

SKETCHES from SOUTH AFRICAN HISTORY

By Dr. Peter Hammond



The Reformation Society

**Cape Town
South Africa**

www.ReformationSA.org

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By Dr. Peter Hammond

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Dedication

This book is dedicated to my youngest son, **Calvin Peter Hammond**, who has visited many of the historic battle sites, monuments and museums featured in this book, including climbing Mount Majuba. May you continue in your quest for truth and in the adventure of exploring the issues, personalities and implications of real history.

May this book, and the South African History Audio and Data boxset, be an inspiring resource to empower parents, home educators and teachers to inform, inspire and involve friends, family and future generations to build a better future for all God's creatures.

Acknowledgements

Thank you very much to Marion Newman for typing up these lectures which I originally presented to the Reformation Society. I am also very grateful to our Mission Manager, Colin Newman, who managed to typeset and shape this book in record time, while juggling numerous duties and demands from so many different directions.

My daughter, Daniela, has enriched all our new publications with her artistic talents, including the cover design of this book.

My son, Christopher, has produced the accompanying updated **South African History** audio and data boxset and regularly updates our www.ReformationSA.org website with the latest history articles, audio lectures on Sermonaudio and PowerPoints on Slideshare

Thank you also to our proof readers:
Taryn Lourens, Tershia De Klerk, Penney May,
Margaret Stephens and Avril Resnekov.

May God bless and reward each
one of you for your labour of love.

SKETCHES from SOUTH AFRICAN HISTORY

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Statue of Jan van Riebeeck in Adderley Street, Cape Town.

Chapter 1

JAN VAN RIEBEECK

- Father of the Nation

Johan Anthoniszoon van Riebeeck was born 21 April 1619, in Culemborg, in the Netherlands. He was the son of a surgeon. Jan van Riebeeck grew up in Schiedam where he married 19-year old Maria de la Quellerie, 28 March 1649. Jan and Maria van Riebeeck had 8 children. One of their sons, Abraham van Riebeeck, who was born in Cape Town, later became Governor General of the Dutch East Indies.

VOC Surgeon

At age 20, Jan van Riebeeck joined the Vereenigde Oost-Indische Compajnie (VOC). He served as a surgeon in Batavia in the East Indies. He was also the head of the VOC Trading Post in Tonkin, of what is today Viet Nam. In 1643, he served at De Jime in Japan.

Vision Leads to Volunteering

Jan van Riebeeck proposed the selling of animal hides from South Africa to Japan. In 1651, he volunteered to establish a Dutch settlement at what became known as Cape Town. He landed three ships, the



6 April 1652, Table Bay.



Tavern of the seas

Dromedaris, *Reijger* and *Goedehoop* in Table Bay and built the Fort of Good Hope as a half-way-house supply station for VOC vessels travelling between Europe and the East Indies.

Strategic Outpost

The outpost established in Table Bay by Jan van Riebeeck initially consisted of just 82 men and 8 women. During the first winter at the Cape, 19 people died in the harsh environment. Within a few months of arriving in the Cape, the Dutch Republic and England became engaged in a Naval war (10 July 1652 - 5 April 1654). The completion of a fort became urgent. Fort De Goede Hoop was hastily built of mud, clay and timber in the middle of, what is today, Adderley Street.

Cultivating the Cape

For 10 years Jan van Riebeeck served as commander of the Cape (1652-1662). He planted vegetable and fruit gardens and vineyards and imported livestock to provide fresh stocks of fruit, vegetables, meat and milk to vessels passing the Cape. Many of the innovations of Jan van Riebeeck changed the natural environment of the Cape forever, including importing grapes, cereals, groundnuts, potatoes, apples and citrus trees. In Kirstenbosch National Botanical Gardens, one can still see some of the wild almond trees that he planted.

Observant

His diary showed a keen eye for the environment, natural resources and an understanding of the culture of the Bushmen hunters and Hottentot (Khoi Khoi) herdsmen in the area. On 17 December 1652, Jan van Riebeeck reported the first comet sighting from South Africa.

East Indies

Shortly after being relocated to the Dutch East Indies, his wife, Maria, died in Malacca, now part of Malaysia, 2 November 1664. She was only 35 years old. Jan van Riebeeck died in 1677 in Batavia, (what is now called Jakarta), on the Island of Java.

Father of the Nation

For many years, Jan van Riebeeck was recognised as the father of the nation. His image appeared on the stamps and currency from the 1940s until 1993. The Coat of Arms of the City of Cape Town is based on the Van Riebeeck family coat of arms. Towns such as Riebeeck-Kasteel and Riebeeck-West and schools such as Hoërskool Jan van Riebeeck are also named after this founding father of South Africa. In 1952, at the tercentenary (300th anniversary) of the arrival of Jan van Riebeeck, 6 April, the date he landed in Table Bay was declared, Van Riebeeck Day, a public holiday. Later 6 April was renamed Founders Day and was observed as a national holiday until 1994.

Maria de la Quellerie

The wife of the governor, Maria de la Quellerie, is the first French Huguenot to have moved to South Africa. Born the daughter of Abraham de la Quellerie and Maria du Bois, Maria was described as energetic, a thoughtful hostess, gifted and diplomatic. She was well respected and liked in the colony. There is a statue of Maria van Riebeeck at the Foreshore on Adderley Street in Cape Town. The South African Navy also named one of their submarines, the SAS Maria van Riebeeck, in honour of her, as the mother of the nation.



Maria de la Quellerie



PRAYER of JAN VAN RIEBEECK upon landing in Table Bay 6 April 1652:

“O Gracious and Most Merciful God and Heavenly Father, in Your Divine Majesty You have Saved us and called us to guide the affairs of the Dutch East India Company in this place, and to this end we are gathered here together in Your Name. May the decisions we take further maintain justice and, among these wild and uncivilised people, may Your true and perfect Christian teachings be established and spread, to the honour and praise of Your Holy Name and the prosperity of our God Almighty, without whose merciful help we are powerless. Therefore we pray to You, Most Merciful Father, and ask that You will stand by and support us with Your Fatherly wisdom and understanding and preside over our gatherings; lift our hearts that all wrong passions, misunderstanding and bestial lusts be removed from us and cleanse our hearts; and so fix our minds that in our actions no other principles or motives are apparent other than the magnification and honour of Your most Holy Name so that we may best serve our Lord and Master, without in any way acting for our own advantage or taking into account personal gain, to which end we will carry out our orders and so earn a worthy blessing. We pray and ask this in the Name of Your Beloved Son, our Master and Saviour Jesus Christ, who taught us to pray... ‘Our Father who art in Heaven, hallowed by Thy Name...’”

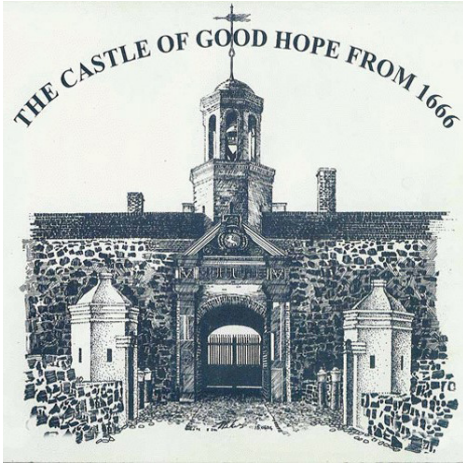


***“That Your way may be known on earth,
Your salvation among all nations.”*** Psalm 67:2

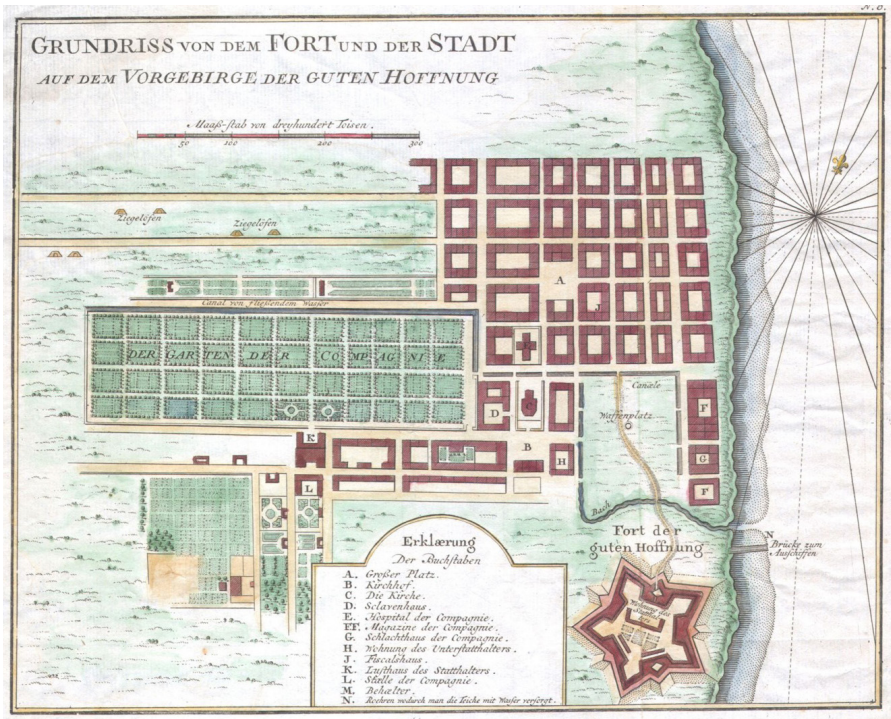


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Sketches from South African History



Cape Town is the Mother City of South Africa.
The Castle is the oldest building in the Southern Hemisphere still in use.



Chapter 2

THE FRENCH HUGUENOTS

The Huguenots have left us a tremendous legacy of heroic faith, Christian endurance and sacrifice. Their contributions to our culture, spiritual life and prosperity has been out of all proportion to their small numbers.

Afrikaans Ancestors

There are many Huguenot surnames amongst us to this day: Blignaut, De Klerk, De Villiers, Du Preez, Du Toit, Fourie, Hugo, Joubert, Le Roux, Malan, Nel, Pienaar, Retief, Rossouw, Theron, Viljoen, Visagie, and many others. The first Huguenot to arrive at the Cape, on 6 April 1652, was Maria de la Quellerie, the wife of the first governor of the Cape, Jan Van Riebeeck. Maria's grandfather had been a French Huguenot pastor.

Dynamic Christian Movement

The Huguenots were Protestants, members of the Reformed Church of France. Their forerunners were the Waldensians, a dynamic Bible study movement which arose in the 12th century, led by Peter Waldo, a merchant of Lyons. The Waldensians desired to study the Scriptures and be faithful to Biblical principles in all areas of life. These poor men of Lyons went out in twos and boldly proclaimed the Word of God throughout Southern France, Northern Italy and Switzerland.



Scripture alone is our Authority.



William Farel won Geneva to Christ.

Through Sword and Flame

After the Bible was placed on *The Index of Forbidden Books* by the Council of Valencia in 1229, the Roman Papacy began to persecute the Waldensians viciously. Many thousands were murdered. The survivors fled to the Southern Alps of Western Piedmont and flourished there. Despite being declared *heretics* and fearfully persecuted by the Inquisition and the armies of the pope, the Waldensians grew in number and in depth of dedication to the Lord.

Reformation in France

When the writings of Dr. Martin Luther came to France, Professor Jacques Lefevre, at Sorbonne University in Paris, expounded the Epistles of St. Paul and taught the Reformation doctrines of Justification by the Grace of God alone, received by Faith alone. William Farel was one of the students who came to Faith in Christ.

Fiery Evangelist

Farel became one of the most prominent leaders in the French Reformation movement, winning whole cities to Christ. William Farel's powerful street preaching was described as full of fire and fury. The

pope was anti-Christ. The mass idolatry. His sermons were cannon blasts. His oratory gripped whole cities. Farel was called *“the scourge of the priests.”* Several priests attempted to assassinate Farel. After one attempt on his life failed, Farel whirled around and declared to the priest who had fired the bullet: *“I am not afraid of your shots!”*

Winning Cities to Christ

With great evangelistic zeal, and skill in debating, Farel succeeded in winning most of French speaking Switzerland to the Protestant Faith.

Amongst these were the cities of Neuchâtel and Geneva. In 1535, William Farel arrived in Geneva declaring: *“I have been baptised in the Name of the Father, the Son and the Holy Ghost... I go about preaching Christ: How He died for our sins and rose again for our Justification. Whoever believes in Him will be Saved. Unbelievers will be lost. I am bound to preach to all who will hear. I am ready to dispute with you..!”* By 21 May 1536, the general assembly of citizens in Geneva voted in favour of the Reformation and made the Protestant Faith the official religion of the city.



John Calvin

Challenge and Compulsion

It was at this decisive point that 27 year old, French Reformer, John Calvin, was forced by a local war to detour through Geneva. He expected to be in the city for only one night. But Farel heard of this famous scholar and author of *The Institutes* and he rushed over to recruit him. But Calvin was not interested. The more Farel explained his plans and described the situation in Geneva, the less Calvin felt inclined to stay. He realised that to accept Farel's challenge would involve him in controversies and conflict, and his timid nature shrank from such unscholarly activities. Calvin's mind was set on a lifetime of study. But Farel insisted that he stay and help disciple Geneva. Farel rose from his chair and thundered: *“May God curse your studies if now, in her time of need, you refuse to lend your aid to His Church.”*

Called and Commissioned

John Calvin was visibly shaken, and he recalled later, struck with terror. In Farel's voice of thunder, Calvin heard the call of God. There and then he yielded and consented to serve in Geneva. Geneva became the hub of the French Reformation. Its printers became the busiest in Europe.

Publishing for Reformation

One of the great masterpieces of the Reformation, *The Institutes*, was written by John Calvin, addressed to King Francis of France, to prove to him that Protestants were not *heretics*, but faithful to the teachings of Scripture. It is remarkable how, what began as a letter, ended up as a 1,000 page, 80 chapter, Textbook of Theology, Defence of the Protestant Faith, Manifesto for the Reformation, Handbook for Catechism, weapon against heresy and Guide to Christian Discipleship. It is a literary masterpiece which has earned itself a permanent place amongst the greatest Christian books in all of history.

Mobilised to Evangelise

A stream of Reformation books poured out and thousands of Pastors, Evangelists and Missionaries were trained in Geneva's Academy and sent throughout Europe. Just in the lifetime of John Calvin, over 2,000 Reformed churches were established in France alone.

Catherine de Medici

However, as King Francis died in 1547, France fell under the control of his wife, Catherine de Medici. This Jezebel of a manipulative Queen of Intrigue, dominated French politics for the next decades. The regency, by law, should have passed to Antonie de Bourbon, the leader of the Huguenots. Instead, however, Catherine de Medici assumed the regency herself. An ardent Catholic, Catherine was determined to rid France of "*the contagious disease of Protestantism*".



Treachery

On Sunday, 1 March 1562, the Duke of Guise supervised the massacre of hundreds of Protestants in a church in Vassy. To avert war, it was arranged that the heir to the throne, Henri, King of Navarre, the son of Antonie de Bourbon, was to marry Catherine's daughter, Marguerite. This wedding between Huguenot and Catholic was meant to herald peace in France. However, it turned out to be a trap as Protestant aristocracy poured into Paris for the wedding. Catherine de Medici had convinced her teenage son, King Charles IX to order a treacherous and wholesale massacre.

The St. Bartholomew's Day Massacre

Beginning early on the morning of 24 August 1572, Henri of Guise mobilised Catholic forces to fulfil the king's command: "*Kill them all! Kill them all!*" In Paris alone, over 5,000 Protestants were murdered. The death toll exceeded 30,000 throughout the countryside of France. The Spanish ambassador reported back to Rome: "*As I write, they are killing them all... sparing not even the children. Blessed be God!*" Pope Gregory XIII and his cardinals in Rome rejoiced at the news and attended a solemn high mass of thanksgiving. The pope ordered a special medal to be struck commemorating the massacre and several huge Frescoes depicting the massacre were commissioned for decorating the Vatican.



Revulsion and Resistance

The St. Bartholomew's Day Massacre permanently altered Protestant thinking. Calvinists turned from previously accepting the divine right of kings to advocating separation of powers, limited government and the rule of law. The Catholic cause, already stained by Bloody Mary's persecutions in England, and the Duke of Alva's slaughter in the Netherlands, was now indelibly identified with the most bestial persecutions, tyranny and treachery. The St. Bartholomew's Day massacre began the 8 wars of religion in France.

Reversal of Fortunes

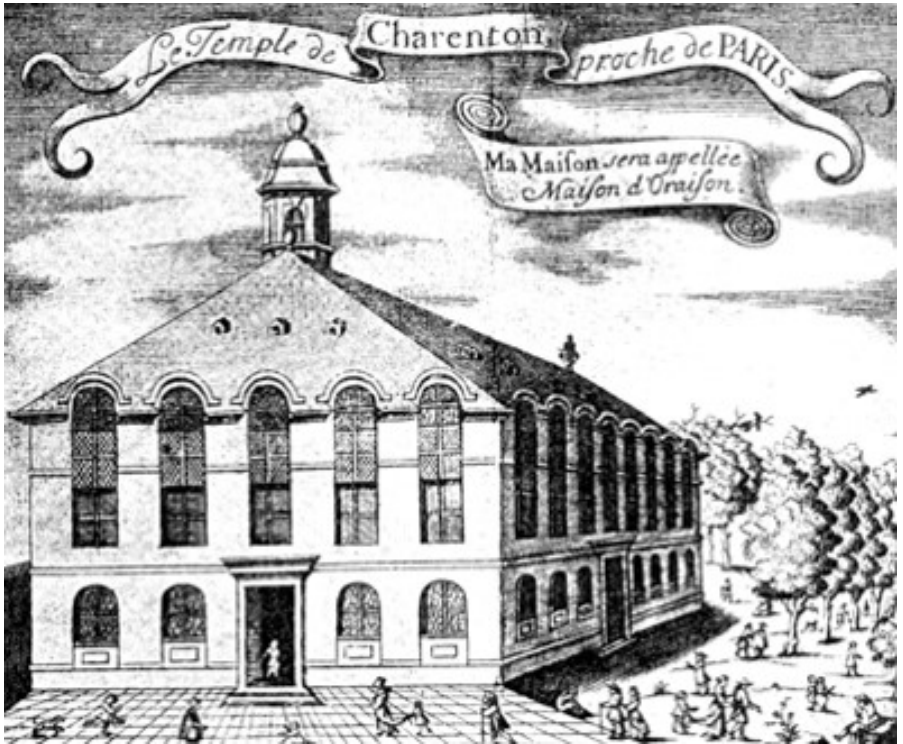
Henri of Guise was murdered on the orders of Henri III, who was then himself assassinated, leaving the Protestant Henri of Navarre as the only serious contender for the throne of France. Because the Catholic majority would not tolerate a Protestant king of France, Henri declared himself a Catholic with the famous: "*Paris is worth a mass*" comment. In 1594, he entered Paris in triumph as King Henri IV. In 1598, Henri signed The Edict of Nantes - which guaranteed the Huguenots freedom of religion. For the next 12 years the Huguenots prospered, and so did the whole of France.

Steadfast Under Persecution

Then in 1610, Henri IV was murdered and under the Catholic Louis XIII, and his chief minister, Cardinal Richelieu, the Protestant Huguenots were placed under increasingly more severe pressure. During this time the Huguenots became known as the Church of the Wilderness, as services needed to be conducted in secrecy, frequently in the forests. The Huguenots became famous throughout the whole Protestant world for their heroic suffering, unshakable faith and steadfast courage.

Revocation

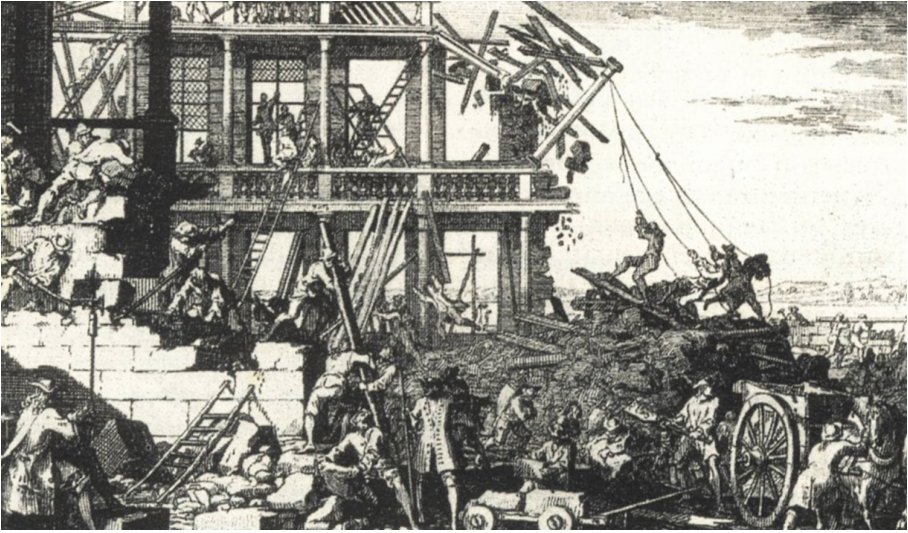
In 1685, Louis XIV, the *Sun King*, revoked The Edict of Nantes with The Edict of Fontainebleau. This revocation forbade Protestant church services, required the education of all children as Catholic, and prohibited emigration. Many hundreds-of-thousands of French Huguenots, who included most of the intellectuals, doctors and professional people in France, emigrated to North America, settling particularly in New York and Virginia, to England, to Germany, where they were warmly welcomed by Frederic William, and to Holland.



Hundreds of those who moved to Holland sailed for the Cape of Good Hope where they settled in, and around, what was then a wilderness called Olifantshoek. This was later renamed Franschhoek.

The House of Orange

Louise de Coligny, the daughter of the murdered Huguenot leader, Admiral Gaspard de Coligny, married Prince William of Orange, leader of the Dutch Protestant resistance against the Spanish Catholics. The marriage between Huguenot aristocracy and Dutch royalty resulted in William III of Orange, who later became King of England, and hero of the Protestant forces in Northern Ireland. To this day, Orange is the colour of the Protestants in Northern Ireland, and was chosen as the name of one of the largest rivers in South Africa, the Orange River. The Orange Free State was also named after the Prince of Orange. The Orange in the old South African flag also reflected this appreciation of the great role played by the Huguenots in the fight for Faith and freedom in Holland, Britain and in South Africa.



The Vindication of the Huguenots

The persecution of the Protestants in France was formally brought to an end by The Edict of Tolerance signed by King Louis XVI in 1787. In October 1985, to commemorate the tri-centenary of the Revocation of The Edict of Nantes, President Francois Mitterrand of France, announced a formal apology to the descendants of the Huguenots around the world. The French government, at that time, released a special postage stamp in honour of them which read: *“France is the home of the Huguenots.”*

Visit the Huguenot Museum

If you have never had the opportunity to visit the Huguenot Monument and Museum in Franschoek you will find it a fascinating and inspiring experience!



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*Admiral Gaspard de Coligny was the leader of the French Huguenot Protestants.
His daughter Louise married Prince William of Orange.*



Prince William of Orange, leader of the Dutch Protestant resistance, became the Father of Dutch liberties. The Orange River and Orange Free State were named after William of Orange.

“Proclaim liberty throughout all the land ...” Leviticus 25:10

Chapter 3

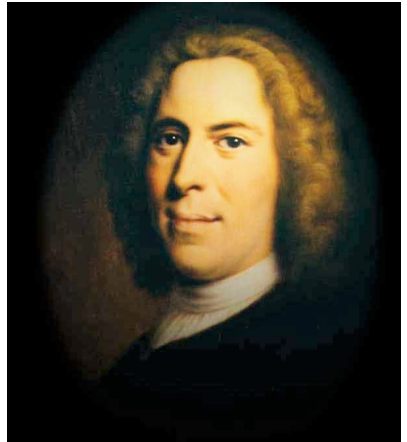
GEORG SCHMIDT and the Moravian Mission in Genadendal

Georg Schmidt was the first Missionary to South Africa. He laid the foundations for the first Mission station to be established in South Africa, Genadendal, in 1737.

Revival Fires in Herrnhut

Georg Schmidt was born 30 September 1709, in Kunewald, in Saxony. At age 16 he left home to walk through the winter snow to join the Christian community at Herrnhut. Founded by Count Nikolaus von Zinzendorf, the Moravian community at Herrnhut was a site of Spiritual Revival.

Count von Zinzendorf launched the longest prayer meeting in history: it actually lasted 150 years! During this 24 hour a day, 7 days a week, every day of the year, prayer chain, over 2,500 Missionaries were sent out from their small Moravian community to the uttermost parts of the earth. This included Missionaries to the Caribbean, to Greenland, to India and the Pacific Islands and to the Cape of Good Hope.

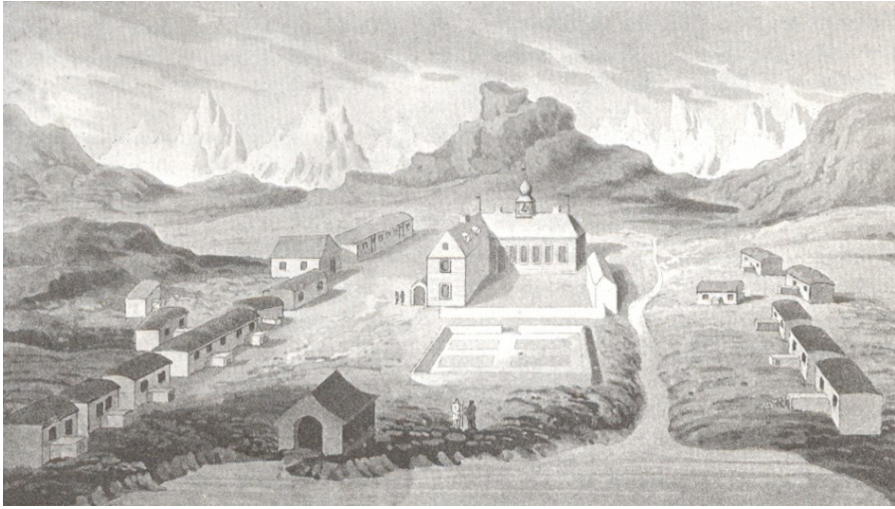


Count Nikolaus von Zinzendorf

Count Nikolaus von Zinzendorf declared: *“I have one passion – it is He, it is He alone. The world is the field and the field is the world, and henceforth that country shall be my home, where I can be most used in winning souls for Christ.”*

Prisoner for Christ

The young Georg Schmidt began to preach the Gospel in the neighbouring town of Zittau and this resulted in his being jailed for 10 days. This experience only strengthened his Evangelical fervour and, in 1728, Schmidt left on an even more ambitious Evangelistic Mission – to Salzburg in Catholic Austria. It was not long before he, and his co-worker Melchior Nitschmann, were arrested and imprisoned in



Genadendal - the first Mission station established in South Africa.

Schildberg. Within a year Nitschmann had died in prison. Georg Schmidt endured 6 long, torturous years digging trenches and building fortifications as a prisoner of the Catholics. He was only released and able to return to Herrnhut in 1734.

Called to Africa

Other Evangelistic outreaches continued, including to Bavaria and Switzerland. When news reached Count Nikolaus von Zinzendorf of the terrible depravity and degradation of the Khoi-Khoi tribespeople in the Cape, Georg Schmidt was chosen to take the Gospel to these people. In 1736, in response to requests for Missionaries to be sent to the southern tip of Africa, Georg Schmidt was commissioned to go to Amsterdam and arrange passage to Cape Town.

After strenuous examination by the Dutch Reformed Church Council and by the Dutch East India Company, Schmidt was finally granted permission for the voyage. He boarded a ship for Cape Town, which set sail 11 March 1737 (almost a year after arriving in Holland!).

Georg was shocked by the sinful and careless behaviour of the sailors on board ship and often sought to challenge the captain and sailors about the state of their souls. His 4 months of persevering witness on board led to 3 men surrendering their lives to Christ.

Cape of Good Hope

When, four months later, Georg Schmidt finally arrived in Table Bay, 9 July 1737, he was 26 years old. Although he was ridiculed by the citizens of Cape Town as on a fool's errand, his arrival was an historic event. He was the first Missionary to the Hottentots, as the Khoi-Khoi were called at that time.

In his journal Schmidt wrote: *“Every evening I visited the Hottentots; sat down among them. I told them that, moved by sincere love, I had come to them to make them acquainted with their Saviour and to assist them to work.”*

Genadendal Mission

He established his Mission base in Baviaanskloof, later renamed Genadendal (Valley of Mercy). Schmidt's Moravian Mission station on the Sonderend River beyond Caledon, was the first Protestant Mission station in Southern Africa.

Schmidt instructed the Hottentots (Khoi-Khoi) in the doctrines of the Christian Faith and taught them practical skills in planting and cultivating. Schmidt built his simple house, baked his own bread, made his own candles and bedding, washed and mended his own clothing.

For 7 years Schmidt worked amongst the Khoi-Khoi, teaching them to read and write and preaching and teaching the doctrines of the Scriptures to these neglected people. Schmidt wrote that he saw it as of first importance that he teach his people to love the Lord, before they could sing of His glory.

First Fruit

Georg Schmidt's diligence and perseverance led to 5 committing their lives to Christ. Following a period of intense discipleship, he baptised them, by immersion, in 1742. However, the Council of Policy by the Dutch East India Company forbade baptism by any other than an ordained minister of a Dutch Reformed Church.



The Moravian Mission in Genadendal



Inside the Moravian Mission Church in Genadendal

Opposition

This created great offence to some people who claimed that only an ordained clergyman was allowed to baptise and immersion was not their way. His ordination was questioned. Count Nikolaus von Zinzendorf sent a letter of ordination, but this was not considered acceptable to the Governor of the Cape in 1743 and Schmidt was instructed to return to Holland to seek ordination from the state church there.

Missionary Endeavours in Europe

After much frustration, and failure to obtain the authorisation of the Dutch Reformed Church, Schmidt ministered throughout Moravia, Silesia and Bohemia. He died in 1785 at the age of 76, after a most productive life of energetic Evangelism.

Fruit That Endured

In 1792, 48 years after Schmidt had been forced to leave the Cape, 3 Moravian Missionaries were again allowed to enter South Africa. They repaired the ruined house of Georg Schmidt and restored his vegetable garden and orchard. They found a flourishing pear tree that he had planted.

When they asked the Hottentots if they remembered the Missionary, they were taken to an old woman who, at baptism, had taken the name Magdalena. She produced a Dutch New Testament that Schmidt had given her. When asked if she could read it, she introduced them to her daughter and granddaughter, whom she had taught to read. As the Moravian Missionaries heard the granddaughter, of one of the first converts, reading from Matthew's Gospel, they rejoiced that the seed sown so many years before had born such marvellous fruit. Georg Schmidt became known as the Apostle to the Hottentots.



“Those who sow in tears shall reap in joy. He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing, bringing his sheaves with him.” Psalm 126:5-6



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Sketches from South African History



Chapter 4

WOLRAAD WOLTEMADE

Wolraad Woltemade is a name synonymous with self-sacrificing courage. Wolraad was born in Hesse-Schoumberg in Germany. As an adult he had migrated to the Dutch settlement at the Southern tip of Africa where he worked as a dairy farmer for the Dutch East India Company.

The Cape of Storms

It was a stormy winter night in June 1773. All night the storm raged. The five ships in Table Bay were buffeted all night and pounded by the turbulent waves. Bright streaks of lightning lit up the imposing Table Mountain and the little settlement of Cape Town. Few of the sailors got much sleep that stormy night as the wooden ships creaked and groaned and strained at their anchors.

De Jonge Thomas

Captain Barend Lameren was concerned as his ship, *De Jonge Thomas*, broke its moorings and began to drag its anchor. There were 270 men, women and children on board the ship, along with a valuable cargo from the East. As the storm intensified, just after midnight on 1 June 1773, the Captain ordered the ship's cannon fired to warn the people on shore that they needed help.



Shipwreck

Shortly after 5 AM *De Jonge Thomas* broke loose from its last anchor and began to be forced onto the jagged rocks of Salt River mouth. With a loud crash the stricken ship broke in half and passengers and sailors began falling into the raging sea. Many drowned attempting to swim to shore. Only the



Table Bay, 1 June 1773

strongest swimmers succeeded in reaching safety against the current of the river mouth.

Soldiers and Spectators

Soon a platoon of 30 soldiers came marching up. Governor Van Plettenberg had ordered them to prevent looting and to assist survivors of the shipwreck. The youngest son of Wolraad, Corporal Christian Ludwig Woltemade, was one of those soldiers. The officer in charge warned people who had gathered on shore not to go near the turbulent waters. Some had come to watch. Some to try and help. Others were opportunists seeking to loot cargo washed upon the shore.

Woltemade and Vonk

Just then an old man on a large black horse rode up. He was 65 years old - Wolraad Woltemade. His horse's name was Vonk (Sparkle). Throwing off his coat and shirt, Woltemade took a rope and galloped into the freezing waters of the turbulent sea. As he and his horse reached the ship he threw out the rope and made for shore towing two men behind. As they reached the shore, bystanders hurried to help the survivors out of the swirling surf.

Saving Lives

Immediately, and without a word, Woltemade turned his horse around and plunged back into the icy sea. Seven times he rode and swam out to the ship rescuing 14 people. This took several agonizing hours. The sea was icy cold, the waves were mountainous and the current very strong.

Once More

The bystanders and soldiers on the shore insisted that he could not carry on. His horse was too exhausted and the storm was too intense. But the cries from the ship spurred Wolraad Woltemade on. “*Once more*”, he said. Though exhausted he plunged back into the sea an eighth time, swimming through the wild waves to the stricken *De Jonge Thomas*. This time 6 men leapt from the ship, and grabbed hold of the horse’s mane, bridle, saddle and tail. It was too much, Wolraad Woltemade and his gallant horse, Vonk, plunged beneath the waves under the weight of so many panicking people. They all sank beneath the waves and were drowned.



Heroism Honoured

In honour of Wolraad Woltemade’s unselfish sacrifice and bravery, the Dutch East India Company named a ship after him: *De Held Woltemade*. Later, the Republic of South Africa made the Wolraad Woltemade the highest civilian award for bravery in the country. His name was also given to a number of streets and suburbs in South Africa and to one of the most powerful salvage tugs in the world, built in 1976.

Inexplicably though, the inspiring true story of Wolraad Woltemade has been removed from school history books.

The Woltemade statue by Mitford-Barbeton can be seen in the grounds of Old Mutual in Pinelands.



To Christians, Wolraad Woltemade stands out as an example of dedication to saving the lost.

Rescue the Perishing

*“Rescue the perishing, care for the dying,
snatch them in pity from sin and the grave;
Weep over the erring one, lift up the fallen,
tell them of Jesus, the Mighty to save.
Rescue the perishing, care for the dying;
Jesus is merciful, Jesus will save...
Rescue the perishing, duty demands it;
strength for thy labour the Lord will provide;
Back to the narrow way, patiently win them;
tell the poor wanderer a Saviour has died.”*



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Chapter 5

THE GREAT TREK

The Great Trek is one of the greatest series of adventure stories in South African history. It was a bold initiative by brave farmers who left behind their farms and homes in the Cape, to set off into a mostly unknown wilderness to establish their lives afresh, free from interference of the government at the Cape.

Wars and Revolution

During the French Revolutionary wars, the Cape Boers were governed in succession by four separate administrations. As Holland fell to Revolutionary France, Britain seized the Cape in order to secure the strategic sea route to the East. After the Peace of Amiens 1802, the Cape was handed back to Dutch rule under the short-lived Batavian Republic. Then, as war re-erupted with the battles of Trafalgar and Austerlitz, and Holland again fell under French control, Great Britain despatched 63 ships across the Atlantic to reoccupy the Cape and deny it to French control.

Protestant Faith

Although first discovered by the Portuguese Catholic explorer, Bartholomew Dias in 1488, the Cape was settled by the Protestant Dutch from 1652. Holland itself had been a colony of Catholic Spain and had only established its independence after a long and costly struggle for independence by 1648. The rise of Protestant Holland and England as naval powers able to defeat the Catholic superpowers of Portugal and Spain, made possible International Missions and the rapid expansion of the Evangelical Faith across the seas to America, Africa, and to the Pacific Islands.



The successive flags that have flown over the Castle.

British Rule

The people at the Cape, although referred to as Dutch by the British, were, by then, quite different from the people in Holland. Although the Dutch Bible and language were central to their culture, there were almost as many descended from German and French Protestants as there were from Holland. Their language had evolved into what is now known as Afrikaans, then known simply as *Die Taal*. Although these very independent-minded farmers had been allowed local self-government in the form of *Landdrost* and *Heemraden*, these posts disappeared as British rule introduced a highly centralised administration. Many decisions closely affecting frontier farmers were applied without any consultation. This, along with the British policy of Anglicisation, led to deep resentment.

Clashes at the Kei

After a century and a half of peaceful expansion, the Boers had begun encountering Black tribes moving South. On the banks of the Kei River, clashes developed between the Xhosa and the Boer. While the nomadic Bushmen had tended to move away into inhospitable terrain where they would be left alone, and while the Hottentots engaged in petty theft, the Xhosa tribes engaged in wholesale theft on a vast scale. Theft was not considered dishonourable and entire herds of livestock

were rustled, sometimes to pay for *Lebola* (bride price), for Xhosa weddings.



The entrance to the Castle.

Frustration and Alienation

As the Xhosa engaged in cross-border raids on the farms of the Boers, the Boers soon found that the government were far more inclined to listen to criticisms and denunciations of the Boers, than to sit down and hear the farmers concerns and complaints. It seemed as though the government only extracted taxes from them, without providing any real protection from the incessant, violent and ruinous raids by cattle rustlers.



Crossing the Drakensberg Mountains

Commandos

Already from the early 1700s, the farmers had organised themselves together in mutual support groups called *Commandos*, where each farmer provided his own weapon, horse and food, and they worked together for mutual defence and in hot pursuit to retrieve stolen livestock. Adriaan van Jaarsveld was the Commandant who won the First Frontier War of 1781.

Slachtersnek

In 1793, a huge hoard poured over the border, destroying 116 farms and leading off many thousands of cattle and sheep. Countless farmers were ruined and the Dutch government seemed too distracted to deal with the threat. The first Republic in South Africa was declared on 4 February 1795 at Graaff Reinet, by Adriaan van Jaarsveld and Jan Tregardt. The brutal way in which the governor dealt with this Republic in 1815, at Slachtersnek, engendered much resentment. Eighty years later, when Britain was attempting to seize the Transvaal, the mere mention of Slachtersnek was sufficient to solidify Afrikaans resistance.

Voting with Their Feet

Frontier farmers who had time and again had their homes burned down, their loved ones murdered and their livestock stolen, reached breaking point. With unsympathetic and ineffectual government in Cape Town, the farmers determined on a bold and peaceful rebellion, a mass migration away from the political control of Britain, to establish their own free republics in the hinterland. (This occurred in the mid-

1830s, at the same time as Texas declared itself independent of Mexico and fought the battle of the Alamo.)

Pioneers

Although there was widespread discontent throughout the Cape Colony, only about 20% of the white inhabitants in the Eastern Cape, and 9% of the total white population of the Cape took part in the first wave of the Great Trek (initially 6,000). Louis Trichardt and Hans van Rensburg were the first of the pioneers to head to the Transvaal Lowveld in 1835. Hans van Rensburg's entire party was massacred, and almost all of Louis Trichardt's group died of malaria.

The Path of Blood

However, despite these unpromising beginnings, before the end of 1835, Hendrik Potgieter set off with another group of stalwarts, determined to establish new farms in the interior. These early trekkers moved through mostly de-populated territories, that had recently been subjected to astounding devastation. Human skeletons, scenes of massacres, burned-out villages, all bore eloquent testimony of the Path of Blood of Mzilikazi and his Matabele warriors.



Mzilikazi's Matabele warriors exterminated 156 tribes, millions were killed.

The Difaqane

This was part of the Difaqane, first set in motion by Shaka, the Founder of the Great Zulu Empire. At about the same time as Napoleon's revolutionary French armies were devastating Europe, Shaka was welding the Zulu into a formidable fighting machine, devastating neighbouring tribes and incorporating them into the ever-expanding Zulu kingdom.

Mzilikazi

Shaka's General, Mzilikazi, fell into disfavour with the king and fled with his army, laying waste to vast sections of what later became the Orange Free State,

Transvaal and Botswana. Millions died in the Difaqane, most of them at the hands of Mzilikazi's Matabele, who were credited with exterminating 156 tribes. It was into these de-populated and devastated areas that the Voortrekkers moved.



The Battle of Vegkop, 20 October 1836

Vegkop

Scattered survivors of Mzilikazi's marauding raids pleaded with Hendrik Potgieter for protection. The showdown came at the Battle of Vegkop, 20 October 1836, when Potgieter's Trekkers successfully withstood repeated Matabele assaults on their laager. Later Potgieter's Commandos defeated the Matabele decisively, retrieved the looted cattle and by November 1837 had sent the Matabele fleeing across the Limpopo into, what today is, Zimbabwe. The scattered survivors of the devastated tribes were deeply grateful to the Trekkers and sold large areas of land to them, in exchange for livestock and further protection.

Natalia

At Thaba Nchu, Piet Retief was elected Governor of the Trekkers and chose to settle in Natal. The area between the Tugela and Umzimvubu Rivers was de-populated as a result of the ravages of the Zulu. Piet Retief travelled to uMgungundlovu to negotiate for the sale and transfer

of the unpopulated sections of Natal. After extensive negotiations and the handing over of many cattle to Dingaan, the king of the Zulus signed a treaty ceding the territory of Natal to the Voortrekkers. This was on 3 February 1838, witnessed by Rev. Francis Owen of the Church Missionary Society, who was acting as the king's secretary and interpreter.

Deceived

Retief was so impressed with the charming manner of Dingaan, and relieved at the signed document in his satchel, that he was persuaded to order his men to leave all their weapons outside the Kraal and go in for one final audience with the king. At this Dingaan ordered the entire Boer contingent of 100 defenceless men bound, and tortured to death. in a most brutal way.

Massacre at Midnight

In the early hours of 17 February, ten thousand Zulu warriors attacked the sleeping Voortrekkers between the Bushman's and Bloukrans Rivers, massacring hundreds of mostly women and children. When the Zulu army retreated, they took over 25,000 cattle, and many horses and sheep with them, effectively ruining the devastated, and now destitute, Voortrekkers.



Massacre at Midnight at the Bloukrans River 17 February 1838.

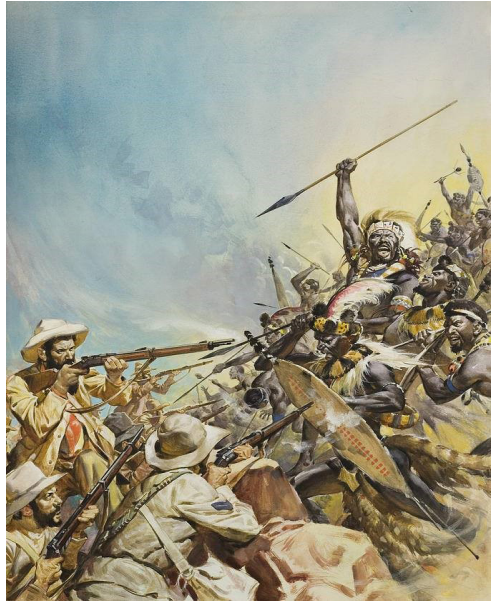
Andries Pretorius

It was at this darkest time of despair that Andries Pretorius, a wealthy farmer from Graaff Reinet, who had not taken part in the Trek until now, travelled to Natal to organise the *Wencommando*. Under the motto: *Eendragt Maakt Magt* (Unity is Strength), he mobilised 464

men, in 64 wagons, to engage the Zulu. Their chaplain, Sarel Cilliers, who had fought at Vegkop, led the men in daily devotions and proposed a solemn Vow.

Beating the Unbeatable Foe

Against all expectations, and against overwhelming odds, this small band of trekkers defeated the, up till then unbeatable, Zulu Impis. On the morning of 16 December 1838, 15,000 Zulus attacked the laager of the Boers on the bank of the Ncome River, at what later became known as The



Battle of Blood River. It was one of the most decisive victories in African military history, and the Boer and the Zulu became good neighbours, never fighting one another again.

Reversal

Dingaan, who had stabbed his own brother, Shaka, in the back, was now himself murdered and replaced by his half-brother, Mpande, who maintained good relations with the Boers.

The Red Coats Again

However, the Voortrekker Republic in Natal was to be short-lived as Britain seized it in 1842, compelling the Boers to trek back over the Drakensburg to settle primarily in the Orange Free State and Transvaal. Britain later tried to bring the Free State under their control with the Orange River Sovereignty. However, by the Sand River Convention of 1854, which Missionary Andrew Murray assisted in drafting, Great Britain later recognised Boer independence and withdrew.

Gospel Advance

It is a fact that South Africa in its present format could not have come into existence without the bold exodus of the farmers from the Cape, opening up the interior and creating a common identity for the vast

territory, which today is known as South Africa. Most importantly, in every wagon was a Bible, and with the Voortrekkers went the Gospel. The Gospel impact amongst hitherto unreached tribes would be incalculable.

Christian Civilisation

The Great Trek marked a tremendous advance for the Gospel, for education, and for a civilisation itself. All people in Southern Africa benefited from the Protestant work ethic, Gospel witness, productivity and Christian charity which was an integral part of the lives of those God-fearing pioneers.

Blessing the Nations

Along with the farms established were churches, schools, hospitals, orphanages and Mission stations. Christianity flourished and transformed the continent bringing healing to lands devastated by the Difaqane. The power of the witchdoctors was broken and the spiritual liberation of the peoples of Southern Africa advanced dramatically.

“When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you. For I am the Lord your God, the Holy One of Israel, your Saviour; I gave Egypt for your ransom, Ethiopia and Seba in your place. Since you were precious in My sight... fear not, for I am with you; I will bring your descendants from the East and gather you from the West; I will say to the North, ‘Give them up!’, and to the South, ‘Do not keep them back!’ Bring My sons from afar and My daughters from the ends of the earth – everyone who is called by My Name, whom I have created for My Glory; I have formed him, yes, I have made him.”

Isaiah 43:2-7



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Chapter 6

THE DAY OF THE COVENANT and the Battle of Blood River

“Therefore know that the Lord your God, He is God, the faithful God who keeps Covenant and mercy for a thousand generations with those who love Him and keep His commandments.” Deuteronomy 7:9

The Battle of Blood River

For over a century and a half, throughout South Africa, 16 December has been observed as The Day of the Covenant. Marking the decisive Battle of Blood River, the Day of the Covenant has been recognised by many, not only as a victory for the Voortrekkers, but as a triumph for Western civilization and Christianity in Africa.

Spiritual Warfare

It should be noted that before the Battle of Blood River, 16 December 1838, there were no known Christians amongst the Zulu nation. Despite the dedicated spiritual labours of British and American missionaries amongst the Zulus for 18 years previously, so great was the hold of superstition, the reign of terror of the Zulu kings, and fear



Piet Retief is sworn in as governor of the Voortrekkers.

of the witchdoctors, that no Zulus were known to have responded to the preaching of the Gospel before the defeat of Dingaan's Impis at Blood River.

Christianity Vs. Witchcraft

One could similarly note that despite the strenuous labours of famous British missionary Robert Moffat, and others, amongst the Matabele, in what became Rhodesia, there were no baptised Matabele converts to Christianity before the defeat of Lobengula's Impis in the Matabele War of 1893.



*Monument to Sarel Cilliers
in Klerksdorp.*

The Spiritual Liberation of the Zulu

Observing the significance of The Day of the Covenant is not in any sense anti-Zulu. I have many precious friends amongst the Zulu. Having read extensively on their history, and visited many of the strategic battle sites and museums in Zululand, I have to regard the Covenant made by the Boers, and The Battle of Blood River, as the beginning of the spiritual liberation of Zululand. Only after The Battle of Blood River did hundreds, and then thousands, of Zulus come to Christ.

Love in Action

It needs to be noted that after their victory over Dingaan's forces the Afrikaans Christians built a magnificent mission station and church at Mgundgundlovu (Dingaanstad) within sight of the massacre of the Trek leader Piet Retief and his 100 followers who were brutally tortured and massacred. The Afrikaans missionaries built a school for the blind, an evangelists training college, and many other expressions of Christian love for their former enemies.

Zululand for Christ

After the final defeat of the Zulu military, in the Anglo-Zulu War of 1879, Zulus came to Christ by the hundreds of thousands. Today there are millions of Zulu Christians.

Vikings for Christ

As a descendant of the Vikings, I look to our former enemy, King Alfred the Great, as one of my Spiritual forefathers. Although the

original Hammonds would have been among the Viking invaders of England, I recognise that the conversion and discipling of the once brutal Vikings began with the military victory of King Alfred the Great and his Saxon armies over the Vikings. Similarly, I believe that our Zulu brothers and sisters in Christ can rejoice in the Spiritual liberation of the Zulu nation that began with the original Day of the Covenant.

Understanding the Times

As God's people, we need to know God and to make Him known. We need to understand our history in order to build for a better future. We need to "*understand the times*" and know what God wants us to do (1 Chronicles 12:32).

Shaka and the Mfekane

Shaka had built the Zulu into a great warlike nation. He unleashed waves of destruction *impi ebomvu* (total war) that left enormous stretches of country uninhabited by people. The Mfekane unleashed by Shaka had led to the annihilation of literally hundreds of tribes. Known as "*the Black Napoleon*", Shaka had soaked Southern Africa in blood, devastating countless kraals, particularly between 1820 and 1824. Shaka was described as tall, handsome and a military genius. He moulded the previously insignificant Zulu tribe into a mighty war machine. He introduced new systems of fighting, abandoning the long throwing spears, and introducing the far more lethal short handled broad-bladed *assegai*. He compelled his men to throw away their sandals and to harden their feet. His regiments (*Impis*) would be compelled to dance on thorns and if anyone showed pain they were immediately executed. Instead of standing at a distance singing, taunting the enemy, and ineffectually throwing their spears, Shaka trained his men to fight as a cohesive unit, in the shape of cattle horns. The most experienced troops were at the head to gore, and the younger warriors were put on the horns to encircle the enemy. The Zulu were trained to rush straight in for the kill. They overwhelmed every tribe they came across and annihilated them. Many of the young women and young boys from these defeated tribes were amalgamated into the Zulu tribe, but the older people and warriors were exterminated.

Mzilikazi's Path of Blood

One of Shaka's most effective generals, Mzilikazi, was a dynamic, and ambitious, man. (Mzilikazi was born in 1790, making him slightly the

junior of Shaka who was born in 1787.) Mzilikazi was 34 when he fled Zululand with his Impi and founded the Matebele nation. To avoid retribution at the hands of his king, Shaka, Mzilikazi led his men on a devastating path of blood through the Transvaal, the Orange Free State and Botswana, later settling in what became Rhodesia. Mzilikazi spared the most promising of the vanquished tribes to be incorporated into his army and tribe. He moulded his heterogeneous horde into a great nation using the best of Zulu military tactics. His path through the interior of Southern Africa was as devastating as a veld fire, as he slaughtered, captured,



plundered and left destruction in his wake. Until his defeat at the hands of the Boers at Vegkop, the Matabele were operating out of Western Transvaal. Their defeat at the hands of Hendrik Potgieter's trekkers led Mzilikazi's men to flee across the Limpopo River to settle in Matabeleland (in what later became Rhodesia, and ultimately Zimbabwe).

Dingaan's Treachery

On 22 September 1828, Shaka, the founder and King of the Zulus, was stabbed to death by his half-brothers, Princes Dingaan and Mhlangana. Missionaries and English traders who visited Zululand described Dingaan as "*astute*", "*sly*", "*cruel*", "*temperamental*", "*brutal*", "*charming*", "*diplomatic*" and "*treacherous*."

Shortly after murdering his half-brother, Dingaan quickly arranged the assassination of his co-conspirator Mhlangana, and then systematically executed all aristocratic rivals and anyone else who could possibly be a danger to him, including the commander-in-chief of Shaka's army, Ndlaka, whom he had strangled.

Dingaan was about 30 years old when he seized power. He began to build himself a new capital in Mgungundlovu (the place of the great elephant).

Dingaan quickly accumulated over 300 wives and concubines. Traders and missionaries described Dingaan's appetite as "*voracious, sexually and otherwise*" and he soon became extremely obese.

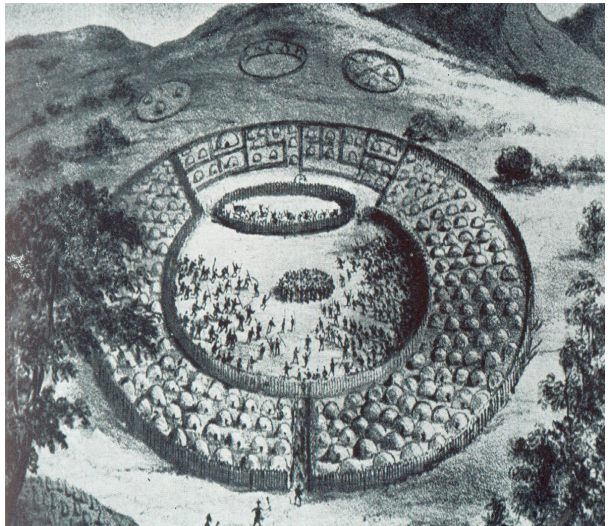
Unlike his brother Shaka, Dingaan preferred to stay at his palace. He was not a warrior like Shaka. Instead of leading military campaigns, he sent out his *Impis* and remained at Mgungundlovu surrounded by a continual programme of feasting and dancing.

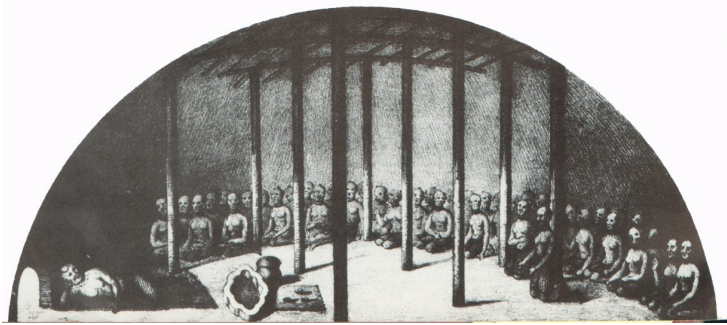
The Gullibility of Piet Retief

When the Trek leader Piet Retief came to Dingaan to negotiate the right for the Voortrekkers to settle in the depopulated territory between the Tugela and the Bushmans River (present day Natal) he was warned by the missionaries that one of the principle objectives of Shaka had been to depopulate totally all the surrounding territory as far as his soldiers could penetrate so that his followers, over whom he held such despotic sway, might have no asylum or refuge if they attempted to escape his murderous rule. Retief was also warned that the defeat of the renegade Zulu general Mzilikazi at the hands of the Boers in the Transvaal had sent shockwaves through Zululand. As Dingaan's military expeditions against Mzilikazi had all been indecisive, he feared the power of the Boers. Yet, Piet Retief seemed supremely self-confident and brushed aside every warning about the danger of the dictator with whom he was attempting to negotiate.

Mgungundlovu

Dingaan's capital, Mgungundlovu, was described as an efficient military camp entirely fenced in with thorn bushes. The king's quarters dominated the high ground, overlooking the two thousand huts to the sides of the main entrance and open arena. Each hut accommodated





twenty warriors. Within the lines of the military huts were four strongly fenced in cattle kraals. Dingaan's own quarters consisted of hundreds of beehive huts including huts for his enormous harem, and his counsel house and reception hall, both some 20 feet in height, with the roof supported by 22 pillars entirely covered in bead work. The floors were made of mud and dung, polished with blood and fat until they shone like a mirror. Mgungundlovu as a whole was arranged in ovals, circles and semi-circles, with thousands of beehive huts appearing like beads in a necklace. Facing the capital, on the other side of the stream below was the hill of execution (*KwaMatiwane*).

In the Presence of Dingaan

Dingaan required his subjects to throw themselves to the ground and crawl forward in the dust for about two hundred metres before coming to a halt a good distance from his throne. Piet Retief and the other white visitors refused to succumb to such an indignity, and stood in the presence of the king. They noted that Dingaan was entirely hairless. He was shaved every day and was described as having an abhorrence of human hair. He wore many ornaments on his head and his body was rubbed daily with fat to make him appear like polished ebony.

Warnings from the Missionaries

Acting as the king's secretary was Rev. Francis Owen of the Church Missionary Society. Most of what we know concerning the meetings of Piet Retief with Dingaan come from Owen's diary.

Piet Retief first reached Mgungundlovu on 5 November 1837. The king entertained him with war dances by thousands of his warriors. Owen warned him of the countless cruelties, tortures and executions that he had been forced to witness. However, Piet Retief seemed most impressed with

the “sincerity”, “graciousness”, “intelligence”, and “goodwill” of Dingaan.

After seeking to impress Retief for two days with parades of his regiments and herds, Dingaan informed Retief that he was willing to grant the Trekkers the territory his armies had depopulated across the Tugela, and around Port Natal - on condition that Piet Retief should return the cattle, which had been taken by Sikonyela and his Batlokoa people. As they had come on horseback and dressed in clothes, Sikonyela’s people had been assumed to be Boers. To prove that the trekkers were not in any way responsible for Sikonyela’s cattle raid, he required them to deal with this chief.

The CMS missionary, Francis Owen, warned Piet Retief that he was wasting his time, for Dingaan was utterly inconsistent and had already granted the desired territory to the English government through John Gardiner. However, Piet Retief regarded the expedition against Sikonyela as necessary for the vindication of their honour. Owen questioned how a man of Retief’s intelligence could attach any value to any promise made by a tyrant like Dingaan.

When Piet Retief later gave an enthusiastic account of the splendours of Dingaan, his kindness and boundless hospitality, American missionary Rev. George Champion declared: *“I have known Dingaan for two years Mr Retief, and I know full well what a dangerous character he is. I can only see disaster should you visit him again.”* Rev. Kirkwood also warned Retief of Dingaan’s intention to have him put to death as *“a wizard.”* But Retief brushed all their warnings aside declaring: *“Have no apprehension on my account!”*

Sikonyela and the Batlokoa

Chief Sikonyela was described as a man who always caused trouble. He was the son of a famous warrior queen Ma Ntatisa. He had done his share of devastating the country along the Caledon River. The remnants of the devastated tribes he moulded into the Batlokoa. Cattle raids were part of the African way of life and both Sikonyela and many of the trekkers questioned Retief’s actions as contrary to his own code of behaviour by interfering in inter-tribal affairs. However, Retief felt himself justified in taking action, if these people had indeed posed as Boers. Retief managed to avoid bloodshed by using a pair of handcuffs to restrain Sikonyela and then declaring that he was *“under arrest”* and

they would only take the handcuffs off if he returned the stolen cattle. Sikonyela was kept prisoner for three days while the seven hundred cattle were rounded up and identified by the accompanying Zulus.

Failing to Heed Advice

A passing trader warned Piet Retief of Dingaan's planned treachery against him upon his return. Fellow trek leader Gert Maritz repeatedly warned Piet Retief not to return to Dingaan declaring: "*I do not trust Dingaan!*" But, every attempt to dissuade Piet Retief was brushed aside. Maritz reminded him of the murder of Anders Stockenstrom in 1811 while having friendly talks with a band of Xhosas.

Gullible's Travels

Piet Retief, with almost a hundred followers, arrived at Mgundgundlovu on Saturday 3 February. He was rebuked by Dingaan for having released Sikonyela unharmed. Dingaan was shocked that Retief had not executed him, or at least brought him to the Zulu capital for execution.

He then requested the Boers to make a demonstration of their war dances on their horses. The trekkers staged an impromptu charge on horseback in the royal arena, making the air resound with the sound of their muskets. Dingaan and his subjects had never seen anything like it and were plainly shocked at the speed and agility of the Boers on horseback and the deafening sound of their muskets. The missionary warned Retief that his display was entrenching the fear of Dingaan that he was a wizard and a threat that must be eradicated.

However, when Dingaan agreed to sign the document drawn up by Retief to cede the territory between the Tugela and Umzimvubu Rivers to the trekkers, Retief felt that all of his trust in the word of Dingaan was fulfilled. This document was placed in his leather briefcase with great relief.

However, the CMS missionary, Rev. Owen, was most disturbed that Retief and his followers had missed the Sunday morning church service on 4 February, for these formalities for the king. Retief later said that he had forgotten what day of the week it was!

On Monday the trekkers were treated to an endless display of war dances and military manoeuvres by Dingaan's *Impis*. Dingaan was described as "*a master showman*" with his entertainment the most

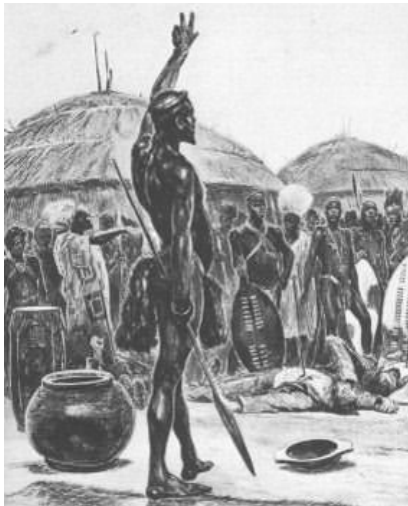
spectacular ever seen in the sub-continent. Dingaan again asked for a display of the Boers war tactics on horseback. The Zulus sat stunned at the speed and perfect control of the men with their rifles on horseback.

Defenceless Before Dingaan

On Tuesday morning William Wood, a young English trader fluent in Zulu, who was visiting the Owens, warned Retief that *“your entire party will be massacred before the day is out.”* As the Retief party struck camp and were preparing to leave, they were invited to a final farewell display. For this they were requested to leave their firearms, bandoleers and powder horns outside the gates of the kraal. Incredibly, they acceded to this demand. Leaving their firearms outside the kraal, they walked defenceless into the arena of Dingaan’s kraal. After ominous war dances which increased in volume and intensity, Dingaan stood up and shouted *“Bulalaleni abathakathi!”* (*“kill the wizards!”*).

Cold Blooded Murder

From across the stream on the opposite hillside, Francis Owen was reading the New Testament when a messenger rushed up to inform him that Dingaan had decided to kill the Boers but he was not to be concerned. Owen looked with horror as he saw an immense multitude, *“about nine or ten Zulus to each Boer were dragging the helpless unarmed victims to the fatal spot”* on the hill of execution. Many of the Boers were impaled on assegais, and they were all clubbed to death. Piet Retief’s young son was killed before his eyes. Amongst the dead was their interpreter, Thomas Halstead, the only Englishman of the party. The various missionaries and traders who had warned Piet Retief repeatedly questioned how such an intelligent and experienced man as Piet Retief could have been so thoroughly deceived, even mesmerized, by the tyrant Dingaan. Soon, the sky above the hill of execution was black with vultures. The heart and liver of Piet Retief was brought to Dingaan, but the rest of



“Bulalaleni abathakathi”
- Kill the wizards

the corpses were left out in the open on the hill of execution to be later discovered, along with Retief's blood-stained leather case containing the signed treaty with Dingaan. It was almost ten years since Dingaan had murdered his half-brother Shaka to assume the chieftainship.

Massacre at Midnight

About noon on that fateful Tuesday, 6 February, Rev. Owen saw Dingaan send out a huge army in the direction from where the Boers had come. There was no doubt that even worse was to come. In the early hours of 17 February, ten thousand Zulu warriors attacked the sleeping Voortrekkers between the Bushman's and the Bloukrans Rivers. There was no moon that night and it was pitch dark. Trekkers awoke to the sounds of their dogs barking. Wave after wave of Zulu warriors were stabbing men, women and children, wiping out entire families.

Fighting for their Lives

The followers of Gert Maritz were more cautiously laagered and better prepared to defend themselves. However, the followers of Piet Retief were spread out and most vulnerable. Sarel Cilliers and Gert Maritz led



Bloukrans River, 17 February 1838

charges to rescue fleeing trekkers. Women and children, even as young as ten years old, fought tenaciously, selling their lives dearly. Marthinus Oosthuizen charged through the mass of Zulus to a wagon for ammunition and then back again to re-supply the beleaguered Van Rensburgs surrounded on a hill.

Devastation

Fighting continued until the afternoon of the 17th when the Zulu army retreated, taking over 25,000 cattle, and many horses and sheep with them. Many hundreds of the Zulu attackers had been killed in the fierce fighting. As the Voortrekkers began to count up their own dead, they grieved over the loss of 185 of their children murdered. Of the women 56 were dead - this included even grandmothers - many with multiple assegai wounds. The murdered men numbered 40. Incredibly, some women who had been horribly stabbed were found alive amongst the piles of dead. Johanna van der Merwe and Margarita Prinsloo had each survived despite 20 assegai wounds, and Klasina Le Roux with 17 stab wounds.

Weenen

As Gert Maritz organized a mass burial of the slain trekkers, the sky was full of circling vultures and the sounds of weeping could be heard throughout the area. The Boers later founded a town at the site of the massacre which was named *Weenen* (*The Place of Weeping*).

Ambushed at the Buffalo River

On 6 April a counter-attack by a Boer commander led by the two rival leaders Piet Uys and Andries Potgieter was ambushed across the Buffalo River at Italeni. A British expedition from Port Natal rushed to assist the beleaguered trekkers, but ten of the commando were killed, including Piet Uys and his brave son, Dirkie, who kept fighting by his father's side to the very end. As this commando retreated it became known as the *Vlugcommando* (*the fleeing commando*).

Disaster

It was the darkest time of despair for the Voortrekkers. Death, disaster and dissension seemed to doom their ambitious enterprise.

Andries Pretorius Comes from the Transvaal

With the arrival of Andries Pretorius from the Transvaal, there was fresh hope. The widow of Piet Retief declared of Andries Pretorius: "This man has been sent by God. He will help us obtain justice." Andries



The arrival of Andries Pretorius

Pretorius was a dynamic pistol-packing farmer from Graaff Reinet. He was described as a tall, imposing figure in a well cut suit, with a pistol and a cutlass at his belt. He also came with 60 Transvaal volunteers for the *Wencommando* that he intended to organize. At an assembly of the Volksraad, Pretorius was elected Commandant General.

The Wencommando

Within a couple of days, he was heading out with 464 men, and 64 wagons, to engage the Zulus. Pretorius adopted the motto *Eendragt Maakt Magt* (*unity is strength*). (These words were to become

the motto of the Transvaal Republic.) All in the *Wencommando* (*The Victory Commando*) were lectured on discipline, Christian conduct, decency, integrity, compassion and courage. As God's soldiers their conduct had to be of a high standard. The chaplain, Sarel Cilliers, who was widely respected as a man of God, and who had proved himself in battle at Vegkop, ensured strict religious observance with daily devotions and prayer times where the men were required to kneel.

On the move the 64 wagons travelled in four rows so as not to make the column too long for the vanguards and rear guards to protect them from ambush. Every night their laager was drawn up, sentries posted, inspections held and defensive drills practised. Scouting patrols were sent out every day to ascertain the whereabouts of the Zulu army, and to identify any potential threats.

The Covenant

As the Tugela River was in flood, the *Wencommando* crossed near Spioenkop. At Waschbank, on Sunday 9 December, Sarel Cilliers stood on a gun carriage before the men had who assembled for worship and



9 December 1838, *The Covenant is made.*

he proposed a solemn Vow: *“My brethren and fellow countrymen, at this moment we stand before the Holy God of Heaven and earth to make a promise. If He will be with us and protect us and deliver the enemy into our hands so that we may triumph over him, that we may observe the day and the date as an anniversary in each year and a day of Thanksgiving like the Sabbath, in His honour;*

and that we shall enjoin our children that they must take part with us in this, for remembrance even for our posterity; and if anyone sees a difficulty in this, let them return from this place. For the honour of His Name shall be joyfully exalted, and to Him the fame and the honour of the victory must be given.”

All the English volunteers joined with the Afrikaans Voortrekkers in taking this Vow. From 9 December the Vow was repeated every evening, up until the night of the 15th, during evening services when Psalms were sung and prayers were offered.

Confronting the Zulu

There was a calm deliberation amongst the men of the Wencommando. They knew that they were going up against the most formidable force in Africa at that time. Up to that point, the Zulu Impis had never been beaten. They knew that Dingaan had over 20,000 warriors that he could throw at them. They were only 464, and this being 1838, they only had smooth ball muskets, which required 30 to 40 seconds to reload. And they knew charging Zulu warriors could cover a lot of ground in that time.

To the Ncome River

On Saturday the 15th of December the Commando crossed the Buffalo River and outspanned between the Buffalo River and the Ncome River.



Two scouts reported that they had seen a huge Zulu army only half an hour ride away. Pretorius inspected the terrain for a suitable laager site and he sensed God's guidance for there was a perfect spot on the other side of the Ncome. On its western bank there was a deep hippopotamus pool and a large donga, or gully. The laager was set up making use of these natural defensive features on two sides. The 64 wagons were firmly lashed together with two battle gates secured at the two openings where the canon were placed. The back of the D-formation was set against the donga, and the semi-circle faced towards the open plain. Candles were set out everywhere and lanterns suspended over the wagons on the long whip handles, to prevent the Zulus from approaching the laager unseen in the night. As Sarel Cilliers led the Commando in repeating the Vow for the last time, and then in singing the Psalms, the Zulus had moved within earshot and could hear their strange singing and see the eerily lit laager.

To Beat the Unbeatable Foe

It was a suspenseful, moonless night. Two hours before dawn the trekkers were at their posts. A veil of mist lifted and a perfect day broke. There was not a cloud in the vivid blue sky and there was no wind. It was a day of crystal clarity. As the mist lifted the Boers saw the entire Zulu army seated facing them with their shields in front. The front row of the Zulus was only 40 paces away from the half moon of wagons. Row after row of Zulu regiments were grouped according to the colour of their shields. There were between 12,000 and 15,000 Zulus surrounding the laager.



The Battle of Blood River, 16 December 1838

“Do not fear their numbers, we can deal with them,” shouted Pretorius. As warriors were moving into position to attack from the donga in the rear, Commandant Pretorius decided to seize the initiative and he ordered his men to open fire immediately. Before the Zulus could even begin their intimidating war dances the roar of gunfire shattered the early morning peace. The day began in furious battle with Zulus yelling, hissing, smashing their assegais against their shields, thunderously stamping the ground with their feet, charging the laager at full speed. The two little canon cut swathes through the Zulu ranks, and the deadly aim of the Boer Commandos took their toll. As a mass of Zulus tried to scale the donga and assault the rear of the laager, Sarel Cilliers led his men to cut them down.

Taunting the Enemy

As the Zulus retreated out of range to about 500 metres, Pretorius sent out his brother and an interpreter to taunt the Zulus: *“What are you doing, men of Dingaan? We have come to fight men, not women and children! Why don’t you attack?”*

Facing the Zulu Tidal Wave

The Zulus leapt up to attack, drumming their shields, yelling, whistling, hissing and swept in a black wave down upon the wagons. This was the longest charge of the two hour battle. Muzzles were becoming



The Battle of Blood River Monument

dangerously hot, wagons bristled with assegais, but the strategic positioning of the laager was frustrating the assaults of the Zulus. The closer they got to the wagons, the more they were funnelled and compressed by the river and the donga until they were tripping into one another and stumbling over their earlier casualties. Their losses were becoming enormous, yet without achieving anything. Never in the experience of their warrior nation had anything like this happened to them before.

Charging the Enemy

Andries Pretorius sensed a change in the tempo of the battle and ordered a charge from the laager. He had the two canon dragged out and fired from the front. Then he led a charge into the middle of the Zulu Impi. For the first time in history a Zulu Impi broke and fled. The cohesion on which the Zulu Impis was based was shattered. The Zulus began to flee across the Ncome River, many drowning in the process. As Pretorius fired on one Zulu his horse reared and threw him off. A Zulu lunged at him and Pretorius managed to ward off the assegai with his rifle. As the Zulu struck again Pretorius was thrust through his left hand. He pinned the Zulu to the ground and grappled hand to hand until the warrior was stabbed with his own assegai.

Pursuing the Enemy

On the other side Sarel Cilliers led a commando charge that put to

flight the other section of the Zulu army. The mounted Boers pursued the fleeing Zulus, shooting at them as long as their bullets lasted, and firing pebbles when all their bullets were exhausted. Over 3,000 Zulu dead were counted around the laager. Yet not one Voortrekker had been killed, although several were wounded.

Thanksgiving

As the sun set the exhausted Commando members returned for a service of Thanksgiving and for their first meal of the day. Then they had to clean their muskets and cast bullets for the final push to track down Dingaan at Mgundgundlovu.

The Remains of Retief

By the 20th December the Zulu capital was sighted. It was ablaze from one end to the other. Dingaan had fled and set fire to his own capital. When the grizzly remains of Piet Retief and his 100 followers were discovered on KwaMatiwane they saw the legs and arms still tied with thongs, the impaling sticks still visible. Next to the remains of Piet Retief lay his water bottle and leather satchel which still contained Dingaan's signed and witnessed agreement for the cession of Natal.

On Christmas Day the remains of these victims were all gathered and buried in a communal grave at the foot of the koppie. The Zulu kingdom fell into a civil war and Dingaan was overthrown and killed by his half-brother Mpande.

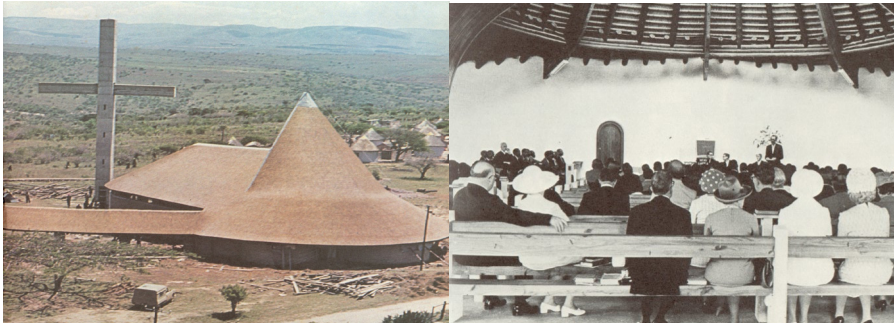
Loving their Enemies

It is remarkable that, despite the treachery that the Boers had endured at the hands of the Zulu, and the massacres of so many unsuspecting



Monument to the Covenant at Blood River

women and children on the banks of the Bloukrans River, that no atrocities were committed by the Boers in retaliation. Instead, the Biblical injunction to love their enemies was fulfilled by the



uMgungunglovu, Dutch Reformed Mission Church for the Zulus

vigorous missionary work which was established by the Reformed Church in Zululand, establishing schools, hospitals, churches and orphanages, even within sight of where Piet Retief and his followers were so brutally murdered. In the century and a half since that original Day of the Covenant, many millions of Zulus have come to Christ and Zululand has been blessed by Revival. In a very real sense all of that began with the Covenant proposed by Sarel Cilliers, and enthusiastically adopted by the Wencommando.

Set Free to Serve Christ

Just as the descendants of the Vikings can look back to their one time enemy King Alfred the Great as their spiritual father who brought the first Vikings to the Lord after defeating them in battle, so the Zulus and the Afrikaners and English, with whom they had once been locked in deadly battle, are now united in Christ. With the defeat of Dingaan, and later Ceteswayo, the power of the witchdoctors was also broken and the Spiritual liberation of the Zulu people began. As the Lord promised in Genesis 22:17: “...**thy seed shall possess the gates of his enemies...**” Jesus Christ is building His Church and the gates of hell shall not prevail against it.



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Chapter 7

PRESIDENT PAUL KRUGER

Voortrekker, Commando, Conservationist

Oom Paul was born on his grandfather's farm at Bulhoek, 10 October 1825. Paul's parents were Casper Kruger and Elsie Steyn. Drought, locusts and migrating herds of buck forced them to lead a nomadic existence in the Karoo. He was hardened by nature and schooled by the Bible. He received only three months of formal education, being mostly home educated. He read the Bible daily.

Voortrekker

His father, Casper Kruger, joined the Trek party of Hendrik Potgieter in one of the very first of the expeditions, 1835. As a young boy of 10 years, Paul Kruger set out on the Great Trek under Hendrik Potgieter.

Battle of Vegkop

At age 11, Paul Kruger was one of the 40 men who successfully defeated 5000 warriors of the previously unbeaten Matabele Impies of Mzilikazi at the Battle of Vegkop. After the battle 1,137 assegais were collected from inside the laager.

Fighter

He had a rough upbringing on the trail and, in the wilderness became proficient at horse riding and hunting. After his "baptism of fire" at the



At the Battle of Vegkop, 20 October 1836

Battle of Vegkop, he served in numerous campaigns against raiding tribes, including the Makapan in 1854 and Mapela in 1858. He led the Republican forces in the First Anglo Boer War of 1880 - 1881.

Farmer

Paul Kruger's father first settled close to what is today Potchefstroom, and later moved to what is now Rustenberg. At age 16, Paul Kruger carved his own farm out of the wilderness at the foot of the Magaliesberg Mountains. He later made this farm available to Missionaries from Andrew Murray's Africa Institute to establish the first Reformed Mission station in the Transvaal.

Father

At age 17 he married Anna Marie Etresai du Plessis (1826 - 1846). His wife and child died January, 1846. He then married again in 1847, Gezina Suzanna du Plessis (1831 - 1901). Together they were blessed with 7 daughters and 9 sons. Before the end of his life he had over 144 grandchildren.

Reformed Christian

Paul Kruger was a deeply devout believer who studied the Scriptures daily. He memorised most of the Bible by heart. He was a founding member of the Gereformeerde Kerk, which was formed in Rustenberg in 1859. The Doppers, as the Gereformeerde Kerk members were known, separated from the Nederduitse Gereformeerde Kerk over a new Hymnbook, which they believed contradicted some of the principles of their foundational documents, the Synod of Dort, the Heidelberg Catechism and the Belgic Confession. The Gereformeerde Kerk founded the Potchefstroom University College for Higher Christian Education. The Gereformeerde Kerk uses only Hymns from the Bible, mainly the Psalms, and other Skrifberymings directly drawn from the Bible. His first involvement in politics began at age 25, when he represented the Transvaal at the Sand River Convention, 1852.

Leader

Paul Kruger was a Field Cornet in the Commandos and eventually became Commandant General of the South African Republic. He was appointed member of a Commission of the Volksraad to draw up the Constitution for the Transvaal Republic. He was present at the Sand River Convention of 1852, in which the British government recognised

the independence of the Transvaal and the Orange Free State. In 1875, he was elected as a member of the Executive Council and shortly after that became Vice President of the Transvaal. When President T.F. Burgers came to power in 1872, Paul Kruger could not support his liberal policies and resigned in early 1873. It was the declining popularity of Burgers that led Lord Shepstone to seize the Transvaal Republic and annex it to the British Empire. So unpopular was Burgers and his policies that not one Boer responded to his call for the Commandos to defend their independence. However, as the British began to tax the farmers, Paul Kruger became the most vocal leader of the Resistance to foreign rule. At an historic gathering at Paardekraal, in December 1880, the citizens restored the



Republic, electing Paul Kruger, Piet Joubert and M.W. Pretorius to form a Triumvirate to lead their Republic.

Resistance

After the Transvaal was annexed by Britain in 1877, Paul Kruger led the resistance movement, visiting Britain as the leader of a deputation protesting the violation of the Sand River Convention and demanding the restoration of Transvaal independence. After the Boer victory at the Battle of Majuba in 1881, Paul Kruger played a vital role in the negotiations with the British which led to the restoration of the Transvaal independence.

President

On 30 December 1880, at age 55, Paul Kruger was elected President of the Transvaal. He visited Europe on a number of occasions and was received with great honour in Germany, France, Belgium, the Netherlands, and Spain. In the elections of 1883, 1888, 1893 and 1898, Paul Kruger was victorious, each time defeating his main rival, Piet Joubert.

Gold and the Uitlanders

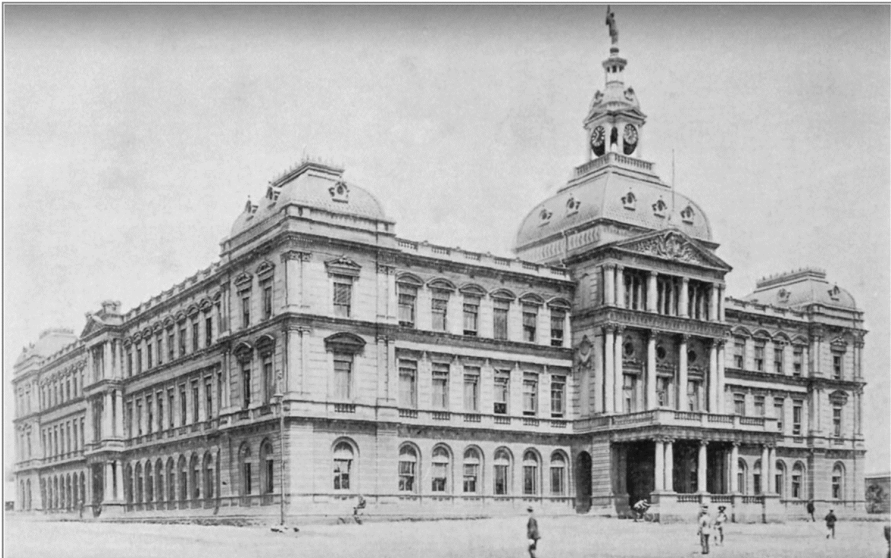
The discovery of gold, on the Witwatersrand in 1884, had far-reaching political repercussions as Uitlanders poured into the Transvaal, dramatically changing the demographics and threatening to overwhelm the independence of the Boer Republic. In his Memoirs, Paul Kruger declared that instead of rejoicing at the discovery of gold, they should have wept, because of how it would cause their land to be soaked in blood.

Nature Conservation

Paul Kruger was far-sighted in his concern for nature conservation and he is credited with the establishment of the initial Sabi Reserve in the Eastern Transvaal which has grown into the greatest game reserve on earth: The Kruger National Park.

The Jameson Raid

Paul Kruger displayed tremendous wisdom and restraint in how he handled the treachery of some prominent miners in their attempt to foment revolution, and the failed Jameson Raid, led by Cecil John Rhodes' most trusted leader, Leander Starr Jameson, in 1895. Instead of hanging the plotters, and imprisoning the invaders, as his own people demanded, he handed them over to be dealt with by the British government.



The Raadsaal of the Transvaal Republic on Church Square, Pretoria



The Volksraad/Parliament of the Republic of Transvaal

Paris Fashions

There are numerous amusing stories of Oom Paul on state visits overseas. On one occasion he walked into a French banquet hall only to turn around immediately and walk out, declaring: *“I am sorry, I was not aware that your women were not yet dressed!”* as a protest against the immoral fashions prevalent in Paris.

Half the Bible

When President Kruger announced that any church could receive a free acre on which to build their House of Worship, he was approached by a Jewish Rabbi, who requested an acre. Oom Paul thought for a moment and then responded that he could have half an acre, as the Jews only believed half the Bible!

Dedicating a Synagogue to Christ

When the Rabbi invited the President to dedicate the Pretoria Synagogue, Oom Paul solemnly removed his hat and declared: *“In the Name of our Lord and Saviour, Jesus Christ, I dedicate this Synagogue to the Glory of God.”* It may be the only Synagogue dedicated in the Name of the Lord Jesus Christ.



The Synagogue which Oom Paul dedicated in the Name of our Lord and Saviour Jesus Christ

The Uitlander Dilemma

With the radical economic and political challenges that followed the discovery of gold on the Witwatersrand, President Kruger was concerned that the miners would soon out-vote the farmers. To counter this possibility, he made the conditions of naturalisation more demanding. In 1890, the government restricted the Uitlander franchise for presidential and Volksraad elections to naturalised citizens who had been in the country for at least 14 years. A second Volksraad was created to represent Uitlander interests, to be elected by naturalised citizens of at least two years.

Anglo Boer War

Sir Alfred Milner, the British High Commissioner in South Africa, was an ardent imperialist and committed to agitating Uitlander dissent and opposition to Kruger's government in the Transvaal and the absorption of both the Transvaal and the Orange Free State into a British South Africa. As the British invaded the Transvaal, May 1890, President Kruger was sent overseas to raise support for the Boer cause. He withdrew through Portuguese East Africa (Mozambique). There he boarded the Dutch Warship, Gelderland, sent by the young Queen Wilhelmina of the Netherlands, which defied the British naval blockade to transport him safely to Europe.



Monument to Paul Kruger in Church Square, Pretoria

Mobilising Opposition to Britain

In Europe he was greatly honoured as the principled leader of a courageous people who had been most unjustly invaded and abused by the British Empire. Visitors to Kruger House in Church Street, Pretoria, can see many of the trophies and awards granted by the Russian Tsar, the Emperor of Austria, Kaiser Willem II of Germany, from the Dutch, French, Italians and Swiss.

Honoured Hero

Oom Paul died in exile in Clarens, Switzerland, 14 July 1904. On 16 December 1904 his remains were reburied in Heroes Acre in Church Street Cemetery, Pretoria. A statue of Paul Kruger in his characteristic formal dress, stands in the centre of Church Square, Pretoria. The Kruger Rand gold coin is named in his honour and features his face. A street in St. Gallen, Switzerland, Krügerstrasse was named after him. His greatest monument is the Kruger National Park.

Kruger House

Pretoria is also home to Kruger House, the historic residence of the President of the South African Republic, Paul Kruger. Built in 1884, by architect Tom Claridge, this house was the first in Pretoria to be lit by



Oom Paul

electricity. The two stone lions on the veranda were presented to President Kruger as a birthday gift on 10 October 1896, by mining magnet, Barney Barnato.

“Oom Paul,” as the president was often called, used to receive citizens on the stoep to discuss their concerns over coffee and koeksisters.

Kruger House now houses a Museum with many fascinating artefacts and furnishings from Paul Kruger and the tumultuous times in which he lived. Paul Kruger and his family lived in this house on Church Street from 1884 to 1900. The museum includes the president’s state coach and

the president’s state coach and ox-wagon and many of the awards received during his exile in Europe, the presidential railway coach he travelled on for official business and artefacts from the Anglo Boer War.

*“You will keep him in perfect peace,
whose mind is stayed on You,
because he trusts in You.”* Isaiah 26:3



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Kruger National Park entrance

Chapter 8

David Livingstone

- The Best Friend Africa Ever Had

David Livingstone (1813 – 1873) was a great missionary pioneer pathfinder whose greatest desire was granted only after his death: the eradication of the slave trade and the opening up of Africa to Christianity and lawful commerce.

Livingstone the Liberator

He had the grace to see that his mission was part of a divine plan to set many souls free from slavery, both physical and spiritual. Livingstone's great goal of bringing to the world's attention the scourge of the Islamic slave trade in Africa was achieved largely through the work of his convert, American journalist Henry Morton Stanley.

Upbringing in Scotland

David was brought up in a pious but poverty-stricken home in Scotland. He was an avid reader and borrowed extensively from the local library. By age 9 he had already committed to memory Psalm 119 and won a copy of the New Testament as a reward. By age 10 David was employed 14 hours a day, 6 days a week, at the local cotton spinning factory. David managed to read in the factory by placing his book on a portion of the spinning jenny so that he could catch sentence after sentence as he passed at his work. He maintained fairly constant study, undisturbed by the roar of the machinery. His conversion at age 12 inspired him to resolve to devote his life to the alleviation of human misery.



"A Man of resolute courage"

Dedication

Three themes dominated his life: **Evangelisation, exploration and emancipation.** He wrote at the time: *“The salvation of men ought to be the chief desire and aim of every Christian.”* He therefore made a resolution: that he would give to the cause of missions all that he might earn beyond what was required for his subsistence.

Theology and Medicine

After 10 years of daily drudgery at the cotton mill, David set out to study theology and medicine. Medical science in the 1830s was, by today’s standards, primitive. Surgical operations were performed at hazardous speeds because of the lack of anaesthetics. Chloroform and ether were not introduced until several years later and the discovery of antiseptics lay 25 years ahead. The study of chemistry was growing, but biochemistry and bacteriology were unknown. Nothing at all was known about the tropical diseases he was to encounter, such as malaria and black water fever.

Diligent

It was not in Livingstone’s character to relax. He took his task and calling most seriously and whatever he did he performed thoroughly. He was uncompromising, diligent and inflexible in his adherence to his word.

Resolute

Friends described him as: *“a man of resolute courage”*; *“fire, water, stonewall would not stop Livingstone in the fulfilment of any recognised duty.”*

To Africa

It took him 3 months by sailing ship to reach Cape Town and another 4 months by ox cart before he even reached Robert Moffat’s mission station at Kuruman where he would begin his work for the Lord in Africa. When he landed in South Africa, on 17 March 1841, David Livingstone was coming to a continent that was plagued with problems. Africa was still a place of mystery to the Europeans. The Arabs south of



*“Can the love of Christ not carry the Missionary where
the slave trade carries the trader?”*

the Sahara never ventured far from the coast inland. The rivers were riddled with rapids and sand bars. The deadly malaria disease was widespread and inhibited travel. Entire expeditions of 300 to 400 men had been wiped out by malaria. The African terrain was difficult to negotiate. Floods, tropical forests and swamps thwarted wheeled transport.

Fearless Faith

Livingstone soon acquired a reputation for fearless faith – particularly when he walked to the Barka tribe (infamous for the murder of 4 White traders whom they had mercilessly poisoned and strangled). As the first messenger of mercy in many regions, Livingstone soon received further challenge. Chief Sechele pointed to the great Kalahari desert: *“you never can cross that country to the tribes beyond; it is utterly impossible even for us Black men.”* The challenge of crossing this obstacle began to fascinate Livingstone.

Livingstone wrote: *“I shall try to hold myself in readiness to go anywhere, provided it be forward.”*

Frustration

Livingstone is reported to have had a steadfast manner and folk knew where they stood with him. His plans to establish a Bible college for Africans were frustrated. However, the Sovereignty of God was seen in this. Had Livingstone's wishes been carried out, he might have spent his life's work teaching in a Bible college rather than traversing Africa and dealing a death blow to the slave trade.

Daily Challenges

His three great daily challenges he described as: **heat, harsh conditions and hardness of hearts.**

Determination

"I hope to be permitted to work as long as I live beyond other men's line of things and plant the seed of the Gospel where others have not planted. But every excursion for that purpose will involve separation from my family for periods of 4 or 5 months."



Occupational hazards in the mission field

“I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor, poor imitation of Him I am, or wish to be. In His service I hope to live; in it I wish to die.”

Family Matters

During his first missionary journey with his wife and children, their 4th child, Elizabeth, was born. Within a few weeks she had died and the rest of the family were sick. He received much criticism for the *irresponsibility* of taking a wife and 4 children on a missionary journey in the wilderness. Later he was criticised for sending his family back to Britain while he pioneered the hinterland of Africa. When his wife rejoined him for his second great missionary expedition in the Zambezi Valley she died of malaria.

Conviction

“I shall open up a path into the interior or perish,” he declared. *“May He bless us and make us blessings even unto death.”* *“Shame upon us missionaries if we are to be outdone by slave traders!”* *“If Christian missionaries and Christian merchants could remain throughout the year in the interior of the continent, in 10 years, slave dealers will be driven out of the market.”*

Overcoming All Obstacles

Battling rains, chronic discomfort, rust, mildew and rot, totally drenched and fatigued, and laid low by fever, Livingstone continued to persevere across the continent. Hostile tribes demanded exorbitant payment for crossing their territory. Some tense moments were stared down by Livingstone, gun in hand. Trials tested the tenacity of the travel-wearied team. *“Can the love of Christ not carry the missionary where the slave trade carries the trader?”*

A Man of Principle

After 2 years of pioneering across the hinterland of Africa, Livingstone reached Luanda. The *Forerunner* ship was ready to take him to England. However, Livingstone chose to return overland to bring his guides and porters back to their village. Rather than risk their being sold into

slavery in Portuguese West Africa, he preferred to take another 2 years crossing the continent that had almost killed him on his first journey!

However, had Livingstone chosen to return home he might well have ended his ministry. The ship sank with all hands lost (and with his journals)! By God's grace, Livingstone still had a copy of his journals that he had laboriously written out – just in case!

“These privations, I beg you to observe, are not sacrifices. I think that word ought never to be mentioned in reference to anything we can do for Him, who though He was rich, yet for our sakes became poor.”

Deprivation

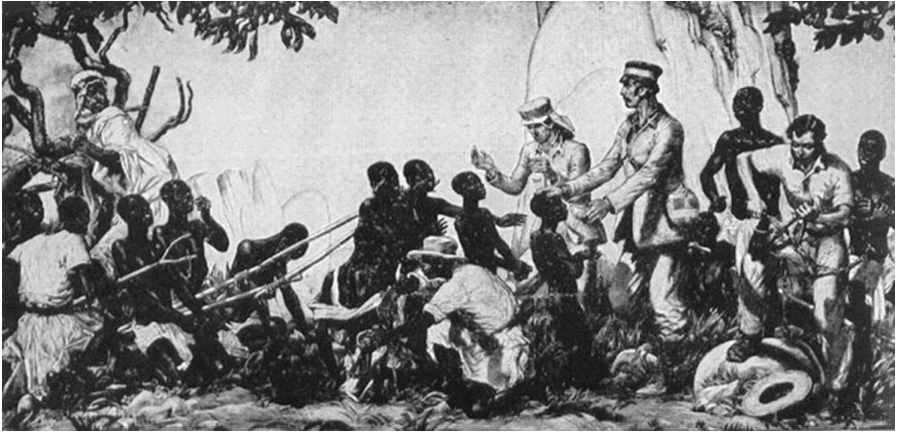
Often Livingstone endured excessive and unnecessary suffering and deprivation, hacking through dense jungle on foot because lack of funds prevented him from affording the *luxury* of a canoe!



“not sacrifices ...”

Confronting Slave Traders

Livingstone often saw the sickening results of the Islamic slave trade: burned out villages, corpses floating down rivers and long lines of shackled slaves being herded through the bush. Livingstone's mere presence often sent the Yao slave raiders scurrying into the bushes. Many hundreds of slaves were set free by Livingstone and his co-workers. On one occasion a war party of Yao warriors attacked the missionary party. While attempting to avoid confrontation, the team found themselves cut off and surrounded by the aggressive



Setting the captives free

and bloodthirsty mob. Finally, Livingstone was forced to give the command to return fire. The slave traders fled.

“More Light Might Enter Your Mind”

This incident led to much criticism in England. Charles Livingstone, his brother, on hearing one outburst from Britain replied: *“If you were in Africa and saw a host of murderous savages aiming their heavily laden muskets and poisoned arrows at you, more light might enter your mind . . . and if it didn’t, great daylight would enter your body through arrow and bullet holes!”*

Three Slave Trades in Africa

It was Livingstone’s great desire to see the slave trade cease. Firstly, there was the internal slave trade between hostile tribes. Secondly, there were slave traders from the coast, Arabs or Portuguese, for whom local tribes were encouraged to collect slaves by marauding raids. Thirdly, there were the parties sent out from Portuguese and Arab coastal towns with cloths, beads, muskets and ammunition to exchange for slaves.

The Shortest War

Incidentally, Livingstone inspired the shortest war in history - 27 August 1896 - when the British Navy presented an ultimatum to the Sultan of

Zanzibar to close the flourishing slave market. When the Sultan refused, his palace was shelled - resulting in a record-breaking surrender within 38 minutes!

Twin Concerns

In his writings and public-speaking engagements, Livingstone regularly spoke on his twin concerns - to enlighten people on the evils of the slave trade, and to spread the Christian Gospel amongst the heathen. Although he was renowned for his **exploration**, in his mind it was only a means to **evangelism** and to *“disciple the nations”*.

Body, Mind and Spirit

Dr. Livingstone believed in comprehensively fulfilling the Great Commission - ministering to body, mind and spirit. Along with his Bible, surgical kit and medicine chest, Livingstone always carried a microscope



and sextant - with which he observed God's spectacularly diverse creation with awe and wonder. His books are filled with fascinating scientific, medical, botanical, anthropological and geographic observations and details. Livingstone was the first to map the great Zambezi River and many other parts of the vast hinterland of Africa. He was one of the first scientists to make the connection between mosquitoes and malaria, and he pioneered the use of quinine as a treatment - often experimenting on himself!

“Making Disciples of all Nations ...”

Not a Sacrifice!

The challenge of Livingstone rings out to us today: *“Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay . . . it, is emphatically no sacrifice. Say rather, it is a privilege!”*

A Vision of Victory

The optimistic eschatology of Livingstone the Liberator, comes as a stern rebuke to the prevailing escapist eschatology of defeat and retreat.

An Inspiring Example

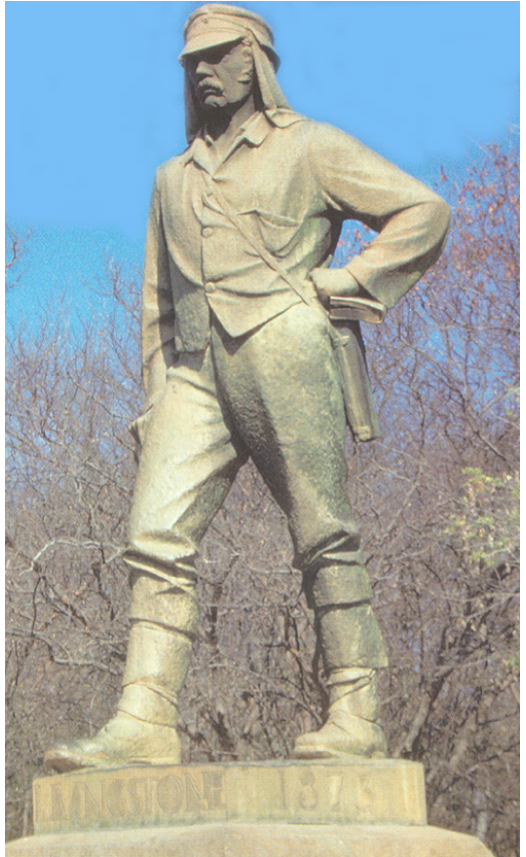
Livingstone’s steadfast example has been used by the Lord to inspire hundreds of men and women to devote

their lives to African missions. Mary Slessor, for example, went to Calabar (present day Nigeria) and ended the practice of murdering twins (believed by animists to be bewitched.)

Galvanised Back to the Field

Peter Cameron was inspired to return to Africa after his first mission failed, when he read the inscription on the tomb of Livingstone in Westminster Abbey:

“Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice.” John 10:16



“It is a privilege ...”



The Challenge of Africa

“I beg to direct your attention to Africa: I know that in a few years I shall be cut off from that country, which is now open; do not let it be shut again! I go back to Africa to try to make an open path for commerce and Christianity: will you carry out the work which I have begun? I leave it with you!”

“Seek first the Kingdom of God and His righteousness ...”

Matthew 6:33



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Chapter 9

ANDREW MURRAY and the Legacy of the 1860 Revival

A most remarkable Revival swept across the Cape in 1860.

A Spiritual Wilderness

The Cape Colony prior to the 1860 Revival was a spiritual wilderness. The Dutch East India Company controlled the appointment of pastors and establishment of congregations. Yet, in the first 150 years of Dutch rule in the Cape only five congregations had been established, all within 130km radius of Cape Town. Most of the farmers and Trekboers had no access to pastoral guidance, or opportunities for religious services. Even more seriously, although few of the people in the colony spoke Dutch anymore, the authorities deemed their vernacular, Afrikaans, to be unworthy for church services, prayers, or even for personal devotions. This led to very stilted services where the average members of the congregation struggled to understand the high Dutch of the pulpit and found it hard to express themselves in prayer through the Dutch language. The only Bible available was Dutch, which most of the population had trouble reading. Without the ability to pray from the heart, most resorted to following fixed formulas of well-worn expressions.



The Castle in Cape Town

Spiritual Paralysis

Under these circumstances it should not be surprising that spiritual paralysis set in. Nicolaas Hofmeyr despaired at the unresponsiveness of his congregation in Calvinia. During his 6 year ministry there he could not persuade a single person to attend the prayer meeting. Not even once! In addition to the resistance to prayer he also battled an intense opposition to mission work.

Deadening Liberalism

Gottlieb Van Der Lingen was born of Dutch missionary parents. His father was a chaplain to the Cape Corps on the Eastern frontier. Van Der Lingen studied for the ministry in Utrecht in Holland. From his first sermon in the Groote Kerk in Cape Town he warned against the rising tide of liberalism and called the people back to the Bible. With the Theological Seminaries in Holland turning out unregenerate preachers, spiritual deadness was infecting the churches in the Cape. Ds. van der Lingen energetically promoted Christian schools, but was frustrated that not one church responded to his offer to help establish Christian education in their area!

The Language Barrier

The British first came to the Cape in 1795. As part of their Anglicisation policy all school subjects had to be taught through the medium of



Great Britain seized the Cape in 1795

English. Most of the Cape Dutch could no longer speak Dutch, nor could they comfortably speak English. There were no Afrikaans schools available and the churches refused to allow the use of the Afrikaans language in either church services or prayer meetings.

Anglicisation

However, the British Anglicisation policy had the unintended result of sparking the most incredible Spiritual Revival which resolved all of these problems and led to the establishment of Afrikaans as a national language.



Young Andrew Murray

Revitalisation

With the British excluding the Dutch language from the schools and from government, the Dutch congregations were pointed to Scotland to obtain their ministers. The arrival of 11 Reformed pastors from Scotland, led by Andrew Murray senior, heralded a new era. Andrew Murray's father was appointed to the frontier parish of Graaff Reinet and he married Maria Stegmann of Cape Town on the way to his frontier congregation. Andrew Murray junior was born in Graaff Reinet on 9 May 1828. What the British government had failed to anticipate was that the Scottish Presbyterians would learn the Dutch and Afrikaans languages and, instead of converting the Cape Dutch to English, were used of God to revitalize their faith and culture in an unprecedented way.

Praying for Revival

Without fail, every Friday evening for 36 years, Andrew Murray's father prayed for Revival. When Andrew was 10 years old he was sent to Scotland to be educated. During his 7 year stay with his uncle, Rev. John Murray and the family in Aberdeen, they were brought into contact with some of the most powerful Reformed preachers of the day, including Dr. Chalmers and William Burns. After Andrew and his elder brother, John, graduated with M.A. Degrees in 1845, they headed

for Utrecht for further Theological studies and to master the Dutch language.

First Fruits

Andrew Murray senior's brother-in-law, Georg Stegmann, was mightily used of the Lord in building up the St. Stephens congregation in Cape Town. Many coloured people were brought to Christ and a dynamic evangelistic work sprang up.

To the Voortrekkers

When Andrew Murray returned from his studies in Scotland and Holland he was still only 20 years old and church law required a pastor in the Cape to be at least 22 years old. The governor, Sir Harry Smith, circumvented this rule by allocating Andrew to evangelise the Voortrekkers between the Orange and Vaal Rivers. The Orange River Sovereignty had been annexed by Britain in 1848 and the approximately 12,000 Voortrekkers on scattered farms between the Orange and Vaal had been without a pastor since leaving the Cape.

Missionary Travels

As the first pastor appointed to the Voortrekkers, Andrew Murray's headquarters was in the small village of Bloemfontein. In order to minister to his vast congregation Andrew constantly needed to travel to conduct communion and preaching services throughout the sovereignty. He also conducted 4 missionary tours amongst the Voortrekkers in the Transvaal. Dealing with tough pioneering farmers Andrew quickly had to learn to keep his sermons simple, logical and practical. Being the only pastor for the Voortrekkers, Andrew was forced to adopt a leadership role. His speedy intervention prevented





bloodshed as he helped negotiate the treaty between the Voortrekker leader, Andries Pretorius, and the British government which led to the signing of the Sand River Convention of 1852. This led to the recognition of the independence of the Orange Free State.

Character Training

Andrew later looked back on his 11 years of ministry amongst the Voortrekkers as invaluable training for his life-long ministry. Ministering on the frontier strengthened Andrew's character, made him decisive in action and powerful in preaching.

Recognising Reality

He also became acutely aware of the desperate spiritual state of most in South Africa. He wrote: *"I begin to fear that the state of the great majority of members is much sadder than I at first realized ... nothing but God's mighty Spirit is able to conquer the deep enmity of the unconverted heart"*.

Educational Crisis

He struggled to establish Christian schools in the Orange Free State, attempting to recruit teachers from Holland, but he faced resistance and inertia on all sides. Despairing of obtaining suitable pastors from

Holland, the Dutch Reformed Church appointed Rev. John Murray to establish a Theological seminary in Stellenbosch. When John expressed his reticence over this nomination his father, Andrew Murray senior, challenged him: “*Are you willing to place your life on the line for this great task?*” John responded with a heartfelt “Yes!” He accepted the nomination and sought the assistance of Nicolaas Hofmeyr and Johan Neethling to launch the Stellenbosch Kweek School.

A Call to Prayer

In August 1859 three pastors of the Dutch Reformed Church published a challenge for ministers to preach a series of sermons on the character of God, the role of the Holy Spirit and the need for both corporate and private prayer for the outpouring of God’s Holy Spirit. “*An Awakening can occur through the abundant outpouring of the Holy Spirit, and that the gift of the Holy Spirit is promised in answer to prayer is a truth that is clearly taught in Scripture ... We earnestly beseech you to faithfully and fervently pray one hour every week - with others, or alone that God by His Grace may visit our land and give us the blessing of the outpouring of the Holy Spirit.*” An 85 page book entitled “*The Power of Prayer*” was widely circulated throughout 1859. Several articles on Prayer and Revival were published in *De Kerkbode* and *De Wekker*.

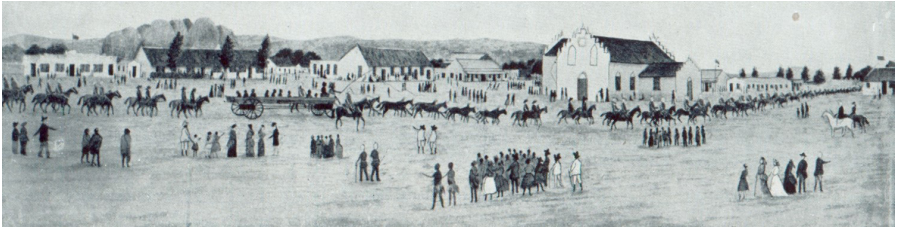
Apathy Challenged

Yet, while many of the pastors were enthusiastic about prayer and Revival the average person in the pew remained uninterested and unresponsive.

A number of small prayer meetings began. The one in Montagu never grew beyond three regular attendees prior to May 1860. The weekly prayer meeting in Worcester seldom had more than three or four participants. However, one dedicated intercessor wore a footpath to the top of a hill overlooking the town praying for Revival.

Worcester Conference

Andrew Murray was called to lead the congregation in Worcester at the same time that a conference of churches was to meet to discuss the subject of Revival. Carts, wagons and horses brought in 374 visitors representing 20 congregations. This included 8 ministers from the Andrew Murray family. With great excitement the conference began 18 April, laying out the Scriptural basis for Revival.



A Decisive Moment

According to C. Rabie, a teenager who attended the conference and would later become a DRC minister, the Revival began at the conference itself. He wrote: *“Ds. Murray (Jnr.)’s participation during the first part of the conference was limited to one prayer, but it was a prayer so full of power and emotion that people came under deep conviction of sin. You can safely say that the Revival dates from that moment.”*

Pentecost at Worcester

Andrew Murray commenced his ministry at Worcester on Pentecost Sunday 27 May with a sermon on *“The Ministration of the Spirit”*. C. Rabie wrote: *“It was as though one of the prophets of old had risen from the dead. The subjects were conversion and faith ... deadly earnestness.”*

Andrew Murray preached on: **“What meanest thou, O sleeper? Arise, call upon thy God!”** Jonah 1:6; **“He that believeth not shall be damned”** Mark 16:16; **“Friend, how camest thou in hither, not having a wedding garment?”** Matthew 22:12. The congregation in Worcester had never heard such straightforward, shocking Biblical preaching. The Revival in Worcester came like a firestorm.

Eyewitness Account

One of the pastors who experienced the Revival, Servaas Hofmeyr, wrote: *“Before the days of Revival the situation of our congregation was lamentable. Love of the world and sin; no earnestness or heartfelt desire for Salvation; sinning and idleness that was the order of the day for most ... when the Lord started to move among us how intense were the prayers for Revival and the cries for mercy! **‘I am lost!’** cries one here. **‘Lord, help me!’** cries another. Anxious cries were uttered, heart rending testimonies of conversion were heard. Visions were seen ... Corporate prayer, even behind bushes and rocks, on mountains and in ravines, men, women, greyheads, children, gentlemen, servants all kneeling on the same ground crying for mercy. And none of this was expected by anyone, nor prepared*



The Dutch Reformed Church in Worcester

by anyone, nor worked up, or preached by anyone. It was all the Spirit of God, and not for a few hours or days, but months long.”

Joy Unspeakable!

Prayer meetings were overflowing and full of fire and zeal. Early in the morning and late at night people would come singing to God’s house. Repentance, renewal and rebirth. Devotion was deepened, vision widened. Cases of heartfelt conversion occurred daily.

Amongst the first to be impacted by the Revival were the coloured farm workers near Worcester. A written account of these farm workers described them as: *“debased and shrivelled with drink and drunk all day long, sullen wretched creatures...”* It was this least expected quarter that the Revival hit most powerfully.

Farm workers fell to the ground and cried out for mercy, so greatly was the presence of God felt. At first Andrew Murray was shocked at the emotionalism and apparent disorder. Andrew’s knowledge of Revival had been limited to the Scottish experience where congregations were far more orderly and restrained. As Andrew sought to take control of a prayer meeting where people were experiencing agonies of conviction of sin, a stranger touched Ds. Murray and warned him: *“Be careful what you do, for it is the Spirit of God that is at work here”*.



The Manse in Graaff Reinet

The Real and the False

Andrew quoted from George Whitefield, who stated: *“If you try to stamp out the wildfire and remove what is false, you will equally and simultaneously remove what is real.”*

Nicolaas Hofmeyr wrote: *“A Spirit of humility is observable amongst us. We see ourselves in all our loathsomeness as lost and wretched children of Wrath unable of ourselves to do any good thing. ... The Spirit of prayer increases and the supplications become more earnest ... - this is the work of the Holy Spirit ... the sense of sin is increasing. Deep humility is observable and still our souls have been refreshed ... God is being sought in secret.”*

Montagu & Calvinia

At Montagu, a Scriptural class of coloured farm workers, who were being taught by a young woman, experienced an extraordinary outpouring of the Spirit of God. Calvinia, which had resisted every effort by their previous pastor to participate in prayer meetings, suddenly developed an overwhelming burden for prayer.

Answer to Prayer

Conviction of sin came over the congregations with intense spiritual agony, confession of sin and earnest restitution. Andrew Murray senior

visited Worcester and rejoiced that what he had prayed for, over 38 years, was now being experienced by his son. *“Andrew, my son, I have longed for such times as these which the Lord has let you have.”*

Anointed Preaching

Rev. Henry Taylor of the Presbyterian Church in Wellington wrote this report on Andrew Murray’s preaching: *“His whole being is thrown into the task and he glows with the fervency of Spirit which it seems impossible for human flesh to sustain ... audiences bend before the sweeping rain of his words, like willows before the gale. The heart within the hearer is bowed and the intellect is awed.”*

Writing Ministry

As Spiritual hunger increased, Andrew was led to provide more discipleship instruction and guidance for converts including writing: *The Children For Christ, Abide in Christ, The Two Covenants, The New Life, The Full Blessing of Pentecost, Holy in Christ, The School of Obedience, The School of Prayer, The Ministry of Intercession, Pray Without Ceasing, Absolute Surrender, Waiting on God and Like Christ.* Andrew Murray became one of the world’s most respected writers on the deeper Christian life. He wrote over 200 books, booklets and pamphlets, many of which were translated into numerous other languages, some continually in print for over 100 years. Andrew wrote: *“A Revival of Holiness is what we need. We need preaching about Christ’s claim on us that will lead us to live entirely for Him and His Kingdom.”*

Evangelism & Revival

Selwyn Hughes observed: *“In Evangelism the preacher calls on people to get saved; in Revival people often call on the preacher to ask him how they can get saved.”*

Transformation

The September 1860 edition of *De Wekker* declared: *“The whole of society has been changed, yes, turned literally upside down!”* Church buildings needed to be enlarged to cater for the influx of new converts. Side wings were built onto existing churches.

Robert Shand in Tulbagh wrote of: *“A deepening of the Spiritual Life within the congregation.”* In Ceres the church council wrote of: *“Coming to life of dead bones.”* In Robertson Ds. Smidt reported that the Revival was: *“Undoubtedly the work of the Holy Spirit.”*



The Dutch Reformed Church in Paarl

The Cape Bows to Christ

The Evangelical Alliance issued a nationwide call for all churches in the Cape Colony to set aside a week in January for united prayer. The Cape was literally on its knees.

Revival in Paarl

Ds. Gottlieb van der Lingen preached: *“Are you, congregation of Paarl, being awakened by these cries of Revival? **Wake up, you who sleep!** Arise from the dead and Christ will shine His light on you...! And what if you don’t awaken now? Will you then ever be renewed before the terrible Awakening to take place in the hereafter?”* It was during that week of prayer in January 1861 that Revival swept through Paarl. There were heart-rending pleas for mercy and soul-wrenching confessions of sin.

The church building became too small to hold the growing crowds. The interest in prayer required numerous new prayer meetings to be established. Members of the Paarl congregation experienced lengthy periods of wrestling through self-examination, repentance and surrendering all to God. There were great cries for mercy and ultimately many tears of thankfulness and joy.

Ds. van der Lingen exclaimed: *“How many years have I not served God*

as a servant? But what a great difference between serving Him as a servant and serving Him as a son! I only now understand the freedom.”

Pentecost Services

In May 1862 Ds. van der Lingen suggested that the congregation should assemble for prayer during the ten days between Ascension Day and Pentecost. The adoption of Pentecost services throughout the Dutch Reformed Churches remains one of the significant fruits of the 1860 Revival.

Graaff Reinet

In April 1861 Revival erupted in Graaff Reinet. A prayer meeting that began after a communion service on Sunday evening became so powerfully aware of the presence of God's Holy Spirit that the meeting lasted non-stop until Tuesday midday before the congregation went home!

Reversal of Fortunes

The Dutch Reformed Church at the Cape was changed forever. From the earliest days of the Cape Colony there had always been a desperate shortage of pastors. Now over 50 young men came forward to be trained for the ministry. A Bible-based newspaper, *Die Volksvriend*, was launched in January 1862 by Andrew Murray and Servaas Hofmeyr. Resistance to missions evaporated.

Missions Launched

Die Vrouwen Zending Bond (Women's Missionary Union) was established with Emma Murray becoming its first president. The first Cape DRC missionaries Alexander McKidd and Henri Gonin were sent out to the Transvaal.

De Wekker editorialized: *“What is the aim of Revival? Not to enjoy God's gift in a selfish way. No! But to impart mission work. Every farm must become a mission station and every congregation a mission organisation”*. De Wekker declared that we must send our sons and daughters to the mission field.

Sacrificial Service

Andrew Murray turned to Paul Kruger to help the DRC to establish its first mission station in the Soutspanberg Range. When the first missionaries, Alexander and Hessian McKidd, died of fever, this became a

testing time for the revived churches. Henry Gonin faithfully served at Paul Kruger's farm near Rustenburg until his death in 1911. Stefanus Hofmeyr worked faithfully for over 10 years among the surrounding tribes seeing many witchdoctors and murderers come to the Lord.

Education & Evangelism

Despite much spiritual warfare and ongoing attacks from liberals in the DRC, Andrew Murray became a renowned author, an international evangelist and the Moderator of the Dutch Reformed Church. He established the Africa Institute which sent out hundreds of missionaries through Africa. Andrew also pioneered women's education in South Africa and established the Huguenot College for training Christian teachers.

Africa for Christ

The missionary vision of the Dutch Reformed Church exploded with mission stations being established in Moshonaland, Matabeleland, Bechuanaland, Nyasaland, Nigeria and Sudan. In 1927 the Missions Committee of the Cape DRC recorded 304 serving missionaries and 72,079 baptised African Christians. DRC missionaries from the Cape had established 1,447 schools with 2,699 teachers and 96,309 pupils.



Teachers in Training, Graaff Reinet



The Dutch Reformed Church in Graaff Reinet

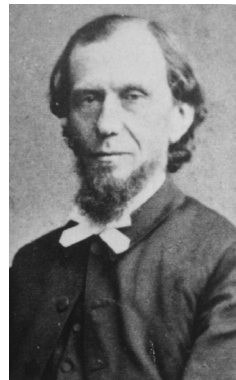
Afrikaans Advanced

The language barrier was overcome as Afrikaans became the language of the pulpit and in 1925 Afrikaans was granted equal status with English as an official language of the country. In 1933 the first complete Bible translated into Afrikaans was published.

Murray's Challenge

As Andrew Murray wrote: *“Live in the bold and holy confidence that God is able to bless His Church through you ... God is really only waiting for prayer in order to give the blessing”*

“And you will seek Me and find Me, when you search for Me with all your heart.” Jeremiah 29: 13



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Chapter 10

CARL HUGO GUTSCHE

Pioneer Missionary to South Africa

Carl Hugo Gutsche (1843-1926), was born in Delitzsch, Saxony in Germany, 20 April 1843. When he was 7, his family moved to Halle, the centre of Evangelicalism and Pietism. Carl Gutsche received an excellent classical education at the Gymnasium and sat under the ministry of August Tholuck, the Evangelical Theologian at the University of Halle. At age 15, Carl Gutsche was confirmed as a member of the Lutheran Church. He apprenticed as a Pharmacist from 1858 to 1862.

Conversion

On Christmas Day, 1864, Carl Gutsche was baptised in the Saale River and joined the Halle Baptist Church. From this point he began witnessing, distributing Gospel tracts and proclaiming the Gospel. From 1862 to 1865, Gutsche worked as a travelling Pharmacist and Evangelist. He also served the Prussian Army at the military hospital of Weissenfels, where he helped with surgeries.

Training

In Hamburg, he met Johannes Gerhard Oncken, one of the greatest Baptist Church leaders in Germany. Oncken mentored Gutsche, exposing him to an intense period of reading and study, combined with missionary prayer meetings and Evangelistic outreaches. His studies concentrated on Church History, the sermons of Charles Spurgeon and Pastoral Theology. Gutsche proved himself a gifted linguist. He supplemented his income by giving lessons in French and German. He also studied Latin, Greek, Dutch and English.

Every Christian a Missionary

Oncken's famous Missions dictum was: "*Every Christian a Missionary!*" This Gutsche sought to cultivate in every Christian he met. He encouraged vocational missionaries, where every believer would use his occupation for Evangelism and discipleship. In April 1866, Gutsche concluded his Pharmacist work and became Oncken's Assistant. In October 1867, Carl Hugo Gutsche was sent as a Missionary to South Africa.

Marriage and Missions

22 September 1867, Carl Gutsche married Mary Lange, a zealous Evangelical who served as a governess, tutor and piano teacher. In August 1867, Carl attended the German Baptist Union in Hamburg, where the guest speaker was Charles Haddon Spurgeon. This was the service where the new Missionaries to South Africa, Carl Gutsche and Mary Lange, were prayed for and commissioned.

Called to South Africa

German immigrants to the Eastern Cape had written to Oncken requesting missionaries who could preach in German and English, and minister to the Xhosa people on the frontier. On 30 September 1867, Carl Gutsche was ordained by Oncken and set apart for Missionary work in South Africa. On 2 October 1867, the Gutschees set sail from Hamburg for Port Elizabeth.

Church Planting

They arrived at Port Elizabeth on 23 November 1867 and from there journeyed to Grahamstown where Rev. Gutsche preached for the English Baptists. Then he travelled through to King Williams Town to minister to the German Baptists. His many missionary travels involved medical, pastoral, Evangelistic and church planting activities. He helped establish churches in Frankfurt, Hannover, Braunschweig, Breidbach, Berlin, Macleantown, East London, Aliwal, Potsdam, Craddock, Bodium and Fort Murray. He oversaw the building of over 20 churches following the principle: *“We do not consecrate a single place of worship until it has been paid for fully.”*

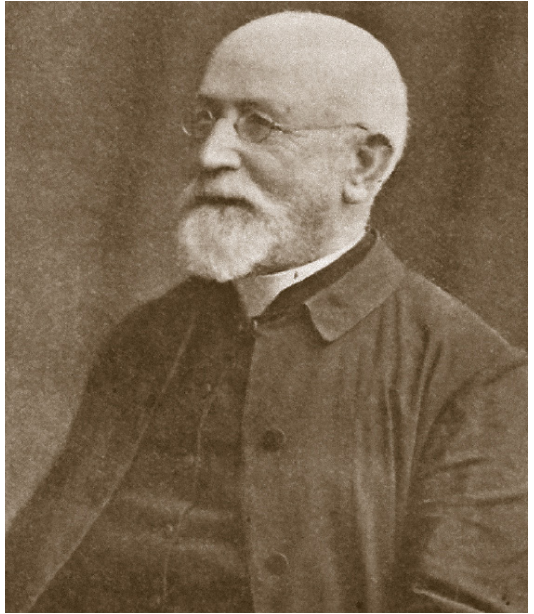
Building the Church

Gutsche was a highly gifted communicator, church planter and administrator. He organised the scattered Baptist settlers into congregations, which he would visit at least once every three months. Oncken translated many of Charles Spurgeon's sermons into German. When Gutsche visited a Mission station he not only preached and taught, he generally administered communions and baptisms as well as organising church business meetings. The first person whom Gutsche baptised in South Africa was Jacobus Daniel Odendaal. Carl Gutsche developed the Afrikaanse Baptiste Kerk. Church conferences were regularly organised lasting a whole weekend and including the Liebesmahl (Love Feast). Later Carl Gutsche undertook mission trips

to Kimberley, Johannesburg, Bloemfontein and Durban, planting and consolidating German, English and Afrikaans Baptist Churches. The Baptist Union of South Africa, which was established in 1877, was very much the work of Carl Gutsche.

Evangelism and Education

Gutsche ensured that Evangelistic and Missionary zeal was instilled in every congregation. Missionary Prayer Meetings were organised in all stations. He also encouraged the development of Mission



Carl Hugo Gutsche

schools for German and English settlers, for Afrikaans farmers and for the Xhosa. Carl Gutsche established 38 schools in his lifetime.

First Missionaries to Transkei

The first Baptist missionary couple, who were sent out in 1868, to minister exclusively to the Xhosa, were Carl and Louise Pape. They were fluent in isiXhosa and translated many Hymns into Xhosa and established the Baptist Church and school at Tshabo.

The First Black Baptist Missionaries

Carl Gutsche trained and commissioned the first indigenous Evangelist to the Xhosa, John Adams Gilana (1861-1893). Gilana served four years before dying from Tuberculosis. John Gilana, and his wife Anni, were the first Black Missionaries of the Baptist Union of South Africa.

Missionary Centenary

In 1892, Carl Gutsche established the South African Baptist Missionary Society. This was to commemorate the centenary of the launching of the first Missionary Society, in England, by William Carey, in 1792. It was at the General Assembly of the Baptist Union held at Gutsche's

church, Bethany, in King Williams Town, in 1892, that the new Missionary Society was launched. Gutsche was the first General Secretary of the Baptist Missionary Society in South Africa.

Co-ordinating Missions

Gutsche helped launch the United Missionary Conference (UMC). He noted that in the late 1860s there were already over 400 Missionaries serving in Southern Africa, South of the Zambezi. Gutsche published the first survey of Missionary work in Southern Africa in 1889. The next published Missionary survey for the UMC was compiled by his friend, Dr. Andrew Murray, in 1906.

Fruit that Endures

Carl and Mary Gutsche had seven children, who made great contributions to the pastorate, education and medicine in South Africa. When Gutsche was invited to become a Theological professor at the Oncken Theological College in Hamburg in 1886, he declined as he was convinced his life's calling was Missions in South Africa. Gutsche built up Bethany Emmanuel Baptist Church in King William's Town to the largest congregation in the Baptist Union of South Africa.

Visionary Pioneer

Carl Hugo Gutsche stands out as one of the most inspiring, visionary and effective Missionaries to South Africa in the 19th century. He was the Father of the Baptist Union of South Africa, the Father of the Afrikaanse Baptieste Kerk, the initiator of Baptist Missions to the Xhosa and the Founder of the South African Baptist Missionary Society.

*“Those who are wise shall shine like the brightness of the firmament,
and those who turn many to righteousness like the stars
forever and ever.” Daniel 12:3*



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Chapter 11

THE FIRST ANGLO-BOER WAR (1880 – 1881)

The first Anglo-Boer War was the only war lost by the British Empire during the 19th Century. In each of the four battles of this First War of Independence for the Transvaal, the Boers decisively defeated the British Army: at Bronkhorstspuit 20 December 1880, Laing's Nek 28 January 1881, Ingogo (Skuinshoofte), 8 February 1881 and Majuba 27 February 1881.

Annexation

Sir Ryder Haggard (author of such best selling novels as “*King Solomon's Mines*” and “*She*”) was one of a small contingent of Natal Mounted Police who boldly rode into the Transvaal Republic. They took down the Vierkleur and ran up the Union Jack in Pretoria declaring the South African Republic of the Transvaal annexed by Great Britain. This was done on 12 April 1877 by order of Sir Theophilus Shepstone, the Governor of Natal.

This was in violation of the Sand River Convention of 1852, wherein Great Britain had recognised the independence of the people North of the Vaal River and their “*right to manage their own affairs without any interference on the part of the British government.*”

Because of the unpopularity of the Transvaal President, T.F. Burgers, who had dared to mint a coin with his own image on it, and had begun to tax the Transvaal farmers, no one responded to his call for the commandos to resist the British.

Resistance

However, when the British began to tax the Boers, resistance developed. Paul Kruger, who as a young boy of 11 years old had taken part in the Battle of Vegkop against the Matebele, was the dynamic force behind the struggle for the independence of the Transvaal. Numerous protest meetings and



Paul Kruger

diplomatic attempts by the Boers were ignored by the British. When an ex-president of the Transvaal, M.W. Pretorius, approached the British High Commissioner, Sir Garnet Wolseley, in Pretoria, he was immediately jailed.

Wolseley declared: *“So long as the sun shines the Transvaal will remain British territory!”* He also declared: *“The Vaal River would flow backwards through the Drakensberg sooner than the British would be withdrawn from the Transvaal!”*

The spark that began the first Anglo-Boer War was over taxation. A farmer, Pieter Bezuidenhout, was summoned to pay £14 tax. When he refused to pay, the magistrate ordered the seizure and sale of his wagon by public auction. On 11 November 1880 a party of 100 Boers stopped the auction and forcibly returned the wagon to its owner.

Paardekraal

On 8 December 1880 ten thousand Boers assembled at the Paardekraal Farm (what is today Krugersdorp). At this gathering, which lasted until 16 December, the Boers decided to re-establish the Transvaal Republic. Commandant Paul Kruger was elected vice president and



Heidelberg was appointed as an interim capital. The first action of the new Transvaal government was to besiege the British garrisons at Pretoria, Potchefstroom, Rustenburg, Lydenburg, Wakkerstroom, Standerton and Marabastad.

With their lines of communication cut and with the threat of food shortages, it became imperative for the British government to relieve these garrisons. Colonel Phillip Anstruther, Commander of the 94th Regiment, was sent

to reinforce the British garrison in Pretoria. General Joubert sent a message warning Colonel Anstruther to halt his convoy. If he would not it would be taken as an act of war. Anstruther's reply was: "*I have orders to march to Pretoria, and to Pretoria I will go!*"

The Battle of Bronkhorstspuit

At the Battle of Bronkhorstspuit the Boers ambushed the British column and in a matter of minutes killed 57 men and wounded another 100. On the Boer side 2 were killed and 5 wounded. Before he died of his wounds, Colonel Anstruther declared of Boer General Frans Joubert: "*All he did against me was honest.*"

In Pietermaritzburg, the Governor of Natal and Commander-in-Chief of all British forces in South Africa, General George Pomeroy Colley, received the news of the Bronkhorstspuit disaster with shock. He described it as "*a sort of Isandlawana on a smaller scale.*"

General Pomeroy Colley

At 45 years General Pomeroy Colley was one of Britain's most brilliant men. By age 6 he could already speak French and German fluently. He had begun his military career at age 13 at Sandhurst Military Academy. His family was related to the Duke of Wellington, of whom he was a cousin. At 19 years old, as a Lieutenant, George Colley had been involved in the wars against the Xhosa in the Eastern Cape. In 1860 he had taken part in the war in China.

He graduated from the Staff College at Sandhurst with the highest marks yet attained to that point. He also distinguished himself during the Ashanti War in West Africa, as well as in campaigns in India and Afghanistan. General Sir Evelyn Wood described General Colley as "*the best instructed soldier I had ever met.*" One London magazine described Colley as "*a pillar of the Empire.*" Sir Garnet Wolseley described Colley as "*the most loyal, warm-hearted of comrades, the most lovable of true men.*"



The Battle of Laing's Nek

On 26 January 1881 General Colley marched a force of 1,200 men to Mount Prospect. On 28 January 1881 General Colley initiated the British attack on the Boer positions at Laing's Nek. With 180 cavalry, 870 infantry, 6 canon and a naval attachment with rocket tubes, they bombarded the Boer position at Laing's Nek for 20 minutes before storming the hill.

The British attack was repulsed by the Boers with a fierce fusillade. Within minutes nearly all the officers, including Colonel Dean, who was leading the assault, had fallen. British casualties were 7 officers and 76 men dead and another 111 wounded. On the Boer side 14 men had been killed and 27 wounded. General Colley requested a truce with General Joubert so that they could care for the wounded and bury the dead. This was then carried out.

The Battle of Skuishoogte

On 8 February 1881 General Colley determined to frighten off the raiding Boers with a show of force near Skuinshoogte (Ingongo).

As the British artillery opened fire on the Boer commando, the Boers made a direct charge sustaining an extremely accurate rifle fire from the saddle, causing the death of all the gunners. Military authors at the time commented with amazement that the Battle of Skuinshoogte had overturned conventional 19th Century military wisdom by showing that cavalry can overpower artillery! 6 Officers and 70 men were killed and 63 wounded in this action, against the Boer losses of 8 men killed and 6 wounded.

Majuba

With this third military disaster in the Anglo-Boer conflict, General Colley determined to redeem British military honour with a bold strike to seize the heights overlooking Laing's Nek: Mount Majuba. On 23 February the British garrison at Mount Prospect was reinforced by 2,000 men from the 92nd Regiment of Gordon Highlanders. Wearing their khaki jackets and tartan kilts, they arrived fresh from a successful Afghanistan campaign.

Standing at 2,150 metres above sea level Mount Majuba is clearly visible from a great distance. The Zulus had called it Amajuba – the Mountain of Doves. This strategic triangular shaped mountain dominated the

critical point where three states met: Transvaal, the Orange Free State and Natal.

Early on Saturday evening 26 February, 1881 whistles were blown and commands were shouted at the British military base at Mount Prospect. Three companies of the 92nd Gordon Highlanders, two companies of the 58th Regiment, 2 companies of the 60th Rifles and 1 detachment of the Naval



Mount Majuba

Brigade were to get ready to march within the hour. Each was to carry food rations for three days, full water bottles, a Martini-Henry rifle, complete with bayonet and 70 rounds, a military greatcoat, blanket and oilskin sheet. In addition each company was to transport 6 picks, 4 shovels, axes, hammers and pliers. Dr. Mahon and his 50 medical assistants were to transport everything necessary for a field hospital.

The humiliating defeats of Bronkhorstspuit, Laing's Nek and Skuinshoogte were to be avenged. Mount Majuba was to be occupied that night. Incredibly, General Pomeroy Colley, the highest commander of all British forces in South Africa, was personally to lead the assault. The 8 kilometres march from Mount Prospect to the foot of Mount Majuba was undertaken in complete darkness. It was a moonless night.

At the foot of Majuba two companies of the 60th Rifle were detached to cover the communications links with Mount Prospect. The ascent up the southern slope of Majuba was described by some of the officers as "a terrible climb." At one point the Zulu guides lost their way, but by about 3:30am on Sunday morning 27 February the flat summit of Majuba was attained. The 365 men with General Colley were deployed around the triangular edge of Majuba. General Colley and his staff walked the 1,200 metre perimeter of the edge of the summit.

General Colley positioned about 110 men from all units as reserves in the southern hollow of the Summit. In this area the hospital and commissariat was erected. A water well was dug and General Colley

exclaimed: “We could stay here forever.”

The morale amongst the British was very high and was described by several as a festival atmosphere.

As the sun rose several of the Highlanders shouted down at the Boer camp waving their fists and shouting: “Come up here, you beggar!...ha ha! Got you this time!”

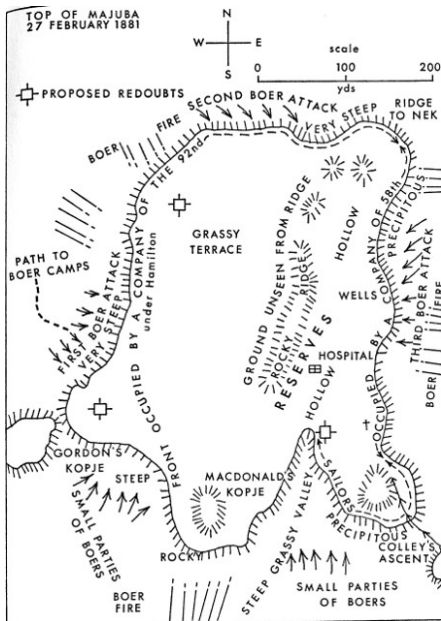
Even before the sun rose, Mrs De Jaager, in the Orange Free State, saw the flare that the British lit on the Summit, to alert their base at Mount Prospect that they had attained their objective. She immediately realised that the British were on Majuba and mounting her horse galloped off to alert the Boer camp.

At Laing’s Nek, Mrs Hendrina Joubert, the wife of the Commandant General of the Transvaal, noticed the British on the mountain and alerted her husband. General Piet Joubert galloped off to inform his generals, Nicolaas Smit and Frans Joubert: “There are Englishmen now on the mountain; you must bring them down!”

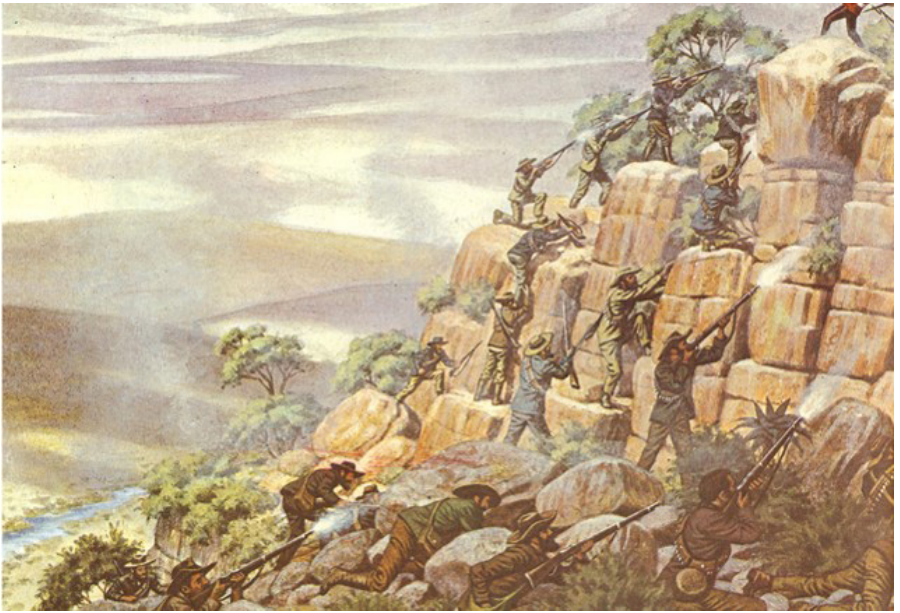
Assault

General Smit took responsibility

dividing his 150 men into three sections, each to scale the mountain from a different direction. Another commando of 50 men were positioned halfway up the plateau to cover the assault with a barrage of rifle fire. The Boers made use of dead ground and cross fire. The three storming parties methodically moved upwards making use of the cover of rocks and concealment of shrubs with skill.



In twos and threes they dashed across the open spaces covered by intense rifle fire. With this fast-moving fire and movement they rapidly advanced up the slopes.



Assaulting Mount Majuba, 27 February 1881

During this assault General Colley seemed unaware of his predicament. He sent off a triumphant flag and heliograph signal to Mount Prospect: *“All comfortable, Boers wasting ammunition.”*

At about 10:30 am General Colley and his officers were strolling across the south-western corner of Majuba consulting with Commander Romilly, from HMS Boadicea. As a bullet flew across them they saw a Boer almost a kilometer away *“I wonder what the distance is?”* asked Colley. Stuart looking through his binoculars estimated the man at about 900 yards.

At that moment the Boer fired again and Commander Romilly was killed. With his second-in-command lying dead at his feet, General Colley should have realised the dramatic reversal in fortunes. Field Coronet Stephanus Roos led his men to assault the hill where the Gordon Highlanders under Lieutenant Ian Hamilton were positioned. (This was the same Ian Hamilton who, later as a general, would lead allied forces in the Battle of Gallipoli during the First World War).

The Highlanders on Gordon’s Knoll were subjected to extremely heavy and accurate fire, which pinned them down. On the eastern ridge near



Hay's Koppie the Boers under Field Coronet Danie Malan began pouring steady fire into the 58th Regiment. The right flank of the British crumbled before the assault of this commando which included Christiaan De Wet (later to become the world famous General De Wet of the Second Anglo Boer War).

On the western side of Majuba the men under Commandant Joachim Ferreira reached the southern slope of McDonald's Koppie. On the whole one and a quarter kilometer perimeter the British soldiers were being pinned down by the accurate fire of the Boers. Lieutenant Ian Hamilton, realizing the imminent danger, ran through the enemy fire to alert General Colley to the threat. He found General Colley sleeping. In response to the request for advice, Colley responded: *"Just hold the place three days."*

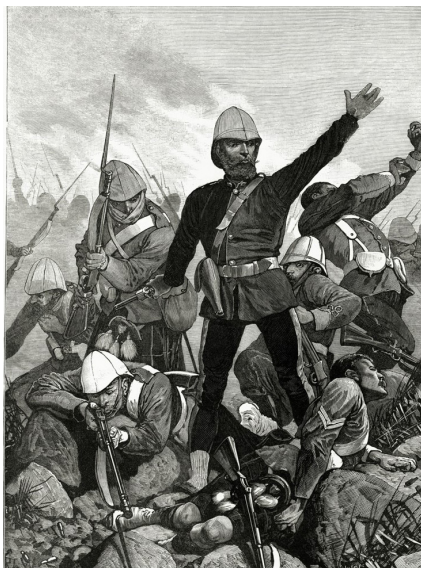
On Gordon's Knoll Hamilton ordered his men to stand up, bend over the ridge and shoot at their assailants. As they did so a deadly fusillade hit 28 of the 30 Highlanders. Carter, the reporter, wrote: *"It was such a fire as had not been heard as yet."*

At that point the Boers stormed up from the ledge and took possession

of the hill. From Gordon's Knoll they could dominate the northern part of the Summit of Majuba.

For the second time Hamilton ran across the Summit, dodging enemy fire, to alert the General to the situation. Colley responded: *"We will wait until the Boers advance on us and then give them a volley and charge."*

At this point McDonalds Koppie was occupied by the Boers. Colley called up his reserves, many of whom had been sleeping. Malan and his commando came up over the ridge and the reserves began to



give way. General Colley was described as: *"As cool as on parade"* as he attempted to steady his men. Ian Hamilton remembered him holding his revolver high over his head and shouting *"steady and hold by the ridge."* And as his men began to break and flee his last words were: *"Oh my men, do not run."* He was then shot through the head.

The Boer who got Colley in the sight of his Westley-Richards rifle could not have possibly realised that he was the most important Englishman in South Africa, a veteran of China, Afghanistan, India and West Africa, High Commissioner of Britain in South Africa, Commander-in-Chief of all British forces in Southern Africa and Governor of the Natal colony. He was only the third British General to be killed in action since the Battle of Waterloo in 1815.

Overwhelmed

Thomas Carter (1855-1945) was a reporter of the Times, London. Carter provided an eyewitness report of the battle. *"I saw His Excellency standing within ten paces directing some men to extend to the right. It was the last time I saw him alive. A sudden piercing cry of terror, which will ring in my ears for many a long day, rose from the line of infantry... parties of men were moving rapidly in twos and threes towards our only line of retreat in the direction of Mount Prospect...five, six, seven, eight men broke from the ranks in front of us and fled. The rest wavered, and*



before Cameron and myself could rise to our feet, the whole lot went rushing wildly over us...jumping over the bodies of the wounded...a terrible volley from the stone ridge we had just left, let us know that the Boers were already there. It told horribly on the fugitives, for I saw several in front and right and left of me stopped in their flight. After delivering this first volley, the Boers kept up a terrible fire, and every moment their number increased as they swarmed up the hill...our poor fellows dropped by the score."

On what became known as McDonald's Koppie, Lieutenant Hector McDonald and 19 men held this crest to the end. A vertical rock of 15 metres on the western side of this hill made it impossible to be scaled. As they were isolated from the rest of the British force, they asked the officer "What shall we do?" McDonald's reply came back: "Just stand firm." Only once the entire British line had collapsed and fled did McDonald order his men to escape as best they could.

Honourable Enemies

Lieutenant McDonald was captured. General Joubert read the inscription on his sword mentioning the bravery of this officer in the War in Afghanistan. General Joubert walked over to the prisoners and asked for Lieutenant McDonald. As McDonald saluted, Joubert offered him his hand and returned to him his sword declaring: "A man who has won such a sword should not be separated from it."

For the rest of his life Hector McDonald defended the Boers against all negative criticism declaring: "These men are gentlemen." Lieutenant McDonald wrote that as soon as the fighting was over the Boers sang Psalms for over an hour and gave all the glory for the victory to Almighty God.

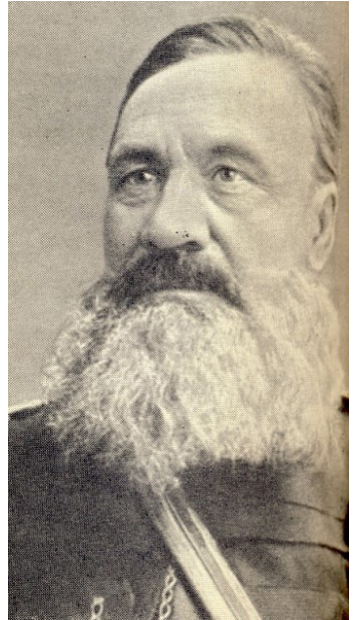
When the journalist Thomas Carter was captured, General Nicolaas Smit issued him with a War Correspondent Permit and safe conduct to

return to the military base at Mount Prospect.

One of the soldiers on the Boer side was James Murray, a younger brother of the famous Reverend Andrew Murray. It was James Murray who placed a large white handkerchief over the face of General Colley as he lay slain.

The British losses in the Battle of Majuba were 92 killed and 134 wounded. The Boers lost 2 men killed and 4 wounded.

When Lieutenant Ian Hamilton was thanking the Boer Commander for their help with his wounded, he added: *"This is a bad day for us."* General Joubert responded: *"What can you expect from fighting on a Sunday?"*



General Piet Joubert

Ian Hamilton

Lieutenant Ian Hamilton had bullet holes through his kilt and coat in several places. He had also been hit in the wrist. It was Lieutenant Hamilton who was brought up by General Smit to identify the body of General Colley.

Hamilton had stumbled and fallen down the mountain and lain exhausted and wounded until his little dog, a fox terrier named Patch had found him, and revived him by licking his face. Hamilton survived to live another 66 years afterwards, dying in 1947 at age 94. He was the Commander of the Allied Forces at the Battle of Gallipoli in the First World War. He also was an observer of the Russian-Japanese War of 1904-1905. Hamilton wrote: *"Neither the Russians nor the Japanese could hold a candle to the Boer when it comes to instinctive, deadly, panther-like quickness....a good Boer would have had an enemy on the ground for each of ten cartridges in his magazine within some 20 seconds!"* Ian Hamilton was involved in the Second Anglo Boer War (1899-1902) as a general of the British forces.

Honour Guard for General Colley

General Piet Joubert requested a detachment of Highlanders to form

an honour guard to carry the body of General Colley to the Boer camp and to keep watch over their General while the best carpenters in the Boer camp were ordered to make decent coffins. On 1st March the Boers handed the body of General Colley to the British to transport to Mount Prospect for a suitable military funeral.



Independence Won

On 21 March 1881 peace was signed at O’Neil’s Cottage within sight of Majuba. Transvaal’s independence was recognised. It was the only war that Great Britain lost in two centuries. One British officer described it as: *“A miserable ending of a miserable war.”*

A Turning Point

Next to the Battle of Blood River in 1838, the Battle of Majuba is, for the Afrikaners, the most important turning point in their history. By this very battle, Ian Hamilton wrote: *“The future of a huge continent was to be very perceptibly swayed.”*

“But thanks be to God, who gives us the victory through our Lord Jesus Christ.” 1 Corinthians 15:57



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Chapter 12

PRESIDENT MARTINUS STEYN of the Orange Free State

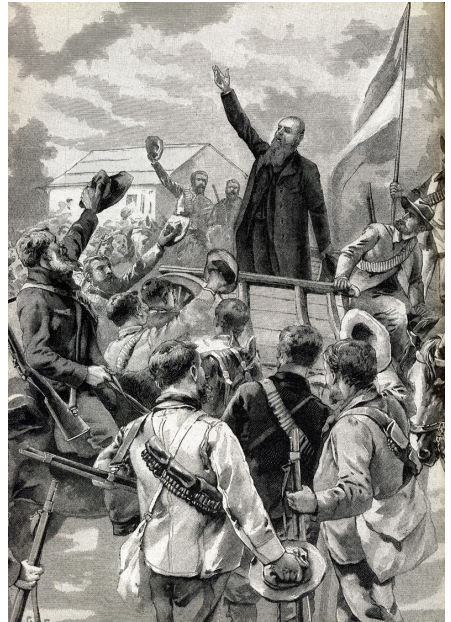
Martinus Steyn was a courageous and principled statesman, the 6th and last president of the independent Orange Free State. President Martinus Steyn is considered one of the finest examples of a Christian president. His integrity was widely recognised by all, including by his enemies, as of the highest standards.

Lawyer

Martinus Steyn was born at Rietfontein, Winburg, on 2 October 1857. His father was Martinus Steyn and his mother, Cecilia Wessels. He first attended a farm school and then studied at Grey College in Bloemfontein. At the suggestion of Judge James Buchanan, he continued his education at Leyden University in the Netherlands and completed his legal training in England. He was admitted to the Bar in London in 1882. He then returned to the Orange Free State and soon had a flourishing legal practise in Bloemfontein.

Judge

On 10 March 1887, he married Rachel Isabella Fraser. In 1889 he was appointed State Attorney of the Orange Free State, and in 1892, became a Judge of the High Court. When the state president F.W. Rietz, resigned in 1895, Judge Steyn was recommended as a successor. The other candidate J. G. Fraser opposed close co-operation with the South African Republic (ZAR) of the Transvaal, while Steyn strongly supported close ties and co-operation with the ZAR. The Jameson Raid, which attempted to seize control of the Transvaal violently, swayed public opinion





Rachel Isabella Steyn

overwhelmingly in favour of Judge Martinus Steyn and he was elected by a landslide and sworn in as President of the Orange Free State on 4 March 1896.

President

At this stage he was only 39 years old, but his strong sense of duty, Christian integrity and wisdom was beyond his years. As newly elected president of the Orange Free State, Martinus Steyn had to deal with the intrigues of Sir Alfred Milner, the new British High Commissioner, an ardent imperialist involved in schemes to undermine the independence of the South African Republic and seize control of the gold fields.

Crisis

President Steyn considered the British imperial policy as a clear and present danger to the independence and freedom of the Orange Free State. So he hosted a conference in Bloemfontein in March 1897, attended by President Paul Kruger of the ZAR. Steyn proposed that they should extend the political alliance of 1889, by adding a clause that the Boer Republics would consult with each other on all matters that could lead to war with Great Britain. President Steyn did attempt to persuade the Transvaal government to become more flexible to accommodate the aspirations of the Uitlander franchise and the dynamite monopoly.

A series of crises and diplomatic manoeuvrings came to a head when High Commissioner Alfred Milner broke off talks with President Kruger, concerning the Uitlander franchise. President Steyn had initiated the Bloemfontein Conference of 31 May to 5 June 1899. When Milner walked out on this negotiation, war became imminent.

War

On 27 September 1899, Steyn presented to the Free State Volksraad a sober report, which concluded that he would rather lose the



independence of the Orange Free State with honour, than fail to stand by the Transvaal in their hour of need. President Steyn stated that by declaring war, politicians admit that they have failed diplomatically. By declaring war, they effectively handed over control to the military. As he had declared war, he would join the commandos and fight alongside the Burghers. Nor would he use his political powers to interfere in the military strategies of the Generals.

Courageous

President Steyn became one of the Bittereinders, who courageously fought to the very end of the ruinous Anglo Boer War (1899 – 1902). President Steyn was frequently seen at the frontlines encouraging his Burghers with his steadfast example, resilience and courage.

Disaster

After the catastrophic surrender of General Piet Cronje at Paardeberg, Steyn sought to rally the demoralised Burghers to make a determined stand. However the battles of Poplar Grove (7/3/1900) and then at Abrahamskraal (10/3/1900), failed to stop the British advance. On 13 March 1900, Lord Roberts entered Bloemfontein with the British forces. Steyn and his government had evacuated Bloemfontein just the day before.

Commandos

At Kroonstad, Steyn convened a Joint Council of War where President Kruger and General Piet Joubert were also present. There they decided to abandon the wagons and to employ mounted commandos, transforming the more static conventional war into mobile guerrilla warfare operations.



The British seized Bethlehem, on 7 July, denying the Orange Free State government its last seat of power. From this time on, President Steyn and his Executive Council remained in the field fighting under the command of General De Wet.

Counter Attack

On numerous occasions, President Steyn intervened when the Transvaal sought to open up peace negotiations with the British. When the Transvaalers were talking about surrender, President Steyn and General De Wet remained adamant that the only condition for negotiations had to be the independence and freedom of the Orange Free State and the Transvaal. President Steyn accompanied General De Wet on operations into the Cape Colony, to disrupt the supply lines of the British forces occupying the Orange Free State and Transvaal.

Re-Election

When his term of office expired, he insisted that they should hold a fresh presidential election. At Doornberg, the Oath of Office was administered and President Steyn was sworn in for a second term of office.

Resistance

President Steyn drafted the replies of the Orange Free State to the British authorities in well-reasoned legal terminology, which greatly encouraged the ongoing resistance of the Burghers. President Steyn delivered an answer to General Roberts' annexation of the Orange Free State, declaring that the Republic of the Orange Free State still existed

and that the annexation was illegal. On 7 August 1901, in response to Lord Kitchener's Scorched Earth and Concentration Camp policies, President Steyn protested the inadmissible methods of barbarous warfare targeting civilians.

Outstanding

In March 1902, President Steyn joined the command of General de la Rey at Dooringspruit in order to receive eye surgery. Acting President Schalk Burgher informed him of the negotiations taking place at Klerksdorp. Kitchener was most impressed by President Steyn and declared of him that he was "head and shoulders above all the others".



President Martinus Steyn

Peace

When everyone else was ready to sign the surrender, De Wet and Steyn demanded self-government and reparations. Steyn was in Kroonstad for medical attention, when the Treaty of Vereeniging was signed, 31 May 1902.

The Sparrows

In June, Steyn and his wife left for Europe for medical attention, and when he returned to South Africa, he campaigned for self-government and served as one of the Orange Free State delegates at the National Convention, which led to the formation of the Union of South Africa.

It was President Steyn's initiative that led to the first act of the Union of South Africa being the minting of the half cent coins with two sparrows on them, to remind us that God cares for the very least.



Steadfast

President Steyn, General Christiaan De Wet and Rev. J. D. Kestell, were considered the soul of the Boer struggle for freedom and independence. Their Reformed Faith was the cornerstone of their policy. President Steyn was considered the first choice to be Prime Minister of the new Union of South Africa in 1910, but for health reasons, he could not accept this position. That honour then fell to General Louis Botha. When Prime Minister Botha supported the British war policy and declared war on Germany, President Steyn resigned from the South African Party in protest and spoke out against the imprisonment of General De Wet for opposing the war.



Protest and Principle

Martinus Steyn was the most prominent advocate for the establishment of the National Women's Memorial, which was unveiled in Bloemfontein, 16 December 1913. He was a co-founder of the South Africa Party. However, when the South Africa Party supported war with Germany, he left in protest, and with General James Barry Hertzog and General Christiaan De Wet, founded the National Party.

Legacy

President Steyn died of a heart attack while addressing a meeting in Bloemfontein, in November 1916. He was only 58 years old. He is buried at the Women's Memorial at the Anglo Boer War Museum in Bloemfontein. President Steyn stands out as one of the finest examples of a principled Christian statesman, a patriot and a courageous campaigner for freedom. *"I would rather lose the independence of the Free State with honour than retain it with dishonour."*

***"I have fought the good fight, I have finished the race,
I have kept the Faith."*** 2 Timothy 4:7



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Chapter 13

DANIE THERON

Founder of the Reconnaissance Commando

Danie Theron

General Christiaan de Wet said of Danie Theron: *“a more brave and faithful commander I have never seen!”*

A Lawyer

Danie Theron was born in Tulbagh, in the Cape Colony, 9 May 1872. At age 10, he moved to Bethlehem in the Orange Free State to be brought up by his older brother. He trained as a school teacher, then served as a lawyer, passing his Bar Exams in 1897 with the highest possible marks. In that year he started his own Law firm in Krugersdorp.



A Fighter

In 1899, in the lead up to the Anglo Boer War, Danie Theron was found guilty of assaulting Mr W. F. Moneypenney, the editor of the Star newspaper. This was in response to a derogatory editorial against: *“The Ignorant Dutch.”* As Moneypenney had been in the country for less than two months, Danie Theron confronted him over his prejudice and the incident ended up as an assault charge in court. He pleaded guilty, citing *“extreme provocation”* and friends quickly paid his fine of £20.

A Soldier

Danie Theron's first military action was in the Malaboch War. His bravery in battle won him citizenship in the Transvaal.

Wielrijders Rapportgangers

Even before the Anglo Boer War had broken out, Danie Theron was developing the idea of using bicycles for despatch and reconnaissance work. Commandant General Piet Joubert challenged Theron to prove his point as to the effectiveness of bicycles for despatch riders by choosing a man who would race the best horse rider in the Army from Pretoria to the Crocodile River. Danie's friend, Koos Jooste, won the 75km race and permission was granted to Danie Theron to form his

Wielrijders Rapportgangers Korps. Soon he had recruited 108 men, divided into 7 sections, each led by their lieutenant directly reporting to Theron. Each scout was equipped with a bicycle, a revolver and a rifle.



Battle Proven

Although initially many of the Burghers laughed at the Rapportgangers Korps on bicycles, they soon grew to admire their bravery and recognise the success of their exploits. Theron's men were not stopped by rivers, bad weather, impassable roads, or enemy patrols. At the Battle of Talana, near Dundee,

Theron's men were responsible for most of the 246 British prisoners captured.

Paardeberg

When General P. A. Cronje was surrounded by General Roberts forces at Paardeberg, General De Wet chose Theron to cross through enemy lines and attempt to co-ordinate a break-out of Cronje's trapped men. Theron evaded enemy patrols and swam the flooded Modder River. However, General Cronje flatly refused to attack the British trenches in force while De Wet organised a cavalry attack from the other side. Instead General Cronje and 3,919 of his men surrendered to Lord Roberts. General De Wet reported on the event with much grief over the stubbornness and failure of General Cronje to respond, but with great appreciation of the courage and tenacity of Theron.

Verkennings Korps

It was after this, in March 1900, that General De Wet appointed Danie Theron to establish his own Reconnaissance Corp (Verkennings Korps), (TVK). General De Wet commented that he had never seen a more colourful grouping of men from all over the world than the TVK. Danie Theron's scouts consisted of 80 men on horses, who concentrated on reconnaissance and guerrilla attacks behind enemy lines.

Devastatingly Effective

Commandant Danie Theron was tough and self-sacrificial and he expected his men to adhere to the highest standards. Theron led his TVK to destroy bridges, ambush supply columns, eliminate enemy artillery, capture and derail trains, and wreak havoc behind enemy lines. Already by 7 April 1900, the British Commander in Chief, Lord Roberts described Danie Theron as: *“the hardest thorn in the flesh of the British advance!”* Roberts placed a reward of £1000 on Theron’s head - dead or alive!

Courageous and Compassionate

It was notable how much care Theron took for wounded British soldiers, sharing his very last water ration with them. His men adhered to high Christian standards and treated their prisoners generously. Theron’s men stormed the Klip River Jail and freed 69 prisoners.

Killed in Action

On 5 September 1900 at Gatsrand, while scouting alone on a koppie, 6km North of present day Fochville, he collided with a section of Marshall’s Horse. As he killed 3 and wounded 4 of the enemy, he came under artillery fire from 6 field guns and died in action. On 15 September 1900, the men of the TVK exhumed the body of their courageous Commandant and reburied him on a farm nearby. On 10 March 1903, Danie Theron’s body was exhumed again to be reburied next to that of his beloved fiancé, Hannie Neethling, on her father’s farm, Eikenhof, on the Klip River.

Honoured Hero

On 28 December 1907, General Louis Botha unveiled the Danie Theron Monument near Potchefstroom.

On 9 September 1950, a monument was unveiled at the location where Danie Theron was killed in action (this is near the N12, between Johannesburg and Potchefstroom).

The Commando Combat School established in Kimberly, 1 November 1967, was renamed the **Danie Theron Combat School** in 1968.

The South Africa School of Military Intelligence was also named after Danie Theron.

The Danie Theron monument which had stood outside the military



base in Kimberley was relocated to Fort Schanskop, on the outskirts of Pretoria. Former South African President, Nelson Mandela, in one of the very rare occasions when he spoke Afrikaans in public, declared that he valued the fighting spirit of Danie Theron. Mr Mandela commended his honesty, bravery and determination to do the right thing for his nation and his beliefs. South Africa needs more Danie Theron in order to meet the challenges that lie ahead.



Hannie Neethling



(Charlize Theron, the academy award-winning actress, is a great-great niece of Danie Theron.)

“I will not be afraid of ten thousands of people who have set themselves against me all around.” Psalm 3:6



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Chapter 14

GENERAL CHRISTIAAN RUDOLF DE WET of the Orange Free State

General Christiaan Rudolf De Wet stands out as one of the most successful and respected of the Boer generals. The British identified General De Wet as their most formidable enemy and gave the highest priority to defeating him.

Christiaan Rudolf De Wet was born at Leeuwkop in the Smithfield district, 7 October 1854. His father, Jacobus De Wet, was married to Aletta Strydom.

Majuba

Christiaan De Wet was 26 years old when the First War of Independence broke out (1880-1881). De Wet took part in the battles of Laing's Nek, Ingogo and Majuba. After the war, he returned to his father's farm, Nieuwejaarsfontein and he was later elected to the Orange Free State Volksraad.

Commando

At the onset of the Anglo Boer War, he acquired his famous horse, Fleur, and signed up with the Heilbron commando. He was soon elected Commandant and promptly proved his skill at the battle of Nicholson's Neck, on 30 October 1899, when, with only 300 men, he managed to drive the British troops from their positions.

In December 1899, President Steyn appointed De Wet as Field General under General Cronje. Both General De La Ray and De Wet tried in vain to persuade Cronje to go on the offensive. However, Cronje was trapped by Lord Robert's forces at Paardeberg and surrendered with his whole





Afskeid - 1899 Mobilisation memorial, Bloemfontein.

force. President Steyn then appointed General De Wet as Commander of the Orange Free State Forces.

Mobile Warfare

Several attempts to slow the tide of British advance on Bloemfontein failed. After the fall of Bloemfontein, De Wet disbanded the commandos and instructed them to reassemble ten days later. He was convinced that those who returned would be the most committed and therefore the most effective. He had no time for the half-hearted.

De Wet reassembled the commandos at Kroonstad, 17 March 1900. He urged them to leave their wagons and adopt mobile warfare tactics, operating with complete secrecy, to hit the enemy where he least expected it. They were to evade set-piece battles where the British would have the advantage.

On 31 March 1900, De Wet dealt the British a severe blow at Sanna's Post, damaging the railway bridge across the Vaal River, capturing huge stores of provisions and severely disrupting the enemy's supply lines.



Priority Target

The British mobilised 15,000 men to pursue and trap De Wet, but he eluded them at every turn. General Roberts concluded that De Wet was the highest priority target and mobilised 50,000 British troops to surround and capture the Free State general, in what became known as “*the First De Wet Hunt.*” The ever elusive Boer general crossed into the Transvaal and shook off his pursuers as he crossed the Magaliesberg.

Against All Odds

Towards the end of 1900, many Burghers who had abandoned the fight were inspired to re-join the commandos. To relieve the severe pressure on the Orange Free State, De Wet invaded the Cape Colony. The British mobilised 14,000 troops in 17 flying columns to encircle and defeat him. However, De Wet broke through the British lines near Thaba Nchu.

Unbeatable

General Kitchener built a formidable network of blockhouses, linked by barbed-wire fences. Huge steamroller operations were mobilised with tens-of-thousands of British troops sweeping through the veld, in order to pin down and trap De Wet and his commandos. However, at the Battle of Groenkop, 25 December 1901, De Wet managed to inflict heavy losses on the pursuing British and escape their drive once again.



Vereeniging

Undeclared in the field, De Wet was compelled to come to the negotiation table, for the sake of the terrible plight of the women and children suffering in the concentration camps. After securing the best terms possible, at the Vereeniging Peace Negotiations with General Kitchener, De Wet signed the Peace Treaty in his capacity as acting President of the Orange Free State, as President Steyn was by then too ill.

Reconstruction

In July 1902, De Wet, De la Rey and Louis Botha, left for Europe where they raised funds for the reconstruction of the Transvaal and the Orange Free State. While on board the “*Saxon*,” he wrote his war memoirs, “*De Strijd Tusschen Boer en Brit*” which, aided by his chaplain Rev. J.D. Kestell, was published before the end of 1902.

Union

Back in South Africa, De Wet was a founding member of the Oranje Unie. When the Orange River Colony was granted self-government in 1906, he was elected a member of parliament and appointed Minister of Agriculture. He was then a delegate to the Union Convention, which succeeded in bringing all the provinces of South Africa back under Boer control, with General Louis Botha as its first Prime Minister.

Resistance

When the First World War erupted in 1914, Generals De Wet and De la Rey were against the new nation of South Africa attacking German South West Africa. As Martial law was declared and men were called up from all over the country, De Wet opposed this, believing it dishonourable to fight for the previous enemies of the Boers against their faithful friends, who had supported them during the Anglo Boer War.



Britain's War

The Commandant General of the Union Defence Force, General Christiaan Frederick Beyers, resigned his commission in protest, 15 September 1914, stating: *"It is sad that this war is being waged against the Germans. We have forgiven, but not forgotten all the barbarities committed in our own country by the British during the South African War."* General Maritz also opposed South Africa's involvement, in what they saw as Britain's War, to which South Africa should remain neutral.

12,000 rebels gathered in the Magaliesberg to resist, with force, the government's determination to propel South Africa into the war.

Rebellion

During the Battle of Doornberg, De Wet's son, Danie, and several other of the rebels were killed. De Wet was captured at Waterbury, 30 November 1914, and imprisoned in the Johannesburg Fort. He was found guilty of high treason and sentenced to six years imprisonment. However, in response to many representations, the government granted him a reprieve and he was allowed to return to his farm, Allanvale, on condition that he no longer engaged in politics.

Repression

General De la Rey was shot by police (*"accidentally,"* they said) at a roadblock. Many of the rebels were sentenced to terms of imprisonment from six to seven years with heavy fines. However, two years later, they were all released from prison in a general amnesty by order of Prime Minister Louis Botha.



General De Wet monument, Bloemfontein

General De Wet died 23 February 1922, and was buried at the foot of the Women's Memorial at the Anglo Boer War Museum in Bloemfontein.

Honoured Hero

Everyone who dealt with General Christiaan De Wet respected him as a Christian of the highest

standards of integrity. Even his enemies honoured him. His achievements in the field of battle, against all odds, stand as some of the most extraordinary military accomplishments in history. *“The tenacity with which the Republics defended their independence was due to their love of liberty, self-sacrifice and faith in God... perseverance and courage of the burghers on commando and the resolution and outstanding generalship of their leading officers.”* - Piet De Wet, *To the Bitter End*.

General De Wet was the first Boer general who thoroughly understood the tactics of mobile warfare. He understood the need to avoid superior forces and to quickly strike the moment his adversaries relaxed their vigilance. De Wet's daring raids made his name a legend throughout South Africa and across the world, inspiring the spirit of resistance in the Republics. General Christiaan De Wet stands out as one of the greatest heroes of South Africa. He was known in his time as: *“the fighting general.”* Within his lifetime he was recognised as the greatest guerrilla fighter in the world.

“Blessed be the Lord my Rock, Who trains my hands for war, and my fingers for battle. My Fortress, my High Tower and my Deliverer, my Shield and the One in whom I take refuge ...” Psalm 144: 1-2



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Chapter 15

GENERAL DE LA REY

The Lion of the Transvaal

General Jacobus Hercules (Koos) De la Rey is generally regarded as one of the bravest and most effective fighting generals of the Anglo Boer War.



Family

He was born of Dutch and Huguenot descent, 22 October 1847 in Winburg. His family moved to establish a farm in the district of Wolmaranstad. During the diamond rush, Koos De la Rey worked as a transport rider on the routes, serving the diggings at Kimberley. In 1876, he married Jacoba Elizabeth Greeff. His father-in-law, Hendrik Adriaan Greeff was the founder of Lichtenburg. The De la Reys bought the farm, Elandsfontein and raised 12 children of their own and 6 other children who had lost their parents.

Faith

Koos De la Rey was described as deeply religious and his pocket Bible was always with him and frequently in his hands. He was described as: formidable, with a long, neatly-trimmed brown beard and high forehead with deep-set eyes. He was 19 years old when he took part in his first battle.

Commando

De la Rey fought in the Basotho War of 1865, and Sekhukhune's War of 1876. During the First War of Independence (1880-1881), De la Rey took over Piet Cronje's siege of the British fort at Potchefstroom. In 1885, he was elected Commandant of the Lichtenburg Commando.

Volksraad

In 1893, he was elected a Member of the Volksraad, where he was a supporter of the progressive faction under General Piet Joubert, who opposed Paul Kruger's policies. De la Rey consistently advocated accommodation of the Uitlanders, and peace with Britain. During a

Volksraad session, President Paul Kruger accused De la Rey of cowardice. De la Rey replied that if the time for war came, he would remain in the field, fighting, long after the president had given up and fled for safety.



War

As it happened, De la Rey fired the first shots of the Anglo Boer War and was the last to leave the field. On 12 October 1899, General De la Rey led an attack that resulted in the first shots to the war being fired at the Battle of Kraaipan. Attacking a British armoured train en route to Kimberley from Mafikeng, De la Rey's men succeeded in derailing the train and after a five-hour fire fight, the British surrendered. 26 British soldiers were captured as well as 3 artillery guns, a number of rifles and quantities of ammunition.

Strategy

From the beginning, General De la Rey argued with General Cronje's strategy of besieging Mafikeng and Kimberley. He believed that it would tie down too many men. These time-consuming and ultimately unproductive efforts would be frustrated as the British could call upon vast resources to raise the siege and reinforce their men.

Modder Rivier

De la Rey was overruled and ordered to prevent the British reinforcing Kimberley. On 25 October 1899, at the Battle of Graspan, De la Rey sought to delay General Methuen's First Division. On 28 November 1899, at the Battle of Modder Rivier, De la Rey insisted that his men dig trenches along the bank of the Modder Rivier. This was the first use of trench warfare in the war. They succeeded in holding back the enemy until nightfall, when they withdrew. De la Rey was wounded and his son, Adriaan, was killed in this battle.



Storming a British blockhouse.

Magersfontein

At the Battle of Magersfontein, 11 December, De la Rey had his men entrench on flat ground at the base of the Magersfontein hills. Therefore the British shelling of the high ground, where they expected the Boers to be positioned, was to no effect. The night attack by the Scottish Highland Regiment was decimated by the accurate fire of the entrenched Boers. British General Wauchope was killed in the battle.

Disaster

While De la Rey was organising resistance to General French's advance in the Colesburg area, General Cronje was trapped and surrendered with his entire army at Paardeberg. Bloemfontein fell 13 March 1900. Pretoria fell 5 June. President Kruger fled via Portuguese East Africa to Europe. Only a core of bittereinders remained in the field to oppose the British occupation of the Orange Free State and the Transvaal.

Resistance

After the surrender of Cronje at Paardeberg, 27 February 1900, De la Rey sought to stem the British tide with the battle of Driefontein, 10 March 1900, and Doorenkop, 28 May 1900. On 11 July 1900, he defeated Colonel Robert at Silkaatsnek.

Resupply

On 3 December 1900, he captured 126 wagons loaded with clothing, boots and food supplies at Buffelspoort. De la Rey's charging tactic resulted in many losses for the British side.

Mobile Warfare

During this guerrilla war phase, General De la Rey became renowned as "*The Lion of the Western Transvaal.*" Instead of dismounting to fight,

he trained his men to fire, at full gallop, from the saddle. For two years he led a highly successful mobile campaign winning battles at Moedwil, Nooitgedacht, Driefontein, Donkerhoek, Ysterspruit and Tweebosch. At Ysterspruit he captured enough ammunition and supplies to reinvigorate the Boer forces.



De la Rey provided his injured enemy, General Methuen, with a horse and cart and released him to seek medical help from his own lines.

Chivalry

At Tweebosch, he captured General Methuen himself. General De la Rey was renowned for his chivalrous behaviour and Christian conduct towards his enemy. Regularly he would release hundreds of captured enemy, as he had no means to support them. As General Methuen had been injured by his horse falling on his leg, De la Rey released him to return to his lines, where he could receive medical attention. Even after suffering defeat, such as the Battle of Rooiwal, in April 1902, De la Rey's commandos numbered up to 3,000 men in the field to the very end. General De la Rey led the last cavalry charge of the war.

Jacoba

Throughout the war, De la Rey's wife, Jacoba, evaded capture and imprisonment in the concentration camps by the British by travelling and living in the veld for 19 months. Her book: "A Woman's Wanderings

and *Trials during the Anglo Boer War*”, was published in 1903.

Vereeniging

Lord Kitchener requested to meet with General De la Rey at Klerksdorp for a parley. The huge public pressure being mobilised by Emily Hobhouse in Britain had made the war extremely unpopular and political pressure was being brought to bear on Kitchener to end the war at all costs. President Steyn, General Christiaan De Wet, General De La Rey and General Botha, finally agreed to sign the Treaty of Vereeniging, 31 May 1902. In return for acknowledging the sovereignty of King Edward VII, the Boers were promised self-government, granted in 1906 to the Transvaal and 1907 for the Orange Free State and for the Union of South Africa in 1910. In addition, the British promised £3 million compensation to help rebuild their homes and farms.



Generals De Wet, De la Rey and Botha

Union

In 1907, De la Rey was elected to the Transvaal Parliament and was a delegate to the National Convention which led to the Union of South Africa in 1910. He became a Senator and supported the first Prime Minister, Louis Botha, in his attempts to unite Boer and Brit. When the South African Communist Party inspired white miners to riot in 1914, De la Rey commanded the government forces that crushed the strikes.

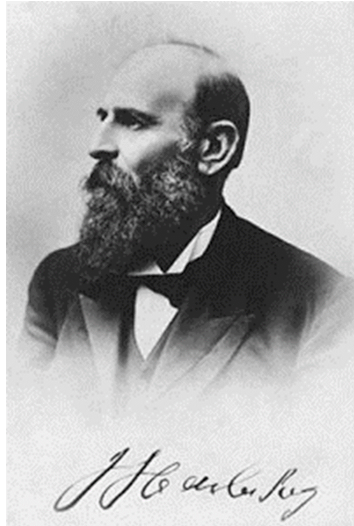


Memorial to the Boers killed in action during the Anglo-Boer War, Bloemfontein

Rebellion

With the outbreak of the First World War, Senator De la Rey strenuously opposed South Africa's involvement in the war. As many South Africans were of German descent and as Germany had been

sympathetic to their struggle for freedom during the Anglo Boer War, he regarded it as morally indefensible to attack German South West Africa. In Parliament, De la Rey advocated neutrality, stating that he was utterly opposed to war, unless South Africa was directly attacked. On 15 September 1914, his friend, General C. F. Beyers, the Commandant General of the Armed Forces resigned his commission in protest and sent his car to fetch De la Rey to consult with him.



Assassination

As the two generals set out for Potchefstroom Military Base, where General Kemp had also resigned, General De la Rey was shot dead at a police roadblock. Although the official statement claimed that he had been mistaken for a bank robber, many were convinced that he had been deliberately assassinated, because of his opposition to South Africa's involvement in Britain's war.

Honoured Hero

There is a monument of General De la Rey on his horse in the De la Rey Square in front of Lichtenburg City Hall. Great interest in the courage of De la Rey has been rekindled by the De la Rey song, by Bok van Blerk. General Koos De la Rey will always be highly respected as one of the bravest of the brave, the Lion of the West Transvaal.

"... faithful unto death ..." Revelation 2:10



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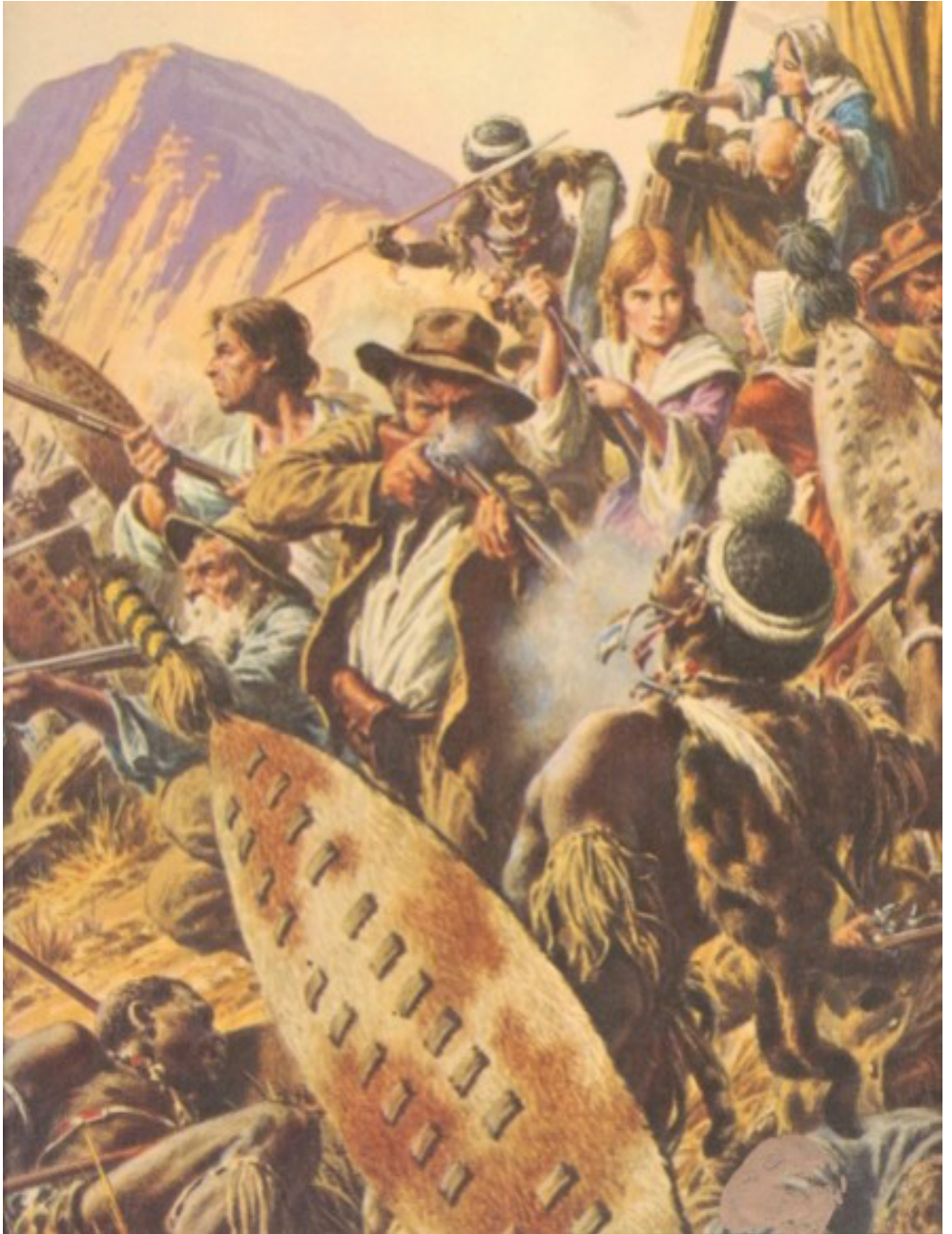


A Brit on the Boers

Sir Arthur Conan Doyle, famous as the author of the Sherlock Holmes novels, wrote in his book, *“The Great Boer War”*:

“Take a community of Dutchmen of the type of those who defended themselves for fifty years against all the power of Spain, at a time when Spain was the greatest power in the world. Intermix with them a strain of those inflexible French Huguenots who gave up home and fortune and left their country for ever at the time of the Revocation of the Edict of Nantes. The product must obviously be one of the most rugged, virile, unconquerable races ever seen upon earth. Take this formidable people and train them for seven generations in constant warfare against savage men and ferocious beasts, in circumstances under which no weakling could survive. Place them so that they acquire exceptional skill with weapons and in horsemanship, give them a country which is eminently suited to the tactics of the huntsman, the marksman, and the rider. Then, finally, put a finer temper upon their military qualities by a dour fatalistic Old Testament religion and an ardent and consuming patriotism. Combine all these qualities and all these impulses in one individual, and you have the modern Boer—the most formidable antagonist who ever crossed the path of Imperial Britain. Our military history has largely consisted in our conflicts with France, but Napoleon and all his veterans have never treated us so roughly as these hard-bitten farmers with their ancient Theology and their inconveniently modern rifles.”





“... Train then in constant warfare for seven generations ...”

Chapter 16

EMILY HOBHOUSE and the Concentration Camps

Honoured Heroine

Although she was a British citizen, Emily Hobhouse was awarded an honorary South African citizenship because of her courageous and sacrificial actions, which exposed the cruelty of the concentration camps during the Anglo Boer War (1899-1902).

Family

Emily was born 9 April 1860, and raised in St. Ives, in East Cornwall. Her father was a Church of England pastor for 51 years. Her mother was the daughter of Sir. William Trelawney, a Member of Parliament for East Cornwall. After her mother's death, Emily cared for her father until his death in 1895.

Faith in Action

Then she travelled to the United States to undertake welfare work amongst miners in Minnesota. Her engagement to John Carr Jackson was broken off in 1898, and she returned to England. Emily was involved in social actions and was a member of the Women's Industrial Committee. As the Anglo Boer War broke out October 1899, she joined the South African Conciliation Committee. As Secretary, she organised protest meetings against the war.

Women in Distress

In Summer of 1900, she first learned of the hundreds of Boer women that had become impoverished and driven away from their homes. Emily Hobhouse launched the South African Women's and Children's Distress Fund and travelled to South Africa to deliver aid to the Boer women and children, who were suffering because of the war.





The British scorched earth policy destroyed 30,000 Boer farms.

Mission to South Africa

She arrived in Cape Town, 27 December 1900, and began to learn of concentration camps in Port Elizabeth, Johannesburg, Bloemfontein, Potchefstroom, Norvalspont, Kroonstad, Irene and elsewhere. As Martial law had been declared over large parts of the Cape Colony, she needed the permission not only of Lord Milner, but of General Kitchener, to visit these camps. Because of her persistence and perseverance, she finally received permission to proceed only as far as Bloemfontein.

Concentration Camps

Emily described arriving at the concentration camp outside Bloemfontein on 24 January 1901: Two thousand people had been dumped on the slope of a koppie with inadequate accommodation, massive overcrowding of ten to twelve people in a tent, no soap, inadequate water, no beds, or mattresses, scarce fuel, extremely meagre rations, - and as the actual quantity dispensed fell short of the amount prescribed, it simply meant famine. All kinds of sicknesses festered in the camp, including: measles, bronchitis, pneumonia, dysentery and typhoid. Almost every tent housed one or more sick persons. When she requested soap for the inmates, she was told by the authorities that soap was "*a luxury!*"

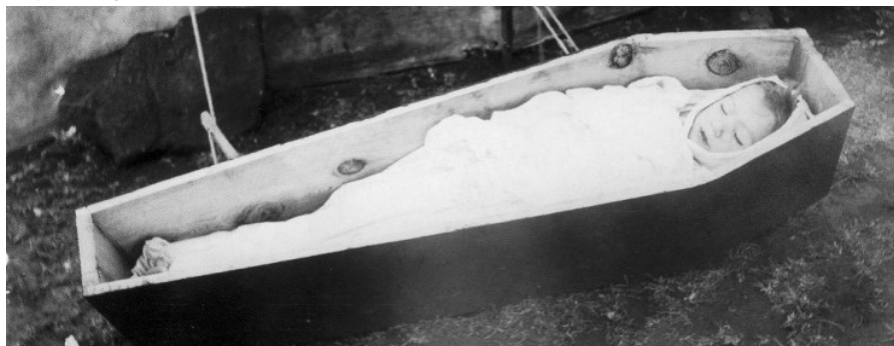
Love in Action

As she investigated and interviewed, she wept. She went beyond Bloemfontein to investigate other concentration camps. When informed by the Administrator of the Orange River Colony that she showed “*too much personal sympathy*”, Emily replied: “*That was the precise reason why I came out – to show personal sympathy and to render assistance in cases of personal afflictions.*”



Explosive Expose

The “*Report of a Visit to the Camps of Women and Children in the Cape and Orange River Colonies*” by Emily Hobhouse was devastating: children were dying at a rate of 50 a day in these overcrowded and unhygienic camps. “*I call this camp system a wholesale cruelty... to keep these camps going is murder to the children... the women are wonderful. They cry very little and never complain. The very magnitude of their sufferings, their indignities, loss and anxiety, seems to lift them beyond tears... the nurse, underfed and overworked... coping with some 30 typhoid and other patients... a six month baby gasping its life out on its mother’s knee... A girl of 21 lay dying on a stretcher... The mother watching a child of 6, also dying. ...already this couple had lost 3 children in the hospital. ... like faded flowers thrown away... a splendid child dwindled to skin and bone... a baby so weak it was past recovery... it was only three months, but such a sweet little thing... it was still alive this morning; when I called in the afternoon, they beckoned me in to see the tiny thing laid out...*”



*The body of Japie van den Berg outside the tent where he died,
Bloemfontein Concentration Camp*



Gysbert Johannes Vermeulen of Dewetsdorp died at the age of twelve in Bloemfontein Concentration Camp

Murdered Innocents

"To me it seemed a murdered innocent. In an hour or two after, another child died. At Springfontein a young lady had to be buried in a sack... it is a curious position, hollow and rotten to the heart's core, to have made all over the state, large uncomfortable communities of people, whom you call refugees, and say you are protecting, but who call themselves Prisoners Of War, compulsorily detained and detesting your protection. Those who are suffering most keenly and who have lost most, either of their children by death, or their possessions by fire and sword, such as those re-concentrated women in the camps, have the most conspicuous patience and never express a wish that their men should be the ones to give way. It must be fought out now, to the bitter end."

The Cost of War

"It is a very costly business upon which England has embarked, and even at such a cost, hardly the barest necessities can be provided, and no comforts. The Mafikeng camp folk were very surprised to hear that English women cared about them and their suffering. It has done them a lot of good to hear that real sympathy is felt for them at home, and so I am glad I have fought my way here, if only for that reason."

Scorched Earth

Emily Hobhouse campaigned tirelessly against the cruel concentration camp system, the war carried out against Boer women and children, the scorched earth campaigns, burning of



Starvation

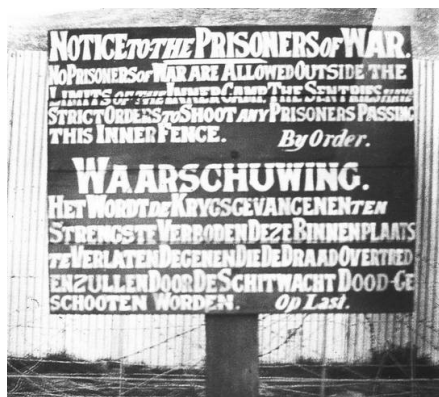


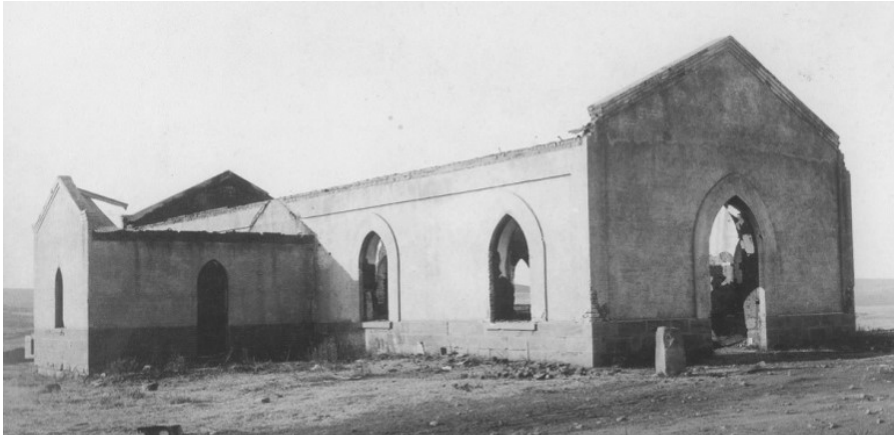
Bloemfontein Concentration Camp - Lizzie van Zyl holding the porcelain doll given her by Emily Hobhouse

farm houses, poisoning of wells, slaughtering of herds of cattle and flocks of sheep, destruction of food supplies and incarceration of civilians in concentration camps.

Methods of Barbarism

An outpouring of revulsion in England spurred the government at last to improve conditions in the camps. One of the first successes of Emily Hobhouse's campaign was that soap began to be issued amongst the meagre rations and conditions began to improve in the camps. Rev. Charles Aked, a Baptist minister in Liverpool, declared on Sunday, 22 December 1901: "Great Britain cannot win the battles without resorting to the last despicable cowardice of the most loathsome cur on earth – the act of striking a brave man's heart through his wife's honour and his child's life! This cowardly war has been conducted by methods of barbarism... the concentration camps have been murder camps."





On the night of 2 Feb 1902 a British column burned down the church in Lindley.

Against All Odds

Emily Hobhouse wrote that she could not forgive “*crass male ignorance, helplessness and muddling... I rub as much salt into the sore places in their minds...*” Emily Hobhouse received scathing criticism and hostility from the British government and many in the media upon her return to Britain. However, the opposition leader, Sir Henry Campbell-Ballerman, denounced the “*methods of barbarism*” and forced the government to set up the Fawcett Commission to investigate her claims.

Denied Entry and Deported

Although Emily Hobhouse was not allowed to be part of the commission, and upon her return to Cape Town in October 1901, she was not permitted to land and was deported, her reports continued to circulate. She moved to France to write the book: *The Brunt of the War and Where it Fell*, which mobilised even more outrage and action. The Fawcett Commission confirmed Emily Hobhouse’s reports.

Saving Lives

In spite of fierce opposition from the British newspapers supporting the government’s war, Emily continued to address public meetings about the plight of women and children in South Africa. There is no doubt that the initiatives and energetic actions of Emily Hobhouse shortened the war and saved countless lives. She also gave hope to mothers who had lost all hope.

Courageous Campaign

Emily Hobhouse's courageous campaign to speak up for the forgotten Boer women and children, who had been brutally treated, played a major role in undermining popular British support for the war. It also forced the government to offer massive concessions to the Boer forces, which led to the Boers regaining control over their country through the Union of South Africa in 1910. The first Prime Ministers of the Union of South Africa were all Boer generals: General Louis Botha, General Jan Smuts and General James Hertzog.

Reconstruction

Emily Hobhouse returned to South Africa in 1903 to set up Boer home industries, teaching young women spinning and weaving. Through her efforts, 27 schools were established in the Transvaal and the Orange Free State. She travelled to South Africa again in 1913 for the Inauguration of the National Women's Monument in Bloemfontein, but had to stop at Beaufort West, owing to ill health.

Serving the Suffering

Emily Hobhouse was also an avid opponent of the First World War and vigorously protested against it. Through her efforts thousands of women and children starving in Germany and Austria, because of the British naval blockades, were fed by the support she was able to channel to them.



Six times more Boer women and children died in the British concentration camps than Boer men died in action in the Anglo-Boer War (1899 - 1902).



Women's Monument, Bloemfontein

Memorials

Emily Hobhouse's remains are buried in a niche in the National Women's Monument at Bloemfontein. The Southernmost town in Eastern Free State is named Hobhouse. One of the South African Navy's submarines was named the SAS Emily Hobhouse.

“For God has not give us the spirit of fear, but of power and of love and of a sound mind.” 2 Timothy 1:7



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Chapter 17

GENERAL JAMES BARRY HERTZOG

- South Africa's Most Successful Prime Minister

Judge James Barry Hertzog was an outstanding academic who became famous for his daring and resourceful leadership of the Boer forces during the Anglo Boer War. In 1924, he was elected Prime Minister of the Union of South Africa and remained in office for a record 15 years.



James Barry

Born 3 April 1866, in Groenberg, near Wellington in the Cape, the 7th child in a family of 13 children, he was named James Barry after his godfather, who had been delivered through caesarean

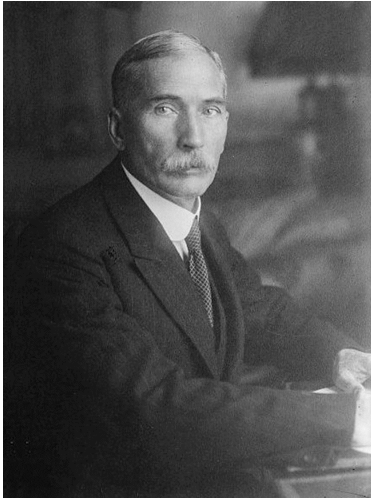
section by the famous English doctor James Barry (who pioneered the first successful caesarean section, where both mother and child survived). Dr James Barry was later discovered to be a woman who had posed as a man throughout her life, as women were not allowed, at that time, to be doctors).

Christian Upbringing

He was brought up in a God-fearing home where Biblical principles were taught to apply to every area of life. Financial hardships forced his family to move from the Cape to Kimberley, when he was 6-years old, and he was exposed to the rough, drunken brawling of the prospectors and miners in an urban area. When he was 12-years old, his family moved to Jagersfontein, where his father prospered with a butchery and bakery.

Love for History

Barry Hertzog, as he came to be known, thoroughly enjoyed reading and was fascinated with history. He found inspiration in the Scottish wars against the English, which inspired his Afrikaans patriotism further. Barry Hertzog became increasingly disillusioned by the



treatment of Afrikaners by the British government and attempted to challenge this injustice through the study of Law.

Judge Hertzog

Like three of his brothers, Barry Hertzog studied at Stellenbosch University. He graduated with a BA in Law in 1889, and travelled to Holland, where he obtained his Doctorate in Law by 1892. As an Advocate in Pretoria, Hertzog enjoyed such success that, within three years after his return from Europe, he was appointed Judge in Bloemfontein to the Orange Free State High Court. At

age 29, he was the youngest judge in the country.

Anglo Boer War

Four years later, as the Anglo Boer War erupted, he requested President Steyn to relieve him of his judicial duties, that he might fight for his Fatherland. Hertzog was first requested to school the Boer Commandos in International Law and the Rules of Warfare.

Sunday Ceasefires

In the early days of the Anglo Boer War, there was much use of the flag of truce and frequently Boers and Brits agreed to cease fire on Sundays. They enjoyed concerts, meals, dances and church services together during cease-fires on Sundays, such as during the siege of Mafeking.

Independent Spirit

Hertzog noted that the Afrikaans farmers, accustomed to working on their own, were often poor team members and worse when formed into large commandos. Many were unwilling to co-operate, or obey orders. Having studied the tactics of Frederick the Great, and Scottish freedom fighters, Hertzog persuaded the Orange Free State leadership to divide the Boer Army into mobile Commandos and to dispense with the electing of officers, as that seemed to promote the popular and easy-going, who generally failed to enforce discipline.

Bold and Decisive

Hertzog was appointed Secretary of the War Council and Prosecutor

for the Western Division. In November 1899, Hertzog was part of the force that seized Barkly West, where he proclaimed Griqualand West as Republican territory. Hertzog organised supply lines and played an important role in the Battle of Modderivier. His bold and decisive actions on the battlefield deeply impressed his men. As one observed: *“When his eyes flash then it is time to make yourself scarce, for he will not be intimidated – not by a show of force, not by curses, not by muscle, or by a bellicose attitude. The biggest burger, who might be a foot taller than he, trembles when the judge is angry. Many a Free Stater who has neglected his duty, has felt the tense power of this lean man. But all agree that he is a first class fellow.”*



Discipline Demanded

Hertzog succeeded in instilling a high level of discipline into his commandos, which greatly enhanced their fighting abilities. He told the half-hearted to return home, rather than continue unwillingly on Commando. *“He would brook no slackness and demanded, and got, complete obedience from his burgers.”*

Taking the War to the Enemy

As Judge Hertzog played a more and more decisive role in the war, the War Council appointed him to General in June 1900. Hertzog biographer, Justice Van der Heever, claims that General Hertzog was the originator of the guerrilla tactics which characterised the second phase of the war. Hertzog spearheaded the drive into the Cape, where he penetrated as far as Lamberts Bay and exchanged shots with a startled British ship – the only naval action of the war. His men also occupied the large British railway centre at Touwsrivier, barely 200km from Cape Town.

Persevering on Foot

When his horse was sick, Hertzog travelled on foot, beside his horse, all the way across the Karoo to Calvinia, which he seized, 10 January 1901. Towards the end of the war, General Hertzog was appointed Second in Command of Orange Free State forces under Commander in Chief, General Christian De Wet.

Resolute in Negotiations

General Hertzog took a strong stand at the Vereeniging Peace Talks and firmly maintained that unless the British conceded the need for compensation for the destruction of their farms and accepted that Dutch be taught in public schools, there would be no peace. After the war, Hertzog played a major role in rebuilding the ruined country.

Rebuilding the Country

In 1907, as the Orange River Colony gained self-government, Judge Hertzog joined the cabinet as Attorney General and Director of Education. His insistence that Dutch be taught alongside English in the schools, met bitter opposition. He was appointed Minister of Justice in the Union of South Africa, from 1910-1912.

From Opposition to Government

In 1914, his opposition to the pro-British Imperialism policies of Prime Minister Louis Botha, led him to resign from the South African Party and form the National Party. He led the opposition to the governments of Louis Botha and Jan Smuts. Hertzog championed the Afrikaner cause. During the First World War Judge Hertzog advocated neutrality. In the General Election of 1924, his National Party defeated the South

African Party of Jan Smuts and led the country for the next 10 years. In 1934, the National Party and South African Party merged to form the United Party with Hertzog as Prime Minister and leader of the new United Party. This was in response to the economic depression.





South Africa First

In 1925, his government replaced Dutch as the official language with Afrikaans. He was responsible for implementing the policy of bilingualism in South Africa, where equal recognition would be given to both English and Afrikaans. In 1928, Prime Minister Hertzog introduced the new South African flag and in 1930, gave women the vote. On principle, Prime Minister Hertzog opposed South Africa's involvement in the Second World War. The Prime Minister was then deposed by the United Party Caucus in favour of Jan Smuts, in order to lead South Africa into war. Without any elections, or even a referendum, South Africa's most popular and successful Prime Minister was





The memorial to former Prime Minister James Barry Hertzog at Union Buildings.

removed from office and replaced with Smuts, who had lost 5 elections in succession. Jan Smuts then secretly shipped all the gold available in South Africa (20 million pounds) to America on board the US warship Quincy to fund Britain's War.

Memorial Removed

A statue of Prime Minister Hertzog was erected in 1977 on the front lawns of the Union Buildings. In 2013, this 4m statue was removed to make way for a 9m high statue of Nelson Mandela.

Steadfast Patriot

At the funeral of James Barry Hertzog in 1942, Justice F.P. Van den Heever declared: *"The world is poorer by the passing of a staunch, indomitable fighter, but also a fine character and loving personality and an unforgettable national hero."*

"The integrity of the upright will guide them ..." Proverbs 11:3



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Chapter 18

The BATTLE for SOUTH AFRICA

Similarities Between America and South Africa

There are some intriguing similarities between the history of the United States of America and that of South Africa.

Shortly after Portuguese explorer Bartholomew Diaz first landed on the shores of South Africa in 1488, the Spanish explorer Christopher Columbus landed in the Americas in 1492.

From the 1600s onwards both America and South Africa were settled by pilgrims from Holland, France, England, Scotland and Germany seeking religious freedom.

While American pioneers were moving westwards in horse drawn covered wagons to settle the vast, mostly uninhabited interior, South African Voortrekkers (Pioneers) were embarking on the Great Trek northwards and eastwards, also in covered wagons, although ours were drawn by oxen. Just as the American pioneers had to cross the Rocky Mountains, so the Voortrekkers crossed the vast Drakensberg Mountains. As the pioneers drew their wagons in a circle to defend their families from hostile attacks, so the Voortrekkers formed the Laager.

Both South Africa and America had their Gold Rush. Both our countries fought the redcoats. Both our nations endured a vicious war between the states. South Africa was even known as the Union of South Africa (USA) between 1910 and 1960.



Bartholomew Diaz raises the cross on the shore of South Africa, 1488.



Isandlwana, 22 January 1879

In our history we also find remarkable similarities between great Christian leaders of our two nations. The President of the South African Republic (Transvaal) Paul Kruger and his contemporary President Teddy Roosevelt of the United States were both far-sighted visionary

conservationists who founded national parks. President Steyn of the Orange Free State and US founding father President George Washington were both courageous Christian men of principle.

The Orange Free State general Christiaan De Wet and Virginian general Robert E. Lee were both outstanding strategists, staunchly principled men of God, much loved by their soldiers, even in the face of crushing defeat. And both were greatly respected by their enemies. Boer general De la Rey and confederate general Stonewall Jackson also shared a boldness and bravery on the battlefields that inspired their followers to heroic achievements.

The military mistakes and heroism of Custer's last stand were almost duplicated in the Battle of Isandlwana in Zululand. The courageous defence of the Alamo in Texas was also seen in the defence of Rorkes Drift in Natal. On these, and hundreds of other occasions, the common ancestry, religious convictions and similar conditions of South Africa and America, in the pioneering days, can be seen.

South Africans also fought alongside their American allies in World War I, World War II and Korea. More importantly, South Africans have shared a common Christian heritage and missionary vision.

It would be impossible to over-emphasise the strategic importance of South Africa to the industrial nations of the West, or to the missionary enterprise of the Church.

Minerals

South Africa contains some of the world's largest known deposits of gold, platinum, chrome, manganese, vanadium and fluorspar. It also contains substantial deposits of antimony, asbestos, copper, diamonds, iron ore, lead, phosphate, titanium and uranium. Without these strategic minerals Europe and America could not manufacture air conditioners, refrigerators, motor vehicles or jet aircraft.

Maritime

In addition, the Cape sea route is the busiest in the world with sometimes over 26,000 ships sailing past South Africa each year. More than 30% of all US oil imports, 50% of Western Europe's oil and 25% of Western Europe's food supplies travel around the Cape of Good Hope.

Military

The South African Defence Force (SADF) proved itself to be the superpower of Africa. At the 75th anniversary of the South African Defence Force in 1987, we could declare that the SADF had never been beaten – it had an unbroken record of victory, most recently against the Cubans in Angola. The SADF carried out one of the most successful counter-insurgency operations against Soviet backed SWAPO terrorists in South West Africa for 26 years. The SADF blunted the southward advance of Soviet expansionism in Africa and for 15 years faced the best Cuban, Soviet and East German weaponry and personnel in conventional warfare and defeated them every time. Despite international sanctions South Africa's ARMSCOR developed some of the most highly advanced, battle-tested conventional weaponry that proved itself time and again against the best Soviet weapons and Cuban mechanised divisions in Angola. The victory of the West over Soviet expansionism in the Cold War was in no small measure thanks to South Africa's military resistance.



The South African Navy patrolling the strategic Cape Sea Route.



The South African Air Force dominated the sky.

Missions

South Africa is still the most important missionary-sending nation in the Southern Hemisphere. The South African churches continue to form the main missionary-sending base for all of Africa. South Africa is one of the most important bases for Gospel radio broadcasts, for Bible translation and Gospel literature production in Africa.

The Battle for Africa

In his book *Battle for Africa*, Brother Andrew declared in his chapter, "One nation could save all of Africa": *"I believe that God has a special interest in the survival of the South African nation...the continent of Africa is the special spiritual responsibility of South Africa. Why? Because South Africa has the tools to reach the entire continent. It has the money, technology, a large number of committed Christians, the freedom and relative political stability. It has everything needed to evangelise the continent of Africa, to equip black Africans in other countries to participate in the process, and to get the job done - all the way from the Cape of Good Hope to the Sahara Desert. And I further believe that God will intervene in the course of history to preserve South Africa, if her people will accept her responsibility to evangelise the rest of the continent."*

A Country With a Mission

Loren Cunningham, the Founder of the international Youth With a Mission said when he visited South Africa: *"God will save your country if you send your young people to the ends of the earth with the Gospel."*

At the great Voortrekker Monument in Pretoria, a wall mural recalls the symbolic gift of a Bible from English-speaking 1820 settlers to the departing Voortrekkers and their message that: *“God has placed us at the foot of Africa to spread the light of the Gospel of Christ throughout Africa.”*

Satan’s Strategy

Many South Africans have recognised that we do have a great calling, a great responsibility and are in the midst of a great conflict. As Vladimir Lenin declared: *“Whoever controls the tip of Africa controls the world. We want it for world communism.”*



*King Goodwill Zwelentini
and Rev. Erlo Stegen*

In *Battle for Africa*, Brother Andrew explained: *“The South African church is one of tremendous devotion to Christ. It has the spiritual muscle and the financial resources to reach black Africa....I believe satan is aware that South Africa has this potential and consequently works hard to isolate South Africa from the rest of the world. It has been singled out for boycott, embarrassment and criticism, particularly, I believe, because satan wants to isolate South Africa to prevent it from fulfilling its Divine commission.”*

To understand the extraordinary campaigns of the 1960s, 70s and 80s to force South Africa to surrender to godless Communism we need to remember the insight of the 19th Century German military strategist Clausewitz: *“War is an act of violence to break the enemy’s will...it is not the loss of men, horses and guns, but of order, courage, confidence, cohesion and plan...and it’s principally the moral forces which decide here.”*

“Corrupt and Conquer”

A nation can only be as strong as the collective moral and spiritual strength of its individual citizens. South Africans were not only under attack by communist terrorism and internal subversion. Materialism, immorality and selfishness were just as great a threat to the strength

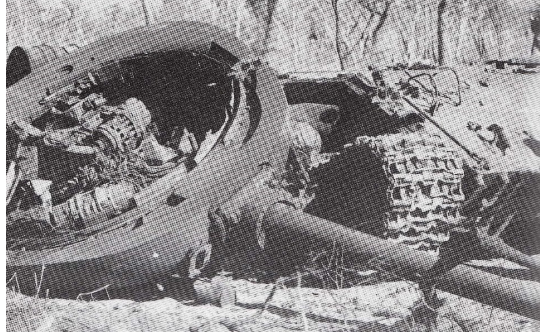
and stability of the nation. The ancient maxim: *“Corrupt and conquer”* was plainly at work in the battle for South Africa. Unbiblical teachings, heresies, liberalism and apathy in many churches were a greater threat to the spiritual strength of the land than all the terrorism and economic warfare.

“Confuse, Divide and Conquer”

“Confuse, divide and conquer.” The enemy aimed to confuse South Africans as to the truth and to undermine our identity as Christian South Africans. For decades South Africa was the target of an unprecedented international media propaganda campaign, economic warfare and revolutionary violence.

Never Beaten - Betrayed

The South African military were never defeated by its enemies. However we were betrayed by our friends. Not only betrayed by our supposed allies in the West, but by our own leaders. We were slandered and sanctioned by those for whom we had sacrificed



Hundreds of destroyed Soviet tanks litter Angola.

to serve and assist when they were under attack. We may well have fought for the British, French and American causes in the First and Second World Wars, but when we were attacked, they sided with Soviet supported terrorists, granting vast financial aid to the Marxist revolutionaries who were murdering our people.

Hate Campaigns

The SADF had fought successfully to liberate Abyssinia (Ethiopia) and South Korea – but these nations still joined the OAU and the UN hate campaigns against South Africa.

Betrayed by the National Party

We were not only betrayed by our friends, but by our own government. In the September 1989 elections the National Party platform promised: *“no release of Mandela unless he renounces violence”*; *“no unbanning of the ANC unless they forsake terrorism”*; *“no negotiations with*

communists”; “*strong law and order*”; and “*Christian national education.*” But, by 2nd February 1990, the NP had not only abandoned these election promises, but they then moved so far to the left that even the opposition Democratic Party was protesting the catastrophic collapse of law and order allowed by the NP government.

A Trail of Betrayal

One needs to note that the National Party government of South Africa had betrayed Rhodesia in the 1970s. Henry Kissinger, Secretary of State for the USA, had made a deal with South African Prime Minister B.J. Vorster – that they would allow South Africa to keep South West Africa if South Africa would sacrifice Rhodesia. The NP government under B.J. Vorster betrayed Rhodesia – threatening to cut off petrol and ammunition supplies unless Rhodesia submitted to the British handover plan.

The National Party government also betrayed the anti-communist RENAMO guerillas in Mozambique. When the Marxist Frelimo was in defeat and disarray, and RENAMO was within just a few months of total victory, the SA government ditched RENAMO and embraced Frelimo in the Nkomati Accord of 1984. South African support then helped to prop up the unelected Frelimo dictatorship and prolonged that tragic war in Mozambique.

The NP government betrayed the anti-communist UNITA Freedom Fighters under Jonas Savimbi in Angola. When the Marxist MPLA were at their weakest, and UNITA was on the offensive, the SA government cut support for Unita and withdrew South African troops. This again prolonged the oppression of the Marxist MPLA regime in Angola.

The National Party government betrayed South West Africa. The SADF and SWATF had waged one of the most successful counter insurgency campaigns in history. We had effectively defeated SWAPO when the SA government suddenly handed South West Africa over to the United Nations. Even then, when SWAPO terrorists clearly disqualified themselves from the elections by invading Ovamboland on 1st April 1989, the SA government limited the SADF response, and then confined the defenders to base, allowing the surviving attackers to continue their intimidation of voters. Despite the gross irregularities and fraud in the election process, South West Africa/Namibia was

abandoned into the hands of Marxist revolutionaries who had been responsible for the murders of well over 10,000 civilians.

The National Government then betrayed the people of Walvis Bay. Without so much as a referendum, South African sovereign territory, the strategic Walvis Bay, was handed over to Namibia. Schools that used to have Bible education found themselves under an education department that made no provision for any Christian curriculum. Also Afrikaans schools were abruptly informed that they would now have to teach in English.

The National Party government betrayed the nations of Bophutatswana and Ciskei. Having granted these nations independence in 1977 and 1980, the SA government then gave in to international and ANC pressure to destabilise and then invade these nations, forcibly abolishing their independence and re-incorporating these nations without so much as a referendum.

The NP government also betrayed the South African Police and the South African Defence Force. At the same time that the SA government was releasing murderers and granting terrorists indemnity from prosecution, policemen and soldiers were being imprisoned for having done their duty and fighting the terrorist threat. Other South African soldiers were left to rot in prison in Zimbabwe.

Crippling the Military

Numerous high ranking police officers and military leaders were summararily dismissed. Whole units like the Marines, 32 Battallion, 5 Reconnaissance Commando, 31 Battalion and the State President's Guard were abolished. Major Armscor weapons programmes, deemed essential to our national security, were cancelled. National Service was abolished. The SADF shrank to a shadow of its former self. And all of this was done when violence was at its highest and the threat was the greatest.

Interfaith Paganism

Most seriously of all, the National Party government betrayed the Lord Jesus Christ. The South African Constitution began with the words: "*In humble submission to Almighty God who controls the destinies of nations...*" Yet the National Party government allowed previously banned pornography, prostitution and gambling to flood into the country, in violation of the law. At the National Peace Accord and

CODESA negotiations, National Party officials participated in interfaith prayers led by Muslim, Hindu, Buddhist and “Christian” religious leaders. Then NP cabinet ministers even participated in witchcraft ceremonies such as when Roelf Meyer employed witchdoctors to dedicate the new National Party offices in Soweto.

“They claim to know God, but by their actions they deny Him. They are detestable, disobedient, unfit for doing anything good.” Titus 1:16

Dishonest Doubletalk

For anyone to describe South Africa’s descent into an orgy of degenerate lawlessness as “*the road to democracy*” would be hysterically funny if it wasn’t so tragic. Those who claim that the situation would have been worse “if F.W. De Klerk had not made his historic decision” was also a fallacious argument. To carry out reforms and to abolish all racial discrimination (which was what his predecessor President P.W. Botha had been doing) did not require the legalisation of previously banned pornography, blasphemy, prostitution and gambling. Nor did racial equality require the release of tens of thousands of violent criminals; the suspension of the death penalty for murder; the granting of indemnities from prosecution for wanted murderers and the unrestricted influx of armed revolutionaries into the country.

National Suicide

The National Party government literally opened the flood gates of filth and violence upon a once God-fearing peaceful country. The ANC was a weak, ineffectual, defeated low-level threat in 1989. With the collapse of communism in Eastern Europe and their Soviet sponsors, the ANC was heading for the trash can of history. By renegeing on the September 1989 election promises and platform, the National Party resuscitated the ANC. By lavishing media attention and tax payers money on a mob of Marxist murderers and power hungry thugs they revived and unleashed a monster.

“... Their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they have not known, and there is no justice in their ways; they have made themselves crooked paths; whoever takes that way shall not know peace.” Isaiah 59:6-8



As South Africa hurtled towards an unstable and violent future, a steady stream of emigrants left the country. In the largest mass exodus of citizens ever seen in our land, hundreds of thousands gave a vote of no confidence by packing up and moving out. Those who stayed had to fortify their homes with burglar bars, security gates, high walls, razor wire and dogs.

A Prophetic Warning

Before this, in the 1980s, when South African was still resisting the communist terrorism of the ANC, I wrote an article “*Wake Up, South Africans*” which 20 years later seems uncannily on target:

“Regularly I hear that South Africa is backward! We are ‘ten years behind the rest of the world!’ Or fifteen, or 25 years. The time gap differs, but the complaint is the same: South Africa is ‘old fashioned’, ‘Victorian’, ‘puritanical’, ‘out of step with the rest of the world.’”

“These complaints often originate from journalists complaining about our ‘draconian’ censorship board banning pornographic films like the blasphemous *Last Temptation of Christ*. Or from art critics who feel deprived that we in South Africa are being robbed of the artistic merit of seeing homosexuals vomit and defecate over one another, with acid rock music throbbing in one’s eardrums in laser and neon light lacerated public theatres, as in advanced western nations such as Scandinavia.”



“Often those bemoaning South Africa’s ‘backward’ Christian legal base are inconvenienced by our liquor stores and cinemas being closed on Sundays. Some may even be insulted by the fact that far from being a tax-subsidized and school promoted ‘alternative lifestyle’, sodomy (homosexuality) is still a crime.

“Perhaps some are frustrated that abortion is against the law in South Africa. Instead of being able to have tax-subsidized abortions in state hospitals, mothers who want to murder their unborn babies have to fly overseas to more ‘civilised’ nations where infanticide is a respectable activity.

“Then again, some are probably suffering ‘irreparable psychological damage’ because South Africa doesn’t have sex supermarkets like Denmark, sex shows as in Frankfurt, or freely available drugs, as in Holland.”

“No doubt there are those who long for the day when **‘in humble submission to Almighty God who controls the destiny of nations...’** and all other God-honouring statements will be taken out of our Constitution; when Parliament will no longer be opened in prayer; when explicitly Christian laws will be scrapped; when prayer, Hymn-singing,



Bible reading and religious instruction will be banished from the South African schools; when compulsory church services, chaplains periods, prayer parades and issued Bibles will be forbidden in the SA Defence Force; when abortion can be legal and financed with the taxes of Christians; when Christian

pro-lifers can be beaten up and jailed for protesting this holocaust of the unborn; when perversion can be considered artistic expression; when pornography can be available in public shops and state libraries; when evolution, situation ethics, humanism, atheism and socialism can dominate the educational institutions; when law courts can be preoccupied with loopholes and legal technicalities protecting the criminal and can punish instead the law-abiding victim who dared to defend himself; when occultism will be more popular than Bible-based Christianity; and when the history books will be written from a Marxist – Leninist perspective.

“Does all this sound a bit far-fetched? Do you think I’m exaggerating? Overstating my case perhaps? Getting a bit extreme?”

“I don’t believe so. Take a good hard look at the immorality and decadence of the western European nations and of America. If we are a few years behind these morally degenerate societies and our journalists, film makers, fashion creators and other opinion makers want to bring a much slandered and abused society ‘up to the standards of other western nations’ – what does this mean for our society?”

That is where we are today. The future of Christian civilisation in Southern African is in jeopardy. The cumulative effect of decades of terrorist attacks, international sanctions, boycotts, economic sabotage and a relentless media war have undermined the entire social fabric.

A Marxist Fairy Tale

Karl Marx declared that the first battlefield is the rewriting of history. Marx’s disciples have certainly been busy rewriting history and re-arranging reality here in South Africa. There are those who have

unquestionably accepted the Marxist fairytale that: *“Once upon a time everyone lived in peace and harmony and democratic tranquility throughout Africa. But, then the nasty, evil western nations began to bring suffering and hardship to Africa through colonialism. And the demonic Boers invented racial discrimination through apartheid. And apartheid was the greatest evil in the history of the world. But then his Excellency, Saint Nelson Mandela brought peace and reconciliation, justice and a non-racial rainbow nation into being. And they all lived happily ever after!”*

Politically Incorrect Questions

To those who actually believe this Marxist fairytale, one needs to ask some penetrating questions:

1. If apartheid South Africa was so bad, why did millions of black refugees, migrant workers and illegal immigrants flee into South Africa from neighbouring “*liberated*” black states throughout the 1960s, 1970s and 1980s? (People don’t tend to flee in the direction of oppression. There’s never been any movement of refugees fleeing into communist nations such as Cuba and North Korea. Yet, despite the Iron Curtain and the Berlin Wall, over 3 million East Germans fled from the “*workers paradise*” to West Germany. Over 3 million Cubans have fled from Fidel Castro’s “*paradise*” to the USA). As Margaret Thatcher once observed: *“Freedom has its problems, but we’ve never had to build walls to keep our people in.”* So the question remains, why did millions of black people vote with their feet, fleeing to white South Africa throughout the heyday of apartheid?
2. And if South Africa was so racist, how was it that most of the South African Police, and many of the volunteer members of the South African Defence Force, were black?
3. If there was no freedom in apartheid South Africa, and no black person had the vote before 1994, how was it that the ANC revolutionaries killed hundreds of black town councillors, mayors and parliamentary candidates? And why did the ANC have to organise so many vicious and violent campaigns against elections in black homelands, and kill so many hundreds of black town councillors and voters in municipal elections?



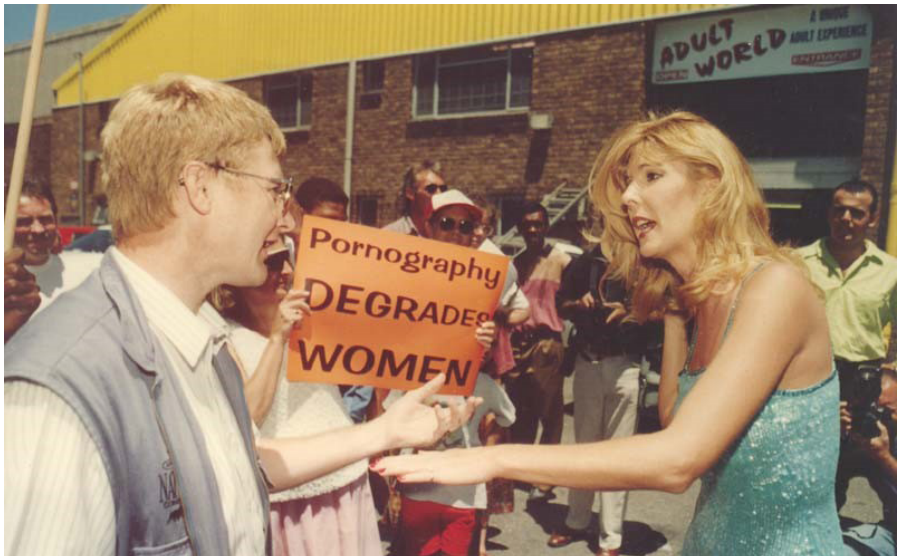
4. How was it that there were so many political parties amongst every racial group in South Africa when the entire Soviet Union had only one political party?
5. How could it be that there were far more black doctors, lawyers, professional people and black millionaires living in South Africa than in the rest of Africa combined?
6. If South Africa was as bad as the journalists said, then how was it possible that so many thousands of reporters had the freedom to visit, slander and revisit the country repeatedly? (How many journalists have been free to do that in Burma, the Congo or Zimbabwe?)
7. If there was no freedom in South Africa, then how was it that Archbishop Tutu was openly free to support revolutionaries, mobilise opposition to the government, break the laws of the land, visit Moscow, Maputo, and Harare on a South African passport, and still drive around without fear in his luxury chauffeur-driven car, while living in a millionaire's mansion in Bishop's Court?
8. How could America be so morally superior to South Africa when South Africa had prayer and Bible teaching in its schools and army bases, laws against pornography, abortion was illegal and the blasphemous Last Temptation of Christ was banned?

9. Didn't it seem hypocritical of Britain and America to sanction its longtime ally South Africa, while aiding and trading with despotic Marxist regimes in Russia, China, Romania, Ethiopia, Mozambique and Angola? (It has also been interesting how so many of the same people, who demanded Western sanctions on Rhodesia, have argued against any sanctions being brought to bear against Robert Mugabe's Marxist regime in Zimbabwe.)

Gone With the Winds of Change

The fact is that, in the 1970s, even under relentless international sanctions, the South African rand was stronger than the US dollar. Even when facing an internationally supported campaign of terrorism, people were safer, with a lower crime rate and lower death toll than today in peacetime.

Even when engaged in a conventional war against Soviet surrogates and Cuban mechanised divisions in Angola, life was more peaceful, and life expectancy higher, than today. Before 1994, South African sportsmen were amongst the very best in the world; South African hospitals led the world in, for example, heart transplants, and South African ingenuity and manufacturing in the arms industry were absolutely world class. In the 1980s the South African Army was rated one of the very best trained militaries in the world. At that time electricity power failures were unknown in the country. This country



was efficiently run and children protected from the violence of abortion and the vileness of pornography. And yet, somehow, through mental gymnastics, guilt manipulation and intimidation tactics we are now meant to swallow this new Marxist version of reality completely, condemn our Christian past and embrace the pagan, secular humanist present as something wonderful.

Disinformation and propaganda are essential parts of warfare today. Communist revolutionaries regard the information war as key to winning hearts and minds, or at least creating enough confusion so that people don't know what to do, or whom to fight, when they are being attacked.

Understanding the Cold War Context

To understand South African history, we need to understand the African context. The violence, massacres and lawlessness that so often went along with the decolonialisation process naturally led South Africans to attempt to ensure that such things never happened here. One has to understand the horror and shock that was created by the vicious Mau-Mau atrocities in Kenya in the 1950s, and of the horrendous massacres in the Congo by the communist Simba revolutionaries in the 1960s.

The Soviet Threat

The Cold War was an ever-present reality from the 1950s through to the end of the 1980s. The Soviet Union and Red China really were arming and training Marxist revolutionaries throughout Africa. In 13 communist countries, tens of thousands of Cuban troops were propping up unelected Marxist dictators. There were horrific atrocities taking place in Portuguese East and West Africa (Mozambique and Angola). The communist Frelimo campaign in Mozambique began with the decapitation of a Catholic priest in a church and the desecration of the altar. In Angola the Marxist MPLA began their campaign with a massacre of 43 men, women and



A downed Soviet MiG in Angola

children who were literally fed through buzz saws at a timber mill. The murder of whole families in Rhodesia; the landmine campaigns; RPG and mortar attacks on farms; limpit mines in railway stations and at shopping centres; car bombs such as in Church Street, Pretoria, and at the



Cuban troops poured into Angola.

Kalahari Sands Hotel in Windhoek, also ANC terrorist attacks on SASOL, the Caltex oil refineries in Cape Town, and on the Koeberg nuclear power station, all were reminders that we were involved in a hot part of the Cold War. It is dishonest of those reporting on South Africa in those years to recognise the very real war that we were involved in.

The Apartheid Legacy

It is also dishonest to ignore the spiritual dimensions of this conflict. Many attempted to oversimplify the complex conflict as a racial battle. However, in the Referendum of 1983 the majority of white South African voters had voted to abolish apartheid. Before Mandela came to power all apartheid legislation had been scrapped. There was no apartheid legislation left for Nelson Mandela to abolish, because it had already been abolished before power was handed over to him. However, Nelson Mandela did bring some apartheid legislation back into the country in the form of race classification, Affirmative Action, racial quotas, job reservation and Black Economic Empowerment.

A Clash of Cultures

There was the clash of civilisations with the advanced European Settlers encountering tribes that were still locked into the Iron Age, and in some cases the Stone Age. It is not surprising that there was segregation and separate development when most of the Black people in Southern Africa were at the time walking around mostly naked, with spears, body paint, body piercing, and were engaging in witchcraft. However,

as Christian missions progressed, and through evangelism and education, more and more black people came to wear clothes, be literate, worship in church and live more civilized lives, so over the years the segregation was relaxed and ultimately black people came to be given the vote, full citizenship rights, etc.

Exploiting Grievances

However, as is the way of all communist revolutionaries worldwide, they always sought to exploit and aggravate grievances to justify violent revolution. In some countries they used economic arguments against free enterprise. In other countries it was class divisions that were exploited. In South Africa it was apartheid.

Ignoring the Wider Context

Of course, every communist revolution needs the zoom lens of selective reporting, and must ignore the wide-angle lens of context. Therefore, the prevalent oppression throughout black Africa had to be ignored. The atrocities of the revolutionaries and Marxist dictatorships were seldom allowed to make the front page. The persecution of churches, crucifying of pastors, massacring of whole congregations, were generally ignored. The widespread corruption and economic collapse of countries which had previously been advanced were not considered stories worth reporting.

Justifying the Villains and Villifying the Victims

However, any attempt by Rhodesia or South Africa to defend themselves against violent Marxist revolutionaries was focused on and distorted in order to villify the victims and justify the aggressors.

A Harvest of Death and Destruction



Those who doubt that the real conflict in South Africa has been a spiritual one need only look at some of the fruit of the ANC government:

Over 1,300,000 babies have been killed by abortion in South Africa – officially, legally, often with tax

**“Now
CHOOSE LIFE,
so that you and
your children
may live.”**

Deuteronomy 30:19

**1.2 Million
Pre-Born Babies
ABORTED**
in South Africa since 1997

GONE. HIGH COURT HOOGGEREGSH
INXUNDLA EPHAKAM
ABORTION IS MURDER

Africa Christian Action
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payers’ money – since Nelson Mandela legalised abortion on demand, 1 February 1997. As head of the ANC Mandela didn’t even allow his parliamentarians a conscience vote, they were forced to vote for abortion.

Over a million women and children have been raped in the 22 years of ANC rule – while pornography has been legalised. Less than 7% of reported rapes result in convictions.

Over 500,000 people have been murdered in South Africa since 1994, while the ANC has steadfastly refused to consider reinstating the death penalty for murder.

The Ministry of Education has evidenced a consistent hostility to Christianity, insensitivity to the concerns of parents and prejudice against the Bible. Kadar Asmal’s anti-Christian policies and the unworkable Curriculum 2005 Outcome-Based Education, “dumbed down” education and turned government schools into recruitment centres for radical homosexual groups.

Corruption flourished under the ANC to such an extent that the ANC began being referred to on the streets as the “*Abortion, Nepotism and Corruption party.*”

While state TV, which is supported by compulsory “licences”, broadcast propaganda and pornography, numerous Christian and community radio stations in South Africa were arbitrarily closed down by the state ICASA.

The ANC's Affirmative Action and blind support for Mugabe's racist and tyrannical policies in Zimbabwe chased away countless investors and cost the South African economy millions of jobs and billions of rands. The rand under the ANC has plummeted to over R14 to the US dollar.

Affirmative Action is Racism

In many ways we now have worse race relations today with Affirmative Action than we even had in the past with apartheid. Many white people consistently opposed the discrimination of apartheid and spoke up for blacks that were victims of injustice. However, there have been comparatively few black people who have spoken up against the brutal murder of over 4000 white farmers and the massive injustices being perpetrated against the white minority in the name of Affirmative Action today. To many people it would seem that Affirmative Action in SA is nothing other than a cover for corruption on an unprecedented scale. Everywhere else in the world Affirmative Action is on behalf of the minority. Only in South Africa is Affirmative Action against the minority and for the majority!

Guilt Manipulation

Political forces are engaging in massive guilt manipulation, rewriting of history, with a selective focus and distortion of reality in order to bludgeon an entire people into compliance and submission to new racial quotas, Black Economic Empowerment job reservation, extra rates and taxes, all of which are a cover for corruption on a massive scale.

Diagnosing the Problem



Crime has become a major growth industry. The educational system has eroded ethical foundations and lowered moral standards along with plummeting academic standards.

In the entertainment industry, superficial, sensational and violent material, often

glamorising crime, predominates. The disintegration of many families, absentee parents, and the general absence of discipline have created a vacuum. Violent and immoral films and video DVDs, throbbing, pulsating, noise – masquerading as music – and pornographic magazines are filling the void in the aimlessness and meaninglessness of all too many young people. Many films fall into the “how to” category, giving training on how to be a bank robber, fraudster, car thief, etc. The criminal is often the “hero” in the film. Rap, rock, hip hop, drugs, violent video games and gangs are breeding a whole generation of criminals and gangsters.

The selfishness and shortsightedness of this New South Africa is also seen in the litter-strewn, graffiti-vandalised communities. The filth, pollution and destruction of the environment in which all too many children play and grow up is also reflected in the self-mutilation and body-piercing in the growing number of confused young people. Pierced noses and eyebrows, tongue studs and belly rings along with acid rock and rap should be a wake-up call. However, incredibly all too many parents seem oblivious to the sullen, self destructive, rebellious attitudes that go along with this kind of body-mutilating, mind-rotting and soul-destroying subculture.

By legalising gambling, prostitution, pornography and abortion, and by promoting humanistic education in schools and passive acceptance of violent and immoral entertainment in the media, the ANC government has undermined the essential respect for life and property without which society cannot effectively function.

The Only Hope for a Solution

Noah Webster wrote: *“The Bible is the chief moral cause of all that is good and the best corrective of all that is evil, in human society; the best Book for regulating the temporal concerns of men, and the only Book that can serve as an infallible guide...the principles of genuine liberty, and of wise laws and administrations, are to be drawn from the Bible and sustained by its authority. The man therefore, who weakens or destroys the Divine authority of that Book, may be accessory to all the public disorders which society is doomed to suffer...”*

Until South Africa applies Biblical principles in economics, education, entertainment, in the judiciary, and in Parliament, we cannot expect to win the war against crime. To reverse the self-destruction and national

suicide of ANC government policies, we need to get back to the Bible and to return to God in repentance; rediscover the Biblical agenda and restore Biblical principles into every area of personal and community life.



Youth Conference at KwaSizabantu Mission



KwaSizabantu Mission

“If My people who are called by My Name will humble themselves and pray, and seek My face and turn from their wicked ways, then will I hear from heaven, forgive their sins and heal their land.”

2 Chronicles 7:14



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Chapter 19

The VOORTREKKER MONUMENT

Pretoria is an historic city with many important monuments. The most prominent of these is the Voortrekker Monument, located just South of Pretoria. This massive granite structure located on a hilltop, was designed by architect, Gerard Moerdijk. The cornerstone was laid on Monument Hill, 16 December 1938, by three descendants of Voortrekker leaders: the granddaughter of Andries Pretorius, the great granddaughter of Hendrik Potgieter and the great granddaughter of Piet Retief.

Under the foundation stone is buried a copy of the Covenant vow made by the Voortrekkers on the eve of the Battle of Blood River, 16 December 1838, a copy of the anthem Die Stem and a copy of the land deal for Natal, signed by Dingaan, King of the Zulus after Piet Retief had fulfilled the conditions he had required. The monument was inaugurated 16 December 1949, by Prime Minister D.F. Malan.

Visual History

The Voortrekker Monument is 40 metres high, with a base of 40m by 40m. It contains the largest marble frieze in the world. The frieze



consists of 27 marble relief panels depicting the history of the Great Trek, the life, struggles and fervent Christian Faith of the Voortrekkers. In many ways the massive marble frieze depicting the vision, journeys, sufferings and achievements of the Voortrekkers parallels the exodus of the Hebrews from Egypt.



Cenotaph

In the centre of the floor of this Hall of Heroes is a large circular opening, through which the Cenotaph can be viewed. The Cenotaph, situated in the centre of the monument is the central focus. The architect intended the Cenotaph to resemble an altar, symbolic of the altar established by Noah after the Flood, and by Abraham, the Father of the Faithful.

The Blessings of God

Through an opening in the dome a ray of sunlight shines at 12 o'clock on 16 December each year, falling on the centre of the Cenotaph, highlighting the words: "*Ons vir jou Suid Afrika*". This ray of light is

to symbolise God's blessings on the lives and endeavours of the Voortrekkers.

The Cenotaph hall is decorated with the flags of the various Voortrekker Republics and contains wall tapestries depicting the travels and achievements of the Voortrekkers and display cases with artefacts from the Great Trek, including many Bibles, Hymn books and Psalms.

Centenary Flame

Against the Northern wall of the hall is a nave with a lantern in which a flame has been burning ever since the centenary of the Great Trek, 1938. It was in that year that the symbolic ox-wagon trek, which began in Cape Town, arrived at Monument Hill where the monument's foundation stone was then laid.



Through Many Dangers

Visitors to the monument enter through a black wrought-iron gate made up of assegais. Surrounding the Voortrekker monument is a laager of 64 ox-wagons, the same number of wagons as were used at the Battle of Blood River.

Christian Civilisation

At the foot of the Voortrekker monument stands Anton van Wouw's, stone sculpture of a Voortrekker woman and her two children. As the children look to their mother for love and guidance, she looks up to the Lord for strength and wisdom. On each side of this sculpture, wildebeest are chiselled into the walls of the monument, depicting the dangers of the wilderness in which the mother, representative of Christian civilisation, was establishing her home.



Leaders

On each outside corner of the Voortrekker monument, there is a statue representing Piet Retief, Andries Pretorius, Hendrik Potgieter and a fourth leader, meant to represent all the other Voortrekkers.

Design

The original design by Moerdijk had been rejected for its resemblance to an Egyptian temple, including a causeway linking to Egyptian obelisks. Public participation helped to determine the final design of the Voortrekker monument. Gerard Moerdijk was the chief architect of 80 Reformed Churches in South Africa. The Greek cross floor plan reflected the fact that the New Testament was initially revealed in Greek. The centrality of the Word of God was emphasized. The monument's huge upper dome was designed to draw the visitors eyes upwards, towards God who is our Creator, Sovereign Lord and Eternal Judge. As God communicates in general revelation through nature and in special revelation through Scripture, Moerdijk determined to focus on the Word of God and the Works of God, both in history and in nature.

Creation Mandate

A beautiful garden of indigenous flowers, plants and trees surrounds the monument, reflecting our duty to fulfil the Creation Mandate. The 3.41km squared area around the monument was declared a nature reserve in 1992. Zebra, blesbuck, mountain reedbuck, springbok and impala flourish in this nature reserve.

The Great Commission

The Bible presented by the English speaking 1820 Settlers to the departing Voortrekkers, is prominent in the marble historical frieze, emphasizing the importance of the Great Commission. God has placed us at the foot of Africa to take the light of the Gospel of Christ throughout Africa.

Consecration

From a distance, the Voortrekker monument resembles an altar, symbolising the Afrikaans people's determination to be consecrated to God, for the fulfilment of the Cultural Mandate, to care for God's Creation and to develop civilisation in the wilderness, and a commitment to fulfilling the Great Commission throughout Africa.

Chapter 20

GRAAFF-REINET

Jewel of the Karoo

Graaff-Reinet is the fifth oldest town in South Africa and is blessed with over 220 heritage sites – more than any other town in South Africa! Graaff-Reinet has many magnificent examples of Cape Dutch architecture and has four extraordinary museums.

Rivers of Living Water

Surrounded by the Camdeboo National Park, Graaff-Reinet is the jewel of the Great Karoo; an oasis in a place of thirst. It is therefore an appropriate venue for an Evangelists Conference as we are called to have rivers of living waters flow from our innermost being, in an often, dry and secular society.

Star Gazing

Graaff-Reinet is recognised as one of the best sites from which to observe the galaxies of stars above us without the interference that comes from built up areas.

Home of the Andrew Murray Family

The famous South African Missionary to the Voortrekkers, Andrew Murray, whose ministry was blessed with the most extraordinary Revival in South Africa's history; the 1860 Revival, was born and brought up in Graaff-Reinet, where his father was the pastor. Dr. David



Livingstone described Graaff-Reinet as “*the prettiest town in Africa*”.

Republican Rebellions

Graaff-Reinet was founded by the Dutch East India Company (VOC) in 1786. It was named after the governor of the Cape Colony, Cornelius Jacob Van der Graaff and his wife whose maiden name was Reinet. In 1795, the Burghers rebelled against the taxations of the VOC by expelling the Landdrost and proclaiming a Republic. The invasion of the British, when the Netherlands was taken by the French Revolutionaries prevented the Dutch governor from dealing decisively with this challenge.

Turbulent Times

In April 1799, Marthinus Prinsloo, the leader of the Republicans and 19 others were arrested and imprisoned in the Castle in Cape Town. There they were sentenced to death, but the sentences were not carried out and the prisoners were released, March 1803, when the Cape was handed back to the Netherlands. In 1801, there was another revolt in Graaff-Reinet.

Republican Resistance

Not surprisingly a large number of the Voortrekkers came from Graaff-Reinet. Graaff-Reinet remains the cradle of Republican government in South Africa. The Cape Colony received a degree of independence in 1872 when Responsible Government was declared and in 1879, a railway line connecting Graaff Reinet to Port Elizabeth was completed.

Anglo Boer War

During the Second Anglo Boer War (1899 – 1902) Graaff-Reinet became a major centre of British military operations for the Eastern Cape. Nine Boers were sentenced to death and executed by firing squad in and around Graaff-Reinet. The Burgher monument in Donkin Street commemorates the fallen Boers.

Teacher Training Centre

Graaff-Reinet Teachers College was a major educational centre from 1906, until 1994.

Church

The Dutch Reformed Church in the town has similar architecture to Salisbury Cathedral and can seat over 1,500 congregants.



Geography

Graaff-Reinet lies at 2,460 feet (750m) above sea level and is built on the bank of the Sundays River, close to the Sneeuberge.

Agriculture

Graaff-Reinet has a flourishing market for agriculture, particularly noted for mohair, merino sheep and ostrich farming.

Famous Citizens from Graaff-Reinet

Some of the prominent citizens of Graaff-Reinet have included:

Andries Hendrik Potgieter, the victor of the Battle of Vegkop and the Great Trek leader after whom Potgietersrus was named.

Gerrit Maritz, the Great Trek leader after whom Pietermaritzburg was partly named.

Andries Pretorius (1798-1853), the victor of the Battle of Blood River and the Great Trek leader after whom Pretoria was named.

Martinus Wessels Pretorius (1819-1901), the Boer commando and statesman who became president of the South African Republic (1857-1871).

Andrew Murray Jnr. (1828-1917), the Christian Missionary, pastor and author, who is most closely associated with the Revival of 1860. Andrew

Murray stands out as the most prolific author in South Africa's history, with over 240 titles published. Well over two million copies of his books have been printed and sold over the years. Andrew Murray's books have been translated into more languages than those of any other South African author.

Numerous famous artists such as Eben Leibrandt (1915-2007), and author Hymme Weiss (1910-2001), are also from Graaff-Reinet.

Many prominent sportsmen and famous Springbok Rugby players and Olympic sportsmen have also been born and raised in Graaff-Reinet.

Andrew Geddes Bain (1797-1864), who constructed 18 mountain passes, including Bains Kloof pass, Mitchells pass, Oubergs pass and Van Rynevelds pass, lived in Graaff-Reinet for over 3 years. His son, Thomas Charles Bain (1830-1893), constructed 24 mountain passes.

Professor James Leonard Smith (1897-1963), was the famous South African Ichthyologist, who first captured a coelacanth which had long been proclaimed extinct by evolutionists.

Dr. Sydney Rubidge (1887-1970), built and maintained a fossil museum which has been recognised as the finest private collection of Karoo fossils in the world.

Daniel Francois Malan (1874-1959), an ordained minister of the NGK and also a Prime Minister of South Africa served as minister in Graaff-Reinet between 1912 and 1915.

The fourth president of the South African Republic (1871-1877), Thomas Francois Burgers (1834-1881), was born and raised on a farm close to Graaff-Reinet.

Monumental

Graaff-Reinet is home to more national monuments than any other town or city in South Africa. The valley of desolation, a geological phenomenon of weathered dolerite pillars is close to Graaff-Reinet. Graaff-Reinet is the fifth oldest town in South Africa, after Cape Town, Stellenbosch, Paarl and Swellendam.

Chapter 21

SWELLENDAM

The Republic

Swellendam is the fourth oldest town in South Africa. The district and town were named after the governor of the Cape at that time, Hendrik Swellengrebel and his wife Helena ten Damme. Swellendam was founded by the Dutch East India Company in 1745 to serve the needs of the farmers who had migrated across the Hottentots Holland Mountains at the beginning of the 18th century. A Landdrost was appointed and a Drostdy was built to house the court and accommodation of the Magistrate (Landdrost), who had wide-ranging powers and responsibilities in the area.

Frontier Outpost

Situated almost 250km from Cape Town, Swellendam was the last outpost of civilisation on the Eastern frontier for many decades. Swellendam was indispensable to travellers and explorers who used Swellendam as the springboard and gateway to the interior. Some of the famous travellers who visited Swellendam included Francois Le Vaillant (1781), Lady Anne Barnard (1798), William John Burchell (1815), and Thomas William Bowler (1860).

The Drostdy

The original Drostdy was built by the VOC in 1746. In 1846, the colonial government sold the Drostdy and it remained in private ownership until 1939, when it was bought by the state to develop as a Museum. In October 1943, the Drostdy Museum was officially opened and within a few years the old Gaol, the watermill and other historic buildings were added to the historical complex, which is now a major tourist attraction.

The Swellendam Drostdy Museum network includes: Mayville, representing middle class domestic life in the late 19th century; Zanddrift, an 18th century farmhouse; a wagon house, numerous farm buildings - all situated on 6.9 hectares of land, with gardens landscaped in the styles popular in the Cape during the 19th century.

Founding Families

Some of the well-known families that settled in the Swellendam region

are the Barrys, Moodies, Steyns, Streichers, van Eedens, Rothmanns, Tomlinsons and Dunns.

Republic of Swellendam

On 17 June 1795, Swellendam rebelled against the Dutch East India Company (VOC) and declared itself the Republic of Swellendam. Hermanus Steyn was the first person to be declared a president in South Africa.

Toll Gates and Taxes

When the Dutch East India Company introduced toll gates and taxes, it created great discontent amongst the farmers, who were already dissatisfied with the inadequate protection provided for their isolated farms from stock theft and raids by marauding Xhosa tribesmen. The toll gates and taxes aggravated the mismanagement by the VOC, which suppressed free market exchange and introduced price controls. The VOC's economic policy had ruthlessly suppressed private enterprise. They held the monopoly on trade and purchased produce from the farmers at prices the VOC determined. Farmers were obliged to buy all their supplies from the VOC and the prices of goods rose continually. Taxes were exorbitant, officials were corrupt and fines in court were high. The closure of the granary at Mossel Bay enraged the farmers further. Farmers in Swellendam appealed directly to the States General in the Netherlands to take control of the Colony away from the Dutch East India Company, which was no longer fulfilling their duties satisfactorily.

Commandos

From 1778, a bitter struggle developed on the Eastern frontier as Trekboers came into contact with the Xhosa at the Fish River. Burgher Commandos were organised amongst the farmers to respond to attacks and recover stolen cattle. However the VOC garrison provided no protection or support for the vulnerable farmers on the frontier.

Rebellion

On 17 June 1795, nine armed farmers appeared at the Drostdy and ordered the Heemraad (Council) to leave the building. An assembly of citizens was called for and Swellendam was declared an independent Republic with Hermanus Steyn elected President. The Swellendam Republic could have been inspired by the America War of Independence



(1776-1783) and The French Revolution (1789). However, they were not revolutionaries, and only wanted to establish free enterprise and the rule of law. It was primarily a revolt against exorbitant taxes, tolls and corrupt and incompetent officials.

President of Swellendam

Hermanus Steyn was elected President by the Assembly of Burghers in Swellendam, because he was considered “steadfast, honest and reliable”; “a quiet man, dignified and courteous.” He was certainly no revolutionary. After the Republic was dissolved and Swellendam rejoined the Cape Colony, he served on the Heemraad under Landdrost Faure. One of his sons took part in the Great Trek.

Invasion

When the French seized Holland, a British force was sent to occupy the Cape, which was accomplished by November 1795. The new British rulers sought to appease the Swellendam people by abolishing the hated tolls and taxes. So, the Swellendam Republic was ended peacefully after four and a half months. Under the British, Swellendam became a thriving town of trade and industry.

Museum

The Drostdy Museum complex shows the history of the change from the Dutch East India Company outpost to the prosperous town under British Colonial rule.

Church

The beautiful Dutch Reformed Church is a magnificent and unique example of a combination of Gothic, Renaissance, Baroque and Cape Dutch architecture.

Nature Reserve

The Swellendam district has four nature reserves: Marloth, Sanbona, De Hoop and Bontebok National Park. The district is a botanist's dream with an abundance of wild flowers and fynbos. The 250-hectare indigenous forest at Grootvadersbosch is as magnificent as the Knysna Forest.

Wildlife

There are 200 species of bird in the area, including Crowned Eagle, Black Eagle, Knysna Woodpecker, Waterfowl, Narina Trogon and Paradise Fly Catcher. The wildlife includes the Cape Mountain Zebra, Bontebok, Bushbuck, Klipspringer, Grey Rhebok, Cape Grysbok, Baboon, Mongoose, Genet and Leopard.

Hiking and River Sports

There are numerous hiking trails in the Langeberg. The Breede River is one of the few navigable rivers in the country and is popular for river sports and rafting.

Suurbraak

Suurbraak is a quaint Mission station established by the London Missionary Society in 1812 at the foot of Tradouw Pass.

Republic Again

In June 2011 the Swellendam municipality re-declared itself a Republic.



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Chapter 22

BLOEMFONTEIN

A Fountain of Flowers

Bloemfontein means, fountain of flowers. It is also known as the city of roses because of the abundance of these flowers and the annual Rose Festival. Bloemfontein is in the centre of South Africa, on the Southern edge of the Highveld, at an elevation of 1,400 metres. As it borders on the semi-arid region of the Karoo, it impressed travellers as a paradise where flora and fauna flourished.

Climate

Bloemfontein experiences a semi-arid climate with hot summer days, frequent afternoon thundershowers and cooler dry winters, sometimes with frost.

A British Fort

Although Bloemfontein is known historically as a predominantly Afrikaans settlement, it was officially founded in 1846 as a British Fort by Major Henry Douglas Warden, who bought the land from Johannes Nicolaas Brits, a local farmer.

Andrew Murray

One of the first pastors to Bloemfontein was the young Andrew Murray, who served as a Missionary to the Voortrekkers. Based in Bloemfontein from 1849 to 1860. Andrew Murray conducted a continuous circuit of outreaches throughout the Orange Free State and also into the Transvaal.

Independence

Originally the area was known as Trans Oranje. Then as the British annexed it, The Orange River Sovereignty (1848 - 1854). Andrew Murray helped to negotiate the independence of The Orange Free State, which was recognised as a Republic 1854, at the Sand River Convention.

Capital

Bloemfontein served as the capital of the Orange Free State (1854 - 1902). From 1902 - 1910, it was the capital of The Orange River Colony, and since the Union of South Africa, 1910, it has been the Judicial

capital of the country. South Africa has, since 1910, had three capitals: the Legislative capital being Cape Town, the Executive capital, Pretoria and the Judicial capital, Bloemfontein, where the Supreme Court of Appeal is situated.

The Model Republic

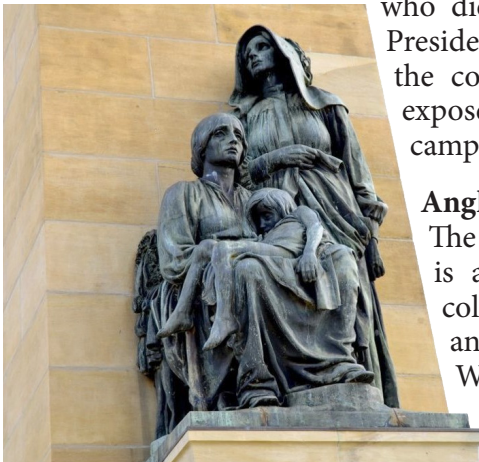
Renowned for its excellence, efficiency and integrity in government, The Orange Free State was described as the “*model republic*.” President Martinus Steyn (1859 -1916) was the sixth and last president of the independent Orange Free State from 1896 to 1902. Highly respected, his government had what was reputed to be the finest Christian Constitution in the world.

The Anglo Boer War

A railway line was built connecting Cape Town to Bloemfontein by 1890. The Orange Free State Republic hosted the Bloemfontein Conference in 1899, which attempted to prevent the outbreak of the Anglo Boer War. During the Anglo Boer War (1899 - 1902) President Steyn served in the field under the commander, General Christiaan De Wet and later under General De La Rey. After the Battle of Paardeberg, 13 March 1900, British forces captured Bloemfontein and built a concentration camp nearby.

The Women’s Monument

The National Women’s Monument on the outskirts of Bloemfontein remembers the 26,370 Boer woman and children and 1,421 old men who died in these unhygienic camps. President Steyn and Emily Hobhouse, the courageous English woman who exposed and opposed the concentration camps, are buried at the Monument.



Anglo Boer War Museum

The nearby Anglo Boer War Museum is a treasure trove of unique art collections, exhibits, priceless antiques and artefacts from the War. It is one of the best-kept and most interesting museums in the country.

Famous People

Some of the prominent people who have been born in Bloemfontein include: the author, J.R.R. Tolkien, born in Bloemfontein, 3 January 1892. Tolkien is the author of *The Lord of the Rings* series and *The Hobbit*. Hansie Cronje, the South African Cricket Captain and Zola Budd, South Africa's long distance Olympic athlete, were also born in Bloemfontein.

Famous Places

The prestigious Grey College and St. Andrews School are situated in Bloemfontein. During the

occupation of Bloemfontein, famous British Freemasons, Lord Kitchener, Rudyard Kipling and Sir Arthur Conan Doyle visited the Masonic Centre.

Sports

In terms of sports, Bloemfontein is home to the *Cheetahs*, a motor cross track, a large comprehensive shooting centre, and a sky diving society. During the 2010 FIFA World Cup Soccer, Germany defeated the English team 4 – 1 in the Free State Stadium.

Tourism Destinations

With broad streets, beautiful, maintained gardens and the old-fashioned government buildings, Bloemfontein has a unique charm. The National Museum, Free State National Botanical Garden, the Anglo Boer War Museum and the Cheetah Experience wildlife excursion would be some of the highlights for any visitor to Bloemfontein. With its central location, many national conferences, such as for the Accelerated Christian Education (ACE), choose to meet in Bloemfontein.





Women in Voortrekker costumes at the Monument Commemoration Service, 16 December 1930.



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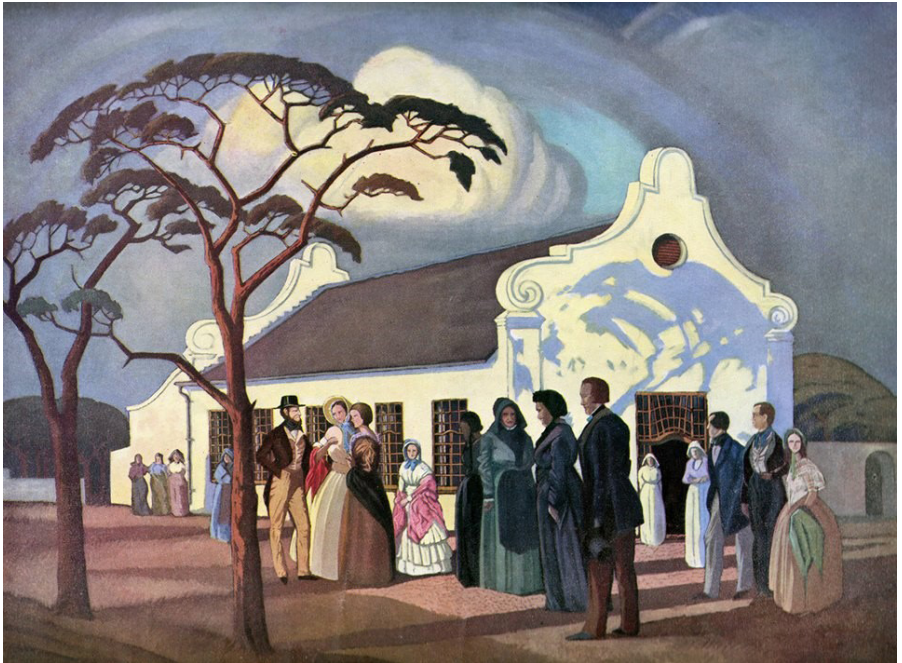
Chapter 23

PIETERMARITZBURG

Outpost of the British Empire

Pietermaritzburg is named after the two Great Voortrekker leaders, Piet Retief and Gerrit Maritz, who helped settle Natal. After crossing over the Drakensburg mountains, the Boer settlers earmarked this site on the Msunduzi River as their capital. In 1838 the foundation of a neat grid of streets and lanes were paced out.

However, within five years of establishing Pietermaritzburg, the short-lived Boer Republic of Natalia fell to the British and most of the Boers trekked again, back over the Drakensburg, to settle in the Orange Free State and Transvaal. The British then developed Pietermaritzburg with Victorian architecture and established it as their capital of the Natal Province. Today Pietermaritzburg is the capital of KwaZulu-Natal.



The Church of the Covenant in Pietermaritzburg

Gerrit Maritz

Gerrit Maritz was a wagon maker in Graaff Reinet. He was born 1797 and died age 41, on 23 September 1838, near present day Escort. He and his wife, Angenitha Maria Olivier, raised 6 children, 4 boys and 2 girls. Gerrit Maritz was described as diligent, industrious and dynamic. Despite being a successful businessman in Graaff Reinet, and acting Field Cornet in the Graaff Reinet district, he left behind his comfortable life and thriving business to search for a new land, free from British control, where they could re-establish self rule.

Gerrit Maritz's wagons were customised, painted blue and topped with tents that were flatter and more square than the usual round jawbone wagons. Gerrit Maritz's wagons also carried two canons and a large library. This included volumes on Law. Gerrit Maritz was forward-thinking, precise, neat and prepared. He planned to establish proper administration in the wilderness. So careful was Gerrit Maritz in record-keeping that he kept books on all the births, marriages and deaths of those on the Trek.

Gerrit Maritz listened to the warning of the Missionaries and did not trust Dingaan. He warned Piet Retief against returning to uMgungundlovu and cautiously kept his followers in protective Laagers. As a result, most of Gerrit Maritz's followers survived the massacres on the banks of Bloukrans River, 17 February 1838, while Piet Retief's followers were spread out and most vulnerable. During the night-time massacres, Gerrit Maritz and Sarel Cilliers led charges to rescue fleeing Trekkers. Gerrit Maritz organised the mass burial of the slain Trekkers on the site where a town would later be named Weenen (the place of weeping).

It was Gerrit Maritz who drove the Zulu Impis into retreat and comforted the mourning survivors, encouraging the remaining men to establish fortified laagers called Sooilær, on the banks of the little Thukela River. A monument to Gerrit Maritz was erected at Sooilær in 1897. There is also a monument to Gerrit Maritz outside the Church of the Covenant in Pietermaritzburg.

Piet Retief

Piet Retief was born 12 November 1780 in Wellington. His family were from French Huguenot ancestry. At the time of the Great Trek, Piet

Retief was a wealthy landowner near Grahamstown. However, he had been financially ruined by repeated cattle raids from the Xhosa. It was Piet Retief who wrote the Voortrekker Manifesto, which was published in *The Grahamstown Journal*, 2 February 1837. As a spokesman for the Voortrekker movement, he listed the grievances of the farmers against the British administration.



In April 1837, Piet Retief's group arrived at Thaba Nchu, where a few thousand Voortrekkers had already chosen a provisional government. To resolve the conflict between the two recognised leaders, Gerrit Maritz and Andries Potgieter, Piet Retief was elected Governor. It was Piet Retief's determination to settle in Natal, across the Drakensburg Mountains.

Despite warnings from Missionaries and traders, Piet Retief placed much trust in the Zulu King, Dingaan. Considering Dingaan had come to power by murdering his own brother, Shaka, the Founder of the Zulus, and had murdered most of his own relatives, this misplaced trust is quite inexplicable.

Despite having fulfilled every request of Dingaan, who had also given his solemn word in treaty, ceding the territory between the Tugela and Umzimvubu Rivers, Piet Retief and his followers were treacherously murdered by Dingaan, who first persuaded them to leave their weapons outside the kraal.

The Commander Andries Pretorius, found the remains of Piet Retief, his son and 100 followers on the hill of KwaMatiwane, facing uMgungundlovu, the capital of the Zulu king. A monument marks the burial place.

On the hill overlooking uMgungundlovu and KwaMatiwane, the



Dutch Reformed Church built a magnificent church, school, clinic and multi-faceted Mission station, as an embodiment of the Biblical injunction to love their enemies and to care for their neighbours. In the more than a century and a half since the original Day of the Covenant, many millions of Zulus have come to Christ and Zululand has been blessed by Revival.

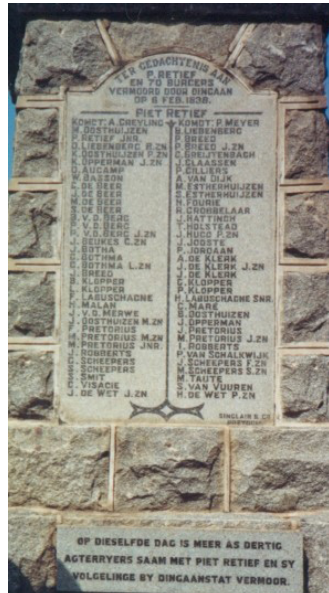
“After these things I looked, and behold, a great multitude, which no one could number, of all nations, tribes, peoples and tongues, standing before the Throne and before the Lamb ... saying: Salvation belongs to our Lord ... and to the Lamb!”

Revelation 7:9-10



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Chapter 24

WELLINGTON

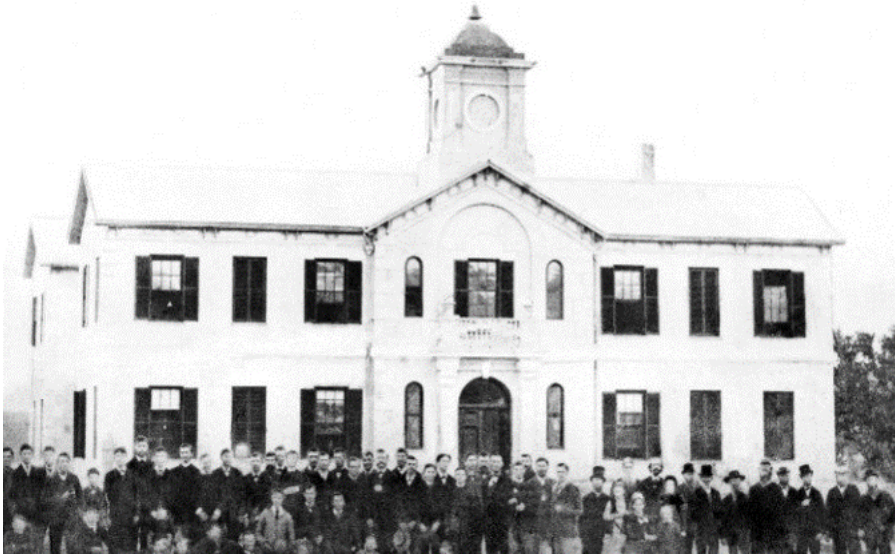
Fountain of Learning

Beautifully located at the foot of the Groenberg and Hawequa Mountains on the banks of the Kromme Rivier, Wellington forms the centre of the Cape Winelands at the base of one of the oldest mountain passes in the country, Bain's Kloof Pass, built by master road-builder, Andrew Geddes Bain. Established in 1840, the town was named after the Duke of Wellington who defeated Napoleon at the Battle of Waterloo (1815). Earlier the French Huguenots had called the area Val du Charron, or Wagenmakersvallei (Wagon makers valley). The Biblical worldview of these French Protestants created the spiritual context which would lay important spiritual foundations for the great work of Andrew Murray in the area later.

Fountain of Education

Wellington is renowned for its educational institutions, particularly pioneered by its most famous personality, Dutch Reformed Church minister Dr. Andrew Murray. He established the Africa Institute, in 1877, which trained hundreds of Missionaries who pioneered churches and schools throughout Africa, and also the Huguenot College to train teachers.





Pioneering Tertiary Education for Girls

Andrew Murray revolutionised education for girls, first by developing a school for girls in 1874 and later by establishing Huguenot College. His vision for providing tertiary education for girls laid the foundation for many schools throughout the Boland and South Africa. Through his ministry travels throughout the Karoo, Dr. Andrew Murray became concerned about how many girls lacked education. In 1898 he established the Huguenot College in Murray Street. The first 36 female students came from throughout South Africa and from Mission stations in Rhodesia and Nyasaland, for a variety of academic and practical training. The Andrew Murray Children's Home was also developed to care for orphans, particularly because of the tragic loss of life during the Anglo-Boer War.

The Wellington campus of the Cape Technicon is apparently the only institution in the Western Cape still to offer educational training for teachers in the medium of Afrikaans. Wellington is also the headquarters for Bible Media and the Andrew Murray Centre. Wellington's rich intellectual and academic culture attracts 2,300 students from across the country each year to study at its various tertiary institutions.

Fertile Farmlands

The farms that flourish around this dynamic Boland town include some of the finest vineyards, deciduous and citrus fruits, guavas, apricots, olives, avocado pears, mangoes and grapes. Flowers, honey, preserves, cheeses and numerous homemade delicacies are also produced in and around the town of Wellington.

Flora and Fauna

From the summit of Bain's Kloof Pass one has an unsurpassed panorama of the Swartland and the Cape Flats with Table Mountain clearly visible in the distance. Bain's Kloof is in the heart of the Cape floral kingdom, with 8,600 plant species (of which 5,800 are endemic). Leopards, jackals, otters, honey badgers, klipspringers, steenbok, grysbok, and 182 species of birds flourish in the mountains and forests surrounding Wellington.

Founding Families

The old market building dates back to 1847 and the bell in the Clock Tower was used to announce when marketing activities were about to begin. Among the founding families of Wellington are the Retiefs, the Bosmans, the Cilliérs and Malans.

Andrew Murray

Dr. Andrew Murray was the minister of the Dutch Reformed Church in Wellington from 1871 to 1906. He remained active in preaching, teaching and writing after his retirement in Wellington until his death in 1917. Most of his writing ministry was done during this most productive time in his ministry. In 1874 the Huguenot Seminary was opened. The oldest Teacher Training College in South Africa, the Huguenot College was opened in 1896 in Wellington. Its graduates established schools throughout Southern Africa.



Africa Institute

In 1877, Andrew Murray founded the Africa Institute which trained hundreds of Missionaries who were sent out to establish schools and churches throughout the continent of Africa. The Motto of the Institute was “*Africa for Christ!*” In 1889, Andrew Murray founded the South Africa General Mission (SAGM). This later changed its name to Africa Evangelistic Fellowship in 1965. AEF joined with SIM in 1998 and continues to this day.

Revival Centre

Architecturally, Wellington is dominated by the magnificent Dutch Reformed Church at the top of Main Street with a prominent statue of Dr. Andrew Murray in front of it. Dr. Andrew Murray and the NGK Church in Wellington played a pivotal role in the Spiritual Revival which swept the Cape Colony throughout the 1860s and 1870s.

The Church

The foundation stone of the NGK Church in Wellington was laid in 1838. The first section of the building was completed in 1840. The vestry was added two years later. Two wings were added to the church building in 1861, to accommodate the dramatic growth in church attendance. The church tower was completed in 1895. Andrew Murray insisted that for every pound invested in the tower, a matching donation needed to be made for the cause of Missions. The statue honouring the central role of Andrew Murray in his educational and missionary work was erected in 1923.

Jewel of the Boland

Often described as the jewel of the Boland, Wellington is surrounded by the magnificent Hawequa and Groenberg Mountains, glorious scenic drives, exceptional sporting facilities and an excellent hospitality industry. A visit to the Wellington Museum and Dutch Reformed Church are highlights.



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Chapter 25

KRUGERSDORP

Built on Gold and Resistance

Krugersdorp was the site of the historic December 1880 gathering, at which more than 6,000 men vowed to fight for the independence of the Transvaal. The monument arose as a pile of stones stacked, as part of the protest action against British rule.

Annexed

On 12 April 1877, Sir Theophilus Shepstone annexed the South African Republic on behalf of the British Empire - without a single shot being fired. The British had chosen their window of opportunity well. The citizens of the South African Republic were so disenchanting with their President Burgers, for minting a coin with his face on it, and for attempting to tax the farmers, that no one responded to the president's call for the Commandos to defend the independence of the Republic.

Paardekraal

However, as the British started to interfere in the daily lives of the citizens, and attempted to tax them, several delegations led by Paul Kruger, were sent to Britain. After these attempted negotiations had failed, Paul Kruger called for a gathering of citizens at Paardekraal, 8 December 1880. During this meeting, and at the suggestion of Paul Kruger, the Burgers built a cairn, by each man placing a rock in the place where the monument today stands. This launched the First War of Independence of the Transvaal, which culminated in the stunning Boer Victory of the Battle of Majuba, after which the independence of the Transvaal was conceded. Since that time, Paardekraal has been the site of many national festivals. In 1890, the South African Republic erected a monument over the pile of stones which had been set up at Paardekraal. This was unveiled by President Paul Kruger on 16 December 1891.

Gold

After the discovery of the Witwatersrand Goldfields in 1886, Marthinus Pretorius founded the city of Krugersdorp, naming it after Paul Kruger, the President of the Zuid-Afrikaansche Republiek. By 1888, Krugersdorp was proclaimed a separate goldfield. Gold, manganese,



iron, asbestos and lime are mined in the area. In 1952, the West Rand Consolidated Mine was the first in the world to extract uranium as a by-product of the gold refining process. The Railway Station building was completed in 1896. This was proclaimed a national monument in 1984.

Anglo-Boer War

During the Second War for Independence, the Battle of Dwaarsvlei (June 1900) and the Battle of Nooitgedacht (December 1900) were two of the major military engagements in the Krugersdorp district. Krugersdorp was occupied by British forces in June 1900. During the Anglo-Boer War (1899-1902) the British built a concentration camp at Krugersdorp to incarcerate Boer women and children. At one stage more than 6,000 women and children were interned at Krugersdorp Concentration camp. One of the 8,000 blockhouses constructed by the British during the Anglo-Boer War was built on the monument hillside overlooking the town.



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Chapter 26

LICHTENBURG

Castle of Light

Lichtenburg means “*Castle of Light*”. Lichtenburg was established in 1873 and named by Transvaal President Thomas Burgers. The town was established by Commandant H.A. Greeff.

General De La Rey

The history of Lichtenburg is closely associated with the heroic life of Boer General Koos De la Rey, who was the town’s representative in the Volksraad. He was also the Assistant Commandant General of the Boer forces, responsible for the Western Transvaal during the Anglo Boer War (1899-1902). At the Union of South Africa in 1910, General De la Rey also became Senator. While leading opposition to South Africa’s involvement in World War 1, he was shot at a roadblock in 1914. General De la Rey is buried in Lichtenburg.

Diamond Rush

On 13 March 1926, Kosie Voorendyk discovered a diamond on his family farm and within 12 months there were 108,000 fortune seekers on the scene. In 1926, Bakerville, site of the richest diamond diggings at that time, with an overnight population of 150,000, had a larger population than Cape Town! The Lichtenburg diamond rush lasted 10 years.

The Lichtenberg Diggings Museum commemorates the biggest diamond rush in history (where 25,000 runners pegged their claims) and in which the largest pure red diamond (flawless “pigeon blood red”) in the world was found: 33 carats, sold for 66 Pounds and later valued at US\$150,000. This stone today would be worth US\$6 million.

Economic Activity

Lichtenburg lies in the heart of the maize triangle and its main economic activity is the production of mielie meal. Another major economic activity is the production of cement. Within an 80km radius of Lichtenburg there are three major cement producers. There are also numerous agricultural support industries such as for animal feed and agricultural implements and the biggest cheese factory in the country, Clover SA. Lichtenburg has a Social Historical Museum, as well as an

Agricultural Museum with a large collection of antique tractors.

Historic Monuments

There is a Burger Monument engraved with the names of 87 citizens of Lichtenburg, who fell during the Anglo Boer War. Another memorial was erected during the 1938 symbolic centenary Ox-wagon Trek. An Afrikaans Language Monument was erected during the 1975 language centenary festival. Also a Voortrekker Monument was erected in Elandsfontein. 24km East of Lichtenburg is the Gruitfontein Battle site. The Dutch Reformed Church in Gerrit Maritz Street, erected in 1890, has been declared a national monument, as has the old Magistrates building. The home where General De la Rey lived (which was demolished during the Anglo Boer War) was rebuilt on its original foundations in 1902.

Rudyard Kipling

Famous British author, Rudyard Kipling, wrote a poem: “*Lichtenburg*”, relating the story of an Australian soldier journeying towards death in a foreign land. Trooper Aberline’s rusting cross in the Lichtenburg cemetery lies close to that of Edith Matthews of the New South Wales contingent.

Baden-Powell

Colonel Robert Baden-Powell, who later founded the Scout movement, after the siege of Mafikeng occupied Lichtenburg - where he was subjected to attacks by General De la Rey.

Oasis of the North West

Lichtenburg is referred to as the oasis of the North West, not only for its hospitality and prosperity, but also in respect of religion. The town is the centre of a huge farming district where mielie meal, ground nuts and sunflower seeds are the main crops. The Lichtenburg Game Breeding Centre outside the town, specialises in endangered species and provides a good network of roads to facilitate viewing. The hide at the vulture restaurant also allows opportunity to view the birds at close quarters.



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Chapter 27

LYDENBURG

Town of Suffering

Lydenburg means “*town of suffering*”. It was founded in 1850, by the survivors of the Voortrekker party led by Andries Potgieter. Their first settlement at Andries-Ohrigstad, 50km north, had proved to be disastrous, as the scourge of the Lowveld - the mosquito - brought many low through Malaria.

Republic of Lydenburg

In 1856, Lydenburg seceded from the Transvaal Republic and the next year joined the Republic of Utrecht. In 1860, both these Republics rejoined the Transvaal Republic.

Wagon Route

Lydenburg is situated on the Sterkspruit/Dorps River tributary of the Olifants River at the base of the Long Tom Pass. Lydenburg was strategic, because it lay on the wagon route to Delagoa Bay (today Maputo) of Portuguese East Africa (Mozambique). In 1871, President Thomas Burgers ordered the construction of a road from Lydenburg to Delagoa Bay. By 1910, the railway reached Lydenburg. In 1927, it became a municipality.



Gold Rush

On 6 February 1873, alluvial gold was discovered and, within three months, the Lydenburg Gold Fields were proclaimed. The first wagons from Delagoa Bay arrived in Lydenburg in 1874.

War

During the First War of Independence (1880-1881), a British garrison was established under Lt. Walter Long. It was from this garrison that the ill-fated 94th Regiment under Lt. Col. Anstruther attempted to march to Pretoria. It never arrived. The remainder of the garrison at Lydenburg was besieged. After the war some of the stones of the fort were used to build a powder magazine which still stands today.

Attractions

In Lydenburg, one can see some of the best preserved Zuid-Afrikaansche and old Transvaal architecture in the country. Lydenburg is an important centre for farming and fly-fishing and is also home to one of Mpumalanga's best museums, which includes the mysterious Lydenburg Heads, unique pottery masks, which are dated between AD500 and AD800. The Lydenburg heads are some of the oldest known forms of African sculpture.

Preserving the Heritage

In 2006, the Minister of Arts and Culture declared that Lydenburg's name had changed to Mashishing (meaning long green grass). However, the name has not caught on, the road signs still say Lydenburg and the businesses and local buildings such as the Lydenburg Museum have still kept the old name.



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Chapter 28

POTCHEFSTROOM

University Town

Potchefstroom was the first town established by the Voortrekkers in the Transvaal. Potchefstroom is the mother-city of the Transvaal Republic, and the birthplace of the Afrikaans Bible.

Vegkop

Shortly after Andries Hendrik Potgieter's victory over Mzilikazi's Matabele at the Battle of Vegkop, and what later came to be known as the Nine-Days Battle, where the Voortrekkers succeeded in driving the rampaging Matabele warriors North of the Limpopo (Where they established Matabeleland in, what is today, Zimbabwe), the town of Potchefstroom was laid out in 1838.

Capital

Originally it was named Mooirivierdorp, then Potchefspruit and finally Potchefstroom. The original site was afflicted by flooding and so the gridiron pattern town was relocated and built around a church. From the beginning, Potchefstroom was an important trading centre and the original capital of the Transvaal in 1848. In 1854, the capital was moved to Pretoria, but Potchefstroom was still recognised as the chief city of the Republic.

Sand River Convention

At the Sand River Convention of 1852, the British government recognised the independence of the Zuid Afrikaanse Republiek (ZAR). Article 17 of the Constitution of the ZAR stated that Potchefstroom, located on the Mooirivier, would be the capital of the Republic.

War

The first shots of the Anglo Boer War (First War of Independence) were fired at Potchefstroom, 16 December 1880, when 500 Boers rode into town to occupy the printing works. The British soldiers who attempted to prevent them were driven off in a fierce fire-fight and retreated to the old fort where they were besieged for three months.

Peace

After the Boer victory at the Battle of Majuba, and the Peace Treaty, the

siege ended amicably as General Piet Cronje invited the British officers to a dinner at the Royal Hotel. The next day the British soldiers marched out with drums beating and flags flying, relinquishing the fort to the Republican forces.

Conflict and Concentration Camp

During the Second Anglo Boer War (The Second War for Independence - 1899-1902), the battle of Tygerfontein was fought 7 August 1900, between General De Wet and Lord Methuen. The British built a concentration camp in Potchefstroom to imprison Boer women, children and elderly men. The Vyfhoek Concentration camp cemetery is a memorial site today. It lists the names of 967 children, 117 women and 57 men, who died in the camp.

Educational Capital

At the opening of the City Hall in 1909, General Jan Smuts, then Colonial Secretary, was asked about the possibility of Potchefstroom becoming the capital of the Union of South Africa. Smuts responded that although that was not possible, Potchefstroom would be recognised as South Africa's premier education centre. The Town Hall is a classic Edwardian building, with two parallel and independent wings, designed in 1907 and inaugurated 10 March 1909.

Christian Education

The Potchefstroom Universiteit vir Christelike Hoër Onderwys grew out of the Theological College of the Gereformeerde Kerk. The Theological Seminary of the Gereformeerde Kerk was established in Burgersdorp in 1869 and moved to Potchefstroom in 1905. This developed into the Potchefstroom University for Christian Higher Education.





The Reformed Church of South Africa (Gereformeerde Kerk) was established 11 February 1859 at Rustenberg. Die Vrye Christelike Skool was established seven years later and from this grew the Voorbereidende Skool where candidates were prepared for Theological studies.

The Potchefstroom University for Christian Higher Education (PUCHE), is renowned world wide for its heritage of establishing the highest standard of Reformed education. Its music conservatory, library and museum are exceptional and the exhibits include 75 original paintings by the celebrated German artist, Otto Landsberg.

The Potchefstroom High School for girls was established in 1874. The Voorbereidende Skool was founded in 1907, as the Potchefstroom Gymnasium, to prepare young men for Theological studies. It was the first school in the country to use Afrikaans instead of Dutch as the medium of education.

The Transvaal Agricultural Society was launched in Potchefstroom.

In 1912, a resident of Potchefstroom, Kennedy Kane McArthur, won a Gold medal in the marathon race at the Stockholm Olympics.

Historic Churches

The Nederduitsch Hervormde Kerk was built in 1859 in a Cruciform with thatched roof. The Berlin Mission complex was first built in 1875 in colonial Gothic style with parquet floor and gallery. In 1838 it was renamed the Evangelical Lutheran Congregation. The Dutch Reformed mother-church in Potchefstroom was built in the Gothic style in 1895, President Paul Kruger laying the foundation stone. This church was a temporary hospital during the Anglo Boer War.

Historic Buildings

The old Powder Magazine was built in 1855. The old Post Office building was built in 1897. The South African National Artillery Memorial was built to commemorate all the artillery soldiers who died during World War II. For a short time Potchefstroom was part of the Republic of Winburg of which Voortrekker Andries Potgieter was the leader. The President Marius Wessels Pretorius House Museum contains many artefacts from the time when Potchefstroom was the capital of the Zuid Afrikaanse Republiek.

Jacob Daniel Du Toit

Kruger's Kraal was the farm residence of Dr. Jacob Daniel Du Toit, who worked extensively on translating the Bible from Hebrew and Greek into Afrikaans. This first Afrikaans Bible was published in 1933. Totuis House, in Molen Street, where J. D. du Toit lived, is today a Museum. The man most responsible for completing the translation of the Bible from Hebrew and Greek into Afrikaans was J.D. Du Toit (1877 - 1953). Educated at the Huguenot Memorial School and at the German Mission School in Rustenberg, he received his Theological training at Burgersdorp and served as a Military Chaplain with the Boer commandos during the Second War of Independence (1899-1902). He received his Doctor of Theology from the Free University in Amsterdam, was ordained in the Gereformeerde Kerk and, from 1911, was professor at the Theological faculty of the Potchefstroom University for Christian Higher Education. He visited Palestine and was responsible for much of the translation of the Bible into Afrikaans, finishing what his father, Stephanus Jacobus Du Toit, had begun. J.D. Du Toit was most responsible for producing the poetical sections of the Psalms in Afrikaans.

Chapter 29

PRETORIA

Heritage of Andries Pretorius

Andries Pretorius

Pretoria is situated at an altitude of 1,350m (4,500 feet) above sea level, in a warm, sheltered, fertile valley, surrounded by the hills of the Magaliesberg Range. Pretoria was founded in 1855, by Marthinus Pretorius, who named it after his famous father, Andries Pretorius, the Voortrekker hero who defeated the Impies of Dingaan at the Battle of Blood River. It was Andries Pretorius who negotiated the Sand River Convention of 1852, in which Great Britain acknowledged the independence of Transvaal and the Orange Free State.

The Capital

Pretoria became the capital of the South African Republic on 1 May 1860. This was seen as the culmination of the Great Trek.

Besieged

During the first Anglo Boer War, the British held the city and Pretoria was besieged by the Republican forces between December 1880, and March 1881. The treaty which ended the war, and restored independence to the Transvaal was signed, 3 August 1881, at the Pretoria Convention.

Occupied

During the second Anglo Boer War (1899 – 1902), the city was occupied by British forces under General Frederick Roberts, 5 June 1900. The conflict was ended with the peace of Vereeniging, 31 May 1902.



Union

With the establishment of the Union of South Africa, 31 May 1910, Pretoria was established as one of three capitals: Bloemfontein was the judicial capital, Cape Town the legislative capital and Pretoria the executive capital.

Separation of Powers

This separation of powers and functions into three branches of civil government was based on the Biblical pattern established by God in the nation of Israel: The Executive (the king), Legislative (the Council and Sanhedrin), and Judicial (the elders and judges in each community). These three functions of government were based on how the Lord revealed His Government (Isaiah 9:6-7). ***“For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King.”*** Isaiah 33:22

Checks and Balances

God our Creator and Eternal Judge is incorruptible and perfect. Therefore He can represent all three forms of government. However people being fallible and sinful need to separate powers. Therefore, from the time of the Reformation, Protestants have always held to the necessity of a system of checks and balances, separating the Executive, Legislative and Judicial branches of government. In Switzerland and South Africa, this separation was not only structural, but also geographical. So the Supreme Court was built in Bloemfontein (the capital of the Orange Free State), Parliament in Cape Town (the capital of the Cape Province), and Union Buildings in Pretoria (the capital of the Transvaal). The Union of South Africa significantly came into being on the historic date of 31 May 1910, eight years, to the day, after the Peace of Vereeniging.

Republic

When the Union of South Africa, as a Dominion of the British Empire, came to an end with the 1961 Constitution, the Republic of South Africa was inaugurated on the same historic day, 31 May, 1961.



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Chapter 30

FORT SCHANSKOP



Defending Pretoria

The four forts surrounding Pretoria built by the government of the South African Republic shortly before the outbreak of the second Anglo Boer War, are other fascinating museums. Fort Schanskop was completed in 1897. Supplied with a paraffin generator for electricity and a search light, and equipped with telephone and telegraphic links, this fort was equipped with a 155mm creusot gun (the Long Tom), and a 37mm maxim canon.



Danie Theron Monument

The statue of Danie Theron, which originally had been in Kimberly, has now been relocated to the grounds of Fort Schanskop. Danie Theron became the driving force of the Verkennings Korps (Reconnaissance Corp), for the Boer forces.

***“The Lord is my Rock and my Fortress and my Deliverer.
The God of my strength in whom I will trust.”*** 2 Samuel 22:2-3

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About the Author

Dr. Peter Hammond is a Missionary who has pioneered Evangelistic outreaches in the war zones of Mozambique, Angola and Sudan. Often travelling by off road motorbike, Dr. Hammond travelled hundreds of thousands of kilometres to deliver Bibles to persecuted Christians in Africa and Eastern Europe. In the course of his missionary activities Peter has been ambushed, come under aerial and artillery bombardments, been stabbed, shot at, beaten by mobs, arrested and imprisoned. On some missions he has flown far behind enemy lines to the beleaguered Nuba Mountains in Central Sudan with tonnes of Bibles, books and relief aid. He then walked throughout the war-devastated Nuba Mountains showing the *Jesus* film in Arabic, proclaiming the Gospel, training pastors and evading enemy patrols.

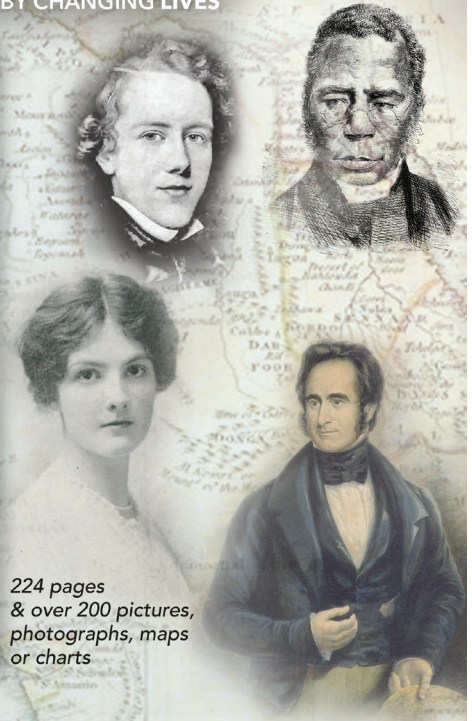
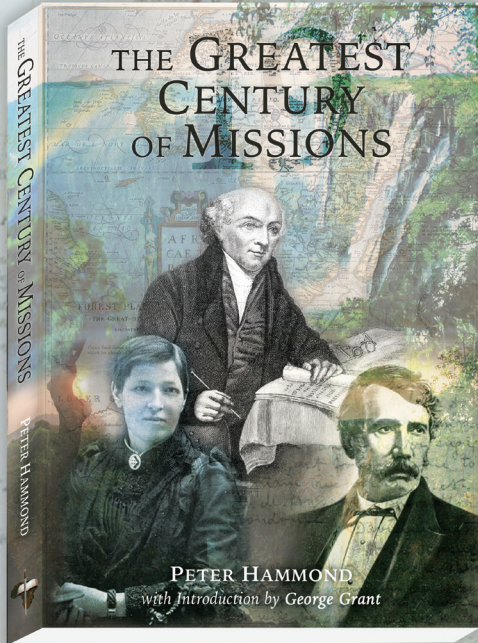
Rev. Peter Hammond is the Founder of Frontline Fellowship, Africa Christian Action, Livingstone Fellowship and The Reformation Society. He is the author of: *Victorious Christians - Who Changed the World*, *The Greatest Century of Missions*, *A Christian History of Africa*, *Church History Manual*, *The Greatest Century of Reformation*, *Answering Skeptics*, *Practical Discipleship*, *Faith Under Fire in Sudan*, *Holocaust in Rwanda*, *The Great Commission Manual*, *Putting Feet to Your Faith*, *In the Killing Fields of Mozambique*, *The Discipleship Handbook*, *Slavery, Terrorism and Islam*, and *The Power of Prayer Handbook*. He is the Editor of both *Frontline Fellowship News* and *Christian Action Magazine* and a Contributing Editor of *JOY!* and *JUIG! magazines*.

For over 34 years, Peter has been dedicated to assisting persecuted Christians and to working for Reformation and Revival in Africa. Peter has developed the Biblical Worldview Seminar and Great Commission Course to mobilise Christians comprehensively to apply the Lordship of Christ to all areas of life and effectively to fulfil the Great Commission. Since 2009, Peter has mobilised the Reformation 500 movement to commemorate the 500th Anniversary of the launch of the Protestant Reformation 31 October 1517, and as an inspiration to work for a new Back to the Bible Reformation today.

Peter was born in Cape Town (in 1960) and brought up in Bulawayo (in what was then war-torn Rhodesia - now Zimbabwe). He was converted to Christ in 1977, worked in Scripture Union and Hospital Christian Fellowship, served in the South African Defence Force and studied at Baptist Theological College, Cape Town. He earned a Doctorate in Missiology and has been Awarded an Honorary Doctorate in Divinity. Peter and Lenora have been blessed with four children: Andrea, Daniela, Christopher and Calvin, whom they home educated for ten years.

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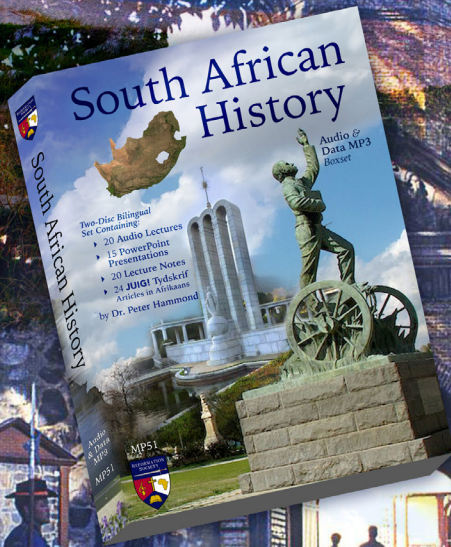


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