

CHAPTER 66 : SUB-SAHARAN AFRICA IN THE MODERN ERA

Africa did not enjoy the benefits of Protestantism during the Reformation era, but she has known some of its benefits in the modern era. Protestant missions from Europe to Africa had not yet begun in the age of Reformation. Instead, the Europeans engaged in the debilitating African slave trade. During the modern era Biblical Christianity has become accessible in most of the nations of Africa. But this benefit has been offset by the dominant secular humanist ideology of the age. Modern African society has been influenced far more by secular humanism than Biblical Protestantism. Its societies are in fact generally a syncretistic mixture of primitive heathenism, secular humanism, and Christianity. But, of course, true Christianity allows no such mixture.

Let's consider the spread of Protestantism in Africa, starting from its southern tip, and also note its generally corrupted character. We shall review a sample of sub-Saharan nations, formerly under British, Dutch or German rule. Most of those nations with other colonial rulers, like France, Belgium, and Portugal, left a Roman Catholic legacy.

South Africa

The Reformed faith came to South Africa with Dutch colonists who settled in the Cape at Africa's southern tip in 1652. Originally the Dutch Reformed Church consisted only of white settlers. But mission work was started, first among slaves and later among the indigenous population. Ultimately, as the hinterland was opened up by explorers, traders, and mission societies, Reformed missionaries also moved further and further into the interior, first into what is today the Northern Province of South Africa, and later into neighboring countries such as Swaziland, Zimbabwe, Botswana, Zambia, Malawi, and Mozambique. South African churches were active in mission work. Efforts by the Dutch Reformed Church gained momentum in the 18th century, especially as a result of the work of two ministers, H. R. van Lier and M. C. Vos. In this way the Reformed churches of South Africa extended the Reformed faith over much of Southern Africa, creating links which still exist today.

In 1795, French armies invaded the Netherlands. The English took the opportunity to protect their shipping lanes around the Cape of Good Hope by seizing the territory and colonizing Cape Town. Great Britain seized the Cape of Good Hope area in 1797 during the Anglo-Dutch War. The Dutch declared bankruptcy, and the British annexed the Cape Colony in 1805. A dispute arose over compensation after the British abolition of slavery in 1835, and many of the Afrikaner settlers, who were known as the Voortrekkers, travelled to the interior of the country to found their own republics, the Orange Free State and the Transvaal. A Voortrekker incursion into the coastal area of Natal was repulsed by the Zulus. The Zulu empire would later be conquered by the British.

The first split in the Dutch Reformed Church, possibly better known by its Afrikaans acronym NGK, occurred in the 19th century. Afrikaners, who had settled in the then

Transvaal in the northern interior of South Africa, suspicious of what they considered to be liberal tendencies in the Cape-dominated NGK, and insisting on a rigid policy of “no equality between white and black in church or state,” formed the Nederduitsche Hervormde Kerk (NHK — in English the name also translated to Dutch Reformed Church) in 1857.

Two years later another split occurred in the Transvaal, when the Gereformeerde Kerk (Reformed Church — the Afrikaans acronym is GKSA) was formed. Differing interpretations about the three Dutch Reformed confessions of faith inherited from the Dutch Reformation (the Heidelberg Catechism, Belgic Confession, and Canons of Dort), as well as the issue of whether only the God-inspired psalms should be sung in the public worship of the churches, played an important role in this split.

The white Reformed churches in South Africa instituted racially separated churches for converts from their missionary efforts. The Dutch Reformed Mission Church for “colored” South Africans was instituted in 1881, to be followed in the 20th century by separate churches for Africans (Dutch Reformed Church in Africa, DRCA) and Indians (Reformed Church in Africa, RCA).

English-speaking Presbyterian Christians and missionaries - along with British Christians of other denominational affiliations - had settled in the Eastern Cape when Britain gained sovereignty over the Cape colony in the early 19th century. From the early church work of Presbyterians grew four separate Presbyterian churches in Southern Africa. Scottish Presbyterian missions were active in the Eastern Cape. Another branch of Reformed Christianity came by way of the work of the London Mission Society (LMS). These formed Congregationalist churches, which eventually formed the United Congregational Church of Southern Africa. The first LMS missionary to arrive in Cape Town, John Philip, was, together with M.C.Vos, responsible for the founding of the South African Mission Society (1799). The Anglican Church of England came as well. The Church of England in South Africa (CESA) came into being in 1865 after the split between Bishop Colenso and the Anglican Church of England. Over time these churches generally succumbed to liberal theological influences.

The discovery of diamonds in 1867 and gold in 1886 spurred wealth and immigration and intensified the subjugation of the native inhabitants. The Boers successfully resisted British encroachments during the First Boer War in 1880-81. The Boers wore khaki clothing, which was the same color as the earth, whereas the British wore bright red uniforms, making them easy targets for Boer sharpshooters.

The British returned in greater numbers and without their bright red uniforms in the Second Boer War (1899-1902). British-Boer relations, already strained, were further stressed after the unsuccessful Jameson Raid, launched into the Transvaal by irregular forces aligned with rich diamond businessman Cecil Rhodes from neighboring Rhodesia. The Second Boer War was largely opposed by the Liberal Party in the British parliament as both uncalled for and expensive, but the huge gold and diamond veins present in the Boer republics drove the Tories to press the war onward. The Boer attempt

to link up with German South West Africa provided the British with yet another reason to take control of the Boer Republics. The Boers resisted fiercely with guerrilla tactics, using their superior knowledge of the land to strike quickly and disappear, but the British eventually overwhelmed the Boer forces with far superior numbers and the availability of external supply chains.

The British rounded up civilian Afrikaners, along with their black workers, and placed them into separate concentration camps, where malnutrition and diseases were rampant. They burned the farmhouses and crops in an effort to deny food to the Boer guerrillas. As supplies became scarce, the guerrillas turned to raiding African towns for food, antagonizing the Africans and forcing the Boers to fight them as well as the British. Many Afrikaners, derisively called "joiners" or "hensoppers" (*hands-uppers* in Afrikaans) by the other Afrikaners (the "bittereinders", or *bitter-enders*), began to feel that the time had come to make peace with the British. After pressing onward with the resistance for another year, the bittereinders finally accepted that the Boer nation would be completely destroyed if they persisted, and signed a peace treaty with the British at Pretoria in 1902.

The Treaty of Vereeniging specified full British sovereignty over the South African republics, and the British government agreed to assume the £3,000,000 war debt owed by the Afrikaner governments. One of the main provisions of the treaty ending the war was that blacks would not be allowed to vote, except in the Cape Colony. The British administration briefly attempted "Anglicisation" of the Boer populace through mandatory education in English, but the plan backfired and only built Boer resentment, and the plan was abandoned when the Liberals came to power in Britain in 1906.

By this time the lie of evolution was accepted by many in the mainline churches (especially the English-speaking churches), and theological liberalism took a terrible toll on the vitality of the churches, much as it did throughout the Western nations. The Dutch churches tended to be more theologically conservative and Calvinistic than the English-speaking churches, but various of its own errors hurt its reputation.

The Union of South Africa was created from the republics of Cape Colony, Natal, Orange Free State, and Transvaal in 1910. The Union was a British Dominion, but only the white minority had political power. The United Party of Jan Smuts sought reconciliation between Afrikaners and English-speaking whites, and the Union entered the Second World War as an ally of the United Kingdom. The right-wing National Party, by contrast, sympathised with Nazi Germany, and sought greater racial segregation, or apartheid. The racial segregation of the churches continued as well.

The National Party came to power in 1948, under D.F. Malan. Many policies of segregation were implemented under apartheid, and the disenfranchisement of the mixed race Coloureds, as well as the few black Africans in the Cape who had the vote. Mixed race marriages were banned, and special agricultural and trade schools were established as the only institutions that would accept black students. Stores would serve any white

customers present before blacks. Blacks had to carry internal passports called pass books to travel into white areas, or risk arrest.

The African National Congress (ANC), the largest political organization including blacks, had communist leanings. It used even revolutionary means to seek to overthrow the government in South Africa.

In 1960, whites voted in a referendum to sever South Africa's last links with the British monarchy and become a republic, a long cherished goal of Afrikaners. In 1961, the Republic of South Africa came into being, with Queen Elizabeth II replaced by a State President of South Africa. It also withdrew from the Commonwealth in the face of hostility from its African and Asian members.

Pressure grew over the years both internationally and internally to overthrow the regime in South Africa run by Afrikaners. Various factors were involved- some unjustified but some justified. The regime did preserve elements of the Calvinistic heritage of Afrikaners, which ran counter to the secular humanism of the modern age. But another factor was the unjust racial divide of the apartheid regime. Instead of making the vote based on race, it should have been based on religion. Only those of the Reformed faith should have been allowed to vote- be they white or black. As it was, South African Afrikaners opened themselves to the charge of racism, a position they ultimately could not justify in scripture.

The 1990s brought an end to apartheid with the release of ANC leader Nelson Mandela in 1990. Then in 1993 21 political parties approved a new constitution for the nation. Majority rule was established with democratic elections held in 1994, first under Nelson Mandela and later under Thabo Mbeki. South Africa added 9 native African languages to Afrikaans and English as official languages, bringing the total to 11.

The ANC and its alliance partners, the South African Communist Party and the trade union alliance, the Congress of South African Trade Unions (COSATU), rule the nation. They are secular humanist, corrupt, and wicked. Consequently, crime in South Africa has skyrocketed. The leading cause of death for males aged 15 to 21 is homicide. Like much of Africa, South Africa is in the midst of the AIDS epidemic, as a result of rampant immoral conduct. A 1999 survey indicated that 22.4% of women who attended public antenatal clinics were HIV-positive.

Namibia (formerly South-West Africa)

The dry lands of Namibia were not extensively explored by Europeans until the 19th century, when the land came under German control as South-West Africa, with the exception of Walvis Bay, which was under British control.

Various missionary efforts were made in the 19th and 20th centuries. The first mission to reach the country was the London Missionary Society [LMS] (1805). The Lutheran Rhenish and Finnish missions followed in 1842 and 1870. The relatively small Dutch Reformed churches have their origin in South Africa and reflect the situation of the churches there.

South Africa occupied the colony during World War I and administered it as a League of Nations mandate until after World War II, when it unilaterally annexed the territory. South Africa in 1948 began to apply the apartheid system in Namibia. As a consequence, the UN withdrew the mandate in 1966.

In 1966 the Marxist South-West Africa People's Organisation (SWAPO) guerrilla group launched a war of independence for the area that was soon named *Namibia*, but it was not until 1988 that South Africa agreed to end its administration in accordance with a United Nations peace plan for the entire region. Independence came in 1990, while Walvis Bay was ceded to Namibia in 1994. The Namibian head of state is the president, who is elected by popular vote every five years. The government is headed by the prime minister, who is appointed by the president, together with his cabinet. SWAPO, the primary force behind independence, is currently still the largest party in this secularist country. 80% to 90% of the population is nominally Christian. Lutheran is the major denomination, owing to the long period of German political domination.

Botswana

Botswana lies to the north of South Africa and to the east of Namibia. The Batswana refers to the country's major ethnic group, which came into the area from South Africa during the Zulu wars of the early 1880s. Prior to European contact, the Batswana lived as herders and farmers under tribal rule.

Protestant missionaries came to Botswana in the 19th century. The London Missionary Society (LMS) was among the first societies to start mission work. Robert Moffatt, a Scottish missionary with the London Missionary Society (LMS), established a mission station in Botswana. By 1857 the whole Bible was translated into Setswana, the first such translation into an African language south of Ethiopia. This achievement owes to the efforts of the LMS missionary Moffat.

In 1863 the Cape Synod of the Dutch Reformed Church started work among the Bagkatla, laying the ground for the Dutch Reformed Church in Botswana. Other missionaries followed. Lutheran missions especially played a significant role in Botswana. Into an area previously dominated by Protestant missions, Roman Catholic efforts started in 1928.

In the late 19th century, hostilities broke out between the Batswana and Boer settlers from the Transvaal. After appeals by the Batswana leader Khama III for assistance, the

British Government in 1885 put "Bechuanaland" under its protection. The northern territory remained under direct administration and is today's Botswana, while the southern territory became part of the Cape Colony and is now part of the northwest province of South Africa. The majority of Setswana-speaking people today live in South Africa.

Despite South African pressure, inhabitants of the Bechuanaland Protectorate, Basutoland (now Lesotho), and Swaziland in 1909 asked for and received British assurances that they would not be included in the proposed Union of South Africa. An expansion of British central authority and the evolution of tribal government resulted in the 1920 establishment of two advisory councils representing Africans and Europeans. Proclamations in 1934 regularized tribal rule and powers. A European-African advisory council was formed in 1951, and the 1961 constitution established a consultative legislative council.

In 1964, Britain accepted proposals for democratic self-government in Botswana. The seat of government was moved from Mafikeng, in South Africa, to newly established Gaborone in 1965. The 1965 constitution led to the first general elections and to independence in 1966. Each of the elections since independence has been freely and fairly contested and has been held on schedule. The country's small white minority and other minorities participate freely in the political process.

Approximately 50% of Botswana's citizens are nominally Christian, while the remainder adhere to various indigenous pagan beliefs. Sadly, however, most of its Christianity is marked by immorality and doctrinal error. As a result of the widespread immorality, especially sexual immorality, Botswana is one of the countries that has been hardest hit by the worldwide HIV epidemic. At the end of 2002 there were an estimated 330,000 people in Botswana living with HIV. This, in a country with a total population of 1.6 million, gives Botswana a prevalence rate of 39%, the highest in the world. Life expectancy is only 39 years, while it would have been 72, if it were not for AIDS. There are around 60,000 registered orphans in the country but it is feared that Botswana will have about 200,000 orphans in 2010 if the current situation is not reversed. Botswana has turned to various secularist parties, including the US and the UN, which have advocated condom use, instead of turning to God in repentance.

Zimbabwe (formerly Rhodesia)

The people of Zimbabwe were wholly heathen before the arrival of Europeans. The first Europeans to arrive were the Portuguese. But by 1690 they had been forced off the plateau of Zimbabwe by the Shona natives that comprised most of Zimbabwe's population. The minority Matabele (Ndebele) people in the south arrived there in 1834, when most of Zimbabwe was still ruled by the Shona people. The Matabele soon took control of much of the region.

Robert Moffatt, missionary in Botswana, formed a friendship with the heathen tribal king of the Matabele people in Zimbabwe. This king allowed Moffatt's son to establish a mission station among his people in Zimbabwe. And thus some of the Matabele were becoming acquainted with Christianity. It was not, however, until British occupation in 1893 that many of these formally adopted the Christian faith.

British occupation began in the 1890s, under the leadership of Cecil Rhodes, for whom the area was renamed Rhodesia. A treaty was signed with the British South Africa Company in 1888 allowing them to mine gold in the kingdom, now under Matabele rule. The increasing influx of settlers as a result of this treaty led to war with Lobengula, King of Matabeleland in 1893. Lobengula died while fleeing north, and the Ndebele were defeated and European immigration began in earnest.

Under British occupation, professedly Protestant Christian rule began over Zimbabwe, albeit corrupted by the errors of the age. Laws were passed against witchcraft, which helped to suppress this native abomination so prevalent in Zimbabwe. But in some other respects the white rulers did not serve as good role models for Christianity. Many missions organizations then flooded into Zimbabwe, some sounder than others.

One shining missionary light in the twentieth century for the people of Zimbabwe was South African-born John Radasi. Radasi was sent there by the Free Presbyterian Church of Scotland. His mission station proclaimed the historic reformed faith, and continued to do so even after his death. A number of native Zimbabweans by this means were brought to embrace a Biblical gospel with a sound confession.

Rhodesia became a self-governing colony with responsible government in 1923. What this meant was that there was a local parliament, although some powers (notably relating to African political advancement) was retained by London. Southern Rhodesia (as it was called then) was ruled via the Dominions Office (and *not* the Colonial Office), although strictly speaking the country was not a Dominion (like Canada, Australia, South Africa etc.). This was a unique case.

After World War II there was increasing demand from Rhodesia's black majority for self-rule. Many of their leaders had imbibed revolutionary and secularist ideology so common in the modern age. The formation of a number of political parties along with sporadic acts of sabotage came as a result. At the forefront of this move was the Zimbabwe African People's Union (ZAPU), mostly consisting of Ndebele tribal people. It was shortly joined by the Zimbabwe African National Union (ZANU), mostly consisting of Shona tribal people.

Britain adopted a policy known as NIBMAR (No Independence Before Majority African Rule), but in 1965 Ian Smith's Rhodesian Front (RF) party won every one of the 50 seats in the Rhodesian Legislative Assembly, which was controlled by the white minority. On November 11, 1965, Smith made a Unilateral Declaration of Independence (UDI). Initially, Smith protested loyalty to Queen Elizabeth II as head of state, although he

refused to recognize the authority of her Governor, Sir Humphrey Gibbs, and declared Rhodesia a republic in 1970.

Britain declared Smith's actions illegal, and the Commonwealth imposed economic sanctions. The UDI was not recognized by any other country, even by the apartheid regime in South Africa. In 1968 the UN voted to make the sanctions mandatory but they were largely ineffective. The measures taken by the British government to force Smith to revoke UDI seemed useless, as the economic sanctions imposed actually saw Rhodesia's economy grow. Most of the infrastructure still in the country today was developed then.

Both ZAPU and ZANU began campaigns of guerrilla warfare around 1966, and guerrilla raids led to escalation in white emigration from Rhodesia. The coming of independence in Angola and Mozambique in 1975 altered the power balance within Rhodesia greatly, as it forced South Africa and the USA to rethink their attitudes to the area, in order that they could protect their economic and political interests. Attempts were made by both countries to pressure Smith into accepting majority rule. With Kenneth Kaunda's Zambian support, the nationalist groups were convinced to come together under the united front of Abel Muzorewa's African National Council. The imprisoned nationalist leaders were released.

Continuing talks failed to bring the two sides to an agreement, despite changes to the nationalist "line-up", now called the Patriotic Front (PF), a union of ZANU and ZAPU. In the face of a white exodus, Ian Smith's Rhodesian government was eventually forced to give in to international demands. In 1979, under the Lancaster House agreement, its legal status as the British colony of Southern Rhodesia was restored, in preparation for free elections and independence as Zimbabwe.

In elections in 1980, Robert Mugabe's ZANU party won the election, with 53 out of 80 seats reserved for black voters, with Joshua Nkomo's ZAPU gaining 27, and Muzorewa's UANC only three. The Republic of Zimbabwe came into being then. As well as changing the name of the country, the new government changed numerous place names in 1982, starting with the capital, Salisbury, which was renamed Harare.

The new secularist Constitution provided for a non-executive President as Head of State with a Prime Minister as Head of Government. The first President was Rev. Canaan Banana with Robert Mugabe as Prime Minister. In 1987, the Constitution was amended to provide for an Executive President and the office of Prime Minister was abolished. The constitutional changes came into effect with Robert Mugabe as President.

Following independence, there was increasingly bitter rivalry between ZAPU and ZANU, with guerrilla activity starting again, in Matabeleland (south-western Zimbabwe). Nkomo (ZAPU) left for exile in Britain, and did not return until Mugabe guaranteed his safety.

From 1982 to 1983, the communist North Korean trained Fifth Brigade was sent by the government, composed of ethnic Shonas, and massacred between 2000 and 8000

Ndebele civilians in Matabeleland. The mass murders were assisted by Shona militias like the militias now organized by ZANU-PF. The crimes included mass murder of whole villages, mass rape, and widespread torture. The victims were often forced to sing Shona songs before being beaten and killed. No one has ever been prosecuted for these massacres, and commanders who perpetrated them are now at high levels of the Zimbabwe armed forces.

However, Robert Mugabe, the nation's first Prime Minister, has been the country's only ruler (as President since 1987) and has dominated the country's political system since independence for a period of over 20 years. He is a Roman Catholic, and he rules Zimbabwe as a despot. Mugabe has moved to increase his grip on power, and eliminate any political opposition to himself, at times bordering on paranoia. His government did not hesitate to jail political opponents and independent journalists.

In 1997 Mugabe was panicked by demonstrations by Zanla ex-combatants (war veterans), who had been the heart of the liberation struggle 20 years before. He agreed to pay them large gratuities and pensions, which proved to be a wholly unproductive and unbudgeted financial commitment. He also raised the issue of land ownership by white farmers. While most whites had left Zimbabwe after independence, mainly for neighbouring South Africa, they continued to wield disproportionate control of the economy, especially agriculture. In a populist movement, Mugabe raised the spectre of land expropriation without compensation. Both steps brought the government into headlong conflict with the International Monetary Fund, for it was difficult to see how Zimbabwe could ever attract investment if it confiscated the assets of investors who had put their money into creating productive farms.

Zimbabwe had also declined economically, after Mugabe's misrule. In 1999, facing decreasing support, he orchestrated the invasion of white-owned farms despite the severe drought in the region for redistribution to his supporters by the war veterans and youth militia (green bombers). The police and military were instructed not to protect the farmers or their workers against violence. This led to the destruction of much of Zimbabwe's agricultural base and over 100,000 farmers, farm workers and their families losing their homes and jobs through the often violent seizing of farms throughout 1999 and to date resulting in the decimation of the Zimbabwean economy.

Wicked secularists thus dominate Zimbabwe, but there yet remains a true Protestant testimony within the nation.

Zambia

Zambia lies just north of Zimbabwe and Botswana. The gospel came to Zambia through the missionary labors of David Livingstone. Livingstone (1813 -1873) was a Scottish missionary and explorer of the Victorian era. He is perhaps best remembered because of the meeting with Henry Morton Stanley which gave rise to the popular quotation, "*Dr*

Livingstone, I presume". Livingstone first studied medicine. While working in London, he became attracted by the example of another Scot, Robert Moffat, whose daughter he married, and joined the London Missionary Society, becoming a minister. From 1840 he worked in Bechuanaland (now Botswana), but was unable to make inroads into South Africa because of Boer opposition. He married in 1844, and his wife traveled with him for a brief time, but returned to England with their children. In the period 1852-56, he explored the interior, discovering Victoria Falls (which he named after the then British monarch, Queen Victoria). These Falls are on the great Zambezi River, which forms the current border between Zimbabwe and Zambia. Between 1858-1864 engaged in his Zambezi expedition along the Zambezi River, in which he declared the gospel as he explored the region. He also opened trade routes, whilst accumulating useful information about the African continent. His wife Mary died in 1863 while he was away from Britain on the expedition. Livingstone returned home to Britain in 1864. In March 1866, Livingstone returned to Africa, this time to Zanzibar (now part of Tanzania), whence he set out to seek the source of the Nile. He was taken ill, and completely lost contact with the outside world. Eventually he met Stanley, who had been sent to "find" him by the *New York Herald* newspaper in 1869. Stanley joined Livingstone, and together they continued exploring the north end of the Tanganyika (the other constituent of the present Tanzania), until Stanley left the next year. Livingstone, however, was determined not to leave Africa until his mission was complete, and he died in a village in Zambia in 1873 from malaria.

Other British followed behind Livingstone. For a long period (1870-1924), Zambia, formerly Northern Rhodesia, was governed on behalf of the British Crown by the British South Africa Company of Cecil Rhodes (1853-1902). In 1888, Cecil Rhodes, spearheading British commercial and political interests in Central Africa, obtained a mineral rights concession from local chiefs. In the same year, Northern and Southern Rhodesia (now Zambia and Zimbabwe, respectively) were proclaimed a British sphere of influence. Rhodes, like many other British, had embraced the false evolutionist ideas of Charles Darwin. So his leadership was characterized by secular humanism.

The first settled Christian missions were the Paris Mission (1877) and the London Missionary Society [LMS] (1883). They were followed by the Presbyterians (1894), the Primitive Methodists (1894), the White Fathers (1895), and the Dutch Reformed mission from South Africa (1899).

A number of other churches – less religiously sound - started work in the 20th century — in particular, the Wesleyan Methodists, the Adventists, the Salvation Army, the Brethren, and the Church of Christ. The Watchtower Movement based in the USA, which started in 1911, found a particularly favorable response in the population; while it had, in the beginning, a specifically African character, it is today firmly part of the international organization of Jehovah's Witnesses. At the same time, the mainline Protestant denominations from Britain were being corrupted by liberal theology. All of these factors proved detrimental to Zambia's long term spiritual health.

In 1924 the country became a British Protectorate. Under the leadership of the United National Independence Party (UNIP) of Kenneth D. Kaunda, it gained independence in 1964. During the next 27 years it was ruled by UNIP, the state party. The official doctrine was Zambian humanism with three roots —traditional African beliefs, Christianity, and socialism. In 1991 the Movement for Multiparty Democracy of Frederick Chiluba won the election. Despite its rich resources (copper, agriculture), Zambia is one of the poorest countries of the world, owing primarily to the immorality that dominates the culture of Zambia. A relatively high percentage of the population lives in the cities, especially Lusaka. Most of the population is nominally Christian, but generally corrupted by various false doctrines.

Tanzania

Tanzania lies northeast of Zambia along the Indian Ocean. European exploration of its interior began in the mid- 19th century. Two German missionaries reached Mt. Kilimanjaro in the 1840s. British explorers Richard Burton and John Speke crossed the interior to Lake Tanganyika in 1857. David Livingstone, the Scottish missionary-explorer who crusaded against the slave trade, established his last mission at Ujiji, where he was "found" by Henry Morton Stanley, an American journalist-explorer, who had been commissioned by the New York Herald to locate him.

German colonial interests were first advanced in 1884. Karl Peters, who formed the Society for German Colonization, concluded a series of treaties by which tribal chiefs in the interior accepted German "protection." Prince Otto von Bismarck's government backed Peters in the subsequent establishment of the German East Africa Company.

In 1886 and 1890, Anglo-German agreements were negotiated that delineated the British and German spheres of influence in the interior of East Africa and along the coastal strip previously claimed by the Omani sultan of Zanzibar. In 1891, the German Government took over direct administration of the territory from the German East Africa Company and appointed a governor with headquarters at Dar es Salaam.

Although the German colonial administration brought cash crops, railroads, and roads to Tanganyika, European rule provoked African's resistance, culminating in the Maji Maji rebellion of 1905-07. The rebellion, which temporarily united a number of southern tribes and ended only after an estimated 120,000 Africans had died from fighting or starvation, is considered by most Tanzanians to have been one of the first stirrings of nationalism.

German colonial domination of Tanganyika ended after World War I when control of most of the territory passed to the United Kingdom under a League of Nations mandate. After World War II, Tanganyika became a UN trust territory under British control. Subsequent years witnessed Tanganyika moving gradually toward self-government and independence.

In 1954, Julius Nyerere, a school teacher who was then one of only two Tanganyikans educated abroad at the university level, organized a political party--the Tanganyika African National Union (TANU). TANU-supported candidates were victorious in the Legislative Council elections of September 1958 and February 1959. In December 1959, the United Kingdom agreed to the establishment of internal self-government following general elections to be held in August 1960. Nyerere was named chief minister of the subsequent government.

In May 1961, Tanganyika became autonomous, and Nyerere became Prime Minister under a new constitution. Full independence was achieved on December 9, 1961. Mr. Nyerere was elected President when Tanganyika became a republic within the Commonwealth a year after independence.

From independence in 1961 until the mid-1980s, Tanzania was a one-party state, with a socialist model of economic development. Beginning in the mid-1980s, under the administration of President Ali Hassan Mwinyi, Tanzania undertook a number of political and economic reforms. In January and February 1992, the government decided to adopt multiparty democracy. Legal and constitutional changes led to the registration of 11 political parties. Two parliamentary by-elections (won by CCM) in early 1994 were the first-ever multiparty elections in Tanzanian history. It is currently a secularist democracy according to the US model.

Mainland Tanzania is 45% nominally Christian, 35% Muslim, and 20% adhering to indigenous beliefs. Most nominal Christians are Roman Catholic, though roughly 13% of the population is nominally Protestant.

Kenya

Kenya lies to Tanzania's north along the Indian Ocean. Kenya came under British colonial rule after the Berlin Congo Conference (1884-85). In 1895 the British government officially took over the country from the Imperial British East Africa Company (IBEAC). Kenya and Uganda were at that time one and the same British protectorate. Indians were brought in to build the Lake Victoria–Mombassa railroad and work on plantations, while the Europeans developed agriculture, trade, and administration. Kenya became a British colony in 1920. Soon a growing movement in favor of independence generated the creation in 1922 of the Kikuyu Central Association (KCA). The Mau-Mau revolt (1952-55) in favor of land and freedom was followed by elections which granted limited political participation to Kenyans. The Kenya African National Union (KANU) won the elections in 1961.

On December 12, 1963, Kenya became independent, and Jomo Kenyatta (1891-1978) was appointed as Prime Minister. A constitutional amendment of 1982 made Kenya a “de jure” one-party state. In 1992 a multiparty system was introduced. The legal system is

based on English common, tribal, and Islamic law. President Daniel Toroitich arap Moi has been in office since 1978. Corruption is endemic in Kenyan politics.

Mission work in Kenya has taken place in two phases. The first started after the arrival of Portuguese sailors in 1498 and ended in the middle of the 17th century. During this period Kenyans were introduced to the false Romish gospel. The second began with the arrival in 1844 of the Anglican Church Missionary Society (CMS) under the leadership of J. L. Krapf. Other European missions were soon to follow, including British Methodists (1862) and Scottish Presbyterians (1891). The interdenominational Africa Inland Mission (AIM), founded by Peter Cameron Scott in 1895 with the vision to establish a string of mission stations stretching from the East Coast of Africa to Lake Chad, has developed into the largest Protestant body in Kenya today, with about 2,500 congregations. Religious affiliation today is as follows: Protestant 38%, Roman Catholic 28%, indigenous beliefs 26%, Muslim 7%, other 1%.

Nigeria

On Africa's western coast, opposite Kenya, lies another former British colony: Nigeria. Nigeria is the country with the largest population on the African continent. The official administrative language is English, but more than 500 Nigerian languages are spoken by the various tribes. The main ethnic groups are the Hausa, Yoruba, Igbo, Efik, Annang, Tiv, Kanuri, Ijaw, Beni, and Fulani.

After initial contacts with Great Britain in 1849, Lagos became a colony of the British Crown in 1861. In 1924 the northern and southern protectorates established by the British in 1900 were united to form Nigeria. Nigeria became a confederation in 1954, and it acquired independence in 1960. It was constituted as a republic in 1963. In 1966 a military government took over. With the exception of the period from 1979 to 1983, Nigeria was ruled by a succession of military governments. From 1967 to 1970 the country was shaken by a civil war between the eastern region which, under the name of Biafra, had declared independence and the army of the central government. In 1992 the capital was moved from Lagos to Abuja in the center of the country.

A large percentage of the population, especially in the North, is Muslim. Historically Christianity is mainly represented in the South, though it is also spreading among the adherents of African religions in the North. Islam penetrated into Nigeria before Christianity. From the 9th century onward the North was gradually Islamicized, and in the 14th century Islam became the official religion in the North.

Though Portuguese missionaries had reached the country already in the 15th century, the expansion of Christianity began only with the colonial period in the 19th century. The first Roman Catholic order to reach Nigeria was the French "Société des missions africaines" (1861). Today the Roman Catholic Church is the largest Christian community in Nigeria (38 dioceses), spreading its Romish lies. The Anglican Church Mission

Society started work in 1845 and gradually extended its activities toward the North. The Anglican Province of Nigeria was established in 1979. Methodists had arrived in Nigeria even earlier (1842), followed by Presbyterians (1846) and Baptists (1850).

In principle Nigeria is a secular state. The constitutions of 1963, 1979, and 1989 guarantee religious freedom. But the recent history of the country has been characterized by tensions between the two religions, often leading to violent outbreaks.

There are today eleven Reformed Churches with a total membership of over five million. These churches have never deliberately separated from one another; they are rather the fruit of separate missionary enterprises.

Several groups can be distinguished. The earliest missionary work was done in the South. The Scottish Mission led to the foundation of the Presbyterian Church of Nigeria (1846). The second church to be mentioned is the Qua Iboe Church (2); it resulted from missionary efforts from Northern Ireland (1887).

Five churches are active in the central provinces of Nigeria. All of them have come into being in the 20th century, mostly through efforts of various branches of the Sudan United Mission (SUM). The churches involved are all — directly or indirectly — Dutch in background. The Christian Reformed Church of Nigeria (1904), the Church of Christ in the Sudan among the Tiv (1911), the Evangelical Reformed Church of Christ (1916), the Church of Christ in Nigeria (1920), and the most recent among the Reformed churches: the Nigeria Reformed Church (1970).

In the predominantly Muslim northern part of the country there are four more churches which can be considered Reformed: the Church of the Brethren in Nigeria (1922), the Evangelical Church of West Africa, the Church of Christ in Nigeria (COCIN), and the United Church of Christ in Nigeria (UCCN).

Many of the Protestant denominations have been plagued by liberalizing influences. In addition, heretical Pentecostal churches have made great inroads into the nation.

Conclusion

So while the modern era has seen the growth of Christianity in Africa, much of the Christianity of Africa has been plagued by the same errors facing the Christian churches in the rest of the world. In addition, many of the professing Christians of Africa have retained some of their pre-Christian pagan ideas.

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