

# **THE CHRISTIAN AFRIKANERS**

**A Brief History of Calvinistic Afrikanerdom from 1652 - 1980**

by

**Rev. Prof. Dr. Francis Nigel Lee**

---

## **CONTENTS**

- Foreword:** Rev Ouwen Fourie of Gospel Defence League
- Chapter 1:** Transplanted to SA in 1652
- Chapter 2:** Afrikanerdom's Growth - till her Death in 1902
- Chapter 3:** Unannihilated: the Resurrection of the Afrikaner
- Chapter 4:** The Eschatology of Victory in Afrikaner Politics
- Chapter 5:** The Afrikaner's Backbone: his Calvinistic Church
- Chapter 6:** Afrikaner Education, Art, Race Relations & Economics
- Chapter 7:** Mid-Twentieth Century Christian Afrikaner Thought
- Chapter 8:** Influential Afrikaner Thinkers since the '60
- Chapter 9:** Afrikaner Thought in the Unsettling Seventies
- Chapter 10:** Christian Afrikaners - Forward into the Future!

# Foreword

by Rev. Owen Fourie, Vice-Chairman, Gospel Defence League, Cape Town, Republic of South Africa

It is with great pleasure that I commend this book to the Christian world at large. These ten lectures constitute the last of a series of twenty-five. They were all originally delivered during 1980 at Geneva Divinity School in Texas, which kindly released the cassette tapes hereof to the Mt. Olive Presbyterian Tape Library in Bassfield, Mississippi.

This present book is based on my transcription from those cassette tapes. Miss Nancy Hooper of Griffin, Georgia, USA, who has been assisting Gospel Defence League, typeset the manuscript and did the artwork. A few further observations about this are necessary, especially for readers in the nineteen-nineties.

First, the **author** of these lectures. Dr. Lee was born in Britain (of a South African father) in 1934, but resided in South Africa from the age of seven until his departure in 1967. Dramatically converted in a Welkom goldmine in 1955 -- he received his initial tertiary education at the Universities of Cape Town, Stellenbosch, the Orange Free State, and Potchefstroom University for Christian Higher Education. As a Church History Professor who has lived on four continents, Dr. Lee is ideally equipped to give a truly objective evaluation of "The Christian Afrikaners."

Second, the **time** of these lectures. Dr. Lee delivered them in 1980. They represent his perception of the Afrikaners, till his leaving the RSA -- together with his ongoing perception of them, while he was living in the USA for eleven years till 1980. He is well aware of developments in the RSA since then, but thinks it best -- especially for the sake of Afrikaners - to remind them of what they were in 1980 (rather than what some of them had become by 1992).

Third, the **place** of these lectures. Dr. Lee delivered them, by special invitation, in Texas -- right before he left the USA to take up his present professorship in Australia. American, British, Australian and South African readers are all asked to bear in mind that he was then endeavouring to present his subject in a way easily understandable especially to enquiring Americans.

Fourth, the **relevance** of these lectures. There have been drastic changes in the RSA since Dr. Lee departed in 1967, and especially since he subsequently delivered these lectures in 1980. Yet the writer of this Foreword believes there is great merit in presenting these lectures just as they are -- especially in the hope of calling the Afrikaner back to his better values (which are now quite obviously being compromised in so many ways).

Fifth, the **incompleteness** of these lectures. It must be remembered they were delivered only after fifteen immediately antecedent studies on the general theme: "The Eschatology of Victory from Adam to the Afrikaners." Those fifteen lectures dealt with the eschatology of victory respectively in: the Old Testament; the Apocrypha; the New Testament; the Apostolic Fathers; the Second-Century Patristics; the Third Century; the Fourth and Fifth Centuries; the Middle Ages to the Protestant Reformation; John Calvin (on the Law of God); John Calvin (on Eschatology); the Heidelberg Catechism and the Belgic Confession; John Knox to the Synod of Dordt; Seventeenth-Century Dutch Reformed Thought; Dutch Calvinism from Groen van Prinsterer to Kuyper and Bavinck; and Dutch Calvinism from Willem Geesink to A.A. van Ruler.

Hopefully those fifteen antecedent lectures can yet get published at some later time, in order to give the full sweep of Dr. Lee's "Eschatology of Victory from Adam to the Afrikaners." Meantime, may

God richly bless the following lectures throughout the Western world!

## One: Transplanted to South Africa in 1652



In the beginning, the Triune God created the heavens and the earth. Later, these Three Persons -- Father, Son and Spirit -- said to One Another: "Let Us create mankind in Our image!" So They created man and Woman -- with the mandate to reproduce ultimately all the nations of mankind. Genesis 1:1-3, 26-28f.

The eschatology of victory then stretched from Adam, down through Calvary, to the later Protestant Reformation. Genesis 2:3f to 3:15f; Matthew 1:1f to 28:19f; and Revelation 12:5 to 14:7f. Then, from Protestant Holland, in 1652 the first White colonists left Europe and lanted Calvinism and civilization at the extreme southern tip of Africa.

We need to have a brief survey first. Only thus can we understand the conditions of Africa as whole at that time.

After the Triune God created Adam as the forefather and Eve as the foremother of the entire human race, He commanded them to be fruitful and to multiply and to fill the earth and to have dominion over the birds and the beasts and the fishes. If man had sinlessly obeyed -- if he had multiplied and filled the earth obediently -- his descendants would gradually have left the garden, and in time even the land of Eden.

They would have gone forth into all the world, and then formed the various nations of mankind. Acts 17:26. Some would have gone forth into Asia; others into Europe; others in Africa; others into Australia, and yet others into North America and South America -- until the whole world would have become full of people. Indeed, that, is what happened anyway, even after the Fall. See Genesis nine through eleven.

There have always been, and always will be, several Persons within the one Triune God. Since their development as His Own triune image, there will also always be several nations within the one humanity. For God created mankind as a triunity: the one and the many! First Corinthians 12:12-20. Only anti-Trinitarian humanists -- with their monotonous Unitarian idol of "one man; one vote; one world; and one race" -- have insisted that nationality should disappear (and that an amalgamated mankind should then itself be deified).

At the tower of Babel, God separated the nations and drove each of them into their own areas. Indeed, even before the foundation of the world, God had already preordained the various descendants of the three sons of Noah -- Shem, Ham and Japheth -- to go and settle in their different places.

Shem and the Semites settled in the Mid-East. From them the Semitic people -- the ancient Akkadians, the Arabs and the Hebrews -- would ultimately descend.

The sons of Japheth, broadly those who are now called the "Caucasians" alias the Whites, trekked north into what is now Russia. There they made a left turn, and then marched into Europe -- and from thereon out into North and South America, South Africa, Australia and New Zealand. To the extent they have adopted the true religion and dwelt in the tents of hem -- Genesis 9:27-- God has richly blessed them.

The sons of Ham are the dark-skinned peoples. After the ruin of the tower of Babel, they generally trekked southward. Some trekked south-west, into what is now Africa -- first of all, into north-east Africa or Egypt, and from thereon out they began to filter down southward and westward. Others of the Hamites trekked down into the southern tip of India. Yet others went further still -- into south-east Asia, down into Melanesia, and across the gulf into what is now Australia. By and large, these Hamites degenerated into Animism -- until first the Arabs converted many to Islam, and latterly White missionaries have sought to win them to the Lordship of Christ.

Nevertheless, even in the Old Testament, we do have quite a few references to Africa. First of all, there is the famous case of Moses -- the Mediator of the Old Testament. He was born in Egypt and bred in Africa. Indeed, he is the greatest figure in the Bible -- before John the baptizer. Exodus 1 to 2 and Hebrews 11:24-27.

Then there is the visit of the African Queen of Sheba -- from Ethiopia to Solomon -- about 1000 BC. She had heard of his splendour. When she got there, she said: "The half of it has never been told to me!" Then she went back to her homeland in Ethiopia in East Africa. No doubt she took with her some portions of God's special revelation from the Covenant people -- the Israelites, at that time. At any rate, some form of degenerating "Judaism" seems to have been found in Ethiopia from very early times.

Then further, in the Word of God we are told in Acts eight that the Ethiopian eunuch visited Jerusalem for some or other Jewish feast. He was a proselyte, though probably a convert from the Ethiopian syncretism between Paganism and Judaism. While there, he learned more about the Old Testament. You will recall we are told that he was reading from the book of Isaiah. Philip instructed him on the chariot, and explained to him that Isaiah (chapters 52 and 53) was writing about the Lord Jesus Christ.

Philip then baptized the Ethiopian eunuch, who went on his way rejoicing -- back to his homeland. It seems this is the manner the Christian Church first entered into East Africa. I suppose that what happened then is that over the next centuries an amalgamation took place between the little that the

Ethiopian eunuch had learned about Christ from Philip, and the decadent hybridised form of syncretism between Paganism and Judaism that had been in Ethiopia from after the time of King Solomon onward.

Last, we encounter in the book of Zephaniah chapter three a prediction about a people beyond the rivers of Ethiopia who would one day bring an offering of pure lips unto Jehovah. There is a school of thought, especially in South Africa and Rhodesia (now named Zimbabwe), that this is a reference to the White Christian civilisation which would be planted in 1652 and thereafter -- at the southern tip of Africa, beyond the rivers of Ethiopia. From then on, these people would bring a sacrifice of pure lips -- the pure preaching of the gospel and of everything they have, to Jehovah.

I do attach some credence to this interesting idea. After all, the Old Testament records over and over again that all the ends of the world shall turn to the Lord -- even Tarshish or Spain, and Javan or the Greeks. Why then should it not also record that the southern tip of Africa too, beyond the rivers of Ethiopia, will turn to God?

With that, we enter the phase of early church history. In Africa, Jesus Himself, like Moses before Him, lived in Egypt as a boy (Matthew 2:13-21). Elsewhere too in the New Testament, we read of people like Simon of Cyrene in North Africa, who carried the cross of Jesus (Matthew 27:32). Then there was Apollos. He was trained in Alexandria. Living in what is now Egypt in Africa, he was exposed especially to the Septuagint -- the Greek translation of the Old Testament, originating there about 270 BC. He was mighty in the Scriptures, and helped evangelise both Ephesus and Greece (Acts 18:24f).

There was, also the case of Simon called Niger. This means Simon the Black. He seems to have been one of the Prophets or Elders in the church of Antioch in Syria. Probably of African origin, it would certainly seem he was a dark-skinned man. He was apparently a Member of the Presbytery which set aside Paul and Barnabas for their first missionary journey unto the work to which the Holy Spirit had called them first in Cyprus and then in what is now southern Turkey. Indeed, Lucius of Cyrene was yet another African in that Syrian Presbytery. Acts 13:1f.

So then, there is far more in the Bible about Africa -- than there is about America, North or South; and certainly more than there is about Australia!

In the history of the Early Church we also find that Africans feature quite prominently in the subsequent post-canonical development of theology. There is Clement of Alexandria in Egypt, a great librarian and a man of massive intellect. After him, a little further to the west in North Africa, there was the great Tertullian -- the man who invented the term "Trinity"; perhaps a postmillennialist; and a man of great intellectual depth. There were also several lesser leaders in Africa, such as Nepos and Julianus Africanus.

Among the more major figures, was Origen in Egypt. He was the first theologian now conceded by all millennial parties definitely to have been a postmillennialist. He was a man of tremendous intellect, who wore out seven secretaries while dictating to them all of his books. Finally, having sacrificed his life to writing or dictating through secretaries -- tragically, all of his works were destroyed in the fire at the great library in Alexandria.

Later, in the western portion of North Africa, we discover perhaps the greatest theologian of all time and certainly of the first millennium of Christianity -- the great African Augustine of Hippo. He is regarded by both Roman Catholics and Protestants as being unquestionably the greatest theologian of all time to which they both appeal as being authoritative. Maybe Calvin was a little more important for Protestants. Maybe Thomas Aquinas was a little more important to Catholics.

But the only one they both appeal to and agree was fundamentally important, was Augustine of Hippo.

So what you have in Africa in these early Christian centuries -- in Northeast Africa (in Egypt), and in Northwest Africa in Carthage (in what is now Tunisia and Algeria), and also further down in Northeast Africa at Ethiopia -- is the development of three pretty solid Christian centres.

Sad to relate, however, from 620 AD onward, Mohammed almost totally destroyed all of the Christianity that had been built up in Africa. He sent his armies forth from Arabia throughout Egypt, cutting down and destroying and forcibly threatening the Christians there. Only the most hardy ones held on to the Christian faith. They were terribly discriminated against, and lost their positions of power. Those Moslems gravely ravaged Christianity in Egypt. They totally annihilated the Christian communities in Northwest Africa, which had been perhaps the strongest Christian communities in the world at that time. Mercifully, Islam did not at that stage make any dent whatsoever into what is now Ethiopia -- although in subsequent centuries, the process of the spread of Mohammedanism even into that area began to increase.

It was a catastrophe for the Christian churches, to be decimated in their greatest strongholds in Northeast and Northwest Africa. But Christianity does not die easily. God had begun the of Africa in the north. After this temporary setback, He would later begin its re-Christianisation. But this time, from the south and through the agency not of Semites but of Japhethites - Caucasian children of Japheth who would arrive there round about 1650.

Meantime, Islam consolidated its hold over the whole of North Africa. It filtered down reasonably fast, through the Nile Valley. It surrounded Ethiopia, as a semi-Christian preserve of a very ritualistic nature. It cut Ethiopia off from influencing other areas in Africa as Islam moved southward throughout what is now Kenya and Uganda (converting many Black pagans to Islam in its wake).

At a slower rate, Islam seems to have filtered southward also from Northwest Africa -- right across the Sahara desert by way of the caravan trains travelling into the north of what is now Mali and Nigeria. It then converted to Islam not merely Semites but Hamites -- non-Arab Black people or Negroes. They then developed rather strong Negro Moslem Governments in what is now the southern edge of the Sahara desert in West Africa. From there, they moved down at a somewhat slower pace throughout areas such as Chad, Equatorial Africa, and (very marginally) through the Congo.

They did not then, however, move any farther south of that area. Yet they made a further push, perhaps in the fifteenth and sixteenth centuries -- through Uganda into Tanzania. There, the Moslem towns of Mombasa and Dar-es-Salaam were established. Dar-es-Salaam, one of the chief towns in what is today Tanzania, is an Arabic name meaning "the Place (or the stronghold) of Islam."

That is indeed just what it became. Indeed, off the coast lay Zanzibar -- the island where Arabic Moslem slave-traders used to come with their slave-ships, down the eastern coast of Africa. They either forcibly converted Black pagans to Islam, long before Whites got there -- or otherwise they carried them off into slavery. In that way, they introduced many Black people even into Arabia.

This then is the picture we have of Africa, just before the Whites went there to the extreme south. For there was a movement of Arabic Mohammedanism, especially in East Africa. It was headed southbound and was promoted not only by Arabs but also by Black Moslems. It was especially promoted by non-Black Arab slave-traders, as they moved on down through Tanzania into what is

today Malawi -- and into some of the eastern regions of Zimbabwe and the northern areas of what is today Mozambique.

In point of fact that is not only as far as Islam had reached, in its southward march through Africa by the time the Whites started colonising the extreme south-western tip of the African continent. It is also as far south as the then still largely pagan Blacks had trekked at that time! I am saying there were no Black people whatsoever in southern Africa at the time the Whites got there. The Whites got there before the Blacks. The Blacks arrived later from the north.

That is not to say that there were no people in what is today South Africa, when the Whites got there in 1652. There were indeed extremely sparse numbers of yellow-skinned people (known as the Hottentots) and reddish-skinned peoples (known as the Bushmen).

Those peoples seem to have been, if not the original inhabitants of Africa, then at any rate the inhabitants of all of Central Africa and Southern Africa at the time the Blacks began to push southward and to squash and displace these yellow-skinned and reddish-skinned peoples -- pushing them south into what is today Southern Africa. So when the Whites came to South Africa in 1652, the only people they discovered there at all -- were non-Blacks: just a few yellow-skinned Hottentots and reddish hued Bushmen. They were running around on the sea-shore picking up shellfish, and collecting berries inland. But they did not own land in any way.

The pre-White occupation had been extremely primitive at the southern tip of Africa -- far more so than that of the maize-growing American Indians at the time the first Whites came to what is now the United States (some thirty-two years before the Whites went to the southern tip of South Africa). For the Red Indians in America were then far more advanced than even the yellow-skinned people in South Africa. Yet the red-skinned peoples in America were, similarly, very sparse in number.

Now the Black Americans arrived in America as immigrants quite long after the Whites arrived there. So too, the Black Africans arrived in South Africa as immigrants -- one hundred and thirty years after the first White Africans had arrived there.

I say quite bluntly, that this is why White South Africans today are not impressed by the United Nations or anyone else telling them to get out of Africa. They are not going to get out of Africa. It is their country and they will themselves work things out with the Black people who are now there. The Whites got there first. They are going to hold it; and they are going to defend it, if necessary, against the whole world. That is very much the mood of the people.

After that introduction, we must now direct our attention to the arrival of the Whites at the southern tip of Africa -- and their erection of the first civilised Christian community in any part of Africa south of the equator from the beginning of time. I think an appropriate place to start would be with some remarks made by the great Dutch philosopher Zuidema.

Let me say that the Dutch and the White South Africans have a very strained relationship with one another today. They don't hit it off at all well. One reason is because White South Africans are conservative and Calvinistic, politically. But many Dutchmen in Holland have today moved very sharply to the left, deeply into socialism. Yet some Dutch people -- those who have got a little more intelligence than others, and a little more knowledge of South Africa than others (and who have visited South Africa and who are objective about what they have then found) -- are favourably impressed, at least to some extent, with South Africa. One such person would be Rev. Prof. Dr. Herman Dooyeweerd. He revised his views about South Africa, after he visited it. Another such person, would be Rev. Prof. Zuidema.

Now Zuidema was a very great Dutch philosopher. He died just recently. He was previously a missionary in Indonesia. He was imprisoned by the Japanese in World War II. He weighed 85 pounds when he got out of the Japanese concentration camp. He has made several trips to South Africa, and he has very bluntly told me there that he was just about fed up with the United Nations.

Anyone, says Zuidema, who compares a backward Buddhist state like Tibet to South Africa, and claims that Tibetans should enjoy equality at the international level with an advanced and mechanised and industrialised Christian Calvinist nation such as White South Africa -- is insulting the Holy Ghost!

What did Zuidema mean by this? He meant that the Holy Spirit in regenerating His elect (as the decrees of Dordt say) "when He will, where He will and how He will," -- as well as the Holy Ghost giving common grace to the non-elect to promote the development of art and science and literature and industry -- has moved to a vastly greater degree among the White South Africans in the history of the world up to today, than He has yet moved in the backward outposts of Tibet. And I myself would agree with that assessment of the great Dutch philosopher Zuidema.

Now then, we want to deal with the eschatology of victory in South Africa -- as it derives from its European roots transplanted to South Africa in 1652. There are not too many people in South Africa today. It is a rather sparsely populated country -- chiefly a large hunk of desert with a very limited potential to support hordes of people. In that regard, it is very similar to Australia which too is basically one hunk of desert -- even though it is as huge as the continental United States. So it might surprise you to learn that in the whole of South Africa today there are only about twenty-one million people -- less than one-tenth of the number in the United States.

There are something like four and a quarter million White people in the whole of South Africa today. You could put the entirety of White civilisation in South Africa today -- rather comfortably in a city the size of Chicago, and then almost lose it! But of the Whites in South Africa whose ancestors have been there from 1652 (almost the same time as the first major White colonisation of North America) -- we can say that such Whites were principally of French Calvinist, Dutch Calvinist, German Calvinist, and Scottish Calvinist descent.

There are also Calvinists descending from groups, such as Swiss Calvinists. The previous Prime Minister of South Africa, John Vorster, was of Swiss Calvinist descent. The present Prime Minister of South Africa, P.W. Botha, is of French Calvinist descent. And perhaps the most conservative Calvinist politician in South Africa today, Andries Treurnicht (who wrote the introduction to my book on *The Central Significance of Culture*) is of German Calvinist descent. But the interesting thing is that all of these European strands -- Frenchmen, Dutchmen, Germans, Scots and others -- have gone into the melting pot and have produced a White nation in South Africa -- the Afrikaners.

In much the same way, people came to the U.S.A. from England, Scotland, Ireland, Scandinavia, Germany, France, Italy, Spain and Eastern Europe. They have now gone into the American melting pot and have produced a new White race or nation, the White American people. So too, you have something similar happening -- of a much smaller numerical scale -- in South Africa.

Of course, you've also had the fortune-hunters: ungodly White men who have left Europe and gone to South Africa in search of gold and diamonds -- and who have not had a very edifying effect upon the development of the White civilisation. But I think one can say that their influence in South Africa, though clearly observable, has been much less in the development of the new nation -- than has that of the previously mentioned various kinds of Calvinists.

I suppose we could well start with France. That land is one of the most important roots of the White South African civilisation. After all, White South Africa does claim to be a Calvinist civilisation -- and Calvin was a Frenchman. But not only do we have the massive influence of Calvin *via* the Synod of Dordt and the "Dutchified" version of French Calvinism as exported to South Africa some 33 years later. We also have massive French Huguenot emigration from France straight to South Africa, with no contact with Holland whatsoever.

You see, in 1652 the first White people went to South Africa. They were a mixture of Dutch Calvinists and German Calvinists. But in 1688, after the revocation of the Edict of Nantes in France (which had formerly given toleration to the French Calvinists), the French Calvinists became extremely uncomfortable. They fled to all parts of Europe. Some of them ended up in America and England; but most of them that survived, ended up in South Africa.

So, especially South Africa became the haven of those French Huguenots who had to flee for their life. This had a very wonderful effect on the development of Calvinism in South Africa. If Dutch Calvinism and German Calvinism had been vigorous and blunt, French Calvinism introduced an element of southern hospitality and graciousness which the Dutch and the Germans lacked.

So this resulted in a happy mix. It produced a people who would be frank like the Germans -- but also refined and sweet at least some of the time like the French. All that went into the melting pot. The influence of Calvin is thus very marked in South Africa. Indeed, about fifty miles from the place where my wife grew up, there is a town called Calvinia -- deliberately named after John Calvin in Switzerland. It is indeed quite a centre of Calvinist thought, even though it is a rural town and not really urbanised.

But if South Africa did get a lot of positive influence from France after 1688 -- thank God it hardly got any negative influence from France! By that, I mean that the later French Revolution of 1789 hardly touched South Africa at all. Just a few sailors rounding Cape Town exported some of these wild liberal ideas. But for the most part, South Africa was not exposed to the ideas of the sacred rights of man and the equality of all people. Instead, she continued to believe in the sovereignty of Almighty God and absolute predestination -- as the Europeans and the Americans had done before the birth of the hellish French Revolution. For that protection one can be extremely grateful.

While the atheistic French Revolution devastated France and Holland, and even besmirched the United States to some degree, South Africa was hardly touched. South African French, Dutch, German and later Scottish Calvinism is still "hard-line" unmitigated sixteenth century original Calvinism -- to this very day. That which calls itself Calvinism grapples not only against those streams from the French Revolution at that time -- but also against the more recent imports of socialistic and world-wide secularism in our own day, for the first time, through the results of mass communication media such as television.

I am sorry to say that since South Africa finally got television (only in the mid-seventies), "Dallas" is now the most popular program on South African television (as it is on Japanese TV, British TV, and American TV). So I would say that not John Lennon is more popular than Jesus, but perhaps J.R. Ewing might be -- at this particular moment. Of course, John Lennon and J.R. Ewing do not rise from the dead after their deaths. Nevertheless, you do have here the contraction of the world and the sophistication of mass media -- which are spreading many ideas all over the world. That is why we Calvinists have got to get in on this thing, and export our ideas by utilising these channels too.

A second root of South African Calvinism, is German Calvinism. I remind you that it was in Germany that the Heidelberg Catechism was born in 1562. It was accepted as authoritative in the

Dutch churches at the Synod of Dordt in 1618 -- and 33 years thereafter exported to South Africa. During the same period, it was also exported to New York State (under Pieter Stuyvesant) through the oldest denomination in North America (the Dutch Reformed Church).

Together with that German Calvinism of the Heidelberg Catechism, there were also the legal doctrines of protosphere-sovereignty developed by the great German jurist Johann Althusius, and the tremendous encyclopaedic knowledge of Johann Heinrich Alsted. Indeed, the haziness of the border between Holland or "Duitsland" and Germany or "Deutschland" at that time -- meant that many people who were really Germans and not Dutchmen were enrolled into the Dutch East India Company.

That company wanted to trade with and extract wealth from what is today Indonesia in the East. Similarly and simultaneously, the Spanish and the Portuguese wanted to extract wealth from South America, and the British West Indies Company wanted to extract wealth from the Caribbean and certain parts of the North American east coast.

The third root of South African Calvinism, is Dutch Calvinism. That is the Calvinism of the Belgian Confession of southern Holland in 1562; the five-point Calvinism of the International Synod of Dordt in Holland in 1618; and the Calvinism of Gisbert Voetius, the father of Roman-Dutch Law. He took the Old and the New Testaments very seriously, and designed the jurisprudential outline for the ruling of society in 1636. It is also the Calvinism of the Dordt Dutch Bible and its postmillennial and theonomic footnotes (of 1637) -- the Calvinism that was exported to South Africa just fifteen years after that.

So then, the important dates are:

- 1562 The completion of the Heidelberg Catechism & the Belgian Confession.
- 1564 The death of John Calvin.
- 1618 The juristic views of Johann Althusius.
- 1619 The Five-point Calvinism of the International Synod of Dordt.
- 1620 The "Americans" on the Mayflower, who went not south to South Africa but westbound (yet and for the same reason) to what is now North America.
- 1636 The jurisprudence of Voetius.
- 1637 The Dordt Dutch Bible and its footnotes.
- 1643f The production of the Westminster Standards in Britain.
- 1650 The decision to colonise South Africa.
- 1688 The fleeing to South Africa of French Calvinists, the cream and middle class backbone of French society who now had to leave their homeland of account of religious persecution, and who found a refuge in the African wilderness.

Christopher Columbus, as you know, set sail westbound to try to find a western passage to India in 1492. While he was doing this, the Portuguese were sailing southbound round the southern tip of Africa -- to try and find an eastern waterway to India. In 1496, Prince Henry the Navigator of Portugal sent out ships -- which rounded the southern tip of Africa. They got off on the beach and erected crosses of the coast of what is now South Africa.

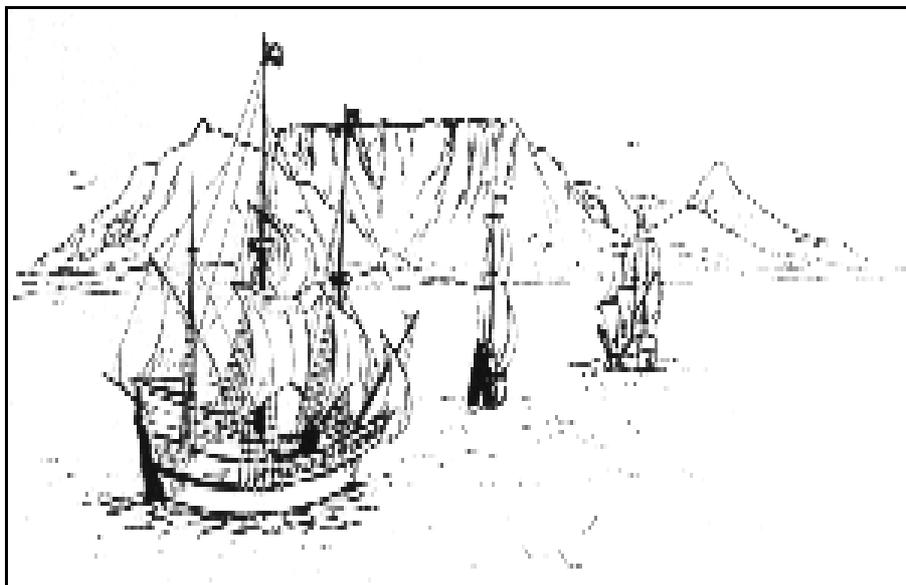
They scratched Portuguese inscriptions on these crosses. Portuguese place names are still found in South Africa, with South African towns named after them to this day. There are thus place names like Saldanha Bay, Agulhas, and the Province or State of Natal -- where I used to be a Preacher. Natal, you would be interested to know, means Christmas. None of the Portuguese navigators settled in South Africa. They moved on to India.

At a later stage, just one or two Portuguese families, the Vercueil's and the Ferreira's, came and

were gradually absorbed into the Afrikaners. Otherwise, there is no trace of Portuguese influence in South Africa. Portuguese-speaking Brazil wiped out the French Calvinistic missionaries that Calvin sent to Rio de Janeiro. But Calvinist South Africa swallowed up the Portuguese Roman Catholic crosses which they erected of the coast. Yet during just the last few years with the collapse of Portugal's African colonies of Mozambique and Angola in Africa and their being taken over by leftist communist governments, there has indeed been a massive influx of Portuguese-speaking Whites (or "almost Whites") into South Africa to seek refuge there. Consequently today, of the entire White South African population, about one-sixth are Portuguese-speaking people who have moved there from Angola and Mozambique in the last few years after the collapse of their homelands to communism.

Now in the last major year (1647) of Britain's Calvinistic Westminster Assembly, the Dutchman Leendert Janszen was shipwrecked off the southern tip of Africa -- trying to establish a reliable southern (and then an eastbound) water route to Indonesia (where the Dutch had secured a colony in 1602-1605). His ship, the North Haarlem, was wrecked in a very stormy part of southern Africa -- somewhat like Cape Horn in South America -- which he called the Cape of Good Storms.

Janszen went back and dejectedly told the Dutch East India Company, which was a Calvinistic trading organisation, that he had been shipwrecked off the Cape of Good Storms. They said: No, you are too pessimistic. We are going to call it, as good optimists, the Cape of Good Hope -- not the Cape of Good Storms!" So it was, that they made the decision -- in spite of the inhospitable nature of the water currents near what was later to become Cape Town -- to establish the Cape Colony.



**Van Riebeeck enters Table Bay - 1652**

Just thirty-two years earlier, three ships had come sailing from Holland to North America -- bringing the Pilgrims with the Mayflower Compact to New England. Now, thirty-two years later, three ships came sailing from the same Holland, but this time southbound to Southern Africa. They were the good ship Dromedaris (meaning "camel"), the good ship Reyger, and the good ship Good Hope (not "Good Storms").

Now when Janszen got back to Holland after the shipwreck in 1650, the Dutch East India Company decided to colonise the Cape. This was done chiefly to set up a recoiling and vegetable supply

station -- to help the Dutch ships on their way through to Indonesia (where the real wealth was).

The following resolution was taken: "May we live in good association with South Africa, and in time employ some of her children (meaning the small numbers of yellow-skinned Hottentots) as servants and helpers, and train them in the Christian religion. Thus, if it pleases Almighty God to bless these good matters, may many be brought to the Reformed Christian religion and to God. As such, may the building of a fort and a garden and a town at the Cape -- Cape Town -- not only redound to the advantage and profit of the honourable Dutch East India Company. May it also redound for the preservation and salvation of many human lives. That is the most important aspect in the magnification of God's most holy Name and the propagation of His Holy Gospel. Thereby your honourable Company's activities throughout Indonesia will undoubtedly more and more be blessed!"

And so it was that two years later, the Dutch East India Company decided to establish this colony at the southern tip of Africa. As its governor, it sent out Dr. Johan van Riebeeck MD, a Calvinist physician. He was married to a French speaking Huguenot lady, Marie de Quellerie. Three ships came sailing. They brought with them to the southern tip of Africa the Heidelberg Catechism, the Belgian Confession, the five-point "Tulip" Decrees of Dordt, the Dordt Dutch Bible -- and also a commission from the Presbytery of Amsterdam to establish a congregation of the Reformed religion in Southern Africa. They brought with them the influence of Luther and especially of John Calvin. That has been precious in South Africa ever since.

The godly governor Johan van Riebeeck MD caught sight of Table Mountain -- flat as a pancake on top; a mile high; soaring up out of the sea. As the waves were crashing against the beach, he got down on his knees on the sand and prayed the following prayer:

"O merciful gracious God and heavenly Father! as it has pleased Thy Divine Majesty to call us here at the Cape of Good Hope to gather, with our own Council, in Thy holy Name -- may we make such decisions as maintain justice and, if it be possible, implant and expand Thy true Reformed Christian religion in Thy good time among these wild and brutal natives to the praise and honour of Thy Name. This we pray and desire in the Name of Thy dear Son, our Mediator and Saviour, Jesus Christ. Amen!"

Six months later, on the 14th of October 1652 -- to be followed by other enactments in 1665 -- Governor van Riebeeck enacted measures against Sabbath desecration. Thus Sunday Observance has always been the political policy and social pattern of South Africa ever since the advent of its civilisation -- even to this very day. Abstentions from Sunday worship at the Cape were punished by confiscation of six day's wine ration for the first transgression; by forfeiture of one month's salary for the second transgression; and by a sentence of one year's unpaid labour in chains for the third transgression.

The Dutch built a castle, and cultivated fresh vegetables all the way from Table Bay to Wynberg (the "Mountain of Wine"). At Kirstenbosch, they erected a hedge: to demarcate the boundary between the new White settlers -- and the yellow-skinned people who wandered around without owning land. Thus South Africa adopted a policy of territorial racial segregation, as much as possible, from its beginning -- and ever since.

Of course, there was some miscegenation and intermarriage between the first Dutchmen that arrived there -- and some of those yellow-skinned women. For there were not yet any White women at the Cape. As soon as the yellow-skinned women were baptized in the Name of the Trinity, they were treated on the basis of complete equality -- and intermarriage was permitted. But it was soon discovered that there were still cultural differences between the Hottentots and the

Whites, which the White Christians had not originally understood. So, as early as 1685, laws were enacted preventing further intermarriage between Whites and non-Whites.

In 1688, the French Huguenots arrived. They brought with them the Gallic Confession. This teaches that the Lord put the sword into the hands of the State -- to resist not only sins against the Second but also against the First Table of the Law of God. Those settlers brought the Bible and techniques of wine farming and learning from the very best levels of French society. Hence South Africa has many French place names. There is Franschoek ("the Corner"), where the French settled -- and La Rochelle ("the Pearl"), named after the Calvinist Confession of La Rochelle back in the old country. For the rest, however, the French Huguenots were quickly absorbed into the German-Dutch -- though the French in turn thoroughly Calvinised the German-Dutch while doing this.

The Dutch had themselves brought Preachers at an earlier stage -- of the very first ships to Cape Town. They had also brought special laymen called "Sieketroosters," who were salaried by the Dutch East India Company -- to pray for the sick and the dying. Afrikaans, the White South African language today, is an interesting mixture of seventeenth-century German and Dutch, with a little English thrown in. Yet there are also some French words and especially the French double negative, which is firmly rooted in the Afrikaans language but is not found in Dutch itself.

From 1690 to 1700, more Germans arrived -- as officials, traders, and farmers. These were people like Martin Melck and Anton Anreith, the sculptor. The traders became wealthy. Some of these Lutherans became Reformed. Indeed, the Calvinists kept telling them they should be one Church (and not two) -- on the basis of the Heidelberg Catechism. From 1720 till 1820, other European settlers arrived -- Scandinavians, Swiss, Frisians, Checks, Moravians and Britons.

Especially from 1820 onward, the British arrived in strength -- the English, the Welsh, the Irish and especially the Scots and the Scots-Irish. In the nineteenth century, at one stage more than half of all of the Preachers in the South African Dutch Reformed Church were of Scottish origin -- and not of German or Dutch or South African origin! This richly affected the direction that future events would take.

The British brought the printing press. Commerce developed -- also industry, mining, and the missionary enterprise. Native Scots such as David Livingstone and Robert Moffatt came as missionaries to Southern Africa.

Other foreign influence was very minimal. Very recently, some Estonians and Hungarians came into the Reformed Church, and also some Checks. Yet a hundred years ago, one solitary American Presbyterian missionary -- Daniel Lindley -- became the great spiritual advisor of the White South Africans. Today, he has a South African village named after him.

Yet the Afrikaner flower has unfolded far away from its overwhelmingly European root. Holland is a tiny overpopulated little country, flat as a pancake. South Africa is huge; mountainous; high. Holland is wet and nasty and humid. South Africa is dry and sandy. It is a tableland soaring up out of the sea to a mile or two high -- with very few low coastal areas at all.

Europe is old and doddering. South Africa is young and vibrant, not stagnant. It was established fully ninety years after the French Calvinistic Whites first came to Florida in North America.

South Africa is a dynamic country. It is on the move. Like America, and unlike Europe, it has no hereditary aristocracy. It is industrialising. It has a tremendous agricultural output. It is one of the five countries in the world today that exports food -- and that, in spite of being largely a desert!

It is a country dedicated to freedom -- from Europe; freedom from the French Revolution; freedom from the colonial interference of Britain, Holland, and France. It has been free, progressively, since 1910 -- and especially since it became a Republic in 1961.

It is country best described in the words of the great Calvinist poet and Bible translator, Totius. He saw it as a country constantly outgrowing itself, as the White man moves further and further north from the southern tip and into the arid and barren zones at the centre of Southern Africa -- moving ever farther away from its European womb.

Yet it is a country which roots itself firmly in Calvinism -- historic, sixteenth-century Calvinism -- with every step it takes (even though the rest of the world may abandon it). It is a country largely barren, stony, rugged, grassless, and sandy, with just a solitary tree here and there --- as civilisation expands more and more into its barren womb.

Declares the Afrikaans poet Totius in his poem *The Afrikaner's Trek*: "The White child treks into South Africa; treks on into the land both wide and far; as far as he can see, until the night. And farther still, when the next dawn gives light. Trek on, we're not yet far enough! Let's trek! How far? As far as God would have us trek!"

## **Two: Afrikanerdom's Growth -- till her "Death" in 1902**

We have previously dealt with the roots of South African Afrikaner thought. We now proceed to the fruits of Calvinism in South Africa. We start with the eschatology of victory in the history of the Afrikaner from 1652 through 1902. There is a lot that could be said here, so we shall have to restrict ourselves only to some of the highlights.

As we pointed out, in 1652 Dr. Johan van Riebeeck MD knelt down on the beach near the later Cape Town -- bringing the first colonists with him, and praying that "Thy true Reformed Christian doctrine may be promulgated and disseminated throughout the land." On the ship, he brought with him some Preachers and some special laymen to comfort the sick (the "Sieketroosters"). Just as Pieter Stuyvesant went to New York and established the Dutch Reformed Church -- so did Pieter van der Stal, the first Preacher, arrive in South Africa. He established the first Reformed Congregation at the Cape -- on behalf of, and answerable to, the Presbytery of Amsterdam.

Between 1700 and 1800, the colonists began to take root. The Dutch-Germans arrived in 1652. The French Huguenots started pouring in after 1688. More Dutchman and especially more Germans arrived round about 1700. The colony took root. For the first time, we encounter a record of a White South African who truly knew his identity. When asked what he was, he said, "Ek is 'n Afrikaner," (that is, "I am an Afrikaner")

Round about 1700, we find many native White South Africans claiming to be Afrikaners. The word Afrikaner, of course, means one who comes from Africa. It is very interesting that White people in Africa were calling themselves Africans -- long before any Black people in Africa had even heard the word "African" (let alone knew what it means)!

In 1700 and in the subsequent years, we find the native South African Whites for the first time beginning to struggle against the authoritarianism emanating from far-away Holland. In the United States, after a couple of generations there was a native-born White American population which began to feel distant from England. The British government got out of touch with what was happening in America --so an American consciousness began to develop amongst the American

Whites which ultimately led to severe dissatisfaction with England, and finally the American Declaration of Independence. So too in South Africa, from about 1710 onward we begin to find (some sixty years after the establishment of the White colony) the emergence of a South African White consciousness.

These "Afrikaners" objected to the perceived authoritarianism of Holland. They intensely disliked the autocracy of the foreign Dutch government -- and many of the Dutch noblemen and wealthy people who were sent to South Africa from Holland to govern her. This clashed with the frontier-type spirit, where every man was regarded as formally the equal of every other civilized man.

Some of these governors that were sent to South Africa were not even real Dutchmen. One such was a very objectionable individual called Willem Adriaan van der Stel. He was born in Indonesia. His father was a Dutchman, but his mother a Malay. He was really autocratic, and quite a tyrant. He much upset the people, who were not large in number.

In North America, the White population rapidly expanded not so much at the cradle but particularly through continuing immigration. The White colonisation of South Africa however -- after its initial establishment in 1652 and the arrival of the French Huguenots in 1688 -- hardly got any new increase whatsoever from Europe.

What preserved a great deal of openness in White Americans toward White Europeans, is the fact that there has -- at any rate until just a few decades ago -- been a constant flow of more and more Europeans to the United States. That has not been the case in South Africa. The South African Whites, once they got rooted, were remote and aloof from Europe. Until about 1820, almost the only new arrivals were autocratic European rulers and Governors. They came there for a five- or ten-year term, not understanding the people. Then they had to be replaced by yet other autocratic and unsympathetic rulers.

So the White population in South Africa expanded chiefly at the cradle. Through immigration from 1700 onward, it increased at a very tiny trickling pace -- compared to the flood of immigrants which then kept on arriving in North America. In fact, by 1700 there were only 1800 Whites in the whole of South Africa -- together with 1100 slaves. None of those slaves were from Africa. All of them had been transported there by Dutch slavers from Indonesia.

Yet we find the White-born people in the Cape becoming increasingly more dissatisfied with the Dutch colonial pressures from Holland. Indeed, it was especially the Huguenots -- the people of French Calvinist descent -- who were the most dissatisfied of all.

Huguenots like Adam Tas became more and more involved in moving for increasing measures of South African self-government. They disliked the Dutch control of the Cape. These were people who were sturdy, who had been grounded in Calvin's *Gallic Confession* -- which required the government to be godly in terms of the Ten Commandments. They perceived that the far-away Dutch government no longer seemed to be very godly -- at least, not in its dealings with the South Africans. So they began to say so, more and more.

It is interesting that the man who wrote the music for the South African national anthem, Rev. M.L. de Villiers, is of French Huguenot descent. Indeed, the Huguenots were a people that loved freedom.

So, Huguenots like Adam Tas with their strong law-orientation would appeal to Calvin and his *Gallic Confession*. They objected against the tyranny of wayward Dutch governors and officials at the Cape -- and they resisted it. Throughout the eighteenth century, you had this. In 1740, 1750 and

1760 -- there was more and more dissatisfaction in and around Cape Town. People trekked over the mountains and then across the rolling plains -- on and on into the arid heartland of South Africa.

First of all, there was dissatisfaction round the lush coastal regions -- where alone there was adequate rainfall. There you find the rise of the first White South African nationalism, in a group known as the Cape Patriots. These were people who began first requesting and then demanding initially tokenistic, but later real political representation in their own affairs -- much as the North American colonists began to agitate for this sort of thing also from about 1700 - 1720 onward.

The dates are surprisingly parallel in the two continents. So too the development of events. The White South Africans felt that they wanted to be more autonomous in trading. Yet the Dutch mother country followed a closed trading pattern. It wanted to saddle South Africa with Dutch items that White South Africans did not particularly want to buy. They preferred to buy French goods or to make them themselves. This was leading up to a "Boston Tea Party" sort of situation -- comparable with what happened in America from 1770 to 1776.

Round about 1780, just as the Americans were winning their independence, a very major event took place in South Africa. The dissatisfied White settlers, as they moved eastward and northward away from Cape Town at the southern tip of Africa where I grew up, for the first time suddenly encountered Black people that they had never seen before. Thus the Whites had been in South Africa for one hundred and twenty-eight years before they met the first Blacks. They met in the eastern portion of what is now South Africa.

The Whites had moved out eastward and northward from Cape Town. The Blacks had been moving down from East Africa, southbound. They moved on through the southeastern fringe of Africa -- with other Black tribes to the north of them pushing these advancing Black tribes down into what is now South Africa.

One day, as the eastward-moving Whites went over the brow of the next hill and as the westward-moving Blacks came over the brow of the same hill -- they looked at one another, and could not believe their eyes. The two groups did not understand one another's language or culture. The Whites were Christians and Calvinists, and spoke a Caucasian language. The Blacks were half-naked pagans with some Moslem influence. They did not understand the Whites' language yet the two groups still managed to make a deal.

The point where they met one another on those hills, would be the boundary. The Whites would move no farther to the east nor to the north. The Blacks would move no farther to the west and to the south. Here is the second phase in the development of racial segregation -- as the historical practice of South Africa.

Things might have gone well, if it had not been for a handful of greedy Whites who wanted to grab more land to the east and the north of that border. There was also more than a handful of starving yet greedy Blacks who might well get wiped out in the next famine.

Famines are very frequent in South Africa. Remember, it is desert country. There is very little rain. When the Blacks had a crop failure and when their cattle began to die, they found it most convenient to raid their White neighbours' cattle. "Look, fellows ... meat!"

Of course the Whites were not very happy with having their cows burgled. They undertook reprisals, and this led from 1780 onward over the next couple of decades to the so-called Ten Kaffir Wars.

Now the word "Kaffir" is an Arabic word, meaning infidel or unbeliever -- viz. one who is not a Moslem. When an Arab calls a person a Kaffir, he means that the person to whom he is speaking is not a Moslem. From that point of view, Christian Whites are all Kaffirs! However, when the Whites asked the Blacks what the Blacks were called, the Blacks told the Whites what the Arab slave-traders had told the Blacks. They said: "We are Kaffirs." By this they meant that the light-skinned Semitic Mohammedan Arab slavers had called them Kaffirs (viz. non-Moslems or pagans).

The word Kaffir in South Africa has become a word of abuse which most Blacks resent. They wrongly think that the Whites calling them Kaffirs are implying they are not Christians, while all that would be implied is that they are not Moslems. In that sense, I myself would certainly want to be a Kaffir or a non-Moslem! Today, however, the word gives offence and should certainly not be used except in a historical sense.

So there were ten "Kaffir Wars," between pagan Blacks and Christian Whites. These ten wars ended rather conclusively in the destruction of Black military power, and the dominance of the Whites on the eastern frontier. Again, the principle of separation was stressed. Again, there was to be separation between the Black-inhabited area to the northeast of the boundary and the White-inhabited area to the southwest of this boundary.

By 1795, there were 20 000 Afrikaans speaking Whites in South Africa. This is an appropriate place at which to quote the *Encyclopaedia Britannica*, in its articles on South Africa. They are very biased against South Africa. That makes the weight of what I am about to cite, all the more impressive!

The 1973 liberal *Encyclopaedia Britannica*, in its article on South Africa, says: "Although all the [White] Trekkers who were trekking northward and eastward through South Africa were extreme individualists and some were ruffians, most of them did contrive to preserve a sound domestic morality." In other words, according to the *Britannica*, they had an honourable family life!

They were not unlearned, concedes the *Britannica*, for "they strove to preserve a smattering of literacy!" Then it adds, apparently trying to deprecate them: "They read almost only the Bible and their Catechism."

I myself cannot think of anything better to read -- than the Bible and the Catechism! Indeed, the *Britannica* concludes that "they did also preserve a respect for their religion, a rather strict form of Calvinism."

Well, Afrikaner Christians can be proud to be described by Humanists, in the *Britannica*, that way. Even though these descriptions were hardly intended to be compliments!

These movements of the Trekkers continued. Thus, various Calvinistic republics began to be set up of the frontier -- as the discontent of White South Africans increased toward the far-away and autocratic Dutch mother country.

It is significant that these first Calvinist republics were set up by White South Africans at the very time Holland succumbed first to the French Revolution and thereafter to Napoleon. I do not believe the White South Africans then had sufficient international insight to understand the terrible plight that "mother Holland" was going through at that time. Indeed, the Dutch Calvinist monarchy was being destroyed and overrun first by liberal leftists -- and then by the autocratic and bizarre and viciously anti-Dutch and anti-Calvinistic Napoleon.

Yet at the very time Holland was going down, the South Africans reached the end of their tether

with the Dutch. Many moved farther and farther afield from Cape Town -- up in the desert and the grasslands. There they established what they called the Republic of Swellendam -- approximately a hundred and fifty miles dead east of Cape Town, just over the mountains to the north of which my own parents live in the town called Barrydale.

The Trekkers then also travelled a couple of hundred miles still further -- and set up a second new state which they called the Republic of Graaff-Reinet. This is a very important town on the edge of the desert. Today it is a powerful centre of Calvinist education. I am sure it became so as a result of the godly Rev. Dr Andrew Murray, whom you have all heard about. I mean the internationally famous writer of devotional literature. He was born in Graaff-Reinet, in the manse of the Reformed Congregation there which his father pastored. They still have a very ancient grapevine growing in the manse garden to this very day. It was already there when Andrew Murray was a little boy, at the beginning of the nineteenth century.

This then is the picture which now emerges. Back in the "mother country" -- Holland fell to the French Revolution in 1795; and then, again, later to Napoleon. Calvinist Roman-Dutch Law was then abolished in Holland by the occupying French, and replaced with the Napoleonic Code. That severely amputated South Africa from Holland, for South Africa continued with the old Calvinistic Roman-Dutch Law of Calvin and Voetius.

Some of the Dutch conservatives who were not destroyed in Holland, fled to South Africa. There they could continue their Calvinism. Yet in 1806, Holland was so fearful of an expansion of French-Napoleonic influence even as far away as the southern tip of Africa -- that she sold the Cape to the British.

It has been alleged that the British never paid for it! That is a very sore point in South Africa, to this very day. Be that as it may, Holland did try to sell South Africa to the British -- in order to prevent it from falling into the hands of Napoleon's French navy. So the British now arrived in South Africa. They occupied the country, and made many sweeping changes from 1806 through 1820.

The British were no longer the godly Calvinists they had been in the seventeenth century, but had now certainly been transcendentalized and even somewhat liberalised by increasing humanism. They brought printing, books, and especially newspapers to the Cape. This promoted exposure to outside ideas, to British ways of doing things. These were liberal ideas -- although ideas that were then far less liberal than those of the French Revolution or even of the "Frenchified" Dutch back in Holland. Be that as it may, this wave of new ideas -- this time under the British -- nevertheless caused ever-increasing dissatisfaction in South Africa.

The British were determined to destroy Afrikaans. They suppressed this language in the schools. They forced little children who couldn't understand a word of it to learn English alone in the schools. They tried to wipe out their past, and their culture.

The British also introduced English Law into the Courts -- at least as far as Criminal Law and Criminal Procedure is concerned. They made English alone the language of the Law Courts. This was highly resented by the Afrikaners, who wanted to preserve both their own language as well as their Roman-Dutch system of Law.

To crown it all, the British tried to force the Afrikaners to abandon Afrikaans as the language of their Church. They tried to persuade them to become Episcopalians or Anglicans. But they met with a stern and severe Presbyterian resistance!

So the British then hit upon the next best programme. Seeing they could not episcopalise the Afrikaners, they tried to turn them at least into English-speaking Presbyterians!

For the English suddenly realised that Calvinist Presbyterianism was the dominant religion of both Scotland and South Africa. Accordingly, they then imported hordes of English-speaking Presbyterian Ministers from Scotland -- and shoved them off onto the South African pulpits.

This was highly resented. For up until the British occupation of the Cape, the South African people had been used to having their own Sessions of Elders nominate whom they wanted to call to be their Preacher. Indeed, such nominations also needed to be approved by the Congregations. But here was a foreign government now drastically cramming Preachers down the throats of the people -- without even asking them whether they wanted those Preachers. The Preachers from Scotland -- though Calvinist -- could not, of course, speak one single word of Afrikaans.

At first, they started preaching in English from the pulpits. At one stage, more than half of all the Preachers in the South African Reformed pulpits were English-preaching Scots Presbyterians -- and less than half were either Afrikaans-speaking South African trained in Holland, or Dutch Preachers. From 1860 onward, these Preachers began to be trained locally at Stellenbosch Reformed Theological Seminary (where I too received my own ministerial training).

But what the English did not bargain for, and what actually happened, was the very opposite of what the British wanted to happen. It had been their desire that the English-speaking Scottish Presbyterian Preachers would persuade their Afrikaans-speaking South African audiences in the pew to abandon the Afrikaans language and accept English. The plan back fired. Instead, the English-speaking Scottish Preachers began to learn Afrikaans. To the horror of the English, most began to preach the Gospel of Calvinism in Afrikaans -- which they then learned, as the language of their parishioners!

So today, if you look at the Preachers in the Reformed Churches of South Africa -- along with the van der Merwes and the van der Westhuizens, you also find the MacGregors and the Robertsons and the MacFarlanes and especially the Murrays.

Of the many preachers in Reformed pulpits in South Africa today, scores of them bear this name of Murray. They are direct descendants of Rev. Andrew Murray Sr., father of the great Dr. Andrew Murray. The elder Murray came from Scotland to South Africa -- to settle there, and to preach the Gospel. Thus, at this point, we find the absorption of this Scottish element into Afrikanerdom.

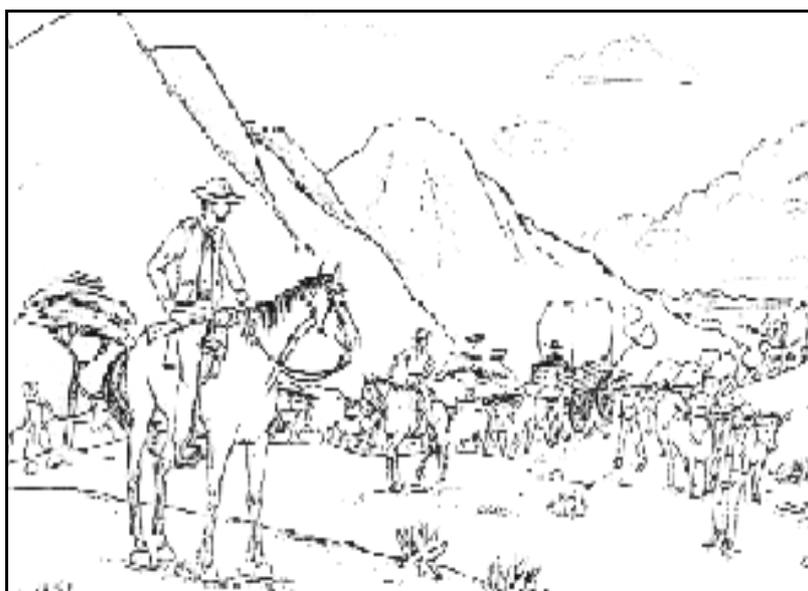
But the dissatisfaction continued. The roof finally blew off, when in 1836 -- as a result of the work of William Wilberforce in England -- slavery was abolished throughout what was then called the British Empire. There was an imperial proclamation, requiring slaves to be liberated. Although this proclamation in South Africa made provision for the monetary compensation of the slave-owner who was by no means always compensated, the fact is that the abolition of slavery was forced upon the slave-owners without their being consulted. Sadder still, very few slave-owners received any compensation for the loss of their slaves -- even though they had been promised that this would be so. Saddest of all, the "liberated" slaves themselves were thereby also "liberated" from their Christian masters -- and thus exposed to the enslaving power of primitive neo-paganism and sophisticated British liberalism!

This final difficulty made many Afrikaners explode. They decided to abandon the Western Cape and the British in the southwestern corner of South Africa -- and to trek even more northward into the centre of South Africa, and even more toward the east. Here again, we find in the biased *Encyclopaedia Britannica* a famous quotation from the Afrikaner woman Anna Steenkamp. She

said: "The British have placed our slaves on an equal footing with Christians -- contrary to the Laws of God and the natural distinctions of race and religion. It is intolerable for any decent Christian to bow down beneath such a yoke. This is why we withdraw from the British in Cape Town -- in order to preserve our doctrines in purity!"

You may find a reference to that in James Mitchener's book on the *People of the Covenant*. But bear in mind that these people had often falsely been promised compensation for the forcible emancipation of their slaves -- many of whom didn't want to be emancipated anyway. The slave-owners had been financially ruined by the British. In other respects too, the Afrikaners were fed up with the British. They had already had their language suppressed; their Roman-Dutch Calvinistic Laws challenged; their churches invaded; and their children Anglicised in the schools. Now many of them had also been ruined financially. They had now had enough -- so off they trekked.

Let me read to you again that poem with which I concluded the last lecture. In the light of these grievances, it will perhaps take on a new meaning to you: "The White child treks into South Africa; treks on into the land both wide and far; as far as he can see until the night. And farther still, when the next dawn gives light. Trek on, we're not yet far enough! Let's trek! How far? As far as God would have us trek!"



### **Trekking in South Africa**

As they trekked on and on, they went and settled in the beautiful and fertile south-east coastal region. There they established the Republic of Natalia -- a Calvinist White Republic. They negotiated for that land, and got it by treaty with the approval of the powerful Black Zulu nation.

Now the Zulu nation had been the scourge of all of the other Black tribes. It had been butchering and annihilating one Black tribe after another -- and driving them further and further south toward the western part of South Africa. Finally, the Zulus themselves arrived in what is now the northern portion of southeastern South Africa.

So Piet Retief, the Afrikaner leader -- together with some seventy other men -- went to the Zulu king's headquarters, and sat down at his invitation to sign a Peace Treaty. But when a signal was given, the Zulu king had all of the Whites murdered -- even while signing the Peace Treaty. Also murdered by the Zulu's were all of the non-Whites who were with the Whites -- who were

associated with the Whites in colonising this new area.

The Zulu king then sent forth his ferociously and excellently trained troops northward -- and annihilated three hundred defenceless White women. Only one escaped -- with spears sticking out of her body, riding away from that place which thenceforth became known as Weenen ("The Place of Weeping"). It is only about twenty miles from the place where I had my last Pastorate in South Africa -- and about fifteen miles from the place where Sir Winston Churchill was arrested by Afrikaner troops in the Anglo-Boer War some seventy years ago.

(Churchill was captured when the Afrikaners, blew up a British troop train. He was held captive and locked up in a house just three miles away from my old manse. He managed to get disguised as a woman, and escaped -- later to become the Prime Minister of England. But that's another story!)

After this massacre of these three hundred women, it became painfully obvious to the covenant people in South Africa that they would have no peace with the pagan Black Zulu nation which had butchered all the other Black tribes before it. Realising the immanence of slaughter, the godly Reformed Elder Sarel Cilliers, in the company of 536 armed adult males (which is all that the Trekkers had at their disposal), climbed onto a wagon and made the following covenant with Almighty God.

He stood up and asked the people to remove their hats. Then he said: "Here we stand today before a holy God of heaven and earth. But we promise Him that if He will give us the victory in the slaughter tomorrow, we will dedicate that day -- the 16th of December -- to be a holy Sabbath for us and our children unto all future generations. And if He spares us, we will build a temple of worship to His honour on this spot. And we will christianise and evangelise these Black enemies of ours who are bent on annihilating us. For the honour of His Name will be served and praised in this way!"

The next day, the Zulu armies attacked. They came hurtling and screaming down across the river -- fifteen thousand of them, against a mere 536 White Afrikaner Calvinists. Early in the morning, there had been a heavy dew. This was very unusual for an arid country like South Africa. The gunpowder was so damp, that it would not work. But in their extremity, the White Afrikaners called out to God for mercy. Soon the sun broke through and the gunpowder dried out. Then the battle was joined.

Not one single Afrikaner was killed. Three were lightly wounded, but thousands of the Zulu troops were slaughtered. They fell into the river until it turned red with their blood. To this day that river is called Blood River ("Umzinyati" in Zulu) and that clash is called: the Battle of Blood River.

Well, you may perhaps agree with Mitchener's cynical analysis of this. But frankly, I see in it something similar to the battles of Joshua and of David's heroes -- against overwhelming odds. It is to be understood in the same light. For the Lord God of our fathers has promised to be faithful unto our children, and unto our children's children.

There is only one special day in South Africa today, apart from Sunday, which is regarded as a Sabbath. That special day is the 16th of December -- the day of the Covenant commemorating not the slaughter of helpless Blacks, but God's preservation of the civilising Calvinists who just so happened to be White.

Not only did these people indeed build a temple to honour Almighty God, as they had promised. They did more. They collected contributions from White Calvinists, and erected at the headquarters of the Zulu king who had murdered their White leaders a Theological Seminary for Black people

financed by White money. It is built in the form of an ox-head, the symbol of the Zulu army -- but with a huge cement cross rising up in its midst, to symbolise the triumph of the cross over the powers of darkness.

If that be racism, then I too must confess to being a racist -- without any feeling of shame. But I feel this is the very opposite of racism! For it is the triumph of Christianity and civilisation over the powers of darkness. Indeed, I look forward to a yet happier day in the future -- when White Calvinists and Black Calvinists in South Africa and elsewhere can stand as brothers shoulder to shoulder against the new forces of darkness -- the White atheistic scum of the earth now associated with anti-Christian Black and anti-Christian Yellow non-Christians.

Let the line then be drawn where it needs to be drawn -- in every generation, wherever belief confronts unbelief. And if, incidentally, in a certain day and age the line of belief should then happen to coincide with the line of race -- well then, we'll have to accept that position (at least as the point of departure). But as soon as possible let it be understood that the line of belief goes through the heart of every man, regardless of his skin colour -- as the Word of God continues in its onward course, throughout the world, to christianise and to civilise it!

And what shall we say further? From 1840 through 1850, the British annexed the Republic of Natalia. This drove the White South Africans out -- into the very centre of South Africa -- to the Orange River Colony. There, at the Sand River Convention, the British finally signed a Peace Treaty with the White South Africans -- allowing them to set up their independent Afrikaner Calvinist Republic (the Orange Free State). Then, in 1857, the British recognised a second Afrikaner Calvinist Republic -- this one to the north of the Vaal River and south of the Limpopo and known as the South African Republic (alias the Transvaal).

These two Republics had rigid Calvinist constitutions. Even the British constitutional expert, Lord Bryce, in his great book on the constitutions of the British Empire of Nations, admits that the Orange Free State Republic had a model constitution for good government.

Things now went reasonably well in South Africa, until in 1867 diamonds were discovered on the Caledon River. Immediately, the British moved to grab the diamonds. They did this by stirring up a non-White nation called the Griqua's -- to claim that area for themselves (even though they had never been there before). Then the British persuasively "offered" to establish a British "Protectorate" over that area! Thus Griqualand West -- the place where the diamonds were discovered (in what was technically the Orange Free State Republic of the White South African Calvinists) -- was forcibly incorporated into the British Empire as a British Protectorate.

Even the *Encyclopaedia Britannica* today admits that the British were thus doing wrong at that time. That is how Kimberley, the greatest centre of diamond production in the whole world, was removed from the Orange Free State Republic -- and incorporated into the British-controlled Cape Colony!

Some of the Afrikaners moved on, establishing new republics ever farther to the north. These were the Stellaland Republic; the Goshen Republic (the name of which they got from Genesis 45:10); the Republic of Freedom (Vryheid Republic); the Lydenberg Republic; the Rustenburg Republic; the Lichtenberg Republic; the Soutpansberg Republic; and the Far Northern Republic.

In 1886, gold was discovered on the Witwatersrand (the "Ridge of the White Water") near what is now Johannesburg. People poured in from all parts of the world. Exports had trebled over the previous decade. Exports rose again, sevenfold, between then and 1900. By 1910, gold represented 60% of all of the wealth of South Africa -- and diamonds a further 20%.

From 1875 onward, the British plotted, against the Orange Free State Republic. Lord Carnarvon represented the British Government, and Sir Theophilus Shepstone was the Governor of Natal (which the British had annexed uninvitedly from what had been the Calvinistic White South African Natalia Republic). Those two British "noblemen" plotted with one another against the Orange Free State Republic -- even though her freedom from Britain had been guaranteed by the British at the Sand River Convention of 1852!

They attacked the Orange Free State, and even especially the South African Republic to the north of the Vaal River. This led to the First South African War. The British defeated the South Africans, but in 1881 the South Africans rose again against the British. After bloody battles, they defeated the British -- at the battle of Majuba and elsewhere. Wiping out the British armies, the South Africans regained their independence. This was recognised at the London Convention in 1884.

Then a brand new factor entered onto the scene in 1885. All the European powers wanted a slice of Africa. The Portuguese had long colonised Angola and Mozambique in Southern Africa. The British had grabbed pieces in the southwest (the Cape Colony) and the southeast (Natal). The Belgians grabbed the Congo. The French had carved out for themselves large portions of West and Central Africa. Now the Germans decided that they wanted a slice of the pie too.

So the Germans started a colony in what is today Tanzania. It was then called Tanganyika -- on the east coast of Africa. Another colony -- German South West Africa -- was established on the west coast of Southern Africa (in the area today called Namibia).

It was the aim of the Germans to drive a wedge from their western colony of South West Africa through central Africa -- in order to link up with their eastern colony in Tanganyika (and to cut off the northward expansion of their British rivals from the Cape Colony). Cecil John Rhodes, the British Governor in Cape Town, wanted to drive his wedge for Britain -- from Cape Town in the south, all the way through to Cairo in the north. So the race was now on, as to whether the Germans would cut Africa in two from west to east -- before the British cut Africa in two from north to south (also to prevent the link-up of the German colonies).

Unfortunately for the British, an independent Calvinist Republic stood in the way. It was commanded by the colossal figure of Paul Kruger -- the dour Calvinist President of the South African Republic. It would not permit the British troops to march through its territory -- also on account of the wars of defence it had previously fought against the British on several occasions.



**Famous Boer Generals, left to right: Gen. Christiaan de Wet, Gen. Jacobus de la Rey, and Gen. Louis Botha**

The British were irked. They saw the time passing away -- as the Germans were linking up Africa from east to west. So finally, as the tension constantly increased; and as more and more foreigners seeking gold and making their fortunes poured into the South African Republic; and as discontent was fomented there more and more -- it became dear that a showdown was ahead between the South African Republic and the Orange Free State Republic on the one hand, and the British Empire (of England, Scotland, Ireland, Wales, Canada, India, Australia and New Zealand) on the other.

War broke out on October 11th 1899. It was a war between the whole British Empire on the one hand, and the tiny little South African Republic and the Orange Free State Republic on the other hand. The war lasted three years. Britain fielded one quarter of a million troops in the course of the three years. There were never more than twenty thousand poorly armed farmers on the side of the South Africans -- to oppose a quarter of a million troops from what was then the greatest military machine in the world.

That's a pretty great disproportion! The amazing thing is that the war lasted for as long as three years. Yet General Smuts, of whom I shall say something in the next lecture or two, became so adept at guerilla warfare that he even invaded the Cape -- and got to within sight of Cape Town. But the war finally ground to its end, as the White South Africans were starved out of supplies and food.

The British had moved onto their farms. They had burnt them down to the ground. They had herded up the women and the children of the South African soldiers (who were away fighting at the front) into concentration camps behind barbed wire. Some say they even gave them doses of copper sulphate. At any rate, 26 400 White South African Calvinist women and children perished miserably -- a huge slice of such a tiny nation -- in the British concentration camps. The South Africans were finally defeated, succumbing with just a few armed farmers to the entire cream of the soldiery of the mighty British Empire.

So it seemed in 1902 that Calvinism was finished in South Africa -- at the "Calvary" of the South African and the Orange Free State Republics. Yet, commemorating these events, there are two

significant monuments in South Africa today. One is that of a man wounded by a dagger in his side -- with the blood pouring down. Underneath it are the words: "Conquered but not Vanquished." The other is a monument to the 26 400 Calvinist Afrikaner women and children who perished in the concentration camps. The latter were invented not by the Germans in WWII against the Jews, but (for the first time in history) by the British -- and against the Christian White South African nations in 1900.

Outside of Bloemfontein, the capital of the Orange Free State (and its University where I had the privilege of getting my second doctoral degree), stands this monument -- to the women and children that perished. It is a very moving monument -- cast in metal. It portrays an Afrikaner woman looking out ahead of her with no husband, holding onto the Bible in her hand -- and with her little children, tattered and torn, clinging to their mother's leg.

At the foot of this monument, there is a tribute to a noble Englishwoman -- a wonderful nurse called Emily Hobhouse. Her name is revered in South Africa to this day. For she took care as best she could of these dying and starving Afrikaner women and children in the British concentration camps.

Yet think the most moving thing of all at that monument, is not even the tribute to this wonderful English Christian nurse. No, excelling even that is a Bible plaque next to the statue of the women and the children in tatters. It is an inspiring source of comfort to this very day, for it bears a quotation from the Word of God (in Hebrews chapter thirteen): "I shall never leave thee, I shall never desert thee."

## **Three: Unannihilated: the Resurrection of the Afrikaner**

After the "Calvary" of the Afrikaner's defeat at the end of the South African War, there was a lull. Thereafter, that was followed by the "Resurrection" of Christian Afrikanerdom as a united nation.

Here I wish to outline the eschatology of victory among the Afrikaners in the twentieth century. First, I shall give a general "bird's eye" view.

In the last lecture we arrived at the debacle and the defeat of the Afrikaner during the Anglo Boer War -- the Second South African War between the Afrikaner and the British Empire. It ended in 1902, after three years of bitter fighting, in the defeat of the small number of Afrikaner farmers outnumbered 25 to 1 on the field. It resulted in the annexation of the Old South African Republic and the Orange Free State Republic by Britain, and their incorporation into the British Commonwealth.

The next ten years in South Africa was a decade of great difficulty. Many of the Afrikaners were very depressed -- both economically and spiritually. Psychologically, they then felt the way Southerners felt in the U.S. in the decade after their defeat during the American War Between the States.

Today, there are monuments that have been erected -- commemorating that period of time. In point of fact, though, the Afrikaner became very impoverished. He was disappropriated, as a result of the loss of the war. To a large extent, he was economically ruined. In many cases, his women and children had died in the British concentration camps. Farms had been burned down, and crops destroyed. The catastrophe was awful, and horrible to contemplate.

Yet, even during those ten years, life had to go on. A very significant development was the establishment of the so-called "Christian National" Schools. These were privately owned, and generally started by the South African Reformed Churches -- meeting in facilities owned and financed by the Church. The Church too, of course, was struggling financially at that time. It operated independently of the Public School System, which had now fallen into the hands of the British conqueror.

The Public Schools had now become a tool for de-calvinisation, at least for a long while. They had also become a tool for anglicisation -- for turning the Afrikaner nation into an English-speaking nation and an integral part of the British Empire. So the emergence of these Christian National Schools during the decade 1900 to 1910 is a very important factor.

By 1910, the forces of union in promoting the idea of a British commonwealth in South Africa, and especially in the two conquered South African Republics, were strong enough to demand the Afrikaner's allegiance to the British Commonwealth. There were those who resisted, but they were in a minority even amongst the Afrikaners. And yet the "Christian National" Schools, rising out of the ashes of military defeat, had during that ten-year framework nevertheless become strong enough and produced enough graduates to offer a further stout resistance to the process of anglicisation of the Afrikaner.

Even in 1910, those militant Afrikaners were still in the minority among their own nation. Nevertheless, they had now become strong enough to demand at least equality for the Afrikaner language -- alongside of English -- in the new South Africa that was emerging.

In 1910, a National Convention was held in South Africa. There, political representatives of the

various Provinces (or States) within South Africa -- the Cape, Natal, the Orange Free State, and the territory comprising the old "South African Republic" (which was now called the Transvaal) -- all sent their representatives to this National Convention for the purpose of discussing the creation of what became known as the Union of South Africa.

Most of the representatives at the Convention were pro-union. Those who were anti-union and pro-independence -- especially for the independence of the previous Orange Free State Republic and the South African Republic -- by and large stayed away from the Convention. They did not want to cooperate with it, though some went there and fought the idea of union.

There was a lot of talk at this Convention as to whether the relation of the several Provinces should take on the form of a union (as in the United States of America today), or whether it should take on the form of a confederacy (as in the original USA of 1776, and as in the "Dixie" Confederate States of America at the time of the War Between the States). After a great deal of talk, the people at the convention decided on union rather than on confederation.

Looking back, that was a most unwise move. Yet it was made by both sides. The two British Colonies (*viz.* the Cape and Natal) on the one hand and the two Afrikaner Ex-Republics (the Orange Free State and the Transvaal) on the other hand all had to make concessions towards the idea of union.

They decided on two official languages, English and Afrikaans. From then on, all legal documents in all of the Provinces would be published in both of these languages. This was to be so even in a Province such as Natal where hardly any Afrikaans was spoken, and even in a Province like the Orange Free State where hardly any English was spoken. So this bilingual policy -- at least on paper -- was enacted and spread throughout the land.

A second difficult decision that needed to be made, was the matter as to which legal system to follow. In the Cape, of course, there had been massive influences of English Law. Especially British Statute Law had been superimposed upon and even replaced large segments of the Calvinistic Roman-Dutch Law which had preceded it there. It was finally decided that the system of Roman Dutch Law would prevail throughout the whole of South Africa -- even throughout the former British Colonies of the south. However, the whole of Criminal Law and Criminal Procedure in South Africa was, from this point on out, to be derived from British Law rather than from Roman-Dutch Law (even in the Free state and the Transvaal). So really, what you have in South Africa today -- and in Rhodesia [alias Zimbabwe] to the north of South Africa is basically Roman-Dutch Law. Only in the area of Criminal Law and Criminal Procedure is British Law followed.

There were also difficulties in arriving at an agreed educational program. After a great deal of debate at the National Convention, it was felt that education would be on a confederate basis rather than on a federal foundation. So to this day, South Africa has no uniform public educational system. The Transvaal has one system of education, the Free State another, and so forth.

Incidentally, the Transvaal Province -- to this day, by far the most powerful and richest "State" (where most of the gold is mined) -- has refused to allow evolution to be taught in the curriculum of the primary or the secondary Public School System. So there were these differences in educational approach -- and disparities in the extent to which bilinguality was achieved, in the various different portions of the country.

They also wrestled to a tremendous degree at the National Convention with the racial situation in South Africa. Perhaps not so much as previously, they wrestled with the relationship between White Afrikaner South Africans on the one hand and the White English-speaking South Africans

(who had arrived in the country only from 1820 onwards) on the other hand. But they particularly wrestled with the future pattern as to the relationship between all of the White people on the one hand (whether they normally spoke English or Afrikaans) and all of the various Black peoples of South Africa on the other.

At that time, about one-quarter of the people in South Africa were White. About three-fifths were Black (divided into a dozen major tribes). The rest were Coloureds, Indians, and Aborigines. Since then, the White percentage has constantly diminished.

There were then (and still are) tribes and differences, between the various Black nations. This was not really a problem at all back in 1910 -- because the Black peoples, at least at that time, were still quite primitive. But it was foreseen that they would develop.

Particularly as they became more christianised and more civilised, the country could head in the direction of the ultimate integration and absorption of these huge numbers of Blacks into the fabric of White society. Inevitably, South Africa would then cease being a Western nation -- and instead become a Black nation with some vestiges of Western influence.

On the other hand, the future direction of South Africa could instead involve some kind of segregation between Whites on the one hand and Blacks on the other -- hopefully leading to an ultimate policy of good neighbourliness. The Whites could then preserve their Western culture, and the Blacks their own culture.

Both of them would hopefully then be Christian nations by that time. Thereafter they would become more and more sanctified, until ultimately co-existing as good neighbours -- not mixed up with one another, but existing alongside of one another. They would then help one another and borrow from and lend to one another -- on a basis of formal equality.

In the interim, there would obviously be many problems -- as Christian or Semi-Christian Whites extended civilisation in South Africa among the various groups of then-hardly-evangelised Black people. We now give an example of this.

A little before this time, a very interesting situation took place. There was a group of Black people called the Venda. They lived and still live in a very beautiful area of South Africa -- in what is now the northeast of the Transvaal. It is an area rather more mountainous and well-watered than much of the rest of the country (which is largely desert).

The Venda people, who are Black, were and are very different from the other Black groups surrounding them to the north and the east and the west. The White South Africans were to the south of them. The Venda people found themselves on the receiving end from more aggressive and unsympathetic Black people to the north, so the Venda appealed to the White South African Republic to protect them against the Black tribes to the north that were then giving them a difficult time. Thus the White Christian South African Republic extended its control over Vendaland, establishing it as a *de facto* Protectorate. But at this point, the difficulties began.

The Venda were pagans at that time. They then had a rather obnoxious practice. When the girls of the village reached puberty (as a "class"), the local witch doctor would shake his dice and then point to one of these girls of the group. She would then be required to bear the "sins" of the whole class.

This poor unfortunate girl was thereupon required to have sexual intercourse with her own father in front of the onlooking villagers. After that, she was picked up and tossed to the local "holy

crocodiles" in the nearby lake.

Well, you can imagine that after the White Calvinists had extended their control over this territory in order to protect this particular Black tribe against other Black tribes to the north, the above-mentioned practice posed a severe problem to the White Government. But what the White Government did, was to put a stop to that practice -- as being intolerable, in terms of the teaching of the Bible. That prohibition upset some of the Venda at the time.

I like to put it this way. The witchdoctor was upset about it. The crocodile was very upset about it (because he didn't get so many meals from here on out). But at least one village virgin -- and, in fact, the rest of them too (who might have been bait) -- were rather grateful to the White Government for the intervention!

This is a rather extreme example, but there have been many similar kinds of problems that have arisen from time to time. On the whole, though, the general stance of successive South African Governments has been to allow Black customs (of marriage and land tenure, etc.) and to leave the Black people in their own areas (which the Whites have controlled from time to time) to determine their own destiny and to preserve their own language and culture.

Of course there have been many White attempts to christianise these Black people -- but usually not to try to turn them into "Black Europeans" (or into Black "White South Africans"). The aim has rather been to try to turn the non-Christian Blacks into Christian Blacks, rather than to try to turn them into "Black Afrikaners" (if there could be such a thing).

There is obviously a tension in this kind of situation. We, have tensions between people who don't always understand one another's languages; tensions between people who are of an entirely different cultural background; tensions between peoples at different levels of civilisation. But there is tension too particularly between one group of people in whom the Christian ethic is strong (the White Afrikaners), and another group of people in whom a pagan religion is paramount.

The only acceptable direction, though, must clearly be to develop the country into a system of different States in which ultimately all of the various groups of people, each living in their own areas, will be Christian peoples. They will still be different from one another, but they will nevertheless then be united in Christ. See: Deuteronomy 32:8f; Matthew 28:19; Acts 17:26f; Revelation 15:4 and 21:24 to 22:2!

Today, I am happy to say, this very territory I have been talking about -- Vendaland -- has to some extent already been christianised (at least nominally). It is now a self-governing republic within the territory of Southern Africa.

Indeed, Vendaland has now "seceded" from the Republic of South Africa. The independence of Vendaland and of other Black territories -- such as the Transkei and Bophutatswana -- has been recognised by the White Government. They all maintain ambassadors with one another. They are adopting a policy of increasingly good neighbourliness -- as the Black areas more and more develop and are being helped (ever increasingly) by the investments of especially White South African entrepreneurs working in the Black areas.

The White South African Government really wants such White people in the Black areas not so much to get rich as to help the Black people to get established, and to establish a strong Black middle class just as quickly as possible. The hope is that the Black people will themselves opt for free enterprise, and that Black capitalists will then emerge in the Black areas. This is the scheme that the White South African Government is trying to promote at the moment, with varying degrees

of success.

I may add that White South Africa is the only country in the world at the moment which officially recognises the independence of these Black Republics. Today one of the saddest things is that the United Nations -- the United States, the United Kingdom, France and Germany -- absolutely refuse to recognise the independent status and nationhood of these Black areas in South Africa. This is a very interesting phenomenon. Here are various countries -- a White country and several Black countries -- trading with one another and maintaining diplomatic relations with one another within Southern Africa. Yet the rest of the world ignores it, as if it had never happened!

Of course, the world humanist establishment wittingly ignores it. It implies that Vendaland, the Transkei, Bophutatswana and all of the other independent Black nations would then have to be given independent seats at the United Nations. That would indeed demonstrate to the world that the South African policy of separate development is working. That, of course, would be lethal to the liberals who do not want to see it work. For they believe in racial amalgamation and integration -- rather than in good neighbourliness between man and his fellowman and respect for one another's differences and right to be different.

Well now, in 1910, at the creation of the Union of South Africa, all of these future developments had to be projected as best they could. Many had been killed, and the country itself had been ruined by war just ten years earlier when about 25% of the population of South Africa were Whites. By 1910 only 22% of the population of South Africa was White. By 1980, this figure had gone down to 17%. By the year 2000, it is projected that only 13% of the population of South Africa will still be White.

Now this is not so much on account of the arrival of birth control methods. The fact is that the growth rate of the White South Africans is considerably higher than the growth rate of the Whites in other countries.

They had a very interesting survey several years ago in South Africa, asking Roman Catholic White girls and Calvinist White Afrikaner girls how many children they would like to have in their families. The replies were very significant. The average Roman Catholic girl, then still implacably opposed to contraceptives, gave the answer that she would like to have four children. The average Calvinist Afrikaner White girl said she would like to have five children, if that be possible. Indeed, the size of White families in South Africa is still definitely higher than it is of most White people elsewhere.

However, even if each White South African family were to produce an average of four or five children, the Black South African families -- especially since the advent of White medicine which has drastically cut down the Black death rate -- has now risen to some eight or nine children per family on the average. And, of course, at this point we also run into the theological problems concerning the cultural mandate.

There, God did not say "be fruitful and **add** and fill the earth" -- so that two people, a man and his wife, should want to produce only two children. For then, only if those two children were to grow up and both to get married and both to be fertile, would there be no decrease. Instead, God said: "Be fruitful and **multiply** and fill the earth." So it seems to me that two people getting married should desire to produce a very minimum of four children per family. For that alone is multiplication.

I believe in the United States the average number of children per family is something like 2.2. That is rather too low. On the other hand, the Word of God does not say that human beings are to be

fruitful and to **teem** in the way in which the fishes and insects do. In the Hebrew of Genesis 1:26f, they are merely to *rabah* -- to multiply. Not to *sharats* -- to teem as do the fishes.

Of course, this is a problem not just in South Africa. Today, worldwide, Whites are not multiplying but barely adding -- while Blacks are multiplying and sometimes almost teeming. This is a demographic problem, throughout the world. For in 1900, the White race constituted approximately 1/6 of all the people in the world. The Whites then controlled 90% of the whole world. But today, the Whites control only 10% of the world -- and have shrunk to a mere 1/8 (and are rapidly shrinking to become 1/9) of the world population.

So what you really have in South Africa, demographically, is just a small microscopic picture of what is happening to the sons of Japheth throughout the world in our day and age. It is interesting that with present growth rates, by the year 2000 there will be a slightly lesser percentage of White people in what is South Africa than the percentage of Black people in the United States of America. In 2000 the White man will apparently represent but 13% of all South Africans. Yet the Blacks will then represent at least 14% of the American population. Of course, these trends can change (with AIDS *etc.*). But this does seem to be the direction in which things are going at the moment.

Well now, in 1914 the First World War broke out. It created a crisis -- even in South Africa. A great Afrikaner general who had fought bravely for the Orange Free State some fifteen years earlier against the British -- General Hertzog -- strenuously protested the actions of General Botha and his helpmate General Smuts.

All three of these great men were then in politics. Botha and Smuts wanted South Africa to declare war against Germany just because England had declared war against Germany. But General Hertzog wanted South Africa to remain neutral in this World War against Germany. For Germany had not evinced any hostility whatsoever towards South Africa fifteen years earlier, in her own war against England. To some small extent, Germany had even helped South Africa -- by selling her cannons in exchange for gold. So there was a lot of tension in South Africa during World War I, between pro-British Whites -- and such Whites as wanted neutrality.

Fascinating things happened during World War I in South Africa. One was that some rebellions broke out. A whole church rent itself asunder. Church splits are very rare in South Africa, but in a place called Winburg, the birthplace of the first President of the new Republic of South Africa established in 1961, the Reformed Church split. Those who were for neutrality in the war, went off to meet on the other side of town. Those two churches are still in that town today -- even though the reason for the split has now died down.

Feelings ran very high in the First World War. General Botha and General Smuts, who were running the government at that time, insisted on sending pro-British South African troops north -- against the Germans in the old German colony of Tanganyika (now Tanzania) in East Africa, and on sending other White South African pro-British troops into German South West Africa (today called Namibia). So many of the White South Africans who wanted neutrality in this war, strongly protested. Some of them rebelled against their own White Government, though not very successfully.

A very interesting phenomenon is that of General Beyers. He was a famous South African general in the Anglo-Boer War some fifteen years earlier. He now got up at public meetings and called upon the people of South Africa to make peace with Germany and not to fight Britain's war. For, said General Beyers, the Bible teaches in Deuteronomy and Proverbs: "cursed is he that moves his neighbour's landposts!"

General Beyers felt that those texts teach the curse of Almighty God on anyone who tampers with the boundary line between his ground and his neighbour's ground. Such a tamperer, he believed, commits theft even against God Himself. Beyers further felt it was not just individuals who can steal from one another -- but nations too, in ill-founded boundary disputes! He felt that what Botha and Smuts were doing, was transgressing the Law of God. So he protested against what they were doing -- in the Name of the Lord.

Well, a warrant went out for the arrest of Beyers. Trying to escape from the government forces, he was drowned in one of the rivers. The rivers of arid South Africa are dry most of the year. But at this particular time of the year, the rivers came down -- and General Beyers was drowned.

There was also the great General Koos de la Rey. He had been a loyal general in the forces of the South African Republic in the previous Anglo-Boer war. He too was on his way to Johannesburg and Pretoria -- to speak to Smuts about putting an end to this war against the Germans which de la Rey considered to be ungodly. He was gunned down in the streets.

Even to this very day, there is a veil of mystery surrounding it. Some say Smuts deliberately had him killed. Others say -- and this is the official line -- that a very vicious bank robber had escaped from jail at that time. The police were alerted to shoot and to kill this bank robber. Tragically, the police shot General de la Rey -- thinking he was the bank robber. That was very bad. For de la Rey was a hero. But then de la Rey should not have been going through the streets at that time. He should have known that the police were out to shoot the bank robber on sight. Feelings ran very high in the country at this time about the death of de la Rey.

Then there was a young Calvinist named Jopie Fourie. He went into German South West Africa with the "rebel" General Maritz -- to try to put an end to the fighting between pro-British White South Africans on the one hand and White Germans on the other hand. This man Fourie was being followed and hunted down by Botha and Smuts. But then a very interesting thing then happened.

The Sabbath day came round. Jopie Fourie, wanting to be a good Calvinist -- yet not being as good a Calvinist as he should have been -- refused to fight on the Sabbath. He rightly felt it was a day of rest. Yet, if he had known his Bible just a little bit better, he would have known from Joshua six that the armies of the Living God circled Jericho for seven consecutive days (one of which must have been the Sabbath).

Though he was tragically ignorant about the military implications of this, one can certainly admire Fourie's godliness and devotion to principle. But he was captured on the Sabbath by people who had no problem in fighting on the very day he would not. So he was shot to death -- for his role in trying to bring about peace.

The situation became more and more anarchical in South Africa. Even after the defeat of Germany in 1918, we find a steady deterioration in the situation. We find the creation of a large mass of impoverished White Afrikaners whose farms had been burnt out during the Anglo-Boer War. They had never recovered -- neither emotionally, economically nor psychologically. So we find these "Poor Whites" -- now working alongside of Blacks as unskilled artisans in the gold mines.

It is at this point that we must go to the Soviet Unions and specifically to Lenin, for the next fascinating episode in the development of the South African saga. I wrote my second doctorate on communist eschatology, and read through all the works of Marx and Lenin in writing it. I then discovered a fascinating writing by Lenin, penned during this period -- in which he comes out violently in favour of the White South Africans, and against the British. The latter he saw as agents of international capitalism. Even more significantly, Lenin then totally ignored the Black people of

Africa. He then felt they were culturally irrelevant.

So it was that we then find the development of Communism in South Africa -- especially among White Afrikaners who had previously been nominally Calvinist. This new movement, however, was not called the Communist Party. It became known as the Labour Party of South Africa. It was rather strongly not only anti-British, but also anti-Black.

Meantime, the various Communist Parties throughout the world -- until deep into the 1930's -- were supporting the policy of giving racial preference to the Whites in South Africa. The South African Communist Party, which from 1921 onward also existed separately on a small scale was violently anti-British -- and also violently anti-Black. One of the interesting gymnastic stunts of the South African Communist Party about the time of World War II, was its repudiation of its anti-Black stance. Thereafter it attempted to go along with giving lip service to equality between Black and White. But that enraged many of its own followers. They decommunised on the spot. What an interesting quirk of history.

We must now, however, go back and look at the big goldminers' strike. The White South African impoverished goldminers struck in 1922. The Communist Party exploited that situation so skillfully, that a Communist Republic was proclaimed in South Africa. Johannesburg, or rather Fordsburg (a suburb of Johannesburg), became the new government of South Africa. The Red flag was raised. South Africa was officially a communist country in 1922 -- for three days.

But then General Smuts, who was a man of some action, commandeered the army and marched into Johannesburg. He gunned down and destroyed this whole garrison of Poor White workers (the dupes of a handful of communists). So Smuts ruthlessly and effectively wiped out the communist government -- and re-established anti-communist control in South Africa.

About the same time, there was a tribe of Hottentots called the Bondelswarts -- in the extreme west of the country. They had refused to pay their dog licenses. General Smuts, who ran the government at that time, really didn't like it. He told them that they had better pay their dog licenses -- or else! These yellow-skinned Hottentots still refused to do this. So Smuts sent in the air-force, and wiped them out.

Well, by this time the people of South Africa were beginning to think that Smuts's touch was just a little too hard for most of the people. In the election of 1924, the South African Party -- Smuts's party -- was defeated and removed from office. A coalition government took over -- an alliance between the (Afrikaner) National Party under the leadership of General Hertzog on the one hand, and the (Marxist) Labour Party on the other hand.

The big motto of this coalition government, was "Suid-Afrika Eerste" ("South Africa First"). Hertzog then followed what he called a two-stream policy -- complete equality for the English language and culture and the Afrikaans language and culture. (Interestingly, his son Dr. Albert Hertzog later became the leader of the "Refounded National Party" [H.N.P.] -- which adopted the cultural mandate of Genesis 1:26 in article one of its Constitution.)

General Hertzog had favoured neutrality in the First World War. (He also favoured neutrality later in the Second World War to which we will come a little later.) Throughout, he followed a policy of "South Africa First" -- and hence one of indifference toward the interests of Britain.

Meantime, constitutional developments continued. In 1926, there was a meeting of British Commonwealth Prime Ministers and other governmental officials in London -- under the leadership of the then British Prime Minister, Lord Balfour. They came out with what was known as the

Balfour Declaration. The gist of it was that South Africa, Australia, New Zealand, Canada and Her Majesty's other possessions across the seas were all given self governing dominion status. That is to say, from this point on, they were totally responsible solely to their own locally elected and locally legislating governments -- and no longer in any way responsible to the British government sitting in London.

However, they still remained Her Majesty's dominions within the British Empire. (This was further refined in 1931. There, by the Statute of Westminster, the British Government formally agreed to accept the sphere-sovereignty -- over against itself -- of the governments of South Africa, New Zealand, Australia, and Canada *etc.*).

In 1927, there was a huge tussle in South Africa about the flag. There were at least three parties.

First, there were those who said that the "Union Jack" of Great Britain should be the only flag of South Africa. However, the climate was then moving away from this -- and toward the re-assertion of a South African nationalism, albeit of a different type than had prevailed up till 1900.

Then there was the extreme right wing. They wanted a brand new flag totally different to any that had ever been used in South Africa previously.

There was also another party. It wanted the whole of South Africa to adopt the flag of the old South African Republic -- the Transvaal.

After a lot of bickering and wrangling, all three parties agreed on a compromise flag -- the one which South Africa has to this very day. It is a flag with three horizontal stripes -- bright orange in the top stripe, then a white stripe under that, and a bottommost stripe of pale blue. That is called the "oranje-blanje-blou." It is the flag that Johan van Riebeeck, the first governor of the Cape, erected on the shores near Cape Town in 1652.

However, when you come to the white middle strip of the later South African flag, there are three smaller flags on that field. There is the Union Jack, representing the old Cape and Natal Provinces. Then, in the middle, there is the flag of the old Orange Free State Republic. Last, on the other side of this, there is the old flag of the South African Republic.

I don't think there is another flag quite like this in all the world. However, it says something for the attempts of the South African people -- standing up for principle -- finally to negotiate a settlement that would be as acceptable as it possibly could be to all the groups of people.

In 1929, South African ambassadors were appointed for the very first time to the United States, Italy and the Netherlands. Previously, there had been no South African ambassadors anywhere in the world -- ever since the British destruction of the South African Republic and the Orange Free State Republic in 1902.

In 1931, the great depression hit. A tremendous controversy was unleashed about the gold standard. This caused such a political crisis in South Africa, that even the two former arch rivals Smuts (with his 'South African Party') and Hertzog (with his 'National Party') now entered into coalition with one another to get South Africa moving again financially.

### **The Song of the Flag**

Cradled in beauty forever shall fly  
In the gold of her sunshine, the blue of her  
sky,  
South Africa's pledge of her freedom and pride  
In their home by sacrifice glorified.  
By righteousness armed, we'll defend our  
might  
The sign and the seal of our freedom and right,  
The emblem of loyalty, service and love;  
To our own selves true, and to God above,  
faith shall keep what our hearts enthrone,  
The flag of the land that is all our own,

- C.J. Langenhoven

Many years earlier they had both been associates against the British during the Anglo-Boer War. Hertzog had been a general of the Orange Free State Republic, and Smuts of the South African Republic. Though subsequently opponents, these two now joined forces to form the powerful (National South African) "United Party"

The depression spread world-wide. It was a shock that went around the world when Wall Street fell. The gold standard was removed in almost every country on earth. Yet there were still those in South Africa who refused to enter into the new coalition, even to get the country moving again.

Such included the great Dr. Daniel Francois Malan, a clergyman turned politician and a dour or obdurate Calvinist. He entered into opposition as Leader of the recently-purged National Party. Then there was Colonel Stallard's Dominion Party. It was based chiefly in the Natal Province, and wanted a return to a completely pro-British control of South Africa. These two very unlikely groups (the N.P. and the D.P.) now formed an uneasy alliance with one another -- in opposition against the Government.

From 1932 to 1937, there was constant agitation for the separate political enfranchisement of non-White voters in their own areas. It was felt -- in spite of the world depression; in spite of the difficulties of the relationship between South Africa and England; and in spite of the tense relationship between White Afrikaans-speaking South Africans and White English-speaking South Africans -- that more attention should be given to the overall relationship between the White people and the various Black peoples in South Africa.

So they moved another step further in the direction of the separate development of the races. They removed the handful of Black voters from the Joint Voters' Roll -- and they created political rights for the Black people in their own areas (which would thereafter develop much more rapidly since that time). The Coloured (or Mulatto) people, however, still remained on the same Voter's Roll as did the Whites.

In 1938, a major event took place. It was exactly a hundred years after the Great Trek had occurred -- when the White South African Afrikaners had moved out of the Cape successively to set up the Republic of Natalia, the Orange Free State Republic, and the South African Republic.

Feelings again began to run high. The Afrikaner found his soul again. He got back to his Calvinist roots. These were the days of the great "Ossewabrandwag" or OB -- the great "ox-wagon movement" epitomised in the poem I previously read you: "The White child treks into South

Africa; treks on into the land both wide and far... Trek on! How far? As far as God would have us trek!"

So, with this tremendous national movement of the centennial celebration of the 1836 ox-wagon trek, the Re-united National Party began to make great progress. It launched its memorable motto: "Believe in God; believe in your nation; believe in yourself!"

Then in 1939, came the Second World War. It split White South Africans right down the middle. The South African Parliament itself split open on this issue. There were eighty votes in favour of going to war against Germany, and sixty-seven votes in favour of neutrality. It was just like World War I, all over again!

Even the South African Cabinet split. There were seven votes in favour of declaring war on Germany, and six votes in favour of neutrality. So there was yet another political realignment.

In September 1939, General Smuts became Prime Minister of South Africa -- replacing the man he had just been working under, General Hertzog. The latter again declared: "We cannot get involved in Europe's Wars," -- a parallel of America's own "Republican Isolationism" -- in South Africa! Now the Labour Party and the Dominion Party entered into coalition with General Smuts's South African Party and declared war on Germany. But the Nationalists, under the leadership of Dr Malan, became the official opposition -- together with the breakaway followers of Dr Hertzog who became known as the Afrikaner Party. Sometime later, the latter amalgamated with the National Party -- under the title of "Reunited National Party" (H.N.P.).

In 1943, after the tide of the war had begun to turn strongly against Germany, the National Party succeeded in gaining forty-three seats in the South African Parliament. Its representation had been whittled down to eleven just some years earlier. Yet the Government still controlled 111 seats in the Parliament.

In 1948, there was a General Election. By a narrow majority, Dr Malan -- by entering into coalition with the Afrikaner Party -- took over the Government of South Africa.

I was in High School at the time. The impact was quite unforgettable. We had never had the Bible in our (English-language) public schools -- before that election. One week thereafter, the teacher came in with a Bible and told us: "The new government says we've got to teach the Bible throughout the schools of the land."

It was that sharp a change! Immediately, we find many dramatic developments. On the whole, there were improvements (from a Calvinist perspective) in education, in politics, and in economics. A consolidation of Calvinist power in South Africa now took place -- in politics, economics and education.

In 1960, a national referendum was held to determine whether South Africa should or should not become a Republic. It was decided to become a Republic. So in 1961, the Republic of South Africa was created -- acknowledging Almighty God and the necessity of Christian education in its very constitution.

From 1970 through 1980 -- the period of my general absence from that country -- it has been my perception that there has been a vast improvement in race relations between Black and White in South Africa. In spite of some isolated and unfortunate incidents, the move is more and more toward the universal education and christianisation of all Black people and all White people within what is now the Republic of South Africa.

Yet it still intends its own dismemberment -- to become a system of separate States (with the possibility of later confederation). In the next lecture, we will deal with the eschatology of victory in the political life of the Afrikaner in further detail.

## **Four: The Eschatology of Victory in Afrikaner Politics**

In this lecture, we wish to deal with the eschatology of victory in the political life of the Afrikaner.

From 1652 (the time of the first establishment of the White Afrikaner colony on the southern tip of Africa) through 1700, South Africa was ruled from Holland. The local and locally-born White population then had very little (if any) say in the affairs of the government over South Africa.

However, from 1700 to 1780, the White South African Afrikaner resistance against Dutch autocratic rule at the Cape began to increase more and more. I previously referred to the resistance of the great South African Huguenot, Adam Tas. I also referred to the movement eastward, and the establishment of the Swellendam Republic and the Graaff-Reinet Republic. In that latter place, the great Rev. Dr. Andrew Murray was himself born at a subsequent time.

With the British takeover of the Cape from 1806 through 1820, and especially the consolidation of British power and the clear moves against the Afrikaner culture by the British, the dissatisfaction increased. This finally led to the Great Trek, when many White South Africans moved away from Cape Town eastward -- ever further.

They established the Republic of Natalia in 1838. After the Battle of Blood River and the confirmation of the covenant at that time, followed the annexation of Natalia by the British. So the Afrikaners trekked over the Drakensberge (alias the "Dragon Mountains") into what is now the Orange Free State. There they set up the Free State Calvinist Republic in 1854, and the South African Republic in 1857.

Now the Orange Free State was a model republic -- a Calvinist republic -- and one of great tranquility. The South African Republic, however, had a lot more tension in it than the Free State Republic. This was largely because it was more removed from civilisation; more surrounded by hostile Black tribes; and, of course, minerally much richer than the Orange Free State Republic.

There were many vicissitudes in the Transvaal alias the South African Republic. It was captured and taken over by the British. Then it expelled the British and reasserted its independence after the battle of Paardekraal. But this was soon followed by the ill-fated Jameson raid.

Sir Leander Starr Jameson, in the 1890's -- apparently acting on instructions from the Prime Minister of the Cape (Sir Cecil John Rhodes, the big diamond tycoon) -- desired to stop the linkup of the Germans between German South West Africa and German East Africa. So Jameson, from British Bechuanaland Protectorate in the west, invaded the Transvaal without any declaration of war. At the same time, a care fully-planned uprising of English-speaking White people took place in Johannesburg (in the Transvaal). This was designed to coincide with the invasion of Jameson's men.

Well, things went wrong for the British. The Afrikaners were alerted in time, and in a fixed battle they destroyed the British forces. However, then wanting to do what they felt was the Christian thing -- instead of shooting the captured Jameson as an aggressor who had unleashed an undeclared war, they handed him over to Cecil John Rhodes. The latter promised Jameson would be very severely dealt with in terms of British Law.

That having been done, the Afrikaners were later infuriated to learn that "severely dealt with" amounted to a mere eleven months of isolation for Jameson back at his home in England. Then Rhodes allowed him to return to South Africa and to re-acquire his influence in the Cape. This

didn't sit at all well to promote good relations between the White Afrikaners on the one hand and the British in the southwestern part of South Africa on the other.

It is at this time that we begin to see the colossal figure of Paul Kruger -- after whom the famous "Kruger Rand" gold coin was later named. Paul Kruger seems to have been the greatest Calvinist politician in South Africa during the 19th century. He seems to have been born in 1825, but there is some mystery surrounding the place of his birth. Some say he was born at Soutpansdrift near Middleburg in the Cape. Some like to think he was born at Colesberg in the extreme northeast of the Cape -- on the very border of the Orange Free State. There is even one theory that he was born in the United States -- and was in fact an American who at a very early age emigrated to South Africa where he grew up and became afrikanerised. We may never know the exact answer to the circumstances of his birth. But that he was a man among men, is certain.

There are all kinds of legends surrounding the boyhood of this man. He was one of the ugliest men, as far as his face is concerned, who has ever lived -- not a ladies' man at all. He was rugged, bearded and tough. His face was full of character -- with a large nose, slit eyes and a roundish face. He was the kind of person that would look you in the eye and who would want to give you exactly what he felt the Word of God suggested you should be given.

In his boyhood and his early teenage, he was a very brave man. By far the most vicious animal in Africa is the rhinoceros -- not the lion or the elephant. You would do well to stay away from the rhinoceros. But not Paul Kruger! When hunting, a rhino turned on him. Kruger ended up wrestling this rhino. It was a wonder he didn't get crushed.

Kruger took out his gun and blew out the brains of the rhino. The rhino is solidly covered with armour. Its only "Achilles' heel" is a little soft spot behind the ear. Kruger knew just exactly where to put the bullet. But in doing this, he blew off his thumb between the barrel of the gun and the rhino's ear.

He bled a lot, but having rolled off the rhino and crawled out from under it, he took out his pen-knife. Praying to Almighty God and pretending it was someone else's thumb, without anaesthetic he proceeded to cut off the remains of his thumb with his own pen-knife.

Kruger was also constantly mediating in disputes between man and his fellowman. As a great Bible reader and the original founder-member of the "flat earth society" -- he believed in a flat world till the day he died. He did so, because he felt the Bible taught it. And if the Bible taught it, that was good enough for him. In his homespun Calvinism and Bible-reading, he proceeded to apply the Bible -- as he understood it -- to everything he encountered.

Now the *Encyclopaedia Britannica* can hardly be accused of bias in favour of South Africans. But the *Britannica* has the following to say about President Kruger: "He imbibed early the strict Puritanism of this frontier area. His 1902 memoirs reveal him in youth as a brave hunter and arbitrator. He was a staunch Dopper."

The 'Doppers' were a strict branch of Calvinism that broke away from the larger Dutch Reformed Church of South Africa -- round about 1858. The chief bone of contention at that time, seems to have been whether there should be one communion cup at the Lord's table -- or many little glasses. The Doppers felt it was abominable to have a system of different glasses, and that this involved a perversion of the sacrament. Also, they were exclusive psalm-singers at that time. Today, they've eased up a little on that exclusiveness. They were such absolute predestinationists at that time, and to some extent still are, that most of them really did not see the relevance of doing missionary work. The other Reformed Denominations, however, felt it has pleased God Who has elected His

bride -- to use the instrumentality of the Church to seek His elect.

Kruger was a righteous man. This is seen by his actions even before he became State President. President Burgers of the South African Republic once went to war against a Black chief called Sekukune in the northeastern part of the South African Republic, in order to collect taxes from Sekukune in exchange for the protection the White South African Republic's army was affording him against his enemies. Paul Kruger resisted this, feeling it was inappropriate to go to war against a Black suzerain just because he had not paid these taxes.

On another occasion, Paul Kruger gave his personal Christian testimony to the great Rev. Dr. Andrew Murray -- and endeavoured to evangelise the pagan Black Chief Ramkok. Wrote Murray to his children and his wife: "Mr Kruger says that when God gave him a new heart, it was as if he wanted to tell everyone about Jesus' love... He wanted the birds and the trees and everything to help him praise his Saviour... He could not bear that there should be any poor black people not knowing and loving the Saviour whom he loved... Mr. Kruger sent a message to Ramkok to come and have a talk with us... The two days of waiting before Whitsunday at Paul Kruger's, were not lost. It was during these days that I felt the thought of the blessing of the indwelling Spirit appears so clear!"

In 1878, the two-year-long Anglo-Zulu war broke out. Back in Natal, the Zulus -- by far the most warlike people in the whole of southern Africa (both highly trained and disciplined) -- rose against the British. Thus there was a bloody war between the Black Zulus and the White British for two years.

Well, the British had been giving the White South African Afrikaners a raw deal. Consequently, there were some people in the South African Republic who even advocated that the White South African Afrikaners should assist the Black Zulus against the White British -- in order to get even with the British. For the British, you will recall, had destroyed the Calvinistic Afrikaner Natalia Republic. They had also forcibly expropriated Kimberley from the Orange Free State White Republic as soon as diamonds were discovered in Kimberley. And they had even invaded the Transvaal or South African Republic and sought to deprive her of her independence (which had been recognised by Britain at the Sand River Convention and the London Convention earlier in the century).

Paul Kruger, however, refused to go along with this policy. He said very clearly that it would be a horrible sin for White Calvinist Afrikaner South Africans ever to aid the savage bloodthirsty anti-Christian Zulus. For they were indeed anti-Christian, at that point. Even today less than 1% of the Zulu nation has been Calvinised, and probably still less than half belong to any brand of Christianity.

Kruger felt that the British, with all of their duplicity and with all of their Anglicanism and hatred of Calvinism, were nevertheless a nominally Christian people -- and that one may never team up with a heathen power against a nominally Christian power which dislikes you. Or, the way Kruger put it: "One must never join with savages in war against a civilised nominally Christian nation."

The *Encyclopaedia Britannica* further informs us -- and I was pleasantly surprised to see this evaluation -- that Kruger was not a dictator. Sometimes he has been accused by British historians as having been a dictator. But the *Britannica* says he was not.

Policy decisions of President Kruger and his Executive Council were subject to review by the Volksraad (alias the Parliament of the South African Republic). The Volksraad could, and sometimes did, refuse to support President Kruger's plans -- even on important issues.

Throughout, Kruger was known for pronouncements such as the following: "God's Word shall be my rule of conduct in politics, and the foundation upon which the State must be established...". Kruger was a blunt man who believed that his cause was right." (Thus the *Encyclopaedia Britannica*, quoting Paul Kruger)

There are a number of very fascinating anecdotes aboutm Kruger during the time he was the last President of the old South African Republic. As a Christian man, he desired Christianity to be spread in his land. Though a Calvinist by conviction -- and indeed a "Dopper" or a Calvinist of the Calvinists -- he recognised the Christianity of other groups such as Methodists and Episcopalians and even Baptists.

So, as State President, desiring to promote true religion and undefiled -- he passed a law offering two acres of land free of charge, to be granted by the State to any group of Christian people who would undertake on those two acres to erect a place of Christian worship to the honour of God. Most of the Christian groups took him up on this, and so a lot of churches of different denominations arose in the principal towns of the South African Republic.

At this stage, however, the Jewish community in the South African Republic came to Kruger and said to him: "Mr. President, we also would like to have two acres." And at that point, Kruger produced his Bible and said to the Jewish community: "Well now, look. This is a Bible. Do you believe the Bible?" The Jews said to him: "Yes, Mr. President, we believe the Bible." So Kruger said: "Well, do you believe all of the Bible, from Genesis to Revelation?" They said: "Well, Mr. President, we believe all of it from Genesis to Malachi." "Ah," said Kruger, "but what about the rest of the Bible from Matthew to Revelation?" The Jews said: "You mean the New Testament?" He said: "Yes, that's exactly what I mean." They said: "No, we don't believe that, but it is only a part of your Bible."

Kruger then said: "Well, I agree with you that the Old Testament is the foundation of the Bible. All over our South African Republic, we have Old Testament place names." They said: "Yes, Mr. President, that's why we're here -- for our two acres." Kruger said: "I'll tell you what. The Bible has got two parts, the Old Testament and the New Testament. Now, I'll give you people one acre of land immediately -- because you accept the Old Testament. When you come back to me and tell me you believe the New Testament as well, I will give you the second acre alongside of all of the Christian Churches!"

So the Jews, a little chagrined that they only got one acre but nevertheless grateful that they had received it as a free gift, thanked the President and went off and built their synagogue. When the synagogue was completed, they felt constrained to ask Paul Kruger as State President to come and open it. He did. After giving a speech in which he thanked the Jewish people with their strong and healthy emphasis on the Old Testament for being such an inspiration to the Calvinists of the South African Republic, he ended his oration with the following unforgettable words. All the wealthy Jews of the Witwatersrand mines were in attendance in front of him on the pews. Said Kruger: "And now, as State President of the South African Republic, in the Name of the Lord Jesus Christ, I hereby pronounce this synagogue duly opened!"

Well, I'm not sure that he handled this difficult situation in quite the way he might have. But I think you'll agree with me that this is remarkable behaviour for a man who was trying to be consistent in politics -- consistent with what he believed the Word of God taught. To quote once more the *Encyclopaedia Britannica* on Kruger: "God's Word shall be my rule of conduct in politics, and the foundation on which the State must be established!"

Now, President Paul Kruger, an outspoken Calvinist statesman, did everything he could to promote

Christian National Calvinist Public Education. Probably there were private schools in the Transvaal at this time, especially for groups such as the Jews. But Kruger believed that what the South African Republic needed, was a National School System that would be outspokenly Calvinist and Christian. So he launched it.

Interestingly, he imported into the South African Republic from Holland many Kuyperian school teachers to teach in the South African Public School System -- men whom Abraham Kuyper and his followers had been training in Holland. Consequently, very firm relations were established between Abraham Kuyper in Holland and Paul Kruger in South Africa.

If you read Kuyper's two massive volumes on Anti-Revolutionary Statecraft (which he wrote after finally being defeated in his attempt to gain re-election as Prime Minister of Holland), you will notice that Kuyper speaks very highly of Paul Kruger. Kuyper then regarded Kruger as perhaps the foremost Calvinist statesman in the whole world.

At any rate, Kruger not only imported all of these Dutch Calvinist schoolteachers from Holland that Kuyper had trained -- and gave them schools in South Africa to take care of. But Kruger also appointed many South African Reformed Preachers as Regional Superintendents of the Calvinist Public Education System.

Such included men like Reverend S.J. du Toit. He started writing in Afrikaans (as opposed to Dutch) in South Africa for the first time. He was also a father of the *Genootskap van Regte Afrikaners*, (alias the "Society of True Afrikaners"). That body gave a great push to the development of written Afrikaans as a medium of cultural expression -- from approximately 1875 onward.

So what we see in the Transvaal Republic, is a Christian education system. But unfortunately Kruger lost the war against Britain. In 1902, as a broken man, he then went into exile on a ship that Queen Wilhelmina, the Calvinist monarch of Holland, sent to fetch him at Delagoa Bay in what is today Mozambique. She received him royally in Holland.

Kruger died as a broken old man in Switzerland, the land of Calvin -- in a house at a place called Clarens. That house is now South African Property -- and something of a tourist mecca for South Africans who go to Switzerland. His body was later taken to Pretoria, where it was reinterred in state in Church Square -- with a huge statue of Kruger looking out over the Capital City today. (Incidentally, Pretoria -- though not by any means a very populous city -- is the largest city in the whole world as far as its municipal sprawl is concerned. It is spread out over a huge area.)

The best book in English on the life of this great and godly man, was written by a South African Jew called Manfred Nathan: *The Life and Times of Paul Kruger*. The best book ever written on the Calvinist political views and actions of this State president, is still only available in Afrikaans. It is a doctoral dissertation by Dr. Smit, called *Die Staatsopvatting van Paul Kruger* (meaning "The Political Viewpoint of Paul Kruger").

The further development of Calvinist statecraft in South Africa was given a big push by the famous Professor, Dr. L.J. du Plessis. He was for many years the Head of the Department of Political Science at Potchefstroom University for Christian Higher Education -- which is today the largest conservative Calvinist University in the world.

Du Plessis wrote many books. One is entitled *Calvinism and Politics*; another *Liberal Politics and Calvinist Politics*; a third, *The Solution to the Poor White Problem*; and a fourth, *Our Republic Between East and West*.

In the 1930's, Du Plessis wrote three articles on the political theory of John Calvin in the Dutch magazine "Anti-Revolutionary Statecraft" (published in Holland). It is very significant to me that the right-wing Schilder-ians in, Holland today, look to the South African Professor du Plessis as one of the greatest and brightest lights in the world as regards the development of Calvinistic Statecraft.

Here are some excerpts from what Du Plessis wrote on what he would call a pure Calvinist Theory of the State. He gives a sketch as to the calling of political government in the field of the enforcement of the Ten Commandments. He says that the State is explicitly responsible for the promotion of the external service of God, the defence of the pure doctrine and the regulation of the Church, the regulation of society, and the maintenance of civil righteousness and social peace *etc.*

Both the public religious aspects of interrelationship between Christians as well as between human beings in general, and the promotion of honesty and modesty, must be furthered by the State. However, that is not to say, continues Du Plessis, that the State can ever take the place of the Church or of Society. Nor does this mean that the State is ever to be subjected to church prescriptions.

After all, the State is normally limited to, and is only normed by, the Law -- *viz.* the political aspect of the Ten Commandments in both of its Tables; because the Law of the Ten Commandments, says Du Plessis, formulates the generally human 'natural equity' -- to secure it for all people. The constitutional and political application of all this, however, is partially determined by the changing circumstances of each nation and country.

The Mosaic Legislation as a whole, says Du Plessis, consists of naturally legal and of positively legal (ceremonial and judicial) elements. It is especially the first which have permanent application. In other words, that is the general equity of the civil law which is still to be applied today. The criterion of all of this is to be found, he tells us, in the Mosaic Law -- and in the extent to which the Mosaic Law and especially its natural legal kernel can be implemented in society today, where the people are at.

He then points out that the First Commandment of the Decalogue forbids idolatry -- but also demands, according to Scripture and to Natural Law in its political application, that those who oppose the true religion be punished. It includes the maintenance of the authority of the Preacher, and the punishment of public false doctrine -- even punishment unto death, he tells us.

He says that not to punish thus would leave false doctrine in a position to be able to threaten true law and order in its very foundations. Yet a crime consisting of godlessness is only punishable in those cases where the true religion has not only been accepted by public opinion and by voting *referenda* of the citizens, but is also supported by definite and unimpeachable witnesses beyond all doubt.

For the rest, the authorities are called upon to protect truth against error and superstition by the sword. In a properly ordained state or political situation, godless people (by whom true religion can be subverted) must absolutely not be tolerated.

As regards the **implementation** of the State's recognition of the First Commandment (which remains the goal) -- the **rate** of implementation depends upon the people's readiness, by way of *referenda*, to accept this and to submit to it. Only when they have done this, explains Du Plessis, does it become a crime. Of course it is a **sin** -- all along! But it only becomes a **crime** -- when

through constitutional process it has been established as such within the nation concerned.

However, he goes on to say, pride and deliberate resistance against ecclesiastical authority is also to be punished. As a State, one is to move against this -- in the Name of God. Even those who would mislead people privately unto apostasy from God, need to be punished. But, always only provided that the true religion has been publicly and constitutionally acknowledged in the State -- and when the transgression of this true religion bears a revolutionary character.

These punishments, says Du Plessis, are to apply -- not only in respect of official people and private people, but also in respect of whole cities and nations which make themselves guilty of apostasy from God. They are even to be directed against partial corruption of the purity of the true religion -- especially in connection with fortune-telling and such kinds of phenomena.

Finally, the First Commandment, says Du Plessis, demands that God shall be honoured by the authorities. Even in war, He is to be completely trusted and acknowledged -- in all public affairs.

The Second Commandment demands that all images and false ceremonies shall be removed in religion, by the State, in the public sector. Further, the death penalty is to be applied to those that worship images -- wherever it occurs involving a member of a religious community committed to the true religion.

As the Third Commandment dealing with blasphemy, that too must not be tolerated. It needs to be punished.

The Fourth Commandment requires that the State protect and promote the public worship of Jehovah, and the maintenance of a Sabbath day of rest. The Sabbath-keepers' rest is not to be disturbed by Sabbath-breakers.

The Fifth Commandment demands the death penalty for serious breaches of parental power. It also demands respect toward political authorities and those who are advanced in years. It further requires the institution of political offices and the induction of political officers. They are also required. For God reminds us that the fallen human race cannot be preserved in any other way.

The Sixth Commandment further determines that the death penalty may only be applied after adequate testimony has been given. Security measures must be taken in building houses -- a reference to the battlements or protective devices outlined in the Mosaic Law [Deuteronomy 22:8]. Again, kidnapping is strictly prohibited, and punished in various ways -- even when a country is at war. In fact, even cruelty to animals is to be strictly prohibited.

The Seventh Commandment forbids -- with the sanction of the death penalty -- adultery, sodomy, and bestiality. It also forbids prostitution and fornication. This Commandment, however, also normates marriage positively -- in differing degrees. It posits laws against incest, and secures the right of a recently married man to be free from serving in the armed forces for one year. It regulates divorce -- and it does so in the manner Christ himself so outlined -- on account of the rottenness of people.

Again, the permitted sexual intercourse between man and wife is to some extent regulated by this law. Forbidden degrees of relationship against incest are to be established by the State, which are also to be sanctioned by the death penalty.

Finally, even further provisions are given -- concerning honesty and modesty in movement, decorum and dress.

To this very day, it is technically against the law of South Africa to wear a bathing suit on the beach -- even though this is not enforced any more. Adultery was regarded as a crime in South Africa right down to 1914, when it was overthrown in an important case (Fitzgerald vs. Green) which decided it is no longer a crime. Yet it is still a civil delict, and can involve an adulterer in being fined very heavily -- at the instance of the aggrieved spouse of the other party to the adultery.

Coming to the Eighth Commandment against theft and other sorts of damage to property, there is naturally a very detailed exposition of punishments and procedures. Here again, it is acknowledged that the Mosaic Law is an important source -- even as to its modern political application. Further, in connection with debt and slavery, the restitutio in integrum, alias the return of the possession of land back to its original owners, should take place -- subject to certain restrictions. Such include especially the jubilee year and the law of inheritance. All this must be brought to bear upon our present economic and political situation, where we are at -- but always with the intention of guaranteeing to all people a respectable mode of existence.

The Ninth Commandment, says Du Plessis, forbids the giving of false testimony -- and also the accepting of false testimony (even by majority vote). It determines very strict punishments against this.

The Tenth Commandment, says Du Plessis, concerns only the inward motions of man. As such, it has no political application whatsoever.

Well now, Du Plessis goes on to say that this Calvinian statecraft is to be accepted and to be regarded as generally valid. God has indeed required that the equity kernel of His holy Law - the Decalogue -- be applied in modern society in this way. The Mosaic Legislation has been given us as a model. It is, judiciously, to be followed -- bearing in mind the character of the nation today. But the correct way to proceed, he says, is to apply the Commandment with reference to present day local circumstances -- and to educate the society concerned to a higher degree of conviction in the matters of the Law. That is to remain the ultimate end toward which the movement is being made.

I have been rather lengthy in dealing with Du Plessis. Yet it is interesting that right-wing Schilder people in Holland today look to his viewpoint as perhaps the chief model in the world of where we should be heading.

This brings me to a very fascinating political leader, General Jan Christiaan Smuts (1870 1950). Smuts was born in Riebeeck-West in the Cape Province. He went to Stellenbosch as a young man, where he met his future wife. They used to read the New Testament to one another in Greek -- in which he became a specialist. From there, he moved on to Christ's College at Cambridge in England. Though his pronunciation of English was always poor, he nevertheless became the top student in the whole Law Class at Cambridge University.

Smuts also studied psychology and -- believe it or not -- became an expert on the poetry of the American Walt Whitman. Returning to South Africa, he became the Attorney-General of Paul Kruger's South African Republic. He later became a Boer General in the Anglo-Boer War -- a brilliant soldier who wiped out the enemy time and time again. He even wrote a very important book in English, at the end of the Anglo-Boer War, called *A Century of Wrong*.

However, after writing that book against the British, Smuts underwent a radical change (compare the "New Age" movement today). He then became, if anything, pro-British -- although (in his opinion) not anti-South African. Yet many South Africans indeed felt that he was.

I guess the best way to describe Smuts, is to call him an "off-beat" Christian who had fallen away from Calvinism. He continued to read his Greek New Testament. But he did make accommodations to the doctrine of evolution. In fact, he became one of the greatest proponents of the theory of holism -- or rather of "Christian holism" -- in the whole world. He also helped launch the old League of Nations -- and wrote the Preamble of the United Nations Charter. He had a tremendous following throughout the world, and especially in Britain -- but a much lesser following in South Africa.

If it had not been for Smuts getting the Welsh coal miners (who were on strike) to go back to work in World War I, conceivably the Germans would have won that war. For the British would not then have had the coal to smelt the iron to make ammunition to fight and to defeat the Germans.

Smuts was a great botanist, and has had many species of plants named after him. He was also a mountaineer -- until his old age. (When boys, we ourselves often climbed Table Mountain. Once, our group there encountered General Smuts -- and accompanied him to the top.)

This man was opposed to the imposition of severe penalties against the Kaiser at the signing of the Treaty of Versailles -- where he represented the British against Germany. It was Smuts who also negotiated the Peace Treaty between Britain and Ireland -- after Dublin communists had captured the O'Connell Street Post Office in the Great Irish Rebellion. He became Rector of St. Andrew's University in Scotland -- though living full-time in South Africa. He was a Privy Councillor in the highest echelons of the British Government, a Field Marshall of Great Britain and the British Empire, and Churchill's right hand man in World War II.

Believe it or not, there was also a second great man born at the same time in the same small village in South Africa as General Smuts -- Dr. Daniel Francois Malan (1874-1959). He too was born in Riebeeck-West in the Cape. He too was a fellow student with Smuts at Stellenbosch, before Malan went to Holland to earn his Doctorate in Theology.

Malan became a Preacher of the South African Reformed Church (N.G.K.), preaching in a town called Montagu just forty miles away from the village where my own parents live. He lambasted his all-White congregation on one occasion -- for giving too much wine to their poor Coloured employees. Then he moved on to become Pastor of the Church at Graaff Reinet -- the town where the great Rev. Dr. Andrew Murray had been born.

One day, after reading his Bible in 1912 or 1913, Malan hit upon First Corinthians 10:31 -- "Whether you eat or whether you drink or whatever you do, do it all to the glory of God." He then got up on his pulpit, and gave his farewell message. He claimed that God had called him out of the pulpit into politics, and that he must go into politics -- to do politics to the glory of God.

Thus he became editor of "Die Burger" (a major Afrikaans daily newspaper). He attended the signing of the Peace Treaty with Germany at Versailles with Smuts -- where Malan requested, unsuccessfully, independence for South Africa. He pioneered the South African Nationality Act and the Flag Act. For many years a Member of Parliament first for Calvinia and then for Piketberg, he became Leader of the National Party in 1932 -- and of the Reunited National Party in 1939. He was instrumental in the 1938 Voortrekker Centennial -- and in the revival of Calvinistic Afrikanerdom. As the *Encyclopaedia Britannica* puts it: "Doggedly, patiently and with great skill, Malan welded together a reunited National Party."

Malan was Prime Minister of South Africa from 1948 onward. He brought together all those whom he felt belonged together through internal conviction. He was the first foreign head of any country in the world ever to visit the new State of Israel.

Most interesting of all is Malan's reaction when the great Professor of Ichthyology Dr. J.B. Smith of Rhodes University received a report about a live coelacanth -- which he had thought had been extinct for 250 million years. One day this creature was caught alive -- some distance off the coast of Southern Africa. It then died. But Smith himself could not get to this coelacanth before it would have decomposed. In desperation, he phoned Prime Minister Malan (who was a creationist).

Malan said: "Smith, I'll send my personal helicopter over immediately." So Smith took the Prime Minister's personal helicopter and took possession of this ugly fish, thus managing to get it preserved in time. He, an evolutionist, then took it over to the creationistic Prime Minister's residence, and said: "Dr. Malan, I am so grateful, particularly that you as a creationist would do this for the advancement of science."

Malan replied that creationists have nothing to fear, as long as people do not draw incorrect conclusions from such discoveries. Smith then said to Malan: "Sir, out of gratitude to you for putting your helicopter at my disposal to get this valuable fish -- I propose to call it *Malania anjouanae*. Dr. Malan, I'm calling it after you!"

Dr. Malan smiled and looked at this ugly fish. He then asked: "Am I really as ugly as that? Do you mean to tell me we all evolved from this animal?" For Malan had a keen sense of humour!

That brings me to Dr. the Honourable Hendrik Frensch Verwoerd, of whom you may well have heard. Verwoerd was taken by his Dutch missionary parents as an infant to South Africa. There he grew up, becoming a brilliant theological student -- about the only one who ever achieved 100% for Hebrew (which is nearly impossible to attain at a South African University). He then moved on into the fields of Logic and Philosophy -- where he achieved equal academic brilliance. He then went to Germany, where he earned a Doctorate in Psychology (with a dissertation on *The Blunting of the Emotions*). Characteristically, on his return to South Africa, he was appointed Professor first of Psychology and then of Sociology at Stellenbosch University -- until he got interested in Politics and Anthropology. There after, he was appointed first the Editor of the "Transvaler" daily newspaper, and then Minister of Native Affairs in 1950.

Verwoerd was a man with a prodigious memory. He had a fine family life. His daughter did missionary work with Coloured people every weekend. His son, whom I have met, became a Missionary.

I once met and spoke to Dr. Verwoerd too. He once said, the only possible defence of *apartheid* or separate development (which he promoted), was the motive of love for one's fellow man. He was determined that South Africa should never have television. It never did -- until after he was assassinated. He felt it would be a corrupting influence, and I think he has been proven right. At the time of his assassination, he had the whole unwritten blueprint for separate development in his head. Too bad he never wrote it down.

He was the South African Prime Minister in the 50's and the 60's. I remember still when the Roman Catholics tried to plant a huge cross on Devil's Peak, a mountain near Cape Town. Verwoerd ordered that cross to be removed. For the Romanists were not to be allowed to get public propaganda out of this! Here you see the ongoing trend of sixteenth century Calvinistic doctrine -- prohibiting Roman Catholics from having public processions through the streets *etc.* He launched and won the Republican *Referendum* in 1960, and then proclaimed a South African Republic in 1961. He acknowledged Almighty God as the Head of the State, and opted for a revived system of Christian Public Education.

He was followed after his assassination in 1966, by Adv. B.J. Vorster -- whom I thrice met, and whose brother I knew extremely well (being the Moderator of the National General Assembly of the Dutch Reformed Church of South Africa). Prime Minister Vorster was a Calvinist and Lawyer. He often prayed in his office before taking important decisions of State. He had studied Calvinist philosophy under Professor Stoker, during World War II. Vorster pushed the reconstruction of Christian Public Education, and launched an Act through Parliament to this effect.

It was Vorster who broke the power of the underground Communist Party in South Africa. Some Jewish people once came to him and said to him: "Adv. Vorster, we think you are very cruel to restrict these communists to their own homes and not let them go out; and to require them to report to the police twice a day. But Vorster replied to these people: "Well, you know, I read all about this in your Holy Book -- the Old Testament. If you'll take the trouble to turn to First Kings chapter 2, you'll see this is the way in which your King Solomon dealt with Shimei. He put him under house arrest. While reading your Bible, this seemed to me an appropriate way to deal with the communist menace."

The present Prime Minister of South Africa is Minister P.W. Botha. He is married to the daughter of a Reformed Preacher. He is presently working toward confederation of all Black and White South African self-governing areas -- to become a Christian-Western confederated bastion against communism.

In general, I would say that Calvinism is still alive and well in South Africa. Gambling and prostitution and strip-tease and homosexuality are all illegal. Rape and murder are generally punished with the death penalty. Of course, there is always room for much further improvement!

## **Five: THE AFRIKANER'S BACKBONE: HIS CALVINISTIC CHURCH**

It has often been said that the Church is the backbone of the Afrikaner people. I believe that this is an accurate assessment, right down to this very day. The strength of the people -- that which has sustained them through many, many crises -- has unquestionably been this rigorous Calvinism as expressed in a monolithic Church.

There is a very strong denominational feeling. Schisms and separations have been practically unknown for 300 years. Remarkably -- despite the huge size of the denomination to which most of the Afrikaners belong -- it is practically the most conservative Calvinistic Church in the world today. Indeed, it is the only one I know, anywhere in the world, that has remained conservative for so long in spite of its huge size.

The Reformed Church was brought to South Africa in 1652 by governor Johan van Riebeeck M.D., the first Governor of the Cape. You will remember that he prayed on the seashore near Cape Town that the Reformed religion would be disseminated throughout the land.

This was the Church of strict Dordt subscription to the five points of Calvinism, to the Belgic Confession from Holland, and to the Heidelberg Catechism from Germany. German Lutherans who emigrated to South Africa during the next fifty years, were tolerated as fellow Protestants -- and welcomed at the Lord's Table in the Reformed churches. But they were discouraged, at least for the first fifty years or so, from building their own Lutheran Church.

The reason for this is that the Calvinists regarded the Lutherans as really being of the same religion as themselves -- though the compliment was not always returned by the Lutherans. So you have the Lutherans being welcomed, after approval, by the Reformed Session at the Lord's Table -- but not the other way round. Of course, this was the whole intention of the Heidelberg Catechism. It was drawn up by Calvinists for the very purpose of uniting them with the Lutherans.

It is safe to say though that, apart from a handful of Lutherans (many of whom became Calvinists through amalgamation into the Reformed congregations in South Africa), there was really only one denomination and one kind of Christianity in South Africa from about 1652 through the first British occupation in 1795 and indeed even 1806.

However, especially from 1806 onward, the British began to arrive in strength. Holland sold her Cape colony at the Southern tip of South Africa to the British, you will recall, to prevent it from falling into the hands of the French who were overrunning Europe and the various non French European countries' overseas possessions at that time. From 1806 onward, the British brought to the Cape: Anglicanism; Methodism; and a small amount of Roman Catholics and Baptists. However, they also brought a considerable amount of Presbyterians -- nearly all of them Scots, or Scots-Irish.

Especially from 1820 onward, the British consolidated their hold over southwestern South Africa. They tried desperately to anglicise the Afrikaner the people not only in language but also in religion. For the latter purpose, they imported a large number of Scottish Presbyterian Preachers. At one time, as I pointed out before, more than one-half of all of the Preachers on the Reformed pulpits in South Africa were Scotsmen -- and not either Dutchmen or Germans (not even South Africans trained in Holland). Yet, fortunately for the Afrikaners, the Scots Preachers afrikanerised -- rather than the South African congregations anglicising and losing their Afrikaans language (as the British had intended would happen).

So the Scots came. I am going to spend a little time on the Scottish influx into the basically Dutch-German-French Reformed Church of South Africa. As the internationally famous modern South African theologian Dr. Willie Jonker once said, South African Calvinism cannot be described merely as an extension of Dutch Calvinism or German Calvinism or French Calvinism. It has also been strongly influenced by Scottish Presbyterian Calvinism. All of these factors have gone into the South African melting pot. They have all been blended with the South African scene itself, so that a new kind of Calvinism has emerged. The local colour and ingredients added, have produced a Calvinism of a somewhat different hue even from its various European ancestors.

The Scots arrived -- the MacGregors and the Moffats and the Livingstones -- postmillennialists to a man! They were augmented by the Robertsons, the MacDonalds, the Browns -- and, of course, especially the Murrays.

Here we think of Robert Moffat, who went and laboured in the northern part of South Africa -- and got much involved in Bible translation and re-evaluation. He said: "I long to be engaged in the blessed work of saying to the heathen, 'Behold your God!' Do not think that the future seems to cast me down. No! behold, I go full of hope!" See J.S. Moffat's 1896 book *The Lives of Robert and Mary Moffat*.

Then, of course, there is the great David Livingstone. You will recall, toward the middle of the nineteenth century, that he left his native Scotland and went to Southern Africa to extend God's glorious Kingdom.

Livingstone is a very famous figure in South Africa. There is a Livingstone College in the Eastern Cape, named after David Livingstone. Livingstone wrote to his wife before he departed from Scotland: "I will go as a missionary to Africa, no matter who opposes. I know that you wish as ardently as I can, that all the world may be filled with the glory of God." Then again, from Africa, he wrote: "I am trying now to establish the Lord's Kingdom in a region wider by far than Scotland. Fever seems to forbid. But I shall work for the glory of Christ's Kingdom -- fever or no fever!."

Livingstone gives some interesting accounts of the way in which his preaching was received in Africa. "One day," he wrote, "I had a good and an attentive audience. But immediately after the service, I found the chief had retired into a hut to drink beer. A Minister who had not seen so much pioneer service as I have done, would have been shocked to see so little effect produced by an earnest discourse concerning the future judgment. But time must be given to allow the truth to sink into the dark mind and produce its effect. The earth shall be filled with the knowledge of the glory of the Lord. That is enough. We can afford to work in faith. For Omnipotence is pledged to fulfil the promise!"

Note also his evaluation of yet another day's work: "A quiet audience today. The seed being sown -- the least of all seeds now -- will grow into a mighty tree. It is, as it were, a small stone cut out of a mountain. But it will fill the whole earth. He that believeth, shall not make haste. The dregs of heathenism still cleave fast in the minds of the majority. They have settled deep down into their souls, and one century will not be sufficient to elevate them to the ranks of the Christians in Britain. Missionaries in the midst of masses of heathenism, seem like voices crying in the wilderness -- reformers before the Reformation!

"Future missionaries will see conversions follow every sermon. We are preparing the way for them. May they not forget the pioneers who worked in the thick gloom, with few rays to cheer -- except such as flow from faith in God's promises! We work, however, for a glorious future which we (ourselves) are not destined to see. We are only the morning stars shining in the dark. But the

glorious morn will break!

Missionaries do not live before their time. Their great idea of converting the world to Christ, is no illusion. It is divine! Christianity will triumph! It is equal to all that it has to perform!"

This was the mettle of those mighty missionaries, as they went out deeper and deeper from South Africa into the areas to the north. And in the wake of all this, the stirring Reformed Church of South Africa too marched through into Rhodesia (alias the modern Zimbabwe). There, after not too long, the Reformed Church had a larger number of members among the converted Blacks than all the other kinds of Christian denominations combined -- even though not one half of the Black population there has yet been christianised.

Well now, the Scots arrived -- the Scottish Presbyterians. Many, if not most of them, were soon afrikanerised -- within the South African Reformed Church. Many Scottish place names in Southern Africa in the nineteenth century attest to this new strain now coming into Afrikaner Calvinism. For there are South African place names such as Carnarvon, Cradock, MacGregor, Dundee, and Edinburgh -- and also a desert town in the Eastern Cape called Aberdeen.

But, of course, the greatest and most famous of all the Scottish Preachers that arrived, was the father of the world famous Dr. Andrew Murray. Dr. Murray was not a Scot by birth. His father was, but not he. His father came out from Scotland -- but soon afrikanerised and became the Minister of the Reformed Church in Graaff-Reinet -- just thirty miles from the Aberdeen to which I have just referred. Graaff-Reinet was the pulpit where Dr. Daniel Francois Malan, round about 1912 or 1913, later gave his farewell sermon -- "Whether we eat or drink or whatever we do, we are to do all to the glory of God" -- and promptly entered politics and finally became the South African Prime Minister.

Dr. Andrew Murray grew up in that Reformed manse, where his father was the Reformed Preacher. There is a grapevine growing in the yard of that manse to this day. It was there when Andrew Murray was a little boy and it is still bearing grapes today. Andrew grew up in strict Calvinism. Then he went to Scotland and to Holland, in order to study theology at a time when the liberalism that Groen van Prinsterer and Kuyper would later arise to oppose had swept through the land and even the theological seminaries.

On arrival in Holland, Andrew Murray was very instrumental in supporting the conservative Calvinist Student Association there at the Seminary -- called "Zekar Dabar." That, you may detect, is Hebrew for: "Remember the Word! Murray was very instrumental as a South African student, in fighting against Dutch theological liberalism. He also studied German theology massively. Then he returned to South Africa in 1848.

Back in South Africa, he soon became known as a godly man and a man of great prayer and humility. In 1853, he represented the Orange Free State at the political independence talks in England. In 1860, he pioneered the annual ten-day Pentecost Prayer Meetings. And in 1862, he became Moderator of the General Assembly of the Reformed Church of South Africa (for the first of six times).

Murray was instrumental in liberating the South African Church from the control of the (British-dominated) South African State. Back in 1806, the British had taken over the Cape -- with their own idea of the Queen being the earthly head of the Anglican Church under God. Indeed, they had sought to inflict this pattern even on the Reformed Church!

Having the political clout, the British were able to try to do this -- for a few decades. At that time,

the Reformed Church in South Africa was not allowed to convene in Presbyteries or in General Assemblies -- without the permission of the British Governor and State Officials at the Cape. Well, Andrew Murray was used in the hand of Almighty God -- to liberate the Church from this degree of Erastian oversight by the State.

It is told that Andrew Murray was still a humble man even while moderating the General Assembly. Dr. Andrew Murray normally when his own father (himself a Preacher) rose up to give an address, Dr. Murray (though Moderator) stood up -- out of respect for his own father in terms of the Fifth commandment.

According to Andrew Murray, the three greatest characteristics that should mark the life of any Christian, should be: humility, humility and humility. He was a godly man. He usually preached with closed eyes -- prayerfully. Indeed, he prayed throughout his sermon -- so that every word he uttered might be expressed with compassion, with exactness and with efficacy.

He successively ministered in Bloemfontein, Worcester and Cape Town. Then he became Minister in the great church at Wellington in the Western Cape -- a church to which my wife's sister later belonged, and a church which to this very day is permeated with a spirit of godliness and prayerfulness. It is as if Andrew Murray many decades ago left his permanent stamp on it. Indeed, his influence still moves powerfully throughout the denomination.

It was a time of great revivals throughout the world -- in Switzerland, in the United States, in Scotland and in South Africa. There Andrew Murray, perhaps the foremost South African instrument in the hand of God, promoted this real movement of God's Spirit. Dr. Murray would get up on the pulpit and preach prayerfully, with his eyes closed, to quiet congregations where you could hear a pin drop. There would be no emotion shown from the pew throughout the service. Then people would get up without a word, and leave the church and go to their homes.

But the Spirit was working! About Tuesday or Wednesday during the week after the sermon, as people were working in their fields or tending their horses or cutting down wheat, they were still in the grip of the words they had heard in the pulpit from the praying man with the closed eyes. Then the Spirit of God would sweep through their souls and convict them of sin -- some three or four days after hearing the preached word! They would sink to their knees all alone in the fields and in the barns, and call out to God for mercy.

Well, that is real revival, in my opinion. And it left a permanent imprint on the whole character of the format of conversion in the South African experience.

So great revivals swept the land. Andrew Murray became the pioneer of one of the most blessed church institutions of which I know. In South Africa, that institution is known as the Pentecost Prayer Meetings.

This has got nothing to do with claiming to speak in tongues. Tongues-speaking phenomena were totally absent here. Yet it seemed to Dr. Murray, as he read his Bible in Acts chapter one, that the Lord Jesus ascended into heaven in order to sit upon the throne of the universe. Thence He would exercise His dominion and extend His control over all men here on earth, until the earth became full of the glory of Jehovah as the waters covered the sea.

It seemed significant to Dr. Andrew Murray that between Ascension Day and Whitsunday (alias the Day of Pentecost ten days later), the Early Church met each day for sustained Bible study and prayer. So he instituted this practice in his church each year. Following the church calendar after Ascension Day and before the day of Pentecost, during those ten days he asked his congregation to

come to church every night -- to listen to an exposition of the infallible Word of God. Then he asked all in the pews to lift up their hearts to God, and to pray as the Spirit moved.

This practice speedily spread to most of the other pulpits in the land. It has become the characteristic and peculiar feature of the Calvinism of the South African Churches. I could wish with all of my heart that this feature would be exported to every church in the whole world. For its blessings are untold. No one then ever spoke in tongues in these South African Reformed Churches. But after the day of Pentecost was commemorated each year, there has been a deepening work of the Spirit of God in the hearts of almost all believers who had attended the services. Indeed, there has also been much spin-off, even into the lives of the non-churchgoers of the land -- through their contact with those who had attended these services.

Andrew Murray also became a great power in education in South Africa. He got very much involved in the christianisation of the school system (that was then being de-christianised under British control). Indeed, he promoted new life in it -- to the extent to which he was able.

He also became very concerned about the social welfare services. He felt they were not being done christianly enough in South Africa. So, in his preaching and in his practice, he got young people to become more involved in social welfare. Indeed, he established Huguenot College in his town of Wellington. It is still operative today, and offers courses to train not only Missionaries but especially Social Workers -- to help the poor and the needy, and to rehabilitate people.

This is one of the greatest factors why the Reformed Churches of South Africa today are involved to such an extraordinary degree in medical work, in care of unwed mothers and orphans, and in operating homes for retarded children and suchlike. This is regarded as a vital diaconal work of the Church of Jesus Christ. For if this work is not being done -- and if all we are doing is telling people how to be saved in a vacuum (but no concrete expression is being given to the ministry of mercy by the Church as an institution in the world) -- then we are very little more than sounding brasses and tinkling cymbals. All of this, I trace back especially to the work of this godly man, Andrew Murray.

He was also concerned about the inadequate extent to which the Reformed people were reading their Bibles. So he pioneered a system of daily readings to the Bible called "Uit die Beek" (alias "From the Brook"). This was printed up, and copies blanketed the land. People were encouraged to read their Bible and meditate every day. This also led to the creation and establishment of the South African Bible and Prayer Association, which became a powerful instrument in the hand of the Lord to sustain this true Holy Ghost revival.

Andrew Murray had many sons and descendants, nearly all of them being good Christians -- something like the descendants of Jonathan Edwards in the United States. Many became Preachers or Ministers and Missionaries. Even my own Professor of Philosophy at the University of Cape Town (under whom I wrote my M.A.) -- Professor Andrew H. Murray -- is a descendant of Rev. Dr. Andrew Murray.

Dr. Andrew Murray, in the English-speaking world, is best known for those of his writings that have been translated into English -- nearly all of them of a devotional nature. Such include works such as *Abide in Christ*; *Absolute Surrender*; *The Full Blessing of Pentecost*; *The Holiest of All*; *Holy in Christ*; *How to Raise Your Children for Christ*; *Humility*; *With Jesus in the School of Prayer*; *The Inner Chamber*; *The Master's Indwelling*; *The Spirit of Christ*; *The Spiritual Life*; and *Waiting Upon God*.

Yet we need to know that he was also a great expositor of the Word of God. He wrote a tremendous

book on Hebrews. But his greatest written achievement was perhaps his massive work on the Heidelberg Catechism (of the German Reformed Church). To my knowledge, this massive work has never been translated out of Afrikaans. Today it is unobtainable, even in Afrikaans. It sells out rapidly whenever it is reprinted. Oh, that we could get that work translated, particularly into English!

I would like to close out on Andrew Murray with three powerful quotations from his book *With Christ in the School of Prayer*. Just listen to these words: "It is in very deed God's purpose that the fulfilment of His eternal purpose and the coming of His Kingdom should depend on those of His people who, abiding in Christ, are ready to take up their positions in Him their Head -- the Great Priest-King -- and in their prayers are bold enough to say what they will that their God should do.

"As image bearer and representative of God on earth, redeemed man has by his prayers to determine the history of this earth. Man was created and has now again been redeemed to pray, and by his prayer to have dominion over the earth and the sea and the sky and over all things in them to the glory of God.

"Lord Jesus, it is in Thee that the Father hath again crowned man with glory and honour and opened the way for us to be what He would have us be. O Lord, have mercy on Thy people - and visit Thine heritage! Work mightily in Thy Church, and teach Thy believing disciples to go forth in their royal priesthood and in the power of prayer to which Thou hast given such wonderful promises -- to serve Thy kingdom; to have rule over the nations; and to make the Name of God glorious in the earth!"

As far as I know, it was Murray who pioneered the idea of subjugating the universe specifically through the agency of prayer. Here there is tremendous emphasis on the priesthood of all believers -- as one of the chief tools in bringing about the triumph of the Gospel throughout the world.

From 1850 to 1860 quite a struggle took place in the Reformed churches of South Africa against liberalism. I guess you can say it started in 1852 -- when Reformed people in South Africa of Coloured skin-colour sent a petition to the General Assembly -- to be allowed to separate from the White churches and to congregate by themselves in their own churches. A lot of the preaching, they felt -- then delivered by White Ministers -- was unsuitable for their needs. After a lot of discussion at the General Assembly, the predominantly White General Assembly acceded to the request of these Coloured people. So a new denomination was launched -- the Coloured Reformed Churches (N.G.S.K.). Confederately, however, it remained loosely linked to the White Reformed Churches.

The ferment continued. In 1857, some of the Reformed Churches seceded and formed a new and a much smaller denomination. It is the one that later pioneered the establishment of Potchefstroom University for Christian Higher Education. As far as I can determine, the chief concerns in that church-split -- and this was the first time that the Church had ever split in South Africa -- was that these brethren believed that only one cup should be used at the Lord's Table. Largely for reasons of hygiene, the General Assembly had decided that little glasses would be instituted. But the secessionists felt that this was a departure from the essence of the sacrament. Also, a larger number of godly and majestic hymns were then beginning to be used. However, the group that left were then exclusive psalm-singers - although not anti-instrumentalists.

Shortly after this, some other congregations left the Reformed Church General Assembly -- on account of the liberalism of about five preachers in the Church, and the slowness of the General Assembly (committed to due process of law) in dealing effectively with this matter.

So autonomous Reformed congregations arose at places like Tulbagh, Hanover, Aliwal North and

Victoria West. It is very interesting to see the way the General Assembly of the Reformed Church handled these maverick congregations. They urged the seceding congregations to come back to their Church, and to participate in the processes of Presbytery and General Assembly. But they used no force against the seceding congregations to try and attach their property, nor to prevent them from seceding.

The General Assembly finally got around to disciplining the five liberal Preachers to whom I referred. They were men who felt it nonsensical to pray that God would send rain (because they felt God has predestinated before the foundation of the world whether it will rain or not). That was the essence of the liberalism of these men. When these Ministers had finally been disciplined, all of these secessionist congregations returned to the General Assembly. But those who had established the tiny new denomination in 1857, did not.

The only other movement into liberalism I am aware of in the Reformed Church, took place in the 1930's. The world famous Missiologist and great New Testamentian Professor J.J. du Plessis was then quite the most "evangelical" man in the Reformed Church of South Africa -- a real soul-winner and missionary-minded individual. He wrote the standard work at that time on the evangelisation of Africa in the English language. He also started his own newspaper called "The Searchlight" -- in which he drew attention to the fact that not so much the written word in the Bible, but rather the living Christ was where the emphasis should rest. Indeed, he correctly protested against a certain amount of dead orthodoxism in the Church.

But unfortunately, he also drew attention -- as a Professor at the Stellenbosch Theological Seminary! -- to four or five Bible texts which he felt were not fully infallible. A couple of them were in the books of Samuel and Chronicles, involving dates.

More seriously, however, he also took the position that Christ had become so much bone of our bone and flesh of our flesh at His incarnation, that -- though God before His incarnation and though again God after His ascension into heaven -- our Saviour had not only decided not to exercise His divine attributes during His earthly incarnation, but had in fact then laid aside His divine nature. Christ did, however -- asserted Du Plessis -- assume it again, after the completion of His fully human work in keeping the covenant of works as the second Adam to the end of His earthly life.

Well, this marks a very interesting chapter in the history of the Reformed Church. The brother of the previous Prime Minister of South Africa whom I knew very well, Rev. Dr. Koot Vorster -- a personal friend of mine -- himself told me of the amazing things that happened in the Stellenbosch Seminary and at the University while this particular furore was taking place in the 1930's.

Dr. Vorster said a group of very conservative students were very grieved about this heresy in their Seminary. So they went out one night, and put their hands round an enormous oak growing in the seminary garden. It was a massive tree that looked like it could live for another couple of hundred years. They linked hands around this oak tree, touched it, and prayed an imprecatory prayer. They prayed that if heresy, in the eyes of Jehovah, was indeed ever being taught in the Theological Seminary -- that Almighty God would shrivel up that oak tree till nothing was left of it! From the next day or so onward, that sturdy oak tree began to shrivel up from the root!

Yet the wrangling continued. I think you would agree with me that although heresy was indeed involved, it was not the worst kind of heresy in which one could possibly have been embroiled. Indeed, it was evangelically motivated by a man whose dedication to the Kingdom of Christ was beyond reproach. Nevertheless the matter went up for adjudication by the highest court of the Church. Du Plessis was found guilty on five points of heresy by the General Assembly. Consequently, he was removed from his teaching office at the Seminary.

At that point, Du Plessis enquired about his salary. The General Assembly Moderator, Rev. Hugo, said that if necessary they would pay it to him for the rest of his life. Du Plessis insisted that he would then go on teaching at the Seminary. But the General Assembly would not permit that.

Thereupon Du Plessis took the Reformed Church General Assembly to the secular courts. He demanded the right to teach, in exchange for receiving his guaranteed salary. This went right up to the Appellate Division of the Supreme Court of South Africa. But the final opinion of the highest court in the land was that if the Church wanted to give him money for doing nothing, there is no way he could demand to render her work in return for that money.

So that was that. It is the closest that the Reformed Church has ever come, in its 320-year existence in South Africa, to being split by liberalism.

The Reformed Church of South Africa today is, I would say, in a healthy condition. It is a very evangelical and very missionary-minded Church. Indeed, it is a Church that is becoming increasingly Reformed. In its preaching, it is becoming ever more relevant -- in addressing itself even to the conquest of the non-ecclesiastical areas of life.

I would now like to say a few words about a godly leader known as Rev. Dr. John Daniel Kestell. Kestell was Chief Chaplain in the South African Republican Army in the Anglo-Boer War against the British. His own father was born in England, but he was born in South Africa. He thoroughly associated himself with the Afrikaner cause. He was particularly concerned, after South Africa lost the war, about the "Poor White" problem and the economic uprooting of his people. And so he established an organisation known as the "Reddingsdaadbond" -- the "Association for Accomplishing the Deed of Salvation."

This was an economic organisation which would try to re-educate the defeated Afrikaner people, especially in the field of economics, to teach them pride again. It strove to show them how to rise up from their economic defeat, and to become economically self-sufficient.

It involved establishing many towns on the edge of the desert, to which penniless "Poor Whites" who had lost everything during the war were geographically transported. There they were shown how to work in the development of these towns, while getting on their feet again economically.

Kestell also wrote the Forewords to, and had a mighty role in launching some very valuable books that appeared in the depression years -- called *Koers in die Krisis* (alias the "Course in the Crisis"). Three volumes in particular were of exceptional value. They are books that are hardly obtainable today. Written in Afrikaans, there are also a few contributions from Calvinists in other countries: one or two from America, Scotland, Hungary, France, Germany and so forth. But for the most part they were written by South African Calvinists -- setting out the program to move forward toward the conquest of the earth. They offer blueprints for this, not just in church affairs -- but also in politics, anthropology, biology, zoology and all of the recognised major fields of learning.

But I think the true greatness of this man Kestell is seen in his work as the translator of the Revised Version of the Afrikaans Bible. It too appeared in the depression years. He worked on it for several years, from nine in the morning until three in the afternoon, every day. It is said that, as an old man, he would often take his granddaughter with him for a walk in the garden. There he would read her the translation work that he had done in the New Testament during the last six hours. If his little granddaughter could not understand every word, he went back and revised it until she could. He felt it to be very important that the true seed of the Church -- the covenant children -- must be able to understand the Bible translation, loud and clear.

I would make this observation, if I may -- as a great lover of the King James Bible which I have used practically exclusively, ever since preaching in English in the United States. I would point out that our family never spoke English at home, until I returned to the United States some seven years ago (1973). At that point, I began to preach from the English Bible (and no longer from the Afrikaans Bible).

The King James is a wonderful version of the Bible. But it is much more difficult for young Americans of the twentieth century to understand the King James Version (even though they can if they try hard enough) -- than it is for young Afrikaners to understand their version of the Bible (which they can do with great ease). I have nothing against the King James, although I do prefer the Geneva Bible. But I would make this point.

Rev. Dr. Kestell more than anyone else was responsible for the translation of the New Testament into Afrikaans. He did it in such a way that Christ's little ones would be able to understand it very easily -- in the modern colloquialisms of the day.

I would like to say something now about the organisation of the Reformed Church in South Africa. The Congregation is the fundamental building-block. A very interesting difference between South African Calvinism and American Presbyterianism -- is that in American Presbyterianism the Preacher has his membership in the Presbytery and not in the Congregation. In the South African Reformed Church, however, the Preacher becomes a member of the Congregation -- together with his family. He can only be disciplined by the Presbytery. But that is also true of all the Elders -- and not just of those Elders who represent the Congregation in the Presbytery.

The Session and the all-male Deacons meet collectively in a body known as the Consistory. This shows the influence of the French Huguenots. For in Dutch Calvinism and in Scottish Calvinism, the Deacons rarely if ever meet with the Session. In French Huguenot Calvinism, the Calvinism of Calvin -- and in South African Calvinism -- they always do. So you have three Offices represented at the congregational-level meeting of the Special Officers.

Another interesting difference with American Presbyterianism, is that no congregational meetings are held in the Reformed Church of South Africa. The Consistory -- the Elders, the Deacons and the Preachers administer the Congregation. The Consistory is the body that elects new Special Officers. This is the body that calls Preachers to the Congregation, even though -- after their selection has been made -- the Congregation is asked to approve or to disapprove of the action of the Consistory. Disapproval is very rare.

The South African Reformed Church's government is geared to a triune view of Office. The Preacher has a different Office to the Elder. He is not just a different variety of the Elder. It is regarded as wrong and irregular for Elders to preach, or to administer the sacraments. That is the job of the Preacher alone. The Elder may, though -- in the absence the Preacher - deliver a priorly approved sermon (generally written out by or printed from that given by a Preacher).

The Offices are clearly delineated from one another. But never will you find it emphasised that the Preacher's work is more important than the different work of the Elder nor the yet different work of the Deacon. These three different kinds of church work are all regarded as being equally important -- "the one and the many!" When these Officers assemble for church worship on the Lord's Day, you will find them all similarly attired -- each wearing a black suit and a white tie. So, if you see someone walking to or from a church building on a Sunday, with a black suit and a white tie -- you won't know whether its a Preacher or a Deacon or an Elder. But you will know that its one of the three.

Yet quite apart from this high view of Special Office, an even higher view is held concerning the General Office of all Believers -- the Prophethood of all Believers; the Priesthood of all Believers; and the Kingship of all Believers. For the Preacher is regarded as nothing more than a specialised form of the Prophethood of all Believers; the Elder is regarded as nothing more than a specialised form of the Kingship of all Believers; and the Deacon is regarded as nothing more than a specialised form of the Priesthood of all Believers. Because all Believers have been engrafted by holy baptism -- into the Office of all Believers so as to partake of the benefits of Christ's functions lifelong!

All Preachers are exactly the same as to their influence. There are no Senior Colleagues. There is no such thing, in the South African Reformed Church, as: "the" Minister; or an Associate Minister; or an Assistant Minister. This very idea would be repudiated out of hand - as a hangover either of the collegiate system of the academy, or otherwise as a remnant of Romanism and its hierarchy. The youngest Minister in the Church is exactly the equal of the very oldest Minister in the Church. For they are Co-Ministers! They would say that the very idea of Associate and Assistant Ministers is hierarchical -- foreign to the teaching of the Word of God!

Presbytery, in the South African Reformed Church, meets but once a year. Each Congregation must submit a statistical report to Presbytery of its growth; its missionary and evangelistic work; the cases of discipline it has had; the number of baptisms performed; its educational work; and its actual state of affairs. Presbytery delegates people to go to the Provincial Synod alias the State Assembly, and the latter again to the National Synod or General Assembly. These courts are never referred to as "Higher Courts" and the "Highest Court" -- but only as "Fuller Courts" and the "Fullest Court."

In South African Calvinism, the General Assembly is not regarded as the "Highest Court" nor as more important than the Consistory at the congregational level. It is merely a fuller Court, dealing with matters of national importance rather than just matters of local importance. All these various Courts are regarded as co-important.

These South African denominations belong to the Reformed Ecumenical Synod. Indeed, they predominate there. Yet they are extremely perturbed by the continuing deterioration of the Dutch Churches in Holland. I think that if the Dutch Churches do not deal with the heresies of Wiersinga and of Baarda and Kuitert very soon --you are going to see that body split right down the middle.

The diaconal work of the Reformed Churches is vast. Previously, they ran Christian schools and hospitals. Today, they still run homes for unwedded mothers; rehabilitation centres for "Poor Whites"; homes for orphans; old age homes; youth hostels; rehabilitation centres for alcoholics and drug addicts; street-preaching stations; schools for the deaf and the blind; and cripple-care centres for people who are physically disabled and children who are spastic. All of this is done in the Name of Jesus, and for Christ's sake -- Matthew twenty-five. These are not State enterprises. These are Church enterprises -- funded by the Church; done in the Name of Christ, as a legitimate work of the Church as an institute (in addition to her preaching).

The Church is also much involved in organising Conventions about social evils, Protestant Action, fighting communism, and promoting National Education. Indeed, the Church often makes pronouncements even against the State Government's policies.

Not too long ago, the South African State, wanting to raise more money for defence against threatening enemies, got itself involved in a Defence Bond Obligation Scheme. In terms of this, people were asked to invest in buying arms -- and were guaranteed a minimum of 7% interest in

return. Nothing wrong with that. But then the State decided to sweeten the pot. It decreed that each week, a number would be drawn from a hat -- and the "lucky" person whose number was drawn, would be given a prize of one or two thousand dollars.

The Church was furious! This led to a major Church-State confrontation in South Africa. Though it lost that battle, the Church warned the State that its action was going to bring the curse of Almighty God onto the nation -- by introducing this gambling element into the matter.

The State told the church it respected her view-point and right to say this. Yet the State felt it needed to do this in order to raise the money needed so as to be able effectively to fight communism.

So you do get these Church-State clashes on these matters from time to time. Can you imagine something like that, a Church-State clash on such an issue, taking place in any other country of the world today? But it is that way in South Africa.

Of course, there have been occasions when the State is right and the Church is wrong! We have already referred to the State's decision to have the Romish cross removed from Devil's Peak. I can also recall an occasion when the State rightly prohibited a Church from immersing totally naked women in public -- and another occasion when the State prosecuted a blasphemy case in the teeth of opposition from some of the denominations.

There is also a massive missionary outreach of the South African Reformed Churches -- into Rhodesia, into Nigeria, and into various other parts of Africa. There are also denominational missions to Jews and Moslems. There are even missions to the Portuguese and the Czechs, to Japan, to European embassies throughout Europe, and soon also in North America. There is even a denominational mission to the Communists. It evangelises Russian and Polish seamen that call in and around Cape Town, and "bombards" them with Bibles.

There is a tremendous emphasis on Reformation Sunday in the South African Reformed Church. The pulpit is always in the middle of the church -- with a massive Bible on it, and a communion table in front of it (at a much lower level). The liturgy is simple, and strictly Genevan. The Elders empower the Preacher to proclaim God's Word. The announcements are made at the beginning of the service, so that they will not interrupt the service once it gets underway.

The first thing that is sung is generally a Psalm -- not a Hymn. The Hymns may be sung later. The Ten Commandments are read every Sunday from the pulpit. Thereafter, the people sing a Hymn to this effect: "O Lord, we have broken Thy Law! Grace is all that we appeal to. But work in our heart through Jesus Christ -- a new desire to keep Thy Law!"

The Apostles' Creed is then professed by the people. They then give their affirmation to that Creed. Then the Preacher, in the Name of Jesus Christ, pardons and absolves all those who have made this Confession of their faith -- according to the true condition of their hearts before God.

Only organs are used in public worship. Pianos, violins, guitars and such like are regarded as instruments not generally worthy enough to accompany the singing of the praises of the Almighty. The music in the church consists of all 150 Psalms, together with a few extra melodies of some of them -- and also 180 really excellent Hymns (all of them indexed chronologically in the order of the Apostles' Creed). Very recently, they strode back over the 17th century Dutch and German melodies, and went all the way back to the original Genevan melodies of the French Reformed Churches at the time of the Protestant Reformation).

One last point. There is a tremendous amount of reflection going on theologically -- particularly in the area of heart and organ transplants from dead people into living people -- eye corneas, and so forth. If I had the time, I could read you some of the theological reflection on these difficult areas -- and also the tremendous emphasis on catechizing in the churches, and the teaching of the Law of God to the young people. Indeed, before they are first admitted to the Lord's Table -- they must, over three years, have mastered the Catechism and the significance of Church History and the Lord's Prayer!

## **Six: Afrikaner Education, Art, Race Relations & Economics**

We now approach the field of education. Here we need to be reminded that the Heidelberg Catechism of 1562 -- one of the three documents that governs the outlook of the Afrikaner Churches and Afrikaner Calvinists to this day -- in its exposition of the Fourth Commandment requires God's people to maintain schools: daily study for daily work!

In other words, if you are a South African Calvinist, you are expected to be involved in education -- in terms of the Fourth Commandment. I can see this. Exodus 20:8-11. One could perhaps also put education under the Fifth Commandment -- in terms of honouring your father and your mother; and in terms of raising your children in the nurture and admonition of the Lord. See Ephesians 6:1-4.

At any rate, with this tremendous emphasis upon the necessity of education -- the very first South African Calvinists at the establishment of the Cape Colony in 1652 did indeed educate. Not only parents themselves educated, but the Dutch East India Company garrison at the Cape also supplied the school books and made training facilities available to all of the colonists at the Cape. The Church and her Officials and notably the Preachers were also involved.

What you then have from the establishment of the Cape Colony in 1652, right down till the British occupation of the Cape around 1800 -- is a system of Christian National Schools in which the Church played a big roll. Yet it was not a system of Church Schools as such -- but a system of Calvinist Public Schools in which the Church played a considerable role. See Second Chronicles 17.

But after British takeover of the Cape, by 1820 the whole character of the Public School System had been changed. To a great extent, it had been de-Calvinised -- much to the grief of the South African Calvinists who had not been used to this new kind of Public Education that was now coming in.

This too was one of the fundamental causes of the Great Trek. Many South Africans moved away from the Cape, taking with them some Schoolteachers and Preachers, and setting up mobile Christian National Schools while they were on the ox-wagons as they moved further and further into the interior of Africa. There were schools with a perfect balance between theory (derived from the Bible) and practice (derived from hunting game and defending themselves) -- as they continued to extend the frontier.

Already from 1750 through 1800, there had been growing supra naturalistic rationalism in the schools. Indeed, this was so even in the Cape Colony -- especially after the departure of the Voortrekkers in 1836. Statism and Humanism then endured there, down to around 1900 - though it was never anything like as blatant as it is in the United States or in Europe today. Yet, notwithstanding this, even at that time, the Church still continued to exercise a tremendous influence over the schools even in the Cape -- as we saw in the case of Andrew Murray a little earlier.

Round about 1900, the Fremantle Commission met in the Cape. It revealed a condition of public education there, which had worsened steadily during the past century. As far as the South African Calvinist Republics to the north were concerned, in the short-lived Natalia Republic and the long-lived Orange Free State and Transvaal Republics, Christian National Public Education was the rule. There, inspectors of Education had been established. They were always strong Calvinists, and often Calvinist Preachers appointed by the State to monitor the quality of education in the Calvinist Schools at that time. But with the defeat by Britain of the Orange Free State Republic and the South

African Republic in 1902, the Cape System of non-Christian statist public education was extended -- even into the conquered territories to the north.

At this point, some of the more conservative Afrikaner Christian parents in those areas withdrew from the new kind of schools in the public education system. They then re-established Christian National Education, but now in a system of private schools separate from the State School System. These new Christian private schools then competed against the State School System -- for the first time ever in the history of South Africa.

At this stage, these new schools were generally Church Schools -- meeting on church property, and taught by church personnel. But, from 1910 and 1914 onward, we encounter the unification of South Africa. Yet with each Province then being allowed to do its own thing in the area of State Education, and with the emergence even then and ever-increasingly thereafter of dedicated Calvinist School Teachers consecrating their lives to work for the Calvinistic reconquest of the Public School System -- the latter became more and more an option. Consequently, the Christian National Schools -- the private schools that had grown up after the defeat of the South Africans in the Anglo-Boer War then began to wilt away.

What we then find from 1910 onward, is a separate public education system for each Province -- but one in which Christianity in general and Calvinism in particular slowly began to reconquer. It took almost fifty years to engineer its complete reconquest. But the Calvinists finally succeeded.

Already in the 1920's the University of Potchefstroom for Christian Higher Education was created -- by a private act of Parliament. This enabled a first-rate Christian university to exist in South Africa -- a publicly recognised State University which was thoroughly Calvinistic, and which could refuse to employ anyone who would not undertake to teach his own special subjects from a strongly Calvinistic life and world perspective.

It is at this time that Hendrik Stoker, the great South African philosopher, began to teach there. Potchefstroom University started out in a small way -- so let this be an encouragement to you all! Stoker's teaching load in the 1920's was sometimes fifty hours a week.

We also find the increasing re-calvinisation of the other universities. The University of Stellenbosch had been strongly Calvinistic since its establishment in the nineteenth century. But it had to some extent slipped away from that. Now, however, it too became increasingly re-calvinised.

If you go to Stellenbosch today, you will find the most prestigious university in South Africa - a real ivy-league university steeped in tradition. Nearly all of the students, thousands and thousands of them, attend Calvinist Church worship services every Sunday. Indeed, a large slice of the students are also involved in local missionary work every Sunday afternoon -- in taking the Gospel to non-white peoples not very far from the university, and sharing the Gospel of Jesus Christ with them.

I remember the time the famous Oswald Smith of Toronto and later his son Paul Smith -- neither of them Calvinists, but both of them Evangelicals -- visited the University of Stellenbosch. They said they had never been to any place in the world where they had found so many young people committed to the extension of the Kingdom of Christ as at that university. Also, Stellenbosch has to this day by far the largest percentage of students of any university in the world involved in Christian outreach groups. I know of no other situation anywhere else.

At some of the younger universities, this is also very pronounced. The Orange Free State

University -- where I took my second doctorate -- is very largely a Calvinist university. More and more, the policy seems to be that of reserving new professorial appointments only for those who are professing Calvinists. That University has excellent faculties of Theology, Philosophy, History and Education -- all of them teaching exclusively from a Calvinistic perspective. Then there is the Rand Afrikaans University, one of the newest in South Africa - and to an increasing extent the University of Port Elizabeth (and so forth).

Well, from 1930 through 1960, the Calvinist educators organised especially underground. They emerged in the 60's. Finally, with the approval of Parliament toward the 70's, they recaptured control of Public Education from kindergarten through the Ph.D. level -- ever increasingly -- and at the South African Universities.

The real turning point in all this, was 1948. Then the National Party of Dr. Malan gained the victory at the polls. The very next week the Bible was being read even in the English language Public Schools throughout the land -- which had not been done before. I remember it vividly, seeing I was about fourteen or fifteen years of age at the time.

Since then, courses and degrees in Biblical Studies have been developed at the Universities more and more. Quite apart from Theology Courses (which are offered specifically to train Preachers for the pulpit), you can today major in Biblical Studies (which are not designed to prepare you for a preaching ministry but to give you at least a Bachelor's degree and thereafter a Masters degree to enable you to become a full-time Bible Teacher in the Public Education System in South Africa).

As a matter of fact, the Catalogues of the South African Universities are more and more offering these majors in Biblical Studies. This seems to be rather unique in the world today. Indeed, the Bible is now being taught, for credit, in the Public Schools -- from kindergarten right through to what would be 10th or 12th grade in America, and from thereon out at the Universities at least to the Master's level.

Organisations hold Conventions for Christians regularly, discussing matters of educational importance. A determined effort is now being made to rethink the curriculum even in areas such as history, geography and mathematics at the Public School -- and so to restructure them more and more in terms of the Christian life and world view.

Of course, if people do not like all of this Calvinism being increased in the Public School System, they are perfectly free to leave the Public Schools and to start their own atheistic private schools. There are some, but not many cases, of that taking place in South Africa.

There are powerful Calvinist educational organisations in South Africa working at the national level to infiltrate the whole of culture. Such are COVSA (the Calvinist Teachers' Association of South Africa); VCHO (the Association for Christian Higher Education); and SAVCW (the South Africa Association for the Promotion of Christian Scholarship). I myself have membership in the two latter organisations.

In 1961 the Constitution of the Republic of South Africa was formally adopted after the Republican *Referendum*. If my memory serves me well, the Preamble runs roughly as follows: "In humble acknowledgment of Almighty God Who has assembled our ancestors from a variety of countries, Who has led us through many perils, Who has maintained us in this land in a remarkable way; we the people hereby establish the Republic of South Africa. The educational system of this country shall be Christian." This gave a tremendous impact to the development of Christian education within South Africa.

One of the most important Calvinist educationalists in South Africa, is the aged Prof. Dr. J. Chris Coetzee. He has written many important books -- *First Principles in Our Calvinistic Education and Nourishment*; *Calvinism and Education* and *Education and Sex*. He was Professor of Education at the University of Potchefstroom.

There is also the Rector of the University of Potchefstroom, Professor Hennie Bingle. His books include: *National Culture and the Future*; *Education and Training in the Kingdom of God on Earth*; and *The University in the Crucible*. (I am giving you the English equivalents of the Afrikaans titles of these never-translated books.)

There is also Professor Dr. M.T. van Loggerenberg, Head of the Department of Education at the Orange Free State University, who has written many manuals in the field of Christian education. My friend Dr. Manie Malan wrote his doctoral dissertation on a critical Calvinistic examination of the existentialistic educational methodology of Professor Oberholzer. Other Afrikaner friends include: Prof. Dr. Henry Stone and Prof. Dr. Piet Heiberg -- the Professors of Education respectively at the Transvaal Teachers' Training College on the Witwatersrand, and at the (Black) University of the North near Pietersberg.

So then, we are seeing the further development of education. In 1975, the University of Potchefstroom for Christian Higher Education convened and hosted the world's first International Conference of Calvinistic Higher Academicians. At their own expense -- the University's expense, not the South African Government's expense -- delegates were flown in from some nineteen countries, including six or seven from the United States (of which I was one). We met there for some two weeks, discussing problems and approaches anent the extension of Calvinism at the university level in our several countries.

We had people there from England, Scotland, Ireland, France, Germany, the United States, Canada, Korea, Japan -- and most of the Black countries in Africa south of the Sahara. It was quite a meeting, and it went very well indeed. This led to the Second international Conference, which was held some years after that in Grand Rapids. As a result of that, one would hope that the outreach will continue into all of the areas of the world.

The chief problem that faces South Africa in the calvinisation of the educational institutions of its peoples is, of course, the very large non-Christian element among the population (once you leave the White and the Coloured groups). The Black people of South Africa constitute at least 65% of the total population. Perhaps at least half of them are still unbaptized pagans.

Then you have a very large and influential slab of Whites who are Jews. You also have your Indian population, only 3% of whom have ever been baptized. Most of them are Hindus, and the rest are Moslems. There is also a very strongly Islamic Malay group. You can just imagine the difficulties of trying to expand a National Educational System, utilising the languages of these various different groups rather than utilising Afrikaans. Calvinism too meets with some resistance from these people -- many of whom pay not even lip service to any form of Christianity.

There are also problems of idolatry. Thus, permission was granted to the Hindu population to establish its own Chair of Theology at the Indian University in Durban. This was finally acceded to by the Government, but the Reformed Churches were furious. Some of them accused the Government of compromise, in a Christian Republic, to allow for a training centre for Hindu Theology to be set up in a so-called Christian country -- even only for that portion of the country's inhabitants that are still Hindus.

You see the tension there. It creates a very big problem. The short-term way to resolve it is not

immediately apparent. I don't want you to think that there is not a lot of resistance to Christianity even in South Africa -- not a lot of difficult decisions that are being made regarding the further expansion of Christian and Calvinistic education in that land!

I'd now like to say something about some of the products of education -- and particularly about the arts and the sciences. You are all aware, of course, that South Africa was the world's first country to transplant the human heart. One may approve or disapprove of this, depending on one's theological evaluation of it. But in many other areas too, there have been world breakthroughs in the sciences. South Africa is the only country in the world that has mastered the technique of producing uranium very cheaply. Ten years ago there were American spies in South Africa -- trying to learn the secret of this production of enriched uranium in a cheap way.

And of course, South Africa is also the world's leader -- as you know -- in turning coal into gasoline. They have three or four huge plants, each stretching for acres, involved in doing just this. Right now, with the increasing economic crunch in the United States, American specialists are being trained in South Africa by South Africans -- anent the technique of doing this. These Americans then intend coming back to the United States and doing something similar in America -- to alleviate the increasing (contrived or artificial) oil shortage in the U.S.

I would also point out that of all of the Faculties of Atomic Energy in South African Universities, the very best Faculties are chaired not just by Christians but by dedicated Calvinists. Such include the son of Professor Hendrik Stoker, Dr. Louw Alberts, Dr. A.J.A. Roux, and others.

One could well go on to say something about gold-mining technology. South Africa has the deepest and most specialised mines in the world. There are also advanced ventilation techniques and fast-drill techniques -- because the gold in South Africa is very deep and inaccessible. But I would particularly like to say something about the arts, with which you may not be familiar.

A few words about the Afrikaans tongue. It is a very interesting language. I suppose you can say that Afrikaans is based upon seventeenth century Southern Dutch, mixed with Western German -- Dutch as spoken in Belgium, and German as spoken on the western border of Germany. There are also strong admixtures from the French Huguenots, from Scandinavians, and (far more recently) from English -- together with minimal traces of words derived from contacts with non-Whites in Africa (and to a lesser extent from Indonesia). You mix all of that together in a pan, stir it, bake it at 360 degrees -- and three centuries later what comes out in an indigenous form, is Afrikaans!

Afrikaans is a Germanic language -- like German, Dutch, Frisian, Danish, Swedish, Norwegian, Icelandic, and English. Afrikaans is the only Germanic language in the world to have developed outside of Europe. It is the only Germanic language ever to have developed in Africa.

Afrikaans is also the most modern (although I hate to use this word) almost "computerised" language in the world. It has hardly any inflections or strong forms whatsoever. It is a "tailor made" and a specialized language which conveys the maximum of content with the minimum of phraseology. The American Professor Dr. Richard Gaffin of Westminster Theological Seminary, who reads Afrikaans quite well, once told me that it is a very neat language, especially for theological purposes.

I'd like to give you some interesting samples of Afrikaans literature -- trying to render their constructions into English. Of course, it loses a great deal in translation. I have already mentioned the figure of the great Totius and his poem about the ox-wagon -- the White child of South Africa treks further on into the land. He also wrote an excellent essay on the service of mercy of the Deacons -- and another book on a few basic principles of Calvinism. Then there is also Professor

Pellissier, who wrote on music and on religious psychology.

The great and well-known writer D.F. Malherbe has written on national relations. He has also written beautiful poems on the history of Deborah and Sisera, on Amos, and on the drama between Black and White. All three of these writers -- Totius (or Du Toit), Pellissier and Malherbe -- are of French Huguenot descent.

Dr. G.M Dekker has written manuals on Afrikaner National Culture and Afrikaner Literature. The great poet who died just a few months ago, W.E.G. Louw, wrote on art and the future. J. Abel Coetzee wrote on the traditional Afrikaner style of life. And of course, N.P van Wyk Louw (the brother of W.E.G. Louw) has written what is regarded by Germanic language specialists everywhere and especially in Europe -- as the greatest saga written in any Germanic language in the 20th century.

Let me give you a few more examples. My own favourite Afrikaans poet, is Jan F.E. Celliers. He wrote a poem about 70 years ago on a little bonfire that he had kindled in the veld. Here is my own attempt to translate some lines from this beautiful poem:

"My little fire and I are on  
watch,  
my little fire and I alone.  
I know there are parties tonight  
in many a bright hall,  
but no one misses me  
at the dance and the feasts--  
banished, forgotten, estranged.  
But even so far from the crowds  
in my lonely little home,  
I feel at one with the Lord  
alone--  
a child, in His bosom,  
contented!"

Another mighty poem he wrote about the desert scenes of South Africa with the huge rocky mountains sticking up out of the plains, goes as follows:

"Stone cities in the silent night  
erect their rockeries of might,  
and bitterness melts through the sand.  
May neither laugh nor sigh of pain  
escape from pillar or from stone.  
With all Thy peace around me here,  
God whispers with His still small  
voice  
and sparkles from His Southern  
Cross."

The Southern Cross is a constellation of stars in the shape of a cross, which is seen only in the southern hemisphere. Incidentally, the star in what is the head of that cross was vividly described by Her Majesty's Astronomer Royal, Sir William Herschel, the Christian discoverer of the planet Uranus (and who was stationed in Cape Town for many years). He said this star in the head of the

cross in that southern constellation, was the "bloodiest" and reddest star that he had ever seen anywhere in the skies. Of course, God Himself put it there -- right in the "head" of the Southern Cross!

Once again Celliers:

"O land of love,  
here taste I peace  
where stone towns in the silent night  
erect their rockeries of might  
and bitterness melts through the  
sand."

There is also the great poet C. Louis Leipoldt. He was born and raised near the Hantam Mountains in South Africa not far from where my wife herself grew up. As a very famous paediatrician, he returned to that place from Cape Town -- and there picked up a handful of gravel and some shrivelled-up old leaves. As he looked at them, he wrote these words:

"A handful of gravel and dried up  
leaves  
tell me so much of those wonderful  
years  
when the world of the Hantam  
was the whole world for me.  
I was poor the day before yesterday--  
but today, I am rich as a king!"

Then there is the great Eugene M. Marais. He, by the way, according to the American writer Robert Ardrey, author of *African Genesis*, has written quite the best study in the world about the behaviour of ants. Proverbs 6:6f! Marais also wrote a beautiful poem about the winter nights on the rolling fields and plains of the Transvaal. Just some of those words are to this effect:

"It's cold; the little wind is thin.  
The fields stretch out  
as wide as the mercy of the  
Lord!"

It is nice to hear of the wideness of God's mercy being proclaimed by Calvinists -- who are often alleged to be not always appreciative enough of the wideness of that mercy! One could go on. But that is just to give you something of the flavour of some of the more important literature that appeals to me in the Afrikaans language.

Coming now to more plastic and visual arts, the Afrikaners have been rather sternly Calvinistic. For many decades they have gone into "Still Art" -- painting things like fruit in a bowl, and especially the wide open spaces in the rocky mountains of the uninhabited areas of the country. There were great painters like Pierneef, of the more classical modern school.

Then you have poetry such as Gerdener's "Elijah" and the other works I have already referred to. More recently, one encounters the work of the great Preacher-poet Isak de Villiers (an old classmate of mine). He is now regarded as perhaps the finest contemporary poet in South Africa. His works are written not just from a Calvinist perspective, but from a Calvinist Preacher's

perspective -- even while he ministers to the needs of his parishioners.

There were three rather amusing incidents in South Africa relating to sculptures and such like. One I have already related -- when some Roman Catholic people tried to erect a crucifix on top of a mountain near Cape Town and were ordered by the South African Government to remove it, as a desecration of public property!

There was also a tremendous furore some decades ago in South Africa. A public building was then being completed. One of the famous South African sculptors was commissioned to try to represent medical welfare. He created a sculpture of a family of people stark naked -- a father, a mother and a little child: in quite robust health, and looking ahead. The idea was to embellish the building with this figure.

However, there was a tremendous grass roots reaction against this -- particularly to the nakedness of the woman in this threesome. The bickering became quite acrimonious. For a while, the statue was amusingly draped with a sheet, to conceal it from the public eye. This kind of thing could only happen in South Africa!

Then there was a Jewish painter, who publicly exhibited a very objectionable oil canvas of a figure nailed to a cross with a donkey's head on it and a Christmas cap on top of the donkey's head. Underneath it were the words: "I forgive You, Father; you didn't know what You were doing!"

It was, of course, a blasphemous attempt to ridicule our Lord Jesus. It led to a famous Court Case anent the removal of this work of art (if such it can be called). There were allegedly even threats against the artist -- who then fled to Israel. I am not defending these ways of handling the matter. I am just giving you some idea of the flavour of the country and its tastes, at least up to the time when I left it.

I suppose I need to say something about race relations. This seems to be the most interesting aspect (to the non-South African) of what is going on there. I have said something already, so now I will be brief.

In Genesis 1:28, South Africans understand the Bible to be teaching that God told Adam, the forefather of the human race, to be fruitful and to multiply and to fill the earth. If he had done this without sinning, some of Adam's descendants would have gone and settled in Europe; others in Africa; others in Asia; others in North and South America; and finally, yet others in Australia. The various different races of man would then have come into being -- harmoniously.

Race is not regarded in South Africa by Calvinists as being a consequence of sin nor of the curse. It is regarded as being an intensification of the genes and the genetic possibilities and combinations which would have arisen even had man never fallen into sin. By means of selective breeding, as people of certain genetic compositions would have gone and lived in different parts of the world in isolation from one another, they would have bred only with their own kind.

So a White South African Calvinist would certainly agree that Black is beautiful -- and that White is beautiful too. For all colours are made by God!

Unfortunately, however, man did fall into sin. This led to an intensification of the genes -- and perhaps too of the differences which have now developed between man and man. Thus God Himself at the tower of Babel (in Genesis eleven) split the human race that wanted to hang together and to build the first "United Nations Organisation" skyscraper while denying that God was relevant.

As the text tells us: "Let us build a tower and a city, lest we be scattered over the face of the earth!" But God had purposed to scatter them. So He came down and twisted their tongues, accelerating the process of the development of languages which I think would have developed in any case. Then He drove them apart from one another, into the various different areas of the world.

In Deut. 32:8, Afrikaner Calvinists will tell you, it specifically states that when God divided the nations He did so according to the number of the tribes of Israel. In other words, the segregation of the nations by God into the different tribes and nations, took place so as to promote the expansion of the covenant people.

They, of course -- since the "Great Commission" of our Lord Jesus -- are now an international covenant people. Yet even on the Day of Pentecost, this process of multiculturalism was not reversed. For Pentecost is not the opposite of the tower of Babel -- as the liberals allege.

If it were, what would have happened at Pentecost is that every one would have spoken in the same language -- possibly in Hebrew. There would then have been a return to the monolingual situation which existed in the world before Babel. But instead, we find at Pentecost a sanctification of the cultural differences -- and a maintenance and a further development and a christianisation and an enrichment of them! Compare too Jeremiah 13:23 with Acts 8:27f.

So Pentecost, far from being a return to Babel, is a mighty push forward of the cultures of the world -- toward their ultimate goal prior to the second coming and especially on the new earth thereafter. Revelation 21:24-26. Then the nations of them that are saved, shall bring the honour and the glory of the nations into the city of God on the new earth -- in terms of Christ's "Great Commission", which was linked to the cultural mandate, to go forth into all the world.

Nations as nations are thus to be turned into Christ's disciples -- and to be taught to become Christian nations. They are thus to maintain their God-given nationhood -- and in that way to observe all things whatsoever Christ, the Second Person of the Trinity, had ever commanded.

Well, so much for the theology of the basically Calvinistic Afrikaner approach to race relations. Of course, this does not imply that Whites are superior to Blacks -- nor *vice-versa*. They are all formally equal -- the one and the many! -- equal, but different. In spite of their many to-be-sanctified differences, they all descend from Adam -- and all are being saved only by the one blood of the Second Adam.

Of course at this particular time in history, by no means anything like most and still less all nations in the world have yet become christianised to the extent that other nations have so far been christianised. The Afrikaner has been much more christianised at this stage of his development than have, for example, the Zulus (a Black nation in Africa). Indeed, even the Afrikaner nation needs to be much more greatly christianised in the future than it has been up to this stage.

It is the disparities at the various stages of christianisation of the nations which, of course, create some of the tensions. This is so not only in South Africa, but throughout the world. Indeed, this is seen especially in those countries where disparate cultural groups of people coexist alongside of one another.

Well now, in 1658 -- just six years after the arrival of the first White colonists -- a fence was erected between where the Whites were staying and the yellow-skinned Hottentot tribes were staying (on the other side of the fence). From 1660 through 1760, Indonesian slaves were imported by the Dutch. No African Blacks were ever enslaved by African Whites. Indeed, no Blacks were

ever encountered by the Whites in South Africa, until 1780.

From 1780 to 1850, there were frontier clashes in the eastern part of South Africa -- also between the Afrikaner Calvinists and the various Black tribes. These clashes were notably with the Xhosas, and later also with the fierce Zulu nation.

In 1852, the Christian Coloured Members themselves requested to be allowed to secede from the White General Assembly of the South African Reformed Church. Thus, they then created their own Coloured General Assembly.

In 1930, political legislation was launched to increase the separation of the cultures. The aim was to promote the advance of each culture in its own area toward political maturity and -- as far as possible -- toward calvinisation.

In 1961, the Republic of South Africa was re-established. The Black-governed areas of the country -- the "Bantustans" as they are called -- were developed towards complete political autonomy from the White Government of South Africa. At the moment, the following Black areas of different Black tribes have that political independence (which is recognised by White South Africa), *viz.*: the Transkei, the Ciskei, Zululand, Bophutatswana, Qwa-Qwa, Lobowa, Gazankulu and Vendaland.

From 1975 onward, consultation has been increasing at a tremendous pace between the White South African Government and these now autonomous Black States. The latter have advanced quite a distance toward Christian maturity -- though not yet far enough. The prognosis for the future would seem to be the confederation of South Africa, ultimately, as a loosely associated system of Black and White States on the basis of formal equality and reflecting the Ontological Trinity ( alias the "one" and the "many").

Perhaps there can even be an ultimate establishment of a "Confederate States of Christian Southern Africa" (The U.S.C.S.A.). At least, I would hope so. I would see this as the fulfilment of Isaiah chapter two. Indeed, I think that will come to pass -- if the outside world (and notably Russia, China, the United States, Britain, France and Germany) would just adopt a more patient attitude to what the South Africans of all colours are trying to achieve in working out their own common destiny.

A last word or two about the economic situation in South Africa. From 1658 onward, the Dutch East India Company started to make a profit from its enterprise in the Cape. It was, however, chiefly an agricultural economy. This was because the really basic impetus toward the establishment of a colony in South Africa, was to grow raw green vegetables and fresh fruit -- for the Dutch merchant ships on their long journey from Holland to Indonesia, to combat the scurvy to which they were then subject on account of the lack of fresh fruit and vegetables on board by the time they reached where Cape Town is. So the wealth they developed at that time was chiefly agricultural wealth. There was, to some extent, therefore a rise of landed gentry. Yet they never had political control of the Cape.

From 1700 to 1800 we find the development -- on a small scale -- of local commerce in South Africa. From 1800 through 1860 -- with a dislocation involved through the arrival of the British -- we find many Afrikaners trekking away and pioneering the areas to the east and to the north -- as hunters and ranchers, and constantly keeping their livestock on the move.

But especially from 1860 onward, with the discovery of first diamonds and then gold, huge wealth began to develop in South Africa. So today, some of the wealthiest multi-millionaires in the world are found in that country.

From 1900 to 1935, after the Anglo-Boer War, the White South Africans were defeated and economically ruined. A very massive amount of them became impoverished "Poor Whites" - with very little to lose but their chains (as Karl Marx might have said about them, had he lived at that time). But then, there was the establishment of the economic rehabilitation schemes such as Dr. John Kestell's *Reddingsdaadbond*.

Yet later, the *Broederbond* was established by Afrikaners particularly to bring about the economic resurrection of the Afrikaner. So we find the development of large Afrikaner commercial enterprises such as *Volkskas* (the banking system) and *Federale Mynbou* (or Federal Mines) -- until the Afrikaner had more and more begun to achieve economic clout in his own land.

One of the previous State Presidents, Dr. Diedrichs, taught Economics at the Orange Free State University and was also an authority against communism. He and Senator Horwood, the present Minister of Finance and previously Rector of the University of Natal, have more and more been steering South Africa away from the remnants of a certain amount of economic state socialism -- and toward private enterprise. Today it may possibly be that South Africa is one of the freest countries in the world as far as private enterprise is concerned -- and, in some areas at least, even ahead of the United States. For there has been a continuing socialisation of the American economy, particularly over the last seventy years, after a strong position of free enterprise previously.

At any rate, there are only a handful of countries in the whole world that produce enough food to feed themselves and to export to others. One, of course, is the United States; the second is Canada; and then (fascinatingly) the two desert countries, Australia and South Africa. After that, you have to scratch your head to find countries that can feed themselves -- quite apart from those that have massive agricultural exports!

I think there is a direct relationship between historic Calvinism's influence on a nation's origin and its continued on one hand -- and its ability to produce and to keep on producing especially in the area of agriculture on the other hand. Here Max Weber was right, and Karl Marx was wrong!

But last, I must disclose that South Africa is also a mineralogical power -- perhaps the most supreme mineralogical power in the world. I am not here referring so much to South Africa's production of gold (some 75% of the free world's supply); nor to her diamonds (90% of the free world's supply); nor to her platinum as a necessary ingredient of silencers on motor cars (some 95% of the world's supply); nor to her copper (a huge slice of the world's supply). But here I am referring to far more crucial minerals than these!

I am referring to those rare metals which are absolutely essential for the manufacture of steel. I am referring to South Africa's chrome (up to 90% of the world's supply); to her cobalt (77% of the world's supply); to antimony, to vanadium, to molybdenum, to manganese, and to other vital ingredients needed to manufacture steel.

In addition to all of those, with South Africa controlling the vast majority of the percentages of world supplies, you also need iron to manufacture steel. And some of the biggest deposits of iron in the whole world are in South Africa too.

Japan, almost devoid of iron and certainly devoid of these other rare metals that you need to manufacture steel, imports vast quantities of iron and these other metals from South Africa. Japan is now vastly ahead of the United States, western Germany, the Soviet Union and Britain -- in the manufacture of huge steel items such as ships. More ships are being made by Japan than by any other nation -- and most of them are being made with South African iron and steel.

Now the United States does not need South African iron. For the U.S.A has sufficient. But the United States -- as the producer of 45% of all of the wealth in the world -- desperately needs South African cobalt, chrome, vanadium, molybdenum, manganese and these other ingredients of steel. The situation is so crucial that American steel kings in Pittsburgh and elsewhere have said that South Africa can survive without the United States but that the U.S. will self-destruct without South Africa. That seems hard to believe, yet I am assured by American steel producers that this is indeed the case.

So very frankly, the choice that confronts the United States on the world scene today is threefold. It can either stand by and do nothing -- and watch South Africa slug it out alone against the whole world in general and the Soviet Union in particular -- and face the possible ultimate loss of all of that cobalt and manganese and steel to the Soviet Union (or at any rate no longer to be supplied to America). If that happens, America will die -- after South Africa has died. That's the first choice that confronts the United States. The death of America through American inaction to protect and to ensure the flow to America of South African minerals!

The second thing that can happen, is for the United States to aid and abet a possible Soviet takeover of Southern Africa -- with the same result. There would then be a permanent shift of economic and industrial might, permanently and irrecoverably, away from the U.S. to the Soviet Union -- with South Africa finally becoming a Soviet satellite. All of these valuable raw materials would then fall into the hands of the Soviets.

A third possibility that would occur to an intelligent American President, would be immediate American war against South Africa -- annexation of South Africa, and forcible incorporation of South Africa into the United States as a fifty-first State. In that way, control of these vital metals would be ensured to the United States. But, however effective that might seem pragmatically, I think it would lead to the universal condemnation of America by the rest of the world and thus be counter-productive.

This leaves one with the only other alternative. That is to start reconstructing the excellent relationship that used to exist between the United States and South Africa -- before Lyndon Johnson and more recently, Jimmy Carter and his satellites rocked the boat. They have brought about a very tense situation of international relations between the two countries. What is needed is to recognise the sphere-sovereignty of the United States and of South Africa -- and to work toward a policy of good neighbourliness and of borrowing and sharing with one another and promoting international trade. For both lands need to work toward an increased Christian presence throughout the world.

## Seven: Mid-Twentieth Century Afrikaner Thought

The first major thinker I would like to deal with here, is Professor Frederik Potgieter. I was privileged to study under him for my first Doctor's Degree.

Professor Potgieter was born in the Eastern Cape. He studied successively at the University of Cape Town and the University of Stellenbosch, receiving his Doctorate of Philosophy for a dissertation on *Pavlovian Psychology* (*i.e.* how to make a dog drool).

Potgieter next did his Doctorate in Theology under Professor Valentine Hepp -- the successor to Kuyper at the Free University of Amsterdam. There, Potgieter submitted a very important dissertation on *The Relationship Between Philosophy and Theology in the Thought of John Calvin*. He ploughed through all sixty-some volumes of Calvin in the original Latin to do this. Consequently, this particular work of his is an absolute goldmine of valuable quotations.

Incidentally, my own little book of some fifty pages, *Calvin on the Sciences*, is a further distillation of this. For I derived the Calvin quotes on the subject of Philosophy, Theology and the Special Sciences there -- largely from Potgieter's book.

Potgieter has also authored many other writings. There is his excellent book on predestination and the *ordo salutis*; a fine study on pantheism, which he well refutes; and several books on occult phenomena (including the ability to see into the future) in which he attempts to explain them from a Christian viewpoint.

His general explanation is that Adam, before the fall, had extraordinary powers of perception -- which he lost at the time of the fall. Yet in certain of the children of Adam today, by virtue of God's common grace, there are sometimes strong sporadic "after-glow" (as Potgieter calls them) of this original ability that God gave to Adam.

According to predestination, some people have these abilities more than others. These God given abilities are then either consciously or unconsciously taken hold of by Satan or his demons, and then misused to further the kingdom of darkness. On the other hand, says Potgieter, other individuals with similar special gifts consecrate them to the Lord Jesus Christ. In that way, they are enabled to perform unusual services in the Church of the Lord Jesus Christ.

Potgieter has also written a very interesting book in English on *Christ and Israel* -- a book on eschatology. But I think his most important writing is a work called *The Theocentric University*. There he distinguishes the concrete jungles of humanist institutions from the God-centred university. The latter glorifies God, and recognises God alone as the true Ground and Centre of any university, for the teaching of every subject in every faculty. Thus the Theocentric (or rather the Trincentric) University is distinguished from the Romish or the atheistic and the humanistic and the Islamic university (as the case may be).

Potgieter was extremely upset when the South African Government, after a lot of study and consideration, decided some fifteen or so years ago to go ahead and to establish Chairs of Hindu and Islamic Theology at some South African universities for the benefit of the considerable numbers of Hindus and Moslems living in South Africa.

Potgieter felt this was contrary to the South African Constitution, which claims to be specifically Christian. On the other hand, one needs to recognise the problems of a Government trying to operate in a country where only a minority of its total subjects are Christians (even though a vast

majority of the White citizens are professedly Christian).

Potgieter is also an expert on Calvin. Just before I came here to give these lectures, I learned he is producing another book to be entitled *Calvin for Today*. It is a system of daily readings for each day of the year.

The blurb is very interesting. It says: "Order your Biblical Daily Reading Book now for the New Year! Make Calvin part of your life by acquiring this book of daily readings, a work in which the great Reformed Church Father speaks to us in living Afrikaans, translated from the original Latin and compiled by one of the foremost authorities on Calvin, Professor F.J.M. Potgieter, Professor Emeritus of Stellenbosch. These 365 daily readings are a choiceselection of Calvin's written inheritances which, for the most part, are taken from his various writings. They cover a large variety of subjects, e.g. predestination, infant baptism, prayer, our Christian clothing, the right of resistance, and God's providence."

One of the interesting things about Potgieter, is a discussion concerning his Doctoral Dissertation on the relationship between theology and philosophy in the thought of John Calvin -- which was undertaken by Cornelius Van Til in 1940. Van Til said: "Potgieter argues that according to Dooyeweerd not revelation but the regenerated heart is posited as the foundation of Philosophy." However, Potgieter replied that the fixed foundation of special revelation in the Word of God may never be exchanged for the instability and fallibility of the still-sinful regenerated heart or regenerated ego.

To this criticism of Dooyeweerd by Potgieter, Van Til replied in 1940: "Potgieter contends that a complete and constant submission of the regenerated ego is nowhere found because no one is perfect. But surely such a submission does take place in principle, or there would be no more Christian theology any more than a Christian philosophy. Potgieter apparently desires that the Christian philosopher, instead of going directly to the Bible itself, should first come to a competent theological professor for a statement of what the Bible has to say to him."

Continues Van Til: "Are we then to understand that this is because this theology professor, Potgieter, is perfect in degree as well as in principle? If the author had observed the simple distinction between perfection in principle and perfection in degree, he could not have made the exceedingly serious charge of subjectivism against Dooyeweerd."

Now it is true Professor Potgieter does believe that the Christian Philosopher, in using the Bible at the theoretical scientific level, needs to consult with the Christian Theologian's expert scientific exegesis and systematisation of Scripture. That is true. I myself think Potgieter is right in that statement, and Van Til perhaps wrong. But Potgieter has never claimed that all Christians, even to understand the Bible at a common sense level, need to come to the Christian Theologian in order to get his clearance first. For Potgieter emphatically believes in the clarity and perspicuity of Scripture.

It is interesting that others have agreed with Potgieter against what Van Til said in agreement with Dooyeweerd back in 1940. Dooyeweerd, according to Van Til, then constantly subjected the regenerated ego to the Scriptures. To be sure, Dooyeweerd finds in the regenerated ego the immediate starting point and concentration point of philosophy. But, says Van Til, it is the great virtue of the cosmonomic "Philosophy of Law" that Dooyeweerd and Vollenhoven insist in all their writing that man should regard himself as a creature and a sinner -- and should therefore go to the Scriptures in order, in the light of them, to search out the meaning of the created world.

One of the later "Potgieter" philosophers in South Africa, a lady called Anna Louise Conradie (Professor of Philosophy at the University of Natal) agrees with Potgieter. She says Van Til has just not seen the real danger pointed out by Dooyeweerd's critics. If theology is controlled by Dooyeweerd's "cosmonomic idea" -- a philosophical creature formulated by Dooyeweerd's

philosophy from the religious *a priori* -- we are in fact making theology subject not to the objective norm of Scripture but to a subjective religious experience of Dooyeweerd's over which we have no control.

I think it is true to say that on this particular point Van Til has "seen the light" since 1940. Today he is very critical of what this subjectivistic point of departure in Dooyeweerd's epistemology has led to. On this particular point, Potgieter today stands vindicated over against Dooyeweerd (and even against the Van Til of 1940). For Van Til has distanced himself, especially over the last twenty years, very sharply from Dooyeweerd on this point. Indeed, Van Til has come over more to the position of Potgieter (and Stoker).

Now Potgieter, amongst other things, is Chairman of the Christian Mission to the Jews Society of South Africa. In that capacity, he wrote a very interesting little book called *Christ and Israel* -- on eschatology. He says in this book: "In agreement with the principle laid down in Romans 11 verse 11, the conspicuous coming in of the fullness of the Gentiles (compare Romans 11:12-15) will rouse Israel to jealousy. The reciprocity of the stimulating action of the fullness of the Gentiles and that of Israel, is evident. On the one hand, the acceptance by presumably many Gentiles -- leading to their fullness -- arouses jealousy in Israel. With the result that they turn to the Messiah. And on the other hand, the fullness of Israel means blessings untold for the Gentiles -- and culminates in life from the dead for them."

Yet I believe that perhaps the greatest living thinker in South Africa, a man now approaching his ninetieth birthday, is the great Hendrik Stoker. Prof. Dr. Stoker has had a long innings as one of the world's foremost philosophers. He started off at the University of Potchefstroom in the 1920s, teaching fifty hours a week. During the war years (WW II), Stoker strenuously protested South Africa's involvement. He favoured strict neutrality. As a result, General Smuts, then the Prime Minister of South Africa, jailed Stoker and put him in a concentration camp at a place called Koffiefontein.

In that concentration camp there were numbers of other "hard-nosed" Calvinists who had also expressed the desire for South Africa to remain neutral. They included a young lawyer called John Vorster -- who later became Prime Minister of South Africa. Later, at the end of the 1960's, as Prime Minister, he passed a law requiring all public education in South Africa from that time onwards to be clearly Christian in the teaching of every subject. Clearly, Vorster was Stoker's most influential "graduate" from the makeshift "University of Koffiefontein." For Stoker, in the concentration camp, rounded up these young Calvinists and started what he likes to call the "University of Koffiefontein" -- in the concentration camp! He gave them their assignments, and taught them for a number of years. Then he issued pieces of paper that he had drawn up -- being honorary degrees, enabling them to boast that they had sat at his feet.

Now Hendrik Stoker of Potchefstroom is certainly a Christian philosopher every bit the equal of Vollenhoven and Dooyeweerd. The interesting thing is that both Dooyeweerd and Vollenhoven consider Stoker to be their equal. Van Til has said recently -- just two months ago, when visiting me in my own home as my guest -- that Stoker is, in his opinion, the world's leading thoroughly Christian philosopher.

Stoker as a young man went to Germany and wrote a doctoral dissertation there under the great Max Scheler -- on the subject of *Conscience* ("Das Gewissen"). Although Stoker usually writes against a wealthy background of psychological experiences, he does tend to stress the cosmological and phenomenological aspects of philosophy and of reality rather more than he does the epistemological aspects (in the way the Amsterdam school does).

Now you will not find in any of Stoker's many writings a systematic presentation of philosophy in a set of volumes (such as in Dooyeweerd's *New Critique of Theoretical Thought*). Stoker's thought rather consists of scores and scores of monographs -- nearly all of them written in Afrikaans, and most still untranslated. They cover a variety of subjects, the most important of which are perhaps his works on ontology.

Here we are thinking especially of his masterpiece *The Philosophy of the Idea of creation* -- and also of his work against evolution and on *Calvinism and the Doctrine of the Law-Spheres*. He has also given a rather critical evaluation of the "newer" philosophy at the Free University of Amsterdam (the views of Vollenhoven and Dooyeweerd). Also his brochure *Something About a Calvinistic Philosophy* is well worth studying.

Moving out of the area of ontology into the area of epistemology, Stoker has written a whole host of works. I think his masterpiece in this field is his work *The Necessity of Christian Scholarship*. There he, in great detail, gives suggestions for a formal methodology to be used in the pursuit of all of the various sciences at a Christian university. It is a very valuable work, and we desperately need it translated into English. (By the way, the Philosophy Department of Dordt College here in the United States believes that this work should enjoy priority to be translated into English, to be a useful tool for English-speaking Christian academicians throughout the world.)

Other works Stoker has written on epistemology are *The Problems of a General Gnosiology* - and a work I myself have translated into English *Something About Reasonableness and Rationalism*. I have also translated his work, *The Snail's Shell Theories of Consciousness*. His *Crisis in Modern Psychology* is also an important work.

Stoker has written many methodological works. His *Principles of a Christian Doctrine of Science* and his *Christianity and Science* I have available in translation (but not yet published). His work *Scriptural Faith and the Pursuit of Science* I also translated (some twelve or thirteen years ago). Other works he wrote, were in the realm of causation theory -- *Something About Causality*. Then there are his works on moral philosophy: *The Basis of Morality* -- and his *Theological, Philosophical and Special Scientific Ethics*.

A very important work that we need to get translated into English, is Stoker's work that he wrote during World War II -- perhaps from the concentration camp. It is entitled: *The Battle of the Orders*. There, he contrasts Nazism, Communism, Socialism, Liberal Democracy and Calvinism -- saying that the Calvinistic position on statecraft, in rejecting the others, is the only viable position.

Just recently, in the last decade, some of his major writings have been collected in two volumes in the anthology *Oorsprong en Rigting* (alias Origin and Direction).

Now to Stoker, the idea of creation is far more encompassing than is the Amsterdam school's cosmogenic idea. Hence Stoker's so-called creationistic philosophy, or the philosophy of the idea of creation. Within the unity of God's creation, says Stoker, there are a variety of ontic differences of modalities, degrees, qualities, values and being. There are not just different law-spheres, as Dooyeweerd holds. Each of Stoker's different ontic realities not only possesses sovereignty in its own sphere (as also in Dooyeweerd) -- but also possesses universality in its own sphere.

In other words, you cannot say that each thing in the universe is sovereign in its own sphere - cut off from everything else. Each thing in the universe, in its own way, also reflects the whole universe within itself.

You can now see why Van Til thinks so highly of Stoker as a philosopher. Because in Stoker's

philosophy, Van Til sees a beautiful outworking of the Van Tillian principle of the Ontological Trinity -- as reflected in creation. Furthermore, says Stoker, each ontic reality (or substance as he calls it) also possesses freedom in its own ability. That is to say, everything in the universe has its own peculiar nature -- by which it develops and expresses itself.

Everything in the universe further has universality in its own ability. That is to say, each substance affects and is affected by every other substance in the universe. In fact, this is the counterpart of the old physics, that said: "Be careful when you breathe; because when you breathe, you shake the stars on the other side of the universe." Of course, this is perfectly true. That is why it is so important that we keep God's Law and do the right thing. Because we disturb the equilibrium throughout the cosmos when we sin!

For these reasons, says Stoker, the cosmos consists not merely of fifteen Dooyeweerdian law-spheres -- the numerical sphere through the so-called pistic (as fifteen little globes strung together in cosmic time like beads on a necklace). No! The cosmos rather consists of various cones -- wedged together like slices of a Christmas cake cut apart from one another but not removed from one another. Or, Stoker says elsewhere -- like a bicycle wheel with God as the axle at the centre, and all of the spokes radiating out from God and connected with God and then also to the tyre (representing the outer rim of the universe).

Each cone of Stoker's "Christmas cake theory of the universe" supports all of the other cones or wedge-shaped slices of cake. One of these cones or wedges contains all of the law-spheres of Dooyeweerd. The other cones of the round cake contain different substances -- such as values, causation, and qualities. You need all of these cones or wedge-shaped pieces of the Christmas cake, says Stoker, in order to explain the entire universe. What is more, he adds, the individual created beings in the universe (which he calls "existences") also cut right across the entirety of these conical or wedge-shaped schemes. It is only in the divine createdness of the cosmos as a whole, and of each creature in the cosmos, that the ontic unity can be established.

Now Stoker has insisted that what Dooyeweerd regards as the modal sphere of history is in fact a distinct cone or wedge of the Christmas cake -- quite different from all of the Dooyeweerdian law-spheres. Stoker has also advocated a new motive -- for the understanding of existentialism today. Dooyeweerd only takes you up to Late Liberalism. He finds a tension, in Late Liberalism, between the "freedom motive" and the "science motive." But Stoker believes we need to go beyond that, in order to understand modern existential man -- modern man whom Rushdoony so beautifully invests with a "present-oriented low-class existentialistic mentality."

Stoker feels existential man is locked into a dichotomistic tension between contingency and meaning. Nothing has any meaning. Life has no meaning. But then -- purely contingently -- man feels hungry *etc.* "I'd better go eat some food -- and it has meaning! I eat food now -- but then, after that, why am I alive?" We all recognise this motive very much, in the times in which we live.

There is also another very strong difference between Stoker and Dooyeweerd. To Stoker, theology is not just the special science of the so-called pistic sphere, as Dooyeweerd believes. Still less is theology dependent upon the principles of the one and only general science of philosophy, as Dooyeweerd believes. To Stoker, theology is the general science which studies the Creator's Self-revelation in Scripture -- alongside the other general science of philosophy (which studies the creation revelation as a whole in nature) as well as alongside all of the special sciences (each of which studies a part of creation revelation). And all of these sciences -- philosophy, theology and the special sciences -- borrow from and lend to one another. More importantly, they must all do so in subjection to the teaching of the Word of God!

Finally, Stoker argues that the so-called pistic sphere of Dooyeweerd is not a peripheral window on eternity succeeding the moral sphere and the juridical spheres. The pistic sphere belongs to the very root of man, and influences all of his other actions. And further, says Stoker, the social sphere of Dooyeweerd is not limited to human beings. Because, points out Stoker, animals can behave socially too. One can therefore speak even of the social behaviour of spiders. Stoker would say so. Dooyeweerd would deny it. But the American Dr. Brach has proved it, in his Ph.D. dissertation on the social life of Black Widows!

Stoker has given the following scheme of the inter-relationship of the various sciences. First of all, theology. In theology, says Stoker -- following Jan Waterink -- there is a definite and necessarily irreversible chronological order in the Unfolding of the pursuit of the theological sciences.

First of all, the bibliological disciplines. These deal directly with the study of the **Bible** (such as canonicity, exegesis and rules for Hermeneutical exposition and assemblage).

Second, there are the ecclesiological disciplines. As you study the Bible bibliologically, the Church forms impressions as to the meaning of the Bible. This leads to the rise of theological subjects such as church law and church history (whether general church history or national church history).

Third, on further theological reflection, the Church formulates its **doctrines**. Thus we reach the dogmatological disciplines (such as systematic theology, the history of doctrine, theological ethics, etc.).

Then finally, says Stoker, there are the *practical* alias the diaconological disciplines. These include poimenics (how to take care of the flock); diaconics (how to look after church property and poor people); and so forth.

To this, more recently, have been added the missiological disciplines. They deal with the way in which the Church is to **expand** into the "regions beyond" -- missionary agrics; missionary organics; missionary theory; missionary history; missionary technology; and so forth. So much then, for Stoker's encyclopaedic view of the theological sciences.

He then moves on to give his view of the sciences of the cosmos or the universe. These he says, are studied first by philosophy (the general science dealing with the whole picture telescopically) -- and second by each of the various special sciences (which particularly study items in the universe piecemeal and microscopically).

Under philosophy, the following disciplines are included, says Stoker. First of all, his *Grundriss* (or Foundation). Amongst other things, this embraces the doctrines of the Archimedes' point, the cosmic dimensions, ontology and general *principia* or points of departure.

He then goes on to deal with the doctrines of the law-spheres of the individuality structures of all created things, and their interrelationships with one another as well as their changing structures which they undergo as existences, embedded into time. For they move from the past through the present into the future. He also deals with axiology (or a system of evaluating the relative importance of all subjects in the universe).

He then moves on to his epistemology. How can man know that the thing he thinks he sees, really is there? Here Stoker sets forth his doctrine of science -- also his view on the limitations of science, and the value of pre-scientific immediate awareness (and his methodology).

Last, Stoker deals with the special philosophies of each of the various special sciences. Here he deals microscopically with the particular special sciences. Now the particular sciences are divided by Stoker -- into the cultural sciences, the anthropological sciences, the biological sciences, the physico-chemical sciences, and the mathematical sciences.

Each of these groups of sciences, says Stoker, are to be subdivided further into sciences and sub-sciences. The sub-sciences are further subdivided into theoretical sciences dealing with principles and values, empirical sciences dealing with facts, and applied sciences dealing with technology.

Throughout, says Stoker, the various sciences are at liberty to borrow from one another. They do so in accordance with his formulated philosophical principles of "universality in one's own sphere" and "sovereignty in one's own sphere" and "freedom in one's own ability" and "universality in one's own ability."

The particular special sciences are then further subdivided by Stoker as follows.

First of all, there are the sciences which study numbers and movement and space. Here, one encounters the theoretical sciences of theoretical mathematics and theoretical dynamics -- arithmetic, algebra, geometry and trigonometry.

Under the empirical sciences, under mathematics he classifies the science of mechanics. That is when you put mathematics to work to figure out how many revolutions a wheel will make if you roll it from here to the door of a building.

Then he deals with what he calls the physical-chemical sciences. Here, he would look first of all at theoretical nature study -- and then at the empirical or factual application of this -- at chemistry, at geology and at astronomy. Last under this head, he would look at the applied or technological sciences, here taking a look at surveying and the engineering sciences.

Stoker then goes on to deal with the sciences of the individual structures and their interrelationships. Here he has a measure of overlap between the biological sciences which follow next, and the anthropological sciences.

Under biological sciences he has theoretical biology. Then, in the study which follows of empirical biology, he distinguishes biochemistry and geography. He then moves on to botanical studies and those of development, genetics, animal psychology and other animal sciences (particularly histology, cytology, embryology and ecology). There we have the overlap with the human biological sciences, where he would study human empirical biological sciences such as physiology (studying the structure of the human body) and anatomy and morphology. Under the applied biological sciences, he has listed veterinary sciences, agricultural sciences and applied biology. As far as the application of the human biological sciences are concerned, he has of course the various medical sciences (or medical arts).

This then brings one over into the next large group of sciences distinguished by Stoker. Here we find the anthropological sciences, where he distinguishes theoretical ethnology (and its practical application in empirical ethnology), theoretical characterology and personalitology (applied in empirical, factual and historical characterology and personalitology), and theoretical psychology and its factual application in empirical psychology and its further technological application in applied psychology (including psychiatry). There is also theoretical anthropology factually applied in empirical and historical psychology (and technologically applied at the level of applied anthropology).

This then brings Stoker to another overlap. This time it is that between the anthropological group of sciences and the cultural group of sciences. Here on the margin of these two, he has theoretical education, its factual application in empirical and historical education, and its technological workings-out in applied education. So too, he has the theory of history and the empirical and factual history of mankind. Further: theoretical political science; its factual application in empirical and historical political science; and its technological outworkings in the applied political sciences.

Next follows theoretical sociology; its factual application in empirical and historical sociology, and its technological outworkings in applied sociology. Then, in his purely cultural groups of sciences -- he has logic and theoretical linguistics factually worked out in empirical and historical linguistics as well as in the history of the sciences. He also has theoretical economics factually worked out in empirical and historical economics, and technologically worked out further in applied economics.

Stoker then presents his critique of art -- theoretical art and aesthetics and art theory, factually worked out in empirical art and the history of art and in all the varieties and technological ramifications in applied art.

Next come theoretical jurisprudence -- factually worked out in empirical and historical jurisprudence, and technologically worked out in applied jurisprudence. Then follows theoretical ethics, worked out factually in empirical and historical ethics; and theoretical religious science as worked out factually in empirical and historical religious science. So much, then, for Stoker's arrangement of the various special sciences.

I believe this scheme of Stoker's that we have just run through -- his theological sciences scheme, his philosophical sciences scheme, and then his scheme of the various special sciences (and finally the interrelation between these three groups) to be extremely valuable. I myself see it as a reflection in man's scientific research of the Ontological Trinity. I think it is important not only because it clearly shows the interrelationship of all of the special sciences, but also because it emphasises the necessary interrelationship within each science -- of theoretical, historical, empirical and applied science.

Stoker was born in 1899 -- in Johannesburg. In preparing this series of lectures, I came across a personal letter written by the then seventy-two Stoker to me some nine years ago. It is dated 17th December 1971, and I would like to share it with you.

He says: "Dear friend and brother Dr. Lee. Concerning the receipt of Dr. Van Til's *Festschrift, Jerusalem and Athens*, I am completely in the dark. I only received the *Festschrift*, and further don't know anything. The matters that you have just informed me about regarding the way in which it is being received and the report that it will possibly be republished, does my heart good. But, as I say, up till today, I am still in glorious ignorance.

"As far as my article in the *Festschrift* concerning Dr. Van Til is concerned, I did my very best to do him justice. Unfortunately, he is a much misunderstood figure. Your translation of my article on *Christian Scholarship*, I still have here. I would like to improve it technically and terminologically, here and there. But let us indeed regard it as final and settled that you will publish the translation.

"As a matter of fact, you can do it without any strings attached from me. Just do allow me to write a short Preface to the English translation that you have made, to thank you -- and also to point out to the reader that since writing this work, I have come to further insights and developments...

"Until deep in January 1972, I will not be able to look through the corrected manuscript and send it back to you. Here, I am all bound up with two study items that I have to do for the Christian

Educational Society of South Africa which they want to publish -- and another article on labour and reward for the South African Association of Christian Scholarship Bulletin; and a further critique of Professor Oberholzer's educational work; and also another article on contingency; and yet another work -- and all of these just terribly pressing!

"In any case, my hearty thanks to you for your part in the publication of my work on *Christian Scholarship*. I really do appreciate it. By the way, did you attend the Day of the Covenant celebrations yesterday in Natal, and did you enjoy it? Hearty Christmas and New Year's wishes are hereby extended from my wife and I, to your wife and yourself. With hearty greetings, totally yours, H.G. Stoker.

"P.S. Is your recently completed Doctor of Philosophy dissertation available yet? Who is publishing it? I do wish you rich blessings with that work."

Well, I am still waiting for Dr. Stoker to send me back his final corrected copy of my translation, together with his new introduction to it! But, of course, by now he is getting on toward ninety!

Now Stoker was not the only philosopher in South Africa to bring out a corrective on the work of Dooyeweerd. There were others, including Professor G.H.T. Malan of the University of the Orange Free State. He believed that the numerical sphere presupposes pre-numerical and numerable objects.

The previous Professor of Philosophy at the University of the Orange Free State, Dr. Venter, is not only a firm advocate of Christian philosophy in general. He is also a proponent of the Christian history of philosophy in particular. His specialised studies of Thomas Aquinas (whom he radically opposes), and of John Calvin (whom he enthusiastically champions), also deserve a wide audience. Professor Venter sent me a lot of very useful material on Calvin, which I managed to incorporate into my own book *Calvin on the Sciences* just before Venter died and went to be with the Lord.

Venter was then succeeded by Professor Dr. Pieter de Bruyn Kock. He was kind enough to act as the doctoral promoter of my Ph.D. on *Communist Eschatology*.

Now Kock is a very pronounced and strong anti-Barthian theologian, as well as a first rate philosopher. He started a massive eight-volume work on an introduction to Christian philosophy, which he proposed to call not "The Idea of the Philosophy of Law" (like Dooyeweerd) nor "The Philosophy of the Idea of Creation" as Stoker had done, but *The Philosophy of the Idea of Recreation* -- to be centred round the cosmic work of the second Adam Jesus Christ. He differed rather sharply from Dooyeweerd. He did not believe that the school or the university were creation ordinances -- but rather historical ordinances that developed later.

Unfortunately, Kock died at a relatively young age -- round about sixty -- before he was able to complete this massive work. I told him before he died that I was looking forward to seeing that work because my own thought was to develop a *Philosophy of the Idea of Covenant*, if the Lord would spare me. Here I would try to synthesise Herman Bavinck's *Philosophy of the Idea of Revelation*; Abraham Kuyper's *Philosophy of the Idea of Sphere-Sovereignty*; Dooyeweerd's *Philosophy of the Cosmonomic Idea*; Stoker's *Philosophy of the Idea of Creation*; and Kock's *Philosophy of the Idea of Recreation*. He said: "Well, may the Lord be with you and enable you to do it." And now he is gone to glory -- with that work still incomplete!

Kock sharply delineated the Philosophy of Dooyeweerd from that of Hepp, Stoker, F. Kuijper, Brummer and Anna Louise Conradie. He especially rejected the Philosophy of Van Peursen and Loen, which he regarded as syncretistic.

This Brummer just referred to, is another young South African Preacher-Philosopher who left South Africa and settled in Holland. There he received an appointment at the University of Utrecht. He has written a rather impressive critique of Dooyeweerd -- in English, I am happy to say -- entitled, *Transcendental Criticism and Christian Philosophy*.

In this work, which was his doctoral dissertation, Brummer claims to detect the latent influence of Kantianism in Dooyeweerd's thought. In this work, he especially questions: the Dooyeweerdian view of time; also the Dooyeweerdian view of the relationship between theology and philosophy; and further the relationship between common sense and scientific knowledge. (So too, by the way, does Van Til -- in depth!)

To Brummer, the Divine Logos or Word is the ultimate ground of everything. The Logos, the Word, is: the creative ground of all existence; the revelatory ground of all knowledge; the incarnative ground of all redemption; and the teleological ground of all consummation.

Last, as we round off some of the major South African Calvinist thinkers in this period prior to the establishment of the Republic of South Africa in 1961, we mention Professor Anna Louise Conradie. She trained under Professor Dr. Andrew H. Murray, the grandson of the great Preacher Andrew Murray, in the Department of Philosophy at the University of Cape Town (as I myself did too). She subsequently became Professor of Philosophy at the University of Natal.

Dr. Anna Louise Conradie has tried to give an historical outline of the development of *The Neo-Calvinistic Concept of Philosophy* -- with special reference to the problem of communication. By the way, this work of hers has fortunately been published in the English language. It is a rather expensive book, but well worth study.

In this work of hers, she discusses the problem of communication -- in Calvin, Kuyper, Bavinck, Woltjer, Hepp and especially Dooyeweerd. She analyses Dooyeweerd's thought -- and she contrasts it with the various immanentistic and Romish systems of modern philosophy. She concludes that if a Christian philosophy is impossible -- then all philosophy is impossible!

We saw a little earlier that Anna Louise Conradie is in agreement with Potgieter, in his criticism of Dooyeweerd. She even criticised Van Til at that time. Van Til, she said, has not seen (or did not in 1940 see) the real danger pointed out by Dooyeweerd's critics such as Potgieter did at that time. If theology is controlled by the Dooyeweerdian philosophy formulated from Dooyeweerd's religious *a priori*, theology is made subject not (as it should be) to the objective norm of Scripture, but to the subjective religious experience of Dooyeweerd over which we have no control!

At this point, we will pause. For next, we must launch out into the last phase of the development of South African thought during the last two decades (1960-80). We shall then begin with an analysis of some of the greatest Afrikaner thinkers of this modern period in South Africa.

## **Eight: Influential Afrikaner Thinkers since the 'Sixties**

We have now reached 1960/61. Here we wish to spend this lecture in looking at the eschatology of victory in the Afrikaner thought of some very brilliant and relatively young Afrikaner thinkers -- Johan Heyns, Danie Strauss, Adrio König, Errol Hulse and Cornelius van der Waal.

Professor Johan Heyns started preaching and teaching at an early age. He was born on a farm. As a little boy, he would scoop together empty cobs of corn (after the corn had been eaten off), and build himself a pulpit. He would assemble around him the little Black boys of men working on the farm and get them to listen to his expositions.

Since then, he has never looked back. When he grew up, he went to Potchefstroom University for Christian Higher Education. There he majored in philosophy under Professor Hendrik Stoker who -- says Heyns -- "left an ineradicable stamp on my whole thought and outlook." We will see that, when I give you a few quotations from the work of Heyns a little later on.

Heyns then proceeded in 1949 to the University of Pretoria. There he took his B.D. (Bachelor of Divinity), and his M.A. in Philosophy -- both of them *cum laude* (with honours). That is very difficult to achieve in South Africa, by the way. Then he went to the Free University of Amsterdam, where he took his theological Doctor's Degree under Professor Berkouwer with a dissertation on the modalistic or Sabellian doctrine of the Trinity with specific reference to Karl Barth.

After that, he undertook a further Doctor's Degree in the area of anthropology under Stoker. Berkouwer sent Heyns to Barth in Switzerland. In Basel, he attended lectures at the feet of Karl Barth (about whom he later wrote a book). Heyns also had the privilege of studying at the feet of the great Existentialist Philosopher Karl Jaspers.

Heyns has written much. Some of his publications include: the doctoral dissertation on *The Basic Structure of the Modalistic View of the Trinity*. Then there is also his work on anthropology, *Is Christianity Dying? Also: Theology in the Grip of the Spirit of the Times; The Bridge Between God and Man; The Church; Karl Barth, Who Is He and What He Wants; Systematic Theology; The Millennial Idea* (a critique of premillennialism); and his long and very important essay on *The Theology of Obedience*.

The last mentioned work was at the time somewhat criticised by Prof. Norman Shepherd of Westminster Theological Seminary in Philadelphia. But I believe, since then, Shepherd himself has reached a position that would be in almost complete agreement with what Heyns then wrote in that work some ten or twelve years ago. This can also be seen from Heyn's ethical work on the exposition of the Law of God entitled *The New Man Underway*.

Here are some very interesting quotations from Heyns's work on systematic theology that I believe you will enjoy. He points out that man must exist in relationship not only to God but also to nature.

"Being a man, means being in the world. Man and world belong together. They are directed toward one another, intended for one another, and cordially interwoven with one another in a whole host of ways. For his existence, man is dependent upon nature, and for its transformation, nature is dependent upon man. Man, himself part of the nature around him, received the words from God: 'subjugate it, work at it and guard it and keep it.'

"To the animals, man was to give names, and plants and seeds of trees and fruit were to be his food.

Man was to rejoice in this nature (Psalms 104, 147 and 65); and whenever the ground calls out to be worked, whenever the animals call out to be named and the land calls out to be planted and man gives his answer to it -- there, man performs labour.

"Man is God's co-worker, and in this way he images God. Man who labours -- that is to say, who works creatively, preservingly, and protectingly with the world -- does not merely refer to the God Who labours, but in actual fact continues God's creation works through man's action as God's vice-president, while man in labouring proclaims God's praise.

"The calling of man unto obedient labour, his equipment for this job and his destination -- all of this plays a role inside of the structure of a covenant which God made with Adam as head of humanity. Working and working, man unfolds the possibilities which have been folded into nature. And man thus expresses the forms of his own creative and imaginative spirit on the things he touches. Just as God lovingly and caringly interacts with creation -- so too does man himself, as the image of God.

"In human labour, man is thus concerned with making the earth liveable -- liveable for man, for animals and for plants. We must therefore say that with the earth and earthly things, man is to interact in accordance with the destination of them all -- *i.e.*, to make them capable of providing a living for all of the earth's inhabitants" whether humans, plants or animals.

"Man in this interaction with nature may therefore never maim nature -- may never exploit it or tarnish it. Because in this way, man would make the world unlivable -- both for its present inhabitants, and for its future inhabitants.

"God promises us a new earth under a new heaven, which has not been prepared by any child of man. That is exclusively God's work, and God's gift to us. But the manner in which God gives it to us is by purification -- through fire and judgment over all of the works of man's hands on the old earth.

"Constantly labouring in this world, we therefore believe that the new world of the future will be revealed to us in a manner at the moment unclear to us. But in the light of Revelation 14:13 -- 'Blessed are they who from now on die in the Lord!' [Indeed:] 'Yes,' says the Spirit, 'that they may rest from their labours, and their works do follow them!' We must accept that the uncompleted labour of man, of sinful man, is nevertheless accepted by God -- and that this human work will follow man right up to the throne of God. This is the overwhelming dimension of eternity in all human labour today.

"The relationship between man and nature unfolds itself in the form of history. For, constantly labouring at nature, it is not only man who changes -- but nature changes too. Through and in his labour, man builds onto nature and changes it into culture -- so that culture can indeed be regarded as nature which is being continued in a certain way. We can also say: culture is nature that has been made liveable and enjoyable.

"From Genesis 2:15 man in obedience to God began to do something -- to keep and to dress the entire earth, to take care of the garden, to give names to the animals, later to make clothes, to farm with sheep, to make musical instruments, to build an altar, to plan a city, *etc.* Even in the formation of culture, this must take place in obedience to definite laws and norms -- otherwise God's intention with nature could not be realised.

"In this way we also arrive at the structure of marriage and family (Ephesians 5); the structure of labour which has its own labour rhythm (Exodus 20:10); the various labour relationships

(Ephesians 6 and Matthew 20); the structure of the covenant, with its covenantal obligations (Genesis 17); the structure of the state with its legislation (Romans 13).

"Further, the life of man exhibits an involved intertwinement of structure to which man must give implicit obedience." This is the development, you see, of Heyns's "theology of obedience" -- as he calls it.

Then Heyns expresses the following intriguing thoughts about the covenant of works with Adam before the fall: "Adam was created in the image of God and was called good by God Himself. However, this does not imply that Adam at that time had already received everything which God intended to give to him and to his descendants. Their task of being fruitful and multiplying and of exercising culture, by subjugating and controlling nature, had hardly begun. Men themselves were still capable not only of not sinning, but also capable of sinning and dying.

"Everlasting life, in its completion, had not yet been given to sinless man. This is something that man would receive later from God. And he would receive it in a particular way, namely, by way of obedience. Man himself would then also have acted as a fellow-worker of God -- by way of God's providence. He would have been a fellow-**worker**, because it was a covenant of **works**. He would have been a **fellow**-worker of God, because it was a **covenant** of works." Lee: Adam's **everlasting** life was then **losable**.

Heyns then tells us: "Prophetically, man knew and professed God. As a priest, man could dedicate himself as a thank-offering to the Lord and to his neighbour. And royally as a king, man could subjugate the earth and rule over it and live everlastingly with God."

Coming now to Heyns's eschatology of this "theology of obedience" -- he makes a very intriguing distinction between what he calls futurology and eschatology. "Futurology," says Heyns, "is never certain. It is man's planning about what man intends to do. Futurology remains a study inside of the span of time of the human work-week. Within the perspective of the six days of human labour, man plans to do this and that tomorrow and the day after tomorrow. That's futurology.

"Eschatology, on the other hand, deals with God's labour at the evening of His great seventh day -- when He will bring the results of all human labour, even of man's futurological speculations, and change them into a thoroughly liveable world of the future which begins in the morning of the following day: the everlasting day of rest for God, and for man, and the world."

This book of Heyns appeared this year (1980). In reading it recently, I thought to myself: "That's what I said in my own Doctoral Dissertation that I wrote in 1966" Suddenly I remembered that Heyns had been my co-examiner. So it is possible that he picked this up from me. On the other hand, it is possible we both picked it up from the Bible. But I think Heyns said it better in 1980 than I said it in my 1966 dissertation -- except for the unfallen Adam's **everlasting** life.

Heyns then deals with what he calls "universal eschatology." He says: "Universal eschatology concerns the emergence of the new humanity throughout the earth and down through all of the ages. A consummation of the ages, indeed, touches the entire cosmic reality." Then he tells us: "In that measure in which man directs his eye to the coming future, as man discovers that he already has something of the future in the present -- to that degree man will begin to see the need of the world all around him. And man will then, in the Name of Christ, give food to the hungry and water to the thirsty, clothing to the naked, law and righteousness to the oppressed -- and to **all** (F.N. Lee).

"Just as man looks forward with expectation into the future, so shall man's own present activities be

enhanced. For, in the present, man is engaged in polishing the appearance of the future. In this way, the work of the believer -- both in his capacity as churchman and in collecting all of the believers together -- man himself will see further and further into the meaning of his own life. He will see himself as God's fellow-worker, and make himself serviceable in the advance of the coming of the kingdom.

"Precisely for this reason, eschatological preaching with a radical Christocentric focus is absolutely necessary at all times. This true eschatological preaching will never misdirect our attention to far distant events still lying outside the sphere of men's present interest, and only of interest to the next generations. But true eschatological preaching will much rather call upon the present generation to act in the Name of God and to be watchful in His Name and to obey His Holy Law and to undertake the preaching of the gospel to all nations -- as a witness for all of the nations!"

Then Heyns gives a description of the new earth. He says: "After the second coming of Christ, the new earth which will then appear will be our old earth which will then have been purified by God's judgment from all of the sins and the consequences of sins. It will be the earth the way God originally intended it to be, and which it would indeed have become if sin had not taken place. On the new earth, the beauty of God's works will blossom in perfection... The glory of the nations in their power of science and technology; in their power of knowledge and art; in the unfolding of all gifts and talents -- will have been purged and sanctified and carried into the everlasting Jerusalem, to the praise of Him Who will then be all things in all people. And there, on the new earth, the Church will be gathered together which has been purchased by the blood of Christ from every tongue and tribe and nation and people."

Heyns then tells us that "nothing substantial or essential in this present earth will ever have been lost in the next. We must rather think of the purification and a refinement of the things of this earth through a divine judgment -- that is to say, a judgment which cuts into the length and the breadth and the vertical axes of our present life. The creatureliness of our present creation will not disappear at that time. Man, in his new time on the new earth, will not be less than what he is now. He will be more. Not more in the sense that he will be more than man. But he will be more human than he is now. That will be the glory of man.

"Finally, it concerns the totality of creation which will be maintained. The boundary between the Creator and the creature will never be eradicated. And, just as we see in the human nature of Christ which itself is not deified -- so it will be with us. We will then know all things as men in the depth of their own essence. And we will, in that way, know God perfectly and praise Him forever.

"The perspective of everlasting life in the future expectation of Scripture is not an eschatological fantasy which should appear to be foreign to us and which should only attract us as music of the future but without in fact actually existing today. Rather should we see this as a hidden stimulus today, which works in our present daily life and which achieves a concrete formation there. While man accepts the challenge to be man today by faith, and executes it in hope, he also lifts up his eye towards the far horizon -- where he knows that his labours today will receive a sanctifying fulfilment, and where he will always be able to revel in the presence of the Triune God forever." All very reminiscent of my own book *The Central Significance of Culture* (Presbyterian & Reformed Publishing Company, Philadelphia, 1976).

Heyns has something further to say this time about the role of the Church in South Africa today -- anent the complicated problems of race relations. He says: "The Church is God's instrument of reconciliation. Especially in our country, we have been given the opportunity of showing the world what reconciliation can mean in a [racially] pluralistic society. The Church is a piece of the future embedded into the present. It must constantly be creative under God, and must plan and affect for

good the flow of history through time.

"If we do not fulfil our vocation today, we in South Africa run the same risk of ending up where the European churches have ended up -- churches with a tremendous past, but churches with no future. The new times in which we live ask of the Church new forms and new answers. That is only possible if we are redeemed from our neuroses and anxieties, and if we fearlessly move forward in the grip of the love of Christ."

Says Heyns: "The kingdom of God is thus not of the world. But it is indeed in the world. Actually, the world is under God's dominion. And signs of this already-present but still-future kingdom, are being erected everywhere men bow before the authority of God and His Word and where powers are being subdued by God's dominion. The appealing order of the kingdom means this world is concerned not only with man, but with men who obey God with the realisation of His plan and His goal which He has set for all things -- and within that, with us, our happiness, our service, our future. It thus concerns infinitely more than just the salvation of man's soul -- even more than just the salvation of the whole man. It concerns the fulfilment of a destiny shared by the entire cosmos -- namely, the honour and majesty and glory of God. Thus, obedience to the Ten Commandments becomes one of the scores of signs of the tentatively present kingdom of God erected by men -- when by their faith in the atoning merit of Christ, they launch out above all things and lay hold of God's original plan and ultimate destiny for man."

I must now pass on, briefly, to mention at least the name of H.J. Strauss -- the Professor of Political Science at the Orange Free State University. He has written many fine brochures -- such as those on *History and Civilisation* and *Political Development and the Limited Franchise*.

And I must especially refer to his "multi-genius" son, Danie Strauss. Danie Strauss is the Professor of Philosophy at the Orange Free State University who replaced my doctoral promoter Professor Kock after he suddenly died. Danie Strauss, a young man, is I believe just about the most brilliant man I have ever met. He seems to know a good deal about almost everything. For he seems to be an authority on mathematics and all of the schools of mathematics; aesthetics and all of the schools of aesthetics; and linguistics and all of the schools of linguistics. He has knowledge of languages. He has studied Greek and Hebrew, as an amateur, in a way that would put many Preachers to shame. His book on the relationship between philosophy and the special sciences is one of the most tremendous and complicated books that I have ever read.

After that big get-together at Potchefstroom University in 1975 I referred to earlier, when Christian Calvinistic academicians at university level from nineteen countries met at the world's first International Conference of Calvinistic Academicians, some of the American delegates (particularly those from Calvin College) went back and said some extremely critical things about South Africa and her race policy. One of them, Woltersdorf, who subsequently became the President of Calvin College, went so far as to say quite rightly that now the Free University of Amsterdam was sinking, in his opinion, the future torchbearer of international Calvinism would (because of racism) not be South Africa but the United States and specifically Calvin College.

At this point, Danie Strauss took up the cudgel. He pointed out that South Africa has far more Calvinistic academies than the United States has right now. Woltersdorf was wrong to say that South Africa's race policies disqualify her from playing the role as a viable leader of world Calvinism. Strauss humbly said that South Africa knows her place in the world; knows that she can only make a partial contribution to the world development of Calvinism. Yet her contribution would hardly be inferior to that of the United States in general and Calvin College in particular as regards things Calvinistic. For in Strauss's opinion, the United States in general and Calvin College in particular were riddled with a much more deadly heresy than racial discrimination. They were,

he declared, riddled with the ungodly philosophy of pragmatism. That should disqualify Calvin College, in the opinion of any Calvinist anywhere in the world, from picking up the torch and carrying it further!

Strauss has written many books. He also wrote a critique of Dr. D.J. Malan's doctoral dissertation on *A Critical Study of the Philosophy of Stoker from the Point of View of Dooyeweerd*. And Strauss seems to agree with Van Til in his appreciation of this doctoral dissertation.

Says Strauss: "He who wishes to bypass the human selfhood in his faithful acceptance of revelation is engaged in putting an end to man's subjective (but not his subjectivistic) faith. Only the complete self-surrender of man to the central Scriptural basic motive, effects a radical conversion in the root of our existence by Christ's directedness towards the heart. It is not revelation which engages in philosophy, but it is man, and from his full selfhood under the control of some or other religious basic motive.

"Christian philosophy and the special sciences would only be grounded in subjective religion if it or they exalted the full selfhood of man (whence all acts of thought arise) to the Archimedes' point of philosophy. So therefore Dooyeweerd writes, 'the Archimedes' point of philosophy is chosen in the new root of mankind in Christ -- in which, by regeneration, we participate in our reborn selfhood."

Here, Strauss is siding with the Van Til of 1940 against Potgieter. But at this particular point, and with much respect, I myself side with Potgieter and with the Van Til of 1980 -- against Strauss and against the Van Til of 1940.

Another very famous figure in modern South Africa, is Professor Adrio König, Professor of Systematic Theology at the University of South Africa. UNISA you probably know, is the biggest correspondence university in the whole world. Now Adrio Koenig has written a number of good books: *I Am That I Am; and Here Am I*; and also a very powerful eschatological book called *One Who Is Stronger*. The latter is a vindication of the strength of Christ in this world, here and now, over Satan and the demons.

Writes König: "When Paul in Colossians 2:15 uses the word 'triumphing' for Christ, it means that Christ has conquered and bound the evil powers and is now marching victoriously throughout the world. The only other time Paul uses this word triumphing (in Second Corinthians 2:14) is in the expression, 'Christ causeth us to triumph.' There too it means that the worldwide mission is Christ's great triumphal procession throughout the world -- to give everyone everywhere the opportunity to see that Christ has conquered the enemy so that they too can begin rejoicing and celebrating the victory together.

"That is the deepest meaning of the Church's missions. This is the meaning of Paul's declaration in Second Corinthians 2:14 -- 'Christ always causes us to triumph' (or, translated a little more clearly, 'Christ always causes ourselves to participate in His own triumphal procession'). The devil and his hordes have been demoted. Humiliated, all they can do is to run along like little dogs -- behind the missionaries, in Christ's worldwide victory march!"

König also tells us that another connection should be indicated -- the connection between Revelation twenty and John 12:31. "Now here too," he says, "there is first of all an agreement in the words. Derivatives from the same Greek word are used. John 12:31 declares that the devil is cast out; and in Revelation 20:3 it is declared that he is cast into. This similarity of the word 'cast,' in both places, however, goes much further -- especially if one compares the context in which the two passages occur."

I myself would add to what König is saying. For both passages are of Johannine authorship. Therefore, they need to be taken together.

"John 12:31," says König, "follows on the request of the Greeks to see Jesus. Jesus reacts by saying two things. First, Satan was then to be cast out of his dominion. John 12:31. Second, Jesus would thereupon draw all men unto Himself. John 12:32. This means that Satan is now being conquered and bound, and that Jesus is now, by means of worldwide missions, turning all nations into His disciples.

"This means, by Christ's actions of death and resurrection, that the power of Satan over the nations has been broken. The house of Satan or the strong man's house -- that is, the world -- is now being taken over by the stronger man Christ. He executes this through His worldwide missions -- through His Church -- as pictured in Matthew 12:29!"

In his doctoral dissertation *Jesus Christ the Eschatos* (alias the Last One), König tells us the following: "The continued progress of the Kingdom throughout the world is indeed not an unpleasant surprise. To the contrary, it is one big pleasant surprise. Jesus was not just a Jewish apocalyptic who would have been satisfied if the end of the world had arrived immediately, and if only a handful of Jews would have been saved -- while God's judgments would have broken loose over all mankind. No!

"In the first place, Jesus is the revelation of the God of love. First John 4:8 & 16. He is the revelation of the God Who so loved not just the Jews but the whole world, John 3:16. He is the revelation of the God Who sent His only Son not to condemn the world, but that the world through Him might be saved. John 3:17. And this is why Jesus was called the Saviour of the world. John 4:42, cf. First John 4:14 and First John 2:2.

"This Father and this Son do not just quietly supervise the arrival of the end as nothing more than a destructive condemnation of the human masses. No! This Father told this Son: 'It is a light thing that Thou shouldest be My Servant to raise up only the tribes of Jacob, and to restore only the preserved of Israel! I will give Thee for a Light to the Gentiles -- so that Thou mayest be My Salvation unto the ends of the earth!' Isaiah 49:6."

I now point briefly to a South African perhaps already known to you (because he writes in English). I mean the Reformed Baptist from South Africa known as Erroll Hulse -- who has left South Africa, settled in England, and become the leading Reformed Baptist in England (chiefly through his books and well-known magazine "Reformation Today").

I would like to give you a quote from his readable book *The Restoration of Israel*. Says Hulse, "Jesus reigns as king. He has an invincible purpose to redeem a great many from the nations of the earth. The universal kingship of Christ is far more prominent in Scripture, than the idea of defeat and apostasy. To the end of time -- believers have to face indwelling sin, persecution, tribulation and death. Yet the ultimate triumph of the believers is certain, and their triumph includes the proclamation of the Gospel on a vast scale -- to the salvation of an innumerable multitude.

"Now is a dark time. But the rains and harvest will come once more. The promises are ripe. They await fulfilment. Yes, in these last days it shall come to pass that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted in the hills; and all nations shall flow unto it. Isaiah 2:2 and Micah 4:1f. Now we see the tiniest trickle. Then shall come the river-flow irresistible. Hallelujah!"

Finally, I would like to close with a quotation from my friend Rev. Dr. Cornelius van der Waal.

Van der Waal is a very brilliant South African New Testamentian. He wrote a number of doctoral dissertations. One was on the Church Father Miletus of Sardis, who flourished round about 150 A.D. Another was on the priestly motive, in the book of Revelation.

Van der Waal has written a massive two-volume commentary on the book of Revelation which still needs to be translated. He has also authored shorter works on the book of Revelation -- arguing strenuously that the book was written before the destruction of Jerusalem in A.D. 70. Some of his works are only now being translated into English by Paidia Press in Canada. These include: *In the Latter Days* (his work against Hal Lindsay); and his eight-volume series on *Sola Scriptura* (alias *By the Scriptures Alone*). A writing from his pen that urgently needs translating, is his work *The Cultural Mandate in Discussion*.

This van der Waal is a fascinating person. He has a paradise-like home in Pretoria, which he adorned with all kinds of palm-trees and mosses and ferns and desert plants -- both inside and outside his house and further into his garden. It is all surrounded by a huge fence -- to keep out "snakes" (and other poisonous theological characters)! There he has tried to rebuild the garden of Eden -- or, perhaps, his vision of what the perfect combination of culture and nature will be like on the new earth -- as reflected in Revelation 21 and 22.

The most interesting thing of all -- if you visit the home of van der Waal as I have done -- is the way in which you walk out of his house into the garden. You are never quite sure where the garden ends and the house begins, and the other way round. The two melt into one another!

He visited me in America several years ago, and I took him on a tour through my home. I asked him for tips as to how to recreate the garden of Eden in my own home -- and he was very helpful.

Van der Waal has written a number of important books, even over and above those titles I have just mentioned. A very fine book he wrote is entitled: *What Exactly is Written There?* It is a book dealing with some of the most difficult and misunderstood texts in the Bible which the pietists love to misinterpret. He straightens them out, with his painstaking exegesis. He deals, in this citation I am about to read, particularly with Hebrews 11:13. This states that the patriarchs confessed they were strangers and pilgrims on the earth. Van der Waal does not like the pietistic interpretation of the word "pilgrim" -- and sets out to straighten them out.

Says van der Waal: "The translations have the writer saying in Hebrews 11:13 that the patriarchs 'confessed they were strangers and pilgrims on the earth.' Now it is very questionable to me whether this translation 'on the earth' is justified. Instead of 'on the earth,' we would like to plead for the translation, 'in the land.' Compare the Hebrew word 'erets -- meaning 'land' or 'earth' or 'country.'

"So here, we should be thinking of the promised land. Then the meaning would be: 'Abraham confessed that he a stranger and a pilgrim in the land.' In verse 8, we read of a place which Abraham received as an inheritance. Canaan was no halfway-house. No! It was his inheritance, his place. Hebrews 11:9 speaks of this place -- as the land of promise!

"Woe unto Abraham -- if he thought that this 'land' was still not actually the true and the real thing! There would be no 'Platonic' land in the sweet by-and-by more real, which he would only one day inherit. It is true on account of Abraham's situation, that he lived in that land as a sojourning stranger. Yet he was still the legal heir of that land.

"Of course, Abraham also expected the city which has foundations. Here, however, we should think of both Jerusalem and the New Jerusalem. For both are lineal fulfilments of the promise. Hebrews

11:14 says that the patriarchs sought a city. Hebrews 11:16 declares they were not thinking of the fatherland which they had left. But now, they were longing for a better country, *i.e.* a heavenly one.

"Here, we do not read that they longed for heaven as a fatherland. Instead, we read that they longed for a heavenly fatherland -- namely a fatherland determined by, and given from, heaven: an earthly fatherland given from heaven; an earthly fatherland of heavenly character!

"In addition, the contrast is not between Ur the deserted fatherland plus Canaan as the lesser promised land -- versus heaven as a better fatherland. No! The contrast is rather between leaving Ur as a lesser fatherland deserving to be deserted, *versus* the promised land of Canaan here on earth. That latter in turn was of course a picture of the new heaven and the new earth of the then-messianic future -- the fulfilment of Canaan, when heaven comes down to earth and when the earthly Canaan and the heavenly Canaan will be one!

"Now we are only threatened by a *horizontalisation* of Canaan -- if it is described as a fatherland better than the one to come after death, or if one stops only at the earthly Canaan. Then, of course, there will [quite rightly] be an immediate reaction -- to refer to heaven as being a still better fatherland than the earthly Canaan.

"But we are also threatened by a pietistic distortion of the Gospel -- which practically denies God as Creator, and denies the goodness of the earthly Canaan. As a result of this kind of distorted pietistic spiritualisation -- which ignores the history of salvation -- the Old Testament is obscured. People then know no better than to use terms like 'external' and 'earthly' and 'national' to characterise the underestimated gift of the earthly Canaan.

"Here in the Bible, however -- as too in respect of Jerusalem -- we should never docetically picture Canaan as simply being earthly. For heaven is included in the gift of the earthly Canaan -- just as the vine and the fig-tree are included when spoken of in regard to the Messiah and His coming kingdom in Micah 4.

"The geographical Jerusalem and the geographical Canaan were on the same line as the new Jerusalem and the new earth which we are still expecting. Precisely because we have our rights, we also have our duties -- politics in respect of our nations, and culture too in the broadest sense of the word. We must not play down 'the land which the Lord thy God giveth thee' of Exodus 20 and Ephesians 6 -- as if it were **merely** an earthly blessing!

"After Christ's ascension, no change has occurred in the attitude of the Church to earthly life. It regards earthly life as being the same blessing it was in Old Testament times. There is, at least, no change in the sense that the outlook of the New Testament Church is now -- after Christ's ascension -- more directed towards that [pie-in-the-sky by-and-by] misinterpretation of Colossians 3:1-2's 'Seek the things above where Jesus is.' For such a 'Platonic' misinterpretation conveniently ignores verse 18, which describes the things that are above -- namely: 'husbands love your wives,' *etc.*

"Even under the Old Covenant, the outlook was directed also toward the Messianic Age. Even under the New Covenant one must still live according to the words of the great Christian theologian Hondius: 'Look downward and think upward!' Even under the New Covenant, the land has been given to the children of men. But the citizens of God's kingdom must fulfil their tasks consciously -- and fully!"

They are to do so "not with the attitude that they are living at the end of the ages -- but to do so rather by executing the mandates of Genesis 1:28 and Matthew 28:19 (the mandates of their heavenly Lord and Saviour)." As van der Waal's mentor Klaas Schilder said in Holland during

World War II when he was hiding from the Nazi oppression: "De schuilkelder uit; het uniform aan!" ("Get out of hiding, and put on your uniform!")

Van der Waal also approves of Schilder's statement that gasoline, rather than incense, is an explicit theme of the Bible. Van der Waal himself then goes on to add: "Nothing is being absolutised here. For here there is only fear and trembling before the God Who tells me that what God hath joined together -- gasoline and incense; prayer and utilisation -- let no man put asunder!" And again (says Schilder): 'what God hath cleansed (gasoline) -- call not thou common!'

"Let us beware lest texts and terms wrenched out of their contexts by pietists, should ever bring us before the false dilemma: Christ **or** culture. It is not Christ **or** culture; nor even Christ **and** culture. It is **Christ's** culture! On the pietist's road of the pilgrim's progress to eternity, the cultural mandate dies. There, people no longer know how to do anything meaningful with their riches. There, they stand not knowing what to say before today's challenging problems." For pietism is what Rushdoony rightly calls: the doctrine of cultural irrelevance.

"I shall never forget," says van der Waal, "a conversation I had with an old gardener about pot-plants. We were discussing the point that was made against the cultural mandate by the pietistic Dr. Douma in his doctoral dissertation -- a work which the gardener had read three times. Is it so that we only have a **modest** cultural task? Are we really only strangers and pilgrims here on earth?"

"The gardener said, 'Dr. van der Waal, I am more than 75 years old. I really don't need to work anymore. Do you think' -- and here the gardener's hand swept over his beautiful bromelias, begonias, delicious monsters and other treasures of the plant-world in his hot house -- 'Do you think [or does Douma think!] that I work with these plants today, just to earn a living? No! I do it to glorify my Creator!'"

## Nine: Afrikaner Thought in the Unsettling 'Seventies

In this present lecture, we wish to deal with the consolidation of the Afrikaner's answer to the present cultural revolution especially during the last decade (1970 to 1980).

Now a very interesting thinker with whom we could begin, is Dr. Piet Meyer. He is a very famous writer -- and the Chairman of the nation-wide South African Broadcasting Association -- in charge of all of the radio programming in South Africa. He is also a philosopher of national culture and existentiality, and has written a number of very important books.

Meyer wrote his first doctoral dissertation on the psychological phenomenon of attention. He also wrote **the** definitive work on the Afrikaner -- from the culturological and the sociological viewpoint -- dealing with the Afrikaner's cultural roots and psychological behaviour and *mores*.

Meyer has reflected deeply about existentialism -- especially in his work: *Tussen Iets en Niks* (alias Between Something and Nothing). It is largely a philosophical evaluation of Nietzsche and Heidegger and Sartre. Meyer also has a very interesting eschatological book called *Nog Nie die Einde Nie* (alias Not Yet the End) -- in which he optimistically predicts that the twenty first century, in spite of difficulties and threats from the outside world, will bring the Afrikaner to new heights that he has never before reached. Indeed, Meyer has also written massively on the relationship between economics and culture.

Then there is the famous South African logician, Dr. N.T. van der Merwe of the University of Potchefstroom. He has taken over and developed old Professor Los's book on *Logic* to the "nth" degree. Indeed he has produced a book on Christian Logic of some 700 pages -- a book which is very highly esteemed at Dordt College in Iowa (in the United States). That book certainly needs translating!

Another famous young thinker, is Dr. Willem de Klerk -- sometime Professor of General Studies at the University of Potchefstroom. His manual On General Studies -- entitled *Studium Universale* -- is compulsory reading for all of the students at Potchefstroom University (regardless of whether they later want to specialise in physics, in art, in theology or whatever). The intent is to give all students a bird's eye view of the inter-connectedness of all disciplines telescopically -- before they specialise microscopically on a particular field for their own life-long career study. De Klerk also wrote on the Afrikaner's answer to the present cultural revolution. He later left the University, and became Editor of a prestigious newspaper in the Transvaal. In that capacity he is still writing. He has also co-authored a three-volume modern work on the philosophical inter-connection of the various sciences.

There are also a variety of other philosophers -- such as Professor Taljaard, Professor of Philosophy at the University of Potchefstroom and the successor to Hendrik Stoker (when he retired). Taljaard wrote a good book called *Radical Thought*. There he points to the radical and integral nature of Christian philosophy -- in contradistinction to all other kinds of philosophy. He also wrote an important work on *Christianity in a Changing World*.

Another important thinker from Potchefstroom, is Professor Bennie van der Walt. He has written much in the field of Epistemology -- and also in the field of Medieval Philosophy. He previously taught the history of philosophy at the University of Fort Hare in South Africa. He has just come out with an anthology called *The Anatomy of Reformation* -- scheduled for release in January 1981. He was also appointed the Director of the Institute for Calvinist Scholarship and the Institute for the Promotion of Calvinism at Potchefstroom.

The Professor of Philosophy -- or I should say one of the several Professors of Philosophy -- at Stellenbosch University, is Dr. Hennie Rossouw. He promoted under Berkouwer in Holland with a dissertation on *The Perspicuity of Holy Scripture*. He has also written in other areas of philosophy and theology. He has the distinction of having received the highest marks ever achieved in the history of the Reformed Theological Seminary at Stellenbosch University in its existence of more than a hundred years. When he was finally awarded his doctorate under Berkouwer, the latter made the statement that Rossouw was the most brilliant student that he had ever had -- and that Berkouwer had nothing left to teach him which Rossouw did not already know.

Another very brilliant man is Professor Pieter du Plessis -- formerly of the University of Port Elizabeth, and currently Chairman of the Department of Philosophy at the Rand Afrikaans University in Johannesburg. His doctoral dissertation was written on *The Abridgement of the Ethical*. There, he protested against the tendency to abridge ethical decisions in modern life. He has also written works on philosophy, culture and the future -- a kind of eschatological orientation of culturology and philosophy. He has further written a work on *The Renaissance and the Reformation and the Revolution* -- the impact of these three movements in the development of the sciences. He has also written a polemic work entitled, *Calvinism on the Attack*. All of these, and especially the last, need translating into English.

There have also been other important thinkers in the last ten years or so. I'd like to refer to Dr. Schalk Duvenage. Schalk is a man with three earned doctor's degrees. He was Professor of Biblical Studies at the University of Potchefstroom -- until he recently resigned (because he felt that he enjoyed preaching as a Pastor in the churches more than he enjoyed teaching). He was also Chairman of some twenty business Companies. He has written a number of works. These include: *The Church and the Future* and *The Relationship Between the Church and the Kingdom in the Afrikaner Culture*. He kindly consented to be the Co- Examiner of my work toward my Master of Cultural Science (Sociology) at Potchefstroom University -- which status I attained several years ago.

His brother, Ben Duvenage, is also a learned man. He is Professor of Inter-Disciplinary Sciences at the University of Potchefstroom. He wrote a very fine work that would be of interest to us here -- a work on *Calvin's Vocational Ethics*. It is a collection and a discussion of all that Calvin had to say on the ethics of choosing different vocations -- in the extension of God's kingdom. Ben Duvenage also wrote a work on the ethical aspects of the population increase. That is a demographical survey in the light of Reformed ethics. Indeed, he further wrote yet another work on *The Kingdom of God and Ecumenism*; and also even a further work (on *The Kingdom and Reformation*).

There have also been several theologians of note. Professor J.J. Mueller of Stellenbosch, a New Testamentian who died just recently, was perhaps the world's leading authority on the *kenosis* doctrine (or at least on the Reformed understanding of the *kenosis*). See his doctoral dissertation thereon. He was also the writer of the commentaries on Philemon, Philippians and Colossians -- in the Westminster series of Bible commentaries (which he wrote in English). Indeed, he has also commented widely on most of the books of the New Testament.

Then there is Professor Willie Jonker. He taught for several years, under very difficult conditions, at a Dutch Theological Seminary -- until he was called back to South Africa -- to the Chair of Systematic Theology at Stellenbosch, in order to succeed Professor Potgieter (who was then retiring, and who had suggested me as his successor). I read just recently that Jonker received a prize for writing a definitive work on *The Church*. It has been crowned as the best South African religious work written in the year. He also functioned as a Visiting Professor of Systematic Theology here in the United States in the recent past.

Coming now to the last stage in the development of South African Christian Afrikaner thought, we deal with the elaboration of the philosophies of the various special sciences. More or less following the order of the Dooyeweerdian modal spheres from the numerical through the pistical, we can enumerate the following thinkers.

First of all, there are Christian mathematicians in South Africa like Professor D.J. van Rooy, A.J. van Rooy and Heidema. These men are always writing articles on the philosophy of mathematics from a Christian perspective -- generally of a theoretical but sometimes of an empirical or a practical nature.

Then, in the realm of the physical sciences, we have men like Dr. van der Berg of Potchefstroom University. He is a very interesting figure, and constantly approaches and re-evaluates physics and the history of physics and the interrelationship between physics and the non-physical sciences (generally from a Dooyeweerdian perspective). Also, there is Dr. Schutte of the University of Port Elizabeth. And then there are also Christian biologists such as Dr. Eloff, the Christian zoologist, who has written much in the area of the classification of animals. Above all, perhaps, there is the internationally known Professor Duyvene De Wit.

Now De Wit was a very famous biologist (who recently died). He was acclaimed internationally for refuting the theory of evolutionism as developed by the Russian biologist Oparin. Headquartered at the Orange Free State University in Bloemfontein whose chair of biology he filled, part of his refutation consisted of experimenting with tropical fish from Indonesia which he imported from just north of Australia.

I forget the details of the experiment. But as my memory serves me, I believe it was that the female of this species of fish would lay eggs into the mouth of the male fish. And it was only inside the male's mouth that the temperature and the degree of saltiness (*etc.*) were exactly correct to incubate the eggs at least for a time (in order to promote their hatching).

After the eggs had been deposited by the female in the mouth of the male fish for a while, the female fish would then scoop out a little hole in the bottom of the ocean. Then the male would come along and deposit the eggs out of his mouth into the hole, and the female would cover up the hole again (with sand).

De Wit, by means of experimental biology, was able to demonstrate to the satisfaction of all reasonable men that there is no way this very complicated system of reproduction and fructification of the eggs of this particular fish could ever have evolved by blind chance. And so this played a major role in the ongoing refutation of evolutionism.

Well, Dooyeweerd told me personally, when I visited him in his home in Holland, that when De Wit heard about the death of Dooyeweerd's wife, he bought an airplane ticket and flew all the way from Bloemfontein to Amsterdam (about a thirteen-hour journey). De Wit then prayed with Dooyeweerd, before getting back onto a plane and flying back another thirteen hours so as to be back at his classes (and with his fish) at the University of the Orange Free State. This long trip of De Wit, just to console Dooyeweerd, made a lasting impression on him when he was in mourning for his wife.

Unfortunately, De Wit died before he had finished the experiment with the fishes -- and the University of the Orange Free State really did not know quite what to do with these tanks full of tropical fish from Indonesia which De Wit left behind him! Anyway, he did manage to finalise some of his research on them and get some of it down in writing -- before the Lord took him to

glory.

There are also Christian psychologists in modern South Africa -- men like Dr. Smit of the Huguenot College at Wellington (established by Dr. Andrew Murray). There is also Dr. A.B. van der Merwe, who is the Rector (or the President) of Huguenot College. He is a man with two or three doctor's degrees, a critic of Dooyeweerd, a psychologist and a theologian. If I am not mistaken, he was recently appointed to the chair of Medical Psychology of the University of the Orange Free State.

There are also many Christian historians in South Africa. There is Dr. Marius Swart, who writes especially on Afrikaner history and South African church history from a very strong but accurate and compassionate Calvinistic perspective. So too, my old professor, Dr. Tobie Hanekom -- who specialises in 18th and 19th century theological history of the Cape. He has written many fine monographs on the centennial celebrations of various congregations of the Reformed Church in South Africa. He is also the leading authority in South Africa on the rise and fall of liberal theology within the Reformed Church.

In addition, there are Christian sociologists such as Dr. Keyter of the University of the Orange Free State. He came to the conclusion that unless a man has been born again, there is no way in which he can be a good or a useful sociologist and systematise sociological data accurately. Also, Professor Cronje -- who has written a several-volume work on various sociological studies (such as on the subjects of juvenile delinquency and the degeneration of people in urban slums and so forth). A book by him was the first present my wife ever gave me.

Dr. P.O. Le Roux, Professor of Sociology at Huguenot College in Wellington, has written particularly in the area of *The Relationship Between the Church and Christian Social Services*. Another famous writer and sociologist is Dr. J.H. Coetzee, Professor of Sociology at Potchefstroom University for Christian Higher Education. He gave quite a few addresses at the 1975 International Conference of Christian Academicians. He has written several books, one on *Christian Politics in the Republic* (a sociological evaluation), and another on population problems.

There are many Christian educationalists in South Africa who write from a Calvinistic perspective. The aged Professor Dr. J. Chris Coetzee has written several books on education, sex education, the first principles of our Calvinistic education, burning problems of Calvinist educational philosophy, and so forth. Dr. E. Greyling is the great authority on Sunday School Education in the churches. Then there are also Dr. J.J. Pienaar, Dr. van Loggerenberg, Dr. Manie Malan, and many others.

Writers in the area of Christian Physical Education include Professor I.R. van der Merwe. He has written two or three books on the Calvinist approach to the human body and to bodily exercises and athletics. Also Professor Fleischmann has also written works toward the development of a Christian approach to athletics -- and the development of the human body as the temple of the Holy Spirit. There are quite a few Christian economists in South Africa who have written from this general perspective. Dr. Diederichs, sometime Professor of Economics at the Orange Free State University, wrote works on communism and economics -- and later became Minister of Economic Affairs in South Africa (and then, State President). Also Dr. F.J. du Plessis and other writers especially at the Orange Free State University have been writing on "hard economics" and the importance of gold and precious metals in the development of a viable economy.

By the way, let me interject at this point that the South African economy is approximately 37% gold-backed. It is not 100% gold-backed, yet its backing is of course greater than that of any other country in the world today. In spite of the recession of the last decade, South Africa has sustained an annual per capita growth rate of a minimum of 7% per year. No waning is contemplated in the

future, regardless of any developments in other countries. From time to time -- if things look like they may cause a drop in the growth rate -- South African gold tycoons simply withhold gold sales on the world market. That, of course, drives up the price of gold. In that way, by releasing controlled amounts of gold onto the world market each month, they are able to sustain a steady growth rate -- regardless of vacillating or even falling growth rates in other important trading countries throughout the world.

Coming now to Christian aestheticians, we have important figures such as D.F. Malherbe. He is perhaps the pioneer of modern Afrikaans writers, with his masterly work *Hans die Skipper* (meaning John, the Ship's Captain) -- a very fine novel about the sea. He has also written beautiful poems about the relationship between Sisera and Deborah, and other works too.

Professor Dekker of Potchefstroom University has written extensively on art theory and also on the history and development of Afrikaans literature -- as well as giving a systematisation of the various writings of Afrikaans writers.

Professor D.P. van der Walt has written extensively in this field. He has especially explored the area of a Christian's attitude toward pornography as an art-form -- and the legal obligations of censorship in relation to art-forms deemed to be objectionable by many sections of the population.

Then there are Christian legal philosophers and political philosophers -- men like the celebrated Dr. L.J. du Plessis, Professor of Political Science at Potchefstroom University, from whose pen I read extensively the other day (on Calvin's doctrine of the calling of the State to implement the Ten Commandments). He is an international figure -- and is regarded as the best in that field even by Dutch thinkers.

Professor Herman Strauss, whom I referred to in the last lecture, has written extensively in the field of civilisation and the qualified franchise in countries with different groups of people and with different levels of civilisation such as South Africa. He has also given theoretical reflection to this -- as well as to the attitude Christians should sustain towards trade unions (whether they be voluntary trade unions, or compulsory trade unions, as the case may be).

There is also Judge G.F. de Vos Hugo. He has written many monographs on the nature of Law and the extent to which the Law Courts should have some elasticity in their application of the principles of Law to specific cases brought before the Courts.

There is further my old Co-Promoter, Dr. Vessels, Professor of Political Science at the University of the Orange Free State. He is a great critic of the United Nations Organisation -- and a man who has written much on the eschatology of political development and also on the idea of state sovereignty on the international scene.

Also, Dr. A.P. Treurnicht wrote a doctoral dissertation under Andrew Murray's grandson, my own promoter, Prof. Dr. Andrew H. Murray at the University of Cape Town. Treurnicht's dissertation, a standard work, is on *The Relationship Between Church and State in the Thought of Abraham Kuyper*. Treurnicht, a minister of the Gospel and later editor of the *Kerkbode* (or "Church Messenger") magazine, left the pulpit to enter politics. There he speedily became a Member of Parliament, and then Leader of the National Party in the Transvaal.

He is about the second most powerful man in South Africa today (on the political scene). He was kind enough to write an introduction to my own work *The Central Significance of Culture*, (which is printed up in the front of that book). He has also written many other works, such as *Party Politics and the Future of the Afrikaner's National Culture*.

Then there are Christian criminologists at various South African universities -- such as Professor P.J. van der Walt. Indeed, Professor Swanepoel of Potchefstroom is also an Elder of the Reformed Church -- and never misses a General Assembly.

Frankly, Christian theologians in South Africa are almost too numerous to mention. They are all more and more playing an important role in the further development of South African thought.

There is a relatively new science in South African universities which I have not seen taught on a faculty basis anywhere else in the world. That science is called cultural science or culturology. To my knowledge, this subject is taught only at the Potchefstroom University for the Promotion of Christian Higher Education. It was pioneered by my old promoter, Professor Dr. Klaas Venter.

Venter died just before, under him, my own work for my Master of Cultural Science course was submitted. But his protegee, Professor Dr. Elaine Botha, was kind enough to evaluate the work I had done for Venter.

Now Professor Venter had written many works. These include writings on socialism in South Africa and how to counteract it; works on the relationship between national life and culture; and works on our new republican citizenship. He was a great fan of Professor Dr. Schilder, and rather critical of Kuyper at those points where Schilder clashes with Kuyper.

Venter had in his backyard the most enormous ram that I had ever seen. He believed it was his duty to cultivate sheep to the glory of God -- apart from just lecturing at the university. And this enormous male sheep, he told me, weighed some 308 lbs (if you can just imagine it).

The development of State Social Services in South Africa Venter regarded as by and large a socialistic usurpation of the diaconal work of the Church. He had said so repeatedly, appealing time and again to the Heidelberg Catechism and the other Reformed documents.

He had also written a work called: *A Calvinistic View of Culture* (in the Compendium called *The Atomic Age in Thy Light*). Venter is at pains to distinguish culture as the human work performed by men, from cultural products as the result of that human work. To him, our culture here and now would still yield eschatologically permanent fruit.

"Even if and when and where our present cultural products might prove to be transitory," says Venter, "nevertheless the work of our producing culture in this life does something to us and changes us. And the change in us is preserved for all eternity -- and for a life of ongoing cultural production on the new earth to come."

Venter has remarked that "the Christian believer's cultural vocation and his ultimate cultural destination consist of the Christian faithfully executing his baptismal promises -- and living out in practice the Christian faith which he professes in his culture." This is extremely interesting.

From a culturological viewpoint, Venter says one is introduced to Christian culture at one's infant baptism. There, one is set aside in the Name of the Father and Son and Holy Spirit to be the Triune God's great prophet, priest and king on this earth. As the child grows up, and as the parents and the teacher of the child discover the different cultural gifts in each of their children, and as they encourage the development of these specific gifts especially in terms of an education becoming all the more specialised and tailor-made to develop the specific gifts one discovers in a child -- so is culture developed even by this child. Thus he increasingly understands the cultural implications of his own infant baptism.

As the Puritans would say, he then "improves" his baptism -- in relation to culture and the development of the arts and the sciences. As Christ's representative here on earth, he then lives out in practice the faith which the growing covenant child or youth or man or woman professes. Thus he lives out his Christian faith, even in the field of his culture. That is to say, the person does so in his daily task six days a week, as well as in his religious service of God morning and evening each day, and especially while worshipping with the Christian community in church on Sundays.

"All of this," says Venter, "is to be done in accordance with the demands of a pure and continually reforming tradition -- on the basis of the covenantal promises of God. Doing all of this is, after all, man's reasonable religion. And the works of culture are nothing more than the good works required by the Heidelberg Catechism.

"They are the products of the application of the Ten Commandments in the life of the grateful Christian, and the outworking of the Ten Commandments culturally on a cosmic scale -- as man lives out his career before the Lord, to the glory of God, as a baptized person looking forward to the future cultivation of the new earth!"

Venter is now dead. He was succeeded by Professor Dr. Elaine Botha, herself a lady with two earned doctorates. Her first doctoral dissertation was written on the subject of *Socio-Economic Meta-Questions*. Of late, she has been writing particularly in the realm of ladies' attire and dress. She has certain very definite and conservative tastes in this area, and is constantly elaborating culturologically what she thinks are appropriate Calvinistic dress-styles for ladies. She strongly condemns pornography and skirts that are too short and this sort of thing. In all respects, she is a very brilliant woman.

I would like to say a few words about people who have left South Africa after being trained there. I referred earlier to Dr. Willie Jonker, the theologian who lived for several years in Holland and disseminated these ideas there and then returned to South Africa.

There is also the famous Professor de Kiewiet. Many years ago he wrote on the imperial factor. He went to the United States, and became President of a very prestigious American University. Another, Sir Solly Zuckermann, went to England and has now become the Head of the British Atomic Energy Research Department.

But, others trained specifically from a Calvinistic perspective in South Africa. Prof. Dr. Vincent Brunner never came back from Holland. Prof. Dr. Philip Edgecombe Hughes, an Australian by birth, did his Doctorate of Philosophy at the University of Cape Town in South Africa under Professor Dr. Andrew H. Murray (the grandson of the world-famous South African theologian). Hughes's dissertation was on the great Renaissance figure Pico della Mirandola. He has also written many other books -- all of them in English and available in the United States. Such include: *The Problem of Origins*; *Scripture and Myth*; a fine commentary on the book of Hebrews; a commentary on Second Corinthians; *The Control of Life*; and *A Theology of the English Reformers*.

Further books by Hughes include his very valuable *Register of the Company of Pastors of Geneva in the Time of Calvin*; his *But for the Grace of God*; his *Confirmation in the Church Today*; his *Interpreting Prophecy*; his *Creative Minds*; his *Contemporary Theology*, and other works.

Hughes, who has visited me in my home, is the master of fourteen languages -- and often has commentaries in about fourteen different language spread out over his desk when he writes his own various commentaries! He has recently left Westminster Theological Seminary to become a Professor at Trinity Evangelical Theological Seminary in Deerfield (Illinois). He was also up in

Massachusetts at Gordon- Conwell for a while, having previously worked at Xenia Theological Seminary and elsewhere.

There is also the case of Gerald van Groningen, sometime Professor of Old Testament at Reformed Theological Seminary Mississippi -- and currently the new President of Trinity Christian College in Palos Heights (Illinois). Van Groningen is working on a second doctorate in Old Testament at Potchefstroom University -- where his son is also enrolled working on a degree in association with my cousin (Professor David N.R. Levey, a Professor of English at Potchefstroom University).

Then there is Guy Oliver, sometime Professor of Church History at Reformed Theological Seminary in Jackson (Mississippi). He is working on a doctor's degree at UNISA, the University of South Africa.

Too, the American Professor Robert Vasholz, now Professor of Old Testament at Covenant Theological Seminary in St Louis, got his Doctorate at the University of Stellenbosch under Dr. Piet Verhoef (Professor of Old Testament). The latter, incidentally, once turned down an offer by President Ed Clowney to move to the United States and teach at Westminster Seminary.

Covenant Theological Seminary in St Louis recently entered into an agreement with the University of Stellenbosch, whereby Covenant's graduates could be enabled to end up with a University of Stellenbosch doctor's degree in the field of theology.

But I think the most significant figure to have passed through South Africa, is the celebrated American Professor of Sociology and Economics at Dordt College (Iowa), Hebden Stacey Taylor. Born of missionary parents who worked in Africa, Taylor was schooled in Durban (South Africa). He has written many important works such as *The Christian Philosophy of Law, Politics and the State*; and *Dooyeweerd and Biology*. He has also published a recent book on Christian economics -- under the auspices of the Christian Studies Center in Memphis (Tennessee).

I would like to give you a quotation from Hebden Stacey Taylor's important book *Reformation or Revolution*. On page 516, he is discussing race relations. He says in this important quote: "The South African approach of separate development has evoked the concentrated hostility of the United Nations and so-called world opinion. The impartial observer can only conclude that race is not really the issue at all, but merely the ogre created to work up emotion and troubles in the councils of mankind.

"What, then, is South Africa's real crime? The answer must be that she has dared to call into question that great sacred cow of our revolutionary age -- that godless dogma, that sovereignty over the individual resides in the general will of the majority rather than in the revealed will of Almighty God written in the Holy Scriptures!"

I referred earlier to the world's first International Conference of Calvinist Academicians held in 1975 at, and financially sponsored exclusively by, the South African Calvinistic University of Potchefstroom. It hosted, at its expense, representatives from: the United States, Canada, Australia, Holland, Argentina, Germany, England, France, Scotland, Japan, Korea and almost every Black country in Africa as well.

I also referred to the work of Bennie van der Walt, sometime Professor of Philosophy at the University of Fort Hare in South Africa -- and currently the organiser and curator of the Institute for the Promotion of Calvinism and the Calvinistic Study Centre at Potchefstroom in South Africa.

In January 1981, van der Walt is to publish a new book -- called *The Anatomy of Reformation*. It

will be published both in English and in Afrikaans. Its price will be approximately \$8.00. It will be about 300 pages long, and it will deal with flashes and fragments of a Reformed life view in action.

The table of contents of this book just about to appear, reads as follows: (1) Christ -- Conservative, Revolutionary, Ascetic or What?; (2) Christ and the Religious Order of His Day; (3) Christ and the Social Order of His Time; (4) Christ and the Political Situation of His Day; (5) The New Way of Reformation; (6) Sixteenth Century Models for Christian Involvement in the World; (7) Renaissance and Reformation -- Contemporaries, but Not Allies; (8) Christian Nationalism -- Tracking Down Calvinism in South Africa; (9) Church Reformation -- the Permanent Call; (10) Out of Love For My Church -- On the Reformation of a Reformed Church; (11) Not of the World, but in the World -- the Calling of the Church in the World; (12) Church Mission or Kingdom Mission? -- the Kingdom Perspective in Our Missionary Endeavour; (13) The Significance of a Biblical View of Man for the Pastorate; (14) God's Hand in History; (15) A Total Onslaught -- Revolutionary Warfare in Southern Africa; (16) The Relevance of a Calvinistic Cosmology to the Black Peoples of Africa; (17) Panorama of Reformation in the Year of Our Lord 1980 -- a Survey of World-Wide Reformed Faith and Action; and last, (18) Reformation or Revolution.

I would like to close out the *scenario* of South African Afrikaner Calvinism in the last decade, by referring to a passage from a work called, *Christ the Triumphant One*. This work appeared from the pen of Professor Dr. Kleynhans, Moderator of the National Assembly of the Reformed Church of South Africa and Professor of Church History. Recently appointed such, he relinquished the pastorate to take up a position in an academic institution.

Kleynhans writes: "The unstoppable progress of the Stone of Daniel two is very conspicuous. It hits and pulverises the mighty image. The Stone which the builders refused, has become the Headstone of the Corner -- and whosoever shall fall on this Stone, shall be broken. But on whomsoever It shall fall, It will grind him to powder. Psalm 2; Psalm 118; and Matthew 21.

Yet this Stone is not only predestinated to destroy. At length, it becomes a Stone which covers the whole earth. In the realm of the future, there is place for only one kingdom -- the kingdom of God. Just as scaffolding is broken down and disappears when a building is completed -- so too shall the history of the world lead to the day in which the kingdom of God shall cover the earth as the waters cover the sea!"

## **Ten: Christian Afrikaners -- Forward into the Future!**

In this last lecture, I would like to deal with the eschatology of victory of the Afrikaner in the years ahead. I have said previously that Zephaniah chapter three and verse ten is a significant text. In the New American Standard version of the Bible, this is translated as follows: "From beyond the rivers of Ethiopia My worshippers, My dispersed ones, will bring My offerings." Many have regarded this as a prediction of the Afrikaner's contribution to the expansion of true Christianity worldwide -- from South Africa, beyond the rivers of Ethiopia.

Be that as it may, there is no doubt at all that the Afrikaner Calvinist, as indeed many another people, has much to offer the world -- even in today's atomic age. That is exactly what it is -- an atomic age! But then, books are appearing in South Africa today with titles underlining this very fact.

An important book published by Calvinists in South Africa recently, has the arresting title *The Atomic Age in Thy Light*. The best faculties of nuclear research in South Africa have Calvinists as their Chairmen. Much medical work, especially in the field of heart transplant technology -- as is

well known -- is being pioneered in that land. And so too processes of enriching uranium at a very cheap price are being pioneered precisely there.

Professor Danie Strauss wants to have the Afrikaner take over where the Dutch have left off as the leaders of world Calvinism. He envisions South Africa becoming the new Geneva -- and importing and training foreigners in South Africa to go back to their lands as sturdy Calvinists and then to calvinise their own countries.

My own personal vision is exactly the opposite. South African Calvinism should become centrifugal, rather than remain centripetal! Rather than become a new Geneva, I think South Africa should become like the old Jerusalem. It should send forth the Law from Zion to the four corners of the earth. There it should combine the best of South African Calvinism with the best of the foreign Calvinism it meets or helps create. Then it should be the Non-South Africans living in those territories farther afield who themselves take all of this. They alone can amalgamate it in the correct mix for their circumstances -- and perfect it for each individual country. In this way, all of us who love the Lord and the doctrines of grace -- together work toward the Calvinistic conquest of the whole world.

In 1967 Dr. Rousas John Rushdoony wrote me in a letter from California: "I believe South Africa, although unfortunately now showing signs of drifting, is still more Christian than any other country of today, and has a major contribution to make. South African Reformed believers are more aware of the basic issues of our time. Too many American Reformed thinkers are prone to sentimental humanism as they view social issues!"

This year, 1980, the Presbyterian Church of Australia's Rev. Prof. Dr. Harold Whitney -- a man with three earned doctorates -- wrote me a heart-warming personal letter. Whitney is an admirer of both Van Til and Rushdoony. He is also a man who has himself written that "the whispers of Calvary must not preclude the thunders of Sinai."

As retiring Chairman of the Department of Systematic Theology at Emmanuel College of Queensland University, Whitney recently wrote to congratulate me on his General Assembly's appointment of me as his successor. Significantly, I believe, he then added the following words:

"I am personally looking forward to your coming among us because, among other reasons, of my love for South Africa. Four times I visited this fascinating land on evangelistic work -- apart from my visits to Germany, Britain and the United States several times. I visited South Africa twice in 1968, once in 1969, once in 1970 -- and, as the enclosed document will show, Dr. Lee -- I had the privilege of speaking in many Reformed churches."

Well, the enclosed document that Dr. Whitney referred to was an account of his 1970 visit to South Africa. I believe in this last lecture I can do no better than to take a few minutes to quote from this letter here. For I believe it gives an accurate insight by a Non-South African, an impartial outsider, into the true condition of Calvinism in South Africa much better than a "biased" person such as myself could do!

Says Dr. Whitney: "I learned the value of face to face confrontation. This is a good New Testament practice. Paul knew the value of witnessing before Governors. I was able, therefore, to spend a most profitable hour and a half over morning tea with Dr. Vorster, brother to the Prime Minister of South Africa and leader and Moderator of the General Assembly of the Reformed Church. It was through Dr. Vorster's courtesy that I was able to speak in the Reformed Mother Church in Cape Town." That, by the way, is the oldest church in South Africa.

Whitney continues: "Once again, I was impressed with the bond that is quickly established between men who both believe in the authority of the Word of God. Our discussion covered a wide range of theological subjects and contemporary theologians as well as missionary and evangelistic outreach. It covered Dr. Wurmbrand's visit to South Africa and his fight against communism -- against which Dr. Vorster, too, is likewise wholeheartedly committed. We also discussed South Africa's potential for revival.

"Before Dr. Vorster drove me home from his residence on Devil's Peak -- a rather ambiguous place, I laughingly reminded him, for a Minister of Christ to live on -- I left him with a copy of my book on *John Calvin and the Institutes*, with authority to bring out a paperback edition in Afrikaans for his people if he wished. Later, Dr. Swart of the Andrew Murray Reformed Church in Johannesburg wanted a copy -- to bring out a paperback edition in English for his new English-speaking congregation.

"One of the more memorable visits I had, was to the university city Stellenbosch where seven thousand students are said to worship in the various Reformed churches on Sunday, with six hundred of these students teaching in Sunday schools and doing evangelistic work on Sunday. From the scholastic angle, Stellenbosch reminded me very much of Heidelberg in Germany, with its long tradition of scholarship. But only in this respect. When I visited Heidelberg a few years ago, I entered the ancient castle on the hill and saw some of the gigantic beer casks (124' x 20') there -- eloquent testimony to the convivial habits of a city dedicated to knowledge. And this, though Heidelberg is said to be the place where the Reformation first broke out in the sixteenth century!

"Stellenbosch reminded me more of Calvin's Geneva even than it reminded me of Heidelberg. For in Stellenbosch, as in Geneva, the pursuit of knowledge went hand in hand with a church and civic discipline which in twenty-five years made Geneva the purest spot in Europe.

"I had lunch with the Dean of the Reformed Seminary in Stellenbosch, and I was then shown both the Seminary and the Dean's own church. Ds. van Wyk, related to the great Andrew Murray by blood, showed me over his church -- and spoke of the discipline of the Reformed Church in South Africa. From an earlier day, members of the church had been buried beneath the floor of the church -- so that an added holiness pervades the building each day of worship, as the worshippers today quite literally stand upon the graves of their forefathers. Also, nothing remotely approaching images is allowed in the architecture of the building -- so that stained-glass windows depicting human forms are disallowed.

"When Rev. van Wyk told me of the discipline of the Reformed Church, and how each Minister must visit each church member at least once every year (even though the membership runs over the thousand mark), I was reminded of the Scottish Church in its sterner and greater days. Both Ministers and Elders must visit the church members in South Africa. Discipline of church members is actually carried out; and a succession of visits, if necessary, is paid by the Pastor and an accompanying Elder to an erring member -- seeking to lead him to penitence and restoration.

"But perhaps the greatest feature of Reformed Church life in South Africa, is its annual Pentecost meetings. These begin with Ascension Sunday, and go on for the following ten days until the arrival of Whitsunday. People are invited by their Ministers to hear the infallible Word of God, before the Scriptures are read on Sundays. Thousands of people throughout the land attend these Pentecost meetings, and hundreds declare for Christ. The message of Pentecost is proclaimed. The Holy Spirit is honoured.

"Andrew Murray's well-known writings on the Holy Spirit are still the standard for many Reformed

people in South Africa. The South African Reformed Church is opposed to the tongues movement. But it is not afraid to preach about the true blessing of Pentecost.

"This feature of Reformed church life in South Africa each year, should be publicised abroad. I doubt if such a spiritual phenomena could be found anywhere else in the world. Here is a people, the Afrikaner nation, numbering just two million souls out of a total White population of 3 1/2 million -- dedicated to the belief in an infallible Bible; of strongly Calvinistic leanings; with widespread emphasis on discipline at both ministerial and lay levels. It holds annual ten-day Pentecost meetings, where the results challenge the entire Reformed Church throughout the land.

"Such a Church, with such an emphasis... could become the spearhead -- for national revival through a revived church. South Africa could well become the key to African evangelistic expansion; and the Reformed Church of South Africa could well be the key to South African revival.

"If keen overseas evangelical Ministers or Laymen could make their way to Stellenbosch during these ten days of Pentecost meetings, it could furnish them with inspiration and challenge them to go home and seek to reproduce in their own country what they had seen in South Africa. Participation through an interpreter, or in English, would inspire them further.

"Not only the inspirational side of the Reformed Church's activities, but its missionary outreach and its theological and university training is of first-rate importance. Very large sums of money are annually given to promote missionary work among the Black Africans. The bias of theological training is very strongly conservative and very scholarly. Students are rooted and grounded in the infallible Word of God. Ties with Holland are weakening and not as intimate as they once were. It would appear that South Africa is much more conservative, on the whole, than its Dutch Motherland.

"One practical step which could spread the fire and the scholarly grasp of Scripture of the South African Reformed Church, would be the invitation of key men to lecture and to preach overseas. Dr. Willie Marais, for example -- sometimes called the Billy Graham of South Africa -- could well grace any convention platform anywhere in Australia. Likewise, Rev. Malan of Krugersdorp, and Rev. Cruywagen of Leopard's Vlei. Dr. Swart of Johannesburg, Dr. Vorster of Cape Town, Dr. Geldenhuys of Pretoria's University Church (with the pastoral oversight of two thousand students), and Professor Dr. du Toit (Head of the Reformed Theological Seminary of Pretoria) -- could well lecture at any of our Theological Colleges. By having these men of sound evangelical conviction visit our shores, for example -- it could stimulate us as Evangelicals, and encourage interchange of Preachers between the two countries.

"Of course, not every country would look with sympathy on such a move -- because of South Africa's involved race problems. Indeed, the Reformed Church of America has a traditional attitude of hostility and opposition to South Africa in this regard. At the same time, visiting South African speakers could come -- not to air their government's policy, but to preach the Gospel.

"It is significant that everyone I have met who has actually spent some time in South Africa as a tourist, has invariably become more sympathetic to that country's problems. But my interest is especially in the potential for revival which I found in South Africa.

"Here, I must say that South Africa shows more real potential than any other country I have ever visited. Its very isolation has tended to keep it protected to some extent from the inroads of liberalism (which always militates against Scriptural revival because of its false view of Scripture). Even the outworking in national affairs of the [South African] Reformed Church's attitude to

Scripture, is an argument in favour of its adherence to Scripture.

"The Rev. Dick Begbie of the Evangelical Church of England in South Africa -- Protestant, Reformed and Evangelical -- is a retired Colonel of the British Army who went to settle in South Africa. In a written statement, Begbie declared that it was not the English-speaking forty percent but the Afrikaans-speaking sixty percent of the White population of South Africa which held the serious view that righteousness alone exalteth a nation.

"It was the Afrikaans section of the nation -- those of the Reformed persuasion -- who were the real hope of South Africa's future. This statement from one who was a Colonel in the British Army before being ordained, speaks volumes for the strength and moral stability of the Reformed Church of South Africa -- which is the real backbone of the Afrikaans people.

"Unpalatable as it is for us who are English-speaking to hear such things as this, plus the added fact that it is not the English-speaking but the Afrikaans students who are securing the top places in school examinations in South Africa, the blunt truth remains that a liberal theology produces a liberal discipline. And a liberal discipline soon degenerates into a license which spurns laborious tasks, and seeks the easy way out.

"I repeat, the future of South Africa as a nation is with the sober-minded sixty percent of the Whites who are traditionally wedded to the belief that righteousness alone exalteth a nation -- the Afrikaners, who embrace the conservative view of the Book which preaches this austere yet salutary truth. I look to see revival in South Africa come from this Afrikaans-speaking segment of the South African Church. I came back to Australia more convinced than ever -- that if we wish to see revival in our country, we must believe the Word of God and honour the Holy Ghost." Thus, Dr. Whitney, after his last visit to South Africa.

And now I, Francis Nigel Lee -- born in Britain but raised and educated in South Africa -- am relinquishing my professorial work in the United States to go to the uttermost end of the earth to train Calvinistic Preachers in the vast world-continent of Australia.

At a theological conference in Georgia where we were both co-speakers back in 1976, Dr. Richard Gaffin (Professor of New Testament at Westminster Theological Seminary in Philadelphia), kindly referred to me as "the prototype of the new international Calvinist of the future."

By that I think Dr. Gaffin meant I try to combine the best of French, German, Swiss, Dutch, Scottish, American and South African Calvinism -- in my own personal doctrine and practice. It is indeed true that I have been much helped especially by the Frenchman Calvin; by the Germans Olevianus and Ursinus; by the Dutchmen Kuyper, Dooyeweerd and Van Ruler; by the Americans Edwards, Van Til and Rushdoony; and by the South Africans Potgieter, Stoker, Kock and Venter!

In conclusion then, I would like to suggest my own program for the Calvinistic takeover of the whole world. It hails from my fusion of Calvinian predestinarianism and of Kuyperian cultural philosophy and of Van Tilian Trinitarianism and of Stokerian structuralism and of Edwardian eschatology and of Rushdoonyan reconstructionism.

First and foremost, I believe we need to study the Bible -- before developing a doctrine of science. We need to start with the Triune God -- the real Former of culture. We must start with God's *aseitas* or independence -- yet recognise He is not a *Deus otiosus* or a lazy God. He is the transcendent Creator -- yet also the immanent Maintainer. He is the Creator Who began everything -- and Who now, culturally, forms everything. He is: the Father, alias the Creator and Maintainer of all nature as the raw material for man's culture; the Son, alias the Recreator and Redeemer of all

nature and of human culture (Proverbs 8 and Psalm 19); the Holy Spirit, alias the Completer and Ruler of all nature and culture (Psalm 33 and 104).

This is the Triune God. The Author of all things is the Father. The Giver of every good gift is the Son, the Mediator, the Logos. And the consummative Spirit of both nature and culture is the One Who created the world -- in order to make it; to make it through man; through the actions of man as the image of this Triune God.

I believe we must next move on from the Triune God -- to the unfallen Adam as His image. Adam was God's image in every respect -- spiritually, materially, culturally; in holiness or wholesomeness; in knowledge; and in righteousness or Law-keeping. Adam was a law abiding person in respect of the cosmic implications of all Ten Commandments. The covenant of works was established with him. The cultural mandate was enjoined to him. This was imperative, and comprehensive.

Man was and is the dresser and the keeper; the developer and protector of all things; the custodian of the gold and the onyx-stone. He is the protagonist of mining and adorning; the name-giver to the animals and to his wife; the one who cares; the one who develops science and poetry; the one who needed to multiply in order to be able to "make" the earth further through his descendants; the one entitled to ultimate cultural reward, eternal life and the eternal Sabbath, after his cultural labours in this life where he enters into the consummation.

I believe we next need to understand the teaching of the Bible regarding the Second Adam, Jesus Christ. His coming was already predicted in the *Protevangelion* -- which says that the Seed of the woman, our Saviour, would crush the serpent's head. This has cultural implications. Christ is the divine Logos and the human logos. He enlightened the Canaanites. Calvin tells us in his commentary on John 1 and John 8, and in Book II of his *Institutes*, and in his commentary on Genesis 4, that Jabal-Jubal-Tubalcain and the Cainites could only achieve what they did through the work of Christ -- and by His Spirit enlightening them without regenerating them.

Christ it is Who is the Ark of the nature-culture covenant. The Old Testament theophanies and the wisdom literature all point to Him. His earthly mission itself had cultural implications. His heavenly session, after His ascension into heaven, has further cultural implications.

Indeed, at the time of His second coming or *parousia* from heaven, He will return to bring about the *apokatastasis toon pantoon* -- the reconstitution (and the consummation) of all things.

Next, I believe we need to understand the teaching of Scripture relating to the Holy Spirit -- as the "Engineer" of man's cultural development. He is the Author of the "life spirit" given to the unfallen Adam -- one of the "Us" in Genesis 1:26. He is the *Ruach hayyom*, the Spirit of the day, in Genesis 3; the Spirit Who developed whatever was valuable in Cainite culture (according to John Calvin). He is the Spirit Who strove with man before the flood (Genesis 6); the Spirit of understanding and of art (Exodus 31); the regenerative and task-enabling Spirit (Ezekiel 37). He is the poured-out cosmic Spirit of wind and fire and rain (of Acts 2). He is the comprehensive and fruitful Spirit (of Galatians 5). He is the gift-giving Spirit (of First Corinthians 12). In short, He is the cosmic; the all-embracing; the heavenly Spirit -- of re-creation. Yes, He is the Spirit of culture!

We need to understand the teaching of God's Word as it relates to the lost sinner -- totally depraved, yet still cultural. Cain was a city-builder; Jabal, a cattle-raiser and an architect; Jubal, a musician; Tubal-Cain, a metallurgist; Nimrod, a hunter, imperialist, and a tower builder; Terah, an idol-manufacturer; Esau, a hunter; and Pharoah, a constructor of a treasure city. Aaron crafted the golden calf; the Philistines were metal-workers; Hiram Abiff was an architect; Sennacherib a great

soldier; Nebuchadnezzar an emperor. Then there were the great cultural nations of Assyria, Egypt, Babylon, Tyre, Sidon, Greece and Rome. All of this needs to be studied in the Bible -- in the books of Isaiah, Ezekiel, Daniel, Nahum, Luke, Acts, First Corinthians, Ephesians, Philippians, Titus, and especially, the Book of Revelation. Important heathen persons, such as Cyrus, need to be studied. So too: the technique of idol-manufacturing; antichrist himself; and the false church. Indeed we also need to reflect as to whether there will be any culture in hell or not!

I believe we then need to take a look at what Scripture says about regenerate man as the renewed *homo colens* -- man the cultivator. Adam was an agriculturalist before and after the fall. Eve was the mother of all living, and the name-giver of her children. Seth and Enosh were involved in cultic worship -- *i.e.* worship using man-developed cultural forms. Noah was a shipbuilder, a nature-preserved, and a wine-farmer.

In Genesis nine, we find the renewal of the cultural mandate and the expansion of political governments -- as a high and a holy and a godly task. Job and Elihu were philosophers. Jacob was a geneticist and a cattle-breeder. Joseph was a statesman and an economist. Moses was a national leader and a writer and a lawgiver. Aaron was a diplomat. Miriam was a poetess. Bezaleel and Oholiab were artists. Joshua was a soldier/statesman. Caleb was a spy. The Judges were politicians and Hannah was a poetess.

David was a poet, a soldier, and a statesman. Solomon was a philosopher, king, temple builder and poet. Ethan, Heman and the children of Korah were singers. Joash, Hezekiah and Josiah were rulers and cultural reformers. Amos was a farmer. Daniel was a statesman. Esther was a queen. Ezra was a lawyer. And Nehemiah was a governor.

Jesus was a carpenter; Luke, a physician; Paul, a scholar and a tent-maker; and Zenas, a lawyer. Among the callings in First Corinthians seven, we find Christian slaves, Christian freemen, Christian married people, Christian bachelors and spinsters, and Christian widows and widowers. All of them regenerate, whether they ate or whether they drank or whatever they did, First Corinthians 10:31, they were and are to do all things to the glory of God.

Next, I believe we need to understand the teaching of the Bible as regards future cultural development, its eschatological pattern and calling. First of all, *diesseits*, in this world here and now, there is to be a future subjugation and an ongoing extension of godly man's control over the entire earth to God's glory. First Corinthians 15; Ephesians 1; Colossians 1; Matthew 28:19 -- all linked up with Genesis 1:26-28. The cultural achievements of the lost are to be exploited, and expanded and differently applied by us (the saved). Thus Noah inherited the ante-diluvian achievements; Melchizedek used the goods of the king of Sodom; Jacob annexed Laban's herds; Joseph and Moses utilised the treasures of Egypt; Joshua occupied the land of Canaan; Solomon used the cedars of Lebanon for building the temple, *etc.* Isaiah 27, 28, 54 and 60; Daniel 2 and 12; Amos 9; Acts 15; Micah 4; Revelation 17 and 18.

Moreover, the elect are called upon by Almighty God to do precisely this. Isaiah 11, 35, 40, 52 and 62; Ezekiel 36 & 37 and 40 through 48; Matthew 5:5; James 3; Revelation 3:18, *etc.* All nations are thus predestined to become cosmically-cultural Christian peoples in this life, before the second coming. Psalms 72 & 87 and 96 through 98; Isaiah 2, 11, 49, 65 and 66; Haggai 2; Zechariah 2 and 9; Malachi 1:11 and 4:2-3 *etc.* But when we leave this life and go to heaven, this Christ-honouring culture is expanded even on the other side of the grave (*jenseits*). For in glory there will be cultural singing. Revelation 4 through 7, 14, 15 and 19. There will also be cultural worship. Revelation 4 through 6 and 15. There will be cultural adornment. Revelation 6 and 19. Indeed, there will be reigning. Revelation 20.

The *parousia* of Jesus Christ will involve a judgment over and a reconstitution of all of the world's cultures. Isaiah 24; Revelation 18; and First Peter 3. The new earth will be inaugurated forever. There will be an eschatological fusion of the heavenly life and the "new earthly life" -- as the consummation of our this-earthly life, to the glory of God. It will last forever and ever. There will be cultural joy, service and rulership. Romans 8; Second Peter 3; Revelation 2 and 3; Hebrews 11 and 12. There will be cosmos-embracing human law keeping unto all eternity. Revelation 21 and 22:14-15. Indeed, all of it will be from, through and unto -- the Triune God! For our baptism will then have been consummated -- dynamically, and everlastingly.

Well now, so much for the general biblical outline that I think needs to govern us. We also need a strategy -- as we move forward toward this goal.

I think the strategy needs to centre around two main poles. First, subduing the entire earth to God's glory in all that we do. Second, discipling all of the nations, and declaring to them all the counsel of God -- teaching them to subdue the entire earth to God's glory in all that they do, as well as teaching them to communicate the gospel to every man.

I believe that in doing this, we need to move from the common sense level just outlined -- to the theoretical level. We need to study each science. We need to start with the study of mathematics through geology under the inorganic sciences, and then to proceed down through the other natural sciences to the cultural sciences and then to the philosophical sciences and lastly to the theological sciences. In each science, as we deal with it, we need to explain first its practical importance; then to give a historical account of the development of that science; and last, chiefly on the basis of empirical research, we need to indicate the theoretical structure of each science -- *i.e.* the triune nature of the practical, historical and doctrinal approach to each science.

Now, I'm not saying that all sciences always develop in this order -- from the practical through the historical to the theoretical. Indeed, spontaneous or intuitive theoretical formulations have sometimes stimulated historical research -- which has resulted in firm discoveries of much practical importance. But I am saying that the Biblical and the logical way to study any science, is to proceed from the practical through the historical to the theoretical. Genesis 1:1-28; Genesis 2:19-20; Genesis 4:16-22; *etc.* I think we need to do this starting first with numbers and space and movement as the terrain investigated by mathematics; then with the men of mathematics as the ones who investigate that terrain and the manner in which it is investigated; and next to apply this approach to all of the sciences as we move up from mathematics through theology.

In point of fact, we need to start with the eternal Triune God above the time barrier in eternity and then, under Him, we need to see creation in time and with time -- creation embracing everything that has been made; creation lasting as long, lineally, as does the world itself. We need to see that God created man in His image -- in time, and gave His great dominion charter to man: to subdue the earth and the sea and the sky. This means to subdue the earth meaningfully and epistemologically; to realise it at the common sense and experiential level (Genesis 2:15). It means to analyse it at the specialised scientific-knowledge level (Genesis 2:19-20). And finally, it means to synthesise all this -- to bring it all together at the general scientific knowledge level.

In analysing in the sciences, we have what I shall call the analytical sciences -- man's systematisation of God's total revelations in scripture and in nature about functions and things governed by the inorganic sciences such as mathematics, surveying, mechanics, engineering, astronomy, physics, chemistry, and geology, *etc.* For God has told man to be lord over all the earth.

Second, we need to analyse the animals and the plants in the organic sciences (micro biology, bacteriology, botany, agriculture, zoology, animal husbandry, veterinary science, animal

psychology, *etc.*). For man is also to be lord over the plants and the animals.

Third, man is to systematise the humanitarian sciences (medicine, human psychology, logic, history, linguistics, sociology, economics, aesthetics, music and art, law, politics and ethics). For all men are the co-images of God.

And last, man is to analyse the theological sciences. They are sciences *sui generis* (bibliology, ecclesiology, dogmatology, diaconology, missiology and all of their sub-branches). For man is the image of God, Ecclesiastes 12:13 and Genesis 1:27-28.

So then, all of these natural sciences dealing with man's relationship to the inorganic the organic sub-human creatures; man's endeavours in the cultural sciences dealing with man himself; and man's undertaking of the theological sciences dealing with his relation to God -- form yet one more trinity reflecting the Ontological Trinity.

After this analysis has been undertaken, we reach the third stage -- that of synthesis. Realise; analyse; and synthesise. Here we reassemble, under the guidance of the Holy Spirit, man's general scientific knowledge in the realm of philosophy (the science of the sciences of creation); and in the realm of theology (the science of the Creator to the extent to which it has pleased Him to reveal Himself to man).

All of this then becomes an educational instrument at the disposal of godly man -- in promoting the coming of the kingdom down through the future centuries. Indeed, it will also be preserved forever, on the new earth -- for all time!

Now when we promote God's kingdom in this way at the common sense level, and also at the scientific level (through both culture and evangelism) -- we need to see that we are disobedient Christians if we have not been trying to subdue the whole earth, the whole sea and the whole sky (in our businesses, in our home life and in our national society) exclusively to the glory of the Triune God.

We are disobedient Christians if we have not been involved in attempting to christianise all nations everywhere -- including the Russians and the Red Chinese and the North Vietnamese just as much as the American Indians and the Mexican Americans and the American Jews. We are disobedient Christians if we have just been sitting on the fence waiting for the second coming of Christ. For God has clearly revealed that He would have us to subdue the earth and to convert the nations -- rather than to sit and to speculate about the times and the seasons of the second coming.

Let us then admit that we have been disobedient Christians! But let us, right now, also resolve to obey God in the future -- for Christ's sake. We have the power to do this, the power of the indwelling omnipotent Spirit of God. At Pentecost, the Church received that power -- when the Holy Spirit came down. He gave and gives power to be Christ's witnesses in all that we think and do -- both here at home, and even unto the uttermost part of the earth.

There is much idolatry to be overcome, as we do this. The idolatry at Ephesus, for example, was great. But it was overcome by the Christians' uncompromising worship of the risen Christ alone. The Ephesian Christians knew that the temples of Diana would ultimately crumble under the spiritual battering ram of the Christian Church. Matthew 16:18. The Christians knew that this would happen -- as the little flock of Jesus slowly expanded into the Spirit-empowered army of the living God, and became His holy and impregnable fortress.

Widespread public pilfering would gradually cease in Ephesus -- as the Roman Empire became

more and more christianised. Later still, it would expand even more -- as the Puritan work ethic began to dominate early Protestant society in Switzerland, Holland, Scotland, the United States and South Africa.

Christians today must be able to ward off the attacks of the devil and his agents. They must actually take the offensive. They are commanded to wield the sword of the Spirit, which is the Word of God. With a secularistic society no longer optimistic as to its ultimate success -- humanist society more and more torn apart by doubt and despair -- today is perhaps the most favourable time of all since the French Revolution itself for us to launch a Christian counter-attack worldwide -- and to regain control of Western culture and to reprogramme the direction of future history -- Christward!

At present, between Christ's ascension and His second coming, the living Saviour is expanding His human dominion. We Christians are called by God to proclaim an anti-nihilistic cultural optimism. We are to attempt nothing less than the reduction of every facet of the culture of the whole world to the recognition of the all-embracing Lordship of Jesus Christ. This is the implication of both the dominion charter and the great commission -- as Calvin himself so clearly taught.

This will involve, of course, the evangelisation of the whole world and our own personal engagement in this. Together with this, it will also involve our working for the recognition of the Ten Commandments as the supreme standard not only in the private lives of Christians but also in the public affairs of all nations -- including the United States, the Soviet Union and Red China.

The gospel of Jesus goes forth into all the world, conquering and to conquer. The Christians overcome Satan by the blood of the Lamb and the word of their testimony. The everlasting gospel is preached to every nation and kindred and tongue and people that dwells on the earth -- until all nations shall come and worship Jehovah-Jesus.

Let us then evangelise all that we can -- condemning sin and upholding God's Commandments; preaching in the power of the Holy Spirit; preaching indiscriminately to friends and foreigners; commoners and kings; preaching to the entire man in terms of the dominion charter and man's daily work; testifying uncompromisingly in public and in private; patiently and enthusiastically enjoining all-out dedication to the total kingship of Christ; and confidently labouring in the knowledge that the risen Saviour, through His power flowing from His heavenly throne into His Spirit-filled Church here on earth, shall overcome all opposition. By and through the Church's powerful gospel-preaching and consistent living, Christ shall yet reduce His enemies to a footstool under His feet.

The doom theologians have pessimistically made a major contribution to the state of defeatism of many of the present-day people of God. These theologians have regarded the antichrist as a powerful end time personal potentate and one-world dictator -- who either all but destroys the Church of Christ, or who alternatively enslaves all of the people of the world.

But, such, I believe, is not the teaching of the infallible Word of God. Indeed, the many "whomsoever" texts of the Bible themselves tend to militate against this position. There is no scriptural warrant in assuming that the lost will always numerically predominate over the saved. For the Word of God itself clearly prophesies that this very earth of ours shall yet become full of the knowledge of the Lord as the waters cover the sea.

God did not create His earth in vain. He formed it to be inhabited; to be subdued; to be christianised; and to be filled with the knowledge of His glory. This teaching of Scripture, then, is the ultimate ground of our confidence. For we are to pray each day, as enjoined by the Lord Jesus Himself: "Thy kingdom come! For Thine is the kingdom, and the power, and the glory -- forever!"

Twenty-five lectures ago, we commenced looking at the faith of the fathers. We started with Adam in the Old Testament. Then, we went through the Apocrypha and the New Testament. Next, we surveyed the early Church Patristics down through the Protestant Reformation. And finally, we traced the development of subsequent Calvinism -- through Holland, and down to South Africa today.

That great Afrikaner Professor F.J.M. Potgieter urged me to go to America fifteen years ago. He pointed out that many of these cultural treasures that we have imbibed by God's grace in South Africa, are now concealed to many of the English-speaking people in the world.

Well, humbly, I would now propose to export this faith of the fathers from Adam's thought through Afrikaner thought -- to export it again from America, through Australia, and even to the uttermost parts of the earth. With apologies to Totius: "I am the White child of South Africa; trekking further to America; and then, yet further, to Australia. Trek on! How far? As far as God would have me trek!"

I believe that the Calvinistic words of the last verse of the South African National anthem, composed by the Calvinist Rev. M.L. de Villiers and the great poet C.J. Langenhoven, are appropriate at this point. Let South African Calvinists and American Calvinists export to Australia and everywhere else whatever they have to offer. Let each nation borrow from the other -- and give to the other, in return. Let us together, as those that love God, go forward as one body -- undertaking the Christian conquest of all the earth for our great Saviour King!

In the words of the South African national anthem:

"Op U Almag vas vertrouend, het ons vadere gebou.  
Skenk ook ons die krag, O Here -- om te handhaaf en te hou;  
Dat die erwe van ons vaders vir ons kinders erwe bly --  
knegte van die Allerhoogste, teen die hele wêreld vry!  
Soos ons vadere vertrou het, leer ook ons vertrou, O Heer  
--  
met ons land en met ons nasie, sal dit wel wees: God regeer!"

Let me attempt an approximate translation of the above into English. In closing, may these words then be an inspiration to Calvinists everywhere -- so that God's true people may triumph from sea to sea, and from the rivers of Ethiopia even to the very ends of the earth!

"In Jehovah God Almighty did our fathers safely trust.  
Give us too, O Lord, the power -- to keep building firm and just.  
May the treasures of our fathers for our children treasures be!  
We are slaves of God Almighty in the world, and so we're free!  
As our ancestors have trusted, Lord, teach us to trust Thee still.  
For then Thou wilt rule our nation, and we'll gladly do Thy will!"

**END**