

CHAPTER 1

SOUTH AFRICAN BAPTISTS

1.1. A brief history of the Cape of Good Hope

Within this chapter I intend to extrapolate important information relating to the Christian history of South Africa as it relates to the Baptist heritage of faith particularly. This is an important aspect of my research in understanding where we are, and our rich and diverse history. In the words of Max Warren (1967:11), British missiologist and mission statesman:

...(The interpreter of Christian history) should insist that Christian missions must always be studied in their political, social and economic contexts. He may well believe that there are other factors of equal, if not greater, importance of which he will have to take cognizance. But if, as a Christian, he takes seriously the doctrine of the Incarnation and its implications for the understanding of history, he must take all history seriously (1967:11).

At the onset of this journey it must be stated that this interpretation of the Baptist movement and denomination in South Africa is cursory and merely an outline, forming the foundation of my current understanding of BUSA's mission involvement. The pages to follow are merely a 'dim reflection in a mirror' compared to the volumes that could be written on this aspect alone.

The Cape of Good Hope was first inhabited by white settlers under Van Riebeeck's command from 1652 to 1662. It was during this time that the Cape was established as a garrisoned outpost that provided much needed supplies to seafarers. The outpost in the Cape Colony initially consisted of a fort, vegetable gardens, a hospital, jetty, simple homes and a rudimentary system of local government. This would not always be the case as the Cape outpost migrated

toward being a Colony in a relatively short period of time. From the early 1660's the Cape settlement was importing slaves from India, Malaya and Madagascar to work on the farms in the immediate vicinity. Regarding the development of the Cape Colony Joyce (1989:74) adds; "... it was only in the last three decades of the 17th century that Cape Town began to develop in earnest...social life was indeed staid, even dull, under the Dutch administration... they had no theatre, no newspaper and... no library...". When the British took over the administration of the Cape Colony at the end of the 18th century there were around 6000 white settlers and a host of others of Malay and mixed-descent.

Before we progress with the development of the Cape Colony and the discussion regarding further settlements, we need to take a step back to see the bigger picture regarding the motives at work behind the scenes that led to the development of the Cape Colony, and the events that ensued which formed the foundation of further settlements outside of the immediate Cape Colony.

Firstly, it must be stated at the outset of this brief discussion, that prior to the 1820 Settlers (important to this thesis' development and focus), the Cape area was populated by various indigenous tribes, including the *Khoikhoi* (later known as *Hottentots*). However, from a European (albeit Western) perspective, the 15th century saw the 'Voyages of Discovery' of Bartholomeu Dias in 1487 and 1488 and Vasco da Gama in 1497 rounding the tip of the Cape and opening up the sea trade route to India. The Cape became an important place in the politics of that milieu for the West. This would bring them into contact with indigenous tribes

inhabiting the Cape at the time and would eventually lead to encroachment on their land, lifestyle and livelihood.

During the 1500's the English explorer James Lancaster rounded the tip of Africa and began exploring the area quite extensively. As we move further forward in time we have the Dutch East India Company (later known as the VOC) being founded in 1602. One of their ships, the '*Nieuwe Haerlem*' was wrecked in Table Bay in 1647 and a survivor, Leendert Janszen was instructed to remain behind with some crew to look after the cargo. A year later he was 'rescued' and asked to write a feasibility report on the establishment of a refreshment station at the Cape. As a result of this report the Dutch East India Company decided to establish a trading post at the Cape as a regular stopping point for long voyages from Europe to the East. On the 6th April 1652 three ships arrived at the Cape; the Dromedaris, the Reijger and the Goede Hoop under the command of Jan Antony van Riebeeck; a ship's surgeon. Their objective was to grow vegetables, barter for livestock with the 'Hottentot tribes', and build a hospital and a sanctuary for the repair of ships. Thus began the era of what would later be known as the Cape Colony. The 17th century was the 'golden age' of the Dutch. During this time, the Dutch East India Company was the world's foremost trading corporation that owned sovereign rights in the East and the Cape of Good Hope, and by mid-century was the dominant European maritime power in South East Asia. At this time, the Dutch East India Company began to farm in the Cape to provide fresh produce, but because there were no suitable labourers, available in the immediate vicinity, slaves were imported from Asia, Madagascar and other parts of Africa primarily to work the land. 1654 ushers in the start of the slave trade which would

have a great impact on the African continent for years to come, and would impact the mission of the Christian church within its shores. The 1680's saw the continued expansion of the Dutch Colony with the *Khoikhoi* and other indigenous tribes losing huge portions of their land to the Settlers. In 1688 the French Huguenot refugees were given asylum and settled in the Frankenstein, Franschoek and Wellington areas, and later we have German settlers also making South Africa their home.

So gradually the infrastructure in the Cape began to build and spread and with that came a shortage of land. Some of the settlers were given permission and were 'set free' to explore further northwards and to move across the official borders (The Fish river) to find more land for their farms. Saayman contends:

The number of colonists in outlying areas was growing relatively rapidly because the lack of opportunities for economic advancement in the immediate vicinity of Cape Town necessitated settlement further away as hunting, cattle farming and bartering produced the most profitable alternatives. The *trekboer* phenomenon was therefore becoming an important characteristic of the colony. The growing number of colonists in outlying areas... coupled to the weak and inadequate administration, unavoidably contributed to a growing gulf in lifestyle and thinking between the inhabitants of Cape Town and surrounding areas, and the increasingly more distant *trekboers* (Saayman 2007:17).

As these *trekboers* moved further and further northwards removing land and cattle from the indigenous people in the area it was setting the scene for the political unrest in the Eastern Cape in the years to come. This was to become one of the main reasons for settling some 4,000 British people in the Albany District, to act as a human buffer between the Boers, as they had come to be known, and the various indigenous nations (mainly Xhosa) who continued to cross the official border (the Fish River) into the Cape Colony.

Owing to the development and growth within the new-found Colony, it had to expand and extend its northern borders to the Great Fish River. This was positive news for the Settlers; however, the many indigenous peoples who inhabited that land for years before the arrival of the Europeans in South Africa had never had borders within which they had to stay and this resulted in many clashes and incursions into land that now was no longer 'their' land and laid the foundation for a series of anti-colonial wars and skirmishes with the *AmaXhosa* that lasted until the end of the 19th century. Du Toit and Giliomee (1983:1) argue that "possibly the most important characteristic of the Cape Colony that clearly revealed itself in the last two decades of the eighteenth century was the transformation from refreshment post to colonial society". This was accomplished (Saayman 2007) by making the Colony self-sufficient in domestic produce (wheat and wine), thereby making room for population growth. Additionally, migration away from the Cape beyond coastal mountain ranges opened the way for the important *trekboer* phenomenon, which ensued. Important to the British settling of 1820 and beyond; "these changes and other contributed to the greater economic welfare as well as greater diversity in the composition of the population" (Saayman 2007:16). The British conquest of the Cape in 1795, in combination with the evangelical Protestant revival in Europe and the United States, "inspired a marked inflow of missionaries into the Colony in the 1790's (Glaser 2001:17). Saayman (2007:20) states that "when taken together with the spirit of indigenous ferment and mobilization, reinforced by the inflow of new religious initiative embodied in the increased missionary inflow, provide evidence of a social group ready to embark on new initiatives". This was an exciting time for the new-found colony and the many opportunities presented to its development and to colonial expansion. Du

Toit & Giliomee (1983:5) point to interesting phenomena present among white colonists already living in the Cape and further inland toward the end of the eighteenth century which has further implications (later on) for settlement, mission and self identity among settlers:

... (White colonists) no longer considered themselves Dutchmen, Germans or Frenchmen. Their conception of being rooted in Africa, their only true home, found expression in the term 'Afrikaner' which now began to come into general usage... (This signifies a group) beginning to articulate its sense of its own social existence and political status... (An essential condition for) indigenous political activity and thinking (du Toit & Giliomee 1983:5).

The British conquest of the Cape came at a time of what could be interpreted as the beginnings of a 'paradigm shift' within the Cape Colony and early colonizers. It is generally accepted that 1834 signaled the beginning of what Saayman describes as the Great Trek and the end of what he describes as the 'first wave'; relating to the early development of the Dutch Reformed Church (hereafter DRC) and her mission within the Cape outpost and British Colony. This is significant also as this date "coincided with the emancipation of the slaves..." (Saayman 2007:38). This era unfolding among existing colonizers had serious implications for the existing and dominating force of DRC and her mission (which Saayman initially describes as Christianization). He describes the start of the second wave in his movement (with great implications for the coming of Baptists among the 1820 Settlers):

The Great Trek... would prove to be very influential in Christian mission in South Africa for at least two reasons. Until now colonists had very limited contact with the largest number of indigenous South Africans, namely black Africans... with the dispersal of the Great Trek, whites would come into regular and mostly conflicting contact with Africans... the second important factor is the growing importance of the Old Testament in Afrikaner self-understanding, as illustrated in the Old Testament imagery around the Trek... the idea of being a chosen people like the Israelites of old therefore started to gain credence, especially with the leading figures such as the later Transvaal president, Paul Kruger. What is essentially important for their understanding of mission

(impacting later BUSA policy and missiology) is a fact noted by Andrew Murray Jnr, the first DRC minister among the Trekkers north of the Gariep River. He noticed that they did not distinguish clearly between the relations of Israel and their own to the savages with whom they saw themselves surrounded... they thought that in going forth to conquer them they were extending Christianity (ibid 2007: 16).

CHAPTER SUMMARY

In line with the purpose of this section; within part one a foundation will be laid with regards to the establishment and growth of the Baptist movement and denomination within South Africa and further afield. This section is an important one, as it sets the context within which the Baptist faith heritage has taken root in the early days of settlement specifically. As will be expanded upon in the proceeding chapter, Baptists came to South Africa under less than ideal conditions; at a time of heightened tensions in the Albany district of the Eastern Cape. This was done, in part, to the expanding colonial population encroaching upon land previously occupied by various native tribes, causing severe and often violent clashes between the 'local' tribes and the foreign encroachment of Europeans. Early on in the colonial days within the Cape, it became clear that the DRC was well established among the Afrikaner who no longer thought of themselves in terms of their natural decent (Dutch, German, French). They were here to stay in South Africa and so were their religion, culture and systems. This is important to understand early on in this thesis as it impacts upon the growth and development of BUSA in the formative years as they seek to minister primarily within the context of those within the Colony. As a denomination, the prevailing attitude of the Afrikaner would significantly influence (among other factors), BUSA's view and choice of mission engagement. This chapter has sought to

unpack some of the poignant historical events that led up to the 1820 settlers in the Eastern Cape and understand what significance this may have had in BUSA's self understanding and mission within the context of South Africa within that era.

CHAPTER 2

THE SOUTH AFRICAN BAPTIST HERITAGE

2.1 A Brief History of South African Baptists

It is into this conflicting scene that the 1820 Settlers were thrust onto the canvas of an already tumultuous situation, rife with ethnocentrism in terms of the Afrikaner self-understanding (see Saayman 2007:20- 34), and an ever-expanding Colonial influence further inland. Baptist beginnings in South Africa date back to the time of the 1820 Settlers to the Eastern Cape where approximately four or five thousand immigrants left England for the Cape Colony (see Hudson-Reed 1995). At the time, the British government pledged aid for the support of a minister of religion for every 100 families settled in the Cape (more on this later). The Wesleyans just fell short of this goal and eleven Baptist families joined their party and arrived at Algoa Bay in 1820. Hudson-Reed (1970:1) recalls William Miller, Thomas Nelson, Alexander Kidwell, Edward Ford, and Richard Prior as men responsible for the foundation of the Baptist Church in South Africa at Salem and Grahamstown. William Miller was ordained as the minister.

The migration of British settlers is not an isolated event, and needs to be seen against the backdrop of the political, social and general climate of the day. The movement of settlers to South Africa had been brought about by prevailing contemporary conditions of economic depression, which existed in England after the Napoleonic wars. Hudson-Reed (1970:1) describes this historical period well:

England of the early 19th century was recovering from the 20 years war with Napoleon and not the least of this process of recovery was the re-absorption of thousands of returned soldiers into the economic life of the country. This was made more difficult by the Industrial Revolution which had resulted in a large number of distressed artisans (Hudson-Reed 1970:1).

The British Government, due to the unique challenge described above, was forced to address the many issues it faced. In favour of relieving the congestion, emigration schemes were instituted by the government of the day, and suitable emigrants were selected and granted facilities to settle, and farm portions of land in various parts of the Eastern Province of the then Cape Colony (Batts:n.d.). This was not an ideal situation, Hudson-Reed (1970:1) argues that 6000 emigrants were sent to the Cape on request of the Governor of the Cape whose application for emigrant help, according to Hudson-Reed (ibid), was rejected on two occasions. Hudson-Reed (ibid) recalls:

The British Government had set its face against such a scheme and had twice rejected proposals in this direction by the Governor of the Cape... emigration was forced on a reluctant government not by internal conditions, though these created a suitable climate, but rather by the urgent need of a colony some 6000 miles away... (Hudson-Reed 1970:1).

The urgent need of the Colony at that time related inexorably to the clashes between Settlers and native tribes in South Africa at the Great Fish River. The 1820 settlers were seen as a buffer, thus, "it was not philanthropy but strategy which motivated the British Government in the launching of this scheme" (Hudson-Reed 1970:3).

Baptist beginnings in South Africa can be traced to this epoch in world history. The Baptist heritage in South Africa is a rich one, shared in part by British and German settlers; however, very little in the way of documents and original material is

obtainable apart from a few newspaper reports and documents handed down through generations (this is confirmed by H. J. Batts in his historical work on 100 years of Baptist history in South Africa commissioned by the Baptist Union in session at Grahamstown in 1920).

It must be stated at the outset of this brief description of the heritage of South African Baptists that it is of comparatively recent origin compared to global/general Baptist history, which dates back to around 1610 (cf. Vink 1993:4). South African Baptist history officially commenced only in the early 1800's with German and English emigrant Settlers in the Eastern Cape. Batts (n.d:2) regards Mr William Miller as the Founder of the Baptist Church in South Africa and he became their 'tent-maker' pastor. Mr Miller (aged 42), of the 'Gush' party on Professor Cory's Settler's list, arrived on South Africa's coastline on the ship 'Brilliant' as part of Britain's emigration scheme of the day. In fact, "within six months of the war's end (the Napoleonic war) 21 emigrant ships conveying some 4000 British settlers were on their way to a new life in a new country" (Hudson-Reed 1970:4). The British's strategy included a generous passage into South Africa inclusive of; free travel to South Africa, a grant of land 100 acres in extent and remission of quitrent for the first 10 years, and implements and other necessities at cost price. In addition to this, given the adventurous spirit and fervent evangelical spirit present in the 19th century (see Hudson-Reed 1970:3) a minister of religion was allowed for every 100 families choosing to settle in the new frontier of the Cape Colony.

The effect of this is described by Hudson-Reed as bringing religious tolerance to the Cape where, "up to the arrival of the British Settlers, in an effort to placate the

conquered Dutch inhabitants no ministers were permitted to exercise their function in the Cape Colony excepting those who were duly authorized by the Dutch Church” (Hudson-Reed 1970: 3).

Practically speaking, British settlers, when possible, were chosen of parties representing certain religious beliefs (in line with the British settlement policy of that day) so that there would be minimal disagreements aboard the ship (differences of opinion as far as religious matters were concerned were quite acute in those days). “The Gush party was Wesleyan, but as not a sufficient number of Wesleyans volunteered for this particular party, the proper complement was made up by a number of Baptists, some seven or eight, who must have been peaceable folk...” (Batts nd:3). It is generally accepted that Mr Miller was the first pastor or leader among the Baptists of the 1820 Settlers, which reportedly met under a tree on the farm, which belonged to the Senior Deacon of the Grahamstown Baptist Church, Mr Stephen Smith (Batts n.d.:4).

Other voyagers on the ship Brilliant included; Mr Shepperd and family; James Temlett and family with Mr Miller who were members of the York Street Baptist Church in London. Others included Mr Trotter and family and Mr Prior and family who were members of Eagle Street Church (See Batts nd:4, Hudson-Reed 1970:9). They were settled first in Salem, near Grahamstown where William Shepperd, “... the leader of the Baptists during the voyage...” (Hudson-Reed 1970:15) erected a cottage; which Hudson-Reed (1970:15) describes as a wattle and daub hut, in which they first held their services and formed themselves into a congregation. Shortly afterwards at the invitation of Mr Paine (old school master)

and several Baptists, William Miller conducted services in Grahamstown. The work grew among the settlers in those districts and William Miller settled in Grahamstown proper. The 'house church' that met originally in Mr Paine's home grew through the baptism of new members and a carpenter's shop was used for church meetings in the early days. This was most likely the carpentry shop that Mr Miller gained employment in when he relocated to Grahamstown. Christofides (2008:160) confirms that when the Settler capital was moved from Bathurst to Grahamstown a similar extension work was started at Kariega. However, an important schism occurred in the Grahamstown church, which led to the appointment of the Rev. W. Davies of the Baptist Missionary Society in 1832 (see Hudson-Reed 1983:16, 17). The exact details of the dispute and the exact date are unknown, however, "it is thought that Miller was a hyper-Calvinist and intolerant" (Batts n.d.:7). "...Tensions in the Grahamstown church between Calvinistic and Armenian factions resulted in a split in the Grahamstown church..." (Christofides 2008:160). Enough said; it seems that this dispute in the early days has somehow been carried throughout Baptist history and disputes within some sectors of BUSA occur along similar theological lines.

Christofides, relating to the authority of Scripture, confirms: "motions relating to the nature and authority of Scripture have regularly come before the Assembly (annual gathering of Baptist ministers for business and mutual edification); a high view of Scripture has been maintained, although some would like to see the Union's affirmations on Scripture made more explicit than they are" (2008:168).

As far as the Grahamstown Baptist Church is concerned, there seems to be adequate historical records intimating that there may have been a plurality of 'tent-maker' pastors or preachers that shared the load in terms of preaching and pastoral care in the settlements. It seems that a certain Mr S. M. Duxbury of the Smith Party on the ship 'Stentor' was settled with his family between the mouths of the Kowie and Kleinmonde rivers and ministered initially to the neighbourhood of Port Francis and Bathurst (Batts n.d.:8). When the Settler's capital was moved from Bathurst to Grahamstown, the Duxbury family relocated to Grahamstown and continued to work there alongside Mr William Miller (See Hudson-Reed 1970:33, 'Pastors of Grahamstown Baptist Church'). "After labouring in the Baptist cause in Grahamstown till 1830, he proceeded with his wife to America, and accepted the call to the Harvestraw Baptist Church, New York" (Batts n.d.:8). Evidence points to the fact that Mr S. M. Duxbury was a preacher in Grahamstown Baptist Church until he left for America.

The Baptist Missionary Society sent out an able Mr William Davies to be the first ordained pastor of the Grahamstown Baptist Church, and he came despite a shipwreck in which he lost a son. However, after his death in 1838 Mr G. Aveline was appointed as pastor of the Grahamstown Baptist Church and arrived in January 1839. Mr Aveline was a young bachelor and Batts records the energy and success of his ministry insofar as his involvement with education was concerned. Unfortunately, Mr Aveline's career came to an end in 1844 after he committed a grievous offence and, after being imprisoned on Robben Island for two years, he was banished for life.

Successive ministers of the Grahamstown Baptist Church included: Mr Alexander Hay (1844), who also had strong hyper-Calvinistic tendencies, and after five years of great difficulty in ministry resigned and took a number of members and started a new church. Their chapel was erected in Hill Street in Grahamstown and was officially opened in 1851; Mr Hay continued as their pastor until his death in 1851 (Batts n.d.:23). In 1850 Mr T. Boulton was appointed as pastor of the Bathurst Street church in Grahamstown and ministered there for ten years. In 1860 the Rev R.H. Brotherton from Manchester College was appointed as pastor of the Bathurst Street church in Grahamstown. Rev Brotherton laboured for unity between the two Baptist churches in Grahamstown and after the death of Mr Hay led the commencement of the Baptist work in Alice and became their first pastor. Mr H.M. Foot (or Foote) succeeded Rev Brotherton in Grahamstown in 1872 and united the two Baptist churches. They elected to make the Bathurst Street church the home of the united church. Mr Foot's ministry seemed to be the most progressive of most pastors and under his pastorate "the building had been thoroughly and tastefully decorated.... The cause flourished, and a spirit of unity prevailed. He had a pipe organ erected... and greatly improved the character of services, as the old traditions became greatly modified" (Batts n.d.:26). Mr Foot resigned from the Grahamstown Baptist Church in 1876 and moved to the Cape where he eventually commenced duties as Professor of Literature at the South African College, where he remained until retirement (Batts n.d.:26). Thus, the period between 1820 and 1877 could be termed an *era of settlement and ecclesial development* for Baptist churches in South Africa.

Much has been said regarding the British influence on, and role in Baptist foundations within this era of settlement and ecclesial development, however an important component of its establishment and mission expansion has yet to be dealt with in relation to German settlers to the Cape Colony. Similar to the earlier British Settlers, the German settlement was essentially military in character (See Hudson-Reed 1970:50). Evidently, the German legion had fought alongside the British in the *Crimean War*, and on being disbanded were granted facilities to settle in South Africa, land being allotted them in the district surrounding East London, known then as *British Kaffraria*. Hudson-Reed (1970:50) describes this historical fact well:

It took place in 1857 and was the direct result of the Crimean War in which England and France as allies fought against Russia. The prolonged resistance of the fortress of Sebastopol, as well as disease and the extremely cold weather conditions, made it necessary for the allies to recruit foreign volunteers. Among these was the so-called German Legion under General von Stutterheim. Only a part of this British-German Legion had reached the Bosphorus in Turkey when the Crimean war came to an end. The problem of the disposition of these recruits- now a British responsibility- was partly solved by the scheme to send them to South Africa as military settlers, which scheme was welcomed by the Governor of the Cape, Sir George Grey (Hudson-Reed 1970:50).

Of greater importance to our study, relating to the German Baptist work, which developed independently from the British work in the Eastern Cape, the Rev Hugo Gutsche's name is synonymous (Hudson-Reed 1995). Hudson-Reed (1970:50) rightly states:

Of far greater historical importance than is generally realised was the founding of German Baptist Churches in British Kaffraria. There are striking parallels between the German settlement and that of the 1820 British Settlers and both resulted in Baptist advance in Southern Africa (Hudson-Reed 1970:50).

The first wave of German settlers arrived in the early 1850's and among them were a number of Baptists, one being was a gentleman by the name of Carsten

Langhein, who founded a Baptist church in Frankfort in 1861. From this base, churches were planted in Berlin, Braunschweig and Hanover. At the German Baptist Union Assembly held at Hamburg in August 1867 and attended by Charles Haddon Spurgeon an urgent appeal for trained pastors was made. It came from a body of believers, which had grown out of five Baptists among the 1857/58 German immigrants to far-off South Africa (cf. Hudson-Reed 1977:22). The meeting in Hamburg appointed Oncken's assistant, Carl Hugo Gutsche, to the growing work in British Kaffraria (Christofides 2008:161). Roy & Hudson-Reed (2001:4) confirm that with Gutsche's arrival, an outstanding ministry which was to emulate that of Johan Oncken, who claimed of the membership of the early German Baptist churches that 'every member was a missionary' had commenced. "It is not surprising to find that Gutsche's first missionary meeting was held eight weeks after his arrival and within six months a missionary committee was operating in the church. As its first missionary, the church appointed not a minister but a teacher, Miss Harding. The church had started a school at Tshabo" (Hudson-Reed 1977:22).

The Rev Hugo Gutsche arrived in South Africa in 1867 and committed himself to working among the colonists and settlers of Kaffraria, thus, missionary zeal among the settlers was fanned into flame with the arrival of the German settlers who were free from ecclesiastical restrictions (cf. Roy & Hudson-Reed 2001). Rev Gutsche was most successful in his ministry and was a gifted orator who drew crowds of people as he preached throughout the various settlements. "Not only was he the people's pastor, but their legal advisor and doctor as well..." (Batts n.d.:45). He established great works through the establishment of preaching stations at

Keiskama; Stutterheim; Kingwilliamstown; Potsdam; Macleanstown; Queenstown and the Free State (Vrede). Batts (n.d.:46) said of Gutsche's work: "...he travelled, and the flame was kindled as he went along, and many believed and were baptised." In 25 years Gutsche planted 25 Churches throughout the Border area which were all opened *debt free due to his focus on planned giving* (see Christofides 2008:161; cf. Roy & Hudson-Reed 2001). "Although thwarted by internal quarrels and dissensions, and characterised by puritanical strictness which over-emphasized the unimportant, [the German Baptists] demonstrated a persevering faith and hope, and a loyalty to the church which made for growth and progress second to none in the annals of our history" (Hudson-Reed 1970:54). Christofides (2008:161) confirms: "By the time of the formation of the Baptist Union of South Africa in 1877, German-speaking Baptists slightly outnumbered English-speaking Baptists, and there is still a strong German Baptist tradition in the Border region".

After successfully maintaining his connection with these churches for eight years, in 1874 Rev Riemer (from America) was called as an associate pastor to lessen Gutsche's load. The work continued to grow as many emigrants "came out to Kaffraria, especially in the years 1858-60, perhaps attracted by the success of their brethren under British rule" (Batts n.d.: 47). In time, many other pastors immigrated with their families to South Africa to assist in the Baptist work. Among them were: M. Schmidt (Stutterheim); W. Ratter (King Williamstown); L. Preuss (assisted Rev Gusche); W. Riemers (Stutterheim); P. Schnell (commenced work at Keiskamahoeck in 1904); Schwarzman (Berlin); J.F. Niebuhr (Rhodesia Pioneer

pastor after a successful pastorate at Stutterheim); P. Rode (East London); G.C. Ehmke (King Williamstown 1913).

Of importance for the Afrikaans Baptist work is J.D. Odendaal's 'conversion' to Baptist views in 1867. Odendaal was baptized by Gutsche and served as a lay preacher for numerous years afterward. In 1875 Odendaal was ordained by the German Baptists and founded the Afrikaanse Baptiste Kerk in 1886. Regarding Odendaal, Hudson-Reed confirms (1970:53); "At his first Sunday in Frankfort Hugo Gutsche baptised a Dutch farmer Jacobus Odendaal of Witkop near Burghersdorp. J.D. Odendaal was ordained an elder in 1875 and he was the founder of Die Afrikaanse Baptiste Kerk in South Africa". "Unfortunately, the Afrikaans Baptist work never grew as rapidly as the English and German works owing to strong resistance from some of the local churches and the suspicion that Baptists were a 'sect'" (Christofides 2008:161).

2.2 The Formation of BUSA

Since the early days of Baptist work in South Africa many had dreamed of taking the Gospel to the Interior. To this effect, in 1873 the “Baptist Sustentation Fund” was established for the distinct purpose of home missions. This represented the first attempt at meaningful cooperation among South African Baptists prior to the formation of BUSA (cf. Christofides 2008:161).

1877 was an important year for Baptists in South Africa and marked the commencement of an *era of denominational focus and growth*. In 1877 the new pastor (formerly a student at the Pastor’s College) chosen for the Grahamstown Baptist church arrived. It is said: “under Mr Cross a new era opened for Baptist work in South Africa. He possessed gifts which marked him as a preacher of no common order, and his genial disposition and evangelical zeal were prophetic of a successful ministry” (Batts nd.:27). When Cross arrived at Grahamstown, the country was in the throes of the *Gaika-Gcaleka* rebellion and many of the young and able men in the city were conscripted for service, thus depleting his new-found congregation. Cross was denied permission to go to the battle front as a Chaplain, but was accepted as a Trooper shortly afterwards and preached the Gospel to the troops around the camp fires at night (cf. Batts nd.:27).

11th July 1877 marked the start of the Baptist Union of South Africa, which, according to first-hand reports was rather accidentally initiated (cf. Christofides 2008:161, Hudson-Reed 1970:55, 56). This was not the first reported Alliance of Churches; “prior to Mr Cross’s arrival at Grahamstown, there existed an

Evangelical Alliance, embracing all the non-Episcopal Churches of the city” (Batts nd.:27-28). However, given the growth in number of Baptist Churches, it was decided to form a Baptist Union of churches. At the time of the formation of the union “there were only four English-speaking churches- Grahamstown with its extension at Kariega, Port Elizabeth, Alice and the newly formed church in Cape Town - together with the German church at King William’s Town” (Hudson-Reed 1995:57). In reading ‘between the lines’ in Baptist history one gets the impression that the formation of BUSA was in keeping with other denominations of the day. The Wesleyan Church in South Africa had made great strides and had kept up pace with the growth of the general South African population by starting new churches in the main centres (urban areas). The DRC was also well organized, and had a firm grip over the Afrikaner people. It was now felt that the Baptist forces also should be marshalled ‘into order’, and that an attempt should be made to join the various churches together with a view to more aggressive/ strategic work among European Settlers and natives (cf. Hudson-Reed 1977). The founders were motivated by great desires (cf. Hudson-Reed 1970:56):

1. To reach those of our own faith and practise who are isolated in the towns and villages of our vast country.
2. To bear witness to the truth, having been put in trust with the Gospel.
3. To co-operate with others in the cause of the Kingdom of Heaven.

It is reported that at Rev. Cross’s induction service, where six Baptist churches were represented by a number of pastors and lay leaders, mention was made of using the opportunity to form a Union of Baptist churches (as travelling conditions were not always ideal at the time for many of the pastors). This proposition was

well received and the next day a constitution was adopted; its objectives were as follows:

1. To promote unity and brotherly love among its members;
2. To promote the evangelisation of the country;
3. To disseminate Baptist principles;
4. To plant and assist churches in which those principles shall be or have been adopted (Hudson-Reed 1977:39).

Christofides (2008) reminds us that the success of the newly-formed BUSA is surprising in that it comprised English-speaking Baptists who held to 'open communion' and the full autonomy of the local church, and German-speaking Baptists, who held to 'closed communion' and a more centralized view of power in BUSA. However, "As things developed, the *congregational principle* was a strong emphasis from the start, and Baptist Principles (especially the authority of Scripture) frequently constituted the topic in Presidential addresses in the early days" (ibid 2008:162). Hudson-Reed (1995:57), reflecting on those early days, states; "the struggling Baptist churches and the premature union they had formed were held together by a threefold cord-their evangelical emphasis, their Biblical doctrine and their missionary concern".

Despite the first Baptist church being established by British Settlers at Salem near Grahamstown, any cursory review of the Baptist history reveals a strong English and German influence in its formative days with an indigenous character being provided by the Afrikaner segment of the early movement (Vink 1993:5, 6).

In summary, the formation of the first Baptist body in South Africa was due to the arrival of the 1820 British settlers in the Eastern Cape. From the first church in Salem, the movement slowly expanded with smaller churches being established in

Port Elizabeth (1854) and Alice (1874). By the time BUSA was formed in 1877 there were a number of growing congregations in Durban (established around 1864) and Cape Town (established around 1876). At the time of the formation of BUSA, they adopted a Missions Policy to reach the indigenous inhabitants of South Africa with the Gospel. BUSA's desire to 'promote the evangelisation of the country' (constitutional objective of 1877) found expression in a number of ways. The needs of the indigenous people slowly came into the vision of BUSA and in 1892 Baptists formed the South African Baptist Missionary Society (hereafter SABMS) for Gospel outreach to the indigenous people of the country. This was an important step in South African Baptist mission history. Up to this point there were co-operative efforts; like the school at Tshabo, as well as many individual efforts; like E.R. Davies' work among the miners on the Reef; especially the black miners in the compounds (see Hudson-Reed 1992:2- 3).

The time was ripe for wider co-operative efforts among Baptists in South Africa. Hudson-Reed (1992:3) aptly describes the sentiments expressed around this time of the formation of the SABMS:

When the last decade of the nineteenth century dawned the time was overripe for a co-operative effort, which would integrate the many independent individual efforts that were under way. The year 1892 marked the Centenary of the Baptist Missionary Society of Gt. Britain the first of the great missionary societies. What better time to inaugurate the South African Baptist Missionary Society... the young society was formed on the British model as an entirely separate entity from the Baptist Union, though in close relationship with it... in South Africa we find that in 1895 only seven churches out of twenty-two had contributed to the Society. This led in the early years to an exodus from the Assembly when missionary business was considered... the missionary society thus became the Union in action in the black field (Hudson-Reed 1992:3).

Before we commence, it must be stated that in relation to the SABMS being the Union at work in the black field: "As time passed there was a growing realisation

that it was in fact the Churches of the Union which were supporting the Missionary Society on the field. The Society was not an independent organisation; it was the Union of churches at work” (Roy & Hudson-Reed 2001:29). This fact was recognised in 1924 “by agreeing to operate under one Executive thus bringing about the closest co-operation between leaders of the Union and the Society” (Roy & Hudson-Reed 2001:29). This in turn brought the mission of the SABMS ‘home’ to the churches within the Union and gave more control and responsibility for the mission to the churches of the Union. This shift was further cemented in 1938 as Roy and Hudson-Reed describe (2001:29):

...when the Society’s constitution was annulled and replaced by a series of by-laws of the Baptist union of South Africa. That meant that for practical purposes the Society ceased to exist as an entity separate from the Union. It operated as a department of the Union... the Society’s work (importantly so!) became the main thrust of the Denomination’s activities. About two-thirds of the budget was allocated to this aspect of the work each year (Roy & Hudson-Reed 2001:29).

Co-operative efforts through the vehicle of the SABMS allowed greater involvement in mission by smaller churches unable to tackle large mission projects on their own (see Roy & Hudson-Reed 2001:30). This was something to celebrate in this era as Churches could ‘own’ the mission of their denomination and be a part of its ethos. Furthermore, some churches preferred more direct involvement in the mission and took the initiative in forming mission Auxiliaries “through which to do their own work rather than try to do it ‘impersonally’ through the aegis of the Society” (Roy & Hudson-Reed 2001:30). This, in my view, is an early indication that mission is central to the life of Baptist churches. However, this approach alone would not suffice and would soon show signs of a lack of wider vision and co-operative mission from Jerusalem to the ends of the earth, which should always be held in creative tension. Nevertheless, the work of the SABMS prospered in its

sphere of influence, which can be seen from early on: “Among the Baptist Union churches in 1898 (not all Baptists had joined the union) there were 3033 ‘European’ members and 172 ‘native’ members; but by 1918 the figures had increased to 5156 and 4185 respectively” (Hudson-Reed 1977:84). However, a sober judgement is in accord with the seriousness of the realities experienced on the ground at the time; “the lack of funds in the early years was the cause of many lost opportunities...” (Hudson-Reed 1992:10). J.E. Ennals sums up the Baptist missionary society’s work and the secret of their enterprising beginning: “In taking up the first minute book of the society which is written in English... one is intrigued by a front page, in which two German words stand out very strongly and beautifully... *‘MITT GOTT’*. This is, I believe, the work of the Rev Hugo Gutsche... it is a great thing in all our missionary enterprise and problems to realize as we face them that it is *‘WITH GOD’* (1942: 6).

As history attests, despite their best intentions, BUSA remained under what could be termed white, colonial rule/ influence for many years. Additionally, BUSA was the slowest growing denomination in its time. D. Davies (n.d:n.p), in a Baptist Quarterly report, states: “The Wesleyans and Baptists began their work together in 1820. The growth of the Wesleyan churches has been phenomenal, while the Baptist churches, after a hundred years of work, have a membership of only 10500...”. The reasons for the slow progress of BUSA were attributed to:

- Colonial conditions (which were shared by all alike then)
- The strength of the Dutch Reformed Church and the vast numbers of the Dutch populace which presented a linguistic challenge
- Licentious living of those in the ‘new country’

- The lure of materialism on the younger generation
- Lack of organization (due to their locality)
- A spirit of 'independence' prevailing in BUSA (especially among English Baptists)

It is, of course, admitted that the principle of independency has been a retarding force in other places than South Africa, and our generation is witnessing its failure to meet the needs of our modern church life. It has completely failed in South Africa, and the more thoughtful people in the churches are asking for some organization of the Baptist denomination in the sub-continent similar to what has come to pass in the Homeland during the past few years (Davies n.d: n.p.).

However, in the main, the problems experienced by BUSA revolved around the conflict between British and Dutch ideals; the attitude of South Africans towards the 'native races' and their future development; the vast changes of South African life industrially and socially; and the new national conditions constituting a challenge to Christian internationalism. For BUSA, these problems offered a great opportunity to the Baptist Church in South Africa-one BUSA would largely not tackle.

Angelo Scheepers (2008) illustrates the above point well and shows how little BUSA did to reflect indigenous people in their structures, policies and leadership at both local and national level. However, Scheepers (ibid:5, 6) argues that there were four factors (besides Apartheid) that contributed to this racial separation:

- *The influence of colonialism*; where the cultural divide between 'colonial whites' and 'emerging blacks' was a societal norm; due largely to the way the European settlers viewed the '*bantu*' in the 1800's.
- *The Missions philosophy and practice of the West*; where the mandate of the West was to form native, indigenous churches that would be self-governing, self-supporting and self-propagating. Even the SABMS motto reflected this philosophy: "The evangelisation of the Bantu by the Bantu."

- *The focus of the British Baptist ministers.* Many of the British Baptist ministers who came to South Africa around the time of the 1820 European settlers were here to minister to British immigrants in the colony and were not necessarily intent on reaching the Bantu population at that time.
- *The separation of the BU and the SABMS.* This separation was based on a British model, which saw the SABMS as a completely separate entity to BUSA; but closely associated with it.
- *Later,* the unjust policy of Apartheid, enforced by the South African Nationalist Government from 1948 to the early 1990's cemented and reinforced separate development mentality among South African Baptists. Apartheid provided the ideal conditions to foster continued colonial thinking and practice within BUSA to the Bantu.

2.3. Historic Baptist Structures and Policy

As stated earlier, BUSA was formally constituted in Grahamstown in 1877, around 135 years ago, after 57 years of Baptist work in South Africa! This section will analyse some of the historical data, however, over the last three decades, BUSA has grown to become a multi-cultural and multi-lingual and multi-national denomination. The 2012 Assembly of BUSA churches held at Baptist House in Roodepoort, Johannesburg, represented 499 fully constituted member Churches and approximately 139 fellowships; a total of 638 churches. All churches in membership or association with BUSA are fully autonomous; meaning they are *legally constituted; self-supporting; self-governing and self-propagating* (cf. Scheepers 2008:6). This is in keeping with the *Declaration of Principle* accepted at the formation of BUSA that guaranteed the right of every separate church to interpret and administer in and for itself the laws of Christ (Vink 1993:7). Furthermore, this principle underlines the historical commitment of BUSA to a *congregational* form of Church government and is expressed in the *Statement of Baptist Principles* as follows:

The principle of Congregational Church Government, namely that a constituted Church meeting is, under the Lordship of Jesus Christ, the highest court of authority for the local church; and that each individual member has the inalienable right and responsibility to participate fully in the life and government of the Church, including the appointment of its leaders (SABH 1886:24)

More recently; BUSA constitution states:

We as Baptists believe in the CHURCH as the whole company of those who have been redeemed by Jesus Christ and regenerated by the Holy Spirit. The local church, being a manifestation of the universal church, is a community of believers in a particular place where the Word of God is preached and observed. It is fully autonomous and remains so notwithstanding responsibilities it may accept by voluntary association (SABH 2004-05:451).

The churches and fellowships within the formal membership of BUSA are located in various *territorial associations*; namely, Border Baptist Association (hereafter BBA), Baptist Northern Association (hereafter BNA), Eastern Province Baptist Association (hereafter EPBA), Free State Baptist Association (hereafter FSBA), Natal Baptist Association (hereafter NBA), Baptist Association of the Northern Cape (hereafter BANC), and Western Province Baptist Association (hereafter WPBA). These Associations operate with regional Executives and elected leadership.

Vink (1993:8) argues that from its inception among the 1820 Settlers and German immigrants, BUSA developed into a *heterogeneous body* with member churches representative of all the race groups of South African society included in its organisational structure. Scheepers helpfully points out that the former may be true; particularly when it comes to German Baptists, however, it wasn't until September 1964 that the first 'other- than- white' person was represented on BUSA Executive. Thus, in October 1964, the Rev. A.J. Maye represented the

newly formed South African Association of Coloured Churches (cf. Scheepers 2008:33). This was followed by the first Indian member of BUSA Executive; Rev. D.N. Nathaniel, in March 1966 (Scheepers 2008:33). Following the formation of the Bantu Baptist Convention in 1966, and its acceptance as an Association by BUSA Assembly, the Rev. T.M. Snyman became the first black member of BUSA Executive since the inception of BUSA and the SABMS. Thus, Vink is correct in his assessment of BUSA as being heterogeneous to some degree, but neglected to mention that Associational representation within the formal organizational structure of BUSA only took place for the first time in 1964- over 100 years after the constitution of BUSA! Scheepers (2008:17) is correct in his summation that BUSA's history has not been all that glamorous; especially when it comes to race relations and structure.

Besides the commencement of the SABMS, the Bantu Baptist Church (hereafter BBC) was another significant event within BUSA's history. The BBC was formed in 1927 and grew phenomenally as an autonomous and independent body. It existed under the direction and control of the SABMS and BUSA through its Executive Committee, which had the right to veto any decision taken by the BBC (cf. Roy & Hudson- Reed 2001:37). The BBC became the Baptist Convention of South Africa (hereafter BC) in 1966 after four years of intense deliberations (Scheepers 2008:34). The newly formed Baptist Convention was also granted special Association status by the 1966 Assembly and were entitled to two representatives on BUSA Executive. However, "it was only some 11 years later that the first two black churches took out membership with BUSA" (Scheepers 2008:35).

Again, at that time BUSA was a Union of Associations, both *territorial* and *cultural*. The Baptist Union then consisted of “White” Territorial Associations, an “Indian” Association, a “Black” Convention, a “Coloured” Association and an “Afrikaans” Association. “This structure reflected the times in colonial Africa with its cultural and language diversity and the racial divisions endemic in society as well as the racial divisions imposed by the apartheid policies in South Africa” (Rae 2004:n.p.).

What is significant to present-day South African Baptist Ecclesiology is that for the first time since its inception, BUSA is led by a multi-racial body with full recognition and equal participation on equal terms. This is a shift of epic proportions and is paradigmatic in its outcome shaped through the 1970’s till the present (Scheepers 2008:36).

In 1976 the Baptist Union changed its Constitution and became a Union of local churches. All local churches from territorial and cultural Associations were invited to make application to the Union of Churches. While there were some meetings between Baptist Union leaders and those who represented the cultural and racial Associations on the Executive of BUSA, this decision was taken by the Assembly of BUSA with little consultation with leaders and churches of the cultural Associations.

Terry Rae (2004:2-3), former BUSA General Secretary, states that from 1976 many meetings were held between BUSA and the BC to discuss the merging of the two bodies. The BC eventually regarded these talks as the Convention being called to “join” the Union rather than a “merger” of the two bodies. Entrenched

clauses in BUSA Constitution, as well as perceived attitudes, especially in BUSA became a major obstacle in the merger discussions. In addition BUSA's white leadership had not worked through the issues of being the 'favoured' culture in an Apartheid South Africa, nor had they begun to understand the effects of the Apartheid system on their Black brothers and sisters represented within the cultural Associations among Baptists.

The results of the tension between BUSA and the BC evidenced themselves in 1987 when the BC took a decision to withdraw from BUSA and became an independent Baptist Denomination in South Africa. Many individual Convention churches had by this time become members of the Baptist Union. Approximately one third of the Baptist Convention churches stayed with the Baptist Union, and withdrew from the Baptist Convention. This caused untold bitterness, hurt and anger between Baptists in South Africa (Rae 2004).

CHAPTER SUMMARY

In chapter one we looked at a brief history of the Cape Colony and some of the instrumental catalysts for present-day South African society. History, as this thesis will show, is of great significance in understanding our heritage, interpreting our current context and struggles and envisioning toward the future with hope. As this chapter has proven, Baptist history within South Africa is rich and diverse. Baptist history encompasses both British and German influence in BUSA's growth and development as a denomination with both German and British settlers contributing variously to the development and growth of what became the first Baptist

denomination in Southern Africa (if not all of Africa). As has been shown in this chapter, South African Baptist history is fascinating in two respects; firstly, how mission and Baptist self-understanding differed between British and German Baptists (as well as views of governance and inter-relationality). Secondly, *how* the BUSA came to be a denomination as accidental and secondary to cooperative mission. It is reported that at Rev. Cross's induction service, where six Baptist churches were represented by a number of pastors and lay leaders, mention was made of using the opportunity to form a Union of Baptist churches (as travelling conditions were not always ideal at the time for many of the pastors). This proposition was well received and the next day a constitution was adopted; its objectives were as follows:

1. To promote unity and brotherly love among its members;
2. To promote the evangelisation of the country;
3. To disseminate Baptist principles;
4. To plant and assist churches in which those principles shall be or have been adopted (Hudson-Reed 1977:39).

In addition to the above, there were a number of important historical events that have shaped the current scene; the arrival of Hugo Gutschke and his missionary zeal, the formation of BUSA, various co-operative efforts, including, the formation of the SABMS. The start of the BBC and later BC also had significance in the perception of what it meant to be Baptist in South Africa within this era of denominational growth and expansion.

CHAPTER 3

UNDERSTANDING BUSA'S MISSION DEVELOPMENT

3.1. Waves of Baptist Mission and Development

Seeking to understand our Baptist history within South Africa is best achieved within paradigms relating to historical and spiritual frameworks within which one can more easily interpret such events.

Saayman's historical overview of the DRC mission; *'Being Missionary, being human'*, presents the reader with four waves of mission that in many respects categorize the mission of the DRC within South Africa. Saayman's overall work on the mission of the DRC has some parallels with the mission of BUSA, although the latter's history is more recent within the South African context.

What follows, then, in this section, is a brief overview of the important trends that have shaped, in some or other way, the history of Baptists within South Africa. This is an important history, in the words of Warren (1967:11); if a Christian "takes seriously the doctrine of the Incarnation and its implications for the understanding of history, he must take all history seriously". This history cannot in any way be separated from secular history as both mission and secular history, in many respects, form two streams which unite and comingle (cf. Du Plessis 1911:vii- viii). It is impossible to study this history without taking religion, politics, culture into consideration alongside the British, German and 'local' blend of South African Baptists. Below is a summary of Saayman's 'Waves of DRC Mission' in South Africa, which serves as an important impetus for the establishment of a Baptist

work in South Africa. South African Baptist history commences within the second wave of mission described below and has some connecting points within some of the other waves described below.

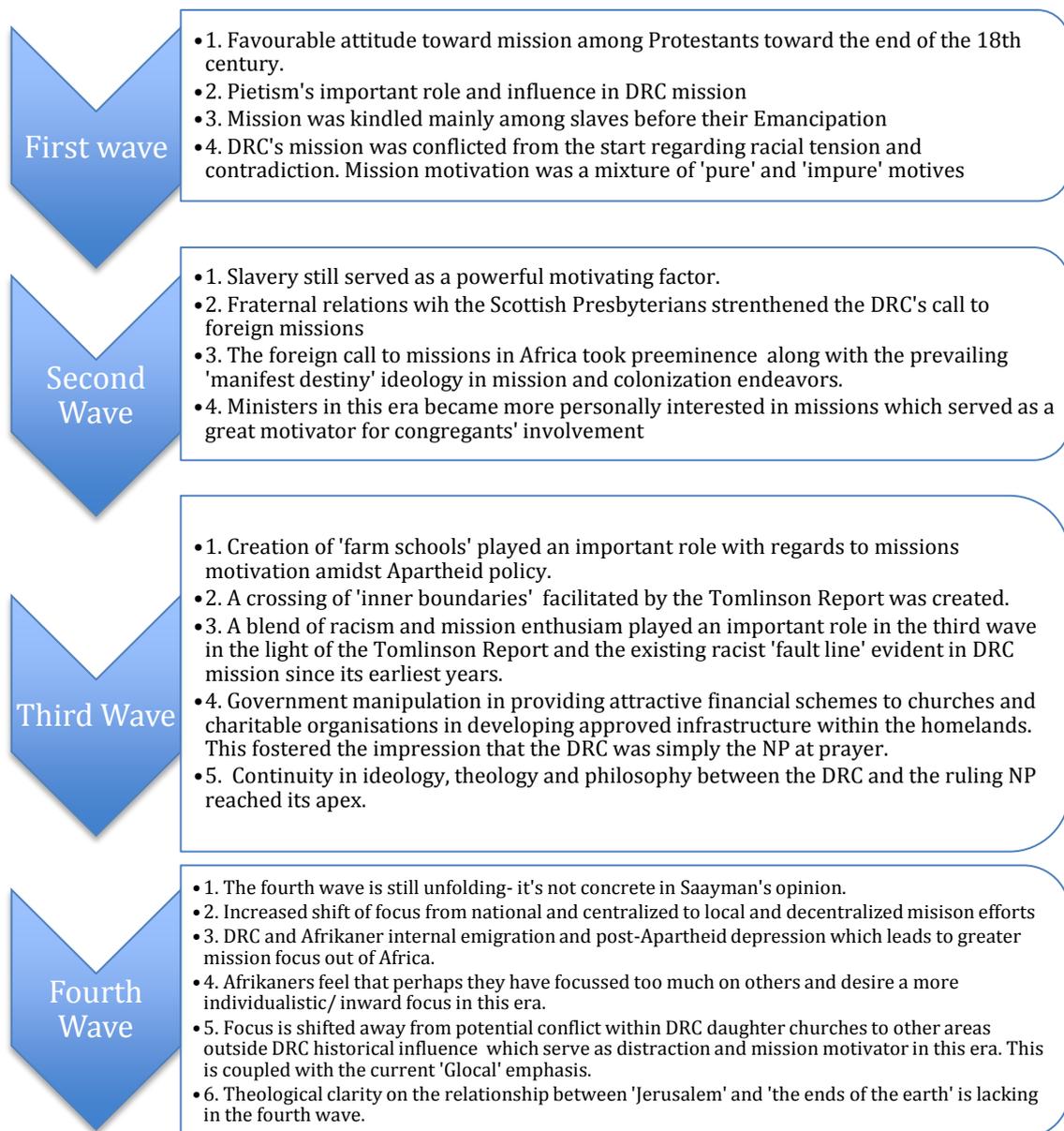


Figure 1 DRC waves of mission

The South African Baptist ‘Waves of Mission’ would look something like the diagram below:

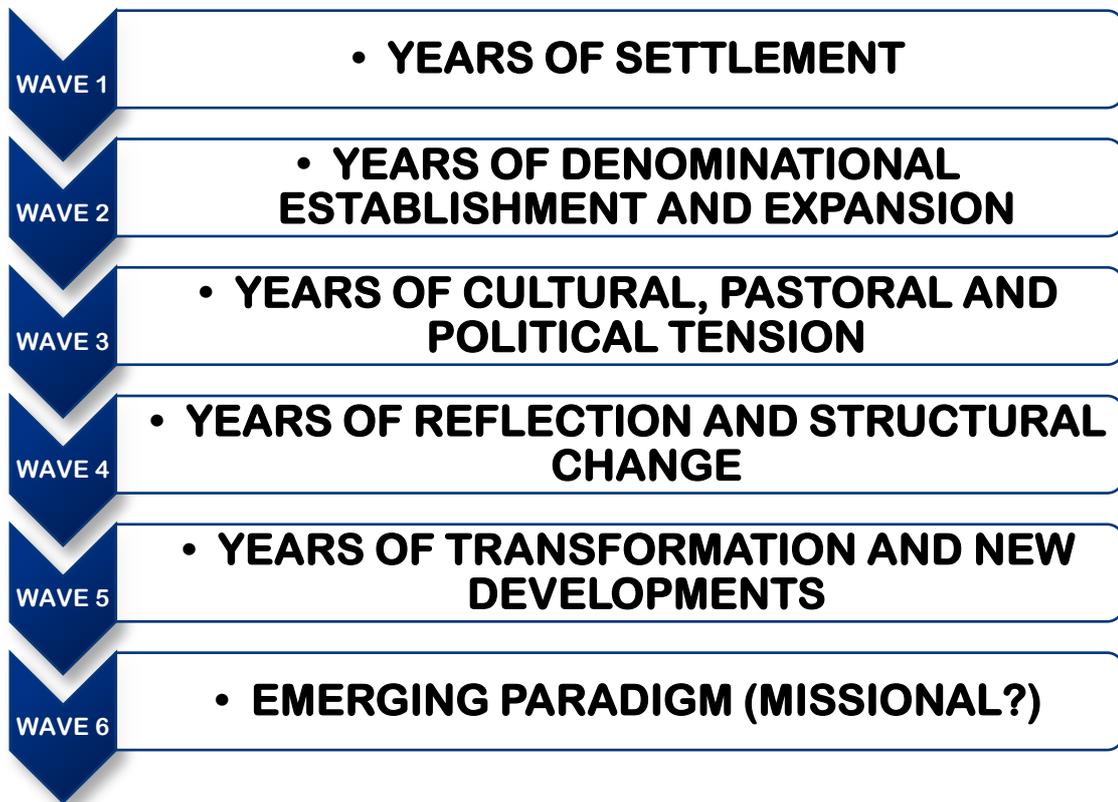


Figure 2 BUSA waves of mission

3.1.1 Wave one: 1820- 1877

Years of settlement

This era saw the arrival of both British and German Settlers to the Eastern Cape, and the settlement and development of Baptist churches in the newfound Colony. Baptist work, however, progressed slowly in comparison with other denominations of the day (e.g. Methodists, Anglicans). Nuttall (1882:4) confirms this in his optimistic address at the fifth annual Assembly in Port Elizabeth on 10th July 1882:

We may be somewhat feeble at present but we shall gain strength by union. 'The little one' has already become more than 'a thousand', and the 'small one' may yet become a strong nation. In this colony we labour under the disadvantage of being comparatively unknown, and are therefore somewhat misunderstood, and sometimes misrepresented.

Observations

- The first church met in Lower Albany under a tree on a farm owned by Mr Stephen Smith (Senior deacon of the Grahamstown Church). The pastoral leadership of churches was undertaken by *lay leaders and preachers* who made themselves available to Baptist work among the European Settlers. *Outreach was primarily to settlers.*
- After the settlers were relocated they met in a small cottage erected by Mr William Shepherd after which the carpenters shop was used. Informal meeting venues and sharing of property seemed to be a predominant feature of the early days of settlement and Baptist growth.
- Shortly after the church's inception a dispute arose over Mr Miller's teaching and doctrine. Similar issues seem to have continually been a discussion point among Baptists, and have led to many debates and schisms since the days of settlement.
- In 1843, the first church building was opened in Bathurst Street in Grahamstown. The building was large and contemporary and is said to have cost a substantial amount of money in the days of settlement.
- In 1851, the Hill Street Baptist Church in Grahamstown was erected with Mr William Hay serving as pastor. Mr Hay found it difficult to work with the entrenched hyper-Calvinistic element in the Bathurst Street Church and planted another Baptist Church in Grahamstown. These churches later amalgamated and met at the Bathurst chapel.

- An extension work was started at Kariega under the lay ministry of John Geard. This work would dominate Baptist church planting for decades to come in their *urban settlement strategy*.
- Formation of BUSA in 1877 marked the beginning of collaborative Baptist work in the newfound Colony and beyond and the end of the era of settlement. BUSA was formed in Grahamstown during the *Gaika Gcaleka* rebellion after the induction of the Rev. G. W. Cross as President.

3.1.2 Wave two: 1877- 1950's

Years of denominational establishment and expansion

This era saw the rather incidental, possibly premature, beginnings of BUSA and the era of denominational growth and the establishment of a missions strategy to reach both Settlers and indigenous 'natives' (with the help of Gutsche and the German Baptists).

Years of growth in local church mission involvement

Observations

- In this era there was *focussed attention on extension work*. A number of other Baptist churches were founded in main centres like Port Alfred, Graaf Reinet, Pretoria, Cape Town, King Williams Town, Port Elizabeth, and the Transvaal etc.

- There was a growing dependence on pastors from England and Germany respectively. This, as is seen in later times, reflected a lack of leadership succession and training which, in turn fostered greater schism among Baptists in South Africa.
- The SABMS was formed in 1892 as a separate entity (following the British model) to BUSA, with the aim of reaching the heathen indigenous peoples inhabiting South Africa (Reid 1976, cf. Roy & Hudson-Reed 2001). Hugo Gutsche (German) was instrumental in its formation. Missionary zeal characterized German Baptists and their mission endeavours were surprising and led to the bulk of the growth experienced in BUSA in this era. Reid (1976:10) comments that “the missionary society is the Union in action”. In 1898 it is recorded that the growing missionary interest of the Cape Town Baptist Church led to the formation of the *Cape Town Auxiliary* which supported a missionary couple entirely (Reid 1976). Similarly, it would seem that the Troyeville Church and the Natal Missionary Society became affiliated as auxiliaries, bringing the mission of the Baptist Church closer to home. Unfortunately, due to strict rules being imposed by the SABMS missionary auxiliaries were “a relatively short-lived phenomenon” (Reid 1976:17).
- The formation of the Bantu Baptist Church in 1927 for the purpose of “enabling the Bantu churches to carry on the work started by the white missionaries, supported by the Society, under their own auspices” (Reid 1976:22) was a pivotal point in the history of South African Baptist mission endeavours. From the side of BUSA, this effort was made to mark the church as belonging to the Bantu people, creating a special environment

where their abilities and various gifts could be exercised and for closer co-operation (cf. Reid 1976:22, 23). However, this marked an era of contention between the newly-formed BBC, SABMS and BUSA as they continued to exercise parental control. Reid (1976), referring to the 1827-1828 SABH (Pg. 19), states; "...there was still to remain the 'parental control' of the South African Baptist Missionary Society and any resolutions of the churches, councils or assembly were subject to the vote of the Committee of the South African Baptist Missionary Society" (Hudson-Reed 1995:57). This situation was referred to by Reid (1976:25) as the "so-called 'euthanasia of mission'", and sadly we see the Baptist work in South Africa developing along the lines of separate development, akin to the political thinking of the day - based on the British model for missions.

- Unfortunately, in this era there was *great divergence from the role of the local Church in missions*. In fact, this problem was evident from the fourth Century A.D., where missionaries were a 'special category of church worker "sent to the frontiers of civilization to propagate the faith among unbelievers and incorporate them into the Church." Furthermore, I would argue this view is still prevalent in 21st century Africa. Historically speaking, Mission was no longer something done by every local congregation. It developed into a separate activity carried on by special agents in remote areas. This understanding has dominated our thinking until recent times. The church had, in many respects, lost its missionary nature. Few lasting efforts were made to rectify this.

3.1.3 Wave three: 1960's- late 1980's

Years of cultural, pastoral and political tension

Given the unjust policy of apartheid, which was implemented and enforced by the South African Nationalist Government from 1948 to the early nineties, this era marked an increase in Apartheid promulgation which infected and affected church life and praxis among Baptists. It was during these years where South Africa experienced the evils of Apartheid at its worst. However, as will be pointed out, during this period, many evangelical churches, including Baptists, were influenced by the socio-political status quo. This, however, does not exclude many individuals who did not adhere to the status quo, however, it reflected something of the prevailing attitude of the time.

Observations:

- Most of the leadership positions and national standing committees were occupied by and consisted of members mainly from the white community (1960-1961 SABH).
- Colonial tendencies were still prevalent within the leadership structures of BUSA - given its British and German heritage.
- BUSA and the Baptist Theological College apparently held to the status quo dictated by the Nationalist government. This is shown in their treatment of 'other-than-white' students at their Parktown (Johannesburg) campus; not allowing them to reside in the hostels. Scheepers (2008:32) states that the BTC leadership, adhered to the governmental ruling stating that only two Bantu students were allowed to study at BTC over a four year period.

Scheepers (2008), however, recognized that John Hiebner, a school teacher from the Coloured community in Cape Town, was the first and only 'other-than-white' to study at the Baptist Theological College (BTC) in Johannesburg from 1953-1955. Eric Hermanson in an interview (September 2012) stated that BTC did not have any applications from Bantu students which would perhaps be indicative of their adherence to any such policy or ruling.

- Proof of BUSA's complacency with regard to the status quo is raised by Scheepers (2008) in their reaction to the government's relocation of 'other-than-white' people. However, Baptists responded in 1966 by taking up a national Christmas appeal which was then earmarked for Coloured churches forced to relocate due to the impending Group Areas Act having been applied then. Scheepers (2008) points out that many Anglican, Roman Catholic and Muslims refused to comply with this inhumane act, however, Baptists unfortunately complied and went along with the status quo (BUSA Executive Minutes 1966:170).
- Due, in part to Dr Chris Parnell, in October 1964, the Rev. A. J. Maye represented the newly formed South African Association of Coloured Churches as the first 'other-than-white' representative on BUSA Executive since 1877. This was followed in 1966 by the first Indian representative and in 1966 by the formation of the Baptist Convention.
- The Baptist Bible Institute (BBI) was born in 1960 largely due to the initial missions policy of separate development within BUSA, and due to the emerging need for trained Bantu pastors recognized by the Bantu Baptist

Church. Hermanson (in correspondence dated February 2012) reminds us that The Ennals Institute occupied that property previously. BBI was established when the Milliard Baptist Bible Institute in Orlando, Soweto, was forced to close because the Nationalist Government would not grant permits for students from other areas to live on the property in Soweto. The BBI was seen as a training centre for blacks, the Baptist Theological College (BTC Johannesburg) was seen as a training centre for whites and the BTC (Cape Town) for the coloureds. Many in this era saw the error in this and after much negotiation and discussion between the BBI Council and BUSA National Committee, it was agreed to close the BBI and sell the property to the Southern Baptist Convention for the establishment of a new theological training institution offering academic degrees as opposed to the former diplomas. Proceeds from the sale of the BBI property were given to BTC (Johannesburg and Cape Town) for the purpose of providing bursaries to black students from BUSA churches. Hermanson (2012), giving further observations regarding the context in which the above was set, states:

Unfortunately much of what is written about Baptist work in those days makes it look as if we were 100% behind the Nat. Government. This was certainly not the case! Pass laws made it impossible for Africans to be in urban areas without a work permit. Group Areas Act made it impossible for people of other races to live in white areas, and people of other races either had to find accommodation in the areas set aside for them and meet travelling costs, or they could not attend BTCSA. Founding a college in CT meant not only did coloured students not have to travel and live in Jhb, but it also meant that other races could study there, as there was no restriction on whites and blacks entering Coloured areas. As missionaries, we had to have a permit for every location we entered and it had to be renewed annually, so we had to be “as wise as serpents and” at least seem to the authorities to be “as harmless as doves”! It is easy to criticize if you were not in the fray. One student from Zimbabwe, who had a permit to work in a hotel in Pretoria, which he had done for many years and was married to a South African and had children in Atteridgeville, was refused permission to return to SA to study at BBI.

We had to train him in Zim and then send him as a BCSEA missionary to Botswana, where we had work. Another factor not taken into account was that BBI's entrance requirement was Standard 6, while BTCSA's was matric. Most of the applicants we had did not have more than standard 6 (Hermanson 2012:n.p.).

- During this time, members of BUSA Executive were representatives of ethnic groups rather than member churches.

3.1.4 Wave Four: 1970's- 1980's

3.1.4.1 Years of reflection and structural change

During this decade, much time was spent in evaluating the past, analyzing the present and preparing for the future of BUSA with specific regard to its structures.

Years of reflection

Observations:

- There were three committees that focussed on structure and related issues within BUSA; the Coordination Committee; BUSA Structure Committee; and the Denominational Work Review Committee.
- In 1977 the South African Baptist Alliance (formerly the South African Association of Coloured Churches) withdrew from BUSA Executive and was dissolved. In my correspondence with Hermanson (February 2012), it was stated that it was the Coloured churches themselves, who decided that they wanted to be recognized as Baptists and not as Coloured Baptists. As most of them were in the Western Province, they felt that they should all be part

of the WPBA and BUSA and that there was no need at all for another organization for them, especially as it made it look as if as if they were promoting an Apartheid structure.

- The 1972 BUSA Assembly agreed to the establishment of the Western Province branch of the Baptist Theological College of which Dr. Chris Parnell was the first principal. Although it was primarily started to be a Coloured training centre, it quickly grew to be multi-cultural, and is known today as the Cape Town Baptist Seminary; well-known for its fair racial representation among students and faculty.

3.1.4.2 Years of structural change

The 1980's can be viewed as the years of structural change within BUSA; many structural developments were initiated which had tremendous implications for ministry within BUSA.

Scheepers (2008:51) summarizes these developments as:

- Changes to the National Executive;
- Changes in the overall structure of BUSA;
- Changes in the missions philosophy of BUSA from the SABMS to the BMD;
- Changes in the relationship between BUSA and the BCSA;
- Changes regarding theological education.

Observations:

- Rev. Ron Hendricks, from the Coloured community, became the first 'other-than-white' vice president of BUSA. He was inducted at the 1988 King Williams Town Assembly.

- George Ngamlana followed suit as the next ‘other-than-white’ representative elected as Associate General Secretary of BUSA from 1994-1997. In 1999, George became the Area Coordinator of KZN, and the first Black BUSA missionary to Africa (Zambia) in 2005. Sydney Dyasi became the Area Coordinator of the Border Baptist Association in 2000 - indicative of a growing corrective trend within BUSA.
- BUSA Executive, in an attempt to bridge the prevailing cultural gap within the Union, gave full voting rights to the Afrikaanse Baptiste Kerk (ABK), the Baptist Convention of Southern Africa, Indian Baptist Mission (IBM), and the Natal Indian Baptist Association. This was done, in spite of the fact that the bulk of their churches were not members of BUSA. Thus, *dual membership was given to Special Associations of BUSA*.
- The Coloured community was unfortunately excluded from participation on the National Executive of BUSA due to the disbandment of the South African Baptist Alliance in 1977. Their inclusion into a predominantly white BUSA took longer than expected and gave rise to numerous expressions of unhappiness. The walkout at the 1989 Kimberly Assembly (held at the SANDF military barracks is an example of the prevailing unhappiness with the policy and praxis of BUSA).
- The Baptist Union of Zimbabwe withdrew its Territorial Association membership with BUSA at the 1988 Assembly, but expressed the desire to maintain links on a fraternal basis (see Scheepers 2008:56)
- The Baptist Union of Transkei was accepted into Territorial Association membership within BUSA. This was done to the great distaste of the BCSA

who had seen a number of black churches breaking away from the BCSA and felt that there was not proper consultation on the part of BUSA.

- The policy of devolution (previously referred to as the work review proposal) was accepted at the annual Assembly in 1978 and implemented in the 1980's. This policy can be viewed as an attempt by BUSA Executive committee to "take the Baptist Union to the Territorial regions and local churches and make them feel an integral part of it" (Scheepers 2008:38). Although seen in a negative light initially, the policy of devolution resulted in the *greater functioning and involvement of Associational Executives*; the appointment of Area coordinators and the development of Associational Ministry committees.
- Changes to the missions philosophy of BUSA were welcomed and led to the formation of the Baptist Missions Department (BMD). This, among other things, contributed to the renewed focus on the local church as a primary agent of mission. Additionally, the role of the BMD was to equip local churches and to assist them with regard to training, selection and sending of missionaries. This era saw the transformation of BUSA's missiology and signalled the end of paternalistic and colonial-style missions. Missions was no longer White to black; "everybody, regardless of culture or colour, could now be missionaries..." (Scheepers 2008:67). Hermanson, in an interview in February 2012, stated that the limitations on missionary manpower then related to a limitation of space as they mostly had missionary superintendents, which left little room for people to serve in other capacities. As a result, young people who felt called to missions joined non-denominational mission organizations. Indicative of this trend, the BMD

recognized all these people as Baptist missionaries - 20 pages of them in the (2010- 2011 BU Handbook). Hermanson also remarks that, even within this era, there were exceptions, which were an expression of the good will of BUSA. One such example is Julia Forgas (Coloured), who was a SABMS missionary among the Indians in Natal from 1959 until she went overseas for study leave in 1981 (after which the SABMS ceased to exist). Hermanson (in correspondence dated February 2012) insists that it was not race that was taken into account at all when it came to missionary service.

- The 1980's saw the breakdown of the relationship between the BCSA and BUSA. These were years of great excitement and contention as far as a merger between the two bodies was concerned. However, in 1987 the BCSA withdrew its Associational status from BUSA and in 1988 the Baptist World Alliance annual meeting granted membership status to the BCSA; which saw the final parting of the ways between BUSA and the BCSA (Scheepers 2008:73).

3.1.5 Wave Five: 1990's- 2000's

3.1.5.1 Years of transformation

Observations:

- The 1990 BUSA Presidential address surprised many delegates and served as a watershed for transformation within BUSA. Terry Rae, BUSA General

Secretary at the time, urged BUSA to move towards further racial participation and recognition within all levels of BUSA.

- A new dynamic and dimension with regards to attitude, approach, progressive thinking and bold leadership characterized BUSA Executive.
- BUSA Executive was instrumental during this decade in leading BUSA through major structural changes; namely, the composition of BUSA Executive and the phasing out of Special Associations.
- The Baptist Women's Department and Baptist Youth of South Africa became official boards of BUSA and were represented at the National Executive. Additionally, BUSA Care was established to address social concern and empower deprived communities.
- In 1991 the Ministry Board was established. The board's main function related to application for ministerial recognition and adherence to ministerial regulations.
- In 1991 there was a definite change in relation to race and gender issues, and BUSA took a proactive stance towards being non-racial in both practice and leadership (BUSA Executive Minutes June 1991:29). Furthermore, in 1991, BUSA reasserted its unequivocal rejection of Apartheid as a sin and it committed itself to work towards the establishment of a just society in South Africa (BUSA Executive Minutes, March 1991:30).
- The growing improvement in race relations indicated by the proposal made by Peter Holness, received at the 1996 Assembly held in Port Elizabeth. The concept 'Impact 2001' was accepted in principle by the assembly as it seeks to work toward fuller cultural and gender inclusivity (SABH 1996-1997).

- The relationship with the BCSA was taxing since its withdrawal from merger talks in 1987. However, through a series of events, a breakthrough came in 1997 when BUSA Executive agreed to make a formal statement to the Truth and Reconciliation Commission containing, among other points, a confession of the sin of omission in that BUSA did not do enough in opposing the structures and status quo (BUSA Executive minutes, June 1997:30). The Colesburg resolution in May 1998 was an historic turning point and subsequent meeting affirmed that both BUSA and BCSA stood on the same doctrinal ground, and that reconciliation is imperative, but will take time to permeate to the grassroots (churches) and to Territorial Associations.
- Church growth initiatives were a main focus of the 1990's within BUSA. Some of the largest numbers in terms of growth were recorded during this period, although some of this can be attributed to the amalgamation of the former Transkei Baptist Union and former BCSA churches that joined BUSA.

3.1.5.2 Years of new developments

Observations:

The new millennium was inaugurated with a conference entitled 'Baptists in the 21st Century' and was held at the Gariep dam in February 2000. The focus of the conference was on the following:

- New emphasis on youth and children (A change of perception towards youth and children's ministry was needed).
- Social action was linked to mission and evangelism (Main components of this vision included ministry to HIV and AIDS sufferers; job creation and disaster relief).
- A renewed national and associational thrust on mission and evangelism (The focus here remained on Associational church planting, reaching Muslims in RSA; inner city ministry, and every church being a mission church).
 - Developing and promoting multi-cultural partnerships and gender equality whereby stronger churches would help weaker ones within BUSA.
 - The continuation of affordable theological education to all cultural groupings within South Africa, with a greater sense of intentionality regarding the appointment of black lecturers at both Baptist Colleges.
 - Baptist Union structures to be revisited, particularly as they relate to Associational boundaries, and the role of the General Secretary of BUSA.
 - The pastoral care of the Ministry Board relating specifically to those under discipline was to come under review (SABH 2000-2001, 366- 367).
 - Another significant happening in this decade was the establishment of the South African Baptist Alliance in August 2001, where five autonomous Baptist bodies formed this alliance in order to build good relationships, cooperate together in evangelism and church planting efforts and become a united voice against ethical, moral and spiritual decline in South Africa (SABH 2001-2002: 247).
 - In November 2002 a 'Bosberaad' (a meeting of the minds) was held in order to discuss key issues relating to the structure of BUSA, the ethos of BUSA,

local church 'buy-in' to BUSA, functions of Area Coordinators and the two Theological Colleges. Recommendations were made to BUSA Executive with respect to the restructuring of central functions, annual Assembly, BUSA Executive, and Colleges.

- Equip 2005, with a focus on training and discipleship is the main emphasis in this new millennium of Baptist work and witness in South Africa,
- In May/ June 2004 the National Impact consultation was held at Hilton Baptist Church. Impact can be described as one of the few inter-generational BUSA conferences held to date. At Impact statistical data relating to over 12 years of BUSA ministry was reviewed and trends were discussed in great detail. 2004 was a year of great uncertainty within BUSA as six out of seven Associations were without Area Coordinators. The 2004 Assembly appointed a twelve person Commission to investigate the leadership structures and the financing of the Union and submit a report to the 2005 Assembly (SABH 2004-2005).
- The 2004 Assembly mandated BUSA Executive to appoint a person to spearhead the development of a Department of Pastoral Care. Due to financial constraints, this appointment was only implemented in June 2007 with the 'part-time' appointment of a retired pastor; Rick Inglis.
- BUSA's vision of 'Impact 2010', adopted at the 2005 Assembly, has taken pre-eminence in the recent era of Baptist history which will be dealt with in greater depth in the final chapter of this dissertation. This, in the light of *Impact Consultation* and the *Lekkeroord Declaration* (cf. SABH 2003-2004) will have the following outcomes:
 - Renewed focus on spiritual renewal- prayer.
 - Doubling the BU membership.

- Doubling the number of churches.
 - Doubling the number of children and youth being ministered to in our churches.
 - Doubling the number of Children Workers/SS Teachers.
 - At least 300 'missions involved' sending and caring churches.
 - At least 300 churches with active youth and young adult ministries.
 - Development of regional Consultancies.
 - An effective Pastoral Care Mentoring programme in place.
- Additionally, the 2010 World Cup hosted by South Africa and the role and possibility of mission impact on our local communities during this time was a great impetus and driving factor within the orbits of this vision.
 - A new post-2010 focus is needed with the intention to sharpen the focus on the local churches in the areas of membership, leadership, ministry, missions, and communities (SABH 2009-2010). This post-2010 focus is known as 'Local Church Alive' and intends to move BUSA churches toward diversity, ministry, disciple-making, being process-driven, selflessness and inclusivity (SABH 2009-2010).

3.2. CHAPTER CONCLUSIONS AND QUESTIONS POSED

Within this chapter I believe that I have laid the foundation for the application of the following two chapters within the final chapter, fulfilling the mandate set out in this thesis, in *leading toward missional change*. I have examined the following elements so far; the general history of South Africa (settlement focus), the Baptist history of South Africa and Waves of Baptist mission and development. Each of these elements has contributed variously to understanding and interpreting the present-day impact of historical BUSA ecclesiology. The concept of ‘paradigms’ or waves of mission is also helpful in this respect, and will further illustrate the relevance that history and our present-day context have for BUSA churches moving into the future.

The above research indicates a number of areas within the current development process that BUSA needs to address. These are of great importance given the results of my mixed-methods research that will be presented in Chapter 10 of this thesis. If we, as BUSA, are to see ministry in this next wave continue and also exceed that of previous waves within our history, we will need to be honest in our assessment, humble in our attitude and missional in our posture.

I conclude this section with a number of insights that will be followed up within the corpus of Part Four. Having underscored the importance of dialogue, I conjecture:

Will theological, racial and leadership preference style continue to dominate the future of Baptist work within South Africa as it did in previous years? The faces have changed, but the perceived colonial framework and mind-set within which

they operated remain the same within BUSA (e.g. style and format of assembly). Will anointed leaders lead with boldness in this era within South African history which may be described as post-democratic, post-Colonial, and perhaps even post-congregational (As it was during the era of the 1990's)? As BUSA we will need to re-address issues pertaining to our leadership within our denomination if we are to succeed in our mission, and indeed participate in the *missio Dei*, within our churches. More will be said about this concept in proceeding chapter, where this issue will be dealt with at a macro-level (Africa as a whole) and at micro-level (within BUSA churches specifically). We need to look at this issue with fresh eyes and challenge the status quo if we are to be faithful to our context (ever-changing) and to our text (priority of Scripture). Furthermore, does the 'CEO-mentality' (cf. Scheepers 2008:11) still have relevance within BUSA as it moves into the future? Are our structures static or dynamic enough to cope with the discontinuous change we are experiencing in the 21st century context? Given the current statistics of the growth and development of BUSA in recent years, we need to seriously re-examine where we are and re-invent ourselves within an era of discontinuous change.

As Baptists we have not had a wonderful history as far as race relations go. The history of the development of BUSA is indicative of this. Where will the current 'affirmative action' focus lead us as a multi-cultural denomination in the medium to long term? Are Scheeper's descriptions of and applause for 'affirmative action' (cf. 2008:4, 12, 58) in the best interests of a inter-cultural, inter-generational, international union of churches? I wonder if Scheeper's assertion (2008:4) has any real value in 2012: "...the 'affirmative' appointment of the first multi-cultural BUSA

Executive in 1997 actually "saved the day" for BUSA and avoided future splits". Does a continuous 'affirmative action approach' have any Biblical grounding, theological stability or pragmatic significance? This may sound like a harsh criticism of what may be seen as a welcomed inclusion of blacks, coloureds and Indians into full participation within BUSA. However, I wonder if it is helpful to continue to see ourselves as racial groups moving on to ministry in the future? I present an alternative way to think of South African society as tribes rather than racial groups, and feel that it is both helpful and constructive as it places the emphasis on mission where our efforts within BUSA need to be directed toward urgently.

What unifying principle binds us together as 'Baptists' within South Africa? Lack of clarity in leadership, missionary strategy, leadership continuity and financial commitment at local and national level appear to hamper change within BUSA. BUSA does not cope with change well and its structures and decision making processes are cumbersome. Will BUSA survive this Postmodern era or will we become further fragmented, divided and composite? Lindsay Rinqest summarizes the importance of this in an article in "Baptist Today" (2008:9):

Our world is changing and the future is not what it used to be anymore... as difficult as it is to be an 'autonomy with an interdependency' one thing is certain: if we are unable to re-affirm our non-conformist heritage as Baptist Christians, the future of our contribution to the spreading of the Gospel message will be insignificant (Rinqest 2008:9).

A further insight into Rinqest's (2008) summary of the 2008 BUSA Assembly in Mooi River (quoted above) leaves me with one burning question: where have the younger generation of Baptists gone? Across the racial spectrum, there is an

obvious decline in trust of BUSA which comes through in the absence of younger leaders, the lethargy (and perhaps cynicism?) of an older generation and the voice of a lost generation within South Africa. Notwithstanding the valid contribution of our older generation in Baptist circles; the contribution and voice of a younger generation of BUSA leaders is absent in Rinquet's 2008 summary in Baptist Today. This is evident in some of the workshops and training presented. An example of this is the workshop entitled 'Biblical Evangelism in Action'. This is led by Rev. Errol Wesson; an older, retired pastor. I do not negate Errol's significance, approach, or ability to inspire, however, I do wonder who will take over from him and be the next generation evangelist among Baptists in South Africa. Our lack of mentorship and intentionality with respect to ministry to our younger generation in recent years may be the end of our denomination. The closure of BYSA is indicative of this downward spiral into irrelevancy and decline. Do our structures appeal to younger people? Do we include younger people in an integral and authentic manner within the ordinary operation of BUSA at local and national levels? This is confirmed in the Presidential report within BUSA Assembly Report (2011/2012):

Also of concern is that, generally speaking, Associational meetings are not well attended, nor well represented in terms of the cultural, generational and numerical make-up of the Associations. There is also a distinct lack in attendance on the part of young people and young adults. We need to pray for many Associations, which seem to have settled for an unhealthy level of mediocrity in terms of their communication with one another and the quality of their programmes (2012:11).

Why should we continue to define ourselves (and proudly so!) as Baptists within an era where the distinctives to which we once held to almost exclusively are no

longer exclusive to BUSA? What is our continued witness and relevance to South Africa and Southern Africa?

CHAPTER SUMMARY

This chapter has sought to look at the Baptist heritage through another lens—waves of Baptist mission and development in seeking to understand and interpret our present-day context with greater accuracy. Baptists in South Africa have developed along similar lines to other denominations of their day (e.g. DRC). However, there are six distinct waves of development within Baptist history within South Africa (including an emerging wave), that showcase the growth, development, digressions, limitations and transformation that has taken place in our denomination. There have been many great and positive developments that have taken place within each paradigm which have been showcased within this chapter. These waves are a tremendous help to BUSA as we seek to be faithful witnesses in the twenty-first century and beyond. The pioneering spirit of the early Baptist settlers is commendable, the years of growth and development within BUSA is encouraging and leaves us with a great challenge today in matching the missionary zeal, particularly of German Baptists.

The years of reflection and structural change inspires one in terms of the courage of leaders to see things differently. The 1990's to 2000's were instrumental to the current inclusive, multi-racial denomination and took tremendous strength, vision and courage to implement and lead toward. We need to look toward these waves to find values to emulate and character to deploy in ministry in our new era of

Baptist mission endeavors. It has become clear that: if we are to succeed within the emerging wave of mission and development, we will need a new, updated map to guide us where we have not been before - or we could simply fade into irrelevancy.

PART TWO

TOWARDS AN AFRO-CENTRIC MISSIONAL ECCLESIOLOGY

RESEARCH QUESTIONS

1. What is the overall significance/ importance of an Afro-centric missional ecclesiology, taking into consideration both local and global trends and conversations?
2. What role does Africa have to play in global Christianity, taking into consideration the recent phenomenal growth of Christianity in Africa, and the proliferation of churches and Christianities?
3. What is the shape/ face of the Christian faith in Africa and what implications does this have for missiology?

PURPOSE STATEMENT

The purpose of this section is working toward an Afro-centric missional ecclesiology for Africa, by African theologians and interlocutors. Far too much of Africa's history has been written by those from outside of the continent, which leads to a Western centered survey of historical accounts. The purpose of this section is to engage the overall importance of Africa globally and showcase the growth, beauty and potential of possibly the world's greatest powerhouse. As the research shows, the perception of Africa as the 'dark continent' is no longer relevant and the research will engage the overall global importance of Africa and the many ways its progress has been hindered in the past. Africa is indeed the world's powerhouse and, as my research will indicate, has a prominent role to play

in the shaping of things to come. African Christianity is unique and has developed differently from growth experienced in other segments of the Global South. What will the future look like for Africa? What significant trends and challenges face Africa's population, threatening her very future? We shall look at the above through a missiological lens with a view toward a relevant Afro-centric missional ecclesiology that has a *glocal* focus/ orientation.