

A CHRISTIAN HISTORY OF AFRICA

by Dr. Peter Hammond

CONTENTS

Chapter	Page
Introduction: What Would David Livingstone Say to Us Today?	1
1. The Church Fathers in North Africa	7
2. John Mark	11
3. Matthew	15
4. Why Did Christianity Die Out in Northern Sudan?	19
5. An Overview of Sudan in History	21
6. Sudan in Scriptures	23
7. The Growth of the Church in Sudan	27
8. Samuel Ajayi Crowther – The First African Bishop of the Anglican Church	29
9. Robert Moffatt – Pioneer Bible Translator	31
10. David Livingstone – The Best Friend Africa Ever Had	33
11. Mary Slessor – Missionary to Nigeria	37
12. C.T. Studd - Cricketer for Christ	39
13. Gordon Pasha and the Mahdi	47
14. Henry Morton Stanley - Through the Darkest Continent	55
15. Cape Town 2010 Congress on World Evangelisation	71
16. Revival Amongst the Zulus	73



**LIVINGSTONE
FELLOWSHIP**



Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
mission@frontline.org.za
www.FrontlineMissionSA.org
www.livingstonefellowship.co.za



Copyright © 2017 by Peter Hammond

*Scripture quotations taken from the Holy Bible, New King James Version,
Copyright © 1982 by Thomas Nelson, used with permission.*

Permission is hereby granted to any church, mission, magazine or periodical to reprint, or quote from, any portion of this publication on condition that the passage is quoted in context, and that due acknowledgement of source be given.

*Please also mail a copy of any article to: Frontline Fellowship
P.O. Box 74, Newlands, 7725 Cape Town, South Africa
or e-mail: admin@frontline.org.za*

*"All authority has been given to Me in Heaven and on earth.
Go therefore and make disciples of all the nations
teaching them to observe all things that I have commanded ..."*

Matthew 28:18-20



*"...The harvest truly is plentiful,
but the labourers are few. Therefore,
pray the Lord of the harvest to send out
labourers into His harvest." Matthew 9:37-38*

PRAY FOR AFRICA

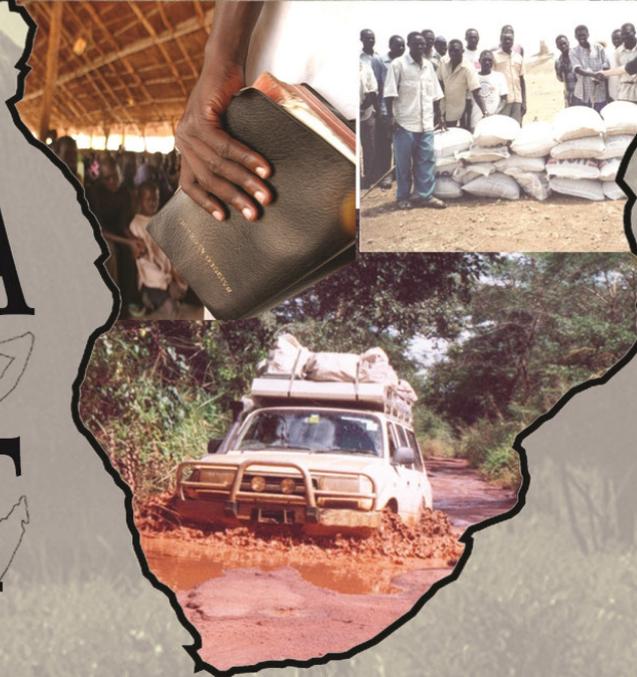
*"He shall have dominion also
from sea to sea and from
the River to the ends
of the earth. Those who
dwell in the wilderness
will bow before Him,
And His enemies will
lick the dust."
Psalm 72:8-9*



*"Cush will submit to God."
Psalm 68:31*

AFRICA FOR CHRIST

*"From beyond the
rivers of Ethiopia, My
worshippers, The daughter
of My dispersed ones,
Shall bring My offering."
Zephaniah 3:10*



*"That at the Name of Jesus every knee should bow, of those
in Heaven and of those on earth and of those under the earth and that every
tongue should confess that Jesus Christ is Lord, to the glory of God the Father."
Philippians 2:10-11*

INTRODUCTION

WHAT WOULD DAVID LIVINGSTONE SAY TO US TODAY?

An Example of Excellence

Dr. David Livingstone is an example of excellence. His life, legacy and literature continue to speak to us today. The challenge of David Livingstone is most relevant to our times.

If Dr. David Livingstone was here today, what would he say to us?

We do not need to guess. We have his writings and published statements available. We can know exactly what David Livingstone would say to us today. It is what he said to the people of his generation:

“The Salvation of men ought to be the chief desire and aim of every Christian!”

“All men have the right to hear God’s Word. No nation ought to hoard the Gospel like a miser!”

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

*“If you have men who will come **only** if they know there is a good road, I don’t want them. I want men who will come even if there is no road at all!”*

*“We must be **uncommon Christians**, i.e. imminently holy and devoted servants of the Most High. Let us seek that selfishness be extirpated, pride banished, unbelief driven from the mind. Every idol dethroned and everything hostile to holiness and opposed to the Divine will crucified; that **holiness to the Lord** may be engraved on the heart and evermore characterise our whole conduct.”*

*“We have still a debt of gratitude to Jesus... and there is no greater privilege on earth, than after having our own chains broken off, to go forth and **proclaim liberty to the captives**, the opening of prison to them that are bound.”*

A Vision of Victory

Dr. David Livingstone was inspired by an optimistic view of the future. Like most of the missionaries of the 19th century, Livingstone held to the Eschatology of victory:

“Discoveries and inventions are culminative... filling the earth with the glory of the Lord. All nations will sing His glory and bow before Him... our work and its fruit are culminative. We work towards a new state of things. Future missionaries will be rewarded by conversions for every sermon. We are their pioneers and helpers... let them not forget the watchmen of the night, who worked when all was gloom and no evidence of success in the way of conversions cheers our path. They will doubtless have more light than we. But we serve our Master earnestly, and proclaim the same Gospel as they will do.”

*“A quiet audience today. The seed is being sown, the least of all seeds now, but it will grow into a mighty tree. It is as if it were a small stone cut out of a mountain, **but it will fill the whole earth.**” Daniel 2:34-45*

“We work for a glorious future which we are not destined to see, the Golden Age which has not yet been, but will yet be. We are only morning stars shining in the dark, but the glorious morn will break – the good time coming yet.”

An Understanding of History

*“The dominion has been given by the power of commerce and population unto the people of the saints of the Most High. This is an everlasting Kingdom, a little stone cut out of the mountain, without hands, which will cover the whole earth. **For this time we work.**”*

“By different agencies, the Great Ruler is bringing all things into a focus. Jesus is gathering all things to Himself and He is daily becoming more and more the centre of the world’s hopes and of the world’s fears.”

A Harvest of Souls

Today there are over 500 million people in Africa who claim to be Christians. This includes: 150 million Protestants, 50 million Anglicans, 140 million Charismatics, 60 million Pentecostals and 100 million Independents. David Livingstone ploughed in stony ground and sowed the Gospel seed that has produced this great harvest.

“All the ends of the world shall remember and turn to the Lord, and all the families of the nations shall worship before You. For the Kingdom is the Lord’s and He rules over the nations.” Psalm 22:27-28

David Livingstone Changed my Life!

The life and legacy of David Livingstone changed my life. As a new Christian, I imbibed many of the pre-suppositions and tendencies of churches in the 1970s. I read *The Late Great Planet Earth* and *There is a New World Coming*, *Satan is Alive and Well on Planet Earth* and other date-setting, end-times, rapture fever publications. I was Saved. I loved the Lord. I was enthusiastically involved in Evangelism. But my understanding of Biblical doctrine was actually quite shallow.

End Times Obsession

I imbibed the prevailing prejudice against Calvinism and was convinced that we were living *in the last days*. Therefore I could not at that time consider marriage, or children. There was not enough time! I could not allow myself to be *distracted* by such *worldly matters* as family and raising children. I needed to devote the last few days on earth to *snatching souls from the fire*. The rapture was coming, surely before the end of that year! I was completely closed to the idea of Theological training. What is the point? *The Lord will have come before I can finish my studies!* Better to stay in the field winning souls in these last few days remaining.

The Puritan Hope

Then I read *The Puritan Hope – Revival and the Interpretation of Prophecy*, by Iain Murray, published by Banner of Truth. This book informed me that all of the pioneer missionaries of the 19th century missionary movement were Calvinist and post-millennial! I had no idea what post-millennialism was, but when I read that the Father of Modern Missions, William Carey, and the best friend Africa ever had, the great missionary pioneer Dr. David Livingstone, were both Reformed and post-millennial, I determined to read up more on these matters.

Sanitised and Censored

Earlier I had read a thin, modern biography on David Livingstone. It did not seem too extraordinary, because, like many modern books, it had been sanitised. All controversial, or politically incorrect, details had been omitted. The modern censored version of Livingstone's life did not mention the ravages of the Islamic slave trade, which David Livingstone confronted, documented and fought against. It left out his Calvinist convictions and post-millennial eschatology of victory. The modern biographies left out the fact that David Livingstone carried a six-barrelled revolver and a double-barrelled rifle. His violent confrontations with Islamic slave traders and bold initiatives to set thousands of captives free were also apparently deemed too controversial to include in these modern sanitised, abridged versions of Livingstone's life!

Back to Original Sources

However, I have always been a bookworm and had a love for history. Finding most of the books available in the average book shop today to be quite shallow and predictable, I have developed a preference for scouring through second hand bookshops finding rare old first editions of these missionaries and pioneers.

Livingstone's Travels in Mozambique

I was reading Livingstone's *Missionary Travels* as I was following in much of his footsteps in Tete Province of Mozambique in the Zambezi Valley in 1989. That was when I and the medical team I was leading were captured by Russian forces and imprisoned in SNASP security prison in Machava, Maputo. What I learned from the writings and from the exemplary life and extraordinary legacy of David Livingstone transformed my life and ministry.

What Did I Learn from Livingstone?

I learned from David Livingstone the importance of **discipline**. He was disciplined in reading and in exercise. He was self-controlled. Livingstone abstained from alcohol for life. He was temperate, duty orientated and hard working.

Work Ethic

Livingstone's work ethic is a rebuke to us all. From age 10 he worked 14 hours a day, 6 days a week, walking an average of 34km a day, much of this in a crawling, or stooping position, amongst and under the machinery, or balancing over it. Imagine the tremendous physical training this was for his later transcontinental expeditions throughout Africa. This he did in the steamed heat and humidity considered essential for the production of thread.

Hunger for Knowledge

David used his first week's wages to purchase a book on Latin. Less than 10% of the children who worked in the cotton mills ever learned to read or write. David not only learned to read and write, he taught himself Latin, Greek and Hebrew. Each night, after work, he would attend a night school, 8pm to 10pm. Then at home, he would study, often until midnight. Each morning began at 5:30am and his workday at 6am.

Disciplined Study

When he was studying Medicine and Theology, he would walk from Blantyre to Glasgow, refusing every offer of a ride on horse carts passing by. He preferred the four-hour walk, often in the snow, in order to strengthen his muscles for his chosen career in Missions.

Overcoming His Disadvantaged Background

Livingstone never accepted charity. Although being brought up in the poorest of circumstances, where a family of seven were forced to live in a single room, 10 feet by 14 feet, without any electricity, plumbing, or running

water. He worked and saved up to put himself through both Medical school and Theological College. David was the first worker from the cotton mills to receive a university education. And nobody gave it to him. He earned it and passed with high honours, receiving his Doctorate from the Royal Faculty of Physicians and Surgeons, November 1840, and ordained as a Congregational Minister, 20 November 1840. Against all odds he achieved far more than any would have thought humanly possible for someone born into such a poverty stricken and disadvantaged background. He did not wait for someone else to open up Africa, to invent 4WD vehicles, to build the roads and bridges. He drew the first maps of the Zambezi. He did not have an attitude of entitlement. David Livingstone had a Protestant work ethic.

Doctrinal Steel

To achieve what he did, Livingstone was decisive, goal orientated and inflexible. Reformed Theology put doctrinal steel in his backbone. He was a man of **integrity**. A man of his word. He meant what he said and he said what he meant. He walked many thousands of miles across difficult and dangerous terrain to return his porters to their village.

Holy Spirit Fire

David Livingstone understood the power of prayer. He had Holy Spirit fire in his heart, soul and mind. He prayed and sang the Psalms daily.

Love for God's Creation

He had a great love for God's creation, for nature and for wildlife. His books are filled with intricate sketches and fascinating details on animals and vegetation.

Vision

David Livingstone was inspired by the post-millennial eschatology of victory. He had a Kingdom vision.

Ministering to Body, Mind and Spirit

David Livingstone understood the greatness of the Great Commission. He worked to comprehensively fulfil the Great Commission, ministering to body, mind and spirit. As a doctor, he ministered to the **body**, as a teacher he ministered to the **mind**, and as a preacher of the Gospel, he ministered to the **spirit**. Wherever he went he used his medical knowledge and training, his breadth of reading and learning and his deep faith and knowledge of the Holy Scriptures to enrich and empower the people of Africa.

Actions Speak Louder Than Words

David Livingstone teaches us that actions speak louder than words. He was described as: *"A man of resolute courage"; "Fire, water, stonewall would not stop Livingstone in the fulfilment of any recognised duty."* Indeed he did not let swamps, rivers, deserts, or mountains prevent him from opening up Africa for the Gospel.

The Great Commission Was His Supreme Ambition

David Livingstone was determined to make a difference. The Great Commission was his supreme ambition. Christ's last command was his first concern. He wrote: *"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."*

In His Steps

"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."

Dedication

"I shall open up a path into the interior, or perish."

Faith

"May He bless us and make us blessings even unto death."

Determination

"Shame upon us missionaries if we are to be outdone by slave traders!"

Perseverance

Battling rains, chronic discomfort, rust, mildew and rot, totally drenched and fatigued, and laid low by fever, countless times, Livingstone continued to persevere across the continent. Trials tested the tenacity of the travel-wearied team. 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

"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."

It is a Privilege to Suffer for Christ

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!”*

Sacrificial Service is More Eloquent than Sermons

David Livingstone emphasized that sacrificial service is more powerful than eloquent sermons. We need to put feet to our Faith.

Exposing the Islamic Slave Trade

Livingstone also alerted the world to the cancerous sore of the Islamic Slave Trade. It was Missionary explorer David Livingstone whose graphic descriptions brought the ravages of the East African slave trade to light. His *Missionary Travels and Narrative of an Expedition to the Zambezi* exposed the horrors of the slave trade: *“Two of the women had been shot the day before for attempting to untie their thongs. One woman had her infants brains knocked out because she could not carry her load and it; and a man was dispatched with an axe because he had broken down with fatigue... those taken out of the country are but a very small section of the sufferers. We never realised the atrocious nature of the traffic until we saw it at the fountain head, ‘There truly Satan has his seat.’ Besides those actually captured thousands are killed and die of their wounds and famine, driven from their villages by the internecine war waged for slaves with their own clansmen and neighbours, slain by the lust of gain, which is stimulated, be it remembered always, by the slave purchases of Cuba and elsewhere.”*

Courage to Confront Evil

David Livingstone taught that you cannot be neutral in the battlefields of life. He had the courage to confront evil. His fearless faith fought *the good fight of Faith* and set many thousands of captives free!

“Submit to God. Resist the devil and he will flee from you.” James 4:7

Patience and Perseverance

David Livingstone is an example of extraordinary patience and perseverance. He overcame every obstacle. Walking across the continent of Africa. He walked from Delgoa Bay (present day Port Elizabeth), up all the way through Graaf Reinet to Kuruman, in what is today the Northern Cape. He walked across what is today Botswana and all the way back across the Cape Colony to Cape Town, to place his family on a ship to return to Britain. He walked from Cape Town across the whole of the Cape Province through what is today Botswana, Zambia and Angola through to the Port of Luanda. He walked from the Atlantic Ocean across the continent of Africa, crossing what is today Angola, Zambia, Zimbabwe, and Mozambique to the Indian Ocean. **“I can do all things through Christ who strengthens me.”** Philippians 4:13

The Zambezi Expedition

He came back and explored much of the Zambezi River, the Shiri River and the Ruvuma River, walking across much of what is today Mozambique, Malawi, Tanzania and Zimbabwe. **“Yet in all these things we are more than conquerors through Him who loved us.”** Romans 8:37

Walking Across a Continent

On his third great missionary journey he walked across the whole length of Tanzania, much of Mozambique, Malawi, Zambia, the Congo, and Burundi and finally died on his knees in prayer in the province of Luapula in Northern Zambia. In his 30 years of dedicated missionary service in Africa, he walked from coast to coast, across, what are today, 12 vast countries. He walked across a continent that did not yet have roads, bridges, or purified water. **“I shall try to hold myself in readiness to go anywhere, *provided it be forward!*”**

The Power of the Printed Page

David Livingstone teaches us the power of the printed page. It was books that he read, such as *Practical Christianity* by William Wilberforce, which channelled much of his life in dedicated labours to eradicate the slave trade and open up Africa to the Gospel. Livingstone wrote *Missionary Travels*, the *Zambezi Expedition* and his *Journals*, which inspired generations of missionaries to dedicate their lives to winning Africa for Christ.

Mobilising Missionaries

Livingstone’s steadfast example inspired Mary Slessor to devote her life to Calabar (present day Nigeria), and Peter Cameron, to launch the Africa Inland Mission. Peter Cameron had returned to Britain in failure after his first Mission. However, when he read the inscription on the tomb of David Livingstone in Westminster Abby: **“Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice.”** Cameron was rebuked, inspired and resolved to return to Africa.

Strategic Thinking

Livingstone knew the power of the printed page and of public speaking tours. He also focussed on the universities

as strategic for mobilising Reformers and Missionaries to fulfil the Great Commission. Livingstone saw rivers as *God's highway* to reach Africa for Christ. As all communities need access to water, rivers are a strategic artery which missionaries should utilise to fulfil the Great Commission.

Leadership Training

David Livingstone believed in Leadership training. His vision was to establish Bible Colleges for Africans to be trained as Evangelists, teachers and missionaries, to disciple the nations.

Lessons for Life

The life and legacy of David Livingstone has taught me the importance of discipline, exercise, reading, a Christian work ethic, temperance, self-control, self-denial and to be duty orientated. His Reformed Theology has put doctrinal steel in my backbone. He has taught me the importance of being a man of my word, a person of integrity, and most important a student of God's Word.

Great Commission Vision

The post-millennial Eschatology of Victory of David Livingstone has inspired me that we are not working at uncertainty. The Lord who gave us the Great Commission will ensure that it is fulfilled. His promises and His power are fully sufficient to empower His Church to fulfil His Great Commission, *making Disciples of all nations, teaching obedience to all things* that He has commanded.

Raising the Standards

David Livingstone's comprehensive vision of fulfilling the Great Commission, ministering to body, mind and spirit has raised the standards of missionary service for all of us. It is a rebuke to religious tourism.

How to Change Your World

Actions speak louder than words. Sacrificial service is more powerful than eloquent sermons. We must put feet to our Faith. We must recognise that we are in a world war of worldviews. Islam is a threat to Faith and freedom. You cannot be neutral. Confront evil. Fight the good fight of Faith! Be bold. Be brave. Be courageous. Be patient and steadfast. Persevere. Overcome every obstacle. Go forward in the Faith. Never forget the power of the printed page. Invest in books. Invest in your mind. Read. Teach your people to love reading. Readers make leaders. A reading Christian is a growing Christian. Do not forget the schools, colleges and universities. They are strategic. We must disciple the next generation to be faithful to God's Word and effective in God's service. Think strategically as to how to reach the nations for Christ. **Make your life count for eternity!**

In the words of C.T. Studd: *"Only one life, it will soon be past. Only what is done for Christ will last!"*

As William Carey declared: *"Expect great things from God! Attempt great things for God!"*

What would David Livingstone say to us today?

*"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!"***

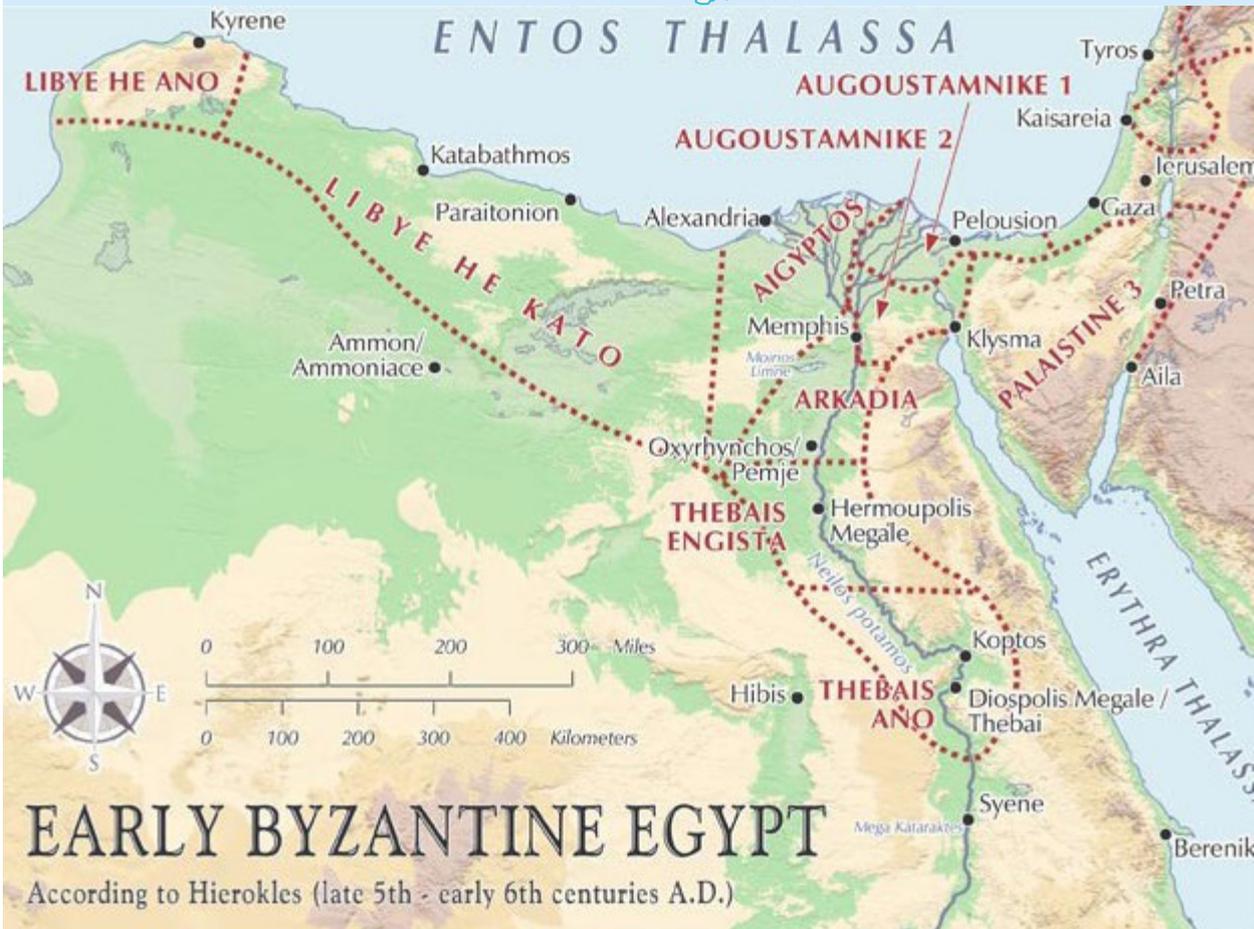
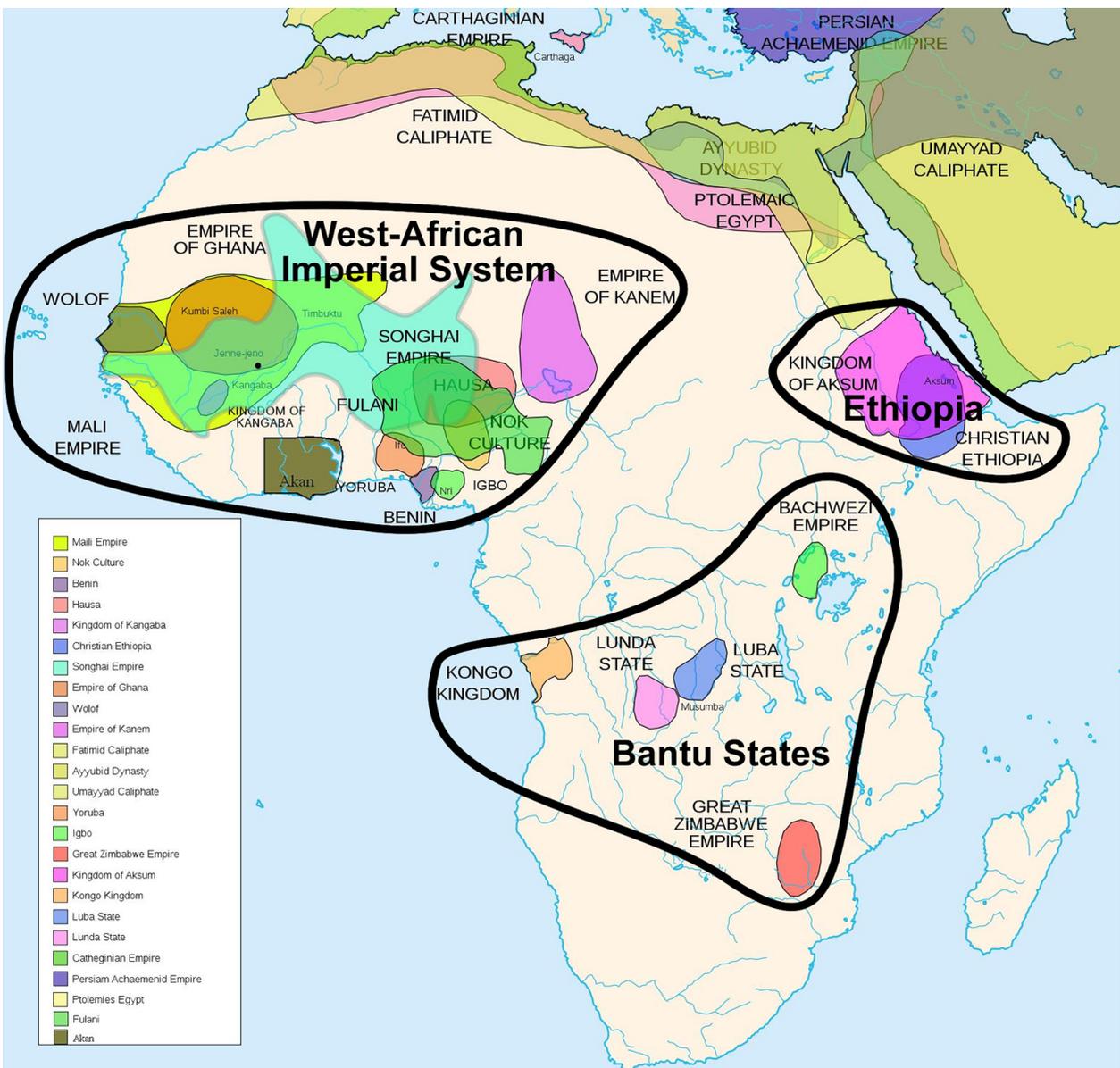
"Also I heard the voice of the Lord, saying: 'Whom shall I send and who will go for Us?' Then I said, 'Here am I! Send me!'" Isaiah 6:8

Africa for Christ!



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org





CHAPTER 1

THE CHURCH FATHERS IN NORTH AFRICA

Christianity in North Africa

North Africa produced some of the most influential intellectuals of the early Church. The history of the Church in Africa begins in Acts, chapter 8, as the Deacon Philip baptised the Ethiopian Eunuch, the Treasurer of Queen Candice of Meroe (Sudan) (in the Upper Nile region). The Church in Egypt claims an even earlier link to Christ, as the infant Jesus was brought there by his mother, Mary and step-Father, Joseph to escape the murderous king Herod (Matthew 2:13-18). After the Day of Pentecost, the disciples spread out across the known world to take the Word of God to all people. John Mark arrived in Egypt around AD42. Philip travelled to Carthage in North Africa, before heading East to Asia Minor. Matthew ministered in Abyssinia, what is today Ethiopia.

Alexandria

After the destruction of Jerusalem AD70, the Egyptian city of Alexandria became the most significant centre for the development of Christianity. Alexandria was also home to the Septuagint - a Greek translation of the Old Testament. Origen, head of the School of Alexandria in the early 3rd century, is noted for compiling a comparison of 6 translations of the Old Testament - the *Hexapala*. The Catechetical School of Alexandria was founded in the late 2nd century by Clement of Alexandria as a centre for the Study of the Bible. The School of Alexandria was noted for its allegorical interpretation of Scriptural passages. Anthony of Egypt (251-356) fled persecution from the Nile Valley of Egypt to the desert in the West and lived a life of a hermit, laying the foundations for the Monastic movement. His followers were known as the Desert Fathers.

John Mark

John Mark was born in Cyrene in North Africa. Early in John Mark's childhood nomadic tribes invaded the region, robbing and pillaging, looting livestock and stealing valuables. Mark's parents suffered the loss of most of their possessions and so migrated to Jerusalem. John Mark's family were closely connected with the Lord Jesus during His earthly ministry. John Mark was present at the wedding at Cana in Galilee (John 2:1-11). John Mark was one of the seventy disciples sent out to proclaim the Gospel (Luke 10:1-17). The Apostle Peter was a cousin of Mark's father. Barnabas was Mark's cousin. John Mark's mother, Mary, played an active role in the early days of the Church in Jerusalem. Her Upper Room was used for the Passover meal of the Lord Jesus for His Last Supper with His disciples. John Mark accompanied his Uncle Barnabas and Paul on their first Missionary journey to Cyprus (Acts 13).

Church Planting in Egypt

John Mark was the first Missionary to Africa, establishing a church in Pentapolis and then travelled to Alexandria in Egypt. Alexandria was the greatest city in Africa and considered one of the greatest centres of culture and learning in the world at that time. John Mark interacted with the Greek philosophers, Hebrew Rabbis, Persian and Indian seers, and Egyptian teachers, who gathered in Alexandria, to debate world and life views.

Martyr for Christ

In 68 AD, a mob from the Serapis Temple in Alexandria attacked John Mark and killed him. The Gospel of Mark was the first of the Gospels to be written. The Church in Egypt continues to flourish despite enduring 14 centuries of Islamic persecution.

Clement of Alexandria

Titus Flavius Clemens (Clement of Alexandria) (AD150-215) was the first leader of the School of Alexandria. He travelled extensively throughout the Mediterranean region debating philosophers and proclaiming the Gospel. Clement was a Christian Theologian who taught at the Catechetical School of Alexandria. Among his famous students were Origen and Alexander of Jerusalem. Clement's parents were pagans, but as a young man, he was converted to Christianity. In AD 195, he wrote *Exhortation* and in AD 198, *Tutor*. Clement provided much practical guidelines for Christian living, arguing against gluttony, drunkenness, bad manners, elaborate and expensive furnishings and clothing and overly passionate music and perfumes. He argued against promiscuity, homosexuality, prostitution, adultery and vows of celibacy. He spoke out against the overt use of cosmetics and men tending towards effeminacy. He argued against the idea that Christians should reject their family for an aesthetic life in the Monastery. Clement also taught that Christians should not actively seek out a Martyr's death, but that we should be unafraid of death, if we are called upon to give our lives for Christ.

Origen of Alexandria

Origen (AD 185-254) was a prolific writer, prominent Theologian, and effective preacher and teacher of the early Church. Born in Alexandria to Christian parents, he was educated by his Father, Leonides, who was martyred in AD 202, during the reign of Septimius Severus. In 203, Origen revived the Catechetical School of

Alexandria, where Clement had once taught. Origen demonstrated much courage visiting Christians in prison, attending court cases and supporting the condemned. He lived an ascetic lifestyle, avoiding all luxury and comfort. He conducted ministry tours, including to Rome, studied Hebrew and taught on Biblical Exegesis. One of Origen's famous converts was Ambrose of Alexandria.

In Turbulent Times

In AD 214, Origen visited Arabia. This was during a time of tremendous upheaval, with a riotous uprising in Alexandria and the plundering of the city, shutting whole schools and expelling foreigners.

Writing Ministry

After this time, Origen devoted himself primarily to writing and teaching. Ambrose provided Origen with 7 stenographers to take dictation in relays and as many scribes to prepare long-hand copies of his books. Origen then began a commentary on the Bible, starting with John and continuing with Genesis, Psalms and Lamentations. Ecclesiastical turmoil led to Dimitris, the Bishop of Alexandria, expelling Origen from Egypt. After ministry in Greece, Origen settled in Caesarea of Palestine and founded a school, where he taught Dialectics, Physics, Ethics and Metaphysics. His writing ministry was only broken by his journeys. In his over 6,000 works (scrolls or chapters), he wrote Biblical Exegesis, Systematic Theology, Practical Theology and Apologetic Theology, including Commentaries on Books in the Bible.

Suffering for Christ

Under the persecution of the Roman emperor, Decius, Origen suffered "*Bodily tortures and torments under the iron collar and in the dungeon... for many days with his feet stretched four spaces in the stocks.*" He died at age 69, as a result of his tortures.

Tertullian of Carthage

Tertullian (AD 155-240) was a prolific Christian author from Carthage. Tertullian was a noted Christian Apologist and Polemicist against heresy, particularly against Gnosticism. Tertullian is famous for being the oldest Latin writer to use the term "*Trinity*" and his terminology was adopted at the Council of Nicea. 31 works of Tertullian have survived. By the Doctrinal works he published, Tertullian became the teacher of Cyprian and the predecessor of Augustine. Tertullian's Father had been a Centurio Proconsularis (*Aide-de-camp*) in the Roman Army. Tertullian was trained as a Lawyer. Tertullian wrote against the gnostic heresy and wrote the *Apologeticus*, addressed to Roman magistrates. This was a powerful defence of Christianity against the reproaches of pagans and proclaimed the principle of Freedom of Religion as an inalienable right, demanding the right to a fair trial for anyone before they are condemned to death.

Defender of the Faith

Tertullian disproved prevalent charges against Christians - that they sacrificed infants at the celebration of The Lord's Supper, or committed incest (by marrying *brothers* or *sisters*!). Tertullian quoted from the testimony of Pliny, the younger, that Christians pledge themselves not to commit murder, adultery and other crimes. By showing that the idols and gods of Rome had no existence, he demonstrated that there was no pagan deity against which Christians were offending. Rather than worship the emperors, Christians prayed for the emperors. Tertullian wrote: "*The blood of the Martyrs is the seed of the Church.*" His five books, *Against Marcion*, dismantled Gnosticism. Tertullian applied the Biblical picture of Babylon to the city of Rome and her empire. He portrayed Rome as "*drunk with the blood of martyred saints*".

Cyprian of Carthage

Cyprian received a classical education and after his conversion to Christianity, became the Bishop of Carthage. Cyprian was converted at age 35 and after his baptism gave a large amount of his wealth to the poor. He described his conversion in these words. "*When I was still lying in darkness and gloomy night, I used to regard it as extremely difficult and demanding to do what God's mercy was suggesting to me... I myself was held in bonds by the innumerable errors of my previous life, from which I did not believe I could possibly be delivered, so I was disposed to acquiesce in my clinging vices and to indulge my sins.... But after that, from the help of the water of new birth, the stain of my former life was washed away, and the light from above, serene and pure, was infused into my reconciled heart... a second birth restored me to a new man. Then, in a wondrous manner, every doubt began to fade... I clearly understood that what had first lived within me, enslaved by the vices of the flesh, was earthly, and that what, instead, the Holy Spirit had brought within me was Divine and heavenly.*" (AD Donatun). He was controversial and courageous in opposing the Novationist heresy. His courage during an outbreak of the plague and in legal cases, were legendary.

Dealing With Those Who Fell

In April 249 AD, Cyprian was chosen Bishop of Carthage. As severe persecution began under Decius in AD 250, many Christians fell away and signed statements (*Lipelli*) certifying that they had sacrificed to the Roman gods, to avoid persecution, or confiscation of their property. Cyprian insisted that the *Lapsi* serve public penance before being readmitted to the Church. As a schism broke out, a council of North African

bishops gathered at Carthage to consider how to deal with lapsed and repentant members. The council agreed with Cyprian's position that lapsed members could be readmitted after a time of repentance and probation. Cyprian resisted both the extremes of those who refused to accept back those who had betrayed the Faith, and those who accepted them back without any requirement of public repentance and a time of probation.

In the Face of Martyrdom

At the end of 256 AD, a new persecution arose under emperor Valerian I. When Cyprian was brought before the Roman proconsul in 256 AD, Cyprian refused to sacrifice to the pagan deities and boldly confessed Christ before the Romans. For this he was banished and placed under house-arrest. A new proconsul, Galerius Maximus, in 258 AD, demanded that Cyprian worship the emperor, or be executed. His answer was: "Thanks be to God!" He praised God and, after a time of prayer, was beheaded with a sword. 15 September is remembered as the day of his martyrdom, in 258 AD.

Prolific Author

Approximately 60 Epistles of Cyprian survive, including his treatises *On The Lord's Prayer*, *On Public Games*, *The Virtue of Modesty*, *On The Vanity of Images*, *In Praise of Martyrdom*, *Against Gamblers*, *Against the Jews*, and *The Two Mountains: Sinai and Zion*.

Athanasius of Alexandria

Athanasius (AD 296-393) was Bishop of Alexandria for 45 years. During this time he spent 17 of those years in five exiles ordered by four different Roman emperors. Athanasius was the first patriarch of Alexandria to use Coptic, as well as Greek, in his writings. Athanasius survived the 10th and last persecution of Christians by the Roman Empire. One of his teachers, Peter of Alexandria, was martyred in AD 311 in the closing days of that persecution. Athanasius was ordained as a deacon AD 319. In AD 325, Athanasius served as Bishop Alexander's Secretary at the first Council of Nicea. It was Athanasius who suggested the term consubstantial (*homoousion*) which was adopted and embodied in The Nicene Creed.

Pillar of the Church

Athanasius is renowned as the chief Christian Theologian defending The Trinity against Arianism. The term *Athanasius contra mundum* (Athanasius against the world) comes from his stand against all attacks on the Doctrine of the Trinity. Among his written works are: *Against the Heathen*, *The Incarnation of the Word of God*, *On the Holy Spirit* and *Against the Arians*. Athanasius was later described as The Pillar of the Church, Father of Orthodoxy and Father of the Canon of Scripture. Athanasius is highly respected by Protestants, Catholics and Orthodox churches as the Theologian who best articulated and defended the Doctrine of the Trinity. The Athanasian Creed is accepted by all branches of the Christian Church as the best description and defence of the Doctrine of the Trinity.

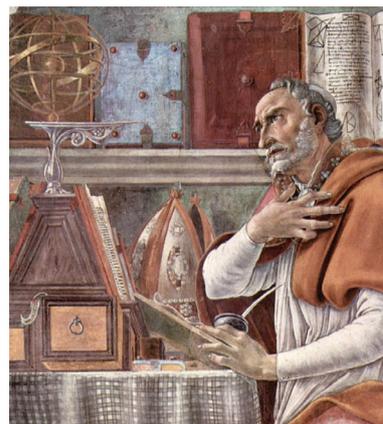
Augustine of Hippo

Augustine, (AD 354-430) was born in Tagast in Numidia (now Souk Ahras, in Algeria) in North Africa. Augustine's father, Patricius, was a pagan, who converted to Christ on his deathbed. His mother, Monica, was a devout Christian who prayed fervently for Augustine's Salvation. In his biography, *Confessions*, Augustine wrote of stealing, with his friends, fruit that they were not hungry for, but only because "it was not permitted." Of his own nature, he writes: "It was foul and I loved it. I loved my own error – not that for which I erred, but the error itself."

Confessions

In AD386, at the age of 31, Augustine was converted to Christ. He read Romans 13:13-14: "...not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil its lusts." His account of his conversion in *Confessions* has become a Christian classic:

"Late have I loved Thee, O Lord and behold,
Thou was within and I without, and there I sought Thee.
Thou was with me when I was not with Thee.
Thou didst call and cry and burst my deafness.
Thou didst gleam and glow and dispel my blindness.
Thou didst touch me and I burned for Thy peace.
For Thy Self, Thou hast made us,
And restless our hearts until in Thee they find their ease.
Late have I love Thee, Thou beauty ever old and ever new."



One of the Greatest Authors of All Time

Ambrose baptised Augustine in Milan and he was then called to be a minister in Hippo (now Annaba) in North Africa, in what is today, Algeria. Augustine wrote on human depravity and the need for Salvation by the grace of God alone, received by Faith alone. Augustine taught Grammar and Rhetoric. 350 of his sermons have survived. More than 100 separate titles of his writings survive, including works *Against the Arians*, *Donatists*, *Manichaeans*, and *Pelagian heresies*, *On Christine Doctrine*, *On the Trinity*, and *The City of God*.

Principles for Education

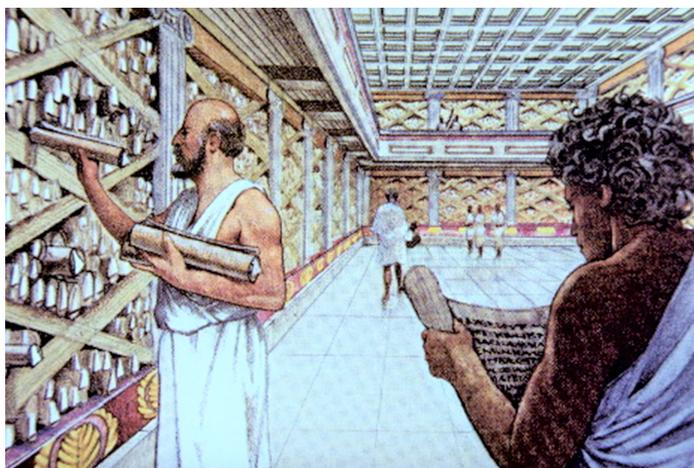
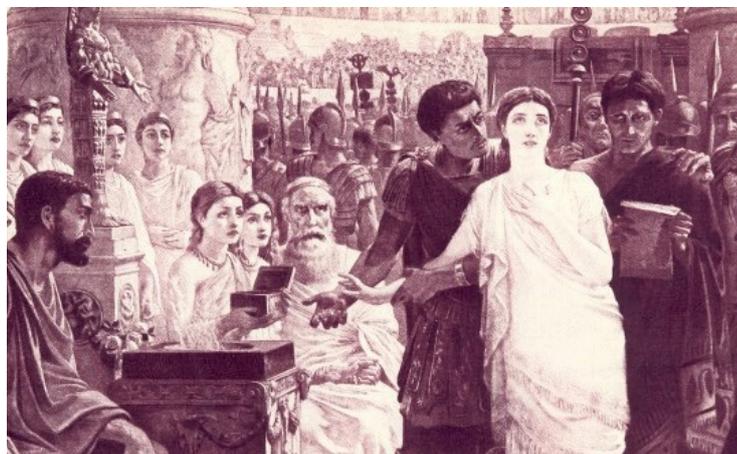
Augustine promoted widespread education, advocating the development of critical thinking skills. He emphasised that the teacher must be careful to challenge the student with material which they do not yet know thoroughly, to inspire the student with the importance, excitement and passion of a subject. He emphasised that students should be given an opportunity to apply the learned theories to practical experience. He urged teachers not to bombard the student with too much material, but to focus on helping students discover what they do not understand. Teachers must anticipate questions and help students solve difficulties and find solutions to problems.

Church Father of the Reformation

Augustine was arguably the most influential Theologian of the first Millennium. His books: *Confessions* and *City of God* are amongst the most important books produced in Church History. Augustine clearly articulated the Doctrine of Original Sin, Salvation by the grace of God alone and Principles for a Just War. Many Protestants, including John Calvin, considered Augustine to be one of the Theological Fathers of the Protestant Reformation, due to his teachings on Salvation by the grace of God alone.



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



CHAPTER 2

JOHN MARK

African Roots

John Mark was born in Cyrene in Africa. His Hebrew parents belonged to the Levite tribe. They were described as righteous, God-fearing and wealthy. Early in John Mark's childhood nomadic tribes invaded the region robbing and pillaging, looting livestock and stealing valuables. Mark's parents suffered the loss of most of their possessions and so migrated to Jerusalem.

Privileged Upbringing

John Mark was given a good education and became fluent in Hebrew, Greek and Latin. His family was described as very religious and they were closely connected with the Lord Jesus during His earthly ministry. The Apostle Peter was the cousin of Mark's father. Barnabas was Mark's cousin. His mother Mary played an active role in the early days of the church in Jerusalem. Her upper room was used for the Passover supper which was used by the Lord Jesus for His Last Supper with his disciples. It was in the same upper room that the Lord appeared to the disciples after His Resurrection. And it is also believed that it was in the same upper room that the church was gathered in prayer when the Holy Spirit came upon them on the Day of Pentecost.

Eyewitness for the Gospel

John Mark was present at the wedding at Cana in Galilee (John 2:1-11). Church tradition identified young Mark as one of the seventy disciples sent out to proclaim the Gospel (Luke 10:1-17). Mark was also identified as the man who had been carrying the jar when the two disciples were sent to prepare a place for the celebration of the Passover (Mark 14:13-14; Luke 21:11). John Mark was the young man who, on the night that the Lord was betrayed and arrested, was following Jesus wearing a linen garment, and when they seized him he fled naked leaving his garment behind (Mark 14:51-52).

Active in Acts

John Mark accompanied the Apostle Peter on his missionary outreaches in Jerusalem and Judea. It was in his mother's home that the church met for prayer when the Apostle Peter was imprisoned (Acts 12:12). When his uncle Barnabas (Colossians 4:10) and Paul returned from Jerusalem they brought John Mark with them to Antioch (Acts 12:25).

Desertion and Disgrace

When the Apostle Paul and Barnabas were sent off on that first great missionary journey by the Church at Antioch, John Mark went with them. After their successful outreach in Cyprus, they travelled to Perga in Pamphylia where John Mark left them to return to Jerusalem. The Scriptures do not mention his reasons. Whether it was the dangers or homesickness, whether his zeal had ebbed, or his courage had failed him, Mark deserted the elderly Barnabas and the sickly Paul, leaving them to scale the mountain passes to the Pisidian Antioch by themselves (Acts 13:13).

Disagreement and Division

When Paul and Barnabas set off on their second missionary journey ***“Barnabas wanted to take John, also called Mark, with him, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed to Cyprus, but Paul chose Silas...”*** Acts 15:36-40

Recovery and Restoration

Happily, however, that is not the last we hear of John Mark. Despite this unpromising beginning to his missionary career, John Mark came back and was later reconciled with Paul, proving himself in the field to become, in later years, a faithful co-worker with Paul. We read in Colossians 4:10: *“My fellow prisoner, Aristarchus, sends you his greetings, as does Mark, the cousin of Barnabas. You have received instructions about him; if he comes to you, welcome him.”*

“Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry.” 2 Timothy 4:11

From initially being a failure, a deserter, a quitter, a man who had put his hand to the plow but looked back and gone backward, causing a sharp disagreement and division between his cousin Barnabas and the Apostle Paul, John Mark had gone on to repent, to restore, to make restitution and to rebuild Paul's trust in him. So much so that Paul, in his pastoral letter to Timothy, describes Mark as *“helpful to me in my ministry.”* Paul also mentions Mark as one of his co-workers in his letter to Philemon.

Back to Africa

We need to turn to church history to find out what happened between that separation at the beginning of the second missionary journey, and the later reconciliation and restoration with the Apostle Paul.

Barnabas died and was buried on the island of Cyprus. After the death of his cousin, Barnabas, Mark was guided to go back to North Africa to preach the Gospel in Pentapolis, his birthplace in Cyrene.

Alexandria

After establishing a church in Pentapolis, Mark travelled to Alexandria in Egypt. At that time Alexandria was considered one of the greatest centres of culture and learning in world. It was certainly the greatest city in Africa. Its colonnaded streets were as wide as two hundred feet. The museum and library of Alexandria were some of the most impressive and imposing buildings anywhere on the continent. They contained some of the rarest and best of human achievements including several million scrolls and books. Greek philosophers, Hebrew Rabbis, Persian and Indian seers, and Egyptian teachers gathered to discuss and debate world and life views.

Yet, Alexandria at that time was also notorious for the drunkenness, decadence, debauchery and extravagant fashions of the very rich.

All day Mark walked through the market places and streets of Alexandria. Towards evening a strap of his sandal was torn and he turned to the first cobbler's shop. As the cobbler was working the awl pierced his hand and he took God's Name in vain. Mark picked up some clay and applied it to the wound, prayed for him and the man's hand was miraculously healed.

Then, taking his cue from the cobbler's blasphemous statement, he started to talk to him about the Creator God, the Eternal Judge, and of His Son the Redeemer, our Lord Jesus Christ. The cobbler, Ananias, surrendered his life to Christ and invited the evangelist to stay in his home. Ananias and his family were baptised - becoming the first fruits of the church founded by the evangelist Mark. This was in 61 AD.

Soon many other Alexandrians were converted and the Christian faith grew dramatically. The authorities became alarmed and the local Christians pleaded with Mark to leave town until the threat has passed.

Called To Rome

Mark travelled to Pentapolis and visited the church that he had planted. It was about this time that he received the invitation from Paul to join him in Rome. Hearing that Mark had been forced to leave Egypt because of the hostility of the authorities, Paul had sent for Mark to join him in Rome. Later on, Paul testified to Mark's usefulness in his ministry (2 Timothy 4:11).

Writing the Gospel

Mark also later became a co-worker with the Apostle Peter (1 Peter 5:13). It was under the Apostolic authority of Peter that the Gospel according to St. Mark was written.

Laying Foundations for the Future

Both the Apostles Peter and Paul were martyred in Rome in 64AD. Mark returned to Alexandria in 65AD. He found the Christians firm in the Faith and growing in grace and boldness. Mark established the School of Alexandria to defend Christianity against the Philosophical School of Alexandria. He wrote the Liturgy of the Holy Eucharist which was later modified by Saint Cyril. Many miracles were attributed to his ministry and many converts were won to the Faith.

Persecution Erupts

In the year 68AD Resurrection Sunday fell on the same day as the Serapis Feast. A mob of heathen idolaters who had gathered in the Serapis Temple in Alexandria were whipped up into a frenzy and poured out to attack the Christians who were celebrating the Resurrection. Mark was seized and dragged by ropes throughout the city. The mob chanted: *"The ox must be led to Baucalis"* Baucalis was one of the idols that was worshipped with sacrifices of oxen.

Light in the Darkness

In the evening the bruised and bleeding evangelist was thrown into a dark prison. There he was encouraged by an angel who told him: *"Now your hour has come O Mark, the good minister, to receive your recompense. Be encouraged for your name has been written in the Book of Life."*

Mark thanked God for sending His angel to him and then he had a vision of the Saviour Himself who declared: *"Peace be to you, Mark, my disciple and evangelist! Be strong, for tomorrow you shall receive the Crown of Martyrdom."* Mark rejoiced with loud shouts of praise to the Lord Jesus.

The Crown of Martyrdom

The next morning the pagans came in and this time tied the rope around his neck. Mark was dragged in the triumphal procession of Serapis throughout the city until his head was severed from his body. As the pagans fell upon his body to mutilate it, they attempted to burn his remains. But the wind blew and the rail fell in torrents. Thunder and lightning dispersed the frenzied mob and the Believers were able to retrieve his body and head to bury under the church he had founded.

Mark and the Lions

The Gospel of Mark has always been symbolized by a lion. There are many stories that associate Mark with lions. One story related by the Coptic historian Severus Ebn-el-Mokafa described an event earlier in his life when John Mark was walking with his father Arostalls in Jordan. Two lions were striding towards them, and his terrified father instructed John Mark to flee for his life. However the young boy assured his father that the Lord God would protect them. He began to pray and the lions passed by without harming them.

An Enduring Legacy

From being one of the original seventy evangelists sent out by the Lord Jesus, John Mark preached the Gospel throughout Judea, Asia Minor, Italy, Cyrene and Egypt. The churches he established in Egypt have flourished, despite having endured nearly fourteen centuries of Islamic persecution. Many of the prayers and liturgies that he originally drafted found their way into the Book of Common Prayer compiled by Archbishop Thomas Cranmer during the English Reformation.

The Gospel of Mark was the first Gospel to be written, and it is the shortest. It also relates the most miracles.

The life of John Mark teaches us that failure does not need to be final. By God's grace, our sins can be forgiven and our weaknesses can be turned to strength in Him.

“Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders, and the sin that so easily entangles us and let us run with perseverance the race marked out for us. Let us fix our eyes upon Jesus, the Author and Perfector of our Faith.” Hebrews 12:1-2



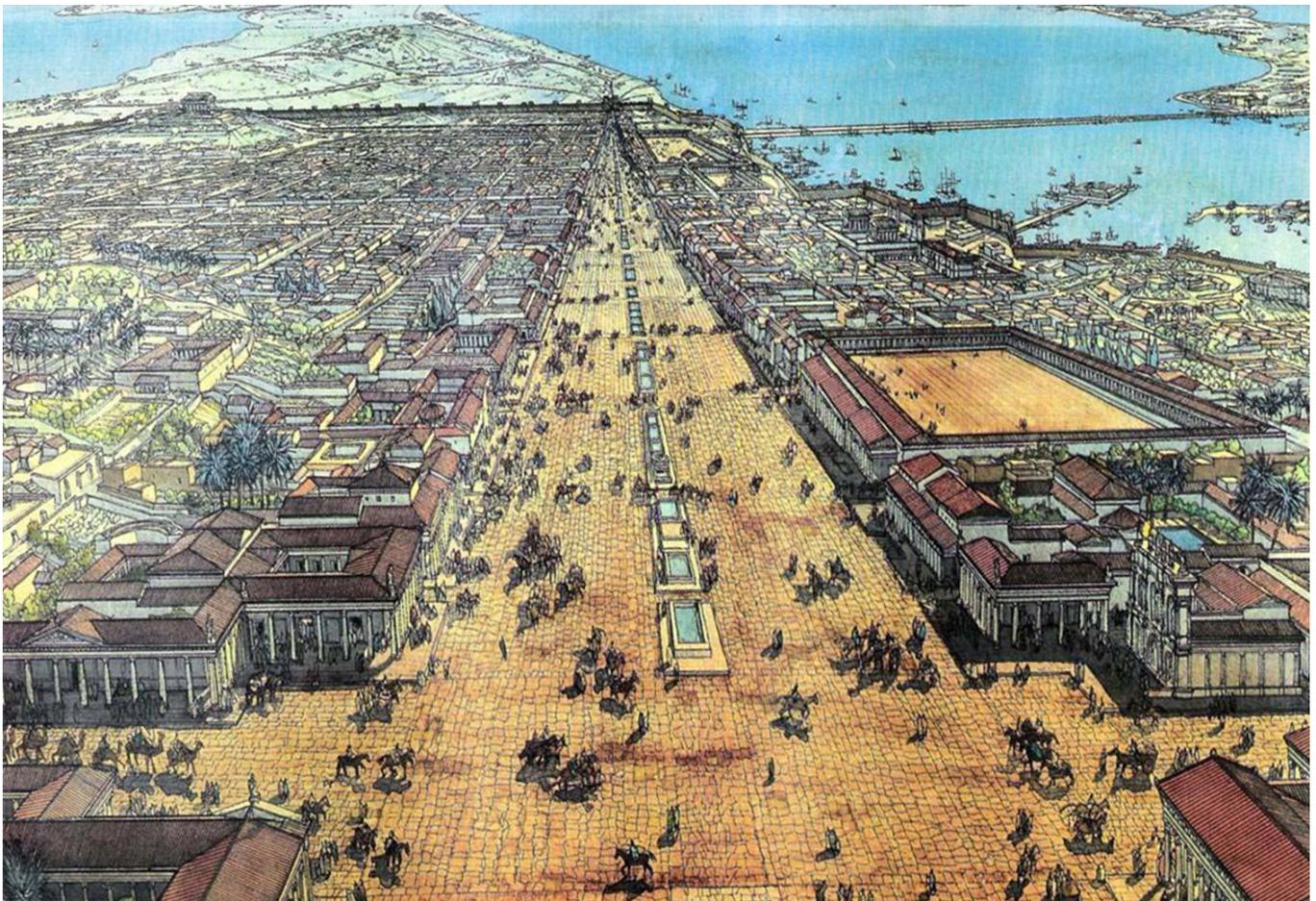
Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



Sources:

The Story of the Copts by Iris Habib El Masri, 1987

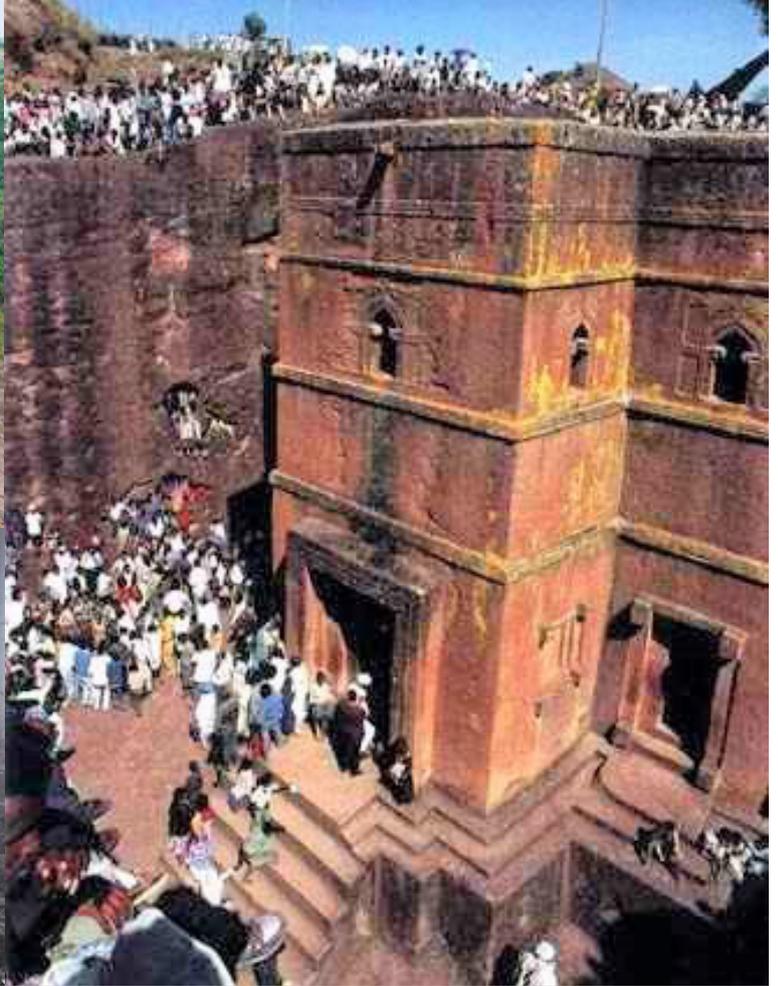
Introduction to the Coptic Orthodox Church, by Tadros Yacoub Malaty, 1993



Alexandria was the greatest city in Africa and considered one of the greatest centres of culture and learning in world at that time.



Obelisk of Axum, quarried as one piece from granite



CHAPTER 3

MATTHEW

“As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, ‘Follow Me’, so he arose and followed Him. Now it happened as Jesus sat at the table in the house that behold many tax collectors and sinners came and sat down with Him and His disciples. When the Pharisees saw it, they said to His disciples, ‘Why does your Teacher eat with tax collectors and sinners?’ When Jesus heard that, He said to them, ‘Those who are well have no need of a physician, but those who are sick. But go and learn what this means: I desire mercy and not sacrifice. For I did not come to call the righteousness, but sinners to repentance’.” Matthew 9:9-13

Matthew Levi

Matthew means “*Gift of the Lord*.” Matthew was a brother of James the less, and they were sons of Alpheus, of the priestly tribe of Levi. Matthew was a customs officer in Capernaum (Matt 10:3) in the territory ruled by Herod Antipas. He belonged to the class of bureaucrats called *portitores*, serving under the *publicani*, the publicans who collected the taxes for the Romans.

Called

After Jesus had called Andrew, Peter, James and John, who also came from Capernaum, Jesus confronted Matthew as he sat at the customs office at the gate of Capernaum: **“Follow Me.”** Matthew stood up and followed Christ.

Introducing his Friends to Christ

The first thing that Matthew arranged, after responding to Christ’s call to follow Him, was to invite all of his friends and associates to a meal in his home to meet Jesus. When the Lord was criticised for associating with tax collectors and sinners, He responded: *“Those who are well have no need of a physician, but those who are sick. But go and learn what this means; I desire mercy and not sacrifice. For I did not come to call the righteousness, but sinners, to repentance.”* Although the tax collectors were most despised by the Jews, as corrupt and as collaborators with the hated Romans, tax collectors, such as Matthew and Zacchaeus, responded readily to the message of Christ.

Educated, Eloquent and Effective

It would appear that Matthew was the best educated of the Twelve Apostles. He certainly proved to be a gifted writer, a faithful disciple and a most effective missionary of the Lord Jesus Christ. The early church father Irenaeus wrote that Matthew proclaimed the Gospel amongst the Hebrews in Palestine and abroad. Clement of Alexandria wrote that Matthew devoted fifteen years to reaching the Hebrews and the next fifteen years of his life to ministering to the Greeks of Macedonia, the Syrians, the Persians, the Egyptians and finally the Ethiopians, amongst whom he was martyred for Christ.

Hebrew Evangelist

Augustine observed that Matthew was the only one of the Apostles who wrote his Gospel in Hebrew. All the other Gospel writers wrote in Greek. Eusebius recorded that Matthew had initially composed the Gospel in Aramaic, and then in Hebrew. Later it was translated into Greek.

Christ Jesus is the Prophesied Messiah

The Gospel of Matthew clearly shows that Jesus Christ is the King and Messiah of Israel. More than any other Gospel, Matthew emphasizes how Christ is the fulfilment of the Messianic prophesies of the Old Covenant. Matthew quotes from Old Testament passages more than sixty times. He constantly refers to Christ as *“the Son of David”*. In Matthew’s Gospel we read the signature phrase: *“The Kingdom of Heaven”* thirty two times. This unique phrase occurs nowhere else in all of Scripture. Whereas the other Gospel writers refer to the Kingdom of God, Matthew is very careful to honour the Name of God.

The Descendant of King David

The opening genealogy documents Jesus Christ’s credentials as the Descendant of King David, the Prophesied Messiah, Israel’s True King in fulfilment of Old Testament prophesies.

Five Discourses

Matthew records five major teachings of Christ: The Sermon on the Mount (Chapters 5–7); The Commissioning of the Apostles (Chapter 10); The Parables on the Kingdom (Chapter 13); The Childlikeness of the Believer (Chapter 18) and the Discourse on the Lord’s Judgment on Jerusalem and the nations (Chapters 24 and 25). Each discourse ends with a variation of the phrase: *“When Jesus had ended these sayings.”* This is a pattern signalling a new teaching section. Many commentators have seen a parallel between these five sections and the five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy).

The Four Gospel Writers

As Mark primarily wrote for the Romans and emphasized the actions and miracles of Christ, and as Luke primarily wrote for the Greeks, emphasising, more than any others, the teachings of Christ, so Matthew primarily wrote for the Hebrews, emphasising Christ's fulfilment of Old Testament prophecy. John's Gospel was primarily written for Christians who had already studied the previous three Gospels. John's Gospel presupposes one's familiarity with the essential details found in the synoptic Gospels. For example, John never refers to the Birth of Christ, nor to His Ascension.

The Conflict with the Pharisees and Sadducees

More than any of the other Gospel writers, Matthew emphasized the conflict between Christ and the religious leaders of Israel. The clash between Christ and the Pharisees recurs throughout the Gospel of Matthew. Matthew also mentions the Sadducees more than any other Gospel writer. The rejection of the Messiah of Israel by the religious leaders is a constant theme throughout the Gospel. In no other Gospel are the attacks against Jesus portrayed as strongly as here.

The Pharisee and the Tax Collector

However, it is interesting to note that Matthew does not include the Parable of the Pharisee and the Tax Collector, even though that parable would have placed him in a favourable light and further exposed the hypocrisy of the pharisees. *"Also He spoke this parable to some who trusted in themselves that they were righteous and despised others: 'Two men went up to the Temple to pray, one a pharisee and the other a tax collector. The pharisee stood and prayed thus with himself, God I thank you that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all I possess. And the tax collector standing afar off would not much as raise his eyes to Heaven, but beat his breast saying, God, be merciful to me, a sinner! I tell you this man went down to his house justified, rather than the other, for everyone who exalts himself will be humbled and he who humbles himself will be exalted'."* Luke 18:9-14

Unique Insights and Information

Matthew's Gospel also includes events in the Life of Christ that are unique to this Gospel and are not found in any of the other Gospel writings. For example, Joseph's dream (1:20-24) and the visit of the wise men (2:1-12); the flight of the Holy Family into Egypt to escape the murderous King Herod (2:13-15); the murder of the baby boys in Bethlehem, by King Herod's orders (2:16-18); the Apostle Peter walking on the water (14:28-31); the dream of the wife of the Roman governor, Pontius Pilate, warning him not to condemn this innocent Man (27:19); the appearance of resurrected saints at the time of the Crucifixion (27:52); the soldiers posted to guard the tomb (27:64-66); the earthquake (28:2); the bribing of the soldiers (28:12-13); and the Great Commission (28:18-20) in addition, two of the miracles which we only find in the Gospel of Matthew are the two blind men healed (9:28-30) and the tax money found in the mouth of a fish (17:24-27).

Parables in Matthew

Some of the parables, which we only find in the Gospel of Matthew, include: The parable of the weeds sown amongst the wheat (13:24-30); the hidden treasure (13:44); the pearl of great price (13:45-46); the dragnet (13:47-50); the parable of the unforgiving servant (18:23-35); the workers in the vineyard (20:1-16); the parable of the two sons, the one who said that he would obey, but didn't, and the other one who said that he wouldn't obey, but did, (21:28-32); the parable of the wedding feast (22:2-14); the wise and foolish virgins, only half of whom were ready (25:1-13); the parable of the talents (25:14-30) and the teaching about the Great Day of Judgment when the Lord will judge the nations as a shepherd separates the sheep and the goats (25:31-46).

God in Matthew

Matthew's Gospel teaches that God is good (5:45; 19:17), Holy (13:41); longsuffering (23:37; 24:48-51); perfect (5:48); powerful (6:13; 10:28; 19:26; 22:29); sovereign (6:26,33,34; 10:9, 29-30); incomparable (19:17); wise (6:8,18; 10:29-30; 24:36); and a God of wrath and justice (10:28; 25:41).

The Stone that the Builders Rejected

From the flight into Egypt to Christ's Crucifixion, Matthew paints the most vivid portrayal of the rejection of Christ. Yet Matthew portrays Him as the victorious King who will one day return *"on the clouds of Heaven with power and great Glory"* (24:30).

Matthew the Missionary

Matthew's evident literacy and former experience as an official was well used by the Lord to prepare him for his missionary work on three continents. There are reports of Matthew's ministry amongst the Greeks in Macedonia, amongst the Parthians, in Syria and in Persia. The Apostle Matthew is also reported to have raised the son of the King of Egypt from the dead and healed his daughter from leprosy. The princess, Iphigenia, then headed a community of virgins dedicated to serving the Lord. When a wicked heathen king threatened to destroy her ministry, he was struck with leprosy and his palace destroyed by fire.

Matthew later travelled to the land of Axum, later known as Abyssinia, and today as Ethiopia. There he found many of the Ethiopians prepared for the Gospel by their knowledge of the Law of Moses and the Old Covenant. Since the time of the Queen of Sheba, for a thousand years, they had been followers of the God of Abraham, Isaac and Jacob in the land of Axum. Many of these Abyssinian followers of the Law of Moses readily accepted Matthew's testimony that Jesus was the Messiah, the Fulfilment of all the Old Testament prophesies. After firmly establishing the church in Abyssinia, Matthew was speared and beheaded, reportedly in the year AD60 in Nadabah, Axum, what later became Abyssinia and today is called Ethiopia.

The Hidden Treasure and the Pearl of Great Price

Matthew's Gospel records Christ's Parable of the Hidden Treasure and of the Pearl of Great Price: ***"Again, the Kingdom of Heaven is like treasure hidden in a field which a man found and hid and for joy over it he goes and sells all that he has and buys that field. Again the Kingdom of Heaven is like a merchant, seeking beautiful pearls, who, when he had found one pearl of great price went and sold all that he had and bought it."*** Matthew 13:44-46

The Apostle Matthew is an example of one who did just that. He discovered in the teachings of Christ treasure for which he gladly abandoned all his prosperity and privileges for that treasure.

Matthew found in our Lord Jesus Christ the pearl of great price. He forsook everything, gave up everything and wholeheartedly followed Christ, serving him vigorously and effectively as a missionary to Macedonia, Syria and Persia, to Egypt and ultimately to Ethiopia.

Matthew held back nothing. He gave up everything. He was fully surrendered and wholeheartedly committed to Christ.

Are you wholeheartedly committed to Christ?

Have you discovered the great treasure in God's Word for which you would gladly give up everything the world has to offer?

Have you found the pearl of great price? Are you living wholeheartedly for Christ?

Are you introducing your friends to the greatest Man who ever lived and to the greatest Book ever written?

The Lord Jesus Christ taught: ***"And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both the soul and body in hell."*** Matthew 10:28

"Not everyone who says to Me, 'Lord, Lord', shall enter the Kingdom of Heaven, but he who does the will of My Father in Heaven." Matthew 7:21

"But seek first the Kingdom of God and His righteousness, and all these things shall be added to you."
Matthew 6:33

"Follow Me, and I will make you fishers of men." Matthew 4:19

"And Jesus came and spoke to them saying, 'all authority has been given to Me in Heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things that I have commanded you; and lo, I am with you always, even till the end of the age'." Matthew 28:18-20

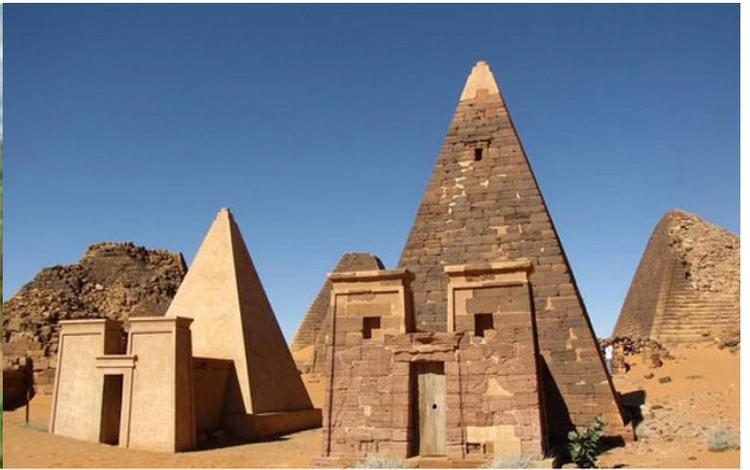


Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org

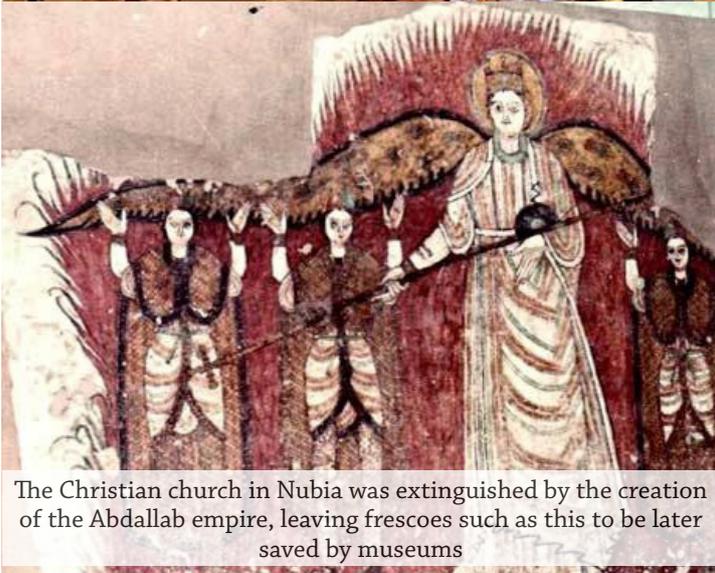




The Treasurer of Queen Candice of Meroe (in the Upper Nile region).



Ancient Sudan Kingdom of the Black Pharaohs. The Pyramids of Meroe



The Christian church in Nubia was extinguished by the creation of the Abdallab empire, leaving frescoes such as this to be later saved by museums



Nubia Ruins

CHAPTER 4

WHY DID CHRISTIANITY DIE OUT IN NORTHERN SUDAN?

Christian Kingdoms

For one thousand years Christianity predominated in Northern Sudan. From the sixth century to the fifteenth century Christianity was the official religion of the three Sudanese kingdoms of Nubia, Alwa, and Makuria (later Dotawo). For nine hundred years the Christians of Sudan successfully resisted the southward expansion of Islam.

Destruction

Yet by the late fifteenth century the weakened Christian kingdoms reeled from waves of Arab attacks. Towns were burned and confusion spread. Nubia fell. The fall of the Christian kingdom of Dotawo in 1484 and the fall of the southernmost kingdom of Alwa in 1530 heralded the demise of Christian faith in Northern Sudan.

Jihad

Today Sudan is officially an Islamic state. The National Islamic Front (NIF) regime declared Jihad (holy war) against the Christian South and against the Arabic speaking Nuba Christians in central Sudan. Nearly two million people, many of them Christians, died (most from a man-made famine) in the scorched earth and bombing campaign launched by the NIF.

Sharia

Article 1 of Sudan's Constitutional Decree (October 16, 1993) states: "*Islam is the guiding religion ... it is a binding code that directs the laws, regulations and policies of the State*". The government of Sudan's leaders regularly proclaim their goal of transforming Sudan into an Islamic state with one language, Arabic, and one religion, Islam. While most of the Black South of Sudan claim to be Christians and steadfastly resist the Islamisation and Arabisation policies of the North, the question still remains:

Meroe and Nubia Turn to Christ

The first Sudanese to be converted to Christ was the treasurer of Queen Candace of the kingdom of Meroe in AD 37 (Acts 8:26-40). From this time on Christianity came to be increasingly embraced by the intellectuals and royal households. In Nubia and Alwa the kings seem to have accepted the Gospel first. The churches in the Nubian kingdom were always closely associated with the king. In fact the king himself was often also a priest and it was common practice for bishops and priests to hold leadership positions in the government.

Centralisation

There is little historical evidence that the common people were effectively evangelised. As a result, when the kingdoms began to break up politically, the church collapsed at the same time. The church in Northern Sudan was heavily centralised, with ecclesiastical hierarchy and a separation between the clergy and the laity.

Dependence on Foreign Ministers

Even more seriously the churches in Northern Sudan relied heavily upon the services of foreign bishops and priests. Most of the leaders of the church were Egyptian, Greek or Coptic. These languages were understood by the king and the educated people in his court - but not by the common people. Hence, Christianity in Northern Sudan was a religion of the educated elite and not of the common man. The churches were also strong in the towns and cities but had far less of an impact amongst the rural farming communities.

Starved of Biblical Teaching

The over-dependence of Northern Sudan on foreign bishops and priests later starved the church of leadership as the Muslim armies cut off all contact between Egypt and Nubia in the thirteenth century. As the bishops had been appointed by the Greek and Coptic patriarchs in Egypt the Islamic stranglehold made it very difficult for the church in Nubia to continue to grow.

Islamic Infiltration

Simultaneously the continuous migration of Arab traders and nomads into Sudan eroded the Christian dominance and spread the influence of Islam. The last years of the Christian kingdoms were years of confusion.

Intermarriage and Treachery

Intermarriage with Muslims brought dissension. The treacherous compromise of the Nubian kings to sell slaves to the Muslims as part of a peace treaty undermined the Christian civilisation which had thrived for nearly a Millennium.

Dissension

There was much quarrelling and conflict within the royal families. The Mamluk rulers in Egypt eagerly interfered and exploited the divisions in Nubia. The churches were so closely connected with the kings and the patriarchs of Alexandria (in Egypt) that they rose and fell with them.

Isolated

Another contributing factor to the demise of Christianity in Northern Sudan is that the Christians in Ethiopia refused to send help when asked to. In 1450 six men from Alwa came as Ambassadors to the king of neighbouring Ethiopia. They begged him to send them priests and monks to teach them. Yet this desperate cry for help was ignored.

Decay from Within

Christianity did not die out in Northern Sudan because of external persecution by Muslims. The churches were empty and abandoned long before Islam filled the vacuum and became well established. The fact that few Nubians were literate and that services were in Greek and Coptic meant that the Word of God was not well known amongst the common people. The over-dependence upon foreign bishops and priests made the churches vulnerable when communication links to the outside world were cut.

Compromise

The churches were too closely allied to the political power structures and fell with the kings. By compromising with Islam and allowing a quota of their own people to be enslaved in order to buy assurances of peace the Nubian kingdoms condemned themselves to be judged by God.

Essential Foundations

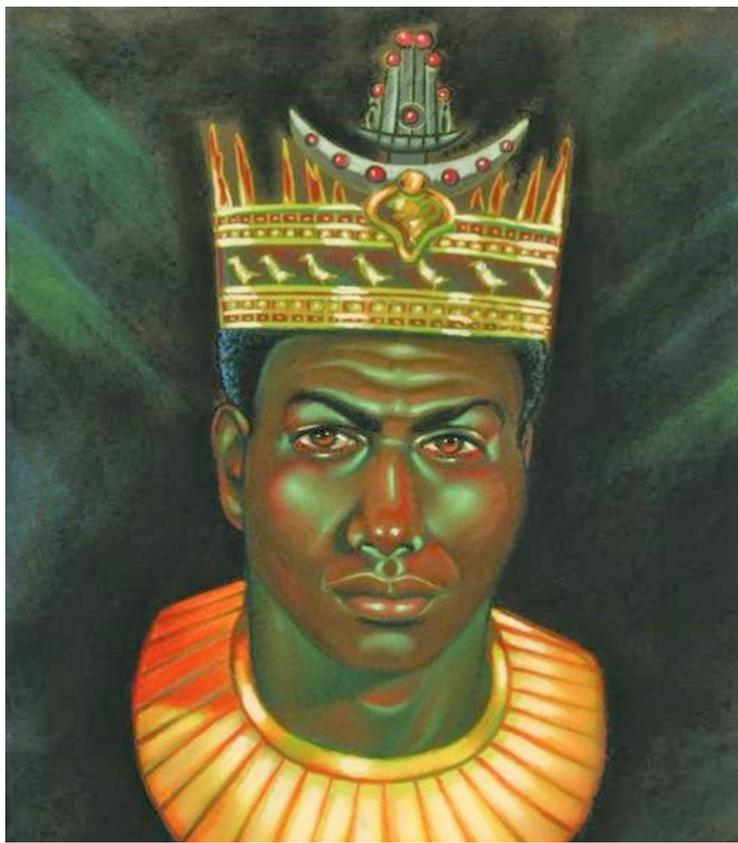
The lessons to us today are clear: It is essential that we give priority to literacy training, Bible teaching and leadership training. We need to build healthy self-supporting, self-governing and self-propagating churches. We need to teach and practice decentralisation and the priesthood of all believers.

In the World But Not of It

We need to be very careful not to be co-opted by secular politicians, only to be used to advance their humanist agendas. Nor may we ever compromise our Faith in order to buy some temporary illusion of peace. May God be merciful to us and keep us from repeating the errors of the past. Let us be faithful to His Word and to His work. May we not fail those who are being persecuted for their faith and who are looking to us for help today.



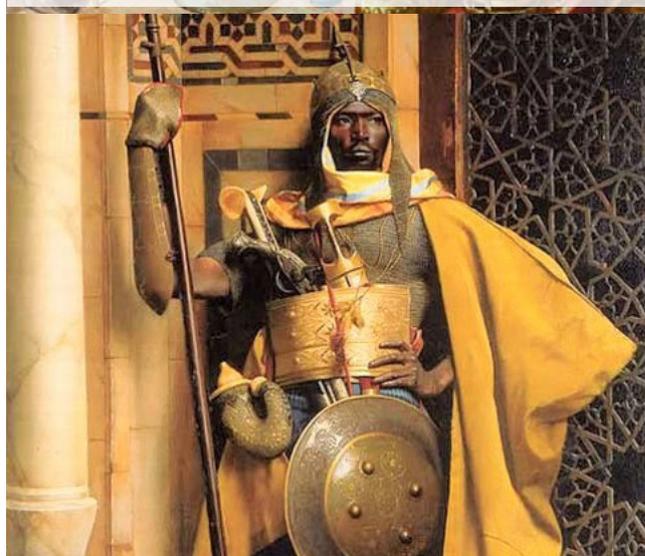
Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



Tirhakah, king of Cush, waged war against Sennacherib during the reign of King Hezekiah of Judah



The Kingdom of Kush (1650 B.C. to 1500 B.C.)



Sudan Sinnar Warrior

CHAPTER 5

AN OVERVIEW OF SUDAN IN HISTORY

Cush

To the Egyptians, Sudan was known as the land of Cush: the source of ivory, incense, ebony, gold and slaves. Sudan was subjected to numerous Egyptian trading and raiding forays until the 8th century BC. Then Cush grew to be a great power, and under their King Piankhi the Cushites conquered Egypt in 712BC. The Assyrians later invaded and seized Egypt from Cushite control in 671BC.

Meroe

The influences of Egypt, Greece, Rome and India are evident in the temples, tombs and pyramids built in Northern Sudan. The cursive Meroetic script of the Cushite kingdom still remains undeciphered and so most of its history remains mysterious.

Axum

In 23BC an invasion force of Romans - 800 cavalry and 10,000 infantry - swept into Sudan, sacked the capital Napata and annexed a large part of Nubia. The Romans withdrew in 297AD. Then the Christian Axumite kingdom of Ethiopia invaded and ensured the fall of the ailing Meroe kingdom. Over the next centuries the three kingdoms of Northern Sudan were converted to Christianity. Their united efforts blunted the first wave of Muslim invaders in the 7th century. Subsequent Islamic efforts to conquer or convert the Nubian Christian kingdoms failed.

Ottoman Turks

It was only in the 13th century that internal Christian squabbling and massive Arab immigration brought about the demise of Christianity and the rise of Islam in Northern Sudan. The Ottoman Turkish influence increased from the 16th century on.

Mamluk Invasion

At the beginning of the 19th century the Ottoman ruler of Egypt, Mohammed Ali, launched a series of attacks on Sudan. Mohammed Ali was a ruthless and power hungry army officer who had gained control of Egypt with the help of the Mamluks, a mercenary military class who were originally Turkish slaves. Later when the Mamluk leaders posed a threat to Mohammed's power he eliminated them all by massacring them at a banquet he had called in their honour.

Egyptian Control

Mohammed's 25-year-old son, Ismail, was sent off with 10,000 men to raid Sudan. Ismail's troops were promised 50 cents for every human ear they brought back. 3,000 ears and 30,000 slaves were sent back to Cairo on the first caravan (although only half of the slaves survived the journey). The Sudanese then counter-attacked, and Ismail died a fiery death in his own tent. Mohammed retaliated with more invasions, and by 1823 over 50,000 Sudanese had been killed. Sudan was now firmly under Egyptian control.

General Gordon

With the building of the Suez canal and Egyptian bankruptcy, Britain became the dominant power in both Egypt and Sudan. In 1873 the Christian General, Charles Gordon, was appointed governor - first of Equatoria province, then in 1877 of all of Sudan. General Gordon's campaign to stamp out the Islamic slave trade created a crisis. The Muslim community was enraged and declared that "*the suppression of slavery was against the principles and traditions of Islam*". Open rebellion erupted.

The Mahdi

A local Muslim leader, Mohammed Ahmad, declared himself "*Mahdi*" (a military messiah selected by Allah to lead a "*Jihad*" or holy war). The *Mahdiyya Movement* which resulted has continued to influence Islamic politics in Sudan to this day. The *Mahdi* besieged Kordofan and starved the inhabitants into submission. His forces then rampaged throughout Sudan. General Gordon made a courageous stand against all odds in Khartoum, which ultimately fell in 1885. The forces of the *Mahdi* were finally destroyed at the battle of Omdurman in 1898 and Sudan entered an almost 60-year period of peace where slavery was effectively suppressed.

Civil War

Along with independence in 1956, Sudan erupted into civil war - between the Arab North and the Black South. Military coups in the Muslim North in 1958 and 1969 only intensified the war. Then in 1972 the Addis Ababa Agreement temporarily ended the war by granting the South autonomy and religious freedom.

Shari'a

This uneasy peace was shattered in September 1983 with the dictator Col. Nimeiri's declaration of "Sharia" (Islamic law). Khartoum's liquor stocks were thrown into the Nile causing considerable pollution and the inebriation of many fish.

SPLA

John Garang (a graduate of Iowa State University) and a member of the Dinka tribe, then reactivated the *Sudanese People Liberation Army* (SPLA). Within 2 years the SPLA had 25 000 armed soldiers under its command. Their spectacular victories led to the Muslim military coups in 1985 and 1989, when the successive disgraced dictators were replaced by other frustrated Muslim leaders. By 2001 over 90% of Southern Sudan had been liberated by the SPLA rebels.

Division

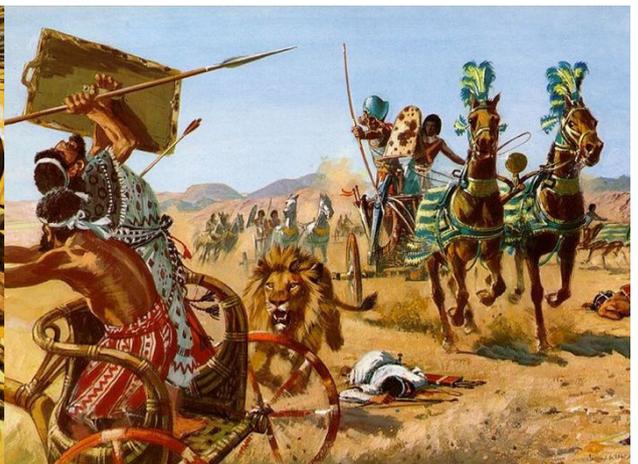
In the early 1990's however, the rebels' position was substantially weakened by tribal infighting. The Muslim dictator, Lt. Gen. Omar Al-Bashir of the *National Islamic Front* (NIF), then took advantage of these divisions by launching a series of dry season offensives from 1992 onward.

Independence

These offensives have gained temporary ground (mainly towns) which inevitably are cut off and besieged by the rebels during the rainy season. South Sudan is now, since 2011, an independent state and remains as the oldest Christian community in Africa, a bulwark against the Southward advance of radical Islam. It is on the very frontline of the fight for Faith and freedom.



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



CHAPTER 6

SUDAN IN THE SCRIPTURES

“Cush will submit herself to God.” Psalm 68:31

In the Bible, Sudan is referred to as Cush, Nubia and Ethiopia. Often when the Bible mentions a place at the end of the world it refers to Sudan (e.g. Psalm 87:4).

2 Kings 19:1-9 and Isaiah 37:1-10 relate how one of the Cushite pharaohs, Tirhakah, intervened to assist King Hezekiah when Israel was attacked by Sennacherib, the emperor of Assyria.

Jeremiah 38:7-13 describes how a Sudanese official, Eben-Melech, helped save Jeremiah from certain death when he had been thrown into a cistern. It was Eben-Melech, the Cushite, who pulled Jeremiah the Prophet from the pit. Nahum 3:9-10 describes how the Assyrians treated the Egyptian city of Thebes when the Cushites were defeated.

Confusion About Cush

It is regrettable that so much confusion has been created by some Bible translators rendering the Hebrew word *Kush* with the Greek word *Aithiopia*. Cush is identified in Ezekiel 29:9-10 as the land south of Aswan, the South most border of Egypt, on the Nile.

Ezekiel 29:9-10 prophesies against Egypt: **“Egypt will become a desolate wasteland. Then they will know that I am the Lord. Because He said ‘the Nile is mine; I made it’, therefore I am against you and against your streams and will make the land of Egypt a ruin and a desolate waste from Migdol to Aswan, as far as the border of Cush.”** Ezekiel 29:9-10

Migdol is in the North of Egypt. Aswan is the South most town, beyond which lies the land of Cush. Similarly, in Psalm 68:31 Egypt and Cush are referred to as immediate neighbours: **“Envoys will come from Egypt; Cush will submit herself to God.”**

While Cush is a very specific term for the people descended from Cush, the grandson of Noah, and refers to the country immediately south of Egypt along the Nile, the Greek work *Aithiopia* is a very vague term that the ancient Greeks used for any country to the south of their known world. *Aithiopia* (which comes from the word *Aithiops* - meaning a black face) was such a general term that the Greeks used it not only for anywhere in Africa, but even India!

So, when the Greek translators in Alexandria, three centuries before Christ, were translating the Hebrew Old Testament into Greek, their using the vague term *Ethiopia* for the specific Hebrew word *Cush*, sowed seeds of confusion.

This confusion has been compounded even more now that there is today a country called Ethiopia. But modern day Ethiopia was known as Abyssynia (or *Abessinia*) until the Second World War, and in the time of the Bible was referred to as Axum.

Envoys from Cush

The great prophesy on Cush in Isaiah 18 plainly refers to what we today know as Sudan. **“Woe to the land of whirring wings along the rivers of Cush, which sends envoys by sea in papyrus boats over the water.”** Isaiah 18:1-2

Sudan has been the land of Biblical plagues, where the locusts came down upon Egypt. Sudan has sent envoys on boats by water (down the Nile River or down the Red Sea) to Jerusalem. This included Eben-Melech, who saved Jeremiah (Jeremiah 38:7-13), and the treasurer of Queen Candace (Acts 8:26-40).

The Ethiopian eunuch, the treasurer of Queen Candace who ruled Meroe (present day Northern Sudan), had gone to Jerusalem to worship and on his way home was sitting in his chariot reading the Book of Isaiah. The Spirit of the Lord led the deacon Philip away from the Revival in Samaria to this remote desert road to Gaza. Philip ran up to the chariot and heard the Cushite reading Isaiah the Prophet.

“Do you understand what you are reading?” he asked. **“How can I, unless someone guides me?”** The Cushite asked Philip to come up and sit with him. The place in the Scripture which he was reading was: **“He was led as a sheep to the slaughter; and as a lamb before it’s shearer is silent, so He opened not His mouth. In His humiliation His justice was taken away, and who will declare His generation? For His life is taken from the earth.”** Acts 8:32-33

The eunuch asked Philip **“of whom does the prophet say this, of himself or of some other man?”** Then Philip

began at this Scripture to proclaim the Lord Jesus Christ to him. And so, the Ethiopian eunuch came back to the kingdom of Meroe, in Northern Sudan, not only with the Book of Isaiah in his hands, but with Jesus Christ in his heart - a newly baptized Christian convert. So the history of the church in Sudan begins in AD 37, in Acts chapter 8, with a portion of Scripture, the Book of Isaiah itself. (Axum, or what became Abyssinia, received the Gospel from the Apostle Matthew, who was martyred there at Nadabah, in AD 60.)

A Warlike People

“Go swift messengers, to a people tall and smooth skinned, to a people feared far and wide, an aggressive nation of strange speech whose land is divided by rivers.”

Isaiah 18:2

The Sudanese are a tall people, a smooth skinned people, with a violent history. There was a time when the Cushites conquered Egypt – which had been the superpower of its day. To the Egyptians, Sudan was known as the land of Cush – the source of ivory, incense, ebony, gold and slaves. Sudan was subjected to numerous Egyptian trading and raiding forays until the 8th century BC. Then Cush grew to be a great power and, under their king Piankhi, the Cushites conquered Egypt in 712 BC. The Assyrians later invaded and seized Egypt from Cushite control in 671 BC. The Romans invaded Northern Sudan in 23 BC. With 800 cavalry and 10,000 infantry, the Romans attacked the capital of Napata, but the Romans were forced to withdraw in AD 297.

When the Islamic armies attacked Nubia in AD 643, the Nubians steadfastly resisted and threw back the invaders. Again in AD 652 another Muslim offensive which sought to conquer Nubia was defeated by the Christians. The Muslims were thrown back into Egypt.

From the time when the Cushites invaded Israel under King Asa, and when the Cushites came to the support of King Hezekiah against the Assyrians, to the centuries of resistance against Islamic invasion from Egypt, to the uprising of the Mahdi in the 19th century, to the fifty year civil war just ended, the Sudanese have proved to be exactly as the Scriptures describe: **“A people feared far and wide, an aggressive nation...”**

Sudan is truly the **“land divided by rivers.”** The Nile, one of the greatest rivers in the world, stretches the full length of Sudan. From the source of the White Nile in Lake Victoria, it takes a drop of water four months to travel the over 4,000 kilometres to the Mediterranean Sea. While present day Ethiopia is a mountainous and desert land, Sudan is the land of Cush referred to in the Bible in Isaiah 18. The Blue and White Nile and their tributaries provide tremendous logistical challenges for missionaries and other travellers to cross these phenomenal obstacles.

The Banner and Trumpet

“All you people of the world, you who live on the earth, when a banner is raised on the mountains, you will see it, and when a trumpet sounds, you will hear it.” Isaiah 18:3

The Scriptures declare that something of worldwide significance is going to happen in Sudan. All people on earth must take note of. What could possibly be of such significance in this remote and vast country that Christians as far afield as Australia and America, South Africa and Switzerland should pay attention to it?

Sudan is the largest country in Africa and it has just emerged from the grip of the longest war of the 20th century. Sudan contains the oldest community of Christians in Africa - who have suffered some of the worst persecutions in the world. Yet the Christian church in Sudan has been growing faster than anywhere else in Africa, with more Muslims coming to Christ in Sudan than almost anywhere else.

Sudan is in the *10-40 Window*, the most neglected and needy mission field on earth (stretching from the 10th to the 40th degrees latitude in the Northern hemisphere.) In that *10-40 window* stretching from the Atlantic across the Middle East and South Central Asia to the Pacific, are over three billion non-Christians - the most needy and resistant mission fields in the world. The final missions frontier.

In the *10-40 Window* the Muslim Middle East provides the greatest challenge for the fulfilment of The Great Commission. In the Muslim Middle East there are only three countries with millions of Christians: Lebanon, Egypt and Sudan. Sudan was the last country to become Islamic. It could be the first country in Africa to be freed from Islam. There are millions of Christians in Sudan who speak Arabic, many of whom used to be Muslims. Sudan could be a missionary bridgehead for the spiritual liberation of the Middle East.

The Bible says that when the enemy comes in like a flood, God will raise up a standard to which the righteous can repair. The Christian flag is being raised on the Nuba Mountains and across South Sudan. Christians in South Sudan are marching and gathering under the Cross of Christ.

In the Book of Nehemiah, when Jerusalem was under attack, the trumpet would sound and rally the forces to concentrate on the threatened area. Frontline Fellowship has been sounding the trumpet to alert Christians

worldwide to the sufferings, courage and tenacity of the Christian church under fire in Sudan. Through thousands of radio and TV programmes and public meetings worldwide, and through newsletters, magazine articles, books, e-mails and websites, Frontline Fellowship, and other missions who have joined us in this field, have been sounding the trumpet.

“Remember the prisoners as if chained with them – those who are mistreated – since you yourselves are in the Body also.” Hebrews 13:3

Africa’s Forgotten War

“This is what the Lord says to me: I will remain quiet and look on from My dwelling place, like shimmering heat in the sunshine, like a cloud of dew in the heat of harvest.”

Isaiah 18:4

For a long time Christians in Sudan felt alone and abandoned. *“We are a hidden people fighting a forgotten war”*, I heard time and again. It has been so important to let them know: You are not alone. You are not forgotten. There are many who are praying and who care enough to have sent us with these gifts for you.

A Harvest of Death

“For, before the harvest, when the blossom is gone and the flower becomes a ripening grape, He will cut off the shoots with pruning knives, and cut down and take away the spreading branches. They will all be left to the mountain birds of prey and to the wild animals; the birds will feed on them all summer, the wild animals all winter.” Isaiah 18:5-6

The relentless scorched earth campaign of the National Islamic Front government, which declared Jihad against the Christian South and the Nuba Mountains, brought tremendous suffering. Bibles were banned, villages were burned, churches destroyed, pastors crucified, livestock looted, crops burned, wells poisoned, children enslaved. At times the death toll was so great that there were not enough people left to bury the dead. Vultures and scavengers did indeed feast on the slain in Sudan.

Revival Amidst Persecution

“At that time gifts would be brought to the Lord Almighty from a people tall and smooth skinned, from a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers – the gifts would be brought to Mount Zion, the place of the Name of the Lord Almighty.” Isaiah 18:7

There has been Revival amidst persecution in Sudan. Tremendous sacrifices have been made; for example the Nuba Church in Kauda which, within a 12-month period, endured 18 aerial bombardments from the Sudan Air Force. Yet the people continued to gather, and overflow their church for Sunday worship. The cathedral in Lui, the birthplace of Christianity in Moruland, was bombed ten times. Three times the cathedral was destroyed, yet each time rebuilt, restored and filled with joyful Christians bringing a sacrifice of praise. Despite having arms amputated and feet axed off at the ankles, Sudanese evangelists have continued to take the Gospel to their neighbours. The Lord Jesus declared: ***“Greater love has no one than this, than to lay down one’s life for his friends.”*** John 15:13

Surviving and Thriving

The people of Cush have been submitting themselves to God. There has been tremendous church growth in South Sudan. Some pastors have reported adding over 8,000 people to their churches in just three years. Numerous pastors have multiple congregations to care for. The resilient Christians of Sudan have stood steadfast against the onslaught of Islamic Jihad. They have been a bulwark holding up the southward expansion of Islam in Africa. Straddling the Nile, these Christian tribes frustrated the ambitions of Islamic *Jihadists* in Khartoum. Not only has the church in Sudan survived the furious fires of persecution, but they have thrived, even winning some of their enemies to Christ.

“From beyond the rivers of Cush My worshippers, My scattered people will bring Me offerings.”
Zephaniah 3:10

A Frontline for Faith and Freedom

The Lord began to place Sudan heavy on my heart almost 30 years ago. Since 1987 **Frontline Fellowship News** has been publishing articles alerting Christians to the fight for Faith and freedom in Sudan. Since 1995 I conducted 27 mission trips into Sudan, some for a month at a time. Together, Frontline missionaries have completed over 75 missions to Sudan.

We have had the privilege of delivering and distributing over 500,000 Bibles and Christian books, in 23 languages, throughout fifteen regions of Sudan. We have also been able to deliver many tons of medicines, food, agricultural tools, seed and other essential supplies, to the Christians in South Sudan, and to our beleaguered brethren in the Nuba Mountains.

Even more strategically, we have been able to train many hundreds of pastors, medics, chaplains and teachers in Sudan. Our book, ***Faith Under Fire in Sudan***, went through three editions. We assisted Jeremiah Films in producing *Sudan – The Hidden Holocaust and Terrorism and Persecution – Understanding Islamic Jihad*, as well as other filmmakers who produced documentaries on Sudan.

We had the privilege of introducing Samaritans Purse to Sudan and helping them establish the hospital in Lui which has treated many hundreds of thousands of patients and saved countless lives. Our mission also had the joy of transporting and assisting Voice of the Martyrs and Open Doors teams and many other ministries and churches visiting Sudan. The *Terrorism and Persecution* film includes footage from the CBN film crew that we were transporting, along with a Voice of the Martyrs team, when our vehicle was stuck crossing a flooded river near the battlefield.

The Darfur Diversion

It is quite remarkable that such a vast amount of media attention was given to the suffering of Muslims in Darfur while completely ignoring the vastly greater and much longer tragedy of Islamic *Jihad* against the Christians of South Sudan and the Nuba Mountains. Approximately two million people, most of these Christians, died in the 50 year Jihad against the Christians of South Sudan.

Yet the news media showed little interest, and the UN and Western governments did comparatively little for the Christian victims of *Jihad* in South Sudan. However, for some reason, the low intensity conflict in Western Sudan in Darfur received enormous worldwide media and government attention.

Darfur is a 99% Muslim area in Western Sudan. What was going on in Darfur was Muslim-on-Muslim violence. It was typical Arab banditry that has been going on for centuries. In this case Muslim Arabs were fighting against Muslim blacks. The Christians that we serve in South Sudan, Northern Nigeria and other parts of Africa, are somewhat cynical about this pointing out that it seems the West are only concerned for Muslims and never Christians.

The West has been tremendously concerned for Muslims in Bosnia, Muslims in Kuwait, Muslims in Somalia, Muslims in Afghanistan, Iraq, Syria and Muslims in Darfur. However, the West stood by while hundreds of thousands of Christians were slaughtered in Rwanda, in South Sudan and in the Nuba Mountains. The point made is that it would seem that the world media, and the UN, would only mobilize international campaigns to support Muslim victims, seldom Christians.

Another point worth noting is that the black Muslims of Darfur have traditionally been some of the worst slave raiders, guilty of many of the worst atrocities committed against Christians in Bar-el-Ghazal and the Nuba Mountains. When General Charles Gordon travelled to Sudan in the 19th century, he saw that the worst slave raids came from the Darfur Muslims. At that time he noted that seven out of every eight black people in Sudan were slaves.

Leadership and Literature

Frontline Fellowship's present priorities in Sudan are Leadership Training and Literature, especially Textbooks For Teachers. We have helped establish Christian schools, trained school teachers and provided over 5,000 Christian textbooks, and many more Bibles, for use in over 100 schools. We also helped to equip and establish a Bible College in South Sudan.

Please continue to pray for the people of Cush, in the land divided by rivers, that they may win their enemies to Christ and be a missionary bridgehead for the evangelising of the Muslim Middle East.

“From beyond the rivers of Cush My worshippers, My scattered people will bring Me offerings.”
Zephaniah 3:10



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



CHAPTER 7

THE GROWTH OF THE CHURCH IN SUDAN

The first Sudanese to be converted to Christ was the treasurer of Queen Candace in AD 37 (Acts 8:26-40).

Meroe

During the 3rd Century many Egyptian Christians fled to Sudan during the persecutions of the Roman emperors Decius (AD 250) and Diocletian (AD 297). A strong Christian community was flourishing in Philae from at least AD 350. Crosses and other Christian objects have been found in the royal tombs of Meroe dating back to the 5th Century.

Nubia, Makuria and Alwa

Following the collapse of the Kingdom of Meroe (in about AD 350) three smaller Kingdoms were established - Nubia, Makuria and Alwa. The middle kingdom of Makuria was converted after the missionary work of Julian. One early writer described the conversion of the Nubian king, Bahriya, as the key event: *“When Bahriya was converted to the religion of Christ, all the Blacks of Nubia followed him, and he built for them churches throughout the land of Nubia and many monasteries which are still flourishing.”*

Flourishing Faith

By AD 580 Christianity had become the official religion of the kingdom of Nubia. Many thousands became monks. Archaeologists have unearthed over a hundred churches dating back to this period in Nubia. Many of these churches have elaborate paintings on the walls.

Islamic offensives Repulsed

After the death of Muhammad in AD 632 the peaceful growth of the Churches in the Nile valley was shattered. Arab armies rapidly spread out throughout the Middle East. Egypt was conquered in AD 642. The Islamic armies then launched an attack on Nubia in AD 643. The Nubians steadfastly resisted and threw back the invaders. Again in AD 652 a Muslim military expedition sought to conquer Nubia. Again they were defeated by the Nubians. After their military failures the Muslims entered into an agreement called the **Baqt** which established peaceful relations and trade between Muslim Egypt and Christian Nubia. The peace lasted almost 600 years until about AD 1250.

The Triumph of the Cross

From AD 900 to 1200 Nubia enjoyed a golden age of peace, prosperity and Church growth. One of the popular hymns still sung today was composed at that time:

*“The Cross is the hope of the Christians;
The Cross is the resurrection of the dead;
The Cross is the path of them who wandered;
The Cross is the guidance of the blind,
The Cross is the staff of the lame;
The Cross is the nurse of the suckling;
The Cross is what strengthens the feeble;
The Cross is the physician of the sick;
The Cross is the perfection of the priests.”*

Islamic Threat Intensifies

In AD 1172 the Fatimid rulers in Egypt (who upheld the Baqt agreement) were overthrown by Saladin. Then in 1260 another revolution in Egypt brought the Mamelukes to power. The Mamelukes then waged a series of wars against the Nubians. Towns were burnt and confusion spread. Gradually the weakened kingdom fell into chaos and under the control of the Mamelukes. The kingdom of Dotawo started to break up over the next 150 years. The last Christian king, Joel, fell in 1484.

Alwa Isolated

The southernmost Christian kingdom of Alwa survived successive attacks in the 14th and 15th centuries. In 1450 a missionary to Ethiopia wrote this about Nubia: *“The people are neither Christians, Muslims or Jews, but they live in the desire of being Christians.”* The recorded history indicates that very few Nubians converted to Islam. Christianity began to die out because of internal weaknesses in the Churches and not because of the external attacks of Islam.

A Cry for Help

The missionary Avars wrote of Sudanese who came to Ethiopia from Alwa: *“While we were in (Ethiopia) there came six men from (Alwa) as Ambassadors to the King, begging him to send them ministers and monks to teach them. He did not choose to send them.”* This was the last we heard of the Church in Northern Sudan. An island

of Christianity in a sea of Islam, isolated and cut off - they appealed to their Christian neighbours in Ethiopia. Tragically, this help was refused.

Catholic Missions to Sudan

By the 1600's word reached Rome of groups of Christians surviving South of the Sahara. The pope set up the "Mission of Upper Egypt-Funji-Ethiopia" and several missions (in 1698, 1705 and 1711) were sent up the Nile to make contact with the believers. The final attempt in 1794 ended with Father Ballerini being murdered in Nubia. From 1849 the Catholics established a string of mission stations - in Khartoum, Yondokoro, Kanisa, Kakor and elsewhere. Forty-six missionaries died of disease in the first few years. In 1862 alone, 22 missionaries died. Finally all the mission stations were abandoned and the survivors returned to Europe. A new Catholic attempt to reach Sudan was launched in 1873 with schools and farms as the priority. This strategy succeeded and today almost half of those who claim to be Christians in Sudan are Catholics.

Protestant Missions

In 1885 after the fall of Khartoum and the beheading of General Gordon, the Church Missionary Society raised funds for a mission to Sudan in honour of General Gordon's pioneer work and witness. They were followed by the United Presbyterian Church of America and later the Sudan Interior Mission and Africa Inland Mission. Hospitals and schools became the focal points of the new Protestant missions.

Revivals and Bible Translations

Revivals broke out in Yambio and Mundri County in 1938. Bible translations into Bari, Zande, Moru, Acholi, Dinka and Nuer continued from the 1930's to the 1970's and to this day. So far, 11 languages have full Bibles, 23 have only New Testaments and 35 have only portions of the Bible translated.

Islamisation

In 1957 the Muslim government seized control of all the mission schools. In 1960 Sunday was replaced by Friday as the day of rest. Those who protested were imprisoned for years. *Khalwas* (Islamic schools) were built throughout the South. Their ruins are still a reminder of how much they were resented. In 1962 *The Missionary Societies Act* attempted to restrict missionary work by forbidding evangelism of those under 18 years old. In 1964 all missionaries were expelled and persecution intensified.

Resistance and Growth

Yet the Church has increased tenfold over the last 40 years. Today the steadfast and resilient Christian Church in South Sudan is one of the fastest growing in the world.



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



CHAPTER 8

SAMUEL AJAYI CROWTHER

The First African Bishop of the Anglican Church

Enslaved

Samuel Crowther (1809 - 1891), was born in Yorubaland (modern Western Nigeria). Along with his mother, brother and entire village, he was captured by Muslim Fulani slave raiders and sold to a Portuguese trader for transport across the Atlantic.

Freed

Samuel was rescued by a British naval squadron and put ashore at Freetown in 1822. This West-African country of Sierra Leone had been established by British Evangelicals to serve as a haven for freed slaves.

Converted

In Sierra Leone, 1825, Crowther was converted to Christ. *“About the third year of my liberation from the slavery of man, I was convinced of another worse state of slavery, that of sin and satan. I was admitted into the visible Church of Christ here on earth as a soldier to fight manfully under His banner against spiritual enemies.”* He received an education both in Sierra Leone and in England. At his baptism he took the names Samuel Crowther from a pioneer missionary of the London Missionary Society.

Called

In 1843, he was ordained as a Church of England minister for service with the Church Missionary Society (CMS).

Impact

Crowther was one of the leaders of a successful missionary venture that took him and several other former slaves back to their native Yorubaland, where a vigorous Christianity soon developed. Yoruba Christian worship was distinctly Protestant and Evangelical in the Church of England style. Crowther led converts in burying or destroying their traditional charms, fetishes and idols. Samuel established a Mission base in Abeokuta (Orun state, Nigeria) and began translating the Bible into Yoruba.

Crusade Against Slavery

In 1864, Crowther was ordained as the first African Anglican Bishop, in an overflowing Canterbury Cathedral, and directed to undertake a mission along the Niger River. This was to follow up on the Niger expedition of 1841, which was led by William Wilberforce's successor, Foxwell Buxton. T. Foxwell Buxton was an Evangelical leader in Parliament and an anti-slavery crusader. His expedition up the Niger River Valley of West Africa was to overcome the ravages of the slave industry still entrenched there. Of the 145 Europeans on that expedition, 130 were struck down with Malaria, and 40 died.

Transformation

Yet, the expedition succeeded in establishing a Missionary Centre at Fourah Bay for training liberated slaves to evangelise West Africa. It was built on the very place where a slave market had once stood. The rafters of its roof were made almost entirely from the masts of old slave ships.

Winning Muslims to Christ

Samuel laboured diligently to bring the Gospel to the diverse tribes along the Niger River, producing Biblical tracts and Scripture texts dealing with witchcraft and charms. He also dealt with the common ground between the Qur'an and the Scriptures, and produced Gospel presentations for Muslims founded entirely on Biblical quotations.



Teaching God's Book

Crowther wrote in 1854 of his contact with King Ogara of Panda: "I asked if he would like his people to be taught God's Book, and how to worship God as we do in the white man's country, for it was these two things together which made England great, and that they would bring peace and prosperity to any country who received and embraced them ...he replied ...that he was very desirous that war should cease, that his people might trade and be taught God's Book; he wished us many blessings..."

Enduring Fruit

Bishop Crowther worked effectively at indigenising an Evangelical Anglicanism, which was truly African. Today there are over 20 million Anglicans in Nigeria, the largest active Anglican population in the world.

Dr. Peter Hammond

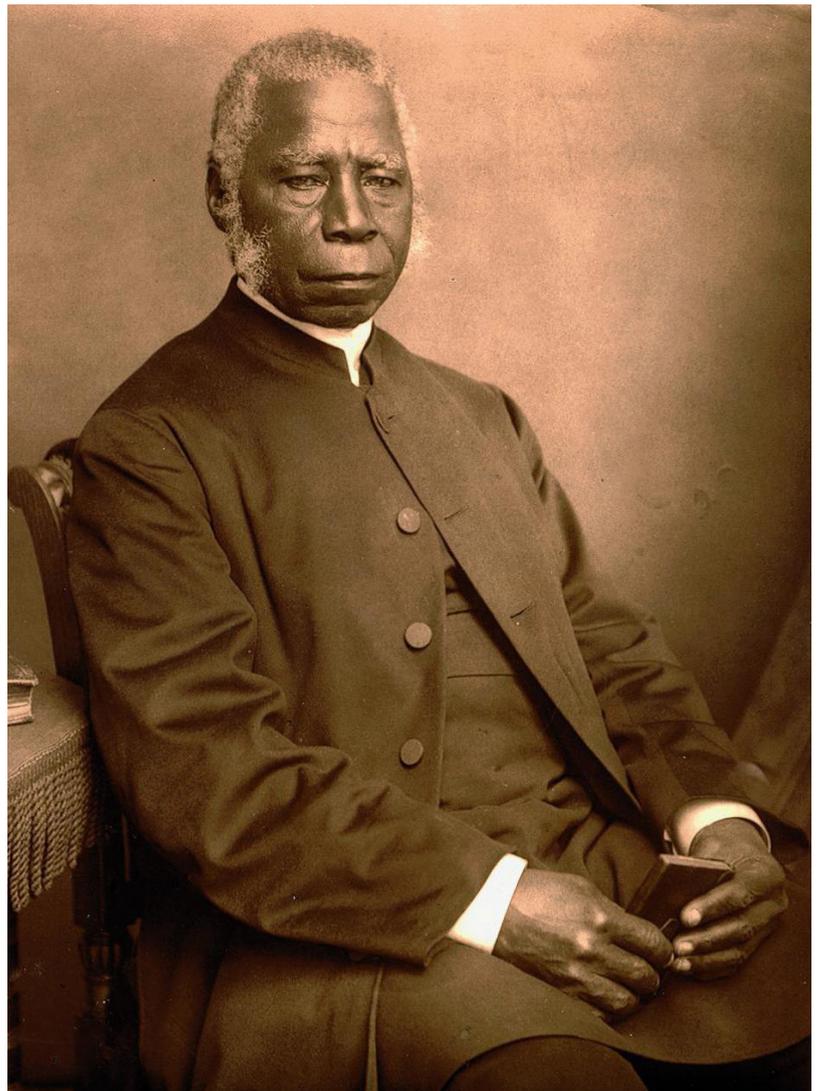
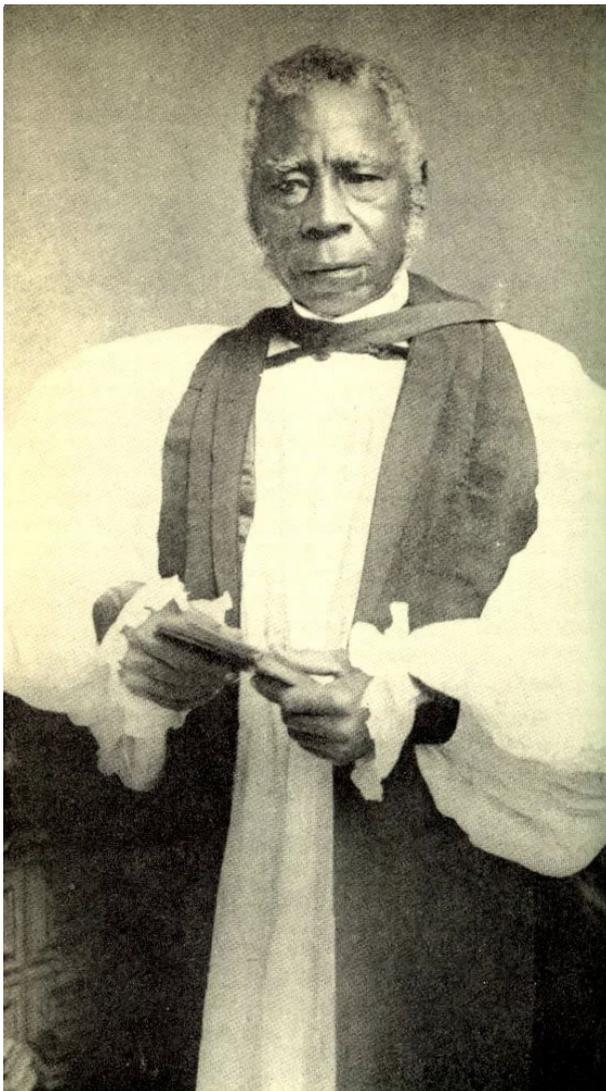
Bibliography:

Samuel Crowther: The Slave Who Became Bishop of the Niger, by Jesse Page, 1892, Fleming Revell.

Samuel Ajayi Crowther – Foremost African Christian of the Nineteenth Century, by A.F., Walls, 1992, IBMR.



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



CHAPTER 9

ROBERT MOFFATT

Pioneer Bible Translator

Robert Moffatt (1795-1883), was brought up near Edinburgh by devout Christian parents, who filled his heart and mind with accounts of the exploits of missionaries in other countries. After being apprenticed as a gardener and a brief experience as a sailor, Robert Moffatt determined to join the London Missionary Society. However, his first application was rejected. Undaunted, the Scot tried again the next year and was accepted.

Commissioned

In October 1816, at Surrey Chapel in London, he and 8 others were set apart for the work of the LMS. One of the others was John Williams, who was destined to lose his life at the hands of cannibals in the South Seas. Robert Moffatt set sail for Africa, arriving in Cape Town in January 1817.

First Fruits

The government officials frowned on missionary activity as being likely to provoke unrest amongst the natives of the interior. The journey into the interior was long, dangerous and arduous. He came near death on several occasions, including from lions, poison and starvation. Robert was shocked at the low standards of behaviour and prevalent immorality as he set out to establish a mission station amongst the tribes along the Orange River. However, his first missionary journey was blessed with the conversion of the most notorious bandit and murderer in the country, Afrikaner. His name was synonymous with terror. He was a killer who had murdered a white farmer and his family, he was feared throughout the territory. When Robert returned to Cape Town with Afrikaner, the entire community was stunned at the obvious transformation of this notorious savage into a gentle and humble Christian.

Marriage

In December 1819, Mary Smith, whose parents had initially refused permission, arrived from England to marry Robert Moffatt. Together they set off for Bechuanaland and settled at Kuruman. For the next 50 years, the Moffatts would develop this mission station into a model that many others copied. Mary and Robert became one of the greatest husband - wife teams in missionary history.

Courage

Their prospects for success seemed bleak indeed, as the Tswanas were gripped by witchcraft and threatened the Moffatts, demanding that they left. The resolution of the Moffatts' in standing their ground completely amazed the Tswana, who declared that they had never seen such bravery before.

Kuruman

During a tribal war, Robert Moffatt's intervention secured peace and deep respect and gratitude. However, it was 9 years before the first converts were baptised and the Church at Kuruman established.

Tswana

After learning the Tswana language, Robert Moffatt translated **the Westminster Catechism** and some great Hymns of the Reformation into Tswana. He was the author of the very first Hymn in Tswana. He then translated the Gospel of Luke into Tswana and ultimately the whole Bible. This was the very first complete Bible to be translated into an African language.

Printing

After his painstaking work in translating the Gospel of Luke, Moffatt travelled to Cape Town to have the translation printed, but was astounded to find the printers unwilling to accept the work. He realised that the only alternative was to print it himself. So, he was forced to learn printing skills and to acquire a printing press. This he took back with him to Kuruman. By 1840, the New Testament was completed and to print this required his return to England.

Vision

During this time in Britain, he challenged David Livingstone to respond to the "*smoke of a thousand villages where the Name of Christ has not yet been preached.*" Livingstone was later to become Moffatt's son-in-law.

Publishing

By 1851, Moffatt had completed the translation of the Old Testament into Tswana. It had taken him 29 years to translate the whole Bible into Tswana. He also wrote "**Missionary Labours and Scenes in South Africa**" and translated "**Pilgrim's Progress**" into Tswana.

Evangelism

Robert Moffatt was a tireless evangelist and on one visit to a neighbouring village he was awakened by “*the eager clamour of the natives who had gathered.*” He preached to them and then retired to wash. He returned to his tent for breakfast, only to find that the people had gathered there for a second sermon. The people listened attentively and discussed what they had heard and later were back that same day for another service.

Mission to the Matabele

Another amazing achievement of Robert Moffatt was the friendship he developed with Mizilikazi, the King of the Matabele (in present day Zimbabwe). Mizilikazi was a vicious tyrant feared by his people and the long-suffering neighbouring tribes, many of whom were enslaved by him. Yet Mizilikazi developed a strong respect for Robert Moffatt and they struck up a friendship which lasted 30 years. When the London Missionary Society proposed to establish a mission amongst the Matabele, Robert’s own son, John Moffatt, was the first to volunteer for this daunting task. Robert Moffatt had the satisfaction of seeing his work in Kuruman reproduced some 700 miles away by his own son. They were the first missionaries among the Matabele.

Abiding Fruit

Of the seven children born to Robert and Mary Moffatt, five became actively involved in missionary service. His daughter became a teacher at the mission school in Kuruman. Education and literacy training were always of great importance in Moffatt’s missionary strategy.

Deputation

In 1870, after 53 years of service in Africa, the Moffatts retired to Britain. His last 13 years were devoted to promoting the cause of Christ in Africa, travelling the length and breadth of the British Isles.

Pioneer Bible Translator

Although Robert Moffatt was overshadowed by his famous son-in-law, often being referred to as the father-in-law of David Livingstone, Moffatt was the more effective evangelist, Bible translator and educator of the two. David Livingstone was, without doubt, the greatest missionary explorer and the most effective campaigner against the slave trade in Africa, **but it is to Robert Moffatt that the honour belongs of first translating the complete Bible into an African language.**



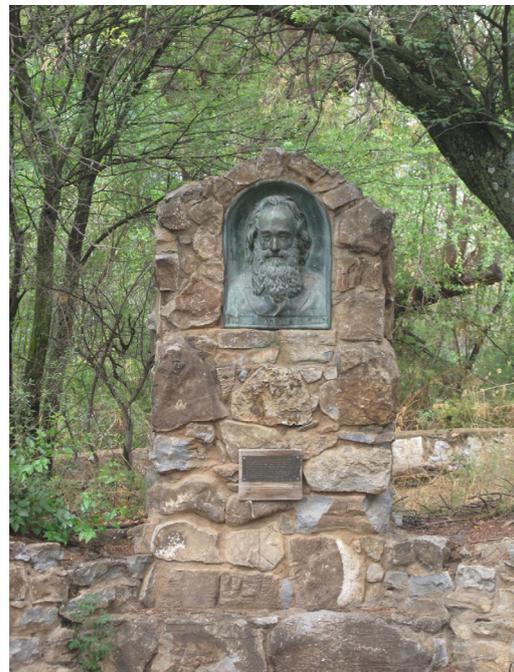
Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



Biography:

Lives of Robert and Mary Moffatt, by John Smith Moffat, 1885.

Life and Labours of Robert Moffatt, by William Waters, 1885.



CHAPTER 10

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.



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 1830's 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 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.*”

“*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 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!

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

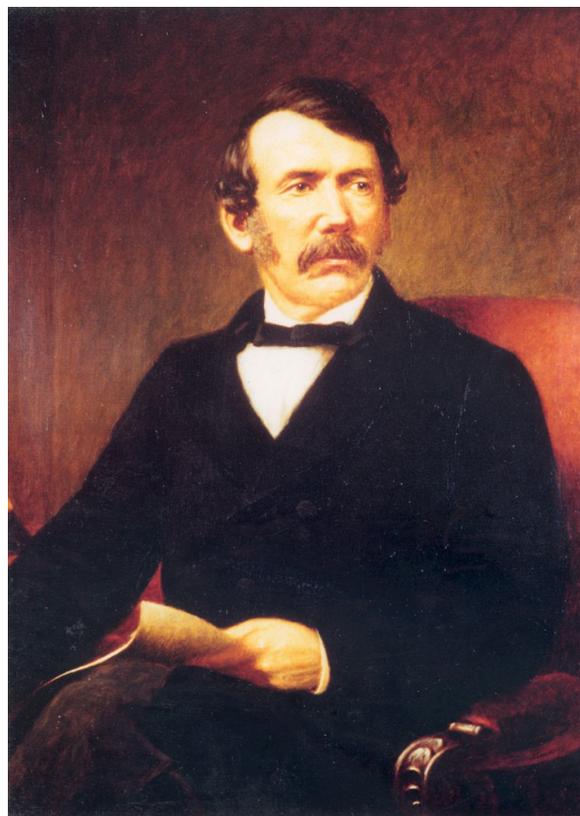
often sent the Yao slave raiders scurrying into the bushes. Many hundreds of slaves were set free by Livingstone and his co-workers. On one occasion a war party of Yao warriors attacked the missionary party. While attempting to avoid confrontation, the team found themselves cut off and surrounded by the aggressive 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 - in 1872 - 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 the hour!

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 mosquitos and malaria, and he pioneered the use of quinine as a treatment - often experimenting on himself!

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.”**

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!**"

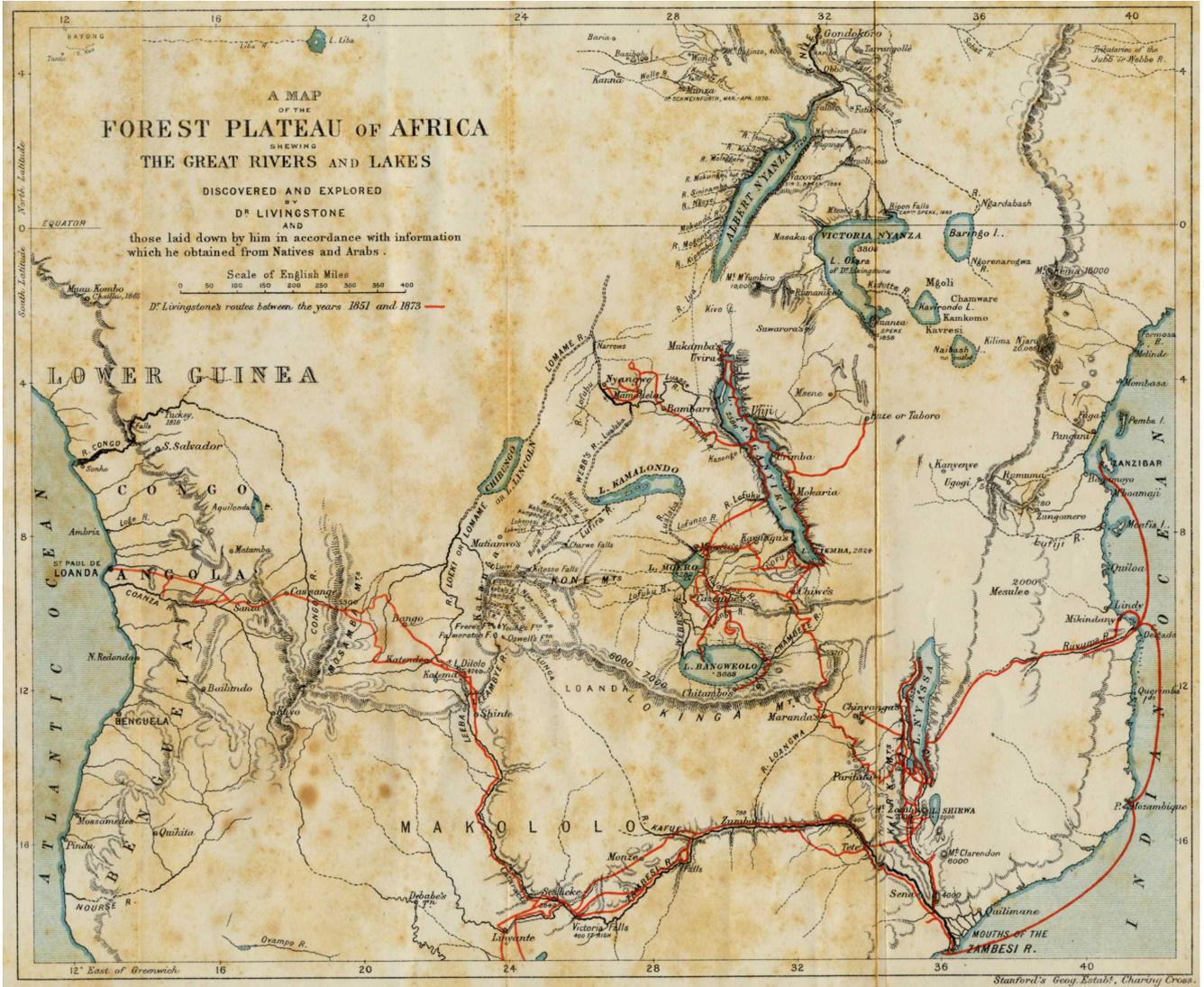
Dr. Peter Hammond

Bibliography:

Missionary Travels and Researches in South Africa, by Dr. David Livingstone.

Expedition to the Zambezi: The Zambezi River and its Tributaries, by Dr. David Livingstone.

The Last Journals of David Livingstone in Central Africa, by Dr. David Livingstone.



Twins adopted by Mary Slessor

CHAPTER 11

MARY SLESSOR

Missionary to Nigeria

Raised in Poverty

Mary Slessor (1848 - 1915), was born, the second of seven children, into a poor and troubled home in Scotland. Although her mother was deeply religious, her father was a violent drunkard, who brought the family to abject poverty, fear and misery. Their one-roomed home had no water, lighting or toilet and hardly any furniture. Mary slept on the floor. Mary's older brother died, leaving her as the oldest surviving child. When her father died, the burden of supporting her family fell upon her young shoulders. At 10 Mary began work as a half-timer, spending half her time at school and half her time at the mill. At 14 years Mary began working full time, a 58 hour week at the looms. However, her mother ensured that Mary went to Church every Sunday.

Conversion

Mary was frightened into the Kingdom of God by an old widow who warned her of the dangers of hell fire. Horror seized her and she could not sleep until she came to repentance and faith.

Called to Missions

Mary became a tireless Sunday school teacher, who gave herself completely to working in a mission to the slums around the Church that she attended. Her mother's interest in missions, her memory of her older brother (who had often spoken of becoming a missionary) and the death of a younger brother (who also had been dedicated to becoming a missionary in Africa) led Mary to wonder if it was possible that she could take her brother's place! At that time single women in missions were unheard of. The news of the death of David Livingstone in 1874 settled the matter for her.

Training

In 1876, Mary left home in Dundee for missionary training in Edinburgh. The United Presbyterian Church appointed Mary as a missionary teacher and she was assigned to a mission station in Calabar (in present day Nigeria).

Evangelising Animists

The tribes amongst whom Mary was sent were animists who worshipped the sky, sun and rain, and the spirits of the rocks, rivers and trees. Enslaving people of other tribes was an accepted and entrenched practice.

Enthusiastic Soul Winner

Mary was enthusiastic and impatient, finding the progress of work at the established mission station far too slow. She ached for more demanding tasks, and was reputed to have climbed every tree in the region! Frequent illnesses and attacks of fever, which almost took her life on several occasions, did not seem to diminish her zeal for winning souls for Christ. Mary maintained a cheerful faith.

Missionary to Calabar

Mary was assigned to a mission station at the Old Town on the East bank of the Calabar River. The people in this area were utterly degraded. Amongst the many things which horrified Mary was the practice of killing twins: *"A woman who gave birth to twins was regarded with horror. The belief was that the father of one of the infants was an evil spirit, and that the mother had been guilty of a great sin to bear twins. At least one of the children was believed to be a monster, and so twins were seized, their backs were broken, they were crushed into a calabash or water pot and taken out – not by the doorway, but by a hole broken in the back wall, which was at once built up again, and thrown into the bush, where they were left to be eaten by insects and wild beasts!"* Mary's fierce, red-headed passion raged against this massacre of innocents.

The Loss of Her Family

While Mary was desperately ill in 1883, a sister died in Scotland. Then Mary received news of her mother's death, soon followed by news of the death of another sister in Devon. These were dark and difficult days for Mary. *"Home"* no longer existed. She threw herself even more wholeheartedly into serving her new adopted family in Calabar.

A Simple Lifestyle

For practicality, she cut her hair short, abandoned all Western comforts and Western food (except for tea as her only *"luxury"*) and went about barefoot!

Ministering to Body, Mind and Spirit

Mary moved to Creek Town, where she began caring for the many abandoned children. She was constantly interrupted by people coming to her for help. The sick needing treatment, the hungry seeking food and those with disputes seeking her counsel to bring about resolution. Mary set up schools in Ekenge and Ifako. Soon

churches were built alongside the school houses. Amidst rampant witchcraft, drunkenness and immorality, Mary undertook much of the manual work of constructing the school and church buildings herself, as well as the daily tasks of education and evangelism. Mary served as a teacher and nurse, dispensing medicines and conducting four services each Sunday, walking many miles each day.

Healing Bodies and Saving Lives

Once when instructed to heal a dying chief, Mary knew that if she failed she would be blamed for his death. First she got rid of all the witchcraft charms and sacrificed chickens, then she prayed and gave the chief good medicine and nursed him back to health. His wives were particularly grateful as they would have otherwise been killed and buried with the chief. They were keen to learn about "The Book".

The Harvest is Large and the Workers Few

A report of Mary's pioneer exploits in the Missionary Herald prompted a young Scottish carpenter, Charles Ovens, to come out to Africa to help her with the carpentry. His arrival was a great encouragement and practical help.

Missions above Marriage

In 1891, during her furlough in Scotland, Mary was courted by Charles Morrison and became engaged. However, when Mary realised that her marriage would mean settling in Scotland and not returning to Calabar, she broke off the engagement and returned to Africa.

Mother of all the People

At this point the British government recognised that Mary Slessor enjoyed an unparalleled trust from the local people who called her *Eko Kpukpro Owa* - Mother of All the People - and appointed her as a Consular Agent. Later she was promoted to being Vice-President of the Itu Native Court. All the public affairs of the Okoyong were conducted through her. She presided over court cases and ensured that justice was served.

Confronting Witchdoctors

On one occasion as a woman was spread-eagled on the ground to have boiling oil poured on her, Mary boldly intervened and physically prevented the witchdoctor from harming his victim. The people were astounded at her courage in confronting chiefs and witchdoctors, and that she survived! They concluded that it was the power of her God which protected her.

Consular Agent of the Crown

Mary was held in the highest respect by the local people, although the British government would not have approved if they had known of the extent to which she went in her court cases.

Mary never let legal technicalities get in the way of fairness. One plaintiff, while having his suit upheld against another, was punished for not treating his mother properly, failing to maintain adequate hygiene and for neglecting his farm!

Converting Cannibals

Mary was seldom free from illness. When the population moved, she moved with them. In 1903, Mary had the joy of seeing the first seven young Christians baptised, and the first Communion service held. Shortly afterwards she moved to the Itu, which was notorious as a market place for slavery, and where cannibalism was still practised. Soon she had gathered a congregation of 300 and established a school with 68 pupils.

Perseverance

Despite illness and discouragements, Mary was tireless in her hard work and pioneering of mission stations, schools and churches. Fever and sickness constantly afflicted her until in February 1915, at the age of 66, she went to be with the Lord.

A Legacy of Liberty

Because of her efforts, many schools and churches had been established, the killing of twins ceased, slave trading in Calabar was eradicated, drunkenness, killing and witchcraft diminished and most of the people of Calabar came to embrace the Gospel of Christ.

"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

Dr. Peter Hammond

Biography:

Mary Slessor of Calabar, by W.P. Livingstone, 1927, Hodder Stoughton.

Mary Slessor: Forward into Calabar, by Geoff and Janet Benge, 1999.

Mary Slessor: The Barefoot Missionary, by Elizabeth Robertson, 2008.



CHAPTER 12

C. T. STUDD

Cricketer for Christ

Famous English cricketer turned pioneer missionary, Charles T. Studd (1860 – 1931), had captained the Eton and Cambridge cricket teams and then had played for the All English in Australia. He was converted during the Evangelical Revival of 1880 under the ministry of D. L. Moody. He gave up everything and went as a missionary to China in 1885. There he met Priscilla Stewart and all four of their children were born in the heart of China.

Horse Racing

C. T. Studd had been the third of four sons born to Edward and Dora Studd. Edward Studd was dead serious about horseracing. Not content with winning several steeplechases, he set his heart on the Grand National and won this race with his horse, Salamander.

Cricket

Aside from horseracing the Studd family engaged in hunting in the winter and cricket in the summer. Edward Studd had a first class cricket pitch made at the back of his house. His three eldest sons grew up to achieve fame at Eton by all being in the cricket eleven together. Charles, along with his two elder brothers, received the most exclusive education in the country at Eton, where they excelled at cricket, creating a record when each brother captained the Eton cricket team in succession.

D. L. Moody

In 1876, Edward was invited to hear American Evangelist D. L. Moody. Moody's sermons were described as: "Very much to the point." Edward Studd was 56 years old when he attended Moody and Sankey's outreach in the Drury Lane theatre. It was a decisive experience. He experienced a radical religious conversion and his whole way of life changed: "in order to express his new faith with all the energy and enthusiasm of which he was capable." He gave up all his questionable pursuits, particularly gambling. He invested his immense wealth and influence into winning others for Christ.

Transformation

The boys were shocked at: "the change they saw in their father." He withdrew from horseracing, then "rode around the countryside to urge his neighbours to come in on Sunday evenings. They came in their hundreds, filling up the staircase to the first floor, leaning over the balconies to hear the fellows he got to come from London to speak to them. Moody himself came... As Edward had never done anything by halves, he now threw himself into saving the souls of his friends and relations. The Evangelical message of those Revival days was forthright, and as delivered by Edward was more like a sword thrust than a message: 'Are you saved? If not, you will go to hell and that's flat!' He spoke fearlessly to anyone and everyone on Salvation through trusting in Christ ...he gave generously wherever there was need. Even to the gift of a house in America to his friend Moody, when he contributed largely to the founding of the Moody Bible Institute in Chicago for the training of missionaries for the foreign field."

Wholehearted

"Edward only lived for two years after his conversion, but it was said of him that in those two years he had worked wholeheartedly for the Kingdom of God on earth and accomplished more than most Christians do in a life time."

C. T. Studd studied at Cambridge, and then, when his second brother, George, was seriously ill and believed to be dying, he considered:

Cricket Champion

Edith Buxton described her father, who was known by his initials "C. T.": He was the third son of Edward Studd. C. T. captained the Eton Eleven in 1879 and the Cambridge University eleven in 1882. Later, he was in the English team that went to Australia to retrieve *The Ashes*. C. T.'s team returned back to England in triumph with the Urn. Charles' fame grew and he was twice declared to be "the best all-round cricket player" in England. Charles Studd had the world at his feet.

Considering Eternity

While on a cricket tour in Australia, his brother George came close to death through a severe illness, and this affected Charles. "What is all the fame and flattery worth? Vanity of vanities. What shall it profit a man if he gain the whole world and lose his own soul?" Edith remembers her father describing his conversion in these words: "I had the good fortune to meet a real live-play-the-game Christian. It was my own father. But it did make one's hair stand on end. Everyone in the house had a dog's life of it until they got converted ...he was always asking about our souls and we did not like it."

Conversion

Attending a meeting of D. L. Moody, C. T. Studd was brought to a position of full surrender to Christ. From this point on, his life was never the same and he was possessed by a consuming passion to lead people to Christ.

Consecration

His brother, George, did recover, but C. T. went to hear Moody once again. As a result he gave up cricket and dedicated himself to: "*saving souls.*" Charles now regarded the first six years of his Christian experience as "*being in a backslidden condition.*" Now, he yearned to be absolute in his service of the Lord. "*I know that cricket will not last and nothing in this world will last, but it is worthwhile living for the world to come.*"

Called

C. T. shocked his family when he became one of the famed Cambridge Seven missionary volunteers of the China Inland Mission. He met Hudson Taylor and answered the call to be a Missionary to China. In this, he was joined by six other Cambridge students, who made a huge impact on the secular and religious world, becoming religious celebrities known as "*The Cambridge Seven.*" He chose to join Hudson Taylor's Mission to China. C. T. was described as: "*no orator*", but he was tireless and "*had a forthright manner of speaking.*"

The Cambridge Seven

These seven young aristocrats, two of them famous athletes and another two military officers, forsaking the comforts of England to work with an, until then, unknown missionary society in the hinterland of China, was a story that the press could not pass up. The Cambridge Seven helped catapult the China Inland Mission from obscurity to "*embarrassing prominence*", and inspired hundreds of other recruits for CIM and other missionary societies.

China

In China they were immediately struck by the degradation that **opium** had dragged so much of the population down to. Many people sold everything: furniture, roof tiles and agricultural tools, even their wives and children into slavery, to satisfy their craving for drugs!

Ministering to Drug Addicts

One of the strategies of the Cambridge Seven was to seek to reach these opium addicts for Christ. They established opium refuges, where addicts could come to stay for three to six weeks, and find deliverance from this addiction.

Complete Dedication

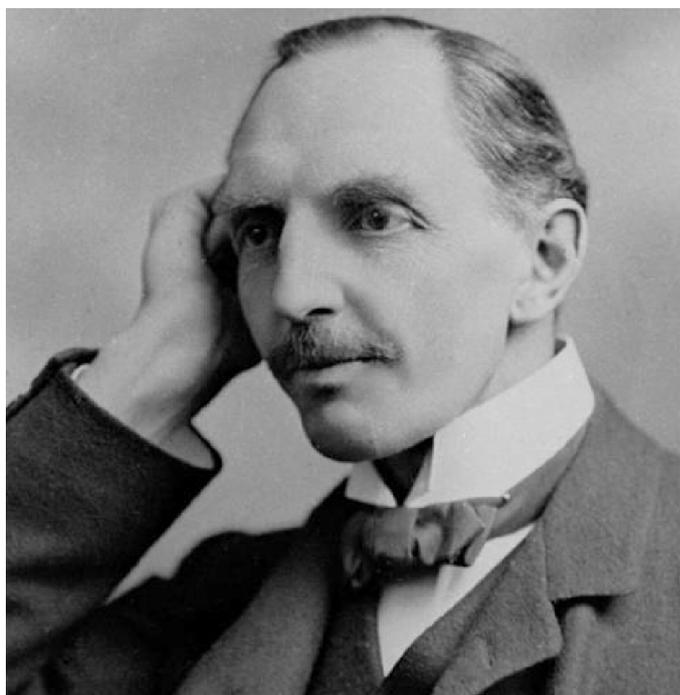
Charles Studd married an Irish Salvation Army officer, Priscilla Stewart. From the beginning they suffered severe persecution and he later reported that for the first five years in China, every time they stepped out of doors, they were greeted with curses.

Humour

To cope with such hostility, **a sense of humour** is essential - as is seen in these examples.

C. T. Studd presented this parable:

"Remember the miller's donkey... the miller, his son and donkey went to the market. The miller rode the donkey all the way and people exclaimed: '*Cruel man, riding himself and making his son walk.*' So he got down and his son rode; then people slanged, '*What a lazy son for riding while his poor old father walks.*' Then both father and son rode, and people then said, '*Cruelty to animals, poor donkey.*' So they got down and carried the donkey on a pole, but folks said, '*Here are two asses carrying another ass.*' Then all three walked and people said, '*What fools to have a donkey and not ride it.*' So let's go ahead with our work for God **and not care what folks say.**"



DCD

As C. T. Studd said:

“Had I cared for the comments of people, should never have been a missionary!” He declared himself a member of the DCD (Don't Care a Damn!). All he cared about was the Great Commission of our Lord Jesus Christ - not the fickle opinions of people! **“He preached Christ as though he would never preach again, and as a dying man to dying men.”**

Forsaking All

Charles saw many people converted and numerous opium addicts delivered. His total dedication to CIMs principle of living by faith was seen when he inherited a fortune of over £25,000 (which would be several million dollars today) which he promptly invested in *“the Bank of Heaven.”* He gave away his entire inheritance as gifts to the Salvation Army, D. L. Moody's Bible College in Chicago, and to Mueller's orphanage. He gave to George Müller's orphanage and enabled D. L. Moody to build the Moody Bible Institute and to General William Booth, to send 50 Salvation Army missionaries to India.

China

When after 10 years in China he was invalided home with typhoid, his friends doubted whether he would even reach England alive. *“There goes a dying man,”* they said. However, C. T. did recover, but he suffered with asthma for the rest of his life. In spite of his physical strength as an athlete, Charles did not enjoy good health in the field, and in 1893 he almost died and was forced to return to England with his wife and four daughters.

Student Volunteer Movement

He travelled around Britain stirring up interest in missions, and in 1896 was invited to the United States to help launch the Student Volunteer Missionary Union, out of which grew the Student Christian Movement. He stayed in the USA for 18 months, sometimes addressing as many as six meetings a day. Many hundreds offered themselves for missions as a result.

Mission to India

In 1900, C. T. Studd took his family to South India where he served as a missionary for five and a half years. It was there in India that each of the four girls were baptised, with missionary Amy Carmichael in attendance.

Radical Change

Ill health again forced him to return to England, where his sporting fame still enabled him to draw large crowds, whom he addressed in his usual blunt manner: *“I once had another religion, mincing, lispings, baited breath, proper, hunting the Bible for hidden truths, **but no obedience, no sacrifice.** Then came the change. The real thing came before me. Soft speech became crude salt. The parlour game with the nurses became real cricket on the public ground. **Words became deeds. The commands of Christ became not merely Sunday recitations, but battle calls to be obeyed,** unless one would lose one's self-respect and manhood. Assent to creed was born again into **decisive action of obedience!**”*

Cannibals want Missionaries

In 1908, in Liverpool, a notice caught his eye: *“Cannibals want missionaries.”* Charles laughed *“for more reasons than one!”* C. T. Studd determined to take up the challenge. His doctors were against it, his wife was against it. His financial circumstances were against it, but he was convinced that God was for it, and that was enough.

Blocking Islam's Advance

“Muslims were sweeping down over Africa, making converts and, unless a chain of mission stations were made across the centre of Africa, nothing else would stop them ...Father wanted to start the first mission in the middle of this chain, plum in the heart of Africa.”

Consternation

As Edith described it: *“It sent my grandmother crying and my mother weeping silently on the third floor of Hyde Park Gardens. Her helpless cries of ‘Oh, Charlie how could you’ were of no avail. He set about speaking everywhere that he could get an opening in order to collect recruits ...No offer of speaking did he turn down ...he slept anywhere...”*

Crusade

In 1910, at age 50, he left alone for Southern Sudan to explore the possibilities in Equatorial Africa, joining CMS (Church Missionary Society) missionary, Bishop Llewellyn Gwynne. Out of 29 donkeys that went on his expedition, 25 died. Out of this journey, the vision for the Worldwide Evangelisation Crusade (WEC.) was born.

Chocolate Soldier

He came back to England as a man on fire. Once more students were aroused by his meetings and he wrote booklets in his usual, hard-hitting, straight-from-the-shoulder style, including **“The Chocolate Soldier.”** As C.

T. Studd wrote: *“Christ’s call is to capture men from the devil’s clutches and snatch them from the very jaws of hell, to enlist and train them for Jesus and make them a mighty army of God. But this can only be accomplished by red-hot, unconventional, unfettered Holy Spirit religion ...by reckless sacrifice and heroism in the foremost trenches.”*

Sacrifice

However, his doctor declared him unfit for any kind of missionary work. At this C. T. Studd wrote: *“The Chocolate Soldier.” “It stirred up antagonism as well as inspiration.”* His great saying was: **“If Jesus Christ be God and died for me, no sacrifice could be too great for me to make for Him.”** In 1911, he presented his *“Chocolate Soldier”* message at Cambridge University. The Dons filed out in silent disapproval, but the undergraduates were *“intrigued with his audacity.”*

Incomprehensible

Edith comments: *“To me my father’s goings on were quite incomprehensible. As a family we had had enough adversity. To go out and seek more was sheer madness ...there is no doubt that he was a man of extraordinary vision and compelling presence. His messages were charged with challenge, humour and emotion. But it was his realism and living out his own message that attracted those who were looking for sincerity in a world of fashionable poses.”*

Alfred Buxton

It was at this stage that Edith’s good friend, Alfred Buxton, who was studying at Cambridge to become a doctor, volunteered to join C. T. Studd’s Heart of Africa mission. *“Naturally this caused a hew and cry from the Buxton family who said how unwise it was to go with this ‘hair brained man,’ as some called him.”*

To Africa

At the Furville meeting in 1913 at which C. T. Studd and Alfred Buxton were to speak, C. T. *“spoke with his usual aplomb and zest. The difficulties were great but he ‘didn’t care a brass button!’”* As Edith commented, off to Africa they went: *“One too old and one too young!”*

Congo

In 1913, he set out for Central Africa, this time accompanied by his youngest daughter’s fiancé, young Cambridge graduate, Alfred Buxton. Together they were the pioneers of the Heart of Africa Mission. They followed in the footsteps of Henry Morton Stanley through Kenya and Uganda to North-Eastern Congo.

Bicycles in the Bundu

Landing at Mombasa, C. T. Studd and Alfred Buxton, travelled by bicycle through to the Congo. *“Father had trained his mind from early days to look upon every problem as an opportunity. In fact, I have known him to say that he welcomed tight corners, if only to see how God would get him out of them!”*

“Bicycles!” cried the trader, *“So you mean to say that you are going to bicycle through the jungle!”*

“Certainly,” said C. T. *“We will get to the other end more quickly. When they can’t carry us, we will carry them.”* He had an answer for everything and a faith big enough for any situation.

Cannibals

On their incredible trek across the continent they faced *“cannibals, wild animals and tropical diseases ...the maddening zing of mosquitoes ...strange night sounds ...the fierce Balenda tribe who had killed Emin Pasha.”* They were warned that they would never get through the Balenda tribe alive. Hair raising experiences, such as that of an English elephant hunter who had recently been shot with a poisoned arrow by the Balenda and died, failed to deter C. T. and Alfred. *“They’ll be too interested in our bicycles to do anything to us.”*

Dense Jungle

“Massive trees, so tall that they turned the midday sunshine to twilight, vegetation steamed with heat.” Monkeys swung and gibbered at them. *“The myriad sounds of tiny insects, birds and creaking branches. They felt as though a thousand eyes were staring through the thick bushes watching them ...They were lost in the primeval forest.”*

Ducked by the Devil

They met cannibals with teeth filed down to sharp points. They suffered repeated bouts of fever. C. T. referred to fevers as: *“like being repeatedly ducked by the devil... The fever mounted, the weakness increased, all medicines failed... If there are any sick, let him call for the elders of the church, and let them anoint him with oil... but where is the oil? Neither salad, olive, or even linseed oil, did we possess. What’s the matter with lamp oil? ...’Why not? It is oil and that is all the Book says and we cannot afford to be narrow minded.”* C. T. then recorded: *“This I knew next morning, that whereas I was sick, nigh unto death, now I was healed.”*

Ituri Forest

They travelled through the Ituri Forest, where Stanley once travelled. *“The forest was very beautiful in places, like marching through an endless cathedral.”* They travelled through territory where a Belgian officer with a troop

of soldiers had been massacred to the last man by the cannibals. To these very cannibals, C. T. and Alfred preached.

Baptism Amongst Crocodiles

Their first baptisms took place in a crocodile-infested river, and while the missionaries were baptising the candidates, they were also having to fire into the water to keep the crocodiles at bay!

Chapel Bell

As he suffered malaria and other attacks, he wrote: ***“Some like to live within the sound of Church or Chapel bell, I want to run a rescue shop within a yard of hell!”***

New Recruits

In 1916, he left England for the last time, taking with him a party of eight missionaries, including his young daughter Edith, who was coming out to marry her fiancé, Alfred Buxton. Another daughter, Pauline, with her husband Norman Grubb, joined the Mission. Soon the number of missionaries had grown to 40.

Reluctant Missionary

Edith Buxton described herself as *“a reluctant missionary indeed!”* When she was 24, she joined her father on the SS Elizabeth to travel to the Congo and marry Alfred Buxton. *“I’ll die, I know I will die. I shan’t be able to stick it.”* At one of first services in the Congo she remembers the words of one hymn: *“Death cometh once; Hear now his tread, soon shall you and I be lying, each within our narrow bed.”* She remembered wondering *“which one of us death would pick on first?”*

Reunited

“More than four years had passed since I had seen Alfred. Immediately I held my breath ...so acute was the anticipation, the dread of what I might feel...” However, their reunion was warm and better than anything she could have ever expected. After their river journey, there was another month trek on foot. *“If you were to draw a line through the centre of Africa from North to South and then again from East to West, there would be Nala.”* They sometimes travelled by canoe and passed herds of hippopotamus.

Nala

She found Nala *“A clean, tidy, well-spaced village. Avenues of palms grown years ago by the Belgians, interspersed with small and big houses, a church and a schoolhouse. They were built of mud and thatch in the simplest fashion. All this had been Alfred’s work. Into the bargain, he had completed the first stage of writing the Bangala vocabulary.”*

Wedding

They then had to trek to Naingara where the Belgian District Commissioner was waiting to conduct *“the first white wedding in the heart of Africa... So far the Belgian officials were not permitted to have their wives with them because this part of the country was not considered civilised enough.”*

Unconventional

“Father was quite blatantly unconventional. The church at home he thought had become more a building than a way of life... He read in his Bible, which was his constant guide as to how the early Christians went about things, and he would do the same. So that he baptised, dedicated, married, gave communion, and buried them in a simple African village church.... Morning prayers were at 7am when the whole village would turn up. Work began at 7h30 or so.... They would raise the roof with the hymns of Moody and Sankey translated into Bangala.”

Confession of a Cannibal

“Once a man got up and told us a story of such relish, that every head turned in his direction. I was so interested that I whispered to Alfred, ‘What is he saying’ Alfred replied, ‘He has just told he is sorry he has to confess that he has eaten his uncle!’”

Prayer Meeting

“The prayer meeting every Friday night was a thing to remember. Outside in the dark the palm trees rustled gently in the evening breeze. Inside one could see some 200 bowed figures, their oiled bodies shining in the light of the palm oil lamps. Gemisi, the converted cannibal and ex-soldier, was the churchwarden. He would take it upon himself the duty of prowling around and if by any chance he caught anyone with their eyes open he would give their heads a good duck and told them ‘That was no way to behave in God’s House.’ When a man went on praying too long, carried away by the new wonderful experience of talking to God, my father would say, ‘Now we’ll sing a hymn while our brother finishes.’”

Simple Living

“Father always said that as long as we missionaries travelled first class, lived out of tins, ate bread and butter and drank tea, the world would never be evangelised.... We learned from the Africans how to make oil from flying ants... We also made sugar from sugarcane... we took to making packing cases into furniture... we were always warned not to get so posh that it would make more barriers between us and the Africans.”

Occupational Hazards

Aside from cannibals, there were occasional incidents with leopards, crocodiles and snakes. After a leopard seized someone, C. T. Studd took to sleeping with a pistol under his pillow.

Susan

At the end of her second year in Africa, Edith's daughter, Susan, was born. C. T. Stud *"took an original precaution. He had an arrangement with the drummer of each village between Nala and Naingara where the only doctor was."* After Susan was born, Africans *"swarmed to see her, gazing popeyed on the first white baby they had seen."* Susan *"was a very aware child ...on one of our journeys by canoe, she shrieked like a 16 year old every time we shot the rapids and whirled into the cascading torrents."*

Ganutu

Ganutu was a big strong Azande who walked 200 miles to *"come and hear about God... 'I have always wanted to know about God. So my wife and I packed up at once and here we are... when is the first lesson?' He never missed a meeting, whether the early morning one with the workmen, or the Friday night prayer meeting, or the Sunday services. He was always there, sitting quietly with an intent look on his face. Soon he was taking part in the prayer meetings...his prayers were short and eager words... I felt the presence of God among us in the quiet night."* He rose quickly to become a leader and finally became the head of the boy's school.

Ibambi

Edith also related the story of the man at Ibambi who had died and was being carried to his grave, when he sat up and with cries of terror everyone scattered in every direction. The man told the story: *"I have been with God.... He knew my name and that I had heard the Gospel at Ibambi... God said... You shall go back to your village for 10 days. Send for the preacher, accept the message and then you will come back to me."* Ten days later he declared: *"Now I am going back to God."* Then he very simply lay down and died.

Jabori

Jabori, an Azande chief living near Nala related to Alfred that one night many years before the missionaries had arrived *"God met him in his sleep and said 'White people will come. They will come with a message from Me. Listen carefully and do what they tell you. Until then do only what is right.'"*

Miyeye

Another man, Miyeye, had no ears. One day, Edith could restrain her curiosity no longer and she asked: *"Miyeye, where are your ears?"*

"Madam, I have eaten them."

"Eaten them!" I exclaimed in astonishment.

"Yes, eaten them," said Miyeye calmly.

"Long years ago I was a slave in a chief's village. My life was hard. I did much work and was never paid. One day I talked with one of the chief's wives and together we decided to run away.... The chief sent his soldiers after us... a big pot was put on to boil and I saw the woman laid on the ground and dismembered limb by limb, and limb by limb put into the pot to boil before her own still conscious eyes. Slowly she was quartered and boiled up to be eaten and it was my turn next. Suddenly into the circle comes the chief's head wife. Gesticulating widely, she says, 'Oh chief, it is not good to eat a child, curses will come upon us. We shall die.' My fate was turned and instead the chief gives judgement that I am to eat my own ears. Ah Mama, it was terrible and I was very, very ill for days."

The Kidnapping of Nancy

On one Sunday evening, word arrived that Nancy, from the girl's school, had been caught by chief Abiangama on her way back to school. *"He has kept her prisoner. We have already been to the village to demand her back, but he will not let her go."*

Rescue

"Nothing appealed to my father more than an adventure of this kind. He immediately ordered the alarm to be blown on the bugle in the centre of the parade ground. It was not long before all the Christians of the village poured out... Father, from the top of the steps, addressed the eager crowd. He was no pacifist, but on this occasion he ordered everyone to lay down their weapons and go to the rescue of Nancy as Christians and not as soldiers. There was a murmur of disappointment in the crowd... it must have been an hour's trek through the forest before we came to the chief's village."

Attack!

"But long before our arrival we had heard the drums beating and the grunting cries of the dancers. As we approached we saw a circle of about 200 men dancing, oiled bodies gleaming and a bunch of feathers on every head. They swayed in time to the drums. Father ordered his men to break through the circle and we all poured in after him. They stopped opposite the chief and father... seizing the chief by the beard, he demanded the return of Nancy. The chief backed away, saying, 'I'll fetch her, I'll fetch her!' but father, not to be taken in, followed in pursuit... the Christians fell upon the

tribesmen with their bare fists. There never was heard such a thumping and pounding. In the darkness, all you could see were the feathers of the warriors and the flying shirt tails of the Christians as they laid into one another... one of the chief's wives made her way on all fours through the melee of legs until she reached father, when she quickly took his little finger in her teeth and bit it as only a cannibal can... I gave her a thump, which sent her sprawling in the dust. Nancy took advantage of the noise to escape back to Nala."

Peace with God

As Edith says, "There is no place like Africa finding you out... An inner voice began to speak... What are you doing? When man listens, God speaks... God can speak to the human soul through the enlightened conscience... I began to put things right as far as I could see, and, with my obedience to what I believe God was trying to say to me, there came a change... a sense of God's presence... I experienced... a new peace and relaxation in the battle of life."

Alfred

She described Alfred as: "With such quick intelligence, able to work 16 hours a day, able to eat anything, sleep anywhere, do without anything... we had six years of complete and happy companionship. After his illness there followed 16 years of ever deepening anxiety, sleepless nights and further attacks." Which Alfred took with "a silence and courage that was complete."

Conflict

"Father had made such sacrifice of himself that it was in his nature to expect much from others, and most of us could not keep up with him. If missionaries did not come up to scratch, father felt we were better rid of them. Alfred played the part of a peacemaker... the same thing happened in cases where African Christians had fallen into sin. Father would demand the necessity of church discipline, Alfred would advocate patience and love. Each was representing the truth of the Gospel. But the differences became severe."

Inflexible

"Without holiness no man shall see the Lord... father had been trained in law and his letters could be very severe... he would not be put off his calling by anyone, even his wife.... My father once said you needed only one inch of Theology to every foot of practical Christian living." At 70, he mastered Kingwana and was able over the years to progress in the translation of the New Testament, the Psalms and extracts from the Proverbs.

Reflection

"In 1928, C. T. Studd wrote: 'I as believe I am now nearing my departure from this world, I have but a few things to rejoice in; they are these:

1. That God called me to China and I went in spite of utmost opposition from all my loved ones.
2. That I joyfully acted as Christ told that rich young man to act.
3. That I deliberately at the call of God gave up my life for this work, which was to be henceforth not only for the Sudan only, but for the whole unevangelised world."

'My only joys are therefore are that when God has given me work to do, I have not refused it.'

Relentless

To the end, Charles maintained a strenuous routine. He worked an 18-hour day. He undertook long journeys, preaching sometimes to congregations of 2,000. He read the Bible for hours each day and poured his heart into prayer. When he was approaching 70, he set himself the task of translating the New Testament. Then the news arrived that his wife, who had been left behind in England because of ill health, had died. Charles now suffered several heart attacks and gallstones.

Called to Higher Service

In July 1931, this gallant and unconventional cricketer's innings came to an end.

"In 1931, in the Ituri forest where he had once been entertained by cannibals, he died. He died the good soldier he had lived, surrounded by the African people he loved and whose lives he had done so much to change. It was a stormy day when they laid him to rest. 2,000 people from the surrounding forests came to his funeral, including chiefs."

Controversial

In assessing this incredible, bold, abrasive and controversial Missionary, his co-workers, including his sons' in-law, Alfred Buxton and Norman Grubb, recognised that his energy, earnestness and single-mindedness made him a most difficult person to work with. He was stubborn and inflexible in what he required and demanded of others. He was eccentric. He wrote a booklet in which he said he "didn't care a damn" about anything, except to serve Christ and to save souls. This kind of language was most offensive and unacceptable to many at that time. "I can't abide cowardice. I refuse to make my God and Saviour a nonentity!"

Inflexible

He was ruthless in the standards he set for himself and others, and he interpreted leisure and recreation as idleness. He laid a powerful emphasis on the need for "holiness, without which no man shall see the Lord." People were not sure what to make of a man, who in his 50s, could leave behind an ailing wife, while he went to be a

missionary in the most inaccessible part of earth. His love for Jesus Christ was supreme, and to many of his contemporaries, he was a fanatic.

Challenge

The Mission he founded, WEC, has grown to be one of the largest Missions in the world today. The life of C.T. Studd will always remain a challenge to those who seek an easier path.

Uncompromising

“C. T. Studd’s life stands as some rugged Gibraltar - a sign to all succeeding generations that it is worthwhile to lose all this world can offer and stake everything on the world to come. His life will be an eternal rebuke to easy-going Christianity. He has demonstrated what it means to follow Christ without counting the cost and without looking back.”

Cavalry Charges

“C. T. was essentially a cavalry leader and in that capacity he led several splendid charges... when C. T. and Stanley Smith went with the Cambridge Seven to China in 1885; ten years later when C. T. toured the American universities at the start of the Student Volunteers; and when in 1910 he initiated the campaign for the region between the Nile and Lake Chad (the largest unevangelised region in Africa at that time). These three things alone have effected Missionary history... he personified the heroic spirit, the Apostolic abandon... from him I learned that God’s ideal of saint is not a man primarily concerned with his own sanctification; God’s saint is 50% a soldier.”

Perseverance

“Anyone can be brave once, it is sticking to it that counts.... There is a price to be paid for dedicated selfless service such as father and Alfred gave to Africa.”

As C.T. Studd declared:

“Only one life, it will soon be past. Only what’s done for Christ will last.”



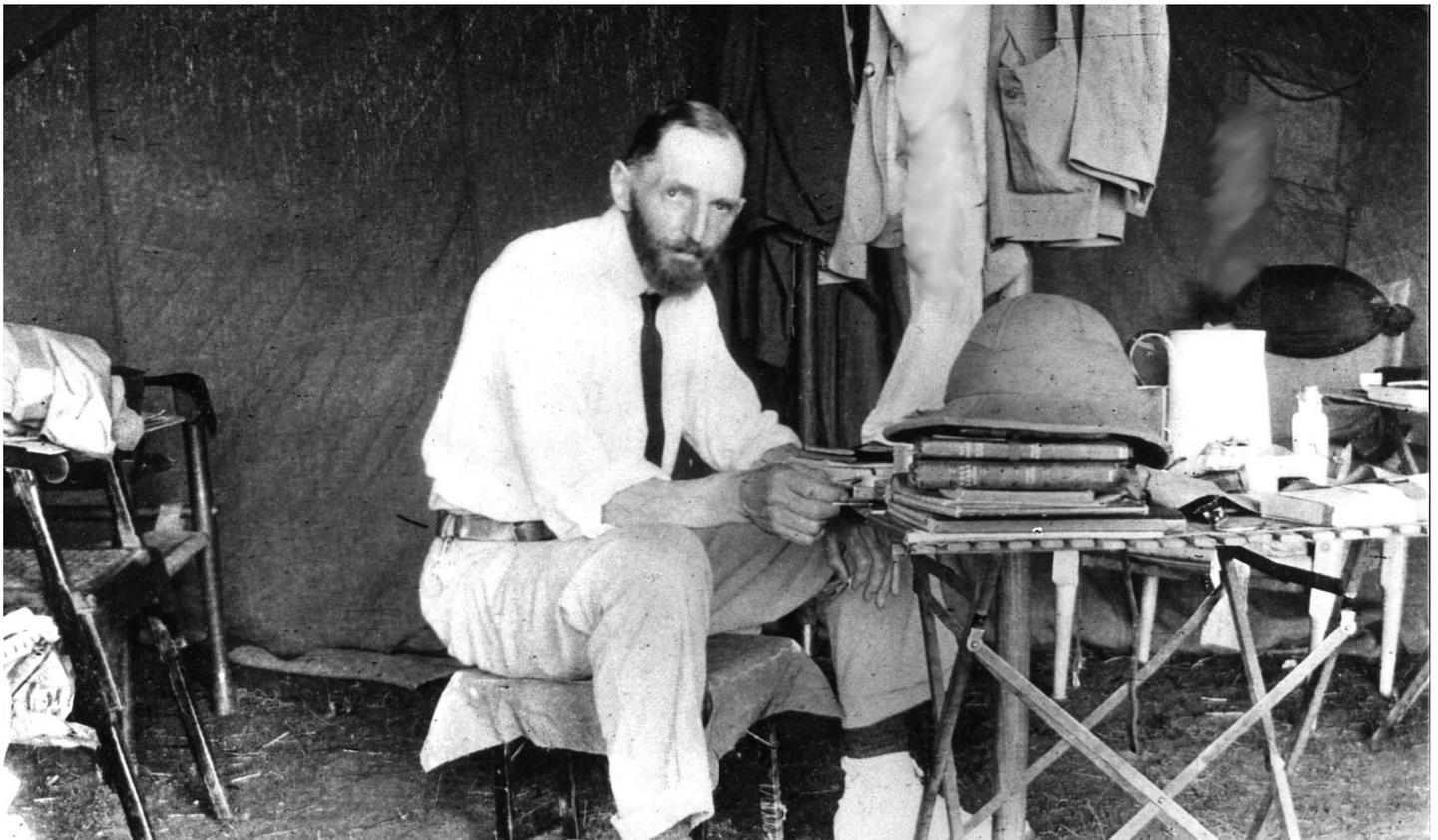
Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480 Fax: 021-685-5884
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



Bibliography:

C. T. Studd – Cricketer and Pioneer, by Norman Grubb, WEC.

Reluctant Missionary, by Edith Buxton, Lutterworth Press, London, 1968.



CHAPTER 13

GORDON PASHA AND THE MAHDI

The clash of cultures and civilisations in Sudan, in the latter half of the 19th century, was vividly seen in the conflict between the English Christian, General Charles Gordon (or Gordon Pasha as he is remembered) and the Arab Muslim Mahdi Mohammed Ahmed ibn Abdullah, who established a Caliphate in Sudan. Their contrasting legacies continue to influence Sudan and the world to this day.

Resourceful and Aggressive Engineer

Charles Gordon, whose life and death was destined to have such a great impact upon the history of Sudan, was born in England in 1833, the fourth son of a Royal Artillery officer who rose to be a lieutenant-general. Charles was described as a resourceful and aggressive youngster with a keen eye and fiery temper for injustice. At 16 he entered the Military Academy, and at 19 began his training for the Royal Engineers, an elite professional corps. It was the engineers who carried out reconnaissance work, led storming parties, demolished obstacles in assaults, carried out rear-guard actions in retreats and other hazardous tasks.

War in Crimea

Gordon first saw action in the Crimean War in southern Russia where he gained a reputation for fearlessly scouting of enemy positions under fire in the front line, always returning with accurate field sketches and useful intelligence. Gordon was critical of the general lack of offensive spirit and was disgusted by those whose zeal was less than his. He wrote of the “*indescribable*” excitement of war and how he enjoyed it “*amazingly*”! He was mentioned in Despatches and after the war was appointed assistant commissioner to an international commission to survey the new Russian-Turkish boundary. For three years this preoccupied him in Bessarabia and Armenia.

Campaign in China

Thereafter Captain Gordon was sent to China where he reconnoitred 400 miles of the Great Wall. He also began a charitable fund for paupers, contracted smallpox and began to seriously consider “*eternal things*”. At about this time Tien Wang (or the “*Heavenly King*” as he called himself) inaugurated a new “*Dynasty of Perpetual Peace*” by starting a vicious civil war. Hundreds of thousands died at the hands of these Taiping rebels - many by being beheaded, crucified or buried alive.

Turning the Tables on the Taipings

In 1863 Major Gordon was appointed as Commander of a Chinese mercenary force which had been optimistically named the “*Ever Victorious Army*” (EVA)! He took to this task of suppressing the extra-ordinarily successful Taiping Rebels with ingenuity. He turned the enemy’s two greatest assets to his own advantage. Because the Taipings were better fighters than his own Chinese troops he spared prisoners’ lives and enlisted captured Taiping into his EVA. The many intricate waterways which serve as obstacles to advances, Gordon turned into routes for supply and attack. He utilised a large flotilla of small ships to transport his artillery and infantry down the canals to outflank the Taipings and bring his guns to bear.

Leading from the Front

Gordon conceived it to be the duty of a commanding officer to personally lead critical assaults. This he did with calm courage and competence. In 16 months he planned and executed 16 major offensives capturing or destroying most of the Taipings and their weaponry. Amidst the battles he rescued many an orphan. At the height of the Quinsan battle he was seen carrying a youngster who, educated at his protector’s expense, grew up to be a senior police officer in Shanghai.

Tough and Tenacious

Gordon succeeded in defeating the rebellion by aggressive leadership and indirect tactics, with little loss to his own forces. He earned the reputation of being extra-ordinarily tough, working day and night, a man of courage, resolution and, when necessary, ruthlessness.

Refusing Riches

He ended up as a Marshall in the Imperial Chinese Army but refused literally a roomful of gold as reward. In fact he refused any payments beyond his regular British Army pay. He returned in 1865 to England as a celebrity, lionised by the press as “*Chinese Gordon*”.

Conversion

His father’s death in the year of his return to England revived his spiritual interests. It was from 1865 that he dated his true conversion to Christ. Before this he wrote that he: “*had a belief that Jesus was the Son of God and used to have feelings of deep depression on account of my faults*”. Now “*I know Jesus is my Saviour. God made me count the cost and conclude that His service should be all... the fruits of the Spirit could be had only by abiding in Christ...*”

Compassion

Gordon gave himself wholeheartedly to Christian service in his community: visiting poor families, sick people and lonely people whom he befriended. For the rest of his life he was involved in the relief of the sick, the suffering, the poor and particularly the homeless orphans. His family mansion became a mission house. He ran a free school from his home where, every evening, he taught reading, writing, arithmetic and history. There was also cricket, chess and cheerful hymns. The “scuttlers” from the slums normally arrived filthy and were washed by Colonel Gordon. Planting the freshly cleaned and clothed boy in front of a mirror Gordon would say: “Just as you see a new boy on the outside, I want you to be new inside as well!” Gordon gave them a home, food, clothes, teaching, and a knowledge of God and His Word. He also helped to find them employment.

Equatoria

After eight years of such inner city missionary activity in England Gordon was invited to replace Samuel Baker as governor of Equatoria (the Southern-most province of Sudan). His mission would be to establish order and suppress the slave trade in over 200,000 square miles of thorn shrub and swamp. Like Moses who despised the riches of Egypt, Gordon refused the £10,000 a year which the Khedive of Egypt offered him. Gordon accepted the governorship for only £2,000 thus contributing to the growing belief that “Chinese Gordon” was not quite sane.

Eradicating the Slave Trade

Sudan at that time was a colony of Egypt which in turn owed allegiance to the Turkish Empire. The Khedive Ismail (an Albanian Muslim) who ruled Egypt was himself a slave owner on a gigantic scale, as were most of his relatives, friends and ministers of state. But as this was bad for his image in Europe, from where most of his investments came, Ismail instructed Gordon to stop the slave trade in Sudan. Thus the Khedive could continue to enjoy the services of innumerable slaves in Egypt and at the same time earn the reputation of an enlightened leader opposed to slavery!

Against All Odds

As governor of Equatoria, Gordon soon learned that almost all of his Egyptian soldiers had been sent to Sudan as a punishment. Stunningly unmotivated, these ill-clothed, ill-fed, unpaid conscripts were never allowed leave lest they desert. Yet with such unpromising troops Gordon would suppress the slave trade, explore the Great Lakes and introduce law and order to Equatoria!

The Scourge of Slavery

It was the traffic in slaves that Gordon had to suppress. Slavery was easy money. Adventurers could obtain loans, boats and slave raiders in Khartoum sail up the Nile River and, in partnership with some co-operative chief, the slavers would raid a few villages at dawn. A few would be shot, or speared, the rest captured. The elders would be tortured to reveal their hidden ivory.

Cruel Oppression

Adults were secured with a *sheizba* (a heavy forked pole) resting on the shoulders, the head secured by a cross-bar, hands tied to the pole. Of the survivors who reached Khartoum, females were allocated to concubines or domestic service. Most of the males became labourers, or servants. The lucky ones became *Bazingers* (slave soldiers) to carry out slave raids on others. The unlucky males were castrated for household service (this operation, performed in unsanitary conditions, without anaesthetics, was often fatal).

Slaves and Ivory

By-products of the slave trade were cattle and ivory captured or bartered, which were carried by the slaves. The average slaver could aim on capturing 400 to 500 slaves (worth £5, or £6 each) and 20,000 lbs of ivory (worth £4,000 in Khartoum) a year. The thriving, stinking, fly-swarmed city of Khartoum prospered on the twin trades of slaves and ivory.

Muslim Justification of Slavery

There was hardly an official in Sudan who was not involved in these trades. It would have been hard to find a household in Khartoum so poor as to not own at least one slave. Even the most pious and humane Muslims were unable to see why the Christians made such a fuss about slavery. “*It might be wrong to enslave Muslims*” went their argument, “*but the economics of Sudan required a constant flow of fresh slaves and the vast majority of these were pagan blacks. Could any reasonable man deny that the life of a Negro, as a slave in Egypt, Turkey or Syria, was infinitely preferable to his life in Equatoria, or the Congo, where I was poor, nasty brutish and short!*” So went the common rationalisations in defence of the Islamic slave trade. It was estimated that seven-eighths of the Black population of Sudan were slaves!

Strategic

Gordon’s first action against the slave trade was to nationalise the ivory trade, which denied slavers much of their profit. Then he closed the Nile River to slavers. This unfortunately had the unforeseen result of

immeasurably increasing the sufferings of the slaves. Instead of being crammed like sardines into boats down the Nile the slaves were now marched across the pitiless desert! Gordon improved communications down the Nile, multiplied military outposts throughout Equatoria and set about introducing the rule of law.

Swift Justice

It was a very personal administration. Justice was swift. Criminals were flogged. It was effective. It was popular with the people. However, it only worked because of Gordon's impartiality. With anyone less fair and conscientious it would have doubtless been abused. Gordon's was the first example of a foreign rule which could be fair, conscientious and incorruptible. Gradually movement became easier in Equatoria. The people began to see that they could receive justice even against the Governor's own servants.

Confronting Cannibals and Witchdoctors

At Rejal over 100 armed men of the Niam Niam tribe, who were reportedly occasional cannibals, surrounded Gordon and after drumming all night advanced threateningly on him. Gordon drew two guns and ordered them: "Now, go!" They went and left him alone. On another occasion a mob of hostile Bari men threatened Gordon. As the witch-doctors seemed to be performing some cursing ceremony on him, Gordon fired a shot into the ground beside them. This ended the ceremony and the threat.

Restoring Respect for Life

When Gordon began his work in Equatoria its only exports were ivory and slaves. Slavers operated with impunity. A healthy young woman could be purchased from her parents for a packet of needles. By the time Gordon left, a respect for human life had been introduced to Equatoria.

Governor of Sudan

As the slave routes had now moved across the desert to Bahr-el-Ghazal, Gordon wrote to the Khedive requesting the position of Governor-General of the whole of Sudan. This was granted. Gordon's Sudan was 1,640 miles long and about 660 miles wide. His first task as Governor General was to see the whole Sudan, and to be seen by it.

Campaign by Camel

Within five months Gordon rode over 5,000 miles by camel across the scorching desert sand, stony steppes, wooded uplands and steamy swamps. He used thoroughbred racing camels capable of long journeys at an average of 7 miles an hour. He owned a team of 5 camels so as not to wear them out and he read books while riding at a trot. The desert strengthened the tendencies towards asceticism and mysticism already strong within him. As others before him had been prepared for their life work in the desert, so too Gordon became even more spiritually attuned. Gordon enjoyed the drama of swooping down like an avenging angel upon a lethargic garrison of a remote desert outpost, leaning forward in the high saddle, legs pressing on the camel's shoulders, as he was depicted in the famous statue later erected in Khartoum.

Defeating the Slave Traders

During this camel tour of Sudan, Gordon suppressed a revolt, and the robber chieftains of Bahr-el-Ghazal cowered into submission. He neutralised the largest and most dangerous slave trader, Suleiman Zebeyr, disbanded half his slave army and took the rest into his army, all without firing a shot. Gordon succeeded in breaking the back of the slave trade in Sudan with prayer, pressure, persuasion and his overwhelming personality. These experiences convinced him that there were no limits to what he could achieve by audacity and faith in God.

Wholehearted

In one of his writings, Gordon rebuked Christians for lacking in self-denial and devotion. "*A man must give up everything, understand **everything**, for Christ.*"

Ruthless and Decisive

Gordon was ruthless with incompetent officials. He sacked many lethargic and corrupt officials and created momentous upheavals and disruptions in the administration. When he investigated the prisons he found them to be dens of injustice with many prisoners detained for years without trial. Gordon somehow found the time to look into every case. Corruption, false testimony and incompetence had led to many miscarriages of justice which he endeavoured to reverse. He summarily had a notorious murderer hung and the city was quieter for it. He had a man hanged for castrating a slave. Many unjustly detained without trial were released.

Setting Captives Free

In just two months Gordon captured 12 slave caravans. One of these, after crossing 500 miles of desert, had only 90 out of the original 400 slaves surviving. Few were over 16 years, some of the girls had babies and there were many small children.

Rooting Out Corruption

He caught many of his own officials and soldiers involved in the slave trade. Gordon ordered that the governor of any district through which a captured slave-train was proved to have passed should forfeit 3 months' pay. When a Royal Navy vessel captured a large slave ship off-shore of Massawa, Gordon solemnly handed over 3 months of his own salary.

Dealing with Slavers

At Shaka he expelled 100 slave dealers, 4 who were proven guilty of a massacre were shot. Fourteen slaves were rescued from a small party of 3 slavers whom Gordon had flogged and dismissed. To tighten the blockade of Bahr-el-Ghazal, Gordon authorised the Baggara tribe to arrest slavers.

Replaced

Financial problems in Cairo precipitated a change in government. The ousted Khedive Ismail was replaced by Khedive Tewik, a Turk. This led to Gordon being replaced as Governor General of Sudan. Yet Gordon left behind a transformed Sudan. He had abolished the *Courbach* (whipping the soles of the feet for not paying one's taxes), stamped out corruption, freed many who had been unjustly imprisoned and freed many slaves. He had also remitted back taxes and provided piped water for Khartoum.

Respected and Feared

He was popular in Equatoria as the man who had, at least temporarily, freed them from the Muslim North. However he was resented, though respected, by the Arab North. His prestige was higher than his popularity. Most Sudanese value the courage of a warrior very highly and Gordon's courage was unquestioned. They may have resented having a Christian govern them but they respected his piety and devotion. They may have deplored his attacks on the slave trade but they also appreciated his zeal, energy and integrity. Gordon was admired more for who he was than for what he had done.

The Mahdi

While Gordon was leaving Sudan, another leader was living as a hermit on the island of Aba, 200 miles up the White Nile from Khartoum. In May 1881, at the age of thirty-eight, Mohammad Ahmed ibn Abdullah proclaimed himself the *Mahdi*. This was after years spent in prayer, fasting, Quranic study and contemplation of the decay of Islam.

The Sufi

The Sufi sect, which predominated in Sudan, widely believed in the coming of the *Mahdi* (the Expected One - an eschatological figure whose advent foreshadowed the end of the world). The Sufi leaders and teachers known as *fakis* and their dervish disciples widely believed that in the year 1300 of the *Hegira* (1882 of the Christian Calendar) the *Mahdi* would reveal himself. They were therefore predisposed to accept the claims of Mohammed Ahmed who was a member of the Sammani order of Sufis. He came from the west of the Muslim world, not as had been predicted from the East, but otherwise he was everything the *Mahdi* should be: devout, learned, descended from the Prophet and he carried the sign of a mole on his right cheek. There had been others claiming to be the *Mahdi*, but none came as close as he did to matching the prophecy.

Uprising

As the successor of the Prophet, the *Mahdi* claimed temporal authority over all Muslims and spiritual authority to restore the purity of Islam. He had chosen an opportune time to announce his uprising. There was widespread resentment of Turkish (foreign) rule and many thousands had been bankrupted by the suppression of the slave trade. The *fakis* and dervishes responded to his religious appeal, the riverine tribes desired the return of the lucrative slave trade and the Baggara nomads were basically against any government (which meant taxes). When the *Mahdi* forbade the paying of taxes to Khartoum and announced a return to the slave trade his popularity was assured.

Rebellion Spreads

Imitating Muhammad, the Mahdi made his Hegira retreat to the Jebel Quadir in the Nuba Mountains of Kordofan. The Baggara joined him by the thousands. Three punitive expeditions against the Mahdists were annihilated and the rebellion flourished.

War in Egypt

Meanwhile there had been a military coup in Cairo. And a massacre of Christians in Alexandria led to a British Naval bombardment and an expedition under (Gordon's lifelong military friend) General Wolseley to protect the Khedive against his army and foreigners against the mob. On 13 September 1882, Wolseley routed the Egyptian army at Tel-el-Kebir. This began Britain's occupation of Egypt, which although it was meant to be brief lasted for 70 years.

Commandant of the Cape Colony

During this time Gordon was promoted to Major-General and appointed Commandant General of the forces in the Cape Colony in South Africa. Gordon soon made his strong and unpopular opinions known. The Boers who had recently thrashed the British Army at Majuba were men after his own heart, brave, frugal and pious. As for the Zulu, they had been badly treated and promises made to them had been broken.

Incorruptible

Gordon visited the exiled Zulu king, Cetshwayo, who was his prisoner at the Castle, in Cape Town, and spoke with him of spiritual matters. Neither did Gordon neglect the spiritual welfare of the Boers. He had one of his tracts translated into Dutch and distributed quantities around the countryside for the God-fearing burghers to study. Gordon's prime responsibility was to settle the Basuto border question. During this time he had dealings with Cecil Rhodes who found him an extra-ordinary man, one who was disinterested in money! Finally Gordon resigned complaining that it was "*not possible to do anything with such a weak, vacillating government*" as that in Cape Town.

Explorations in Palestine

Gordon then took long leave and fulfilled his cherished ambition to spend a year of research in the Holy Land. He declared it to be the happiest year of his life, a routine of prayer, Bible study and examining Jerusalem and other historic sites where Jesus had ministered. He set out to resolve through investigation the site of the crucifixion, the place of the Holy Sepulchre (the empty tomb) and other Biblical issues. His book "*Reflections in Palestine*" was, to him, his most prized achievement. Today Protestants recognise the sites Gordon identified as Golgotha and the Garden Tomb as the true Biblical sites.

Disaster

On 8 September 1883 a British Colonel Hicks, in command of an Egyptian force of 10,000 unmotivated soldiers, marched into Kordofan in search of the *Mahdi*. On 5 December his rabble was annihilated along with himself and all his officers. This military disaster placed Khartoum itself at risk.

Mission to Sudan

As Britain was occupying Egypt, it was now also responsible for Sudan. However, after Britain's humiliating defeats at the hands of the Zulus at Isandlwana (1879) and by the Boers at Majuba (1881) the liberal government wanted to get out of Egypt and stay out of Sudan. Unwilling to send an army to relieve Khartoum, the prime minister, Gladstone, agreed to send General Gordon. A total of 21,000 Egyptian and Sudanese soldiers scattered throughout Sudan were confronted by 300,000 dervish (Mahdist) rebels armed with modern rifles and artillery captured from Hicks.

Mission Impossible

Without a British army it seemed impossible that Gordon could put down such a vastly superior force as that led by the Mahdi. Yet General Gordon felt duty bound to rally to the support of Sudan in its time of crisis.

Decisive Action

Appointed Governor General of Sudan and ordered to evacuate all foreigners, Gordon arrived to an enthusiastic welcome in Khartoum. He immediately halved taxes and abolished tax arrears making a huge bonfire of tax records. He also announced the independence of Sudan from Egypt, appointing a council to rule under himself as Commissioner of Her Majesty's Government. He then sought to have Britain declare Sudan its protectorate. Being surrounded by the Mahdi's forces he reported that an evacuation was impossible and requested a relief column.

Preparing Khartoum for Siege

Once their land routes were cut off and even the telegraph was cut, Gordon ceased being a politician and concentrated on being a soldier. He brought immense reserves of courage, determination, and invention into improving the defences of Khartoum. Whilst negotiating with the Mahdi by letter, he strengthened the fortifications of Khartoum with a ditch, rampart, land mines and wire entanglements. He also abolished customs duties and the pass system at the gates of Khartoum. This was to encourage villagers to bring more produce into the market, which they did.

Aggressive Defence

Gordon converted the steamships into armoured warships with cannons. These steamers were used for sorties to break up enemy concentrations, for raids to capture cattle and excursions to buy grain. Gordon's defence was active, imaginative and aggressive. Gordon himself engaged in sharpshooting to take out enemy snipers. As the siege tightened artillery duels were fought.

Outrage in England

During all this time a groundswell of public outrage was brewing in Britain. Newspaper editorials denounced

the government's indecisiveness, evasiveness and dishonesty. *The Times* called for prayers for "General Gordon in imminent peril at Khartoum". Even Queen Victoria added her voice to the public demand for the British government to send a relief column. The outcry was perhaps motivated by humanitarian concern, commercial interests, admiration for Gordon's courage and dedication to duty, hatred of the slave trade, national pride offended by being defeated by the dervishes and even evangelical missionary fervour. Finally, the British government felt compelled to send a relief column under General Wolseley, but under serious restrictions which unnecessarily delayed their progress.

Abu Klea

Incredibly several hundred of the Mahdi's soldiers deserted and came over to join Gordon's starving besieged garrison! The British relief column smashed the Mahdi's force of 10,000 dervishes at Abu Klea on 17 January 1885 causing much fear in the *Mahdi's* camp.

Overwhelmed

Just after midnight on 26 January 1885, over 60,000 Dervishes attacked Khartoum, swarming across the defences, overwhelming the thin line of weakened troops. The Mahdists poured into Khartoum slaughtering both soldiers and unarmed civilians indiscriminately.

Killed in Action

There are two main accounts of Gordon's death. The first account to reach Cairo, by one who never claimed to be an eyewitness, had Gordon, calmly and unresisting, being speared to death. As this was the first version to be published and as it has been immortalised in a famous painting it has been generally accepted. However, two key eye-witness accounts, one by a bodyguard of Gordon and the other by a dervish warrior, agree that Gordon went down fighting: As the Mahdists broke into the palace garden Gordon stopped them in their tracks with revolver fire from upstairs. He then rushed to a wounded man's aid and was hit in the shoulder by a spear. The enemy came on again. He fired again until he ran out of ammunition and then lunged at them with his sword. A dervish shot him in the chest knocking him back against a wall. He recovered again and with his sword beat back the enemy down the stairs. At this point he was felled with a spear thrust in his right side. The reader may take his choice. The unresisting Gordon may accord with contemporary pacifist notions of a martyr, but all his life Gordon had been a fighter, the weight of evidence is that he died, not like a lamb, but like a lion.

Too Late

Two days later the British relief column arrived. The British public reacted with rage. The Queen sent a furious telegram to her prime minister. Briefly it was considered whether to press on and re-establish British prestige, but Gladstone's liberal views and innate pacifism reasserted itself. All British troops were withdrawn from Sudan.

Reversal of Fortunes

Six months after Gordon's death, the *Mahdi* died. A succession of poor harvests, epidemics and tribal wars reduced Sudan to misery. An attempted invasion of Egypt by the Madhists in 1891 was soundly defeated.

Omdurman

In due course, with a Conservative government in power in England, the time was chosen to avenge Gordon. Under General Kitchener a vast Anglo-Egyptian army advanced up the Nile and crushed the Mahdist army

outside Omdurman. Sudan was then ruled as an Anglo-Egyptian condominium. On the whole it was the most successful and altruistic of all Britain's colonial ventures, from which Britain gained very little and from which the Sudanese people benefited a great deal. Nowhere was the departure of the colonial power regretted more deeply than in Gordon's Equatoria.

Evaluating General Gordon

When, after independence, the statue of General Gordon was overturned there was a howl of protest from the older residents of Khartoum: "He was a man of God." He did not tolerate incompetence, indolence or



dishonesty. He was a tiresome perfectionist. Yet as he was quick to wound so he was quick to apologise. He never lost his power to compel love, fear and obedience from those around him. He had his faults, yet there is no doubt that he was a devout and sincere Christian, a courageous soldier and a compassionate leader who cared for the poor and the helpless. His legacy is still seen in Equatoria where Christian soldiers strive to follow his courageous example by fighting for faith and freedom. There he is affectionately remembered as Gordon Pasha.

Gordon's Tomb at St. Pauls

In St. Pauls Cathedral in London is the memorial to Major General Charles Gordon, who was once the Commandant General at the Castle in Cape Town, and is most famous for his campaign to end the slave trade in Sudan. It was his year of archaeological research and Bible study in Palestine that identified the garden tomb and the site of Golgotha. The memorial to Major Gordon, which shows him with his hand on a Bible, declares: *"Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God. Gordon was born at Woolwich, 28 January 1833 and slain in Khartoum, 26 January 1885. He saved an empire by his war-like genius. He ruled vast provinces with justice, wisdom and power. Lastly he was obedient to his sovereigns command, he died in the heroic attempt to save men, women and children from imminent and deadly peril. 'Greater love hath no man than this, that a man lay down his life for his friends' (St. John XV.13)"*



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



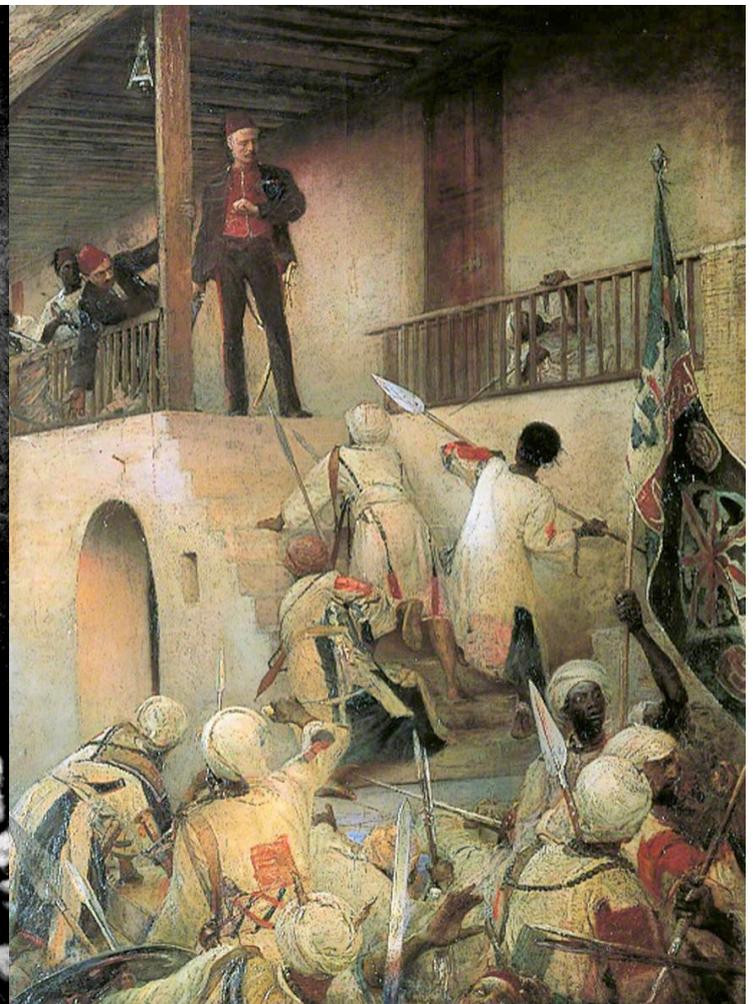
Bibliography:

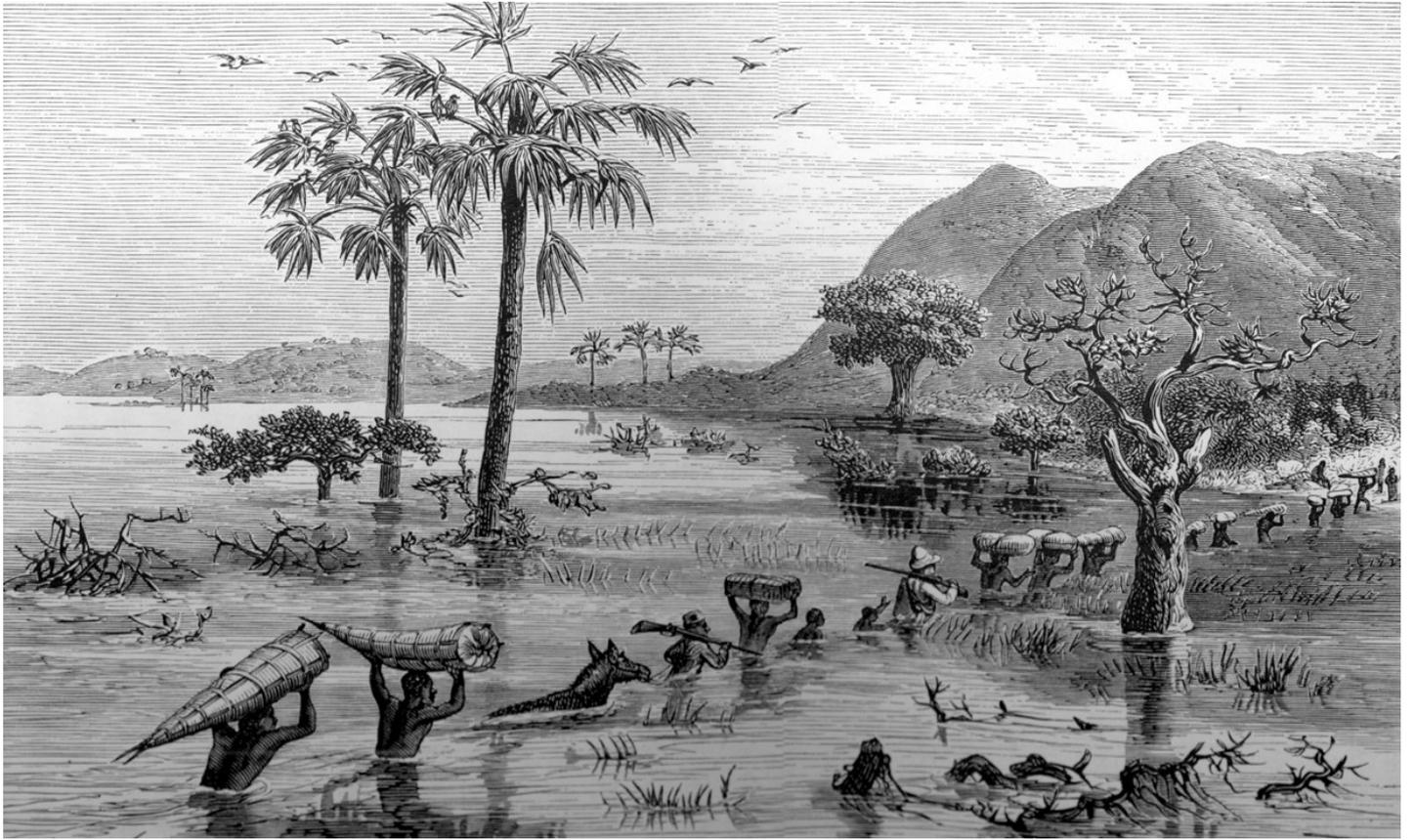
Faith Under Fire in Sudan, by Peter Hammond, CLB, 2010.

General Gordon, by Seton Omerchill, Nisbet.

Life of Gordon, by Demetrius Boulger, Fischer, 1896.

The Road to Khartoum – A Life of General Charles Gordon, by Charles Trench, Carol and Gral, 1978.





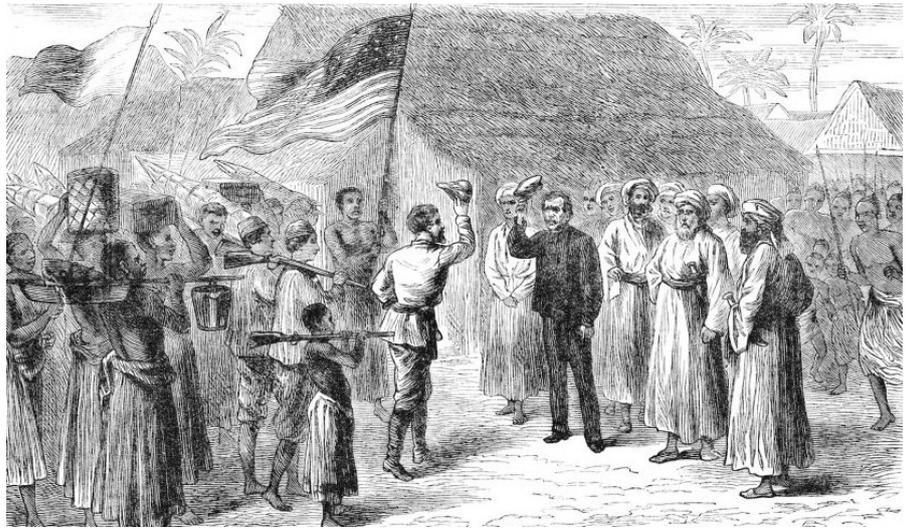
CHAPTER 14

HENRY MORTON STANLEY

Through the Dark Continent

Explorer Extraordinary

Henry Morton Stanley was one of the greatest explorers of all time. Throughout his incredible life, which was packed with adventure and conflict, he served as a soldier, a sailor, a journalist, an explorer, an empire builder, a statesman, author, politician, and lecturer and finally, he was even knighted by Queen Victoria.



“Dr. Livingstone I Presume?”

Stanley is most famous for having found missionary explorer, Dr. David Livingstone after he had been out of contact with the outside world for many years. His calm and most understated of comments, after having crossed half the continent: “*Dr. Livingstone I presume?*” must be one of the most famous statements in popular memory worldwide.

His calm and most understated of comments, after having crossed half the continent: “*Dr. Livingstone I presume?*” must be one of the most famous statements in popular memory worldwide.

Triumph After Tribulation

Throughout his life, Henry Morton Stanley experienced extreme brutality, cruelty, starvation, disease, poverty, affliction, treachery, betrayal and ultimately great honour, success and wealth. Of all the great explorers of Africa, David Livingstone and Henry Morton Stanley stand head and shoulders above all others. Stanley and Livingstone were very different men, but both of them made spectacular contributions to the development of Africa.

Against All Odds

Although his primary occupation was meant to be recording history, he is most famous for having made history. Stanley stands out as extraordinarily tough and persistent, a model of perseverance. Yet, before his 24th birthday, Stanley had a long track record of frustration and failure, defeat and desertion. No one could have predicted how this extraordinary man would develop and rise above all others in his achievements.

Unpromising Beginnings

The life of Henry Morton Stanley is full of surprises. The first surprise is that he wasn't born with the name Henry Morton Stanley, but was baptised John Rowlands. That was believed to be the name of his father. Stanley was born in disgrace, the illegitimate child of Miss Elizabeth Parry. Shortly after his birth, 28 January 1841, his mother abandoned him in the hands of her father, Moses Parry, and ran off to London. Economic disaster had reduced this old gentleman to living with his sons in a small cottage and working in a butchery.

Abandoned in an Orphanage

When John was just 4 years old his grandfather died. His two uncles were unwilling to care for this illegitimate nephew, so he was taken by the hand and walked to a huge stone building surrounded by massive iron fence. At the door John was astonished to be seized and dragged inside. The door slammed and he soon learned that he was now an inmate of St. Asaph Union Workhouse – an orphanage to confine unwanted children. This work house was to be John Rowland's home for over 9 years. No time was wasted for sympathy for the homeless and unwanted. The life in St. Asaph was hard and grim. It was described as “*charity with a vengeance.*”

Harsh Upbringing

The rigid routine began at 6am each morning and continued until 8pm in the evening. Then they were locked in their spartan dormitories. In between there was work. The boys swept the grounds, scrubbed the floors, and worked the fields, shivering in thin, inadequate clothes. The meagre meals consisted of bread, gruel, rice and potatoes, in small rationed portions. Saturdays they were scrubbed and Sundays provided the only relief with two services and no work. The schoolmaster was an ex-miner, James Francis, who, having lost his hand in a mining accident, had developed “*a vicious temper and a callous heart.*”

Traumatic Instruction

James Francis apparently took savage pleasure in punching, caning, kicking, whipping and beating the children entrusted to his care. John Rowlands received his first flogging for failing to pronounce a word correctly. The institution averaged 30 boys at a time, averaging from 5 to 15 years. The curriculum was described as “*primitive.*”

John vividly remembered the day when a young 11 year old boy, Willie Roberts, strikingly handsome, with curly hair and a delicate face, was beaten to death. It was rumoured that he was the illegitimate child of a nobleman. John saw his corpse in the "dead house". Willie was covered with dark bruises and deep gashes. All were convinced that James Francis had murdered Willie Roberts.

Distinguishing Achievements

John recalled that he never missed his mother. In fact he was 12 years old before he even learnt that every boy had a mother. Yet, even in this unforgiving and depressing environment, John managed to distinguish himself with his drawings, mostly of cathedrals which, when presented to the bishop, earned him commendation and a Bible. John was selected to lead the Work House Boys Choir. The school inspector, because of his exceptionally good memory, pronounced John the most advanced pupil in St. Asaph. One man who later remembered him described John Rowlands as "*stubborn, self-willed... uncompromising... unusually sensitive... particularly strong...*"

Crisis of Decision

When John was 15 years old, an event occurred that changed the whole direction of his life. Recalling it later, he observed: "*But for the stupid and brutal scene that brought about, I might have eventually been an apprentice at some trade or another, and would have mildewed in Wales.*" The sadistic tyrant, James Francis, demanded to know who had scratched a certain table. When no one confessed, he seized a cane and announced that he would beat the entire school. As they were commanded to strip, John refused to obey. Francis erupted in a rage: "*How is this? Not ready yet? Strip, sir, this minute; I mean to stop this abominable and bare faced lying.*"

"I did not lie, sir, I know nothing of it."

"Silence, sir. Down with your clothes!"

"Never again!" John was determined. At that Francis assailed and beat him mercilessly, lifting him up and throwing him against a bench with such force that he feared his spine had shattered. As Francis lay into him, John aimed a kick into the schoolmaster's face, breaking his glasses and knocking him unconscious as he fell backwards onto the stone floor.

A Fugitive

As horror swept over the school, John fled over the fence to his paternal grandfather, a prosperous Welsh farmer. After hearing his story he ordered his grandson to leave and never come back. His uncles were also hard-hearted. His cousin, Moses Owen, a schoolmaster in Brynford, gave him some board and lodging, but his aunt Mary berated the cousin for taking John in. Moses Owen inspired John with his love for books and learning, but the other boys at school were merciless in teasing and bullying him as an outcast. After 9 months of schooling, he was taken to Liverpool and placed under the care of another aunt, Mary Morris. There he was given a job as a storeman in a Haberdashery.

Across the Ocean

After two months, he was fired and wandered the streets looking for opportunities of employment. One of these jobs led him to carry provisions to a Captain David Harding of the Windermere ship. The captain spoke kindly to him and offered him a job as a seaman. Once on board and sea sick, he learned that the captain's promise of him serving as a cabin boy was only a scheme to obtain cheap deck hands to climb the rigging. He experienced further abuse on board the ship and at the first opportunity in New Orleans, he jumped ship. As the sights and sounds of America fascinated John, he met a kind looking gentleman in front of a store.

A New Life in America

"Do you want a boy, sir?" The man was startled by the question. The businessman was Henry Hope Stanley, cultured, intelligent, prosperous, happily married, but childless. Although John Rowlands was asking for work, the gentleman began to question him closely. He determined to adopt John Rowlands. Mr. Stanley took him off for breakfast, followed by a haircut, kitted him out with decent clothes and employed him as an apprentice to Mr James Speak, a merchant. For the first time in his life, John was free. He had money in his pocket, room and board, a good job and he began to add books to the bishops' Bible that had been his only possession up until then. He started to construct bookcases in his room out of old packing boxes. He spent all his free time reading books.

First Friends

The beatings and rejection that he had experienced throughout his upbringing had made him something of a social outcast, hypersensitive and uncertain how to behave in any social context. When Mrs Stanley fell ill, John left his job at the store and devoted every minute to the care of his patroness, the only woman who had shown him any affection. As Mr. Stanley was out of town on business, John was the only person beside her as she died.

Detour up the Mississippi

Feeling dejected, John obtained temporary employment as an attendant for a sick sea captain and then went up the Mississippi to find Henry Stanley in St. Louis. However, he had already departed. John worked on a flat boat back to New Orleans, which was an adventure, avoiding sand bars, steam boats, storms, dangerous currents and whirlpools.

Reunited

In New Orleans John was reunited with Mr Stanley and, in the first tender action he had ever experienced, was embraced by Mr Stanley. The next day Mr. Stanley declared: "As you are wholly unclaimed, without a parent, relation or sponsor, I promise to take you for my son and to fit you for a mercantile carrier. In future you are to bear my name, Henry Stanley." This was the beginning of what Stanley later described as "The golden period of my life."

Mentored

For the next two years, the Welsh boy was educated and mentored by this kind gentleman. He was provided with his first toothbrush, his first nightshirt and his first suits. He was taught table manners, frequent baths and intelligent conversation. The young Henry Stanley was expected to read constantly, often aloud and to discuss what he had read with his father. His father lectured him on morality, faith, work, culture and customs. He taught his son how to think clearly and to live uprightly. He taught him to be alert and observant. He would propose hypothetical problems and challenge Henry to suggest the correct solution.

Decisive Action

Henry Stanley proved to have a phenomenal memory and soaked up the teaching offered him. One night in 1860, as they were travelling down the Mississippi River on a steam boat, Henry was on deck when he saw a man enter his father's cabin and threaten him with a knife. Henry leapt at the man and grappled with him, putting the, would be, robber and murderer to flight, suffering only a gash in his coat.

Separation

Business required Mr Stanley to travel to Cuba. His last words to Henry were to hold fast to Christian principles and to be "fearless in all manly things." Working in Arkansas, the young Henry was laid low with malaria and fever. At about this time the War between the States was erupting and he received a parcel addressed by a feminine hand containing a petticoat. Stunned by the implication of cowardice, he took immediate action by joining the Confederate Army to resist the coming Yankee invasion.

Life as an Infantryman

In July 1861, Stanley joined other Confederate volunteers in Arkansas as they were issued flintlock muskets and embarked on a steamboat bound for Little Rock. During his time in Little Rock, he bought a colt revolver and a bowie knife. When the day came to march out, with the bands playing and the women cheering, Stanley was exuberant and eagerly looked forward to battle. Soon, with aching shoulders, blistered feet and sweat-soaked body, he began to discard half the contents of his pack and learned the elementary rule of the infantryman, to carry only what is absolutely essential. For the first nine months of his military service, Stanley's regiment marched across Georgia, Kentucky, Tennessee, Alabama and Mississippi.

Shiloh

In April 1862, after marching for days in the rain, they arrived at what was to become the bloodiest battlefield of the American War between the States: Shiloh. Confederate generals Johnston and Beauregard were about to throw 40,000 exhausted troops against 50,000 fresh Union soldiers under General Grant. Most of the Southerners were armed with old flintlock muskets, whereas the Northerners had modern breach-loading rifles with cartridges.

Into Battle

Soon Stanley's regiment, the 6th Arkansas Regiment, was ordered to march straight towards the centre of the Union lines. The sound of musketry increased in volume and intensity and artillery shells were soon flying overhead bringing down branches and debris on their heads. Soon they could see nothing in front of them but the enemy. The order was given: "**Fix bayonets! On the double quick!**" The men in grey gave a great battle cry and surged forward. As the blue figures began to flee before them, Stanley experienced the exhilaration of victory. He thought the battle won. Actually it had only begun. Soon they encountered even more Yankees. Volleys of deadly fire tore through the grey ranks. The ground seemed to erupt beneath him. The roar of gunfire was so intense he could barely make out any of the orders being shouted. The air was filled with flying metal. The sound of ricochets was all around. It did not seem possible that anyone could survive in the face of such a deadly barrage of lead. The command to dive for cover was given and Stanley saw many of the men around him mangled and mutilated by bullets and bombs. Then the officers ordered the men to stand and charge. The Confederates leapt to their feet and with a great battle cry surged forward. Although pounded by artillery and decimated by rifle fire, the men in grey charged on, sweeping through a second Union regiment.

Prisoner of War

Then Stanley was knocked to the ground. When he had recovered his breath, he discovered that his belt buckle was bent and cracked. It had stopped a Union bullet, but he was not injured. Many more charges were ordered and time and again the Arkansas volunteers sent the Yankees reeling back in retreat. Then torrential rain fell upon the battlefield. As they took stock of their situation, they realised that there were barely 50 men left in their Regiment. As another advance was ordered, Stanley found himself isolated and surrounded by Union troops who took him prisoner. He was startled by the wild-eyed hatred and fury of the Yankees who cursed and

threatened to bayonet him. He ended up in a boxcar shipped to Camp Douglas, on the outskirts of Chicago. The camp was a disgusting disease factory, more like a great cattle pen where wounded and malnourished men were left to die in the filth. The prisoners were denied even the most basic of hygiene and medical needs. Fleas, flies and rats infested the filthy barracks. He saw vast numbers of prisoners debilitated, dying of dysentery, typhoid and fever without the slightest aid from their heartless captors.

Changing Sides

The Commissary, Mr Shipman, persuaded Stanley to save his life by enlisting in the Union army. This he did, but three days after his release from prison on 4 June 1862, he came down so severely with fever, that he was discharged for health reasons.

Across the Ocean

He walked to the coast and worked on farms, and on a ship bound for Liverpool. Then he set out to find his mother, who told him that she wanted nothing to do with him! His mother's cold hostility left him in even darker despair than her abandonment of him as a child. Stanley worked his way back across the ocean to try to find his adoptive father in Cuba. There he was devastated to learn that his father had already been dead nearly two years.

Desolate

Stanley's situation could hardly have been worse. He was homeless, penniless, without friends or relations. Afflicted by parasites he had picked up in prison, he did not even have a country. Stanley determined that he would never again consciously seek, or expect, human affection. Stanley enlisted as a sailor and worked on merchant ships, travelling to the West Indies, to Italy and Spain. He survived a shipwreck off Barcelona.

In the US Navy

On 19 July 1864, Stanley enlisted in the United States Navy in New York. The Navy records describe him as 5 feet, 5 inches in height, with hazel eyes, dark hair and birth place, England. He served on board the USS North Carolina and the USS Minnesota. As he was given the task of being the ship's writer, he kept the log and wrote reports on land and sea battles, some of which ended up being published in the newspapers. His vigorous eye-witness accounts of action and his attention to detail was remarkable. Due to the positive comments he received and the success of having these reports published, Stanley began to think of becoming a journalist. On 10 February, 1865, Stanley deserted the Navy and became a roving reporter in the Wild West.

A Trail of Defeat and Desertion

It is remarkable that this was a man who throughout the rest of his life developed the reputation as the most persistent and relentless of explorers, the man who never gave up, no matter what, against all odds and in the face of any danger. Yet before he was 24 years old, Stanley had run away from school, jumped ship, deserted the Confederate cause by changing sides, and deserted the United States Navy in a time of war. No one at this stage of his life could have anticipated what he would accomplish in later life.

Adventures in the West and the East

He travelled to Missouri, Salt Lake City, Denver and Omaha. He built a flat bottom boat, which capsized twice. He experienced some of the Indian wars. Then, in July 1866, Stanley set sail for Smyrna in Turkey. There he was betrayed by a treacherous guide into the hands of thieves who severely beat him and stole all his money and papers. After being arrested for not having his papers, Stanley wrote an account of the abuse he experienced in the Orient.

In the Wild West

Then, returning to the United States, he joined the expedition into Indian country by General Winfield Hancock. He was impressed at how Hancock negotiated with the Comanche and Kiowa Indians in Nebraska and Kansas. He had expected to see the Indians severely dealt with after the atrocities they had committed against settlers. Instead, he saw how General Hancock sought peaceful resolutions and negotiations to extend civilisation, rather than to punish the savages.

The Journalist

While being the special correspondent of the Missouri Democrat, Stanley also contributed articles to the New York Herald, the New York Times, the Chicago Republican and the Cincinnati Commercial. He also noted that despite frequenting bars and taverns where drunkenness was common, he remained true to his pledge of Abstinence, with only one exception which he bitterly repented of. He also lived a very disciplined life and saved most of what he earned. Hearing of the upcoming British war with Abyssynia, Stanley persuaded James Gordon Bennett, of the New York Herald to hire him as their special correspondent to Africa.

The Abyssinian Expedition

Stanley joined the British Expeditionary Force at the Red Sea port of Zula, Eritrea. King Theodoro had killed the

former king and had provoked the kingdom to rebellion through his cruelty and tyranny. Then he antagonised the British Empire by assaulting their Consul Cameron and an English Missionary, Stern. When envoys carried letters of protest from Queen Victoria, Theodoro threw the envoys into prison. The English diplomats were tortured and treated in most horrendous ways. After unsuccessful attempts to ransom the prisoners, Britain declared war on King Theodoro. In 1869, Britain dispatched an Expedition Force of 12,000 troops of the Indian Army under Sir Robert Napier, to secure the release of the hostages, and to suitably punish Theodoro. It was a 400 mile march to Theodoro's stronghold at Magdala. Stanley wrote of the colourful sight of English and Irish Regiments of weather-beaten veterans in red coats, colourful regiments of Punjab's, Sepoys, Indian cavalry, English sailors with rockets and horse-drawn artillery, elephants, camels, horses and mules.

The Battle of Magdala

On 9 April, the Abyssinian Expeditionary Force arrived at Magdala, the fortress capital of Abyssinia. Apparently undaunted by the impregnable appearance of this stronghold perched on the top of a granite mountain, the British military marched across a river and proceeded up the mountain. Theodoro launched 3,500 well-armed warriors down the slopes in a wild charge against the British. Calmly Napier ordered the naval brigade to take their positions: **"Action front!"** The naval brigade launched their rockets into the midst of the charging Abyssinians who were thrown into terror and confusion by these strange weapons. Then 300 men from the Fourth were ordered forward and the command was given: **"Commence firing!"** The British surged forward. The Abyssinians attempted a flanking movement, but they were wiped out by the bayonets of the Sepoys. At the end of the day 560 dead Abyssinians were counted on the field, but not a single British soldier had been lost, although 32 were wounded.

Storming Magdala

Theodoro, now terrified of the British firepower that he had witnessed destroying his best troops the previous day, attempted to appease the British by releasing all of his prisoners. Stanley noted with surprise the lack of emotion expressed by both the captives, who had endured years of torment, and their liberators who also seemed amazingly calm about the whole matter. The next morning the British marched up the mountain and began an artillery barrage on the stronghold. This was followed with an assault and soon British flags were hoisted on the walls and the bands were playing: *"God save the Queen!"*

Success!

Incredibly no British soldiers died in this final assault either. Two days later, Magdala was blown up by the engineers. On 18 April 1868, the British Expeditionary Force started back to the coast. *"And thus the modern Crusade became numbered with past events, to be remembered of all men, in all lands, among the most wonderfully successful campaigns ever conducted in history."* wrote young Stanley. When Stanley arrived in Suez, he had his story wired to London and then on to the New York Herald. It was the first news story of the campaign to be published and it established his reputation worldwide. Stanley was made a journalist of the New York Herald with US\$2,000 a year salary.

War in Spain

Stanley's next assignment was to cover the rebellion in Spain. From there he was tasked to find the great African explorer and missionary, Dr. David Livingstone. No word had been heard of him since he last entered the Dark Continent, on what became known as his third missionary journey.

Books, Duty and Action

Stanley noted that the thing he hated the most was waiting. *"The more tasks I receive, the happier is my life. I want work... so that there will be no time for regrets, and vain desires, and morbid thoughts. In the interval books come in handy."* Although Stanley loved absorbing knowledge, he admitted that he also had *"a craze for action"*. He observed that his sufferings drove him to prove himself on the path of success. Stanley noted that *"By intense application to duty, by self-denial,"* he drove himself *"that I might do my duty thoroughly."* *"Stern duty commands me..."*

Determination

Stanley had come through the fires determined to succeed, no matter what the odds. He had a tenacious and insatiable desire to succeed. With his quick mind and retentive memory, languages came easily to him. He taught himself French, Swahili, some Arabic and dozens of African dialects.

The Most Extraordinary Assignment

On 27 October 1869, he received one of the most extraordinary assignments ever entrusted to a newspaper reporter. James Gordon Bennet, Jr., of the New York Herald, commissioned Stanley to go to central Africa and to learn anything and everything that he could about Dr. David Livingstone and to find him. But first, he tasked Stanley to go and cover the Inauguration of the Suez Canal, and then to proceed up the Nile and find out about Sir Baker's expedition. To travel to Jerusalem, and to Constantinople, to visit the Crimea, the Caucasus, Baghdad and Persepolis, and after that to India. Then to go to Zanzibar and from there to find Dr. David Livingstone.

Find Livingstone

“Draw a thousand pounds now; and when you have gone through that, draw another thousand, and when that is spent, draw another, and when you finished that draw another thousand, and so on, but **find Livingstone**.” Stanley declared that he would do everything that a human being could possibly do and beyond that he would trust in God to enable him to do even more. Stanley immediately, that night, set out on his whirlwind tour of the Middle East, covering the opening of the Suez Canal at Port Said, the Holy places in Jerusalem, he walked over the old battlefields of the Crimean War, reported on the Russians’ civilising mission in Baku. Then to the exotic bazaars of Teheran in Persia, to the ruins of Persepolis, to India and then off to Zanzibar in Africa.

To the Dark Continent

Throughout this incredible journey, Stanley read everything he could find about Livingstone and other explorers of Africa. He arrived in Zanzibar on 6 January 1871. Despite the tremendous discoveries of Dr. David Livingstone, the vast interior of the continent was still mostly unknown at that stage. Most of its mountains, lakes, rivers and forests were unexplored. Most of the tribes inhabiting the interior of Africa were still unknown. Many maps of that time had words like *Unknown* and *Unexplored territory* written across huge sections of the interior of Africa.

Slaves and Ivory

Stanley immediately saw that slaves and ivory were the primary export of Africa being brought out of the interior by unscrupulous Arab traders. The Arabs on Zanzibar regarded Africa as a source of seemingly unlimited numbers of slaves and elephant tusks.

Speke, Burton and Grant

In June 1856, Richard Burton and John Hanning Speke had set out from Zanzibar to find the source of the Nile. When Burton had fallen sick, Speke set out on his own and discovered, and named, Lake Victoria as the source of the Nile. Burton became Speke’s bitter enemy and disputed his findings. Therefore Speke set out with James Grant in 1860, to confirm that Lake Victoria was indeed the source of the Nile. Burton, Speke, Grant and Baker had all established their reputations as African explorers, but the explorer that had surpassed them all was the Scottish Missionary, Dr. David Livingstone.

David Livingstone

For over 20 years, he had walked across Africa, from coast to coast, crossing the Kalahari desert, discovering Lake Ngami, Victoria Falls, one of the greatest cataracts in the world, Lake Malawi and many other previously unknown features of the continent. Dr. Livingstone was a tireless crusader against the slave trade. At 52 years old Livingstone had left England for the last time, 14 August 1865. Starting from Zanzibar, he proceeded to the mouth of the Rovuma River and from there went up to explore Lake Malawi. In December 1866, some deserters from his porters returned to Zanzibar with news that Livingstone was dead. The world mourned his passing, although some doubted the reports. When letters from Livingstone, dated February 1867 and July 1868 were brought out of the interior, it created a sensation. James Gordon Bennet believed that it would be a tremendous news story if this famous missionary explorer could be found and interviewed.

Preparing the Expedition

Henry Morton Stanley was only 29 years old when he began the expedition to find Livingstone. He had never before led, or organised, an expedition. Nor had he ever been a leader, or an employer, of men. Yet his wide reading and varied experiences and travel all seemed to have prepared him for this challenge. He spent over \$20,000 on the expedition including purchasing millions of beads, and miles of wire and cloth needed for payment to cross tribal territories and to barter for food and other items in the interior. He located 6 Africans who had served explorers Burton, Speke and Grant, including Mabruki and Bombay, who was made captain of the askaris. Stanley purchased 20 donkeys, two boats, and tents, vast quantities of food, medicine, clothing, arms and ammunition.

Supplies for Africa

The supplies were packed in bails, bags and boxes, each weighing no more than 30kg. As everything had to be carried by porters, and as the supplies needed to last for at least two years, great pains and foresight was shown in every aspect of the preparation. Six tonnes of material needed to be carried into the interior. Ujiji, on the shores of Lake Tanganyika, over 742 miles inland from the coast, was the last location where Livingstone had been heard from, that was Stanley’s first target. Stanley recruited two other white men, 23 askaris, 157 pagazis (porters), 4 chiefs and 5 additional men with different duties, such as cook, Arabic interpreter, etc. A total of 192 men. At the beginning there were 2 horses and 27 donkeys. The baggage was: 116 loads. The weaponry was: 1 shot gun, 2 carbines, 4 rifles, 8 pistols, 24 flintlock muskets, 2 swords, 2 daggers, 2 axes, 24 hatchets, and 24 long knives.

Into Africa

At first the terrain was rough savannah. The climate was hot and humid with temperatures over 128°F. As the rainy seasons came the rivers swelled and animals and men bogged down in marsh and mud. Every river

crossing required much ingenuity and hard work. Tsetse flies, mosquitos and every other kind of insect afflicted the men and animals of the column. In the 13 months of the expedition Stanley was laid low by fever on 23 occasions. Dysentery, smallpox, malaria and many unknown fevers afflicted all on the expedition. The first casualty was one of the white team members: William Farquhar, who died early on the expedition.

Leadership on the March

Every day presented new problems to be solved. Stanley soon learned that leadership required discipline, organisation, morale, motivation, conflict resolution and much communication. Many of the men contracted as porters deserted, stealing, or losing, the goods they were carrying. It was a never-ending struggle to keep the column together and to keep them moving forwards. Every chief demanded tribute for the travellers to pass through their territory. Yet, despite the many frustrations and delays, Stanley's column achieved a rapid advance twice as fast as the column of Burton and Speke.

Conflict and Mutiny

There was a battle at Mirambo and most of his men were so frightened that they refused to go any further. The other white man on the expedition, Shaw, became demoralised and completely worthless at this point. Many men deserted the column. Mutiny erupted. Stanley loaded both barrels of his shotgun, adjusted his revolvers for ready action and walked towards the rebellious men who had picked up their muskets in a threatening way. Stanley raised the shotgun, aiming directly at their heads and commanded them to instantly drop their weapons. Asmani did not obey and Stanley knocked him to the ground. In this way the mutiny was quelled. Stanley compelled all those who would remain with him to swear a solemn promise to remain faithfully under his command until they found Livingstone. Despite many other troubles and starvation which plagued the expedition, the men remained faithful to this thereafter.

A Promising Report

Then they met a native caravan coming from Ujiji. They spoke about a white man with grey hair who had just arrived at Ujiji. *"Was he ever at Ujiji before?"* Stanley asked.

"Yes, he went away a long time ago."

Stanley was overwhelmed with excitement and impatience.

A Date with Destiny

Stanley pulled out his new flannel suit, had his Wellington boots polished and his helmet chalked, and then folded a fresh puggree around it. On Friday 10 November 1871, on the 236th day of his expedition, after having departed from Bagamoyo, on the coast, Stanley ordered the flag unfurled. With Asmani leading with the American flag, Stanley ordered guns fired to announce their arrival. Susi and Shumah, the faithful servants of Livingstone, met them on the path and ran back to inform Dr. Livingstone that a white man with a strange flag was coming to see them.

"Dr. Livingstone, I Presume?"

As the only two white men in all of Equatorial Africa, from the Zambezi to the Nile, met, Stanley walked deliberately towards the older man, took off his hat and said: *"Dr. Livingstone, I presume?"* *"Yes,"* replied Livingstone with a smile. He lifted his cap slightly, and then Stanley shook hands declaring: *"I thank God, Doctor that I have been permitted to see you."* Livingstone replied: *"I feel thankful that I'm here to welcome you."*

Catching up on News

Stanley offered Livingstone a packet of letters from his family and friends at home, expecting him to read them immediately. However, Dr. Livingstone put them to one side and said: *"As I have waited years for letters, I have been taught patience. I can surely afford to wait a few hours longer. Now, tell me the general news: how is the world getting along?"* Stanley gave him an update on the opening of the Suez Canal. General Grant was now President of the United States. The Pacific railroad across the continent of America had been completed. The Spanish Revolution had driven Queen Isabella from the throne. Prussia had defeated Denmark and France in war. The first transatlantic cable had been laid, permitting immediate communication between North America and Europe.

A Most Opportune Time

From his side, Dr. Livingstone reported that Henry Morton Stanley had arrived at a most opportune time. Arab slavers had robbed him of all his supplies. Livingstone was desperate, sick and destitute. The friendship which began so formerly grew and deepened over the next four months as they were in daily contact.

Evaluating Livingstone

Stanley later reported that he was surprised and captivated by the courtesy, dignity, patience and high morals of Dr. David Livingstone. Writing of Livingstone later in life, Stanley noted: *"Lowly of spirit, meek in speech, merciful of heart, pure in mind and peaceful in act... during health or sickness... he was, consistently noble, upright, pious and manly, in all the days of my companionship with him."* Livingstone's patience and perseverance impressed Stanley the most.

A Firm Resolve

Stanley felt convicted of the fact that up until then he had tended to solve his problems by running away from them. However, this time, he had succeeded in facing his difficulties boldly and overcoming them. Stanley determined to never again run away from anything.

Exploring Lake Tanganyika

Together Livingstone and Stanley undertook an expedition by boat around the Northern shores of Lake Tanganyika. Finally when Stanley had to return, Livingstone entrusted him with a box filled with his letters, diaries, scientific and geographical research, and many other papers. On 14 March 1872, they parted.

Return

After resupplying Livingstone with all the trading goods he could need, Stanley's column had much less to transport back to the coast. They marched in rain, trudged in mud up to their knees, crossed innumerable rivers and streams, and finally on 6 May, only 54 days after leaving Tabora, they reached Bagamoyo on the coast. Stanley had walked 2,250 miles in 411 days. 20 members of the expedition had died during this epic journey. At the coast Stanley met Lt. William Hen of the Royal Navy, leading the Livingstone Search and Relief Expedition, sent out by the Royal Geographic Society. This expedition was abandoned before it even began.

Praise and Criticism

Stanley was completely unprepared for the responses he would receive in Europe. The Paris Geographical Society condemned him as an imposter, but many French newspapers hailed his achievement in extravagant terms, comparing it to Napoleon's march through the Alps! The people in England responded to Stanley's exploits with intense interest and excitement. The Standard and the Spectator expressed suspicions and misgivings over the genuineness of his report. Some claimed that Stanley had not even been to Africa at all! Sensational stories and speculations abounded. The sudden fame, unexpected suspicions and vicious attacks upon his character, and unfair criticism of David Livingstone, disillusioned Stanley and made him want to recoil from society even more. Stanley wrote that his belief: "*that toil, generosity, devotion to duty and righteous living would receive recognition at the hands of my fellow creatures...*" was "*shattered*".

Honours and Awards

However when Livingstone's family confirmed beyond question the authenticity of the letters and papers which Stanley had brought back, all charges of forgery were withdrawn and the Times, the Daily News, the Daily Telegraph and Punch declared Stanley a true hero. Lord Granville, the Minister of Foreign Affairs, presented Stanley with a gold box with five dozen diamonds as a gift from her Majesty Queen Victoria "*In recognition of the prudence and zeal displayed by him in opening communication with Dr. Livingstone.*" He was later received by Queen Victoria. He was also honoured by the Royal Geographic Society, presented with the Victoria Medal, and offered public apology for their earlier conduct towards him.

Bestseller

In Scotland, Stanley was awarded another medal and made an honorary citizen. The completion and publication of Stanley's book: *How I Found Livingstone in Central Africa*, was achieved only three months after his arrival in Europe. It became an instant bestseller. Stanley began to receive a flood of letters from strangers, relatives and acquaintances from his early years, who were suddenly affectionate towards this orphan whom they had once spurned.

Fame and Jealousy

Sailing into New York, Stanley was received with great fanfare and warm welcome by the entire staff of the Herald. The only person missing from the welcome was the proprietor, James Gordon Bennett, Jr., the one who had actually sent Stanley to Africa. His reporter's fame provoked a deep displeasure which developed into jealousy and later hatred as Stanley returned from other expeditions and achieved even greater exploits. Bennett's hatred lasted as long as Stanley lived.

Tour of America

Receptions, banquets, cheers and applause resounded throughout Stanley's triumphal procession through the United States. Dr. Livingstone's elder brother, John, came from Canada to New York, to thank Stanley personally for what he had done for his brother. Author Mark Twain praised Stanley extravagantly, even comparing him to Christopher Columbus.

War in Spain

When Bennett sent Stanley to cover the war in Spain he found it a welcome relief from the round of banquets, lectures, receptions, honours, controversy and criticisms, which had come at him relentlessly since his return from Africa.

The Ashantee Campaign

Then England embarked on another military expedition to Africa, this time to punish the Ashantees who had massacred 600 British citizens. Major General Sir Garnet Wolsely was in command of this expedition to what is today, Ghana. The year was 1873 and Stanley wrote: *"The people are as barbarous, untutored and superstitious, as wild in appearance, as naked in body, as filthy in their habits as any tribe of savages I have ever seen."* Stanley described the grisly march, encountering human sacrifices and severed heads on poles in every village they passed through.

Coomassie

At Coomassie, Stanley located the killing fields of King Coffee of the Ashantee, a sacred grove where prisoners and slaves had been sacrificed. The terrible stench of decomposing corpses was overwhelming. Thirty, or more, decapitated bodies in the last stages of decomposition were immediately visible. Skulls were piled high and Stanley calculated that the grove contained the skulls of over 120,000 people.

Commendation from General Wolsely

The British Army fought three battles against the Ashantee, but while nothing in Stanley's account of the expedition indicates that he took any personal share in the fighting, Lord Wolsely's *Memoirs* described Henry Stanley: *"A thoroughly good man, no noise, no danger ruffled his nerve, and he looked as cool and self-possessed as if he had been at target practice. Time after time, as I turned in his direction, I saw him go down to a kneeling position to steady his rifle as he applied the most daring of the enemy with a never failing aim... the close shut lips and determined expression of his manly face... told plainly... no danger could appal... his cool unflinching manliness (gave) fresh courage. I'd been previously somewhat prejudiced against him, but all such feelings were slain and buried at Amoafu, ever since I have been proud to reckon him among the bravest of my brave comrades."* Stanley published his account of the British Military Campaigns in Abyssinia and Ashantee under the title: **Coomassie and Magdala.**

The Death of David Livingstone

It was while returning from the Ashantee war that Stanley heard of the death of Dr. David Livingstone. He wrote: *"Dear Livingstone! Another sacrifice for Africa! His Mission, however, must not be allowed to cease; others must go forward and fill the gap. ...may I be selected to succeed him in opening up Africa to the light of Christianity... may Livingstone's God be with me... may God direct me as He wills. I can only vow to be obedient, and not to slacken."*

Dedication to Livingstone's Mission

Stanley saw Africa as a challenge, Livingstone as his example and inspiration. Stanley dedicated his life to serving Africa by developing Christianity and civilisation throughout its vast and unexplored interior. On 18 April 1874, Henry Morton Stanley was one of the pallbearers for the funeral of Dr. David Livingstone at Westminster Abbey. Stanley was given the foremost position on the right. Shortly after that the Daily Telegraph of London and the New York Herald united to fund an expedition to Central Africa under the leadership of Henry Stanley: *"To complete the work left unfinished by the lamentable death of Dr. Livingstone; to solve, if possible, the remaining problems of the geography of Central Africa; and to investigate and report upon the haunts of the slave traders..."*

Through the Dark Continent

On 15 August 1874, Stanley and three volunteers set sail from England for Zanzibar. He sought the men who had served him on the Livingstone Search Expedition, or who had served with Livingstone. Ultimately he selected 356 carriers and soldiers. On 12 November 1874, loaded with animals and supplies, they set sail for Bagamoyo, on the coast of East Africa. Immediately he had to deal with those of his men who began stealing from and assaulting the local inhabitants! Then when he found that some had kidnapped women he forced them to set them free. He then faced down a mutiny. Then there were desertions. They passed through areas of severe famine. Their guides deserted. New guides got them lost.

Heat, Famine and Pestilence

January 1875, began with a series of severe hardships and catastrophes. Men died from the heat, from lack of food and from exhaustion. Local inhabitants were hostile and severely overcharged the expedition for food. Sickness plagued the men. In the first two months, 20 people died and 89 deserted – one third of the expedition!

The First of Many Battles

Then the Ituru natives attacked the expedition. In just one battle the expedition lost 21 askaris. When Stanley reached Lake Victoria, he called on volunteers to man the boat, the Lady Alice. Not one, stepped forward. The men declared that they were *"cowards on the water."* Thereafter Stanley dispensed with asking for volunteers and selected and ordered his men.

Lake Victoria

Beginning on 8 March 1875, Stanley explored Lake Victoria - establishing it as the largest lake in Africa, covering 26,000 square miles. Stanley sailed along, and mapped, its 2000 miles of shoreline, recording every cove, river and island connected with it. Frequently he faced savages, often drunk, screaming their intention to kill him. His calm and confident demeanour frequently prevented conflict.

Kabaka Mtesa

In April he met with Mtesa, the Kabaka (or king) of Uganda. John Hanning Speke had written of Mtesa. Mtesa claimed to be a Muslim having been converted to Islam by an Arab, Muley Bin Salim. Stanley determined to destroy his belief in Islam and teach the Doctrines of Christ. For 12 days Stanley instructed the king from the Old and New Testament, and at the end Mtesa announced that he would follow the Christian Sabbath, and he would instruct that the Ten Commandments be written on a board where everyone could see and study them every day. Mtesa loaned Stanley canoes and men to explore the Western shores of Lake Victoria.

Missionaries for Uganda

Colonel Linant de Bellefonds was sent out by General Charles Gordon, Governor of Sudan, to establish communications with Uganda. Stanley entrusted him with a letter to the Daily Telegraph appealing for missionaries to be sent to Uganda. De Bellefonds was murdered in Sudan, but Stanley's letters were discovered concealed in his boot. When they eventually found their way to England and were published by the Telegraph, a huge fund was collected and missionaries were sent out to Uganda where Christianity began to flourish.

Under Attack

Later Stanley was confronted by hundreds of well-armed warriors in war costume. Only the protection of Mtesa prevented a fight on this occasion. Later as they discovered half-decomposed bodies with axe wounds, Mtesa's escort of canoes deserted Stanley. Within days the expedition came under sustained attack. Stanley wrote of "*a scene of rampant wildness and hideous verbosity beyond description.*" The boat was surrounded by a forest of spears, over 50 bows were bent nearly double, with levelled arrows. Over 200 "*stalwart demons*" contended as to who should deliver the first blow. Stanley had to fight his way out of this desperate situation with his Winchester repeater rifle and shotgun. As they sought to row to safety, war canoes pursued them. With his elephant rifle, Stanley sunk boat after boat of their pursuers.

Fever and Famine

For over 76 hours they were without food before finding refuge. Upon completing their circumnavigation of Lake Victoria, they were welcomed back to their base camp only to discover that another of the Europeans had died and many more of the expedition were suffering from dysentery. Attacks of fever reduced Stanley to a mere 108 pounds in weight. As they attempted to progress further to the Congo, several of their canoes proved to be rotten and sunk. The expedition lost 5 canoes, a case of ammunition, 1,200 pounds of grain and 5 guns.

Conflict and Conversion

The treacherous Bumbireh attacked their party and killed a number of men. Stanley launched a counter attack. Then Mtesa asked for Stanley's support in dealing with the rebellious Wavuma. By innovation and audacity, Stanley intimidated the Wavuma to surrender without any further bloodshed. He then persuaded Mtesa and his whole court to completely convert to Christianity. Mtesa gave him an army of 2,000 warriors to escort his expedition to Lake Edward.

Lake Tanganyika

After this Stanley marched to Lake **Tanganyika** and completed the circumnavigation of the lake in 51 days, proving it was the longest fresh-water lake in the world. Stanley had now been in Africa for two years and had accomplished two great geographical objectives, exploring and mapping both Lake Victoria and Lake **Tanganyika**. Now he prepared for the most audacious of all, the exploration of the Congo River.

To the Congo

At this point, Stanley had already accomplished much and could have returned home with honours. However the fascination of the unexplored Lualaba River drew him. Was it part of the Congo? The Niger? Or the Nile River? No explorer had dared enter into that notorious cannibal country. Stanley was convinced that the fast flowing, broad Lualaba must empty into the sea and therefore could only be one of those three great rivers.

Dealing with the Devil

Stanley was convinced that exploring the Lualaba River would be what Livingstone would have wanted him to do. Yet he did not have a single canoe to supplement the Lady Alice. He would have to supplement his expedition with a force strong enough to give him a fighting chance of succeeding. To do so, he would have to deal with Hamid Bin Mohammed, known as Tippu Tib. A notorious slave trader, Tippu Tib was shrewd, unscrupulous, ruthless and cruel. His slave raiders had killed many thousands and enslaved countless more. Tippu Tib and 700 of his men gave confidence to Stanley's expedition, who were threatening to mutiny, rather than go down the dreaded Heart of Darkness River.

Into the Heart of Darkness

So, on 5 November 1876, Stanley marched out of Nyangwe, at the head of an expedition of nearly 1,000. By the second day they were hacking their way through thick dense jungle, which made every step painful. After

a week of marching they had covered only 40 miles. The terrain became even more difficult as the dense jungle shut out every ray of sunshine. When they finally reached the Lualaba River, the Lady Alice was assembled. While Stanley and his crew went by river, Tippu Tib and the bulk of the expedition continued parallel on land. Each village they passed seemed eerily empty. The inhabitants had apparently fled, but the rows of skulls lining the streets and human bones littering huts and yards spoke eloquently of the depraved nature of the inhabitants.

Confronted by Cannibals

Where the Ruiki River empties into the Congo River, Stanley's path was blocked by war canoes filled with, what he described as, "*hostile savages*" who poured spears and arrows into his people. As Stanley fired back the attackers fled. Smallpox broke out amongst the expedition and soon they had buried 12 of their number. When they discovered that cannibals dug up the bodies and ate them, they began practising burial in the Congo River.

River Rapids

When they came across six old broken and abandoned canoes, these were repaired and used to transport the sick and wounded. Rapids overturned one of these canoes, and four precious Snider rifles were lost. Despite difficulties on land and river, sickness and hostile attacks, the expedition pushed on. Tippu Tib and others pleaded with Stanley to turn back before it was too late, but Stanley was determined.

Sustained Attack

At Vinya-Njara on 18 December, the expedition came under sustained attack. They constructed a barricade of logs and bush and beat off the savage attacks time and again. The yells of their attackers, the booming of their war horns, the crack of the rifles and muskets and the screams of the wounded created an unnerving and chaotic din. For two hours they fought desperately before the attackers fled. Poisoned arrows continued to drop into the camp throughout the night. Sleep seemed impossible, but even under those conditions, many of the exhausted men dozed on and off. The next morning Stanley set out in the Lady Alice to scout the area, and discovering a series of villages only a quarter of a mile down the river, he decided to capture the nearest village of their attackers. Seizing it, he fortified it and beat off several wild and determined attacks. A mass of arrows flew into the village from the jungle. 800 men in war canoes attempted to rush them.

Counter Attack

After beating off both land and river attacks, Stanley determined to make a night attack and take their canoes. This would not only deprive their attackers of their mobility, but enable his expedition to all travel on the river. That night, under cover of darkness, they cut lose 8 long canoes from one encampment and 26 canoes from another. Some of these canoes were 50 feet long. By five in the morning they were all safely back in camp with 38 liberated canoes. At sunrise they could hear the cries of rage from the savages who had been deprived of their most cherished possessions. Now they were ready to accept Stanley's offer of peace terms. Stanley returned 15 of their canoes and paid them what he considered a fair price for the one's he kept. He also released their prisoners.

Abandoned

However at this point, Tippu Tib had had enough. He and his followers would go no further and they determined to return east. He would also take back all the sick and wounded. Now that Stanley had 23 canoes, he felt that they could survive on their own. He made a speech to inspire his expedition: "*Into whichever sea this great river empties, there shall we follow it... you have seen that I have saved you a score of times when everything looked dark and dismal for us. If I risk your life, I risk mine. It may be we shall meet a hundred wild tribes yet who, for the sake of eating us, will rush to fight us. We have no wish to molest them. If they fight us, we must accept it as an evil, like disease, which we cannot help. If we fight, we fight for our lives. We shall continue our journey that we shall toil on and on, by this great river and to the salt sea!*"

River Battles

Stanley then declared a three day holiday in honour of Christmas 1876, with feasting, dancing and canoe races. Each of the captured canoes were given names such as: Livingstone, Herald, Telegraph, Mtesa... Then with the entire expedition on the river they rowed forwards. Soon drums and war horns warned them of imminent attack. Eager young warriors with painted bodies and grotesquely adorned with the skins of wild animals screamed "*Meat! Meat!*" as they massed for attack. Stanley wrote that it must have appeared that they were a herd of ownerless cattle straying amongst the starving. He described their attackers as "*the living embodiment of hatred*".

Shields for the Fight

In order to protect his people, Stanley instructed his men to collect shields after every battle. These were used to bulwark the canoes making them look something like the galleys of the ancient Vikings. By this stage all distinctions between pagazi (carriers) and askari (soldiers) had vanished. Every man both rowed and fought. Those who did not have guns captured spears and threw them back at the next hostile tribe that attacked.

Besieged

At one point the expedition was attacked from both sides of the river simultaneously. The attackers were painted half white and half red with broad black stripes. One war canoe was 85 feet long. As they targeted the Lady Alice, Stanley had his men fire a volley into the attackers. As the survivors leapt overboard, this massive canoe was captured and incorporated into the expedition's transport. Amidst the pounding of the drums, the screaming of the attackers and the noise of battle came the ominous roar of a waterfall ahead. Attacked from both sides, and with an obviously high waterfall ahead of them, they were faced with a dilemma: drowning, or being eaten by cannibals.

Stanley Falls

Stanley determined to establish a beachhead and fight. They built a stockade and fought until sunset and through the night. Stanley scouted ahead and established that this was only the first of a series of cataracts. (The seven cataracts were later called Stanley Falls.) It took a month of hard fighting to carry their canoes and kit past each of the waterfalls, fighting off hostile attacks in the dense jungle. By a series of bold attacks and outflanking manoeuvres Stanley required his men to sometimes be fighting for 72 hours straight without respite. At one point Stanley surprised the attackers by capturing their village and holding their chief hostage, until peace had been established.

Hunted by Cannibals

Stanley described the Iron Age culture in the Congo at that time: baskets, fishnets, bundles of wooden spears with iron points. Human skulls ornamented the village streets and human ribs, thigh bones and vertebrae lay scattered around the huts. At one point they found themselves surrounded by a huge net and a mass of men with spears, hunting them like game. Sometimes their path had sharp pointed traps designed to injure or cripple them. The prisoners they captured had the filed sharpened teeth of cannibals and rows of ugly tattoo marks on their foreheads. He learned that when these cannibals were unable to capture strangers, they ate their own old men and women.

Overcoming all Obstacles

Attacks came thick and fast and sometimes with such intensity, and in such huge numbers, that, had they not been prepared, they would have been overwhelmed. Savage screams filled the jungle and the drums were seldom silent. Finally, after a torturous month, the seventh and last waterfall was bypassed and with the Congo River a mile wide, they re-launched their boats. There was tremendous exhilaration amongst the expedition as they felt that the worst was behind them, but they were soon to learn that the worst was still ahead.

In the Shadow of Death

Attacks increased in intensity, poisoned arrows were shot at them at any time of the day or night. They felt like hunted animals. Stanley rose to the occasion, clear-headed and calm in battle, confident that God was protecting him and that he was destined to complete his mission of ending the slave trade in Africa. By now his men had been hardened by travel and conflict and united into an effective fighting force and efficient team. After a long series of battles and skirmishes, they faced one of their most desperate battles on 1 February 1877.

Confrontation

Warned by great shouting and thunderous beating of drums they came around a bend, close to where the Aruwimi River joins the Congo. A fleet of gigantic canoes, bigger than anything they had ever seen before, blocked their way. He formed up his boats in a battle line and with the Lady Alice 50 yards ahead they confronted 54 battle canoes. The largest canoe had 80 paddlers. As the monster canoe aimed straight for the Lady Alice, Stanley encouraged his men: *"Be firm as I am. Wait until you see the first spear, and then take good aim. Do not fire all at once. Keep aiming until you are sure of your man."*

Charging the Enemy

As the monster canoe discharged a broadside of arrows, Stanley and his men opened fire. The enemy retreated out of range to re-form for another attack. Stanley decided to pre-empt them by launching his own attack. In hot pursuit Stanley's men forced their attackers' withdrawal into a rout. When the attackers made for shore, Stanley's men pursued them and chased them through their village and into the jungle.

Idolatry and Cannibalism

At the village they found a Meskiti, temple, where the large circular roof was supported by 33 tusks of ivory erected over an idol four feet high and painted bright red. This was the focus of worship of the Basoko Tribe. There were numerous skulls mounted on poles, a half-eaten human forearm and ribs on the fire.

Perseverance

By this point the expedition had travelled 340 miles north since leaving Nyangwe. This battle at the Aruwimi River mouth was their 28th battle in the Congo. 79 people had died on the expedition, so far. They were still in the middle of the continent and the exploration of the Congo River was not close to half completed. They still had a very long way to go, but Stanley was determined to never turn back. He kept up all details in his journal, writing *"I persist...trusting events to an all gracious providence."*

Trade

Storms threatened the canoes with destruction. A chronic shortage of food threatened starvation. However, at this point they found friendly natives in the region of Rubunga, who were willing to trade food for wire and beads. Like the other tribes they encountered in the Congo, these people were elaborately tattooed. They had never seen a white man before, but they had in their possession 4 antique Portuguese muskets which had been traded for slaves. This greatly disturbed Stanley, as it indicated that he may begin encountering hostile tribes armed with muskets. His expedition's 20 rifles and 20 muskets would be inadequate if confronted by a large number of hostiles armed with firearms.

Under Fire

The next tribe down the river, the Urangi, were also friendly and willing to trade so that the men of Stanley's expedition began to hope that they were emerging from the heart of darkness and entering into the outskirts of civilisation. However, shortly after this a shot rang out from an Urangi canoe and one of Stanley's men from Zanzibar fell dead from a ball fired from a musket. A few days later on 14 February, the expedition was attacked by the most militant tribe on the Congo, the Bangala. The Bangala were the most brilliantly decorated warriors they had yet encountered. Their war cries resounded as their canoes advanced towards Stanley's men. Holding cloth in one hand and a coil of brass wire in the other, Stanley offered trade and peace. He had been told that the Bangala liked to trade, but they actually liked to fight more. The battle continued throughout the afternoon. Stanley counted 63 war canoes opposing them, each with an average of 5 muskets. That was over 300 guns against 40. The Bangala were skilful and aggressive. However, after a 5 hour battle, the Bangala retreated.

Through the Fire

This was Stanley's 31st battle on the Congo. Very few professional soldiers have fought as many battles in a lifetime as Stanley fought in just 4 months. Incredibly, although Stanley was in the forefront of every battle, standing in the prow of the Lady Alice, he came through every battle unscathed.

More Cataracts

Three day later they reached a lake which was named Stanley Pool. At this point they had travelled 1,235 miles since leaving Nyangwe. Ahead of them were 32 cataracts. Many canoes were lost and injuries incurred as the boats were laboriously hauled overland past each cataract. At one point Stanley fell 30 feet into a chasm, but miraculously escaped with only minor injuries. Their largest canoe, the Crocodile, was swept over a waterfall with the loss of 7 men, including his adopted son, Kalulu. This cataract was then named Kalulu Falls.

Obstacle Marathon

The cataracts and rapids were so numerous that the team developed a standard routine for transporting canoes and kit past them. A dangerous whirlpool was only narrowly escaped. When the Lady Alice survived going over a waterfall and somehow remained afloat, this was named the Lady Alice Rapids. From 16 March to 21 April the expedition travelled only 34 miles in 37 days.

Superstitious Fears

At one point, local, until then friendly, natives advanced on the camp with muskets, spears, poisoned arrows and shrill war cries. Stanley asked them why they approached in such an aggressive fashion? Their reply was that they had seen the white man writing in a book. They demanded that he destroy his book because it was a bad omen and it meant that their goats would die!

To Burn or Not to Burn

As Stanley had filled his journal with invaluable geographical calculations, sketches, and details on tribes, languages and villages encountered, he could not sacrifice the fruit of all their trials and exploration. Nevertheless he was compelled to agree to burn the offending book. Stanley went to his tent and pulled out his well-worn edition of Shakespeare. As this was a similar size and had the same cover as his journal, the natives did not realise the switch. They left with satisfaction when the book was burned to ashes.

Another Blow

By now their shoes were worn through and Stanley and the sole remaining European on the expedition, Frank Pocock, were reduced to wearing makeshift sandals. Ulcers and sores had developed on the soles of their feet. At another waterfall the last remaining European team member of Stanley was lost. Trying to steer around a treacherous whirlpool, Frank Pocock was lost.

Mutiny

Most of the men on the expedition fell into dark despair after this accident. After all the diseases, battles, struggles against nature, heat, exhaustion and strain, the men threatened mutiny. 31 attempted to desert, but local chiefs would not allow them to pass through their territory. Soon the mutineers had to return and Stanley attempted to inspire his tired, hungry and discouraged men.

Pressing On

In the next month they travelled only 3 miles. Another 3 cataracts remained ahead. The tribes were sullen and uncooperative, unwilling to trade any food. All on expedition were wasting away for lack of nourishment. There were only 116 people left on the expedition and 40 were seriously ill. As they were apparently only a few miles from Boma, where there were European settlers, Stanley sent messengers ahead requesting emergency food supplies. Two days later this messenger returned with pagazis bearing food and a message of welcome from the Europeans at Boma. This gave them strength to walk the remaining 3 days.

Success

On 9 August 1877, 999 days after their departure from Zanzibar, they were welcomed back to civilisation by 4 white men who treated them to a banquet in Boma. They were then transported to Cabinda and a ship carried them to Luanda, where they boarded another ship to Cape Town. There Stanley was welcomed and honoured while his ship anchored in the bay. A British warship then carried the explorers from Cape Town to Zanzibar.

Against All Odds

Of the 359 people who had left Bagamoyo, with Stanley three years before, only 82 returned to Zanzibar with him. 58 had been killed in battles with cannibals in the Congo. 49 had died from smallpox. 9 had starved to death. 14 had drowned. Typhoid, fever, crocodiles and other causes accounted for the rest. Never before, nor since, has any African expedition accomplished so much. Stanley had surveyed the great lakes of Victoria and Tanganyika, and the world's second longest river, the Congo. He had succeeded in exploring and mapping more territory than the explorations of Burton, Speke, Grant, Baker and even Livingstone. The political and commercial implications of his geographical discoveries were immense. Stanley was only 37 years old when he completed his expedition from coast to coast, from the Indian Ocean to the Atlantic Ocean across the heart of Africa.

Commerce and Civilization

Of all the great explorers, Stanley alone followed up his explorations by developing an empire. He determined to "*pour the civilisation of Europe into the barbarian of Africa.*" Commerce would be used to bring Christianity and culture to the Congo. He described isolation as the great curse of Central Africa. European missionaries and businessmen needed to open up the great continent to civilisation and free the Africans from animism, superstition, slavery, intertribal wars and cannibalism. The 1,425,000 square miles of the Congo River basin were comparable to the Mississippi and the Amazon. The 3,000 miles of the Congo River poured 12 million cubic feet of water into the Atlantic Ocean every second. It had a tremendous potential for hydroelectric power. Africa could be freed by civilising the Congo.

Honours and Awards

In January 1878, Stanley was welcomed to Europe by representatives of King Leopold II, of the Belgians. King Umberto of Italy sent him an award. The Khedive of Egypt sent him a medal. All the geographic societies awarded Stanley gold medals. The Prince of Wales paid him tribute. Governments throughout Europe honoured him and the Congress in the United States passed a unanimous Vote of Thanks for his achievements. Stanley was now the most famous African explorer alive. Just 4 months after his return he submitted his manuscript for *Through the Dark Continent*, which, in more than a thousand pages, catalogued his incredible journey.

Establishing the Congo Free State

In November 1878, King Leopold of the Belgians personally requested Stanley to lead a venture to create a Congo Free State. In May 1879, Stanley arrived back at the mouth of the Congo River with less than 100 men determined to bring civilisation to millions of the most savage people on earth, living in one of the world's most remote and inhospitable regions. The debilitating furnace-like climate and dense jungles, treacherous rivers, and myriads of insects carrying fatal diseases, did not dampen the enthusiasm and vision of Stanley to bring civilisation to the Congo. For five and a half years he laboured to achieve this despite overwhelming frustrations. His efforts in the Congo earned him the name: "*Bula Matari*" (breaker of rocks).

A Man of Iron Will

Stanley had a reputation amongst his officers as a hard man. But his response was: "*One is not likely to be hard with persons who perform their duties; but it is difficult to be mild, or amiable with people who are absolutely incapable, and who will not listen to admonition, without bristling with resentment.*" He was described as a man of iron, a man of courage, of dogged will and a splendid leader. But while he was respectful of the customs, traditions and beliefs of the Africans, he was considered harsh to his fellow Europeans. As one man said: Stanley had no real friends, but many enemies: "*However long you might know him, I doubt you will ever become his friend.*" Stanley could not understand, and had little use for, those who held their duty more lightly than he did. To him duty was everything. He did not play cards, or any other game, his only recreation was reading.

Civilizing the Congo

Stanley negotiated over 400 treaties with the once war-like tribes along the Congo River. These treaties became the foundations of the Congo Free State. Peace, order, progress and industrious work followed in his wake. He established five stations stretching over 450 miles inland and launched a steamer and sail boat on the upper Congo (above Stanley Pool). A road was built between Viva and Isangila. Even the wild and war-like Bangala made treaties with Bula Matari. Through his perseverance, diplomacy, patience and understanding of the tribes of the Congo, he brought civilisation to the tattooed and naked savages who had lived in barbarous depravity and cannibalism for centuries.

Life and Liberty

Stanley was hailed worldwide as the emancipator who ended the rampant inter-tribal slavery and Arab slave trade which had plundered the Congo for centuries. By the time his 5 years in the Congo was completed, Stanley had built a line of garrison stations for 1,400 miles up the Congo, established peace between tribes that had been in constant warfare for generations. He had established a far reaching political and commercial organisation, built roads and railways, launched two steamers on the upper Congo and three on the lower Congo, bringing peace, commerce and law to a land that had once been wild and lawless. Missionaries and traders were venturing up the river and establishing trading posts and mission stations where, just a few short years before, no one would have thought it possible.

General Charles Gordon

Stanley's choice of a successor was General Charles Gordon, who was en-route to take over from Stanley when the Mahdi's rebellion in the Sudan forced him to change his plans and head for his fatal date with destiny in Khartoum.

The Belgian Congo

Stanley regretted that many of his ideals and the principles of David Livingstone, which he had sought to honour, were betrayed by some of the men who followed him. In 1910, King Leopold persuaded the Belgian government to take responsibility for administering the Congo.

The Emin Pasha Expedition

Incredibly, that was not the end of the African adventures of Henry Morton Stanley. He later crossed Africa from the Atlantic to the Indian Ocean to rescue one of General Gordon's governors, Emin Pasha. That epic of endurance started out with an expedition of 708 men, and ended with 196. Enroute 512 died. The afflictions, diseases and battles endured on the Emin Pasha rescue compare with Stanley's exploration of the Congo. Stanley and his men were welcomed to German East Africa in Bagamoyo by the guns of the German warships in the harbour which boomed out a salute to this epic explorer. He then wrote: "*In Darkest Africa*" (903 pages).

Uganda Mission

He noted one of the most encouraging aspects of this Trans African expedition was visiting the Mission station of Rev. Alexander MacKay in Usambiro in Uganda. MacKay had been in Africa for 12 years, in response to Stanley's urgent plea for missionaries after the conversion of Kabaka Mtesa. Stanley described MacKay as "*the best missionary since Livingstone.*"

Railways for Freedom

Stanley observed that the virtues of civilisation never seemed so clear as when he was in the jungle. The wilds of Africa never seemed so pleasant as when he was in the midst of civilisation. Stanley met with England's Prime Minister, William Gladstone, and urged him to build a railroad from Mombasa on the East African coast to the shore of Lake Victoria to help suppress the slave trade.

Marriage and Parliament

At the age of 49, less than 3 months after his return to England from this last great African expedition, he married the talented and beautiful Dorothy Tennant at Westminster Abbey, 12 July 1890. Dorothy Tennant was a descendant of Oliver Cromwell. Stanley received honorary degrees from Edinburgh, Halle, Durham, Oxford and Cambridge. He conducted lecture tours of the United States, Australia, New Zealand, and Tasmania. In 1895, he was elected a Member of Parliament for North Lambeth, London. But he was a man of action, not a politician. He accomplished far more by his writings than by his speeches in Parliament. His book: *Slavery and the Slave Trade in Africa* was effective in mobilising the political will and action necessary to finally crush the last remnants of that vile trade in Africa.

A Man with a Mission

In his autobiography, he wrote: "*Those to whom... I ventured to consign the secret hopes and interests of my heart, invariably betrayed me... I learned by experience that there was no love for me, born, so to say fatherless, spurned and disowned by my mother, beaten almost to death by my teacher and guardian, fed on the bread of bitterness, how was I to believe in love?... But I was not sent into the world to be happy, nor to search for happiness. I was sent for a special work.*"

Mission Accomplished

In 1897, he paid his last visit to Africa to take part in the ceremonies opening the Bulawayo railway station in Southern Rhodesia. His last book was: *Through South Africa*, published in 1898. In 1899, at the age of 58, Stanley was knighted by the Queen. He died 10 May 1904 at 63 years old. He was the most famous convert of Dr. David Livingstone, one of the greatest explorers of all time and one of the most effective campaigners against the slave trade. His 1874 to 1877 Trans Africa Exploit was the most outstanding achievement in all the history of the exploration of Africa.



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



Bibliography and Recommended Books:

- How I Found Livingstone*, by Henry Morton Stanley, New York, 1872.
- Coomassie and Magdala*, by Henry Morton Stanley, New York, 1874.
- Through the Dark Continent*, by Henry Morton Stanley, New York, 1879.
- The Congo and the Founding of its Free State*, New York, 1885.
- In Darkest Africa*, by Henry Morton Stanley, New York, 1890.
- Slavery and the Slave Trade in Africa*, New York, 1893.
- Through South Africa: A Visit to Rhodesia, the Transvaal, Cape Colony and Natal*, New York, 1898.
- The Autobiography of Sir Henry Morton Stanley*, edited by Dorothy Stanley, New York, 1909.
- Stanley, Invincible Explorer*, by Laura Beriet, New York, 1995.
- The Man Who Presumed*, by Byron Farwell, London, 1957.
- Into Africa – The Epic Adventures of Stanley and Livingstone*, by Martin Dugard, London, 2003.



CHAPTER 15

CAPE TOWN 2010 CONGRESS ON WORLD EVANGELISATION

The father of modern missions, William Carey, was a man ahead of his time. In 1810 he proposed a world missions conference, and he suggested Cape Town as the ideal venue! It was 100 years later, in 1910, that the first world missions conference was held in Edinburgh. 200 years after William Carey had proposed it, Cape Town hosted the Third Lausanne Congress on World Evangelisation.

With over 4,200 invited participants from 198 countries and extending through Global link sites to another 700 venues across 95 countries, this was the largest and most representative missions conference in history.

The theme of the Cape Town 2010 Congress on World Evangelisation was: ***God in Christ, reconciling the world to Himself*** (2 Corinthians 5:19).

The organisers undertook extraordinary efforts to make sure that every region in the world was represented in proportion to the number of Evangelicals in that country. There were 1,200 missionaries, 1,200 pastors and ministry leaders, 1,200 academics and students and 600 in secular professions as participants in the congress.

Cyber War

This largest missions congress in history was targeted by the most massive, malicious cyber attack ever seen. The sophisticated computer network developed for live broadcasting to the world was targeted by millions of malicious external hits coming from multiple locations, most from Asia. There was no doubt that the co-ordinated cyber war against Cape Town 2010 originated from China.

The communist government of China prevented hundreds of Christian leaders in their country from attending the missions congress in Cape Town. Many Chinese Christian leaders had their passports confiscated, some were detained and many were subjected to intensive interrogation.

Threatened by Freedom

Some of these pastors were told that the Lausanne Covenant undermined the Chinese state in its section on 'Freedom and Persecution': *"It is the God appointed duty of every government to secure peace, justice and liberty in which the church may obey God, serve the Lord Jesus Christ, and preach the Gospel without interference. We also express our deep concern for all who have been unjustly imprisoned, and especially for those who are suffering for their testimony to the Lord Jesus Christ. We promise to pray and work for their freedom."* According to some Chinese state officials this is "subversive".

North Korean Testimony

One of the most moving presentations at the congress was presented by an 18 year old North Korean girl, Gyeong Ju Son. Her father was a high-ranking communist government leader, but, when he fell out of favour with the political leadership, the family fled to China - where they were converted to Christ.

Gyeong related how her pregnant mother died of leukemia and her father returned to North Korea as a missionary. He was imprisoned for 3 years. Later when he determined to return to North Korea to share Christ's message of life and hope among the hopeless people of his homeland, he was arrested and executed.

Gyeong Ju Son testified of how she surrendered her heart, soul, mind and strength to the Lord Jesus Christ to do His will. She is determined to follow the example of her father, to study to be able to speak up for the suffering people of North Korea and to take the Gospel to her people there.

Operation World Launched

Operation World is the most important missions book available today. Yet, when Patrick Johnstone first approached Christian publishers his manuscript was rejected as "unmarketable!" However, millions of copies have been printed of the 7 editions of Operation World and they have been translated into 15 languages.

The first Operation World was compiled by Patrick Johnstone while he was an itinerant tent evangelist in Rhodesia. The first comprehensive missionary survey of every nation was published by the Dorothea Mission in Pretoria. George Verwer of Operation World was so impressed by it that Send the Light (now Biblica), undertook to publish the future editions. The 7th edition of Operation World was launched at the Cape Town 2010 Congress. Not only does OW offer the 1,000 page handbook, the definitive guide to every nation on earth, but a CD-Rom edition and enhanced e-book in DVD-Rom format and an Operation World Prayer Map.

Vision and Mission

As with the previous Lausanne Congresses, the focus was on **the whole church, taking the whole Gospel, to the whole world**. The congress focused on the truth of Christ in a pluralistic, globalised world, building the peace of Christ in a divided and broken world, bearing witness to the love of Christ with people of other faiths, and discerning the will of Christ for 21st Century world evangelisation, calling the Church of Christ back to humility, integrity and simplicity and partnering in the body of Christ to fulfill the Great Commission.

Confronting the Issues

Each morning the plenary Devotional sessions worked through the book of Ephesians. Each afternoon included study groups, regional gatherings and multiplexes focusing on different issues and challenges for world evangelisation. One speaker declared: *“Most prominent Christian leaders have clearly articulated the problems, but are very unclear on their Christian answers to these problems. In fact, the world has never before seen such compromise, cowardice, heresy and apostasy as is being evidenced in, for example, the Episcopal Church in the USA.”*

Powerful Potential

Christians form part of the largest, most diverse and most international movement ever seen in history. When we consider the vast resources available to the church worldwide then it is clear that the potential to change the world is enormous. Yet, plainly most of this potential is not being realised. With all the buildings, vehicles, printing presses, radio stations, websites, publications, computers, manpower and money available, the Church of Jesus Christ should be having a far greater impact on culture and world events than it is.

Over the last 50 years there has been tremendous church growth, globally, particularly in Asia, Africa and Latin America. However, these Kingdom successes have been largely achieved despite the fact that Christians are, on average, giving less than 2% of their total income to the church, and the average church is giving much less than 10% of its income to missions and evangelism. If we could increase and focus Christian giving for the fulfillment of the Great Commission, we would literally see the world transformed. It is a fact that most church members are not giving much of their time, or talents, or treasure, towards the fulfillment of Christ’s Great Commission to make disciples of all nations and to teach obedience to all things that He has commanded.

To Every Nation

God promised that all the families of the nations would be blessed through the seed of Abraham (Genesis 18:18). The Church must bless the nations. We need to recognise that the Biblical term for nations is ethne (from which we get our word ethnic). Biblically, what we often call a nation is a country, composed of many nations. They are 220 countries in the world, but over 9,000 ethno-linguistic people groups. The Great Commission is not fulfilled by sending a missionary to a geographic country. The Great Commission requires making disciples of every ethno-linguistic people group on the earth.

Idolatry or Integrity

The plight of today’s church was compared to the pre-Reformation church of the 16th Century. The main stumbling blocks that hinder others coming to Christ are not found outside the Church. It is neither persecution nor false religions, but the integrity of Christian leaders which is hurting the Christian cause the most. Idols which need to be confronted, toppled and destroyed within our churches and lives include: The idol of power and pride, the idol of popularity and success, and the idol of wealth and greed.

A New Reformation is Needed

As one speaker declared: *“Reformation is once again a desperate need.”* He called for “humility, integrity and simplicity” and “a radical return to the Lord”. We need to teach the hard truths of the Gospel. The Gospel of our Lord Jesus Christ, as clearly proclaimed in the Bible, must be proclaimed and practiced. Not compromised and edited. We must be Bible people and work for a new Back to the Bible Reformation, or we will enter into a new dark age.



Dr. Peter Hammond
Frontline Fellowship
P.O. Box 74 Newlands 7725
Cape Town South Africa
Tel: 021-689-4480
Email: mission@frontline.org.za
Website: www.frontlinemissionsa.org



CHAPTER 16

REVIVAL AMONG THE ZULUS

KwaSizabantu Mission is the most extraordinary and successful mission station on the continent of Africa. KwaSizabantu originated over 50 years ago when God graciously sent Revival among the Zulus.

Conversion

The founder of KwaSizabantu Mission, Rev. Erlo Stegen is one of the youngest of 5 brothers. In his testimony, he explains that when he was growing up, he only went to church because his parents compelled him to go. His attitude was: *“When I’m grown up, I’ll throw all this religious stuff overboard.”* Then God began to convict him of his disobedience towards his parents, his quarrelsomeness with his brothers, and the wickedness of his own heart. *“I was a lost sinner, in spite of the fact that I said my prayers and went to church. God says, **‘The soul that sinneth, it shall die’**.”* Ezekiel 18:4 *“If sin rules a person’s life, that soul shall die, unless he confesses his sins and forsakes them. I cried to God, ‘Lord Jesus, I need you! Change my life and save me from my sins’.”*

Call

Initially, after his conversion, Erlo Stegen resisted God’s call for him to enter the ministry. *“I was unwilling to go, the price was too high. So, for 18 months, I went through hell as I rebelled against God. The price of disobedience is a thousand times greater of that of obedience.”*

Consecration

Before his conversion, Erlo Stegen had hated reading books. To him, reading was always a burden. *“After Jesus came into my life, I loved reading the Bible and it became my most precious book.”* Before his conversion, he never sang and would explain to his teachers that he was incapable of singing. *“Yet now I could hardly stop singing.”*

Commitment

He lost all interest in the parties, dances, and obsession to make money. The things of the world receded and the promises of the Scripture became very wonderful and precious. He was especially impressed with the promise in John 15: 7: **“If ye abide in Me and My Words abide in you, ye shall ask what ye will, and it shall be done unto you,”**

John 14:12: **“I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father.”**

John 16:24: **“Hitherto have ye asked nothing in My Name: Ask, and ye shall receive, that your joy may be full.”**

Hunger for Holiness

Erlo Stegen was a missionary for 12 years before the Revival broke out. He was determined not to “play church.” He preached straight: *“Repent and change your lives. If you don’t, you are on your way to hell.”* He saw the debilitating and devastating impact of ancestral worship and witchcraft. One day, after pointing out in a sermon that the founders of all other religions are dead and buried, but only Jesus is alive forevermore. *“His grave is empty because He rose from the dead. He ascended into Heaven and all power in Heaven and on earth are given unto Him. There is no other name given among men by which we can be saved other than the Name of Jesus. There is only one way: Jesus Christ. He is the way, the truth and the life. He is the same today as He was two thousand years ago.”*

Bondage

He had hardly finished the sermon, when an old woman came up to him and pleaded with him to pray for her daughter who was insane. Erlo Stegen described the shocking scene: *“In the middle of the hut I saw a girl sitting on the floor, her arms bound to the center pole with wire. The wire had cut deeply into her flesh, so that blood was flowing down, and she was covered with scars and wounds. She pulled at the wire with such violence, that it cut deeply into her arms. She spoke incessantly in foreign languages.”* Her mother explained that for weeks she had not eaten anything, nor slept. *“She breaks the strongest ropes, then she runs around into the neighbours fields and gardens and destroys everything. When she bites someone, she won’t let go. Look at my cattle pen. I don’t have any cows, sheep or goats left. Every animal I owned, I sacrificed to the spirits. The cows I didn’t kill, I had to sell them to pay the witchdoctor. I haven’t got any money. I am at the end of my strength.”*

Frustration

Then the missionary drove this troubled girl to his parents’ farm where they provided a room where the girl could stay while she was prayed for. The demon-possessed girl smashed the furniture, pulled out the springs from the mattress, broke the windowpanes and frames and turned the room into a pigsty.

"We prayed day and night for three weeks, but the girl wasn't healed. Instead I was at the end of my strength and close to a nervous break down. The girl sang her satanic songs incessantly. The girl blasphemed the blood of Jesus. Horrible, sacrilegious songs resounded throughout. The girl renounced the blood and death of the Lord Jesus as only the devil could do. What was I to do? Everyone had heard me preach: 'don't go to the witch doctors, don't sacrifice oxen and goats to the spirits. Jesus is the answer to every problem, come to Him.' We Christians had failed. In the end we all gave up and had to take the girl back."

Failure

Erlo Stegen thought that he was a complete failure. *"I had preached the Gospel for 12 years and there weren't even 12 true Christians in conformance with Biblical standards to show for it."* Many hundreds of people had come forward at his Gospel meetings and made public commitments to Christ. He knew that many of these converts still craved cigarettes, engaged in worldliness. He knew that the Bible taught that we were to **"Love not the world, know the things that are in the world"** 1 John 2:15 and **"Be not conformed to this world"** Romans 12:2. Yet he perceived that his converts were still worldly.

Back to The Bible

He then challenged his whole congregation to come to two Bible studies each day: 7 AM and 5PM. *"We will take our Bibles and we won't explain anything away. We won't justify ourselves either, but accept things as they are written."* Jesus said: **"Whoever shall not receive the Kingdom of God as a little child shall in no wise shall enter therein."** Luke 18:17 and *"Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven."* Matthew 18:3

Book of Acts Christianity

They started by studying the Book of Acts. From the outset the Lord took hold of their hearts. The more they studied Acts, the more their hearts were broken. They saw how the early Christians continued with one accord in prayer. They marveled at this miracle. Not quarreling and slandering behind one another's back, but with unity in spirit. The death and Resurrection of our Lord, Jesus Christ had so deeply affected them that they were in harmony. They saw that the Lord had promised the power of the Holy Spirit for them to be witnesses for Him (Acts 1:8). In Acts 4:31 they read that when the early church prayed, the place was shaken. *"We pray and we don't move the world, the world moves us!"*

Stop Tolerating Sin

"The early church didn't tolerate sin, they had no room and no time for sin, and dealt with it most severely. We worship God and tolerate sin in our midst! If you pray for Revival, you are asking for something the world doesn't understand. We read the Bible so superficially that we cannot grasp what it is all about."

Lord Come Down

Then, a meeting was suddenly interrupted by a young woman, a new convert, who stood up during the service, and asked if she could pray. Her simple prayer was: *"Oh Lord Jesus, we have heard what the early Church was like. Couldn't You come down and be in our midst as You came down two thousand years ago? Couldn't our Church be same as the one in Jerusalem?"*

"Revive Your work, O God" became the prayer of the congregation. *"A week and a half later, God rent the Heavens and came down!"*

Revival

It was December 1966 when the Revival broke out. Rev. Erlo Stegen explained, *"We were at a loss, we had reached a deadlock and we were in a spiritually desperate situation."* In John 7:38, Jesus says, **"he that believeth in Me, as the Scripture hath said, out of his belly shall flow rivers of living water."** When we asked ourselves: *"Whether such rivers of living water were flowing out of our lives?"* We had to answer **"NO!"**

Erlo stood and challenged his congregation: *"Let us search the Scriptures and let the Word speak to us. Let us not twist and turn what we read. Let us disregard our ways and customs, our church traditions and our personal religious opinions and let's hear what the Bible has to say. Do we really believe as the Scripture says?"*

Erlo Stegen explains that Revivals are terrifying things. When the Holy Spirit comes, He convicts us of sin, of righteousness and of judgment to come. **"For God resists the proud"** 1 Peter 5:5

God Himself

"What is our greatest danger? In reality it is God Himself. There is nothing in this world that we need fear more than God. Even if the whole world were for us, but God against us, we would be fighting a losing battle."

Conviction

"Judgment must begin at the house of God. The first thing that happens when the Holy Spirit comes into a person's life is that He convicts that person of sin. There is brokeheartedness. Many conversions are not genuine; the 'converts'

are not born again with the Holy Spirit. There are 'Christians' who don't even know what it means to be convicted of sin. We cannot love Jesus if we do not know what forgiveness of sins means. The deeper the conviction, the greater the love for Jesus. He who is forgiven much, loves much."

Erlo Stegen testifies how the Lord convicted them of pride, prejudice and idolatry. "Let us get down on our knees and pray,' I wept incessantly and cried out 'God be merciful to me, a sinner.'" That was the beginning of the Revival.

What Hinders Revival

It was Christmas time when the Revival broke out. "In times of Revival, the Word of God comes alive. It smites us and pierces our heart. The Word of God is like a hammer that breaks the rocks into pieces. It now became clear to me that it wasn't the heathen who were standing in the way of Revival. I could only cry out: 'Lord, there is only one person who hinders Your work, and that is me! Please forgive me!'"

Like a Mighty Wind

They were praying in a cowshed when they heard a noise like a great wind. "Everybody was conscious of the presence of God. All I could do was to bow down and worship the God of Heaven."

Bound with the Chains of Hell

Then a witch, who was in charge of a training school for witches, came to Erlo Stegen. She said: "I need Jesus. Can He save me? I am bound with the chains of hell. Can He break these chains? If Jesus doesn't save me right now, I will die today and go to hell! Pray for me, that Jesus rids me of these evil spirits."

Victory in Christ

Rev. Stegen and some of his co-workers began to sing hymns of victory, of the risen Christ, the Mighty Victor who has overcome the devil, conquered sin and death, paid the price with His own blood! As they sang, the woman flung herself on the ground on her hands and knees and began to move around like a wild animal. The sounds of many dogs barking from within her and a herd of pigs grunting were heard. "We prayed: **'O Lord set this person free!'** **'Not by might, nor by power but by My Spirit, says the Lord of Hosts.'** Zechariah 4:6"

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12

"The moment the evil spirits left her, the expression on her face changed abruptly. She shone like a saint who had been living in the presence of our Lord and Master for many years. With the glow of Heaven shining on her face and in her eyes, she cried **'Oh how marvelous, Jesus has set me free! Jesus has broken these chains of hell!'**"

Transformed Lives

Rev. Stegen recounts that for the next months they hardly had any sleep at all as day and night they were so busy counselling and praying for hundreds upon hundreds sick, troubled and demon possessed people. Time and again people exclaimed, "A power within us has driven us to come here. We can't sleep anymore, we can't recover our peace of mind, and all we can see is our sins!"

"Hundreds of people flocked to where we were in Mapamulo. We could go out the front door of the building at any time of the day, any day of the week and there would be a hundred, maybe two hundred, people standing outside. Hardened sinners would be weeping like little children. It was as if the Day of Judgment had dawned. The conviction went so deep that some of them couldn't believe that Jesus could forgive them. They came with tears and they left with joy. Their lives were changed and all things became new. Children were converted and parents were astounded at their change of attitude and behaviour. Husbands and wives were astounded as their partners were transformed. God kindled His fire and it spread through the valleys and the mountains so that thousands were saved in one week. That happened among the Zulus. There is no limit to what God can do."

Set Free to Serve Christ

"From that time on the Zulus no longer said that Christianity was the white mans religion. That was the end of that saying. They have experienced that Jesus Christ is their God too. I remember a blind man whose eyes had suddenly been opened walking up and down shaking his head and crying out again and again: **'Jesus is my God! He is truly my God!'** Sick people would be brought in on stretchers and rise and walk around...As a rule we never prayed for healing before the person involved, has settled their spiritual lives. Divine healing always begins in the heart." The Bible teaches us in James 5:16 'Confess your trespasses to one another, and pray for one another that you may be healed.' Healing of the soul is put first. Physical needs are secondary. Spiritual illnesses must be treated first. To be liberated from irritation, anger, resentment and other sins are a thousand times more valuable than to be healed of physical ailments."

People would come saying, "We cannot carry on living in sin. We must bring them to the light. We need forgiveness of our sins. We cannot go home without having peace with God."

A young Hindu woman, together with her 16 year old daughter, came and told Rev. Stegen: *“My daughter here has been mentally handicapped since birth. Many doctors have said that she was incurable. So I went to the Hindu temples, but even our gods couldn’t help her. Two weeks ago I met a Zulu man who said to me: ‘why don’t you take your daughter to Mapamulo? There are Christians there that serve the Lord Jesus. If you take her there, they will pray to Him and He will heal your daughter.’ When I heard that I said ‘that is the God I want to serve!’ The moment I said that my daughter was healed and in her right mind. Here she is, you can speak to her.”*

The daughter spoke, *“From now on, I want to serve your God, our gods failed, but your God has healed me!”* Erlo Stegen explains: *“There is no God like Jesus Christ! When will the nations acknowledge that there is no Lord but Him? The Lord of all lords, The King of all kings.”*

Healed

At Tugela Ferry, an 18 year old girl, Anagreta, who had been completely paralyzed for 18 months and who had been treated in 5 different hospitals was brought to the services. She lay, immovable, on a stretcher. Her skin and hair was scalded from when witchdoctors fried frogs in a pan until they were boiling hot and then put them on the girl’s head. After counselling her to repent of her sins, Rev. Stegen prayed for her and *“the bones of her body began to shake like the leaves of a tree.”* She leapt out of her bed onto her feet and started running! In an instant the Lord Jesus completely healed this girl.

The news of this event spread like wildfire throughout the entire area. It was as if the very air was charged with the presence of God. Anagreta was taken to Pomeroy Prison where her father worked. He was so filled with joy to see his daughter healed and delivered.

No Greater Power

Rev. Stegen explains: *“There is no greater power than that of our Lord Jesus Christ. All power in Heaven and on earth has been given unto Him. Go therefore and teach all missions, baptizing in the Name of the Father and of the Son and the Holy Ghost: teaching them to observe all things what so ever I have commanded you. What a God and what a Saviour! May God grant that our lives do not bring dishonor to His Name, but are such that people may recognise that **the Word of God is the Truth!**”*

Kwasizabantu Mission

It is over 50 years since the beginning of the Revival in Zululand. The rivers of Living Water are still flowing. The Word of God from which this Revival was born continues to spread and is going forth in power, locally and internationally. The little Zulu congregation in Mapamulo has become a large Mission with headquarters at KwaSizabantu (meaning *the place where people find hope*), not far from Mapunua.

The Mission, though it has buildings to house about 4,500, constantly has the problem of too little accommodation - because of the constant flood of people seeking the Lord. Hundreds, often thousands, gather for daily services. Often people come from other countries and continents. One visiting minister remarked that it was like the first Pentecost. He went around and counted the different nationalities and arrived at 14 languages at a single service.

The auditorium at KwaSizabantu can seat 10,000. Aside from regular Sunday services, this massive structure is also used for special conferences. KwaSizabantu now has about 130 out-stations and mission bases and schools in Switzerland, Germany, France, The Netherlands, Romania and many other parts of the world.

Rev. Erlo Stegen is assisted by a team of over 120 co-workers and many volunteers. Teams are constantly being invited to preach at schools, youth groups and congregations throughout Zululand, South Africa, and across the border.

The school at KwaSizabantu Mission, Domino Servite has had the distinction of producing some of the top students in the country with the highest distinctions.

The Ceder College of Education provides a 4-year teacher training degree accredited by the Potchefstroom University of Higher Christian Education. Students came from as far as Europe and Korea.

Thabitha Adult School is a centre for training illiterate adults to read and write.

The Mission also uses its 550 hectares of land for intensive farming, a Green House Project, producing vegetables of the highest quality, Kiwi vineyards, produce fruit for local and international markets, a jam factory, turns out thousands of homemade jams and pickles. A bakery produces about 400 loaves a day. A dairy and yoghurt production plant sells to shops, hospitals and airline companies. A water factory produces bottled water and juice for the South African and international market.

KwaSizabantu is a Faith Mission, which on principle does not solicit funds or give any appeals for donations. It is a hive of productivity and a testimony to the Christian work ethic.

It has thrived in spite of times of great opposition and slanderous campaigns against it. As Rev. Stegen says: "Wherever God is at work, the devil is also there to do his dirty counter work. I am of the opinion that the depth of God's work can be measured by the amount of opposition encountered."

To the skeptics, we challenge with the words of Philip to Nathaniel: "Come and see!"

Dr. Peter Hammond

For more information, contact: KwaSizabantu Mission

Private Bag 252

Kranskop 3268

South Africa

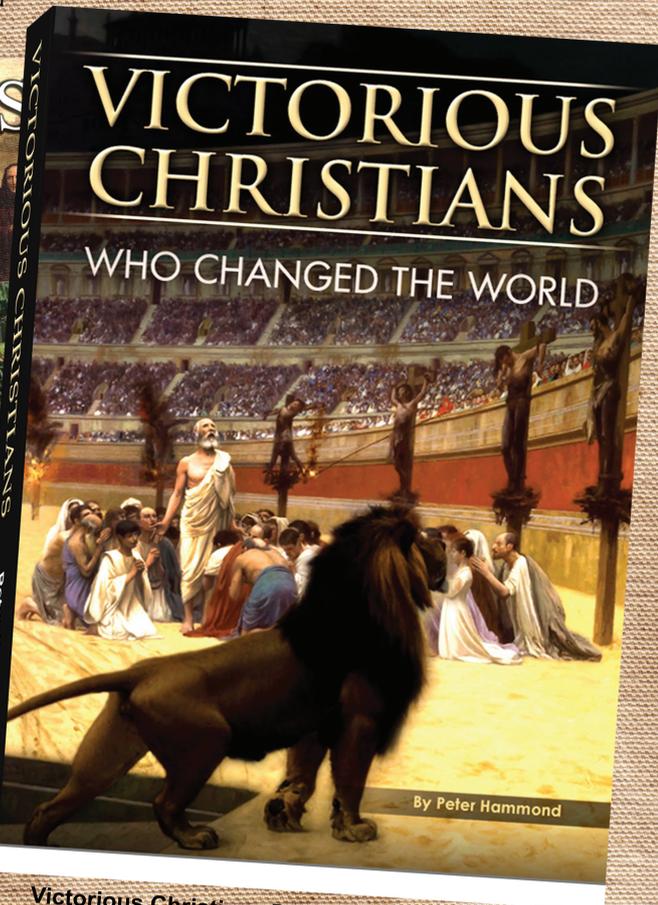
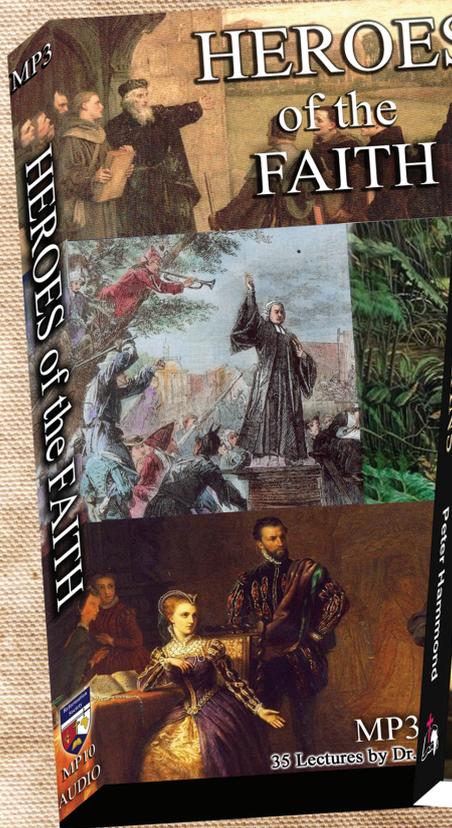
mail@ksb.org.za

Tel: 032-481-5500; web: www.kwasizabantu.org



TRUE STORIES THAT WILL CHANGE YOUR LIFE

Heroes of the Faith MP3
35 Lectures by Dr Peter Hammond
on one audio MP3



Victorious Christians Book by Peter Hammond,
380 pages 250 pictures

Book and MP3 Combo



CHRISTIAN LIBERTY BOOKS

PO Box 358 Howard Place 7450

Cape Town South Africa

Tel/Fax: (021) 689 7478

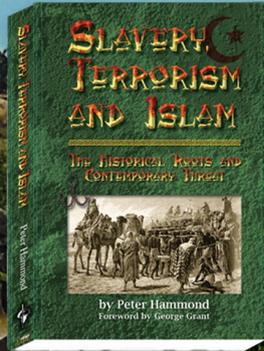
admin@christianlibertybooks.co.za

www.christianlibertybooks.co.za

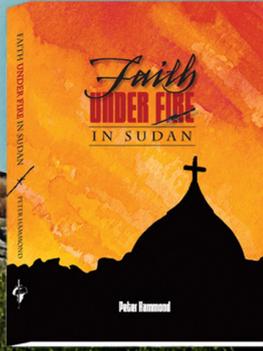


FRONTLINE RESOURCES

EVANGELISING IN WAR ZONES & SERVING THE PERSECUTED



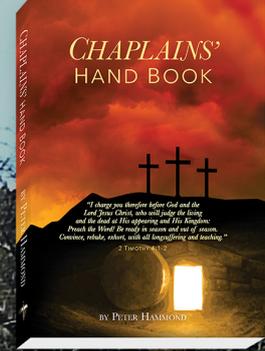
* 288 Pages
200 Pictures



* 320 Pages, 205 Pictures
Hard Cover
Soft Cover

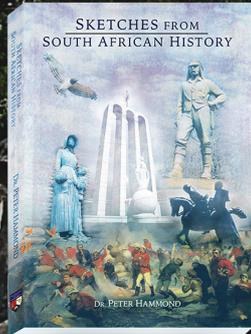


128 Pages
& 32 pictures

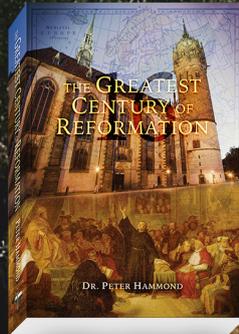


144 Pages

HISTORY BOOKS



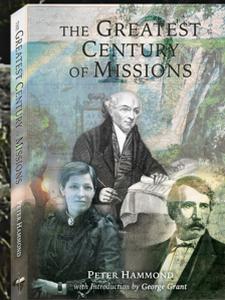
* 220 Pages, 185
Pictures



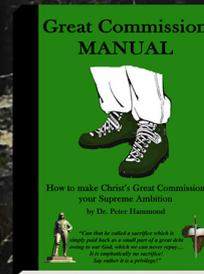
288 Pages, Over 200
Pictures & Maps

GREAT COMMISSION KIT

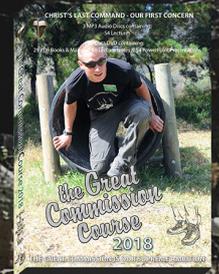
Book, Manual & Audio MP3 Boxset



224 Pages, 200 Pictures



196 Pages
(Large Format)

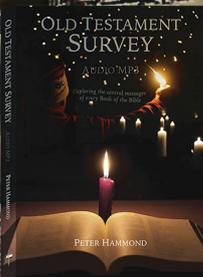


3 MP3 Audio Discs containing:
54 Lectures and a
Data DVD containing:
88 Lecture Notes,
54 PowerPoints and
29 PDF Books & Manuals

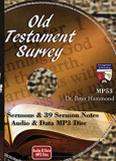
BIBLE TEACHING COMBO



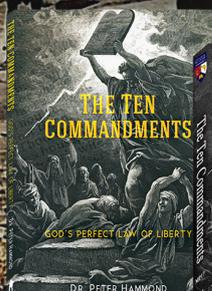
288 Pages
27 Pictures, Maps
& Charts



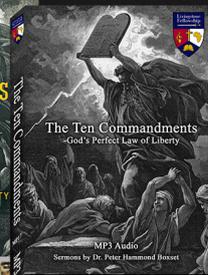
Audio and Data MP3
42 Messages



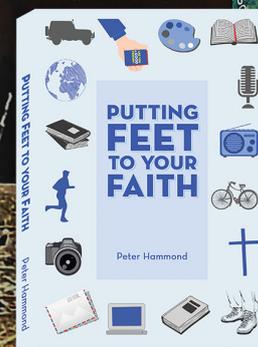
THE TEN COMMANDMENTS Series



152 Pages
15 Pictures

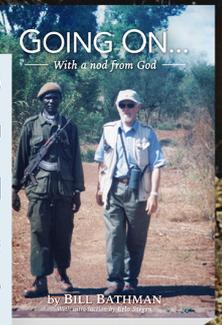


Audio and Data MP3
12 Audio Messages
PowerPoint & PDF Book



* 152 Pages

* Also available in E-book



* 320 Pages
156 Pictures



est. 1995

Christian Liberty Books

Resources for Reformation and Revival
PO Box 358, Howard Place 7450 Pinelands, Cape Town, South Africa
Tel: 021 689 7478 Fax: 086 551 7490
admin@christianlibertybooks.co.za
www.christianlibertybooks.co.za



FRONTLINE FELLOWSHIP

PO BOX 74 NEWLANDS 7725
CAPE TOWN SOUTH AFRICA
Tel: +27 21 689 4480
admin@frontline.org.za
www.FrontlineMissionSA.org