack on the unknown continent that followed. The missionary societies, which at the beginning of the century with one consent made their way to the Cape, had no thought of Central Africa as a place of broad rivers and streams, of boundless fertility and teeming population; but again our fathers built more wisely than they knew. After a

period of some doubt the wisdom of their choice has been amply vindicated. With the Great Sahara and the more hopeless desert of Mohammedanism, barring access from the North, a climate deadly to Europeans levying heavy toll on the approaches from east and west, South Africa, taking the term in its larger sense as embracing the region between the Cape and the Zambesi, is now recognised as the true base of the missionary advance, which will one day join our Kaffrarian Churches with their brethren round the Central Lakes, and in that Old Calabar whose name is cut deep into the heart of our Church.

The Approach through Cape Colony

We cannot sketch here, save in the barest outline, the history of Cape Colony, with whose fortunes the story of our Mission has mingled for three quarters of a century. Discovered in 1486 by Bartholomew Diaz, the Cape was claimed for Portugal by Vasco di Gama in 1497, and remained in the nominal possession of that country till 1652, when the Dutch, who for half a century had cast covetous eyes on this valuable "house of call," on their way to and from India, landed their first party of settlers. By degrees they gained the upper hand, extended the boundaries of the colony, and dispossessed or enslaved the natives, to whom they gave the meaningless name of Hottentots. In 1685 eight successive companies of French Huguenots, driven out of their own country by the Revocation of the Edict of Nantes, settled on the coast at Paarl and Stellenbosch, introducing at once the cultivation of the vine, and an element of French sweetness and brightness into the

The Portuguese and Dutch, 1486-1795.

stern and self-contained community, an element still distinctly traceable.

A new stage was reached in 1795, when, at the request of the Prince of Orange, a British fleet put down a revolution against the colonial authorities, and established a British Protectorate. By the Treaty of Amiens the Cape was restored to Holland; but on the renewal of the European war, England, in January, 1806, again obtained possession of the colony, which was formally ceded to her in 1815: the area included being some 120,000 square miles, with a total population of 61,500.

Coming of the
British, 1795.



CAPE TOWN.

The Cape has proved one of the most difficult if not disappointing of the colonial problems with which Britain has had to deal. She was met at the outset with the question of the native races, those already subjugated and those pressing hard upon the young colony—a question, after four-score years, still persistent and troublesome. Perplexing enough in itself, it has been complicated by distance

A difficult
problem.

from the seat of imperial authority, by vacillating counsels, which, with the best intentions, have often courted disappointment and failure, and by the divided feeling in the colony, due to the presence of a foreign and unfriendly element imbued with ideas in regard to the treatment of the natives inconsistent with more modern and more generous convictions of the rights of man.

The native question has been not unnaturally involved from the beginning with the missionary question.

Natives and Missionaries. The native has always found a friend in the missionary, who in turn has always been regarded with suspicion, if not dislike, by a considerable section of the colonists, whether Dutch or English. The Dutch took high ground with the natives. Their rule in general was of a hard "paternal" order, under which even the free subject had little liberty. Life was embittered and restricted by needless and harsh regulations; and, having little freedom themselves, the colonists seemed determined to give none at all to those whom they regarded as members of an inferior race. The authority devolved on individuals through the weakness of the central Government was cruelly abused: not justice but vengeance too often animating an administration which included in one person complainant and judge, legislator and executioner.

Not that the Hottentots greatly benefited at first by the change to British rule. Regulations intended for their protection wrought so unfairly that only at the mission stations was any manhood left in them. By and by the scarcity of labour, and the hope of conciliating the Boers, whom nothing would satisfy short of the old power of life and death over the coloured population, led to an arbitrary

The Hottentots.

apprenticeship of Hottentot children. In 1811, on the complaint of the missionaries, a number of Boers were brought to trial for gross cruelty to their servants; and, for the first time in the history of South Africa, Europeans, to the indignation of a large section of the community, were punished for assaults on natives. But it was not till 1827, again as the result of missionary representations led by Dr. Philip, that the famous Fiftieth Ordinance in Council was issued, with the consent both of the home and colonial Governments, which placed all free persons of colour on the same footing as Europeans.

Not content with the service of the natives whom they found at the Cape, the Dutch had imported Malays from the East Indies—still prominent at Cape Town, in their characteristic and gorgeous dress—and negroes from the Guinea Coast, to serve as slaves. But the last of such cargoes was landed in 1807, and in the following year the infamous trade was prohibited. In 1833 came the total abolition of slavery in the British dominions; and the ten thousand slaves of the colony obtained their freedom at a stroke. The Boers had been sorely tried by previous limitations of their liberty, but this was more than could be borne. Numbers sought licence for themselves and slavery for their dependants beyond the limits of British rule; and the first steps were taken which eventually led to the formation of the Orange Free State and the Republic of the Transvaal, and to much heartburning and bloodshed.

Turning for a moment to events yet more directly affecting our mission, it may be noted that while still under Dutch rule the colony had so far extended that the Gamtoos River, the old dividing line between the

Slavery abolished 1833.

Hottentot and the Kaffir, was no longer accepted as its Eastern boundary. In 1740 the colonists had for the first time crossed swords with the Kaffirs, and forty years afterwards had pushed as far east as to the Great Fish River. This river, running across the colony in a southeasterly course, from the Zuur Berg to the Indian Ocean, was till 1818 recognised as the limit of neutral ground between the British possessions and Kaffirland.



OX WAGGON.

On the threshold of the new century the colony found itself involved in the first of the long series of Kaffir wars which, during two generations, devastated its eastern province, and led ultimately, through blood and tears, to the extension of British territories up to the northern boundary of Natal. The brief narrative of these wars which is all we can give, may be more fitly woven into the subsequent narrative. Nor is it needful to

The Kaffir Wars.

attempt to judge between the contending parties. There are always two to a quarrel—usually, if not always, two to blame. The Government and colonists on one side, and the Kaffirs on the other, alike contributed to the disastrous issue. The Government was stubborn when it would have been politic to yield: conciliatory, when it would have been wise to stand firm. The Cape authorities willingly joined the Government in recognising the equal rights of all men, white or coloured, and framed such laws as were fitted to do justice to all. But though every Dutchman was not a slave-driver, nor every Englishman a filibuster, too many of both nationalities forgot their manhood and their duty when dealing with the natives. On the other hand, the Kaffir cannot be freed from blame on the ground that he fought only for the protection or restoration of his own territories. As Mr. Calderwood points out, three of the bloodiest wars occurred during a period of thirty-two years, 1819–1851, in which no land whatever was taken from him. The Kaffir, like the Christian, is often an aggravating neighbour, contact with whom makes love less easy than it may seem to those who survey the beginnings of strife from afar. A man of war from his youth up, his chief and loved employ is to feast and fight. No wonder that the proximity of the settlers' flocks and herds was often too much for his honesty. Cattle are his current coin, his very wives are bought with kine—why should he not take who had the power?

The truth is, when civilised and uncivilised men thus meet face to face, war is sure to follow. Some trivial misdeed, some error in judgment, and the combatants leap at each other's throats with equal courage, sometimes with equal cruelty; thousands suffer who have

done no wrong, and, in the end, the contending parties, exhausted but unreconciled, are left under the old conditions, sure to lead again to the old results. One point comes out bright and clear through all the sad story—no war was caused directly or indirectly by the presence of the missionaries: they were ever the peace-makers, never the peace-breakers, through all those dreary years.

The year 1820 was marked by the arrival of five thousand selected "British settlers," who poured into the Eastern Province a stream of new life and energy. We cannot refer particularly to subsequent colonial advances—the gain of a free press, with which the name of Thomas Pringle, who suffered in the cause, will be ever honourably identified; the introduction of representative government; the organisation of a system of education; the doubtful blessing of the discovery of the diamond fields; or the vast enlargement of territory and population.

We are glad to believe that the suspicion with which missions and missionaries were once regarded in this mixed community is gradually giving place to the respect fairly earned by what they have done, not only for the native races but for the best interests of the colony itself, during these three quarters of a century.

The Settlers of
1820.

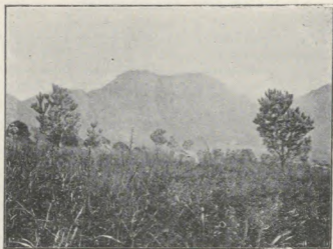
CHAPTER II

THE FIELD AND THE PEOPLE

WHAT is now the main field of our mission may be roughly described as a territory 230 miles long by 120 broad, stretching from the Great Kei River to the border of Natal, and rising in a series of magnificent natural terraces from the shores of the Indian Ocean to the snowy heights of the Stormberg and Drakenberg. It forms part of one of the fairest and most fertile regions in South Africa—a goodly land beautified by a varied and brilliant flora in which the crimson of the flowery aloe, the gold of the acacia, the scarlet of the Kaffir *baum*, are blended with the strange forms of the euphorbia and cactus, and enriched with fruits alike of the temperate and torrid zones. It is a land of broad valleys and luxuriant pastures, whose soil is capable of growing all manner of cereals, in whose mountain gorges the forests clap their hands and the wild beast finds its lair; a land intersected by many rivers, which for a few months, to the despair of the traveller, pour down impetuous floods, and, to the despair of the tiller of the soil, lie dry and dormant during the rest of the year. The area is about half that of Scotland; the climate healthy, though with a considerable range of temperature.

Our Church is represented in South Africa by

thirteen stations and congregations, which stretch from Somerset East, on the Little Fish River, to Gillespie, in the far north of the Transkei. These now form two presbyteries. That of "Adelaide," which includes the church in the town so named, with those of Somerset East, Glenthorn, and Tarkastad ; and that of "Kaffraria," in which are grouped the purely mission charges—Emgwali, Paterson, Tutura, Columba, Malan, Miller,



SOUTH AFRICAN SCENERY.

Buchanan, Mount Frere, and Gillespie. The Emgwali station, on the borderland between the two presbyteries, extends a hand to each, and claims them as one in missionary desire and purpose.

Kaffraria is mainly peopled by one of the finest of the primitive races, numbering within the limits of the Transkei not quite half a million souls.

The Kaffirs.

The name Kaffir, or infidel, was imposed by the Arabs in contempt of a people who preferred

heathenism to Mohammedanism. Their origin is not so easily determined. The pedigree of the tribes with which we are most familiar is traced to one Zuide, who is supposed to have flourished in the year 1500, and to have been the father of three sons, Tembu, from whom come the royal Tembus; Xosa, the progenitor of the Galekas, and, in the second generation, of the Gaikas, the two families being known as the Amaxosa, of whom Kreli, as the representative of the elder branch, was, till his death in 1892, chief-paramount; and Mpondo, represented by the Pondos, who are still ruled by their own chiefs under a British protectorate.

We find the Kaffir in a country which did not originally belong to him. Pressing down through the heart of a continent in which the tide of empire has flowed, not from east to west but from north to south, he has crowded out or driven out the Hottentot, as the Hottentot before him expelled the Bushman. The Kaffirs would appear to have had no lengthened tenure of their present habitat. Mr. Carlyle places the arrival of the Amaxosa not earlier than 1670, leaving their previous story to be determined by internal evidence, or by the historian's familiar friend, conjecture. Their northern origin can, however, scarcely be doubted, and the writer who refers to "the sources of the Nile as the cradle of the race," is probably as correct in his supposition as he is mistaken in his metaphor. All the traditions point in this direction. The Basutu hut, shaped round in compliment to the sun, finds its counterpart in Abyssinia; the spear and sword carried in battle by the Kaffir brave, and the very steps with which he dances at full moon are depicted on Egyptian tombs. Some characteristics, such as circumcision, the law of the widow, the distinction between clean and

unclean, abstinence from the use of blood as food, have been thought to point to a Semitic origin, but the supposition has now been abandoned.

The Bantu language spoken—with tribal modifications—by all the Kaffirs, like other African tongues to which it is probably akin, would seem to be shaped for finer uses than those of a barbarous people. Experts describe it as extremely harmonious and regular, philosophic in structure and full of melody, with a delicate and involved mechanism capable of expressing every shade of meaning. In the conjugation of the verb, which is highly inflected, having two hundred and fifty different forms, a resemblance is traced to the tongues in which Abraham spoke and Homer sang; while the alliterative structure of the language is said to be almost without a parallel. Such a mother-tongue gives a race a patent of nobility, telling of a long-forgotten culture, or of an innate refinement with which the modern Kaffir is not always credited. The “clicks” which first arrest attention did not originally belong to the language. It was the Bosjesman and the Hóttentot who fixed this hook in the jaws of their Kaffir invader, that for all time out of his own mouth might be recorded and condemned the loss of home and country they suffered at his hands.

Physically the Kaffirs are a fine race, muscular and well proportioned, their height averaging from five feet nine inches to five feet eleven inches or six feet. A German investigator makes the average height of the Kaffir 1·718 metres, of the Scot 1·710, of the Englishman 1·708. The hair grows in tufts, and the head, like the negro’s, is long from back to front, but, unlike his, is also vertically long. The complexion is not black, but

Their language.

A noble savage.

bronze. From his lavish use of red ochre clay as a protection from insects, he is usually described as the red Kaffir—the bodies both of men and women shining



A RED KAFFIR.

like polished mahogany. Mark him as he strides across the "veldt," untrammelled by ungainly western garb, with his scarlet blanket or skin kaross falling in graceful folds from his broad shoulders, disdainful of any

burden save his long round-headed staff or knob-kerry, —a formidable weapon enough in case of need,—and you acknowledge in him a different style of man from the furtive Bushman or the gentle Hottentot. The Kaffir is semi-nomadic, with the wandering foot of a son of the wilderness. The government of the tribes, which has been handed down from generation to generation, is a patriarchal monarchy, controlled and regulated by a powerful aristocracy of councillors. The people are born lawyers. They have the true instinct of government, knowing both how to obey and how to command. There is not a man in whom the spirit of patriotism does not burn, or who is not loyal to his chief and tribe. For his chief he will steal, or lie, or submit to the greatest humiliation. In the war of 1877, when the Galekas were reduced to such straits that in their hunger they were eating the bark of trees, the British Government offered £1000, or five hundred cattle, for the apprehension of their chief, Kreli. But the Kaffirs preferred death to dishonour, and scorned the tempting bribe. Brave in presence of danger and death as Britain has found him to her cost, the Kaffir is not an ungenerous foe, and has even been known, it is said, to leave a few cattle after a foray, lest he should deal too hardly with his enemies. He has the savage virtues of hospitality and honesty, with a natural politeness and courtesy worthy of all imitation. Food is almost common property, and a trust is rarely if ever betrayed. A keen observer¹ puts the Kaffir in many respects next to the white man, though he denies him the love

¹ The Rev. Henry Calderwood, for many years a missionary of the London Missionary Society, and subsequently Civil Commissioner for the district of Victoria, in the Eastern Province of Cape Colony.

of truth, which is, or is supposed to be, the white man's most prominent characteristic. Possibly the Kaffir talks too easily to talk always with strict accuracy.



KAFFIR WOMAN AND CHILD.

Indeed, he lies and is not ashamed—not even when he is found out. The very children whom he loves he trains in cunning and deceit.

Entitled in some respects to rank among the noble

racés of the world, the Kaffir is sunk in superstition.

The darker
side.

A noble savage, he is but a savage at the best. We see it in his treatment of woman. He is a polygamist whose wives, bought with cattle, are really, if not legally, the husband's chattels and drudges, doomed to "a dreary life of domestic slavery and thankless toil." His daughters who may remain unmarried are in a still more pitiable case. But for the toils of the women the land would have little cultivation. The lord and master is an idle man, whose chief employments in time of peace are "palaver" and the milking of the cows, which latter service he happily thinks too honourable to be entrusted to women. His recreations, in which he shows abundant activity, are dancing, the hunt, the fight, drinking, and worse things. "The Kaffir hut," says Tiyo Soga, "is a hotbed of iniquity." "Among the coast tribes," says Macdonald, "chastity can hardly be said to exist. Every wife of a polygamist has her lover." Over this animal life a traditional system of superstition, cruelty, and oppression casts its dark shadow. The warrior who will face a host trembles at the cry of an owl, and is the slave of the witch-doctor. The twilight of his windowless dwelling is but an emblem of the grosser gloom, intellectual and moral, that surrounds him. He breathes an atmosphere of suspicion and jealousy in which freedom cannot live. At the caprice of a chief or the envy of a neighbour he is liable to the miseries of a Kaffir "smelling out," to false accusation, confiscation, and murder. Cruel torture is not uncommon in the free life of the wilderness. Originality and progress are impossible under such conditions. A bright fellow is apt to be dubbed a wizard, and wizards are apt to die young: better then a wooden mediocrity and the survival of the commonplace.

The Kaffir's religion is a mixture of magic, mystery, and ancestral worship. He has apparently no sense of sin, no thought that links the state of the soul after death with conduct during life, no expectation of a resurrection from the dead. He has little if any conception of God, and to be without God is to be without hope. His present life is sketched in the first chapter of the Epistle to the Romans; the past is a tradition, the future all unknown

No God,
no hope.



KRELI'S WITCH-DOCTOR.

CHAPTER III

YEARS OF WAR AND MISSIONARY TRIAL,
1821-1856

TEN years before the arrival of our pioneer missionaries, the colony had found itself involved in its first Kaffir War. The Kaffirs were the aggressors.

**The First War,
1811-1812.**

The Gaikas of the Zuurveld, ignoring the boundary which had been fixed with their consent, crossed the Great Fish River, occupied the neutral territory, and raided the settlers' cattle. It was determined not only to drive them back, but, irrespective of an agreement apparently made with their chief, Gaika, whose name now appears for the first time in our story, to occupy the whole Zuurveld with white settlers. This might possibly have been done without bloodshed; but some one blundered, and war to the knife and without quarter followed, till the Kaffirs were finally driven beyond the river.

In 1817 the colonial governor, Lord Charles Somerset, under the impression that Gaika was chief-paramount

**The Second
War, 1819.**

of the Amaxosa, had made a new treaty with him, by which any Kaffir kraal harbouring stolen cattle was to be held responsible for the theft. By and by strange cattle were traced to the kraal of the real chief, Ndlambe, who repudiated responsibility, but was stripped by the search party of

all they could lay hands on. In revenge he attacked the Gaikas, and utterly routed them. The Government thinking it dutiful to come to the help of their new ally, seized some twenty-three thousand head of cattle. But after a brief interval the defeated Kaffirs swept suddenly down on the colony in force, under a prophet-chief, Makanna, attacked Grahamstown, April 22, 1819, and were only driven back and broken when every available colonist had been called into the field. As the result of this second war the country between Koonap Kat and the Great Fish River had been added to the colony, and the region up to the Keiskamma declared to be neutral ground. Such was the position when our first missionaries arrived.

The mission took its rise in the Glasgow Missionary Society, whose formation on the 9th February 1796 was one of the earliest indications that Scotland had caught the new missionary enthusiasm which marked the dawn of the nineteenth century. Undenominational in its constitution, both branches of our Church, Secession and Relief, were well represented in its management and membership. The story told in the yellow pages and faded ink of the old folio minute-books is not wholly a happy one. The first attempts in the untried field of foreign missions were only a succession of disappointments, and the Society's semi-jubilee year had well-nigh proved its last. A resolution to attempt work among the Kaffir tribes of South Africa saved it from this catastrophe. While it was thus preparing for work in Africa, a valuable agent, all unknown to himself and to the directors, had been preparing for its service. William Thomson, son of the teacher of Tarbolton, after a couple of sessions at the University of Glasgow, had

**The Glasgow
Missionary
Society.**

forsaken his studies, and thrown himself into business life in London. Here a sermon preached by the famous Alexander Fletcher, on the death of the missionary Vanderkemp, proved the turning-point of his life. He resolved to give himself to mission work in Africa, returned to Glasgow, and having completed his studies, was ordained on 23rd June 1821, and at once accepted by the Glasgow Missionary Society as its first missionary to the Kaffirs.

Accompanied by Mr. John Bennie as catechist, Mr. Thomson sailed for the Cape in the following April, and before the year closed the two pioneer missionaries were welcomed to the Chumie by the Rev. John Brownlee, of the London Missionary Society. After the death of the venerated Vanderkemp, on 15th December 1811, a Mr. Williams, sent out by the London Missionary Society, was located on the Kat River, near Fort Beaufort, but died after two years' earnest service. Some of the first converts baptized at the Chumie are said to have been among the fruits of his ministry. Mr. Brownlee, who followed him in 1820, well continued the missionary succession among the Gaikas, and has left a name still fragrant in South Africa. The settlement he founded had been sanctioned as a special favour by the Colonial Government, no other missionary being permitted at the time to enter Kaffraria. It is described by the late Rev. J. A. Chalmers, himself a son of the Chumie, as, in the heyday of its prosperity, a South African paradise, with its white cottages and octagon church nestling under the skirts of the Amatola Mountains, whose rocks and forest supplied a bold background to the softer charms of field and orchard and garden. A mountain stream—fit emblem of the living waters that welled

forth from the humble sanctuary on its banks—added to the beauty and fertility of the station.

Ere long a serious illness compelled Mr. Brownlee to seek rest and change. After his recovery he resumed his closer connection with the London Missionary Society, and, returning no more to the Chumie, began a station on the Buffalo River, on the site of the present King William's Town.

On 16th December 1823 our little band of missionaries were gladdened by the arrival of the Rev. John Ross—father to be of sons who should inherit not only his name but his missionary enthusiasm and capability. He was the first to introduce the printing-press into the service of the mission. So eager were the brethren to avail themselves of this auxiliary that three days after his arrival fifty copies of the alphabet were thrown off, to be followed shortly by the Lord's Prayer, a vocabulary, Brown's Catechism, and some of the hymns translated into Kaffir by Mr. Bennie, the early poet of the mission.

In 1824 the two ministers, with Mr. Bennie as ruling elder, formed themselves into the first Presbytery of South Africa. In this year, too, Mr. Ross and Mr. Bennie broke ground in the Neera Valley, giving to the new station the name of Lovedale, in honour of the Rev. Dr. John Love, of Anderston, secretary of the Glasgow Missionary Society. When in 1835 this station was removed to a more favourable site, it carried with it this good name, and ultimately grew into the most important missionary institution in the colony.

There is little of importance to note till in 1827 we come to a name which during two generations was to be closely identified with the mission, and with our Church's interest in it. In that year Mr. William

Chalmers, of Glasgow, accompanied by his wife and two artisan missionaries, Mr. James Weir and Mr. Alexander M'Diarmid, arrived at the Chumie. All three proved themselves men of mark, and did worthily for Africa.

In 1830 Mr. Thomson became minister of the Dutch Reformed Church in the newly-settled district of Balfour on the Kat River, where, in the words of his friend, Mr. Robert Young, of Edinburgh, "he laboured with untiring energy and success till 1868, continuing to bring forth fruit in old age, till in 1891 he entered into the joy of his Lord."

After having worked for a time at Lovedale and Burnshill Mr. Chalmers, who received ordination in 1834, was left in sole charge of the Chumie station. The mantle of Brownlee sat well on the shoulders of the missionary through

whom runs the line of our apostolic succession in South Africa. His days were a perpetual round of teaching and preaching; church and school under his wise direction going hand in hand in the good old Scottish fashion. The little sanctuary was girdled round with "kraal" schools, one named the "Mitchell," another the "Struthers," after well-known Glasgow divines who "rocked the cradle of the infant mission," and whose people provided the £ s. d. (£10 per annum) needed to furnish the young Kaffirs with their A B C. It was on the rude benches of "Struthers" school that a Kaffir lad, Tiyo, one of the many sons of Soga, a Gaika councillor, learned his English letters, and began a course which led him by swift stages to Lovedale, to Glasgow University and our Theological Hall, to ordination as a missionary to his countrymen, to a quiet grave at Tutura, and to a memory which our Church will not willingly let die.

The First
Chalmers.

Peace, though always a troubled peace, reigned from 1820 till 1834, when a third and yet more sanguinary war broke out. It had been smouldering for years. The Kaffir relations with the new settlers were on the whole of a more friendly nature than had subsisted between them and their former neighbours the Boers—but encroachments

The Third War,
1834.



KAFFIR WOMEN WITH BASKETS.

on both sides, privileges given and withdrawn, indulgence alternating with severity, thefts followed by punishment, made it evident that the marches must soon be "redd" again, and with blood.

Macomo, a son of Gaika, had been allowed to settle on the Kat River, within colonial limits; but, proving a troublesome neighbour, had been ejected in 1829.

Proudly withdrawing to the country near the Chumie, he nursed his wrath and waited his opportunity. On the death of his father, and in consequence of the infancy of Sandilli, the heir to the chieftainship, Macomo (whose daughter afterwards taught in the London Missionary Society Institution for Girls at Peelton), became regent of the tribe. The spark for which both parties seemed to wait was struck when another brother of Macomo's was killed while resisting a Commando reprisal party; and on December 22, 1834, ten thousand fighting men spread themselves over the whole country, pillaging and burning the farmhouses, murdering all who resisted, and carrying off all the booty on which they could lay hands. Only the missionaries were left untouched.

Speedy punishment followed. Hintza, the chief-paramount of the Galekas from beyond the Kei, was defeated and slain; the Fingoes, of whom we shall hear more, were, to the number of sixteen thousand, settled in the Gaika country, at Peddie, on the eastern bank of the great Fish River, and the lands west of the Kei were declared to be a British province, though, through the conciliatory policy of Lord Glenelg, they were afterwards restored for a time.

In 1837 war broke out nearer home. The Voluntary Controversy sundered the parent missionary society into two camps, one of which, retaining the original name, adhered to the Established Church of Scotland, while our ecclesiastical fathers, under the title of the Glasgow African Missionary Society, assumed the direction of the two missionaries of the Relief Church—William Chalmers of Chumie, and young Robert Niven, who, after ordination in the Tron Church of Glasgow, had in 1836 opened a station on the Igquibigha River.

**The Voluntary
Controversy.**

The division was an amicable one—each missionary being encouraged to make choice of the section to which he would adhere, and to continue to work in harmony with his brethren. There were now two standards; but both followed the cloudy and the fiery pillar which still went before them through the Kaffir wilderness; and though they are not yet openly one again, it becomes year by year more difficult and more needless to keep them apart.

Messrs. Ross, Bennie, Weir, and M'Diarmid remained with the Establishment, till in 1843 they cast in their lot with the Free Church of Scotland. Lovedale, and the other stations which had been under their care, passed beyond the control of our Church, though not beyond its sympathies. Mr. Bennie, who had been ordained in 1831, continued in the mission till 1850, when, on account of ill health, he accepted a call to a mixed congregation of Kaffirs and Hottentots at Middleburg. Mr. M'Diarmid, after working with Mr. Ross at Balfour and Pirie, was in 1852 ordained as missionary in charge of Macfarlan, the principal out-station of Lovedale. Good Mr. Weir, most lovable of men, survived as an octogenarian to regale the Synod's deputies in 1883, with stories of the good old times when a Kaffir would do more for a button than he will now do for a pound, and to warm their hearts with a missionary enthusiasm burning only the brighter after the service of more than half a century.

Twelve years followed of quiet plodding work. The Church's interest in its mission grew; and the ladies of
 Quiet years. Glasgow began those generous efforts which have done so much, and continue to do so much for the Christian education and training of Kaffir girls. In 1840 another missionary, the Rev. J. F.

Cumming, still happily with us after more than a jubilee of service, was settled at Glenthorn; and Miss M'Laren began work at Igquibigha, where she taught till 1845. Early difficulties had been surmounted, the language was being acquired, three principal stations and two out-stations were occupied, modest churches and manses had been built, converts were being brought in, the confidence of the people had been gained, and all gave promise of more fruitful years, when suddenly, in 1846, the theft of an axe by one of Sandilli's men caused war to flame up again and desolate all Kaffirland.

It had been long in preparation. The colonists were worn out with the continued depredations of the Kaffirs; the Kaffirs were irritated by the sight of their fathers' lands melting away before the assumptions of the white men. It was in the month of March 1846 that the historic axe was stolen by an old Kaffir of Tola's tribe. He was on his way to Grahamstown under escort, manacled to a Hottentot prisoner, when the party was attacked by armed Kaffirs, who in their haste to free their man cut off the Hottentot's arm and left him to bleed to death. Tola refused to give up the thief, and Sandilli, now chief of the Gaikas, taking his part, war was declared, 31st March 1846, and raged during eleven bitter years.

The missionaries were warned into the protection of Fort Armstrong on the Kat River. Mr. Niven was at home on furlough,—doing good work in stirring up the Churches,—but the Chalmers family, husband, wife, and eight children, made their way to the fort with nothing but the clothes they wore and a few blankets and mattresses. The military fort was overcrowded, and for eight months they lived outside the defences in a small cottage, roughly strengthened by the

**The War of
the Axe, 1846.**

soldiers. Lovedale was broken up and its pupils were scattered, Tiyo Soga, who was one of them, taking shelter with his mother, Nosutu, among the missionary refugees. The Chumie Mission was totally destroyed, the church and manse, with its precious library, were burned to ashes, the types of its printing-press turned into bullets, and the Bibles into wads for the guns of the Dutch boers, the book of life becoming thus a messenger of death. The one bright tint in the picture is supplied by the Christian fidelity of the converts, their orderly and peaceful behaviour, and their courage in standing by their teachers. It was indeed the missionaries who suffered most. Not of the war, they were in the heart of it, and had not only to endure hunger and peril in their rough shelter, but to bear the hatred of both the contending parties, especially of the colonists.

It was a year before the missionaries and their converts received permission to return to their homes.

But homes they had none. The Chumie was a desolation; and Mr. Chalmers was indebted to the kindly hospitality of Mr. John Pringle—another of the old border Secession family—for shelter for his wife and children. He himself could not rest at Glenthorn, while his beloved station lay in ruins, and after brief absence he set out, with his eldest son, to rebuild its waste places. But the strong man's heart was broken, his strength gone. For a time he and the lad toiled at the ruin by day, and slept at night in a blanket beneath the shelter of a blackened wall; but dysentery set in, and, racked with pain, he regained the shelter of Glenthorn only to die. On the 8th February 1847, with the words of the twenty-third Psalm sounding on his ear, he passed into "the house of the Lord for ever." His bones rest at the

Death of Mr.
Chalmers.

Chumie which he loved, and where he laboured for twenty years, till he died an old man at forty-five.

While war still threatened all around, Mr. Cumming, with the quiet fidelity to duty and indifference to personal danger which have marked him through life, took charge of the little flock that lingered in the neighbourhood of the Chumie, conducted their worship within the walls of the roofless church, and broke to them the sacramental bread.

At the close of the war the uncertain frontier was rectified once more. The colony was extended to the Orange River on the north, and to the Keiskamma on the east, from the sea to the junction of the Chumie River, and along that stream to its source; while British sovereignty was proclaimed from the Keiskamma to the Kei—the region between being named British Kaffraria, and reserved for the occupancy of the Kaffirs.

A gratifying testimony to the character of the Kaffrarian missionaries, and to the value of the work, was borne by the authorities at the close of this war. In a Government notice inviting them to return to their posts, the High Commissioner intimates that the lands to which their stations are attached will be held direct from the Queen; and that “every facility will be given and every aid afforded to the missionaries, conducive to the great object in view, namely, conversion to Christianity and civilisation”; and “these laudable gentlemen,” as the High Commissioner quaintly terms them, are assured of his “utmost support and protection.”

While war was still raging, the missionaries had agreed to send Tiyo Soga to Scotland under the care of Mr. Govan, founder of Lovedale, who desired that his promising pupil should have the benefit of a Christian

Sir Peregrine
Maitland's
testimony.

education in this country. His brave mother, Nosutu, Christian wife of a heathen councillor, whose tribe was even then in the field against the British, when asked if she would trust her son in the country of his father's foes, replied, "My son is the property of God, and when across the sea will still

Tiyo Soga
visits Scotland.



KAFFIR WOMEN AND CHILDREN.

be in God's keeping." It was in this visit that John Street Church, Glasgow, made the young Kaffir their special charge, watching over his school life in the great city, till on 7th May, 1848, he was baptized under their own roof, and, by their own minister, Dr. William Anderson, was admitted into the fellowship of the Church.

At the happy union of the Secession and Relief Churches in 1847, the Kaffrarian Mission was adopted by the United Presbyterian Church. The Union of 1847. Society which had so long and vigorously laboured on its behalf, handed over to our Mission Board a sum of £2000, collected for the restoration of property destroyed in the war, and for the further extension of the mission. In the following year the Rev. George Brown was ordained as missionary to Kaffraria, and after a voyage of three months, reached the Chumie in February 1849. The same ship brought back young Tiyo Soga, who had been accepted as a catechist, and was now duly appointed to the new station of Uniondale, in the heart of his native Amatolas, where he began his life of service to his countrymen as teacher and evangelist under Mr. Niven.

The young teacher found himself in a good school at Uniondale. Mr. Niven had proved himself from the beginning an able and successful missionary. He had diligently cultivated his linguistic gifts, had visited Holland before his ordination in order to acquire the Dutch language, and within a couple of years after his settlement at Igquibigha, was for all practical purposes master of the Kaffir tongue. His usual Sabbath work included four services, one in English, one in Dutch, and two in Kaffir. The latest Kaffir Hymn Book contains a score of hymns from his pen, one of which, "O Yehova Vuka," remains a standing favourite.

Uniondale took its name from the recent union of the Churches, in which our missionaries were deeply interested. It was beautifully situated near the junction of the Keiskamma and the Xgulu. Under Mr. Niven's energetic management, a schoolhouse, and subsequently a substantial stone church, were erected; a system of

irrigation was successfully introduced, to the astonishment and admiration of the Kaffir labourers ; and schools, itineracy, and steady evangelistic work, were speedily in full operation.

Despite the hopes of peace now cherished, it soon became evident that new troubles were in store. The

The Fifth War,
1851-53.
Gaikas fretted under what they regarded as the virtual deposition of Sandilli, and the

The Fifth War,
1851-53.
planting of military villages in the valley of the Chumie. Early in 1850, the impostor Mlanjeni bewitched the Kaffirs by his sorceries, and fanned the embers of strife into a war which for bitterness and bloodshed eclipsed all that had gone before. There had been uneasiness for weeks, but the blow fell with savage suddenness. Four days after a conference with Sir Harry Smith at Fort Cox, the Kaffirs attacked a military reconnaissance, killing ten of the soldiers and capturing a quantity of ammunition. In the afternoon the soldiers encamped near Uniondale, and warned Mr. Niven of impending danger. Next morning dawned on the blackest Christmas Day in the history of the mission or of the colony. The Kaffirs attacked the military villages, massacred forty-five of the inhabitants who, from the contempt and roughness with which they treated the natives, had long been the objects of their bitter hatred, and at Auckland mingled the blood of the settlers with the Christmas feast they had been invited to share. Warned by one of the converts at the risk of his own life, Mr. Niven, with his delicate wife and young family, tramped on foot the twenty-five long miles to the Chumie, leaving Soga and the native elder Busak in charge of the station. In a few hours only a fragment of one gable was left to show where Uniondale church and manse had stood. One of the attacking

party distinguished himself by ripping up the missionary's big Bible with his assegai, exclaiming as he scattered the leaves to the winds, "There goes the thing with which Niven is always troubling us." At nightfall Soga set off through the bush in the track of the sorrowful missionary fugitives.¹ A sad company gathered for brief space under the shelter of the Chumie; but soon it was found prudent for the missionaries to remove to Philipton on the Kat River, on their way to the frontier, so as to make it clear to the colonists that they were not parties to the strife.

The Rev. Henry Renton, of Kelso, who had been sent out as the first deputy from the home Church, to advise

Mr. Renton's
visit.

and comfort the missionaries and their converts, arrived only in time to become partaker of their sufferings. In the enforced retreat from the Chumie, in the five dreary weeks during which he was shut up with them in Philipton, and in the noble stand he made at Grahamstown when maligned and mobbed by a section of the excited inhabitants, who falsely accused him, in common with his missionary brethren, of having been the cause of the Kaffir rising, Mr. Renton gave proof of the nobility of character and dauntless courage that ever distinguished him.

With the exception of the Christian converts, almost the whole of the Kaffirs took part in the war. Even the Hottentots joined in the desperate conflict, which raged for more than two years. Indeed it was not till March 23, 1853, that martial law was revoked. In the end, exhausted, impoverished, beaten, the tribes sued for peace. The Amatolas were for ever lost to the Gaikas; Kreli, their chief-paramount, was banished; and, torn

¹ Poor Busak lost his life in a vain attempt to protect the cattle of the master he subsequently found in the colony.

from their beloved mountains, they were removed into the flat woodless lands between the Keiskamma and the Kei.

Uniondale and Igquibigha had been turned into military posts, and the mission was forbidden henceforth to occupy any of its old stations. Mr.

Dispersion of
the Converts.

Niven, accompanied by Tiyo Soga, returned to Scotland. The missionary had strong

faith in the future of Kaffraria, and in the young Kaffir



GRAHAMSTOWN.

who had worked by his side, and whom he had learned to love and trust. Were it for nothing else, Mr. Niven deserves the lasting gratitude of the Church for what he did at this time, on his own responsibility, in bringing Soga to this country, and thus securing to our mission one of its brightest ornaments. The young Kaffir, sad at heart for his country, had refused tempting offers to enter the service of the Government, setting his face steadfastly towards the ministry. He would beg his

bread from door to door, he said, rather than abandon the hope of preaching Christ to his heathen countrymen.

Mr. Cumming was unable for months to make his way to the coast, and did not reach London till the following May. It was his first and last furlough.

The native converts, despised and persecuted by their fellows, and left as sheep without a shepherd, betook themselves for safety to the mountain caves above the Chumie. Mrs. Chalmers, with a devotion akin to that of her lost husband, gathered the women and children into such shelter as she could provide—the men, as each Lord's Day came round, stealing down from the hills amid which they were hid, to unite with them in worship and prayers for peace. After passing with no small fortitude through many dangers and trials, the converts were gathered under the care of the Rev. Mr. Brownlee, at King William's Town, and ultimately to the number of one hundred and twelve, found shelter with their four elders in the friendly fold of Peelson, where good Mr. Birt, of the London Missionary Society, watched over them like a father.

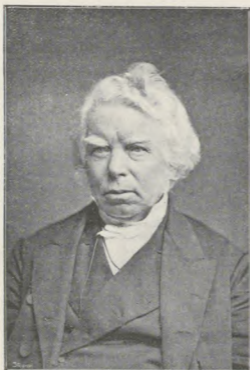
The Chumie, which had risen from the ashes of the War of the Axe, was a mission station no more. Mrs.

Last of the Chumie. Chalmers remained there till 1867, living in a cottage she had built near the abandoned station. The deputies of 1883 found her at Alice, where, under the pleasant shade of Lovedale, she spent the last twenty years of her life. When she died in 1887, full of years and greatly beloved, her sons laid her beside her husband, near the Gwali Stream: their honoured grave being now all that marks the site where once our earliest station flourished.

After an interval of many months, in which the future of the mission seemed to tremble in the balance, the

Synod of 1853 agreed that Mr. Niven should return to South Africa to report on the prospects of a new beginning. Mr. Cumming was permitted to accompany his friend, on condition that should no opening be found his engage-

Attempts at reconstruction.



REV. ROBERT NIVEN.

ment must end with the year. Mr. Niven's inquiries and interviews with Sandilli and his chiefs ended in failure. The tribe had not lost hope of return to their old haunts in the Amatolas, where they had water and game to the full. The very cattle, they said, still turned their heads

to the mountains, losing night and morning for the rich pastures they had lost. The Gaikas would entertain no proposal that might be thought to bind them to their land of exile. Their utmost grace was to permit two of the native teachers, Dukwana and Tobé, to itinerate among them. Tembuland was visited, but the proposed new settlement there could not be carried out.

With this discouraging report as the best olive branch he could find, Mr. Niven came back to the home ark. In 1855 he accepted a call to a new church at Maryhill, near Glasgow, where he laboured with indefatigable industry and good success till his lamented death in 1877. He was not forgotten by his old converts in Kaffirland, some of whom sent a generous contribution towards the cost of his church. Four years before he entered into rest, he was cheered by evidence that the good work he had done in South Africa would live after him. Mr. James Davidson's earliest convert at Elujilo was an old, blind, but honourable councillor, Utiwezi, who ascribed his first convictions to Mr. Niven's ministrations of thirty years before. "Tell him," was his message to his old teacher, "I have not forgotten all he told us about God and His Son." Utiwezi was baptised as "Robert Niven."

Mr. Cumming came back no more to Scotland. Finding an opening at Glenthorn, he renewed his African ministry there, among a polyglot people—Scots, Kaffirs, Hottentots—who in 1855 were duly formed into a church, with practically two congregations, white and coloured.

Still another and a wholly self-inflicted misery, was to fall on the crushed and broken Kaffirs. A second false prophet, Mhlakaza, worse than the first, arose in 1856, bringing, as he affirmed, a command from the chiefs in the unseen world, that the people should slaughter their cattle,

The Cattle-killing Delusion, 1856.

consume their eorn, and leave the fields uneultivated, in order that in due time their forefathers might arise from the dead, when corn would grow of itself, cattle would spring out of the ground, and the Kaffirs of the past and present generations would live together in immortal youth.

The people were given up to believe the lie. Galekas and Gaikas alike fell into the snare. Kreli gave forth the word that the prophet should be obeyed; and in spite of the efforts of some of the chiefs and of Mr.



KAFFIR KRAALS.

Commissioner Brownlee, who moved heaven and earth to save the people, before February 8, 1857, the day set for the new resurrection, one hundred and fifty thousand head of cattle—cattle “which the Kaffir loves as the Arab loves his horse”—had been slain, and the untilled fields lay waste and barren.

The Rev. James Macdonald in his *Light in Africa*, graphically describes the closing scene of this tragedy.

Before the arrival of the eventful day, which happened to be the morning after full moon, solemn fasts, following a long

debauch, were appointed and observed. Every hill smoked with sacrifices offered to the ancestors, and, on the evening preceding the resurrection day, a solemn service was held under a hill near the mouth of the Great Kei River, at which tens of thousands of expectant men were present. The sign given by Mhlakaja was that on the morning succeeding the full moon, the sun was to rise double. During that memorable night not an eye closed. Young men feasted, drank, danced, and carried on high revelry, while the elders sat in silent groups, or walked anxiously about the huge fold prepared for the risen cattle of their chiefs. As the night wore on and all things remained silent and still, under the bright moon and feebly shining stars, the anxiety deepened, till the dawn of day proclaimed the sun's returning once more. As the king of day showed the edge of his disc above the horizon all eyes were turned to the east. Slowly and majestically he rose, but his expected companion lagged behind, and black fear entered the hearts which a little ago beat high with hope and expectation. Mhlakaza declared that they had mistaken the day of the full moon, and predicted triumph on the morrow. The next twenty-four hours was but a sad time. Such food as had not been destroyed was quite exhausted, and, as afternoon wore to evening, hunger reminded them of their possible plight should Mhlakaza's predictions prove false. But not a murmur was heard till once more the sun appeared in solitary majesty.

Time after time the day of resurrection and renewal was postponed, but not till the autumn of that dreadful year would the poor Kaffirs own that they had destroyed themselves. Famine and disease stalked through the land, and twenty thousand of the demented people were cut off in circumstances of misery which cannot be depicted. "Thousands of human skeletons," says Mr. Chalmers, "crept in bands, inch by inch, to the colony where food could be found; the highways were strewn with corpses, and the towns and villages overrun by dying men, women, and children." The climax was reached when the impostor himself, the cause of all this misery, died of the famine he had brought upon the land.

CHAPTER IV

YEARS OF RECONSTRUCTION,
1857-1878

THE dawn of brighter days appeared in September 1857, when the Revs. Robert Johnston and Tiyo Soga—two of the famous sevenfold band of ordained missionaries of the Church sent forth into the foreign field that year—led the little company of old converts and their families from their refuge at Peulton to a new home on the Emgwali stream; and Mr. Cumming ceased to be our solitary missionary in Kaffirland. Mr. Niven and Mr. Cumming had fixed longing eyes on the Emgwali three years before. Difficulties which then intervened seemed now to melt away, and, with the cordial consent both of Government and Gaikas, possession was obtained of the desired site.

Intended at first to be nothing more than a shelter for the few Kaffirs already connected with the mission, it was saved from such restriction by the prompt action of the two young missionaries, and by the common sense of Sir George Grey, who, unable to see the utility of having a mission station without people, opened the Emgwali to all comers of whom the missionaries might approve.

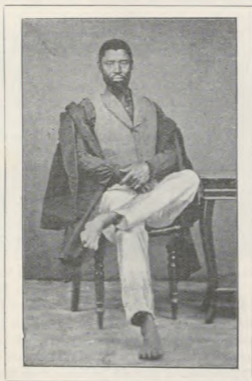
It may be conceived with what joy the two missionaries returned from their interview with the governor.

They had everything to do, and were ready to do everything. It was not a manse for their own shelter they were to set up, or a church in which to garner the remnants of the past; they were laying the foundations of a new mission, and nothing seemed too hard for them. Spiritual work and manual labour went hand in hand. Their architect forsook them, and his duties were added to the rest. Materials were abundant for the two small cottages and the miniature church—for all were to be built of that famous colonial product “wattle and daub” (sticks and mud). “Brother Johnston” was painter, and “Brother Soga” glazier.

In six months the buildings were completed, and amid such demonstrations of tearful joy as had not been witnessed in Kaffirland for years the little flock gathered into a sanctuary of their own, ate of the one bread, and drank of the one cup common to all Christ's sacramental host, and sang once more the old Chumie communion hymn. The outside Kaffirs soon showed their appreciation of the little church in the wilderness; and the famine-swept district, lately the haunt of wolf and vulture, became a centre of new life and hope to thousands.

The two “brothers” did not long dwell together. The congregation of Trinity Church, Grahamstown, called Mr. Johnston to be their minister, and by the autumn of 1859 Tiyo Soga was left in sole charge. None shared with him the honour of replacing with a more adequate edifice the first poor church, which soon became too small for the worshippers. His first subscriber was Sandilli himself, with an offer of 5s. a month. The colonists, too, responded generously to the appeal of the first Kaffir minister, who two years before had startled their notions of propriety, but

who was already making his influence powerfully felt. Prince Alfred, in whose train he had by special request accompanied Sandilli to Cape Town, procured a Government grant of £50, which in spite of some Voluntary qualms was not returned, any more than the handsome



SANDILLI.

Bible with which the prince accompanied the gift, or the pulpit cushion brought from Cape Town for the admiration of all Kaffir beholders.

The year 1861 was notable for more than the found-

ing of the new church. In a thatched cottage hard by, Miss Ogilvie opened the girls' school, with an attendance of sixty-six; and the missionary was made glad by the arrival of his lifelong friend, John A. Chalmers. The memory of "Struthers" School was renewed when Mr. Chalmers was ordained in Anderston Church, Glasgow, and the sons of those who had sent out his father undertook the support of this son of the old Chumie manse.

The 15th of June 1862, when the new church* was opened, was a great day at the Engwali. The Gaika Commissioner¹ himself presided; Mr. Govan, Soga's Lovedale teacher, came to rejoice with the Kaffir lad he had done so much to form; while old Mr. Brownlee rode thirty miles from King William's Town to take part. The church, accommodating six or seven hundred people, cost only £1465, of which the missionary had raised £600 by his own personal efforts. It stands to this day, the modest cathedral church of our mission, and Tiyo Soga's best material monument. The speeches of some of the natives who contributed to the opening collection have been preserved. Pinda, a Lovedale man, gave 10s., exclaiming: "Such a house was never built before by a Gaika." Pita said: "I am a child, an atoni, a poor man of the great place, but it was said anyone might say his say—I give 15s." Ntusi: "I weep that I cannot enough show my gratitude—I give £2." Klaas, from the Bolo: "I have come to thank God, I give a *capatar* (he-goat)." One dearly loved was absent. Young Mrs. Chalmers, the beloved daughter of the late Professor Lindsay, had watched with eager sympathy the building grow from week to week, while her own earthly house faded yet

¹ Son of the Rev. William Brownlee.

more swiftly away. She was not spared to join in the congratulations of the day.

In the following year the leaky hut in which, sadly to the detriment of his health, Soga had lived till now, was replaced by the commodious manse which still stands, though with many additions, under the shadow



THE EMGWALI MANSE.

of the tall eucalyptus trees of his planting. Here Dr.

Dr. Duff's
Tribute. Duff, the famous Indian missionary, found, as he says, "the first native Kaffir ordained minister of the everlasting gospel, in his own comfortable manse, close to a spacious and well fitted-up church, and surrounded by Kaffir kraals, partly Christian and partly heathen, a spectacle worth while travelling from Cape Town to witness." Dr. Duff was no less favourably impressed with Mr. Chalmers, and in bearing his emphatic testimony to the mission, adds, "A nobler pair of missionaries it would be difficult to meet

with, I scarcely know which of them to admire most."

Before Dr. Duff's visit Mr. Chalmers had thrown himself into the front of the fight with heathenism, opening a station of his own on the Thomas River, about a day's journey to the north: his first church, the shade of a mimosa tree—his manse, a Kaffir hut. He called the new station Henderson, in honour of Mr. John Henderson of Park, for many years chairman of the Foreign Mission Board.

The vacant place by Tiyo Soga's side was well filled in 1864 by the Rev. John Sclater, who was accompanied by his sister. The membership at the Emgwali increased in numbers, and grew in purity. Among the women a spirit of inquiry showed itself. At Glenthorn Mr. Cumming was cheered by many accessions, and by more precious signs of grace; and at Henderson Mr. Chalmers forgot the hardships of the first days when the rains swept through the hut where he sat, wet and hungry, with the hand of the Lord heavy upon him.

Early in 1865 a new field opened. Kreli and his Galekas were permitted to return from their exile beyond the distant Bashee River, to occupy a part of the Transkeian territory, which had belonged to them before its forfeiture in 1853. The remainder of his country was given to the Fingoes. These were broken remnants of tribes, who, fleeing as *amamfengu*, or wanderers, from Zululand, in the wars of Chaka and Dingan, had found safety and slavery among the Gaikas and Tembus, till, in the troubled years between 1830 and 1857, they passed in numbers into the colony as keepers of cattle and tillers of the

Henderson
Station.

Years of in-
crease.

Crossing
the Kel.

ground. Many had become Christians, and though civilisation had made them acquainted with one of its colonial specifics, Cape brandy, which prevented their growing too rich or living too long, they increased and multiplied. By this time their bounds had become too strait for them, and they gladly caught at the offer of Government lands in the Transkei. From the Emgwali alone five chiefs with their people, including nearly one-third of the whole membership, crossed into this new Fingoland. Here they shook themselves free from the drink traffic, and, as Mr. Macdonald says, "entered on a career of material progress and moral development unparalleled in the history of any other African tribe." It was evident that the missionaries must follow; Kreli, too, was prepared to welcome a teacher. With fraternal good sense the two presbyteries of the United and Free Churches, after many inspections of the new territory, made an amicable division of it. The Free Church planted its first new station at Toleni, and the Mbulu Fingoes, though many of them had been attached to Free Church missions in the south, fell to us with the full consent of their spiritual fathers.

In the spring of 1867 Mr. Selater and his sister followed the Fingoes across the lovely valley of the Kei, and settled at the now famous station on the Mbulu River, some thirty miles from the Emgwali. Six chiefs and their dependants gave them welcome, and forty-nine old members were found scattered through the district. No better description of Mr. Selater's methods could be given than in the words of a brother missionary of the Free Church.

The Mbulu
founded.

From his principal centre he made short journeys in his waggon, which served both as a means of conveyance and as a

dwelling. These journeys extending to ten, fifteen, or twenty miles, usually occupied eight to ten days. Halts were made at the larger villages, and services were held. A centre was also chosen in connection with each circuit, and there the missionary remained stationary for several days or even weeks. These centres gradually grew into out-stations, and his visits began to be looked forward to as regular events. In this way he made the acquaintance of a large number of people, and the prejudice against himself and the message he bore was gradually overcome. A school was opened and taught by a native Christian. Classes were conducted during the week by the missionary for adult inquirers, and audiences were given to all and sundry who came to him, no matter what their object.

For months Mr. Sclater preached at the head station under the shade of a big thorn tree; then a hut was set up, followed by the first church at the foot of the hill. As the work prospered in his hands he recalled youthful days at Kirkwall, and the mission work of the noble old Secession "Bishop of the Orkneys," under whom he had been trained, and after whom he gave the Mbulu its new name of Paterson.

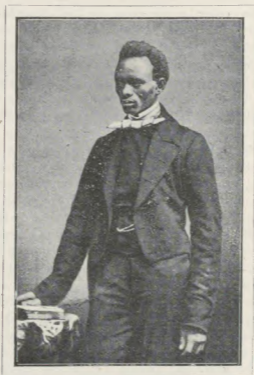
In connection with this station the mission received assistance of an unusual kind from Major Malan, a grandson of Dr. Cæsar Malan, whose deep convictions of spiritual realities and of a present living Christ he largely inherited. When in garrison with his regiment, the 75th Infantry, at King William's Town, he had taken part in the opening of the new church at Paterson, 9th January 1872. He found two hundred converts gathered out of a population of seven thousand heathen. The church had cost £150, and the last portion of the debt was cleared off on the opening day—some of the "red blankets" joining their gifts to those of the Christian Kaffirs. This scene and all he saw in the Transkei made a deep impression on the Christian soldier, who soon afterwards, under the con-

straint of duty, retired from the army, and for years rendered valuable service to the mission. In Mr. Sclater's absence on furlough, in 1873, he took charge of the station, and founded Uxolo, eight miles south of the Bashee. Here he placed Mr. Quince R. Noble, whom, with two other young men, he had brought from Scotland at his own charges. Major Malan received the thanks of Synod when present in court, May 1874; but he found his most precious recompense in many who were brought to the Saviour during the revival days that crowned his fruitful ministry among the Kaffir tribes. In his death, May 17, 1881, the Church lost one who had served her well.

Mr. Sclater's place at the Emgwali was taken by Mr. James Davidson, who now, after a ministry of four years at King William's Town, volunteered for work wholly among the Kaffirs, in which he continues to this present. He was soon left alone at his new station. The Conference of Missionaries could no longer delay to occupy the Galeka country, and resolved to send thither two of their best men to work for a time in company. Those chosen were Mr. Govan of Lovedale and Tiyo Soga. The result of their inquiries was a call from the Conference to Mr. Soga to become first missionary to Kreli and his people at the Tutura, the great chief joining his entreaties to the man whom he knew and trusted. With the unselfishness and devotion to duty which distinguished him, Mr. Soga gave up his happy home, and the Christian atmosphere and cherished work of the Emgwali, to accept this gospel call to outpost and pioneer duty, under the shadow of blackest heathenism. It was a matter of course that he should go. "A missionary," he would say, "has no home here. When health permits he must

Tiyo Soga's
work at
Tutura.

be ready to serve where duty calls." On the 4th of June 1868 he left the Emgwali,—not to return,—to the deep regret both of Europeans and Kaffirs, to whom he had ministered during ten laborious and fruitful years.



TIYO SOGA, ÆTAT 28.

The red Kaffirs round Tutura responded to the appeal made to them by Soga's coming, and more heathen crowded to service than he had ever seen at the Emgwali. He was well supported by a new colleague, the Rev. William Girdwood (formerly of Penieuik and

Perth), who at his earnest request was appointed to be his helper. Mr. Girdwood's medical skill—with which he still does the mission good service—soon won the heart of Krcli's prime minister, whom he cured of an obstinate disease, and the mission grew in favour. The Sabbath was respected throughout the ten-miles circuit visited by the missionaries and their three evangelists—Festiri (Tiyo Soga's brother), Jan Boy, and Xinti. But, as might be expected, the actual membership continued small—only eighteen native Christians; and in the report for 1870—the last he was to write—Mr. Soga makes the sad entry, “No addition during the year.” He was not to see the days of ingathering, for which he sowed the seed, and which were not far away. In the eighteen months after his death, more Kaffirs and Fingoes joined the Transkei churches than during six years before.

Tiyo Soga's work was almost done, but before he left us he had the joy of seeing yet another church for which he had toiled—the first Galeka church—consecrated with prayer and thanksgiving to the service of God. On Sabbath, 16th April 1871, a day of perfect summer beauty, the little company worshipped at sunrise for the last time in the hut which for two years had served as the Tutura church, that, as one of the Kaffirs said, they might not fail to “take with them the blessing of the old house into the new.” The dedication services were conducted by Soga's close friends, Bryce Ross, who came a hundred miles from Pirie; John A. Chalmers, from the Gaika country eighty miles away; and Mr. Sclater, his next-door neighbour at the Mbulu, only twoscore miles distant. At the Wednesday feast which followed, the remaining debt on the modest edifice (forty feet by twenty), whose entire cost was only £52, 19s. 6d., was

swept away with great rejoicings—two of the Emgwali elders coming with an offering which Soga likened to that “from an elder to a younger sister on her marriage day.”

Such was our Kaffir missionary’s bright farewell to public service. Straight from this earthly house which he had built he was to pass into a building of God, not made with hands, eternal in the heavens. Death had touched him, though he knew it not. He was busy to the last, but saw the faces of his brethren no more. He was unable to join them in their conference at King William’s Town, or to attend a meeting of the Bible Revisers, to whom he sent his MS. translation of Acts xiv. to xxiii. After verse twenty-fifth, in the last chapter, he had written in Kaffir, “Strength has failed me.” He died on the 12th of August 1871, in the arms of Richard Ross, his old Lovedale schoolfellow and brother missionary.

The story of Tiyo Soga’s life and ministry has been well told by his friend Chalmers, who in 1888 joined him on the farther shore. Soga was a ripe theologian, an evangelistic missionary with no superior in the annals of our Church. As a translator he has left his mark on the Kaffir version of Holy Scripture, and in his forceful, brilliant rendering of the Pilgrim’s Progress, a marvel of accuracy and lucidity of expression, he has given to the literature of his people an enduring Christian classic. The thought of him recalls a charming personality, a strong character beautified by gentleness, a warrior heart that never knew fear or shame, a pure and child-like spirit. His passionate loyalty to his Lord had its earthly counterpart in an unswerving devotion to the race from which he sprang, whose noblest qualities he

embodied, whom he loved with an intense patriotism, and for whose sake he laid down his life.

On the east wall of the Emgwali church, above the pulpit, is fixed a tablet, the gift of Mr. Whyte Millar, of Edinburgh, bearing in Kaffir an inscription written by Dr. William Anderson, which may well find a place in this record. It runs thus:—

This Stone is to keep us in Remembrance of

THE REV. TIYO SOGA,

The first ordained Preacher of the Kaffir race.

He was a friend of God ; a lover of His Son ; inspired by His Spirit ; a disciple of His Holy Word ; an ardent patriot ; a large-hearted philanthropist ; a dutiful son ; an affectionate brother ; a tender husband ; a loving father ; a faithful friend ; a learned scholar ; an eloquent orator ; in manners a gentleman ; a devoted Missionary, who spent himself in his Master's service :

A MODEL KAFFIR.



TIYO SOGA'S GRAVE, TUTURA.

During the years between the opening of the Transkei and the disastrous tribal war of 1877, the mission received many accessions and saw many changes. Mr. Cumming had been transferred in 1868 to the charge of the Emgwali, in which he continued till his retirement from the active ministry. Mr. Girdwood had founded the new station of Quolora, where his fame as a physician drew patients from all Fingoland, till the close of his first term of service, when the station was committed to a young missionary, the Rev. R. S. Leslie, who had spent his early months in Kaffirland, at Henderson. Quolora was in 1874 given to the Rev. John Dewar, who in the previous year had joined the mission. From the beginning it proved to be stony ground. The old chief, Mapassa, next in importance to Krcli, was a slave to the witch-doctor, while his people were noted beer-drinkers. In 1875 both church and manse were destroyed by a tempest.

Another new station, Elujilo, was opened, under Mr. James Davidson, in the same year with Quolora. Here the people were more responsive, and the Mbulu methods of itinerating over a wide district produced good fruit. But, in 1876, Mr. Selater having accepted a call to Coupland Street Church, Manchester, Mr. Davidson relinquished this post in favour of the Rev. James M. Auld who had just arrived, and removed to Paterson, where he still remains, a veteran with the heart of perennial youth. In this same year another heavy loss befell the mission, in the acceptance by Mr. Chalmers of a call from the same church at Grahamstown, which in 1859 had taken Mr. Johnstone from our roll of missionaries. The Rev. Thomas Shearer joined the mission in 1874, and, succeeding Mr. Leslie and Mr. Dewar, began at

Glenhorn an earnest and laborious ministry. A profitable connection was formed during this period with two colonial churches—that of Adelaide, which in 1870 was received as a mission station under charge of its minister of nine years' standing, the Rev. Peter Davidson; and that of Somerset East, whose minister, the Rev. William Leith, undertook charge of the neighbouring mission station of Glenavon.

In twenty years the almost extinguished mission, to whose rescue Tiyo Soga and Robert Johnston came in 1857, had by the divine blessing grown till it numbered eleven chief stations and about thirty out-stations, among the Gaika, Galeka, and Fingo tribes on both sides of the Kei—with a staff including nine European missionaries and a considerable number of native evangelists and teachers. In spite of trial and disappointment it was now a well-established mission, enjoying the full sympathy and confidence of the Church, and equipped for yet larger service, when in a moment, as it seemed, the tribal war of 1877, happily the last we have to chronicle, gave a sudden blow to this hopeful condition of things, and changed well-nigh the whole aspect of the mission.

The Gaikas and Galekas, who had long looked with a jealous eye on the prosperity of their former slaves, the Fingoes, were ready to seize every occasion of quarrel; and if any lagged or wearied, the taunts of the women spurred them to the field. Cattle raids on both sides led to the interference of the British Government in support of the more docile and loyal Fingoes. The imperial troops suffered temporary defeat, but the disturbance was speedily put down. Severe punishment followed. The Galekas were scattered, and their country was annexed to the Colony. Sandilli fall-

The Sixth
War, 1877.

ing in battle as a rebel, his whole country was confiscated and sold as farms. One loyal portion of the tribe, under Chief Fynn, grandson of Gaika, was deported across the Kei into half the territory formerly occupied by the Galekas; and 25,000 Galekas were allowed to settle down in the other half, while Kreli himself, with about 2000 followers, was banished beyond the Bashee.



CAPE-CART.

Though, compared with the earlier Kaffir wars, the affair of 1877 was but a tribal quarrel, its results were disastrous to the mission, which found itself in the thick of the fight. James Davidson, though Paterson was within a few

**The Mission
stunned.**

hours' march of both the hostile forces, stuck to his post through all the war—as did his Free Church neighbour, Richard Ross of Cunningham—and escaped without damage. But the houses and stations of four missionaries

were plundered and made desolate. Among the Gaikas, Elujilo was reduced to ashes; and Henderson, which Mr. Lundie was about to occupy, was laid in ruins. In Galekaland, the Quolora, Uxolo, and Tutura, with all their out-stations, were destroyed. In buildings alone the loss was nearly £4000. Three missionaries thus dispossessed were lost to the mission. Mr. Quincee Noble took service in Jamaica, where he still diligently labours; Mr. Dewar accepted a call to a new colonial charge at Tarkastad; and Mr. Leslie, the beloved missionary of the Galekas, after brief interval, died at the Emgwali. Glenthorn, Somerset East, and Adelaide escaped—though the war raged within three hours of Mr. Shearer's station. Of the frontier stations, only the Emgwali and Paterson survived.

CHAPTER V

YEARS OF PROSPERITY AND EXPANSION,
1879-1894

The Emgwali

WE come now to indicate briefly the course of later years, years happily of continuous prosperity and advance. Since 1857, when the tribes, scattered and peeled by war and disaster, first gathered round the Emgwali, it had been a city of refuge both to missionaries and people, and again in 1878 they fled to it till the new storm should spend itself. The Government recognised its value as a rallying point for loyal Kaffirs, by increasing its territory from five thousand to eleven thousand acres.

Seated in the bosom of gently-swelling hills, treeless, and for the most part of the year clad in russet,—though Major Malan, who saw it in early summer, likens it to a diamond set in bright green velvet—its five Kaffir villages clustering round the central plateau on which stand the neat church and the home-like manse, with its garden bearing all manner of fruits,—the Emgwali will ever be associated with names and memories historic in the annals of the mission. Here Soga laboured during the years of his prime. Here Leslie died. In the rough

vestry at one end of the church, Chalmers and his young bride-wife lived the few months they were together, and in the cemetery hard by he laid her in her early grave. Here Mr. Cumming for eighteen years kept open house for all comers, counselled the younger brethren, and tended his flock with the quiet confidence of them that wait upon the Lord, and the shrewd commonsense which does not always come with missionary or any other ordination. Here, too, notable men and women of the Kaffir race have shown their devotion to a nobler chief than their fathers followed. Men like Nikani, type of the quiet God-fearing evangelist; Zazé Soga, still labouring at Tutura; Tobé Undayi, who, converted at the Chumie under a searching word from the first Chalmers, worked with the son of his old missionary through the hard days at Henderson, and ended here, in August 1890, his long course of faithful service as elder and evangelist.

Of the Kaffir women associated with the Emgwali may be named Nosutu, one of the first converts of the Chumie, and mother of Tiyo Soga, who indeed saved him for the Church, doing much more for her boy than gather, as she used to tell, the sneeze-wood torches, by which he coned his lesson in the Kaffir hut of his youth. Here the deputies of 1883 found Nosutu's daughter Tausé, whose record is that, when but a girl, her promptitude and courage turned aside a treacherous assegai which threatened the life of good Mr. Niven, her spiritual father. Nor must mention be omitted of old Sutu, the *inkosikazi*, or great wife, of Gaika, and mother of the unstable Sandilli. Like many others, seeking at the Emgwali only safety from threatened danger, she found here Him who is the Refuge for the oppressed, a Refuge

Godly Kaffir
women.

in times of trouble. Mr. Carstairs tells how he and his fellow-deputies interviewed her in her bare hut, where Kamé, her faithful Kaffir Deborah, a maid of seventy, still waited on a mistress of ninety years. Husband, children, authority, sight, Sutù had lost them all; but she had found Christ, and in the thought of



TAUSÉ SOGA AND HER FAMILY.

what she had found, the memory of all that she had lost, she said, had faded away. "And what have you to tell about Him?" asked the deputy. A pause, and then came the words, perfect in simplicity and fitness, "I love Him." There was a lady with the gift of song in the little company, and under her lead the strangers sang the "bairns' hymn"—"There is a happy land, far,

far away." As they sang, the stoicism of the old chief-tainness melted in a flood of tears. "I cannot sing," she sobbed, "but my heart sings." Two years thereafter the blind eyes saw the King in His beauty, and the voice that could not sing found its music in the song of the redeemed.

The Rev. John W. Stirling was appointed to the Emgwali in 1882 as colleague to Mr. Cumming, beginning housekeeping with his young wife in **Mr. Stirling.** the same uncomfortable quarters where Mr. and Mrs. J. A. Chalmers had found lodgment twenty-one years before. Here Mr. Stirling gained the familiarity with the language and the practical experience which prepared him in 1886 to carry the gospel into regions beyond, in the distant valley of the Sulenkama.

In the same year Mr. Cumming, at the age of seventy-eight, retired to seek a well-earned repose, his withdrawal closing a notable record of forty-seven **Mr. Cumming.** years' service. He had passed through the wars of 1846, 1851, and 1877, with a calm trust and steadfast adherence to duty which won the confidence alike of colonist and Kaffir. When war raged round the Waterkloof, his place of retreat near the Mankazana was well known to Macomo; but the great Kaffir chief, as his friend found long afterwards, had given his red warriors charge not to molest "our Gaika teacher." This venerable missionary celebrated his jubilee in 1889, the occasion revealing the honourable place he had gained in the respect of the Mission Board, and the affection of his brethren. With his devoted wife—a Pringle of Glenthorn—he still lives in the enjoyment of a hale old age.

The empty place at the Emgwali was filled by the appointment of the Rev. Alexander Welsh, who had

joined the mission two years before. Under his superintendence the station is renewing its youth. **Mr. Welsh.** The church has been repaired and beautified, and, better still, times of revival have visited the people; the empty seats of those who have crossed the Kei are filling up with new converts, the membership at the close of 1893 being over three hundred, with eighty candidates for church fellowship.

An important and attractive feature of the work at the Emgwali is the Girls' School of the Ladies' Kaffrarian Society. Originating in Glasgow in the year 1839, the first efforts of the Ladies' Association were made at Igquibigha, the Rev. Robert Niven's station, where Miss M'Laren laboured from 1840 to 1845. After a long interval—the institution sharing the interruptions common to South African missions—it was removed to the Emgwali in 1861, under the charge of Miss Ogilvie, a niece of Mr. Niven, whose term of laborious and faithful service extended over eighteen years. On Miss Ogilvie's retirement in 1880, she was succeeded by Miss M'Ritchie, who again in 1887 gave place to the present admirable superintendent. Miss Hope is a great favourite with the girls, and under her control the best traditions of the past are being fully maintained. A daughter of Tiyo Soga did good work here, till her health giving way in 1893 compelled her return to Scotland.

For more than fifty years the ladies have made the school their charge, till it now takes rank among the important Kaffir training institutions of the colony. Nine years ago new buildings were provided at a cost of £3500, but even these soon proved inadequate, and new class-rooms were added in 1891. "The buildings,"



THE EMGWALL GIRLS.

says Mr. Buchanan, "form an imposing structure, and supply dormitory accommodation for seventy-five girls, besides class-rooms, hall, and teachers' apartments. About 150 Kaffir girls and maidens are under instruction, of whom over seventy are boarders. The value of such an institution cannot be questioned." Six of the girls are now teaching in the boys' school. But the institution is more than a school—more even than a Normal



THE GIRLS' SCHOOL, EMGWALI.

School for training teachers. It is a big Christian home whose aim it is to bring Kaffir maidens under such lasting impressions of domestic sanctities and sacred influences as may be reproduced by and by in homes of their own. If Kaffraria is to be lifted out of heathenism, it must have Christian wives and mothers, and these the girls' school of the Emgwali is well fitted to supply.

The Mbulu or Paterson

In 1866 Mr. Selater built the little hut in which the worship of the living and true God was first set up in the valley of the Tsomo. Paterson is beautiful for situation, gladdened by a southern aspect, and set amid an amphitheatre of hills, low lying "like a heart of sweet desires." The tribes do not go up but down to it; and it is a fair sight on a Communion Sabbath morning to watch the people appearing first on the skyline far above and then threading the bush on their gladsome way to church. The district occupied lies foursquare, forty miles each way, with a population of twenty thousand Fingoes, the most susceptible to the gospel of all the Kaffir tribes. A servant of servants has the Fingo been to his brethren, but in Christ's kingdom the last is first, and he here easily takes a place which the prouder Gaika or Galeka reaches only with a struggle.

Mr. James Davidson has been identified with this station since 1876. When he came to it the twoscore members with whom Mr. Selater began the mission ten years before had become well-nigh three hundred, and now the membership is over seven hundred, with two hundred and fifty candidates. Climbing the wall of hill that shuts it in, Mr. Davidson, like Mr. Selater before him, has visited the villages for miles round, by degrees founding out-stations in every quarter. The kraal-going missionary has made a kirk-going people. At Incisininde, Lutuli, Xolobe, Esigubudweni, and Matinjini, are found organised congregations, which, like the mother church itself, send back across the heathen darkness the light that lightens every man that cometh into the world. The

eight-and-twenty ploughs, seen by one visitor to Lutuli, turning the barren waste into a fruitful field, are but an emblem of the spiritual husbandry of which Paterson is the centre. The water-course which irrigates its orchard and brings fertility into the maize patches of the native families, fitly images the living waters which have turned the surrounding wilderness into a fruitful field. Fifty voluntary workers, including six-and-twenty elders and four deacons, are at work Sabbath after Sabbath, and many of them on week-days too, breaking up the fallow ground on which a spiritual harvest begins to wave with prosperous fruit like Lebanon. Mr. Davidson's report for 1893 tells of the baptism at one service of eighty-five persons, of whom more than half were adult converts from heathenism.

Prayer and pains go hand in hand at Paterson. The deputies of 1883 record that their last glimpse of it showed the women on their way to morning prayer. Out of the Women's Thursday prayer-meeting, held in each friendly kraal by turns, originated the station of Matinjini, twenty-eight miles distant, the women going eight miles from their own village under their leader "Eliza" to this outlying kraal, till they won a new out-station for the Church. Mr. Davidson pays great attention to the training of the young. His eight day-schools, with their fifteen teachers and five hundred scholars, are famous in the Transkei. Some of his pupils have done him special credit. In 1887 a son of Teacher Fumba carried off the honours in a Government examination open to all the natives of the colony.

Paterson has had its trials. It early lost its founder; in 1881 the new church and school were struck by lightning and consumed; in 1885 the church at Esigu-

**A Model
Station.**

budweni was burnt to the ground just when it was ready to be opened ; while in the same year two hundred members left the district, and the schools were almost emptied. But its trials have been blessed, and now in common with other sister stations it is rejoicing in promise of yet better things to come.

Mr. Davidson has found a noble helper in Mrs. Forsyth (formerly Miss Moir), who since 1886 has devoted herself and her means to the evangelisation of the Kaffirs of the Upper Xolobe, a rude and rough people, who settled in this valley some years ago. The story of her work and life among these children of the mountains reads like a romance. At first regarded with suspicion, her unselfish interest in their welfare, her courage and trustfulness— one solitary loving woman among a tribe of savages— have won their hearts, and now she dwells among them as a queen. She has built a modest dwelling and a little chapel-school, where the children love to gather, and their fathers and mothers to worship. In the school she has some sixty pupils, and in all about one hundred and seventy have passed through her hands. Forty have professed their faith in Christ, of whom the larger proportion have been admitted to the fellowship of the Church. Mr. Buchanan, who visited the valley in 1892, thought Mrs. Forsyth and her work the most remarkable sight he had seen in his South African travels. May this brief reference draw out more prayer on behalf of a Christlike worker, and lead some to imitate and share her service! The Greenock Ladies' Kaffrarian Society have for years supported Mrs. Forsyth's native helper, Emily Ntintili. They have recently presented the station with excellent buildings erected at their cost; and are now (1894) sending

out Miss Isabella Lamb to work along with Mrs. Forsyth.

Columba

In 1879 a forward step was taken in the opening of the new station of Columba, beyond the Kentani Hill, and almost within sound of the beat of the Indian Ocean. Here, the Rev. James M. Auld, whose fiery baptism in the mission had already been received at Elujilo, found new scope for the ardent missionary spirit which impelled him from the outset of his theological studies to consecrate himself to the foreign field, and to that section of it specially dear to the branch of the Church which his father and grandfather served through two long generations. He found a site for his station on a peninsula formed by the windings of the Kobnaba River, and here built himself a wattle and daub manse, which contrived to stand, though not in a very upright attitude, till the deputies of 1883 were received beneath its kindly, if somewhat leaky roof. The Gaika people gave him cordial welcome, men and women working with their own hands in the building of a brick church which, blown down when all but completed, was set up again in 1880—twice built without help from the Board. Here Mr. Auld continues to labour in a difficult country and among a somewhat difficult people. The country, all up hill and down dale, scarred by ravines and rivers, tries the temper and patience of the traveller; and labour among the people is also uphill work. The Gaikas are proud and need tender handling. They were foremost in the many bitter wars that have swept across Kaffirland. They tested and learned to despise the civilisation of the old colonial days. And if they have yielded, when

beaten, to force of arms, and all too easily to the seductions of the white man's brandy, they show all their racial stubbornness when resisting the overtures of the gospel. The red clay is hard to dig. But patience is having its perfect work. Services are now held at a dozen centres, two new evangelists are at work, and one by one souls are added to the little Church and to the missionary's crown.

Malan

Mr. Auld's settlement at Columba was soon followed by that of the Rev. John Lundie at Malan, and for a dozen years they have been next-door neighbours, though six-and-thirty miles apart. The road into the bare Galekaland runs almost due north past the military post of Ibeka, with its towering eucalypti, round which Kreli's braves in the "Women's War" of 1877 surged in vain, though led on by a daughter of his great witch-doctor, till she fell before a Fingo assegai. Malan, named after the Christian soldier to whom the mission owes so much, was opened in 1881, the year of his death. The deputies of 1883 found Mr. Lundie and his wife lodged in three Kaffir huts, one serving as parlour and bedroom, one as the minister's study and store-room, and the third as kitchen. These primitive arrangements have given place to a comfortable manse; while the mud church in which the little flock of Christians was swallowed up by the host of red Kaffirs who brought Kreli's greetings to the deputies, was in 1890 replaced by a good building accommodating three hundred persons, the cost of which, just as many pounds, was defrayed—£150 by Mr. Lundie's personal efforts, and £150 by the people.

Mr. Lundie's parish is about twenty-five miles square, with a population of thirty-six thousand, of whom

twenty thousand are Galekas, and sixteen thousand Fingoes. Between the visits of the deputies of 1883 and 1892, the membership had grown from seventy-six to three hundred and twenty-four. All over the district



A WITCH-DOCTRESS.

Mr. Lundie has planted out-stations, and at Dadamba, Bikana, Shixini, little churches have been built, some of them at the sole cost of the people. The Shixini church, like that of too many in the mission, has had to be

built twice over. When completed in 1891 it was opened for worship by the venerable Richard Ross, son of the John Ross who joined the Chumie Mission in 1823. Mr. Lundie has now thirteen elders, and five day-schools, with eight teachers and two hundred children in attendance. At first the teachers had to hunt up the children and compel them to come in, but now the school itself supplies attraction enough. The Malan people are beginning to show an evangelistic zeal, akin to that which burned in the breast of him whose name the station bears. They eagerly assist in services held in heathen kraals, while the women, headed by Mrs. Lundie, hold weekly service with their heathen sisters.

The Tutura

In 1884 Zazé Soga, Tiyo's half-brother, began to gather round the forsaken Tutura a few Gaikas and Fingoes; and in the following year the Rev. William Girdwood, resuming work at this, his original station, set himself earnestly to rebuild its waste places. The district immediately responded. In a few months the membership increased to one hundred and thirty-three; a new brick church was erected, largely through the liberality of the people, two native schools were opened, and a spiritual movement began to make itself felt. In the following year, at three out-stations, wattle and daub buildings were set up, to serve as churches on Sunday and schools during the rest of the week. The dawn of 1887 was marked by the erection of a humble church, costing £11 8s. 8d., at the Gobe—till now a stronghold of heathenism. The collection on the opening day, which wiped off all the debt, included "a young ox, five sheep, two pigs, a few fowls, several half-crowns

from neighbouring headmen, and a shower of sixpences and 'tickies' (threepenny pieces), from Hlanganise's own people." There are now six out-station chapels. Several heathen "wards" are under the pastoral charge of active native evangelists. So much church building goes on in the district, many of the red Kaffirs taking part with the Tutura people, that the heathen folk begin to fear they are to be turned into Christians whether they will or not. Among recent conversions, Mr. Girdwood rejoices in that of Botoman, an ancient councillor of Kreli's, now verging on his ninetieth year, but bringing forth fruit in old age. Through his influence a district school has been opened, in which the missionary recently found forty-five Galeka children, all in red Kaffir attire.

In no part of the older mission has there been more rapid progress. The deputies of 1883 saw only ruins at Tutura, with scarce a shrub to mark the last resting-place of our great Kaffir missionary. Desolation and neglect had marked the place for their own. But in 1892 Mr. Buchanan found a flourishing station of more than two hundred members, with churches and schools, giving evidence that the mission had taken a firm hold of the people, under a missionary whose deep interest in the Kaffir race, knowledge of their language, medical skill, and administrative ability have won their hearts, and made him a power for good all round Kentani Hill. The baleful influence of the witch doctors is being undermined, and instead of the wild revelries of the drunkard, the air is filled with the songs of little children in praise of Him who said, "Suffer the little children to come unto Me." Of one district Mr. Girdwood makes the striking report that all the older school children are now members of the church.

For much of this success the missionary gladly expresses his obligations to the God-fearing and zealous native evangelists who have gathered around him.

Buchanan

For five years Malan had the honour to be the frontier station of the mission ; but in 1886 Mr. Stirling left the well-established work at the Emgwali to plant the standard in the heart of the Pondomise country, now called Griqualand East, a hundred miles north of our farthest outpost. Here in the remote Sulenkama Valley, between the rivers Tsitsa and Tina, his courage and enterprise have met with a great reward. In 1881 the Pondomise, under their chiefs Mhlonhlo and Mditshua, had rebelled against British rule. After the war, in which they were broken and scattered, they were permitted to return to their country ; but large tracts of it were given to the ever-ready Fingoes, overcrowded now in parts of the Transkei, as formerly in the colony. The numerous Christian families who flocked into the new territory were guarded by their missionaries, Mr. Ross of Cunningham and Mr. Davidson of Paterson. It was agreed to form two new stations. One, named Somerville, was allocated to the Free Church, and the other to our Mission. Each of these stations had thus the advantage of a large nucleus of Christian people. The Pondomise, the aboriginal inhabitants, are not warmly disposed to Christianity ; but the chiefs cordially welcomed the coming of the missionary. Nzantsi gave a site for the new mission ; a school was speedily opened, the boys coming in ox-hides and the girls in cotton blankets ; and after a year's labour Mr. Stirling's heart was rejoiced by the reception of his first convert,

Dibaniso, the son of an old Pandomise councillor—first the missionary's plague and then his joy. Since then others have followed this good example, and numbers of Pandomise children are now in the mission schools.

Our Foreign Mission Secretary, at this station named in his honour, found in 1892 "no fewer than six hundred and fifty-nine members in full communion, and two hundred and twenty-eight candidates under training; besides fifteen day-schools, with eighteen teachers and five hundred and fifty-two scholars"—and this in a region as large as Forfarshire, in which a dozen years before there was scarcely a Christian. There are five paid evangelists, whose salaries are raised by the people; while every one of the twenty-six native elders is doing the work of an evangelist. Nor must it be forgotten, to the credit of Buchanan and its enterprising missionary, that it in turn has become the parent of two new stations—destined, it is hoped, to be leaders in the coming time—Gillespie, among Jojo's Xesibes, and the Tina Mission, among Makaula's Bacas.

The Buchanan district, forty miles square, is peopled chiefly by Pandomise and Bacas; but out of the thirty-seven thousand of the population there is a good leaven of six thousand Fingoes, with Basutos to the number of three thousand. Among the numerous out-stations is one at Botsabelo, among these Basutos, where the chief Sofonio and his son are favourable, and the people have built at their own cost a neat stone church.

Miller

Bomvanaland, to which the attention of the Church was first called by Major Malan, who visited it in 1876, is a tract of country stretching between the Bashee and

the Umtata, twenty-five or thirty miles from the coast, north-east of Malan and south-west of the Sulenkama.



KRELI.

It was Kreli's land of exile, where in a wild mountainous corner "among apes and baboons," as he said, the old chief of fourscore years, surrounded by the remnant of his Galeka warriors, mourned the loss of his rightful lands, with little thought, alas, of fealty due to his rightful Lord. The neigh-

bouring missionaries, Messrs. Auld, Girdwood, and Lundie, who explored it more than once, describe it as a land "well wooded, but not well watered—rough and rugged"; though one of them deems it "beautiful," and a country to be desired. Beautiful it was doubtless in the eyes of Dr. Soga, as a virgin sphere of labour, no stated mission work having been attempted within its borders till he took possession. The people, who came from Pondoland more than a century ago, number from twenty to thirty thousand, and are singular among the Kaffir tribes in that they have never gone to war with the white man.

Dr. William Anderson Soga, son of our first Kaffir missionary, is the Church's first resident missionary in Bomvanaland. After a complete theological and medical training in Scotland, he began in 1886, as Mr. Lundie's substitute at Malan, the

work among his father's countrymen to which he had given himself in early youth. Leaving Malan in the following year, with cheering fruits of spiritual increase, Dr. Soga entered on his permanent field of labour.

There was here no Christian nucleus, not one Bomvana convert, when the mission was begun in 1887. The missionary went into the new field with two helpers from Malan, a third, a Tembu, joined in the following year: these three, with Dr. and Mrs. Soga and two members of their household, were the sole representatives of the United Presbyterian Mission in Bomvana-land, when the first "roll" was made up at the opening of the new church at Miller in 1888. A good site, in the midst of a dense population, was granted by Langa, the Bomvana chief; and, on 4th November 1888, the church was opened amid great rejoicings. The chief-paramount, Kreli, who always thought a missionary a "great responsibility," was present with Langa; and the whole debt on the building was cleared off by a collection extending over nearly three hours and amounting to £100.

Langa declared on this occasion that, when the missionary first came he did not want him, but now accepted him, and that gladly. The will of the chief being supreme, his friendliness at once gave Dr. Soga free access to every village. Even more powerful in his favour, among a people given over to superstition and witchcraft, is the medical skill with which he is endowed. The Kaffir believes in doctors. One old gentleman at Malan indeed carried his faith in medicine so far as to swallow in one comprehensive dose the half-dozen powders which the young doctor had prescribed. A dispensary of brick and iron has been erected at Miller, and from a hundred miles round patients come

to put themselves into the hands of the first M.D. of Kaffir blood. The earnestness that prompts to a journey of a hundred miles, if not a fee, is a compliment to the doctor, which can be appreciated only by those who have travelled in lands beyond the Bashee. Of the five thousand treated yearly, many patients hear of the Great Physician who never sends any man empty away, for Dr. Soga desires to give the foremost place to the gospel message with which he is put in trust. Poor



DR. W. A. SOGA'S HOME.

Chief Langa died the year after the opening of the new church. The missionary was not allowed to see him at the end, but by request of the Regent Zwelibanzi has undertaken the education of Nkomeni, the young heir.

Dr. Soga has twenty-one preaching places, and cherishes a good hope regarding his difficult field. It is a difficult field. "A stronghold of Satan," one of the earlier missionaries calls it. Kreli was willing to patronise the missionary, but

**A Stronghold
of Satan.**

not willing that his people should become Christians, and "like chief, like people." They are content with their heathen ways. Education has no charm for them: they are too ignorant to appreciate its potentialities. After five years' work one school is more than enough to accommodate all young Bomvanaland. But a beginning has been made, and the very difficulties of the work attract the strong resolute missionary. Amid the crowds of red Kaffirs who gathered to hear our Foreign Mission Secretary on the occasion of his recent visit, were "here and there little groups of those who had already been brought out of heathenism, and who, though recent converts, are faithful and true." The membership has risen from seven to thirty, chiefly Bomvanas and Galekas, some Fingoes who have joined by certificate, and a few Xesibes from Sidiki's district, in which work has lately been begun at the request of the chief and his people. There are about as many candidates as members, and signs of spiritual blessing are thankfully hailed by the missionary and those who watch and pray by his side. May the little leaven speedily leaven the whole mass of superstition and worldliness by which it is surrounded!

Our Bomvanaland station bears the name of "Miller," after Robert Miller, a generous and large-hearted elder of Claremont Church, Glasgow, who, in April 1893, was suddenly, in midtime of his days, called to enter on the higher service.

Gillespie

Not the least remarkable advance was that made in 1890 into the country of the Xesibes, thirty or forty miles north-east of Buchanan. The Xesibe country is a tract of fertile plain-land to the north of Pondoland.

It forms part of Griqualand East, is peopled by some 12,000 heathen Kaffirs, and has been lately proclaimed part of Cape Colony. So long ago as 1876 the chief Jojo, a man of exceptional large-heartedness, had expressed a desire to receive a missionary. Stragglers from the south who called themselves *Amakristu*, people of Christ, had told the Xesibes something of Christianity, and excited the desire to know more. Jojo appealed in turn to the Wesleyans, the Free Church, and our own mission, but in vain. Then came the Buchanan station, with its missionary working up to his very borders. Mr. Stirling, commissioned by the United Conference of Presbyterian Missionaries, visited him and joined in his appeals to the Church. At first the Mission Board, to its regret, found itself unable to grant Jojo's prayer; but some of our poorest people began to volunteer contributions, self-denial showed itself, enthusiasm was kindled, and the students, once more coming to the help of the Kaffrarian Mission, rolled away a reproach that threatened to fall on our Church. When at the close of 1888 Mr. Stirling carried the sad news to Jojo that we could not respond to his request, "Tell your white brothers," said the old man, with a faith and hope that would take no denial, "tell your white brothers that I look to them for a missionary; that I am waiting for him now." In the following year his face beamed with joy, when the same missionary was able to assure him that his appeal had prevailed; and on June 23, 1890, the Rev. P. L. Hunter was installed as missionary to the Xesibes.

Jojo did not live long enough to see his tribe embrace the gospel, but his "great wife," his daughter, and a granddaughter were among the fourteen converts gained through Mr. Stirling's preliminary visits. Jojo's son and successor is

The Chief
Jojo.

favourable, and the people lend an attentive ear. "Thirty-four have been received," says Mr. Buchanan, "into full communion, and thirty are candidates." Schools have been opened, and services are held at six different centres every Sabbath. Mrs. Hunter is at work among the women, "aiding her husband," like a true missionary's wife, "in winning the respect and affection of the people." Jojo always cherished a personal regard for Mr. Hunter. He was reluctant to let him settle in the Sulenkama, which he thought too far away from his own place. "His missionary was to him like a young woman whom he loved and wished to marry." When he came to die, in April 1893, he sent for Mr. Hunter to pray with him; and though he made no open confession of faith in Christ, it would be difficult to believe that old Jojo died a heathen. It was as a Christian they laid him to rest; the funeral service, by the special request of his family and tribesmen, being conducted by Mr. Hunter, and without any of the old heathen customs, a fit tribute to the old chief who, rejoicing to see the gospel day afar off, watched for its coming as those that watch for the morning.

Mr. Hunter's report for 1893 speaks of a year of steady if slow progress. A number of new members have been received from the French Mission in Basutoland, bringing with them their evangelist, Jeremiah Ntsie. New Sabbath schools have been opened at all the stations; and the day schools are making rapid progress. Elders and evangelists are doing their work well. Two mornings weekly are devoted to evangelistic services, the preachers starting out at break of day, in summer about five o'clock, and in winter about seven. The young chief, who was trained at Lovedale, took his place among

the tribe in 1893, and is now a candidate for membership.

Mount Frere

On the evening of Sabbath, 24th September 1893, the Rev. John Henderson Soga was ordained in Morning-side Church, Edinburgh, as a missionary to Kaffraria. Born in the Emgwali manse, second son and second



KAFFIR WOMAN ON HORSEBACK.

missionary son of the Rev. Tiyo Soga, he thus returns after a full university and theological curriculum in Edinburgh, to take up his father's work in the land of his nativity and among his father's people. When the three Soga brothers first came to Scotland in 1870, in one of the pathetic brooding letters their father wrote commending them to the care of friends, he said, "They do not go to Scotland to seek a fortune. They go to Scot-

land for the benefit of Kaffraria. They are needed here." Two of the three have already responded to this sacred call. Side by side they stood in Morningside Church, the elder brother giving the ordination charge to the younger; and side by side, God helping them, they are to labour in that Kaffraria that has need of them—one in Bomvanaland, and the other beyond the Tina River.

It was a great day when Mr. Soga crossed the Tina drift, and entered his district for the first time. "A right royal surprise," says Mr. Stirling, "awaited us, for Ntuta, the headman of Toleni location had sent some forty horsemen to escort us to the Toleni. The welcome, too, in the church on our arrival there, from headman and people generally, was exceedingly cordial." In like manner, at Mount Frere and at the Mbonda, the people seem to have taken this son of Soga to their hearts.

On 14th December, the session of Buchanan met at Lower Mkemane to welcome the young missionary and induct him into the charge of the new district, now disjoined from the immense territory till then under Mr. Stirling's charge. How greatly the work had grown under his hands, appears in the fact that while a district equally wide remains under Mr. Stirling's care, Mr. Soga enters on the work allocated to him with a well-organised session of twelve elders, a membership of three hundred and eighteen, and one hundred and thirteen inquirers. He has the assistance of two evangelists who are supported by the free-will offerings of the people. Some half-dozen out-stations are included in the broad lands over which he is now installed between the Tina and the Umzimvubu Rivers—Buchanan on one side and Gillespie on the other. His fellow-students have engaged to raise the

funds needed to equip the new station, and the whole Church will follow him with the prayerful hope that he may be richly blessed in the wide sphere and great work which will demand and, we trust, reward all his energies.



POUNDING MEALIES.

CHAPTER VI

THE PRESBYTERY OF ADELAIDE

THE ministers and churches which constitute the Presbytery of Adelaide are not only active helpers in our mission, but form an integral part of it. As one of our mission presbyteries they have their share in shaping the policy and watching over the interests of our work in South Africa. And though being so far independent of home control they lose certain privileges which are associated with subordination, their ministers remain loyal sons of the Church that trained and sent them forth, and their people are numbered among the thousands of her Israel. It is natural then that the Church should cherish an affectionate interest in all that concerns their welfare. More especially must their isolated position and largely missionary character appeal to our sympathy.

This mutual interest takes a very practical shape. The Church has always regarded her presence in South Africa as primarily, if not exclusively, intended to benefit the native and helpless section of the community; and in the work to which she has been called all four churches of the Presbytery are her earnest coadjutors. They naturally form rallying centres for the Kaffir population by which they are surrounded, and are a strength to the native congregations associated with them. On the other hand, we are happy to further their laudable

endeavour to maintain ordinances among themselves, by making an annual grant towards the support of their ministers, in acknowledgment of their unwearied service in gathering and tending the Kaffir churches of which they are the missionary overseers.

The complaint is sometimes made that Presbyterianism is a failure in the colony, and the home churches are blamed for preferring the interests of the Kaffirs to those of their own countrymen. The Presbytery of Adelaide has found a way of reconciling these interests to the benefit of both. Here, indeed, lies the true foreign mission work of the colonial Presbyterian churches; and the more heartily they engage in it the more surely do they show themselves, not only worthy descendants of the stock from which they sprang, but true members of that spiritual Israel, the glory of whose sonship it is to make salvation known.

Glenthorn congregation, the oldest in either Presbytery, was formed in 1840 in the picturesque valley of the Mankazana, where twenty years before
Glenthorn. a little company of Scottish emigrants, having said "Farewell to bonnie Teviotdale and Scotia's mountains blue," found a new home under the shadow of the Winterberg, on lands reminding them of the country from which they had come out, and which are still held by their descendants. Thomas Pringle, their own poet, describes the country as "beautiful and inviting, diversified with glens and mountains, rocks and forests." The church was built by a brother of the poet; and a worthy representative of the old Border family on whose land it stands, continues the generous traditions of Glenthorn. The other members of the European congregation share Mr. Pringle's sentiments;

and, while contributing towards the maintenance of ordinances among themselves, are ready to do all in their power for the benefit of the natives around them.

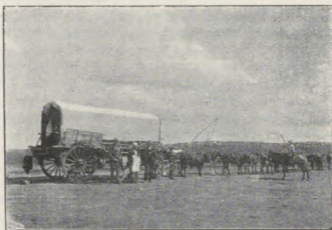
Glenthorn is the centre of a mountainous and thinly-peopled district, with a total population of only sixteen hundred, of whom two hundred are Europeans. The natives are of strangely-mingled descent. The usual Sabbath congregation includes Kaffirs, Fingoes, Basutos, Hottentots, Mozambiques, and mixed—a warm-hearted and responsive company, with one heart, if many tongues. After Mr. Cumming's removal to the Emgwali, Mr. Leslie and then Mr. Dewar had for a time charge of Glenthorn. They were succeeded in 1874 by Mr. Shearer, who, after an earnest ministry of twenty years, was, early in 1894, to the deep regret of his attached people and the Board, compelled by continued ill-health, to retire from mission service. He leaves a European congregation numbering thirty-four members, and a native church of one hundred and fifty-seven, with four elders. There are ten out-stations, one of them twenty-five miles distant. Mr. Shearer has given much attention to the young. The first Sabbath of the month is known as "children's day," when large numbers of little ones from heathen kraals, as well as from Christian homes, come to hear the Word of God.

A drive of twenty miles, and of two or more hours, according to the nature of his vehicle and the quality of his cattle, brings the traveller down the well-watered, well-wooded valley of the Mankazana, and across the Koonap drift to Adelaide. Eleven times the road fords the mountain stream, up which the Scottish settlers made their way in 1820. The little town of Adelaide, beautifully situated, with

Adelaide.

hills on every side, is built round a broad "place" with a grassy carpet, living green in spring, but of a more sombre hue during the other months. It presents now a scene of peaceful country life, whose people no longer hear from the adjacent "kloof," as in former days, the roar of the tiger, or of the more cruel dogs of war.

The European church was built in 1862, when Mr. Peter Davidson began his fervent ministry here. The members number only seventy, with four deacons, but



MULE WAGGON.

have always contributed the larger proportion of their minister's stipend. Mr. Davidson, after thirty years' labour, having now retired from active duty, they have undertaken the entire responsibility for the support of his colleague and successor, Mr. Thomas Meikle, who, on the 5th of November 1893, was ordained over them. During all Mr. Davidson's ministry he has carefully tended the little native church which has grown up beside his own. It now also numbers seventy members, with

a Sabbath school of sixty children. It is gratifying to know that the European members are taking a yet more active personal interest in their native brethren, and that here also a spirit of prayer and revival is showing itself.

The Rev. John Dewar carried to the braeing upland district of Tarkastad, with its picturesque flat-topped mountains and gorgeous sunsets, the missionary spirit which first led him to South Africa. **Tarkastad.** After his settlement in 1878, he speedily began work among the Kaffirs, and has organised a native church at Tarka, midway between Tarkastad and Glenthorn—though with the great Winterberg Range towering between. Here, once a month, he ministers to a little native congregation of thirty-eight members, whose three elders conduct service on the intervening Sabbaths. Mr. Dewar has a ready command of Kaffir, and along with his Tarkastad and Tarka people is deeply interested in the progress of the gospel among the natives. In his mission charge he has the help of a band of zealous elders, who diligently hold prayer meetings and candidates' classes throughout the district. The Sabbath congregation includes Hottentots, half-castes, Basutos, Fingoes, Gaikas, Galekas, Tembus. The service is conducted in three languages, Mr. Dewar preaching part of his sermon in Dutch and part in Kaffir, while a native helper holds forth in the Sesutu. But sympathy and love unite those whom language would keep apart. The Tarka church is but a little one, but it is full of life and hope.

Somerset East, a town of two thousand inhabitants, on the Little Fish River, marks the most westerly point touched by the mission. **Somerset East.** Our minister, the Rev. William Leith, formerly of Airth,

is active in work among the Kaffirs, having three small native congregations at Somerset, Glenavon, and Cookhouse, with a total membership of over one hundred, including three elders. The church at Glenavon was built by the late Mr. Hart, who bequeathed it to the Somerset Church for mission purposes. Mr. Leith has had to face special difficulties at Somerset. The handsome church his people built in 1871, at a cost of £2000, was completely wrecked by a storm in the following year, and had to be rebuilt—a heavy charge on a congregation numbering little over sixty members. In his native work, too, he is tried by the constant loss of members passing on to the Transkei, that they may dwell among their own people. But he is not left without encouragement, more especially when now and again he is cheered by the accession of red Kaffirs brought from darkness into light, and by tokens of revival that have followed the prayers in which he and his church abound.

CHAPTER VII

AFTER THREE QUARTERS OF A CENTURY

IN drawing to a close the story of these seventy-two years, it seems natural to inquire what there is to show for all this work and sacrifice—though, indeed, our concern is with duty, not with results, with obedience rather than with reward. Were there nothing to show, we “can no other.”

Putting the last first it is evident that the gospel has vastly improved the conditions of native life in South Africa. The coloured man can no longer be treated as a mere beast of burden—the “creature,” as the old Dutch settlers called him, is growing into the citizen. In a bitter colonial proverb the missionary is classed with drought and the native, as one of the three pests of South Africa; but where the missionary comes drought disappears, and the native question finds its only adequate solution. He it is who has taught the Kaffir—not only by precept but by the far more effective means of example—the value of irrigation and the use of tools; to feel the need for decent clothes; to wield the pen and the spade instead of the assegai; while in his hands the mission station has become an object lesson of industry, progress, and beauty which the dullest intelligence can apprehend. Of two huts in the same kraal you may tell, before you

**The Gospel
civilises.**

cross the threshold, in which the heathen lives and in which the Christian. Even the faces of the children undergo a change for the better after a short time at school. Any sense the Kaffir has gained of the dignity of labour and the true beauty and meaning of womanhood, he owes to the Gospel, and the missionary who brought it to his kraal.



HEATHEN HUT.

The colonist should be the last man to grudge the money spent on missions. It is said that in 1820 all the goods on sale at the yearly fair held at Fort Wiltshire, then the only lawful trading post, could be bought for £200. Now, for every missionary pound that goes across the Kei, £100 comes back to benefit colonial commerce. Lovedale alone has been a little fortune to Cape Colony. Out of two thousand four hundred and fifty-eight Kaffir pupils who had passed through that institution up to 1889, there were known

to be sixteen ministers, twenty evangelists, three hundred and seventy-six teachers, six lawyers, three journalists, one thousand two hundred and thirteen in various employments, two hundred and fourteen who were employed as casual labourers, or were living at home, while two hundred and forty-six were still at Lovedale. Only fifteen had gone back to heathenism



CHRISTIAN HUT.

Of one thousand six hundred of the lads only one had come before Commissioner Brownlee for the national sin of horse-stealing. You may find them as pastors and teachers, as policemen and interpreters, but not as rogues and vagabonds. "Not a penny," says Mr. Brownlee, "has been paid by the Cape Government for Kaffir education which has not been repaid by the Kaffirs themselves, with interest and compound interest." The value the Kaffirs put on education may be seen in the fact that during the fourteen years ending with 1888, they paid in fees at Lovedale alone £14,554.

The Commission appointed by the Cape Government in 1883 to inquire into the condition of the native tribes, have put on record conclusive testimony to the value of missions. Composed of members of the Colonial Legislature, magistrates, and others,—with only one missionary,—and presided over by the Judge President, the Commission unanimously reported that—

“Among the most powerful of the beneficent forces operating at present on the native tribes are the various Christian missions. The influence of these agencies in raising the natives, both morally and industrially, in their standing as men, cannot be over-stated. It is a sincere gratification, therefore, to the Commission to be able to bear its unanimous testimony to the high opinion formed both from hearsay and from personal observation and experience, of the good which is being effected, morally, educationally, and industrially, by Christian missionaries among the native population.”

But the great object of the missionary is not to civilise men, but to beseech them in Christ's stead to be reconciled to God. For this end he gives them first of all the Divine Book, which contains his own credentials, and those glad tidings of which he is the herald.

**The Coming of
the Book.**

As early as 1823 the Lord's Prayer had been printed at the Chumie, on the small hand-press brought out by Mr. Ross. The great missionary petitions—“Our Father which art in heaven, hallowed be Thy name, Thy will be done on earth as it is in heaven,” thus early made their way into the Kaffir tongue. Mr. Brownlee translated St. Matthew's Gospel, and Mr. Thomson that of St. John, and some of the Epistles. While it was thus Presbyterian missionaries who took the first steps in this

work, it was the Wesleyans who produced the first complete translation of Holy Scripture in the Kaffir tongue. They reported the fact in 1844, and were immediately authorised to print an edition on behalf of the British and Foreign Bible Society. From five to six thousand Kaffirs were said to be able to read. By 1850 the first edition of the New Testament had been exhausted, and another of five thousand copies was put to press.

In 1868 Mr. Appleyard's version was submitted to a board of revisers, comprising seven missionaries, and representing all the denominations interested. Tiyo Soga, and after his death Mr. John A. Chalmers, took an influential part in this great work, which was completed in 1887. The issue of a new and final revised edition is now contemplated.

Thus has the Kaffir, who a century ago had no written language, received the inestimable boon of the Word of God in his own tongue, and in printed form—Holy Scripture becoming in his case, as often before, the foundation of a new national literature, and the statute-book and charter of a Church, which, but for its message and command, would never have been born.

These three quarters of a century have witnessed the foundation and upbuilding of a Kaffir Church: and it is not an easy thing for a red Kaffir to become a Christian. He must be prepared to part with the traditions of his fathers, and the pleasures and honours of his little world; to take patiently the spoiling of his goods, to suffer the loss of all he holds dear. But the South African Missions, and our own among them, have been familiar from the outset with such triumphs of Divine grace.

The membership of our South African congrega-

**The Kaffir
Church.**

tions, in 1871 one thousand and forty-four, is now three thousand three hundred and eleven, and is steadily increasing year by year. Members are admitted only after close scrutiny and long probation. Imperfection and immaturity are, indeed, still to be found in



REV. JOHN A. CHALMERS.

the Kaffir Church—the old leaven of heathenism is not easily purged out—but there is much to reward the patience of the missionary, and to renew his zeal. A Christian community is growing up. The Bible is becoming the common possession of the homes of the

people; there is a growing delight in prayer; family worship is more generally observed, and the sanctuary loved, where seventy years ago there was neither sanctuary nor home.

In the grace of liberality not a few of us would seem to come behind our fellow-members in Kaffirland. "Take this piece of money," said a poor Paterson woman to Mr. Carstairs in 1883, handing him a florin, "that you may buy yourselves a little bread should you be hungry in your journey"; and on the morning of the same Communion Sabbath the Incisininde people had sent a messenger twenty miles with a letter enclosing £1, 14s. 3d. to buy water for the deputies, lest they should thirst by the way. When the children at Buchanan heard of the death of Dr. Rae, of Old Calabar, and the sad home-coming of his young widow, they relieved their feelings by a collection towards the cost of the Porteous-Rae launch,—a collection not in coin, for they had none, but in kind,—some of them giving their little all, and with all their heart. At some stations the people pay the salaries of their evangelists and teachers, and provide for all ordinary expenses; and at all there is a manly effort towards self-support. At the Lower Xolobe a new stone church was opened in 1893. It cost £110, and the people, few in number but large in heart, wiped off the debt in one day. It is the third place of worship built at their cost. Two-thirds of the expense of building the Transkei churches have been borne by the native Christians. When that of Esigubudweni was opened in 1887, the people had to be restrained from giving—the only instance of the kind, it is believed, that has occurred since the days of Moses. When Blythswood, the Transkei Lovedale, was built, the Fingoes taxed themselves, three times over,

five shillings per man, and contributed, first and last, no less than £4600 as their quota of the cost.

If we would form any just estimate either of the difficulties or the successes of our Kaffrarian Mission, tribal conditions must be kept in view.

**Tribal
Conditions.**

While in language, manners, and customs the Kaffir tribes differ but little from one another, they are far from having the same mental and moral characteristics. The warlike haughty Gaikas and Galekas, though among the first to come in contact with the Gospel, have been as a whole among the last to accept it. On them Christianity and civilisation make little impression, while both quickly lay hold of the Fingoes. These are naturally a peace-loving, industrious, commercial people. They appreciate the advantages of education, and their children crowd to school. The largest and most successful of our mission stations are composed chiefly of this progressive tribe, who, indeed, constitute the majority of our members. Dr. W. A. Soga affirms that "the future of the Kaffir race lies with the Fingoes."

These differences in tribal conditions, which have shown themselves throughout this narrative, must be emphasised if we would estimate rightly the difficulties with which some of our missionaries have to contend. There are, however, probably few of us who have not learned by experience how rash it is to determine from statistics what may be success or failure in Christian work.

There is doubtless much yet to be done for these infant churches, as well as by them, in the education of the young, in supplying a literature for the reading generations that are to come, in perfecting the spirit of independence and self-support, in training native evangelists and pastors.

**Much yet to
be done.**

The Kaffir Church must have its own Kaffir ministry. The people call for it, and the home Church must see that it is supplied. That there is good material to work upon none will doubt who have seen a Kaffir evangelist in presence of a native audience, or have sat with a Kaffir session till they thought themselves in a



EMGWALI ELDERS.

more eloquent, but not less shrewd and solid Scotland. There are Sogas still to come—men like John Ntintilli, one of the Emgwali Fingoes who crossed the Kei with Mr. Selater in 1876, and whose story Mrs. Forsyth has just told to the Church. It is worth repeating here, however briefly. John settled at Mbulu Kweza, of

which congregation he was made an elder. He approved himself as a man of God, whose hands were clean, whose heart was pure: a man of eloquence and sound judgment—qualities which do not always run in couples. The heathen name for him was Inyaniso—truth. He had the habit of evangelising from kraal to kraal, and “wherever he went,” said a hardened old heathen, “the word of God went with him.” Mr. Davidson, his missionary, calls him a Valiant-for-the-Truth, “quiet, gentle, shrewd, doughty, fascinating, and lovable in all his ways.” John Ntintilli fell asleep on 13th July, 1893, with the loved name of his Master on his lips—“Jesus, Jesus!” He is not the last of his kind.

Within these limits it has been necessary to keep strictly to the story of our own Mission. But we are glad to know that it is only one among many workers for Christ in Kaffraria. Fifty years before Carey’s day, on March 31, 1742, George Schmidt, the pioneer Moravian missionary to South Africa, baptized his first Hottentot convert at Bavianskloof; and in the century and a half that has followed, the Moravian brethren have continued to show the way. It is a privilege to be associated with this early missionary church, and with those who have followed where it began—with the London Missionary Society, and its immortal memories of Moffat and Livingstone; with the Wesleyan South African Missionary Society, and its exemplary development of native agency and local activity, which we are only beginning to imitate; with the Dutch Church of South Africa, now happily doing good service in the mission field; and with the many other fellow-workers whom the love of Christ has drawn hither from the Continent of Europe, and even from the United States of America.

Fellow-
workers.

We stand on terms of yet closer fellowship with our brethren of the Free Church of Scotland. We gladly recognise the value of their great educational institutions of Lovedale and Blythswood—by both of which our mission has largely benefited—while it is not as two but as one that we labour, side by side and shoulder to shoulder on the open field. Our missions sprang from the same source, and it will not be our fault if they do not soon run again in one, and that a broader and deeper channel.



THE TSITSA FALLS.

CHAPTER VIII

THE CALL TO GO FORWARD

It is estimated that some eighty-one thousand converts gathered out of heathenism, now form the centre of a Christian community in South Africa of upwards of three hundred thousand souls.

**Regions
beyond.**

This is a good beginning; but only a beginning in view of what remains to be done. The great Powers of Europe have lately been busy in apportioning Africa among themselves—Great Britain, it is said, now owns twenty-five hundred thousand of its square miles—but the whole of it was long ago given to Christ, and it is more than time His Church took possession of it in His name. Let us not think it enough that Kaffraria is open, and that we are, so far, doing our part in planting it bit by bit with mission stations. The Kaffir Church belongs to a great continent, and must prepare herself for a great future. Her face is towards the north from which her people came; and to every tribe on the way she must carry back the gospel she has found. This is the enterprise towards which South African missions have been led through all these years of trial and of service—an enterprise which may well unite the energies of every missionary, of every Kaffir convert, and no less of every minister and church member in the colony. The power of the witch-doctor is fading before

the skill and tenderness of the medical missionary ; the tribes are shaking themselves free from the iron rule of their chiefs ; the attraction of the Cross is drawing them to the Saviour ; the regions beyond invite His approach. We dare neither leave the Dark Continent without the Light, nor trust it to the tender mercies of a commercial civilisation, whose chief care is to make its market at whatever cost, whose traffic in drink floods the Kaffir country with the red man's ruin. The Gospel is the one hope for Africa, as for the world. It is a hope of which we do not need to be ashamed. Slowly, it may be, but surely, it is doing its proper work in Kaffraria—bringing a new gladness into the heart of the little children, raising woman to her rightful place, healing the broken-hearted, proclaiming liberty to the captives and recovering of sight to the blind, setting at liberty them that are bruised, preaching the acceptable year of the Lord. "When the word of God came among us," a Kaffir chief declared in 1836, "we were like the wild beasts, we knew nothing—nothing but war and bloodshed. Everyone was against his neighbour, each man tried to destroy his brother. The word of God has turned us, has brought us peace, has reconciled one man to another ; and in us is fulfilled the Scripture, 'The wolf shall dwell with the lamb.'"

Turning for a moment ere the "story" ends to those who have done the work of which it tries to tell, we recall the memories of many both on the field and at home—members of the old praying societies who were among the first contributors ; godly women not a few who had the interests of the Emgwali school laid on their hearts ; fathers and elders of the Church, who, amid difficulty and discouragement, never wearied in work, in gift, in prayer, on behalf of a mission they

looked on as peculiarly their own—such memories smell sweet and blossom in the dusty archives of the past!

While obliged to chronicle the fact that some of our missionaries have thought it dutiful to leave the field for spheres of labour in the colony and at home, we cannot but acknowledge their good service while they were with us, and the love they bore and still bear to the Church from which they received their first com-



KAFFIR WOMEN.

mission. Mr. Johnston, Mr. Sclater, and Mr. Dewar are still missionaries at heart; and if ever there was one who loved the Kaffir race and did his utmost to elevate and save it, it was he at whose grave in June of 1888, there mourned with us not Grahamstown only, but all that was best in the colony that counted John A. Chalmers among its worthiest sons.

A long succession of missionary heroes links together these generations of conflict, of toil, of watching, of

prayer, of rejoicing mixed with tears. The vegetation of South Africa is famous for its thorny qualities, and it has sometimes seemed as if the spiky mimosa and hook-like "wait-a-bit" had penetrated also into mission work; but now instead of the thorn is coming up the fir tree, and instead of the brier the myrtle tree, and the Kaffir *baum* is putting on its blossom, in token of a better spring. The message carried by those of whom these pages tell has been one of unmingled blessing. They suffered, but never made others suffer—strong men who wore out their lives in this glad service—tender women who with equal courage ministered by their side. Their names, household words round the fires of Kaffir kraals, are graven on the hands which Ethiopia is stretching forth to God.

And while we build the sepulchres of the fathers, let us not forget to honour those who now fill their places; some of them sons of the dead, all imbued with their spirit, and working towards the same Divine purpose. We seek more fully to bear their burden, more lovingly to sympathise with them in the wearing isolation and heathenism amid which their lives are spent, to have them more in our hearts and prayers, by the grace of God to imitate their faith and patience, and to be more helpful fellow-labourers with them in the time to come. The Church that in this spirit goes forth with Christ's messengers, shares both their work and their reward. Her poor efforts come back to her in new power, her prayers in blessing, her money in the imperishable riches—even her beloved dead she receives raised to life again.

1910
The photograph shows a view of the
park grounds, looking towards the
main building. The foreground is
a grassy area with a few trees.
The middle ground shows a large
open area, possibly a lawn or
parking area. In the background,
the main building is visible, surrounded
by trees and a fence. The sky is
clear and bright.



APPENDIX



I. CHRONOLOGICAL TABLE OF THE KAFFRARIAN MISSION ¹

1486.	Bartholomew Diaz discovers the Cape of Good Hope.
1497.	Portugal claims the Cape.
1652.	Arrival of the Dutch.
1685.	Settlement of French Huguenots.
1740.	The Dutch and Kaffirs cross swords.
1795.	First British Protectorate.
1796.	Glasgow Missionary Society founded.
1811.	First Kaffir War.
1815.	Cape Colony ceded to Great Britain.
1819.	Second Kaffir War.
1820.	Arrival of five thousand British settlers.
„	Chumie Mission founded by Rev. John Brownlee of the London Missionary Society.
1821. Nov.	Rev. W. R. Thomson and Mr. John Bennie arrive at the Chumie.
1823. Dec.	Arrival of Rev. John Ross. Baptism of the first converts in South Africa.
1824. Jan. 1.	First Presbytery formed.
„	Ncera station opened by Rev. John Ross and Mr. Bennie.
1827.	Mr. William Chalmers arrives at the Chumie.
1828.	Station opened at Balfour.
1829. Sept. 28.	New church opened at the Chumie.
1830.	Stations opened at Burnshill and Pirie. Mr. Thomson accepts call to Balfour.

¹ Prepared by the Rev. John Moore, B.D., Old Meldrum.

1833. Slavery abolished in Cape Colony.
 1834. Third Kaffir War.
 " Mr. Chalmers receives ordination.
 1836. Rev. Robert Niven opens station at Igquibigha.
 1837. Glasgow Missionary Society divided by the Voluntary
 Controversy. Formation of Glasgow African Missionary
 Society; Rev. W. Chalmers and Rev. Robert
 Niven recognised as its agents.
 1839. Ladies' Auxiliary formed.
 1840. Glenthorn station opened by Rev. J. F. Cumming.
 " Miss M'Laren begins teaching at Igquibigha.
 1842. First converts at Igquibigha.
 1844. Free Church of Scotland takes over work of the
 Glasgow Missionary Society.
 " First translation of the Kaffir Scriptures completed
 by Wesleyan Missionaries.
 1846. War of the Axe.
 " Miss M'Laren resigns.
 " Chumie and Igquibigha stations destroyed.
 1847. Feb. 8. Death of Rev. William Chalmers at Glenthorn.
 " Feb. 21. Rev. J. F. Cumming resumes work at the Chumie.
 " Tiyo Soga comes to Scotland.
 " May Union of the Secession and Relief Churches.
 Kaffrarian Mission adopted by the United Presby-
 terian Church.
 " Nov. Rev. R. Niven resumes work at Igquibigha.
 1848. Tiyo Soga baptized in John Street Church, Glasgow.
 1849. Rev. R. Niven removed to Uniendale, with Tiyo Soga
 as catechist and teacher.
 1850. Rev. Henry Renton, of Kelso, visits the Mission as
 Synod Deputy.
 " Dec. 24. Outbreak of the Fifth Kaffir War. Igquibigha and
 Uniendale Stations destroyed.
 1851. Jan. 5. Last observance of the Lord's Supper at the
 Chumie.
 " Feb. Chumie Station abandoned.
 1852. Tiyo Soga returns to Scotland with the missionaries.
 " Scattered converts find shelter at Peulton.
 1853. Close of the War, and return to Kaffraria of Rev.
 R. Niven and Rev. J. F. Cumming.
 1854. Mr. Cumming resumes work at Glenthorn.
 " Mr. Niven accepts call to Maryhill, near Glasgow.
 1855. Glenthorn church constituted.
 1856. The cattle-killing delusion.

1857. Emgwali Mission settled by Rev. Tiyo Soga and Rev. Robert Johnston.
 „ The surviving converts gather round them.
1858. April 18. First Emgwali church opened; and first observance there of the Lord's Supper.
1859. April 3. First converts received at Emgwali.
 „ Oct. Rev. R. Johnston accepts a call to Grahamstown.
1861. July 29. Foundation stone of present Emgwali church laid.
 „ Nov. Rev. John A. Chalmers settled at Emgwali.
 „ Dec. 9. Girls' School opened there by Miss Ogilvie.
 „ Adelaide congregation formed.
1862. April 19. Death of Mrs. J. A. Chalmers at the Emgwali.
 „ June 15. New church opened at Emgwali.
 „ Rev. Peter Davidson, formerly of Brechin, settled at Adelaide.
1863. Rev. James Davidson settled at King William's Town.
1864. Feb. 1. Henderson station opened by Rev. J. A. Chalmers.
 „ Nov. Rev. John Sclater and Miss Sclater reach Emgwali.
 „ Dec. 25. First baptism and observance of the Lord's Supper at Henderson.
1865. Fingoland settled.
1866. Aug. Mbulu station begun.
1867. April Rev. John Sclater transferred to Mbulu, now called Paterson.
 „ Tutura opened by Rev. Tiyo Soga.
 „ Rev. James Davidson appointed to the Emgwali.
 „ Aug. 4. New church opened at Henderson.
 „ Rev. Wm. Girdwood (formerly of Penicik and Perth) joins the mission.
1867. Dec. 29. Death of Mrs. Girdwood at King William's Town.
 „ The Lord's Supper first observed at Paterson.
1868. June. Rev. Tiyo Soga with Rev. Wm. Girdwood transferred to Tutura.
 „ Rev. J. F. Cumming removed to Emgwali.
1869. Rev. Robert S. Leslie settled at Henderson.
 „ May. Quolora opened by Mr. Girdwood.
 „ Elujilo opened by Mr. James Davidson.
 „ Congregation at Somerset East formed under Rev. William Leith, formerly of Airth.
1870. May. Mr. Leslie transferred to Glenthorn.
 „ Adelaide adopted as a mission station.
 „ Mission Presbytery formed.
1871. April 16. New church opened at Tutura.
 „ Aug. 12. Death of Rev. Tiyo Soga at Tutura, in his 42nd year.

1872. New church opened at Paterson.
 ,, Aug. Mr. Leslie transferred to Tutura.
 1873. Rev. John Dewar arrives at Glenthorn.
 1874. Mr. Dewar settled at Quolora.
 ,, Rev. Thomas Shearer settled at Glenthorn.
 ,, Major Malan takes temporary charge of Paterson.
 1875. Uxolo opened by Major Malan, with Mr. Quince R. Noble and Mr. E. S. Clarke as teachers.
 ,, Resignation of Mr. Clarke, and settlement of Mr. C. S. Landall at Uxolo.
 1876. Rev. John Selater accepts call to Coupland Street Church, Manchester.
 ,, Transference of Rev. Jas. Davidson from Elujilo to Paterson.
 ,, Publication of Revised Kaffir New Testament.
 ,, Rev. John A. Chalmers accepts call to Grahamstown Station at Glenavon, Somerset East, connected with the mission.
 1877. Aug. Outbreak of the Sixth Kaffir War. Abandonment of stations at Somerville, Quolora, Uxolo, Elujilo, and Henderson.
 ,, Rev. John Lundie arrives at Glenthorn.
 1878. Mr. Quince R. Noble removes to Jamaica.
 ,, Rev. John Dewar accepts call to Tarkastad and Tarka.
 ,, April 28. Death of Rev. R. S. Leslie at Engwali.
 1879. Rev. James M. Auld opens new station of Columba.
 1880. Resignation of Miss Ogilvie and settlement of Miss M'Ritchie as superintendent of Girls' School at Engwali.
 ,, Aug. 6. Opening of new church at Columba.
 1881. Paterson church and school destroyed by lightning.
 ,, Dec. Opening of new station at Malan by Rev. John Lundie.
 1882. Aug. 1. New church opened at Paterson.
 ,, Oct. Rev. John W. Stirling settled as colleague at Engwali.
 1883. May- Mission station visited by Synod Deputies, Rev. G. L. Sept. Carstairs and Mr. David Corsar, with Mr. Wm. J. Slowan.
 1884. Mar. 19. Opening of new Girls' School at Engwali.
 ,, Sept. Rev. Alex. Welsh arrives at Paterson.
 ,, Resumption of work at Tutura by Zazé Soga.
 1885. Reopening of station at Tutura by Rev. Wm. Girdwood.
 ,, Oct. Rev. Wm. Anderson Soga, M.B., C.M., reaches Malan.
 1886. Opening of new station at Buchanan (in the Sulenkama Valley) by Rev. J. W. Stirling.

1886. Rev. J. F. Cumming retires from active service.
 ,, Dec. 8. Settlement of Rev. Alex. Welsh at Emgwali.
 ,, Mrs. Forsyth (unsalaried agent) appointed to Xolobe, Paterson.
1887. Oct. 14. Death of Mrs. Chalmers, widow of Rev. Wm. Chalmers (Chumie), at Alice.
 ,, Dec. Opening of new station at Miller, Bomvanaland, by Rev. Dr. Wm. A. Soga.
 ,, Resignation of Miss M'Ritchie, and appointment of Miss Hope, as superintendent of Girls' School, Emgwali.
1888. June 1. Death of Rev. John A. Chalmers (formerly of Henderson) at Grahamstown.
 ,, Nov. 4. Opening of new church at Miller.
1889. Jubilee of Rev. J. F. Cumming.
1890. June 23. Rev. Peter L. Hunter, M.A. opens new station at Xesibe.
 ,, June 29. Opening of new church at Malan.
 ,, Division of Kaffrarian Presbytery into the *Presbytery of Adelaide*, consisting of Glenthorn, Adelaide, Tarkastad, and Somerset; and *Presbytery of Kaffraria*, consisting of Emgwali, Paterson, Columba, Malan, Tutura, Buchanan, Miller, and Xesibe.
1892. Feb. 2. Death of the Kaffir Chief Kreli.
 ,, July- Rev. Jas. Buchanan, Foreign Mission Secretary, Sept. visits the Mission as Synod Deputy.
1893. Nov. 5. Rev. Thomas Meikle ordained Colleague at Adelaide.
 ,, Dec. 14. Rev. John Henderson Soga settled in district of Monnt Frere.
1894. Rev. Thomas Shearer resigns his charge at Glenthorn.

II. STATIONS AND AGENTS
 (PRESBYTERY OF KAPFRARIA)

Stations.	Station founded.	Missionaries.	Native Catechists and Evangelists.
Emgwali, .	1857	{ Rev. J. F. CUMMING. " ALEX. WELSH.	{ Mpini Nonjiba.
Paterson, .	1868	" JAMES DAVIDSON.	{ James Qanana, Elijah Dezi, Dakwana.
Columba, .	1878	" JAS. M. AULD	{ Faniso Bukani, Zimanle Vnso, Ndilele Maggabi.
Malau, .	1875	" JOHN LUNDIE, M.A.	{ William Nombalo, Fumbalela Neivata, James Koboka.
Tutura, .	1885	" WILLIAM GIRDWOOD.	{ Lot Rhai, Micah, Zaze Soga, Weenan Balfour, John Matimba.
Buchanan, .	1886	{ " JOHN W. STIRLING. " J. HENDERSON SOGA.	{ James Kaziwa, Mofu Dunga, Masebeni Lusaseni, Geo. January, Johannes Mbuqe, Maliwa Ntlati.
Miller, .	1888	" WILLIAM A. SOGA, M.D.	{ Gasa Mbilula, Konjwayo Mzazi, Doniso Kweza, Mzwakili Hani, William Booy.
Gillespie, .	1889	" P. L. HUNTER M.A.	{ James Bottoman, Barnabas Sopenete, Labelwana Mklekwa, Josiah Mancoba, Jeremiah Ntsie.
PRESBYTERY OF ADELAIDE.			
Glenthorn, .	1840	Rev. THOMAS SHEARER.	Plaatye Slinger.
Adelaide, .	1861	{ " PETER DAVIDSON. " * THOMAS MEIKLE.	{ William Plaatges.
Tarkastad, .	1878	" * JOHN DEWAR, M.A.	...
Somerset, .	1869	" * WM. LEITH.	Daniel Vandala.

* These are ministers of English-speaking congregations, and receive an allowance from the Board for doing mission work among the native population.

III. PERSONAL STATISTICS

PRESBYTERY OF KAFFRARIA

CONGREGATIONS.	CHURCH AND CONGREGATION.						MEETINGS AND CLASSES.												
	Members, Nov. 1, 1892.	Admissions.	Renovals.	Members, Oct. 31, 1893.	Gain.	Loss.	Candidates.	Baptisms.	Out-Stations.	Attendance.	Prayer-Meetings.	Attendance.	Ministers' Week- day Classes.	Attendance.	Sabbath Schools.	Classes.	Teachers.	Attendance of Adults.	Children.
Engwali, . . .	326	74	56	344	18	..	80	78	11	350	8	120	2	130	3	11	11	20	240
Paterson, . . .	683	83	31	735	52	..	250	170	12	750	33	300	9	220	9	21	21	60	350
Columbe, . . .	81	11	3	89	8	..	27	12	8	110	6	..	..	..	2	..	..	50	400
Malan, . . .	427	10	63	374	..	53	119	89	12	400	31	300	8	119	8	16	12	..	172
Tutura, . . .	236	53	12	277	41	..	34	52	10	400	10	200	6	34	5	6	6	..	120
Buchanan, . . .	672	152	60	764	92	..	227	161	14	600	35	1000	16	175	6	9	9	30	250
Müller, . . .	33	10	3	40	7	..	36	14	24	400	7	350	2	78	2	2	2	12	30
Gillespie, . . .	29	47	3	73	44	..	63	20	3	70	31	424	2	32	3	3	6	10	118
Glenthorn,	174	41	24	191	17	..	39	40	10	300	24	420	1	20	2	7	7	30	70
Adelaide,	165	18	3	180	15	..	15	29	4	95	3	110	1	18	2	12	12	..	122
Somerset,	119	20	12	127	8	..	20	25	4	110	8	195	2	40	3	8	8	18	127
Tarkastad,	111	7	1	117	6	..	34	11	..	..	5	70	..	..	3	1	1	30	..
	3056	526	271	3311	308	53	944	701	112	3585	201	3489	49	806	48	96	95	300	1989

The figures in italics are last year's.

¹ Including European congregations.

PRESBYTERY OF ADELAIDE.¹

MORRISON AND GIBB, PRINTERS, EDINBURGH.



MISSION MAP OF KAFFRARIA







