"From Mission to Church"

Introduction

General

In 1967, the Evangelical Lutheran Church in Southwest Africa – which had been founded in 1957 – celebrated 250 years of mission work of the Rhenish Mission Society (RMS) in Namibia. The RMS missionary Julius Baumann, who was the head of the literature office of the church at that time and who had written regularly in the church magazine "Immanuel" on the history of the mission, compiled all this information in the Afrikaans written book "Van Sending tot Kerk". This book, which had been printed at John Meinert Printing Press in Windhoek and published by the Church, was sold for R 1, and became widely distributed, used and even deeply honoured in the congregations of the church.

60 years later, the Lutheran Pastor Briaan Ritandua Mbazuvara saw the need to have this historical text made available and consequently spared no pains to translated "Van Sending tot Kerk" into English. The original Afrikaans version was – according to Baumann himself – still characterised by the genius and mood of a German speaking writer, a fact that might still be sensed in this English version.

Unfortunately Baumann does not quote any sources, but it is obvious that he mainly used the quarterly reports that the RMS missionaries had to send to their headquarters in Barmen/Germany since early beginnings of the mission work. One copy of that bulk of documents were kept in Namibia and stored in Karibib, where the first primitive Archives of the Church can be traced.[1] Seemingly he used also secondary literature – like Vedder's "Kurze Geschichten aus einem langen Leben". Baumann had free access to these records, since he was living in Karibib from 1963-1967. His writings reflect the one-sided view of the missionaries, emphasising the initiative and work of the missionary himself and downplaying the role of Namibian Evangelists, teachers, elders and congregation members, especially the women. As a RMS missionary himself, Baumann amplified this view on the historical events. Notwithstanding this fact, and reading the text with this in mind, the book gives an overview of historical events in the different congregations and the data available in the mission documents. It can therefore be regarded as an important source of information for further research in the original files in the Church Archives, a potential, which was up to now only possible for Afrikaans readers.

Like his predecessors, Baumann emphasis the exact numbers of conversions, baptism, confirmations, weddings, burials, persons who attended Holy Communion etc. meticulously recorded in the missionary's reports and which were used as a criterion for the success of the mission work by the superiors in Barmen. However artificially this may seem, the numbers give a rough indication of tendencies, like submission or resistance over the 19th and 20th Century in the Namibian society. The construction of parsonages, churches and schools are also give a wide space in

[1] The RMS missionaries were instructed to take care of historical documents at their own mission station and store them in a safe place. While Preses G. H. J. Olpp was stationed in Karibib, the first collection of historical documents from all stations were collected in Karibib. This was handled like that until after the Second World War when the seat of the Preses – together with the archives – was moved to Windhoek.

Baumann's mission history. Another emphasis of this text is the meticulously recording of events that were important in the development of mission stations. Baumann also re-collects the financial side of the development of the stations, since the mission project was always an underfunded undertaking. This aspect of the missionary work, which the missionaries also had to reveal dutifully to their superiors, allows an exact insight into the financial involvement of the congregation members and the Chiefs. An advantage of historical mission literature (in comparison to writings from the colonial administration or local colonial settlers) is the fact, that the missionaries never hid their deeper motives in the colonial project. This is also true for Dr. Julius Baumann. Reading Baumann and similar texts against the grain, and accepting also that Baumann would not have claiming to write history, but mission history, allows us to benefit obviously from this contributions.

The book follows a simple structure, describing all the mission stations and their branches in chronological order – a structure which was probably already laid out in the file order of the available stock of documents. Baumann complemented this summary of historical reports with eight contemporary reports of church institutions which existed in the 1960tee and which were written by mission sisters and co-workers of the church.[2]

"Van Sending tot Kerk" was richly illustrated with historical photos. Each page had at least one picture. This layout must have met the wishes of the readers and explains much of the popularity of this book. The English version of the original book follows the same layout. No picture is left out. It must be assumed that Baumann found the photos all amongst the collection of historical RMS documents in Karibib. The originals of many of the photos are at present considered to be lost.

Short Biography of Julius Baumann:

Julius Baumann was born on the 16 July 1912 in Isingdorf/Werther, a small town in the district of Gütersloh in the state of North Rhine-Westphalia/Germany. This region experienced a far-reaching religious revival in the 18th Century which reformed the Protestant Church from within and led to an active participation in diaconal activity and created a fundamental mood for mission work. The fact that 25 RMS missionaries were recruited from this region already by 1890, shows how deeply the RMS was involved in this Pietistic movement.

Julius Baumann grew up with three brothers in a Christian household and also his teachers were devoted Christians. After completing eight years elementary school his parents urged him to do an apprenticeship as a tailor. After finishing this, he worked as a tailor only for a short time and consequently followed his heart wish to become a missionary. For that he had to pass the strict admission examination before he could join the seminary of the RMS in Barmen.

In 1932, at the age of 20, he started the seven yearlong training in Barmen, which combined three years study of general subjects with four years of study in Theology and the "Old languages". All seminarians lived in the mission house under the strict control of their RMS lecturers, and were intimately involved in weekly Sunday school duties, preaching obligations in the vicinity as well as regular tours amongst the rural congregations to plead for natural produces for the seminary (the so called potato sermons).

Julius Baumann had just finished his training as missionary, when the Second World War started and he was conscripted as a soldier. He miraculously survived the gruels of the War and was arrested after the war by the Americans as a prisoner of war.

After he was released, now at the age of 33, he studied for his School Leaving Certificate and completed it after two years. This was the precondition for him to study at a German University.

[2] A. Maasdorp, M. Deppert, A. Albat, U. Pönnighaus, E. Menninger, W. Wienecke, E. Peise and J. //Hoebeb.

Against the explicit wish and will of his Tutors and "Mission fathers" in Barmen, he decided to study Theology, completing his studies at the University Marburg and vicariate in another four years. Finally he was send off as a RMS missionary to Okahandja/Namibia in 1953, now already at the age of 41.

In Okahandja Baumann worked, together with the first ordained African Pastors Andreas Kukuri and Adolf !Nowaseb in the mission congregation and as the German Pastor in the German congregation. The year 1957 became an important year in the history of the mission church. It was during the founding synod in Okahandja, that the former mission church became independent under the name Evangelical Lutheran Church in Southwest Africa (Rhenish Mission) (ELKSWA).

In 1961 Baumann participated in a commemorative publication for Heinrich Vedder's 85th birthday. Vedder lived in Okahandja during his retirement. This physical closeness and the fact that Vedder was exposed to criticism from both Black people and young RMS missionaries, because he had readily followed the appointment as a Senator in Apartheid South Africa, inspired Baumann to do research on Vedders life. While Baumann and his family were on home leave in Germany in 1961, he used the time and the archives of the RMS to collect background material information about the history of the RMS mission work in Namibia. This must have also have been the beginning of the first compilation of the background information which he later used for his publication "Van Sending tot Kerk". His extensive use of the RMS Archives in Barmen formed the foundation of his Ph. D. on Heinrich Vedder, which was published in 1965 by E. J. Brill (Leiden/Colon) under the title "Mission und Ökumene in Südwestafrika. Dargestellt am Lebenswerk von Hermann Heinrich Vedder." In his thesis Baumann justifies Vedders positive approach towards Apartheid. Baumanns arguments concerning Vedder's positive stance on Apartheid were in line with Lutheran thinking and attitude toward the authorities. Like Vedder, Baumann also viewed it as the duty of a Christian to recognize God's order within the established authority. According to Baumann, Vedder saw his role solely as admonishing the government not to permit unjust actions against Black people.

When Baumann returned to Namibia in 1964, after his long leave in Germany, he was stationed in Karibib and was made responsible for the public relation work of ELKSWA. Together with Auguste Eises and Ehrenfried Kanduvazu they published the regular church magazine "Immanuel" in three languages (Afrikaans, Otjiherero and Khoekhoegowab). Part of it was a regular review of the RMS mission history in Namibia, which Baumann compiled from the records of the archives of the ELKSWA which was still in Karibib during those times. When the 125th jubilee of the RMS mission work was celebrated in 1967, Baumann utilized the contributions in "Immanuel" to publish the history of the 33 mission stations in Namibia in the book "Van Sending tot Kerk". The 3000 copies of the book were printed at John Meinert at the cost of DM 13 000, an amount which Baumann collected from mission friends in Germany, America and England. The book was sold cheaply in ELKSWA congregations throughout the country and became very famous amongst congregation members. An Otjiherero translation of this book (probably done by Ehrenfried Kadnuvazu) was never published.

In the same year that "Van Sending tot Kerk" was published, Baumann and his family left Namibia, because of his wife's health. Until his retirement he served as a Lutheran Pastor for another 14 years in Halle, a town in the region from where he originally came. During all that years Dr. Julius Baumann supported the Kindergarten work of the ELCRN privately and through his congregation and friends till his old age. He died in Halle (Westphalia) on the 26.10.2008 at the age of 96.

Editorial/Publisher notes

The Baumann text is left unchanged, except for terms which nowadays are considered to be contemptuous. When Names or places are obviously spelled wrong, the correct spelling is added. Some words needed an explanations for the present day reader, they are listed in the Glossary.

Baumann uses the South African Rand (R) for all monetary information given in the text. At the time of the publishing of the book (1967), one South African Rand was equal to 1,40 US Dollar. Using this exchange rate will give an estimate value of the amounts, which Baumann is quoting. It must however be considered that Baumann will already have changed the amounts he found in the documents into South African Rand.

Although the quality of the photos does not match the original print-outs in "Van Sending tot Kerk", scanned-in re-productions have been included in the English version to re-capture some of the original charm of the 1967 edition.

Glossary

Blue Cross groups Because of the grave alcohol problem in their congregation, RMS Missionaries organised Blue Cross groups, in which the members committed themselves to refrain from any alcohol. RMS Missionaries were mostly also teetotaller. Blue Cross was founded in 1877 by the Swiss pastor Louis-Lucien Rochat because of the widespread social problem of alcoholism in Europe.

Branch station A small mission congregation at a remote location with its own Evangelist, which formed part of a main mission station with an RMS missionary.

Chief Afrikaans: kaptein. Traditional African leader.

Church discipline The church discipline formed part of the congregation/church order by which the missionaries had created a tool to control their congregation members. In consultation with the congregation elders, the missionaries could exclude members from Holy Communion because of their conduct. Reasons for excluding members were “carnal love between unmarried congregation members, deliberate lie, quarrel and fighting, idolatry and sorcery”. Members who were convicted of “adultery, fornication and neglecting the education of their own children” fell under stricter church discipline.

Coloureds Afrikaans: Kleurlinge. Other than the Baster of Rehobother, all Namibians with mixed African-European origin were called Coloureds/Kleurlinge. Big groups of Kleurlinge/Coloureds lived in the RMS congregations of Windhoek, Aroab, Walfishbay, and Rietfontein.

Congregation elder A congregation member who was elected to the congregation board by the congregation at one of the congregation meetings, to represent the interests of the congregation to the missionaries. In practice, they were often used by the missionaries to represent the missionaries’ interests to the congregation.

Dominee (Afrikaans) Plural: dominees. A clergy of an Nederduits Gereformeerde Kerk congregation.

Evangelical Lutheran churches in Namibia Three Evangelical Lutheran churches in Namibia and their predecessors must be distinguished in order to put the information into the correct context: Evangelical Lutheran Church in Namibia (ELCIN), the former Evangeliese Lutherse Ovambo-Kavangokerk (ELOK) is the biggest of the three and had its beginnings in the mission work of the Finish Mission Society. The Evangelical Lutheran Church in the Republic of Namibia (ELCRN),

the former Evangeliese Lutherse Kerk in Suidwes Afrika (Rynse Sendingkerk) (ELKSWA), had its origins in the work of the RMS. The Evangelical Lutheran Church in Namibia – German Evangelical Lutheran Church or Deutsche Evangelische Kirche (DELK) is the smallest of them and was initiated by the Evangelische Oberkirchenrat (Protestant High Consistory) in Berlin.

Heathen According to mission terminology, a heathen was an African who had not (yet) converted to Christianity. It always had a pejorative connotation and it was in this sense that it was used by missionaries and Evangelists.

Herero Mission Until the 1950s the RMS called its mission work amongst the Ovaherero, the Herero mission.

Internment During the Second World War, the South African Government arrested thousands of German Nazi supporters and others in Namibia and kept them in Internment Camps (e.g. Andalusia) until the end of the war.

Kaptein/Onderkaptein See "Chief"

Klein Hendrik Witbooi The eldest son of the famous Nama leader Hendrik Witbooi was also Hendrik. He became an important teacher, Evangelist and leader in the RMS Mission Church. To distinguish him from his father, he was frequently called Klein Hendrik, the "small" Hendrik Witbooi.

Leeraar (Afrikaans) "Teacher". A title used as a sign of respect for missionaries and later extended to Evangelists and pastors.

Location Afrikaans: lokasie. Location refers to the underdeveloped racially segregated urban areas that were reserved for Blacks only. Townships were usually built on the periphery of towns and cities.

Local co-worker/local pastor The missionary sources use the term "indigenous co-worker" or "natives" whenever they refer to inhabitants of Namibia and their descendants. The term "local co-worker" is used in the denotation of the original sources.

Mission Management The RMS Missionaries in Namibia worked under a strict hierarchical structure. Until 1962, the highest bodies of the RMS in Germany were the Directorate (Council of Delegates) and the general assembly. The Council of Delegates consisted of the delegates from all main associations that had joined to form the RMS. The Council of Delegates chose as their chairperson and as the executive director of the RMS, the so-called "executive inspector", later simply called the "director". In Namibia itself the Missionaries had to follow the orders of the local Preses, who was appointed from Germany. The Missionaries choose a Mission Management amongst them, who supported the Preses in local matters.

Mukuru (Otjiherero) The first RMS missionaries used Mukuru as the word for the monistic Christian God, without recognising that it was the title used in the Ovaherero society for an important chief or even for the original ancestor.

Namibia/Southwest Africa/Southwest The areas making up present-day Namibia, as well as parts of it, have been known by many names throughout history. "Great Namaqualand", "Transgariep", "Damaraland" or "Hereroland" described parts of present-day Namibia. As a German colony, the country was named "German South West Africa" and after the occupation by South Africa in 1915 it became generally known as "South West Africa". Even after the renaming by the United Nations in 1969, the official name "Namibia" was not used everywhere. In the country itself the rulers instilled the name "South West Africa/Namibia". Only after independence on 21 March 1990, was the country officially named Namibia. Baumann uses "Southwest Africa" or "Southwest".

Oruuano (Otjiherero) "Community". A cultural, political, and religious movement that had its origin in RMS Ovaherero congregations as early as the 1920s and that finally lead to its secession from their origins to form a separate religious community in the 1950s.

Paulinum The theological seminary of the RMS for the training of Evangelists and pastors was established in Karibib in 1938. It moved to Otjimbingwe in 1963, when it became the joint training seminary of ELK and ELOK. After independence, the Paulinum was relocated to Windhoek as the seminary for ELCRN and ELCIN.

Pondok A dismissive term for a traditional African hut, build from traditional material like wooden poles, branches, stones and grass.

Preses As the missionaries were divided into "Herero missionaries" and "Nama missionaries", depending on where they worked, each of this group had its own leader, the Preses. The Council of Delegates from Germany appointed the Üreses. In the church order of the independent church (ELK), the position of Preses was maintained and he became the chairperson of the church council. During the general synod of 1985 the ELK gave itself an Episcopal Church order and the leader of the church became a bishop. The organisational structures of the RMS also knew the position of Preses. Here the Preses was an official representative of the mission society, elected for a limited period by the general assembly.

Rinderpest A lung disease, plague among cattle and antilopes. This plague hit Namibia in the years 1896-1897 very hard, especially the cattle-raising Ovaherero. In 1897 roughly 80% to 90% of Ovaherero cattle were lost to the disease.

San A Nama word for the people who were often called "Bushmen", a term which Baumann also uses. The San were among the very first people in Southern Africa. The most notable groups of San who lived in Namibia during the period covered in this book are the !Kung and the Hei//om.

Shilling/penny/pound Until the 1960tees, South Africa (and with-it Namibia) used the English currency. One pound had 24 shillings and one shilling was equal to 12 penny.

Standard (St.) During pre-independence times, the names of the school classes were called Standard and numbered. St. 1 was Grade 3 (or 4). The school leaving certificate could be acquired after St. 8 (Junior Certificate) or Str. 10 (Senior Certificate). Schools for Whites followed the system of Cape Province Education Department. Schools for Blacks were forced into a inferior system of the "South African Department for Bantu Education".

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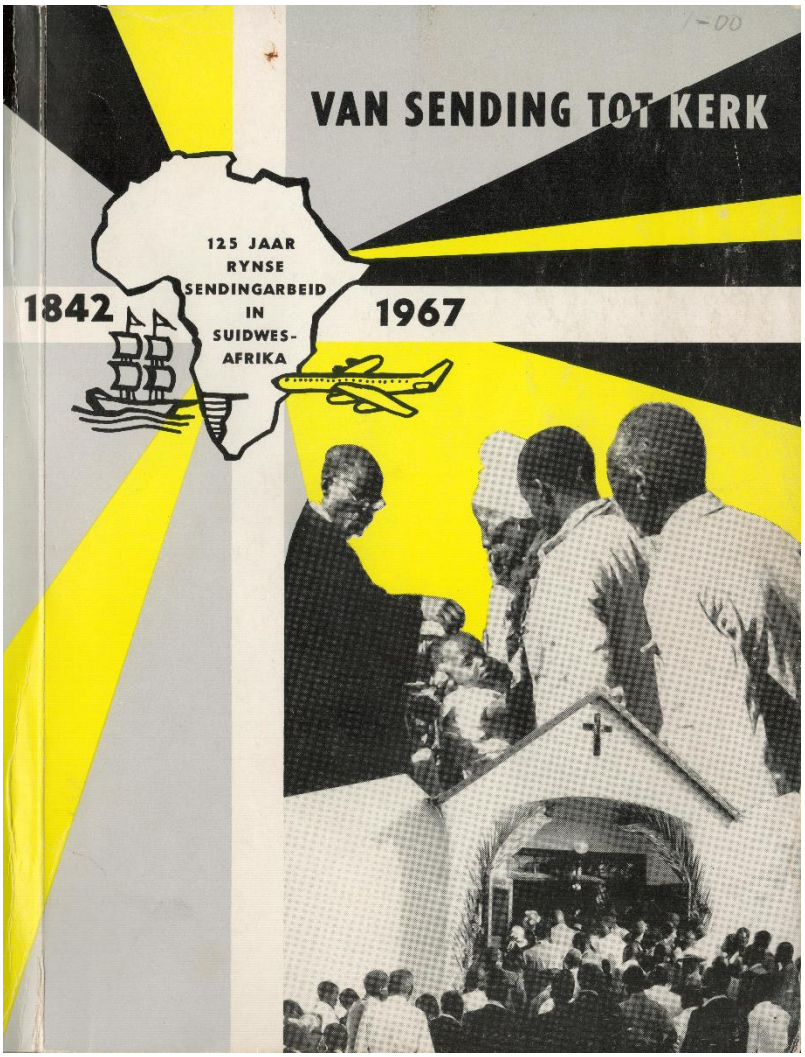
Pastor Briaan Ritandua Mbazuvara, Hans-Martin Milk

FROM MISSION TO CHURCH

1842-1967



125 YEARS OF RHENISH MISSION WORK IN SOUTHWEST AFRICA

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OUTPOST FOR THE NAMA MISSION

WARMBAD 1805

The first missionaries who came to the then Southwest –Africa, were two brothers, namely Christian and Abraham Albrecht. They attended the Missionary school of Pastor Johannes Jaenickte in Berlin, Germany – where they were trained and sent by the London Missionary Society (LMS) to South Africa to bring the Gospel to the Nama people.

After they crossed the Orange River, they stayed at a placed which they named Stille Hoop. From there they moved to another place which they called Blydeverwagting. Kaptein Jager Afrikaner of the Orlams who reigned since 1793 lived there. According to Dr. Lückhoff the Afrikaner family where employed by Field cornet Piet Pienaar. On a certain day a bloody struggle broke out between Pienaar and Afrikaner in which Pienaar was killed. Thus the Afrikaner family took over the farms in the area and subjugated other Orlam families under their yoke.

In 1805 the two missionaries Albrecht came into contact with Jager Afrikaner. The missionaries made a great impact on the kaptein and he requested them to stay with him. But the missionaries wanted to proclaim the Gospel to other people especially the Bondelswarts who were living in Warmbad. When the people heard that there were missionaries in Warmbad, they came from all directions. The two Albrecht brothers started with baptismal classes, and constructed a school building which was attended by 60 kinds. A small congregation arose, but the kaptein of the Bondelswarts remained unconverted.

For five years the brothers worked together, then Abraham Albrecht fell sick and on his way to Cape Town for medical care, he passed away at Tulbagh. Christian Albrecht traveled to Cape Town to welcome his bride, Sofia Burgmann.

Once again, after their wedding in Cape Town, they started afresh with the mission work in Warmbad, were people already were living a Christian life. There was great joy amongst the whites and the blacks.

This lasted for few months, after which the mission station was unexpectedly attacked and destroyed by Kaptein Jager Afrikaner. Reverend Albrecht and his wife fled and they never returned to Warmbad. On the 7 April 1812 Mrs. Albrecht died in Silwerfontein and Missionary Albrecht didn't see the need of returning to Warmbad. Together with another Missionary they founded a new mission station Pella in 1814. Before his death he had the pleasure to see Kaptein Jager Afrikaner coming to reconcile with Albrecht.

Missionary Robert Moffat, who worked at Blydeverwacht from 1818-1819

Jager Afrikaner repented and was baptized by Missionary Ebner of the London Missionary Society on the 23 July 1816, and assumed the name Christian Afrikaner. In 1818 Missionary Robert Moffat came to Blydeverwacht, an outpost of Warmbad, where Christian Afrikaner and his tribe lived. Twelve years he worked there to establish a mission work in the then Bechanualand, now Botswana.

For 22 years Warmbad was without a Missionary. Missionaries of the Wesleyan Mission, Barnabas Shaw and William Trelfall occasionally came to Warmbad. In 1825, William Trelfall and Johannes Jager together with two Nama evangelists were murdered close to Warmbad. Only in 1834 did Missionary Edward Cook of the Wesleyan Mission accept the call to Warmbad. A year later he baptized 30 new believers. A parsonage and a large church building were erected and the work advanced very well. Kaptein David Afrikaner was appointed as a teacher. In the meantime Cook fell sick and requested for a second Missionary Missionary Joseph Tindall who arrived in 1840. The health condition of Missionary Edward Cook worsened and on 9 March 1843 he passed away and was laid to rest in Warmbad, the funeral service was led by Pastor Tindall. According to the church chronicle, Pastor Cook baptized 437 1people.

The successor of Pastor Cook was not Past Tindall but Pastor Ridsdale, who arrived in Warmbad on 1 February 1844. He worked there for three years before being transferred to Wynberg in the Cape Province. In Warmbad Missionary John Bailie took over the work in 1848 and stayed there till 1851. He was followed by Joseph Tindall who returned to Warmbad for the second time. For four years he served the Warmbad congregation which consisted of 250 members and had 110 children in school. For his farewell sermon people came far as 120 miles (193 km).

Rhenish Missionaries come to Warmbad

The last Wesleyan missionaries were Ridzill, J. Thomas, J. Priestley, and M. Godmann. In 1867

Missionary F. W. Weber, the first RMS mission stationed in Warmbad

on the request of the Wesleyan, the Rhenish Missionary Society took over the mission work in Warmbad and the first Rhenish Missionary was Friedrich Wilhelm Weber who was transferred from Gobabis to Warmbad.

On 22 September 1867 Missionary Weber was installed by Superintendent J.G. Krönlein in Warmbad. The congregation was surprised that the Missionary was fluent in the Nama language. The Wesleyans who each stayed there for a short while, mostly preached in Dutch. How can a Missionary reach the hearts of the people if he cannot speak their language? The people of Warmbad were happy in 1867 that the pastors of Barmen could proclaim the Gospel in Nama.

Steadily the worked progressed. In 1876 there were 1,147 members and 237 who were entitled to receive Holy Communion. 90 kids were in school. On the 21 November 1877 a new church building was dedicated which still stands today. The construction cost was mostly contributed by the people themselves and also through the sale

Chief Willem Christian, leader of the Bondelswarts from 7.3.1869 to 3.10.1901

Missionary Carl Wandres and his family

of land to an English business man. The dedication service was attended by missionaries

Kreft, Brecher, Hegner, Fenchel, Olpp and

Doenges. Many whites, the Kaptein and his council and a large congregation showed up and listen to the sermon: *"Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God"* (Revelation" 21:3) It was a day full of peace and happiness. Till November 1880 Missionary Weber worked peacefully, but then his wife fell ill and they had to travel to the Cape.

For one year the congregation was without spiritual ministry. In December 1881 Missionary Schroeder who was stationed in Windhoek, accepted the mission work in Warmbad. He suddenly found difficulties with the people and felt the need to place a section of the congregation under censorship as result of misuse of alcohol. The desire for alcohol was so great that Schroeder felt to leave the place without a Missionary till the people change. Shortly afterwards he was transferred to Kommaggas and Missionary Pabst arrived on the 18 March 1883 in Warmbad. He only worked there for two year and could not cope with the loose morals of the congregation, and he went to Rietfontein.

In February 1885 Missionary Carl Wandres was welcomed by the congregation; the leaders of the Bondelswarts were drunk at this occasion, which was not an encouragement for the new pastor. The two Kapteins received a yearly allowance of R120 from the Cape government and they didn't give a good moral example. Nevertheless, Missionary Wandres started with baptismal class and had 45 people in his class. He taught the people gardening to promote diligence amongst the people. End of 1888 there were 373 members, 144 came to Holy Communion and 100 children came to school. 20 adults requested a special class; in addition the pastor gave confirmation class to 60 people.

The priests of the Roman Catholic Church caused all kind of troubles, not only through false

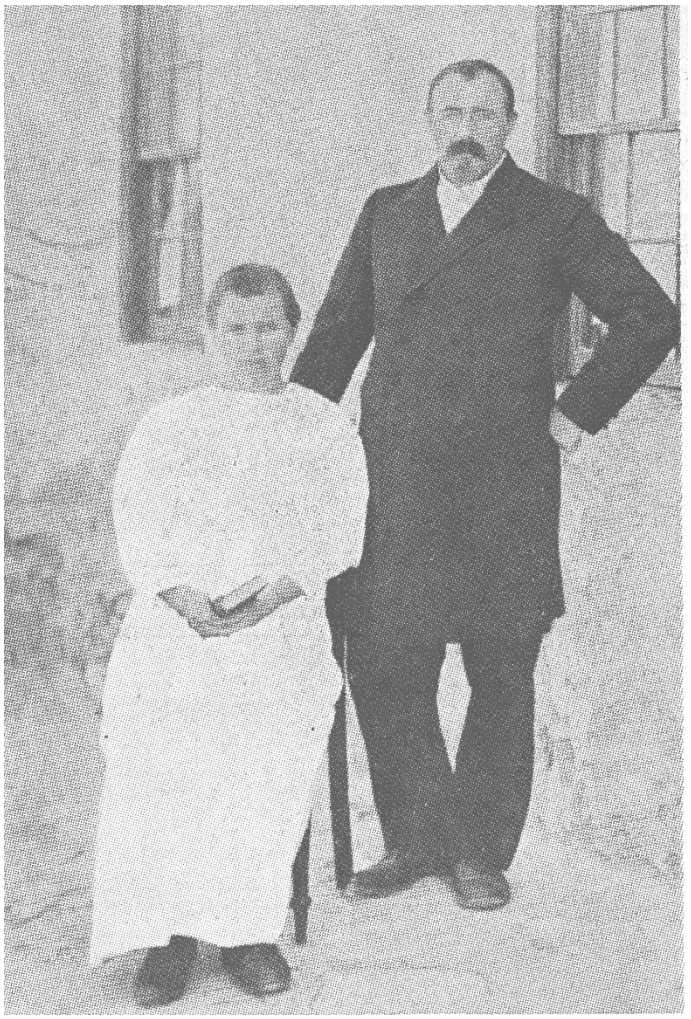
reports but also to gain access into Warmbad area. On the 28 September 1891, the Kaptein, his council, Missionary Wandres, had a meeting with the catholic priest father Simon of Pella, where the latter was asked to give account of his behavior towards the Rhenish Mission. The acting Kaptein Timotheus Snewe made it clear to Father Simon to stay beyond the Orange River because the Rhenish Mission was already working in Warmbad.

Disturbances hamper the work

During that time politics also played its role. The great Nama leader, Kaptein Hendrik Witbooi agreed in Keetmanshoop with Kaptein Willem Christian to pursue the Veldskoendraers and to take away their livestock. They did it. On the 21 August 1890 the German commissioner, Dr. E Goring was in Warmbad and signed a protection treaty with the Kaptein; later a small number of German soldiers were stationed there.

For fourteen years Missionary Wandres served the mission in Warmbad. In 1899 he went on leave to Germany and Missionary Kronsbein took over for a period of one year. On the 1 June 1900 he left Warmbad and Southwest. He was succeeded by Missionary Moller of Keetmanshoop who was inducted on the 30 September 1900. The work progressed very well. On the 3 October 1901 Kaptein Willem Christian passed away, he was baptized on his deathbed. His son Abraham Christian succeeded him as Kaptein; he was baptized but was for a long time placed under church discipline. Drought harassed both the land and the people. Many moved away to other places and the school was closed down. Missionary Moller left Warmbad in June and returned to Germany.

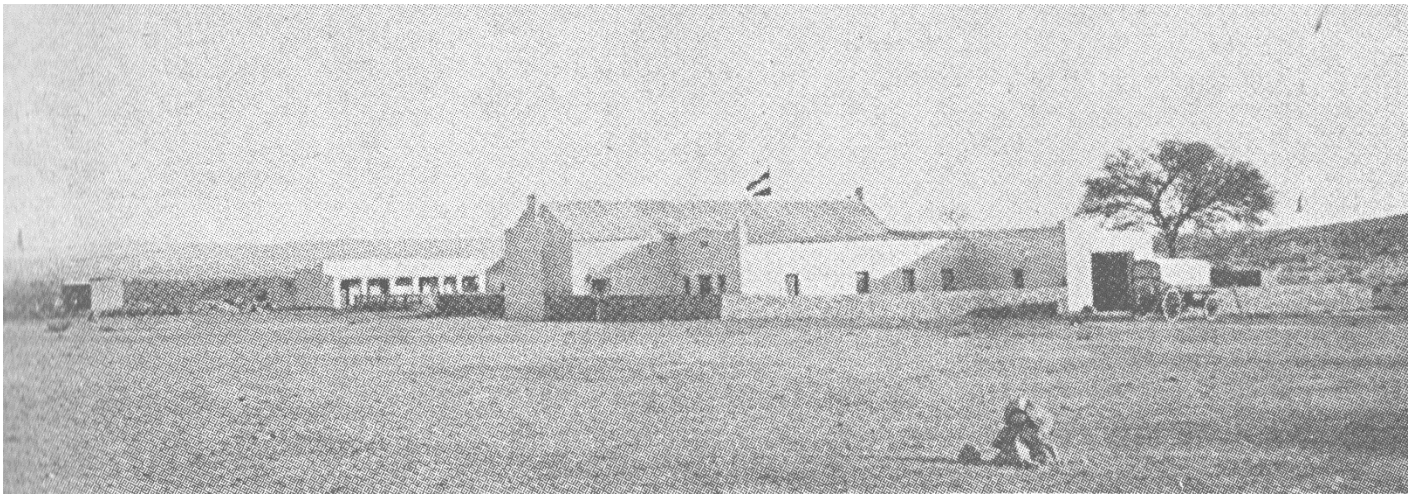
In October of that year a great tragedy came over the Bondelswarts people. During an insurrection Kaptein Abraham Christian and some German soldiers were killed. The German government reacted angrily; from the north many troops were called, the Bondelswarts were forced to surrender their weapons and they lost a large track of land. The church and parsonage were provisionally used by German troops who were



Missionary H. Nyhof and his wive. He worked in Warmbad since 1907, died there in 1936 and is burried there

stationed in Warmbad; the German did not allow a pastor to be stationed permanently there. Nevertheless, Missionary H Nyhof visited three times from Konkordia; during his first visit, he found 72 men in the local jail.

Only on 8 August 1907 could Missionary H. Nyhof move to Warmbad and was inducted on the 18 August 1907 by Superintendent Tobias Fenschel. The main task of Missionary Nyhof was to gather the congregation. In 1910 there were 300 members, 168 Holy Communion celebrants. On Holy Communion Sundays, the people of Haib, Gabis and Driehoek also came to Warmbad. A small church building was dedicated in 1913, which was a gift from a mission friend in Germany. A great help was it



Mission Station in Warmbad in 1917

for the congregation when Missionary W. Lind spent half year (1913) in Warmbad.

Christian life and morals were revived, the congregation grew to 484 members, and the First World War affected the congregations greatly in Southwest. From the Union came the South African troops and attacked the district Warmbad. Most of the inhabitants including Missionary Nyhof were taken to Otjiwarongo and could only return to Warmbad when the peace treaty was signed in Korab in July 1915.

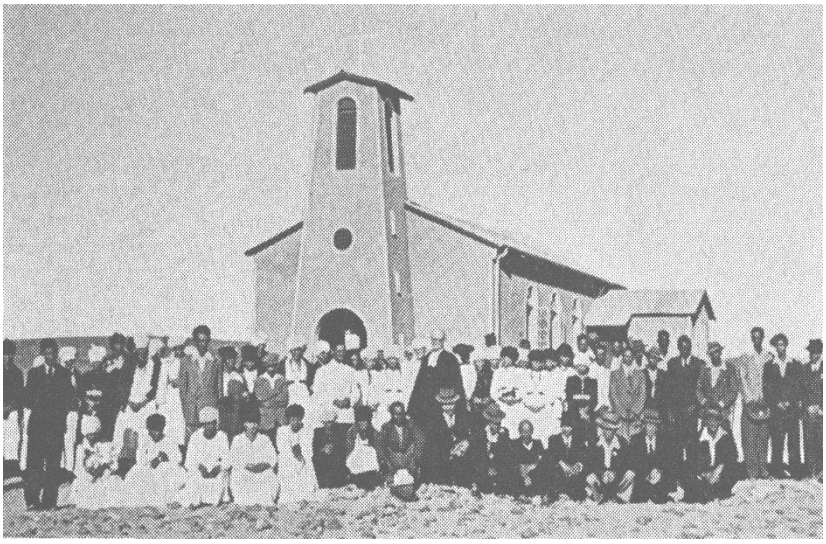
The congregation needed to be gathered and be revived; above-all it was very impoverished and the flu-epidemic threatened the area of Warmbad. Drought and hunger prevailed and it became evident that the people were about to lose their land. Dissatisfaction increased, which led to the 1922 Bondelswarts-uprising. Kaptein Jakobus Christian and Abraham Morris were asked to hand in all the weapons within the area of Warmbad. When they refused, it led to the fight next to Haib. The government troops used air force to bombarding the place: the Bondelswarts surrendered and most of the men were incarcerated for long time.

Slowly the mission work continued. The pastor found faithful co-workers such as Johannes Samuel Christian in Warmbad, Eduard Snewe in Haib and Gottfried Witbooi in Wortel. In 1928 a school building was erected in Wortel which also served as a church. Steadily the congregation grew the statistic of 1929 shows 804 members. From 1907, 506 children and 109 adults were baptized; 174 couple's weddings were solemnized.

In 1936 Missionary H. Nyhof became seriously ill and died on Christmas day and was buried in Warmbad; mourned by his congregation which he served for almost 30 years.

His successor was Missionary August Rethemeier who already since the 3 August 1936 was installed as a assistant preacher. In the beginning of 1937 he took over the work in Warmbad and its outpost. He could carry visits to the outpost more efficiently because he had a car. In 1939 he acquire a building site in Kalkfontein (Karasburg), because it became clear that there was a need to construct a school which could also be used for church services, the school was constructed and dedicated in 1946. Elder Christian Louw was responsible for the construction. The church work was transferred steadily from Warmbad to Karasburg, because this place was constantly growing.

During the First World War the Missionary A. Rethemeier was placed under house arrest and could not serve the congregation. Fortunately, evangelists Ernst Kaffer at Haib and Ernst Jager at Karasburg took care of the congregations. These two Gospel ministers contributed greatly to prevent that the split movement from Keetmanshoop didn't gain entry in the area.



The new Church in Karasburg which was consecrated on 12 September 1954

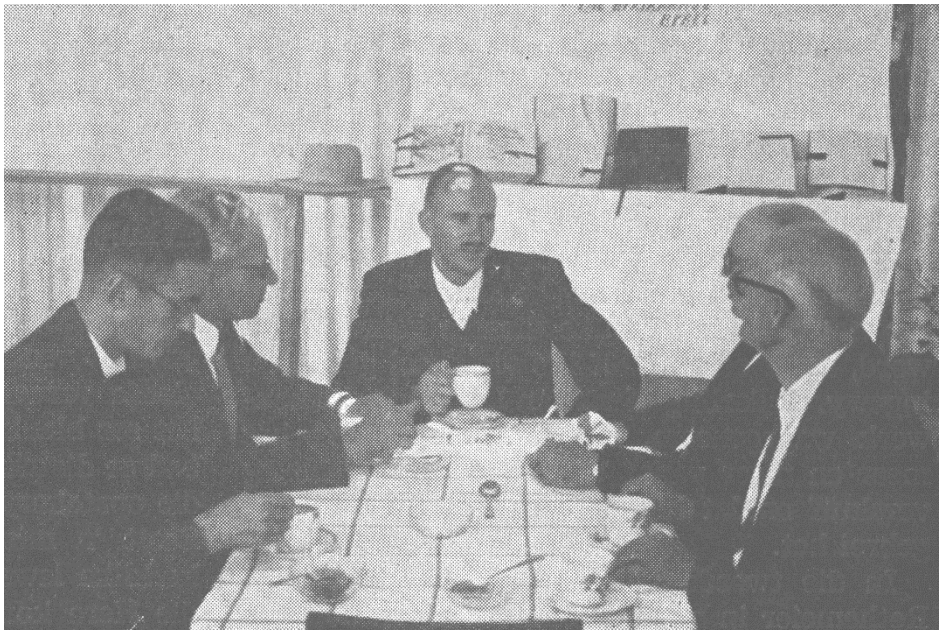
Missionary A. Rethemeier was transferred to Swakopmund in 1946, and Missionary F. Rust from Lüderitz served the congregation for a year, faithfully according to his time and ability.

The work expand at Warmbad

In 1947 the ministry of the congregations Warmbad-Karasburg was entrusted to Missionary W. Neumeister, who was already serving the congregations Berseba, Keetmanshoop and Aroab. Four times per year, he visited Warmbad and all the branch congregations, the work thrive successfully and the nuber of Holy Communion partakers increased significantly. It was encouraging that the Mission Inspector G. Menzel greeted the congregation and the RMS leadership in Germany offered assistance.

Nevertheless the pastors and evangelists were to jealously guard that peace and unity prevailed and that negative influences were destroyed. The Roman Catholic Church had six white priests and eleven nuns in the area of Warmbad; the incitements from the English priest Michael Scott create a great dissatisfaction which

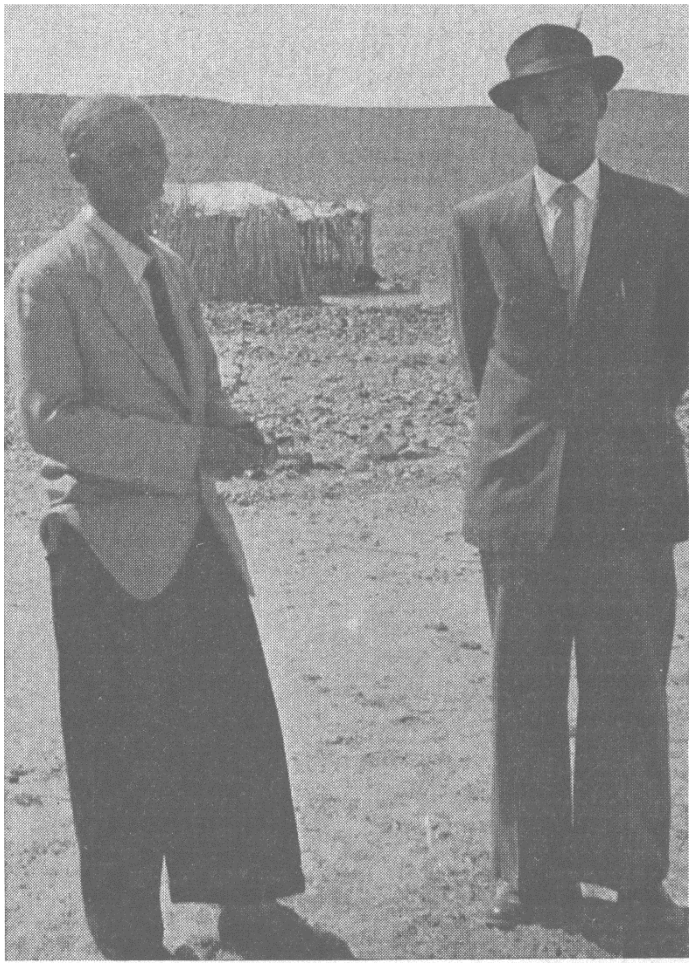
Speakers during the 150th anniversary of Warmbad. From left to right: the Pastor of the Methodist Church; Pastor Harre from the Mission Head Office in Barmen; Dominee Hugo of the N. G. Church; Missionaries Tötemeyer and Neumeister



inflamed the congregation. But with praise and joy to God, Missionary Neumeister could report in 1953 that the congregation membership stood at 1,353 of which 757 were regular Holy Communion attendants.

A great day was the 12 September 1954, when the new church building was dedicated in Karasburg. For almost 20 years people awaited the arrival of this day, thus it was fitting to proclaim with the trumpet call: *"Praise. O my soul, praise the Lord, the mighty King"*. Multitudes came to attend the ceremony. All the windows were opened to ensure those who were outside to listen to the message, because the church was too small to accommodate everyone. Preses H. K. Diehl came from Windhoek to preside at the dedication service and the congregation listens attentively to his inspiring words. In the afternoon, the congregation came together again, especially the white friends and gave their speeches, also the evangelists and elders of the branch congregations were given the chance to bring their greetings. During the evening service, Missionary Neumeister reminded the crowd to 1 Peter 2:5, *"You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ"*.

On the 5 and 6 April 1955 the 150 year festival of Warmbad was celebrated. Missionaries of the London-, Wesleyan- and Rhenish Missionary societies came to give thanks to God for his faithfulness. Missionary Fritz Harre delivered the greetings from the Rhenish Mission Council from Barmen, Germany. Representatives of other denominations including His Excellency, the Administrator, Daniel du P. Viljoen were present and delivered their speeches. Evangelist Ernst Kaffer according to Luke 11:28 *"happy are those who hear the word of God and keep it"* pointed out what the power and spirit of God did amongst the Bondelswarts. The speaker was grateful to the various Mission societies who pull all the resources together to ensure that the people were rescued from darkness and brought to the light of the Gospel.



Evangelist Ernst Jager (left) and Elder David Philander van Karasburg

In the same year, on the 16 December a beautiful memorial was erected next to the church with the heading: *"As our fathers trusted, teach us also to trust, o Lord"*. The three blocks symbolizes the London, the Wesleyan and the Rhenish Missionary societies. On the bronze plaque is engraved the names of the pastors who had served the congregation Warmbad since 1805. This memorial was erected in cooperation with the N. G. Church and Rhenish Mission church in Warmbad and pays homage to the Lord and the three Missionary societies. The words which Missionary Neumeister chose for the event fitted the occasion, from Hebrew 13:7 *"Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith"*.

In 1956 Missionary Neumeister retired but continued to serve the congregations Warmbad-Karasburg from Windhoek till in 1958 when Missionary H. Kessler of Keetmanshoop took over. In 1960 Missionary F. Mayer of Gibeon moved to Karasburg and wrote:

"It was a great joy for the whole congregation when we presented a new church building in July 1964 on the Reserve ground, where services were held every evening. The old building was too small and insufficient. The Lord answered our prayers and strengthens our hands so that we could complete the work before we went on holiday. We couldn't otherwise on the day of dedication rather than to say with the Ps. 103 *"praise and give thanks"*.

The future of the congregation lies in the hands of God. Let Him give laborers. Let us trust, that his Father-eye will not depart from us.

Let us not forget the southern congregations in our prayers which were established in 1805 by the London Missionary Society and taken over by the Rhenish Mission in 1867, that it may be equipped for the day of his return.

THE FIRST RHENISH MISSION STATION IN NAMALAND

Bethanie 1842

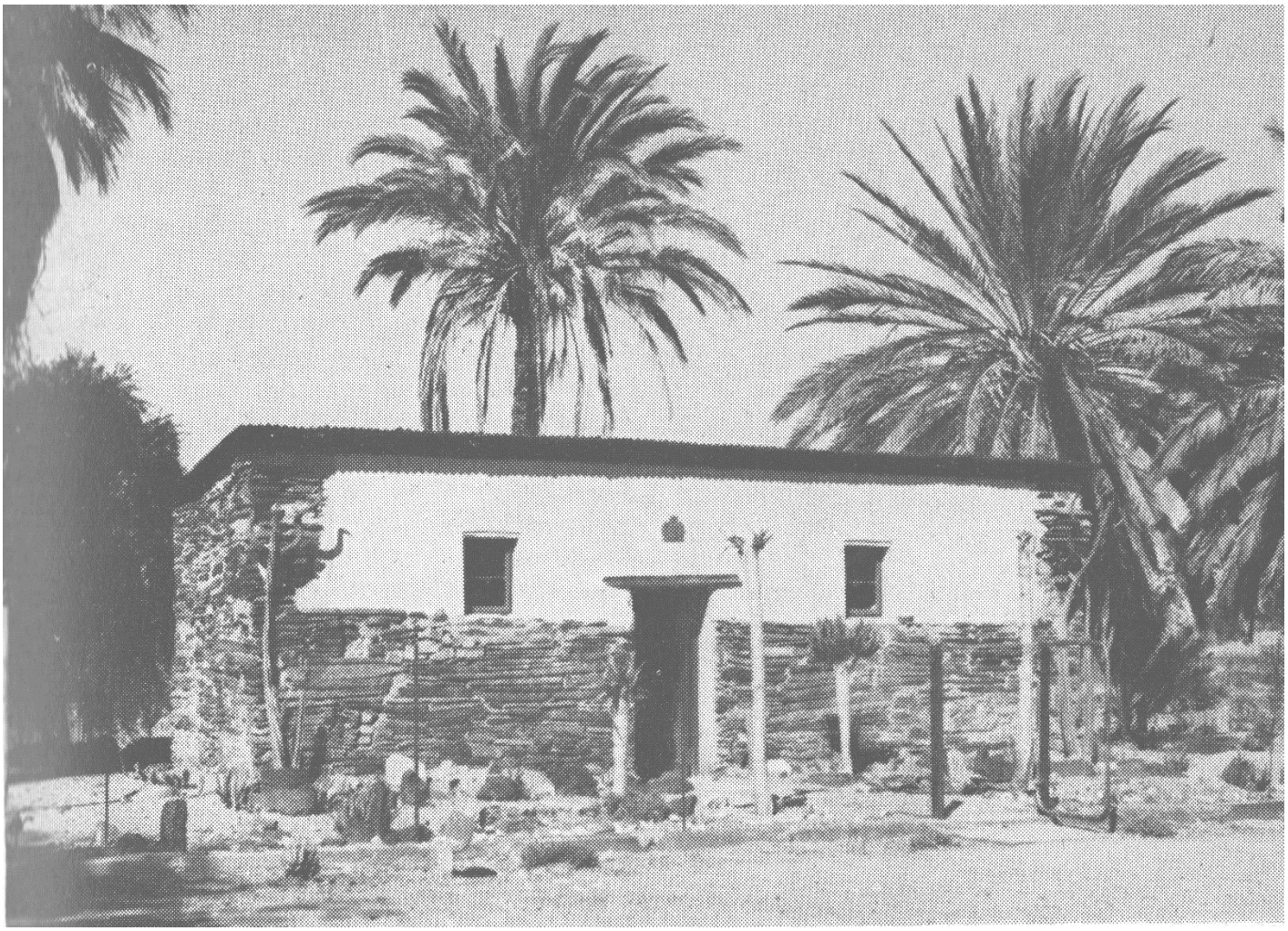
One of the pioneers of the mission work in Namaland was Missionary Heinrich Schmelen. He attended the mission school of pastor Jaenicke in Berlin/Germany and was sent by the London Mission Society to South Africa. In 1814 he traveled north and crossed the Orange River. On the 30 May of the same year he came to Ui-ǂgantes where a strong fountain was situated and Nama tribe under Kaptein Jakobus Fredrik lived.

That time there were 8 different Nama tribes in Southwest Africa. Missionary Schmelen tried to visit them all, using an ox as means of transport. A skin served as a saddle during the day and a blanket during the night. These trips took him as far as Walvis Bay. Bethanie was his home where he erected a stone house which has been renovated and which houses a small museum. In 1818 Schemelen baptized 20 converts and taught 140 pupils.

In 1822 Schmelen received the assignment from the London Missionary Society to translate the New Testament into the Nama language. He was able to do it, because he had managed to learn and master the Nama language. Nevertheless the work was challenging because the Nama language was not yet written and no grammar has been develop which he could use. Schemelen sometimes didn't know how to transformed tones and sounds into comprehensible grammar. Thus he has to develop new characters which were also inadequate. He made four attempts with the translation work. In 1825 Schemelen succeeded in translating the four gospels in Nama language; apart from that he also translated the Small Catechism and wrote some songs. This manuscripts were printed in Cape Town in 1831, and Mrs. Schemelen assisted with the correction and proof reading. When she proof-read the last print, she exclaimed: "My work on earth has been completed, now I can depart in peace," and shortly after that she passed away.

Missionary Schmelen spent his last years at Kommaggas, but he made sure that Rhenish Missionaries came to Southwest Africa. In July 1842 Schmelen son-in-law Missionary Heinrich Kleinschmidt and catechist Jan Bam came to Bethanie and worked for two years amongst the Nama people, after which they traveled to Windhoek. Schmelen actual sequel in Bethanie was a Norwegian Hans Knudsen. On 3 November 1842 he arrived in Bethanie and renovated Schmelen dilapidated house and lived there.

Missionary H. Schmelen, who came to Bethanie in 1848 and died in Kommaggas in 1848



The House of Missionary H. Schmelen at Bethanie which is a museum nowadays

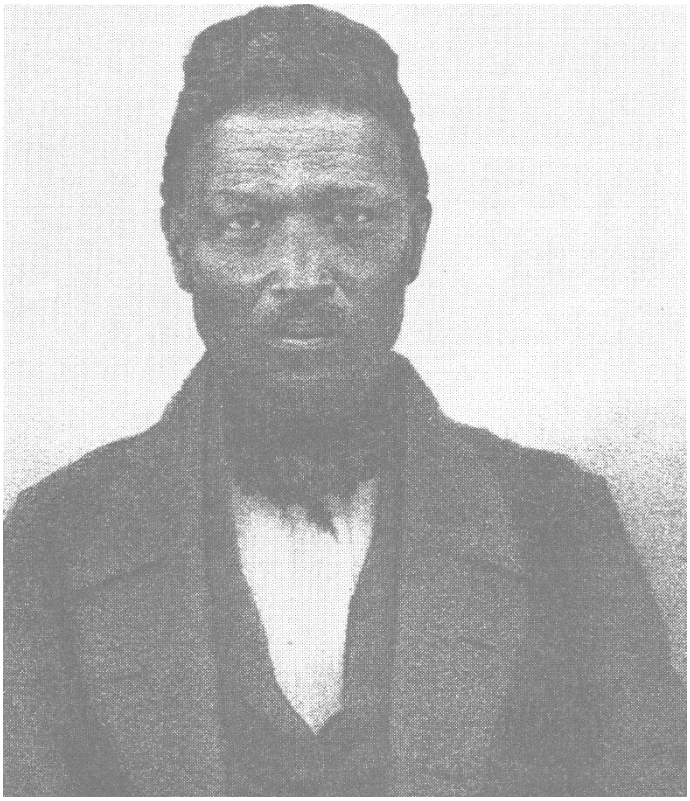
The people in Bethanie received Missionary Knudsen with joy; people listened with keen interest to his sermons and within a year he baptized 42 adults and 30 children, one of the baptism candidates was Kaptein David Christian. In 1847 Knudsen laid the corner stone for a church building according to Daniel 9:25 *"it will be restored and rebuild"*. From Bethanie Knudsen also established a small outpost and named the place Guldbrandsdalen. There was a great spiritual awakening amongst the Namas and multitudes listened to the Gospel. In the whole parish of Bethanie more than 500 were baptized and 340 were regular celebrants.

Kaptein David Christian requested Missionary Knudsen to draft the Ryksboek, in which both the civil and criminal laws are recorded. Some of the laws from this book are the following:

Par. 1: The Word of God shall be the law by which all shall be judged.

Par. 6: The Kaptein has the right to order everything which is not against the word of God or against the law, and to claim what is just and equitable; and the people will be obedient to him or will face the legal penalties.

Par. 9: with regard to church matters, the Kaptein, judges, and the council has no jurisdiction; the issues of the church lies in the hands of the missionaries and his council. But the church has nothing to do with outward (physical) punishment. If someone is found



Chief David Christian

guilty, the church cannot declare him innocent; the council reserves the right to apply the necessary punishment without any influence from the church.

Par. 10: The man may not physically abuse his wife and the wife may not bite his spouse or treat him/her in similar way. If the wife is disobedient towards her husband and he report her to the council, she will receive lashes and will be tied to the pillory for a whole day. Children who beat or insult their parents will be punished by the council.

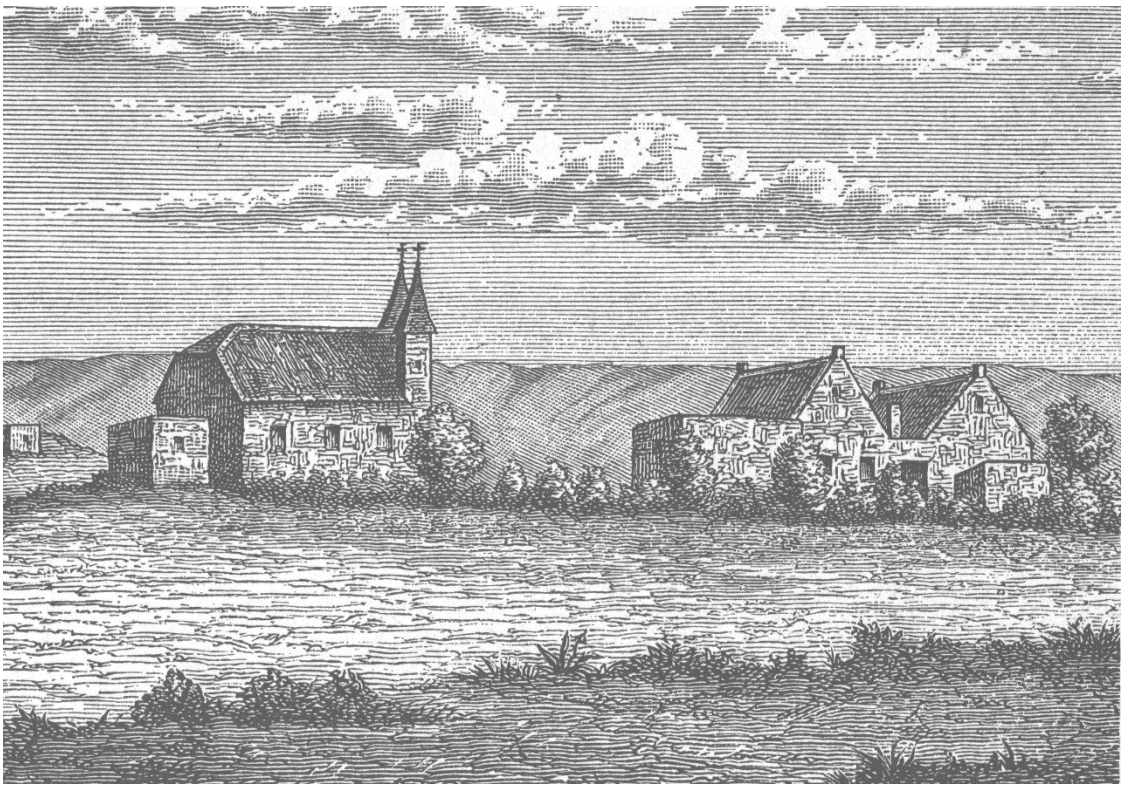
Par. 12: Murders, or whoever sheds human blood willfully or intentionally (Gen. 9:6), his or her blood shall be shed by order of the Kaptein and the judges.

Par. 18: Beer, brandy and dagga is forbidden.

Par. 19: Polygamy is forbidden, a man who has more than one women, will marry the eldest and let the rest go. A man will only have one wife and will not leave her as long as he or she lives, this also applies to the woman. Fornication is punishable with fourty lashes of the rod.

Missionary Knudsen travelled to Europe in 1847 and Missionary Samuel Hahn replaced him. When Missionary Knudsen returned to Bethanie in 1849, Hahn and the Guldbrandsdalers had moved to Berseba without the permission of Kaptein Christian. This led to a conflict between the Missionary and the Kaptein and Knudsen left Bethanie in 1851 and went to Cape Town. The Rhenish Missionary Society sent Missionary Mattheus Gorth to Bethanie. Due to a severe drought the place was deserted, a section of the people moved north to Goais and Missionary Gorth moved yonder on the 27 October 1852. The people informed him that Kaptein David Christian was on a visit in Hoachanas, visiting the Rooi Nasie. Gorth started preaching every day and on Sunday he conducted two sermons. Upon the return of the Kaptein the people were gathered and Gorth informed them what his assignment was. The Kaptein replied that due to some experiences he is not keen to receive a Missionary. "Well", replied Missionary Gorth, "if you do not want the Word of God to dwell amongst you, I will move on, but I will depart from you with a heavy heart." After a short time, by the Kaptein they declared: "Today we receive you as our father and we entrust our children into his care". Gorth went to his cart and praise the Lord that He has chosen a congregation for him in Africa.

The beautiful twin tower Church in Bethanie which was inaugurated in 1859.



Missionary Mattheus Gorth

On next Sunday he conducted his inaugural sermon about Martha and Maria (Luke 10:38-42) and every morning he conducted school; except the children some adults including Kaptein David Christian attended the school. On a certain day, a number of women arrived and erected a rug house for the pastor and with thanks to God and the women Gorth moved in.

Few days later Missionary Gorth became ill. On Christmas day he managed to conduct two short sermons, but on New Year's Day, due to weakness he couldn't preach. The malaria flu exhausted him and on the 5 January 1853 he departed quietly, while his bride was at Kommaggas on her way to him. The congregation grieved his death. Kaptein David Christian made the coffin and a great multitude accompanied his remains to Bethanie, were he was laid to rest.

Bethanie congregation rebuilt

Hermann Heinrich Kreft arrived in May 1853 in Bethanie; he was not yet an ordained minister, thus the congregation was served from Berseba by Missionary Krönlein with the administration of the Sacraments. Once it rained well in Bethanie, Kaptein David Christian and his people returned to Bethanie. From December 1853 to August 1854 Missionary Rath conducted mission work in Bethanie and the people experience spiritual revival through this faithful preacher. On the 9 November 1856 Kreft was ordained by Missionary Krönlein. Missionary Kreft started to build a beautiful twin-tower church which was dedicated on the 26 June 1859. That time Bethanie had a membership of 560 people.

The worked progressed and the congregation was loyal to Missionary Kreft till shortly before 1870, when a great number of Bethanie inhabitants moved to Grootfontein (Maltahohe District), because of dissatisfaction with Kaptein David Christian. Missionary Kreft couldn't convince them to return to Bethanie. When he visited Grootfontein, he died there on the 3 May of the same year. His remains were returned to Bethanie and were laid to rest next to his first wife. Kaptein David Christian took part in the war between the Namas and Hereros and he was killed in the battle on the 12 December 1880 in

The present day church in Bethanie, which was dedicated in 1899

Otjimbingwe and his stepson Joseph Frederik became the Kaptein of Bethanie.

Missionary Kreft successor was Missionary Johannes Bam. The congregation work progressed and the pastor wrote the following about the Kaptein: *"He is an example to the congregation in their church life as well as in manual labour, but when the traders arrived with their strong alcohol, he succumbed to the temptations. Thus, the judge banned them from selling strong alcohol".*

In 1883 Kaptein Joseph Frederik sold the harbor town Angra Pequena to Mr. A. Lüderitz and also part of the town. On the 28 October 1883 the Protection Treaty was signed between Kaptein Joseph Frederik and the German Government. Missionary Bam died on the 26 September 1891 and was succeeded by Missionary Friedrich Heinrichs who was inducted in May 1892 by Missionary Fenschel.

Missionary Heinrichs experienced good and difficult times in Bethanie. Kaptein Joseph Frederik died on the 20 November 1893. His son Paul Frederik succeeded him and not his nephew Kornelius as it was expected. Kornelius left Bethanie with a great following and declared himself as opponent Kaptein. When he returned to Bethanie with his following, a bloody battle took place. Later Cornelius fled to his father-in-law Kaptein Hendrik Witbooi, who was defeated by the German Governor Leutwein on the 15 September 1894 and forced under the German authority. In1896 Cornelius returned to Bethanie without any remorse, but his people confessed and were allowed to partake in Holy Communion.

In 1895 Kaptein Paul Frederik sold the farm Inachab south of Bethanie for about R5,000. Half of this amount was used for a new church building which was dedicated on the 30 May 1899. The old church was used as school.

Shortly after that the congregation grew to more than 1,000 members and was the biggest in the whole Namaland. The number of school students also increased. The efforts to encourage people to do gardening and agriculture proofed fruitless and the severe drought also made it unsuccessful. Alcoholism gave the Missionary

headache and a section of the congregation approached Governor Leutwein and requested him to ban the sale of alcohol.

When the Nama-war broke out in October 1904, the biggest part of the community of Bethanie joined Kaptein Kornelius in the uprising. The congregation work was totally destroyed. The commander of this war was the old Kaptein Hendrik Witbooi, the father-in-law of Kornelius. In connection with the war the so-called Ethiopian movement played a great role. They wanted to free themselves from the white men, not only in church matters but in all areas. Kaptein Paul Frederik and Kaptein Christian Goliath of Berseba and his tribe remained loyal to the German government.

Evangelist Isaak Fredrik from Bethanie was employed as an Evangelist in 1953. He had already served his congregation as an Elder since 1929

The German district head protected Bethanie and the place was not destroyed. Missionary Heinrichs fled to the army camp, but later returned to his house.

Kaptein Kornelius surrendered in April 1906 and the war was over. Hendrik Witbooi was killed in battle at Vaalgras on the 29 October 1905. Paul Frederik died in 1906. A hard disappointment hit the people of Bethanie when Governor von Schuckmann, by the imperial decree confiscated the area.

Missionary Heinrichs stayed in Bethanie till the end of 1907. Due to poor health he left Southwest Africa and became a pastor in America. On the 10th January 1908 Missionary Wilhelm Peter arrived in Bethanie and was received by the congregation joyfully. He continued with work of his predecessors. In general the issues of the blacks were not too bad, even though they lost their independence. The people worked in towns, mines and the railway. They began to till the field and even to dig boreholes. Most of them stayed in Seeheim as season-workers. The First World War brought along many problems for Bethanie. Missionary Peter moved to Maltahöhe in April 1915; in the meantime 7,000 Union-troops entered Bethanie and destroyed the place. For Missionary Peter who returned later, it was very difficult to start all over.

For 10 year Bethanie didn't had its own Kaptein; in 1917 Eduard Frederik was appointed as the new Kaptein. He was a good Christian and died in 1922 and was succeeded by Kornelius Frederik. Sister Ida Kreft, the daughter of late pastor Kreft, was appointed as a teacher in 1926

The present congregation of Bethanie

in Bethanie. She did a very good job and together with the pastor preached the Word of God in the congregation.

Also the normal life of the people improved; in 1938 there was 8,000 small stock animals and 100 cattle, thus the people had good income. Voluntary the congregation erected a small church building in the location, earlier the Bible classes were conducted during the week in the open air.

On 4 October 1942 the congregation celebrated the centenary of the Rhenish Mission-congregation Bethanie. The attendance from far and near was very good, both whites and blacks. The Lord was praised who built the congregation by the Holy Spirit and his servants. Over the 100 years eight missionaries served Bethanie and during the same time 7,078 souls were baptized in the name of the Triune God, Missionary Peter reported. In the evening a meeting was held in the location, were the Lord was asked to continue to be the leader of the congregation in the future.

On 29 April 1948 Missionary Peter passed away. For fourty years he served the congregation Bethanie and during that time he never saw his fatherland Germany again, but dedicated his entire strength to the mission work in Southwest Africa. He was laid to rest in Bethanie. The congregation was served from Lüderitz and by the congregation elders till in 1950 when Missionary Albert Albat came to Bethanie.

Great and challenging tasks awaited the new pastor. A number of people including the Evangelist went over to the African Methodist Episcopal Church in 1946. The congregation remained faithful to the Rhenish Mission, amongst them Isaak Frederik who was inducted as an Evangelist in 1953. Missionary Albat erected a new parsonage and renovated the church building. The Nama school was improved and a Coloured and hostel was constructed. Bethanie had 200 school children. For the elderly an old-aged home was founded which cater for their needs. For the congregation, a new church discipline order was set, which every congregation member signed.

In 1960 Missionary Albat and family went on long leave to Germany and Missionary Friedrich Kuhlmann continued with the work in Bethanie. With dedication he performed fruitful services,

also the outward work in the congregation progressed. The school building was enlarged, and a kindergarten was opened. Bethanie received a mission-sister who performed duties in the hostel and diaconal services.

The 25 and 26 July 1964 was a great day for Bethanie, when the 150th Anniversary (Sesquicentennial) of the existence of the congregation was celebrated. For this ceremony many preparations were done. The church building was refurbished. Preparations were made to receive and host the visiting guests. Friends of Bethanie congregation and representatives of congregations from the whole country attended the festival. Fourty trumpeters praised the Lord. Schoolchildren carrying the torch the celebration began on the evening of 25 July.

The evening service was held in front of the church hall in the location were a huge fire was made. Missionary Kuhlmann gave the report of the 150th year and he praised the Lord who didn't allow his Word to return empty, but which bear fruits also in Bethanie.

Sunday morning a worship service was held at the cemetery where some of the Missionary were laid to rest. From there the march to the church took place, where a worship service was held. Ds. B. Brown of the Congregational Church in Cape Town delivered the sermon. A loudspeaker was used because the church building was too small to accommodate all the festival-goers. In the afternoon the last service was held in front of the museum in the shade of the trees. Various pastors addressed and convey hearty blessings upon the congregation. It was an unforgettable festival for all who participated.

Towards the end of 1964 Missionary Kuhlmann and family left for Germany on long leave and a Nama pastor David Adam took over the congregation. After 150 years of mission work the congregation became independent. Independence is the purpose of all mission work. May the blessing of the Lord also rest upon the future of Bethanie as we read in Psalm 20:5 *"May the LORD grants all your requests"*.

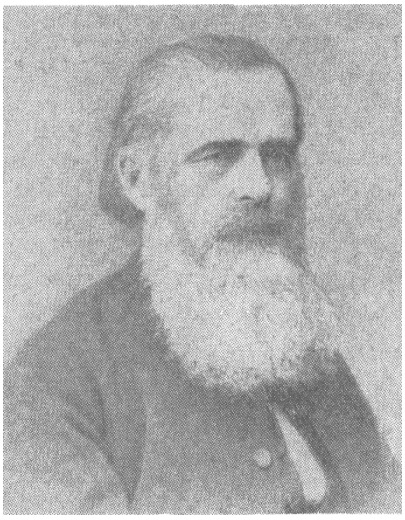
PERSEVERANCE DESPITE SETBACKS

Windhoek 1842

In 1840 Kaptein Jonker Afrikaner and his people settled at the hot springs of /Ai-//gams, today known as Klein Windhoek. /Ai-//gams means vuurwater, in Otjiherero Otjomuise "place of steam". Jonker called the place Winterhoek after Winterhoekberge at Tulbagh, where he was born in 1790. Kaptein Jonker erected a school and church and also led worship services. Through the English traveler and Kaptein Sir J. E. Alexander he requested Missionary Schmelen for a Missionary for whom he already has made a road through the mountains. In response to Missionary Schmelen mediation of a request for missionaries from the Rhenish Mission.

The first beginning

On the 6 October 1842 Missionary Heinrich Kleinschmidt and the catechist Jan Bam arrived in Windhoek and were received with great joy by Kaptein Jonker Afrikaner, because they arrived at the recommendation of Missionary Schmelen and Kaptein Jonker only wanted missionaries sent by Schmelen. Nevertheless shorty before that a Wesleyan Missionary from Warmbad spent some time working in Windhoek and baptized around 20 people. It was evident that he will return, therefore Kleinschmidt made it clear



Missionary Dr. Hugo Hahn who arrived in Windhoek in 1842

that he will not be doing Missionary amongst his people. But Kaptein Jonker ensured him that he will no longer accommodate Wesleyan missionaries. Thereon, Kleinschmidt travelled to Bethanie to fetch Missionary Hugo Hahn and they arrived on the 9 December 1842 in /Ai-//gams. They named Klein Windhoek Elberfeld and Windhoek Barmen.

Chief Jonker Afrikaner (1790-1861) who settled in Windhoek with his tribe around 1840

The Missionary estimated the inhabitants of /Ai-//gams to be around 1,000 and immediately they started the mission work. Kleinschmidt started with school education for men, and his wife took care of the women, while Hahn and Bam taught the children. The diligence of both old and young was extraordinary, and the church which had a capacity of 500 was too small. Kleinschmidt and Hahn alternatively conducted the services and sometimes allowed Kaptein Jonker to preach.

The Missionary constructed a house for themselves with the intention of living there for lengthy period of time. Kaptein Jonker wanted to proof that he lived according to the Gospel and also released some Herero women prisoners and

sent them home with gifts – which he ment as a sign of peace to the Hereros.

On Christmas night of 1842 there was a great joy in /Ai-//gams. The catechist Jan Bam informed Hahn and Kleinschmidt that the Hereros have appeared and this is a sign of peace. The missionaries run to the house of Kaptein Jonker and found two Herero men and one Herero woman who brought the message to Kaptein Jonker that the Herero has the desire to make peace. The joy was so great. *"Never ever did I ever experience such a Christmas night,"* wrote Missionary Hugo Hahn.

On Christmas day three worship services were held and everyone came to church. In the evening the missionaries invited Kaptein Jonker with his council and the Hereros and entertained them with coffee and cake. At this event they learned more about the Hereros desire for peace. Two days later they returned with gifts and rewards; and they also requested the missionaries to extend their Missionary activities to their people, which Hahn and Kleinschmidt wanted to do, if Kaptein Jonker allows it.

In January 1843 Herero chiefs Tjamuaha and Kahitjene came to Windhoek to conclude a peace treaty with Kaptein Jonker Afrikaner. It was a very important time in the Missionary history of Southwest Africa. In February 1843 Hugo Hahn visited the Hereros in Okahandja for the first time, and he was received with great joy. By invitation of Kaptein Jonker Herero chiefs Tjamuaha and Kahitjene moved and settled in the proximity of Windhoek and they stayed there for some time.

Kaptein Jonker Afrikaner with his people tried by all means to live a Christian life. He reacted very strongly against alcohol abuse. Fornication and polygamy was forbidden. He forced his people to attend worship services and exhort them not to waste the time of grace.

Hahn, Kleinschmidt and Bam made good use of the time to nourish the people very well with the Word of God. They also visited other tribes: the Red Nation of Hoachanas, where also Kaptein Amraal lived with his people in close proximity and the Zwartbooistam who lived at Rehoboth. Amongst the Hereros and the Namas they were welcomed with joy. On Good Friday of 1843 Kaptein Oasib of Hoachanas came to Windhoek to pay a courtesy call to the missionaries: and it was self-evident that: if Jonker Afrikaner maintains peace, then the whole of Southwest Africa will enjoy peace. Hahn and Kleinschmidt were under the impression that the whole of Southwest Africa will become a Christian nation.

A small number of believers were baptized in Windhoek, but the majority of people didn't want to live according to the Gospel anymore; immorality, drunkenness and dagga smoking re-surfaced. In 1844 a visible change could be seen in Kaptein Jonker Afrikaner. Hitherto he refused to allow Wesleyan missionaries, but when his brothers informed him that they want to re-unite with him if they will be bringing their missionaries along. Kaptein Jonker couldn't resist this offer which will increase his influence. In a secret letter to his brothers he agreed, but denied their arrival to Hahn and Kleinschmidt.

On the 3 August 1844 the Wesleyan missionaries Haddy and Tindall arrived in Windhoek and claimed to serve that area spiritually. The negotiations with Hahn and Kleinschmidt were very sharp. Kaptein Jonker wanted to keep all four missionaries, but there arose bitterness and the Rhenish Missionaries called Windhoek *"Esek"*, it is Contention Well (Genesis 26:20) and they departed from Windhoek on the 3 October 1844 and went to Okahandja.

With the Rhenish Missionaries gone, peace also departed from Windhoek. Traders with goods and strong alcohol; and Kaptein Jonker and his people accumulated a lot of debt. The debt of the kaptein stood at 800 oxen; and he only had 400 oxen. Thus he went and stole Herero's livestock and broke the peace treaty. With this misdemeanor Kaptein Jonker reign of terror began. He robbed and murder amongst the Hereros and Ovambos. Missionary Hahn sent him a written admonition, Kleinschmidt travelled from Rehoboth to Windhoek to reprimand him, but Kaptein Jonker declared: "I

Timtheus Sneuwe, the Evangelist of the Wesleyan Mission Society

have decided to do evil". It was on the 2 April 1846.

The life in the congregation deteriorated. The intent of the Wesleyan missionaries failed and they left Windhoek in 1846. Evangelist Timotheus Sneuwe stayed for a while and later returned to Warmbad. After Kaptein Jonker moved to Windhoek in 1852, Windhoek was deserted and its spiritual life was quenched.

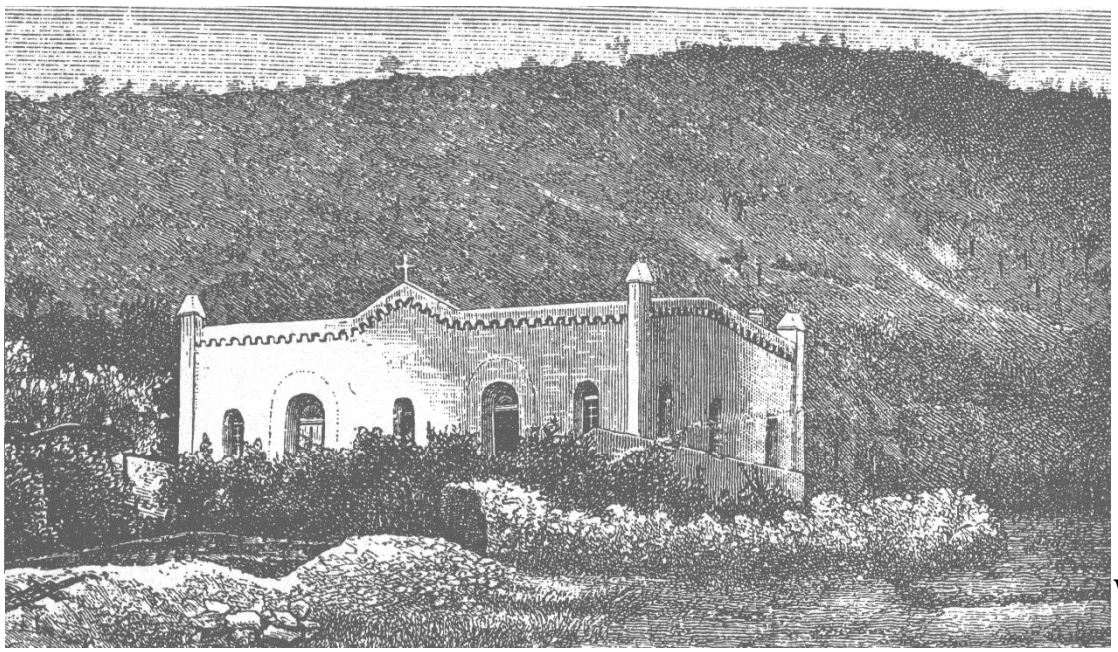
The Second Beginning

Kaptein Jonker Afrikaner died on the 18 October 1861 in Okahandja. Firstly he was succeeded by his brother Christian and in 1863 by his son Jan Jonker. The Hereros defeated the Namas around those years and Maharero became the paramount Chief of the Hereros. Kaptein Jan Afrikaner wrote to Hahn in 1869 and requested him to mediate peace treaty between the Namas and the Hereros. This peace was signed on the 23 September 1870 with Hahn as a mediator, in Okahandja. Jan Afrikaner got Windhoek as rented property (leenbessiting) of the Hereros. The Hereros also requested that a Rhenish Missionary should be stationed in Windhoek. Thus Missioanary Johnn Georg Schröder was transferred from Keetmanshoop to Windhoek.

He arrived in Windhoek on the 27 March 1871 were he was met by Kaptein Jan Afrikaner with a small number of Namas and Damaras. With his family they moved into an old building which was built with stone in the time of Kaptein Jonker Afrikaner. During the rainy season it was very moist and Schröder constructed a new massive house and laid a beautiful garden, because the land was fruitful and the water stream flowed in front of the house.

The mission work which Schröder started was very difficult. In Keetmanshoop people listen to the Gospel; unlike in Windhoek where the Namas were embittered and hated the Hereros greatly. Their minds strive back to regain the influence and power they had during the days of Kaptein Jonker Afrikaner. They showed no interest in the Word of God, and Schröder had to act against moral bewilderment, especially intoxication.

The only thing they liked the most where the Christian songs, as it is written: *"singing to the LORD began also"* (2. Chr. 29.7), likewise the hearts of some in Windhoek were touched and 18 adults requested adult Baptism. The wild and indecent living gradually decreased. Jan Afrikaner assisted Missionary Schröder that discipline and order was restored. After one year of mission work the congregation had 39 members. Schröder taught 35 adults and the teacher Traugott Richter with a Nama assistant had a school of 109 kids.



The house of Missionary Schröder which was build in Klein-Windhoek in 1871

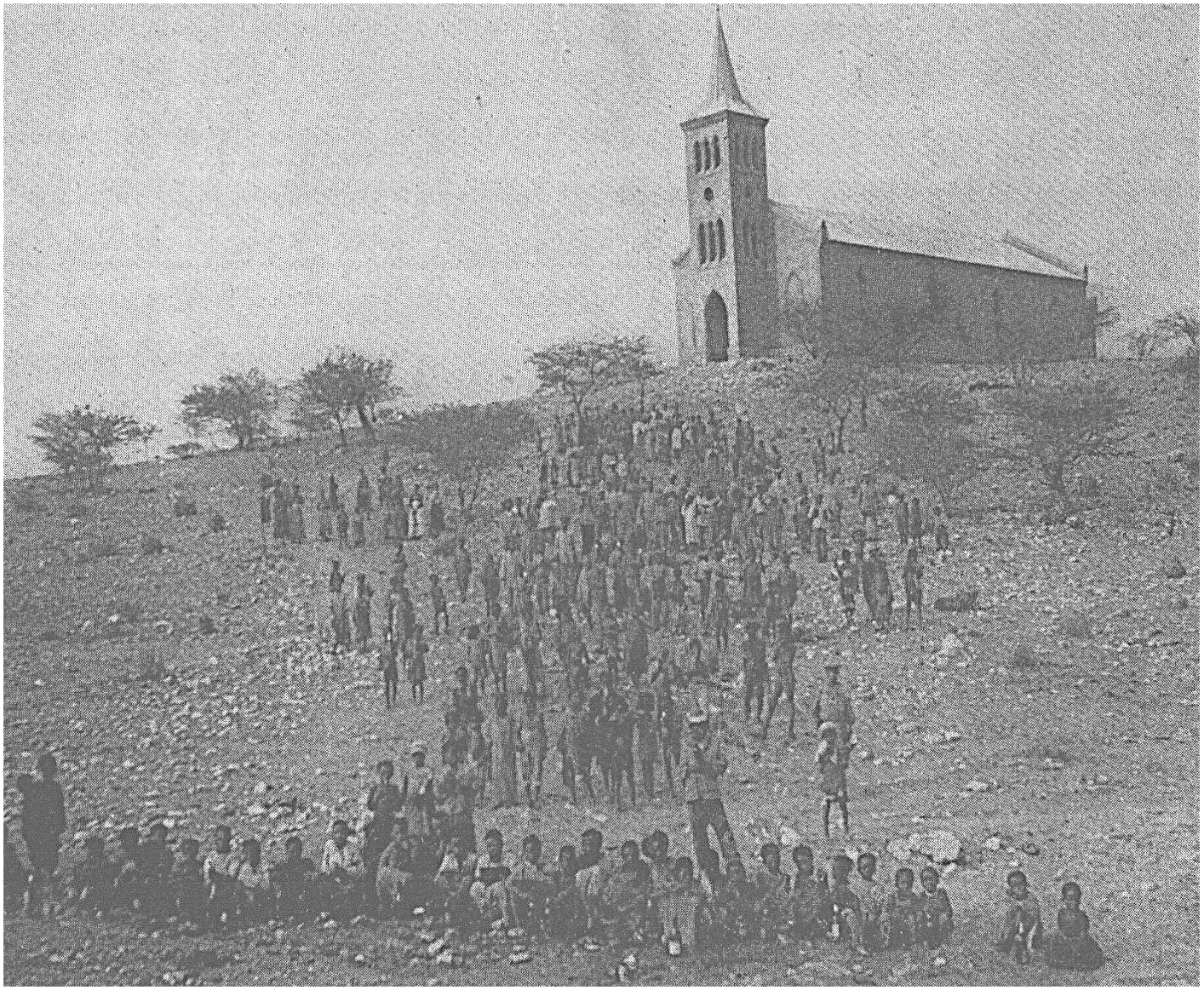
For the erection of a new church building there was not enough money and thus the services were conducted in a reed structure, which was attended by about 200 people. The services were also attended by Hereros who were prisoners of war in the south and were released by the Nama after the peace treaty and moved to the area of Windhoek. For these Hereros and other tribes Missionary Friedrich Eich established in 1873 a mission station in Otjiseva, north of Windhoek, which grew into a congregation.

In 1873 Dr. Hugo Hahn paid a visit to Windhoek congregation. He conducted services in the reed church, and wrote about his impressions as follows: *"This beautiful place changed, but not for good. Kaptein Jan Afrikaner is here for two years, but with regard to progress and development there is little to notice. The war brought them great physical and spiritual decline. The Kaptein is someone with outstanding characteristics; he is not even fifty years, he can read and write, which he learned when we were in Windhoek in 1842 and 1843. In addition, he has good general knowledge gained from his interactions with missionaries and other whites. Regrettably he gave himself to alcohol. Despite the peace treaty of 1870 is the relationship between Jan Afrikaner and other Namas communities and Hereros not good. They don't trust each other. The Hereros causes the Namas to feel that they are the victors, and for Jan Afrikaner it is not easy to live in Windhoek, his father inheritance, as a tenant of Maharero".*

Under these circumstances Missionary Schröder carried out his work. With zeal and dedication he strives to assist the people in their physical needs, because they were very poor. Paid job were nowhere to be found in Windhoek, thus Schroeder encouraged them to take up small stock farming although the Hereros were grazing their cattle in the nearness of Windhoek.

Missionary Schröder hope was fixed on the English commissar Palgrave, who was sent to Southwest Africa in 1876 by the Cape government to investigate the possibility of establishing a protectorate. Palgrave did nothing for the community of Jan Afrikaner and Schroeder wrote as follows: "Since the arrival of William Pelgrave the issue of Windhoek became worse. After Maharero pointed out the borders, the Hereros marched south and lay siege on Windhoek. The 39 Hereros cattle posts with approximately 5 000 to 6 000 destroyed the grazing area; there were no survival possibilities left. The Herero didn't need Windhoek; they had enough water and grazing land.

In 1879 Missionary Schröder undertook a journey to Ghanzi and Ngami Lake in Botswana.



Windhoek in 1903. Women and Children are helping to complete the Church Building

The mission was eventually to start mission work amongst the Bushmen. Schröder entrust the congregation to congregation elders, which that time consist of 170 Christians. The Missionary admonished the congregation to remain faithful to the Word of God in troubled times.

Shortly after Schröder returned from his travel, the war started again between the Hereros and the Namas. It started as result of disputes between Herero and Namas herdsmen. At Gurumanas, west of Rehoboth, Maharero had 1500 cattle grazing, selected for his funeral mourning period. These oxen were robbed by the Namas and out of revenge Maharero had all the Namas in Okahandja killed. Kaptein Jan Afrikaner decided to flee Windhoek with his followers; they took farewell from their minister and Schröder admonish them strongly not to rob or murder, but to remain faithful to the Word of God and they promised to abide by it. On the 25 August 1880 just before sunset they left Windhoek, it was a scene of incredible misery.

Once again the mission in Windhoek was terminated. Missionary Eich of Otjiseva came to assist Schröder and his family, because they also decided to leave Windhoek. Around 200 armed

Hereros showed up in Windhoek with the intention of attacking the Namas. Missionary Eich requested them to spare the Missionary house, but after the missionaries left they looted the parsonage and destroyed the garden. Missionary Schröder didn't see any continuation of his work in and he travelled to the Cape where he served a white congregation.

The third beginning

For ten years Windhoek was deserted, the Afrikaners settled in the mountains along the Kuiseb River. Kaptein Hendrik Witbooi pursued them and in this battle Kaptain Jan Afrikaner was killed on the 10 August 1889.

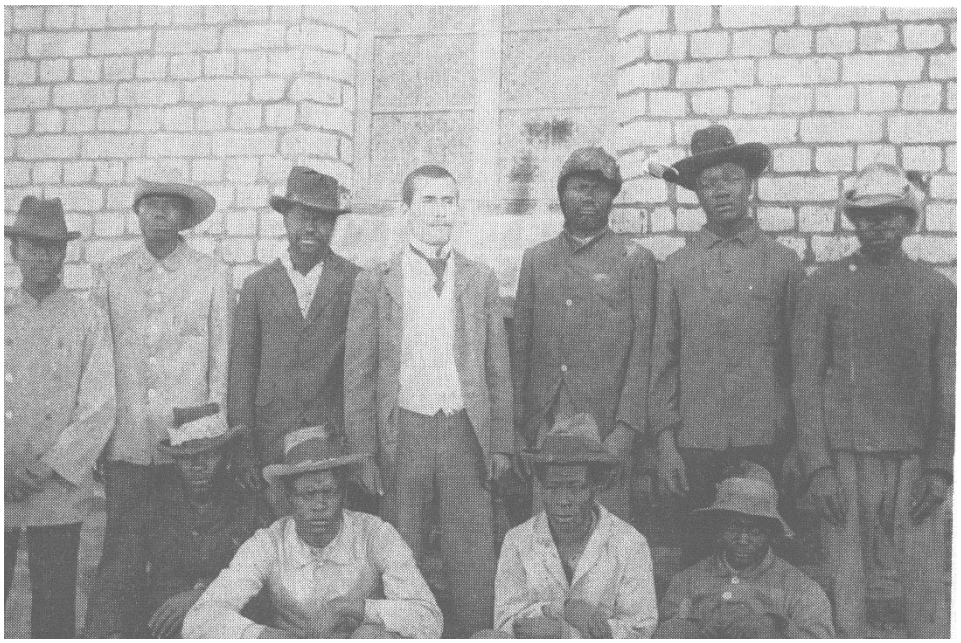
In the meantime the German government had sent a protection corps to Southwest Africa. The area around Windhoek was no-man's land due to the controversies between the Hereros and Namas, but it was a suitable place for the German soldiers to be station. In October 1890 Kaptein von Francois arrived in Windhoek; the new Herero Chief Samuel Maharero, initially refused the agreement, but days later he consented to it.

The mission parsonage of Schröder became the seat of the German government. The house was bought for about R500 from the Rhenish Mission and another piece of land was selected for the mission work in Groot Windhoek. Because many people flocked here, especially Bergdamas, and mission inspector Dr. Schreiber saw the need for a Missionary to be stationed in Windhoek again.

Missionary Heinrich Siebe arrived in Windhoek with his wife in Windhoek on the 16 December 1895. It was the third commencement of the mission work in Windhoek. At the same time, pastor Siebe was requested by the mission management in Germany to establish a congregation for the protestant Germans in Windhoek.

Siebe moved into the Schmerenbeck house, which later became the Windhoek Museum, and he conducted church and school from there. On Christmas 1895 was there a worship service again for the Namas and Bergdamas in Windhoek after 15 years, where the son of the late pastor Kleinschmidt was the interpreter. After a year the black congregation had 35 members and 19 were attending the baptismal class. In 1898 the German government moved 150 men and 400 women of the Zwartbooi group from Fransfontein to Windhoek and the number of blacks in Windhoek was 1200.

Pastor and Missionary Siebe didn't stay long, the double responsibilities demanded a lot from him



Builder Jakob Diehl and his employees

Missionary Conference in Windhoek in May 1903: From left to right. Behind: Pastor Dr. Anz; Missionary Eich, Kremer, Lang, Judt, Meier, Brockmann, agriculturalist Detering, Missionary Baumann, Eiger, Hamann, Blecher, Bernsmann, Diehl, Dannert, Heidmann, Böhm, Wandres, Olpp and Riechmann. In front from left to right: Mrs. Baumann, Elger, Kremer, Eich, Judt, Willy Dannert, Missionary Kuhlmann with his wife, Mrs. Wandres en Miss Kreft. In front: Miss. Anna Judt, Miss Mary Böhm, Miss Emmy Bernsmann, Mrs. Olp and Miss. Auguste Bernsmann.

and he didn't had enough time to learn the Nama language. On the 1 November 1899 he left Windhoek and accepted a call to a German congregation in Wynberg in Cape Town.

On Palm Sunday 1901 the first baptismal festival was held in Windhoek, 79 adults were added to the congregation. The Holy Communion services were conducted in the sanctuary of the German congregation; on Easter 1901 there were 198 communicants.

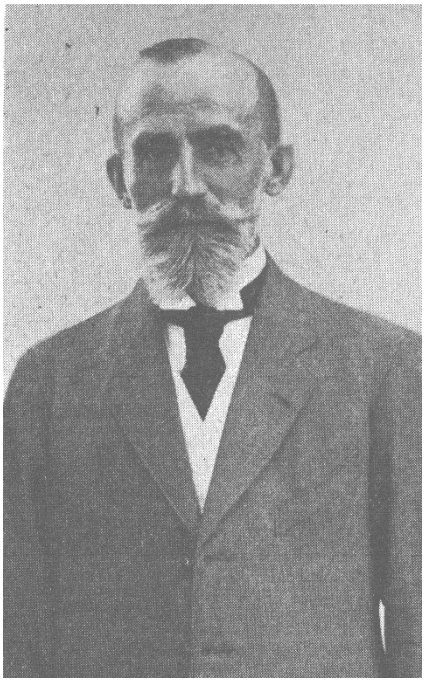
Since the congregation was growing fast, a corner stone for a new church was laid on the 2 March 1902. There were 500 blacks and 60 whites were in attendance. The pastor of the German congregation and the German governor presided at the service. Missionary Wandres gave a report about the mission work and emphasize that one can talk of a mission congregation in Windhoek; the church will thus be called *"Vredekerk"*. With a document written in German, an Agenda, and the Small Catechism of Dr. Martin Luther in Nama were inserted in the cornerstone. It was an impressive ceremony for which all who attended were very much grateful.

In the following months the construction of church progress very well. The women and

children of the congregation carried bricks and water up the hill where the church was being built. During the five months the progress was very good, until the contractor Jakob Diehl fell from the scaffold and broke his arm and was unable to work for six weeks.

In April 1903 the church was completed. It was desirable, because Windhoek at the time had 2100 inhabitants. The mission congregation grew and spread very fast. The membership was 526 and 350 children attended the school. The teacher Franz //Hoësemab taught the school with much dedication.

On the 10 May 1903 during the occasion of the Missionary Conference the dedication of the church took place. The pastor of the German congregation wrote that it was biggest meeting which Windhoek ever experience. Twenty missionaries were present. First, the congregation took farewell from the tree where the open air service was conducted, and then the service took place in front and inside the building. Vice Preses Jakob Irle presided during the dedication. Pastor Johannes Olpp conducted the inaugural sermon based on John 14:6 *"I am the way, and the truth and the life"*. Pastor Eduard Dannert preached in Herero and the building contractor Diehl gave a report on the building work. Choir after choir performed to the admiration of around 80 whites who were in attendance. The local pastor Carl Wandres expresses gratitude to the Lord and to the congregation which gave an offering of R76 with which they could buy a harmonium. The first baptism in the new church was on the 11 October 1903, where 135 were added to the congregation.

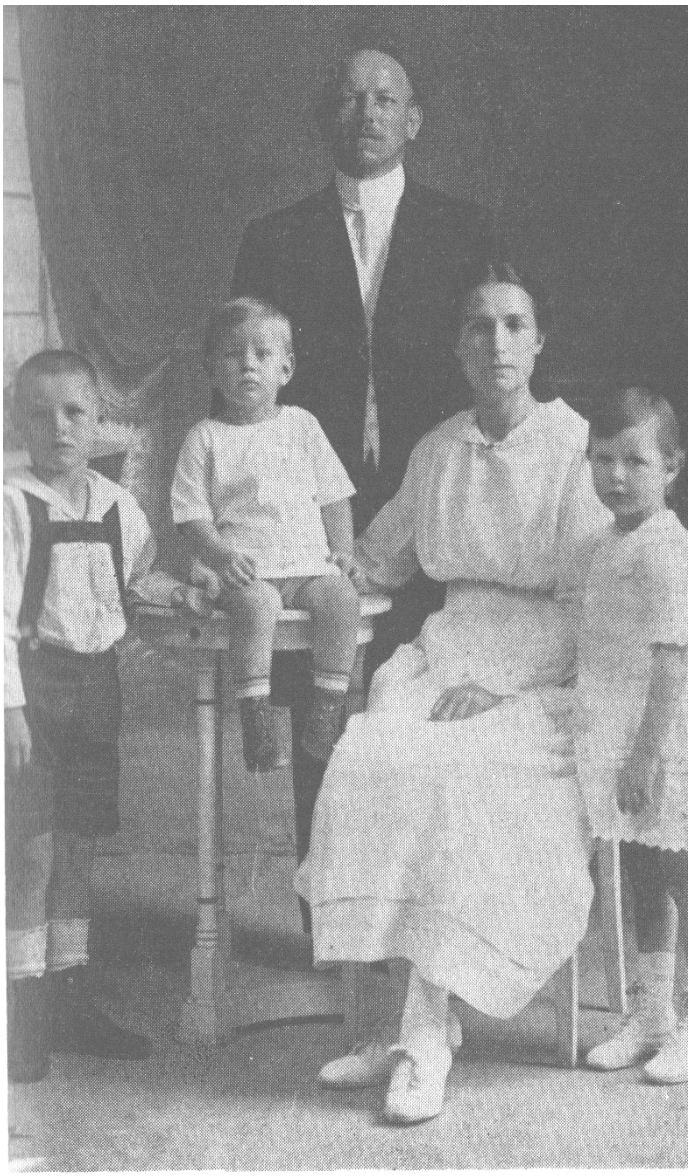


Missionary Friedrich Meier, served in the Windhoek Herero Congregation from 1904 to 1928

The progress was very promising, but in 1904 the German Herero War was a major setback to the congregation. Most of the Herero fled from Windhoek. After 13 January 1904 many Nama and Damara took refuge in the church and the Rhenish Mission School; they couldn't help it because the Herero robbed them of 500 livestock and they were left very destitute.

In February 1904 Pastor Friedrich Meier came to Windhoek; despite the war there were many works to be done in the congregation. From Khomas-Hochland 600 Damara moved to Windhoek, and 240 were in the baptismal class.

After the Herero War, many Herero captives were brought to Windhoek. They were in a very terrible condition. Thus the Missionary approached the government to at least supply medical assistance to the sick. Pastor Meier and his wife took over this challenging task and many lives were spared as result of their efforts. In 1905 there were around 500 Herero captives in Windhoek and Meier writes: *"Never have I seen such attentive audience at worship services like these people. When I once preach about: Humble yourself, therefore, under the mighty hand of God, that He may uplift you in due time* (1. Peter 5:6), *the hearts of many were touched. It's only the Lord alone who knows whether the repentance was sincere or not, but I strongly belief that many has found the Lord"*. Pastor Meier could bring consolation from the Word of God as well as to those who were sentenced to death and who in their last moment were like a piece of *"burning wood snatched from the fire"* (Zecharia 3:2).



Missionary Gustav Becker and family

The establishment of the Windhoek Herero- and Ovambo Congregation

When the Herero prisoners in Windhoek were released, many remained there and started working in the railway and in other occupations in Windhoek. Many requested the baptismal class. On 17 April 1908 70 Herero were baptized by Pastor Meier, and this day is regarded as the founding of the Herero congregation.

Due to the growing and expansion of the work, it became necessary to appoint evangelists and elders. Pastor Meier found very committed co-workers and especially Erastus Tjipumua and Gottlieb Murangi. Initially, they were appointed by the German government as policemen, but they preferred doing mission work. Thus they visited the farms in the Windhoek district, taught the natives and instructed them baptism classes. Evangelist Erastus Tjipumua within three years prepared 500 Herero for baptism. In 1914 he passed away, he was a great blessing for his people.

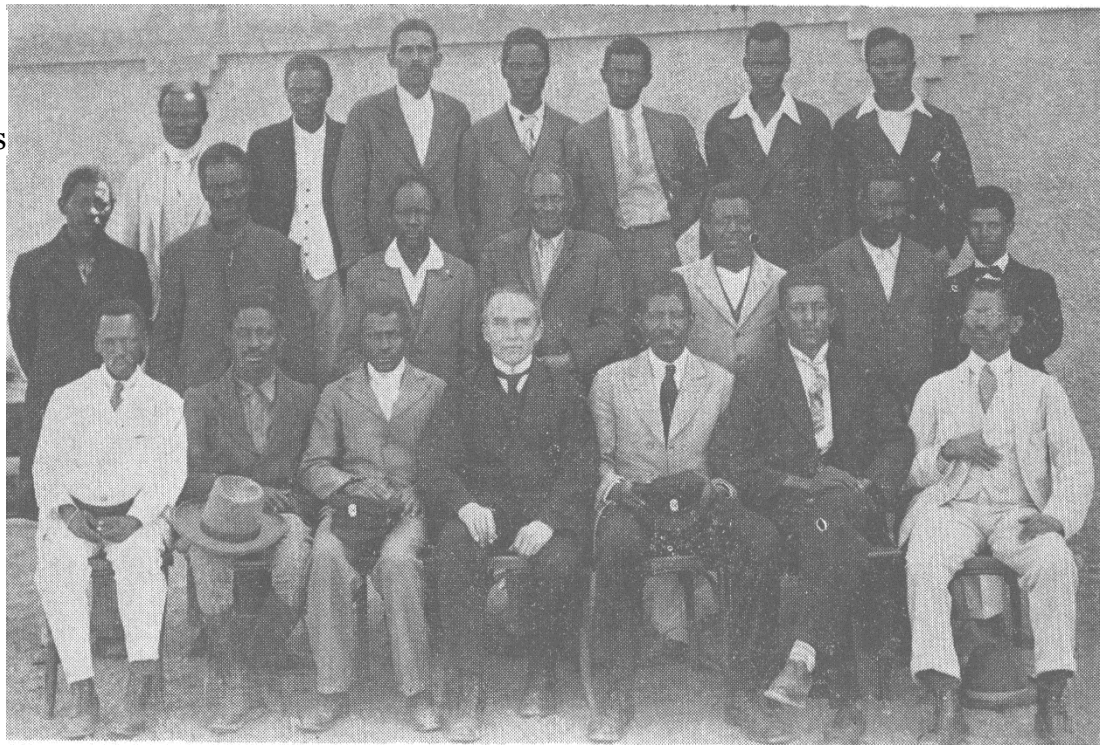
In 1907 worship serviced resumed in Klein Windhoek, and on the 8 November 1908 a small new church building was dedicated which was made possible by the people themselves. The Klein-Windhoek had 150 members. By 1910 the Windhoek congregation was the largest in the country; it consisted of 2,969 Herero and Nama members, of which 1,626 were communicants.

In 1911 Pastor Wandres assumed the office of preses of the mission work in Namaland and was transferred to Keetmanshoop. His successor in Windhoek was Pastor Gustav Becker who was inducted on the 7 May 1911 by pastors Wandres and Meier. On the same day the new Nama school was inaugurated which was constructed by Johannes Jürgens. 250 kids attended the school which was under the leadership by Pastor Kurt Nowack since 1913.

Despite the outbreak of the First World War the congregation work continued unhindered, only the farms couldn't be visited. In April 1915 pastors Kühhirt and Rust came to Windhoek with their congregations. In May 1915 the Union troops lay siege on Windhoek, and without riots the mission work continued unhindered. Till 1919 789 adults were baptized and accepted in the congregation.

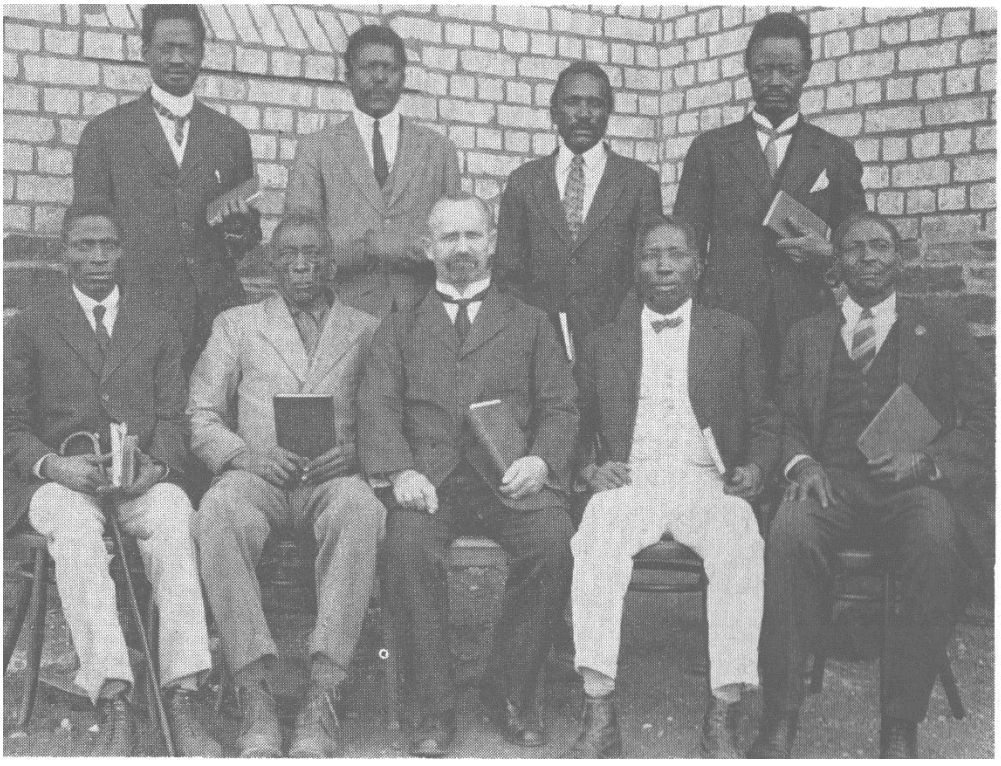
But shady sides also dawn. The year 1918 ended with a fight in the Nama location which became a court case and led to the banishment of two kapteins from the location. Pastor Becker had to act continuously against immorality and the church attendance drop. A flu epidemic which was terrorizing the country killed 600 in Windhoek, in the Nama congregation there were

Missionary Pönnighaus with Evangelists, Teachers and Elders



250 deaths. This serious call by God was noted by many.

In 1919 Missionary Nowack moved to Otjimbingwe and a section the schoolwork was taken over by Missionary Becker; in 1923 he was forced together with his family to leave Windhoek due to illness, and he returned to Germany. With power and sincerity he proclaimed the Word of God in Windhoek and



Missionary with Evangelist, Teachers and Elders. Second from the left in front is Evangelist Gottlieb Murangi

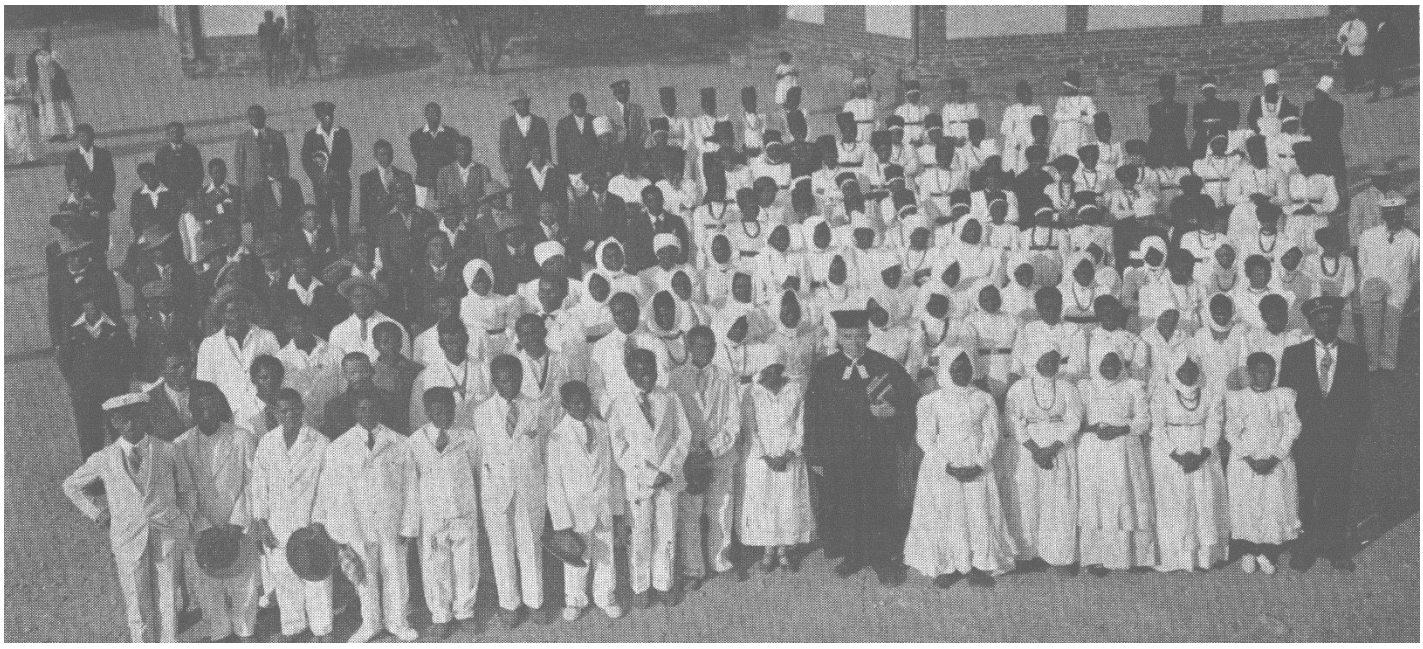
during the tumultuous years he stood with in the mission work. Missionary Friedrich Pönnighaus, who was inducted on the 22 April 1923 in Windhoek, succeeded him. During that time the Nama congregation had 5,123 members, the Herero congregation had around 5,000 of which 1,200 were Ovambo.

The congregations in trials, but growing

Already in 1922 the *"Monrovia Movement"* tried to take root in Windhoek, and the Herero, Nama and Damara listened to them. Missionary Meier indicated in his report that African-Americans came to Windhoek and they proclaimed the arrival of a new era. A church was to be established which will be led by the blacks. In the gatherings the fall or overthrow of the whites was demanded. The graves of the deceased where dedicated in the name of the coming African president, Marcus Garvey. There were Herero who blamed the decline of their community on Christianity, thus they demanded the return to old traditional practices and the lighting of the holy fire. Meanwhile the messengers also requested money from the natives that will be used to construct ships by which the president will arrive from America.

Pastors Meier and Pönnighaus reprimanded the congregation seriously, but it was all in vain. Evangelist Gottlieb Murangi observed with a painful heart how the Herero chose a wrong path; and because of his warnings, he was considered an enemy of the people. Missionary Pönnighaus reported that President Garvey disappointed the black community in Windhoek. His arrival was planned for December 1923 in Walvis Bay; others predicted it to be in April 1924, but all the expectations remained unfulfilled and created great dissatisfaction. When the amount of around R8,000 which was raised by the blacks for this cause disappeared, Evangelist Murangi said: if we had used this money for the mission work, we would have achieved a lot.

The only answer in this trials and disappointment was the proclamation of the Gospel. It took place in Windhoek and Klein Windhoek and in the district Mrs. Pönnighaus started a large needlework school which was attended by many young girls. The commitment of the pastors, co-workers and faithful members gained victory. Church attendance improved; the

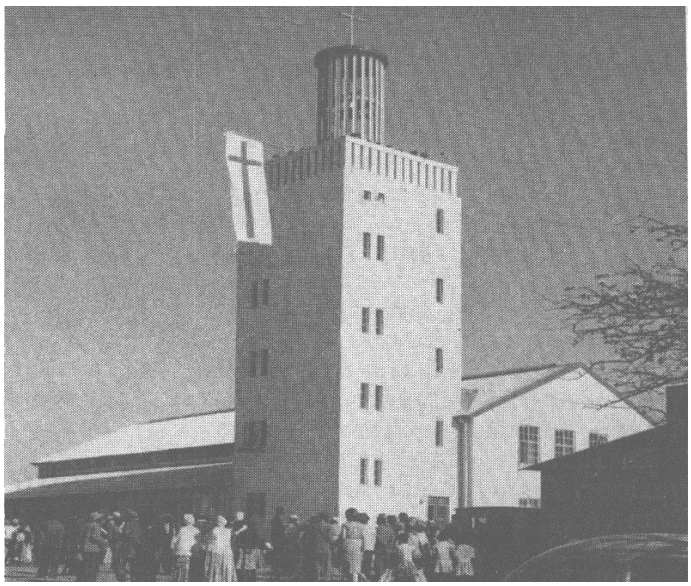


Baptizands and Confirmands with Missionary Pönnighaus in Front of the Nama School in Windhoek 1932

headmen themselves threw out the alcohol brew containers, and a good spirit arose.

In 1928 the Herero congregation lost its pastor. Missionary Meier died on board a ship while he was on the way to attend the centenary celebration of the Rhenish Mission in Germany; he was buried in Monrovia, Liberia. In Windhoek on the 1 July 1928 two memorial services were held and the congregation couldn't accommodate all the mourners. The congregation was deeply bereaved for their beloved pastor.

Missionary Pönnighaus took over the responsibility of the Herero congregation and was assisted by committed and trusted co-workers Gottlieb Murangi, and Gustav Kamatoto. Sister Frieda Schröder who since 1925 led the school also assisted. On 13 January 1929 Missionary Christian Kühhirt was inducted by Missionary Pönnighaus in the Herero- and Ovambo congregation. It was a great day and



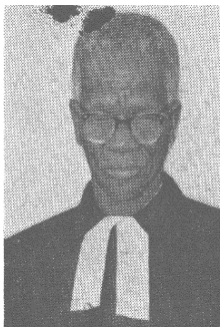
The new Church Building in Katutura, a present of the "Church in Rheinland"

Missionary Kühhirt was zealously ready to greet all the members in the future, as well as in the whole district. Already in the following year, a house for vesper and catechism lessons was erected in the Herero location, for which the co-workers and congregation were grateful.

During that time the district of Windhoek had more than 200 farms, there was a lot of work for the pastors and co-workers who mostly conducted church services in the 16 field churches. On occasion of such a trip, Missionary Pönnighaus baptized 107 adults and solemnized 32 marriages; in September/October 1931 he was for six weeks on the road.

On the 3 July 1932 Missionary Pönnighaus and family went on long leave to Germany and Missionary Martin Werner took over the Nama speaking congregation. Drought harassed the country, thus many farmers moved with their livestock to the east to the sandveld. Missionary Werner came across the aged, sick and children on his trips. Then in 1934 the good rain fell; and to express its gratitude to the heavenly Father, the Nama speaking congregation decided to erect a congregation house in location. This small church building was inaugurated on the 28 November 1937 and received the name "Bethel"; the close to R600 costs was mostly covered by

Late Pastor Josef Gariseb with his wife



Pastor Moses van der Byl

Pastor Paulus Gowaseb

Pastor Thomas Vries

the congregation itself. This building was also used as a school and every evening various congregational activities were held there.

On the 21 April 1936, Ms. Helene Kühhirt passed away and the following day the Herero and Nama congregation as well as the white community of Windhoek came to bid farewell to her. The gathering was huge; Dr. Vedder led the memorial service in the church building while Prospst Wackwitz conducted the burial service at the graveyard. Pastor Kühhirt due to illness went to Germany for six months and came back having recovered in October 1937.

From the 25 June to the 3 July 1938 the East Synod of Windhoek assembled, where *inter alia,* a decision was taken for the construction of a new school which would go to St. VI. On the 29 January 1939 the school was inaugurated by Dr. Vedder, and Daniel Strydom was inducted as principal. In the beginning of 1939, sister Else Menninger accepted a call in Windhoek; her responsibilities were mostly the women ministry and young women ministry.

During the Second World War, the mission work continued unhindered, despite that the trips around the country were difficult. Pastor Werner wrote that those years brought along a secret blessing of God, because the church continue to grow. Church attendance was good and the offerings increased. Due to the commitment of the co-workers the schism of 1946 the Windhoek congregation was never affected.

On the 31 May 1948, Evangelist Gottlieb Murangi, who stood in the calling of the Lord for over 60 years passed away. On the day of his burial thanks and praise was given to God for his commitment to the work of the Gospel. A Nama teacher said the following at his funeral: *"he was like a father to the Herero, Damara and Ovambo"*. The following year pastor Kühhirt retired. He served the Herero congregation for twenty years. Preses Hans Karl Diehl succeeded him. In 1949 Evangelist Josef Gariseb was ordained as a pastor and it was a great blessing to the Nama congregation and through him the congregation received great blessings. Pastor Werner retired in 1956, for twenty-four years he served the Windhoek Nama congregation, and he fully understood what it means to be everything for all. Pastor Günther Reeh succeeded him.

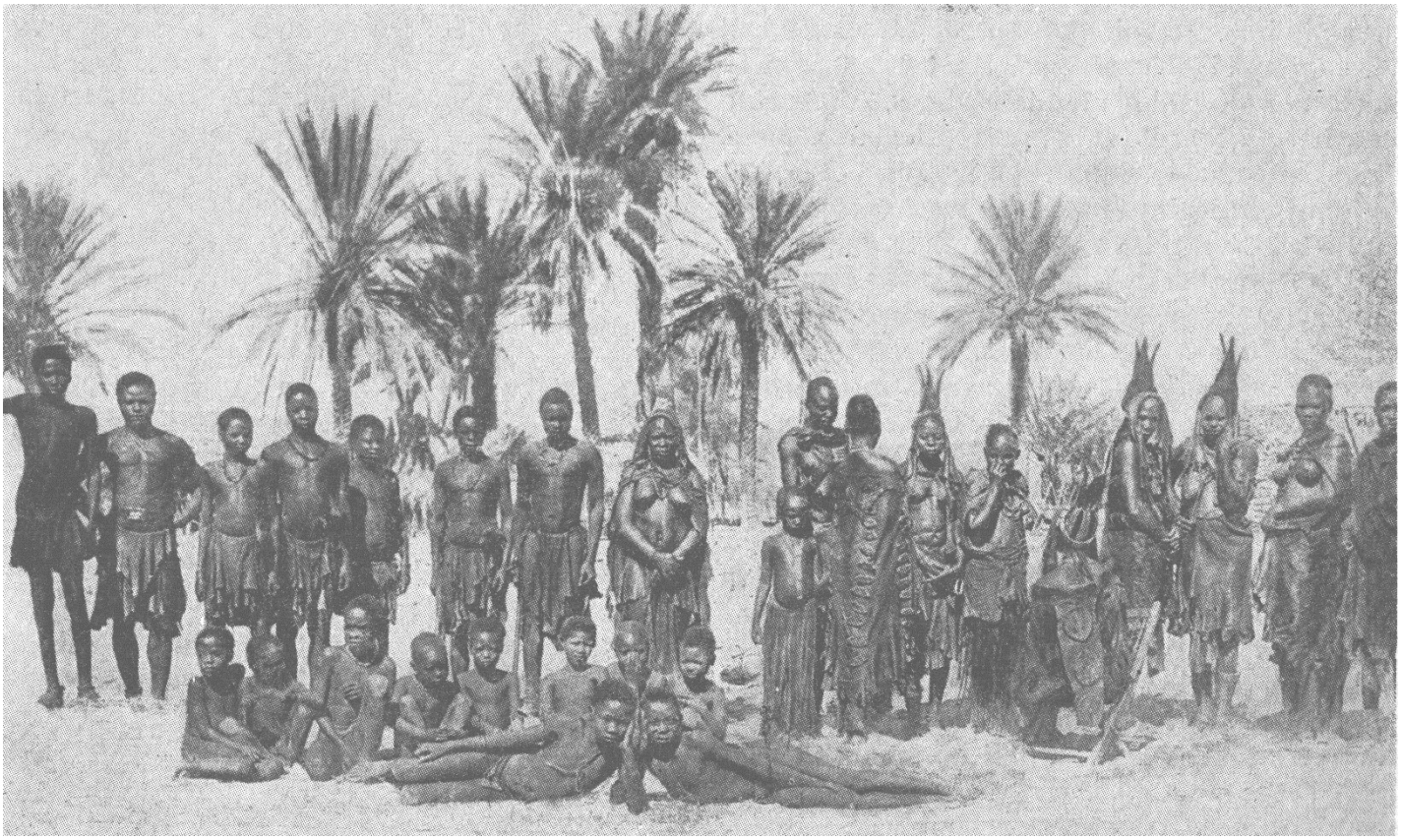
The congregation stood at 14,000, but as it was in 1842 the land was ripe for the harvest, still in 1967 was the case, *"a great door for effective work has opened to me, and there are many who oppose me"* (1. Corinthian 16:9). We give thanks to the Lord for the men and women whom He gave to the Windhoek congregation and we ask the current co-workers in the congregation: take heard, work in Windhoek and Katutura, in every section and neighborhood in the district, knowing that every labor and testimony in the Lord is not in vain.

THE FIRST MISSION STATION IN HEREROLAND

Otjikango 1844

The driving force to start mission work amongst the Herero was based on the command of Jesus: *"Therefore go and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit; and teach them to observe everything I have commanded you"*. Upon this the missionaries also went to the Herero who by then haven't heard the Gospel. But Missionary Hugo Hahn wrote in his diary: *"I belief that a Missionary who only sees wrong deeds amongst the people he is working, he will achieve little; he should also love the people. God himself gave us an example. He doesn't only feel with us; but He loves us. Even in the greatest sinner God sees something good; His own Image, even though it is shielded/tainted. Therefore, every Missionary seek any goodness he can find, even if he has to use a magnifying glass. If he loves the people, all difficulties will be bearable. I pity a Missionary, who in all honesty cannot say: my dear Bushmen, Nama, or Herero! Indeed, calling will be a heavy burden around his neck. To love dearly, a Missionary should be able to speak to his people, thus the first task of the Missionary was to learn the language of his people"*.

The Rhenish Missionaries Hugo Hahn and Heinrich Kleinschmidt departed from Windhoek in 1844 to proclaim the Gospel to the Herero in Okahandja. When they arrived there on the 9 October, the place was deserted and the fountain was dry. In those days Kaptein Jonker Afrikaner came to Okahandja and he advised the missionaries to go to Otjikango were the Herero



A Group of Herero in Otjikango

were staying, since there was hot springs and large water.

On the 16 October 1844 Missionary Hugo Hahn and the catechist Jan Bam arrived in Otjikango. Their first impression was not impressive at all; even though the place had enough water and good grazing area. Later on they moved with Missionary Kleinschmidt from Okahandja to Otjikango. On their way to Otjikango they encounter a very terrible weather and the lightning killed 26 goats. On 31 October 1844 the Missionary settled in Otjikango and renamed the place New Barmen. This was the beginning of the mission work amongst the Herero.

During that time only few Herero were living in Otjikango and they were very poor and thus abandoned by their people. Their livestock was robbed and their life was very destitute; they regularly came to the missionaries to beg for their livelihood. Not even a slight interest was there to listen to the Word of God.

The missionaries started constructing a brick house which was 50 feet long and 10 feet wide. Samuel Gertze en Daniel Kloete whom Hugo Hahn brought along from the Cape did a wonderful work with the construction work. On the right and left hand sides of the house stood around 25 huts of the Herero. They constructed their huts from tree branches, which was in a dome shape and supported by cross-beam which made a very strong house. The opening was closed with thin branches and plastered with a mixture of clay and cow dung.

In May 1845 Missionary Kleinschmidt left Otjikango and started working in Rehoboth amongst the Swartbooi people; he was succeeded in Otjikango by Missionary Johannes Rath. The greatest challenge for Hahn and Rath was to learn the Otjiherero language. A Missionary without the knowledge of the local language is like a farmer without a wagon and plough, thus a Missionary should thoroughly master the language as soon as possible. But for these two missionaries there was no usable grammar for the Herero language, they only had to listen to the words. Kaptein Jonker Afrikaner did sent a translator but she was sent away by Hahn after she misbehaved.

Missionary Dr. Hugo Hahn and family

The inability of the missionaries to communicate with the Herero was like a heavy burden on their hearts. They saw how the people lived, wanted to teach them the right path, but they were not able to explain anything to them. Dispirited Missionary Hahn wrote: *"if anyone wants to know the spiritual as well as the moral condition of these people, he needs to read Romans 1:29-31. As for me, the language remains the greatest challenge; I am already one and a half year in the country but cannot explain the basic biblical truth to these unconverted. If it was not for the fear of the hand of God I would have abandon this mission and moved on – leaving the work to someone*

who had more talents and energy to learn this language".

Still the missionaries tried to conduct the worship services, in Hollands. Daniel Kloete translated in Nama and a Herero who knew Nama translated in Herero. Such a sermon will not succeed, thus missionaries Hahn and Rath decided to learn the Herero language with eyes, ears and mouth to learn. A grammar about Bantu dialect which Hahn borrowed from an English Missionary Haddy, was in a small extent useful. Slowly but surely the language knowledge was improving. On 24 January 1847 Hugo Hahn conducted his first sermon in Herero language and Missionary Rath wrote the following to Germany: "Finally we can share the good news that our tongues have been loosened and we are able to proclaim the good news in the Herero language. Well we still lack many words and only last week did we find the meaning of the word *"sin"*; but the Lord who had helped us thus far, will also be with us".

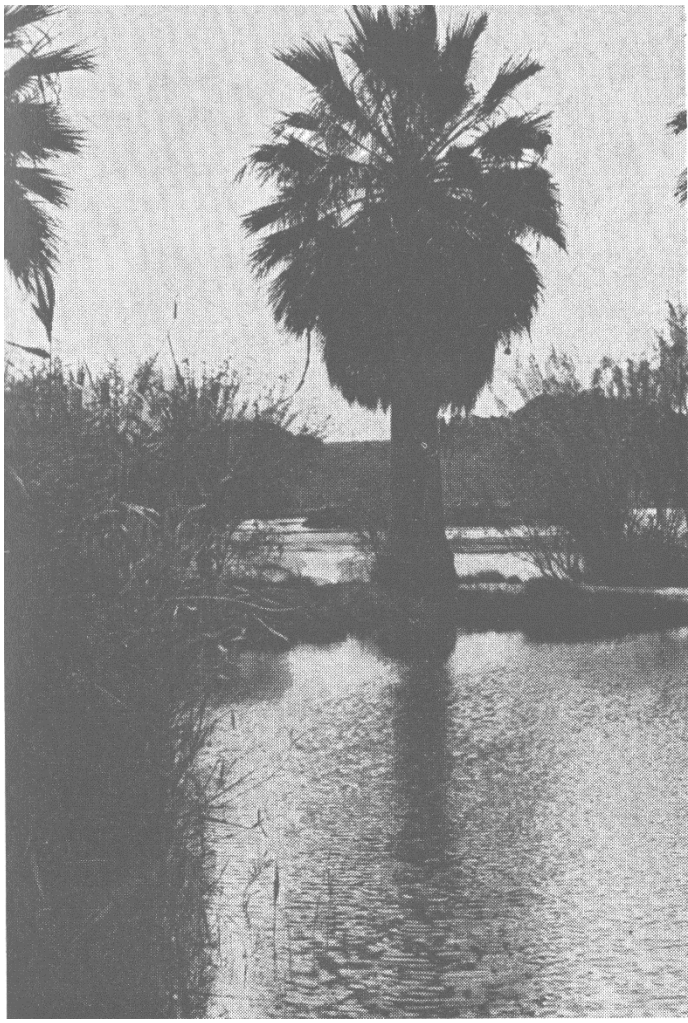
Otjikango as a trading post and the construction of a church building

Gradually more and more Herero started coming to Otjikango. The missionaries dedicated their energy to their spiritual and physical nees. The people were taught how to lay gardens, and how to plant tobacco, maize, watermelon and pumpkins. They also learned that milk kept in calabash, were become sour quickly. For this reason the rich Herero bought the pumpkin-calabash. For every big calabash they exchanged for a goat. For ten goats they could exchange for 1 cow. In this way the poor Herero of Otjikango could accumulate livestock and slowly Otjikango started developing well and it started attracting rich Herero.

Missionary Hahn describes the trade as follows: a large group of rich Herero came today with around 60 cattle to buy tobacco. Such trading caravans are a weekly and daily occurrence. The main trading items are tobacco and calabashes, but also spears, axes, bracelets and many other items. The rich Herero also bring fat and meat, pearls and many other items they are trading with the Ovambo people.

A while ago two warring factions met here, but at this place all enmity is set aside. Otjikango is like a safety haven. In the past they would have killed each other. May the Lord grant this to be the first glimpse of the light of peace.

The Herero also came to Otjikango because they believed that they were saved at the missionaries from the onslaughts of Jonker Afrikaner. Missionary Hahn was regarded as a Kaptein by the Herero of Otjikango, but also other poor Herero also saw him as their leader and were obedient to him. This position brought him many problems; he was forced to come up with trading



Otjikango with the warm spring and a lot of water

laws, he was expected to take steps and punish offenders. A very difficult punishment was to ban someone from Otjikango. He tried to appoint blacks judges to preside over the blacks but it was a failure and he moaned that: *"I don't want to be a judge, but can I leave this responsibility in the hands of these rogues?"*

In April 1847 the missionaries started with the building of the church building. Once it is completed it was used for school and worship services. The plan was to attract a large number of Herero to Otjikango. On 15 December 1847 the church was completed and was dedicated on the 1 January 1848 by missionaries Hahn and Rath. Daniel Kloete who had mastered the Herero language, started with the school teaching. Riots broke out after Jonker Afrikaner was raiding and plundering in the areas surrounding Otjikango and many Herero fled northwards.

Hahn travelled to Cape Town because of ill-health; he also wanted to have the first Herero reading book printed. Missionary Rath went to Otjimbingwe and established a mission station in 1849. In the meantime Missionary Friedrich Kolbe came to Otjikango. He was quick to master the Herero language and in few months he conducted his sermon in Otjiherero. Hahn admitted that Kolbe sermons were better than his and listeners were able to follow. Missionary Kolbe also wrote 50 songs which were being sung during the worship service. In 1850 he moved to Okahandja and Missionary Heinrich Schöneberg replaced him Otjikango.

Riots and plundering continued. On the 31 March 1852 Kaptein Jonker Afrikaner rode past Otjikango with 12 000 cattle which he plundered from 11 livestock of Chief Tjamuaha. Few months later it was learned that Kaptein was planning another robbery. This time Otjikango was under siege; the Nama camped in front of the mission station. Hahn remembered that he received Bengal lights as a gift in Cape Town. During the night he lit it on top of the mountain. Beautiful colorful fireworks rose with noise and came down with beautiful appearance. Such a picture had the people of Southwest Africa not witnessed

Johanna Maria Kazahendike, the first Christian in Hereroland

before. The following morning all the enemies had disappeared.

Under such circumstances the mission work couldn't continue, the missionaries were contemplating whether they should still continue in Hereroland. Hugo Hahn was summoned to Germany by the Rhenish Mission for discussions and he arrived in Barmen/Germany on the 13 December 1853.

Missionary Schöneberg carried the work of Hahn as far as possible. For a long time Otjikango was almost deserted, apart for lions, hyenas and leopards which were roaming the place at night. But still Otjikango remained a sanctuary for the poor and Schöneberg was their pastor and

Kaptein. Sometimes he thought of leaving Otjikango; the worship service was attended by 10-100 people and 2-30 kids attended the school. Schönenberg complained that almost everyone in Otjikango was living from plundering, and for such people he didn't saw the need of conducting service for them. So when 7 bands of robbers appeared on the outskirts of Otjikango in October 1853 he decided to leave the place and wrote: "if I was a soldier I would have stayed, but since I am a Missionary it's impossible. Otjikango had become a robber's den, where people sleep during the day and go out to rob at night. On the 21 November 1853 Schönenberg left Otjikango and moved to Scheppmansdorp. Shortly afterwards copper miners came to Otjikango and the church became a dancing hall.

The first Christian in Hereroland

The mission management in Germany decided to continue with the mission work amongst the Herero. On the 28 March 1856 Missionary Hahn resumed his work at Otjikango. He found the place in a terrible state of devastation. The residence was totally dilapidated, the church without windows and doors. The garden which was planted with so much effort was filled with bushes and thorns. The water source has collapsed and the fruit trees were cut down. Hahn was saddened but started everything from the beginning.

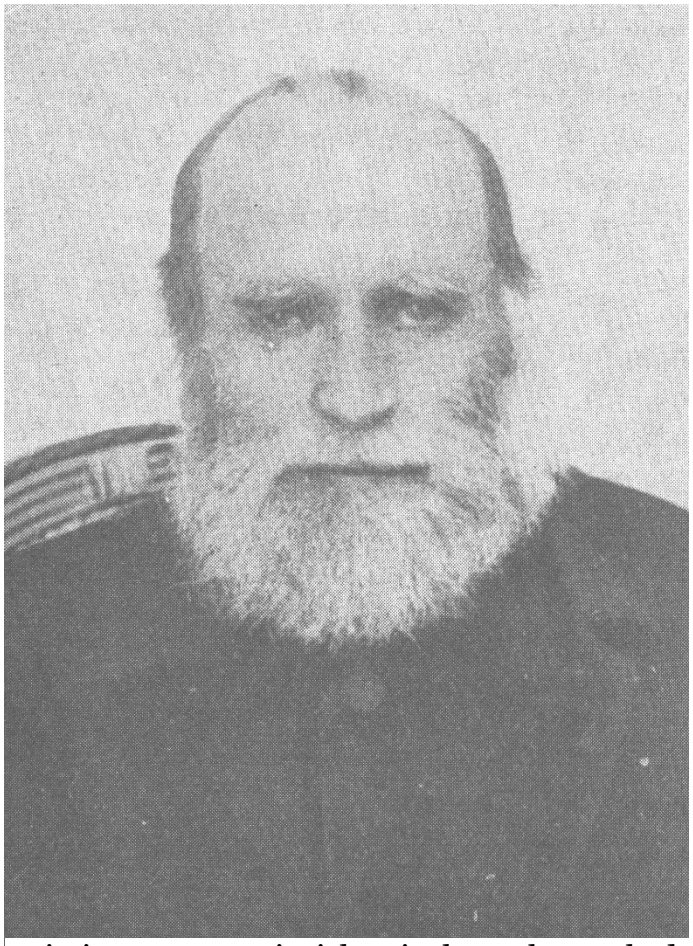
Slowly the former inhabitants started returning, including new arrivals that joined till the number of school children at the end of 1856 rose to 115. Almost half of them were orphans. The worship service was also held regularly, but none had decided yet to follow the God. At the beginning of a new year Hahn wrote the following about his hard labour: "O Lord, help! Give us joy and faith. We celebrated Epiphany festival, the festival of the heathens, well amongst them but not with them. Still none seek the redemption of the world. O let the light shine".

In the heart of one Herero the Spirit of God was working strongly. Uerieta Kazahendeke came to the house of Missionary and Mrs. Hahn, before they went to Germany. That time Uerieta was around 12 years old and she was assisting Mrs. Hahn with house chores and in return she received food and clothing. From Missionary Hahn she learned the German language and from Mrs. Hahn who was English she learned English. She visited the school and soon she was assisting Mr. Daniel Kloete with the educating the young ones.

When Missionary Hahn and family departed for Germany in 1853 she escorted them up to Cape Town. Together with Missionary Rath she travelled by ox wagon to Bethanie. There she stayed in the house of Missionary Kreft till the Hahn family returned from Germany. In the four years of Hahn's absence, Uerieta learned a lot. Apart from Herero language, she could also read and write Hollands and German perfectly; she was joyful when she finally returned to the Hahn's at Otjikango.

On Sunday, 15 April 1858, Hahn preached about the Judgment Day; he used the text to describe the eternal condemnation and eternal life. This sermon touched Uerieta greatly, and during the evening she went to Hahn and requested to be baptized. Hahn told her to evaluate her wish till the next Sunday. After a week she returned again with the same request and Hahn with great joy accepted the requested. Uerieta received the baptismal instruction three times per week. On the 25 July 1858 was the baptismal day and many were present to witness. After the sermon Uerieta went and stood in front of the altar and recite the baptismal vow. Thereafter she was baptized in the Name of the Triune God as Johanna Maria. After 14 years of hard labour, Hugo Hahn saw the first visible sign of the mission work amongst the Herero. Few months after that, more Herero came forward and requested to be baptized. In the meantime seven Herero were baptized at Otjimbingwe. It was like an Amen of God who always remains faithful to His promise.

Johanna was 22 years by now and she remained in the Hahn household. Apart from her domestic chores, she also assisted Hahn with the translation of the New Testament, the Catechism, the Bible History, the hymnal and the



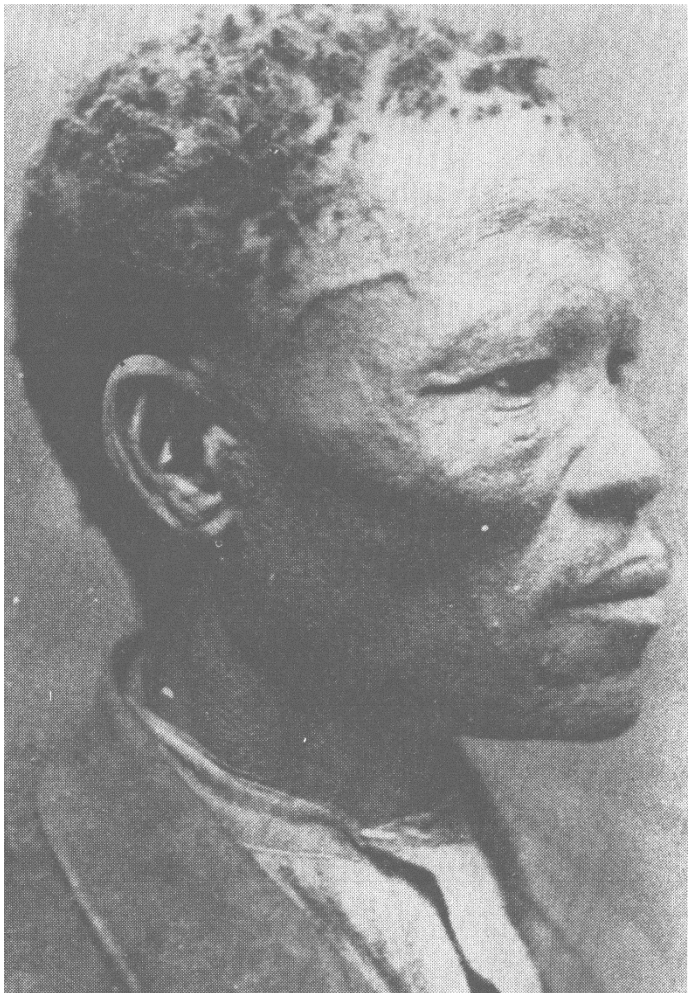
Missionary Dr. Heinrich Brincker, who worked in Otjikango from 1864 to 1878

reading book. Since Johanna input was needed in the final work of the translations, they decided to take her along. On 26 June 1859 Hahn and his family bid farewell to Otjikango together with Johanna and travelled to Germany. Mr. Daniel Kloete remained at Otjikango. Upon her arrival in Germany Johanna was surprised by what she saw in Germany and she described it as follows: *"The whole country is like a beautiful big garden"*. She assisted Hahn with the final corrections of the Herero books. She also attended mission festivals regularly. There she was like a living sermon without words: the first Christian from Hereroland! Everywhere she went, she was received with love, but Johanna couldn't adjust to the weather in Germany. Thus she returned with some missionaries brides to Southwest. Hugo Hahn remained in Germany for some time.

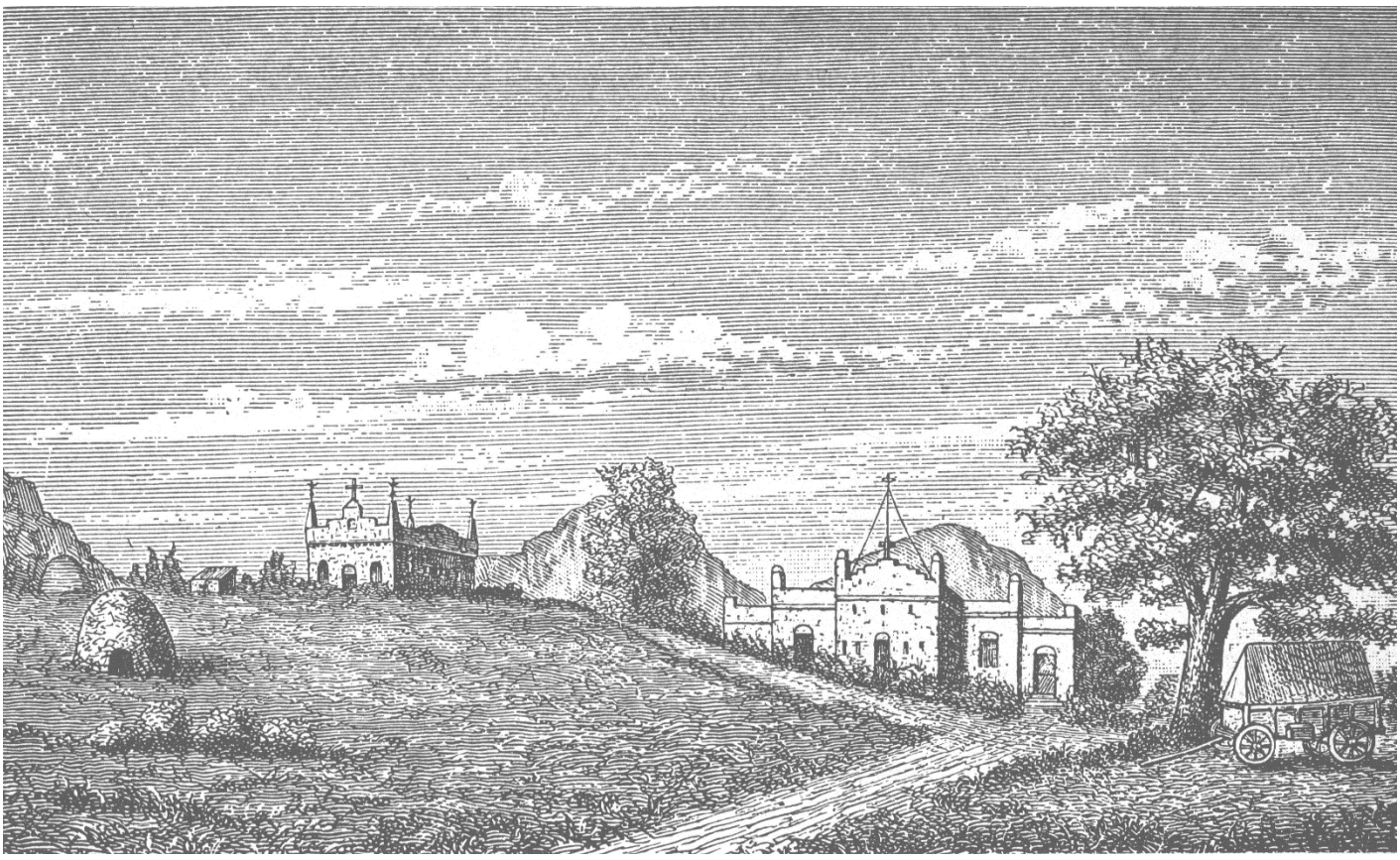
Otjikango under the care of Missionary Brincker

From 1859 to 1863 there was only one Missionary in Hereroland, Heinrich Kleinschmidt. He served Otjimbingwe, Otjikango, Okahandja and Rehoboth therefore the work couldn't advance. On the 20 February 1864, Missionary Peter Heinrich Brincker and his wife took over the work in Otjikango. Upon arrival they found Daniel Cloete, Samuel Gertze and a small number of Hereros.

The new Missionary couple where just four weeks at Otjikango, when it was said: the enemy



Chief Jan Afrikaner who protected Missionary Brincker and his family at Otjikango



The Mission Station of the RMS in Otjikango in the year 1871

is on the way! Everyone fled including Brincker and his wife. On their way to Otjimbingwe, they met Missionary Hahn, who informed them that it was not true. Hahn brought the Brinckers back to Otjikango. It was the first of seven flights which Brincker had to go through.

In June 1864 Maharero led an expedition against the Namas and the Hereros of Otjikango also joined him. For security/safety reasons Hahn took Brincker to Otjimbingwe where he witnessed a wonderful Herero parade. Thousands of Herero men gathered there. The Swedish trader Andersson was appointed as the field marshal. Donned in leopard skins with caps on the heads which were decorated with jackal tails. With bows and arrows in the hands, they displayed a very frightening display. Many were also armed with rifles. Maharero wore the cotton room gown of Missionary Brincker and he had tied a small portion of sand from his hut in the edge of the gown. The journey to Windhoek started on that note and south-east of Windhoek the Nama were defeated. A bullet hit Andersson and destroyed his shin-bone. He was carried away on a branch stretcher by the Herero. Missionary Kleinschmidt attended to his wounds and transported him to Otjikango, where he was nursed by Missionary Brincker.

Otjikango was deserted; church and school were not conducted. Brincker started working on his Herero-German Dictionary which is still in use today. In the coming months the Herero started returning to Otjikango, the work was resumed but not for long. On the 30 August 1865, Daniel Cloete brought the message to Missionary Brincker that Nama warriors besieged Otjikango. The following morning theNama advanced and beset Otjikango from all corners. They destroyed the garden and the wheat field, and they beg coffee and tobacco from Brincker. Kaptein Hendrik Zes spoke blasphemously about the mission-work. The Missionary house was

plundered, an old blind Herero women was dragged from the kitchen and murdered. In the bedroom Ms. Brincker was seated on the bed with her three children while three Herero were hiding under the bed. But Kaptein Jan Afrikaner ensured that no one entered the bedroom even though he saw the three Herero under the bed. The third day was the most difficult for Brincker. Hendrik Zes heard that there were Hereros hiding in the house and gave the command that the Missionary should be shot. The riffles were already aimed at Brincker when suddenly Jan Afrikaner came quickly to the rescue. Hendrik Zes and his men went to Otjimbingwe. Jan Afrikaner advised the Brinckers to flee; he requested the Missionary to sing a song lead by the harmonium and to do a prayer. Missionary Brincker added that: *"whoever shifts off his troubles to the Lord and await His help is safe and shielded in all cross and sadness. Whoever trusts in the God, his hope is built upon a rock. Thereafter he kneeled down and gave a thanks prayer".*

Brincker fled in the direction of Windhoek; he had planned to give up Otjikango as a mission station. The Missionary Conference that was held in Otjimbingwe on the 4 December 1865 decided that if the situation doesn't improve within three months, the Missionary will move from Otjikango to Otjimbingwe. A turn of event took place, the two Mbanderu Kapteins Aponda and Katjihuiko ask for a place to stay from Hahn and they were referred to Otjikango.

A new life started at Otjikango. On the 15 April 1866 twelve Herero were baptized. The missionaries Hahn, Böhm and Vollmer were present at the festival. On this day the Christian congregation at Otjikango was established – after twenty-two years of Mission work. A year later around 700 people were living in Otjikango; the school had a number 60 kids. A new church building was a need which was constructed by the builder Knab. On 25 July 1871 the new church building was dedicated by preses Hugo Hahn and this was the greatest day for Otjikango community.

Missionary Freerk Meyer with his Wife. He served in Otjikango fom 1877 to 1888

After the peace treaty between the Nama and the Herero in 1870, the Mission work at Ojtikango progressed very well. In 1876 around 1450 people were staying at Otjikango; the Christian congregation had a membership of 128 adults and 123 children. Around 400 people attended the worship service regularly. In 1879 Missionary Brincker went to Germany on long leave. His wish was to get the Herero manuscript printed, especially the New Testament, the Bible history and the whole liturgy. The Herero hymnal with the Small Catechism of Martin Luther, Herero Liturgy and prayer book which was written by Brincker was already printed in 1870. It was an important translation work which Brincker has done for the Herero of Southwest Africa; and the University of Cape Town awarded him a doctorate degree in philosophy in 1894.

Otjikango last years as mission station

The successor of Brincker was Missionary Freerk Meyer who did a great effort to settle the dispute between the Herero and the Mbanderu. Every group wanted to have a separate worship service and Missionary Meyer didn't agree. Kaptein Apona was baptized, but he was constantly reminded to live in accordance with the Gospel.

In 1880 the ten-year war between the Herero and Nama broke out. Maharero requested Missionary Meyer to leave Otjikango, but he refused. The missionaries Eich of Otjiseva and Irle of Otjosazu left their missions and were in Otjikango. When the Herero heard that the Nama were about to attack the place, they fled to

The old Mission House at Otjikango where Mrs. Viehe was the last Mission Worker in 1904

the mountains, only the missionaries remained. On the 12 December 1880, a fierce battle took place close to Otjikango. At dawn Wilhelm Maharero of Okahandja arrived, he encircled from three direction and attack the sleeping Nama. A terrible battled ensured. 24 provision wagons fell into the hands of the Herero. But Wilhelm was wounded; he was carried into the Missionary house, his wife was fetched from Okahandja from whom he bid farewell, and he passed away.

The Nama were defeated, but in 1883 and 1885 they attacked Otjikango and stole the livestock; 15 Hereros were killed. An evaluation was done in 1886 whether the mission work in Otjikango should be maintained. The congregation had 130 adults and 63 children attended the school. Missionary Meyer was transferred to Otjimbingwe and Missionary Friedrich Bernsmann took over Otjikango. His wish was also to get healing from the hot springs for his illness; on 19 September 1888 while the church bells were ringing, he moved in Otjikango and on the 23 September he conducted his induction sermon. For two years he conducted his service peacefully and the congregation was growing; he tried to get a co-worker who will assist him with baptism classes and worship service. When Kaptein Hendrik Witbooi undertook robbery in the proximity of Otjikango, some families fled and were ready to leave the place. This instability affected the mission work greatly. In April 1890 Bernsmann had a terrible fever; he was brought to Omburo where he stayed up to 1904. Otjikango affiliated with Okahandja and Missionary Phillip Diehl baptized 27 adults in 1892.

The last Missionary of Otjikango was Karl Hamann. He accepted the calling on the 28 December 1898; the church and residence which was dilapidated was renovated; the Herero admitted that they were not good Christians and wanted to make a new beginning. Otjikango outpost such as Klein Barmen and Otjiruse was visited by Hamann regularly and in the end of 1900 Otjikango and outpost had a membership of 230.

That time Hamann had 20 000 bricks made for the construction of a new school building. The foundation was already laid, the beams for the roof were at hand, when a vaccination

commission of whites came and vaccinated all the cattle. The first results of the experiment were not awaited, this is why half of the 12 000 cattle died. The people were extremely discouraged that they didn't proceed with the construction of the school. Also in 1901 the Herero sold their farm, Klein Barmen, to pay their debts. They claimed that since they don't have any livestock left, they don't need the land. A number of Herero moved or got employed in the railway.

In April 1902 at the occasion of the Missionary Conference in Omaruru, Missionary Hamann gave a report about Otjikango, in which he accounted that the effort to attract many people to Otjikango was a failure. Thus the conference decided to transfer Hamann to Otjihaenena and Otjikango would be served from Okahandja. On 27 July 1902, Hamann gave his farewell sermon at Otjikango, were fifty-five years ago the first sermon in Otjiherero was conducted by Hugo Hahn.

Missionary Hamann was well the last Missionary of Otjikango, but Mrs. Klara Viehe, widow of the late Missionary Viehe of Okahandja, from November 1902 continued with the mission work in Otjikango. Otjiruse was served by Evangelist Christian Mupurua. The missionaries Diehl and Meyer of Okahandja in December 1902 came to the two placed and baptized a number of new converts.

In January 1904, the Herero rebellion against the Germans changed everything in Otjikango. Mrs. Viehe initially wanted to remain in Otjikango; she reprimanded the Herero who were causing trouble in the area and ensured that the Germans who were killed were buried. On the 26 January 1904 a group of Herero forced themselves into Missionary residence to cause trouble; in turn she invited them for a worship service and all of them remained.

After the service the Herero left the house quietly. Mrs. Viehe had made preparations for the next Sunday service, but the people left suddenly, after they heard that Okahandja was occupied by the German troops. Mrs. Viehe remained alone with a white and a black child who was brought to her. On the 19 February 1904, the German soldiers came to Otjikango and Mrs. Viehe and the two children had no choice but to leave with them to Okahandja, they only took the belongings they needed. Few days later when a German patrol came to Otjikango they found the mission house plundered and destroyed.

This is the history of the first mission station in Hereroland. The work was done in love of men and women who committed their lives for this mission work, and it was patience work, faith work, and prayer work. It was watered with tears and prayers for the Herero; it was protected by the Lord in the patient perseverance of the mission workers. Who can describe what happened in the mission residence at Otjikango, the conflicts and the struggles? Was it all in vain? No. Thanks be to God, no. There were also fruits. Today we have Herero pastors and evangelists who are proclaiming the Gospel amongst their own people. That, which was planted with tears, through sacrifices and commitment of the old missionaries is being harvested today by the church and Gospel servants and congregations. That the Lord will give to His servants, true love, and prayer, courage and perseverance, the victorious faith and pour the power of the Holy Spirit upon everything, is our deep prayer.

"THE LORD HAS GIVEN US ROOM"

Rehoboth 1845

Franz Heinrich Kleinschmidt was the first Missionary who was sent in July 1839 by the Rhenish Mission Society in Barmen/Germany to Namaland. On the 29 October 1839 he arrived in Cape Town. First he went to Stellenbosch and from there together with Missionary J.G. Leipoldt travelled to Wupperthal. In May 1840 Missionary Heinrich Schmelen took the new Missionary Kleinschmidt to Kommaggas. For two years he preached the Gospel there as well as at Steinkopf. On the 22 May 1842 he was ordained by Missionary Schmelen, assisted by missionaries Hugo Hahn and Christian Knudsen. The following day, Missionary Kleinschmidt entered into holy matrimony with Schmelen's daughter, their wedding was solemnized by Missionary Hugo Hahn. In the same year Kleinschmidt accompanied by catechist Jan Bam travelled to Bethanie and then to Windhoek, where Kaptein Jonker Afrikaner lived. Missionary Hugo Hahn also arrived in Windhoek on 9 December 1842 and on Christmas the peace treaty between the Nama and Herero was signed. These were very significant days which Windhoek had never experienced.

In May 1843 the Nama Kaptein Willem Swartbooi sent an envoy to Windhoek to request for a Missionary. The missionaries promised on condition that the Swartbooi community will move to the hot springs Annis. This place they wanted to rename Rehoboth, according to Genesis 26:22 *"Now the LORD has given us room and we will flourish in the land"*. But since the Wesleyan missionaries came to Windhoek, Kleinschmidt and Hahn moved to Okahandja and from there establish Otjikango on 31 October 1844.

The beginning of the Mission work in Rehoboth

Kaptein Willem Swartboois longing was genuine. The missionaries wanted to keep their promise by sending a Missionary to him. Missionary Kleinshmidt was identified for that. Accompanied by Missionary Johann Rath and Jan Bam he departed on the 3 May 1845 from Otjikango. Close to the hot springs Annis, Kleinschmidt camped under the beautiful camelthorn trees. They were welcomed in Rehoboth on holy Pentecost day 11 May 1845 by few Nama, because the Kaptein hasn't arrived yet, he was living nearby with his people. A strong wind has come up and covered the whole place in a dust cloud. In the following day Kleinschmidt started constructing a grass hut. It did not provide the needed protection against the wind and cold weather; thus he decided to erect a permanent house. Kaptein Willem Swartbooi sent 16 young men to assist with the construction.

Missionary H. Kleinschmidt, the Missionary in Rehoboth from 1845 to 1864

In July 1845 Kaptein Willem Swartbooi and his people arrived in Rehoboth. Amongst his people there were some who were already baptized, namely 11 adults and three children. Amongst them was Anatjie, the wife of the Kaptein. She was baptized by Missionary Schmelen and later was installed as a deacon by Missionary Knudsen in Bethanie. Missionary Kleinschmidt installed her as co-worker and she was like a light in darkness. She managed to remain the only wife of her husband, although other men had many wives.

With all strength Missionary Kleinschmidt started the mission work. With dedication he built a church and school which was crown with good results. On 27 July 1845 Kobus Swartbooi, the Chief's brother was baptized. He received the name Johannes and together with him five women and a girl were also baptized. The blessing was upon the work because there was a general desire for the Word of God. Die old blind Manasse, the Kaptein's father, repented. He was nearly 100 year old and a servant carried him on his back to be baptized.

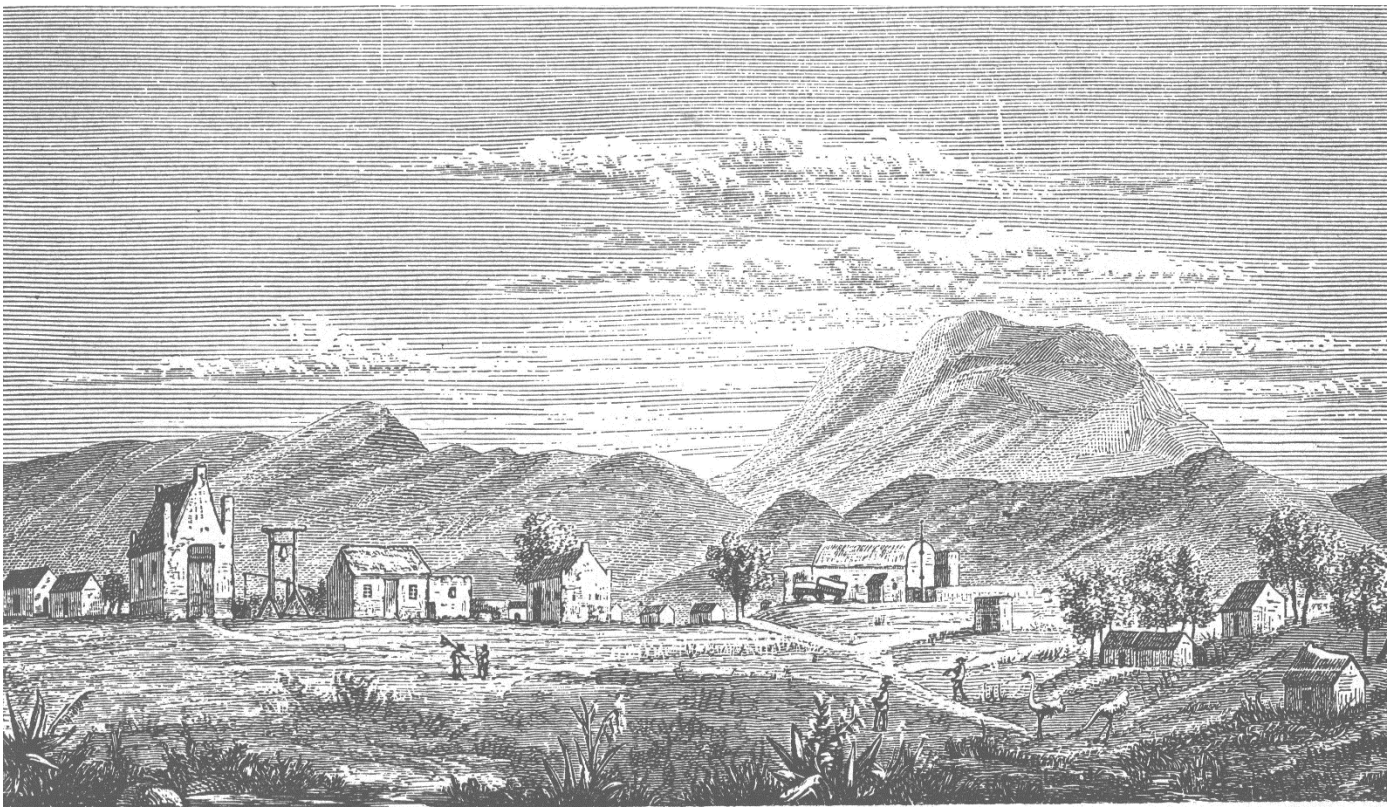
Meanwhile Missionary J. H. Scheppman came to Rehoboth and on 13 October 1845 they started to lay the foundation for a bigger brick church. The place was on elevated bedrock, thus there was no need to dig the foundation. The congregation grew, those who were in the baptismal class used to come together discussing about what they were taught. The worshippers shared the sermon with the sick and weak at home. There was a visible life in the congregation. Anna, an old unmarried woman, carried her mother for a journey of few days to Rehoboth, while she led her blind sister by hand. Anna was weak, and very poor but rich when it comes to good deeds.

Even though there were disappointments in the work, the good expectations overshadowed the challenges. Anatjie, the Kaptein's wife did her best. Where someone was had a flu or rheumatism she knew what advice to give. With her group of women she constructed a hut made of mats over the hot springs and in this manner provided a steam bath for the sick. When the raining season came, and the poor has nothing to collect from the field, she took care of them just as it was expected from a committed deaconess. All these filled Kleinschmidt's heart with gratitude and the work in Rehoboth was richly blessed.

"The Devil is cunning, therefore pray without ceasing"

Thus write Missionary Kleinschmidt in 1846 to the Mission council in Germany. The year had started off very well; but dark clouds had gathered. The Red Nation conducted a robbery in Hereroland and Jonker Afrikaner also broke the peace treaty. One bad news after the other followed each other. Kleinschmidt was extremely scared of the Swartbooi clan; however everything was still going fine. The Word of God found a path and the congregation grew. In October 1846 there were 220 members. Towards the end of the year the Kaptein was also baptized and he received the name Friedrich Wilhelm. The progress of the mission work had an impact that the Damaras who lived in the area, referred to Rehoboth as *"peace fountain"*.

In that time Missionary Kleinschmidt had to travel to Otjikango to fetch Missionary Hugo Hahn and family, because of the war it was no longer safe for them to stay there. The congregation elder Johannes Swartbooi took care of the congregation during that time. In the meantime Kleinschmidt had a beautiful brickhouse with three main and three small rooms. But the drought was severe and affected the people greatly. The Namas helped with slaughtered sheep, but sometimes they had to live from veld fruits or dried pumpkins.



Mission Station Rehoboth in 1847

A wonderful phenomenon is that the Swartbooi had a sort of Christian laws and punished offenders. Offensive things became public. A brother of the Kaptein had a concubine outside the town and used to smoke dagga, together with others. The Kaptein decided to reprimand them and also punished them continuously with corporal punishment. When two brothers were excluded from the congregation on Christmas 1846 over theft, they also received civil punishment. Something like this happens now and then, but Kleinschmidt feared that it was not sustainable.

The pinnacle and in some measure the end of the first periods in the development of Rehoboth, was the inauguration of the church on Pentecost day 1847. The church was 64 feet long and 32 feet wide. For the bell tower, the German Young women association in Cape Town donated a bell. The missionaries Rath, Scheppmann and Bam came to Rehoboth for this festival, and they all addressed the congregation. The same was also done by the four Nama preachers Kleinschmidt sent out in the area to preach the Gospel to the unconverted. There was a great banquet which was served under praise and thanksgiving. This Pentecost festival was a great day, especially for Missionary Kleinschmidt, because he could celebrate his arrival two years ago and with a grateful heart he said: *"thus far the LORD had helped us"*.

But then the year of greatness sank suddenly to the bottom. Dark months followed. Kleinschmidt and his wife fell ill. Missionary Scheppmann had to go and lie in Rehoboth and on 29 August 1847 he died from hemorrhage. Kleinschmidt, even though he was very sick, stood by the dying brother. Elder Johannes Swartbooi conducted the funeral of Missionary Scheppmann. Scheppmann only worked for two years for the Lord in Southwest, but his service was a great blessing.

By September 1847 Missionary Kleinschmidt could conduct worship services in the church. The three months while he was ill, Elder

Johannes Swartbooi led the congregation. The Kaptein's wife Anatjie and other women prayed faithfully for the recovery of their leraar and they prayers were heard. While robbery and murder was happening around Rehoboth, the congregation continued to grow up to 500 members. In April 1849 Kleinschmidt received a helper in Missionary F. H. Vollmer, together they tackled the work in the school and church.

It was true what Kleinschmidt wrote to Germany: *"The Devil is cunning…"* Now and then he heard what some had to say, that they live under pressure, while others enjoyed their freedom; it looks more like a division. With great severity Kleinschmidt preached about the suffering and death of Christ and on that note started the Holy Week. After the worship service dark clouds and a big storm broke loose. Anatjie the Kaptein's wife said: *"today the Lord is doing something"*. The thunder broke out with great force. Lighting stroke two children at the church premises dead and the church tower was totally destroyed; the church roof was torned as well as one wall. A while ago many churchgoers sat in the church doorway discussing the sermon. They just left in time and avoided the disaster. This happening had a great impact on the town. Kleinschmidt decided on repentance-and-prayer day and announced it when the church will be dedicated again. All were greatly troubled and it seemed as if the happening will cast off fruits. In 1850 they celebrated Christmas in peace.

The schism in the congregation

Rehoboth good days were counted. In the years 1850 and 1851 great drought was ravaging the country and severe hunger followed. The people had to go in the veld to collect food. Even the great among the community came to Kleinschmidt to beg. In 1852 the Missionary had to take his children away to Cape Town and he left the mission station in the care of Missionary Vollmer. The following year he became a pastor at the community of Kaptein Oasib in Hoachanas.

Upon his return in 1853 Kleinschmidt learned that almost the entire men of Rehoboth under the leadership of Elder Johannes Swartbooi undertook a robbery journey to Hereroland. The leader of the expedition gave a false pretense that he was going on hunting and trading journey and in this way misled many to go along with him. Missionary Kleinschmidt excluded all who went on the expedition from the congregation, but it didn't have any impact at all. A new robbery was organized under the leadership of the Kaptein and the decision was shared with Kleinschmidt. It was a great fracture.

Few women and daughters of the congregation remained faithful. On Pentecost day 1853 Kleinschmidt conducted Holy Communion to 20 women and one man. The Missionary was greatly aggrieved, but he remained steadfast. One day while the robbers camped outside Rehoboth, he went over to them and warned them, by reminding them of the death and judgment. It was a useless attempt; the situation became worse. In 1854 a beer brewery was set up next to the church building. In the hall dance parties were held from Saturday evening up to Sunday morning. Polygamy was legalized; the Kaptein took for himself five women. His first woman Anatjie left him and Kleinschmidt left Rehoboth and went to the nation of Jan Boois, who lived two hours east of Rehoboth, and were order and discipline still existed.

Ou Missiep, the former leader of the team of oxen of Missionary Vollmer at Rehoboth. Ou Missiep was 110 years old when he died

The desolation in the church was followed by the desolation in the community. After Kleinschmidt left Rehoboth in April 1855, Kaptein Jonker Afrikaner attacked the town. The church, school and parsonage were partly used during the battle as a fort, hide-out or horse stable. This is how Rehoboth came to be, a place that was known by the unconverted as *"peace fountain"*. Kleinschmidt thought deeply about the word he was told by Missionary Schmelen when he moved from Kommaggas to Rehoboth: *"Go, the Nama will receive you in the beginning with joy, but do not be surprised or fearful when times will come later, when it will not only be the unconverted who will rise up against you, but your own baptized and you will flee from one place to the next. Do not lose hope"*.

Rehoboth come to its senses

During the attack of Jonker Afrikaner on Rehoboth some died, but the faithful members of the congregation were spared; because with the help of David Swartbooi, the elder son of the Kaptein of Rehoboth, they managed to escape in time to the Boois community. They said: *"where our pastor is, there we will also be"*.

On the 19 October 1855 Kleinschmidt returned to Rehoboth. His residence was in desolation but the attitude of the people was favorable. The faithful who were again in Rehoboth with David Swartbooi, greeted him with great joy. Even those who out of fear of men bow under the joke of sin, came.

Out of fear for Jonker Afrikaner, the Kaptein and his people moved a distance from Rehoboth. Kleinschmidt went to visit them there. The Kaptein received him kindly and amongst the people there was great joy. Johannes Swartbooi, the former elder, confessed his sins and said: *"Sir, you won't believe how much I am suffering, I can no longer live such a life"*. This confession was genuine. He stood steadfast beside David Swartbooi, and around these two men, the congregation gathered regularly. They approach the Kaptein and begged him to return to Rehoboth and to lift the law about polygamy. The struggle between light and darkness took long, but the faithful in the end had the upper hand.

In September 1857, the whole community returned to Rehoboth. On the 22 November the renovated church was dedicated and the following Sunday Johannes Swartbooi was received as a full member of the congregation. Once again the congregation grew, especially the school. The total number of learners stood at 220. Even the married sat in the school. Church attendance improved and one after the other came back and reported for readmission in the congregation.

While the spiritual life of the congregation improved, the physical life of the people was an unfavorable. The drought was devastating, thus the Swartbooi thought of moving. When Missionary Kleinschmidt moved to the vacant mission field Otjimbingwe, he hoped that he Rehoboth congregation would move with him, but the Kaptein refused. From time to time Kleinschmidt visited Rehoboth, and it was blessed days. In 1864 Missionary Hugo Hahn returned from his sabbatical from Germany back to Otjimbingwe, and Kleinschmidt returned to Rehoboth.

In May 1864 four Nama Kapteins with 600 men wanted to attack Rehoboth, because Kaptein Wilhelm Swartbooi and his people didn't participate in a robbery against the Herero. A number of small livestock was robbed, the people of Rehoboth were awake day and night and they expected the worse, but they also prayed with their pastor. A miracle happened; one morning the entire enemy had disappeared; some sick men, horses and livestock remained behind. Kleinschmidt wrote: *"There came a fear in the camp, in the field and amongst the soldiers; it became a fright of God; indeed God rules"*.

Kaptein Willem Swartbooi joined with the Herero, and on the 22 June 1864 the four Nama Kapteins with their soldiers were totally annihilated in the vicinity of Windhoek. The

Swartbooi could no longer stay in Rehoboth, and in the following month the whole community moved and found new residence along the Swakop River. During this journey the warring Nama attacked the Swartboois again. They enemies caused a wild fire, in which the people lost everything they had. The manuscripts and books of Missionary Kleinschmidt were generally destroyed. Together with the help of some congregation members he managed to escape to Otjimbingwe, but he was ill. Missionary Hugo Hahn stood by him during his last days. On 2 September 1864, he died in the arms of Hugo Hahn.

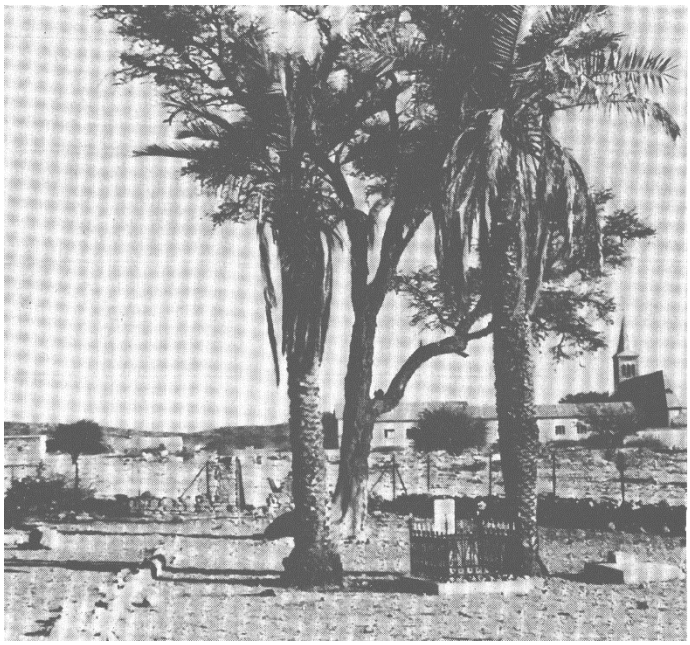
It was a life of faith and temptations, and it makes us think of what is written: *"They were destitute, persecuted and mistreated – the world was not worthy of them. The y wandered in deserts and mountains, living in caves and in holes in the ground; since God had planned something better for us so that only together with us would they be made perfect"* (Hebrews 11:37, 38, 40).

The Rhenish Baster congregation comes to Rehoboth

In the same year that Missionary Kleinschmidt passed away, the Baster congregation was established by the Rhenish Missionary Peter Sterrenberg in De Tuin, Cape Colony. Two years later, in 1866, the congregation received a new pastor, Friedrich Heidmann.

Most of the Basters were livestock farmers, and farmed on lease land. Later on they couldn't get land because the white farmers expanded their lands. Difficulties and frictions over land and grazing areas ensued, thus the Basters decided to move. They shared this desire with their pastor Heidmann who didn't only agreed to the request but also named the place Rehoboth in Southwest Africa, where the Swartbooi community were driven off by Kaptein Jan Afrikaner. This news was received with joy by the Baster community, especially the fact that Missionary Heidmann offered to accompany them to Rehoboth.

On the 12 July 1868 the journey started, initially under the leadership of Johannes and Hermanus



Mission Station Rehoboth with the grave of Mrs. Kleinschmidt

van Wyk. At Warmbad they elected Hermanus van Wyk as their Kaptein. The journey went over Bethanie to Berseba, were they were allowed to stay for two year till they found a permanent place. Missionary Heidmann was not happy with the new arrangement and he influenced the Basters to trek further up to Gamis.

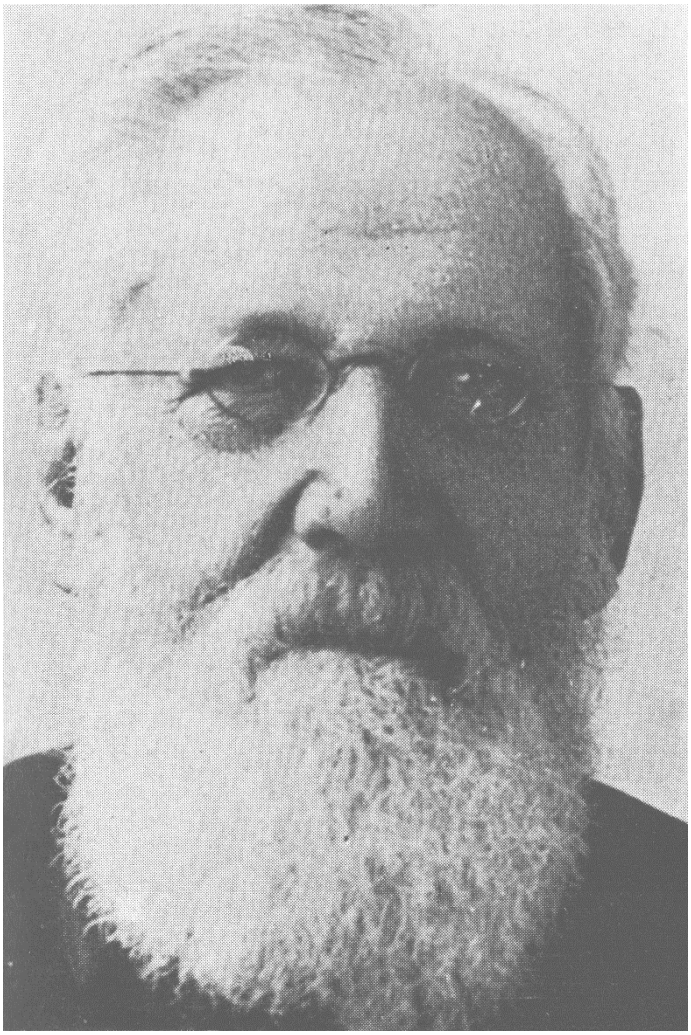
While the Basters sojourn there, a conference of traditional state courts was organized in Okahandja, where discussion about land issues will be discussed. Kaptein Hermanus van Wyk also attended the conference. There he came into contact with Kaptein Willem Swartbooi. Hermanus van Wyk requested Willem Swartbooi to sell Rehoboth to the Basters. Kaptein Swartbooi responded that he is not willing to sell Rehoboth, but would lease it with the intention to return later to Rehoboth.

The rent was agreed upon per one horse per year; the contract was signed and the Baster Kaptein paid the rent in advance. When Hermanus van Wyk returned to Gamis, the community packed and in 1870 the Basters found new home in Rehoboth. Missionary Heidmann started immediately to renovate the church and parsonage and started with mission work. School

and baptismal classes were held in the church building, which was too small for all the services, but the work improved. In Rehoboth there was a trading house that was established by the Mission Society, which attracted man people.

In 1872 Kaptein Hermanus van Wyk entered into a sale agreement with the Swartbooi community over Rehoboth. For the price of 120 horses and 5 wagons Kaptein Abraham Swartbooi sold the entire Rehoboth area to the Basters who after a roving life could live on their own land and territory. It didn't mean that the Basters were living a carefree life op Rehoboth, the Nama communities in the area were causing disorders. In 1877 only in the Bastergebied, 236 cattle, 676 small livestock and two horses were stolen: above that the Swartbooi community was claiming back their area and the Afrikaner community of Windhoek always bothering them. As a result of this the Baster community decided to put up preventative measures in place and built forts on the rocky hills; because they were determine not to leave the area again.

Missionary Friedrich Heidman who served the Rehoboth Congregation from 1866 to 1907



In August 1878 the 50th Jubilee of the existence of the Rhenish Mission Society was celebrated in Rehoboth. All the missionaries of Hereroland with their families came together there. The church building was enlarged. The congregation with their pastor completed the work in 6 weeks. The Basters accommodated the missionaries in their homes, and in the dining room of Missionary Heidmann everyday 28 adults were served with meals. Together with this festival a Missionary Conference was also held and everyday a worship service was conducted, to which all the inhabitants of Rehoboth were invited. Missionary Schröder of Windhoek conducted the first sermon on the theme: "*Master, the servant said, what you ordered has been done, but there is still room"* (Luke 14:22). His sermon had three parts: The Lord help His society; there is still much to be done; and lastly: How will it be for the next 50 year with the congregations in Southwest? Missionry Bernsmann of Otjimbingwe led the Thursday service and his sermon was according to Revelation 7:9 *After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language..."* The preacher reminded the people that for the nations on earth an opportunity has been made to praise the Lord, because in that service were Herero, Nama, Damara, Basters, Germans, English and Swedish. At the end of the festival Missionary Heidmann asked for an offering and the congregation offered an amount of R136 towards the mission work. It was a joyous day for the whole Rehoboth and the participants.

Even though the Basters entered into a protection treaty with the German Government, Rehoboth continue to be attack by the Namas

continuously. On the 1 May 1893 Kaptein Hendrik Witbooi plundered 400 cattle and small livestock and many families suffered and became hungry. The Basters as a result become closer to the Germans and avail their young men to be trained as soldiers. Kaptein Hermanus van Wyk received an annual salary of R200 from the German Government.

In 1900 a second Missionary came to Rehoboth, namely Missionary Adolf Blecher. Missionary Heidmann was already 66 years old and had served the Basters spiritually for 34 years. The Baster congregation had 1182 members together with 21 Namas and 21 Damaras. Apart from that there was a small German congregation for which regular worship service was conducted. On the 23 January 1901 Missionary Blecher was inducted in his service in Rehoboth and served with Missionary Heidmann the congregation and its outposts.

The Baster land was spared during the Nama and Herero Rebellion of 1904 to 1907, only one congregant and Gert van Wyk died and others members were died from typhus. The border lines of Baster territory was patrolled by the Basters to fend off livestock theft.

In the beginning of 1907 Missionary Heidmann retired and went to Steinthal next to Tulbagh in the Cape. For fourty years he served the congregation, in which he experience good times, but also challenging days.

Construction and dedication of a big church

In May 1907 the building contractor Jakob Diehl arrived in Rehoboth and started with the construction of the new church building. Towards the end of the year the rough brickwork was done and the tower was 33 feet high. Apart from the construction work Mr. Diehl was actively involved in the congregation and started a brass band. In the same year sister Emma Böhle took over the nursing and women ministry in Rehoboth and she had done a good job amongst the young women.

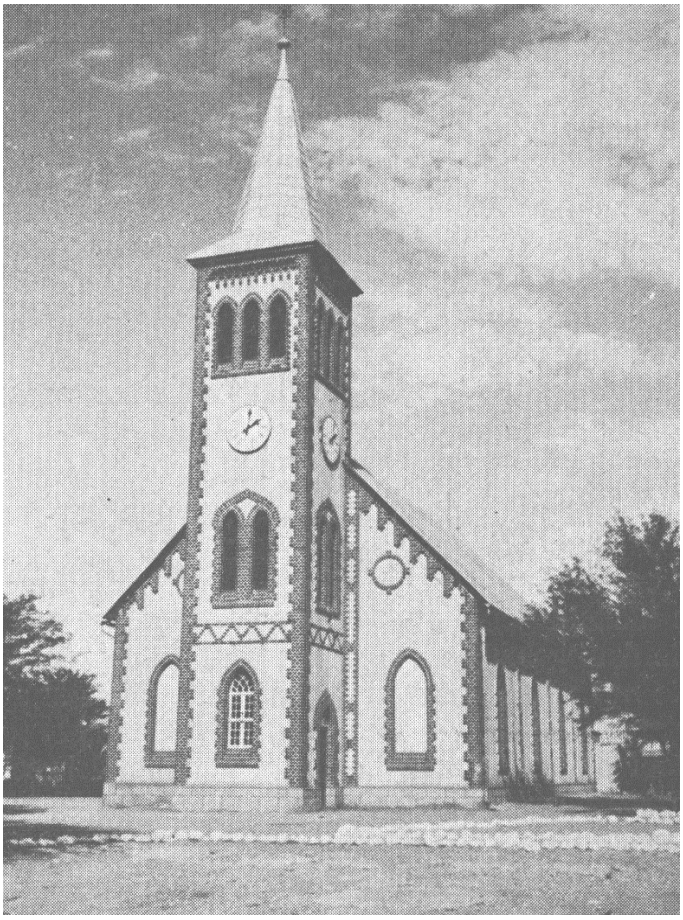
Missionaries and Elders in Rehoboth 1903. From Left to Right: Missionaries Niemeyer, Heidmann, Mission Inspector Spiecker, Missionaries Blecher and Olpp

The new church was completed in 1908 and the dedication was held was on 14 November. Three days earlier the Baster congregation dispatched three ox wagons to Windhoek to fetch Preses Eich and the missionaries Wandres, Meier and Vedder. From the German Evangelical Church came Pastor Hammer and Major von Heydebreck represented the government.

Rehoboth looked like a festive town; early in the morning on the festival day, the brass band was playing: *"Praise, o my soul, praise the Lord, the Almighty King"*. A farewell service was held at the old church where Missionary Blecher gave a thanks-prayer. The congregation than moved to the new church building; the procession was led by the pastors in front, followed by the carriers of holy items. In front of the new church, Mr. von Heydebreck gave a speech, in which he expresses his gratitude for this great day, and he also reminded the Baster congregation not to forget to give thanks to God. The church was opened with the words: *"open for the gates of the righteous; I will enter and give thanks to the LORD"* (Psalm 118:19). The church was given the name: "Pauluskerk", the congregation entered the building which had a sitting capacity for 800 people. Preses Eich conducted the dedication ceremony; Missionary Wandres gave the inaugural sermon: *"Shout for joy to the LORD, all the earth. Worship the LORD with gladness; come before Him with joyful songs. Know that the LORD is God"* (Psalm 100:1-3). Thereafter a German song was sung and Pastor Hammer gave his greeting based on: *"O land, land, land, hear the word of the LORD!"* (Jeremia 22:29).

This was the first part of the dedication service. The Basters finished their service and Nama and Damara came in. Missionary Wandres conducted the same sermon for them and Missionary Vedder preached on the last words of the psalm.

In the afternoon a big mission festival was held for all the congregations and residents. All the pastors present gave words of greetings. Missionary Meier preached on Isaiah 60:1 *"Arise, shine, for you light has come",* and Missionary Vedder explained what the word in



The Church of Rehoboth which was inaugurated in 1908

Psalm 72 means: *"Amen, yes Amen"*. Not only Rehoboth but the whole earth should be filled with the glory of the LORD. It gives strength and joy for the work.

On that note the great day came to an end. The Rehoboth congregation had a spacious church and collected the R9000 used for the construction of the church building; the German Governor, Mr. von Schuckmann gave a gift in a form of a big carpet that was laid in front of the altar.

A storm comes again over Rehoboth

Many people moved to Rehoboth and its surrounding area. Many were Basters, but also Nama and Damaras lived there, together there were 3,000 inhabitants, out of which 2,000 were congregation members. Thus in 1910 a big school

building was erected, and the work was done by two members Jakobus Mouton and Gert Okhuis.

In March 1912 Missionary Hermann Schröer, who served for many years in Kugas in the Cape, moved to Rehoboth as second pastor. He worked amongst the Nama speaking in Rehoboth. When Missionary Blecher went on sabbatical to Germany in 1913, Missionary Schröer served the Baster congregation as well. There was peace and progress. In April 1914 Missionary Blecher returned from Germany and a good working relationship existed between the two pastors and elders.

But the First World War changed everything. First, the small Baster troops went with the German, but in April 1915 they caused a commotion towards the Germans. Most of the Baster women and children left Rehoboth. A German Commando came from Windhoek and some battles took place in the Baster land. The whites and missionaries were forced to leave Rehoboth and were brought to Windhoek.

Meanwhile the South African troops took over Rehoboth and Windhoek. Missionary Blecher was deported to South Africa and Missionary Schröer was detained in Windhoek. During this time, the houses of the whites were plundered in Rehoboth; the parsonage was also not spared.

In July 1915 Missionary Schröer could visit the Rehoboth congregation, but his visit was a great disappointment. No one from the congregation ever greeted him, and the elders were very reserved and couldn't clearly answer the question whether they would prefer to have a Rhenish Missionary back. Apparently they wanted to take over the congregation work in their own hands.

In the same year Missionary Blecher and family returned to Rehoboth, but the congregation refused to accept them. The elders conducted the services and all congregation work. A pastoral letter from Preses Old didn't achieve anything. As a result Missionary Blecher left and went to Otjimbingwe and later returned to Germany.

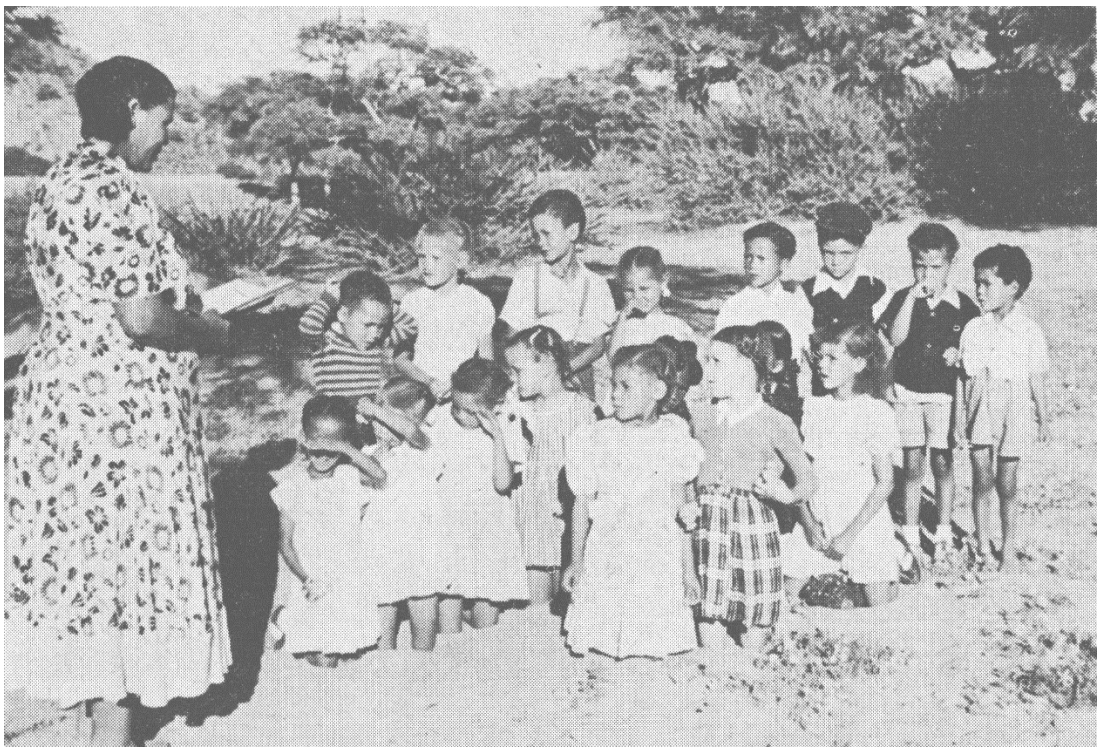
For five years Rehoboth was without a Rhenish Missionary. Ministers of the Dutch Reformed Church, like Weich and Blignaut, Brink and Joubert served the congregation, because the services rendered by the elders were not satisfactory. The congregation felt strongly that a change should take place. Especially the women felt strongly that a Rhenish pastor should be assigned to Rehoboth. An arrangement was made with the Rhenish Missionary in Windhoek where elders Martinus Swarts and Stoffel van Wyk appeared. The decision was taken that a Missionary should be assigned to Rehoboth, but the compensation for the damage to the church, school and parsonage the congregation has to pay for it.

Rhenish Missionary serve again the congregation

On the 23 June 1920 Missionary Schröer returned to Rehoboth. He was greatly concern when he returned because there was a lot to be fixed. However, he was received well, Rehoboth was happy that the relationship with the Rhenish Mission was restored.

The first big festival was the 50th anniversary jubilee of the Baster congregation in Rehoboth and it was celebrated on the 16 February 1921. Multitudes of people came, not only from Rehoboth area, but also from Windhoek, from where the guest of honor, His Excellency the Administrator General Hofmeyr came.

During the worship service, Missionary Schröer reprimanded the congregation with the words from Genesis 32:10 *"I am unworthy of all the kindness and faithfulness you have shown you servant"*. After the service the entire congregation went to the two historical camelthorn trees, where 50 years before, Kaptein Hermanus van Wyk addressed the Basters. There Kaptein Cornelius van Wyk greeted all the worshippers and introduced and invite His Excellency the Administrator General to address the congregation. He quoted the 50 year history of the Basters in Rehoboth and reiterated that they have received one of the best areas in



Sunday School in the open

Southwest Africa as their home. Thus a great responsibility rested upon their shoulders. Afterwards, Mattheus Gertze, the first Baster teacher in Rehoboth gave a speech. He was educated by Missionary Hugo Hahn at Augustineum in Otjimbingwe and started teaching on the 17 February 1874 in Rehoboth. Others speeches followed and the day ended on a good note.

Not only in the town but also in the surrounding area, the people were grateful to the spiritual work amongst them. In the areas, Schlip, Klein Aub and Aub, all came to the worship service and there were regular 200 Holy Communion celebrants. In 1921 the Roman Catholic Church made an attempt to start a nursing and school work in Rehoboth. Initially the Baster Council refused to accept the Roman Catholics and didn't allocate them any piece of land; but Father Lipp remained and out of private sources he acquired a piece of land.

Differences between the Baster Council and the government arose. A new agreement was to be drafted, the government was willing to give school subsid; but some Basters were against it, thus there were two groups in Rehoboth. A new council was supposed to be elected and Missionary Schröer was requested to conduct the election in the church, because they wanted to reach peace there. But the election they conducted in the church was illegal which was not recognized by the government. Thus a political dispute erupted. The result was that the government with the police and troops should intervene. Planes were also used and on the 5 April 1925 Rehoboth was occupied. More than 500 were arrested, amongst them Herero, Nama and Damara. After a short time an amnesty was given to them.

To Missionary Schröer this struggle het baie sorg verskaf, the congregation work suffered as a result. Therefore, he was happy when Sister Erna Okolowitz arrived in Rehoboth as nurse and midwife. A dinner was held at the mission parsonage, where the two opposing parties also participated. The school dispute was settled; Missionary Schröer travelled to the Cape and found two capable teachers in Stellenbosch who started work in Rehoboth in 1927.

On the 25 August 1928 the centenary celebration of the Rhenish Mission Society was celebrated in

Sunday Service in the Baster Congregation Rehoboth

Rehoboth. The missioanries Dr. H. Vedder and F. Pönnighaus came from Okahandja and addressed the congregation in the morning and in the afternoon. On Monday a big school festival was held, and in the afternoon a meeting was held with the men who were unhappy with the school and church. They couldn't agree with the missionaries due to reasons that were unacceptable. It was as if a fate always hang over Rehoboth that there was always challenges. In 1931 on the occasion of the visit of the Missionary inspector H. Driessler, some Basters were spreading the story that they brought him from Germany so that he can assign to them the school land church. The following year, a group of congregation members informed the government that they no longer wanted to be under the Windhoek administration, but they wanted to fall directly under the League of Nations in Geneva. In the midst of unrest Missionary Schröer stood and couldn't do anything else except proclaiming the Gospel. In 1936 a special women Bible course was held in Rehoboth, where sisters Frieda Schröder, Meta Domnowsky, Erna Okolowitz and Luise Schütte participated. It was a great blessing to the congregation.

Due to poor health Missionary Schröer retired in March 1939 and Missionary Wilhelm Lind succeeded him; on 11 June 1939 he was inducted in Rehoboth by the synodical preses, Missionary Werner. In August of the same year, sister Meta Domnowsky came to Rehoboth, to take up the work amongst the women. The spiritual work in Rehoboth and the surrounding areas progress, also poverty disappeared. There were well-off Basters who owned more than 5000 karakoel sheep. The congregation income was sufficient. On the occasion of the centenary of the Rhenish Mission in Southwest Africa in 1942 the congregation offered an amount of R552.

In 1943 the construction of a hospital started. A document was entombed with the following words: *"The cornerstone of this Rhenish Mission Hospital was laid on the 9 October 1943 in the presence of the Church Council and the Mission congregation in Rehoboth, the Kaptain Mr. du Toit and his spouse together with Council members of the Rehoboth-Baster congregation, the mission sister Erna Okolowitz and Mrs. Lind, by the local Pastor W. Lind, on the occasion of a Bible Week for women and young women, where the mission sisters Frieda Schröder and Käthe Fritze presided".*

The corner stone was laid under the reading of Ephesians 2:19-21 *"Consequently, you are no longer foreigners and strangers, but fellow*

citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the Chief cornerstone. In him the whole building is joined together".

And 1. Kings 8:29 "May your eyes be open toward this house night and day. Jesus Christ is the same, yesterday, today and forever"(Hebrews 13:8.) Amen.

On Easter 1945 after the worship service the hospital was dedicated in the presence of the whole congregation and magistrate. It is joyful that the Baster congregation covered all the costs for the hospital with its 18 bed, and the driving force behind all these was the Baster women.

Additional work for the pastor was the supervision over the schools in Rehoboth and the entire district. In 1945 there was 6 schools with 700 learners and 21 teachers; few years later the Rehoboth got a secondary school, the Dr. Lemmer School which started with 27 learners.

Dedicated workers besides die elders were in the Nama speaking congregation, the Evangelist Hendrik Gôagoseb and Apollos Xamseb; in the Baster congregation Jakobus Beukes en Gustav Alcock. Both congregations had a total number of 6500 Holy Communion celebrants; Missionary Lind couldn't carry the huge work on his own any more. Thus, the Damara congregation received its own pastor in 1949, Pastor Gôagoseb. Evangelist Jakobus Beukes was ordained as pastor of the Baster congregation and Evangelist Apollos Xamseb in 1954 in the Nama congregation. It was great days for the residence of Rehoboth. To these young pastors was entrusted the responsibility of pastors, namely: to study the unsearchable depths of the word of God; no other doctrine should be taught; services should be conducted according to the command of the Lord, pastorate is a love work. Pastor Beukes in his induction sermon preached on Romans 15:30 *"I urge you brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me"*. The retiring old pastor Lind gave to the newly ordained the following message: *"Brothers, you should remember that you are God's messengers. God's requirement is that you should go to the poor, wretched, dying and sinners. Remember that as messengers you owe an answer to the one who sent you. A messenger should endure considerable difficulties and in all aspects he should give account to the heavenly Father".*

Missionary Lind and his Wife

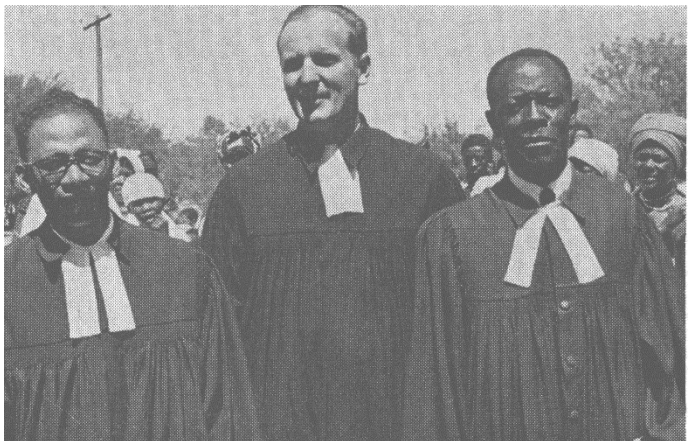
In 1953, Pastor Richard Vollmer and family came to Rehoboth. The whole congregation welcomed him warmly by handing to him a petition with these words: *"we are bidding farewell to our beloved Pastor Lind, who has become part of us. We are grieved but we accord to him the deserved rest and wish him God's rich blessings. We pray today, that you will become to us a second Pastor Lind and lead us fatherly. You will experience many difficulties, but whoever trusts in God, will never fail in all his attempts. With your wife, a pillar, will you dear Pastor Vollmer, do your work with love and patience in this congregation. That is our wish. Hereby we would like to welcome you on behalf of the entire congregation and wish you God's blessings in everything you will do for the development of this congregation".*

Missionary Vollmer and his wife sacrificed themselves towards the congregation welfare which grew from strength to strength. At the outpost Schlip a new church building was dedicated in May 1953, which was also use as a school. At Groendraai, Aub and Kwakwas

schools were constructed and in 1957 small churches were built in Tsumis-Park and Kalkrand, which also served as classrooms for the schools. The school buildings in Rehoboth were made spacious: the hospital was extended and a new parsonage was constructed.

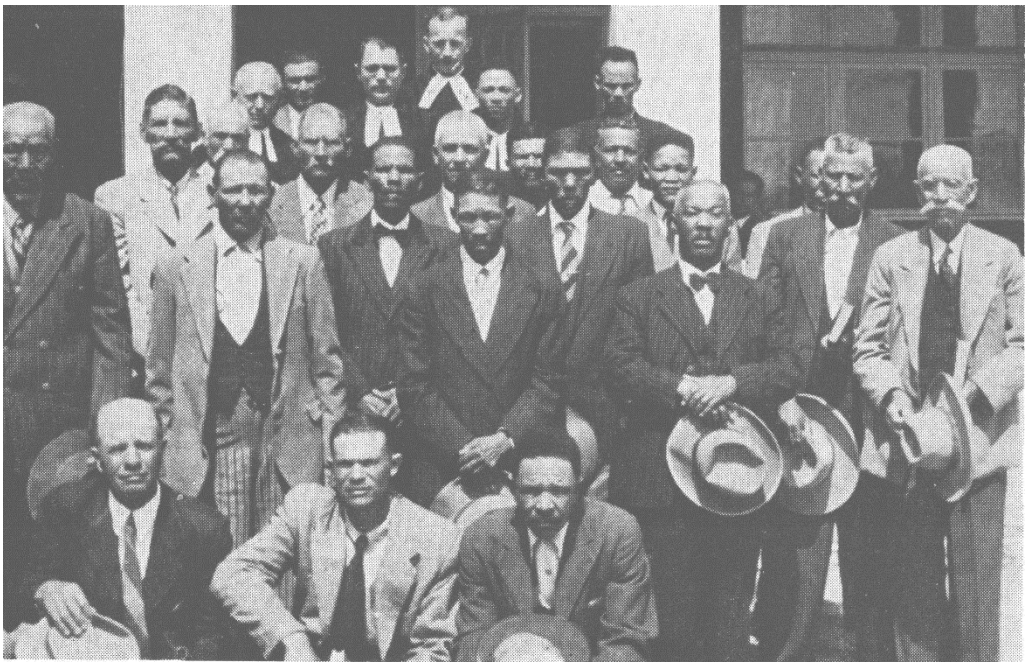
All these building activities in Rehoboth and its outpost were a brain-racking exercise for Missionary Vollmer, however he was the *"soul"* of all these activities, and without him most of these buildings wouldn't be there. Committed service in the congregation and hospital was delivered by nurses Frieda Kölling and Martha Sondermann, Iren Tresemer and Hannelore Volkmann and other nurses of the Rhenish Mission. But always Sister Eva Peise who taught many kids will be remembered. Today, sisters Irmela Olpp and Erika App are active in the nursing service.

Pastor Jakobus Beukes writes the following: *"But the time was followed by sad happenings which happened in the congregation. Great unrest and unhappiness prevailed. Under the leadership of a congregation elder a division occurred in the congregation. Everywhere the news spread: Whoever remains in the Evangelical Lutheran Church will lose all his properties and rights! The church building was sold! Our properties were confiscated! Whoever is Lutheran, he is Bantu! It is a new church! We will remain Rhenish. We will remain at our old tradition and many other things. This propaganda under the leadership of the Action Committee, spread like wild fire under the congregation. It led to the division within the congregation. Many left the church, only a handful remained with their pastors and elders. A new congregation came into existence".*



Pastor Jakobus Beukes, Pastor Siegfried Groth, Pastor Apollos Xamseb

During the period of June 1960 Missionary Vollmer went on a long leave to Germany. The leadership of the congregation was entrusted to me. The things that happen after that were terrible. The persecution, hate, enmity, disputes



Missionary bid farewell to the co-workers in Rehoboth

Church and School at the Branch Station

and discord reached a terrible height when on the evening of 26 December 1960 the parsonage was destroyed and I with my family were forcefully thrown out. The Nama congregation also had to endure and many, especially in the outpost were forced to join the Rynse Kerk. The Evangelical Lutheran Church was banned.

Despite all, the small congregation perseveres and bravely moved on. God kept His hand of protection over us. The small flock grew. Many had to endure. In the course of time, the fight subsided, the disturbance cooled down, but for how long, we don't know, but we know that: *"He who called us, is faithful"*.

Indeed, the history of the Rehoboth congregation knows of success, and challenges, joyous days and unrest. It became clearer from 1845: *"Unless the LORD builds the house, the builders labor in vain; unless the LORD watches over the city, the guards stand watch in vain"* (Psalm 127:1). The LORD watches His congregation in wonderful ways – also in Rehoboth.

BETWEEN THE DUNES AND WATER

Rooibank – Walvis Bay 1845

Respect and high regard we feel towards the messengers who brought the good news to these places. They challenged life, *"they wandered in deserts and mountains, living in caves and in holes in the ground"* (Hebrew 11:38). Nevertheless, with their message they churned up the people, just like the sea is churned up in a hurricane. The preaching by the missionaries whirl like a powerful germinating seed over the land of Rooibank and Walvis Bay despite the challenges and adversaries the mission work was not in vain.

Keetmansdorp – Scheppmansdorp

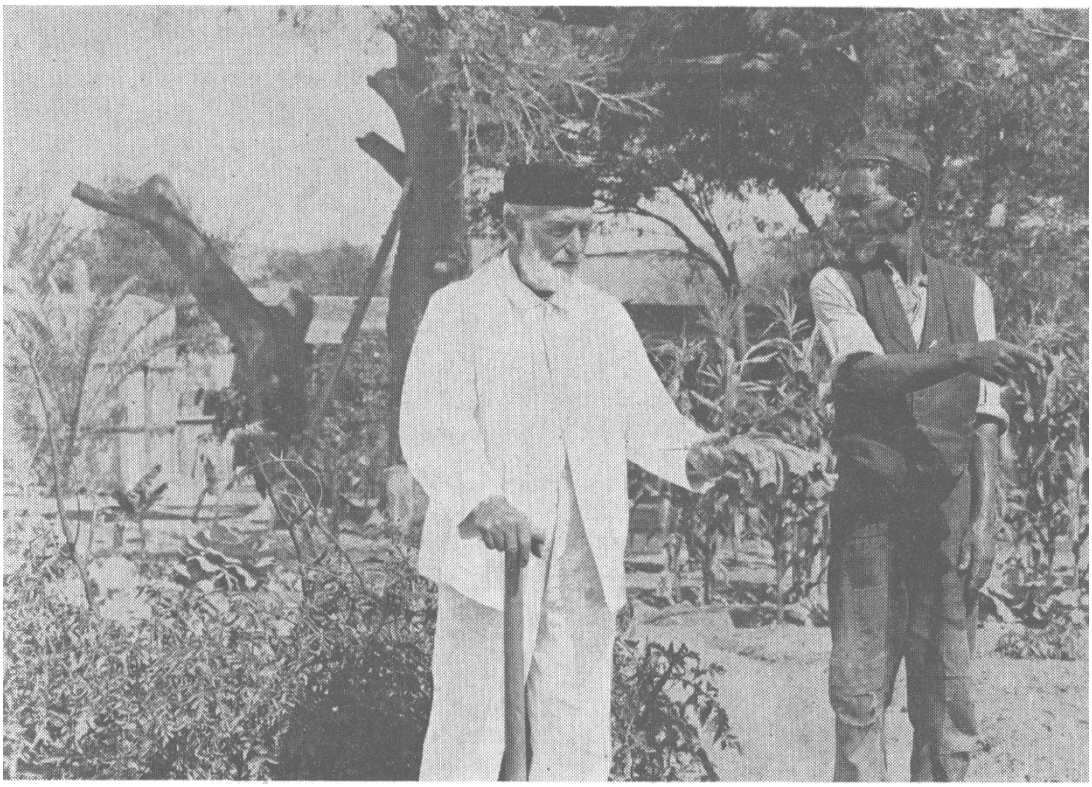
On the 4 January 1845 the Rhenish Missionaries Johann Rath and Heinrich Scheppmann landed Walvis Bay. Some English merchants were living in Walvis Bay and the two missionaries stayed with them while they were waiting for Kaptein Jonker Afrikaner to give his approval for mission work in that area. In the beginning of March Kaptein Jonker Afrikaner arrived; and brought along two domesticated lions. In this way, Rath and Scheppmann got to know this man, who brought so much evil in Southwest.

The Kaptein agreed with the wish of the missionaries, thus Rath and Scheppmann travelled via Rehoboth and Windhoek to Otjikango (Gross Barmen) to Hugo Hahn. A bit later Scheppmann went to search for a direct road along the Swakop River to Walvis Bay. Together with a certain Samuel Gertze they departed with two oxen. Few days later, when Scheppmann wanted to climb off from a high mountain, he slipped and his gun went off. A bullet went through his hip, knee cavity and went through the calf and got stuck in the heel. Missionary Hugo Hahn was called and removed the bullet with a plier; also Missionary Kleinschmidt was called from Rehoboth who had some medical knowledge and treated Scheppmann. Two months later he had fully recovered.

On the 14 September 1845, Missionary Scheppmann was ordained and he was requested to accept the mission work amongst the Topnaars who lived next to Walvis Bay along the Kuiseb River. The goods of the missionaries were also arriving through Walvis Bay, therefore it was good if there was a Missionary in the area. Before departing to Walvis Bay, Missionary Scheppmann first went to Rehoboth, before he embarked on his journey to the coast on the 16 November 1845, accompanied by 3 Christians and 4 heathens. It was a difficult journey, characterize by one obstacle after the other. In addition to that they suffered hunger and thirst. With the weapons they had to defend themselves against wild animals and also for hunting. The hide of a rhino which they shot, Scheppmann used later as a door of his house.

On the 4 December 1845 Scheppmann went to /Awa-!haus, known as Rooibank. Two days later he went to Walvis Bay, where the Chief of the Topnaars, Kaptein Kachab, lived. Long discussions with the missionaries followed. The European traders didn't want any missionaries in the area. Many Topnaars – men and women – were against the plan to send the missionaries away, thus Kachab gave his permission, and Scheppmann started already before the Christmas of 1845 to construct a small house, because there lived around 300 Topnaars under junior Kaptein //Neichab, who lived from veld fruits and fishing.

Scheppman started already with school and baptismal classes. Initially he held the worship under a big Anatree, while he was busy with the construction of a church building. After four months he baptized the fristling of the Christians and shortly afterwards six adults and four children; amongst them was his translator Henog. After 6 months the church building was completed and all services were held there. Kaptein //Neichab also attended the baptismal classes and was baptized in November 1846 with



Missionary J. Böhm with one of his co-workers at the Mission Station Rooibank

the name Jakob. On the 13 December 1846 Scheppmann celebrated the Holy Communion with seven communicants. Approximately 40 people attended the worship service regularly.

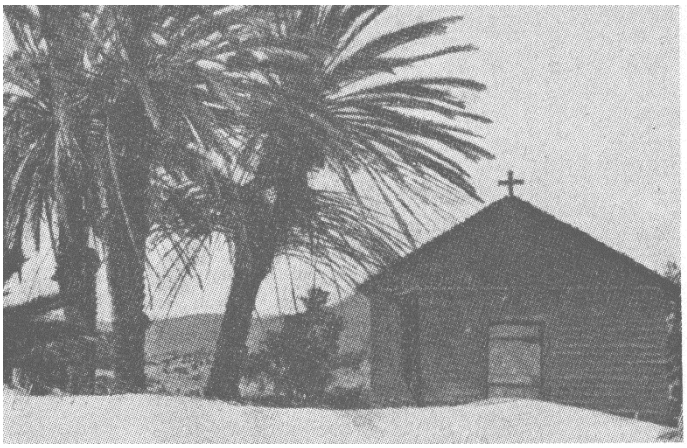
It was a blessed begin and Missionary Scheppmann was very grateful for that. Even though he didn't receive any correspondence from the mission management in Germany, his thoughts were connected with the head office. He called Rooibank *"Keetmansdorp"*, other places *"Keetmansfontein"* or *"Keetmansbos"* to honor the name of the leader of the Rhenish Mission Society, Preses Keetman.

But challenges also came. Two times Kaptein Kachab together with 28 men attacked Keetmansdorp, they stole the livestock and plundered the farm. Junior Kaptein Jakob //Neichab couldn't do anything; he didn't repay evil with evil, but tried to live like a Christian.

One and a half years he worked amongst the Topnaars; he strained himself physically, thus Missionary Rath brought him to Rehoboth to relax, where the annual missionary conference was underway. Scheppmann didn't see Rooibank again. Flu and coughing overwhelmed him and he passed away on the 29 August 1847. The congregation Rehoboth buried him there, because Missionary Kleinschimidt was also sick. Heinrich Scheppmann's faith and dedication was noted by the Topnaar community and everyone who interacted with him. An English ship Kaptein, who visited Rooibank, wrote in a newspaper article that Missionary Scheppmann was the most respectable and honorable Missionary he had ever met.

Rooibank was entrusted to the useful and dignified co-worker Jan Bam. He was born in Cape Town in 1811 and was a brother of Missionary Schmelen second wife. He did mission work in Kommaggas and Bethanie. In December 1857, accompanied by his wife, came to Rooibank, where in remembrance of the first Missionary named the place Scheppmannsdorp.

Bam found the reed hut of the late Scheppman, but immediately he constructed a new house and church building, because the congregation was still there. Sixty adults attended the church services. On the 9 December 1849 the new



The Church build of Poles by Catechist Ph. Baumann at Rooibank

church building was dedicated and Bam started conducted school there as well.

Many visitors came to Walvis Bay and Rooibank. Missionary Kleinschmidt left Rehoboth for some time as a result of the wickedness of the Swartbooi people; he translated the Lutheran catechism in the Nama language and made 300 copies using a small printing press at Scheppmannsdorp. Constantly the Topnaars were called by Kaptein Jonker Afrikaner to participate in his raids against the Hereros, even the Christians also partook in these raids.

In March 1856 the Missionary Conference took place in Otjimbingwe. At this occasion Simon Eggert and Jan Bam were ordained as pastors. Missionary Eggert started the mission station in Gobabis and Missionary Bam suddenly became ill at Scheppmannsdorp and died on the 8 May 1856, it was a devastating blow for the congregation and the Rhenish Mission.

The colonist Engelbert Krapohl lived at Scheppmanndorp as from September 1857. He started woodwork and tried to teach the Topnaars gardening. Krapohl kept the congregation together and the missionaries supported him with the Gospel ministry.

On the 1 April 1859, a big accident happened to Missionary Rath in Walvis Bay. He was returning with his family from Cape Town, and at the docking in Walvis Bay, the ship ran aground. Missionary Rath's wife and his four children drowned. In the notice Rath issued, he started as follows: *"The LORD gave and the LORD has taken away; may the Name of the LORD be praised. (Job 1:21). This I say with a trembling heart and a darkened soul. Strengthen me, o God, my fortress and my savior. Prepare yourself for a terrible news"*.

Rath returned to Otjimbingwe with the two Herero young ladies Katuti and Kahurue who were rescued with him. They requested for a baptismal class and became sincere Christians.

Colonist Krapohl was sent to Gobabis and Missionary Eggert resumed the mission work in Scheppmannsdorp. He arrived there on the 26 July 1859, but after few months he reported that almost all the people of Scheppmannsdorp departed from the town. Kaptein Kachab threatened to kill everyone. Three times he tried to kill junior Kaptein Jakob //Neichab, but the gun refused. For months the people didn't attend church, thus Eggert moved in September 1860 to !Hei-//gamchab along the Swakop River. When Missionary Kleinschmidt visited him there in 1862, he wrote: *"Eggert and family are living amongst the lions and wolves"*.

It was not the only danger. In October 1866 the men from the Afrikaner, Boois, and Topnaar tribes attacked !Hei-//gamchab and Eggert lost almost all of his possession, but the worse part of it is that Eggert lost his son a while ago, he drowned in Walvis Bay.

In the following year Eggert moved again to Scheppmansdorp. Topnaar Christians returned and wanted a Missionary amongst them. Vice Kaptein Piet Kachab who was still unconverted, settled at Scheppmansdorp. After the place was attacked twice in 1868 by Nama and Bushmen and Eggert lost everything, he followed the advice of the vice kaptein and moved to Walvis Bay. From there he went to North America via Cape Town where he served for 20 years as a pastor.

For ten years Scheppmansdorp was without desired service. From time to time, a Missionary came there. Elder Manasse Swartbooi of !Am-eib

was stationed there temporary. In 1879 when Walvis Bay and Rooibank became a British area, the Rhenish Missionaries decided to let the catechist Johann Philipp Baumann to serve Scheppmansdorp. He started his work there on the 17 January 1879. He renovated the old residence of Jan Bam and also started to build a new pole church which was dedicated on the 15 June 1879 by Missionary Büttner. In the beginning the progress was satisfactory and around 130 attended the worship services; but in 1880 when the 10 year peace treaty was over, the Topnaars also joined the Swarboos in the battle against the Herero. Without greeting Baumann the men left Scheppmansdorp. Most of the women and children moved to Walvis Bay, because there was food for them. In April 1883 Baumann left Scheppmansdorp and moved to Otjimbingwe before he settled in Okombahe.

Rooibank – outpost of Walvis Bay

Missionary Johann Böhm who started the Mission station Salem in 1864 amongst the Swartbooi community and moved with this community in 1867 to !Am-eib, was transferred to Walvis Bay in 1881. A year before a church building was erected, because many people were flocking to Walvis Bay: Topnaars, Swartboois, and Coloreds. From Walvis Bay Missionary Böhm served the wards Rooibank and Sandwich

Missionary J. A. Schaible with his Wife and Members of the Congregation

Missionary Carl Schmitz and his Wife

Harbor; in 1888 there was in all the congregations together 205 Christians and 60 Holy Communion communicants. Thus, in 1891 the church building in Walvis Bay was extended, to make room for a sitting capacity for 500 worshippers. Also the old church building in Rooibank which collapsed in 1895 was repaired by Bohm and was dedicated on Sunday Reminiscere 1896. In this building elder Petrus Cloete conducted classes for around 30 children.

Missionary Böhm who lost his wife on the 2 February 1899, went on leave for few months to Cape Town in 1900. Missionary Hanefeld conducted the services in Walvis Bay and its wards.

In January 1904 Missionary Johann Albert Schaible came to Walvis Bay. Originally he was supposed to do mission work in Ovamboland, but he married the daughter of Missionary Böhm and became the successor of his father-in law. In the begining of 1905 Schaible took over the congregation; Böhm remained for one more year at Rooibank and accepted retirement to Germany. For 43 years he worked amongst the Topnaar and Swartbooi communities.

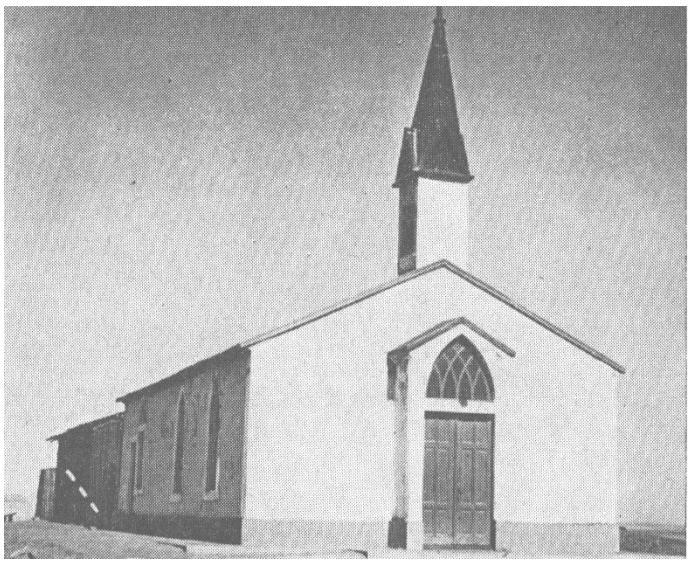
Missionary Schaible learned the Nama language fluently and spoke without a translator. On the 22 November 1908 he baptized 92 adults. It was the biggest baptismal festival ever in Walvis Bay. The congregation had a membership of 630.

In 1912 two new fishing factories were build which attracted and gave employment to many people. The congregation income improved, and also the desire for alcohol increased. In every letter Schaible wrote, he complained about this evil.

From Rooibank Missionary Schaible visited the following places: Ururas, Zwarbank and Kharabes. At Zwartbank the Baster and elder Edgar Dunn build a small bush-church, where he conducted school and church for many years. Over the whole Kuiseb area, Gert Cloete was installed as an elder. He had a very good pious and godly personality, never drank alcohol, and enjoyed great respect amongst the blacks and whites.

The outbreak of First World War brought restless time for Walvis Bay and the congregation. Al the whites had to leave the town. Missionary Schaible and family went to Sandfontein, than he was given permission to serve the congregation in Walvis Bay. Mrs. Schaible and children were transported with a battleship to Cape Town. When the South African troops besieged the church and parsonage in Walvis Bay, Missionary Schaible also went to Cape Town, where he served the Sarepta mission station. In January 1916 Schaible and family returned to Walvis Bay. In the meantime the congregation was served by dominee Friedrich Böhm, a pastor of the Dutch Reformed Church and the son of Missionary Johann Böhm.

Missionary Schaible once again resumed the work and on the 2 December 1917 he baptized 26 adults in the Ovambo congregation and 24 adults and children in the Nama congregation, thus the work could be carried on unhindered. In February 1921 Missionary Schaible and family left for North America where he was born to serve a white congregation. The farewell from Walvis Bay congregation was very emotional. With his departure there were 642 members and 363 Holy Communion communicants. Up to this day the children of Missionary Schaible support the congregation in Walvis Bay.



The old Church Building and School at Walvisbaai

During the years 1921-1928 Walvis Bay and its wards were served by pastors Eich and Wulfhorst from Swakopmund. Evangelist and teacher Salomo Reinhard worked amongst the Nama while Evangelist Lukas Hipondoka was responsible for the Ovambo. In 1925 Evangelist Salomo Reinhard was transferred to Zwartbank and teacher Daniel Hendrik took over the school in Walvis Bay which had 60 children. For the Herero elder and policeman Bernhard Kahiiko

Missionary Kuhles places the documents of the Church in the tube for the foundation-stone during the laying of the foundation-stone for the new Church in Walvisbaai. Present is Preses Dr. Beckmann of the Church in Rhineland

The new Church Building in Walvisbaai was inaugurated in 1961

gave baptismal classes and conducted worship services.

When Walvis Bay developed more, it was decided to send a Missionary there. On the 14 April 1929 Missionary Carl Schmitz who had already done mission work in Otjimbingwe, Karibib, and Grootfontein was installed in the Walvis Bay congregations by Superintendent Johannes Olpp. A big work load lies ahead; Schmitz installed 12 elders in the Nama and Ovambo congregation, but the baptismal classes he conducted himself. The congregations grew, thus in 1931 there were more than 1,200 members and 119 school children. Missionary Schmitz dedicated himself entirely and carried the load on his shoulders for the welfare of the congregations.

The rainfall of 1933/34 causes Walvis Bay to be flooded. Some congregation members drowned, the Missionary was cut for some time from his congregation and no classes or services were held. At Zwartbank and Rooibank all the mission buildings were destroyed as well as the cemetery at Rooibank with the grave of late Missionary Jan Bam. After this flooding a locust and mosquito plague afflicted the area of Walvis Bay. Tiphus and malaria killed many, especially the old aged. Missionary Schmitz as shepherd and helper did his best, assisted by his wife who housed all the Finish and Rhenish Missionaries who arrived in Walvis Bay. The Missionary was assisted by evangelists Jakobus Stevenson, Salomo Reinhard and Lukas Hipondoka, to whom the right to administer the sacraments were given.

On 4 November 1945 the centenary of the congregations was celebrated, at this occasion, Missionary Brockmann gave the festival sermon, and Missionary Schmitz gave a report about the period of 100 years. The attendance was huge and no one was disturbed. The Lord was praised by the congregations whose membership now stood at 1,455 members.

Up to 1953 the pastor-couple Schmitz served the congregations; then they bid farewell to the town on the coast and from the places, where whites and black mission pioneers planted the seed of the Word of God for the first time. It went through downfalls and disappointments, the enemies raged and rejoiced, but the LORD retained the victory and was strong enough to turn the dry places along the coast into productive to His glory. And he continues to do

that through his faithful servants, through Missionary Walther Kuhles, Evangelist Hendrik Jod and Missionary Walter Moritz. They served the Gospel in Walvis Bay and Swakopmund. In both placed, with the help of friends in Germany, two beautiful church buildings were constructed, in which the Lord is praised. The work continues to be done with sacrifices, love, and dedication. May the congregations continue to yield the blessed fruits of the labor of all the Gospel's servants.

HERE THE HEARTS ARE BEING QUENCHED

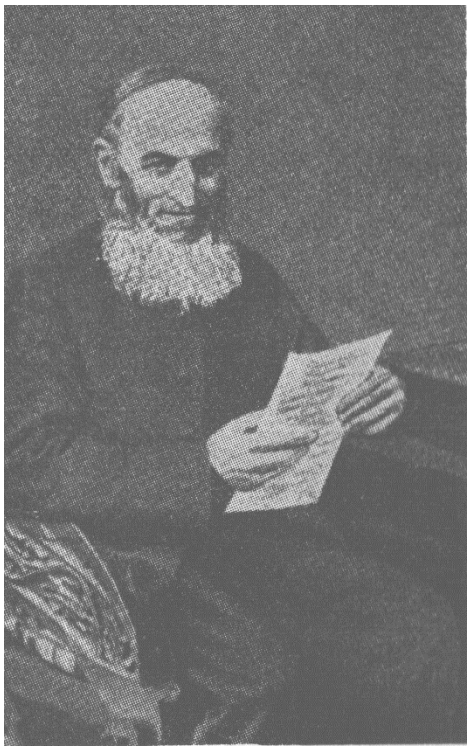
Otjimbingwe 1849

"A person is being quenched by the sight of this fountain", this is the translation of *"Otjimbingwe"*. In the olden days the Herero came from Kaokoveld and discovered the fountain. They were amazed by the source that they exclaimed: *"Omundu ma zingua momutima"* (Here a person is quench in the heart). The name remained. The first Missionary named the place *"Richtersveld"*, after the first pastor and director of the Rhenish Mission Society who was Richter, but this name did not get approval. Otjimbingwe was more effective and remained up to this day.

What will be reported about this place is the history of the mission work. Many other happenings took place, but mission love was the power that surpassed everything and won. No language was hard enough, no insults were powerful to cool this love down. The founder of Otjimbingwe wrote to the mission management in Germany as follows: *"It is the wish of my heart that we will stand as the light in darkness in this new station, and that we will not slack in our commitment, because the smell of the knowledge of Christ and glory of his justice will be spread around here"*.

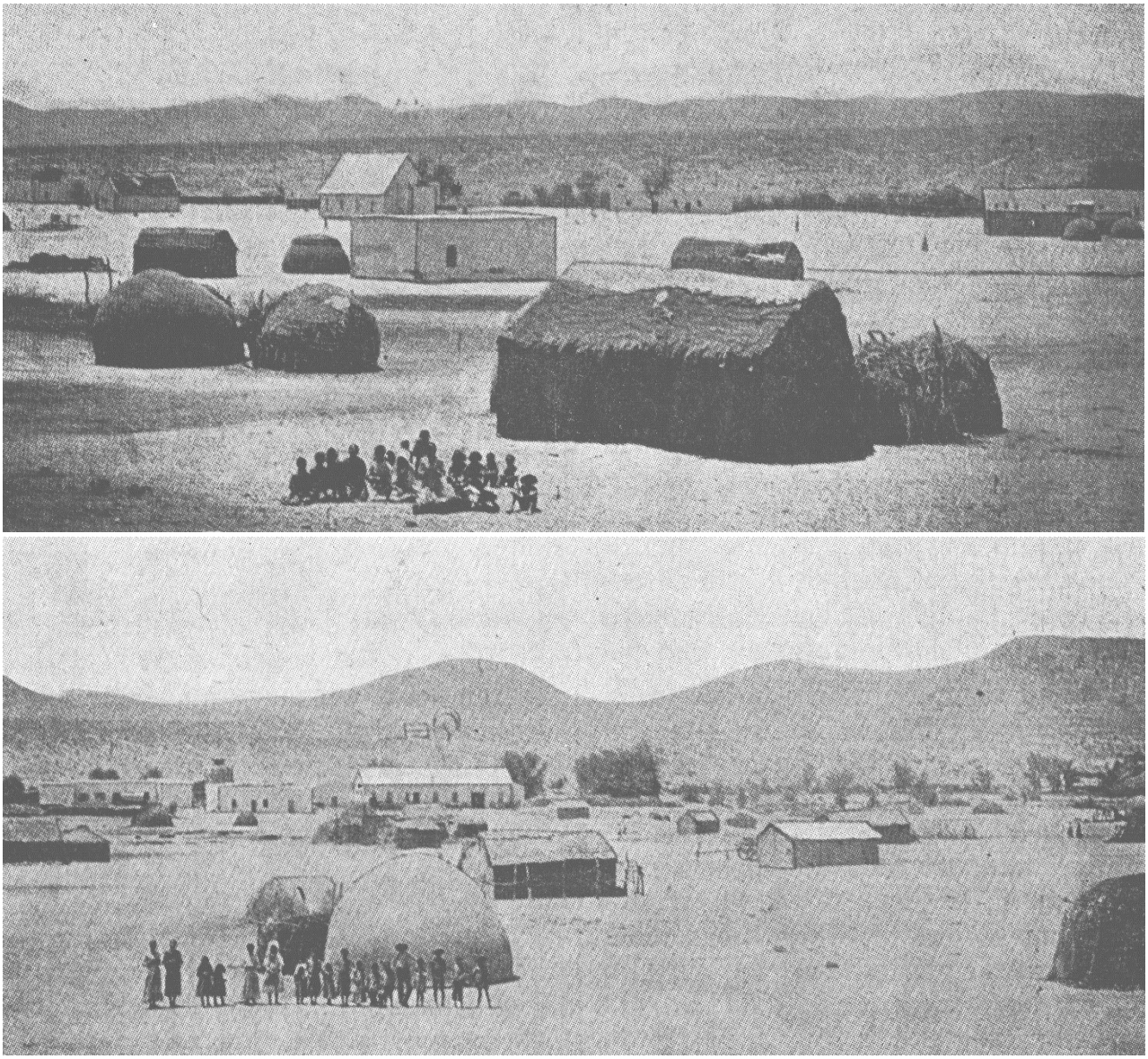
Founding, difficulties and first fruits

In Serepta in South Africa next to the church there is a tombstone with the following words: *"Here rest our dear father, shepherd and friend Johannes Rath"*. This Johannes Rath was the founder and first Missionary of Otjimbingwe. On the 9 July 1849 he arrived there with his family from Otjikango where he spent four years doing mission work. Otjimbingwe was supposed to serve as the intermediate station on the way to Walvis Bay, because it was expensive to bring all the necessities of life (provisions) by ox wagons from the Cape. A route for ox wagons was discovered to the coast and every year the ship would bring the necessities of the missionaries to Walvis Bay. From there it was carried with wagons inland.



Missionary Johannes Rath

Missionary Rath established himself east of the Omusema River, on the socalled "other side". He erected a hut made mats where he lived with his wife and child; his household items were stored in a tent. Ten days later, seven lions were roaring who wanted to plunder Rath's cattle, but his cattle were save in a well-built enclosure. A garden was laid, where vegetable and fruit trees were planted. A construction for a new house started; useful wood and clay was nearby. On the 9 September 1849, Holy Communion was celebrated for the first time in Otjimbingwe; Missionary Rath, his wife, the colored Piet Gertse and the wagon leader of Missionary Kolbe celebrated. On the 17 October 1849 Rath and his family moved into their new residence, which had three rooms.



Otjimbingwe 100 years ago

Initially Otjimbingwe was deserted, but the Herero Kaptein Zeruaua promised Rath that he and his people would come and live in Otjimbingwe. In January 1850 good rains fell, and the Herero moved from all sides into Otjimbingwe. Thus Rath and his people started forming bricks for the construction of a church building, a certain white man, Hans Larsen came and helped with the completion of the church, which had no windows or doors, but only an entrance. Missionary Rath invited the community for worship services on Sundays, and on other days he conducted school in the churchbuilding to which 50 learners came.

New Year's Day 1851 evil started creeping in. A robber's band was in the Swakop River to attack the mission station. The hearts of the residence were overwhelmed with fear. Despite all the dangers Missionary Rath decided to meet the robbers, he negotiated with them and succeeded in inviting them to attend the worship service.

The oxen leader of Missionary Hugo Hahn bought a plough in Walvis Bay, when he was passing Ojtimbingwe, Missionary Rath asked

him to plow a piece of land in the Swakop River. It was the first plow furrows in Hereroland. Wheat was planted and a good harvest was experienced. Even Kaptein Zeraua harvested three bags of wheat.

In these years was Kaptein Jonker Afrikaner the greatest fear of the Ovaherero. There were different headmen who lived in Otjimbingwe, in Omaruru and Waterberg, but none of them had the courage or the influence to call the nation in a united resistance against Kaptein Jonker Afrikaner. Kaptein Tjamuaha and his son Maharero were seen as and regarded as slaves of Kaptein Jonker. Under the continuous plundering raids the people of Otjimbingwe suffered a lot.There were Namas who didn't even wanted to spare the missionaries. On 28 July 1852 missionaries Rath and Schöneberg were sitting outside at eventide, when Kaptein Jonkers people attacked Otjimbingwe. The bullets also hit the mission house, and the robbers drove off the livestock of the residence. Rath and an oxen leader ran to the robbers in an attempt to stop the robbery, when a voice was heard: *"Shoot him, shoot him"*! Close by the Missionary someone was killed. The robbers came and attacked Rath and the leader of a team of oxen physically, and they were badly injured, Missionary Rath severely beaten. Immediately Missionary Schöneberg went to Kaptein Jonker Afrikaner and launched a complained about these happenings, but Jonker Afrikaner denied any involvement and blamed the Swartboois.

This is what the missionaries had to endure, *"they went about destitute, persecuted and mistreated – the world was not worthy of them…they wandered in deserts and mountains, living in caves andn in holes in the ground"* (Hebrew 11:37, 38).

Whatever contempt of unsympathetic disposition, whatever constant abuse! In these circumstances the Gospel was preached in Hereroland. In what lie the strength which lead to perseverance? It was Love, Prayer, Patience and Faith.

Mrs. Rath had to travel to the Cape due to ill health. In May 1853 Rath saw his wife in Worcester/Cape after seven months. They travelled back to Southwest. In Bethanie, Rath sojourned for seven months and did some mission work there. In October 1854 they returned to Otjimbingwe. Was their hearts refreshed? No. The place was destroyed, the building were burnt down. The work had to start from the beginning, and Missionary Rath had to do it.

On the day before Christmas 1854 five ox wagons arrived in Otjimbingwe. White copper traders paid a courtesy visit to Missionary Rath and asked him what he things about their business. Rath responded that their presence will develop the area and the life of the inhabitants, if the business is conducted in a good spirit. Which spirit did the copper miners followed? Big houses were constructed, especially a big bar was opened. Alcoholic beverages were sold. A barrel of whisky was brought from Walvis Bay to Otjimbingwe, the people became rowdy, because the black became consumers as well and they liked it. Kaptein Jonker Afrikaner, who was an addict frequently visited Otjimbingwe. The copper miners tried everything in their power to remove Missionary Rath from Otjimbingwe but they never succeeded.

For the benefit of all was the arrival of mission farmer Hörnemann, who started his work in May 1855 in Otjimbingwe. Wheat plantations and gardens were laid, the blacks were taught how to

Dr. Hugo Hahn and his Wife

Mr. Eduard Hälbich and his Wife

plant and sow and harvest, and all were satisfied. The people committed themselves to the agriculture and were helped greatly as opposed to the copper miners who few years later packed and left.

In May 1857, the missionaries Hahn and Rath undertook a journey to Ovamboland, to look into the possibility of starting a mission work there. They reached Ondangwa where Kaptein Nangoro accorded them an unfriendly welcome and prevented them from proceeding to the Kunene River. On their return they were surrounded by around 800 Ovambo, war screams were chanted, and the missionaries were in great danger. If the English trader Green and his people were not present, it would have ended very badly. On the 16 September 1857 Rath arrived in Otjimbingwe, knowing that it was only the Lord who protected them.

The 25 July 1858 was a great day for Otjimbingwe. The first visible fruits of Missionary Rath preaching could be brought before the altar. A couple and one child were baptized. They were Markus, a Damara and Eva, a Nama. On the same day at Otjikango, a Herero Christian was baptized: Johanna Maria Kazahendeke. These few people decided to stand alone in their communities and to live for God and to serve Him.

On the 20 October 1858, Missionary Rath and family left Otjimbingwe and went to Cape Town. He wanted to have a Bible History printed in Otjiherero as well as a Herero Dictionary with 3, 900 words which he learned in Otjikango and Otjimbingwe. The two eldest children of Rath wanted to register in a hostel in Cape Town. On the way back a big accident happened to Missionary Rath at Walvis Bay. At the arrival the ship stranded and Mrs. Rath and their four children perished at sea. Missionary Rath had a hairbreadth escape, but his heart was moved and his soul was dark. But despite all these he returned to Otjimbingwe and resumed his work. Till March 1861 Rath and Hörnemann stayed at Otjimbigwe, after which they travelled to the Cape, where Rath served the Sarepta congregation for 30 years.

Missionary colony and theological school

The successor of Missionary Rath, was Dr. Hugo Hahn who was on sabattical leave in Germany from 1859 to 1863. In the meantime Otjimbingwe was temporary served by Missionary Kleinschmidt from Rehoboth. Many Herero moved to Otjimbingwe because Chief Maharero didn't want to be under the authority of Kaptein Christian Afrikaner. Kaptein Christian called upon all the Nama groups to help him against the Hereros and to bring back the run-away *"dogs of Jonker Afrikaner"*. His call was reached far and wide and a battle was prepared against the Herero.

Maharero knew why he had moved to Otjimbingwe. The Swedish Andersson lived there, from whom people could by weapons, and gunpowder, lead and bullet molds. Andersson was a friend of the Herero and enemy of the Nama. Maharero also relied and hoped on the help and support of the white miners who were in Otjimbingwe. The Herero who moved to the far off Kaokoland also moved to Otjimbingwe,

Mr. Wilhelm Redecker

thus the place expanded as never before, and they fortify the place.

On the 15 August 1863 the united Nama tried to overrun the place, but they were mistaken. They were met with riffle shots and Kaptein Christian Afrikaner and around 200 Nama fell in the battle. The survivors fled in all directions, Maharero became the hero of the day and the Herero chose him as their paramount Chief and Swedish Andersson became his advisor. Missionary Kleinschmidt who was at Otjimbingwe, witnessed all these happenings, and he gave direction that the dead should be buried, and he assisted. For the Herero, it was the beginning of the freedom struggle, and they maintain the victory over the Nama.

On the 8 February 1864 Dr. Hugo Hahn with five mission workers and five ox wagons arrived in Otjimbingwe. He just returned from Germany and he wanted to put in motion new plans which had a special meaning for the inhabitants of Otjimbingwe and the entire country. Hahn established a mission colony which would show a Christian congregation how it should live and work. *"Pray and work"* was the watchword, and white handicraftsmen taught the young Herero men in various vactional fields. The families Hälbich, Baumann, Tamm and Felling establish their home in Otjimbingwe. Mr Eduard Hälbich opened a blacksmith's shop were all kinds of tools were made and even wagons were manufactured. A joinery was open and the Herero were impressed as to all the things that were made there. They also willing to be employed and were committed to learn. The Rhenish Mission Society sent an agriculturalist Mr. Wilhelm Redecker who arrived in Otjimbingwe on the 1 June 1867. The following day, a Sunday he was introduced to the whites and blacks congregations. The following Monday, he immediately started with the preparation of the piece of land in the Swakop River and within two weeks, wheat was planted. Otjimbingwe inhabitants assisted and sometimes the harvest was so good that part of the wheat was sold.

Christians of Otjimbingwe. Josefine Kruger on the right sight, she often did the work of a translator

The business was not in vain. Missionary Hahn thought that he noticed a poisitiv change towards the mission work and he wrote to the management in Germany: *"It seems as if the Herero are more responsive to the Gospel than before. The worship services are attended regularly, also by the headmen and they ascribe their salvation from the hands of their enemies to God. The old heathen practices are disappearing and the people have started to wear clothes. But genuine desire for redemption is not noticeable. What is keeping them from baptism, I don't know. However, I belief that the presence of the mission colony, especially during the time of war led to the advancement of the mission work. Our mission workers didn't only strengthen us spiritually, but Otjimbingwe was the sanctuary for all. Nine years ago most Herero were wild, uneducated heathens; what they are, they acquired through the Gospel, through the missionaries".*

The other plan which Hugo Hahn wanted to fulfill was the establishment of a theological school at Otjimbingwe. Here was to be trained, especially the sons of the kapteins, because Hahn reasoned that, if the tribe's leaders were Christians, their subjects would be Christians as well. It was indeed a great plan, and a German princess supported the work with a huge amount. With this financial assistant a 'National Institution' was constructed on the other side and in honor of the giver it was named Augustineum. In 1866 the training school was opened with six young men, of which two were already baptized, namely Wilhelm and Samuel Maharero were also in the Augustineum. The subjects that were taught were Bible studies, reading and writing, arithmetic, music and one European language: Hollands, English or German.

In the same year, Missionary Hugo Hahn undertook his second journey to Ovamboland. King Shikongo, the successor of King Nangoro, mentioned to him that he was expecting the visit of the missionaries. On the 24 May 1866 Hahn started the journey from Otjimbingwe, accompanied by Deen Iverson. Without any difficulties they arrived in Ondangwe, were they were warmly welcomed by King Tjikongo (Shikongo). Hahn received a royal welcome from other Ovambo kings and they all requested for missionaries. King Tjipandeka (Shipandeka) gave him an armed escort to Kunene and the entire visit was a great success. Two royal sons Hahn took with for training to Augustineum. On the 24 September 1866 he arrived back in Otjimbingwe, were he was received with gladness and great joy. Hahn exclaimed: *"The LORD has done great things for us"* (Psalm 126:3). Since the Rhenish Mission didn't had any missionaries available, Hahn requested immediately missionaries from Finnish Missionary Society to send missionaries to Ovamboland. In 1868 seven Finnish missionaries and three economists arrived in Otjimbingwe to learn the language and to go to Ovamboland later. In this way Hugo Hahn became the driving-force of the mission work in Ovamboland.

In Otjimbingwe Hugo Hahn continued with his work. In May 1867, the young Missionary Gottlieb Viehe came to his assistance, as well as conducting some lesson at the Augustineum, because Hahn had many activities to take care of. A Missionary Conference took place in June 1867, which was also attended by the agent of the Rhenish Mission, Mr. Ritter from the Cape.

The old church building at Otjimbingwe was insufficient. All assisted so that a new church building would be erected. Chief Zeraua who was still not yet baptized, ensured that 10 000 bricks were formed. On the 1 December 1867 the impressive building was dedicated. There was a procession in the morning at 08:00, the missionaries Hahn and Viehe led the procession and all the whites and blacks of Otjimbingwe followed. The dedication was conducted by Missionary Hahn. At 10:00 the Holy Communion was celebrated, to which all Christians participated. At the fellowship lunch, various messages were given. Missionary Viehe paid tribute to Hugo Hahn. Hugo Hahn on the other hand thanked especially Mr. Eduard Hälbich and named him the architect of the new

Dr. G. Büttner, the Head of the Augustineum from 1873 to 1880

church building. The festive day was concluded with a Bible study on Genesis 35 which was led by Missionary Viehe.

After 14 days the new church building served as a hiding place for the people of Otjimbingwe. Nama Kaptein Jan Afrikaner and Jakobus Boois attacked Otjimbingwe on the 13 December 1867, and the fierce battle lasted for whole day. Well, the Nama were defeated, but 32 Herero were killed. The brave efforts by the inhabitants of Otjimbingwe ensured victory for Chief Maharero. However, it was a thorn in the eye of the traditional healers, that Maharero came under the influence of the missionaries and their influence on him became less. They told Maharero that his father Tjamuaha was not at rest in his grave, because his son has neglected his grave. Maharero gave in to the influence and left Otjimbingwe and moved to Okahandja, where he visited his father's grave, prayed and made offerings.

Missionary Hahn remained with his Missionary colony and around 45 congregation members at Otjimbingwe. It was one of the most severe blow Hahn had ever experienced: the most influential Herero didn't accept the Gospel. With great struggle he wrote: *"my mind says: neither colonialism, neither national institution, neither through the preaching of the Gospel can this tribe be saved. However my faith says:" if you belief, you will see the glory of God"*.

It became worse for Hugo Hahn. The leadership in Germany had decided to cease the operations of the mission-trading company. The members of the company were to have voting rights at all matters of the Missionary Conferences. The Rhenish and the Finnish missionaries were against this decision. When the leadership in Germany didn't change the statues, Hahn submitted his resignation. In September 1870 he could still act as a mediator between the Herero and the Nama and he brought about peace between them. With the Peace Treaty of Okahandja, the seven year war ceased and the 10 year peace period started for Southwest Africa.

On the 14 February 1873 Hahn and his wife left Otjimbingwe. It was sorrowful that this great Missionary pioneer of Southwest was departing.

Chief Zacharias Zeraua of Otjimbingwe

The mission colony was disbanded in 1874, the trading company was in operation till 1881, but it never met the expectations that Germany wanted to see. Missionary Hahn became a pastor in Cape Town and his successor in Otjimbingwe was Missionary Carl Gotthilf Büttner.

The teaching continued in Otjimbingwe; Missionary Büttner who had mastered the Otjiherero language perfectly became the principal. He also admitted to Augustineum young men from the Nama tribes. At the same time Büttner was doing the mission work in the congregation. That time there was around 100 communicants. The elders were Paul Katjipotu, Lukas Kamatoto, Salomo Kenario and Zacharias Zeraua, the son of Chief Wilhelm Zeraua who was baptized on his death-bed in 1876 in Omaruru. The school in Otjimbingwe was conducted by Kornelius and Albertina Zeraua and in 1874 it was attended by 90 children. Samuel Gertze, the husband of the first Herero Christian, Johanna Kazahendeke, was appointed as a Nama translator in the congregation. When the pastors were not around, Mr. Eduard Häblich conducted the worship services in Hollands.

On the 1 January 1874 Missionary Friedrich Bernsmann arrived in Otjimbingwe and took over the congregation work. He established a brass band, because his friends in Germany sent him brass instruments. School teacher Kornelius Zeraua and five students of the Augustineum together with the pastor formed the brass band. Shortly afterwards they started performing all over. Bernsmann also started a school for the German children, and conducted the lessons himself.

The missionaries Brincker and Büttner in those years translated the New Testament in Otjiherero. In 1878 they could concluded this work and Brincker travelled to Germany to have it printed. The Herero dictionary which was written by Brincker was issued by Büttner in 1886 and it remained the standard work up to this day.

Missionary Büttner returned to Germany in 1880 and served as a pastor there and later became a dean of African languages in Berlin. Upon his return Brincker took over the work in the Augustineum, which by now was also attended by Damaras, Ovambo, thus Augustineum became a representative of all the tribes of Southwest Africa. Difficulties also arose in Augustineum and some of the students had to be expelled.

In storms and struggle the congregation grows

After 1880, the wars between the Nama and the Herero broke out again and Otjimbingwe was continuously attacked by the Nama. Due to severe drought, the Swartbooi clan left Ameib in the Erongo and started stealing wheat and livestock in the vicinity of Otjimbingwe, even the livestock of the whites were not spared. On the 1 January 1881 a battle broke out between the Swarbooi and Herero in Otjimbingwe. For the inhabitants of Otjimbingwe there was a powder tower which was constructed by the trading company and the church were ideal hiding places, but the Swartbooi drove almost all the livestock away and the whites and blacks were in great need.

The whites of Otjimbingwe decided to launch a complaint with the English magistrate Musgrave in Walvis Bay about this unwarranted attacks and robberies. Magistrate Musgrave couldn't do anything but the Cape Government decided to send Dr. Hugo Hahn as a commissioner to Southwest Africa, and it was a great advantage to hold discussions with Maharero, the Basters, and the Swartboois. In 1882 a peace treaty was reached between Maharero on the one hand and the Basters and Swartbooi on the other. A new area Fransfontein or Sesfontein was identified for the Swartbooi in the Kaokoveld. Despite these difficulties, the mission work at Otjimbingwe continues to thrive. On Sunday Quasimodogeniti 1882, Missionary Bernsmann baptized 56 adults and children, most of them attended the baptismal classes for four and five years due to constant interruptions. Many Damara also moved to Otjimbingwe and around 100 regularly

Missionary Johannes Olpp, who worked in Otjimbingwefrom 1895 to 1908. After that he became Preses, and lead the Mission Church until 1937

attended the worship services. Whenever Mr. Samuel Gertze couldn't attend the service, Mr. Christof Häblich acted as the interpreter. On the 12 April 1885 the first mass Damara baptism was held, 27 adults and 37 children were baptized by Missionary Brincker. This was the start of the Damara congregation at Otjimbingwe.

The Cape Government intention was not to extend their sovereignty over the Nama and Hereroland. After initial doubts the German Empire decided to send Dr. Göring and Dr. Büttner to Southwest to establish protection treaties with the paramount chiefs of the Nama and Herero. Dr. Göring had a small number of officials at his disposal and resided at Otjimbingwe.

This place which was situated on the way to the Bay developed a character of a capital city. The chiefs of Okahandja, Omaruru, Rehoboth, Hoachanas, Keetmanshoop and Warmbad signed the protection treaties, but Kaptein Hendrik Witbooi refused a protection treaty with the German Empire. Continuously he continued to attack Otjimbingwe. Missionary Bernsmann held prayer sessions to which the congregation came willingly. Kaptein Witbooi wrote in a letter the following: *"The Lord had entrusted to me the task to punish the Hereros. For this task He gave me everything in Hereroland: the possessions of the missionaries, the possessions of the traders and that of the Herero, they are all mine. I don't rob, but I take my reward which the Lord has given me. This work I will execute faithfully till the Herero becomes tired and exhausted".*

In 1887 Hendrik Witbooi attacked Otjimbingwe four times; he caused arson and stole all the livestock. It was an awful time for the Otjimbingwe congregation. Missionary Brincker wrote as follows: *"Hendrik Witbooi carried his plundering expeditions against Otjimbingwe especially from 1886 to 1892. Who can remember all the attacks? Who can recall the misery and the lamentation of the murdered people and the driven away livestock describe? Hendrik Witbooi and his men's deed falsify their so-called worship service. Everyone who wants to justify him in any way doesn't know of the truth. They haven't seen the blood he shed and haven't heart the lamentation of the murdered".*

In 1888 Missionary Bernsmann was transferred to Otjikango and Missionary Freerk Meyer took over the mission work at Otjimbingwe. When Meyer saw that there were only 21 learners, he went through the residential area of the congregation, and three days later there were 110 children in the school. On 21 December 1888 the dedicated and devout Eduard Hälbich passed away; all the inhabitants of Otjimbingwe attended the funeral, the funeral sermon was conducted in Otjiherero and Dutch. Missionary Brincker handed over the work of the Augustineum on the 1 July 1889 to Missionary Viehe. This training school relocated the following year to Okahandja. Missionary

Missionary Olpp and his co-workers

Missionary Bernsmann and his daughter Auguste, together with Herero Orphans at Otjimbingwe

Brincker travelled to Cape Town and in 1892 received his retirement. For Missionary Meyer the work was too much, in June 1890, Missionary Heinrich Riechmann came to his assistance; he served the Damara congregation and his interpreter was Josefine Krueger who worked for 15 years in the house of Eduard Häblich. On the 27 November 1892, the congregation celebrated the 25 jubilee of the church building at Otjimbingwe. A great worship and thanksgiving festival was celebrated. Missionary Meyer conducted the sermon and Mr. Wilhelm Redecker emphasized in his speech that in all danger and trials the Lord never abandoned the congregation at Otjimbingwe. That time the congregation had around 650 members.

Missionary Riechmann was transferred in 1894 from Otjimbingwe to Fransfontein and on 28 November 1895 Missionary Johannes Olpp came to Otjimbingwe and served mainly the Nama congregation. Johannes Olpp, son of old-pastor Olpp who was born in 1870 in Gibeon, learned and mastered the Nama language and preached. When Missionary Meyer in April 1900 due to ill health had to travel to Germany, Missionary Olpp was the only pastor in Otjimbingwe, but had dedicated co-workers, namely Lukas Kamatoto, Eliphas Karamo and Willem Cloete.

On the 12 January 1904 a dispatch runner from Karibib brought the message that the Herero-Rebellion is underway in Okahandja. Olpp called Chief Zacharias Zeraua, his council and six Basters to his residence and shared with him what is happening in Okahandja. He also caution them maintain peace and not to join Samuel Maharero. When Willem Cloete was asked about his opinion, he answered: *"We should pray for Kaptein Zacharias that the Lord will strengthen his heart and that he will not bring his clan into the problem"*. Chief Zacharias promised his neutrality towards the Germans, but the young Herero incited him to join the rebellion. Repeadly Missionary Olpp admonished Chief Zacharias and for eleven days the Chief refused to listen to the young men. He openly declared: *"Otjimbingwe is a place of peace and nothing will happen here that will destroy that peace"*. Chief Zacharias also wrote a letter to the German governor that he will not break the treaty with the German Empire.

Then on the 23 January 1904 a German salesman was killed by young Herero men, by this they broke the peace. Gunshots were flying over the mission house and everyone knew that Otjimbingwe had finally joined the rebellion. The Damaras fled to the mountains and the Hereros shot from the German military fort. The houses

on the other side were set on fire and they went away. Missionary Olpp with a bereaved heart saw how the Herero congregation went away. In the following months the Damara returned and Olpp resumed his work.

The rebellion ended. The tribal organization of the Herero people was totally destroyed and a normal community life was no longer possible. Through the efforts of Missionary A. Kuhlman many Herero from the Zeraua tribe returned, but they were not allowed to live in Otjimbingwe. Missionary Bernsmann gathered the Herero orphans at Otjimbingwe and started teaching them. In 1907 there were again 272 congregation members at Otjimbingwe and 138 children were attending school. On 9 June 1907 a big mission festival was celebrated and was attended by both whites and blacks inhabitants. The festival sermons were held by H. Vedder and W. Diehl and the offerings were R500.

In April 1908 Missionary Olpp and his wife went on long leave to Germany and Missionary Carl Schmitz succeeded him. He started doing visit on the farms around the Otjimbingwe district, where the demand amongst the whites and blacks was huge. In 1911 Otjimbingwe congregation lost some of its dedicated members. On the 23 May elder Willem Cloete passed away. For fourty years he was a good Christian example to the congregation. In July the mission farmer Johannes Diehl died, and when retired pastor Philip Diehl, who was staying in Otjimbingwe at the time, received the news, he exclaimed: *"the LORD gave, and the LORD has taken away; blessed be the Name of the Lord" (*Job 1:21). On the 6 Novemeber 1911 Mrs. Amalie Hälbich died. Someone said: *"This woman was the heart of Otjimbingwe"*. Since 1864 she lived there and never went to Germany. She was highly honored by those high in authority and by the poor Damaras. She was not only sincere and pious, but her devoutness showed her caring personality.

In 1912 a mission farmer Wilhelm Stritter came to Otjimbingwe and made a positive improvement in the agriculture and gardening. He planted 100 date-palms. Mr. Stritter carried this work till Otjimbingwe became a reserve settlement in 1924. Missionary Schmitz was transferred to Karibib in 1913, but he made farm visitations from there. The local congregation was served by Missionary Bernsmann, even though he was almost 70 years old.

In April 1915 the Union troops occupied Otjimbingwe, a small skirmish took place and four English soldiers were buried in the church cemetery in Otjimbingwe. For few days, almost 5000 Union troops stayed at Otjimbingwe and the horses destroyed the gardens and wheat fields. Some white families fled to the North, in August 1915 they returned to Otjimbingwe after the Peace of Korab. From 1916 to 1919 Missionary Blecher served Otjimbingwe congregation and after him Missionary Martin Werner served the congregation for one year. He exerted his whole strength and the congregation revived, and he was transferred to Okahandja. On the 23 November 1920 Missionary Friedrich Bernsmann passed away. At Otjimbingwe, Otjikango, and Omburo and again at Otjimbingwe he dedicated himself to the missionwork. Apart from building up the congregation, he dedicated himself to the education. At his funeral the entire Otjimbingwe was present and mourned the departure of this dedicated servant of the Lord.

Otjimbingwe up to the current point of time

The importance of Otjimbingwe waned away. The congregation was served from Karibib by missionaries Wulfhorst and Pönnighaus faithfully. Missionary Werner was placed once again at Otjimbingwe following the request of the inhabitants, and he worked from May 1925 to June 1929 as a good shepherd amongst the whites and blacks. The congregation revived and with a heavy heart the pastor bid farewell. Otjimbingwe became a ward of Karibib.

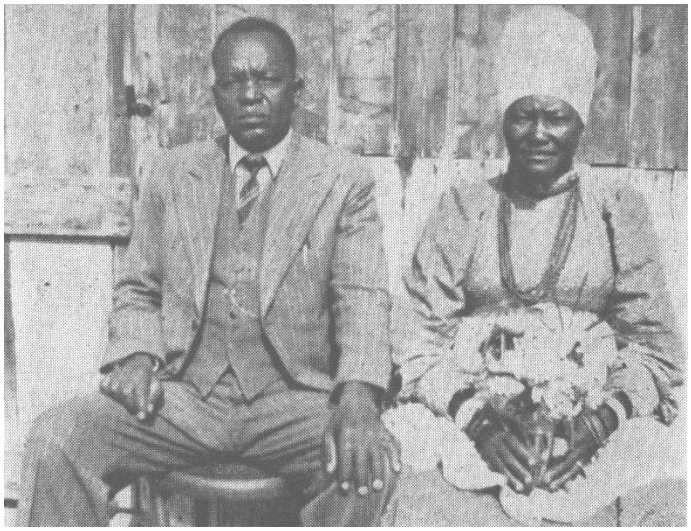
We shall end here with the report. We will touch on the following happenings. On the 3 July 1935 Johanna Gertze, the first Christian in Hereroland, passed away in peace almost at the age of 100 year in Otjimbingwe. Many Hereros,

Damaras, Namas and many whites attended the funeral service. Missionary W. Diehl preached on the text: *"As from me, I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness"* (Psalm 17:15).

In 1937 Sister Helene Köhler came to Otjimbingwe. She was needed urgently there, because there was no local Missionary and the blessing of the Lord rested upon her.

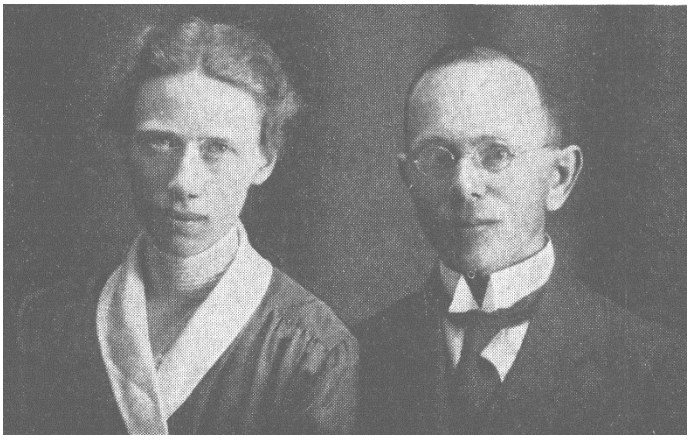
On 9 and 10 July 1949 the Centenary existence of Otjimbingwe was celebrated. It was days of thanks and joy to the Lord. Preses Diehl and Dr. Vedder, Propst Hoeflich and many other pastors and ministers praised the Lord that He managed the history of Otjimbingwe, and with great respect the names of men and women were called who were willing to lay down their lives for the mission work.

In 1950 Sister Helene Köhler received a right help in the person of Sister Hildburg Henninger. The two sisters carried the work with great dedication. A huge responsibility awaited them, when a group of blacks children came to them with the words: *"We will stay with the sisters in order to attend school"*. The children were in the beginning housed in a small tent. Later, the sisters had the Friendenheim erected. Sister Helene dedicated here entire strength for the sake of the children and the congregation. Despite her poor health it became true in her life which is written in 2. Corinthians 12:9: *"My strength is revealed in weakness"*.



The local Pastor Winfried #Nouseb and his Wife

Sister Hildburg Henninger and Suster Randi Baltes with local Children



Missionary Martin Werner and his Wife

In 1955 a school teacher Winfried #Nouseb was inaugurated there as pastor. The Bible school of our church, opened in Otjimbingwe in 1957, this was an answer to the prayers of the mission sisters. In 1958 Sister Helene Köhler passed away suddenly and she found her final resting place amongst the old mission workers and the first Christian in the small church cemetery in Otjimbingwe.

The new training institution Paulinum is built at Otjimbingwe and was opened in 1963 and offers for our pastoral and Evangelist students of our

church and of the Ovambokavango church a spiritual home. A congregation workers seminary was erected at Otjimbingwe; the first course closed the training in 1966. Thus Otjimbingwe has become a place with a significant meaning and the name is in great measure still relevant: *"He refreshes my soul"* (Psalm 23:3).

We can only repeat here what the Missionary Johanes Rath wrote in 1849: *"it is the wish of my heart that we will stand here as a light in the night at the new station and that we will not slow in our dedication, because the smell of the knowledge of Christ and the glory of His righteousness we will be spread here"*.

THE HEART OF HERERELAND

Okahandja 1850

Almost hundred years ago from Cape Town to Kunene River there was no Herero name that was as prominent as the name of Maharero. His residence was Okahandja which then was the most significant place in Hereroland. The father of Maharero, Tjamuaha together with Kaptein Kahitjene came to live there around 1830. Okahandja means "the short but broad river", the Nama called the place Gei-//kais, meaning the *"great sandy plains"*. A fountain provided enough water, and Nama hunters used to camp there before the Herero came to live there. The surrounding area provided enough grazing and water for the thousands of cattle, thus the Hereros had chosen the right center for their settling.

The first mission attempts

In February 1843 the Rhenish Missionaries Hahn and Kleinschmidt arrived for the first time in Okahandja and named the place *"Schmelens Verwachting"* in honor of Missionary H. Schmelen. They were received well by chiefs Tjamuaha and Kahitjene, they also found twelve small residential areas with a large number of Hereros. They stayed there for three days and then returned to Windhoek, because they were staying at Kaptein Jonker Afrikaner.

The following year Hahn and Kleinschmidt constructed a house which was 38 feet long and 15 feet wide, initially without the roof because the walls took long to dry. The house had three rooms. The Hereros came to assist, because they were provided with game meat. In October 1844 missionaries Hugo Hahn and Kleinschmidt together with the catechist Jan Bam moved from Windhoek, because the Weslyan missionaries Haddy and Tindall came to Kaptein Jonker Afrikaner to spiritually serve his people.

When the Rhenish Missionaries arrived in Okahandja the place was deserted and the fountain had dried down. For a while they stayed in Okahandja and then moved to the water rich

Maharero

Otjikango, where they on the 31 October 1844 founded the first Herero mission station and named the place "New Barmen".

On the 15 December 1847 the young Missionary Friedrich Kolbe arrived in Walvis Bay. In Otjikango he eagerly learned the Otjiherero language from Hugo Hahn, that he later issued a Herero-English Dictionary. On the 5 March 1849 missionaries Hahn, Rath and Kolbe travelled from Otjikango to Okahandja and found "Schmelens Verwachting" a sprawling and

loveable place. The fountain was flowing so that a large dam was formed; around it reed grew and the walls of the house that was built in 1844 were hard as stone.

Missionary Kolbe travelled to Cape Town and wedded a daughter of an English Missionary. Upon his returned he left his wife in Otjijkango and went with the American James Sherman extended the walls of the house and put on a roof. On 19 April 1850 Missionary Kolbe and his spouse moved into the newly renovated house. Some Herero families returned and lived in Okahandja.

Few weeks later Kolbe constructed a new living room, because the old house was infested by termites. However this house was used as church and school. Kolbe had 30 children in school and conducted worship service, which Chief Kahitjene and around 80 people regularly attended. It was a hopeful beginning, but it only lasted for four months. On the 23 August 1850 Kaptein Jonker Afrikaner and his men came from Windhoek and caused a massacre in Okahandja. Kahitjene almost lost all his livestock and people and fled during the night to Otjikango. His house was plundered few days by five Herero. Kolbe lost everything and went to the Cape.

For twenty years long was Okahandja without a Missionary. Sometimes Missionary Kleinschmidt went there. In August 1861 Kaptein Jonker Afrikaner had Missionary Kleinscmidt called from Otjimbingwe to come and stood by him at his deathbed. Kleinschmidt had a long discussion with the kaptein, but he refused to be convinced of his guild and sin. While the Missionary was conducting church service for others in Okahandja, Kaptein Jonker Afrikaner passed away. He didn't receive a Christian burial but his grave still stands in Okahandja. In December 1861 Chief Tjamauaha also died. He was buried in front of his livestock enclosure and a mourning period was declared. His son Mahaharero succeeded him.

Kaptein Jonker successor was Christian Afrikaner. In March 1862 Missionary Kleinschmidt came to these two chiefs with seven Nama young men whom he trained as teachers. The Missionary together with the teachers spent some time in Okahandja, Kleinschmidt taught the grown-ups Herero and Namas, while the teachers taught the young children. But this was only a short while, because Kleinshchmidt had to attend to the congregations Otjimbingwe and Rehoboth. After Christian Afrikaner was killed in a battle with the Herero in June 1863, Jan Afrikaner became the new kaptein; he stayed at Windhoek and other places.

The mission station is established

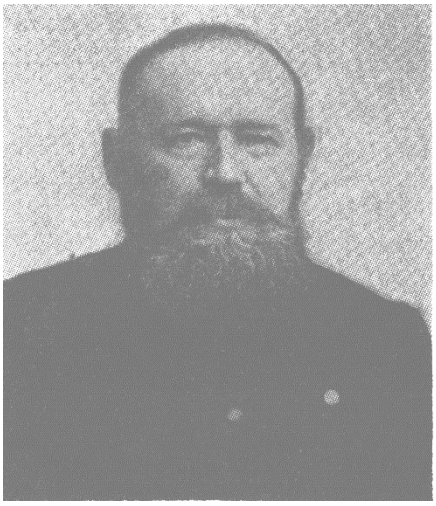
Maharero established his headquarters at Okahandja and was the paramount Chief of the Herero. Continuosly he requested for a pastor. The Missionary Conference that met in May 1870 in Otjimbingwe responded to the request and sent two young missionaries Philipp Diehl and Jakob Irle to Okahandja. Maharero received them warmly and pointed to them a large camelthorn tree where they stayed for four weeks

Wilhelm Maharero, the first Evangelist and Teacher in Okahandja

conducting church services and school. More than 400 people attended the worship services while 30 children visited the school. The missionaries erected for themselves a small wattle-and-daub house, but after five months Missionary Irle was called to Otjikango to assist Missionary Brincker.

A trusted helper and elder Missionary Dieh found in Wilhelm Maharero. With his brother Samuel, Wilhelm had attended Augustineum at Otjimbingwe. Wilhelm was baptized on Christmas day 1866 and unlike his brother Samuel, ended the training course and was sent to Okahandja to conduct school and teach catechism classes. Missionary Hahn said the following about him: "*Wilhelm can read fluently, can write fairly, has broad knowledge in Bible history and catechism, and above that: he is honest in his Christian life"*. Before Diehl and Irle came to Okahandja, Wilhelm had gathered a small congregation at Okahandja and was serving this congregation.

In 1872 Missionary Diehl erected a large house in the vicinity of the old fountain. In the same year his bride arrived, who became a great help to him. On the 10 November 1872 in the presence of Hahn and Eich, he baptized 16 adults, amongst them was the elders Johannes Mupurua and Elia Kandirikirira. Okahandja congregation counted 60 Christians. Chief Maharero attended the worship services, but was not baptized unlike his field marshal and half-brother Asser Riarua who joined the congregation. In 1875 the small congregation started constructing a large church building in Okahandja. The commitment and willingness was overwhelming that even women and children, including heathens assisted, without any reimbursement, because no funds were available. Missionaries Dannert of Omburo and Schröder of Windhoek also assisted, while the Englishman Irons of Okahandja did all the joinery work. On Sunday Misericordias Domini 1875, during the occasion of the mission festival, the church building was dedicated and 28 adults were baptized. Preases Brincker of Neu-Barmen conducted the inauguration and called the new church building, *"Stephanus-Church"*, because



Missionary Philipp Diehl

this church will be dealing a lot with the High Council of the Hereros. The church which had a sitting capacity of 500 worshipers was constructed at a cost of around R2000 which was raised by the congregation itself while friends of Missionary Diehl in Germany sent R90.

Missionary Diehl couldn't attend the inauguration; he worked so hard up to the last day before the dedication and became very sick that people feared for his life. The congregation had a special prayer session and pleaded the Lord to spare their pastor. Immediately, the Lord answered this prayer, he became well and resumed his work and erected a school building, because there were more than 100 learners.

A good progress has been experienced with the mission work in Okahandja, but then disputes between the Namas and Herero broke out. After the Namas robbed Maharero's 1500 selected oxen, Chief Maharero gave an order that all the Namas in Okahandja should be killed. This was the beginning of another war. On the 12 December 1880 a fierce battle took place at Otjikango, where the Namas were defeated; but the Okahandja congregation was severely hit, because Wilhelm Maharero, teacher Petrus Kandjii and elder Karl Tjamuaha fell in the battle. Wilhelm Maharero was buried in the church ground in Okahandja, and from this day,

Missionary G. Viehe together with his first Students in Okahandja

Chief Maharero never stepped on the church premises again. Missionary Hahn wrote the following about Wilhelm Maharero: *"He was a true Christian, a devoted father and a committed laborer in the Kingdom of God"*.

On the 21 October 1885 a protection treaty between Chief Maharero and the commissioner of the German Empire, Dr. E. Göring was signed in the mission parsonage at Okahandja. The German flag was hoisted at Maharero compound and great festival was held. Chief Maharero never mentioned that six weeks earlier he also signed a treaty with the English man Lewis. When in future the Nama kapteins Hendrik Witbooi and Jan Afrikaner caused riots against the Herero, Dr. Göring never provided any military assistance, and Maharero ended the treaty with the German Empire. In addition, he closed the church and school at Okahandja, because the missionaries in Otjimbingwe availed the Augustineum building to Dr. Göring without his permission. Nine missionaries had a long discussion with Chief Maharero, before an agreement was reached. Church and school were reopened and Preses Brincker conducted the first service in the church, while Missionary Irle preached in the house of the Chief. Maharero gave a very beautiful piece of land to the missionaries were the Augustineum would be rebuilt.

Paramount Chief Maharero died on the 7 October 1890 and was laid to rest with great ceremony and mourning. Missionary Diehl wrote the following: *"For the current political situation, his death is a great loss for the entire country. Unbaptized he departed and well he lived for many years in the closeness of the good Gospel. But what effects his death will have on the mission work, no one will be able to say with certainty"*. His son Samuel Maharero succeeded him as the paramount Chief of the Herero.

The mission work progressed. On 22 June forty Damaras were baptized; they were the first Christians of Okahandja Damara congregation. Teacher Josaphat Kamatoto taught the Damara children and also assisted with the worship service. That time Okahandja congregation had

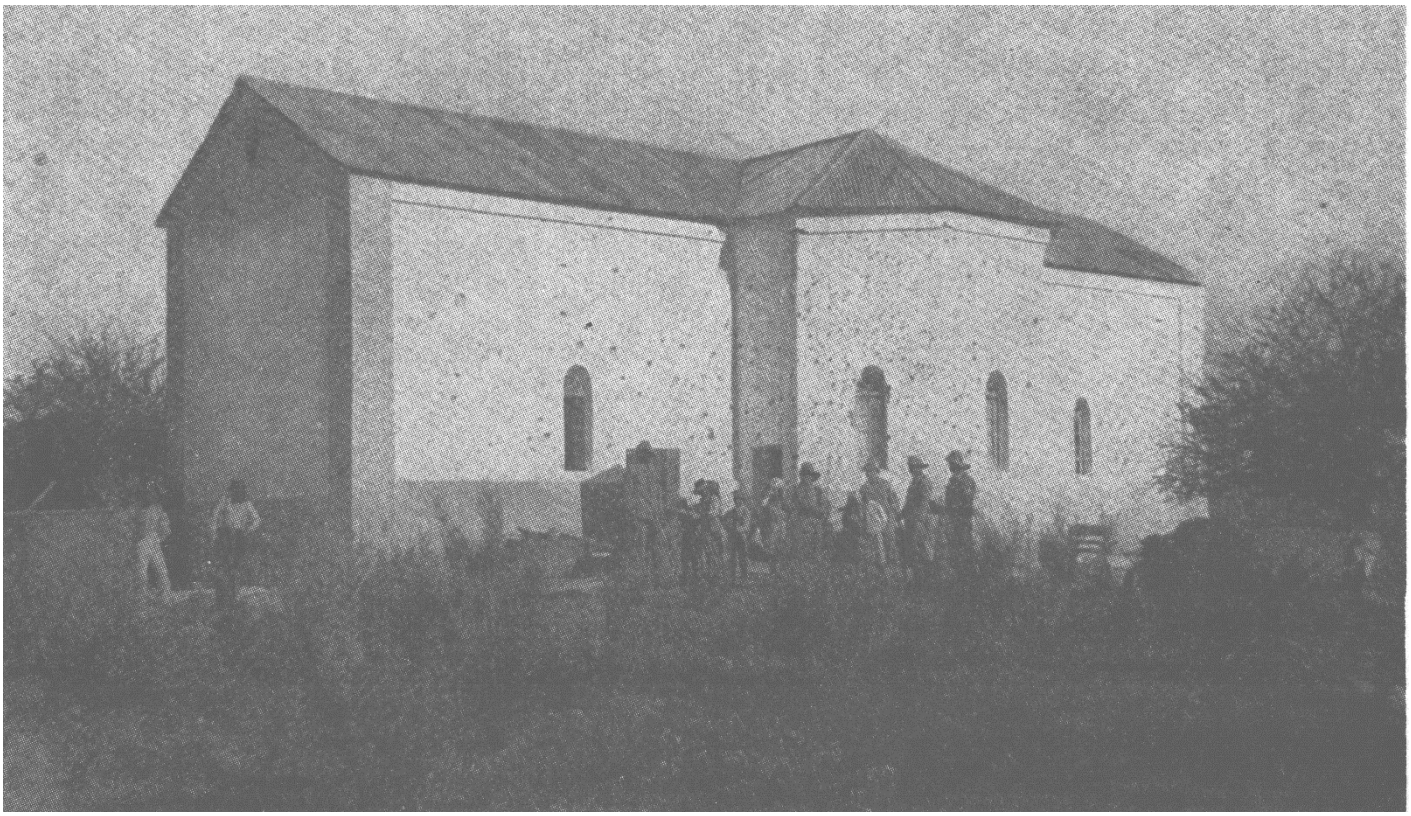
780 Christians, of which 290 were communicants.

In 1890 Missionary Gottlieb Viehe constructed the Augustineum in Okahandja. Around in 1867 he taught in the Augustineum in Otjimbingwe and has been twenty year a Missionary in Omaruru. With nine young men he started classes in Okahandja, and amongst the first, who passed their examination, were: Gustav Kamatoto, David Zeraua, Leopold Mbauruma and Franz Gertze. Viehe said the following about his labor in Augustineum: *"when I see that how the eyes of the students during the Bible exegesis sparkle, my heart also warms. The training of the young men was in any case the importance task of our mission-work"*.

In September 1891 Kaptein Hendrik Witbooi attacked Okahandja to get Chief Samuel Maharero dead or alive. A patrol of 20 Namas headed straight to the house of Samuel to get him, they were spotted and a fierce fighting took place in which most of the Namas were killed. When Kaptein Hendrik Witbooi realized that he could no longer achieve anything in Okahandja, he decided to rob the livestock of the Herero in the area till the German troops decided to render this disturber of peace harmless.

Okahandja congregation during the war years

With the beginning of 1904, Okahandja congregation was a growing congregation with a membership of around 1,000 Christians. It had branch congregations Otjizeva and Osona, Otjikango, Otjiruze, and Okandjoze. Dedicated Evangelist and teachers stood faithfully in the service of the Lord, and the mission work was led from Okahandja by Missionary Diehl who was then elected as the Preses. On the 12 January 1904 the Herero rebellion broke out against the Germans. Chief Samuel Maharero gave an order that Boers, English, and missionaries should be spared. Shops were raided and the whites fled to the military fort. The Augustineum that was closed following the death of Missionary Viehe in 1901 was occupied by the Herero, from which they managed to ward off the advancing German



The Church of Okahandja in 1904. In the Wall the Bullet Marks can clearly be seen

soldiers for some time. On the 27 January 1904 Okahandja was extricated by Kaptein Franke, and the Herero fled. Okahandja was turned into a war camp. Lines of tent were put up and the church was turned into a hospital.

Missionary Philipp Diehl experience dreadful days; the entire Herero congregation took part in the rebellion and were now on far away in the field. Alone he remained in Okahandja and had to endure acts of contempt from some of his countrymen. When Governor Lutwein asked him: *"What will you do now, where the mission work came to a complete end?"* Diehl answered: *"We will start from the beginning"*. This is a Christian thinking from which mission conscious speaks. This Missionary waited for his congregation, and after the war at Waterberg he encountered the Herero.

Missionary Diehl visited the first Herero captives and conducted for them every Sunday worship service. This was the start of a new mission work and a very demanding labor followed. Through the effort of Rhenish Missionaries around 12,000 Hereros were brought back from the field. In Okahandja there were four prisoner's camps with 2,000 Herero. They were necglected and starving, as cojuld have died in the veld if the missionaries would not have come to their rescue. Amongst these prisoners worked missionaries Diehl and Eich and teachers Hosea Mahua and Salomo Kamuzandu and did their best. They provided for inner and external assistance, worship services were conducted and 200 prisoners attended the baptismal classes.

Missionary Friedrich Siekmann

The missionaries also attended to the spiritual needs of the whites in Okahandja. Initially an open-air service was held for the German soldiers and other whites, and when the German commandant gave the church back, the German were invited regularly to the services. In October 1906, a big baptismal festival after the rebellion was conducted in the mission congregation. Through the mission director, Spiecker, who was on a visitation trip in Southwest, 53 adults were added to the congregation. In February 1907, before the prison camps were suspended, more than 135 adults were baptized, they wanted to be Christian before they could go and look for work. Okahandja congregation had 450 Christians and 135 children attended the school. With gratitude to the Lord, Diehl stood firm in the labor of the Lord. On the 2 June 1909 he bid farewell from Okahandja where he worked for 39 years as courageous and trusted minister of the Gospel. Missionary Friedrich Siekmann became his successor.

In 1909, Missionary Eich also left Okahandja. From 1904, he was the principal of the training institution for Baster's children in the Augustineum. There was 40 Baster children and 16 Herero children who were trained by Missionary Eich. He was succeeded by Missionary Kurt Nowack who served up to 1913. He also did a great effort to assist on the diaconal as well as medical field the whites and blacks of Okahandja. For this task they also seek the assistance of deaconess Emmy Dilthey and Rosa Kimmerle.

With dedication, Missionary Siekmann carried the work of Missionary Diehl. By 1910, the Okahandja congregation had more than 1, 000 members. Evangelist Manasse Ngatjikare was assigned to the outpost Otjozonjati, were a copper mine was in operation. Around 160 people worked there, and the manager Mr. Friedrich declared that the Christians are his trusted and hard-working workers. The work in

Chief Samuel Maharero and his Family. Behind from Left to Right: Johannes Maharero, Alfred Maharero, Friedrich Maharero. In Front: Mrs. Johanna Maharero, Chief Samuel Maharero, Miss Milka Maharero

Osona was resumed. Mr. Risser avail his tobacco storage for church services. Every Wednesday evening Missionary Siekmann conducted his baptismal classes, which was attended by 60 people. The worship service was attended by around 120 people and sometimes Missionary Nowack led the worship service.

Even though the mission work was hindered to a certain extend during the First World War, it steadily continued. A martial law was declared, the telephone lines were cut and all weapons were to be handed in. The mission ground was used by the Union troops as military camp, and the beautiful gardens along the Okahandja River were destroyed. Yet, the faithful Christians with their pastor they admonished and served the congregation, especially one can mention here the teacher and Evangelist Andreas Kukuri. Thus the congregation grew and in 1919 more than 2,000 members were counted.

Till 1920 Missionary Siekmann served the congregations; due to his poor health he had to return to Germany and Missionary Martin Werner succeeded him. On the 18 May 1929 the congregation celebrated its 50th jubilee. Two worship services were conducted and in the evening a large gathering took place. The attendance was huge and with gratitude the gathering listened to the festival sermon. Though the Herero congregation gave some difficulties to Missionary Werner, later on everything went smoothly. In 1921 the pastor baptized 296 adults and 62 children in Okahandja and its district. This congregation was one of the largest in Hereroland and had a membership of 3137.

On Good Friday 1922 Missionary Dr. Heinrich Vedder arrived in Okahandja. He had already done 8 years of mission work in South West. He was supposed to proceed with training of teachers and evangelists because the large building of Agustineum stood there. After Easter Missionary Werner and Dr. Vedder started renovating the Augustineum, because the termites made it uninhabitable. The renovation work lasted 5 months before few rooms could be habitable. With ten teacher-students, Dr. Vedder reopened the Augustineum. It was a great beginning and most of those who were trained by Dr. Vedder are still serving the church and school.

On 14 March 1923 Chief Samuel Maharero died in Botswana. The government in Windhoek gave permission for his remains to be brought to Okahandja. The funeral took place there on the 23 August 1923, with a great ceremony. First, a memorial service was held in the church and from there, the Chief's mortal remains were interned next to the graves of his grandfather Tjamuaha and father Maharero. A large number of Herero from all over the country attended the funeral and from that day it became an annual festival celebrated on the Sunday after the 23 August in honor of these great Herero leaders. Strick discipline is observed during the demonstration, alcohol is not allowed to be brewed or served on this day and in the afternoon, the pilgrims' returns peacefully to their destinations. In 1925 two new pastors came to Okahandja. Missionary Werner was transferred to Otjimbingwe and Missionary Christian Kühhirt succeeded him who just returned from long-leave from Germany. Since 1907 he served the mission-work in Southwest Africa, and with renewed strength and dedication he accepted the calling in Okahandja. The other young pastor, was Missionary Hermann Rethemeyer. He was sent to come and assist Dr. Heinrich Vedder with the work in the Augustineum. They had a very cordial working relationship and Dr. Vedder wrote the following about Missionary Rethemeyer: *"A better help a person could not asked for. He undertook to construct 18 small brick houses for the students"*.

These three missionaries inspired again and again the spiritual life of Okahandja. Missionary Kühhirt and his co-workers served the people of Okahandja and its districts with the Word of God. Within 3 years 410 adults were added to the congregation, and the congregation offering became three times more. The pastor wrote: *"If we search for the people with patience and love, the Lord will open for us doors so that we can assist the whites and blacks at the right manner"*. On the 17 October 1926 the German Evangelical Congregation was constituted and Missionary Kühhirt became its first pastor. Dr.

Preses Dr. H. Vedder in 1937

Vedder was elected by the congregation as justice of the peace. If any disagreement occurred, they were compelled to go to Dr. Vedder before they approach the magistrate. Dr. Vedder carried this task with great dedication and honor.

The students found a home in the Augustineum, many returned early before the holiday was over. An Evangelist said the following about his training in the Augustineum: *"the time we spent in Okahandja reminds me of the multiplication of the bread in the Gospel, where the people went back home filled and strengthened. We are also strengthened here, and with joy and good cheer, we will assume the work in our congregations"*.

When the pastor of the Windhoek Herero Congregation, Missionary Meier, passed away

unexpectedly, Missionary Kühhirt was transferred to Windhoek and Missionary Rethemeyer took over the three congregations of Okahandja, even though he remained in close contact with the Augustineum. With encouragement from Missionary Rethemeyer a small church building which also served as a school was erected at outpost Osona in 1931, and teacher Engelhard Kahua led this school. In the Damara location of Okahandja, the congregation took the initiative to construct a small church building and Evangelist Josef Hanse was the driving force behind this initiative.

In 1933 Missionary Rethemeyer was transferred to Gobabis and Missionary Friedrich Pönnighaus was installed on Ascension festival 1934 in Okahandja. Although his health was not perfect, with dedication he assumed the work in Okahandja and its district. In the same year, Missionary Ernst Esslinger came to the Augustineum to assist Dr. Vedder. Dr. Vedder wrote the following about him: *"He has got all which a good and purposeful teacher and trainer needs. Solomon once said: there is a friend who sticks closer (stronger) than a brother. The truth of this word I richly experienced"*.

Pastor Andreas Kukuri with his Wife and one Grandson

Missionary Pönnighaus presided at the dedication of the church building in the Damara location in 1935, and in the district he noticed that the Herero had a great desire for the Word of God. Frequently, 50 to 100 Herero men came to listen to the Gospel. In the Sandveld the pastor and his co-workers came into contact with the !Khû-Bushmen who knew the Nama language and the Gospel was also preached to them.

In 1937 the preses office was conferred on Dr. Vedder and few months later he held a Missionary Conference in Okahandja, were the first steps towards an autonomous church were taken. A theological school, Paulinum was opened in Karibib and Missionary Pönnighaus in March 1938 assumed work as principal of the Seminary.

The congregation in Okahandja was entrusted to Pastor Hans Karl Diehl (Baumann spelling is wrong). He quickly found the path to the people's hearts, because his grandfather, Pastor Philipp Diehl was still fondly remembered by many people. 68 years later of his mission work under a camelthorn tree in Okahandja, his grandson was inducted by his father Missionary Diehl and Dr. Vedder in the beautiful *"Stephanus-church"*. With energy the young pastor with his co-workers Andreas Kukuri and Adolf !Nowaseb tackled the work. The people in the district were visited and encouraged, plans and visions were outlined and suddenly the Second World War broke out and Missionary Diehl was arrested and for seven years he was separated from his congregation.

Dr. Vedder acted in the Missionary's place, because Missionary Esslinger was placed under house arrest. Dr. Vedder served all the congregations in Okahandja. Every Sunday, he preached in Otjiherero, and Nama and in the evening he held worship service for the German congregants; even the Afrikaans congregation made use of his services. Mrs. Else Diehl also

Church Service during a Maharero Day. The Pastors are A. Kukuri and J. Tjirutue

played a very important role during this time; she faithfully stood by Dr. Vedder and carried out all the administrative tasks in the congregations.

On the 1 August 1943 the government took over the Augustineum. Dr. Vedder and Missionary Esslinger decided that any opposition to that decision will not only be in vain, but it will also jeopardize the mission work. Thus they agreed and received the purchase price for the school from the government. Dr. Vedder submitted his application from the department of education to go on retirement and it was accepted. He moved into a small nurses' home, next to the mission parsonage, where he still live up to this day. Missionary Esslinger remained as teacher at the Augustineum.

In 1947 those who were placed under house arrest were freed and the Missionary of Okahandja returned to his work. Two weeks later, on the 3 July 1947, on his 71st birthday, Dr. Vedder handed over the preses office to Pastor Diehl. Pastor Diehl became the leader of the church and Dr. Vedder became an assistant preacher in Okahandja. Pastor Diehl and family remained in Okahandja for two more years and were transferred to Windhoek. Reflecting back, he wrote the following: *"We bid farewell from a congregation which we come to love and where we reaped many blessings which was planted by the missionaries before us and amongst them was our grandfather. May the Lord bless the humble service we have carried there, for the blessing of the congregation"*.

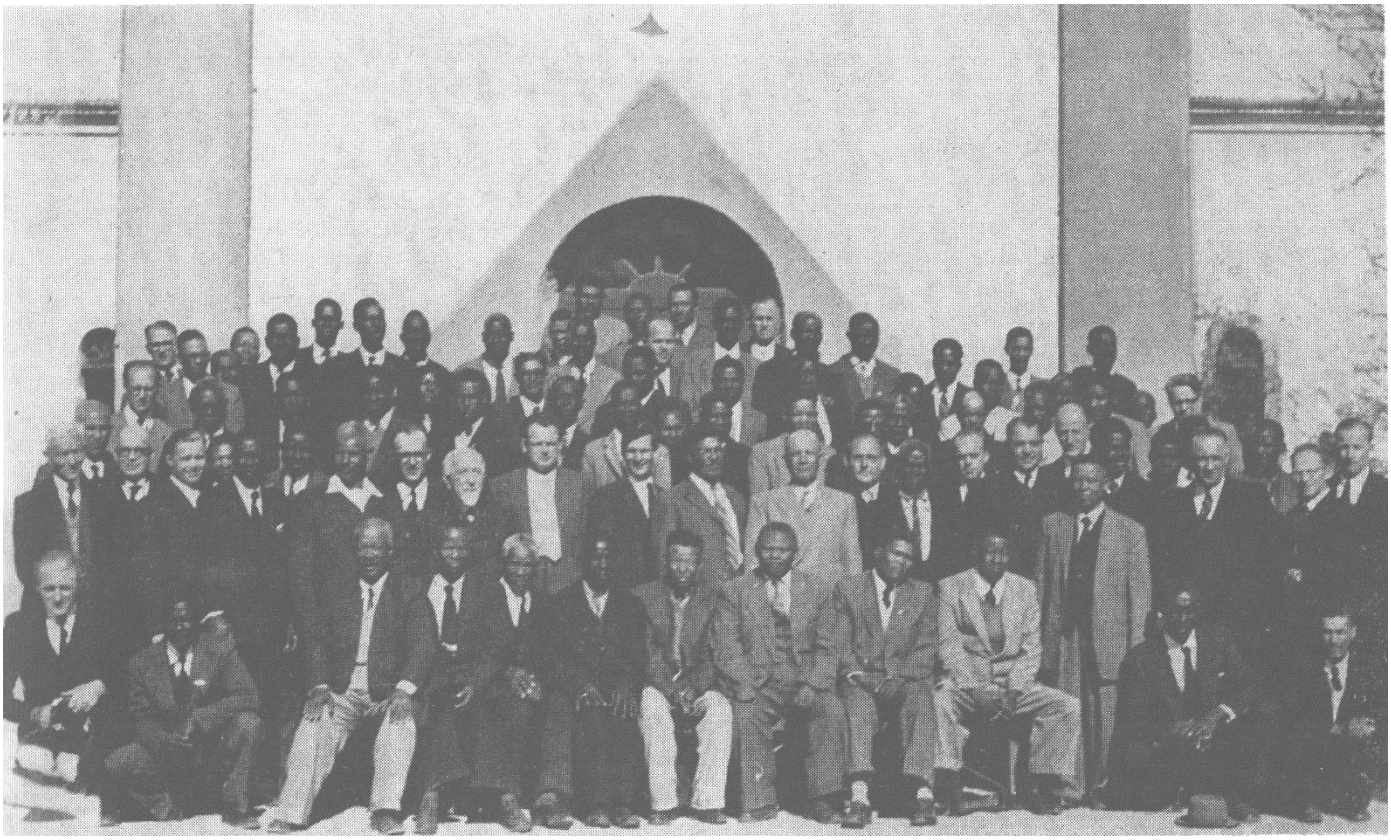
On Palm Sunday 1949 Pastor Otto Milk was inducted in the Okahandja congregations by Dr. Vedder, and in the same year Evangelist Andreas Kukukri who passed his pastor' examination at Paulinum and was ordained in Okahandja. He is the grandson of Chief Abraham Kukuri of Otjosazu who became a Christian at the age of 95 years. These two pastors Otto Milk and Andreas Kukuri and the evangelists Adolf !Nowaseb,

Preses H. K. Diehl

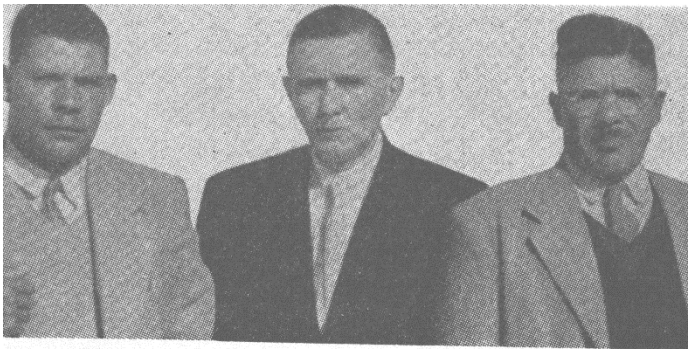
Gottlob Tjiriange and Paulus Ndekapona served the congregations in Okahandja and travelled from farm to farm to bring the people to the people. Pastor Milk started conducting refresher courses for co-workers every year which was attended by around 25 co-workers.

On Sunday, 14 September 1952, Friedrich Maharero, the son of the late Chief Samuel Maharero was laid to rest in Okahandja. The Herero requested a Christian funeral for the deceased, thus the casket was carried into the church and pastors Diehl, Milk, Kukuri, Tjiurutue and Ruzo gave messages of consolations, and Chief Hosea Kutako conducted a prayer and gave a message of condolences. At the graveside, Mr. Neser, the secretary of Southwest Africa gave a message on behalf of the government. Around 2000 Herero attended the funeral.

Dr. Vedder who led the memorial and funeral service of Chief Samuel Maharero in 1923, couldn't attend the funeral because he was in

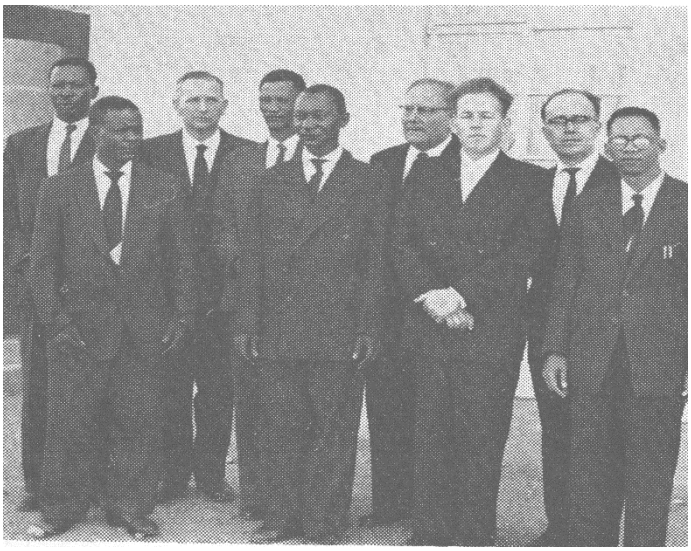


Participants of the first General Synod in Okahandja 1957



Mission Director H. Berner together with Pastor Elifas Eiseb (left) and Elder F. Gertze

South Africa. As an expert on the indigenous people of Southwest Africa, he was requested to represent them in the South African parliament in Cape Town. The acceptance of this position brought him great challenges and he wrote the following: *"does it fit an aged Missionary to emerge from his retirement and to poison the twilight of his life with politics? No, it doesn't fit. If his strength allows him to render services somewhere, and the Lord leads him that he cannot escape this service, than he has to accept it in the Name of the Lord. If he has to sacrifice time and comfort, he should not complain. God who in the former times did not despised the offerings of one turtle-dove or two young doves, will possibly bless the offering of the aged man weak hands, so that others, whether whites or blacks can have a share in that blessing. May God grant it".*



The Church Council of 1962. From Left to Right: Pastors G. Tjombe, P. Gowaseb, G. Dittmer, S. Boois, A. Hipondoka, Preses H. K. Diehl, Pastors H. Lübke, G. Reeh and J. Beukes

The church becomes autonomous

In 1953 Pastor Milk and family went to Germany on long leave and Pastor Julius Baumann and spouse came to Okahandja. At once, the new pastor wanted to get to know all the members in Okahandja and district and even undertook journeys during the rainy season. During one of those trips he unfortunately got stuck with his car in the Swakop River and help was called from Okahandja. Thus a refresher course for all co-workers was held, where Professor Dr. Dammann from Germany conducted the Bible Study based on John 15.

On 19 December 1954 a beautiful church building was dedicated in the Ovitoto reserve by Preses Diehl. It was a joyous day for all the Herero and Damara in the reserve. In the afternoon Dr. Vedder and Pastor Kukuri addressed the multitudes under a camelthorn tree and with gratitude the congregation listened.

On Sunday Cantate 1955, a new organ was dedicated; it was a gift from a congregation in Germany where Pastor Baumann was ordained and was an assistant-preacher. Dr. Vedder conducted the homily in accordance with Exodus 15:1 *"I will sing to the LORD, for he has triumphed gloriously"*. A few weeks later the Mission Director Hermann Berner also paid a visit to Okahandja. He encouraged the congregations with the Word of the Lord, and one day during lunch time, all the co-workers had a discussion with the Mission Director over a cup of coffee, where everyone shared his personal experiences.

The Oruuana Movement caused many difficulties for the congregation of Okahandja and many joined the Oruuano. However, some steadfastness as opposed to the Gospel and doctrine became clear, and there was Herero men and women who braverly endured

temptaitons and stood firm and remained faithful to their Lord and Master. The year 1957 has a significant meaning for Okahandja, because on the 4 October 1957, the church was constituted as the Evangelical Lutheran Church in Southwest Africa (Rhenish Mission Church). From the mission department came Inspector Gustav Menzel and Sister Anni Viering. Before this great day, a Missionary Conference was held were ethnologist Dr. Köhler gave a lecture on the customs and practices of the Hereros. On Sunday, 30 September mission festival was held close to the old fountains in Okahandja, ten speakers delivered their speeches. The sermons were conducted in Herero, Nama, Ndonga and Afrikaans and the Nama Evangelist Adolf !Nowaseb gave the closing remarks in German. From the 1-3 October the first Regional Synod was held in the Stephanus-Church. The church adopted a new Church Constitution; five tribes agreed from that moment to stand together in one church. For the Church Council five blacks and four whites pastors were elected.

What Dr. Hugo Hahn in 1866 at the opening of the Augustineum meant, and what Dr. Heinrich Vedder in 1937 at the Missionary Conference in Okahandja continued, it became a reality on the 4 October 1957; a church consisting of all the tribes of Southwest Africa. Time and again it was mention and the constituting ceremony: *"It came from the Lord, it is wonderful in our eyes"*. Representatives from the Ovambo-Kavango Church, N. G. Church, the Wesleyan Church, the German Church, the Administration and the Augustineum participated and delivered words of greeting. The Nama pastor Hendrik Isaak gave the vote of thanks and delivered the closing prayer. Everyone who participated was encouraged and urged: we believe in the provision of God over this church. May the Lord guide us so that external things not darkened with respect to the calling of the Lord.

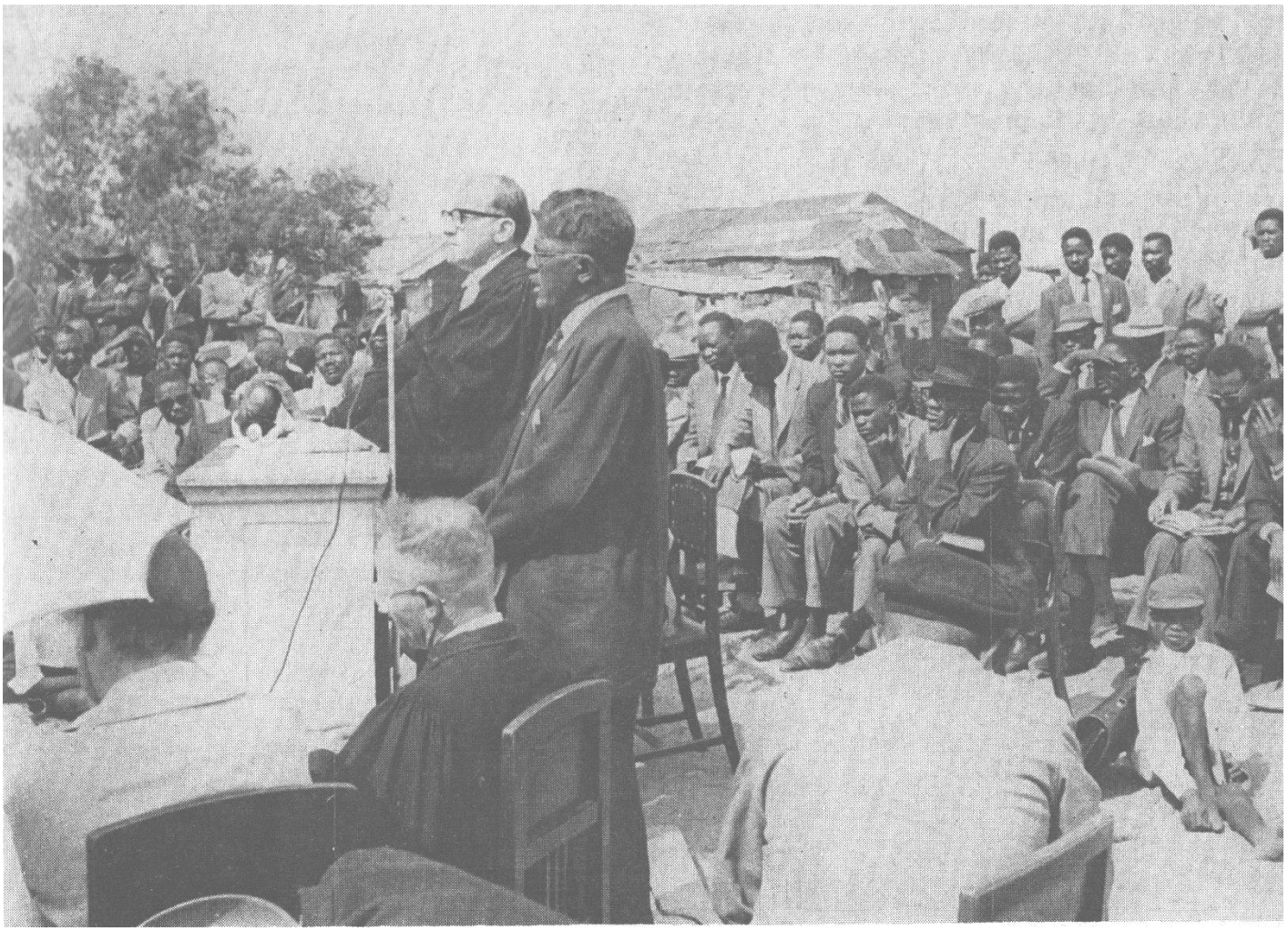
In 1959 a new mission parsonage was built in Okahandja. The German congregation gave an amount of R2000 and one German member added R400. It was an expression of gratitude towards the German missionaries who served German community spiritual in Okahandja for 60 years.

The Colored community of Okahandja received their own school in 1960; the building was erected by the local municipality. Worship services were also conducted in this school, which was sometimes led by pastors of the N. G. Church.

On the 25 September 1960 Okahandja celebrated a Church day, to which the neighboring congregation of Windhoek and Otjiwarongo came. The main reason was the visit of Preses Dr. Beckmann from Germany. In the morning a church service was held in the location, where Dr. Beckmann delivered a sermon according to Romans 10:12-17, especially the last verse: *"So then faith comes by hearing, and hearing by the Word of God"*. In the afternoon a festival was held under the trees at the mission parsonage, where Dr. Beckmann delivered a sermon. Pastor Tjombe of Otjiwarongo gave a report about the Second All-African Lutheran Conference which was held in Madagascar, where he was a delegate. Additional eight speakers delivered their messages; a tea break took place where coffee and 1 000 cookies were served. In the evening Dr. Beckmann conducted a service for the German congregation and the attendance was very good.

Okahandja ward Swakop-district experienced a festival on the 23 October 1960. The owner of the farm Midgard, Mr. Werner List, funded the construction of a church building for the Hereros and the Namas, which was also to serve as a school. Whites and blacks were invited to the dedication ceremony and they came. Preses Diehl with pastors Kukuri and Baumann presided at the dedication service. Guests were Mission Director, M. Kühhirt from Germany, Pastor L. Kreh and school inspector H. Hecker from Windhoek, all gave words of best wishes. The schoolchildren gave beautiful songs and Mr. List in his closing remarks highlighted the importance of cooperation between mission and school. All the participants were impressed by the beautiful ceremony.

Twice, the mission director, Dr. de Kleine and his spouse paid a visit to Okahandja. On Friday evening 21 April all the congregations were called together and the director addressed them. The outpost Otjikango and Otjosazu were visited and the students and staff of the Augustineum listened attentively to the lecture by Dr. Kleine. In 1962 Pastor Baumann and family went on long leave to Germany and Pastor Rudolf Wessler was installed in the congregation of Okahandja. He worked there for two years, and he was succeeded by Pastor H.-O. Heynen who left Okahandja in 1965. Towards the end of 1965 Pstor Elifas Eiseb took over the congregation. On the 3 July 1966 Dr. H. Vedder turned 90 years old. We thank the heavenly Father for all that He has done through Dr. Vedder for the people of Southwest Africa. In August 1967 the 125 Jubilee of the church was celebrated in Okahandja, and it became clear that it is also true for this church what stands written in Psalm 118 *"I will not die, but live and proclaim the works of the Lord"*. May the Lord grant His Spirit to be visible in all the labors of this Church.



PresesDr. Beckmann during his Sermon on the Location in Okahandja. Next to him stands Elder Ferdinand Gertze, the Translator.

A TOURCHBEARER IN THE SOUTH

Berseba 1850

In the former years, the Berseba community was known by the name Hei-/Khaua. They lived in the Cape next to Clanwilliam. Lack of space and drought was the cause of the great trek northwards. Under Kaptein Dietrich Isaak together with the Gei-/Khaua crossed the Orange River in 1812 and initially lived in the Karasmountains. Kaptein Dietrich Isaak died there and his son-in law Paul Goliath became kaptein.

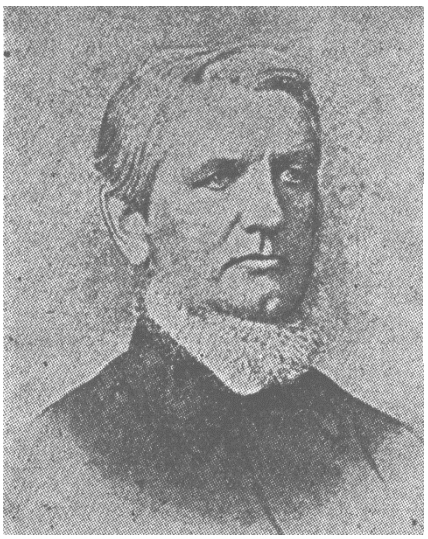
In 1815 the Hei-/Khaua trekked to Bethanie; but due to lack of grazing area, Kaptein Paul Goliath in 1816 moved with his community to Snyfontein and to the fountains of Outsawesis. Later on the missionaries of the Rhenish Mission acted as mediators between the kaptein of the Rooie Nasie Kornelius //Oasib and Paul Goliath and the Hei-/Khaua received the area around Brukkaros free as their home.

Rhenish Missionaries come to Berseba

This community had an earlier interaction with the Gospel. Pastor Hans Knudsen from Bethanie established amongst them the branch station Gulbandsdalen and baptized 377 believers. In 1850 the Hei-/Khaua received their own Missionary in the person of Missionary Samuel Hahn. He renamed the Outsawesis fountains to Berseba and since that time the people are known as Bersebane.

The people welcomed overwhelmingly their new Missionary, and constructed for him a house made from mats. Missionary Hahn started a gardening project; he cultivated wheat and also planted potatoes. But the people were anxious to receive the Word of God. Samuel Hahn wrote *"the people received the Word of God, not as the word of men, but as it is in truth, the Word of God"* (1. Thessalonians 3:13). Every morning the multitudes gathered and Hahn taught them. A decision was taken to construct a mission house and a church building, and in a short period of time 4000 clay stones for the parsonage were completed.

The old Mission Station at Berseba. The Church was inaugurated on Penticost Sunday 1857



Superintendent J. G. Krönlein, who did a Lot of Translation Work for the Nama

People from another tribe arrived and instigated the Bersebane to partake on a robbery expedition to Damaraland. Hahn tried very hard to convince the people not to participate; and he threatened that if the people don't remain at the Word of God, he would pack his things and leave. The threat worked and Elder Christoph Tibot and other members confessed their sins openly in front of the congregation. Kaptein Paul Goliat acknowledges his skuld and his responsibility towards his community. He regretted his unwise decision and openly declared that he could not live without the Word of God. Upon that Missionary Hahn reprimanded the people and promised to stay with the people. Shortly after that, he fell ill, he requested for another Missionary and tried by all means to complete the parsonage.

Missionary Krönlein the famous Bible translator

Missionary Johann Georg Krönlein arrived in Berseba on the 26 August 1851 and was inducted in the congregation on the 31 August by Superident Gustav Zahn. At the same time Missionary Hahn delivered his farewell sermon based on 1. Corinthians 2:1-5, and returned to Germany.

Missionary Krönlein was now the new Missionary at the community of Kaptein Paul Goliath, which consisted of 700 people of which 590 were baptized. Georg Krönlein was gifted when it comes to languages. With diligence he went to study the difficult Nama language and the Colored Daniel Cloete was a good teacher for him, so that after some time there was no need for an interpreter. The congregation grew and the school had 170 children.

On Pentecost Sunday 1857 the new church building was dedicated. Missionary Kreft and a large delegation from Bethanie also participated; also three ox wagons with a delegation from the Witbooi community also came. The Missionary of Berseba explained Deuteronomy32:3 *"I will proclaim the Name of the LORD; ascribe greatness to our God"*. After that different speakers also gave their greetings. Elder Cristoph Tiboth mentioned in his closing remarks that the congregation had been served by ten missionaries of the Rhenish Mission Society and reiterated: *"To hold the Word up to death, is what Namaland needs. It can only serve the humble; the haughtiness is the fall of Namaland"*.

Because Missionary Krönlein had to attend to the important translation work, two assistant preachers were avail to him, such as Weber, Knauer and Schröder. Krönlein also wrote school books in Nama language, as well as translating New Testament, Psalms and history of the Old Testament in Nama language. Through him an order of worship for Worship Services, a hymnal, and the Lutheran Chathecism also were

produced; he also compiled a very important Nama Dictionary which contributed immensely towards the growth of the Nama language.

Chiefs of Berseba during the End of the 19th Century

After 15 years of service, Missionary Krönlein and his spouse went to Germany on long leave. There he had his translation work printed, and attended mission festivals where he reported about his work in Southwest Africa. In December 1865 he returned to Berseba as Superintend of the Mission work in Namaland.

Missionary Krönlein never interfered in political matters, even though he brought the truth of the Word of God under some kapteins. The Bersabene also never engaged in tribal wars; the Witbooi tribe through the mediation of Krönlein found residence in Gibeon and Kaptein Tseib's tribe found a permanent home in Keetmanshoop. The Berseba congregation was like a chandelier from which the light of truth shone to other places. Till 1877 Missionary Krönlein lived in Berseba; and due to his poor health moved to Stellenbosch in the Cape where he continued with mission work. In 1887 he received the call as pastor of the Lutheran congregation in Wynberg near Cape Town, where he passed away on the 27 January 1892. His successor in Berseba was Missionary Hermann Hegner, who up to that moment was working in Keetmanshoop. The unity of the congregation could be maintained in the coming years. Jakobus Isaak, the new kaptein was not rooted in the Word of God like Kaptein Paul Goliath. When the war broke out in 1880 between the Herero and Nama, Bersebane found themselves in Windhoek and Otjikango. At the same time a Missionary Conference was underway in Rehoboth and Missionary Hegner travelled from there to Windhoek to conduct worship service for the five Nama tribes. On 11 December 1880 the Nama were defeated in a battle against the Herero. The Bersebane lost 28 ox wagons, and all horses and Kaptein Jakobus Isaak had to flee on feet back to Berseba.

The defeat brought about a desire for the Word of God. The congregation of Berseba revived. Everyday church services were conducted and the church was full; the school had 120 children and the Holy Communion celebrants were 205.

In 1885 the German Commissioner Carl Büttner came to Berseba to conclude a protection treaty on behalf of the German Empire with Kaptein Jakobus Isaak. The headmen and judges didn't immediately buy into the proposal and Elder Eduard Isaak claimed that: *"up to now we only know the missionaries as our benefactors because they brought us the Word of God, about the other whites in Germany we don't know much, I am against the treaty"*. The decisive vote was that of Kaptein Jakobus Isaak when he said: *"My end might be near, I want to make provision for my tribe and entrust it into the protection hands of the German Emperor"*. On 28 July 1885 the Protection Treaty was signed.

Missionary H. Hegner who worked in Keetmanshoop and Berseba from 1873 to 1905. He was fluent in Nama, wrote a Grammar of Nama and translated other Works

Kaptein Jakobus Isaak died on the 12 December 1892. His successor, Diedrich Goliath, brought division in Berseba and many people of the Isaaks family moved from Berseba. This kaptein served a very short time in his office, he passed away on the 7 July 1895 and teacher Johannes Christian Goliath was elected as kaptein. He accepted his office in a very difficult time. Between the years 1895 and 1896 drought and famine raged fiercely, and people had nothing to eat and livestock had no grazing area. A statement by the kaptein indicated that 50 people died due to starvation. The Rhenish Mission Society in Barmen sent an amount of R600 which was used to buy wheat in Cape Town. To assist the people quickly, the German authority in Keetmanshoop borrowed wheat.

In May 1898 Missionary Hegner and family went on long leave to Germany and for ten months Beerseba was without a pastor. There was disunity between the congregation and the kaptein with his council members, because the kaptein sold a piece of land to the whites and he never accounted for the money. When Missionary Carl Berger who was standing in for Hegner arrived in Berseba in 1899, he demanded that a certain amount from the proceeds of the sale of Farm Bysteek should be avail for the renovation of the church, and it was agreed. On 3 August 1900 Hegner returned from Germany, he assumed his work and immediately the dilapidated church building was rebuilt by contractor Ludwig Holzapfel, a beautiful tower was added; and the church is still in use up to this day.

Berseba remain faithful to the Word

The turbulent year 1904 was a great test for the Berseba congregation; but it became clear how much it meant, if there was a Missionary who could calm the riots. Kaptein Hendrik Witbooi tried repeatedly to pull the Bersabene into the

Missionary Eisenberg and his Wife who served in Berseba from 1904 to 1938

rebellion, but Kaptein Johannes Christian ensured Missionary Hegner that his loyalty is a sign gratitude towards the Rhenish Mission. Berseba received the Gospel through the German missionaries, thus the tribe didn't want to raise a weapon agains the German Empire.

On 22 March 1905 Missionary Hegner departed for good and went back to Germany due to his wife ill health. His successor was Missionary Fritz Eisenberg who was in Berseba since 28 February 1904; his wife arrived on the 28 October 1904. With the end of the rebellion, calmness returned to the country. The work in the congregation was progressing; 60 adults enrolled for adult baptism. With their confirmation, it was the first time that the Berseba brass band performed. Three dedicated elders were introduced; Sunday school with seven assistants was inaugurated and the school stood under the leadership of an able teacher, Johannes Dausab.

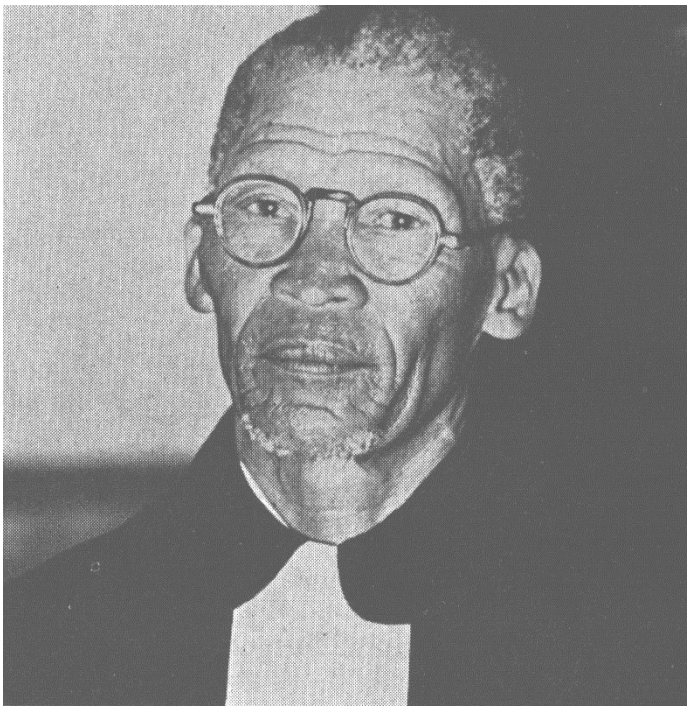
In 1907, the Berseba congregation donated to the Rhenish Mission Society, Farm Gawaams. It was a token of gratitude for the 60th year mission work amongst the Bersebane. This donation was approved on the 2 August 1907 by the German Secretary of State Dr. F. von Lindequist.

On Good Friday 1912 there were more than 400 Holy Communion celebrants in Berseba. The church was never before as full as on that day. From that time the Berseba congregation introduced the contribution card. Immediately the congregation started contributing, the men six shilling and the women three shilling per year. The monthly church newspaper //Gâu-sariaob appeared for the first time, and immediately it had 25 subcribers.

The First World War also affected the Berseba congregation. According to the German government order, the residents were supposed to move northwards, but the time was very short. South African troops occupied Berseba. Missionary Eisenberg was taken to Lüderitz and was placed under house arrest for two months. When he was transported to Keetmanshoop, the kaptein of Berseba and his people appeared and told the magistrate: *"we will not return to Berseba unless the Missionary is coming along*". The Missionary was returned to them and upon their arrival in Berseba the church bells were rung and the congregation sung songs of praise.

Missionary Eisenberg resumed the work, and for six years he served the congregation. In July 1922 he returned to Germany due to his wife's ill health. The congregation was served spiritually from Keetmanshoop by Missionary F. Rust; apart from the interpretation of God's Word he taught the people about the history of Berseba and its people. It is good if the generation reflect, mindful of Deuteronomy 6:24 *"The LORD commanded us to obey all these decrees and to fear the LORD our Gd, so that we might always prosper and be kept alive, as is the case today"*.

From the 9 to 13 September it was important days, when the 75 anniversary of Berseba was



Pastor Daniel Goliath, the first Black Pastor in Berseba

celebrated. Kaptein Christian Goliath sent message to his whole tribe that they should all take part in the upcoming festival. Multitudes

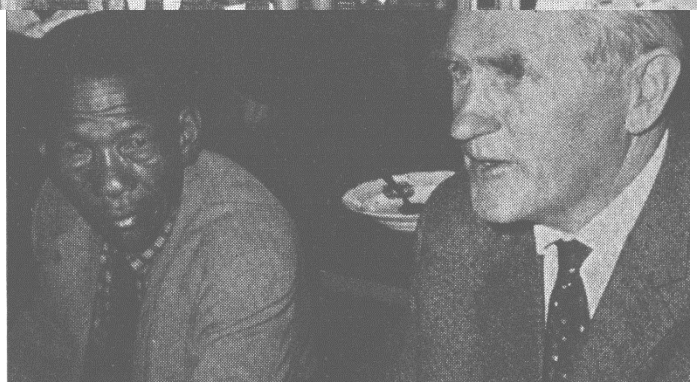
came to Berseba. Preses Olpp came all the way from Karibib, Superdntend Wandres from Lüdertitz and Missionary Peter from Bethanie. Missionary F. Rust took over preparation of the festival days. He wrote a drama play about Berseba from the time of Knudsen in the Nama language and practices it with the youth. The days were filled with sermons and reports, from meetings with the church council and the kaptein's council, the drama play (Bersebas di #nuwihes xa) was held in the large mission garden. On Saturday, preparation services were held for the baptismal candidates, confirmands, and Holy Communion celebrants. Sunday morning an dafternoon, was the festival worship services, there were 529 celebrants, there were messages from the pastors, kaptein and the elders; there was the vow the congregation took to remain steadfast in the Lord; there was an offering of R120. It is indeed true what stand written in Psalm 144:15 *"Blessed are the people whose God is the LORD"*.

The Congregation Choir of Berseba

They proved this when two months later Elder Daniel Goliath and Kaptein Johannes Christiaan Goliath passed away. The chronicles record that these two men lived a prayerful life and also carried their callings as such. The new kaptein Andreas Goliath was installed on the 14 February 1926 in his position.

On the 6 May 1926 Missionary Eisenberg and family returned to Berseba from Germany and were heartily received by the congregation. He resumed the work in the congregation and the surrounding areas. Between Tses and Wasser Elder Salomon Goliath erected a worship house for 100 people. At Ganigobis an outpost was established, at Guldbrandsdalen a school building was dedicated where worship services were also held and at !Gei-//naxas the same happened where a building stood on a hill so that it can be seen from far.

In July 1929 Missionary Dr. Vedder held a special course for 30 teachers at Berseba; for a week he held evangelization services in the church and no place was unoccupied. From the wards of Berseba people came and the kaptein provided meal and accommodation. It was a refreshing for the congregation and teachers.



Pastor Th. Tiboth and Pastor A. Albat from Berseba

The year 1934 brought heavy rain along and Berseba was cut from the outside world for four months. Airplanes were used to bring food

supply to the people. The wards were not reachable for some time. In 1935 a terrible locust plague, which the people of Berseba haven't seen before, broke out. The trees and the veld were completely barren.

Sometimes Berseba was ravaged by drought, sometimes by sickness, and by plagues; but still the church life went on. In 1936 the first Bible course for women was conducted by Sister Meta Domnowski and Sister Frieda Schroeder, which was attended by 90 women.

Shady sides also appeared. The fights between the Goliath and Isaak families over the chieftainship affected the congregation work. Since Berseba was proclaimed a government reserve, the kaptein didn't have power like before. On 8 August 1938 the Chief commissar from Windhoek and the magistrate of Keetmanshoop came to Berseba in an attempt to resolve the dispute, but they didn't succeed. The pastor was asked whether peace will be restored and he replied: *"Time will tell"*.

However, the Missionary refers to cases where people were freed from mischief and uncleanliness. At Itsawisis the lived in drunkenness and immoral, but through the Gospel they repented that the Missionary had to write: *"God made a miracle in 1938"*. On the 11December 1938 Pastor Eisenberg delivered his farewell sermon in Berseba. It was a big worship and Holy Communion service. Since 1904 he served the congregation only with one interruption.

His successor was Missionary Wilhelm Neumeister who had been a pastor in Outjo. On 13 January 1939 he took over the congregation. Apart from the congregation, he also had an instruction to manage the mission farms in the south; it brought him too much work. A great help in the congregation was the evangelists Daniel Goliath and Thomas Tiboth; the elders also was of great assistance to him. In September 1941 Missionary Neumeister was forced to leave Berseba, because martial law was proclaimed, and he went to Gawaams; later on he was transferred to Keetmanshoop even though he still served Berseba congregation.

In 1947 Evangelist Daniel Goliath completed his pastoral training in Paulinum and was ordained in 1949 and installed in Berseba as congregation pastor. Preses H. K. Diehl presided at the ceremony and the pastors F. Eisenber, F. Rust and W. Neumeister were present. It was a great day for Berseba and the whole congregation praised the Lord.

The following year, on 10 September 1950, the congregation celebrated centenary of Berseba. With the congregation, the mayors of Bethanie and Keetmanhoop came together. The ex pastor Missionary Eisenber and pastors Neumeister and Tötemeyer were present. From the Rhenish Mission Council in Germany Inspector Gustav Menzel delivered a message, which was a great encouragement for the festive guests. Both the service in the church as well as the open-air service was a great refreshing for the people and the congregation renewed the vow to remain faithful in the Lord.

The pinnacle for Berseba was the visit by the Mission Director Hermann Berner who in August 1955 strengthened through his presence and messages the congregation. In August 1960 Dr. Joachim Beckmann, the preses of the Kirche im Rheinland visited Berseba. It was during noon on a Thursday. Pastor Thomas Tiboth, rung the bells and the people streamed together until the church was full to capacity. Choir after choir sung before the start of the service and then listened to the sermon by Dr. Beckmann.

In this way the Lord spared the faithful, *"who never bowed to Baal, but who proclaimed: the LORD, he is the God, the LORD, he is the God" (1. Kings 18:39)*. May the Lord continue to be the Guide of the congregation, so that Berseba may be a chandelier in the south of our country just as it was lightened by God's help more than hundred years.

AT THE BORDER OF THE KALAHARI

Gobabis 1856

In August 1854 the Nama kaptein Amraal Lamberts send a letter from Wesleyvaal to the Rhenish Mission Society which reads as follows: *"I received a letter from the Wesleyan Mission Society which mention that I will not receive any Missionary from this society, but the Rhenish Mission is planning to send a Missionary to me. Now its two years since Missionary Tindal left. I expected Mr. Tindal to return, but now I am convinced that he will not return. Thus I ask the Rhenish Mission to serve me and my tribe with the Word of God. I hope that the society will accept my request and with this hope I greet all the council members. I am Kaptein Amraal Lamberts".*

This Nama tribe came from the Cape 50 years ago to Southwest Africa. Kaptain Amraal Lamberts was baptized in 1814 by Missionary Schmelen at Bethanie. He was, withour doubt, the most sympathetic Nama-kaptein within the first 50 years of the Nama mission. In 1840 he moved with his tribe to the east and in 1844 Missionary Tindal paid him a visit and called the place Wesleyvaal. A parsonage and church was constructed and Missionary Tindal, found a good entrance especially amongst the youth. The spiritual influence of Kaptein Amraal Lamberts could be seen also amongst the Hereros and the Damaras, thus Tindal baptized a small numbers of people from those tribes. In 1851 Pastor Tindal left Wesleyvaal and became a pastor in Stellenbosch.

The Rhenish Mission takes over the work

Kaptein Amraal Lamberts' letter to the Rhenish Mission was given attention and in April 1855 Missionary Simon Eggert was sent to Wesleyvaal. The properties of the Wesleyan were bought by the Rhenish Mission for R210. Worship services were held and baptismal classes were conducted and 70 kids attended the school.

For a year the work progressed, then Kaptein Amraal Lamberts with his tribe and Missionary moved to Olifantsfontein which the Namas called #Koa-dabes and the Herero Epako. The Nama name was change and the place was called Gobabis.

With dedication Missionary Eggert conducted the work, because there were more than 250 Christians. Damaras and Bushmen also listened to the Word. Eggert conducted school for 80 kids. Members of the Lamberts, Kordom, Vledermuis, Goeiman, Waterboer and Berend families were dedicated congregation members, and especially the women persevere in the Word. Eggert constructed a small church building and Kaptein Amraal Lamberts supported the work.

However, there was a group of people who rejected the Christian lifestyle. They settled a day's journey away at Witvley and lived an ungodly and immoral life there. Even robberies were conducted from there and Witvlei was for Missionary Eggert a thorn in the flesh, like the angel of Satan whom Paul writes about.

Eggert stayed in Gobabis for three years. He had good days as well as days of disappointment, but he endured all as a faithful messenger of Christ. In July 1859 he left Gobabis and moved to Scheppmansdorp where he worked amongst the Topnaars. Farmer Engelbert Krapohl was sent to

"The white Church on the Hill" was inaugurated in June 1863

Gobabis to assist the economic situation of Kaptein Amraal Lamberts' tribe to improve, through gardening and construction of dams. The spiritual service was conducted by Missionary Vollmer, from Hoachanas.

Missionary Kleinschmidt of Rehoboth later paid a visit to Gobabis. Krapohl and his wife conducted school for 30 children and they also preached the Gospel to the adults. Kleinschmidt held a baptismal service and there were 31 Holy Communion celebrants. Ou Piet Vleermuis who was around 100 years, stood up after the service and praised God and Kleinschmidt wrote to Germany that this man stood like a pillar in the congregation and helped with the assertion of the Gospel there.

Missionary Friedrich Judt and his Wife. He served at Gobabis from 1876 to 1880

Gobabis grew and is destroyed two times

End of 1860 Missionary Friedrich Wilhelm Weber came to Gobabis and with dedication gathered the congregation. The school had 60 children which later grew to 130. The worship services were conducted regularly and Missionary Weber tried in a short time to preach in Nama without an interpreter. For the Missionary it was a great joy that most people at Witvlei left their ungodly life. Most of them came to attend the worship service in Gobabis. Earlier they used to say: *"Sarida go – we came to pay a visit – but now they were listening to the Gospel"*. Even a group of men were sent to Gobabis to help with the erection of a new church building.

Mr. Krapohl and Missionary Weber together with congregation built the church, especially the school children assisted. . In June 1863, during the Missionary Conference, the church was dedicated and it was called the *"white church on the hill"*. The conference kept itself busy with the review of the Bible History and New Testament in Nama which was translated by Missionary Krönlein. At the closing of the conference, on 5 July, Jakob Knauer of Gibeon was ordained as a Missionary and the whole congregation attended this ceremony with great interest. It was blessed days for Gobabis, and Witvlei, and the missionaries were under the impression that the Lord was working in Gobabis.

The peaceful time only lasted for a half year, when suddenly a heavy epidemic ravaged the whole area. Missionary Weber wrote to Germany what the Prophet Jeremiah says: *"Death has climbed through our windows and has entered our fortresses; it has removed the children from the streets and the young men from the public squares"* (Jeremiah 9:21).

Within two months, in the beginning of 1864, the smallpox epidemic claimed 130 lives in Gobabis. At one time Missionary Weber had to burry 7 adults and 2 children. Almost all the men in Gobabis passed away. On 13 February 1864 Kaptein Amraal Lamberts succumbed at the age of 90 years. Two days before he died he called his people and admonished them not to quarrel anymore but to remain faithful to the Word of God. He then appointed his eldest son Lambert as his successor and with the Missionary they celebrated Holy Communion. The old kaptein passed away with the words: *"I am safe and it is well with my soul"*. Fourteen days later the new kaptein Lambert and his son Willem also passed away. Almost all members of the kaptein's family passed away. Missionary Weber' congregation became small that he had to start from the beginning with the work. Some families from

Witvlei moved to Gobabis and the work started to progress again.

However, a new spirit arose amongst the people in Gobabis. The old looting and lust for war came up again amongst the Namas, and they mistreated the Hereros and Damaras. When Missionary Weber stood up for the Hereros and the Damaras, the Namas didn't hesitate to threaten him. The case became serious when Missionary Weber locked out few Namas from the congregation because they had plundered goods from a white trader. Kaptein Jan Afrikaner came from Windhoek and Hereros and Damaras faced severe oppression.

Therefore the Hereros and Damaras attacked Gobabis on Saturday before Easter 1865. Both Namas and Hereros died in the battle. Some didn't want to spare the Missionary and Mr. Krapohl; their lives were in great danger all day long. More than 50 bullets were fired in Krapohl's house, but he found refuge in Weber's house. When the Namas realized that the Missionary didn't hide any Hereros in his house, they didn't trouble Weber and Krapohl anymore.

Missionary Weber didn't see any reason to stay in Gobabis any longer. With their families and the cattle of the Rhenish Mission they left the place. Few Christians begged the Missionary to stay. Missionary Weber promised to return later, provided that they will come to get him. During the trek they were attacked continuously and a number of cattle were plundered. Towards the end of May 1865 the missionaries arrived in Berseba where they were safe. Mr. Krapohl moved to Steinkopf and Missionary Weber took over the congregation Warmbad in 1867.

Eleven years Gobabis was without a Missionary. The Christians also fled to the south. Later on Gobabis requested a Missionary. Thus missionaries Schröder and Judt undertook an investigation trip to Gobabis in July 1876. It was a tragic scene for them: church, parsonage and school were destroyed. Around 60 people attended the open air service, and Missionary Schröder introduced the new pastor, Missionary Friedrich Judt to the congregation. All were happy and the Missionary left.

The following day they were brought back by Kaptein Adam Vledermuis on his way back to Gobabis. He was not around when the agreement between the missionaries, congregation and the family Lamberts took place. Even though Adam Vledermuis asked for forgiveness because of his behavior, Missionary Judt already experienced, what other things would probably waited for him.

On 3 October 1876 Missionary Judt took up residence in Gobabis, and started right away with school and baptismal classes. Few months later he was forced to travel to the Cape due to poor health and in October 1877 he returned with his spouse to Gobabis. The parsonage was dilapidated and they had to start from the beginning, but the Missionary couple was not weary. The worship service attendance was good and the school was well attended. The Missionary hoped that all will not be in vain, and for some time the worked progressed well.

A trader arrived and started selling alcoholic beverages; the people drank for two days and two nights. As soon as they were somber, the Missionary reprimanded them, but they threatened Missionary Judt. Only when Missionary Heider of Hoachanas arrived and told them exactly the same, they asked for forgiveness.

In the beginning of 1880, a tragic event happened in Gobabis. The Dutch boer van Zyl who lived between Gobabis and Ngami Lake, was brought with force to Gobabis with all his possessions. The Namas accused him that he wanted to attack Gobabis with Tswanas and they sentenced him to death. Van Zyl fled from Gobabis, but all his possession was plundered, and it was more than 500 cattle and small livestock.

Van Zyl complained to the English Commissioner Palgrave, and the commissioner came to Gobabis to investigate the incident. In the meantime, Missionary Judt and family travelled to Otjosazu to attend the Missionary

Missionary Jakob Irle who served at Gobabis and its Branches from 1901 to 1931

Conference which took place in April 1880. The Missionary was not planning to leave Gobabis altogether; his house and possessions he left in the care of Kaptein Andries Lamberts. He admonishes the congregation to remain faithful to the Gospel and to work for the upbuilding for the church. Missionary Judt didn't return to Gobabis. The war between the Nama and Hereros broke out there, while Comm. Palgrave was busy with negotiations. He had a hairbreadth escape from Gobabis and the parsonage was ransacked and destroyed for the second time. Missionary Judt lost all his possessions and the mission work came to a complete end in this area.

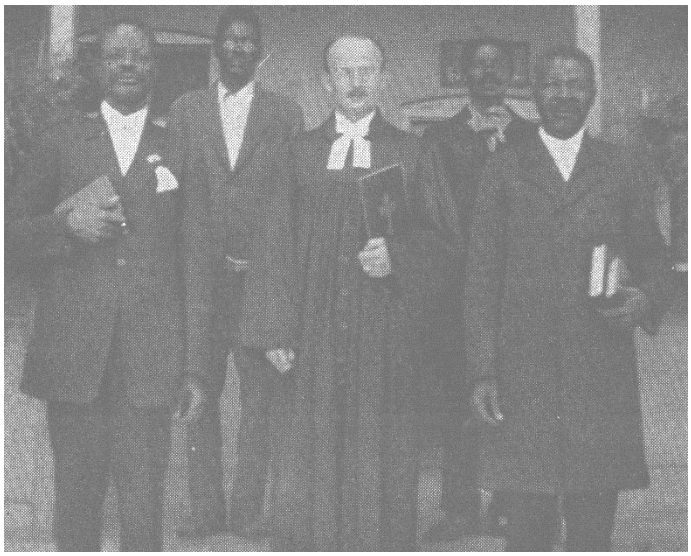
Gobabis Become a Mission Station for the Second Time

It was indeed a second beginning, when after 28 years, mission work was started again in Gobabis. The place was visited in 1901 and 1903 by Missionary August Kuhlmann from Okazeva, but it was not a regular service.

After the restless 1904, when many Hereros arrived in Gobabis, Evangelist Wilhelm Kandji was sent to Gobabis to conduct school and worship services. Missionary Friedrich Meier was also temporally in Gobabis and served the people and admonished them to remain faithful to the evangelical faith, because the Catholic mission also started with their mission in Gobabis. It is against this background that the Missionary Conference that took place in Omaruru in 1907, decided to send the young Missionary Jakob Irle as pastor to Gobabis.

On the 24 July 1908, the Missionary couple arrived in Gobabis and this date is regarded as the second beginning of the mission work in Gobabis. There was a lot to be done. Around 60 adults attended the baptismal classes. School and worship services were conducted under a tree, and Evangelist Wilhelm Kandji and Andreas Eiseb assisted the Missionary. Building contractor Oskar Gerlach together with Christians of Gobabis build the mission parsonage which was completed on 1 March 1910. Immediately the building of the church started which was dedicated Easter 1910 by Missionary Irle. On 20 August 1910 the first adults were baptized in the new church, 17 Hereros and 11 Damaras. It was a great joyous and thanksgiving day for the congregation of Gobabis; two elders Traugott Kavita and Elieser Oemab were also installed.

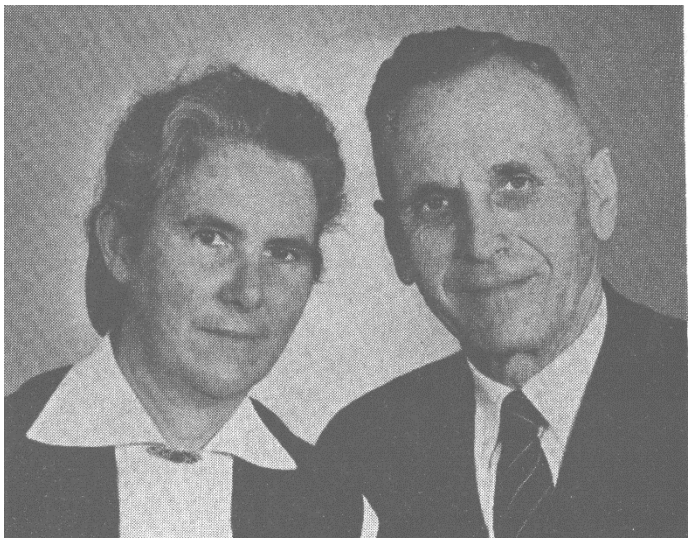
Missionary Irle also started to conduct regular visits to the farms in the large wards of Gobabis. Both whites and blacks residents desired the pastor's visits; even from Botswana letters were written in which a Missionary was requested.



The Missionary and his Co-Workers in 1932. From Left to Right: Evangelist Reinhard Tjatenga, Elder Kephas Katiroungundi, Missionary Heinrich Tschäschke, Elder Jeremias Aemab, Evangelist Otto Goseb

Thus Missionary Irle dedicated himself entirely and the work progressed well.

During the the First World War, the missionwork was hampered from outside and within. On the 14 June 1915, the Union troops entered Gobabis, and the blacks thought that a new era had come for them. The English Kaptein Harding made extremely big promises and a number of workers quit their jobs. Thus they were without work and food, and resorted to unruly behaviors. Missionary Irle was helpless. For some Sundays he didn't hold any worship services and the baptismal classes were stopped. The congregation finally came to its senses and things started improving.In the local congregation 23 adults were baptized on the 24 September 1916. The work in the wards was resumed were 24 adult were added to the congregation. The three evangelists Wilhelm Kandji, Otto Goseb and Daniel Kahekemo reached out to all the Christians in the district and also taught the heathens.

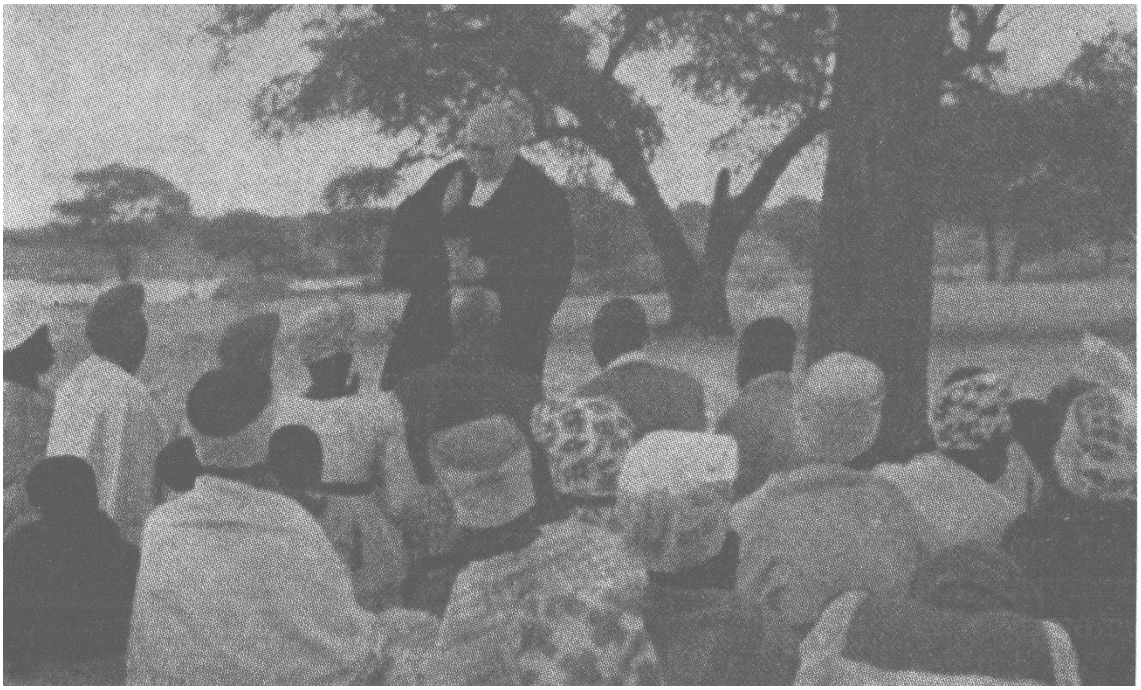


Missionary Hermann Rethemeyer and his Wife

After First World War new reserves were proclaimed for the Hereros, Epukiro Reserve in the eastern district of Gobabis and in the southern area Aminius Reserve. Missionary Irle visited the people in the reserves; in 1926 there were around 400 residences in Epukiro, while Aminius received Hereros from Rehoboth, and Windhoek, they were around 800 with around 8000 herd of cattle and small livestock. Even though the government gave huge assistance to the residence of the reserves, life was not easy in the reserves. Missionary Irle came to the conclusion that the reserves residence had more or less lost any cultural development. For a long time there were no schools in the reserves. Missionary Irle lamented the fact that in the reserve no Missionary could be placed due to the lack of missionaries. The result of this was that the old pagan practices were re-introduced. The Holy Fire was rekindled, circumcision and teeth sharpening were reintroduced, and mainly the immoral practices of co-habitation re-surfaced. The Missionary was highly concerned, he tried to do what he could, but the work was too much. Moreover, the mission work was extgended to the Ovambo who worked on the railway, and the Missionary Conference of 1930 decided to start mission work amongst the Bushmen in the area of Gobabis. Thus a great responsibility lay on the shoulders of the Missionary.

In 1931 Missionary Irle and family went to Germany on long-leave and Missionary Heinrich Tschäschke succeeded him and was installed on the 6 September 1931 at Gobabis. Missionary Irle delivered his farewell sermon based on 1. John 2:1 "*Do not sin; but if anybody does sin, we have an Advocate with the Father, Jesus Christ, the Righteous One".*

Missionary Tschäschke and his wife devoted themselves entirely for the work, but the work also suffered setback due to the devastating prolonged drought which affected the area. Thus a borehole was drilled on the mission premises which could provide the congregation members with enough water. The Missionary tried by all means to make regular visit to the reserves and the large farms in the area. While the farm



Missionary W. Löber during one of his Services with Holy Communion in the Reserve

residents appreciated highly the evangelical visits, many Hereros in the reserves never appreciated the Missionary visits. However, Evangelist Traugott Kavita worked very hard to keep the small congregation of Epukiro together, while Evangelist Wilhelm Kanjdi did the same in Aminius. Mrs. Tschäschke who was previously a teacher, every week went through the school plan with teacher John Alcock. Teacher Immanuel Thlabanello who is still a teacher took over the school. The Missionary couple experienced and went through good and bad days in Gobabis. They also, like their predecessor, served the German spiritually as well, who also carried the pastor's salary. In the local congregation there was life and there were also devoted co-workers. The worship service attendance was good and even for vespers during the week the church was full. In the reserves it was the total opposite; almost no church life existed, but the nationalism movement grew and this movement promoted the heathen traditional practices.

For health's sake the young Missionary couple had to leave the country after a short time, Mrs. Tschäschke already in 1933 and her spouse in May 1934. Missionary Tschäschke had experienced the heavy rainfall. Gobabis was cut off from other places and the flooding caused too much damages. Malaria broke out and many people died; medical supplies were delivered to Gobabis through an airplane; people also lost many cattle.

On the 3 May 1934 Missionary Hermann Rethemeyer and family arrived in Gobabis from Okahandja. Great tasks lay ahead for the new Missionary, because many people moved to

Pastor Gottlob Mungunda during a Speach

Gobabis and to the reserves. A new co-worker Evangelist Klaudius !Gaoseb came to Gobabis who was inducted in October 1935 by Dr. H. Vedder. In the years 1935 and 1936 800 adults and children were baptized and added to the congregation. It was indeed real mission-times, and the Missionary couple together with the co-workers carried the tasks with great joy. In March 1937, Missionary Rethemeyer and family went to Germany on long leave and Missionary Walther Kuhles served the congregation and it's wards in an acting capacity.

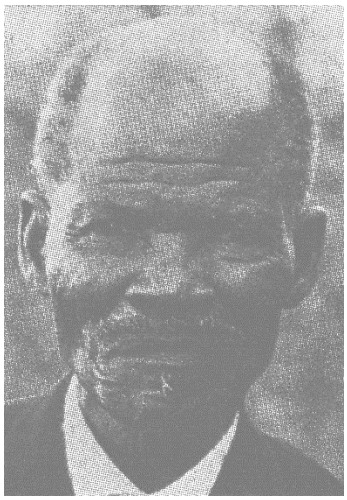
On 5 April 1939 the Missionary family Rethemeyer returned to Gobabis and took over the work. For the mission work in the reserves, evangelists Johannes Kotjinjo and Reinhard Tjatenga were installed, but the visits to the branches had to be limited due to the outbreak of the Second World War. However Missionary Rethemeyer was arrested on 5 July 1940 and sent to South Africa. This happened while he was busy to complete the new school building in Gobabis. The departure of the Missionary was a great loss to the mission work in Gobabis and its wards. Mrs. Rethemeyer together with the evangelists and teachers carried the work ahead. Exactly on

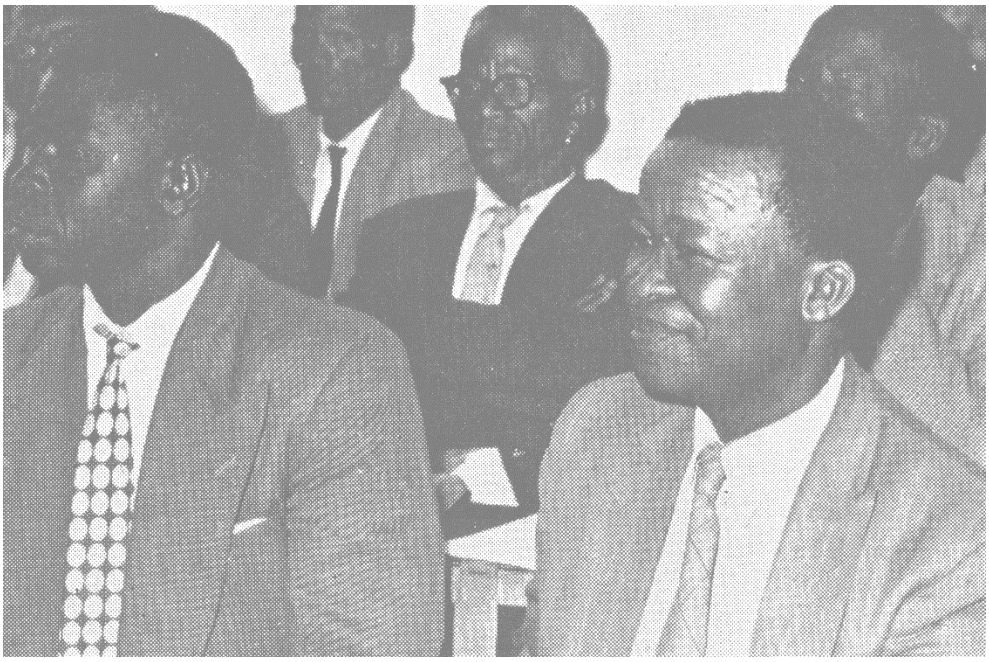
Pastor David Skrywer and his Wife. He served the Branch Congregation Leonardsville

the 5 July 1947 Missionary Rethemeyer returned and assumed his work in Gobabis, and immediately he undertook visits to all places within the area.

The highlight in the life of the church in Gobabis was the ordination of Gottlob Mungunda as pastor amongst the Hereros. This ceremony took place on the 20 August 1949 in the presence of

Pastor Bernhard Kahiiko





Left: Pastor Erich Tsowaseb, Right: Teacher Emmanuel Tlhabanello

big church congregation. In the following month, the east Synod took place in Gobabis which was attended by 37 delegates. The theme was the Christian marriages and what this theme meant for the congregation to be pure and virtuous in word and deeds.

The branch congregation Leornardville grew and expanded and in 1950 a church building was erected which also later served as a school. In general the work progress well; in 1951 in Gobabis and its wards 590 people were added to the congregation. Thus, despite all challenges, Missionary Rethemeyer and co-workers stood steadvast in a big and blessed labour. Till November 1952 Missionary Rethemeyer stayed in Gobabis, thereafter he was transferred to Karibib and Missionary Wilhelm Loeber took over the mission work in the east of Southwest Africa.

The work grew to such an extend, that all co-workers were insufficient, but despite all these, they did everything to distribute richly the Word and Sacrament. In June 1953 the four pastors, W. Loeber, G. Mungunda, A. Kukuri and O. Milk paid a visit to Aminius Reserve, because they knew that the small number of Christians had to suffer a lot amongst the heathens. The Christians were encouraged and they told the pastors: *"let us stay as we called Pastor H. Rethemeyer: Kar'ondjenda, be godly and have pity for others"*.

The Hereros in the Epukiro Reserve received great attention; they got their own pastor: Pastor Bernhard Kahiiko who was ordained in an open-air service on the 24 October 1954. Thereafter the new pastor served Holy Communion to the small congregation. For four years Pastor Kahiiko served the reserved and was then transferred to Windhoek.

The centenary festival of Gobabis was celebrated in September 1957. It should have taken place a year earlier, but now there guests of honor from the head office in Germany were present: the current Mission Director Gustav Menzel and Sister Anni Viering. The attendance was very good, also members of the German church, who were served by Rhenish Missionaries for a century, were present. The sister churches, the magistrate and mayor were present and with thanksgiving it was pointed to what the LORD has done in the past 100 years in Gobabis. There were times of struggle and division and Satan searched for which he could destroy, but the Lord made sure that in Gobabis and its wards there remained a nation who praise HIM – and there were 6723 congregation members. To God be the glory!

Here the report must end. A lot has to be said about the efforts of pastors Wienecke and Kirchhoff, Kroll and Freudenau, who on their own undertook trips to Botswana to serve the Hereros. Mentioned should be made of the big ordination day of Pastor Erich Tsowaseb who was installed on the 13 March 1960 and where the congregation listened to the Word: *"For I have decided to know nothing among you except Jesus Christ and Him crucified"*. (1. Corinthians 2:2). Finally, we have to mention the installation of Pastor David Skrywer on 30 May 1965 and who was assigned to the branch congregation, Leonardville.

Gobabis and its wards experience also restless times. There were dangers from within and outside which threatened the existence of the congregation. But the LORD is faithful and present with His Spirit and Gifts. He who had led us thus far, will lead further and empower, to walk to the glory of His Name.

BETWEEN WITRAND AND SWARTRAND

Gibeon 1863

Not all places in Southwest kept their original names given to them. Khachatsus was the original name of this place, which means archers had hard time there. In 1863 Kaptein Kido Witbooi with his people moved there and established their home there. Earlier he was a kaptein of Pella across the Orange River, where he and his people came into contact with the Gospel. Later on he decided to move northwards, especially at the insistence of Missionary Krönlein and the women of his tribe, Kido Witbooi decided to move to Khachatsus. According to Joshua 10 he called the place GIBEON, because just like Joshua who with the people of Israel was on the way, said: "*Sun, stand still over Gibeon"* (Joshua 10:12), in this way Kaptein Kido Witbooi wanted to have a temporarily time of rest, so that they later could claim a paradise-like land in the North. The name Gibeon remained and Kaptein Kido Witbooi's people settled in the area; they were around 2500.

Gibeon is destroyed three times

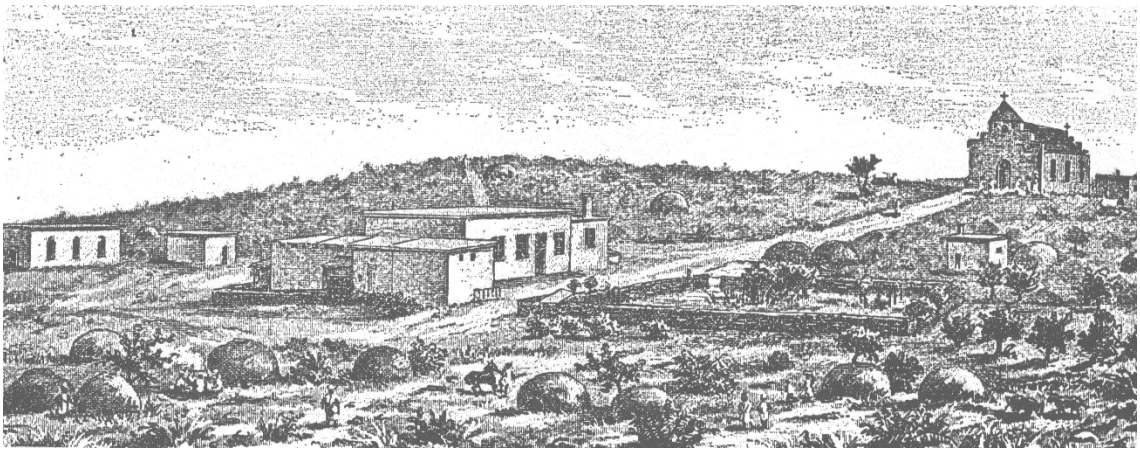
Repeatedly the tribe requested for a Missionary. Missionary J. Knauer from Berseba visited the people for the first time in December 1862. He preached the Gospel and pointed out places were garden could be laid and church and parsonage would be constructed. In April 1863 Kaptein Kido Witbooi sent four oxwagons to Berseba to literally go and fetch Missionary Knauer. On the 10 April 1963 he came and resided there and this day is also regarded as the establishment of the Gibeon congregation. Few months later Missionary Knauer reported that the congregation had 30 celebrants and 58 baptised children. The school was attended by 120 children. This was a good beginning.

But not long, temptations came. In November 1863 small pox epidemic broke out, and within 2 months 122 adults were succumbed. Many people left Gibeon and died somewhere at lonely places.

After this epidemic some anxious disturbance came. Kaptein Kido Witbooi was accused that he didn't honored the agreement with the Nama kapteins; as well as that he hindered the traders to bring ammunition from the south to Kaptein Oasib, at Hoachanas. On 3 December 1864 the three kapteins, Oasib, Aimab and Hendrik Ses with their men encircled Gibeon. Kaptein Kido Witbooi sent two messengers to find out what the siege was all about. The answer was a bloody battle against the Witbooi tribe. Missionary Knauer brought all the women and children to his house, but he also received a grazing-shot on the arm. The fighting lasted for two days, and the ammunition of the Witbooi got finished. All livestock from Gibeon was plundered, the huts were plundered and the gardens and wheat gardens were trampled. On the third day Kaptein Kido Witbooi and Missionary Knauer went to the enemy camp, but they didn't achieve anything. Kaptein Hendrik Ses mentioned that he won't be happy before all the missionaries leave the country, because their prayers wend off their bullets. Gibeon was destroyed, 9 men were killed and the enemies lost 40 men.

The people of Gibeon received livestock from their families who were living in other places. Also for the congregation the women collected around 100 goats. On 17 July 1865 Kaptein Oasib's men attacked Gibeon and stole all the cattle and goats. Again Gibeon were left destitute; but this time kapteins Kido Witbooi and Paul Goliath of Berseba with their men followed the thieves and managed to recovered all the livestock. However Gibeon was destroyed and it had an image of misery.

Missionary Knauer wrote to the Mission Society in Germany and informed them that amidst wartime the congregation will not be able to grow. The moral degenerate and the Missionary had to punish carnal sins with the Word of God. But he also reported that this situation taught many people to pray. The school was attended by



Mission Station Gibeon in the year 1876

at least 208 children, because sometimes the whole Witbooi tribe was in Gibeon or in its vicinities.

The son of Kaptein Kido Witbooi, Moses, went and resided with a group of people at Goamus, at least 20 miles (32 km) east of Gibeon. Kapein Kido Witbooi went to visit his son in September 1866 escorted by a group of men. Kapteins Oasib and Aimab learned about it from a Bushmen woman and hatched out a plot. Kaptein Aimab was to attack Goamus and Kaptein Oasib Gibeon. Missionary Knauer was attending a conference in Bethanie, consequently Gibeon was without men.

Moses Witbooi, Chief of the Witboois from 1876 to 1888

On 25 September 1866 Kaptein Oasib and a large group were in front of Gibeon. He announced that he was bringing peace and doesn't want a fight to take place. If they would surrender the place without a fight, their lives and property will be spared. Women and children should gather in the small church and the men should come to the camp. It was just a trick; 13 men who came to the camp were killed and the women were given up to the enemies. Two men, Petrus Roman and Andreas van Saal, managed to escape and brought the news to Kaptein Kido at Goamus. Thus Aimab's men couldn't do anything and sounded the retreat.

Gibeon was destroyed for the third time, and Oasib departed with the women and children and the loot. When Missionary Knauer returned on the 2 October 1866, his house was entirely plundered. The people's huts were set on fire; gardens and wheat plantation were totally destroyed. The Missionary didn't had any congregation and home; he was requested by Kaptein Kido Witbooi to go with them as field-preacher, against their enemies Oasib and Aimab. Missionary Knauer followed. They

Missionary Johannes Olpp (sen.), who served in Gibeon from 1868 to 1878

managed to catch up with Oasib and took away the women, children and the loot.

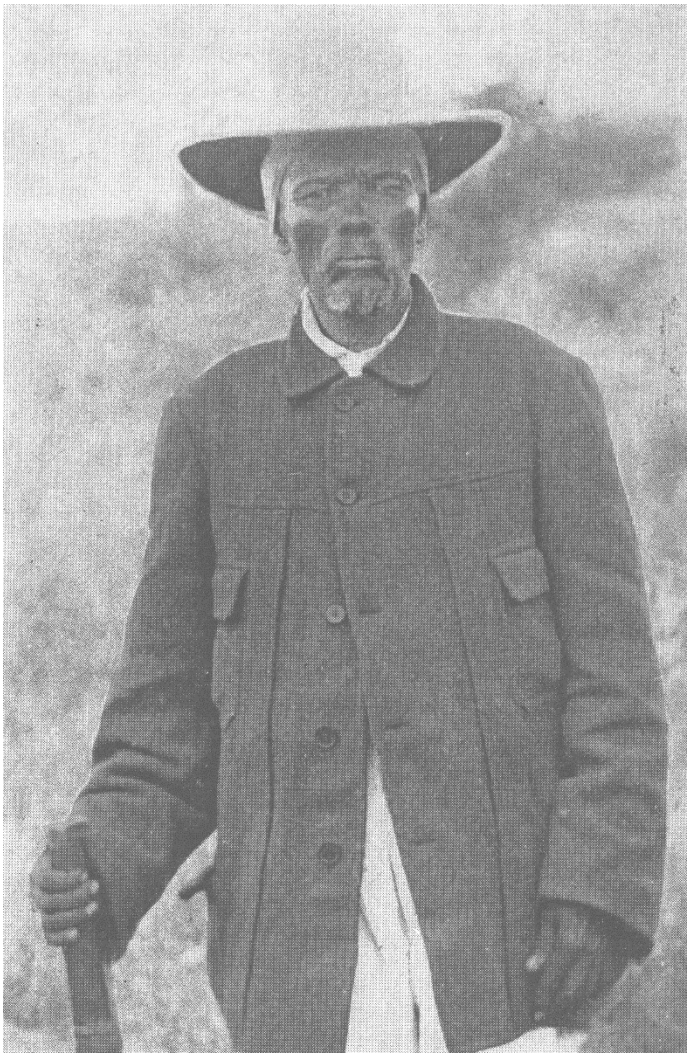
It was a deplorable scene in the Gibeon congregation. In the church register there stood 120 members, but they were all scattered all over and they were all not planning to return to the destroyed Gibeon. Even Kaptein Kido Witbooi was biased against Missionary Knauer. Missionary Krönlein had to negotiate with the kaptein before he was conviced otherwise, and he agreed that the Missionary can remained with them. But Missionary Knauer didn't see the possibility to stay any longer. On 27 November 1867 he departed Gibeon and returned to his fatherland, South Russia.

The congregation grow, but lived in unrest

The Witbooi tribe was not at peace to be without a Missionary. Repeatedly, the people approach Missionary Johannes Olpp at Berseba to win him over to Gibeon. On Christmas 1867, Missionary Olpp visited Gibeon congregation. Before he travelled, he announced that he would come under the following conditions: only if the people would not sell alcohol at Gibeon. The people promised.

On 2 January 1868 Moses Witbooi, the son of the old kaptein, arrived in Berseba with ox wagons to fetch Missionary Olpp and his wife. Two and a half years he worked in Berseba. On 9 January 1868 he accepted the mission work in Gibeon.

For Missionary Olpp a new door had opened. Three weeks after his arrival 24 people requested baptismal classes, amongst them Kaptein Kido Witbooi. He was 88 years old. He said the following to his Missionary: *"I had get to know many English and German missionaries who worked amongst my people, but I never listened to them. Some of my people became Christians, now I don't want to remain behind. I cannot understand one thing: the longer I pray, the more restless I become"*. Andreas van Saal also came; two years ago he escaped from Kaptein



Chief Hendrik Witbooi, the Chief of the Witboois from 1888 to 1905

Oasib's camp and saved his life; and now he wanted to give his life to God. On 7 June 1868 Missionary Olpp conducted the baptismal service. Kapten Kido became Moses David.

In silence the work progressed. Every morning Missionary Olpp conducted a small service which was attended by 50 to 60 people. He trained 4 young men as co-workers who wrote their exams in 1874 on the occasion of the Missionary Conference at Berseba. Afterwards they were installed in the congregations Gibeon and Keetmanshoop.

On New Year's Eve 1875 Kaptein Moses-David Witbooi died at the age of 94 and was laid to rest on New Year's Day 1876. His son Moses succeeded him. He was 68 years old and had attended the confirmation classes. In the same year he was received as a member of the congregation.

The old church building which served as school for ten years, was dilapidated. Olpp with his congregation started to build a new church building. This work took two years. The best assistant whom Missionary Olpp had, was Hendrik Witbooi, the kaptein's son. Only the roof required an expert, the rest was completed by the Missionary and his people. The biggest amount of around R 2000, was collected by the congregation itself. The kaptein with his council collected the money amongst his people.

On 16 July 1876, the church was dedicated. Such a big festival, Gibeon haven't witnessed before. 49 ox wagons came from far and near. The missionaries Krönlein, Kreft and Heider were also present. Due to the large number of guests, the church building was too small to accommodate all the people, thus three services were held, including on Monday. Preses Krönlein conducted the dedication ceremony and delivered his sermon according to Luke 5:1-11 "The Miraculous Fishing". *Missionary Kreft gave his word of greeting based on Psalm 84, and explain as follows:* "Blessed are those who dwell in your house; they are ever praising you". *A child of a white trader was also baptized by Missionary Olpp in the morning service and the service was concluded with a benediction. In the afternoon the second service was led by pastors Hegner and Heider and the Holy Communion was celebrated in the evening. On Monday morning the festival continued. After the explanation of Psalm 134 by the local Missionary, the congregation listened to speeches twelve local members. Amongst them was Kaptein Moses Witbooi, his son elder Hendrik and his grandson, teacher Hendrik who was a teacher at Rietmond. The English and German speaking whites were surprised and gave a thanks offering for the church building. In fact, that July days remained for many years in the minds of the festival guests.*

Teacher Hedrik Witbooi ("Klein Hendrik"), Grandson of Chief Moses Witbooi

Around that time, Missionary Olpp strength became week and he had to travel to the Cape to seek medical assistance, but he couldn't regain his health. After Pentecost 1879 he had to bid farewell to Gibeon congregation. His farewell was based on Psalm 121. Elder Hendrik Witbooi escorted him up to Steinkopf beyond the Orange River. The journey took four weeks, but Hendrik Witbooi said: *"I will go together as far as I will*

entrust my Missionary in the hands of the whites".

The Gibeon congregation submitted an application for a new Missionary. In the meantime, the work in the congregation and school was being done by the co-workers who were trained by Missionary Olpp and on 27 June 1880 Missionary F. Rust Sister, took over the congregation which had 400 members and 140 students.

The times were very un-peaceful, because the peace between the Hereros and Namas was over. In September 1880 Kaptein Moses Witbooi called all the men of Gibeon on an offensive against the Herero. Initially, they succeeded in looting some oxen, but on 23 December 1880, they were defeated by the Hereros. Without wagons, horsers or ammunition Kaptein Moses Witbooi had to return to Gibeon; but he was never discouraged. He wrote a threatening letter to Chief Maharero and informed him that he will speedily *"will come from his trone in Gibeon"* direct to Okahandja to deal with him. He, Moses Witbooi, will gain victory, because the LORD is with him, He is on his right and left hand, He is his Shield and Strength, and His Savior in all need.Therefore he will overcome and his faith will not be put to shame.

The kaptein refused to be convinced to remain in Gibeon. When Missionary Rust was absent, together with his men they departed in August 1881, but they only managed to go up to Osona closed to Okahandja. There they were once again defeated by the Hereros and many men perished in the battle. When the kaptein wanted to go on a marauding expendition, Missionary Rust declared that he will leave Gibeon, if the kaptein goes ahead with his plan.

The kaptein's son Hendrik Witbooi, condemned his father's misdeeds. He wanted to live as a Christian and he had a big following. He was especially inspired by the idea, that he will be the savior of the Witbooi. Already while he was a livestock keeper of His grandfather Kido Witbooi at Pella, he heard the voice of God, that he will achieve many great things for his tribe. Thus, he also sat at his grandfather's grave in Gibeon for days, without eating and drinking and claimed that he was receiving orders. In 1880 and 1884 accompanied by his men went to Hereroland, negotiating a through path to the North. Maharero didn't agree. The truth is that a big crowd of Witboois wanted to go with Hendrik Witbooi, if he accepted his wonderful journey to the far North. The existence of the mission work at Gibeon would have been severly affected by that.

In August 1884, during the occasion of the Missionary Conference in Gibeon, the missionaries attempted to relinyuish Hendrik Witbooi from his fanaticism, but they were not successful. This led to Hendrik Witbooi being discharge as congregation elder. The Mission Society in Barmen/Germany also wrote a letter to Hendrik Witbooi and reprimanded him strongly to renounce his wish, but it was all in vain.

Hendrik Witbooi and his followers prepared themselves. Before departure they wanted to have Holy Communion. Everyone wanted to partake even those who haven't participated for the past 15 years. Missionary Rust was forced to refuse 40 members from participating. The rest celebrated the Eucharist. On 16 June 1885, they first gathered in the church, they sung and Hendrik conducted the closing prayer. After he gave all the instructions, everyone came to the mission parsonage to bid farewell to the Missionary. They were around 500 people and Missionary Rust wrote: *"it was a tragic drama, when they departed"*. The Gibeon congregation had only 50 members left.

Kaptein Moses Witbooi didn't go with them. He had his own plans. When he learned that Dr. Büttner was seeking a protection treaty with him, he left for Warmbad, and Dr. Büttner couldn't achieve anything. Few Council members and the Missionary listened to Dr. Büttner. For that they were later punished by the kaptein. He had the church closed down from December 1885 to February 1886. Missionary Rust conducted worship services under the trees in front of his house. Preses Hegner had to hold long

discussions with Kaptein Moses Witbooi before the church was re-opened.

Hendrik Witbooi made his appearance in Gibeon after 5 months; he was defeated by the Hereros again. Now he wanted to collect ammunition, and his influence was still strong.

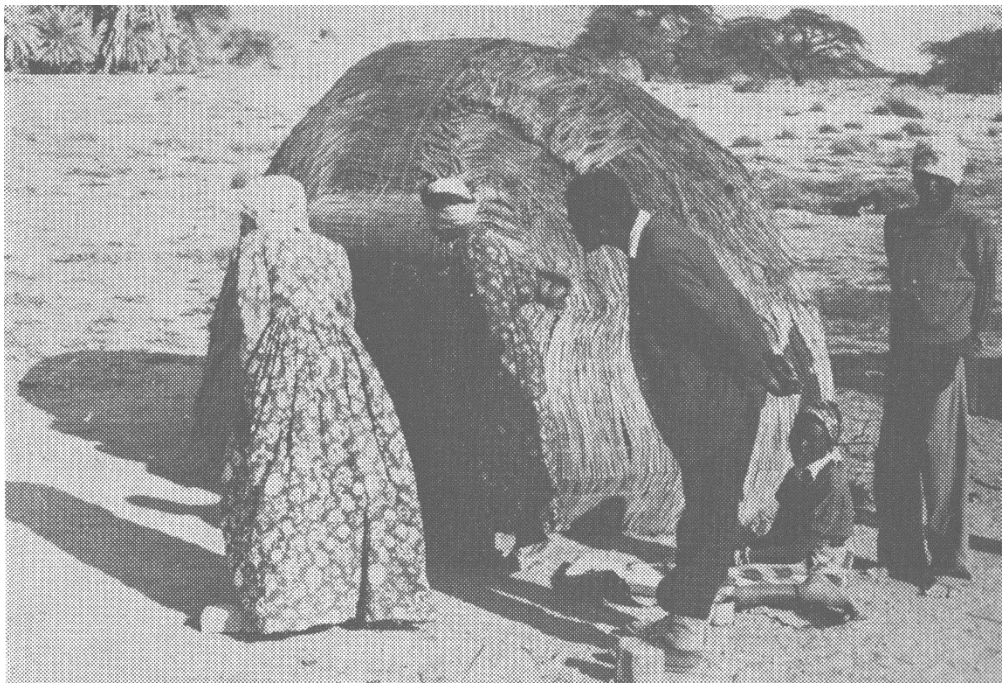
Due to these reasons and also other unchristian conducts in Gibeon, the Mission Society leadership in Germany in agreement with the missionaries in Namaland didn't see any reason to keep a Missionary in Gibeon. On 20 October 1887, Missionary Rust left Gibeon; he first went to Berseba and later assumed work under the Fransmans Nama tribe. He established a mission outpost at Gochas, and Gibeon became once again an outpost of Berseba.

Gibeon without a Missionary

Elder Ruben Rooman served the congregation, while Mr. Johannes Frederik conducted the school. Preses Hegner came from Berseba two times per year to serve the congregation with God's Word and Sacraments. Kaptein Moses Witbooi had a very tragic end. His son Hendrik Witbooi attact the Veldskoendraers and Kaptein Klaas #Arisemab was killed. This murder was avenged on Kaptein Moses Witbooi. Paul Visser the former field-marshal of the Witboois, warned him and Kaptein Moses Witbooi fled with his advisor Adam Klaaze in the vicinity of Berseba. They were caught up with and brought back to Gibeon binded. On the same day, 22 February 1888, the death penalty was pronounced, a traveler, the Orlam Gottlieb Vlermuis, found it improper that the two fugitives were not properly prepared spiritually for death. He was told that no one in position to do it. Gottlieb looked for a Bible and read for the two condemned Psalm 57 and prayed with them. In the grave yard in front of the open graves, the death penalty was carried out. Hendrik Witbooi was then recognize as the new kaptein.

On 20 October 1891 a heavy catastrophe befell Gibeon. A section of 400 Hereros attacked Gibeon, and they killed women and children and destroyed the place. It was a revenge on Kaptein Hendrik Witbooi's plundering expendition which he carried out at Okahandja on the 18 and 19 September 1891.

Gibeon knew no peace, and it was a place almost deserted. When Preses Hegner came to Gibeon in 1893, the people were a day trip away from



A visit of a sick Person in a Hut made of Mats

Gibeon in the river. The Missionary conducted services under a tree and the attendance was satisfactory.

In Gibeon a section of the German soldiers were housed temporarily in the church and parsonage till a permanent structure was erected for the force. After that the church was renovated and given back. In 1894 Kaptein Hendrik Witbooi with around 800 returned to Gibeon and stayed there. Christmas 1894 the Witboois celebrated Christmas with the Germans. In the morning, and afternoon worship services were held in German, Dutch and Nama, and everyone participated.

In 1895 Preses Hegner from Berseba visited the people repeatedly and the whites and blacks requested for their own Missionary again. The Rhenish Mission leadership in Germany finally agreed.

The congregation receives again a Missionary

On 8 January 1896, Missionary Friedrich Schröder arrived in Gibeon, and a number of people went out to welcome him. The place looked neglected and the people were *"tired and weary, like sheep without a shepherd"*. Missionary Friedrich Schröder together with Leutenant von Burgsdorff paid a visit to Kaptein Hendrik Witbooi. The kaptein was sleeping in a dilapidated house without a door on an animal hide, and felt sick; his council members were with him. He expressed his gratitude that once more a Missionary came to Gibeon, and he promise to do everything in his power to help rebuilt the place and the congregation.

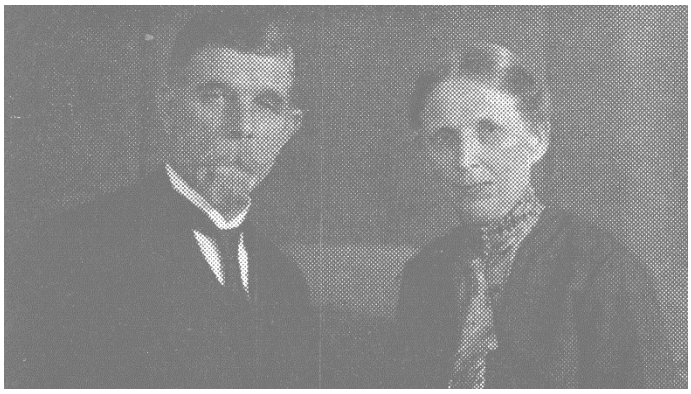
Missionary Otto Simon with his Wife

It was a difficult beginning. Missionary Schröder reported to Germany that the congregation almost returned to paganism. The Missionary complained that he had to be more a handicraftsman and gardener than a counselor and pastor. Nevertheless, the work was not in vain, after a year in Gibeon there were 954 congregation members and 290 celebrants and 17 adults attended the confirmation class. Two teachers were appointed, the son of the kaptein, *klein* Hendrik Witbooi and Samuel Izaak. The work began to progress, when suddenly Missionary Schröder submitted his resignation and left Gibeon on 23 July 1898.

His successor was Missionary Otto Simon, who was inducted in Gibeon on the 29 January 1899 by acting preses Judt. The missionaries Fenchel and Wandres were also present. Missionary Simon exerted all his strength to give Gibeon a Christian appearance once again. With the help of the building contractor Holzapfel the church and parsonage were renovated and a new school building was erected, because there were 150 learners. A treaty was signed with kaptein Hendrik Witbooi that the Rhenish Mission in the next 70 years will establish and set up schools and outposts in the Gibeon district. No trader would get a license to sell alcohol in the district.

The mission work progress. In December 1899 46 adults were baptized and 23 believers were confirmed. It was the first large baptism in fifteen years and the congregation and pastor were overjoyed.

In the vicinity of Gibeon lived some whites who were members of the N. G. Church; they requested Missionary Simon to assist them with spiritual services and he willingly took over this second responsibility. Towards the end of 1899 a



Missionary Christian Spellmeyer and his Wife

mission woman came to Gibeon who was a great asset to the Missionary; together they took up the matter.

Shady sides also came up. When Missionary Simon was absent, the people of Gibeon found ways to get alcohol; thus, many members inclunding the kaptein and his council members were prohibited to participate in Holy Communion. Most congregation members were not interested in the spiritual life. The church attendants became so few that in 1901 Missionary Simon took a decision to pronounce an interdict against the congregation.

The church was closed, and the people woke up. A delegate was sent to the Missionary who confessed all the wrongdoings on behalf of the congregation and requested regular services, because without the Word of God the congregation would not survive. Upon that Missionary Simon assumed the work again. In the baptism class he had 26 adults whom he baptized with great joy in 1902. Furthermore, he tried to train co-workers who would be appointed as teachers.

The initial good relationship between the Missionary and the German Commandant von Burgsdorff ended when the commander wanted to united all the whites within the Gibeon district in one church. The N. G. members were against it and in October 1902 they established their own independent congregation; but Missionary Simon carried the work further. According to the Gospel and not according to human ideas he wanted to serve both the whites and blacks, however difficulties kept on coming. The Rhenish Mission Society lamented that Missionary Simon accepted a call as pastor in Germany. On the 3 March 1903 he bid farewell to the Gibeon congregation and Missionary Christian Spellmeyer succeeded him. He was installed on the 17 April 1903 by Preses Hegner.

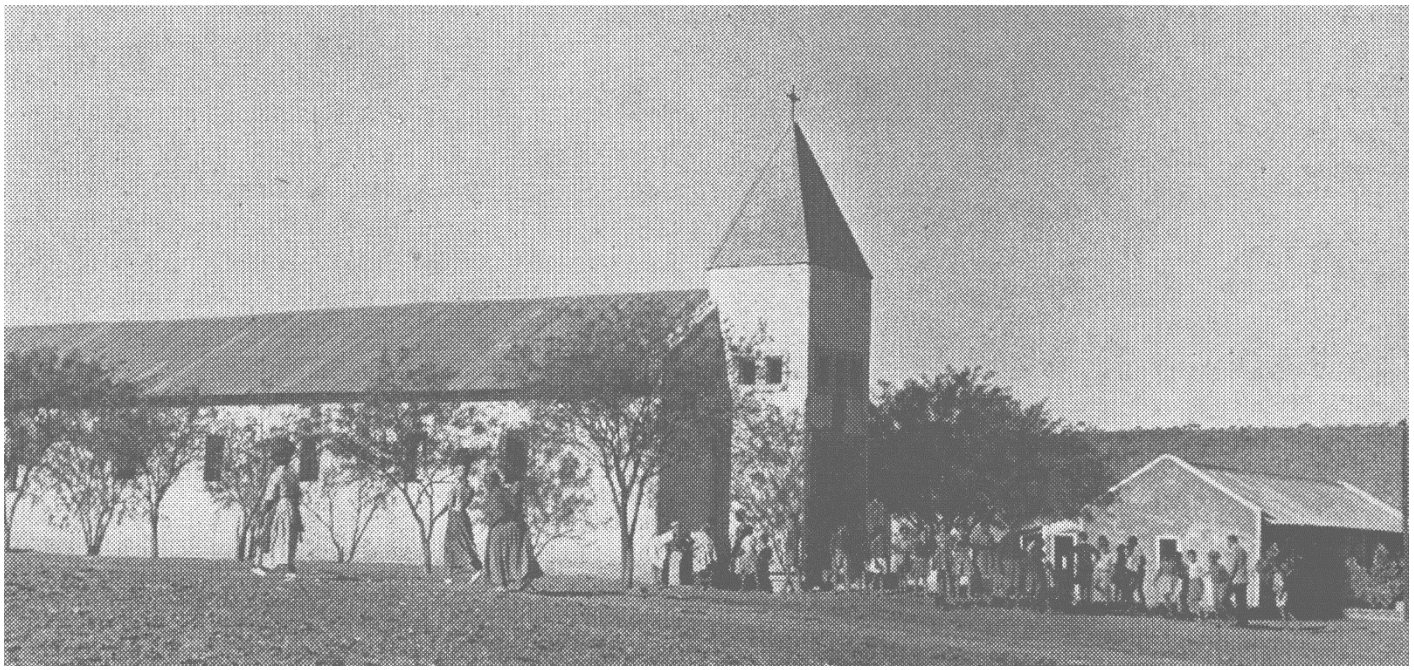
Missionary Spellmeyer started immediately with baptismal classes for 37 adults, when suddenly the Witbooi tribe was mobilized by the Bondelswarts and almost all the men were away from Gibeon. In October 1904 the rebellion against the German Empire broke out. Kaptein Hendrik Witbooi wrote to the commander from Rietmond as follows: *"the fullness of time has dawn"* and the whole tribe was called up against the Germans. Miss Spellmeyer tried everything in his power to fend off the incident. He tried to negotiate with the people and said: *"this is your destruction"*, but the people responded: *"the kaptein called us"*.

The uprising in Gibeon and in the district lasted for a year. On 4 October 1904, the Rhenish building contractor Ludwig Holzapfel was killed in Mariental, the order was apparently issued by a certain Ethiopian Stuurman who came from the Cape. The church in Gibeon was blown up by the German soldiers on the 7 October 1904 for strategic reasons. Kaptein Hendrik Witbooi died from a bullet wound which he received during the battle of Vaalgras on the 29 October 1905, and the war came to an end when *onderkaptein* Samuel Isaak surrendered on the 2 December 1905.

The rebuilt of the congregation

Gibeon and the entire district were deserted by the local people. Many captives were transported to Windhoek and Lüderitz. Towards the end of 1905 there were only 65 black Christians in Gibeon. On Sunday, 10 December 1905 the worship service was held in the location after a long time and the following day the school was held on the veranda of the mission parsonage with 61 children.

Slowly but surely more blacks started moving back in the area of Gibeon and Maltahöhe. In



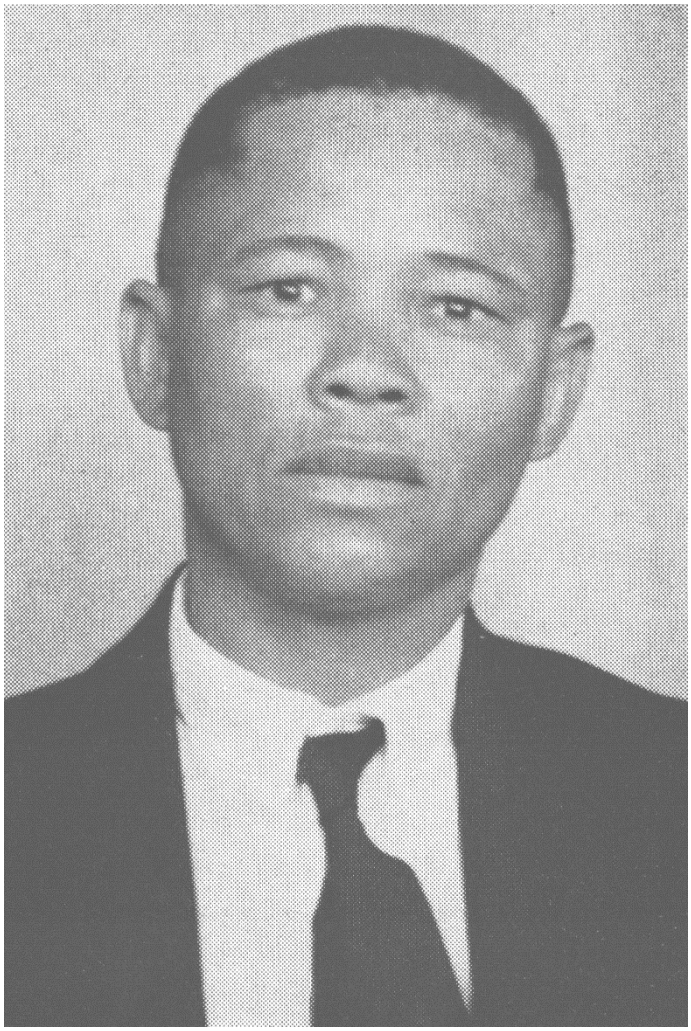
Church and School of Maltahöhe

1908 there were 838 Herero, 875 Nama, 448 Damara and around 50 Basters and Bushmen respectively. In Maltaöhe district at least 800 blacks also moved in, thus there was too much work for Missionary Spellmeyer. In the morning he held school for the children and in the evening baptismal classes for shepherds, because most of the adults were employed by the whites. The congregation grew: in 1910 there were already 279 members with 176 celebrants.

Missionary Spellmeyer considered the training of local co-workers as a primary part of his ministry. At that time no seminary for evangelists and teachers existed, thus Missionary Spellmeyer conducted the training himself. He received some young men in the service as domestic servants, and at the same time taught them, and later on installed them as evangelists and teachers.

From 1912 to 1914 a new parsonage and church were erected in Gibeon. The parsonage was dilapidated and for the church which was destroyed by the German soldiers in 1904, the German Government gave a compensation of R2,200. Building contractor J. Jürgens carried out the work and on the 7 August 1913 the parsonage was completed. The church was dedicated at the occasion of a Missionary Conference which was held in Gibeon, on the 14 June 1914. At the laying of the corner stone, the local congregation offered an amount of R90, and at the dedication an offering of R90 was collected. At the same time, a new cemetery was dedicated and the congregation members committed themselves entirely.

Through the outbreak of the First World War the mission work at Gibeon was heavily affected. On 27 April 1915, around 4,000 Union troops marched into Gibeon. Worship services and school could no longer be conducted because the South African soldiers took the buildings over. Only on the 27 June 1916 could a baptismal service be held in the church and the following Sunday, the congregation celebrated Holy Communion. On the 5 July 1916 the church and school was reopened. Despite all the challenges the congregation progress well, and the congregation statistic of Gibeon and the entire district stood at 1,377 members and 862 celebrants in 1920.



Pastor Hendrik Isaak who was ordained in 1949

Establishment of outposts and schools

Before 1900 Gibeon only had one outpost, Rietmond. Teacher klein Hendrik Witbooi conducted school there and served the people spiritually. Kaptein Moses Witbooi and later also Kaptein Hendrik Witbooi lived mostly at Rietmond. After 1894 Rietmond-Kalkfointein was declared by the German Government as Witbooi Reserve. But later, after 1905, Rietmond was sold as a farm to whites and Kalkfontein became a congregation ward of Gibeon, and the service was entrusted to Evangelist Jakob Saul.

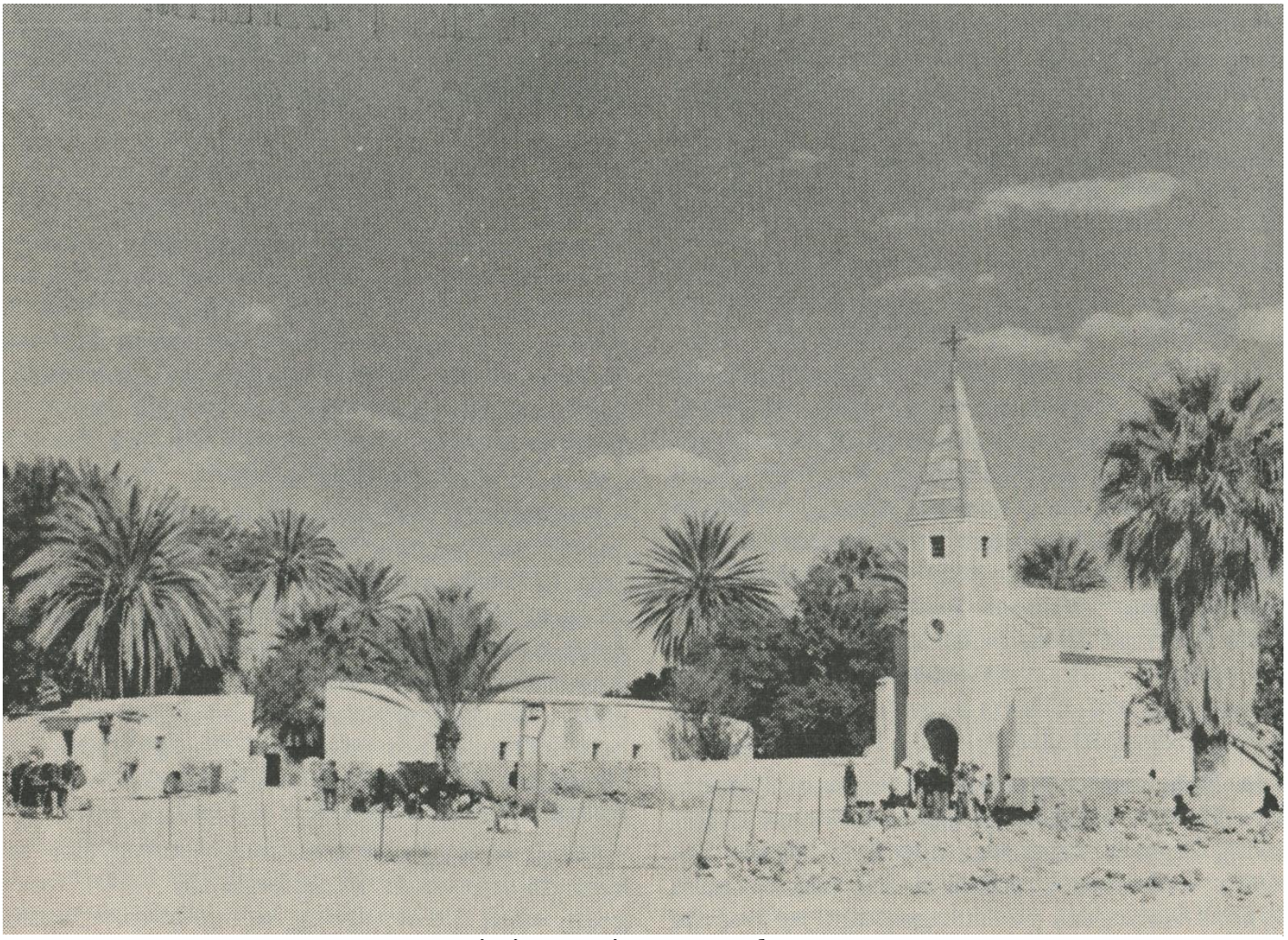
In Kub, 100 miles (161 km) north of Gibeon, a police depot was put up by the German Government. Many Hereros also lived there. In January 1909 a Herero Evangelist Eliphas Katuairua was sent to Kub, and he conducted worship services in Herero and Nama languages; he also conducted baptismal class and school for 40 children. In November 1911, 36 adults and 19 children were baptized, and the entire Herero and Nama congregation had 300 members. In 1913 the police depot was moved to the south of the country and place was almost deserted and Evangelist Eliphas Katuairua was transferred to Maltahöhe.

At Maltahöhe, almost 68 miles (110 km) west of Gibeon, almost 150 Nama, Herero and Damara lived there and in the entire district there were almost 1,200 people. They all longed for spiritual service, thus Evangelist Eliphas Katuairua accepted the call in the congregation and school on the 4 March 1913. The congregation constructed out of their own a small wood church, where Missionary Spellmeyer conducted baptism where 23 adults and 15 children were baptized in December 1913.

During First World War the Evangelist and two elders carried the church work, because the Missionary was not allowed to undertake any journeys. Only in 1918 could Missionary Spellmeyer visit the district especially the farms Duwisib and Nomtsas, where many people requested to become Christians.

On 11 December 1921 teacher Petrus Jod was transferred from Gibeon to Maltahöhe. The work become too much for Evangelist Eliphas Katuairua, later he served the Herero and Vambo who were working on the railway line from Krazplatz and Mariental.

The work in Maltahöhe progress in great measure, and this led to the need to build a bigger church building. The corner stone was laid on 21 September 1923 and the dedication of the new church building took place on 10 January 1926. It was a great day for the congregation and wards of Maltahöhe. Most of the cost was carried by the members themselves and on the dedication day the Christians gave a good offering for the Mission Society in Barmen/Germany.

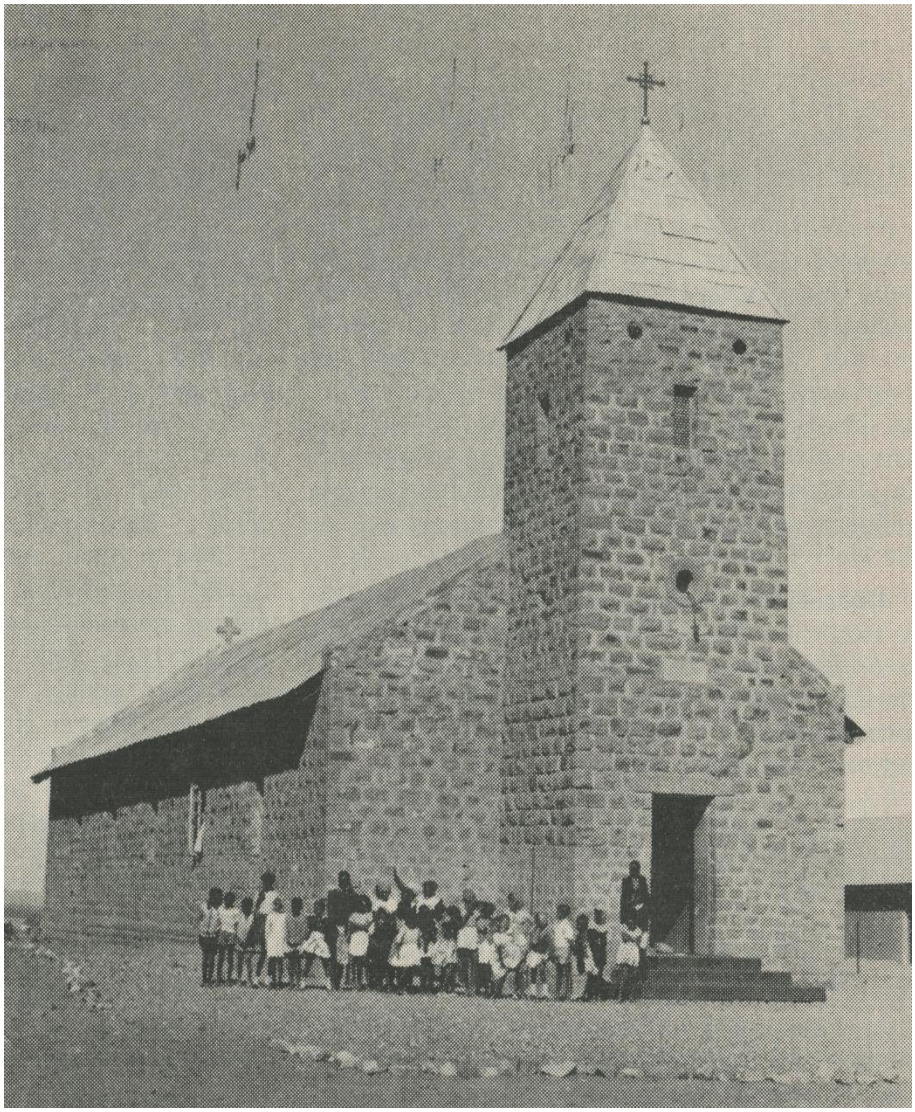


Mission Station at Hoachanas

In 1926 during the occasion of the Missionary Conference a special status was accorded to teacher and Evangelist Petrus Jod to administer the Sacraments and the congregation Maltahöhe became more independent. From 1935 the congregation developed its own statistic which had 2,018 members and 799 celebrants. On 1 October 1961 the 50th anniversary of Maltahöhe was celebrated.

In 1922 the old mission station Hoachanas became an outpost of Gibeon. Hoachanas was established in 1853 by Missionary Friedrich Vollmer. The Rooi Nasie tribe lived there under Kaptein Oasib. Oasib joined the congregation and chose the baptismal name Kornelius, but he didn't achieved the pious character of his name-sake from Acts10. However, he never disturbed the mission work of Missionary Vollmer. In 1857 a cornerstone was laid for a big church which was dedicated in 1863 in the presence of great attendance. The congregation grew, but the members and the Missionary had to accompany Kaptein Oasib on his field expeditions; during the third expedition against Gibeon Missionary Vollmer died on 3 February 1867 at Zendlinggraaf.

Till 1874 Hoachanas didn't had a Missionary; after which Missionary Eduard Heider gathered the congregation again, but on 16 June 1881 he died and was buried at Hoachanas. His successor was Missionary Friedrich Judt. The people under Kaptein Manasse fled Hoachanas and sought refuge at the Herero against Kaptein Hendrik



The Church in Mariental which was inaugurated in 1938

Witbooi. In Seeis they stayed at the brother of Chief Maharero.

On the 4 April 1892 Missionary Judt went on long leave to Germany and on the 1 November 1894 he returned to Hoachanas to start from fresh with a small congregation of 50 members. Till 1904 he stayed there and thereafter the work was given to Missionary Wilhelm Niemeyer who served the congregation till the 6 May 1907.

Hoachanas' people who once counted 3,000 members, dwindled and became few. For 53 year long, the Rooi Nasie was served by missionaries of the Rhenish Mission. In this period 175 adults, and 355 children were baptized. In 1906 there were only 30 Christians. Missionary Niemeyer was transferred to Keetmanshoop and Hoachanas became Rehoboth outpost from 1907 till 1920.

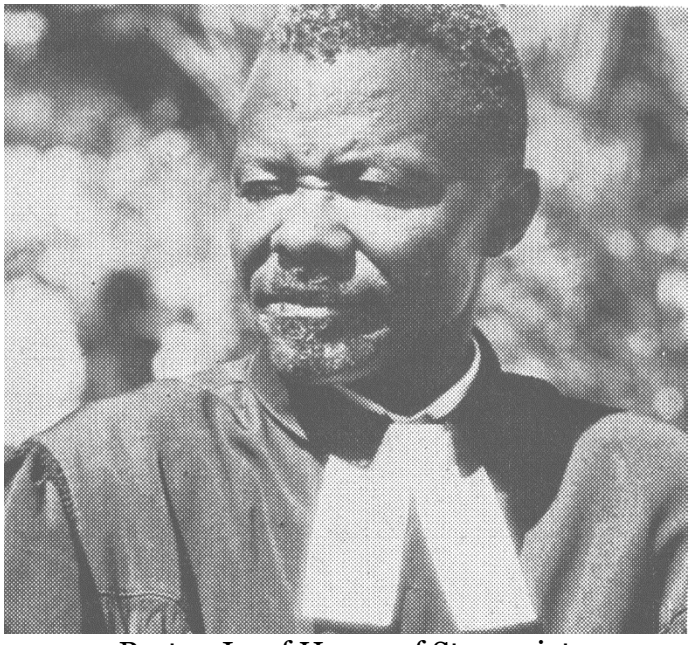
In December 1920 Hoachanas received its own missionaries once again. Missionary Emil Laaf served the congregation till October 1922 when he returned to Germany. Thereafter Hoachanas was declared an outpost of Gibeon under Missionary Spellmeyer. The school was subsidized by the Administration from 1925 and progressed well under the leadership of Mr. Traugott Dâusab.

In 1929 and 1935 co-workers conference was held at Hoachanas together with the congregation. One lecture was about the *"Morals and Norms amongst the Nama people"* and the other was on *"The Need the Women and the Help for their Need"*. Missionary Spellmeyer had developed good plans on diaconal and medical work which was implemented in Koichas. In 1953 a centenary festival was held at Hoachanas which was well attended.

Mariental became a significant place after the Windhoek to Keetmanshoop railway line was started to be built in 1911; in 1912 the line was completed up to Mariental. The building commando was moved there and Mariental Station became the central point of the entire area.

Mission work started in Mariental on the 4 August 1912; this place lies 45 miles (73 km) from Gibeon. Mariental was served two times per month from Gibeon by Evangelist Jakob Saul, till the outbreak of First World War when the mission work came to a standstill.

In 1916 and the following years, especially the Herero were visited by Missionary Christian Kühhirt from Keetmanshoop. On the 12 March 1922 teacher and Evangelist Jakob Jod, who together with Evangelist Jakob Saul served the congregation and school, was transferred to Mariental. In 1923 a bigger church building, constructed out of roof iron sheets, was constructed on a hill opposite the railway line, because the older one closed to the Fish River was destroyed by floods. This new building had to be extended two times because the work in school and church grew.



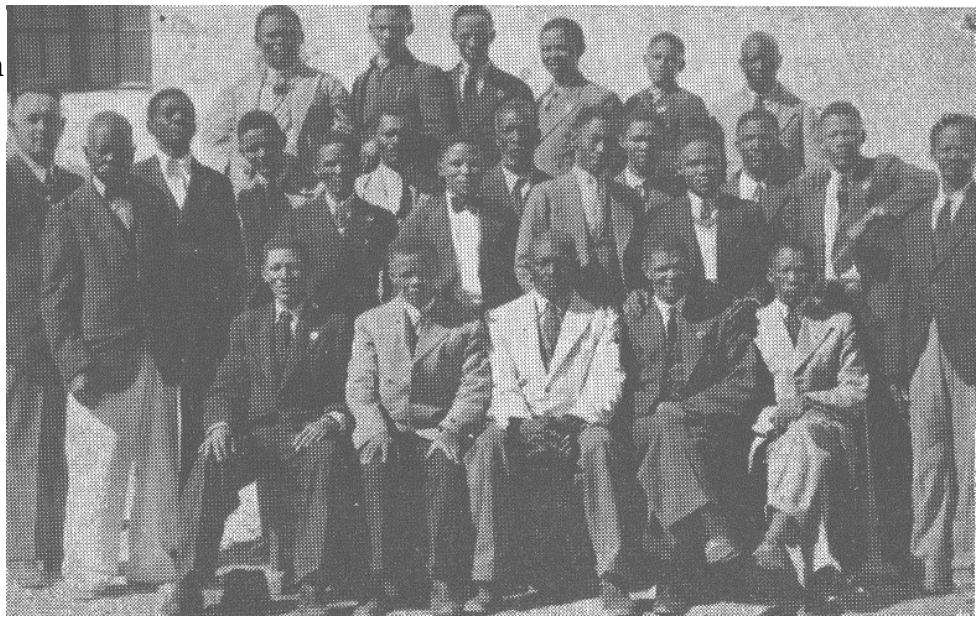
Pastor Josef Hanse of Stampriet

On 21 June 1931 a cornerstone was laid for a church building to be constructed out of sandbricks. At the start of the third quarter of the school year, Mariental received a third teacher, because the school had around 110 children. On 17 December 1933 was a great day for the people of Mariental when the new church building was dedicated. Around 1,000 Christians attended the event. The Mariental congregation carried all the costs for the construction of the new church without any financial assistance from the Mission Society in Germany, but the congregations Maltahöhe, Gibeon, Hoachanas and Stampriet contributed handsomely. On 18 July 1937, the congregation celebrated its 25 Jubilee, and during this occasion where the Evangelist Jakobus Jod was given the right to administer the Sacraments.

At **Stampriet,** 90 miles (132 km), northeast of Gibeon an outpost was established in 1929. The people there collected an amount of R50 and started with the construction of a church building. Evangelist Jakob Saul assisted them in this regard. Out of the building fund at Gibeon, doors and windows were bought and on 7 October 1930 Missionary Spellmeyer conducted his first worship service in that church building with 60 Holy Communion celebrants. A number of unconverted registered for the baptismal classes and Evangelist Jakob Saul taught them,

Gochas, this old mission station that was established in 1889 by Missionary F. Rust. It became an outpost of Gibeon in 1936. On Ascension Day 1936, Evangelist Daniel Schmidt was installed there. The Evangelist had to gather the people, and the work grew rapidly. On 11 December 1938 a new church building was dedicated and it was a great day for the

Missionary Mayer and his Co-workers during a Conference in Maltahöhe in 1943



congregation. The people first gathered at the grave of the late Missionary Rust, who died in 1894, because it is true what was written: *"you know that your labor in the Lord is not in vain"* (1. Corinthians 15:58), and the ceremony continued in the church.

At the outpost **Kranzplatz**, in the vicinity of Gibeon, a vocational school was opened in 1926, where young people were trained in carpentry and building under the leadership of Mr. F. Gerdes. Mr. Gerdes was also at the same time the principal of the mission school at Krantzplatz, where he was assisted by two teachers.

In 1939 Missionary Spellmeyer retired and gave over the work to Missionary Fritz Mayer. Missionary Spellmeyer and his wife served the congregation for 36 years, and in 1939 there was 5,815 members and 2,748 celebrants. The retiring Missionary wrote: *"Praise to the LORD for everything"*.

"Be alert and of sober mind..."

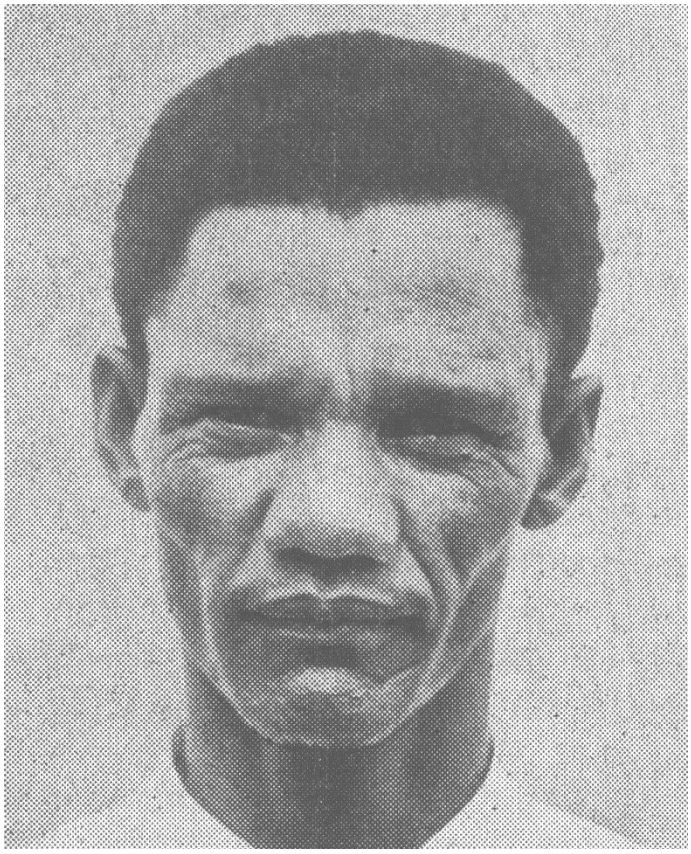
It was lots of work that was entrusted to Missionary Mayer. Thirty co-workers worked in both school and congregations, who all assisted that the *"work of the Lord should take its course"*. Despite the Second World War the mission work in Gibeon and its wards progress well.

At Farm Osis a new church building was built in 1940 and at Farm Huams a small church building was completed in 1942. In 1944 a stone church building was dedicated at the historical place Goa-mûs and in 1950 a new outpost Aranos next to the Kalahari was established.

At Farm Eirup a new school-church building was dedicated in 1952, thus in Gibeon and it's wards there was 10 schools with 23 teachers. Missionary Mayer tried by all means to at least hold one co-workers conference per year, where topical articles were discusses, such as: *"In the pastoral care of the Lord"* or *"The coming Christ and the coming crisis"*. It was admitted that there was a great need to study in depth the life that was revealed in Christ, and to cast out Satan and his pride.

In 1942 the centenary festival of the Rhenish Mission in Southwest Africa was celebrated in Gibeon and all its affiliated wards. The members gave a special offering for the Rhenish Mission of R264, without neglecting the local responsibilities.

The year 1946 came and it was the year of schism. Already earlier some co-workers had the desire for more autonomy which they also shared with Missionary Mayer. However, it was also taken into consideration that the Rhenish Missionary



Pastor Salomon Boois of Gochas

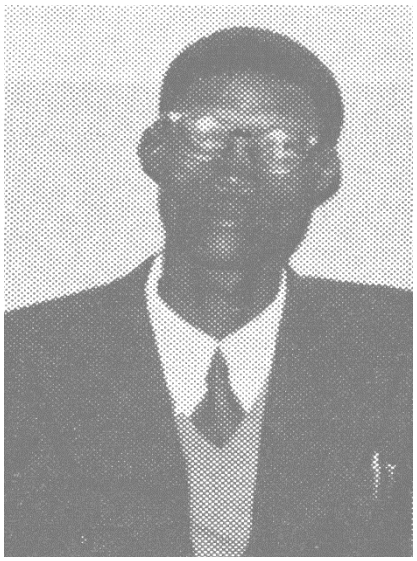
would possibly be repatriated. They kept the fact secretly that they wanted to join the African Methodist Episcopal Church. On the 3 July 1946, the designated day for the co-workers conference at Gibeon, they wanted to declare their exodus from the Rhenish Mission, the congregation would follow and as a result the Missionary would be isolated. But it was as it is written: *"Devise your strategy, but it will be thwarted; propose your plan, but it will not stand"* (Isaiah. 8:10).

Most of the co-workers broke away, but most of the congregation members remained within the Rhenish Mission. Nine teachers resigned and they took along 270 children from the Rhenish Mission schools to the AMC schools. It was a very hard challenge for the congregations; also the Mission leadership was heavily affected and never justified itself.

But the brighter side was never missing. On 17 July 1949 the teacher Hendrik Isaak was ordained by Preses H. K. Diehl and the following Sunday he was installed in the Maltahöhe congregation by Missionary Mayer. The teacher Josef Hanse was ordained on the 22 August 1954 at Stampriet and took over the congregation leadership there. The third pastor was the teachere Cornelius Isaak who was ordained on 21 November 1954 at Gibeon. There was a reason to praise the Lord and it was a step further towards the autonomy of Gibeon congregation and its wards.

In 1953 a nursing station was established at Gibeon. Sister Hanni Ristig equip a small hospital for both whites and blacks, for which the people were very grateful. This work was taken over by Sister Frieda Kölling on the 31 May 1955 who worked up to 1964.

The place Gibeon lost its significance as the years came and went, and Mariental became more significant and grew. In 1959 Missionary Gerhard Dittmer was stationed in Mariental and from there he served the congregations. In the beginning of 1960 Missionary Mayer departed from Gibeon where he worked for 20 years and went on to serve the congregations Warmbad-Karasburg.



Pastor Salomon Isaak of Maltahöhe

Pastor Gert Beukes and Wife

Two co-workers of Missionary Dittmer were ordained in 1960, Evangelist Salomon Boois who became the pastor of Aranos and teacher Willem Mungunda who stayed on in Mariental as school principal and congregation leader. In the same year a nursing station was opened at Mariental by Sister Irmela Olpp who was succeeded by Sister Elisabeth Steegmann. From Mariental the sisters visited the congregations Stampriet and Hoachanas.

The year 1961 was a year of great trial for Mariental congregation. Missionary Dittmer wrote: *"the devil gain power over some congregation members and the leader of the congregation leader"*. Pastor W. Mungunda after futile negotiations was dismissed by the Church Council. After that he established his own church organization and had a close relationship with the Action Committee at Rehoboth. Around 150 members joined the new church.

The congregation Maltahöhe was severely hit by the passing away of its pastor Hendrik Isaak, who died on the 11 February 1961. For thirty years he served the church of the Lord as teacher, Evangelist and pastor. He used his gifts and multiple talents for the well-being of his fellow human being and the Church. His successor was Pastor Salomon Isaak who was installed on the 4 June 1961 in Maltahöhe.

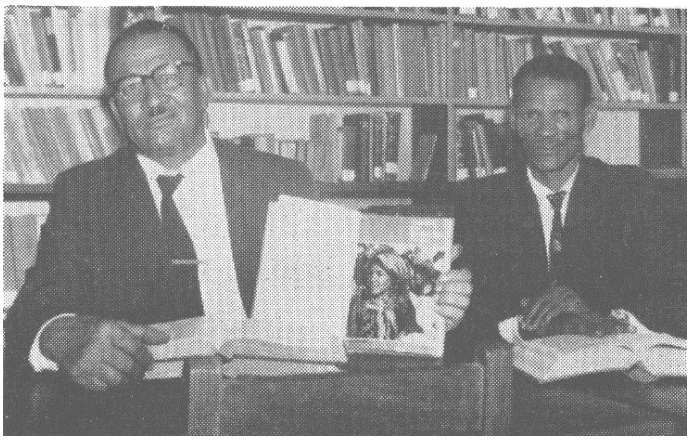
On 10 and 11 November 1962, the congregation Mariental celebrated its 50th Jubilee. People streamed from all the congregations, and all the the Whites Protestant churches participated. Mr. von Klitzing of the German Lutheran Church said the following in his speech: *"You dedicated a lot of energy into the service of your congregation, experienced set-backs and sorrow, but also a lot of joy. The blessing of our Lord rested upon your work, otherwise you wouldn't have come to this festival.*

To become a Christian and to repent to God and Jesus Christ, it's not only a privilege of the Whites on this earth, but Christians represents all the nations. If the German missionaries brought you the Christian faith, so it happened, because they were the first to come to this country, to bring you God's message of peace. It is therefore, a great joy for us to see our brother congregation, consisting of multitudes that came together for this ceremony of the Lord.

Finally, I want to ask you, to work with us to the glory of God and peace in this country. May the Lord bless you work in future".

On 5 and 6 October 1963, the Gibeon congregation celebrated its centenary festival. The watchword for this centenary festival was: *"For Yours is the kingdom, the power and the glory, forever and ever"*. On Saturday afternoon, the celebrating congregation gathered on the grounds of the old mission parsonage. Missionary Mayer gave a historical overview.

On Sunday before noon, an open-air worship service was held on the church hill. Pastor S.



Pastor Paul Pieter (left) and Pastor Andries Isaak

Boois of Aranos conducted the liturgy, and Missionary F. Mayer the sermon. During these festival days, the people praised the Lord who is always faithful to His promises. Today, Gibeon congregation is serve by Pastor Paul Pieter.

During the occasion of the fourth church day, on 1 December 1963, Pastor Gert Beukes was installed in the Mariental congregation. A great festive congregation with 337 celebrants took part in this event. The Lord is faithful and He will protect His congregation.

Due to ill-health, Missionary Dittmer submitted his request to return to Germany in 1963. His successor was Missionary Rudolf Wessler who as leader of Circuit Mairental took over a huge responsibility. With the beginning of 1964 the Missionary-couple moved there and helped greatly that the Diaconal Centre at Koichas became a vital part of our church.

Indeed, Gibeon-Mariental and its outposts were in the past places of peace and unrest. Sometimes the work of the mission there was very difficult, but it became true: The Lord will build His congregation. The good work He started, He will complete. When we work for the church of Christ, we work for an institution that will never disappear. Let the dark clouds congregate; let the storms thunder. Above everything stands the Word of our Lord: *"I will build my church"*.

STARTED WITH HOPE

Keetmanshoop 1866

In this place, more than 100 years ago, it was like we read it in Acts 16 about the women in Philipi, especially Lydia: *"they persuaded us to stay"*. From Zwartmodder the women were sometimes forced to go on feet to Missionary Krönlein in Berseba, to ask him for their own Missionary for #Nu-#goais. Their wish was not in vain, because *"the prospects of the righteous are joy"*. (Proverbs 10:28).

Establishment and first trials

The Rhenish Mission head office in Germany was willing to avail a Missionary for Zwartmodder, but there was no money available for the establishment of a mission station. The Preses of the Rhenish Mission Society, Johann Keetman in Ebelfeld/Germany, decided to donate the sum of money from his privat posession which was necessary to establish a mission station in Zwartmodder. Johann Keetman didn't live to witness the establishment of the mission station, he died in 1865; but the first Missionary J. G. Schroeder who came to #Nu-#goais, called the place Keetmanshoop.

Basters and people from Kaptein Tseib tribe were living there. For five months they were arguing whether Missionary Schroeder should come and live there or not. But the women influence their husbands to receive the Missionary and the Gospel. On a specific day twelve headmen came to the Missionary and ensured him that they had agreed to keep him. They returned with the words: *"he had touched our hearts!"*

The first believers came forward to be taught and to be baptized. Missionary Schroeder managed to gather a small congregation. After the parsonage was completed, a church building was erected that could accommodate 200 people. On 18 July 1869 the church was dedicated and the congregation grew.

After the Peace Treaty between the Herero and the Nama in 1870, Missionary Schroeder was transferred to Windhoek. The residence of Keetmanshoop, both Christians and the unconverted couldn't understand this transfer. The unconverted Kaptein Tseib went to Berseba to seek the intervention of Preses Krönlein in cancelling the transfer of Missionary Schroeder. The decision was not reverted and it was a great blow to the young congregation.

The new Missionary, B. Dubiel, arrived in Keetmanshoop on 22 January 1871. He was very strict and set up a standard that required a lot from the congregation. He fired the school teacher, Daniel Dâusab and the elder Johannes Thomas; in his sermon he chastised the congregation and in doing so he didn't built up but broke down everything. After a year and four months he left the congregation and went to America.

The congregation was destroyed; the Basters moved to Kalkfontein and Kaptein Tseib's tribe

Johann Keetman after whom Keetmanshoop was named

went back to pagan ways. For more than a year, the mission station was deserted, until Missionary Hermann Hegner arrived in Keetmanshoop on 3 August 1873. He was the right person for this people who had lost all confidence in the mission; the Gospel was indeed stronger than any apposition. Missionary Hegner, managed to gather a small congregation of 44 members. The school was attended by 85 children and in the visitation report of June 1876, Preses Krönlein wrote that the students knew the Bible History very well. Reading Nama and Dutch was good, as well as arithmetic was satisfactory. Thereafter the congregation gathered in the church and was tested on the Three Articles of the Apostle' Creed. The work grew well and the people grew in the knowledge of Christ.

Missionary Hegner was transferred to Berseba and Missionary Tobias Fenchel was installed on the 18 July 1877 by Preses Krönlein in Keetmanshoop.

The following morning during the congregation meeting, the people told Krönlein that: *"Leave us the young Missionary Hegner and take the other one to Berseba"*. Georg Krönlein had a long discussion with the congregation to accept Tobias Fenchel.

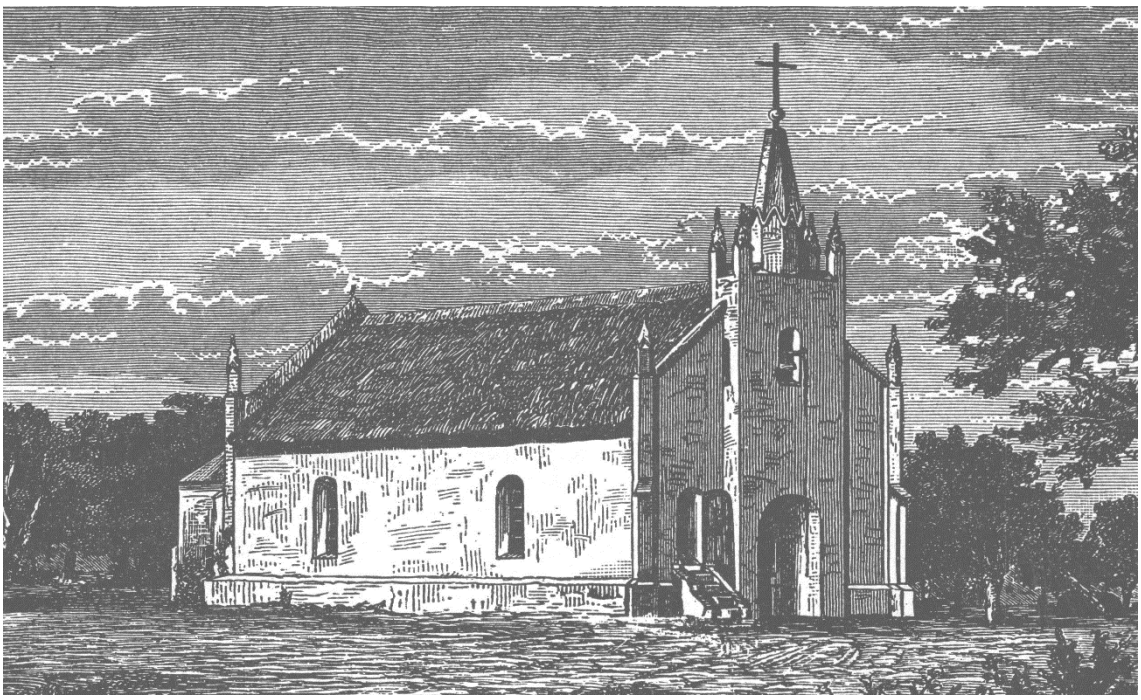
Chief Tseib from Keetmanshoop who was baptized in 1878 and who died in 1883

The building of the congregation

Missionary Fenchel tackled the work. The most difficult part was the Nama language. An old man from Madagaskar was the translator, even though he didn't knew the Dutch language very well. During the sermons he repeatedly said: *"Sadu eitsama go //nôu, //nab go mî khemi. You heard yourself what he said"*. Missionary Fenchel conducted school every day, and through that he didn't only learned the Nama language, but also won the hearts of the congregation.

It had a great meaning to the tribe, when the old Kaptein Tseib requested for baptism. On the 19 September 1878, he was baptized with other 22 converts. From that time the congregation work showed a significant progress. When after 1880, the old enmity between the Herero and Nama broke out again and the Nama tribes from Bethanie, Berseba and Gibeon went to the North, Tseib and his people didn't participate in the campaign. This was to the advantage of the congregation work in Keetmanshoop.

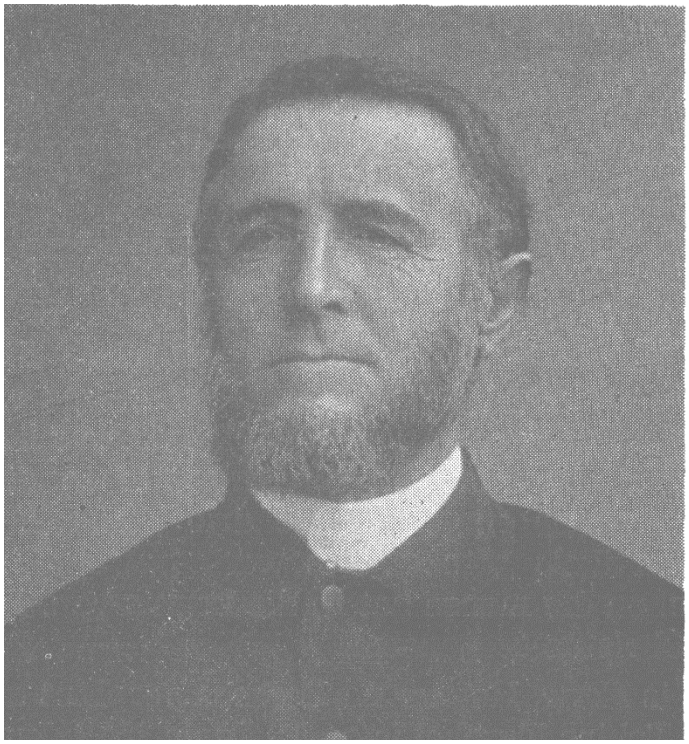
Apart from his mission trips to Rietfontein, !Gochas and /Khoës, Missionary Fenchel also led a co-workers seminary from 1889-1894. Six young men were in this school: Frederik Hein from Richtersveld; Johann Links from Warmbad, Nicodemus Davids and Kornelius Zwartbooi from Walvis Bay; Tomy Alcock and Eduard Thomas from Keetmanshoop. The Mission Inspector Dr. August Schreiber, who was on an inspection trip in South- and Southwest Africa, witnessed the final examination. All six co-workers were appointed as evangelists and teachers and they were a great help in the congregations.



The first Church Building which was erected in 1869 and destroyed by a Flood in 1890

During 1889/1890 heavy rain fell in Keetmanshoop. On 26 October 1890 the mission station was heavily tested. Water floods eroded the parsonage and then the church building and shortly afterwards both buildings collapsed. The congregation which had 800 members, lost the house of God, parsonage and possessions; for the time being the worship service was held under trees and later in the school building.

The congregation decided not to construct the mission station again by the fountains but on a high lying place. Under the leadership of Missionary Fenchel, the Baster and Nama congregations constructed a new parsonage and a big church building. The whole congregation assisted, but names such as Abraham Thomas, Michel Wimmer, Daniel Tseib and Kornelius Jas can be named. The church which had a sitting capacity of 1, 000 people was dedicated during the Missionary Conference on 8 May. Such a high number of people had Keetmanshoop never experienced before. The Bersebians came with 14 ox wagons, the kaptein from Bethanie and 30 riders appeared and all other congregations from the South sent representatives. Together with the psalmist of Psalm 84, Missionary Fenchel and the congregation rejoiced and declared: *"The Lord has done great things for us"*. In 1896 a new school building was erected and thus the whole mission station was completed.

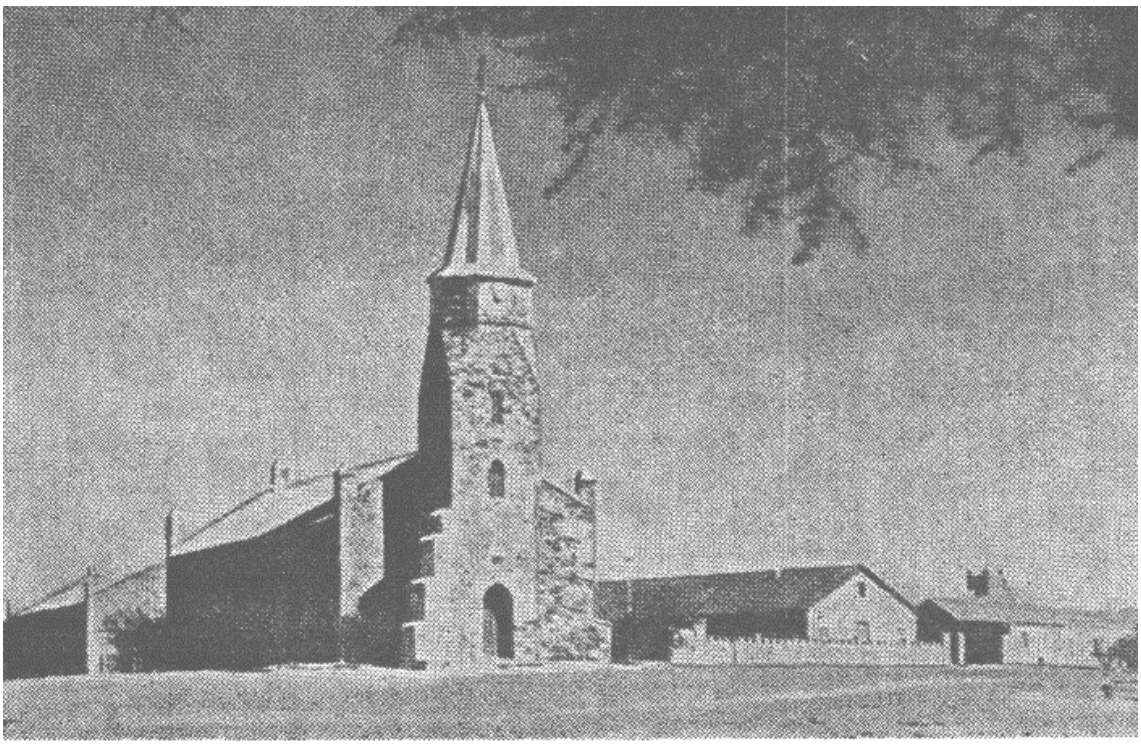


Missionary Tobias Fenchel who served the Keetmanshoop Congregation from 1877 to 1910

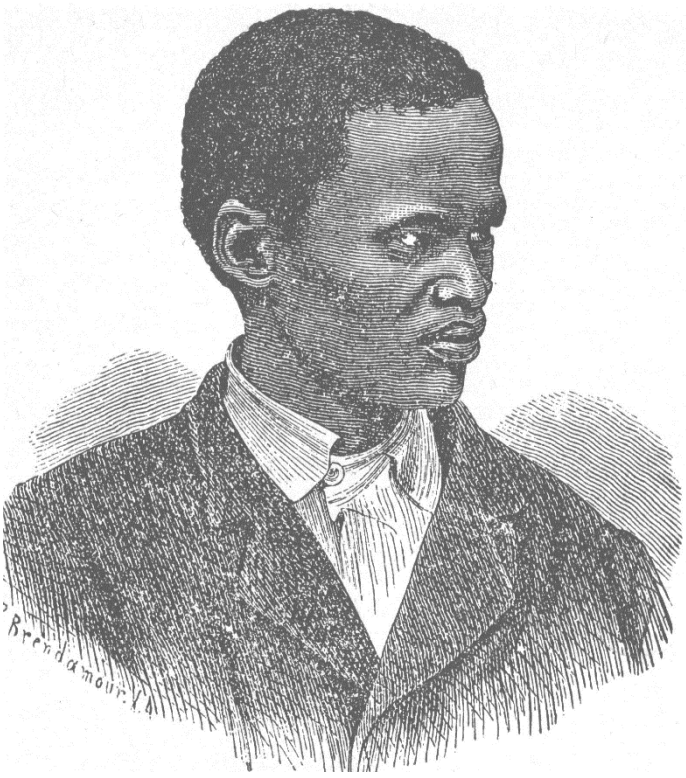
The congregation grew. Except the Tseib-Platje tribe, the Bondelswarts and Basters, a number of Herero who moved to the South due to circumstances, joined the congregation. Keetmanshoop was the biggest congregation in Southwest with 1,400 members. The daughter of the Missionary, Ms. Henny Fenchel was the teacher and Sister Ida Kreft also gave lessons. In 1906 Missionary Niemeier came to Keetmanshoop; he mostly served the Herero congregation, but in 1908, he passed away. He was succeeded by Missionary Christian Kühhirt in 1909, because the Herero congregation grew. Missionary Fenchel was elected as Preses of Nama mission and at the same time he was a chaplain of the plus-minus 600 German soldiers who were stationed at Keetmanshoop. Thus a great task rest on his shoulders. He fell ill in the midst of his work and died on the 8 December 1910 at Keetmanshoop, mourned by the congregation of 3, 500 members. For 33 years he served the congregation and was an example in his dedication in the work of the Lord as well as his love for the people of Southwest and therefor his own race.

Preses Fenchel was succeeded by Missionary Carl Wandres who had work earlier in Warmbad. His daughter Emma took over the school, because there were no local teachers. Due to his ill-health, Missionary Wandres found a great help the young Missionary Fritz Rust, who was installed in his office on Estomihi Sunday 1913. In June 1913 Missionary Wandres and family went on long leave to Germany and the two missionaries Chr. Kühhirt and F. Rust led the congregation.

Troubled times came to Keetmanshoop, when the South African troop occupied the place. The German government gave the order to flee northwards. On 18 April 1915 the Missionary with group of congregants initially departed to Gibeon-Mariental and later to Windhoek. Only in the beginning in July could they return and the congregation had to be gathered again. In October 1915, the congregation celebrated Holy Communion after long time, with 500 communicants. On 14 April 1916 the 50th Jubilee of Keetmanshoop was celebrated. A huge mission festival was held under the trees of the mission garden which was attended by both



The new Church and Parsonage which was inaugurated in 1895



Teacher Daniel Dâusab from Keetmanshoop

Whites and Blacks. The elderly Jan Wimmer, the firstborn of the congregation who was baptized by Missionary Schroeder was present. In a similar manner the congregation celebrated in October 1917, the 400 years of the Lutheran Reformation, this was essential because the Roman Catholic Church started to have an entrance into Keetmanshoop.

In 1918 a measles and flu epidemic ravaged the congregation, 90 members died and the school and church was closed down for a while. When the school re-opened, there was no teacher and Missionary Rust gave lessons; only in 1921 could the teacher Andreas Isaak took over the school. In February 1922, Missionary Kühhirt and family went to Germany on long leave, and Missionary Rust had to serve the Herero congregation as well. A qualified teacher, Stefanus Metjituavi, taught the Herero class and worked; at Klein-Karas was Evangelist Zacheus Thomas who had the trust of both Whites and Blacks. Evangelist Johannes Dâusab visited the outpost 8 times per year. The Missionary tried his level best to accommodate all language groups and to handle the tribal differences, and in a great measure he succeeded. On 27 January 1931 Missionary Lind and family went to Germany on long leave and Missionary Hermann Toetemeyer from Rietfontein succeeded him.

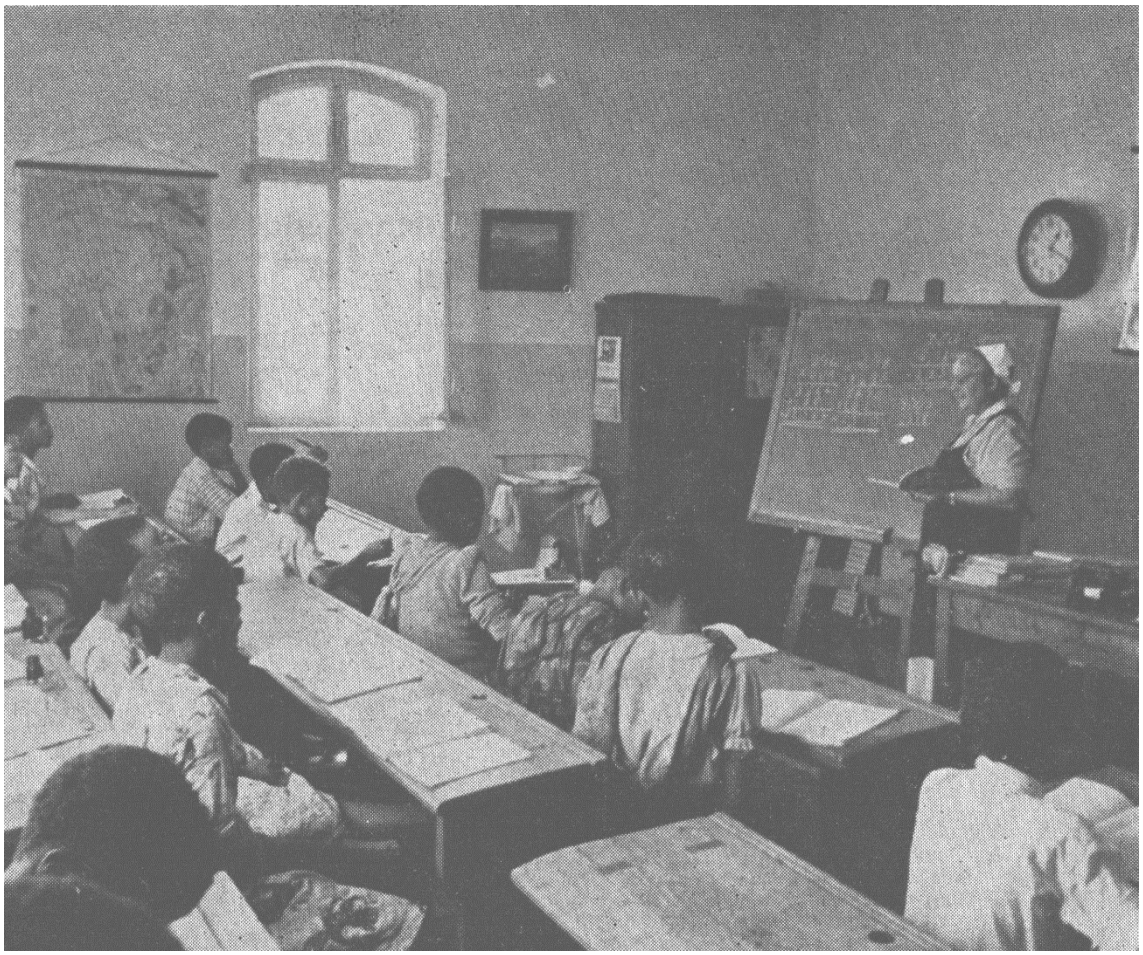
Time was tough when Missionary Toetemeyer came to Keetmanshoop. Drought had ravaged the country, and the members in town and in the outpost became poor. For years, drought continued, but the congregation waited upon the help of the Lord. It was like the Scripture says: *"the understanding of this message will bring sheer terror"*. (Isaiah 28:19). The worship services and vespers were overcrowded. Missionary Toetemeyer could report: *"The Spirit of the Lord is working in the congregation!"*

In the end of November 1933, the rain came, and it rained well till May 1934, that the whole country was transformed. The people were spared from starvation. A special thanksgiving service was held in Keetmanshoop and an offering of R24 was collected.

On 6 October 1937, a nurse, Sister Kaethe Fritze came to Keetmanshoop. She was a great help to the Missionary as well as to the congregation. In one year she visited 2,000 houses, treated 1,700 patients. She wrote as follows: *"it was beautiful but hard work, there was indifference and hard hearts, but there was also joy and gratitude. A certain woman, who had nothing, gave 20 cent which was donated to her for the mission, and another one who suffered hunger gave everything she had for the Lord"*.

With the beginning of 1938, the Keetmanshoop congregation got its own School for Coloreds. The principal came from the Union, there was so much children that a second teacher had to be appointed. Towards the end of the same year there was a big festival day; 60 believers were accepted in the congregation. On 6 March 1939 Missionary Toetemeyer went to Germany on long leave and Missionary Eisenberg served the congregation temporarily.

During Second World War the congregation work in Keetmanshoop and outpost went on unhindered. On 15 March 1941, the Evangelist



Sister Minna Sachs who taught for 30 Years in Keetmanshoop

Erastus Kandovazu passed away at Komnariep suddenly. His last words were: *"The Lord is calling me home"*. In March 1944 the Nama Evangelist Samuel Thomas and in December 1945 the Baster Evangelist Heinrich Plaatje died. This was a heavy blow to the congregation, but the work did not stop. Head-Evangelist Zachaeus Thomas was transferred from Kleinkaras to Keetmanshoop to assist Missionary Eisenberg.

Division in the congregation

After the Second World War, the preachers of the African Methodist Episcopal Church from the Union came to Southwest to recruit members for their church. A small congregation was already established in Lüderitz, and on Christmas day 1945, a church building was dedicated there by Superindent Dr. Gow. To this event, the evangelists and teachers of the Rhenish Mission in Lüderitz, Keetmanshoop and Gibeon-Maltahöhe were invited. The veteran Rhenish evangelists were promised ordination and installation in their own congregation. The Rhenish Missionaries had no clue or suspicion about these arrangements.

In 1946 Missionary Eisenberg, who turned 70 years wanted to retire. The succession aspect brought up a very tense situation in Keetmanshoop. Evangelists and teachers threatened that a split will follow, if another Rhenish Missionary is placed there. Preses Dr. Vedder came from Okahandja and Missionary Rust from Lüderitz, but their arrival didn't bring any solution. Evangelists and teachers wrote and distributed a concern letter in which accusations against the Rhenish Mission were raised. In May 1946 a secession letter was submitted to the chairperson of the South Synod, Missionary Rust in Lüderitz in which the following were raised:

"We applied the last attempt to try and move the congregation to return. But it was a failure. The

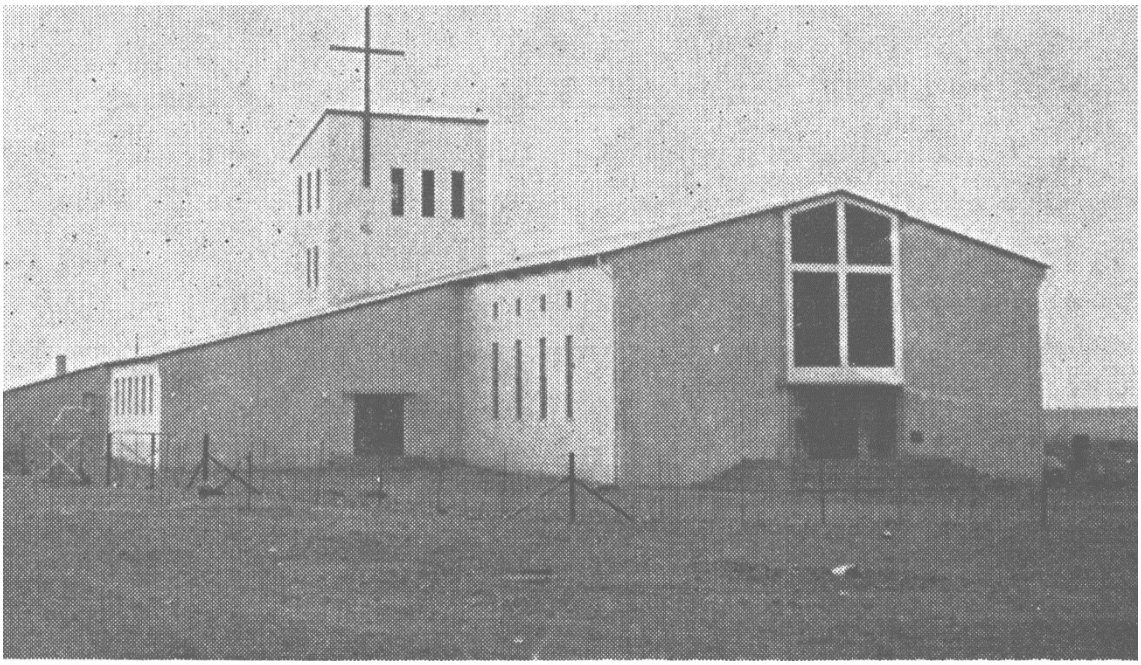
Pastor Albertus Mouton the local Pastor of Keetmanshoop

congregation has stated loud and clear that under no circumstances will be under the leadership of the Rhenish Mission, as it was stated by the commission. As a result the church council met and read the letters to Mr. Rust and to contemplate on the matter.

After very strong discussions the matter took a different course. With regard to the outcome of the votes cast, the church council decided to choose the path of the congregation. Thus, we hereby, as evangelists and elders, give our final answer; since we cannot split from our people, we regard it as our duty to go along on the path of majority. We declare clearly that from this day, irrevocable will depart and will look for help at any other church denomination. We will serve the congregation with the Evangelical Christian service as we were taught".

The Old Congregation gets new life

On Cantate Sunday, the bells rang in Keetmanshoop, but there were only 20 worshippers of the Colored congregation. After a short while, the first Nama elder returned, and soon more people followed, so that 3 new elders were installed. A Holy Communion service was announced for the 1 September; there was 204 celebrants, and all of them pledged that their wish is to remain with the Rhenish Mission. At Koës Missionary Eisenberg was received with great joy; after the worship service, the congregation gave an offering and covered the travelling cost of the Missionary.



The new Church Building in Keetmanshoop which was inaugurated on the first of Advent in 1961

On the 23 March 1947, Missionary Eisenberg bid farewell to the congregation and Missionary Neumeister was installed by Superident Rust. It was a great day. The church was full. The choirs sang. The Gospel was preached, and the people listened. No one complained about the long service, because the service was lively.

Missionary Neumeister carried out the congregation work faithfully; his co-workers were evangelists David Adam and Gottlob Tjiriange who received their training at Paulinum Seminary in Karibib. Apart from Keetmanshoop, Missionary Neumeister also served the congregations Berseba and Warmbad-Karasburg, thus he was very grateful when Missionary Toetemeyer and family returned to Keetmanshoop on Pentecost day 1950.

With great desire, Missionary Toetemeyer accepted the work. It was his old congregation, eventhough some happenings took place there! He just worked. In 1951, two more evangelists were installed, Petrus Dreyer and Isaak Swartbooi. At Koës, a church building was dedicated in 1955 and Sister Kaethe Fritze was transferred to Karibib, while Sister Eva Brunau came to Keetmanshoop. A delegation from the Mission Head Office in Barmen visited the congregation and the local outposts. The delegation consisted of Pastor Sundermeier and Pastor Harre; Mission Director Berner, Mission Inspector Menzel and Sister Anni Viering, they all greeted and encouraged the congregations. This was a sign of their great interests for the church sacrifices in Southwest.

On 11 April 1958 Missionary Toetemeyer and family went on leave to Germany and Missionary Hans Kessler was the acting congretion leader. His co-workers were Pastor Kornelius Isaak and the evangelists Albertus Mouton and Andreas Isaak. After Evangelist David Adam completed his pastoral training in Paulinum at Otjimbingwe, he was ordained in 1960 and installed in the Keetmanshoop congregation.

In September 1960, the Preses of the *"Kirche im Rheinland"*, Prof. Dr. J. Beckmann was in Keetmanshoop. This visit was highly appreciated, becaue Preses Beckmann ensured that a new beautiful church would be constructed in the new location, which was dedicated on 1 Advent 1961. In a time frame of almost a century three churches were built in the same congregation. It shows that it is true what is written: *"the Name of the LORD is a fortified tower; the righteous run to it and are safe"* (Proverbs 18:10). Let us pray for the preservation and multiplying of the Lord's congregation in this country and in other countries, then we pray for the coming of the Kingdom of the Lord.

STEADFAST IN FAITH

Omaruru 1870

There are two mission stations which earlier had two names. Okahandja was also called *"Schmelens Verwachting"*. Otjikango was given the name *"Neu-Barmen"*. Initially Omaruru was called *"Okozondje"* because there was many scorpions. After a severe drought there was no grass, only small bushes which were very bitter, and the cows which ate it, their milk was also bitter; the name Omaruru was derived from that.

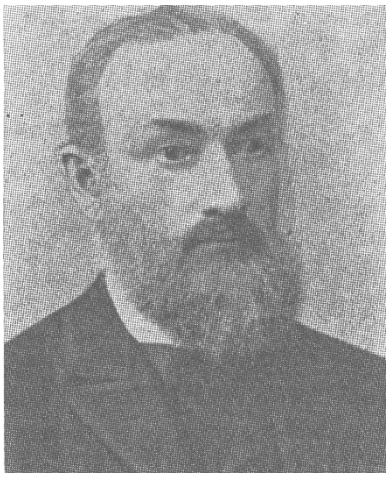
Most people who were found there with the founding of the mission station Omaruru were Herero under the leadership of Chief Willem Zeraua. The Herero who belong to this clan are still living in Omaruru up to this time.

The Missionary comes to Black and White

When Missionary Gottlieb Viehe arrived in Omaruru on 22 June 1870, there were already White traders and elephants hunters who operated their business from there or took their hunting expeditions from there. Missionary Viehe found a small church building and a parsonage that was constructed by the catechist Daniel Cloete, some time ago. In 1869 the Damaras moved to Springfontein and Daniel Cloete also went with them.

On Sunday 26 June 1870, Missionary Viehe conducted the first Herero worship service at Omaruru, and the church completely full. Immediately afterwards a worship service was held for the Whites in Dutch, which was also attended very well. Forty kids attended the Herero school, and Viehe instructed 10 Whites kids in English. In 1871 Manasse Tjiseseta was oppointed as teacher for the Herero children; he was trained in the Augustineum at Otjimbingwe, he taught the children in the morning, while Missionary Viehe conducted baptismal classes and evening school for adults.

The house which was build by Daniel Cloete was not sufficient; therefore, in 1871, a massive parsonage with seven rooms was constructed. In the same year, the construction of a new church

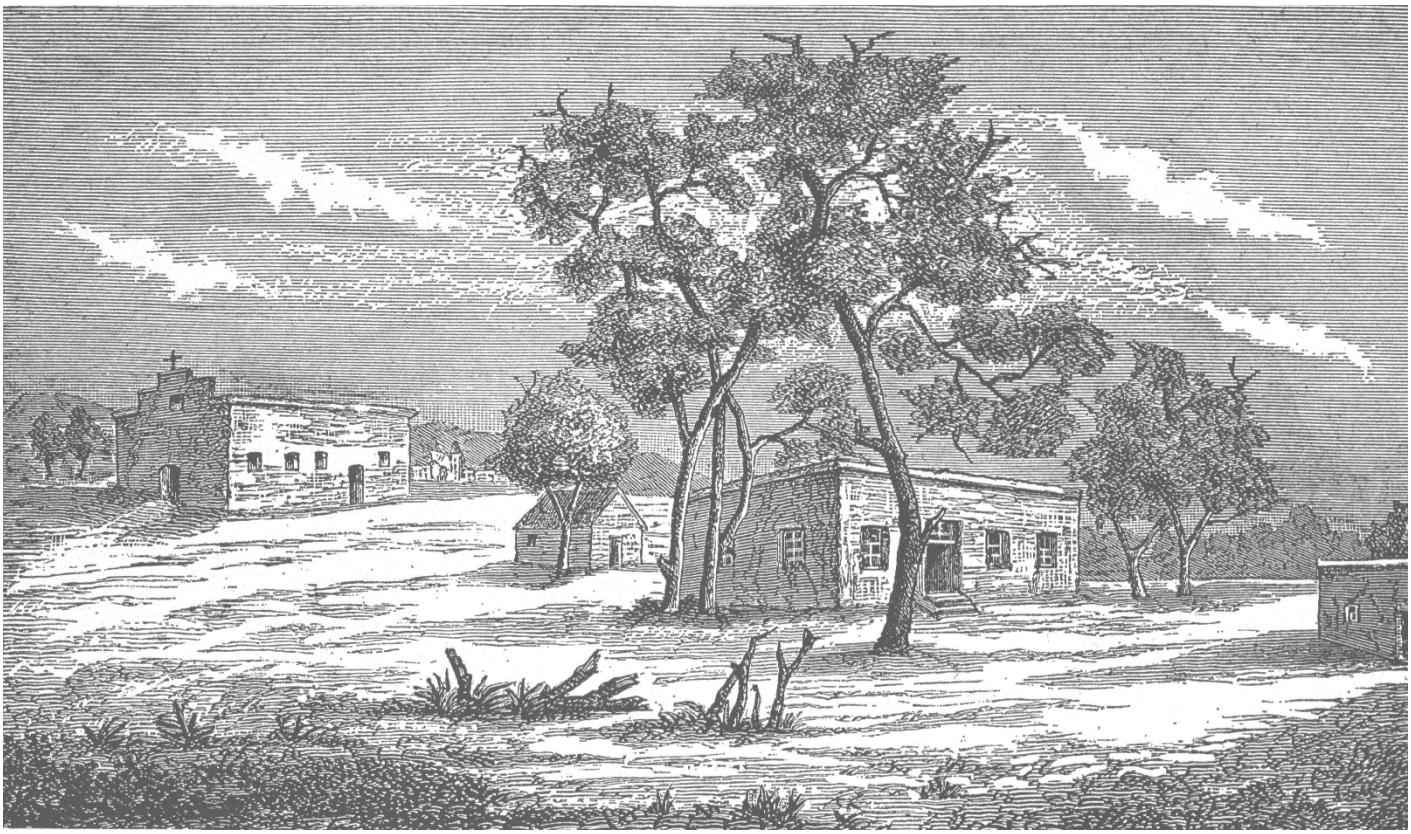


Missionary Gottlieb Viehe
who served the
Congregation in Omaruru
from 1870 to 1887

building was started which was dedicated on 2 Advent 1873. 700 worshippers attended the festival and together with Missionary Büttner, Missionary Viehe conducted the dedication ceremony. The ceremony concluded with Holy Communion which was served to 17 congregation members.

With the beginning of the mission work, many people were strongly attached to pagan practices. In 1875, Missionary Viehe witnessed a circumcision ceremony that was held in the compound of the Chief. Early in the morning, the Chief sent fat sheep to the Missionary to announce the importance of that day. When Missionary Viehe came to greet the Chief, there were almost 1,000 gathered. The holy fire was burning and the selected oxen, were identify, praised and slaughtered. The presence of the Missionary brought some silence. Shortly afterwards the Chief gave the signal for circumcision. Missionary Viehe witnessed the circumcision of one boy and thereafter left the place.

Serious discussions with the people followed, to try and convince them about the uselessness of



Mission Station at Omaruru in 1873

the old practices: The Chief also requested the Missionary: *"Pray for me that I may not perish"*. It was an honest request, because he continually expressed his wish to be baptized. His sons Zacharias, Elifas and Kornelius were already Christians, as well as his daughter, Albertine, who was married to the teacher Manasse Tjiseseta.

In September 1876 Chief Zeraua fell ill, and he forbade all pagan practices in his area. He had the desire to move to the Christian compound and to die there, but his poor health couldn't allow it. Thus he was happy when Missionary Viehe told him, that the Lord would be with him, wherever he was, if he truly believed in the Lord as his Savior. And that he promised.

On 15 November 1876 the Chief was baptized, and he received the name Christian Willem. All the Christians of Omaruru were present, as well as a number of Whites, such as Mr. Erikson, Dr. Theophilus Hahn, Mr. Lindholm and Mr. Green. Fourteen days later, the Chief passed away and his funeral ceremony was attended by around 3,000 people. Even though the remains of the Chief were handled in accordance with Christian practice, it didn't prevent the people to conduct a traditional mourning ceremony. At the graveside, Missionary Viehe managed to bring the multitude under control, and conducted a sermon according to Philemon 1:6 *"He who began a good work in you will carry it on to completion until the day of Jesus Christ"*.

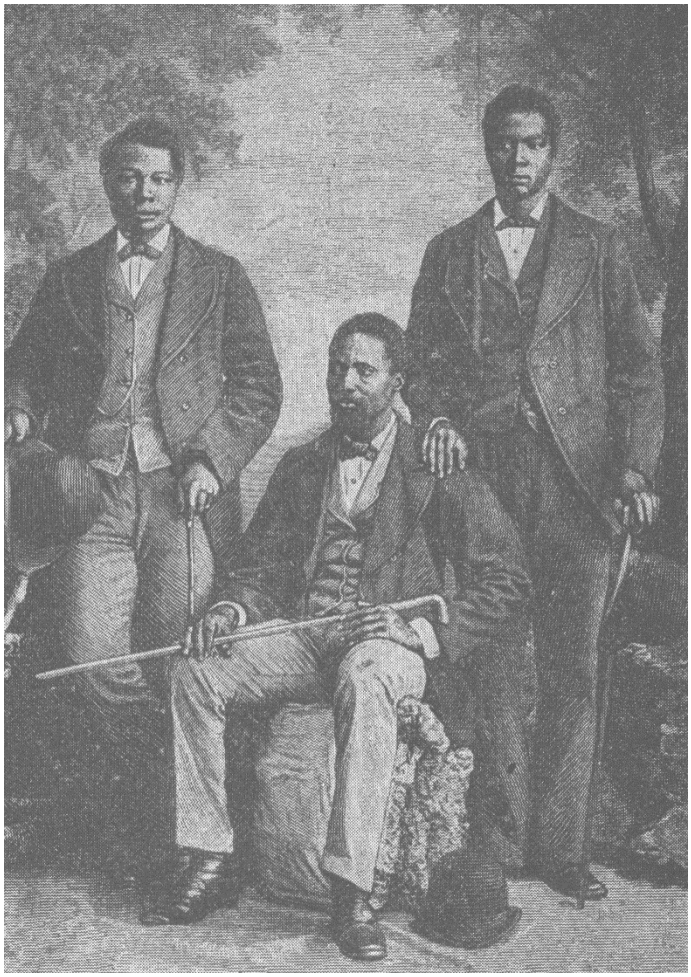
Omburo becomes a mission station

Chief Tjiharine (Ndjiharine) of Omburo, approximately 30 miles (48 km) east of Omaruru, requested a Missionary repeatedly. The Missionary Conference that met in April 1876 at Okahandja, took a decision to send Missionary Eduard Dannert to Omburo. Accompanied by missionaries Viehe and Bernsmann, Missionary Dannert arrived in Omburo on 16 May 1876, and this day is known as the establishment of mission station in Omburo.

Chief Tjiharine (Ndjiharine) and his people were very excited that finally a Missionary came to them. The following day, a big open air worship service was held, which was attended by over hundred worshipers. The three missionaries proclaimed the Gospel, and Missionary Dannert was installed by Missionary Viehe. After Chief Tjiharine (Ndjiharine) allocated a land for parsonage, school and garden, Missionary Dannert began with his work at Omburo.

The parsonage and school which also served as a church hall was erected, and everyone assisted the Missionary. Salomo Kenario, who had been an elder at Otjimbingwe, was a great co-worker to Missionary Dannert.

On 28 April 1878 the first baptismal festival was held at Omburo; Missionary Viehe of Omaruru was also present; 18 believers were baptized as well as the firstborn of the Dannert family. Slowly but surely the work progressed well. On 17 August 1880 two new bells were dedicated, which were a gift from Mrs. Dannert parents; on the same day, 10 baptised were added to the congregation and Missionary Dannert was encouraged by the watchword of that day: *"I will establish them and increase their population"* (Ezekiel 37:26).



Herero Christians

The Herero-Nama War which broke out again in 1880, caused damage in Omaruru and Omburo. Kaptein Abraham Swartbooi and his brother Petrus Swartbooi undertook maraunding expenditions against the Herero. A Herero commando from Omaruru and Omburo conducted a fight on 24 February 1881 at Ubib against the Nama. Unfortunately, Elder Salomo

Mission Station in Omburo with the Church and School Building on the left Side

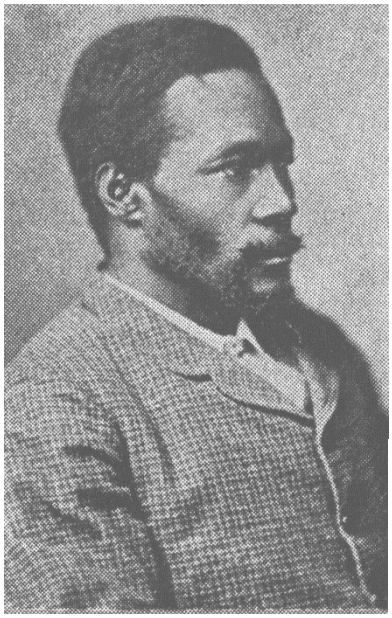
Kenario died in this battle. When the bullet hit him, he told his fellow elder Juda Mungunda that: *"Juda, Muhona me ndji tuara, greet my Missionary, congregation and the Whites"*. He prayed and died.

Missionary Dannert was greatly bereaved; his best co-worker had passed away. Salomo Kenario came from the Chief's family, but he didn't wanted to lead, eventhough he had a great influence. Together with other Chief's children he was trained in Otjimbingwe and Hugo Hahn said about him: *"He was my most beloved of all the Herero Christians"*. In 1878 Salomo Kenario travelled with Mr. Erikson to Cape Town and everywhere he went, he confessed his Christian faith, that even the crew of the ship and the captain had great respect for him. Salomo Kenario passed away at the age of 45 years; one of his sons was in the Augustineum at Otjimbingwe while one of his daughters was adopted by the Dannerts in their home.

Omaruru congregation till 1904

During 1877 Tjaherani was elected and installed as the Chief of Omaruru. Multitude came; most of them were still unconverted and had the chance to listen to the Gospel at this event. Tjaherani was also not baptized; and initially he didn't support the mission work, but hindered his people to join the mission church. However,

Mrs. Auguste Dannert and Missionary Eduard Dannert. They served the Congregation in Omaruru from 1887 to 1911



Salomo Kenario the faithful Co-Worker of Missioanry Dannert

he was friendly towards the Rhenish Missionaries and since 1879 everyone who wished could attend the baptismal classes. Chief Tjaherani didn't allow the Roman Catholic missionaries to establish mission work in Omaruru. On 14 February 1879, the Catholic fathers Duparpuet, Hogan and Griffin reached Omaruru and rented a house of Mr. Erikson. They pretended that they were to establish a mission along the Kunene River, but they never moved from Omaruru. Thus they were forced by Chief Tjaherani to leave Omaruru on 12 September 1881; it was also the command of Paramount Chief Maharero at Okahandja. The fathers parted from Missionary Viehe with a handshake.

During the skirmishes between the Nama and Herero, the position of the small Omaruru congregation was very difficult. On 29 April 1881, the Swartbooi attacked Omaruru. Four Herero fell during the battle and amongst them was Nikodemus Riatjama, a very faithful and active member of the congregation. On a certain Sunday, when all the Herero men were in church, the Swartbooi drove many cattle in the vicinity of the parsonage. From that moment the Herero started coming with their guns to church, and the guns were left outside the church under a watchful eye of a guard.

Despite these tumultous times the mission work went on. On 6 November 1881, 13 adults were baptized, including 4 Ovambo. During that time, the first Bushmen son was also baptized at Omaruru. He was set free by Mr. Erikson and given to Missionary Viehe. In January 1880 the first Mission Festival was held at Omaruru together with the Whites. Two sermons were delivered during the morning service; Missionary Dannert preached in Otjiherero while Misionary Boehm preached in Dutch. In the afternoon a huge open-air service was held, where a choir of the White congregation performed. Speeches were given in Herero, Dutch and English; the offering of that day was R70 which was used to renovate the church.

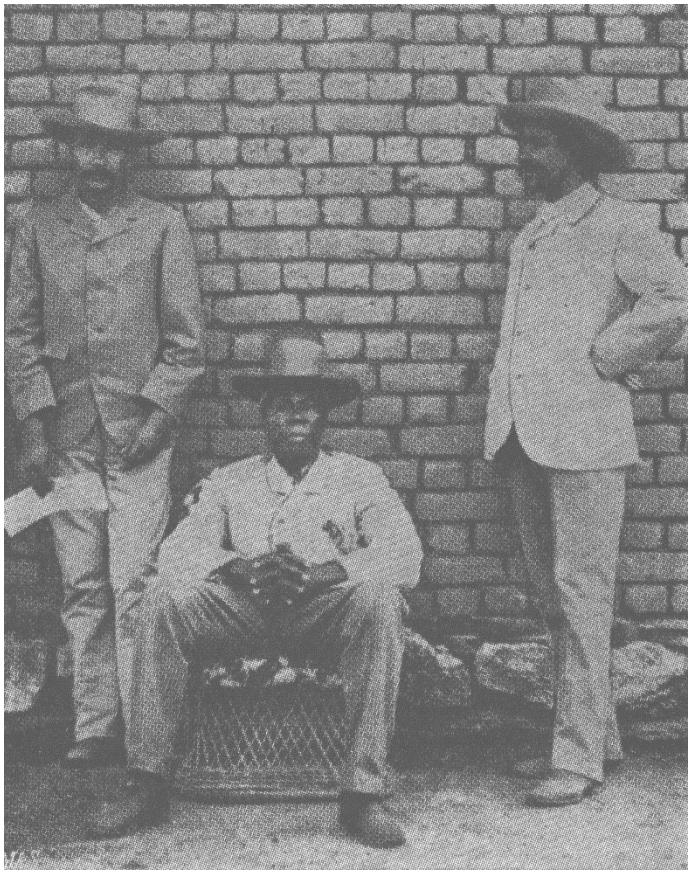
In 1882 teacher Traugott Kauapirura took over the Herero School, after Manasse Tjiseseta retired. The evening school and the baptismal classes were given by the Missionary; on 25 February 1883 two brothers of Chief Tjaherani were baptized, and through that a path to the Chief's family was prepared.

Chief Tjaherani passed away on the 24 November 1884. Missionary Viehe visited him regularly and the Chief also confesed: *"I know that my time here on earth is short, but I am too weak to become a Christian"*. However he gave indications that Herero practices shouldn't be conducted at his funeral, and it happened so.

All the chiefs of Omaruru agreed that the next Chief of Omaruru should be a Christian; thus they choose the half brother of the late Chief Tjaherani, Manasse Tjiseseta. This appointment was also recognized by Paramount Chief Maharero at Okahandja.

Initially, the new Chief tried to carry out his office as a Christian, but later he told Missionary Viehe that he cannot withstand the tempatations to take over the wives of the late Chief. It went with him just as it is written about King Solomon: *"his wives led him astray"* (1. Kings 11:3). For Missionary Viehe those months were the most difficult he had ever spent at Omaruru.

On 7 March 1887, Missionary Viehe and family went on long leave to Germany, and Missionary



From Left to Right: Translator Gerhard Kleinschmidt, Chief Manasse Tjiseseta and Samuel Maharero

Dannert moved from Omburo to Omaruru, because this place was more important and no other Missionary was available. The Omaruru congregation had 370 members.

For a time Omburo became a branch of Omaruru. The teacher Traugott Kauapirura was sent there, and he conducted school, worship services and baptismal classes. Missionary Dannert who was permanently transferred to Omaruru, undertook trips througough the year to Omburo to encourage them and to administer the Sacraments. In 1888, Missionary Bernsmann took over the Omburo congregation, and the people were greatly happy about it; in the same year 30 people were baptized and added to the congregation.

In the school at Omaruru, Asser Mutjinde, a secretary of Chief Manasse Tjiseseta, became a teacher, and the school had more than 100

learners. During these time the Missionary was greatly comforted by the fact that there where Christians in Omaruru who displayed the same character as the Christians in Berea (Acts 17:11). They received the Gospel with great kindness, and searched the Scriptures to satisfy themselves. Missionary Dannert was requested to expain some biblical words and for this purpose he held Bible evenings in the church, many people came and stated their questions. This movement became visible, through the conduct of the people in general. Out of their own they paid visits to the unconverted locations, and even conducted worship services on Sundays. Three Christians undertook an evangelical trip to the North to bring the Good News to the unconverted. They returned with great joy and made known that the chiefs are requesting for missionaries. One of the widows of the late Chief Tjaherani requested baptism and said: *"You can do with me as you wish you can beat me or sent me away, but I will not continue to live in paganism any longer"*. In a short while she became an active member of the congregation.

On 12 August 1889, a Peace treaty between the Nama and Herero was signed at Omaruru. Kaptein Kornelius Swartbooi came with 140 men and was received with great honor by under Chief Mutate. Three days later the peace treaty between Chief Manasse Tjiseseta and Kaptein Kornelius Swartbooi was sealed by a handshake, a kiss, and Elder Juda Mungunda conducted a thanksgiving prayer. Since that time many Nama and Damara people came to Omaruru and were also served spiritually and Joel Kairara volunteer to be a translator.

On 23 April 1892 Missionary Dannert and family went on long leave to Germany. For 18 unbroken years he worked in Hereroland, at the occasion of his farewell the congregation raised more than R100 for mission work. Bernsmann of Omburo was Dannert's successor.

It was joyous news for the congregation and Missionary Bernsmann that Chief Manasse Tjiseseta had decided to give up his heathen practices. He sent his heathen women and moved to the Christian werf with his legal wife,

Missionary August Kuhlmann and his Wife. They served in the Congregation Omaruru from 1907 to 1939

were the holy fire was not practiced. He admonished his people to live in accordance with Chrisian principles. Chief Tjiseseta enforced the Protection Treaty with the German Empire, while Missionary Bernsmann was present and acted as a translator.

In June 1895, Missionary Dannert and family returned to Omaruru and Missionary Bernsmann left shortly afterwards on long leave to Germany.

Missionary Dannert served both congregations till the return of Missionary Bernsmann, and he had a great assistant in the teacher Gustav Kamatoto at Omaruru. During that time people suffered greatly due to the outbreak of the Rinderpest and later of the thypus epidemic. Most animals died, and in 1898 within few days 56 congregation members died at Omaruru. Missionary Dannert also fell ill for 10 months, and missionaries Schaar of Okombahe and Meyer of Otjijmbingwe conducted services at Omaruru. Chief Manasse Tjiseseta died on 26 June 1898 and his son, Michael succeeded him, but he was not a good example for his people and the Christian congregation.

Omaruru and Omburo during the Rebellion

During the Bondelswarts Rebellion in the south, only a handful of German soldiers remained in

Hereroland. The Herero regarded this as a suitable time to rise against the Germans. At Omaruru the rebellion started five days later than Okahandja, on 17 January 1904. Misisonary Dannert and family initialy stayed in the parsonage; even though it was too dangerous, but the Missionary knew: *"the LORD will keep you from all harm"*.

The situation was very dangerous for the Whites at Omaruru. Dr. Kuhn, the military doctor was the commander. On 4 February 1904, Kaptein Franke arrived in Omaruru, and immediately a heavy fighting broke out. After an exhausting 6 hour battle, the Germans were in a very difficult situation. However they devised an attack and stormed the Herero's residences. The Germans relieved Omaruru.

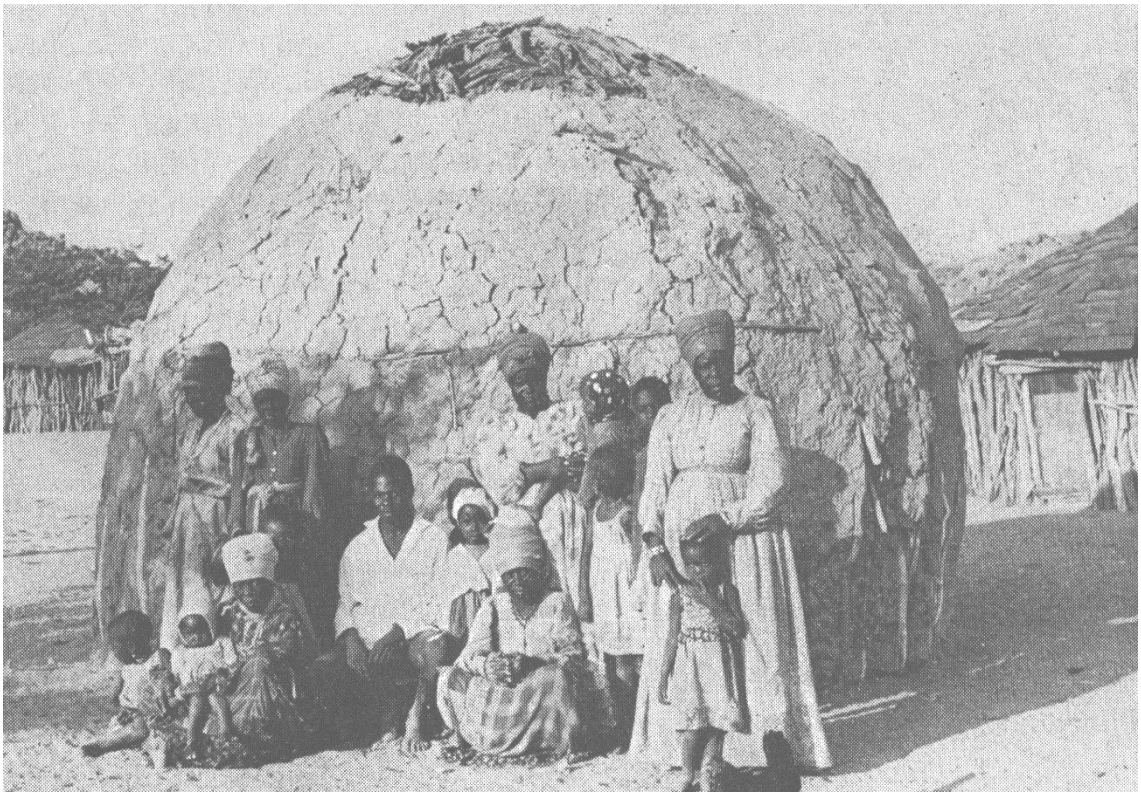
Missionary Dannert experience very dangerous days, and after the 4 February 1904 all the Herero disappeared from Omaruru. The Missionary was greatly aggrieved that the 34 year mission work at Omaruru was more or less destroyed. The following day, Dannert and family were asked by Commandant Franke to take refuge in the military fort. The Missionary and 18 Damara obeyed this command.

Missionary Bernsmann had hoped till the 16 January 1904 that the Herero at Omburo would not join the rebellion. But after a White man was pulled from the parsonage at Omburo with forced and killed brutally, Bernsmann finally realized what was going on. The Herero stood by their tribesmen in Omaruru, women and children also left Omburo. Missionary Bernsmann remained alone at Omburo, till Kaptein Franke had him brought to Omaruru on 11 February 1904. Omburo parsonage was plundered by the Herero; the German soldiers managed to return the church books, Holy Communion vessels to Missionary Bernsmann. The mission work at Omburo came to a complete standstill and the Missionary families Dannert and Bernsmann went to Karibib.

In September 1904, Missionary Bernsmann and family returned to Omaruru amd started the work from the beginning. With 18 Damara the baptismal class was resumed; Missionary Dannert tried to make contact with the Herero who were living in the field, and he succeeded as well. When they learned that Missionary Dannert was looking for them, 500 Herero returned in a short time. On New Year's Day 1905, the church building in Omaruru was full and Missionary Dannert addressed them. Within the following months through great efforts from Missionary Dannert and Herero messengers, approximately 3,000 came from the veld back to Omaruru. Most of them were taken to Swakopmund or were sent as laborers at the railway line. A hospital for the sick captives was established at Omaruru, and there were 300 patients who were visited regularly by Missionary Dannert.

Omburo became one of the biggest prisoner camp in Hereroland. Missionary August Kuhlmann, the son-in law of Missionary Dannert, in an agreement with the German Governor, Dr. von Lindequist, accepted the work amongst the prisoners. The German Government renovated the parsonage at Omburo and Missionary Kuhlmann and family moved there in December 1905. The Missionary sent reliable Herero out to go and convinced the others who were still in the field to come to Omburo. When the Herero realized that there were no German soldiers at the camp and only a

Teacher and Evangelist Gustav Kamatoto. Amongst other tasks he helped to translate the Old Testament into Otjiherero



Damara in Front of their Hut in the Omatjete Reserve

Missionary and the Word of God, they came. Barely after 4 weeks, had 3,500 Herero appeared. What the German troops failed to do, the Rhenish Mission managed to do. Missionary Kuhlman wrote that through this peaceful deed of the mission, almost 20,000 Herero voluntarily returned from the field. This is a sign that the Word of God is stronger than the mighty army or the loud canon rumbling.

Missionary Kuhlmann stayed at Omburo till October 1907 when the camps where closed down and he was transferred to Omaruru. Omburo was a mission station for more than 30 years, and people went through light and dark days there. In May 1909 Missionary Kuhlmann and family went to Germany on long leave. After long discussions with the German Government Omburo became a mission farm, and mission farmer Wilhelm Stritter did a good job there.

Omaruru kept its position as mission station. In 1906 there were 314 members of which 128 were Herero prisoners. 220 children attended the school which was conducted by Barnabas Mungunda, Samuel Kutako and Hosea Kutako. Hosea Kutako was a great help for the Missionary both in school and congregation, and Missionary Dannert was disappointed when he left in 1907.

In October 1907 the Missionary Conference was held at Omaruru, and during the opening service, 53 adults and 11 children were baptized. The whole new situation of the mission work was discussed at the conference, and the very important ministry to White and Black farm residence started from that moment. Omaruru rented a second mission parsonage, where Missionary Kuhlman was accommodated. Later on the property including the house of the late Mr. Piirainen was acquired, where up to this moment the missionaries live. In December 1910 Missionary Vedder and family came to Omaruru for five months. Together with Missionary Dannert they were supposed to review the New Testament and rewrite the stories of the Old and New Testament. During this writing Missionary Vedder had Evangelist Samuel Kariko as co-worker; together they discussed thoroughly line by line. In addition, Missionary Vedder had to serve the Damara congregation and also often

the Herero congregation because Missionary Dannert was sickly.

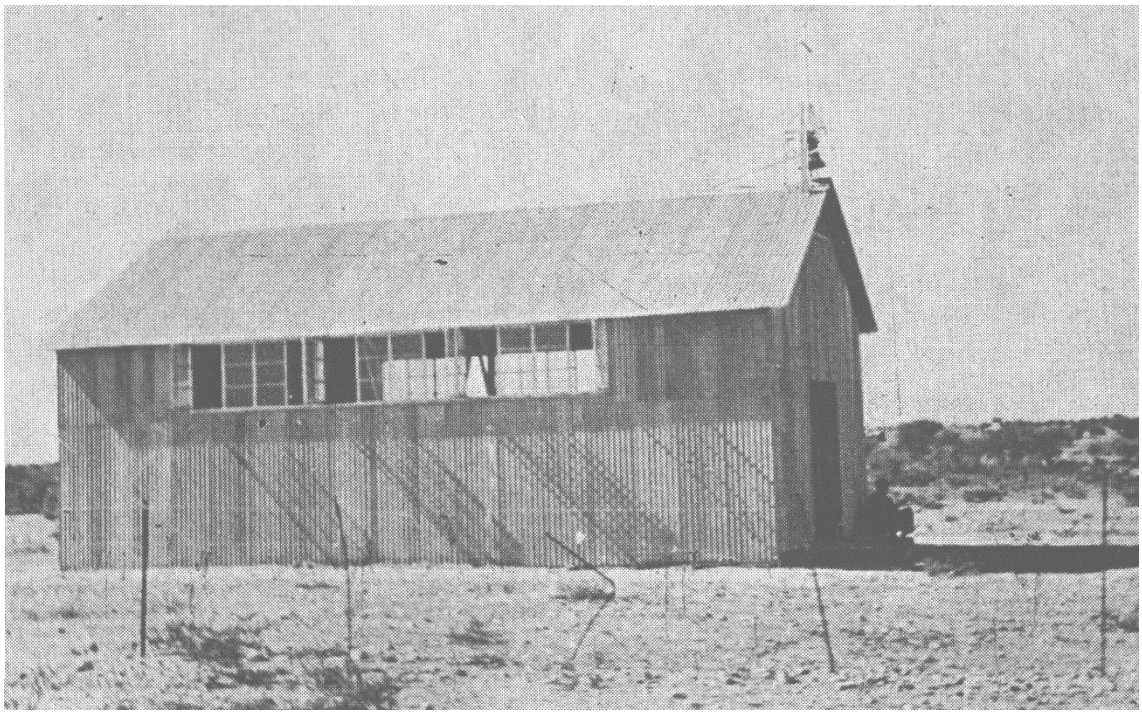
The congregation is rebuilt

Missionary A. Kuhlmann, who had been on long leave in Germany, returned to Omaruru in June 1911 and took over the immense congregation work. Few months later, Missionary Dannert and wife travelled to Germany due to health reasons; they initially planned to return in 1914, but the outbreak of First World War prevented them from returning. In Germany Missionary Dannert ensured that the necessary literature that were written in Southwest, were printed. This was the Bible History and New Testament which was revised by Missionary Vedder and Evangelist Samuel Kariko, as well as sermons book in Otjiherero, which was written by Missionary Kuhlmann and which is still in use.

Omaruru congregation grew. From 1870 to 1904 there were 930 dopelinge; from 1905 to 1913, 2,520 people were baptized in Omaruru. Missionary Kuhlmann had four evangelists and eight elders as co-workers. Two of the evangelists were the sons of the Chief, Samuel Kariko and Gottfried Tjiharine, who were so committed, that sacraments administration was entrusted to them.

First World War didn't affect or brought any changes to the Omaruru congregation at all. A number of missionaries and their family fled to Gaub, *"the only save place in Southwest"*, as it was said; but Missionary Kuhlmann and family didn't moved from Omaruru, and the residence were very grateful to them for that. When the Union troops were closing on Omaruru, Missionary Werner from Okombahe was moved to the mission farm, Omburo. Thus the building and livestock at Omburo were spared; Missionary Werner was treated with all due respect by the Union troops. The mission work in the farms in the Omaruru district came to a standstill, but in general the work progress well. On 22 June 1920 the 50 jubilee anniversary of the missionstation at Omaruru was celebrated. The offering in the black congregation was R28, while in the German congregation an amount of R315 was received.

In August 1914 Missionary Eduard Dannert passed away in Germany. The congregation in Omaruru held a memorial service. Many members wrote letters that were forwarded to



Chruch Building in the Omatjette Reserve which was inaugurated in 1954

Mrs. Dannert and in which it was clear how grateful they were for the preaching of the Gospel. Missionary Kuhlmann added: *"we know that our labor in the Lord is not in vain"*. As a result the so-called *"Monrovia Movement"* couldn't take roots in Omaruru. The Herero, Nama and Damara told Missionary Kuhlmann that they will remain with the Rhenish Mission.

On 27 September 1925 the Evangelist Samuel Kariko passed away. For thousand of kilometres he travelled by foot and horse through the farms to encourage people. At his funeral there was a great gratitude towards the Lord for his labor. The successor was Evangelist Josua Tjiurutue. Steadfast in the Word of God and with great commitment he carried the work further; he was was entrusted with sacraments administration. In 1930 he baptized 229 believers in the area of Kalkfeld and there was great joy amongst the people.

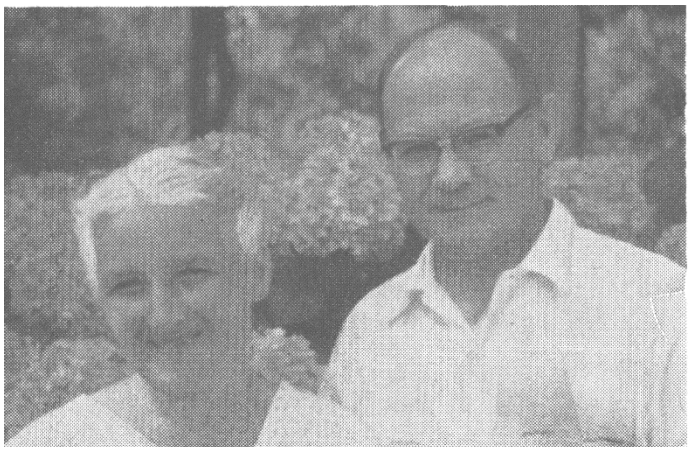
In 1932 Missionary Kuhlmann and wife went to Germany for eight months. For 21 unbroken years they stood in the service at Omaruru, now they wanted to recover from their declining health. Missionary Römer travelled mothly from Usakos to Omaruru to serve the congregation, and the daughter of the Kuhlmanns, Margarete, dedicated herself during this time to the congregation work; together with the evangelists, teachers and elders the work progressed.

In 1933/1934 good rain fell with lots of water that was never experienced in Omaruru before. Tall trees fell, the railway bridge was destroyed, the water entered some residence houses; and gardens were washed away. The mission parsonage was saved by the reed bushes; the rainfall recorded in that year was 903 mm; but swarm of locusts came and caused great damage.

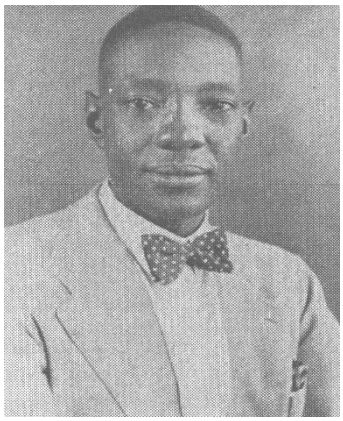
Before Missionary Kuhlmann retired, he started a very important task, which was the translation of the New Testament in Otjiherero. The Missionary Conference that met in Windhoek in 1939 took this decision. Together with the old teacher and Evangelist, Gustav Kamatoto, they took this task. He especially placed great emphasis that the right name for God in Otjiherero should be used. The former missionaries used the name Mukuru for God, but Mukuru means ancestor and refers to the honoring or veneration of the fore-fathers. The rightful name for God is Ndjambi, which the missionaries never knew before. Ndjambi's residence is in the heaven; his characteristic was righteousness and though him all people have life. Ndjambi is being venerated with high respect and it is avoided at all cost to mention his name. Missionary Kuhlmann and Evangelist Kamatoto thought: *"Ndjambi is the rightful name for God in Otjiherero, thus they avoided Mukuru in their translation and used the name Ndjambi"*. The result is that the name Mukuru was still being used in the congregations. This name had been used for long time in the New Testament and during the worship.

At the age of 68 years, Missionary Kuhlmann handed over the congregation work to Pastor Walther Kuhles, but he continued with the translation of the Old Testament. Pastor Kuhles was installed on the 3 September 1939 by Missionary Kuhlmann and there was a large attendance. Together with three Evangelist, four teachers and twenty elders, Pastor Kuhles received the work; which went unhindered even during Second World War.

During this time, Okombahe congregation was also served from Omaruru. Four times per year Omatjete reserve was visited. The ward Kalkfeld



Missionary E. Esslinger and Wife



Former Teacher Theodor Mahua

Elder Christian Zeraua

received through the great efforts of Pastor Kuhles and Evangelist Josua Tjiurutue a new church building in 1945. On the 16 December the churchbuilding was dedicated. Multitudes of Whites and Blacks came. Missionary Kuhles conducted the dedication service assisted by Evangelist Joshua Tjiurutue, while Missionary Loeber of Otjiwarongo conducted the sermon in accordance with Psalm 84. Missionary Loeber of Otjiwarongo admonished the congregation in accordance with Hebrew 10:30 *"Let us hold unswervingly to the hope we profess, for He who promised is faithful"* (Hebrew 10:23). The day was concluded with Holy Communion, during which the congregation promised to to remain steadfast in the Word and Sacrament.

On 30 August 1945 the veteran Missionary Kuhlmann passed away. The whole congregation mourned his passing away, because for more than 30 years he proclaimed the Gospel with vigor and dedication at Omaruru. Through proclamation and written word he helped to build the congregation up. On 17 May 1948 Preses Johannes Olpp passed away in Omaruru. He was born at Gibeon and for 50 years he served the Lord and the congregaitons of Southwest; for 25 years he was the leader of the Mission Church. The Lord call his servants, but He also sent labors in His harvest. In 1950 Josua Tjiurutue was ordained as pastor in Omaruru, and the congregation praised the Lord.

Missionary Kuhles took over Swakopmund congregation in 1951 and Missionary Ernst Esslinger was transferred to Omaruru, where he was inducted by Preses Diehl on 8 July 1951. His first official duty was to attend to Albertine Tjiseseseta the wife of the late Chief, at her deathbed and also her funeral. At her funeral, which was attended by many people, Mrs. E. Kuhlmann also gave a tribute.

The German congregation dedicated their own church building on 27 July 1952. The Germans were grateful that the Rhenish Missionaries also served the German congregation. On 25 January 1953 a new school that also served as a church hall was dedicated in the location, and Missionary Rethemeyer of Karibib conducted the sermon.

In January 1954 Missionary Rolf Schankweiler and wife came to Omaruru to learn the languages so that they could later act in the place of Missionary Esslinger who wanted to go on long leave to Germany. Pastor Josua Tjiurutue moved in July 1954 from Kalkfeld to Omatjete, since it was the wish of the Herero in the Reserve. On 7 November 1954 a new church building was dedicated by Preses Diehl at Omatjete in the Otjohorongo Reserve, at this gathering there were around 600 congregation members and many whites in attendance.

In March 1955 Missionary Esslinger and family bid farewell to Omaruru and Missionary Schankweiler took over the work in Omaruru-Kalkfeld and Omatjete. During that year in many other places the Herero left the Rhenish Mission Church to start their own church. But Pastor Josua Tjiurutue admonished the people that they cannot at the same time believe in the Lord Christ but despise the missionaries who brought them the Gospel.

On the 25 August 1955, seven Herero headmen came to Missionary Schankweiler to do a declaration. Mateus Hiiko opened the meeting with a prayer and said the following: *"Greetings to our White Missionary Schankweiler on behalf of our congregation. It has hit our hearts deeply that other Herero congregations are planning*

to split from the Rhenish Missionaries. We are from the Zeraua tribe. Zeraua was our first Chief. He received the Word of God from the White missionaries and established a Christian worship. At Otjimbingwe he received the first missionaries. From there Chief Zeraua moved to Omaruru, where he also died. His niece Manasse Tjiseseta succeeded him as Chief. After that Gottlieb Kapia ascended to the chieftaincy and he is still in this position. Our entire Chief and the Zeraua-people had a good working relationship with the Whites. Now, Herero from other places want to conviced us to separate from the Whites on spiritual matters. When Chief Gottlieb Kapia was informed of this, he proposed that this event should wait for ten more years. On this proposal the other Herero haven't responded.

On Friday 19 August 1955 a meeting of the Herero pastors with the Herero leaders was held. The main point was the establishment of the Herero Church without the White missionaries. A delegation of 23 representatives from the Zeraua community with Pastor Josua Tjiurutue was in Windhoek. The day before yesterday they returned with the following report: the Herero decided to break away from the Whites. Upon that Gottlieb Kapia said the following to his people: "I am a descendant of the Zerauas, Tjisesetas and Kapias; my people will not part from the Whites in the matters of faith.

We who are seated here, we are also representatives of the Zeraua community, and we are descendants of chiefs families, e.g. Ismael Mutanga, Christian Zeraua, Leonhard Nautoro and me, Mateus Hiiko, who speak on behalf of all those present; we also agreed that Zeraua people in the next coming ten years will not part from the White. Hesekiel Puriza, a descendant of the Chief family, is of the same mind and supports this decision. Therefore, we came here: If you, our Missionary should learn from any one that the Herero on church level had seceded from the Whites, then you will know: we the Zeraua people will not split from the White missionaries. You, our Missionary, will serve us further with the Word of God. Since this is our official position, do not listen to unfounded allegations, and we ask you, our Missionary, to convey this message to preses of the Rhenish Mission, H. K. Diehl. Preses Diehl is free to inform the government about our decision.

Zeraua people are found in Otjimbingwe, Okahandja and other places in the country; in the same manner there are also Herero from Maharero community here. Since the Zeraua people are in majority in the Omaruru area, and the other Herero don't have their own church or evangelists, it is our hope that in future they will attend the worship with us.

I, Mateus Hiiko, the speaker, conclude with the words, that the Lord has hurt our hearts, because on church level there is great disunity amongst the Herero, but we want to remain steadfast in the Lord, like we had done it up to this point. Amen. The delegates from the Zeraua community were the following: Mateus Hiiko, Leonard Nautoro, Ismael Mutanga, Hesekiel Puriza, Gerson Kanangazu, Gerson Hiiko and Christian Zeraua".

Missionary Schankweiler responded: *"I am grateful that you came and inform me. If this decision was taken before the God, I know that the Lord will bless your people and also will give you the willingness for a true confession before our Lord Jesus Christ. Ten years is a long time. We as Missionary, we will be happy if after such time you had established and independent church, because it is the objective of mission work. Thus, it is my prayer, that the Lord will give us a peaceful cooperation and many more co-workers from the Herero tribe. Go therefore in peace and make it known: Zeraua people are Christ's people who listen to His Word because He is the true Lord and King".*

We should conclude here about the report on Okozondje-Omaruru. The Gospel continues to be preached by White missionaries of the Rhenish Mission like Adolf Pflugradt and Fritz Kuhlmann, the current pastor. But what was confessed on the 25 August 1955 by the seven

ambassadors from the Zeraua tribe in the mission parsonage at Omaruru is meaningful for all the congregations of our church. Let us pay attention to HIS wil, and let us give up the habit to listen to the requests of others. We are not true Christians if we know the heavenly things but run with the stream of the world. The Old Testament is telling us about Joshua; after he reminded them of what the Lord has done for them, he put the choice to them between God and idols. But to his words he adds his example by saying: *"As for me and my house, we will serve the Lord"* (Joshua 24:15). May the congregations of our church always make the right choice.

BETWEEN ERONGO AND BRANDBERG

Okombahe 1871

Hundred years ago there lived approximately 40 000 Damaras in Southwest Africa. Initially they were called Bergdamas because of the following reasons. In the olden days the Damara travelled around with the light skinned Namas as their shepherds and servants. After the Namas were impoverished by the arrival of the Europeans in South- and Southwest Africa, the Damara separated from the Nama. They moved into the hardly accessible mountain clefts of Southwest Africa, they received the name Bergdamas which is no longer popular. They lived very difficult from milk and meat from few goats, and they were considered the lowest tribe in Southwest Africa. Only after the efforts of the missionaries and the protection of the German government could they improve their living standard.

Okombahe is given off to the Bergdamas

In 1870 a number of Damaras approached Missionary Hugo Hahn with the request for a Missionary and the acquisition of a permanent own place. Hugo Hahn agreed with the Herero Chief Wilhelm Zeraua, that the area Okombahe should be made available as residence of the Damara.

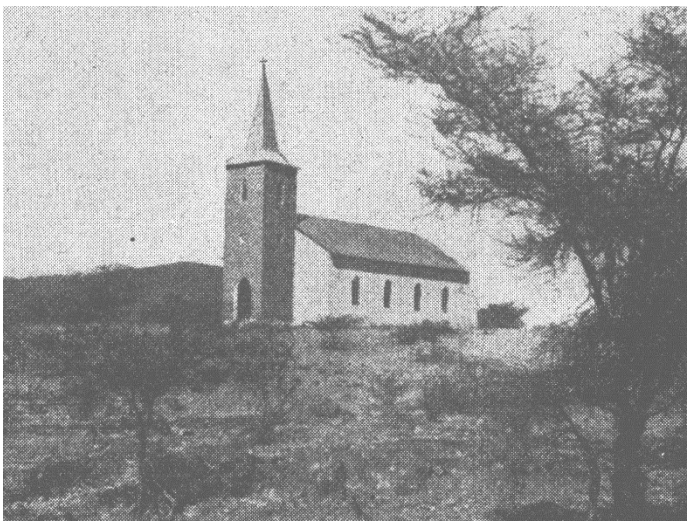
Missionary Hahn gave to the people also a co-worker, the teacher and categist Daniel Cloete, who came with Hahn from Cape Town to Hereroland. In his report of 9 July 1871 Daniel Cloete wrote as follows:

"Last year I came with the Bergdama to Springfontein (//Gûas), where we stayed for six months. Due to drought and lack of water we endured great hardship; I asked Chief Zeraua for advice, and I received his full permission that a Bergdama station should be established at Okombahe. Okombahe is not a bad place; Mr. Boehm was also here and he gave the same opinion. Our people are greatly happy with this place, knowing that they will never get a better place anywhere else. Water is in abundance. Everyone can draw water unhindered and without any dispute for his garden, and we all want to keep this place.

We live here now for more than six months. We haven't yet constructed decent houses. We stayed in a hut but up to now we live in a mathut, in which we are troubled by rain. To construct a descent house I need money and the tools. My annual salary is R150, with that I should take care of my big family of eight children.

Church and school are conducted under a tree. The inhabitants are around 300 and almost 200 school children. With regard to church and school attendance, I can't complain, they come whenever they are around. With my family, my brother-in law family and two Bergdamas families we are 24 people baptized, and there is 33 who regularly attend the Confirmation class".

It was the beginning of the mission work in Okombahe. In September 1873, Daniel Cloete reported that a school building which was also to be used as a church hall was completed. He also constructed a proper house for his family. The church hall was a modest building, however, the people loved it and they said: *"If we go*



The Church of Okombahe, which was inaugurated in 1908

Missionary Carl Heinrich Niederwelland who died at the age of 37 in Okombahe

somewhere to church, we should always sit in the back, but this church is our own property which we constructed with our own hands".

More and more Damara moved to Okombahe. They laid gardens and planted vegetables and maize, and they were very prosperous in their work. From time to time Missionary Böhm came from Ameib to solemnize weddings and to administer sacraments.

For five years the work progress well; suddenly drought and difficulties came, and division arose amongst the people. The Brandberg Damara no longer came to Okombahe; and the Bokkeberg-Damara went away. Daniel Cloete complained that cohesion and harmony was lacking, *"and the saddest and difficult is: the tribe is extremely attached to flesh desires".* Many no longer want to live according to the Word of God; also Missionary Böhm tried everything to restore order, but to no avail.

Besides that, the war between the Herero and Nama had broken out again, and unfortunately the Damara were involve. Catechist Daniel Cloete left Okombahe, but he didn't went to Omaruru where most of his congregation member went, but he stayed with the Nama Kaptein Petrus Zwartbooi at a certain place next to Omaruru River. Later on he returned to //Goe-//gams (Lêwater), where he was attacked by the Herero and lost all his property. Thus Preses Viehe arranged that Daniel Cloete should take over the missionwork at Scheppmansdorp. Okombahe was deserted and the gardens and area was as result of the war destroyed.

Four graves of Gospel servants at Okombahe

It is not pleasant to continue the history of Okombahe with this heading. In 1882, there was a satisfactory number of Herero and Damara in this place, and the young Missionary Carl Heinrich Niederwelland took up post at Okombahe. The old buildings were almost destroyed, but the people were happy about the arrival of a Missionary. Around 100 adults came to church and 50 kids immediately started school. Missionary Niederwelland also had medical knowledge, thus he served the people spiritually and assisted them in their physical needs. With dedication and joy he worked in Okombahe, and the people named him the *"friendly pastor"* and *"good doctor".*

However, he experienced difficult times. Many times he was forced to leave Okombahe and due to the war between the Herero and Nama he had to go to Omaruru. From March 1885 Missionary Niederwelland could continue with his work peacefully in Okombahe and he writes: "Despite all the happenings I still love this place. The only adult I baptized in this place, I buried here, and I see in him the grain of wheat *for a greater harvest in future.*

The first Teachers of Okombahe. Damara Teacher Gottlieb Goreseb and Herero Teacher David

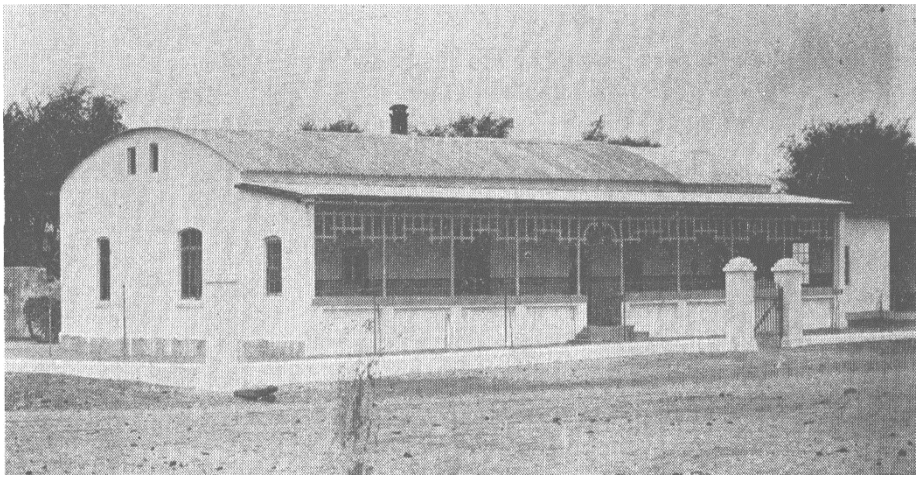
The Herero don't want to accept that this place will be exclusively for the Bergdama. More and more Herero are moving to Okombahe and they claim that the Bergdama had joined the Nama, thus they need to take care for land and maintance. In my opinion there is enough garden-land for Herero and Bergdamas, and if they listen to the Word of God, the division will disappear. I am very happy that they are all busy putting up gardens, to plant wheat for which I give them wheat seeds.

Every Sunday I conduct two worship services and one music class. During the week I have school in the morning five times and evening school four times. Apart from that I also give baptismal classes. School and worship services attendance is good. How long I will carry this labor, only the Lord knows".

This was one of the last letters that Missionary Niederwelland wrote. In the midst of this great work, he suddenly fell ill with Malaria flu. On the First Sunday after Trinity he conducted his last sermon on the Parable of the rich man and Lazarus, and the congregation elders said: it was like his own funeral sermon. In the following days, the flu became so severe that at times Missionary Niederwelland lost consciousness. Three of his catechumens were day and night beside him and Damara- and Herero Christians prayed regularly with him. A Missionary who was greatly adored and who took care of those who were sick and assisted many, passed away on 13 June 1885 surrounded by his Black congregation members. This happened while his bride in Germany was preparing to follow him to Okombahe.

Missionary Dannert of Omburo, arrived a day later after the death of Missionary Niederwelland in Okombahe. He was deeply moved that he received the letter of the sick brother very late. He removed the doors of the mission parsonage and built a coffin for the late Missionary

Missionary Wilhelm Schaar who died at the age of 35 in Okombahe



The new Parsonage at Okombahe

Niederwelland, while the congregation elders were digging the grave. The bell rung and all came to the funeral service that was conducted by Missionary Dannert. Fourteen days earlier, the late also worked in the wheat fields, and his garden was green. Now he is buried in God's acre like a ripe wheat seed and at his grave was read: *"the body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power"*. On the tombstone of this Missionary the following is written: *"Those who sow with tears will reap with songs of joy" (*Psalm 126:5). It was the first Missionary grave in Okombahe, the second would follow soon.

The successor of Missionary Niederwelland was Missionary Christian Baumann who was sent to Otjimbingwe in 1866 as a mission-smith. With dedication he worked in the smith workshop there. Two years later he married the eldest daughter of Missionary Kleinschmidt. When the mission colony in Otjimbingwe was dissolved in 1874, Christian Baumann was recruited as a chatecist. Initially he was working in Otjozondjupa at Waterberg, where he assisted Missionary Beiderbecke. In January 1879 he was transferred to Scheppmansdorp where he worked amongst the Topnaars and the Swartbooi. The teacher David Zwartbooi was a useful co-worker to him. About his final times in Scheppmansdorp he writes as follows: *"the churchgoers listen anxiously to my sermons, and with great joy I could preach the the Word. On Sunday Laetare 1883, we had Holy Communion Service and the farewell was very difficult to me"*.

Christian Baumann and family moved to Otjimbingwe, where he mainly worked amongst the Damara, but while he was sick, he had to go for four months to Walvis Bay due to his poor health condition. Upon his return, he learned that the Nama had attacked Otjimbingwe and robbed all the livestock of the Whites and Blacks.

When Missionary Niederwelland passed away in June 1885, the Missionary Conference decided to ordain Christian Baumann. He had already wrote his mission examinations in the presence of missionaries Büttner, Brincker and Schröder. On 23 August 1885 during the occasion of the Missionary Conference, Christian Baumann was ordained at Omburo by Preses Brincker, assisted by missionaries Viehe and Böhm. Missionary Baumann was planning to move immediately to Okombahe when he fell sick again, and he was sent to Stellenbosch/Cape, to received medical attention. He returned with his family in May 1886 and went to Okombahe. Chruch and parsonage were in a dilapidated condition, thus reperation was a priority. He received small assistance from the congregation, because most of the men went in hiding after Kaptein Hendrik Witbooi issued a threat. Missionary Baumann's son assisted him with the reperations, while his daughter was appointed as a teacher.

In January 1887 the first worship service was held in the newly renovated church; all came and there was around 300 worshippers. The work progressed well, school and baptismal classes were held; and for the time being there was a good relationship between the Damara and the Herero. In May 1887 news came that Hendrik Witbooi wanted to attack Okombahe, and all fled. Only the Missionary family and one Damara remained. Later everyone returned and Missionary Baumann resumed his work. He stood and fought like a *"committed warrior of Jesus Christ"*, who together with the apostle confessed: *"We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body"* (2. Corinthians 4-10).

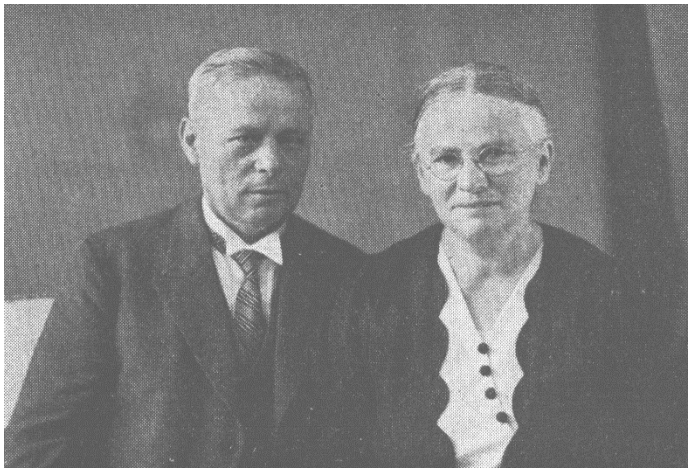
He could continue with his missionwork for a short time. In April 1888 Missionary Baumann fell ill for the third time. Missionary Dannert was called and it was evident that the Missionary of Okombahe was on his last sickbed. The congregation, including the sick, came to the parsonage and bid farewell from their Missionary, and for all he had a comforting word. On 14 May 1888 he passed away in the *"joy of the Lord"*. Again, Missionary Dannert conducted the funeral and the funeral sermon was in accordance with Revelation 14:13 *"Blessed are the dead who die in the Lord from now on. Yes, says the Spirit, they will rest from their labor, for their deeds will follow them"*. It was the second Missionary grave in Okombahe".

Three days after the funeral Chief Manasse Tjiseseta of Omaruru requested a new Missionary on behalf of the Herero and Damara for Okombahe. The letter to the Missionary Conference is as follows: *"Dear fathers! I am writing this letter to you, while at the same time expresses our gratitude that you sent three missionaries to Okombahe. Two times we were overwhelmed with grief because two missionaries died on my farm. This place is not small but it's a big farm with a big congregation. You will feel that it is not good for this congregation to be dispersed. If it's possible, please send another Missionary, because I could see that my people are deeply bereaved. My heart is also grieving and thus I once again request for a Missionary. Meanwhile I had appointed some assistants in Okombahe. The first is Daniel Kariko, and the second assistant is Johannes Kazuu. Thirdly, I appointed the Head of the Damara Cornelius Goreseb. We are all bereaved including me, their master, thus we agreed to request for a Missionary. I greet you all sincerely and with love Chief Mannase Tjiseseta. My subjects the leaders of Okombahe: Daniel Kariko, Johannes Kazuu, Cornelius Goreseb. I also greet you on behalf of my congregation in Omaruru: Barnabas Ratjama, Assa Kaijombo, Thomas Visembua. This is my view together with my people"*.

Missionary Hugo Baumann, the congregation leader in Okombahe from 1901 to 1911

Immediately the Missionary Conference assisted by sending Daniel Cloete again to Okombahe. On 20 November 1891 a young Missionary Wilhelm Schaar arrived in Okombahe and was warmly welcomed by Daniel Cloete and the congregation. Two days later he was inducted by Missionary Dannert. Good rain fell in the afternoon and the people said: *"/Asa //kha-//kha-aob /kab ge /asa /kaiba go ha: With the new Missionary come new blessing"*.

Outward it happened because it was a good year due to a great rainfall. Missionary Schaar prayer was that an inner renewal will be experience in the congregation. From the onset he tried by all means to preach in Otjiherero and Nama, and



Missionary Ernst Römer and Wife

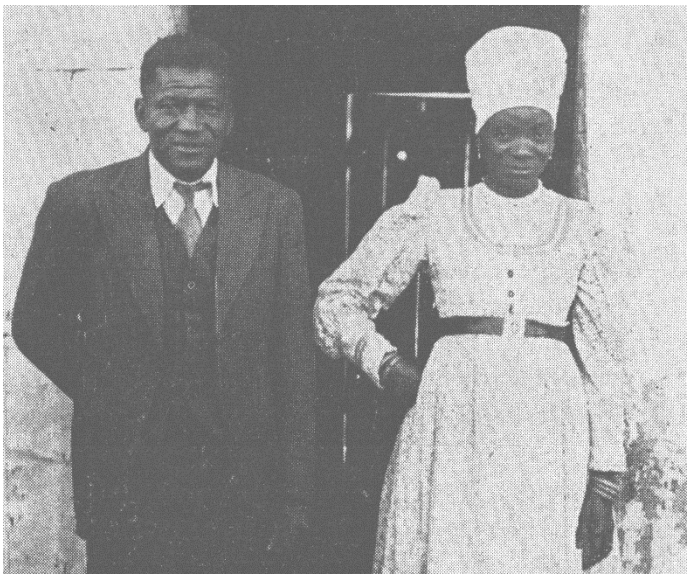
the people were very happy about it. For one year Daniel Cloete assisted him faithfully, and then he went on retirement. He moved to the vicinity of Spitskoppe with his family. Regularly he held church services for the people who lived in that area and his daughters established a school for children and taught confirmation class. On the 6 July 1894 Daniel Cloete passed away suddenly, and he was buried in Okombahe as per his wish. It was the third grave of the servant of the Word at Okombahe; he stood for more than 40 years in the service of the Rhenish Mission.

Missionary Schaar and his wife who arrived in Okombahe on 25 June 1892 committed themselves entirely to their calling. The buildings were renovated and the people were spiritually nourished. The Herero school Master David and Damara teacher Gottlieb Goreseb stood by and assisted the Missionary faithfully. From Zesfontein came another Damara group to Okombahe, thus Missionary Schaar gave baptismal classes to 100 adults and regularly 300 children attended the school. At the Missionary Conference, Missionary Schaar tabled a request for a White teacher; he wanted to give the people of Okombahe great assistance.

The turmoil between the Herero and Damara caused too many difficulties. Every tribe had its own Chief. The Herero regarded Okombahe as their farm, and wanted to rule over the Damara. The Damara Chief Cornelius Goreseb approached the German Governor Leutwein, to request help on behalf of the Damara people; and the governor agreed with Chief Manasse Tjiseseta, that he will cede Okombahe against an annual payment of R150. Governor Lutwein gave Okombahe to the Damara on condition that they will provide labor for the government whenever such help was needed. From 1894 many Damara flocked to Okombahe, and the church building became too small for the churchgoers. Missionary Schaar conducted two services every Sunday, and an amount of R600 was collected for the construction of a new church building.

Okombahe got two outposts; the Herero moved to Eharui. On 7 July 1897 Evangelist Samuel Kariko was inducted there. Eharui had around 120 Herero Christians and 40 children attended school. The teacher Gottlieb Goreseb was stationed at Omandumba; sometimes there was 300 Damara and Missionary Schaar and elder Henoch regularly assisted the people there.

It was a big mission work that was entrusted to the Missionary couple, and with great joy they carried it out. Missionary Schaar and wife fell ill in 1898, and had to spend a whole year seeking medical help in the Cape. Okombahe was without a Missionary; and during that time Missionary Spellmeyer assisted the congregation. In January 1900 the Schaar couple returned to Okombahe, the Missionary wanted to resume work, but his physical strength was not there. The medical



Pastor Eliakim //Hoebeb and Wife

assistant told them to go back to Germany to seek medical help, but the Missionary's wish was to die amongst his congregants, hoping to give a testimony for the Lord on his deathbed. On 11 November 1900 he passed away peacefully. When the message went out that the Missionary had entered eternal rest, the congregation was filled with great sorrow over the death of their benefactor. A precious grain was laid down in the ground and awaits the resurrection of the dead by the Lord. It was the fourth grave which was dig for a Rhenish Missionary.

Further building of the congregation

It was a joyous day when a new Missionary arrived in Okombahe on the 21 February 1901. It was Hugo Baumann, son of the late Christian Baumann. He moved into the parsonage, where he previously lived as a child. He knew the Nama language, and soon he was preaching in this language. Missionary Hugo Baumann accepted the calling with dedication and regularly visited the wards Omandumba and Eharui. Already the following year 185 adults were baptized, thus Okombahe congregation had a membership of 600 members.

Plans were hatched to construct a new church building, but the war between the German and Herero prevented it. The Herero Chief Daniel Kariko at Eharui together with his men joined the rebellion, while the Damara Chief Cornelius Goreseb remained with the Germans. On 3 May 1904 the Herero attacked Okombahe, five Damara were killed and all livestock were driven away. Missionary Baumann went to Walvis Bay and after six months he returned to Okombahe. From that time, Okombahe was exclusively a Damara congregation.

In the beginning of 1908 a cornerstone was laid for a new church building. The congregation members as well as the White in the area collected funds for the church. The construction went very well and on the 15 September 1908 the church was dedicated. Before the dedication, the congregation gathered at the old preaching place and Missionary Baumann expressed thanksgiving towards the heavenly Father that

Sister Ursula Pönnighaus working as a Nurse. She served in Okombahe from 1954 to 1965

the Gospel had been preached in Okombahe for 37 years. The new church building was opened and around 500 worshippers attended the dedication service. The entire Okombahe praised the Lord. Where there was nothing fourty years ago, there stands now a beautiful church, there was now a parsonage and the congregation that gave thanks to the Lord. Which was constantly sown with tears, through the sacrifices and devoted conduct of the pioneer missionaries, who risked their lives for the labor, could be reaped on the dedication day of the new church building: the congregation had more than 1 000 members.

Missionary Baumann also opened two new outposts, Kawab and Aobenhonis. At Aobenhonis a huge baptismal festival was held in December 1910, where 154 adults were baptized and for the first time at that occasion, the Holy Communion was celebrated. On 26 April 1911 Missionary Baumann and family went on long-leave to Germany, the assistant in the congregation became Missionary Heinrich Brockmann.

Missionary Brockmann was not a newcomer in Southwest Africa. For more than 5 years he had

served in the congregation of Outjo with joy and dedication. He left a very comfortable parsonage there. Okombahe parsonage needed an urgent renovation; this became possible with building contractor Jürgens and brick-layer Simon Geiseb. This difficult task took a whole year, but the parsonage was as good as new.

The congregation work was initially not an easy task, everyone waited on the return of Missionary Baumann. But when Preses Olpp visited Okombahe and addressed the congregation two times, the light overcame darkness, and with gratitude the congregation could celebrate Holy Communion. Missionary Brockmann started an evening school for adults, where they learned how to read, and people were very grateful for that.

First World War brought restless times to Okombahe. Mrs. Brockmann and children moved to Gaub, the Missionary remained with his congregation. On 18 July 1915 the Union troops occupied Okombahe, Comdt. Holl had discussions with Missionary Brockmann and the place was spared destruction. After the Peace Treaty of Korab, Commissioner Pearson came to Okombahe and installed Judas Goreseb as Chief. Missionary Brockmann travelled to Gaub to fetch his family and thereafter the missionwork in Okombahe continued unhindered. As far as possible, Missionary Werner who learned the Nama language at Okombahe rendered assistance. In December 1915 Sister Lina Stahlhut came from Karibib, when the Missionary couple fell ill; the Lord kept all during the time of need.

In the coming months good rain fell, it was a great refreshment for people and animals. In 1917 the Government gave an order for the livestock of Damara at Okombahe to be counted. There were 1,400 cattle and 15,000 small livestock. Many planted wheat in the river and had a good harvest, and almost all congregation members were able to pay the congregation contribution.

In November 1920 the congregation celebrated the 50 Jubilee of the existence of the Okombahe congregation. With gratitude to the heavenly Father, the names of Daniel Cloete, Heinrich Niederwelland, Christian Baumann and Wilhelm Schaar, who did all for the establishment of the congregation, were mentioned. In December 1920 Missionary Brockmann and family went on long-leave to Germany and congregation elder Benjamin /Khachab took over the work and was supported by the Missionary of Usakos, Missionary W. Diehl.

On 26 April 1923 Chief Judas Goreseb passed away and was succeeded by his brother Hosea. From 1925, Missionary Brockmann who had since become the Missionary of Usakos, assisted the congregation on a temporal basis. In 1927 Preses Olpp visited Okombahe congregation and its outposts, and he was very impressed by the work in the congregation. The income of contributions in that year was the highest ever to be collected by a congregation, it was R400.

On 26 August 1928 Missionary Ernst Römer was inducted in Okombahe. His inaugural sermon was in accordance with 1. Corinthians 2:2 *"For I resolved to know nothing while I was with you except Jesus Christ and Him crucified"*. The new Missionary soon discovered that despite all the needs and degeneration the pure proclamation of the Word of God alone can build up the congregation and it would reach many as opposed to strict application of church discipline. The outposts were regularly visited; the school teacher Benjamin /Khachab was installed as an Evangelist and Winfried #Nouseb became head teacher.

The Römer Missionary couple remained in Okombahe till June 1931, and they were transferred to Usakos, but Missionary Römer continued to serve Okombahe. He found a useful help in Franz #Ouseb who availed himself entirely after the death of Evangelist /Khachab. Pioneer co-workers such as Christian //Hoebeb, Martin /Gôagoseb and Kaleb Goseb were taken away by death, but in 1938 three young men from Okombahe went to the Paulinum in Karibib; one of them was Eliakim //Hoebeb, the current congregation leader of Okombahe.

The outbreak of Second World War hindered the spiritual work of Okombahe from Usakos. Co-workers of the local congregation and the outposts carried the work themselves. Missionary Kuhles of Omaruru made regular visits to Okombahe, later Missionary Kuhlmann from Usakos also assisted. On 12 August 1951 Sister Erna Okolowitz was installed in Okombahe. From that moment Okombahe became a medical post. In 1952 the congregation received their own leader in Pastor Eliakim //Hoebeb who still serves the congregation.

In Isaiah 52:7 is written: *"How beautiful on the mountains are the feet of those who bring good news"*. For almost 100 years this message is being preached along the "giraffe-mountain". Blessing rested upon the work despite all challenges. Where the congregation strives to acknowledge the good Hand of the Lord, there His Kingdom will continue to spread.

NO ABINDING CITY

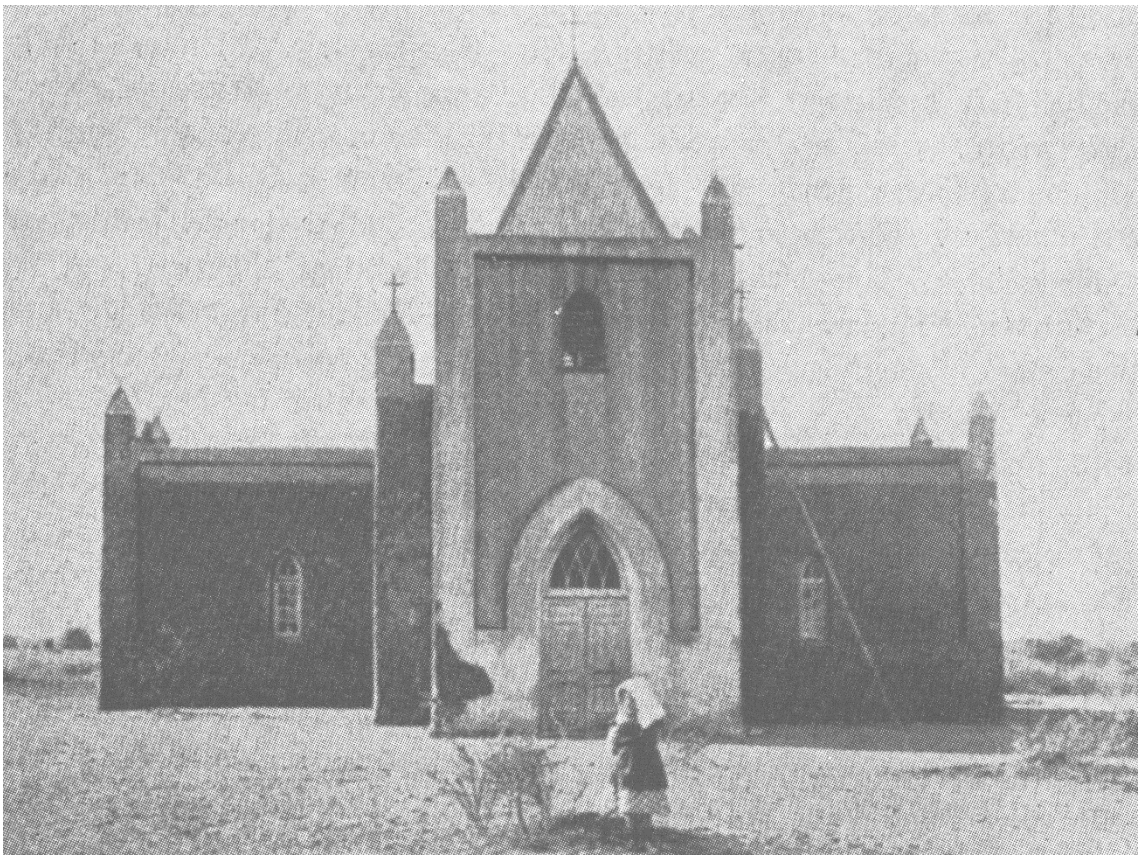
Otjosazu, Otjizeva, Otjihaenena and Okazeva

It is true; the pioneer missionaries with their co-workers risk everything because they expected everything from the Lord. They were not happy that the Gospel was not preached to a greater number of Herero and Nama people, they realized that *"good news of great joy"* belongs to all. Thus they went there, where other people lived, and the messengers never took into consideration the dangers and difficulties.

Otjosazu

This place lies 16 miles (26 km) southeast from Okahandja and was named after the red ox of an old Herero who lived there. Chief Kukuri lived there with approximately 2000 Herero. He had around 60 cattle posts with many cattle. Missionary Jakob Irle and his wife came to these people in October 1872. The establishment of a mission station at Otjosazu was a great advantage to the east in Hereroland where all inhabitants were still heathens. Chief Kukuri received the Missionary friendly; and he even went with Missionary Irle to Paramount Chief Maharero at Okahandja and pledged that till his death, he and his people would stay with the Missionary at Otjosazu.

Missionary Irle started immediately with the construction of the residential home and school. Twenty Herero assisted him, and the Missionary had to give them food and money. On 4 Advent 1873 the two buildings were dedicated. Missionary Diehl of Okahandja was present and in the addresses according to Psalm 103, the Lord was praised and the school was officially opened which was till then held in open-air.



"Bethlehem Church" in Otjisazu which was inaugurated on 18 April 1880

How did it go with the mission work? Chief Kukuri came to church, but initially he didn't send his children to school because they had to look after his livestock, because for the Herero cattle mean everything. The Chief told the Missionary straight that: *"God gave him the command to look after the cattle and for that task he also needs his children"*. But later when some calves were struk by lighting the Chief changed his reasoning, and his children came to school which was taught by teacher Josafat Riarua and which quickly had 70 learners.

In the vicinity of Otjosazu lived some Ovambanderu and Ovatjimba. In July 1873 two Ovambanderu requested the Missionary for baptism; and in the following months 30 people came and amongst them was Chief Kahimemua and his wife. On Easter 1874 the wife of Josafat Riarua was baptized, she was the first amongst the Herero at Otjosazu. In August 1875, 22 adults were also baptized. It was a great day because there was now a Christian congregation at Otjosazu, which was a good example to other places. Missionary Irle taught people how to cultivate and people harvested fruits and wheat.

In April 1878 the cornerstone for the *"Bethlehem church"* was laid. The English commissioner Palgrave was also present and he said the following in Otjiherero: *"this church which is being constructed will be like a fire in the cold time, where people will come and warm themselves. All of you, Christians and heathens, should always bring wood that will keep the fire burning. I will show you what I mean with that"*. He placed 100 gold pieces in the offering plate and emphasised that the missionaries were doing their best for the people and the land Southwest and for that one should be grateful.

This was understodd by everyone. Chief Kukuri immediately sent 10 oxen; chiefs Maharero, Riarua, Kavezeri and Kahimemua each gave two oxen. Even the chiefs who lived faraway, such as Kambazembi, Vingava, Kainaimba, Kavinjoko and Apona sent cattle, thus in a short time 25 oxen were gathered.

Missionary Jakob Irle who served for 31 years in the Congregation Otjosazu

Mrs. Emilie Irle who died on 3 August 1888 and who was burried at Otjosazu

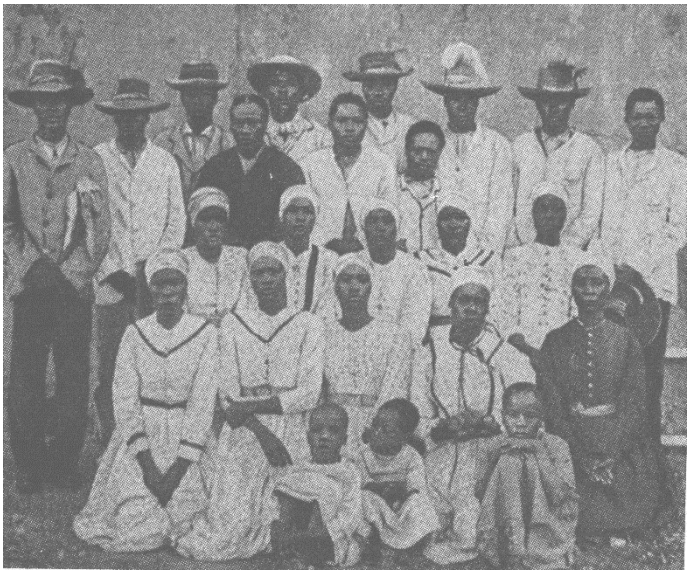
At that time people willingly offered for the church. Even though many were not yet Christians, the construction of a church building was started. A Baster from Rehoboth was the bricklayer, and 35 camel-thorn trees were brought from Okatjapia for the roofwork. The motivation of all this was the Missionary himself, and he ensured that the church was completed perfectly from outside and inside. It was said: Otjosazu has the most beautiful church in the whole Hereroland.

On 18 April 1880 the church was dedicated during the occasion of the Missionary Conference by Preses Viehe. Missionary Brincker conducted the sermon and then the local Missionary baptized 43 adults and children and two elders were installed. Otjosazu congregation that time had a membership of 124 members, and the plan of Missionary Irle was now to concentrate on the advancement of the inner congregation.

Six months later, the Missionary and family were forced to flee Otjosazu. The Nama who were advancing to come fight the Herero where 5 miles (8 km) away from the mission station. Missionary Irle went to Otjikango, but the riots were worse than in Otjosazu. After few weeks he returned to Otjosazu, which was not attacked by the Nama, but the garden and the arable land was destroyed. Four congregation members were killed and amongst them was teacher Josafat Riarua.

Missionary Irle started the work afresh. In 1883 Okatumba became and outpost of Otjosazu, because 100 Herero under Chief Salomo Apona moved there from Otjikango. They built a church building from claybricks and Paul Mbenovandu was installed as an Evangelist, and a school was also opened. The Missionary progressed steadily and in total 400 Christians lived at Otjosazu and Okatumba.

Difficult times came over Missionary Irle. He visited the Ovambanderu at the Black and White Nossob and many Herero were unhappy about it, and they caused the Missionary many problems. Mrs. Irle who loved the Herero very much was

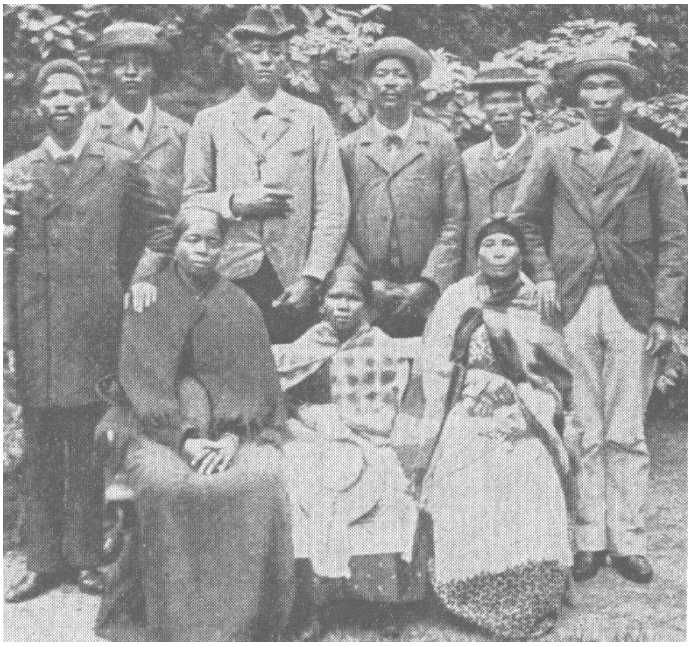


The baptism Class who were baptized in August 1875 at Otjosazu

deeply concerned. She fell ill and on 3 August 1883 she passed away and was buried at Otjosazu. The whole congregation was heavily bereaved and this occurrence drove many to seek baptism.

After 20 years of committed service, Missionary Irle went on long leave to Germany in 1889 and returned to Otjosazu in 1890 with the daughter of Mission Inspector von Rohden whom the Lord gave to him as wife and mother for his children. The Missionary couple started their work with great joy and there were signs that the *"Word of the Lord will not return empty to Him"*.

In 1898 the Rinderpest hit Otjosazu area, and many rich Herero became impoverished. Within 6 weeks out of 3000 cattle, 2000 died at Otjosazu. Malaria epidemic followed and the congregation Otjosazu-Okatumba had to burry 45 members within a very short time, but in the vicinity 400 heathens died. Many people were shaken by this epidemic. Heathen practices were abandoned. Sacrifices for the dead were no longer practice. The 99 year old Chief Kukuri sent all his holy instruments to the Missionary, and requested baptism. It was a special day when the old Chief was baptized with the name Abraham. The congregation was present and the Lord was praised.



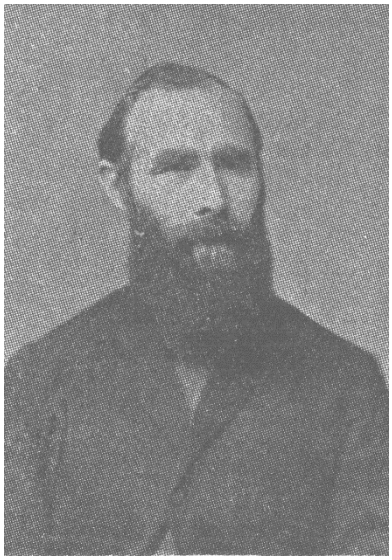
Herero Christians from the Branch Station Ongandjira

Now the work progressed speedily. Okatjapia became a second branch-congregation. In 1900, 98 adults were added to the congregation and there were also 100 people in the baptismal class. Missionary Irle served Otjosazu and its outposts till 1903. Due to poor declining health the Missionary couple had to go to Germany and Missionary Heinrich Brockmann took over the congregation, which had 800 members. He served the congregation for few months when the Herero Rebellion started in 1904 and all the fruitful work was completely destroyed. We pause here in silence and with the psalmist we say: *"My soul is in deep anguish. How long, LORD, how long? Turn, LORD, and deliver me; save me because of your unfailing love" (*Psalm 6:3-4).

Otjizeva

In September 1870 the Seven-year war between the Nama and the Herero came to an end with the Peace Treaty of Okahandja. During the peace negotiations, it was decided that all the Herero prisoners who lived with the Nama should be released. A large number of these Herero under the leadership of their Chief Kaetevavi moved to Otjizeva which lies 25 miles (40 km) south of Okahandja. In November 1873 Missionary Friedrich Eich was sent to these Herero and there was great joy at Otjizeva. He started to build a house, and school and Missionary Schröder from Windhoek assisted him. Immediately there were people who requested baptismal classes and around 50 Herero were already baptized in Namaland.

Every morning he conducted the school himself. In the morning 100 kids came and from ten o'clock around 40 adults attended the school. The mission work progress well there more than in other places. Baptismal as well as mission festivals were held where missionaries Diehl and Bernsmann attended. After four years there were 142 members and the congregation started to construct a larger church building. The people had a great desire for reading materials, especially the Psalm book which was translated in Otjiherero by Missionary Brincker, and which they willingly bought. When the Herero Testament appeared at Otjizeva, there was a great demand for this book. Six boys from the congregation were sent to the Augustineum at Otjimbingwe and amongst them was the son of Chief Kaetevavi. In 1878 a branch congregation was established at Okapuka, where Missionary Eich conducted a worship service every Wednesday afternoon, and which was regularly attended by 120 worshippers.



Missionary Friedrich Eich who served from 1873 to 1884 at Otjizeva

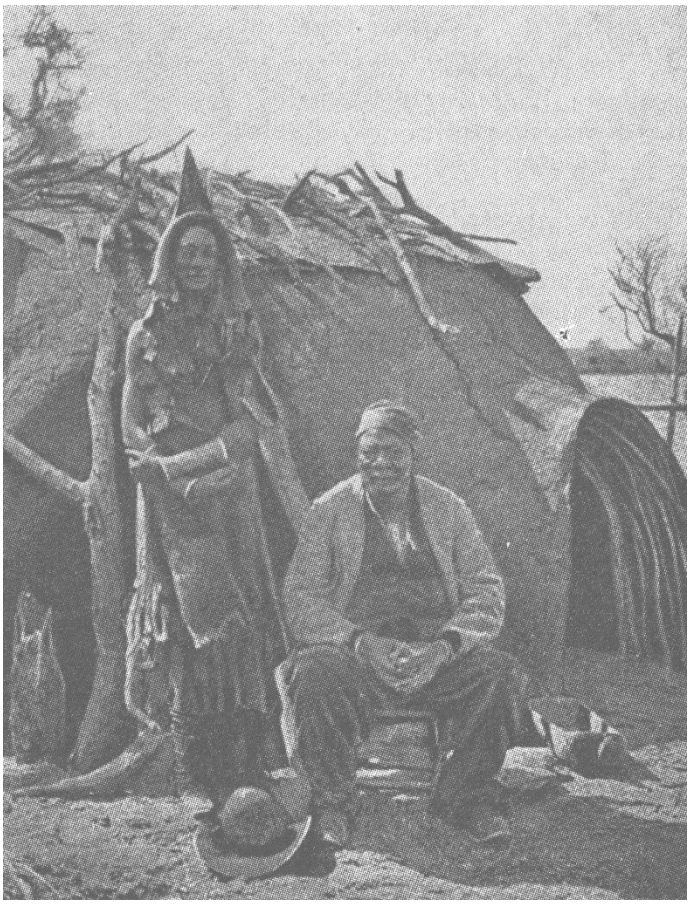
This growing work was suddenly disturbed in September 1880. The war between the Nama and Herero first caused the Missionary of Windhoek to flee. Missionary Eich came to the rescue of Missionary Schröder and family and Eich requested Field Marshall Riarua to ensure the safety of the mission parsonage. Riarua promised to do it, but when the missionaries left, the parsonage were plundered and the garden destroyed.

The missionaries stayed at Otjizeva for a short time. There was no chance for normal congregation work. Missionary Eich was much concerned about the conduct of the Christians. In October 1880 the Herero left Otjizeva and moved to Osona at Okahandja. Missionary Eich went with his family to Otjikango and there he witnessed on 12 December the war between the Herero and Nama. The wounded Wilhelm Maharero was brought to the mission house and he said to Missionary Eich: *"Missionary, I am dying. I gave all my sins to the Lord. You, missionaries should continue with your work"*.

On 8 June 1882 Missionary Eich moved back to Otjizeva. Initially, only few Herero families, but the whole congregations soon returned. The mission station was destroyed and the brother of Missionary Eich, Wilhelm Eich and Missionary Meyer of Otjikango helped in restoring everything. But the roof woodwork of the church was used as fire wood, because the church building was not completed two years ago. Nevertheless, the congregation work was resumed.

Unfortunately Missionary Eich was forced to go to Walvis Bay due to a throat infection and his brother Wilhelm who was a field preacher moved with the Herero southwards. When Missionary Eich returned to Otjikango from Walvis Bay, there were around 30 people left.

Due to poor health Missionary Eich left Otjizeva in May 1884 and went back to Germany. In September 1885 the Nama again attacked a cattle post of Otjizeva and 15 Herero were killed; the congregation fled again to Osona and Missionary Eich served the congregation from Okahandja.

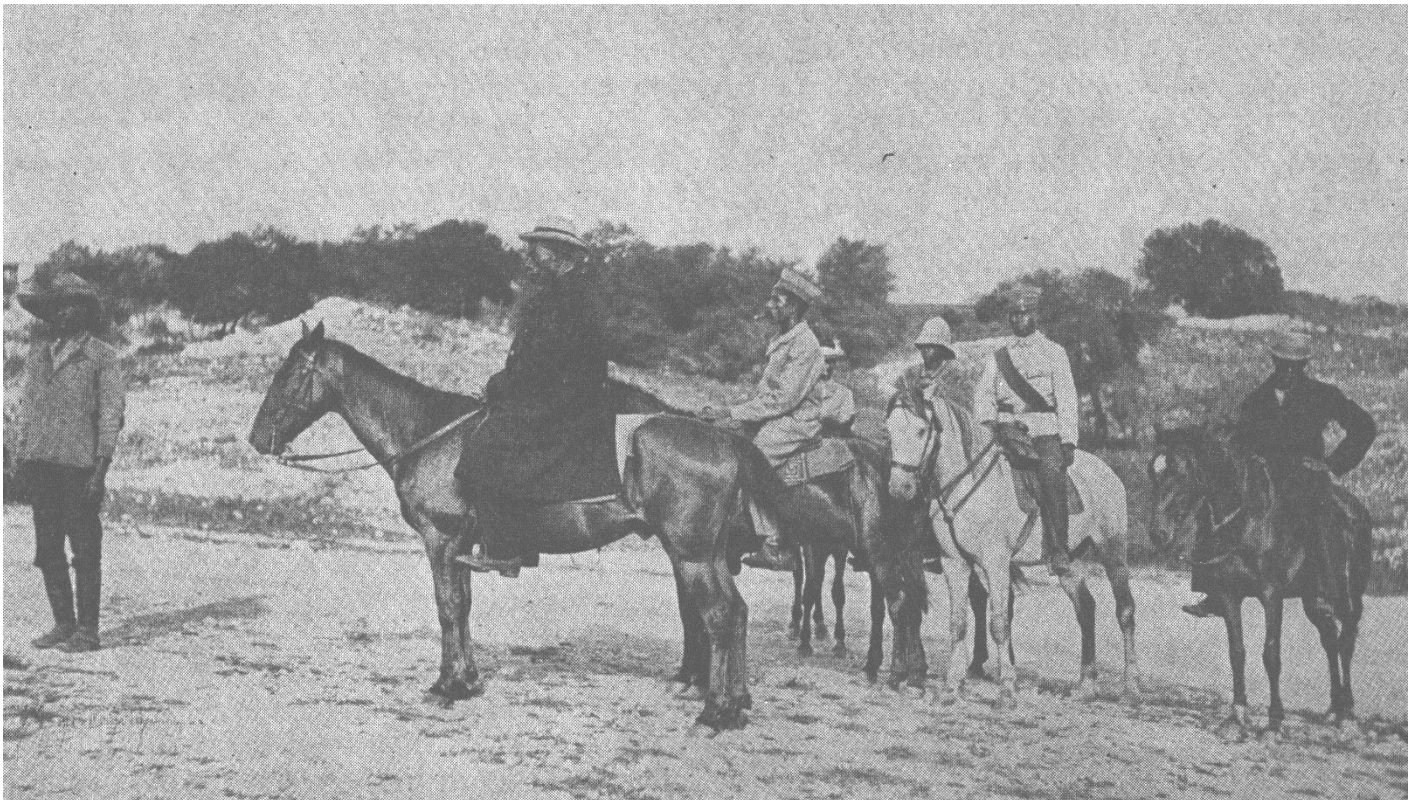


Chief Kahimemua with his Wife at Otjihaenena

Later the people returned to Otjizeva and Evangelist Josafat Kamatoto, who a year earlier visited Germany and preached in Barmen, was transferred to Otjizeva. Otjizeva became a branch congregation of Okahandja, and in 1900 Missionary Diehl baptized 64 adults. The congregation grew and it was decided to place once again a Missionary at Otjizeva. This plan was destroyed by the happenings of 1904 and the congregation was completely dispersed. Once again we stand still and with Daniel we say: *"Lord, you are righteous, but this day we are covered with shame"* (Daniel 9:7).

Otjihaenena

The Ovambanderu at the Black- and White Nossob under their Chief Kahimemua requested for a Missionary repeatedly. Initially the Rhenish Mission sent two evangelists there who did a



Chief Tjetjoo and his son Traugott at Okazera

good pioneering work. Evangelist Katimba Kaerike wrote in 1891: *"It is my labor under Kahimemua's community: one week I conduct morning school for 38 children every morning, the other week I make visitations to residences. Every Sunday morning I preach at Chief Kahimemua's compound. In the afternoon I conduct services at other places and in the evening with my own people. Thirteen men and two women visit the baptismal classes. We have six congregation members here and many more will come. I greet you in our Comforter, Jesus Christ, who is telling us: You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me"* (Luke 22:28-29).

In November 1892 Missionary Ferdinand Lang was sent to the people of Kahimemua. After an agreement with Chief Kahimemua, he went to settle at Otjihaenena at the White Nossob. A beautiful school was constructed which at the same time was used as the church building, because there were 36 members. Thus the work started on a good note – till an unpleasant shadow came up.

In February 1893 the news came that Kaptein Hendrik Witbooi on the way to Hereroland. Immediately, all the heathens fled, but the Christians remained to celebrate the Holy Communion. After the worship service two messengers reported that Hendrik Witbooi was already at Rehoboth. In the night the Christians also fled. Only one family remained with the Missionary. All these rumors were pure lies. Slowly people started to return. The other hindrance was that even the Evangelist Gottlieb Katimba-Kaerika was no longer living according to the Word of God; thus it was better for Missionary Lang should do the work without him. Other difficulties arose when rumors that Whites wanted to take the area around the Nossob River. Unfortunately Chief Kahimemua and Chief Nikodemus rose against the German Government. They were sentenced to death in

June 1896, and the pleas of the Missionary of Okahandja and Riarua was in vain, although the governor wanted to show mercy for Chief Kahimemua. This happening was a huge disadvantage for the mission work at Otjihaenena. Above all, the Rinderpest killed many people and a plague epidemic killed many people.

However, this all was not a calamity, but it also led to many people to seek the face of the Lord. Missionary Lang and wife had experience that the seed of the Word of God grew. The Worship attendance was great and 188 people attended the baptismal classes, while there were 130 children in school. Two new branch congregations were established at Otjituezu and Okahua. At Otjituezu was Chief Paul Kanaimba who was at the same time a teacher and Evangelist. Under his leadership people constructed a church building out of clay bricks which had a capacity for 250 people. Chief Kandjahene at Okahua also erected a small church building. Missionary Lang praised the Lord and wrote in a report to Germany: *"The Lord is indeed doing his work along the Nossob"*.

With great joy this Missionary experienced what few missionaries experienced in Hereroland, that people abandoned the worship of idols and turned to the living God and LORD. In 1900 a total of 225 adults were added to the congregation and 236 people enrolled for adult baptism. There were five committed Evangelist who assisted the Missionary, but still there was a great need for more co-workers.

In 1902 Missionary Karl Hammann of Otjikango came to Otjihaenena to assist Missionary Lang, because the training school for evangelists and teachers was moved to Otjihaenena after the passing away of Missionary Viehe. Missionary Hammann also operated a small printing press and every month he printed useful reading materials for the Herero congregations. Thus Otjihaenena became a very important mission station. The congregation had around 500 members in 1903 and *"that both he that sow and he that reap may rejoice together"* (John 4:36).

This joy was only short-lived. The Herero Uprising in 1904 also destroyed the mission station at Otjihaenena. The Missionary family Lang and Hammann experienced terrifying days; the Christians there did everything in their power to save the lives of the missionaries. But when the German soldiers arrived in the area on 27 January 1904, everybody fled. Two days later the Missionary were brought to Seeis with great hardship and from there to Windhoek. They were forced to leave all their belongings behind. They only managed to take along the church books and holy altar instruments. Missionary Lang and family went back to Germany, while Missionary Hammann did mission work in Swakopmund. At the end of 1904 a big prisoncamp was established at Otjihaenena, and Missionary Wilhelm Diehl did for the Herero what he could manage to do. However, Otjihaenena was no longer a mission station.

Okazeva

In October 1892 missionaries Irle, Lang and Kuhlmann came together at the White Nossob to look for a suitable place for a mission station to bring the Gospel to the Herero under Chief Tjetjoo. The missionaries chose Okazeva, which means: *"a small fountain which provided water always"*. Chief Tjitjoo was still living at Okehoro along the Black Nossob, but he promised to move with his people to Okazeva. In the meantime Missionary August Kuhlmann who was chosen to do mission work amongst Tjetjoo's people, started to construct a house at Okazeva with the help of Missionary Lang.

Shortly before Christmas 1899, Chief Tjetjoo and his people moved to Okazeva. He regularly visited the worship services and he never hindered anyone from becoming a Christian. However, he lit the Holy Fire in front of his pondok and continue to venerate his ancestors; with him the missionaries had to practice patience. The school was attended by 20 children and 69 adults enrolled for baptism classes.

In November 1900 the Missionary wife came to Okazeva and she fell in love with the Herero people. Missionary Kuhlmann encourage the

people, that instead of having bush church, they should erect a big school building which would also serve as a church building. With dedication both Chritians and heathens tackled the work. God had disposed that the day on which the school and church was dedicated, was also the day of the funeral of the missionarie's wife. After the birth of her twins, Mrs. Kuhlmann was hit by a sever flu which did not want to leave her. She felt her end approaching and informed her spouse, as well as all who came to visit. To one baptismal candidate she said: *"Katjirami, we had to enter through much hardship the kingdom of God,"* and she passed away softly. The entire community was bereaved, because they felt that the mother of Okazeva had passed away.

Few days later, on 28 July 1901, ten adults and ten children were baptized in the new church hall, and the congregation now had a membership of 29 members; many Herero were willing to break away with old practices. Missionary Kuhlmann worked very hard in the school as well as in the church and he also visited Okazeva outposts, and he saw the fruits of his labor. One day he was called to an old enemy of the Gospel, who 30 years earlier gave his son the name: *"Kamaihongua",* meaning; *"in this area the Gospel will never be taught"*. Now he said to Kuhlmann: *"Today with my people, we will move to Okazeva. The Devil kept me enslaved for a long time; today still, before the sun set, we will be amongst the Christians at Okazeva"*.

Missionary Kuhlmann saw great things and in the following year he could again baptized 25 audlt; two congregation elders and one school teacher were installed. On 15 January 1903, Missionary Kuhlmann entered into Holy Matrimony with the daughter of Missionary Dannert at Omaruru. At Okazeva there was also great joy, because the new Missionary's wife could speak fluent Otjiherero and the parsonage became once again the center of community. Steadily the congregation work progressed. Missionary Kuhlmann expected his baptismal candidates to read perfectly. Most of the Christians attended the baptismal classes for three years, and Elder Elias Tjetjoo, the son of Chief Tjetjoo was a great source of help. Thus the congregation could count 87 members.

Suddenly the 14 January 1904 came that changed everything at Okazeva. Elder Elias Tjetjoo informed Missionary Kuhlmann that the entire Hereroland was in upring. The Missionary tried to engage Chief Tjitjoo but he couldn't achieve anything; the entire tribe fled and Missionary family were left alone with two Herero men whom Elias Tjetjoo left behind for the Missionary. Terrible days followed, strange Herero wanted to break into the parsonage. When Missinary Kuhlmann learned that Otjihaenena was deserted, he left Okazeva with his family on the 3 February. They followed Tjetjoo's clan, because the congregation was there. After few days, in which they had to endure great hardships, they caught up with the Tjetjoo's people. Missionary Kuhlmann conducted a worship service for them, and the attendance was significantly great.

The Missionary family tried to come to Okahandja, because the health of Mrs. Kuhlman and the children was very weak. Traugott Tjetjoo gave one man for protection, the journey went over Okondjezu to Owikokorero and from there over Okaharui to Okatjapia, where Paramount Chief Samwel Maharero was. It was a very uncertain journey and every day they faced life threatening dangers. At Okatjapia they were received by Field Marshall Kaijata and Samuel Maharero and they were kept there for a week. Thereafter they trecked to Oviombo where Evangelist Josafat Kamatoto received the Missionary and escorted them up to Otjosazu.

At Otjosazu Paramount Chief Samuel Maharero received a letter from Governor Leutwein and it was decided that Missionary Kuhlmann will take the answer back to Okahandja. Nine Herero were assigned to escort him and his family. Halfway to Okahandja they declared that they will return. The last 8 miles (13 km) the Missionary and family were on their own and they reached Okahandja safely. For seven weeks they were in great uncertainty, but it became true what they always read: *"For He shall give His angels*

charge over you, to keep you in all your ways" (Psalm 91:11).

Here ends the report about the four mission stations in Hereroland. One is inclined to say: Ikabod, the honor has been swept away out of Hereroland! Nevertheless, all was not in vain. Only the Lord knows how great peace can be found in God, and it is of greater value, more valuable than four mission stations.

THE ENCHANTING PLACE IN HEREROLAND

Waterberg 1873

In 1870, Kambazembi at the Waterberg was one of the most powerful chiefs in Hereroland besides Chief Maharero. Chief Kambazembi had a following of around 12,000 Herero who lived in the area around Waterberg. The grazing area was extremely fertile and more than ten fountains provided enough water. Thus Waterberg was the right name for the entire area. At one place, where a strong fountain was, it was called Otjozondjupa, which means *"place of the calabashes,"* it was Otjozondjupa for the animals, because there was plenty water and enough grazing.

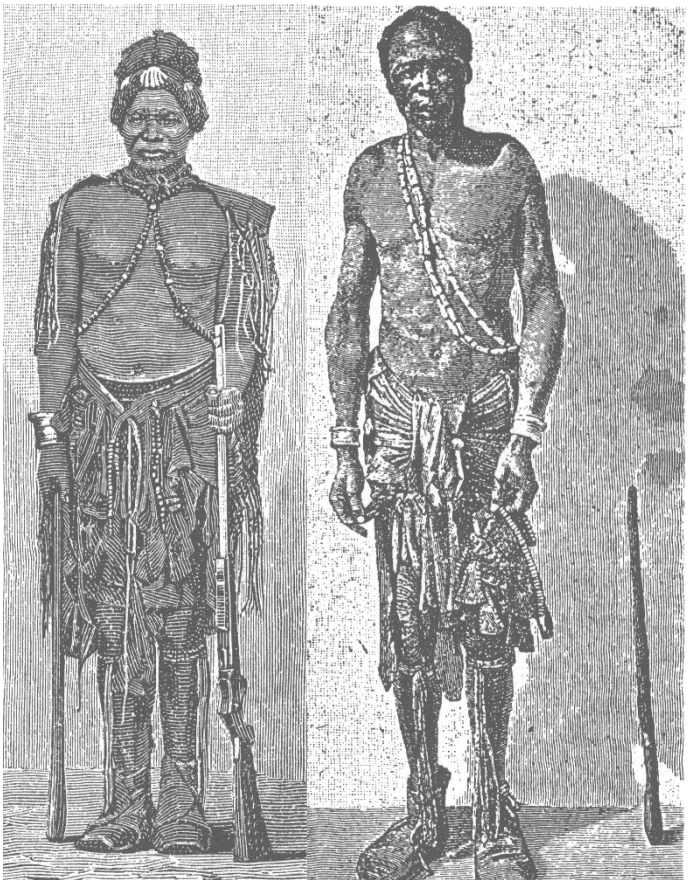
The missionaries Hugo Hahn and Gottlieb Viehe paid a visit to Otjozondjupa on 5 October 1872. A circumcision ceremony was taking place and 14 oxen had been already slaughtered; multitude had gathered and the festive mood was high. However, the people were very happy to see the missionaries, and Chief Kambazembi was very friendly. The next day the missionaries conducted two worship services. Missionary Viehe had 250 worshippers in the morning service, while Missionary Hahn had 150 worshippers in the afternoon service.

When they trecked further, they met Willem Krüger and his father. They were Griekwas and they were given order by Paramount Chief Maharero to prevent other people from settling there. The Damara and Bushmen in that area regarded Willem Krüger as their Kaptein, and a few hundred were always with him. To them the Word of God was also preached, even though most of them couldn't understand the language.

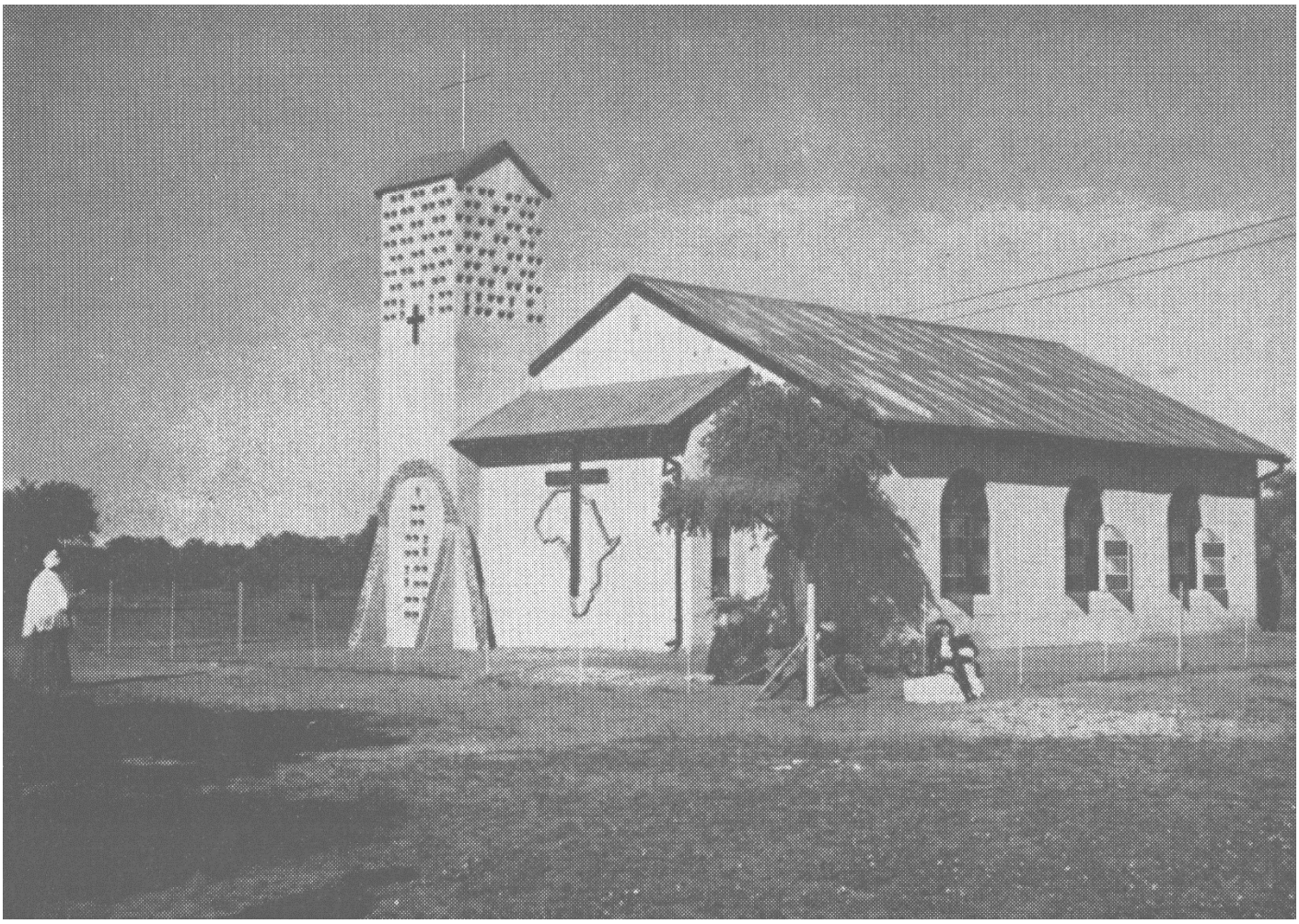
The missionaries Hahn and Viehe returned to Kambazembi and they agreed that Otjozondjupa should become a mission station. Scenically, the place was regarded as the most beautiful place in the entire Hereroland and the missionaries felt as if they were back in their fatherland, Germany.

Otjozondjupa becomes a Mission Station

On 4 November 1873 the missionaries H. Brincker and C. H. Beiderbecke travelled from Otjimbingwe to Waterberg with building contractor Franz Tamm. Paramount Chief Maharero wanted to hinder their journey because he claimed that Chief Kambazembi should receive the missionaries through him from Okahandja. The missionaries proceeded and reached Otjozondjupa on 15 November 1873. This date is regarded as the establishment of the mission station. Chief Kambazembi and his people were happy about the arrival of the missionaries. Immediately a fat cow and a sheep were brought to be slaughtered. The discussions



Chief Kambazembi (left) from Waterberg. He died in 1903. Chief Kandirikirira from Oamita. He is the father of Evangelist Elia Kandirikirira



The new Church at Okakarara

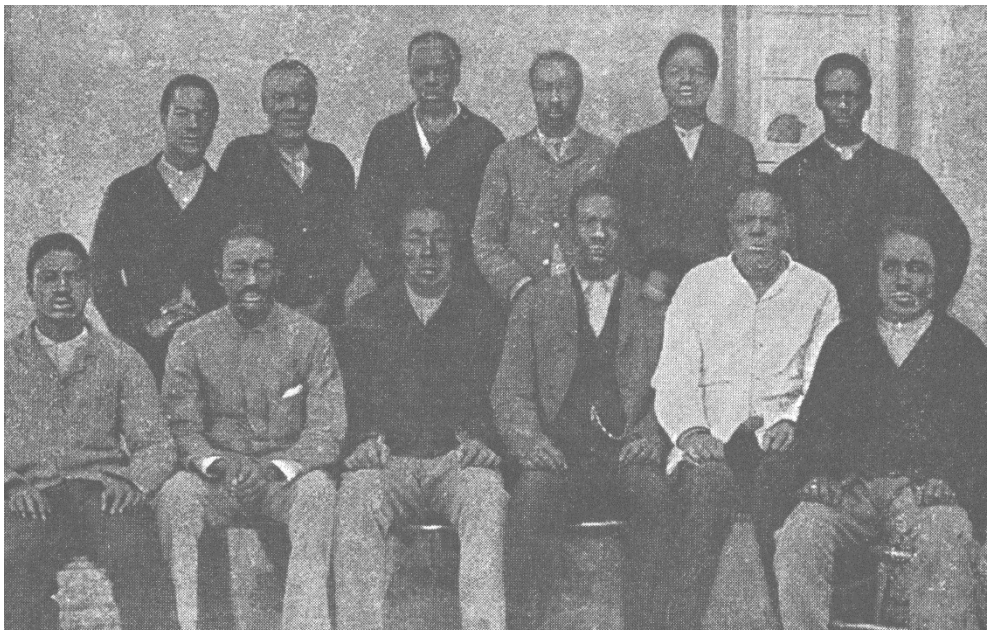
with Chief Kambazembi were successful and he accepted Missionary Beiderbecke as his Missionary.

Chief Kambazembi left it to the missionaries to select a suitable place for construction which they immediately did. Beiderbecke selected a very beautiful place, where a small water stream flowed from the mountain and where tall trees grew. Thereafter, Missionary Brincker bid farewell and returned to Otjimbingwe.

Chief Kambazembi sent a number of women to erect a comfortable hut for the Missionary and Mr. Tamm. At the same time Mr. Tamm started his work and build a clay-stones a house and school. Missionary Beiderbecke started teaching the children and he had around 70 kids in his school. At Otjozondjupa also lived a big number of Damara and Bushmen, and during the worship services Willem Krüger acted as a translator. Every Sunday morning gunfire called the Herero to the worship service, the Chief and his people also came and they listened with great interest to the preaching.

Four months later Missionary Beiderbecke contracted malaria. Franz Tamm took care of him till Missionary Viehe sent a wagon to take Beiderbecke to Berseba where a Missionary Conference was taking place, and he fully recovered. With renewed strength Beiderbecke resumed his work in Otjozondjupa in May 1874. He had found a great help in catechist Christian Baumann, who instructed the Damara people.

When Beiderbecke returned from Berseba, especially the children at Otjozondjupa were



Sitting: Elder Josafat Kamatoto - Otjozondjupa; Evangelist Elia Kandirikirira - Otjiwarongo; Elder Elifas Karamo - Otjosazu; Evangelist Traugott Kauapirura - Omaruru; Elder Christian - Otjosazu; Evangelist Gottlieb Kandirikirira - Otjihaenena

Standing from Left to Right: Teacher Christian Mupurua - Otjiruze; Elder Zacheus - Okatumba; Evangelist Paul Mbenovandu - Okatumba; Elder Assa - Okatumba; Evangelist Manasse Kujatura Harenge - Otjihaenena; Elder Wilhelm - Okahandja

greatly overjoyed; they loved the Missionary so much that they didn't wanted to lose sight of him day or night. Chief Kambazembi moved away from Otjozondjupa, but his children pleaded with him to return to Otjozondjupa which he did. At Otjozondjupa there were eight Herero settlements as well as settlements of Damara and Bushmen. A great and difficult task laid ahead of the missionaries.

The Herero were living according to their traditional practices. Missionary Beiderbecke wrote that it was the lust of the flesh, lust of the eyes and the exaltedness of life, which kept them from baptismal classes. Chief Kambazembi had many wives and this example was emulated by many Herero. Furthermore, they had great pleasure in their cattle more than they had in the Word of God. Many Herero were rich, they had weapons and ammunition; they desired great things and mostly they were self-willed. The Bushmen and Damara were very poor; they lived from wild food and locusts. The Herero regarded them as slaves; also the Damara and Bushmen had old traditional practices according to them, and it was not good.

Beiderbecke and Baumann didn't make any distinction between Herero, Damara and Bushmen, and many Herero were highly offended by that; others felt that the missionaries couldn't do their work otherwise. The Damara were also willing to plant vegetables and tobacco, and they no longer produced dagga. Through the influences of the missionaries the wild dancing parties were reduced, and the Damara also strove to acquire some small livestock.

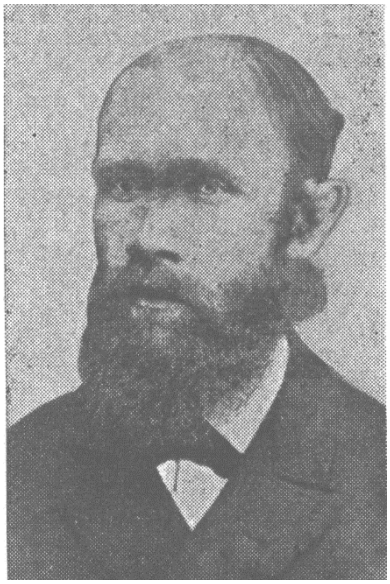
How did it go with the general mission work amongst the Herero? A certain Herero by the name of Kanomeva (not Elia Kandirikirira), a relative of Chief Kambazembi, came; but when he genuinely wanted to attend catechism classes, he fell ill. Missionary Beiderbecke took him in his house and did everything to introduce him to the Gospel. Kanomeva urgently requested baptism. Preperations were made when the Herero unexpectedly came into the mission parsonage to prevent the baptism from taking place. Kanomeva himself said: *"me pandere pu*

Mukuru", I will remain steadfast in God. This incident lead to the postpoment of the baptism, and a quarter hour later Kanomeva died. Missionary Beiderbecke conducted the funeral sermon in accordance with the words: *"the one who believes in Me will live, even though they die" (*John 11:25). Few days later four Herero young men came forward to receive catechism classes; amongst them was the son of Chief Kambazembi. This event consoled Beiderbecke and Baumann greatly.

In 1875 Missionary Beiderbecke was sent to Cape Town, to print the hymnal, the catechism and the psalms in Otjiherero. There he entered into Holy Matrimony on 24 November 1875 with the only daughter of Dr. Hugo Hahn. Together they assumed the mission work in Otjozondjupa whole heartedly. It was of great advantage that the Missionary wife could speak the Herero language very good. When catechist Baumann and family had to leave Otjozondjupa for a considerable time as a result of health issues, was Mrs. Beiderbecke the only White woman in the entire area.

In 1877 building contractor Franz Tamm suddenly passed away. It was a tragic happening. Through recklessness of a young Damara lad, Franz Tamm was shot in the left leg, through which his heel-bone wat completely destroyed. Only after few hours later did Missionary Beiderbecke attend to the wound, but fourteen days later he contracted sepsis and two days later Franz Tamm passed away. On the same day that he had arrived in Otjozondjupa four year ago, he was laid to rest on 15 November. Despite the fact that he sacrificed so much for the Damara and Bushmen, the Herero also called him *"omuvatere omunene"*, their *"great helper"*.

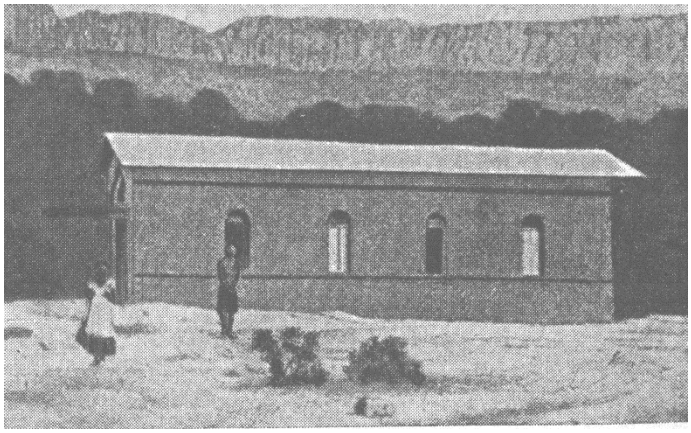
Catechist Christian Baumann was transferred to Scheppmansdorp in 1878, to serve the Topnaars. On 4 November 1878, he left Otjozondjupa and the Beiderbecke couple remained alone in Waterberg. The mission work was very difficult; there were constant troubles between the Herero and the Damara, and almost no one wanted to become a Christian. Missionary Beiderbecke managed to baptize four adults and three



Missionary Wilhelm Eich. He served in the Waterberg Congregation from 1891 to 1904

children; the children attended school, and the adults attended worship service, but the majority never wanted to become Christians.

Nevertheless, Missionary Beiderbecke and his wife never lost hope. When they left for Cape Town in May 1880 on their own cost to visit their familiy, that of Dr. Hugo Hahn, the general fights between the Herero and Damara broke out. The mission station Otjozondjupa was plundered during the absence of the Beiderbecke. Missionary Viehe had the mission property brought to Omaruru from Otjozondjupa. The entire work was completely destroyed. Missionary Beiderbecke left for America in 1881

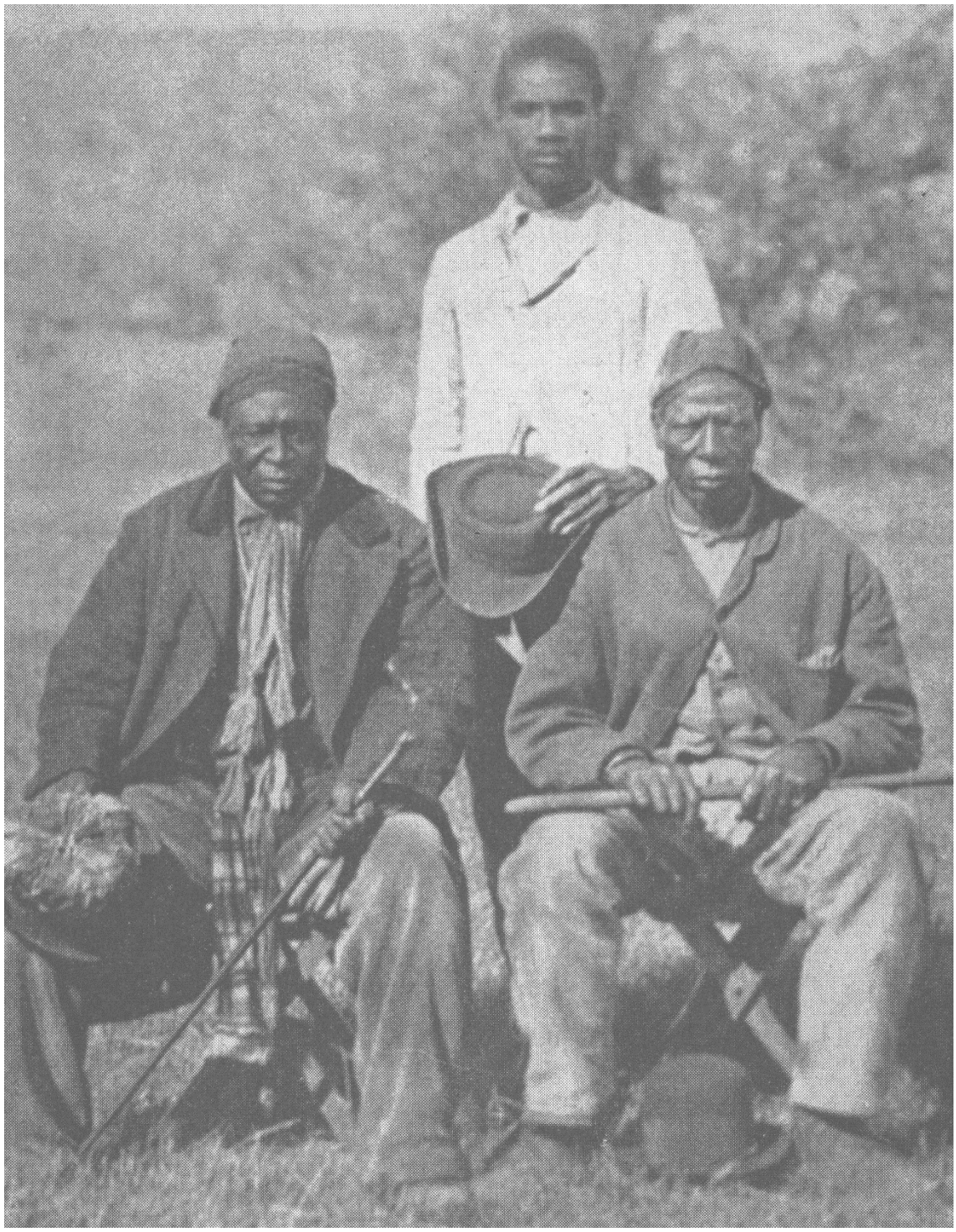


Church and School Building at Otjozondjupa. They were both constructed by Missionary Wilhelm Eich

to serve a White congregation there. It was the end of a great mission undertaking, which is said five times in Amos 4: *"yet you have not returned to Me, says the LORD".*

Otjozondjupa became mission station for the second time

For ten years Kambazembi's people were without a Missionary but not without the Word of God. Evangelist Elia Kandirikirira paid them regular visits from Okahandja, and now than never before, the people had great desire for the Gospel. Thus it was decided at the Missionary Conference at Omburo in 1886 to station Elia



Chief Maharero together with Wilhelm Maharero and General Riarua

Kandirikirira at Otjozondjupa. The Evangelist conducted school and many kids came; and for 12 adults he conducted baptismal classes.

On 16 October 1891 Missionary Wilhelm Eich moved to Otjozondjupa and Elia Kandirikirira became a committed co-worker. That time there were 67 congregation members, from which most were taught by Evangelist Elia and baptized by Missionary Diehl at Okahandja. The destroyed mission house was rebuilt, and teacher David Zeraua held school for 70 children. Evangelist Elia Kandirikirira served the Otjiwarongo branch congregation, were many people were willing to listen to the Gospel. Initially, Chief Kazembinde caused some trouble by keeping the believers from classes, but the Evangelist never lost hope, and the Chief later also attended the worship service. He also allowed four of his sons and two cousins to attend the catechumen classes, thus Missionary Eich together with Evangelist Elia Kandirikirira managed to hold a baptismal festival in 1895, were 21 baptismal candidates formed the first Christian congregation of Otjiwarongo.

In the beginning of 1898 Missionary Eich was forced to go to Cape Town due to ill health, and Evangelist Elia Kandirikirira took over all the mission work in Otjozondjupa. He moved from settlement to settlement to admonish the people to remain steadfast in the Word of God. In April a malaria epidemic broke out and forced him to his bed. Nonetheless, he wanted to conduct worship service on Jubilate Sunday, and he asked the worshippers to come over to his house. With his last strength, he preached and he collapsed while seated on a chair. His wife wanted to send the people away, but the Evangelist said: *"Let them see how a Christian dies. Death, where is your sting? Death where is you victory? Praise be to God, who gives us the victory through our Lord Jesus Christ"*. He requested the people to sing some more hymns, and in a short while he passed away peacefully. It was on 1 May 1898. His congregation made him a casket and carried his body to Otjozondjupa. A funeral service was conducted, but it was not a memorial service, but a thanksgiving service and the people said: *"it was indeed a departure to the LORD"*. On the tombstone van Elia Kandirikirira stands: *"He must become greater; I must become less"* (John 3:30).

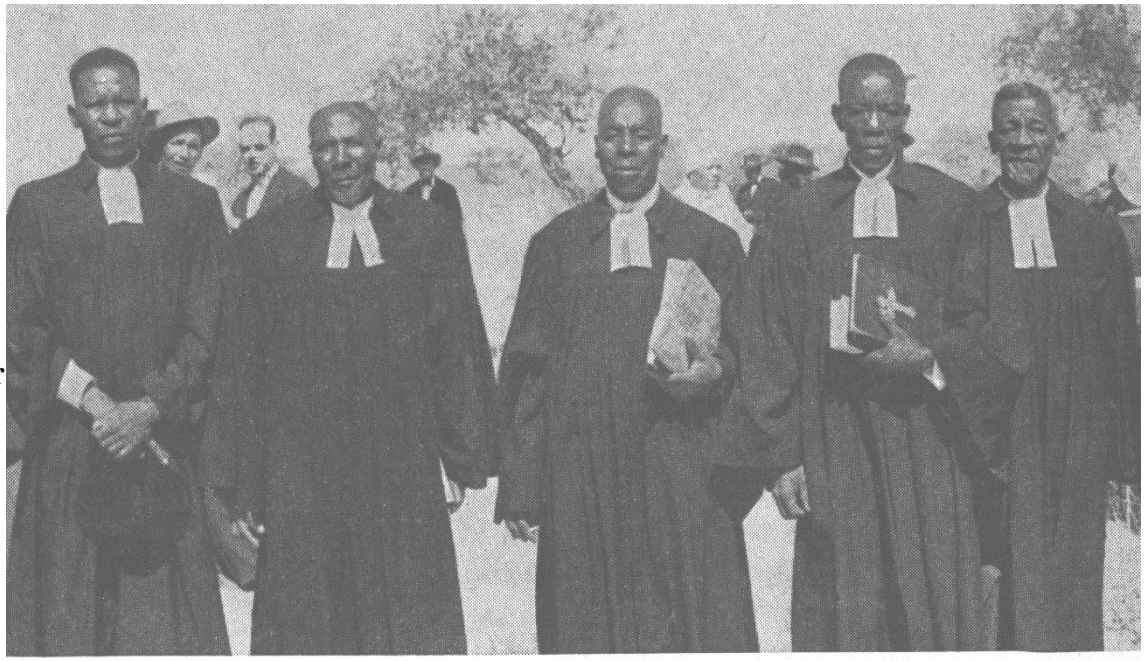
Missionary Eich returned from Cape Town and the mission resumed with more favorable prospects. Evidently, a new door opened for the Gospel; the sowing work in school and congregation was not in vain. People listened to the Word, and 101 people attended catechism classes.

Evangelist Job Katire succeeded late Evangelist Kandirikirira. The outpost Otjiwarongo was moved to Otjenga, north of Otjozondjupa, and Job Katire was transferred there. He started with catechism classes and 28 catechumens. In September 1899 Evangelist Bartholomeus Kakuritjire was sent to Osire outpost, and 43 adults enrolled for catechism. He wrote to Missionary Eich that it goes well with him, only that he lack food; but by God's will he shall overcome. The salary of an Evangelist that time was R48 per year.

In 1901 Otjozondjupa had six outstations: Otjenga, Osire, Otjikukuruma, Okanjande, Otjituo and Ehuameno which was served by evangelists Samuel, Hosea and Josafat Kamatoto. Missionary Eich visited these places regularly and there were 319 members in total. More than 250 attended catechism classes and 224 learners attended school everyday. The central point of all these work was Otjozondjupa, where Missionary had erected a beautiful church building, which also served as school.

In April 1901 the Missionary Conference was held in Otjozondjupa, where all the Herero Evangelist were witnesses of what was achieved through the work started by Missionary Beiderbecke in 1873. On the way to the Conference, Mrs. Charlotte Bernsmann passed away not far from Otjozondjupa. The conference had to start with the funeral service of Mrs. Bernsmann.

Important points were resolved during the conference. Missionary Riechmann from Fransfontein delivered a lecture on: *"In what*

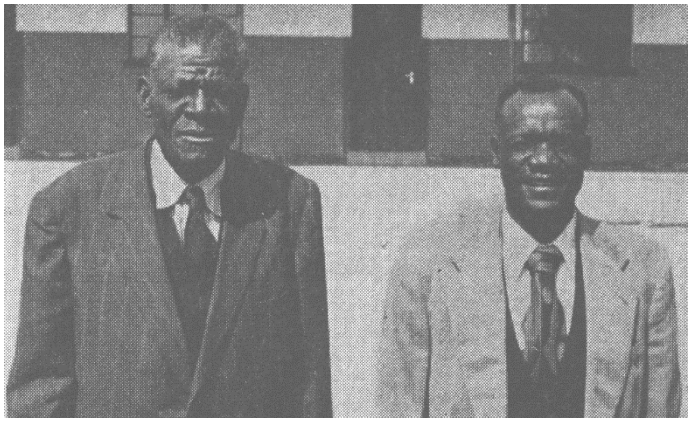


From Left to Right: Pastor Gabriel Tjombe - Otjiwarongo; Pastor Friedrich /Awaseb - Grootfontein; Pastor Andreas Kukuri - Okahandja; Pastor Josua Tjiurute - Omatjette; Pastor Ananias Nangor - Otjiwarongo

measure is our repentance as Christian right?" The speaker highlighted that most catechumens where only Yes-Christians, who promised a lot and kept little. They come forward with good intentions and the missionaries baptized them with good conscience, but when they are no longer under the eye of a Missionary, the danger is great that they will fall back into old practices and lusts. Thus the words in the catechism should be explained repeatedly to the Christians, *"that the old Adam in us should, by daily contrition and repentance, be downed and die with all sins and evil lusts; and that a new man daily come forth and arise, who shall live before God in righteousness and purity forever"* (Small Catechism: the meaning of Baptism). Missionary Riechmann clearly stated that the spirit of untruth still lies deep in the Christians; many would rather say the untruth ten times, than accept a reprimand. Most Christian genuinely repent on their death-bed. The light of the Gospel shines truly in darkness, and the Lord can be asked, to overcome darkness.

Only the Lord alone can do it, and with this confidence Missionary Eich kept his vision and in 1902 at Otjozondjup 48 catechumens were added to the congregation. In 1902 Chief Kavinjongo died at Osire, he was not baptized, but the influence of the Gospel change his mind and he knew that their ancestral belief will not help him.

The case with Chief Kambazembi was different. He didn't allow to be convinced to become a Christian. In his last years he became blind, and he died in 1903 while Missionary Eich was on a journey. When the Chief sensed his eminent demise, he removed all European clothes and blankets and instead asked for hides to be used. A pillar of heathenism fell with the death of Kambazembi, allthough he had a cordial relationship with the missionaries.



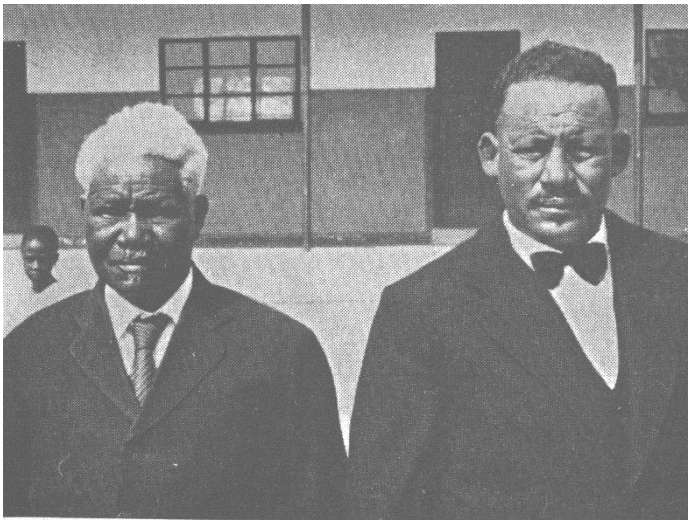
Evangelists Betuel //Naobeb and Levi Gaingob

Otjozondjupa is destroyed

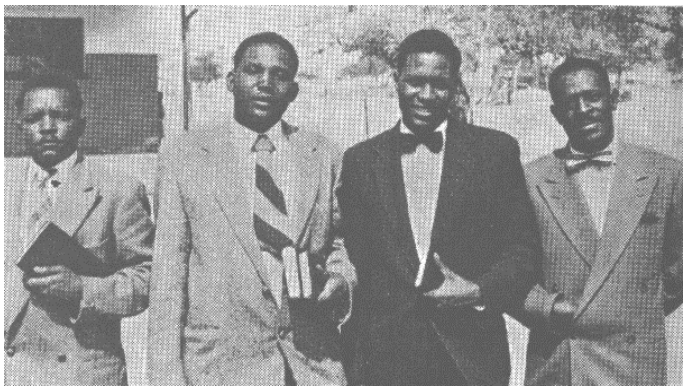
Kambazembi was succeeded by his two sons David and Seatiel (Salatiel). David was the local Chief of Otjozondjupa and his brother Seatiel (Salatiel) exercise chieftaincy in the area of Waterberg. The mission work progressed well and toward the end of 1903 around 300 adults requested catechism classes. Missionary Eich at the age of 53 years had committed himself and visited congregation one after the other within the Otjozondjupa area, and carried out his work with great joy.

Suddenly came the unfortunate year 1904. On first Sunday after New Year, few worshippers turned up, even the congregation elders were not present. In the following days, the Herero bought many goods from shops and dealers on credit, including horses and saddles. Missionary Eich was greatly surprised, he called the congregation elders and together they went to see Chief David Kambazembi. The Chief, who recently bought a horse, implied that he was sickly and didn't mind a lot as to what was going on, nevertheless, he gave an order that people should no longer buy in such big quantities.

Few days later, on 14 January 1904, the rebellion broke out in Otjozondjupa against the Germans. There was a considerable number of Germans,



Elders Friedrich /Nowodeb and Hermann Tuneeko



Teachers and Co-Workers of the Congregation Otjiwarongo. From Left to Right: Festus Heuva; Theobald Mengo; Aron Ipinge and Bonifatius Kaposijao

more than usual. In the afternoon 3 pm within a short period of time, twelve Germans were murdered by the Herero, namely, five soldiers, three traders and four government officials. The Missionary couple Eich, were spared, but they had to endure agonizing hours, because even the Christians placeed blood-guilt upon them. Eich asked the Herero as to the cause of this deed and they answered: *"Samuel Maharero gave the command"*.

The following morning the bodies were buried at Otjozondjupa and Missionary Eich took in his house some women and children.

Dangerous days came even for the Missionary couple. Some Herero who were not Christians came to Otjozondjupa and Chief David Kambazembi warned his Missionary to be careful. The Chief was planning to move with his people and cattle to Oviombo where Paramount Chief Samuel Maharero were staying,.Chief David promised Missionary Eich that he would take him along. They departed six weeks later. On Sunday 21 February Missionary Eich conducted the farewell worship service in Otjozondjupa. The attendance was not big. For Missionary Eich it was a heartful task when he addressed his congregation for the last time. He conducted it in accordance with 2. Corinthians 6:7 *"As God's co-workers we urge you not to receive God's grace in vain"*. It was a huge

concern for the Missionary to think that all his work was propably in vain and that Satan was triumph. In the afternoon a wedding was solemnize and a child was baptized, but it was the last administration of Word and Sacrament in Otjozondjupa.

On the 24 February 1904 they left. Missionary Eich took along his family and other White women and children, altogether eleven people. With Chief David Kambazembi around 1,000 went along, they took with them 4000 cattle and big number of small livestock. When Missionary Eich expressed his bewilderment over the big number of livestock, Chief Kambazembi replied: *"Yes Missionary, at home we are poor, but behind the bushes we always have few cattle"*.

The journey took 40 days; over Osire and Okamakuza they came to Okatjongeama and reached Oviombo, where Samuel Maharero was. It took some time before the Missionary could speak to the paramount Chief. The Missionary asked if he could move to Okahandja and whether Samuel Maharero would give him some escorts. The Chief agreed and two Basters and three Herero were selected to go together to Otjosazu, where Frederik Maharero, the son of the Chief would assist the Missionary further. After a short time, the escorts abandoned them, and Missionary Eich remained alone with his people and wagon. A few moments later Chief Michael Tjiseseta of Omaruru came by and ensured that Missonary Eich could proceed with his journey. Great difficulties also came up; even the life of Missionary Eich was in great danger, when an elderly Herero had the wagon stopped and threatened the Missionary. From Otjosazu, Missionary Eich proceeded alone. When the oxen realized that there was no leader, they stood and didn't proceed further. When Missionary Eich wanted to send a message to Okahandja, soldiers and Governor Leutwein came and helped Missionary Eich reach Okahandja safely.

This was the most sorrowful journey of Missionary Eich and his people. It was also the end of Otjozondjupa at Waterberg, where few months later a vierce battle took place between the Herero and German troops. According to human thoughts it was evident that the entire mission-work was totally destroyed, but according to God's plan this work was resumed later.

Otjiwarongo become a mission station

For thirty years the entire area didn't had any Missionary. Otjiwarongo was served from Omaruru and Outjo and Waterberg from Okahandja. Missionary Neumeister of Outjo had a new church building erected in Otjiwarongo which also served as a school. The teacher Ananias Nangoro conducted school regularly since 1930 in Otjiwarongo.

The place developed, and the Roman Catholic Church also had established itself there, thus the leadership of the Rhenish Mission decided to place a Missionary there, in the person of Missionary Wilhelm Loeber who started his work in Otjiwarongo on the 1 January 1935. A parsonage had to be built as well; the big share thereof was contributions from the White mission workers.

The Missionary and his wife took over the work with dedication. Evangelist Bernhard Katjivikua who was proclaiming the Gospel for the past 20 years in Otjiwarongo and the entire district was a trusted co-worker. The whole congregation had a membership of 1,219 members. The number could have been higher, if the entire farms were included. One hundred-and twenty were in the school which had three teachers. In 1940 the Waterberg Reserve received its own school: for twenty-five years no school was conducted in that area.

Missionary Loeber and five evangelists conducted the work in the town and in the entire districk. In the Waterberg Reserve a helper was appointed in every small settlement and he conducted worship service every Sondag. At this juncture the name of Hosea Mahua need to be mentioned who had done a tremendous and dedicated service here. For six years the mission-work proceeded unhindered in Otjiwarongo and its outpost, and the congregation members doubled, when suddenly the Second World War broke out and caused a great challenge to

mission-work. Two co-workers passed away, in 1943 Evangelist Bernhard Katjivikua and in 1948 Evangelist Hans Ujama; Missionary Loeber and Evangelist Josua Kahuaeka were the only two who remained. The work in this vast district could only be done in part, and the Missionary was greatly concern about it.

Only late in 1957, a new co-worker arrived, Ehrhardt Kuzadjike (Kuzatjike), who was based in Waterberg Reserve and did a dedicated work there. In the following year Evangelist Bethuel //Noabeb joined them, thus all four outpost could be served better. In 1949 a new school building was constructed in Otjiwarong, and its performance was so good that in 1951 a Standard 6 class was opened.

Missionary Loeber worked in Otjiwarong till November 1952, after which he was transferred to Gobabis. For eighteen years he built the congregation with great dedication and at the farewell service, it became evident how much the congregation loved him. His successor was Missionary Hans Georg Scholz.

This new young Missionary tried everything to promote the inner life of the congregation members. An Evangelization Week was held in Otjiwarongo by Sister Erna Wilkening, which was attended by many people. In Waterberg Reserve in Omaihi settlement a Bible and Music Week was held which was attended by many people including the backsliders. The Missionary wrote: *"During these days the Lord's presence was evidently present. He continues to do wonders"*. In the vast district church days were held at various places, where people from farms were invited and attended. The whole Sunday they were busy with Bible Studies and Music lessons. People who haven't given their congregation for 35 years came and put their cards in order. In Otjiwarongo and evening school for adults was started which was attended by 36 young men. Elder Daniel Kariko was the driving force in the congregation council who reprimanded many Herero not to join the Oruuano movement.

This movement caused many challenges for the Missionary in the Waterberg Reserve. The headmen had decided that the Missionary was no longer welcome in the Reserve. The government had to intervene and decided that the Christians in the Reserve should be served by their Missionary. However, the congregation members found it very hard, because the Oruuano members regarded the Christians as traitors and cause them great difficulties.

Exactly during that time, a polyclinic was opened in Okakarara. Sister Hanni Ristig took over the prejudiced work in 1955, but in a short period of time she won the hearts of the people. She could speak the Otjiherero language fluently and even Herero who were biased towards the Rhenish Mission had great respect for her. In 1956 a second nurse, Sister Randi Baltes was recruited, and in 1958 the Government started building a new modern hospital. These two nurses despite their nursing work conducted home visits and conducted worhip services and they reach many through the Word of God.

On 1 April 1957, Missionary Scholz who became a pastor of the German congregation in Otjiwarongo, handed over the work to Missionary Wienecke and there was a good mutual working relationship. Evangelist Ehrenfried Kandovazu arrived as new co-worker in Otjiwarong and became a great asset to the congregation and Missionary.

Otjiwarongo and its outpost is today being served by Pastor Gabriel Tjombe. The work that was started by Missionary Beiderbecke and continued under Missionary Eich, was taken in 1961 by a local Pastor. Despite all the challenges and trials Otjiwarongo congregation had reason to be grateful and today can be joyous with the words: *"thus far, the LORD has carried us" (*1. Samuel 7:12).

WATERS IN THE DESERT

Rietfontein 1885

The place //Hâs in the Kalahari Desert had a fountain, where reed grew, therefore, at the occasion of the establishment of the mission station, the place received the name Rietfontein. Till 1867 only Bushmen lived there who lived on hunting and Zama fruits. When the Vilanderse Baster community where driven out of Northern Cape, they first came to Warmbad and then to Rietfontein, under their leader Kaptein Dirk Vilander.

Two years later, the Bondelswart tribe under Kooitjie Afrikaner came to this area. They were attracted by the good hunting opportunities. Kooitjie Afrikaner became an under kaptein, but not for long. A bloody argument arose between the two tribes and Kooitjie Afrikaner's people were severely defeated. Kooitjie himself died in custody.

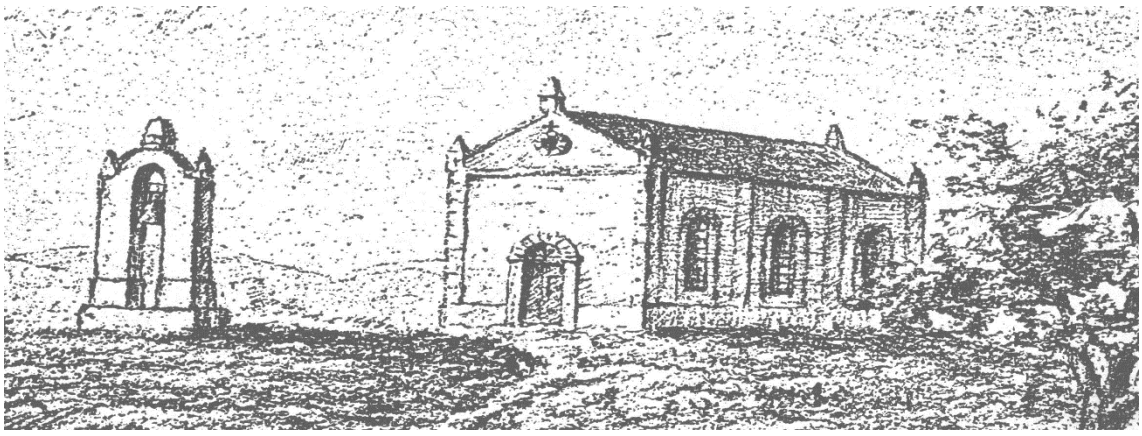
Shortly afterwards, Kaptein Dirk Vilander requested a Missionary from the Rhenish Mission Society. In October 1873 Missionary Weber from Warmbad came to visit them, and ten year later Missionary Fenchel of Keetmanshoop also did the same. An agreement was drafted and the kaptein bound himself to receive Missionary Heinrich Pabst with a group of other Basters from Gei-/ous of Grootfontein (Cape) at ǁHâs.

Establishment of the Congregation

On 30 June 1885, Missionary H. Pabst was inducted by missionaries Fenchel and Wandres at Rietfontein. This was the establishment of the congregation. Only a handful of people came together, the men were out in the field hunting, thus only women and children congregate. Missionary Pabst preached from Romans 1:16 *"For I am not ashamed of the Gospel, because it is the power of God that brings salvation to everyone who believes".*

In the afternoon missionaries Fenchel and Wandres departed and the new Missionary was left behind, alone with his small congregation. Conditions were not good; there was five huts, a small clay building where church and school were to be held, and a dilapidated house for the Missionary. Few days later the kaptein and the men returned from the hunting expedition and the Missionary could start with his real work.

Around 40 Christians was there, most of them were baptized in Grootfontein in the Cape Province. Cornelius Jansen was installed as a congregation elder. He took his 90 year old mother, who had been a slave earlier, from Upington into his house. One hundred and twenty children attended school. The church building was enlarged and for the Missionary a stone house was built. On Christmas 1885 the first Holy Communion was celebrated with 39



The new Church at Rietfontein which was inaugurated by Missionary H. Hegner on 1 May 1891

communicants. The congregation grew and the church and school buildings were small.

The Parsonage at Rietfontein which was erected in 1885

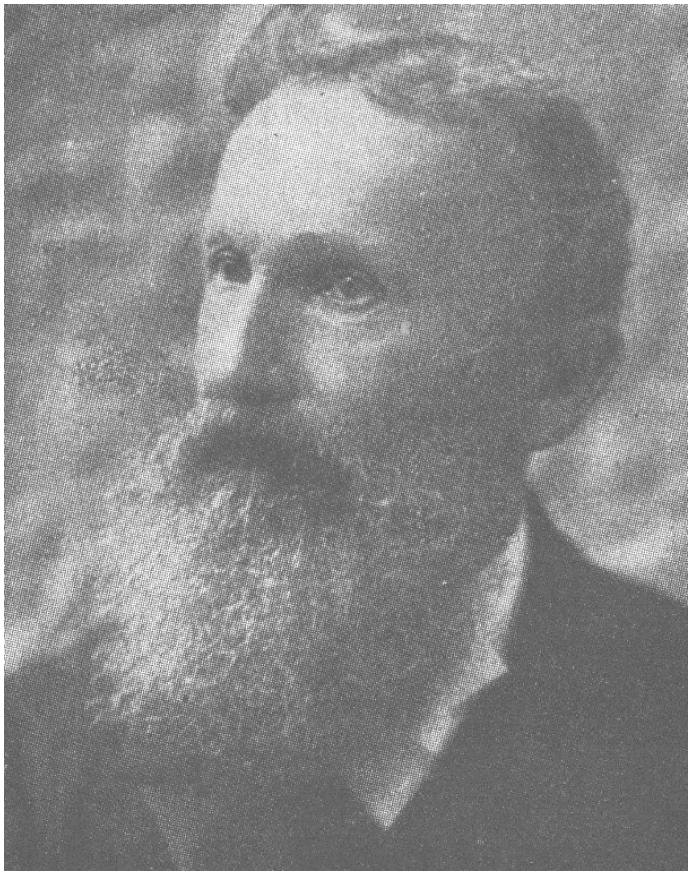
Dedication of a bigger church

In his 80th year Kaptein Dirk Vilander fell ill. On 20 July 1888 he named his son David as his successor, who was also commissioned in his positon three days later in church by Missionary Pabst. On 25 August 1888 Kaptein Dirk Vilander passed away and was buried in the church cemetery at Rietfontein.

In February 1889 during a congregation meeting, the congregation decided to construct a new church building and immediately R80 was raised. Kaptein David Vilander sold a piece of land to a White farmer and brought the whole proceeds of R680 into the church building fund. Around 10,000 stones were formed and building contractor Seamen constructed the church building assisted by the congregation. Iron sheets, wood and benches were transported from Upington by wagons. The congregation covered all the expenses. The new church building could accommodate around 400 people, and cost R1,500 and more than R800 was the offerings by the congregation itself. The Christians sacrificed themselves. It was like what is written in 1. Chronicles 29:9 *"The people rejoiced at the willing response of their leaders, for they had given freely and wholeheartedly to the LORD"*. The congregation counted 268 members, but at the dedication service there were no debts.

This great festival took place on the 1 May 1891. People streamed from all directions to Rietfontein. Preses Hegner of Berseba conducted the dedication service. Missionary Fenchel of Keetmanshoop conducted the inaugural sermon based on Exodus 20:24 *"Wherever I cause my Name to be honored, I will come to you and bless you"*. Various choirs participated and sang four-part. The offering during this worship service was R45.

In the afternoon the congregation resumed again. Missionary Judt preached in accordance with the watchword of the day: *"You have set my feet in a spacious place"* (Psalm 31:8). This word was appropriate. For six years the woman had to sit on the ground during worship service and the men brought chairs along; but now there was sitting place for everyone. The heathens who came also realized that there room in the House of the Lord; also you will participate in the



Missionary Heinrich Pabst

Gospel! According to 1. Samuel 7:12, Missionary Pabst gave the building and congregation report: *"Thus far the LORD has helped us"*. With gratitude and thanksgiving to the heavenly Father, the Missionary could witness that the LORD is great who brings joy to the desert and dry land, who causes the wilderness to rejoice and who enable the completion of the church and gathers a joyous congregation together. This God should be exalted through Jesus Christ to whom all glory and power belongs forever and ever.

Light and shadow sides

In the area of Rietfontein and its vicinities lived around 480 heathens. Missionary Pabst did everything to try and reach out to them with the Gospel. Thus he undertook evangelization trips. At /Haruxas lived many Tswanas who had great desire for the Word of God. The Missionary could leave the mission station with a peace of mind, because the dedicated teacher Fredrik Hein conducted worship and school at Rietfontein during his absence. The Baster congregation was left in great perplexity when more and more Whites came from the Cape to Rietfontein to occupy land. A large piece of the area belonged to the Cape Province, the Government imposed tax on the people. This caused twenty three families decided to move to Rehoboth. It is against this background that the Rhenish Mission decided to by Farm Rooivloer from the German Government, where some congregation members worked and earned a living. Agents of a syndicate in Port Elizabeth sign an agreement with Kaptein David Vilander; through which they got all the mineral rights in Rietfontein. The kaptein received an annual amount of R1, 000 which was a great help in times of drought and Rinderpest which devastated the area.

On 7 January 1897, Missionary Pabst went on long leave to Germany, after his wife died in June 1896, which was also a great loss to the congregation. For an entire year Rietfontein was without a Missionary, and teacher Fredrik Hein served the congregation. In March 1898 Missionary Kronsbein came to Rietfontein and on 20 July 1899 Missionary Pabst returned to Rietfontein with his second wife.

The border arrangements cause conflicts regularly. On 14 March 1902 the Union troops came to Rietfontein, and had skirmishes with Vilander's men in the area. Kaptein David Vilander was killed in battle. It was a heavy loss for the congregation, because he was also a dedicated congregation council member. In the same year on 15 September the second wife of Missionary Pabst died. The congregation was heavily tested. Malaria epidemic also came along. In 1909 the epidemic was so severe that 60 people died as a result. This led to the people to seek the LORD earnestly. Jan Maasdorp and David Bezuidenhout were installed as congregation elders and as dedicated co-workers they carried the labor with great dedication. The local congregation and its outposts had a membership of 850 members.

Due to declining health condition of his daughter, Missionary Pabst had to leave Rietfontein in May 1913 and Missionary Wilhelm Lind succeeded him. His induction sermon on First Advent 1913 was based on 1. Peter 1:25 *"the Word of the Lord endures forever"*. When the new Missionary was about to start with his work, the First World War broke out. Missionary Lind was declared as a British POW and was brought up to Upington, and afterwards he was deported together with his wife to the Kalahari Desert. On 16 October 1914 he and his wife were summoned through a telegram to Keetmanshoop. In Berseba they were arrested by the Union troops and taken to Lüderitz; only on 22 January 1916 could they greet the congregation at Rietfontein again. Lind received permission from the Union Government to continue with his mission work, and the Missionary Conference granted him a donkey cart to use for the outpost work.

A big church service was held on 6 July 1919 at Rietfontein for Whites and non-Whites, to give thanks for God for the end of First World War. Missionary Lind preached on Revelation 21:4 2 *"He will wipe away all tears from their eyes..."*. Anew the church work started and grew and people became more responsible. The income in 1920 was R2, 020, thus the congregation could take care of its own affairs and ensured that

outposts such as Aroab and Bockpütz were regularly served. From 21 to 30 August 1925 a visitation and evangelization was held at Rietfontein by Preses J. Olpp, and they were blessed days for the entire congregation. The Holy Communion celebrants were 203.

In June 1928 Missionary Lind was transferred to Keetmanshoop and Missionary H. Toetemeyer who just arrived from Germany, took over the congregation as well as the outposts Aroab, Bockpütz and Klipdam. On 30 August 1928the Centenary Jubilee of the Rhenish Mission Society at Rietfontein was celebrated where Missionary Nyhof of Warmbad and Missionary Lind of Keetmanshoop addressed the congregation. . In January 1931 Missionary Toetemeyer was transferred to Keetmanshoop because Missionary Lind and family had to go to Germany on long leave. Nonetheless, the responsibility for Rietfontein and its outposts was entrusted to Missionary Toetemeyer who served them from Keetmanshoop, till he was substituted by Elder Jan Maasdorp who was installed in Riefontein and who promised before the congregation to carry out his work with dedication. The spiritual care of Bockpütz was entrusted to Elder Bezuidenhout, and the Missionary said about him, that he stood like a pillar in the Kalahari Desert.

On 30 June 1935, the 50th Jubilee of Rietfontein was celebrated. From Cape Town came Preses Soehnge while Preses Olpp came from Karibib. It was a day just like the 1 May 1891 when the church building was dedicated. A song of praise that was composed for the occasion's lyrics were as follows: *"Thank God, all of us thank – Give praise to Him, glorify and honor Him – Because His name is wonderful and great – The name of our God"*. It was always said that the work on the border of the desert was not in vain.

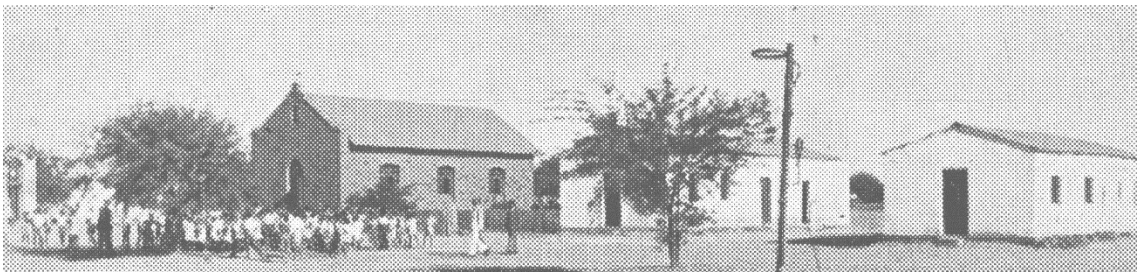
Surrender to the N. G. Church

When Missionary Tötemeyer went on long leave to Germany in 1939, Missionary Eisenberg was supposed to temporarily serve the congregation and its outposts, but the outbreak of Second World War prevented it from happening. Since Rietfontein lay within the area of the Cape, it was already considered in 1931 during the visit of Mission Inspector H. Driessler, to give over to the congregation to the N. G. Church, as it happened with other ten congregations in the Cape. Now it has become a reality here. From 1941, Pastor D. J. Joubert of Upington served the congregation, and on 7 July 1946 Rietfontein and Bockpütz was officially given over to the N. G. Church. If only the Word of God would go its way unhindered and proclaimed rightly, then the will of our God would be done. Because it is not us who maintain the church there, our forefathers couldn't do it either; our coming generations will also not fulfill it. But the Lord has done it, continue to do it and will continue to do it just as it stand written: *"I am with you always to the end of the world"* (Mattew 28:20).

The Youngest Established Congregation

Aroab

It was a great day for the outpost congregation Aroab, when a small church was dedicated there by Missionary Lind. This church which had a capacity for 100 people was built by the people of Aroab themselves. As much as possible, Missionary Lind travelled the 30 miles (48 km) road from Rietfontein to Aroab. On 26 May 1922 Georg Camm was installed as a congregation elder.



Church and School Building at Aroab. The Church was inaugurated in 1928.

Pastor Strydom and his Church Council

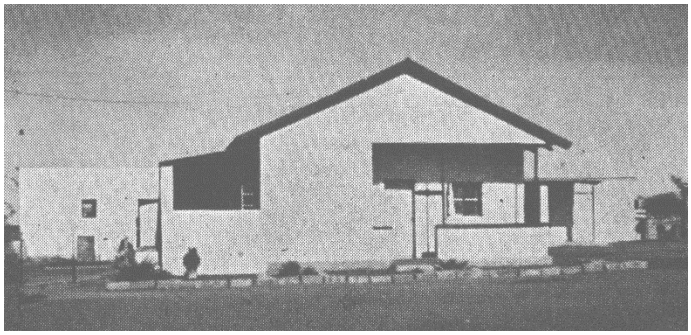
Soon the church building was too small. On 16 July 1924 it was decided during a congregation meeting, to construct a bigger church building that would also serve as school. A piece of land was given by the government, and the congregation members decided to increase their annual contributions to R3. The first church bazaar was held on 4 January 1925 and it yielded an amount of R140.

On Sunday Quasimodogeniti 1928 the cornerstone for the new church building was laid at Aroab. The foundations charter refers to the Scripture from Isaiah 7:9 *"If you don't stand firm in your faith, you will not stand at all"*. The charter was signed by Wilhelm Lind, Georg Camm, Jakobus Louw and Frans Mattys who were serving the congregation as pastor and elders.

Steadily the building of the new church progressed and it was completed in August. For the young Missionary Hermann Toetemeyer it was the first great festival in Southwest that he could participate in the dedication of the church building on 24 August 1928 as local pastor of Rietfontein and Aroab. Missionary Nyfhof of Warmbad presided at the dedication ceremony. From Keetmanshoop came missionaries Lind and Sandner (German Congregation), and brought along best wishes to the congregation. The dedication of the church building was celebrated together with the centenary jubilee of the Rhenish Mission Society, thus it was a day of great joy and thanksgiving.

In 1929 the school was opened and started with 90 kids. It was a great pleasure for the congregation, when the school was declared as a Colored school by the Education Department. There was progress and growth in both school and congregation. During Second World War no spiritual services were conducted by the missionaries. The Roman Catholic Church tried to make some inroads into Aroab, and some parents enrolled their kids at the Catholic school.

After the passing away of Elder Georg Camm, the school Principal Daniël Strydom served the congregation faithfully without the right to Sacrament administration. In 1951 he was installed as head Evangelist and on Ascension Day 1953 he was ordained as pastor by Superintendent Rust of Lüderitz. It was a great event for both old and young that the school principal simultaneously was ordained as preacher. Pastor Strydom ordination homily was based on Psalm56:10 *"This, I know, because God is for me"*. During his sermon he emphasised that he will proclaim the Gospel with the help of God, and if many enemies and distractors should arise, he knows that the Lord will be on his side. It was an unforgettable day; the congregation received their own pastor, out of their midst.



The Medical Station at Aroab which was inaugurated in 1957

In the following years the congregation progressed that in 1956 the congregation was entirely autonomous.

On 27 Januray 1957 the nurses' station was inaugurated with great joy. At the same time Sister Eran Okolowitz was installed by Preses H. K. Diehl as the local nurse. The preses mentioned it that it was the first time in the history of the Rhenish Mission history that a congregation erected a nurses' station out of its own means. The congregation took over the responsibility. It is the purpose of any mission work.

FROM KOKOVELD TO THE "SMALL TABELMOUNTAINS"

Sesfontein, Kamanjab, Fransfontein, Outjo

The distance between Outjo and Sesfonten is 240 miles (386 km). In former times, the journey between the two places took 14 days with an ox wagon, but today the journey is covered in 10 hours by a Land Rover.

Why did the Rhenish Mission accepted work there in the northwest of Southwest Africa? The reason was the serving of the Swartbooi after they fled from Rehoboth in 1864. The remainder of this clan settled initially along the Kuiseb and Swakop rivers. Later they moved to Ameib toward the Erongo, and finally found permanent residence in Fransfontein, and Sesfontein in the Kaokoveld. Apart from the Swartbooi, there is big number of Damara, Herero and Bushmen in the area. More than 6000 belong to the *"Evangelical Lutheran Church"*, most of who live on the approximately 700 farms. Thus, this is an enormous task, which is carried there by pastors, and sisters, evangelists and elders.

Fransfontein becomes a mission station

The years 1880 to 1890 were turbulent years for the Swartbooi clan. In the past they used to have a perfect relationship with the Herero, but now they were totally against this tribe. The Swartboois were involved in battles and robberies. But amongst them were some who were tired of the roving life. They approached Kaptein Cornelius Swartbooi to request the Rhenism Mission for a Missionary. The mission management agreed on one condition, that the people should go and settle at a certain place. Kaptein Cornelius Swartbooi and his people thus moved to Fransfontein, and on 6 December 1891 Missionary Heinrich Riechmann was installed by Missionary Dannert there.

When they arrived two days earlier in Fransfontein, there was great joy. Kaptein Cornelious expressed his gratitude openly. The women immediately constructed a hut made of

The Church at Fransfontein. It was renovated in 1966

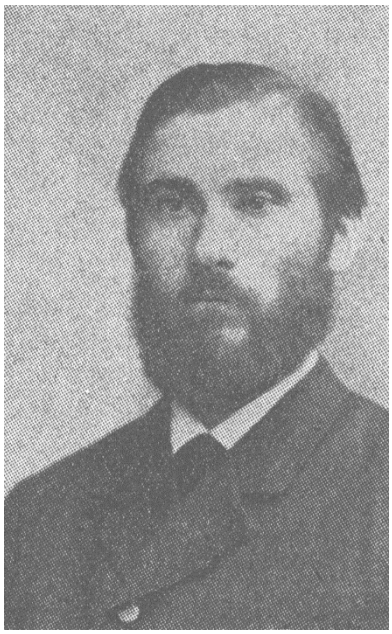
mats, where he lived for two months. A spacious small bush church was erected, which even had a bell. At the installation of Missionary Riechmann 130 people were present.

In the following weeks the mission parsonage was constructed, where the people assisted greatly. On 25 January 1892 the building was completed, and Missionary Riechmann travelled to Otjimbingwe where he entered into marriage on 11 February. Upon their return to Fransfontein, Missionary Richmann started building the congregation. Twenty adults were in the catechumen class, while the teacher Timotheus conducted school for 70 kids. Every evening Missionary Richmann had one or two adults over at his house for an in-depth discussion with them. On Good Friday 1892 the first Holy Communion was celebrated at Fransfontein with 53 celebrants.

In January 1894 Kaptein Cornelius Swartbooi passed away. The previous day he sent a message to his people, in which he admonish them to remain faithful and steadfast in the Word of God.The congregation heartily accepted these admonitions. When a devastating drought ravaged the area, the congregation requested for penitence and a day of prayer. A certain headman came to the Missionary and expressed his indifference towards the Word of God by with reference to Haggai 1:6 *"you have planted much, but harvested little. You eat, but never had enough. You drink, but never have your fill. You put on clothes, but are not warm. Your earn wages, only to put them in a purse with holes in it".*

The penitence and day of prayer was held, the congregants confessed their sins, and while they were praying, it suddenly started raining heavily that the prayer session was turned into a thanksgiving service. In 1894 a massive school building was erected which also served as a church hall.

By that time the congregation had a membership of 150 members and who were planning to construct their own church building. In July 1895 the 50th Anniversary Jubilee was

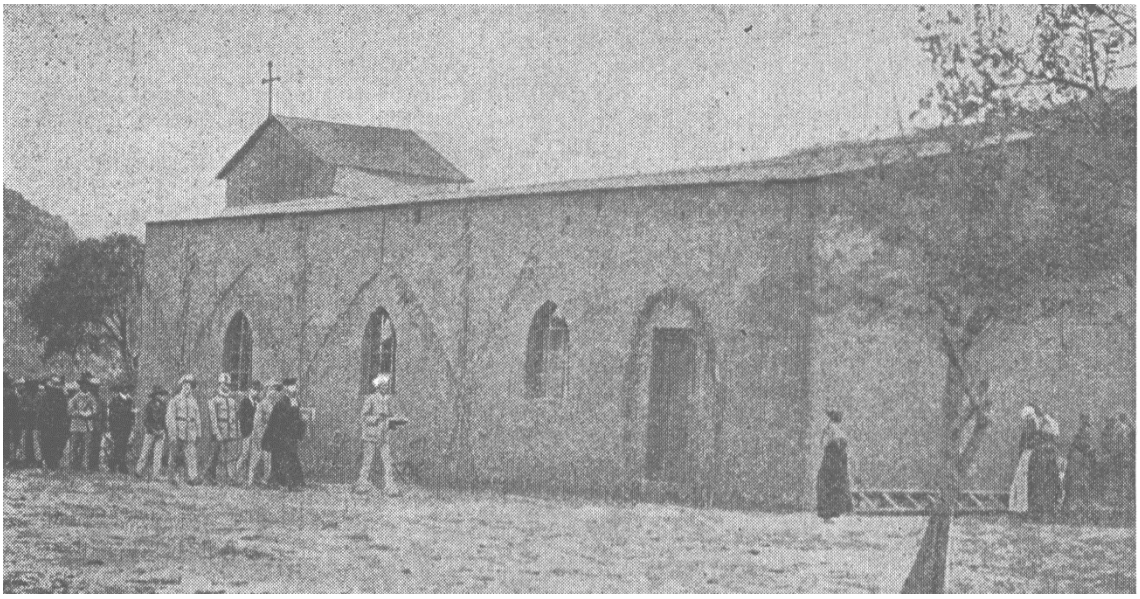


Missionary Heinrich Riechmann. He served in Fransfontein from 1891 to 1904

celebrated, dating back to the time when the first Christians from the Swartbooi clan were baptized in Rehoboth by Missionary Kleinschmidt. The offering of that day was R200 which was earmarked for the construction of the church building. Four congregation elders were also introduced and Katherine Gertse was installed as a diaconist. There was good progress in the congregation, which was even noticed by the German soldiers who were stationed there. The Luitenant Count von Bethusy-Huc's father in Germany raised an amount of R300 for the church in Fransfontein and the officers there also raised an amount of R60.

The mission work at Fransfontein suffered a huge blow after the Swartbooi clan rose against the German Government. Both Kaptein David Swarbooi at Otjiwarongo and later Kaptein Lasarus Swartbooi at Fransfontein were forced to bow to the German troops. On 20 March 1898 a Peace Treaty was signed at Grootberg between the Swartbooi and the Germans in the presence of Missionary Riechmann. Twenty-eight men of the Swartbooi clan were taken as prisoners to Windheok. The mission work at Fransfontein almost came to a complete standstill because of this incident.

Missionary Riechmann concentrated more on the outposts Tsumamas, where the Damara of



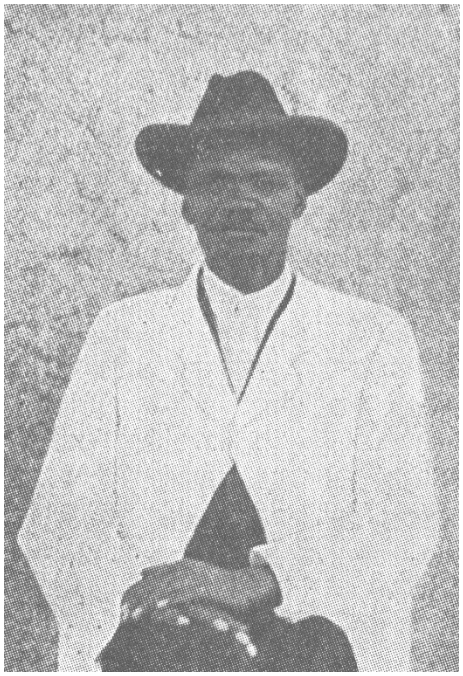
The old Church at Fransfontein which was inaugurated in 1900

Ameib and Okombahe lived. In 1893 Missionary Friedrich Kremer arrived there and served the approximately 200 Damara for a year. Tsumamas became an outost of Fransfontein and teacher Fanuel Hendrik was posted there.

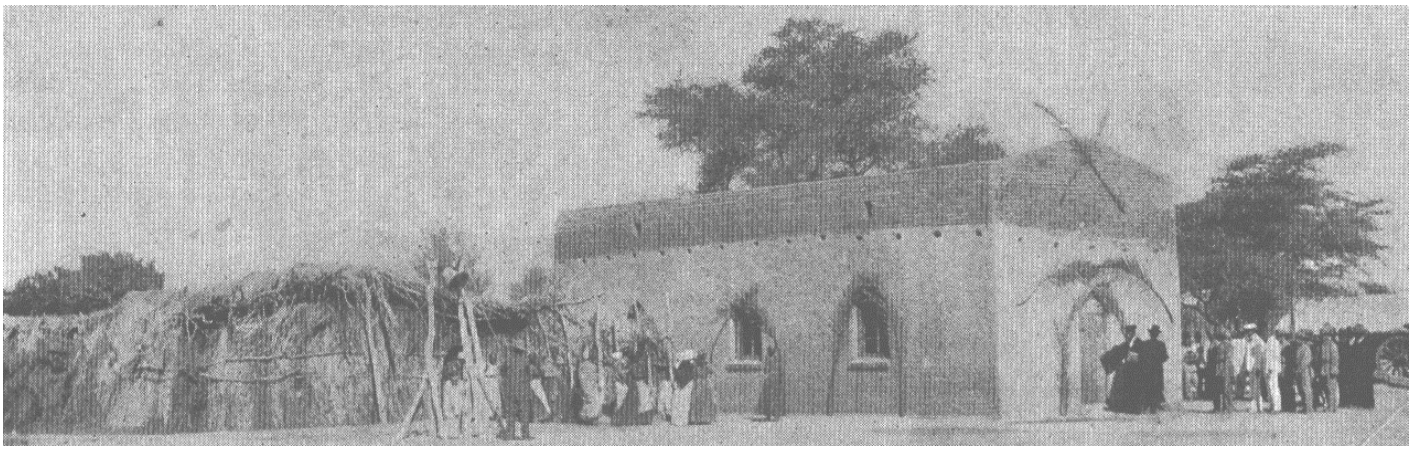
Missionary Riechmann continued with his work in Fransfontein. In 1899 twenty-five adults were baptized, amongst them were six Ovatjimba; further 88 adults attended the catechumen classes. With dedication the church building was started. Kaptein Lasarus Swartbooi assisted greatly. On 25 March 1900 the building was officially dedicated. The congregation gathered at the small bush church, where Missionary Riechmann conducted a thanks-prayer, after which the congregation and German soldiers' procession proceeded to the new church building. The building was officially opened, and the worship ceremony was held. Kaptein Lasarus Swartbooi said the following at this event: *"never before had the Swartbooi congregation had their own House of God, but now, when the clan had become small and weak, has a church been erected. It is a witness to me that the Lord hasn't moved away from us, and He will carry us in future"*.

Sesfontein becomes a mission outpost

Approximately 140 miles (225 km) northwest of Fransfontein lies Sesfontein in the Kaokoveld. Apart from the remnants of the Swartbooi clan, there lived a big number of Topnaars under their leader, Kaptein Jan Uichamab. Kaptein Uichamab wrote a letter in 1893 to Preses Philipp Diehl in Okahandja requesting for a Missionary for his people at Sesfontein. Preses Diehl referred the matter to Missionary Riechmann, after which the kaptein repeatedly requested the Missionary of Fransfontein for an Evangelist; but



Evangelist and Teacher Nikodemus Kido. He served the Sesfontein Congregation spiritually from 1897 to 1936



In the year 1909 the Stone Church was erected and inaugurated at Sesfontein. On the left Side the Small Bush Church can still be seen

at the time there was no co-worker for Sesfontein.

In 1897 Missionary Riechmann undertook the long and difficult journey. On his way he encountered people at different places who listen to the Word of God with great desire. There was great joy when the Missionary arrived in Sesfontein. Around 500 people lived there: Swartbooi, Topnaars and Damara. They had erected a small bush church, in which Missionary Riechmann installed Evangelist Nikodemus Kido, whom he had trained at Fransfontein.

Nikodemus Kido accepted the huge responsibility. He built a school and approximately 100 adults attended catechism class; he taught the local people how to lay gardens and household hygiene. People listens to him, thus the work progressed well.

Suddenly the mission work suffered great loss due to the differences that arouse between the Topnaar community and the Germans. The Blacks were forced to accept the German authority, otherwise they were forced to forfeit 1000 small livestock, from which they were later exempted through the mediation efforts of the Missionary. Missionary Riechmann paid a visit to the congregation in 1900, but the condition of the area and the congregation was deplorable. Drought and hunger was reigning there; the population decreased from 500 to 100 people. Evangelist Nikodumus Kido said: *"The Lord our God is a jealous God who will never share his glory with other gods; I had experience this amongst these people"*. Nevertheless, the Evangelist carried his work with dedication, he conducted school for 30 children, and 42 people were in the catechism class, amongst them Kaptein Jan Uichamab. Missionary Riechmann baptized 20 adults and two congregation elders were installed, one of them was onderkaptein Lukas Jager.

Missionary Riechmann came to Sesfontein for the last time in 1903. The work was progressing well, and the people were busy erecting a large church building out of their own initiative. It was a great encouragement for the Missionary, because the Swartbooi prisoners in Windhoek were not allowed to return to Fransfontein in accordance with a decision taken by the German government.

During the 1904 Uprising, Fransfontein was attacked by the Herero. However, Missionary Riechmann took his wife to Karibib. When he wanted to fetch her back in September of that year, he fell ill in Karibib. The physician diagnosed typhus fever and two days later he passed away at the age of 45 years. An epitaph on his tombstone in Karibib stands the words from Jeremiah 31:3 *"The LORD appeared to us in the past, saying: "I have loved you with an everlasting love; I have drawn you with unfailing kindness"*.

Missionary Heinrich Brockmann, the Founder of the Congregation Outjo

Outjo becomes a mission station, Fransfontein becomes an outpost

With the passing away of Missionary Riechmann, Fransfontein lost its first and last local pastor. Missionary Heinrich Brockmann worked in Fransfontein from November 1904 to February 1905, but for the entire labor, Outjo was the ideal place because most people lived there. Thus the Mission Management decided to transfer Missionary Brockmann to Outjo. On 6 August 1905, he conducted his first worship service there and he preached about Apostle Paul's sermon at the Areopagus in Athens (Acts 17). It was an open-air service which was attended by around 80 people: Damara, and Nama, Herero, Ovambo and Bushmen; the teacher Simson Davids was the translator.

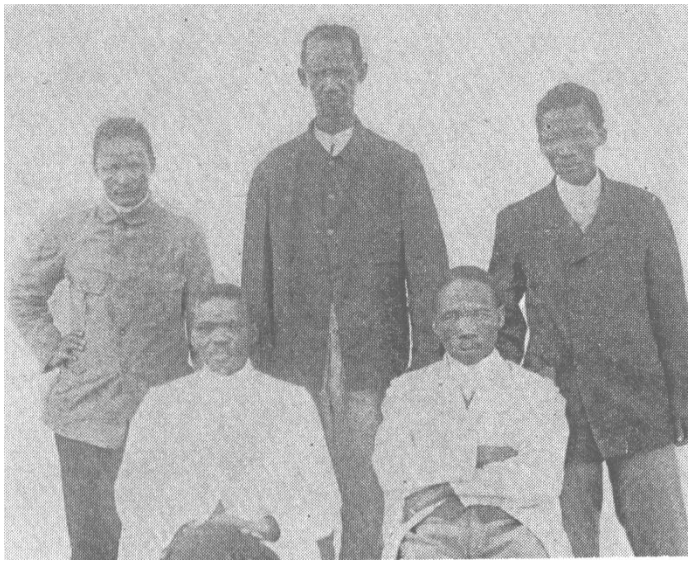
It was only later in July 1907 that a piece of land was acquired, where the mission station could be established. Up to this moment they had to rent some buildings which served as residence. On 1 April 1908 they moved into their new mission parsonage, and a worship service was conducted on the veranda of the parsonage. Building contractor Dresselhaus was sent to Outjo in 1909, and the cornerstone for the new church building was laid. The work progressed well and on Easter Sunday 1910, the new church building was dedicated. At that time there were 230 Blacks and 26 adults were baptized.

At Fransfontein, the school teacher Otto Luipert together with two congregation elders carried the work, approximately 100 people lived there. The outpost Tsumamas was sold by the German government to a settler and teacher Petrus Hendrik was transferred to Outjo. At Outjo, Missionary Brockmann and a German builder together with the congregation members erected a new church building, and on 23 March 1909 the new building was officially dedicated. It was an extra-ordinary day for the congregation far in the Kaokoland. Evangelist Nikodemus Kido was exceedingly overjoyed, and he gave his greetings in accordance with 1. Samuel 7:12 *"Ebenezer saying, thus far the LORD has helped us"*. He referred to the year 1897 when Missionary Riechmann brought him there. The people lived in miserable conditions! But despite all these, the Word of God brought order and morality. Every family had received livestock and a piece of land as garden and the Lord made to grow. The offerings of that day were R100 and they dedicated it to the Lord.

Missionary Bernhard Trey and his Wife during their Wedding in Karibib. The Couple worked in Outjo from 1911 to 1923

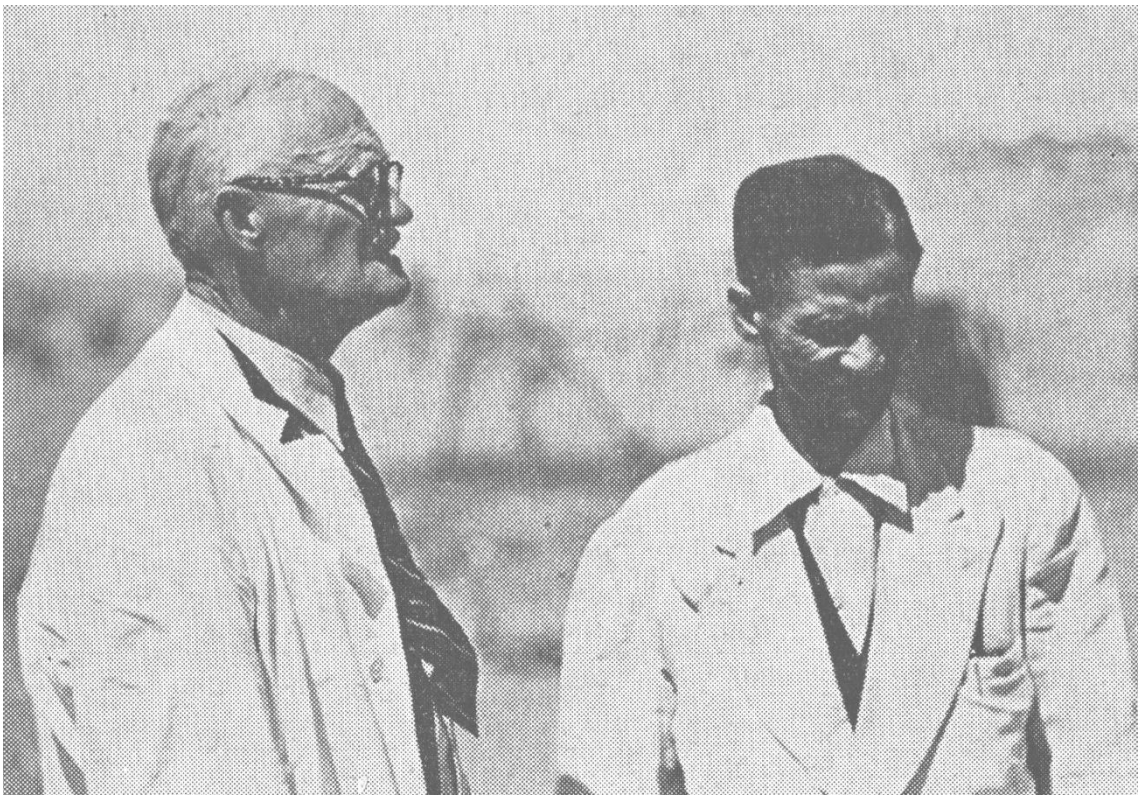
A momentous work was started. Teachers, evangelists and elders were recruited. When the work was about to gain momentum, Missionary Brockmann was transferred to Okombahe in 1911. He worked in the vast district for almost six years, and during this time he baptized 175, and solemnized 35 weddings. His farewell sermon was based on: *"if you hold to my teaching, you are really my disciples"* (John 8:31). His successor was Missionary Bernhard Trey, who was installed on 19 February 1911 at Outjo.

The new Missionary undertook a pastoral visit to Fransfontein and Sesfontein and to the farms in the area, thereafter he entered into marriage in January 1912 in Karibib. The young Missionary-couple travelled to Outjo and assumed the work. Apart from his regular visits to the outposts and farms, Missionary Trey also conducted refresher workshops for his co-workers, which was also attended by the evangelists from Sesfontein. These gatherings were very important to the co-workers, since by 1913 there were around 300 catechumens in the whole district. Steadily but firmly, the congregation grew.



Co-Workers of Outjo and its Branches. Standing from Left to Right: Levi /Uixamab - Sesfontein; Josias Lindert - Outjo; Otto Luiperd - Fransfontein. In Front from Left to Right: Nikodemus Kido - Sesfontein; Petrus Hendrik - Outjo

During July and August 1914 Missionary Trey and Dr. Vedder undertook a visit to the far

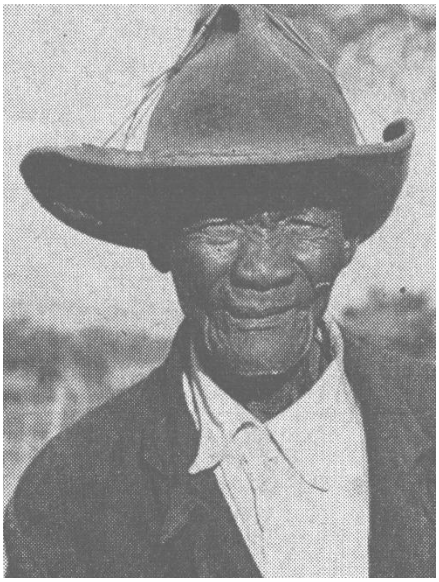


Missionary Wilhelm Neumeister and Evangelist Ernst Jager

Kaokoland to determine whether the time had come to take the Gospel to the Ovatjimba in that far-lying area. The rich Herero had moved away because of the poor rainfall, only the poor Herero with few livestock had remained behind. They were known as Ovatjimba. The missionaries travelled by an ox wagon with sixteen oxen, they were accompanied by Missionary Trey's wagoner, a Nama and two Herero. They reached northern Kaoko after three weeks, but they didn't found any Tjimba. They had a small map which was drawn with a pencil. Thus they hoped to meet someone who will be able to direct them the way to Kaoko-Otavi, for them to reach their goal.

After endless difficulties they came across two Tjimbas in the mountains, who were willing to show them the right path. From that their journey was easy till they reached Otavi. There was water! So much water they haven't encountered anywhere else during their journey. The water came out of the ground in a spout as thick as a fist and formed an enormous dam, with tall trees on one side. They camped next to the fountain. Chief Tjiute and his entourage came to see them.

Dr. Vedder's instruction was to gather as much information as possible with regard to the area and its people, about their customs and habits, language, worship, population density of that solitary world. Missionary Trey wandered into the mountains with an ox, where one cannot access with a wagon. He was away for more than two weeks.

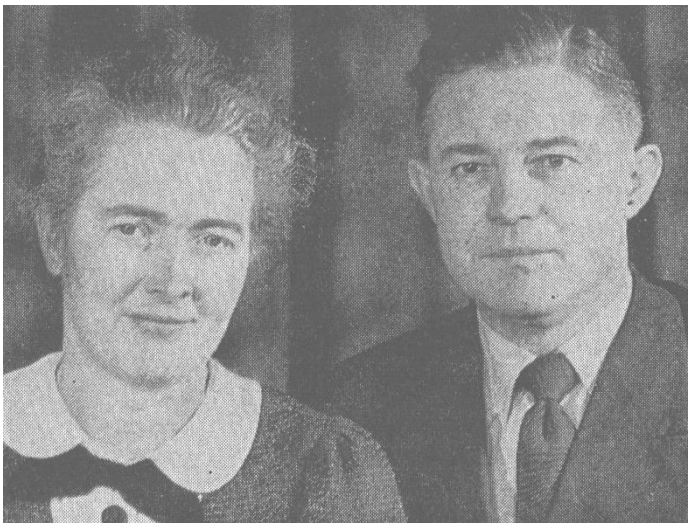


Chief ManasseSwartbooi, Sesfontein

For Dr. Vedder it was a busy and fruitful two weeks. The Tjimba came to the wagon without any shyness and were willing to answer questions posed to them. Dr. Vedder's note books were full, only one remained. This was the book in which he wanted to write how the language of the Tjimba had developed after 200 years of separation from the Herero. There were only four different words, as for the rest they spoke like the Herero.

On 15 August 1914 Missionary Trey returned from his journey. He went as far as Kunene. He heard some interesting news from people of Angola: in Europe a war was about to break out. Thus Trey and Vedder decided to pack and return back. When they reached the area of the German farms, they didn't find anyone there, the houses were deserted. Indeed it was the truth that they had heard: the First World War had started two weeks ago, before the news reached them.

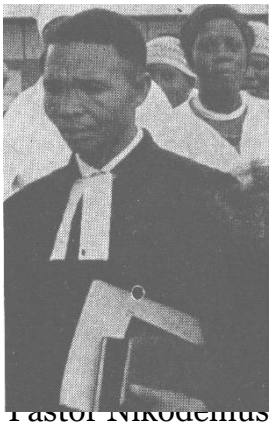
Despite the difficult times, the mission work went on unhindered in Outjo district. More and more Nama moved to Fransfontein in 1917 and they were served regularly from Outjo. During this time the area of Otjeru and Sesfontein was hit by lung sickness and the Missionary was advised not to go there. Outjo congregation showed so much interest in the Word of God, that in 1919 around 100 were baptized. Unfortunately, a White policeman brought false teaching and caused great confusion amongst the people. He baptized the people without teaching them; at Otjeru he baptized 21 people who were still pagans. He re-baptized and added those to his "congregation" who were under church discipline to his *"congregation"*. Against such practice only the full armor of God could be put on, because the pure proclamation of the Gospel, the right administration of the Sacraments and the maintenance of order and discipline are the signs of a true congregation of Jesus Christ.



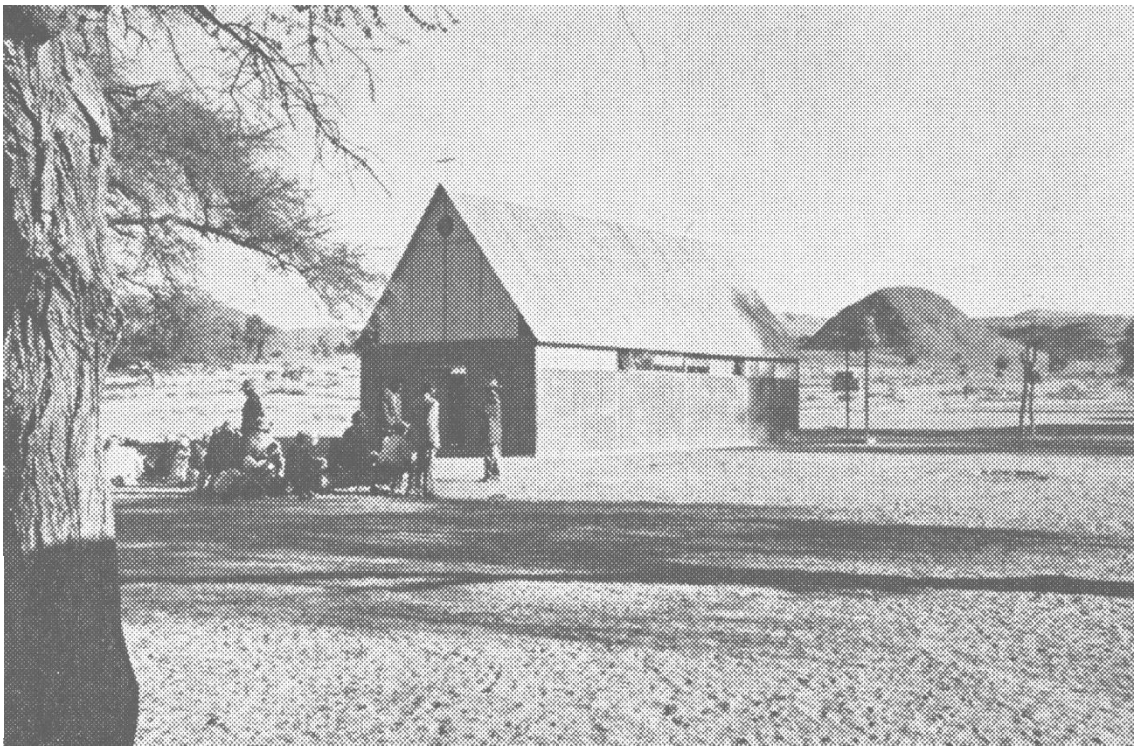
Missionary Heinrich Nolting and his Wife. They served in the Outjo Congregation and its Branches from 1938 to 1954

From May 1923 to June 1928 Outjo congregation and its outposts didn't had its own Missionary. Missionary Trey and family had to go back to Germany due to poor health condition and the congregations were served whenever possible by Missionary A. Kuhlmann from Omaruru. Evangelist Nikodumus Kido stood unwavering in the labor even though he was almost 70 years. Thus it was a joyous day for all when on 1 July 1928; Missionary Wilhelm Neumeister was installed at Outjo. The co-workers from the outposts and from Sesfontein came to welcome the new Missionary.

It was an enormous responsibility laid upon Missionary Neumeister. Apart from Outjo and its outpost he also had to serve Otjiwarongo and its large area. Thus, most time he was on the road, visiting the outposts and farms. But renovation work was also needed; the church building and parsonage had to be renovated. Otjiwarong small bush church was in a dilapidated condition and was restored. Fortunately a mission friend donated an amount of R300 and Missionary Neumeister decided that a new church building should be erected in Otjiwarongo which was dedicated in 1933. Whenever Missionary Neumeister was in Outjo, he didn't only conducted worship services on Sunday morning, but also on Sunday afternoon and Wednesday evening he called the congregation together,



Pastor Nikodemus Hendrik, Pastor and Teacher at Sesfontein

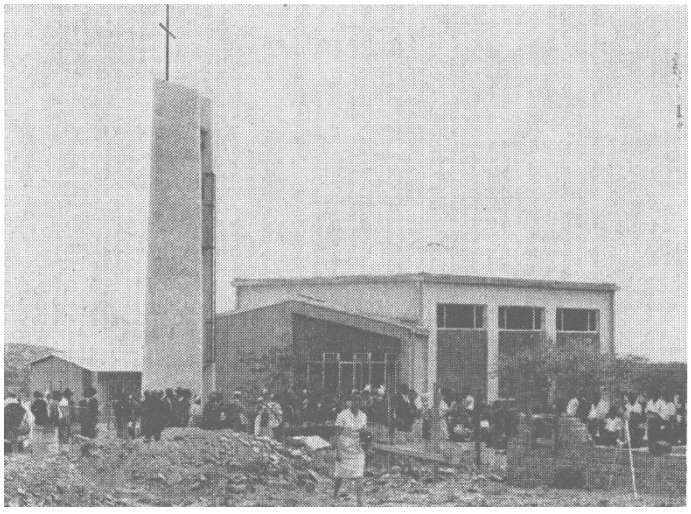


The new Church, build with Concret and Steel which was inaugurated in 1951 in Sesfontein

because any heresy and indifference could only be countered by the pure Word of God.

In 1933 Outjo was hit by locust plague and a devastating drought. Fields and gardens were barren and the people became very poor. Evangelist Nikodemus Kido wrote a letter to Missionary Neumeister and together with the Prophet Jeremiah confessed: *"Who can speak and have it happen if the Lord has not decreed it? Is it not from the mouth of the Most High that both calamities and good things come? Why should the living complain when punished for their sins? Let us examine our ways and test them, and let us return to the LORD. Let us lift up our hearts and our hands to God in heaven and say: "We have sinned and rebelled and you have not forgiven"* (Lamentations 3:37-42). The Evangelist also added that he also shared these thoughts with the congregation, so that the Lord would help. In 1934 Evangelist Jager was installed in Sesfontein and it was good, because in 1936 the dedicated Nikodemus Kido past away at the age of 75 years, mourned by his beloved congregation.

It was a great help when Otjiwarongo received its own Missionary in 1935. Thus Missionary Neumeister and his wife could now concentrate more on Outjo, its outposts and farms. Many sick people were treated, in 1936 only, 450 people received medical treatment; people received both physical and spiritual assistance. In November 1937 the Missionary went to Germany on long-leave, after his wife and children left for Germany in the beginning of the year. Missionary Loeber of Otjiwarongo served Outjo and its outposts during this time.



The Church at Kamanjab

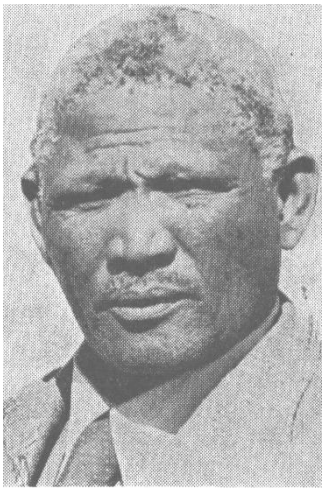
In October 1938 the young Missionary Heinrich Nolting came to Outjo and for three months Missionary Neumeister helped him settle in, in this momentous work. On 10 January 1939 Missionary Neumeister and family left Outjo after his transfer to the South and Missionary Nolting was left alone in the big mission parsonage. He entered into marriage on 15 May 1939 in Swakopmund and the first journey of the Missionary couple was to the far outpost Sesfontein.

The outbreak of the Second World War also limited the mission work in Outjo. The Missionary was prevented from travelling to Sesfontein, even though it was necessary due to the fact that the kaptein was against the mission work and the Evangelist Ernst Jager was sent to the South. He was succeeded by the teacher Nikodemus Hendrik, a grandson of the late Nikodemus Kido. The other co-workers Petrus Hendrik, Jonathan Hendrik and Otto Luipert stood faithfully in the work.

After the Second World War the population of Outjo district increased greatly. In June 1948 the old mission parsonage at Fransfontein was renovated and transformed into a school. In 1950 Outjo received a new mission school, which was a welcome relief to teachers and children alike. Mission Director Menzel paid an official visit to Outjo and Fransfontein in 1950. Sesfontein couldn't be visited due to a raging wild fire that hindered the visit from taking place. In 1953, sisters Frieda Schröder and Erna Wilkening held an empowerment week for women of Outjo and Fransfontein, which was highly appreciated by all.

Missionary Nolting stayed in Outjo till August 1954, thereafter he and his family went to Germany on long-leave. His successor was

Evangelist Traugott Richter. He took care of the Congregation in Fransfontein for many years



Evangelist Hendrik Adam. He served for 40 years in the Congregation

The local Pastor of Kamanjab, Pastor Gottfried Ngapurue

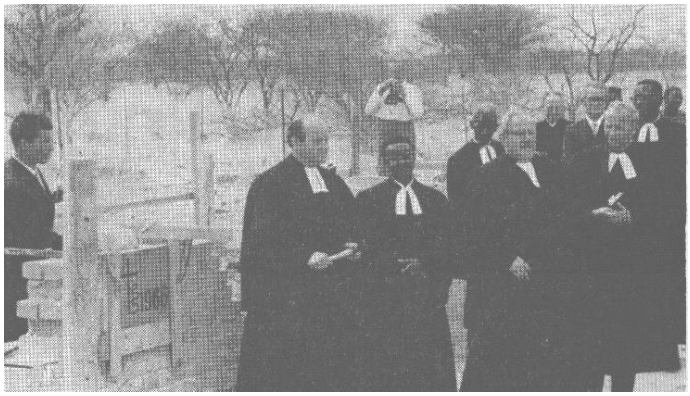
Missionary Werner Kroll who entered into marriage on 6 August 1954 in Rehoboth. With dedication the young Missionary couple put their hand to the plow together with the evangelists Hendrik Adam in Outjo, Traugott Richter at Fransfontein and Nikodumus Hendrik at Sesfontein. There were also other co-workers and teachers who were of great assistance in the congregation.

On 24 July 1955 the 50th Jubilee of the existence of Outjo was celebrated. Mission Director Berner from Germany and Preses Diehl from Windhoek were present. A worship service was held in the church, and in the afternoon the congregation gathered in the location where the messages of missionaries Trey and Nolting were read. In the evening the German congregation met, and Director Berner delivered a lecture about World Mission. An offering of R80 was collected for mission work.

Missionary Kroll and his co-workers drew up a working program for the mission work in the entire district. The number of farms increased, where 8,200 Non-Whites lived. A new center was erected at Welwitschia with 300 Blacks and 250 White. At Okaukuejo in the Etoshapan lived many Bushmen and they were assisted from Outjo, and for a time Evangelist Hendrik Adama was assigned there.

Old Evangelist Otto Luipert died at Fransfontein in October 1958. He was born in 1871 at Ameib in the Erongo and came to Fransfontein with the Swartbooi clan. Later on he entered into marriage with a daughter of Kaptein Kornelius. In the beginning Otto Luipert was a teacher and later he became an Evangelist, and for more than 50 years he served the congregation of Fransfontein. The entire congregation attended his funeral, and tributes were paid to the memory of this dedicated servant of God.

In 1960 Sesfontein received a new church building. The old church building that was dedicated by Missionary Brockmann on 23 March 1909 had become dilapidated and was destroyed. A few congregations in Germany



During the Laying of the Foundation of Hostel and Clinic at Kamanjab. On the Left is Oberkirchenrat Bezzenberger from Germany

collected an amount of R3,000 and building contractor W. Holch-Okahandja build the new church with concrete and steel. Transporting building material from Sesfontein was a very difficult undertaking, thus it was a day of great joy when the new church building was dedicated on 9 April 1961 by Preses Diehl and Mission Director de Kleine.

On 13 September 1961 Missionary Kroll and family went to Germany on long-leave and Missionary Richard Vollmer took over the great task and was installed at Outjo. Outposts and farms were visited, and soon there was good relationship between the farmers and the Missionary.

It was a great event when teacher and Evangelist Nikodemus Hendrik was ordained as a pastor on 27 October 1963 at Outjo. From July 1962 he worked in Outjo congregation, and in January 1964 he returned to Sesfontein as a pastor. He was the first indigenous pastor in that area. Sesfontein congregation that time had a membership of 500 souls and the mission school had 50 learners.

With the beginning of 1964 a hostel and poly-clinic was opened at Outjo. In Octer 1963 a bazaar was held in Outjo in favor of the hostel and an amount of R320 was raised, thus the hostel could start operating with 40 children. Sister Traute Tiemann had lots of work in the clinic but she also supported the women and youth work in Fransfontein. In 1966 the old church building was renovated and today it looks like a new church building.

Kamanjab becomes a congregation centre

Halfway between Outjo and Sesfontein lies Kamanjab which grew in the later years. Thus the Church Management decided to establish a congregation center there, and Pastor Gottfried Ngapurue who was ordained on 21 March 1965 in Outjo, was stationed there. After the church and parsonage were completed, a hostel and a clinic were built. The plans were drawn by architect W. Kühhirt, and the building contractor was Mr. A. Meyer of Windhoek. The entire project was made possible by financial contributions and offerings from the Church of Kurhessen-Waldeck in Germany.

On Easter Sunday 1966 the cornerstone laying ceremony was conducted by Pastor Vollmer and the festival sermon was conducted by Pastor Otto Milk of Otjimbingwe. There was a multitude who attended the open-air service. The work progressed well in the coming months, and as a result the church was dedicated on 16 October 1966. The beautiful church building stands on a small hill with its impressive high tower. The beautiful parsonage is occupied by the local pastor Gottfried Ngapurue. A large congregation gathered during the dedication service. Preses Diehl conducted the dedication service assisted by pastors Ngapurue and Nangoro. The festival sermon was delivered by a guest from Germany. Oberkirchenrat Bezzenberger preached on Hebrews 13:8 *"Jesus Christ is the same yesterday and today and forever"*. He expressed his gratitude towards God for this great day, but his gratitude was also that the church in Germany was able to help and thereby participate in the joy. With strength the preacher furthermore explained what it means that Jesus remains the same today and forever. With great gratitude the congregation listens attentively to the sermon.

On behalf of the N. G. Church Elder W. Krüger gave a word of greeting. He congratulated the Lutheran Church on this great achievement, also that a congregation center could be erected at Kamanjab. Pastor Tjombe of Otjiwarongo gave good wishes on behalf of the Church Management, and he explained the significance of the name Kamanjab. Kamanjab means the place with many stones. The wish of the speaker was that everything that is being built at Kamanjab amongst the stones will be fulfilled with the Word of God.

In conclusion Pastor Vollmer gave his heartfelt words of gratitude and invited all to lunch, the farmers gave their contributions and ensured that all were fully nourished.

In the afternoon the cornerstone for hostel and clinic was laid by Preses Diehl and

Oberkirchenrat Bezzenberger. All were happy that the needs of the children and the sick were taken into consideration. Thereafter, a baptismal and thanksgiving service was held in the church. Oberkirchenrat Bezzenberger baptized 17 kids. He was greatly overjoyed that he could share this great day with the people of Kamanjab. He thanked everyone who assisted with the building of the church and parsonage, especially the architect and the building contractor and their workers.

Many speakers gave their words of greetings; the former Missionary of the congregation, Pastor Nolting and Evangelist Traugott Richter of Fransfontein should also be named here. Both gave thanks to God and expressed their wish that in future the blessing of the Lord will be upon this place. In this way the great festival in Kamanjab was concluded, knowing that het Lord and His Word will forever abide in this place.

This is the history of Fransfontein, Outjo and Sesfontein, far in the Kaokoveld. Like a chandelier Kamanjab later also joined. What Oberkirchenrat Bezzenberger mentioned in his sermon, is of outmost importance to all congregations. He mentioned the six fountains through which we all live: God the Creator, God the Son and God the Holy Spirit; the other three fountains are faith, hope and love. The congregations can move forward in future with confidence, if these six fountains are in their midst.

A FERTILE PLACE

Gaub 1895

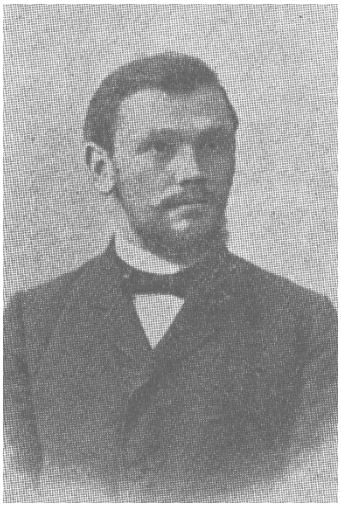
The mission farm Gaub lies between the towns Tsumeb, Grootfontein and Otavi. The Rhenish Mission Society acquired the 9, 000 hectares of farmland in 1895, and it was meant to resettle the Damara and Bushmen in the east. At Gaub and vicinity lived few hundred Damara and the Baster Kaptein John Krüger was appointed by the German Government as their leader. On 31 July 1895 Missionary Friedrich Kremer started the mission work at Gaub. A residential house and church school was erected, and in 1897 the first baptismal festival was held and Kaptein John Krüger was also baptized. The kaptein's wife Josefine who previously worked in the house of Missionary Viehe at Okahandja with faithfulness, took over the youth work and Sunday School. Through Kaptein Krüger, Missionary Kremer learned that there were other tribes in the east who asked for the Gospel, the watchword for those days was: *"I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name, I said, Here am I, here am I"* (Isaiah 65:1).

Gaub gets a mission farmer

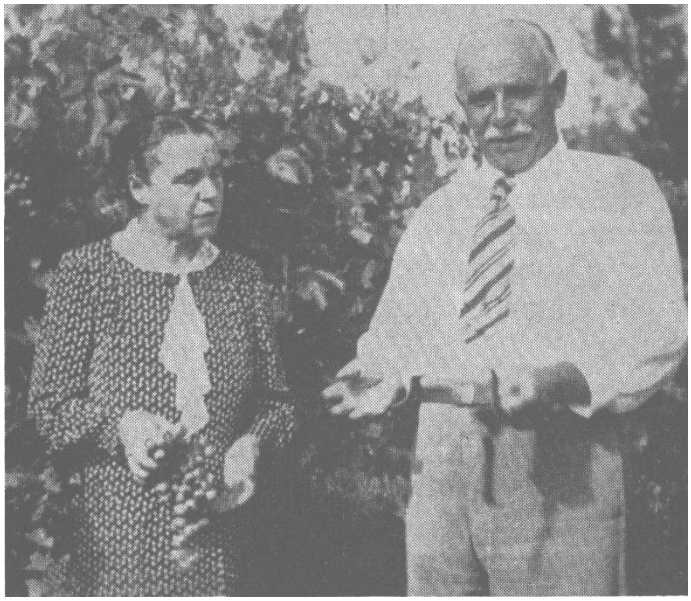
The people at Gaub needed someone to give guidance when it comes to agriculture and animal husbandry. In 1900 a mission farmer, Wilhelm Detering was sent. He drained the swamps, erect water channels and cultivated land. He divided it and taught the Damara to try and have two harvests per year: maize in May and wheat in November. After two years there were sprawling gardens and cultivated fields at Gaub. Mr. Detering divided amongst the 40 families cultivated land, and for this land and grazing area for cattle and residential right at Gaub, every family had to pay R2 per year. Huge cultivated fields were now seen at Gaub, potatoes and vegetables were planted and the people were very grateful.

Up to 1904 the work at Gaub was a resounding success. The congregation grew and agriculture was very profitable. Suddenly the war between the Herero and Germans broke out. Kremer and Detering were forced to leave Gaub. Mr. Detering became a soldier while Missionary Kremer moved to Grootfontein. There he contracted a flu and died on 19 April 1904. A great multitude attended the funeral and mourned the sudden departure of the young Missionary.

Mr. Detering returned to Gaub in October 1904. The cultivated fields were destroyed and the mission house was damaged. Mr. Detering started the work anew. Apart from the gardening work he was also doing the congregation work. Before his arrival at Gaub, Mr. Detering he had received theological training at the mission-seminary in Barmen, thus he was qualified for congregation work. He held worship services regularly. He also ensured that 45 children were in school. In 1906 Missionary Brockmann undertook a mission-trip to the area, and conducted worship services as well as administered Sacraments. As a result the outer and spiritual work at the farm proceeded at the farm. In 1912 a second mission farmer Mr. Hermann Eickmeyer came to Gaub. For forty-four years he rendered a committed service for the mission at the farm and he died there on 20 August 1956.



Missionary Friedrich Kremer. He served in the Congregation Gaub from 1895 to 1904



Mission Farmer Wilhelm Detering and his Wife

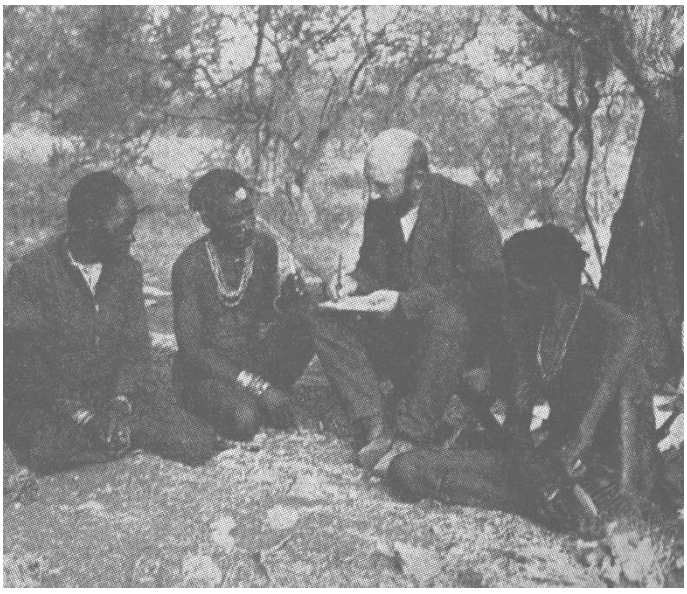
Gaub gets a training school

Since there was a great shortage of evangelists and teachers in the Rhenish Mission congregations in Southwest, and the number of the local Gaub congregation increased, Dr. Heinrich Vedder was sent there. He arrived in Gaub on 11 May 1911. Young men in Southwest were eager to be trained as evangelists and teachers and they enrolled. When 33 enrolled, Dr. Vedder started with the training.

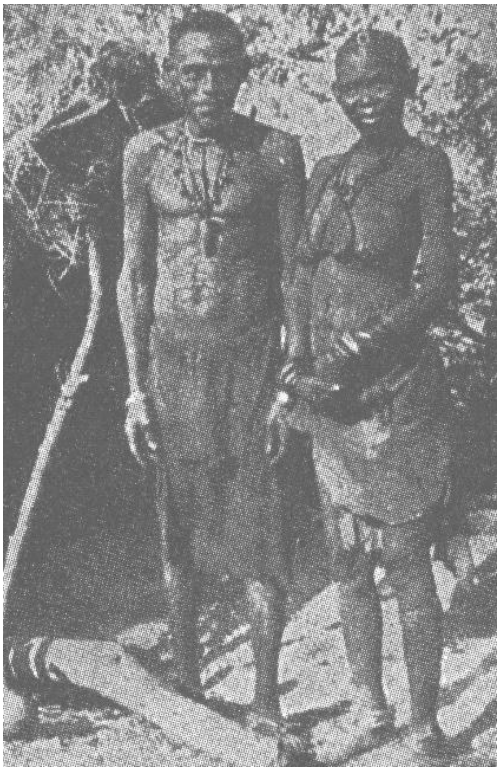
A farmer by the name of Blignaut built the school. Some of the aspiring evangelists were married, thus it was decided that each family should build its own house. These men wanted to start learning immediately, but there was no hall. Thus shade of poles, canes and branches was erected without a roof. While the men studied under this shade screen day after day, and in the afternoon worked the fields (plowing, and planting maize), steadily the school was completed. The bell was hung on a tree nearby. In the morning it called the adults to school and in the afternoon it announced the beginning of agricultural work and classes for the children. In the evening it announced to the sick that they should come for treatment. Gaub was the suitable farm for such a training school. The aspiring-evangelists worked in the field in the afternoon for their own support. Practical lessons were given also during the day school and on Sunday they trained in the local congregation by conducting sermons under the supervision of Dr. Vedder.

In the morning school there were those who haven't been to school before and thus they were taught how to read and write. This slowed down the lessons for the others, but all were committed to learning with heart and soul. It was also the case when it came to the work outside. The maize fields lay on a small hill. Dr. Vedder had the idea to look for water on the upper land, and possibly to dig a borehole, put up a windpump so that the land could be irrigated. With a dowsing-rod Vedder could determine where a watervein was located.

The necessary equipment and dynamite was bought in Tsumeb. The trainees embarked on the work with great joy. The iron drill and sledge-hammer were used as well. Suddenly when the drill slipped through the rock, and was pulled out, the water bubbled out. Everyone tasted the water and declared that the water was fresh. A windpump was no longer needed, because there was more than enough water. The students



Missionary Dr. Vedder during his Study of Languages



A Chief of the Hei-//om San

dedicated themselves entirely to the work. In the following year there was great wheat and maize harvest. The training school had enough food and the students understood clearly the word in Psalm 84; 4 which speaks about the one who *"pass through the valley, and make it a place of springs"*.

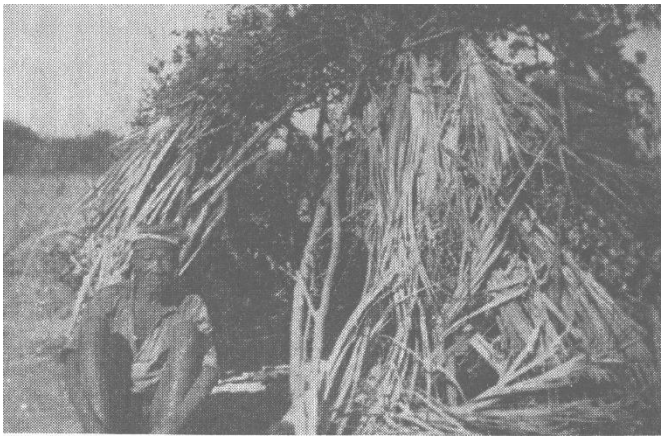
In 1913 the first fourteen evangelists and teachers were sent out to the congregations and mission schools because there was an urgent need for them. The remaining nine, wrote their final exams and the great need for co-workers in the congregations was over. While the search for new aspirants was going on in the congregations, Dr. Vedder and Missionary Trey of Outjo undertook a trip to Kaokoveld, to ascertain whether the time has arrived to bring the Gospel to the Ovatjimbas in that far-lying area.

The Bushmen at Gaub

While Dr. Vedder was still a Missionary in Swakopmund, he had the desire to come into contact with the Bushmen. Mr. Detering informed him that he managed to motivate six Kalahari Bushmen to visit Gaub. Immediately Dr. Vedder departed for Gaub, and met the Bushmen. He was not stingy with tobacco and under the smoke they became talkative and Vedder sat strait with a notebook in his hand. A number of pages were fully written. Dr. Vedder transformed the notes into grammar and the University of Hamburg in Germany had these first Bushmen grammar printed.

When Dr. Vedder was transferred to Gaub, he earnestly wanted to have some Bushmen amongst his students in the training school. Eventually through the district magistrate he managed to get four Bushmen. They were expected to attend the school till they could be used as translators. It was surprising how they managed to pick up a foreign language so quickly. It didn't take long for them to start communicating with other students in their languages.

Evangelist Samuel Kooper with his Wife



A San in front of his Hut

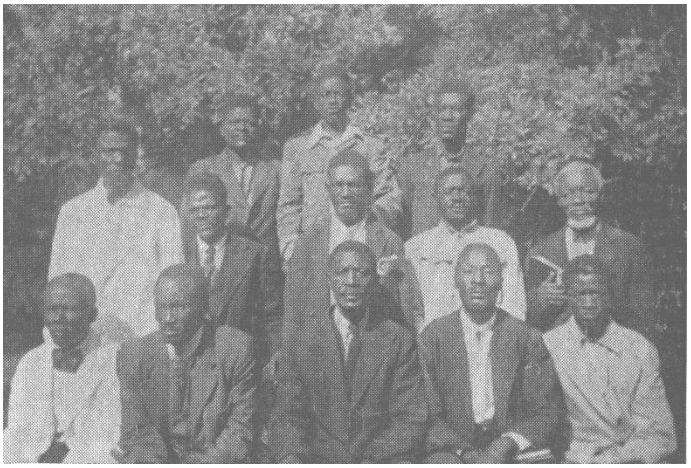
After a short while they asked permission to go fetch their wives. Dr. Vedder told them that they can bring other Bushmen as well on their return back. They returned after two months and they brought more Bushmen, more than Dr. Vedder expected. They didn't want to stay in normal houses and they were allowed to erect their own huts constructed from branches and grass. However, Dr. Vedder learned a lot from their lifestyles. They are not at all only materialistic, who only think about eating and drinking. This small tribe had their own ideas. They thought greatly about existence of sun, moon and stars, about folklore stories of mountains and valleys, grass bush and trees and can tell very interesting stories about all these natural life. Vedder came across this wealth, which he had never come across before.

The mission work was also started amongst the Bushmen and it was not in vain. By 1910 there was no single baptized Kalahari Bushmen; the Rhenish Mission co-workers had great concern for these people. Later Evangelist Josafat Jager and teacher Samuel Kooper taught the Bushmen in the Christian faith and twenty years later in that area were few hundred Bushmen who through Baptism were received in the fellowship of the Rhenish Mission congregations.

Gaub during and after the First World War

Dr. Vedder returned from his visit to Kaokoveld to Gaub. The First World War broke out, and things changed in great measure at Gaub. The Bushmen went away; the government allowed them to return to the Kalahari due to the eminent hunger. Mr. Detering and family as well as the Damara remained there. Amongst them two witch doctors appeared who treated every ailment by a fee. They made the people aware that the White missionaries' medicine only worked for Whites, but not for the Black. They claimed to suck the cause of illness from the victim's body in the form of a small stone or thorn.

They caused spiritual confusion amongst the people. The usual singing of Christian songs at



The Participants of the Evangelist Course at Gaub in 1936

evenings in homes ceased and worship services and Bible studies lessons were attended poorly, till Dr. Vedder asked the people to make a proposal to the witch-doctors. He wanted to attend one of their healing sessions, provided that firstly he examined the doctor's mouths. Immediately, one and later both witch doctors disappeared, without anyone knowing what really happened to them. Peace returned to the congregation, but the damage they had caused was far from over. The initial love for God's Word, singing and prayer was gone.

News spread through Southwest that the Union troops were marching, with the command to occupy Southwest. In ten-fold superior force the Union troops crosses the Orange River and headed to Lüderitz and Walvis Bay. The population fled to the inner-land; many families came to Gaub with the hope of finding safety there. The houses at Gaub were full of guests. Dr. Vedder held school for children every day and for the adults worship service. The German governor Seitz also came to Gaub, to escape the advancing enemy forces. The Germans moved over to the mission farm Korab. The buildings at Gaub were in a deplorable situation but not destroyed. The church-school was turned into a military hospital and all the beds were occupied by the wounded. Friends and enemies were lying next to each other, and they didn't had anything against each other.

In those difficult days, a Peace Treaty, known as Peace of Korab, was signed on 7 July 1915 between Governor Seitz and General Botha. The whole Southwest was handed over to the Union of South Africa. Governor Seitz returned as a prisoner of war from Korab to Gaub; and later he was sent to Grootfontein. What grieved Dr. Vedder mostly, was the fact, that Kaptein Krüger accused the Rhenish Mission in Tsumeb that they took the Farm Gaub from him. He claimed that he inherited the farm from his father. He created lies against the mission in general and in particular against Dr. Vedder and Mr. Detering in particular.

When the banishment and repatriation followed, the name of Dr. Vedder was also on the list of the ones who had to leave the country. He received the order on 15 May 1919; all possessions remained behind, expect the 200 pound of luggage which he was allowed to take along. It was a sorrowful conclusion of the mission work at Gaub for Dr. Vedder. On his pass stood that there was no future for him to return to Southwest in future. However, the N. G. Church of South Africa took this case upon itself and they succeeded. After two and a half years, Preses Olpp, who was banished with Dr. Vedder, were allowed to return to Southwest. The N. G. Church covered the travelling costs as well as salaries of the two missionaries for three years. Dr. Vedder continued with the training of evangelists and teachers, but not at Gaub, but at Okahandja.

Gaub was later served by the missionaries of Grootfontein and Tsumeb. The schoold had 60 learners and it was run by teacher Jakobus Neib and his son, Wilfried Neib. In August 1934 a choir festival was held at Gaub and choirs from Grootfontein and Otavi participated. More than 100 guests sang to the glory of the Lord. In April 1936 an Evangelist conference was held at Gaub; 15 co-workers participated and it was an outstanding blessed time.

The initial plan in 1895 to make Gaub a reserve for Bergdamas and Bushmen could not succeed due to unforeseen circumstances. The congregation there, declined significantly in numbers. However, there are still some people to whom the Gospel is still proclaimed.

THE CENTRAL POINT IN THE WEST

Karibib 1902

South of the scenic Erongo-mountains lies a big grass-plain, and in older days there was also a waterhole that supplied enough water. Thus the Herero called this place *"Otjandjombo-imue"* which means *"one fountain place"*. When Missionary Johannes Rath returned from a trip to the Erongo in 1850, he camped in the vicinity of this fountain. One day at midnight his guide, Piet Gertze woke him up, informing him that two rhinos had come to the fountain. Piet Gertze shot at them and they escaped. For Missionary Rath it was clear that everything was not right, few days before he was forced to flee from two rhinos and find safety in a tree. Thus he quickly packed up and went to Otjimbingwe were his residence was.

Thirty years later, the company Hälbich established a livestock-post at Otjandjombo-imue and in 1895 they bought the land from Chief Zacharias Zeraua. In 1897 they erected a brick house and Mr. Christoph Hälbich and family made their residence here. They were the only Whites in the area.

The Damara called this place #Gari-beb after a small plant that grows rapidly there. The name Karibib was derived from that name.

Karibib becomes a Mission station

In 1900 many White and Black people moved to Karibib. The railway line to Windhoek was laid over this place. Since Karibib lies in the middle of Swakopmund and Windhoek, and train only travelled at day, the passengers had to overnight in Karibib. Thus hotels and shops were opened there. That time Karibib had around 100 White and 1,000 Blacks.

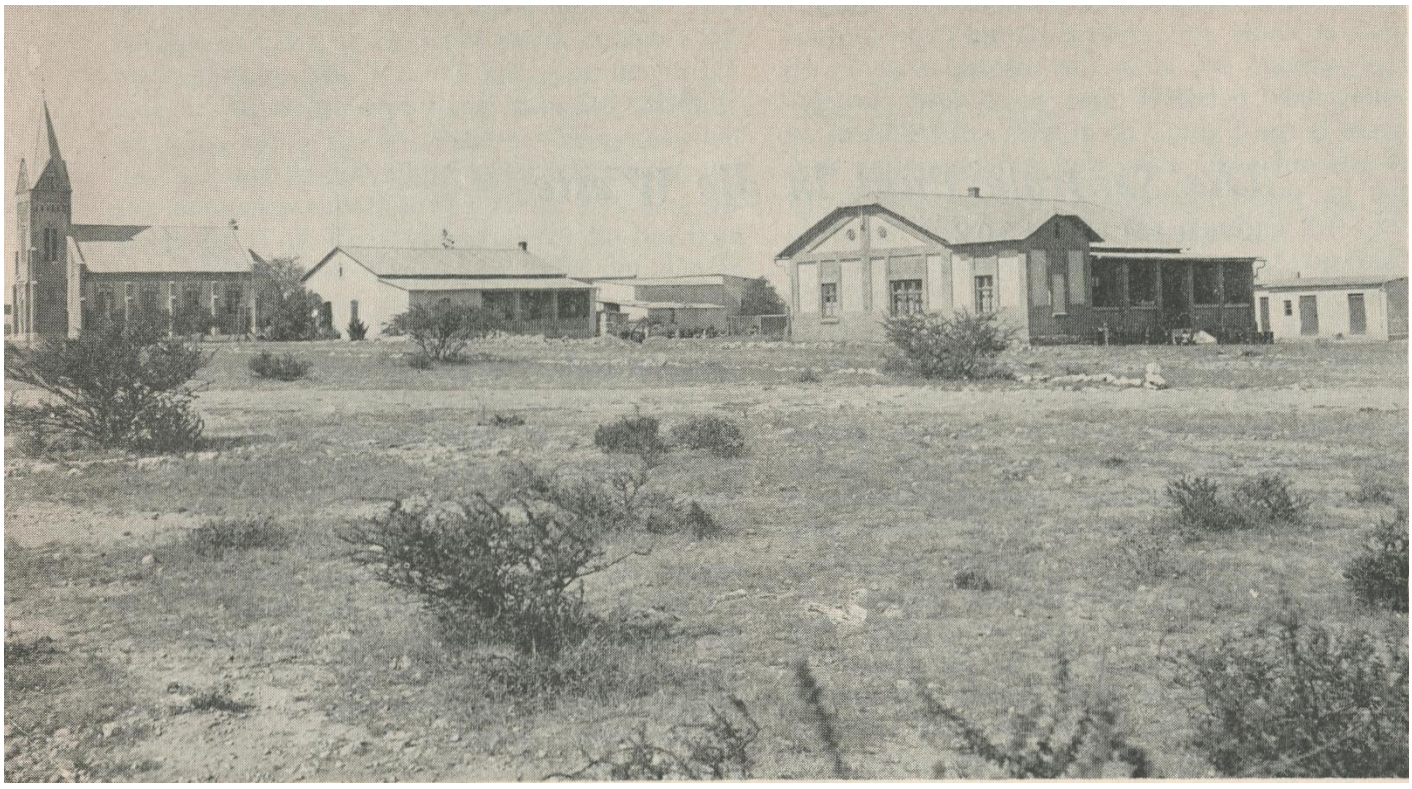
The missionaries Meier and Olpp of Otjimbingwe had started years ago to serve the people of Karibib spiritually, but the Missionary Conference at Waterberg 1901, had decided to establish a mission station in Karibib. Missionary August Elger was requested to assume the mission work in Karibib.

On 23 May 1902 Missionary Elger arrived in Karibib, and he stayed for a while with Mr. Christoph Hälbich who also assisted him with the Nama language. The Missionary had previously learned and mastered Otjiherero while in Otjimbingwe and Omburo. On his arrival, a number of Blacks came together in the evening to welcome Missionary Elger with songs.

Karibib had around 150 Christians, Herero, Damara, Basters, and even a congregation elder Naboth Tsowasemab was installed. Immediately, around 50 people came forward requesting catechism classes. An open-air school was started and met under a tree near the farm house. The first school master Micha was relieved by teacher Franz Gertze. Missionary Elger started with catechumen classes and worship services, and Mr. Christoph Hälbich acted as the Nama translator; he also had a spacious room in his house used for Holy Communion services.

The mission work in Karibib progressed well and soon it became evident that a school building was needed which would also be used as a place of worship. When the Mission Management in Germany was hesitant to avail funds, the small congregation took the task upon their shoulders. The Germans donated wood and other material, the congregation members provided free labor, and within a short time a wattle-and-daub house with enough space for 120 worshippers. In October 1902 the building was dedicated and regular attendance was 300 worshippers, of which half had to follow and worship outside.

On 2 November 1902 Missionary Elger entered into holy matrimony and Mrs. Elger was a great help to her husband and to the mission work both in the White and Black congregations. The Missionary was also responsible for the spiritual care of the White. This was obvious during that time, because the Germans didn't have their own pastor. In the sitting room of the Hälbich residence Bible study was held every month and once per month a worship service was



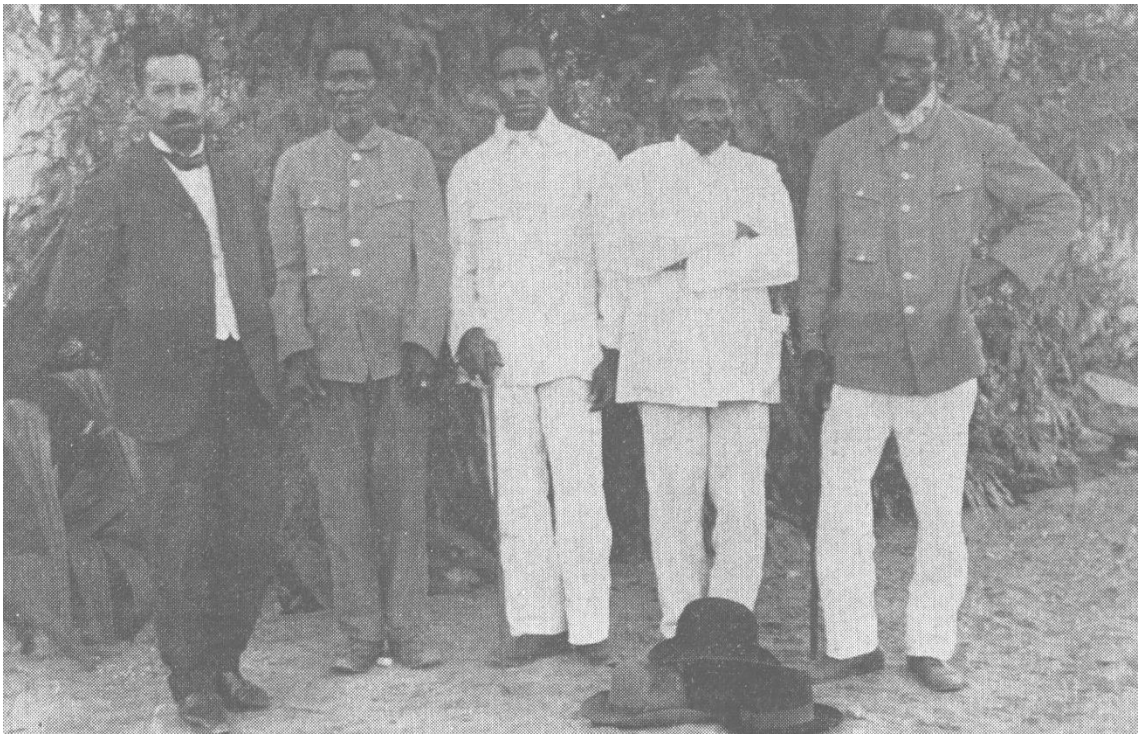
Mission Station Karibib

conducted, and the Whites had great desire to hear the Word of God. The desire for a public house of worship grew; the Herero Chief Zacharias Zeraua donated R80 and the German community R300 for the building project. A mutual helpfulness was very strong in the congregation. Mr. Johannes Hälbich and Mr. Gerhard Kleinschmidt conducted Sunday school for 60 Black kids. The work in the school progress very well and 85 learners attended the school, and there was a positive progress in the Herero and Damara congregation which after only one year of work had 204 members.

Restless times hinders the work

In January 1904 the mission work in Karibib came to a complete standstill. Many of the Herero joined the uprising, and the other residence of Karibib lived in complete uncertainty. All White women, including Mrs. Elger were taken to Swakopmund. Karibib was never attacked by the Herero. Many Damara from Otjimbingwe came to Karibib, and few weeks later, Missionary Elger assumed normal worship services. But suddenly Malaria and typhus virus hit both Whites and Blacks. Missionary Elger had some huts erected for Black and later the school building had to be used as a hospital. The German government appointed Missionary Elger as a nurse and received a regular payment which Elger used for the treatment of his patients.

Towards the end of February Missionary Vedder came to Karibib from Scheppmannsdorp. He brought Mrs. Elger and two daughters of the Hälbich family. About his five months stay in Karibib Vedder wrote as follows: *"the mission station there was still under construction. A building of branches, clay and cow dung, serves as school and used for church services. A room in the house of the trader was avail to me, and I had to teach the German soldiers since the teacher joined the troops. In addition, I had to share the Sunday services with Elger. In the trader's big residence, German worship services were held, while we preached for the Damara in the church school building. The Herero who*



Missionary August Elger with the Damara Elders. From Left to Right: Traugott Namaseb; Joram Tsowasemab; Naboth Tsowasemab and Daniel

lived in Karibib, found themselves with their families in the bush.

Missionary Dannert who had to leave Omaruru, started giving me Otjiherero lessons. The Whites were surprised that I was willing to learn the language, since there were no more Herero around. Germans troops arrived in the country; they were preparing themselves for the big battle of Waterberg where the Herero had assembled. After the battle, they thought there will be no more a Herero tribe again.

When I inquired whether it's true that all the Herero had fled in the bush, I was told that there is only one woman who stayed behind, namely Johanna Gertse. One Sunday afternoon I searched for her till I found her in the last house in town. She was sitting in front of the door of the hut, busy making coffee. It was the same Johanna whom my mother saw some years ago at a Mission Festival in Guetersloh/Germany and told me about. It was in fact through her that the love for mission awoke in my heart. There was a lot to talk about.

The military doctor, Ph. Kuhn showed mercy towards the Blacks. Since Malaria wiped out both Whites and Blacks, someone was needed to visit the huts in the morning, conduct blood tests and give medical assistance. I volunteered and since then this work became great part of my daily schedule. Since this work became part of our training, I had to study medicine and this brought me great joy. With my daily visitations I also conducted spiritual work amongst the people. Nothing which we do in the name of the LORD was in vain. In July 1904 I had progressed very well in the Otjiherero language that I could converse fluently with the people".

On 11 September 1904 Missionary H. Riechmann came from Fransfontein to fetch his wife. When he got off the wagon, he said to Missionary Elger: *"brother I am sick"*. He was brought to a free room in the Hälbich residence. Two days later he was transferred to the hospital because the doctors diagnosed that he had contacted typhus, and after two days he died from a heart attack. It was a heavy blow to Mrs. Reichmann and huge loss to the mission. Missionary Elger wrote: *"He was one of the best of our missionaries"*.

Building contractor Jacob Diehl came and constructed a house for Elger family. On Christmas 1904 they moved into the new house.

Sister Lina Stahlhut with the Womengroup of Herero. On the Right Side Eugenie Diehl

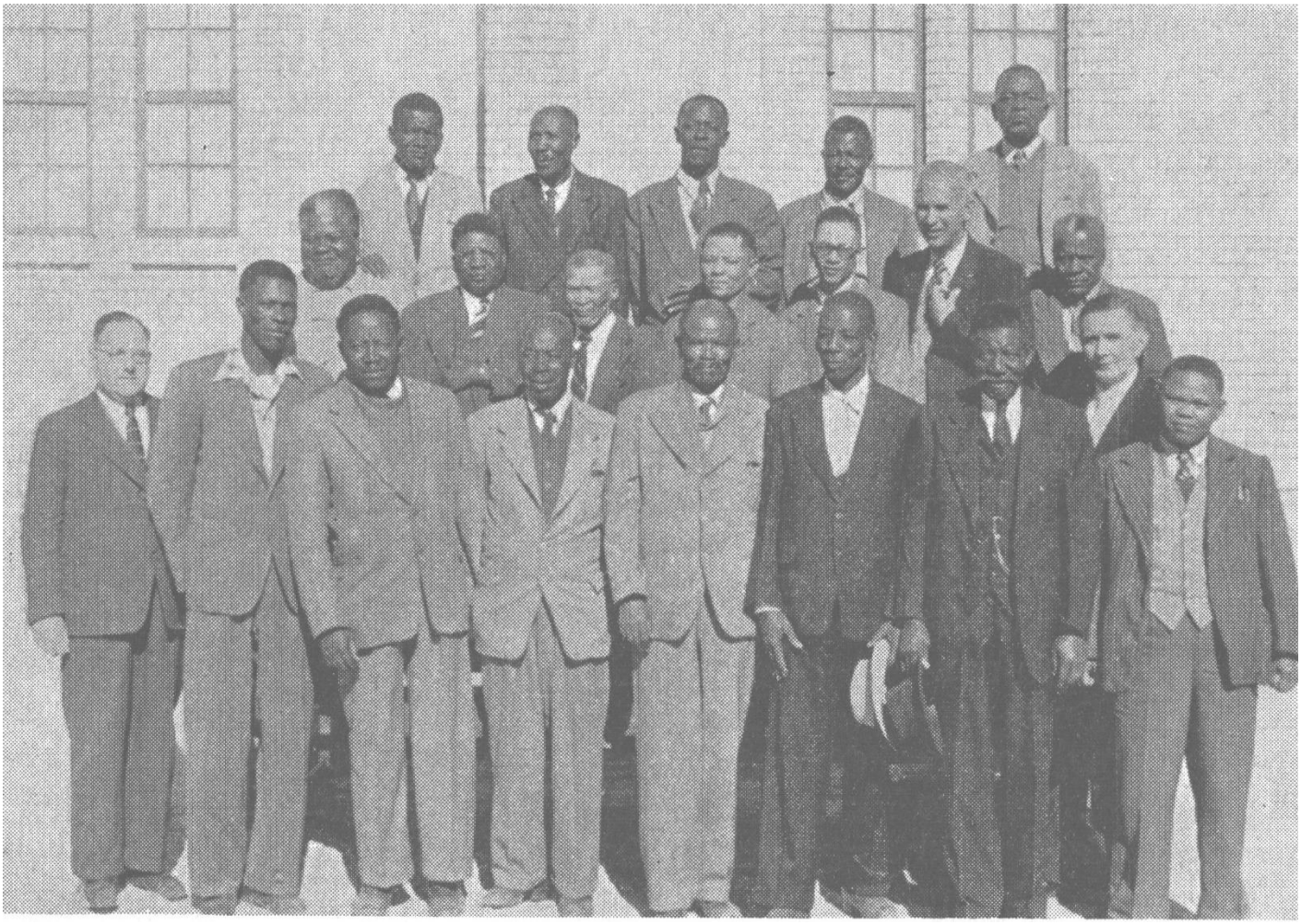
It was great help because at that time the missionaries H. Brockmann and A. Kuhlmann were in Karibib and assisted with the care of patients and prisoners. In 1905 heavy diseases terrorized the people. This time it was dysentery and scurvy. One hut after the other was erected at Missionary Elger's residence, and for a long time there were around 100 patients. Many lives were saved through the help of missionaries and Mrs. Elger. A prisoner's camp was opened in Karibib, initially for Herero, and later for Nama as well. Kaptein Cornelius Frederiks of Bethanie and his men were sent to Karibib by the German troops, and Cornelius said the following to Missionary Elger: *"we feel greatly thirsty, we didn't have the Word of God during the war, and we have a great desire for it"*. Their desire was fulfilled, worship services were held for them regularly, till they were transported to Lüderitz.

Despite the turmoil the congregation work went on. The first baptismal festival was held in September 1904 and on 30 September 1906; fifty-seven adults were baptized by Inspector Spiecker/Barmen. A massive school house was erected which was inaugurated on Easter Sunday 1907, more than 500 attended the event. A great help for the entire work was the arrival of Sister Lina Stahlhut. Together with her spouse she had previously done mission work in Ovamboland, where she lost her husband and four children. Despite that she continued with her mission work in Ovamboland. In 1906 she went on long-leave to Germany, and in May 1907 she started work in Karibib. Sister Stahlhut was both a teacher and a nurse. She dedicated herself entirely in the White and Black congregations, and Missionary Elger wrote: *"The Lord has given a lot to Karibib through her"*.

Karibib receives a new church

The wish for a bigger church became a priority. On a certain Sunday in 1905 the elders came to Missionary Elger and handed him R70 which was collected by both Christians and non-Christians.

Missionary August Wulfhorst. He served in the Congregation Karibib from 1919 to 1927



The first Pastors of our Church. Front Row from Left to Right: Preses Diehl; Hendrik /Goagoseb; Gottlob Mungunda; Andreas Kukuri; Bernhard Kahiiko; Josua Tjiurutue; Josef Gariseb; Mission Director Berner; Kornelius Isaak

Second Row: Reinhard Ruzo; Daniel Mutumbula; Daniel Goliath; Hendrik Isaak; Jakobus Beukes; Daniel Strydom; Theofius /Uirab

Back Row: Ekiakim //Hoebeb; Friedrich /Awaseb; Apollos Xamseb; Josef Hanse; Winfried #Nouseb

Other donations were also offered and a loan was requested from the Mission Management in Germany.

In April 1909 the cornerstone for the new church was laid. The building contractors Paul Hoppe with his team erected the huge building and were also assisted by missionaries Elger, Olpp and Trey. Preses Olpp moved to Karibib in 1910 and started with the production of church benches, while Missionary Trey with Paul //Goseb helped with paint and artwork. On 1st Advent 1910 the dedication service took place. The two church bells which were erected on the 84ft (26m) church tower called the worshippers together. More than 100 White and 600 Blacks participated.

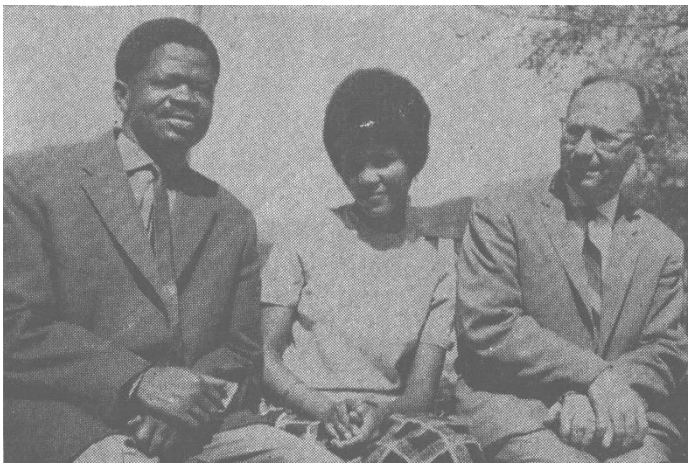
The festival goers first gathered at the mission parsonage and from there to the church portal while singing in Nama, Herero and German: *"Praise to the Lord, the Almighty, the King of Creation! O my soul, praise Him, for He is thy health and salvation! All ye who hear, now to*

Opening of the Printing Press in Karibib in May 1955. From Left to Right: Elifas Eiseb; Kefas Goa-eiseb; Mrs. Getrud Pieper; Mission Printer Erich Pieper; Heinrich !Naruseb; Preses Hans Karl Diehl; Ferdinand Gertz; Mission Director Hermann Berner

His temple draw near; Praise Him in glad adoration".

The church was unlocked and within a short period of time it was full to capacity. Preses Olpp delivered the homily in German, Missionary Elger preached in Otjiherero and Preses Olpp again in Nama. Pastor Heyse who was recently inducted for the German congregations of Karibib, Usakos and Omaruru addressed the congregation in German. In-between different choirs performed beautiful selections, and the congregation sung the beautiful Advent songs. It was an unforgettable festival and a certain White man mentioned to Missionary Elger that he always think about the words of Revelations 7:9-10 *"and there was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb…and they cried out with a loud voice: Salvation belongs to our God, who sits on the throne, and to the Lamb"*. What a wise decision of God our Lord that His Gospel is entrusted to White and Black alike, and what a great wealth here in Southwest that all the tribes confess their faith in the Lord at the same time.

In the afternoon a second festival day, a worship service was held. The missionaries Bernsmann and Siekmann, Diehl and Vedder conveyed greetings on behalf of their congregations and proclaimed the Gospel; and in the evening the German met for one more time in the mission parsonage. Missionary Elger thanked everyone, especially the Hälbich family who availed a piece of land and also made a huge financial contribution. The offerings of the dedication Sunday was R260 and the entire building costs was around R5,000. Pastor Heyse expressed his gratitude that the German congregation can now conduct their worship services in the new church building and Mr. Hellmann thanked the Rhenish Missionaries who are willing, whenever possible, their time and strength offer for serving the German community and he encouraged the Missionary that their service is not in vain. The director of the marble work in Karibib, Mr. Schünemann donated a huge baptismal font made from marble which is still in use today.



Co-Workers in the Literature Office in Karibib: Ehrenfried Kandovazu, Auguste Eises and Julius Baumann

On 2 Advent 1910, a huge baptismal service was held: from the Damara and Herero congregation 113 adults together with 25 children were baptized. Joy was overwhelming and the Lord was praised that this service could be held in the new church building. That time Karibib congregation had 1,053 members and 151 learners.

Final years of Missionary Elger in Karibib

Since its establishment Karibib congregation grew rapidly. It was started, served and led by the power of the King of the Church who stood by the workers in their dedication. Two outposts were served from Karibib, namely, Usakos where Evangelist Samuel Kariko served with dedication till 1907 and Okavajo where around 500 Black lived. Assistant-Evangelist Nathanael Kavari was installed there and in 1908 a small church building was constructed at Okavajo.

In 1912 a big baptismal service was held again in Karibib where 138 adults and 39 children were baptized. The Herero men dedicated themselves to reading lessons. The shadow sides started making inroads in the congregation. In 1912 no Holy Communion was celebrated in the Damara congregation because alcohol abuse and immorality gained the upper hand. After a serious admonition by the Missionary, the congregation elders apologized. For some time improvement was noted and the congregation was allowed to participate in Holy Communion again. Missionary Elger tried everything for the congregation to remain sober and alert. A small Blue-Cross group was established to act against the abuse of alcohol, but many people didn't want to join. The desires and the tendency immorality wag great, and the Missionary was helpless against these evils. However, he never wavered in to reprimand, to and admonish with patience and true teaching.

In 1913 the construction for a hospital for Blacks was started. The municipality availed a piece of land close to the church building and the town Mayor Eduard Hälbich supported the project wholeheartedly. The elderly Missionary Philipp Diehl gave in memory of his late son Johannes an amount towards the construction of this hospital and the Baster Jakobus Mouton handled the construction work. In March 1914 the hospital was completed and Sister Auguste Hartung assumed leadership, assisted by Sister Lina Stahlhut.

A second mission parsonage was built for Preses Olpp and the book depot which was moved from Otjimbingwe to Karibib in 1907 was enlarged. Also the township for blacks developed a new outlook. A number of Christian build beautiful hartebeest house and as a result gave a good example to their neighbors. The municipality awarded a special price for every house that looked beautiful, and as a result in 1912 and 1913 three hundred houses were built and the owners were awarded prices. It was a great progress with regard to hygiene, neatness, welfare and health.

In March 1914 Missionary Elger and family travelled to Germany. His successor in Karibib was Missionary Carl Schmitz. During his farm visitations to Wilhemstal, Fahlwater and Erora he received the tragic news of the beginning of the First World War. Th peaceful period in the congregation work was over. Many refugees from Swakopmund came to Karibib so that they could proceed from there to the North. Missionary Eich and family also came to Karibib and stayed there. Pastor Hasenkamp of Swakopmund came in the place of Pastor Heyse, who became a military-preacher.

In the beginning of 1915, women and children from Karibib and Usakos were transported further to the North. Mrs. Schmitz and Olpp moved to Grootfontein and Gaub. On 5 May 1915, the Union troops occupied Karibib, and then Okahandja, and on 13 May 1915 General Botha marched into Windhoek. During a short ceasefire, Governor Seitz and Comm. Franke met with General Bothat at Gifkoppie, north of Karibib for discussion, without any success. In July 1915 it was useless for the Germans to continue; the Peace Treaty of Korab was signed and the German reservist and refugees returned to their homes.

The mission work in Karibib has to start from fresh; on one specific Sunday, only three women attended the churchservice. Steadily, relationships were re-established and the attendance of worship services improved. Teacher Bernhard Kahiiko, who joined the Union troops in May 1915, returned and took over the work in school and church as interpreter. On 3 September 1916, 101 adults were baptized, thus the congregation started growing again steadily.

Due to poor health, Preses Olpp moved to Swakopmund and Missionary Gehlmann from Ovamboland came to Karibib and conducted mission work amongst the Herero and Ovambo. In 1918 a flu epidemic that was carried from the Cape to Southwest, also hit Karibib. The missionaries Schmitz and Gehlmann did everything in their power to assist the sick; however in a short time, 11 English, 2 German and 57 Blacks died. The congregation was hard hit by this incident. On Judgment Sunday 1918, a special memorial service was held were the congregation pleaded with the Lord to turn His face towards them for healing and salvation.

Sister Christel Karpa together with participants of the Kindergarten Seminary during Study Time

"You have to be grounded in the knowledge of the Lord"

This was the message after First World War and people commit themselves to it in good and in bad times. In 1919 many Germans were deported and the names of missionaries Olpp, Vedder, Gehlmann and Welsch were also on the list of those who have to leave the country. While Missionary Gehlmann was ready to prepare everything, the deportation order on him was withdrawn. He continued with mission work in Tsumeb. Preses Olpp conducted his farewell sermon in Karibib on 20 July 1919; it was a sorrowful closure of the mission work in Southwest Africa. But with great confidence he admonished the congregation to remain steadfast in the Gospel and to be grounded in the knowledge of the Lord.

Missionary Wulfhorst was transferred to Karibib to serve the Herero and Ovambos there. Missionary Schmitz tried by all means to visit the farms; he also served Otjimbingwe were there was no Missionary at the time. The congregation there had a membership of 600 people. On 5 May 1921 Missionary Schmitz and family went on long-leave to Germany and Missionary Wulfhorst took over the mission work in Karibib and its outpost man-alone; in school and catechism classes he was assisted faithfully by Sister Lina Stahlhut.

With the mediation of the N. G. Church leaders in South and Southwest Africa the deportation orders of the three Rhenish Missionaries who were forced to leave the country, were withdrawn and they were allowed to return to Southwest Africa. They returned to Karibib accompanied by Missionary Friedrich Pönnighaus and his wife, who worked in the White and the Black

congregation for a year, because Pastor Heyse didn't, return to Karibib.

In January 1922 Mrs. Wulfhorst became critically ill and two weeks later the Lord called her into eternity; she was buried in Swakopmund. Her sister came to Karibib and took over the household duties in the mission parsonage. On 23 September 1923 she entered into marriage with Missionary Wulfhorst and she became a useful help in the congregation. Otjimbingwe was found great help in mission farmer Wilhelm Stritter and his wife. They didn't only concentrated on teaching the Black in gardening and agriculture only, and planting of palms and more than 1 000 eucalyptus trees, but also as Missionary Wulfhorst wrote: *"it was impossible for Otjimbingwe to have been without a Missionary for such long time, if these two workers did not avail themselves to the congregation work"*.

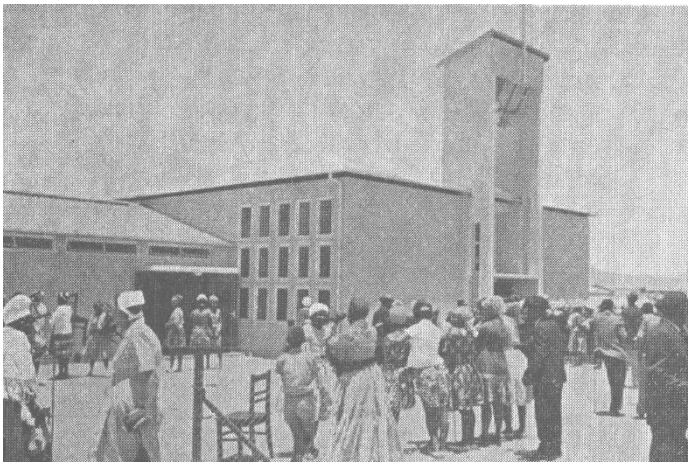
Missionary Wulfhorst stayed in Karibib till 1 September 1927 and due to poor health, he and his wife moved to Swakopmund, and were succeeded for a year by Missionary Wilhelm Neumeister, who after that took over the congregation Outjo. On 14 June 1928 Missionary Wilhelm Diehl and family came to Karibib and he was installed there on 24 June. His induction sermon was on 2. Corinthians 4:5 *"we don't preach about ourselves, but Christ Jesus, the Crucified, and we as your servants for Christ's sake"*. Missionary Diehl served Usakos from 1907 till 1925 and he was very well-known in Karibib and was received there with great joy.

On 14 October 1928 the Centenary of the Rhenish Mission Society was celebrated by the mission congregations and the German congregation jointly. The principal of the German school together with his learners decorated the church building beautifully and Dr. Vedder of Okahandja was the guest preacher. His sermon was based on the Parable of the Sower and the offering of that day was R110. Although the situation in general was difficult and years of drought reigned, Missionary Diehl and his congregations moved ahead into the future with great confidence, because the Lord reigns and everything is possible with Him. However, there was great need, and in the Karibib district in those drought years around 18 000 cattle and 20 000 small livestock died.

On 2 February 1930 Sister Lina Stahlhut left Karibib for a new calling in Tsumeb. She served the community of Karibib for 24 years. She passed away in 1933 while on leave in Germany. The Karibib congregation held a memorial service in her honor, where she left an impressing blessing behind.

The Lord answered the rain prayers that were held regularly in Karibib. In 1934 heavy rain fell in Karibib which even the older residents of the town haven't experienced before. This was a great relieve to the entire country which was in great need. The Lord is faithful and Missionary Diehl held thanksgiving services in Karibib and Otjimbingwe. With great dedication the co-workers assisted the Missionary to the best of their abilities. Frieda !Achamus and Klementine !Uri-#kos took over the women ministry and in so doing carried on with the work of Sister Lina Stahlhut. A dedicated congregation elder who served for many years Kaleb //Garoeb and Naboth Tsowasemab who was an elder since 1902, and who passed away in 1937 at the age of 90 years; his name still lives on the lips of many. A Herero Evangelist Junias Ngaringombe based at Otjimbingwe, regularly visited the farms in the whole district and gave a good Christian example.

A very important event for the Rhenish Mission Church was the opening of the Paulinum Seminary in 1938 in Karibib. Missionary Friedrich Pönnighaus was appointed as the first principal and started with his first intake of 23 students on 1 April in the Evangelist course. Under his leadership the theological training grew and the first course was complete, when suddenly Second World War broke out and its effects felt in Southwest Africa. Amongst those who were detained was Missionary Pönnighaus, as a result Paulinum had to be closed. Missionary W. Diehl was under house arrest and had to report daily at the police station. He was not allowed to receive any visitors, and only with a



The new Church in Karibib which has place for 300 people. It was inaugurated on 6 December 1964

magisterial permit was he allowed to visit his congregation members in the location. Later through the help of a magistrate he was given more freedom and four times per year he could visit Otjimbingwe. A great help to the congregation was the installation of Evangelist Eliakim ǁHoebeb who was responsible for the district work. He was also given the right to administer the Sacraments. This Evangelist had an upright character and led an exemplary family life. The war passed and Missionary W. Diehl was still active in the congregation work at 70 years.

Karibib becomes a very important center for the church

Finally those who were arrested were released and Missionary Pönnighaus returned to Karibib on 10 October 1946. Immediately he started preparing everything for the first pastoral course which started on 5 February 1947. Evangelist Eliakim //Hoebeb also participated in this training. The final exams was held in July 1949 and on 28 August 1949 the pastor candidate Eliakim //Hoebeb was ordained in Karibib. It was a great and joyous day to which the entire congregation came, joined by congregations of Otjimbingwe and Usakos. Missionary Diehl wrote that this event inflamed the love for mission work amongst blacks and whites.

On 8 June 1952 the 50 Jubilee of the existence of the congregation was celebrated. The mission congregation and the German congregation celebrated this festival together. Preses H. K. Diehl conducted service for the Blacks while Pastor O. Milk preached for the German congregation. Besides thanksgiving to the Lord, the congregation also remembered the founder of the congregations, Pastor August Elger who was living in Germany.

On 16 November 1952 Missionary W. Diehl retired after 48 years of mission work in Southwest Africa, and was succeeded by Missionary Hermann Rethemeyer. Together with him Sister Eva Brunau was installed as nurse and leader of the poly-clinic at Karibib. Pastor Eliakim //Hoebeb was transferred to Okombahe and evangelists Michael !Gaoseb and Hiskia Kapembe were placed in Karibib. Missioary Rethemeyer tried to familiarize himself with the entire district where he visited both whites and blacks; except from that he also gave lessons at Paulinum. In July 1954 the second pastoral course was concluded with 6 candidates. At 70 years Missionary Pönnighaus passed on his duty to Missionary Otto Milk. A new Paulinum village came into existence with ten new houses and a beautiful eating hall for students.

In March 1955, Mr. Erich Pieper and family came to Karibib to establish a printing press for the church, because the Gospel also needs to be spread through print media. Mission Director H. Berner and Preses Diehl presided at the opening of the printing press. Religious fly-sheets, magazines and books were printed and later on Missionary Reeh established a literature office in Karibib.

With great blessing, Missionary Rethemeyer worked in the congregation, but in August 1955 he was forced, due to decline health and on doctor's advice, to go to Germany. Missionary Ulrich Kretzer took over his work in the Karibib and outposts, up to the return of Missionary Rethemeyer. In 1959 Missionary Rethemeyer, who had won the respect and love of everyone, retired. In 1961 the Church Council gave him the task to compile Christian educational material for secondary education. In 1962 a beginning was

made for a Secondary School in Karibib and 30 students were enrolled. End of 1963 15 out of 16 St. VI learners passed their final exams. The school grew and took over the houses and classrooms of the Paulinum Seminary that moved to Otjimbingwe. Mr. Otwin Jung, was appointed as principal, who together with 3 staff members tried to manage around 60 learners towards St. VIII and St. X. Few of them already had passed St. VIII in 1965.

On 1 February 1962 the Kindergarten Seminary of our church was opened in Karibib under the leadership of Sister Christel Karpa. The first course was attended by 8 young women who had previously attended the Bible School in Otjimbingwe. A very important work is done in this Seminary. Currently there are 19 Kindergartens in our church, and 33 young women completed their final exams. The new intake of 1966 started with 13 young women under the training of sisters of Christel Karpa and Magdalene Esken. The nursing service in all congregations and in clinic is carried by Sisters Käthe Fritze and Hetty Fokkema who are committed for the well-being of both whites and blacks.

In 1964 a new spacious church building was dedicated in the new location, which is a gift from the *"Kirche im Rheinland"*.

Mission work is carried out in Karibib, which the Herero called: *"Otjandjomb'imue"*. The congregation was established and built by *"Him, the fountain of living water"*, and the influence of the Word of God was progressing and visible amongst the whites and blacks. As long as the congregation continues to scoop from this fountain, there will be, despite difficulties,

THE TOWN AT THE SHELL COAST

Swakopmund 1905

"Even though the congregational work in Swakopmund is not satisfactory in all aspects, there are still encouraging and hopeful experiences in school and church, at home visits and pastoral counseling, which demonstrates that the preaching of God's Word has a significant power. Even though there are times when it seems as if the weed is suppressing the wheat, the 'day of the Lord' will for sure reveal it that there were also wheat in the arable land, probably more than we thought", writes the first Missionary of Swakopmund, Heinrich Vedder, who established and served the congregation for five years. This belief is still true today. Weed is there, it sprouts, but the Word of God is stronger in the manifestation of the Spirit and power.

The beginning was difficult, but successful

On 17 January 1905, after Missionary Heinrich Vedder studied Nama and Otjiherero languages in Rooibank, Karibib and Otjimbingwe, he took residence in Swakopmund, in a small one room shack which was a property of Mertens and Sichel Firm. Shortly afterwards, three Christians with their congregation papers arrived, which were all mark *"excommunication"*, but these three decided to make a new beginning with their lives.

The Nama and Damara worked for the Germans in Swakopmund. Missionary Vedder conducted open-air worship services; and more than 100 Damara and Nama came, but most of them were not yet baptized. Vedder read his first sermon in Nama, and asked his listeners whether they could understand him; the response was that it would be better to use an interpreter. He made

Inside View of the old Church in Swakopmund

us of interpreters few times and then the interpreter disappeared and this forced Vedder to use the Nama language. After the service, he again asked his listeners whether they could understand him, and the answer was: *"we understood everything and there is no need for an interpreter"*. With great joy he returned to his shack. The biggest challenge for the mission work in Swakopmund, was the 1500 Herero prisoners. They were almost naked, they were starving, but still forced to work, although most of them were not in a condition to work at all. The death figures were very high. Missionary Vedder asked the German commandant for clothes and blankets for the prisoners. Major Bauer couldn't do anything, but he gave money for a telegram, in which mission friends in Germany were asked for clothes for the prisoners. The prayers were heard: different consignments arrived, which Missionary Vedder immediately distributed amongst the captives and many lives were spared. In a letter which Missionary Vedder sent to the mission management in Barmen, he made reference to the human duty to help: *"suppose a brother or a sister is without clothes and daily food, and if one of you says to them, "go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? To these poor the Gospel is being preached, but still more needs to be done. All come to the worship service, Christians and heathens, with the desire to listen to the Word of God. I haven't picked up any mistrust. We should grab the opportunity to offer help and not look out whether someone else will help"*.

However, Missionary Vedder managed to convince the commandant, for the erection of two corrugated iron barracks, mostly for the sick and the aged, in which worship services were also held. Immediately Missionary Vedder started with catechumen. Half year later the wood for the mission parsonage was sent from Germany. When the parsonage was completed, Missionary Vedder's fiancé came and the marriage was solemnized in Karibib.

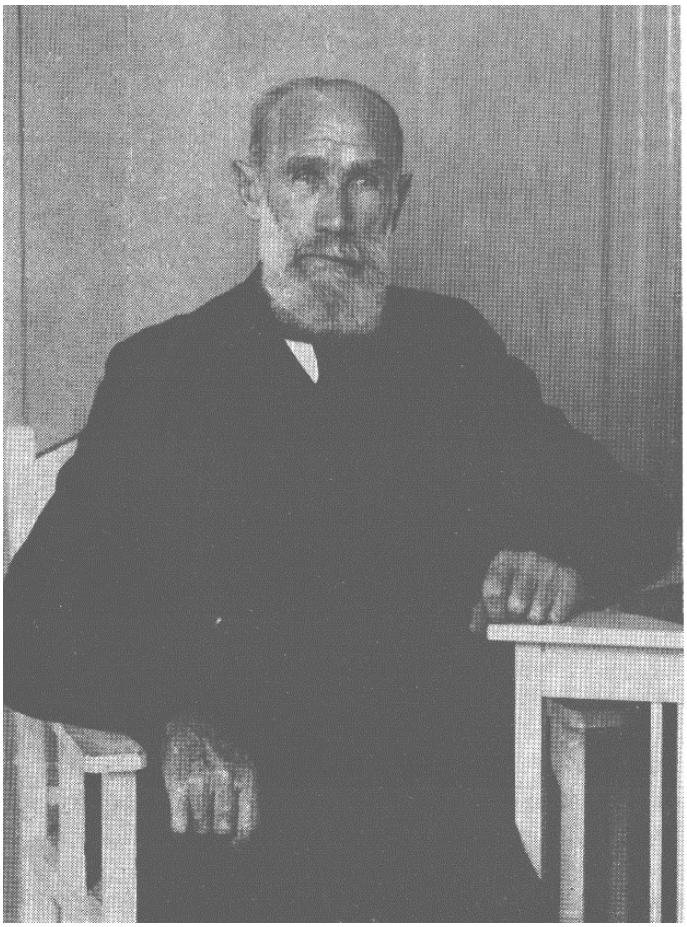
In November 1905 the new Governer Dr. von Lingequist paid a visit to Swakopmund. He also visited the prisoners and Missionary Vedder. Missionary Vedder made three requests to the Governor, namely: the prisoner should be treated better; they should get one Sunday off, and they should receive remuneration for their labors so that they can buy clothes for themselves. The Governor agreed to all these requests. Dr. von Lindequist also addressed the Herero prisoners and Missionary Vedder acted as an interpreter. He also addressed the German community of Swakopmund and admonished them to join together in a church community and construct a church for themselves. The congregation was established and despite his mission work Vedder took over the work amongst the Germans.

In May 1906 the material for the church building arrived from Germany. Building contactor Jakob Diehl erected the church building which was dedicated on 26 August 1906 by Mission Inspector J. Spiecker. Two services were conducted, first for the Nama speakers and afterwards for the Herero. Most Damara and Namas were not yet baptized, but the Herero congregation had around 50 members, from which Vedder selected congregation elders.

These elders submitted a request to Inspector Spiecker without the permission of the Missionary, to have the Old Testament translated into Otjiherero. The request read as follows: *"To our most esteemed Missionary! We members of the Rhenish Mission congregation have a need to approach you that the Old Testament be translated by the missionaries in the Otjiherero language and be printed. It must start with the first book of Moses to Malachi which up to now is not translated in our language. The entire history of the Old Testament points to us, how our matter of life should be. It will also serve our tribe, especially who still live in heathenism and who now live as prisoners. We need it greatly that the Old Testament should be translated and explained"*. This request was signed by nine Christians.

Inspector Spiecker was under the strong impression that the people of Swakopmund had a great desire for the Gospel. More than hundred

Nama were attending the catechumen; as well as the Herero also around the same number. One Herero prisoner told Vedder that: *"When you come, we feel as if the sun has risen"*. The German speakers were also grateful that Vedder was assisting them. Inspector Spiegel reported to Barmen: "*The Germans has expressed on numerous occasions that they don't want any other Missionary except Missionary Vedder. They are striving to get him as their full-time pastor. Those of us who know, what (negative) attitudes the Whites harbour towards the Blacks, will also know, that they cherish the same attitudes towards the mission. The fact, that the congregation of the Whites only wants Vedder for themselves exclusively, can therefor not be overempfhasised*". Together with the church council of Swakopmund, Missionary Vedder established the German Evangelical Congregation and Vedder was confirmed by the high church council of the Evangelical Church in Germany (EKD) as the pastor of Swakopmund.



Missionary W. Eich who served in the Congregation Swakopmund form 1910 to 1927

In November 1906 the first big baptism was held in the mission congregation of Swakopmund. For the Herero it has to be held in accordance with the provision of the German of the commandant on Sunday afternoon from 12 to 2 o'clock. With joy 108 Herero were baptized. They willingly collected an offering of R55, even though the monthly salary of a prisoner was R1; but the joy about Word and Sacrament was their only comfort. Immediately afterwards 41 Nama speakers were baptized. The closing hymn in both services was *"Praise to the Lord..."* and it came out of genuine hearts. Swakopmund now had a small but grateful congregation. Dr. Vedder conducted the catechumen classes for Herero and Damara. In addition he taught school for 90 kids for a long time, after two Damara teachers were expelled and the Herero teacher fled to South Africa via Walvis Bay.

Christian literature was lacking in the congregation, therefore Vedder printed the '//Gâu-sari-aob' with his own small printer, the manuscript for it, and he requested contributions from other missionaries. Vedder provided the Herero evangelists and elders with a sermon book, which served as guideline for worship services, and it was received with great gratitude by the co-workers.

In 1906 Missionary Peter came to the assistance of Vedder for six months, thereafter Missionary Eich also came to assist for six months. On 16 February 1908 Pastor Hasenkamp arrived from Germany as pastor of the German congregation and he was inducted by Missionary Vedder in his congregation. Vedder also loved greatly the spiritual work amongst the Germans, but strictly speaking he wanted to remain a Missionary, and to continue all the labour which he had already done for the Nama- and Otjiherero-language for the well-being of all the people of Southwest Africa.

The Misson Conference that met in Swakopmund in May 1909 approved the reading

book which Vedder wrote in Otjiherero and presented to the conference. He was also given the task to write a useful Nama grammar book which he completed in September 1909. In 1917 this grammar was edited by Preses Olpp and is still in use today. In January 1910 during the school holiday, Missionary Vedder travelled to Gaub, where he met some Bushmen. The result of this visit was a Bushmen grammar, which was printed in the same year in Hamburg/Germany.

During the Missionary Conference in October 1910 it was decided that Missionary Vedder should re-open the training school for evangelists and teachers at Gaub. Thus he conducted his farewell sermon in Swakopmund on 20 November 1910. What were the main achievements during his five year mission work in Swakopmund? The Herero- and Damara-congregations were established and 954 adults were baptized. School- and church building were erected and through Vedder great efforts and actions with the government, many Herero lives were spared. He provided reading material and thus he served with both scripts and word as Missionary. The difficult beginning in Swakopmund was richly blessed and Vedder wrote: *"Thus far the LORD has helped us" (*1. Samuel 7:12).

War years cause a second beginning

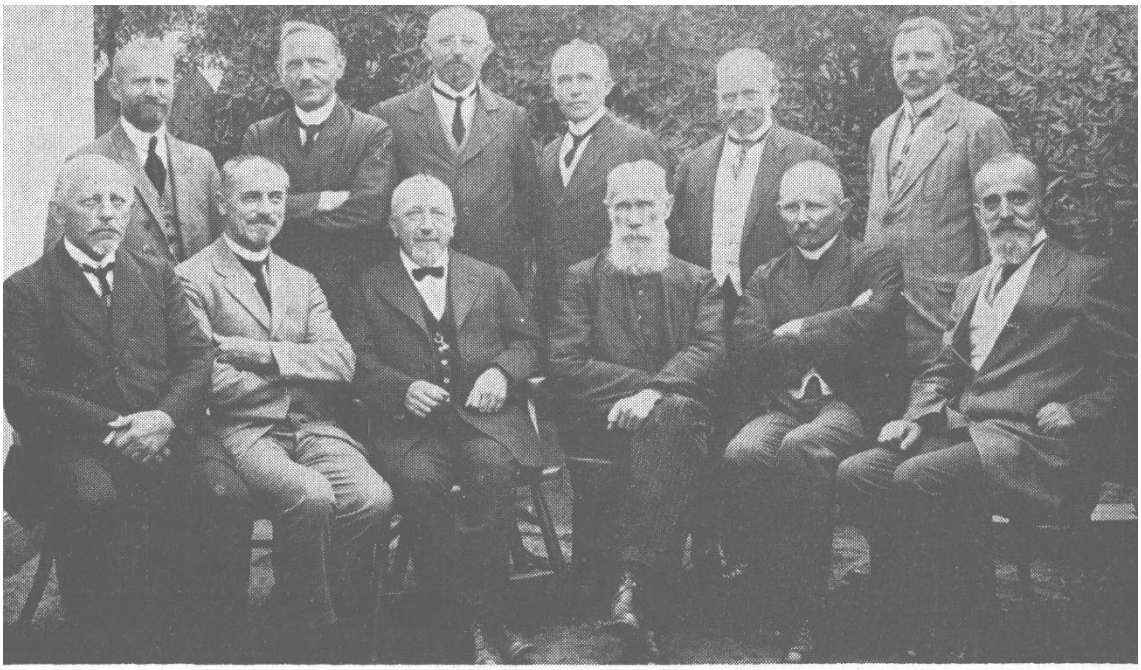
The successor of Heinrich Vedder was Missionary Wilhelm Eich. He arrived in Southwest Africa in 1870 as business man of the Mission Trading Corporation. In 1878 he returned to Germany and enrolled at the theological seminary in Barmen for the Missionary course; in 1981 he was sent as Missionary to Hereroland where he worked amongst the Herero especially in establishing the mission station Otjozondjupa/Waterberg. From Okahandja he moved to Swakopmund in 1910 and started work at the age of 60 years as an experience Missionary.

Initially Eich didn't want to change anything, but in 1911 he started with reading lesson in the Herero and Nama congregations, which was used willingly by the members. On 13 March 1912 a big baptism festival was planned, more than 90 catechists attend the class. Shortly before the baptism, Missionary Eich revisited the lives of all the catechists and found out that half of the candidates had to be refused baptism due to immorality. The cause for this immorality saw Missionary Eich principally in the perilous residential quarters of the people. Mostly all gender lived in one rooms and the municipality did not took any measures to improve the living standard. Thus, on the appointed date, only 34 Herero and 15 Damara were baptized. Two congregation elders were installed in the Herero congregation, namely Filemon Kainamusiua and Pramena Kamukua; for the Damara no proper elder could be found.

From the 12 to 19 October 1913 a Missionary Conference was held in Swakopmund which was also attended by 23 Black co-workers from different congregations. These co-workers partly met on their own and then together with the White missionaries. Points for discussion were *inter alia* review and amendments to the church constitution with the aim for an independent Church in future. Missionary Kuhlmann presented a lecture on: *"Training of indigenous congregation health workers"* which attracted a lively debate. The conference also resolved that the Ovatjimba in the Kaokoveld should, if possible, also be served by the Rhenish Mission, it was thus decided that missionaries Trey and Vedder should undertake information-gathering trip to that area.

All these were good plans. The work in the congregation was progressing well; when suddenly First World War break out and disturbed the mission work. The German government gave an order that Germans and Blacks should leave Swakopmund. The Otavi trains transported the inhabitants to the interior. On 28 September 1914 Missionary Eich and family left the mission station and moved to Karibib.

The mission work in Sweakopmund came to a complete standstill. Union troops occupied the place including the mission station. Later for few months lived around 120 Black on the mission



Rhenish Missionaries in 1926 at Swakopmund. From Left to Richt (Back): Missionaries Kühhirt, Pardey, Schröer, Pönnighaus, Welsch, Irle. Front: Wulfhorst, Brockmann, Dr. Vedder, Eich, Preses Olpp and Meier

grounds. Missionary Eich lost almost all his possessions; he only managed to carry along few items to Karibib.

Exactly after six months, on 28 August 1915, Missionary Eich and family moved back into the mission station in Swakopmund. Most of the congregation members had not returned, however the Missionary started with worship services and catechism classes; the school could only resum in the following year because most of the school items were lost.

It was like a new beginning. Three more missionaries assisted. Due to circumstances, Preses J. Olpp had to stay for three years in Swakopmund, thus he served the Damara congregation from 1916-1919, while the two Ovambo missionaries Welsch and Hochstrate worked amongst the Vambos for two years. In 1918 there were altogether 140 members in all the congregations. The business sector in Swakopmund also decline and this had an impact on the local community. A flu epidemic which hit Swakopmund in 1918 claimed the lives of 42 Blacks. The missionaries were allowed by the magistrate to visit the sick members in the location, which was so far not allowed. For an entire month, no worship service was conducted in the church. Missionary Eich regretted that the contact between the Missionary and his congregation was lost. He felt highly responsible for the decline of morals amongst the church members.

The work remain difficult, but he congregation grew

Despite all challenges, the work progressed gradually. The highlights for Swakopmund congregations were the Missionary Conference that was held there in 1920 and 1922, in 1926 and 1927. Every evening the evangelization services were conducted in Nama, Herero, and Ovambo languages which were attended very well by the different language groups. The conference of 1922 received back missionaries Olpp and Vedder who had been deported, who returned to Southwest Africa through the efforts of the N. G. church ministers. From 1923, Preses Olpp took up residence in Swakopmund, and as often as possible he conducted services in the Nama congregation. The Missionary Conference of 1926 drafted a Pastoral Letter which was printed and send to the congregations. The letter addressed strongly the damages in congregations and the backsliding from the Word of God; a serious request was made to return to the Gospel.

Sister Erna Wilening together with the Co-Workers Ragel Isaak and Gustafine //Naobes

Some congregation members agreed with the letter, others blamed the elders for reporting all misbehaving to the missionaries.

Missionary Eich retired at the age of 77 years. His successor in the congregations Swakopmund and Walvis Bay was Missionary August Wulfhorst who had previously done mission work for close to 20 years in Ovamboland. He served the Swakopmund congregation for four years, which then had a membership of 550 members. In 1931 Wulfhorst at the age of 70 years returned to Germany for good. On 28 June 1931 Missionary Heinrich Brockmann was inducted in the Swakopmund congregations by Presses Olpp.

In 1932 the Municipality of Swakopmund improved the condition of the Black location. A German carpenter, assisted by indigenous helpers, constructed wooden houses with two or three rooms and which was plastered with lime. Comfortable roads were laid and sanitary services were improved. Missionary went from house to house to conduct a congregation census; together with the residence along the Swakop River, Swakopmund congregation had around 700 members. Teachers and congregation elders were of great help, the name of Jefta Seibeb can be mentioned, and who the Missionary described as: *"he was the light that burn and shine"*.

While the congregation work in Swakopmund progressed well, the Mission Management in Barmen was busy with serious considerations. Due to financial constraints six Missionary in Southwest Africa were to go on early retirement. The Missionary of Swakopmund would also to be affected by this decision, and he wrote *"if this decision should be executed, it will have catastrophic repercussions for the mission work in Southwest"*. Missionary Brockmann also did an important work by giving language classes to new missionaries and mission sisters in Nama and Otjiherero – he also wrote a Herero grammar and undertook the reprinting of the Nama Hymnal. The Mission Management in Germany decided to shelf its retirement plans and Missionary Brockmann was appointed as vice preses in 1937, an office he occupied for many years.

Already in 1937 the Damara congregation of Swakopmund opened a kindergarten. Mr. Erastus Seibeb was the driving force behind it; Alma Nangombe and Erika //Garoës worked full time in the kindergarten. Eighteen children attended the kindergarten, and the congregation wholeheartedly supported the work.

On 14 May 1939 two new church bells were dedicated. It was a great day and the church building couldn't accommodate all the worshippers. The pastor of Walvis Bay, C. Schmitz came with members of his congregation; the pastor of Okahandja, H. K. Diehl was the preacher. After the local pastor, Missionary H. Brockmann conducted the dedication ceremony, Missionary Schmitz read the inscription on one of the bells in Nama: *"O !Hutse, !hutse, !hutse, //nôu re !Khub di mîsa!"* (O land, land, land, hear the Word of the LORD!). Missionary Diehl conducted his sermon in Otjiherero based on the inscription of the second bell: *"Ngu nomatui okuzuva, nga zuve"* (If anyone have ears to hear, let him hear). The congregation collected the

money for the purchase of the bells which was R225, and also on this day an offering of R15 was collected for the work of the Augustineum in Okahandja and for the Paulinum Seminary in Karibi. Missionary Brockmann wrote: *"This is from the LORD, and it is marvelous in our eyes"* (Psalm 118:23).

Swakopmund congregations grew and had 1, 000 members. Suddenly the Second World War broke out and caused great disturbance in the mission work in Soutwest Africa. Missionary Brockmann carried on with his work till he retired at the age of 73 years. Missionary August Rethemeier served the congregations for a year, and afterwards Missionary Fritz Eisenberg served the congregation from 1947-1951 till the age of 72 years, therefore he wrote what he experienced: *"Even to your gray hairs I will sustain You" (*Isaiah 46:4).

With regard to Swakopmund, it is true what we have said in the beginning: *"even when there are times, when weed seems to suppress the wheat, there is still wheat in the field"*; also in Swakopmund we had a blessed harvest. Thus we pray to the LORD to bless His congregation further so that it can be a blessing to many.

BUILD ON THE ROCKS

Lüderitz 1905

On the southern coast of Southwest Africa in the Namib Desert lies the harbor town Lüderitz. Anyone who visits Lüderitz will be confronted by the general absence of vegetation. No trees can be seen, but what one can see is the dry desolation of the desert.

On the westernside of Lüderitz lies the Atlantic Ocean with its cold Benguella Current and in the other three directions is sand and sand dunes which at some spots are substituted by rocky hills. For drinking water, people have desalination plant that is managed by the South African Railway. Approximately 1, 300 gallons of fresh water is pumped every hour in five big tanks on the 200 foot high Diamond Mountain. From there the water is pumped through pipes to the town.

The *"southwest wind"* had become proverbial amongst the inhabitants of Lüderitz, because for almost seven months the wind blows sometimes with so much force that over the years it has formed peculiar shapes on stones and rocks.

What was the driving force for the messengers of the Rhenish Mission lodged there sixty years ago? What were the reasons to establish a mission station along the sea? The following pages will explain it.

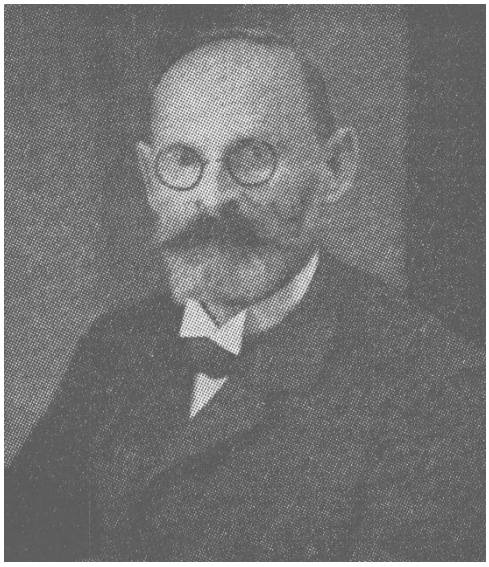
"Sent to bind up the brokenhearted..."

In 1901 Lüderitz had 40 to 50 Black inhabitants, and the plan for a mission station was considered; but it was only put to use in 1905, when Lüderitz had to accommodate around 2,000 Herero prisoners, and in 1906, 1, 700 Namas were also brought to Lüderitz. Thus there was too much work for the White Missionary. This Missionary was Emil Laaf who arrived there on 24 December 1905. This date is known as the beginning of mission work in Lüderitz.

The beginning of the mission work was immensely difficult, because typhus, dysentery and scurvy broke out amongst Whites and Blacks. The death toll was very high, every day funerals were held, and amongst the victims was a daughter of the Missionary couple. The big number of Herero and Nama prisoners was transported to Shark Island, where they lived under very miserable conditions.

Missionary Laaf nearly stood helplessly against this huge need, but despite that he did what he could. From November 1906 to June 1907 Missionary Nyhof came to his assistance. Despite all challenges they tried by all means to care for the sick. Both missionaries erected next to their residence a small hospital, and most patients,

Lüderitz: The Mission Church and the Shark Island in the Background



Missionary Emil Laaf

especially the children whom they brought in from the island, recovered. They were assisted in their work by two Herero co-workers, Samuel Kariko and Heinrich Ururua, who did their best in assisting the missionaries.

Despite this challenging work, the building work also advanced. Missionary Laaf erected a sink church and a sink house for himself, but as soon as possible he started with the construction of a stone church building and stone house. The rocky place needed to be levelled in order to have a suitable building site, thus the work started slowly. One day the scaffolding collapsed and fell on Missionary Laaf, but luckily he was not hurt.

On 5 February 1911 the church was dedicated and Missionary Wandres from Windhoek led the ceremony. The missionaries Becker, Eisenberg, Peter and Kühhirt were present, and it was a great festival day for both Blacks and Whites. In 1912 a huge residential house was completed, thus in 1913 a Missionary Conference was held there for the Nama.

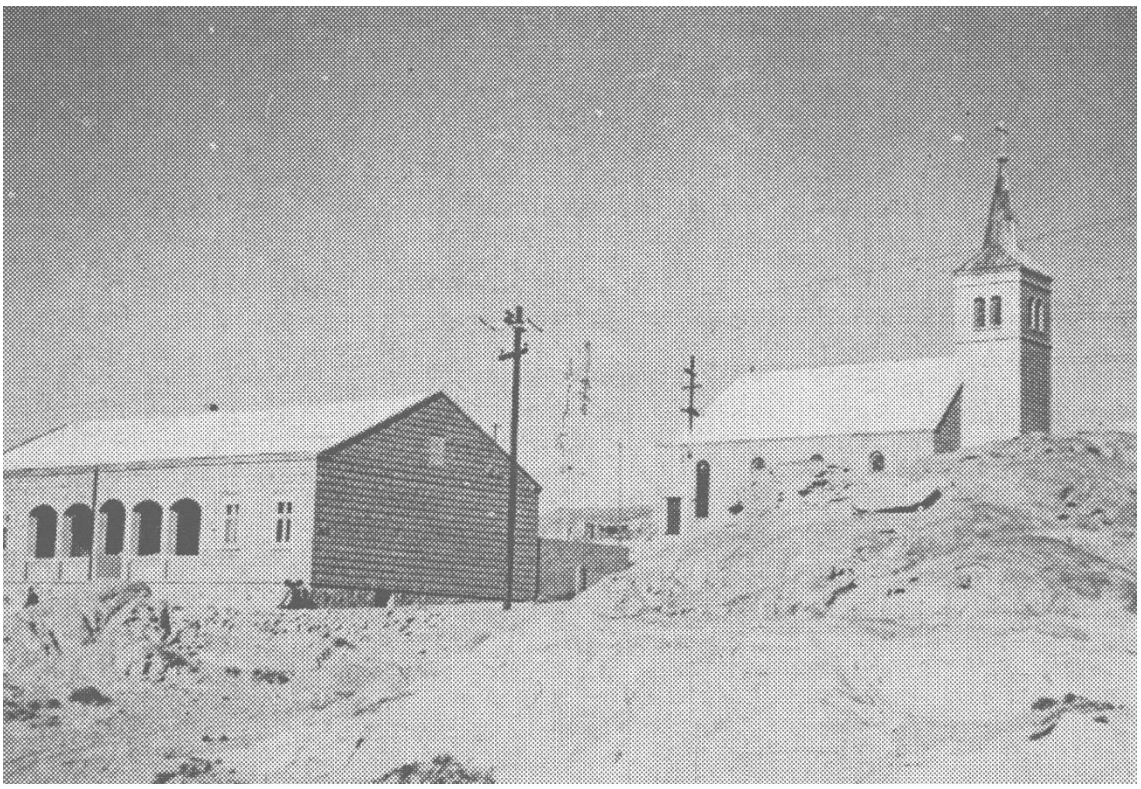
This was the beginning of the mission work in Lüderitz. Till in 1910 Missionary Laaf was the only pastor in the harbor town for both blacks and Whites. Out of various *"nations and tribes and languages"* the congretion was created. The church register reflected many denominations and nationalities. There were Protestants, Roman Catholics, Orthodox; people from South Africa and Germany, from Sweden, Bosnia, Croatia, from Amsterdam, Melborne and Copenhagen, all where served spiritually by Missionary Laaf. But his main task was the care of Nama, Damara, Herero and Vambo, as well as the Coloreds from the Cape. This harbor town in particular demanded the outmost dedication from the Missionary.

During the First World War Missionary Laaf was deported to South Africa together with the entire German population of Lüderitz for one year. When he returned in August 1915 his house was plundered and he had to start from the beginning. Without discontent he resumed his work. Together with him were Missionary K. Skär and later Missionary A. Hochstrate who was responsible for the Ovambo in the diamond mines.

Missionary Laaf worked in Lüderitz till December 1920, after which he was transferred to Hoachanas. His successor in the harbor town was the preses of Nama mission, Missionary Wandres who previously worked in Warmbad and Windhoek. In 1922 Missionary Laaf returned to Germany, and later he moved to Brazil/South America as a pastor.

"Stand firm, unmoved and always give yourselves fully to the work of the Lord. "(1. Corinthians 15:58)

This admonition to the Corinthians by Apostle Paul was also needed for the people of Lüderitz, because the temptations were great. The diamond mines lured many people and in 1923 four fishing factories were opened. Thus there were work opportunities available, but coldness towards the Word of God increased. The Coloreds from the Cape started their own school for their children and lured many learners from the Rhenish Mission School; the results were that the mission school could no longer receive funding from the Education Department due to the number of learners. The teacher Mr. Jakob Jantjie had to be salaried with the offerings from the congregation and Missionary Wandres received his full salary from the German



Mission Church and Parsonage at Lüderitz which was erected by Missionary Laaf

Evangelical congregation in Lüderitz which he also served.

In 1929 Missionary Wandres retired, after 40 year service in Southwest Africa. He celebrated his 70th birthday with both the White and Black congregation members in Lüderitz. He was succeeded by Missionary Rust who was inducted on Exaudi Sunday 1929 by the old Missionary Wandres.

Missionary F. Rust and Wife

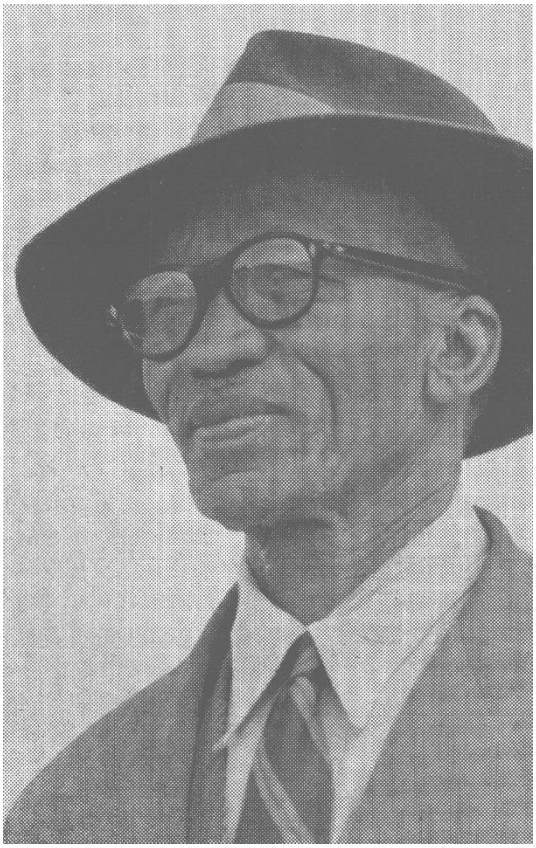
On Sunday Rogate 1931, the 25 Jubilee of Lüderitz congregation was celebrated. Teacher Jakob Jantjie gave an elaborate report over the past 25 years, because he was the only one who had personally experienced everything. This teacher also made great efforts to build a new school, because the current school could only accommodate 65 learners.

The small Herero community who lived in Lüderitz was very cold towards the church life, until Theofilus Katazaiza arrived from Keetmanshoop. He acted with great dedication acted against the ungodliness of his tribesmen. No one gave him an order to do that, and Missionary Rust wrote that Tehofilus Katazaiza was led by the Spirit of God, and his labor was not in vain. There were also some Herero who showed insubordination towards the church and contributions, nevertheless, weekly vesper were held, and some faithful members attended. In 1936 the Herero Evangelist Erastus Kandovazu of Keetmanshoop came on an evangelization mission for the Herero in Lüderitz, and a small

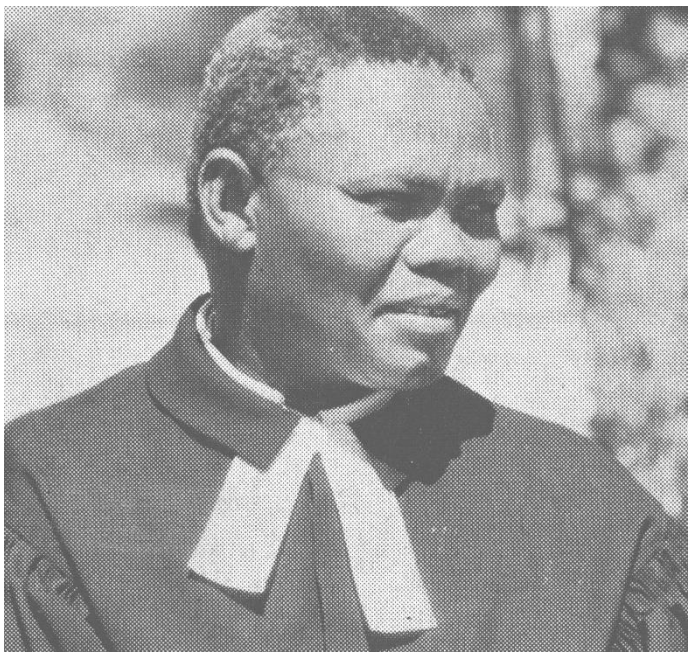
crowd listens with great desire to the Word of God.

The Second World War cast its dark shadows over the congregation work. Missionary Rust was placed under house arrest, he was only allowed to go out to conduct worship services; but the Magistrate stood by him in this difficult situation so that he could also serve the outpost Aus spiritually. Despite all challenges the Centenary Jubilee of the Rhenish Mission Society was celebrated in 1942. In the black congregation a special worship service was held on 30 August in the morning and in the afternoon the congregation came together again to watch a play that re-enact the 100 years of Rhenish Mission in Southwest, especially during the times of Christmas, Easter and Pentecost. The offering for this festival was R50.

The same festival was held on the 6 September 1942 in the German Evangelical congregation.



Evangelist Lukas Snewe



Pastor Cornelius Isaak

Preses Dr. H. Vedder had written a small book on the work of the Rhenish Mission which had a positive impact and drew a keen interest amongst the German community. The German congregation collected an offering of R240, apart from current contributions towards the salary of Pastor Rust.

In 1942 Sister Meta Domnowsky of Rehoboth came to Lüderitz and became the school principal, and she also assisted greatly in the black and white congregations where she mostly cared for the sick and the aged.

But it became clear again and again that the harbor town harbored all kinds of questionable people. Almost on every New Year's Eve all kinds of evil took place. When a young black ringleader of a criminal band died suddenly, the people saw in his sudden death the judgment of the Lord and everyone decided to do a self-reflection.

Once a woman came to the Missionary. She had left her husband and lived in looseness. She received a vision in which she was instructed to seek forgiveness and to change her life. She did it and returned to her husband. She confesses all her sins in the presence of the Missionary and

Contract Workers at Oranjemund

congregation elders, and remained steadfast in her new life up to the end.

The Second World War came to an end. The congregation said to Missionary Rust: *"#Nū #oab ta khâi nesi"* (The black wind is now rising). For some time the African Methodist Church had already operated in Lüderitz. Missionary Rust had also preached the Gospel to them several times, whenever he was requested. When a cornerstone for their own church was laid in September 1945, he was also present. The following year, a number of Misison Church members left the church and joined the AME Church. In the minutes of the *"Evangelist Association of Namaland"* which the white missionaries got hold of, a great dissatisfaction against the Rhenish Mission was evident. Many members, especially women moved to the new church with a heavy heart. The Missionary didn't take any disciplinary measures, but he was grieved by the collapse of the trust which ones existed but now broken. Some humble Nama who were working in the diamond mines wrote to Missionary Rust: *"Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain"* (1. Corinthians 15:58).

The labor was not in vain. On 13 October 1946 six members were installed as congregation elders. Earlier they were not eager to work together, but now they woke up and jumped into the gap. In July 1947 the Synod of Namaland met at Lüderitz, and it brought a renewal in the congregation. Out of their own initiative, the women held a bazaar and took care of the synod delegates from the profit. The discussions in the synod mostly were center around: *"What should be our relationship be with regard to those who had left the Rhenish Church?"* The school and youth work in Namaland also received attention during the synod.

In the beginning of 1948 Evangelist Lukas Snewe was installed in the congregation. He was also entrusted with the care of the outposts, of which Aus was the largest. . Aus was part of the Bethanie congregation over 30 years. The white

Missionary Tötemeyer and Wife

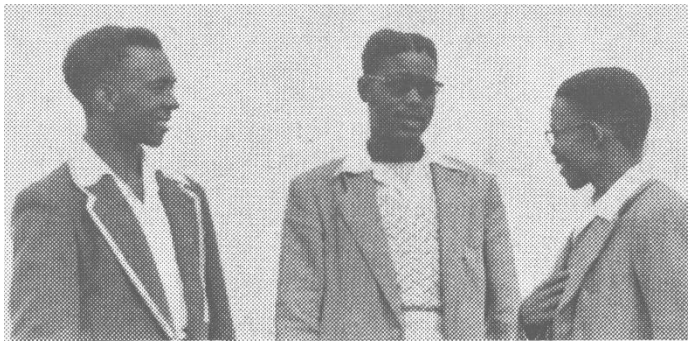
sergeant Mr. Heese, a grandchild of a Berlin Missionary was greatly concern for the black congregation and worked with it with great dedication.

On 1 April 1955 Missionary Rust retired. He had served the Lüderitz congregation for 26 unbroken years. He was succeeded by Missionary Fritz Kuhlmann who was inducted on the 1 May 1955 by the synod Preses H. Toetemeyer and Landespropst K. F. Hoeflich. Immediately Missionary Kuhlmann started with the construction of the congregation center and elder Robert Forbes assisted him greatly. On Sunday 22 January 1956 this center was inaugurated by the former congregation pastor, Missionary Rust, simultaneously the 50th Jubilee of Lüderitz congregation was celebrated. It was one of the great festivals in Southwest Africa which Christians could celebrate regularly, and all who experienced it, will never forget it soon.

In 1957 a medical nurse and an additional Missionary arrived in Lüderitz. A German farmer donated a house to the Rhenish Mission, were Sister Margarete Deppert was accommodated. She cared for the sick and the aged in both the white and black congregations and she was also responsible for the youth and women work. A children's Sunday School was started, which every Sunday was attended by around 130 kids from four different tribes.

Missionary Rosskothen was responsible for the spiritual care of the contract Ovambo in Lüderitz and Oranjemund. Approximately 5, 000 Ovambo men worked in the diamond mines in Oranjemund which lies around 120 miles (193 km) south of Lüderitz. Missionary Rosskothen initially visited the Ovambo workers four times per year for a week and later he visited them every month. He conducted baptismal and Holy Communion services and held pastoral counseling talks with the workers. Everyone who attended those services was convinced that it is true what Jeremiah wrote: *"Your words were found and I ate them, and Your words became for me a joy and the delight of my heart; for I have been called by Your Name, O LORD God of hosts"* (Jeremiah 15:16).

In 1959 the southern synod Preses, Missionary Hermann Tötemeyer took over the work of Missionary Kuhlmann who was transferred to



Teachers of the Rhenish Mission School

Bethanie. Evangelist Moses Johannes took over the spiritual work amongst the Ovambo in Lüderitz and teacher and Pastor Cornelius Isaak went to serve outpost Aus, where in 1958 a hostel was erected for the learners. In 1962 Pastor Methusalem Shilongo of the Ovambokavango Church (ELOK) was stationed at Oranjemund, thus Missionary Rosskothen was released from most mission work.

The waves of the Atlantic Ocean continue to roar on the coast of Oranjemund and Lüderitz. It is a flow that cannot be stopped. But more powerful as these great waters is the LORD who has power over the hearts of people. He gives people drink from *"Your river of delights"*. For with Him is the fountain of life, and in His light we see light.

THE PORTAL TO THE NAMIB

Usakos 1907

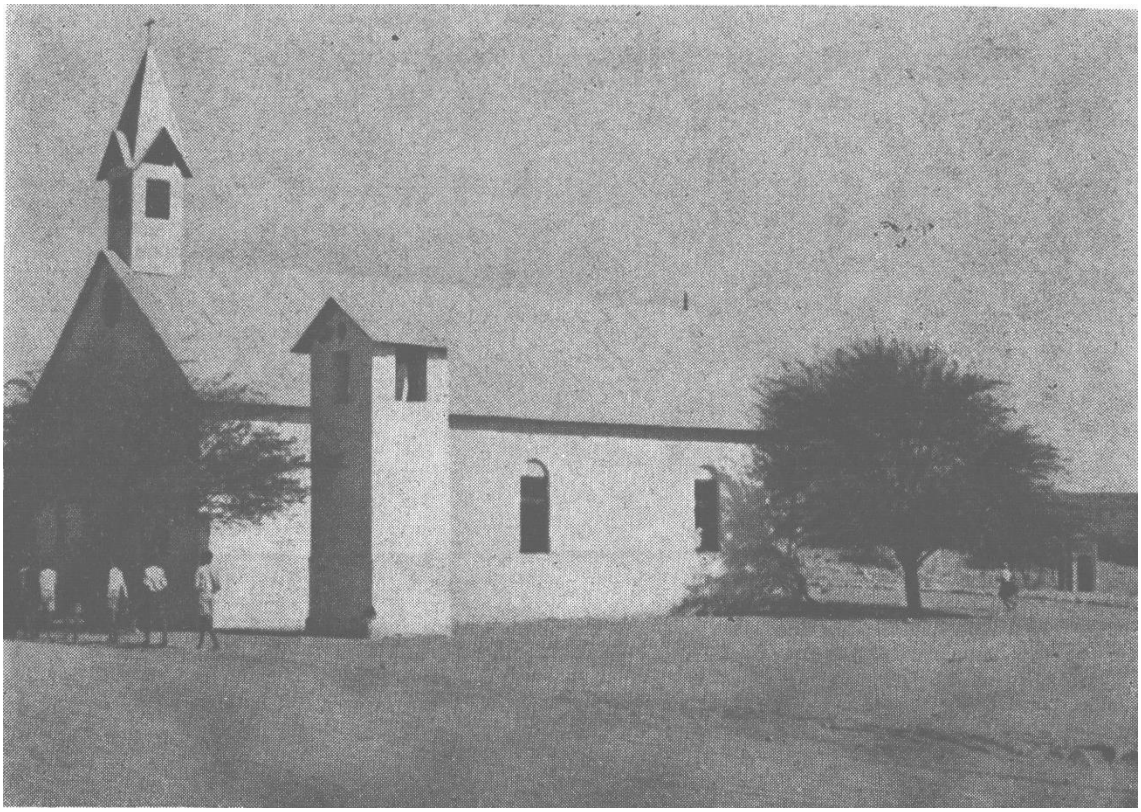
The small bush church was the original, than a second along the railway line, and from there on the hill where the beautiful church building can be seen from afar. A spectacular sight if someone is coming either from Karibib or Swakopmund. The church on a hill, visible to the entire Usakos – but the congregation doesn't have a pastor! Together with Theodor Beza, who call out when the reformer John Calvin succumb: What now? Wagon of Israel and its riders! To all readers a serious request is made to pray to the Lord to send a shepherd to this flock.

The start of the mission work in Usakos

Seventy year ago Usakos was a farm of a certain Baster man, Jakobus Jansen. The people who lived there were raising livestock and planting gardens and went to worship services to Karibib from time to time.

A turning point came to Usakos when the Otavi Mine and Railway Corporation bought the farm from Mr. Jansen and open a big repair workshop. Damara from Okombahe and Herero prisoners came to Usakos as workers in the railway workshops, and the Rhenish Mission transferred Evangelist Samuel Kariko to Usakos in January 1906. The Evangelist erected a small small bush church and started conducting school, worship and catechism classes. He was highly supported by missionaries August Kuhlmann and Ferdinand Lang, who served the workers spiritually on the Otavi Railway line. The mission erected a wooden hut for the two missionaries which didn't had any furniture at all.

In October 1906 Evangelist Kariko was transferred to Lüderitz and Evangelist Viktor Metirapi came to Usakos. The town grew and many people moved there, thus the mission leadership decided to station Missionary



The old Church near the Railway Line. It was build in 1909 and demolished in 1961

Missionary Wilhelm Diehl and his Family. He was the first Missionary at Usakos

Wilhelm Diehl there. On 1 September 1907 he was inducted by Preses W. Eich and Missionary Diehl delivered his induction sermon based on 1. Corinthians 3:11 *"For no one can lay any foundation other than the one already laid, which is Jesus Christ"*. That time the congregation had a membership of 123 members; few weeks earlier Missionary H. Vedder came from Swakopmund and baptized 88 Damara and this number was added to the congregation.

Building contractor August Dresselhaus arrived in Usakos in October 1907 and started with the construction of the mission parsonage. Missionary Diehl and family lived in the house of a certain Mrs. van Houwaldt, who availed a room to the mission family. In that room Missionary Diehl held the first worship service for Germans in Usakos, and in the afternoon he baptized 29 adults Herero in the small bush church. Missionary Diehl text for that day was Luke 2:10 *"Behold I bring you good news that will cause great joy for all the people"*. The *"all people"* at Usakos were 800 Damara, 300 Herero and 100 Ovambo. There were also a number of whites of whom the Missionary also took care. Thus the harvests was plentiful and the labors few. 180 children were in school, of which only 38 were baptized. Building contractor Dresselhaus taught Sunday school for 130 children.

It was the beginning of the mission work in Usakos and Missionary Diehl wrote: *"our prayer is that a foundation will be laid here, of which Christ the Redeemer will be the builder and founder. May He help us and strengthen us to build something in the people's hearts which will be fireproof. May He empower us to be His rightful co-workers who will spread the Gospel amongst the pagans so that all will become the property of God"*.

The Congregation gets a solid church

In February 1908 Missionary Diehl and family moved into the new mission parsonage. Regular worship services for the German community started taking place there. Building contractor Dresselhaus started with the construction of a new church building and on 16 August 1908 the cornerstone was laid. The work progressed well, when Missionary Diehl lost his right eye while he was fitting a window frame. Mr. Dresselhaus also fell ill, and this slowed down the building work.

On Trinity Sunday 1909 the church building was completed and the dedication took place. It was a great day and the whole congregation as well as the German community took part. First the congregation met at the bush-church and sung *"The Lord Hath Helped Me Hitherto ..."*.

The local pastor did a thanksgiving prayer and praised the Lord for all the blessings in the modest church building. The whole congregation marched in procession to the new church building. In front was the building contractor Dresselhaus, the vice-Preses Dannert (Omaruru), and Missionary Diehl; the local Missionary carried the Nama, Herero and German bibles. They were followed by missionaries Baumann, Vedder, and Gehlmann who carried the holy objects. The bells which were a gift from the congregation Köln/Germany were rung for the first time. The church building was opened in the Name of the Triune God and was filled to capacity within few minutes.

Missionary Dannert conducted the inaugural sermon in Otjiherero, in accordance with 1 Kings 8:29 "*May your eyes be open toward this temple night and day, this place of which you said, 'My Name shall be there"*. Missionary Baumann (Okahandja) conducted the festive sermon in Nama in accordance with Ephesians 2:19-22 *"built on the foundation of the apostles and prophets, with Christ Jesus himself as the Chief cornerstone"*. Missionary Gehlmann preached in German based on Jeremiah 22:29: *"O land, land, land, hear the word of the LORD!"* A Damara child was baptized and the morning activities were concluded.

In the afternoon a Herero baptismal service was held in the new church building. Missionary Vedder (Swakopmund) preach in Otjiherero based on Mark 16:16 *"whoever believes and is baptized will be saved, but whoever does not believe will be condemned"*. Missionary Elger of Karibib baptized 30 adults and 3 children and Missionary Diehl as local pastor gave the concluding remarks, who reminded the believers that they were light bearers who should carry their lights in such a way that their Father in heaven should be glorified. With thanksgiving to God for all the help and that He will continue to richly bless the work, so that Usakos will become a shining star in God's Kingdom, the festival was concluded.

The following Sunday a big baptismal service was held for the Damara congregation. There were 198 candidates who were baptized in the Name of the Triune God. The Missionary and his co-workers praised God because the work in Usakos was moving forward. The church was visible small for all the services, because there were more than 142 in the catechumen class. Towards the end of 1909 there were 593 congregation members and Missionary Diehl confessed like the patriarch Jacob: *"I am not worthy of all the kindness and faithfulness you have shown your servant" (*Genesis 32:10).

"God has been making it grow"

On Epiphany festival 1910 the first Mission Festival was held in Usakos in both the white and black congregation. Missionary Diehl preached on the parable of the mustard seed. The small number of Christians at Usakos had become a congregation which recognized the authority of God. This mission festival became a norm, where thanks offering for the spreading of God's Kingdom were offered.

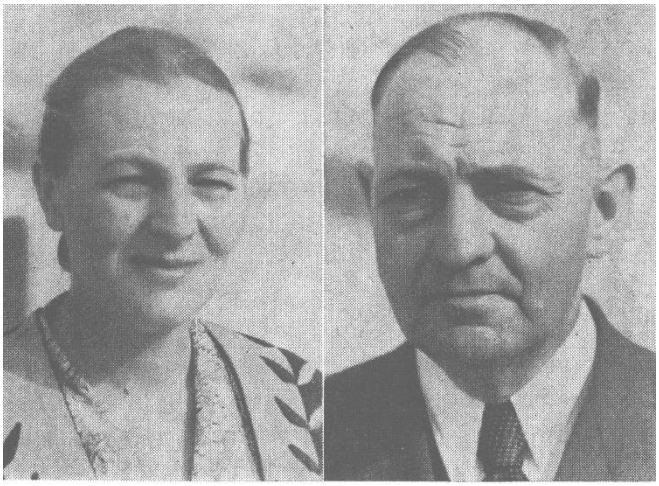
Teacher Ferdinand Ndjavera and his Wife. He started teaching in Usakos in 1929

Around 150 Ovambo lived in Usakos, almost all of them were still heathens, under the leadership of a Christian Simon Amalwa; they erected for themselves a large hut where they came to be strengthen with the Word of God. Once per month Sister Lina Stahlhut came from Karibib to conduct Bible Study for them. Most of them could understand Otjiherero, thus they could attend catechism in the Herero congregation and after ample time 27 Ovambos were baptized.

In April 1912 the elderly Missionary Philipp Diehl moved from Otjimbingwe to Usakos. As far as his strength allowed, he assisted his son in the congregation work. Every Sunday he held Bible interpretation in Otjiherero for the sick in the hospital. He was a great help and his son could visit all the farms in the district, for these trips the German teacher Ulmann availed his ox wagon. On Christmas 1912, 144 adults were baptized. The congregation membership now stood at 1,062 members; the help and presence of the Lord was at work, who crown the congregation with mercy and compassionate.

Evangelist Zedekia /Awaseb and his Wife. He served in Usakos for more than 30 Years

Suddenly the First World War broke out and the Union troops occupied Walvis Bay and Swakopmund and also advanced into the interior. German women and children were transported to the North. On 31 March 1915 Missionary Diehl and family as well as old-Missionary Philipp Diehl moved to Korab in the vicinity of Tsumeb. After a week Missionary Diehl returned to Usakos to serve his congregation, which didn't happened for some time. On the last Sunday in April when the whole congregation gathered, 35 adults were baptized. Suddenly an order came that Usakos should be evacuated. All moved to the North. On 1 May 1915 Missionary Diehl left Usakos with the last train for blacks. The congregation members moved to Tsumeb where they were served by Missionary Diehl from Korab.



Missionary Friedrich Kuhlmann and his Wife

The Union troops marched northward and they occupied the Otavifontain. On 4 July 1915 the mission farm Gaub was attacked and after a short fight Tsumeb was occupied on 6 July. The German Governor Dr. Seitz, had already travelled to Korab on 2 July. On 9 July 1915 the Peace Treaty of Korab was signed and Southwest Africa passed into the hands of the Union Government.

Missionary Diehl and family could only return to Usakos in September. The mission parsonage was plundered, and they found their furniture in other houses. The organ was removed from the church and taken to the Roman Catholic Mission. The mission work had to start afresh. Not all members of the Rhenish Mission returned to Usakos; Evangelist Victor Metirapi who went to Omaruru, returned before Missionary Diehl to Usakos and conducted school and catechism classes. Since there were no German teachers, Missionary Diehl had to conduct classes for German children in the mission parsonage.

The main task during this time was the building up of the congregation; the new government did not create any problem, but it supported the work. The government enforced Sunday rest; all bars were closed on Sundays. It was good and necessary, because during the war many people were overcome by an evil spirit and Missionary Diehl wrote: *"the people love darkness more than light"*.

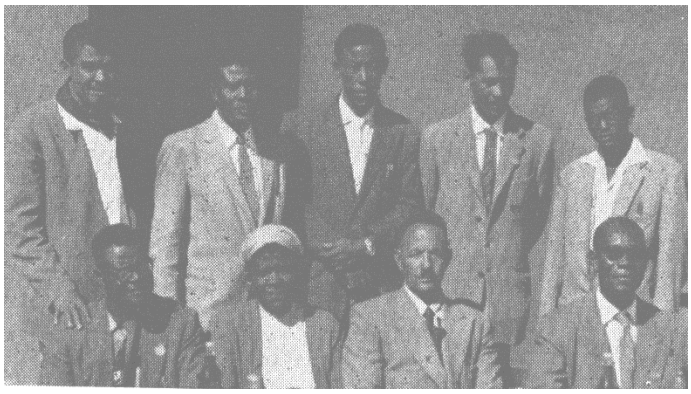
Nevertheless, a baptismal festival was held on 18 February 1917, where 74 adults and 24 children were baptized and added to the congregation. Despite all the difficulties the congregation had a membership of 862 members, and it was clear that the Lord was causing His church to grow. Elder Josef Ailonda gave catechumen classes to the Ovambo and Missionary Gehlmann travelled regularly from Karibib to conduct worship services for the Ovambo congregation.

In 1918 a flu epidemic broke out in the entire country including Usakos, which caused the school and church to be closed. Only few weeks later could an open-air worship service be held, but within a very short time, the congregation lost 30 members to the epidemic. On 24 March 1920, the elderly Missionary Philipp Diehl died at the age of 83 years. He had done mission work for fifty years in Southwest Africa. The funeral service, which was attended by the entire congregation, was led by Missionary Wulfhorst (Karibib) and his sermon text was based on Revelation 14:13 *"Blessed are the dead who die in the Lord from now on"*.

Missionary Wilhelm Diehl served Usakos up to 1925. With great efforts and commitment he served his Master there for eighteen years. On 17 May 1925 he delivered his farewell-sermon based on John 8:31-32 *"If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free"*. Afterwards the Diehl family went to Germany on long-leave, and he left behind a congregation of 1,000 members. He was succeeded by Missionary Heinrich Brockmann who took over the congregation on Pentecost Sunday 1925; he was inducted by Preses Olpp.

Missionary Brockmann also served Okombahe congregation from Usakos. During his first trip to Okombahe he had an accident and broke his leg. For two full months he was hospitalized in Swakopmund for treatment. Missionary Wulfhorst of Karibib helped out at Usakos during this time. The place started expanding more. A merchandise station and post office were opened in Usakos. Along the Erongo at farms Ameib, David and other places tin mine business were growing. After his recovery Missionary Brockmann visited the people there, and many joined the church.

Dark times also came over the congregation. As result of alcohol abuse and immorality, an abominable event took place. A Damara man hit his relative dead with a walking cane. In another incident, a couple where having a discord; under the influence of alcohol the wife came close by the fire during the night, she burned and the following morning she died. At these funerals the Missionary admonished the congregation earnestly and explained that sin is an embarrassment to the people.



Staff of the Mission School in Usakos: Behind from Left to Right: Simon Karigub, Gottfried !Nôabeb, Sebulon #Nouseb, Gideon //Hoebeb. In Front from Left to Right: Ludwig #Uiseb, Mrs. Konstantin /Hoebes, Ferdinand Ndjavera, Elifas #Goseb

The Centenary festival of the Rhenish Mission was held on 2 September 1928. For this celebration the church building was renovated so that the congregation could have a beautiful house of God. The festival preachers were Missionary Diehl of Karibib and Misisonary Kühhirt of Okahandja and there was great joy amongst both white and black congregations. The offering of this day was around R200; it came from the Lord who awakens His congregation to offer. That time the congregation had a total of 1, 518 members.

In July 1929 the teacher Ferdinand Ndjavera was appointed as school teacher in Usakos. The congregation took care of his training in the Augustineum in Okahandja; till today he is still in the service of the school and at the same time he is a faithful co-worker in the congregation.

Due to weak health condition of Mrs. Brockmann, the couple requested for a transfer to the coast. After Mrs. Brockmann had a paralytic stroke in November 1930, they moved to Swakopmund in July 1931. The successor at Usakos was Missionary Ernst Römer.

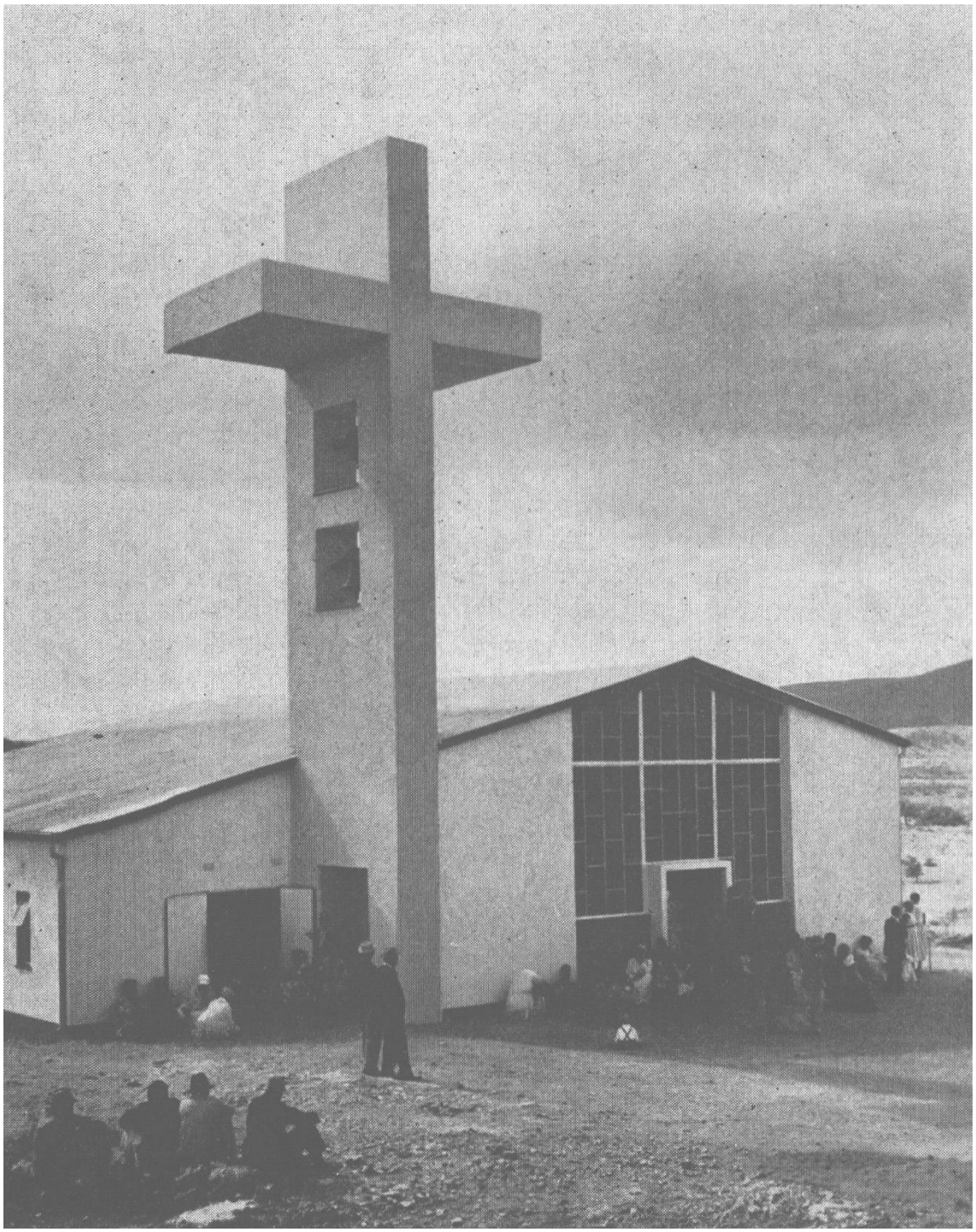
This Missionary took over a great responsibility. Except Usakos, he also served congregations of Okombahe and Omaruru, because Missionary August Kuhlmann was on long-leave in Germany. On 3 September 1932 the 25 Jubilee of Usakos Congregation was celebrated. Preses Olpp from Swakopmund and Missionary Diehl of Karibib delivered the festival sermons. The German congregation also arranged a ceremony, where gratitude was expressed to God and to the Rhenish Mission. In 1936 Evangelist Zedekia /Awaseb started working in the congregation and Mr. Elifas #Goseb in the school. The teacher had taught the kids of Usakos for almost 30 years and also in the congregation as an interpreter, till he passed away in 1965. The Evangelist is still in active service and continues to serve the congregation with enthusiasm.

Missionary Römer ensured that he gathered a number of committed co-workers. Thus in 1937 in Usakos and entire district there were 16 elders in the service of the church. From 26 June to 1 July 1938 the West Synod under the chairmanship of Missionary W. Diehl of Karibib met at Usakos. The themes of this synod were: Visitation and the Evangelist Order, congregation- and school questions. The main aim that time was for the preparation of the Regional Synods. The outbreak of the Second World War hindered the implementation. The war had hit Usakos congregation severely and Missionary Römer was placed under house arrest. Mrs. Römer continues serving the congregation with co-workers, but Okombahe was left in the care of an Evangelist and elders.

In March 1940 after Missionary Friedrich Kuhlmann completed his language studies in Wupperthal/Cape and Luderitz congregations, he took over the congregation Usakos. The new Missionary committed himself by acting against immorality and misuse of alcohol. He clearly explained to the parents their responsibility that they should send their children to school. This beautiful beginning was suddenly brought to a halt, when Missionary Kuhlmann was interned on 21 June 1940, and sent to Camp Andalusia (in South Africa).

Once again Mrs. Römer took over the leadership. She stood the course when she received the sad message in February 1941 that her husband has passed away in Kimberly. Missionary Kuhlmann

The Women Group of Usakos with the Teacher Gideon //Hoebeb



The new Church in Usakos with the visible Cross

could only return to Usakos on 23 July 1947. He started with rebuilding the congregation, and his wife stood faithfully by him.

Initially there was need to do some repair work, but new buildings were also erected. Kuhlmann also established a building fund, to which whites in Usakos and in the district made regular contributions. The parsonage at Usakos was restored; Okombahe church building was repaired at a cost of R700. The mission

parsonage at Okombahe was sold to the government, but Missionary Kuhlmann managed to have it rented back to the Rhenish Mission, and Sister Erna Okolowitz moved into the residence.

At Usakos Missionary Kuhlmann had a new school erected. Commissioner Bruwer Blignaut assisted greatly in ensuring a piece of land is made available by the municipality. Missionary Kuhlmann erected the roof himself. He worked just like the entire Rhenish Mission worked 100 years ago, and in this way the work progressed very well. Under his leadership a new parsonage was built at Okombahe in which Pastor Eliakim //Hoebeb resides.

Missionary Kuhlmann also dedicate himself to the building up the congregation internally. He regularly held co-workers conferences. He established a children's worship service. On his request the beer hall was closed on Sundays, and any sport activity was not allowed during the worship services. As far as possible he paid house visits to all families in town and in the district, and the people greatly appreciated it. Misionary Kuhlmann and his wife also served the German congregation and they devised plans to erect a church building. By their upright conduct the Missionary couple found a good entrance to both whites and blacks, and the Missionary could speak with authority on drinking issues and marital problems. He searched for those who were deeply depraved and no task was too difficult for him. It is our prayer that the Lord will always send such workers in His harvest. In March 1955 Missionary Kuhlmann and family was transferred to Lüderitz and it is wonderful what he wrote: *"We are willing to go, because we are subject to the mission leadership which is appointed over us".*

The last local Missionary

For one whole year, Usakos was served by Missionary U. Kretzer from Karibib, then Missioanry Heinrich Nolting and family was transferred to Usakos. He had previously done mission work for 16 years at Outjo and thus with great experience he accepted his new calling at Usakos. On 17 June 1956 the Missionary couple was inducted by Preses Diehl.

A special happening was the 50th anniversary of the congregation; on 25 August 1957 the congregation celebrated the jubilee. Mission Inspector Gustav Menzel from Barmen/Germany held the festival sermon. The elderly Missionary W. Diehl, the founder of the congregation, gave a report about the difficult initial years, and now there was a magnitude who gives glory to the Name of the Lord. In the afternoon, a large open-air service was held, were various speakers addressed the congregation.

In 1959 Usakos received a new mission parsonage. The old parsonage became a hindrance to the smooth flow of traffic, and the municipality availed a beautiful piece of land along the Khan River; in October the Missionary family moved into the new residence. After a big youth day was held at Usakos in September 1959, which was attended by 450 youth under the leadership of Missionary Wienecke, the youth group at Usakos made great strides. The teacher, Mr. Elifas #Goseb took over leadership and Mr. Gideon //Hoebeb also worked together faithfully. With thanksgiving we can also report that a Women Group was established at Usakos. Every Saturday afternoon around 25 women met and after a short Scripture explanation they carry their prayers up to the Lord.

On 30 April 1961 the new beautiful church building was formally dedicated. Just like the old parsonage, the old church building also became a traffic hazard in town. The tower of the new church building is in the form of a huge cross, in which the two clocks are visible. Preses Diehl conducted the dedication while Mission Inspector Dr. de Kleine from Barmen/Germany gave the sermon. The white community of Usakos also took part in the celebration and representatives of the German congregation and the N. G. Church gave words of greetings. Various choirs performed and the service lasted almost for four hours, but the joy in the Lord was the biggest issue on this day. Next to thanksgiving to God, gratitude was expressed towards the *"Kirche im Rheinland",* which made

it possible for the erection of this new beautiful church.

The kindergarten work at Usakos was started in May 1962 by Magdalene Gontes and Gertrud !Gorases. From the beginning there were more than 100 kids and this figure is still the same up to today. May the seed that is planted in the hearts of the children, bring fruits for their entire lives.

In 1964 the German congregation also received their own church building, which was dedicated on 13 December by Missionary Kerstan of Karibib. A long cherished wish was thus fulfilled.

It was the last ceremony which the Nolting couple brought to completion at Usakos and celebrated. On Christmas day they took farewell from both congregation and went on long leave to Germany. They didn't return to Usakos, but were transferred to the Nama congregation in Windhoek.

Usakos has remained without a pastor up to this time and it is served by evangelists and elders from Karibib. Missionary Nolting wrote: *"People go away, but the Lord remains",* so the big congregation *"is like a flock without a shepherd"*. It is true what the Lord says: *"I myself will search for my sheep and look after them",* (Ezekiel 34:11). The apostolic admonition should also be noted here: *"be shepherds of God's flock that is under your care" (*1. Peter 5:2).

Thus we want to repeat what we said in the beginning: let us pray to the Lord to send a pastor to this congregation.

CONGREGATION IN THE MINE REGION

Tsumeb 1907

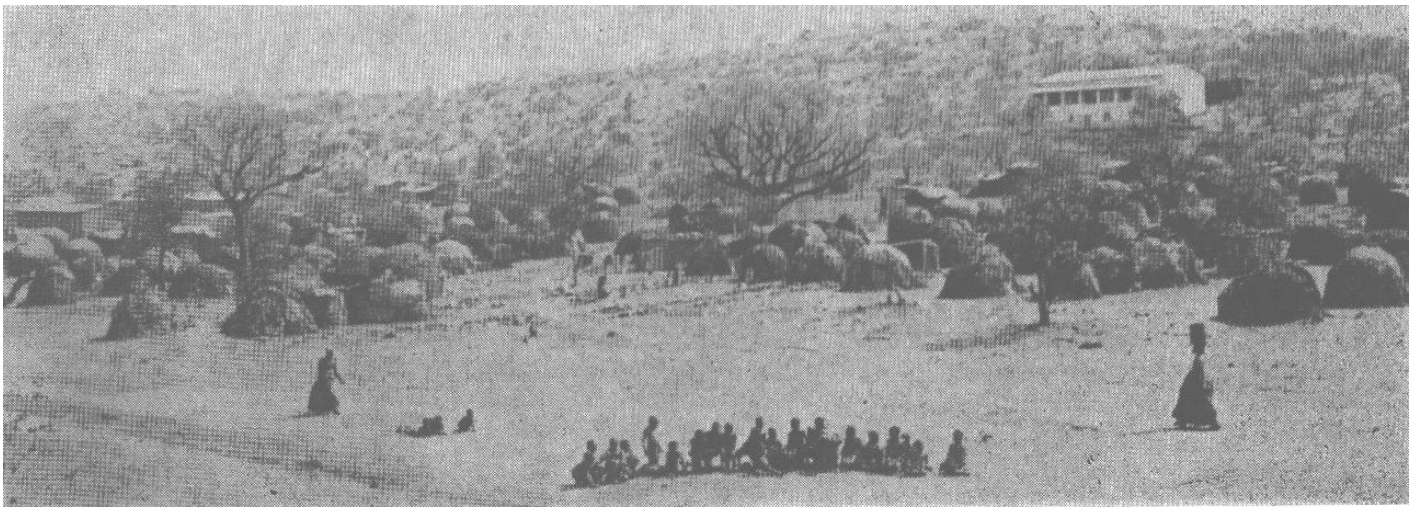
The Herero in the olden days called this place in the north of Southwest Africa *"Otjisume/Okavisume"*. Because they saw there a huge hill which shines like a huge water plant algae. It was oxidized copper ore. Otjisume became Tsumeb. The explorer Francis Galton reached Tsumeb in 1851 on his way to Ovamboland and mentioned about copper he saw there. The indigenous people, especially the Ovambo, melted copper from which they made weapons and other household items. The Southwest Africa Company acquired mining rights and constructed two mine shafts and recognized the value of the ores. In 1900 the Otavi Minen- und Eisenbahn Gesellschaft took over the work and expanded the work in a significant magnitude. The metals were transported by ox wagons. When the railway line was extended up to Tsumeb the mines were expanded.

Tsumeb becomes a mission station

Many Ovambo, Herero and Damara were working in the mines at Tsumeb. The Herero teacher Samuel Kutako who earlier served the Herero who were working on the railway line with the Gospel was sent to Tsumeb. He was appointed as teacher and Evangelist at Tsumeb by the Rhenish Mission. He conducted school and established a small congregation. Missionary Ferdinand Lang who till 1904 was stationed at Otjihaenena, was asked to take over the mission work in Tsumeb in 1906. The mining company donated a piece of land to the Rhenish Mission and building contractor Peters built a mission parsonage in 1907 and later erected a school that was used at the same time as a church hall.

Missionary Lang and family initially lived at Gaub and regularly served Tsumbe from there. On 27 May 1907 he moved with his family to Tsumeb, because there were already 120 congregation members and 160 adults in catechumen class. In 1909 the church hall was completed and it was dedicated on 6 December. Tsumeb became thus a very important mission station.

Missionary Lang received a printing machine from friends in Germany and he immediately started with mission work and also with the printed word. Two papers were printed regulary



Housing Area in Tsumeb with Parsonage in 1907

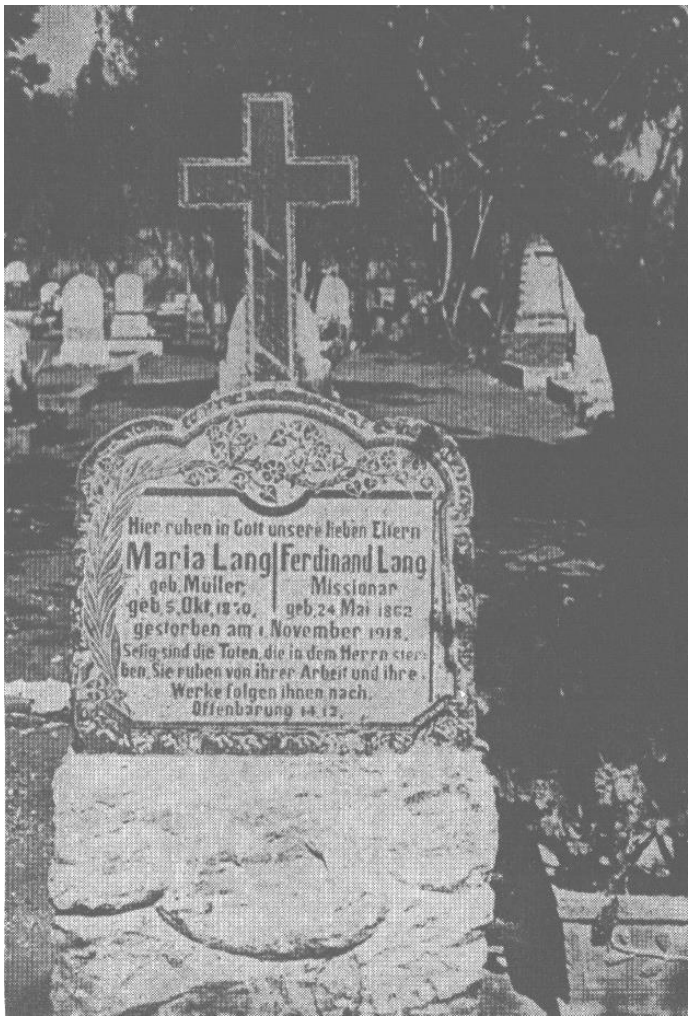
Missionary Ferdinand Lang and Wife

every month, namely *"Omahungi"* and *"//Gausari-aob"*. In addition to that was the printing of fly sheets such as *"Elia Kandirikirira"* and *"Omasanekero"* which were printed frequently re-printed. The evangelists Benjamin Kido and David Hailonda assisted Missionary Lang with the printing work. It was the only mission station that was distributing reading materials in Herero and Nama in Southwest and the congregation bought it gladly.

The work in the congregation was progressing well and the co-workers heartily committed themselves. There was at one time 300 Ovambo in the catechumen class. The Herero were not only attending worship services on Sunday mornings, but Missionary Lang also held a Bible study session on Sunday evening that was attended very well. Professor Dr. Hausleiter, the former director of the Rhenish Mission Society/Barmen, attended such a Bible study with keen interests and addressed the Herero. Missionary Lang also opened an evening school for adults and around 100 learners attended. Evangelist Samuel Kutako despite his work at Tsumeb also spiritually served the railway workers all the way up to Otjiwarongo. Many Herero requested for catechism, thus there was more than enough work for the Evangelist on the railway.

In 1912 the congregation decided that every member should willingly give a monthly contribution of 50c. It happened and all the building debts the congregation had, were quickly settled. Missionary Lang and the three evangelists carried out the great task with joy. In 1913, 103 Herero, 46 Damara and 18 Bushmen attended catechism class. On 15 February 1914 the congregation held a huge baptism, were 60 Damara and 25 Herero were added to the congregation.

Dark moments also came over the congregation. As mineworkers the people had high income, and the result thereof was immoral life. The bonds of marriage were not held in honor by all. A great challenge for the Missionary and congregation



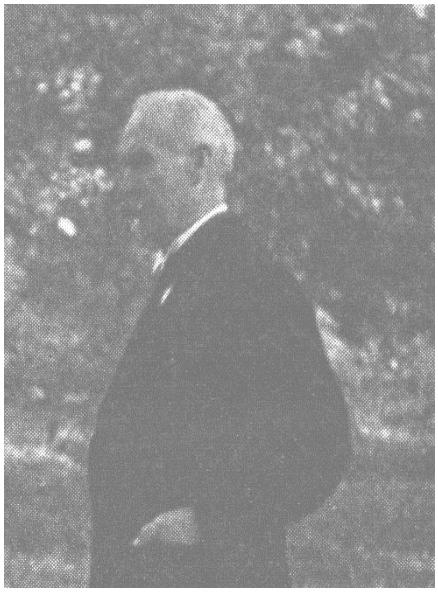
Grave Stone of the Missionary Couple Lang, who died on the same Day

was the establishment of the the Roman Catholic mission at Tsumeb which did everything in its power to find a base in Tsumeb. However the Rhenish Mission labor grew and the blessing of the Lord was upon the work despite the many challenges. In 1914 there were 576 dedicated congregation members.

Suddenly the First World War changed everything completely. A high number of mine workers were laid down and people became very poor. The printing work couldn't proceed because of lack of printing papers. A great famine broke out in Ovamboland and many Ovambo moved to Tsumeb in search of better living conditions. They were hard-working and the mine recruited them. Once again there were many Ovambo, Herero and Damara in the mine. A spiritual revival came amongst the Ovambo. From 1916 to 1918 Missionary Wulfhorst came to the assistance of Missionary Lang. Wulfhorst who previously was a Missionary in Ovamboland, taught the Ovambo and withing two years he baptized 250 believers.

In 1918 a flu epidemic broke out in Tsumeb and claimed many lives. Amongst the dead were Missionary couple Lang who both died on 2 November 1918. There was no Missionary to conduct the funeral. Evangelist Samuel Kutako also died on the same day, and they were all buried by congregation members. For almost 12 years Missionary Lang served the congregation and his ministry was greatly blessed by God.

Missionary Heinrich Welsch

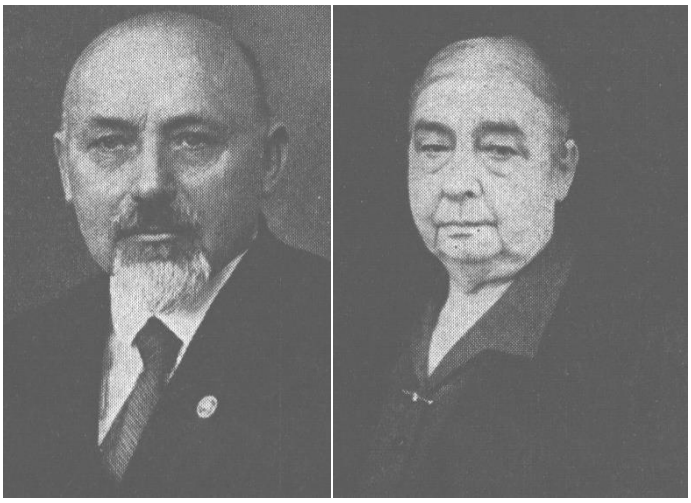


Missionary Hermann Gehlmann

The congregation grows solid

In February 1919 Missionary Hermann Gehlmann took over the mission work in Tsumeb. He was hardly there for three months when he was ordered by the government to leave the country. On 12 June he bid farewell from the congregation and travelled to Karibib. Few days later, while there he received the message through the magistrate that government has withdrawn his deportation order and on 16 July 1919 he resumed his work in Tsumeb. He took it upon himself to address the issue of people who were living together illegitimate and at the end of 1919 he solemnized 98 weddings.

The printing press was reopened, and the monthly papers were printed again. Biblical history and Oshiwambo hymnal were printed, because most of the mission work was the spiritual service amongst the Ovambos. In 1922 three hundred and fifty were prepared for baptism. Whenever possible he also visited the people in the district. Additional work was serving the outposts Gaub, Korab and Bobos. The teacher Mr. Benjamin Kido regularly visited the outpost Bobos. There was a number of Bushmen and 28 of them were baptized in 1923.



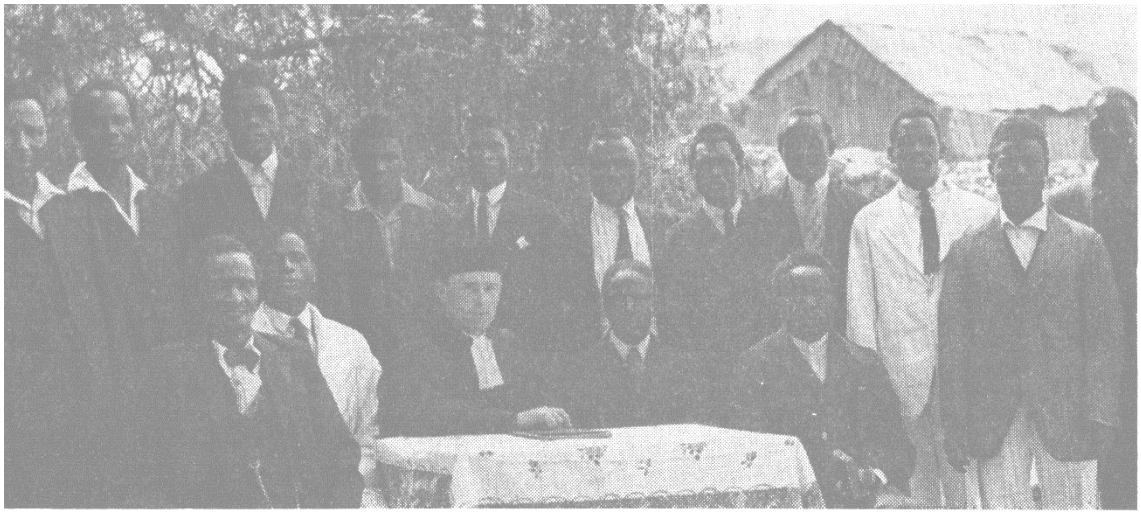
Missionary Albert Hochstrate and Wife

In October 1924 a new school building in Tsumeb was completed. There were around 120 learners in the mission school and Mr. Franz Arie replaced Mr. Benjamin Kido. In May 1925 Missionary Gehlmann and family went on leave to Germany and Missionary Heinrich Welsch succeeded him. Tsumeb congregation at that time had around 2, 500 members.

Missionary Welsch, who was previously a Missionary in Ovamboland, started preaching in Otjiherero as well and the Herero congregation was very grateful for that. More than 700 people from Kavango area came to Tsumeb as mineworkers. Most of them were still heathens, and the Missionary with his Ovambo co-workers served them with the Gospel. The Nama people approached Missionary Welsch to conduct worship service for them on Saturday afternoon. It was approved and the attendance was good.

The church building that was built in 1909 became very small, and it was expanded in 1926, and the church bells of the former mission station Omburo were moved to Tsumeb. At the outpost Bobos the Christians constructed for themselves a small church building and various language groups met regularly for joint worship services. The local congregation and in the district progress was very good, when Missionary Welsch died suddenly after a short illness on 8 March 1927. The funeral was conducted by Missionary Schmitz of Grootfontein. Even though the Missionary only worked for two years at Tsumeb the congregation loved him very much and he was a useful tool for the Lord.

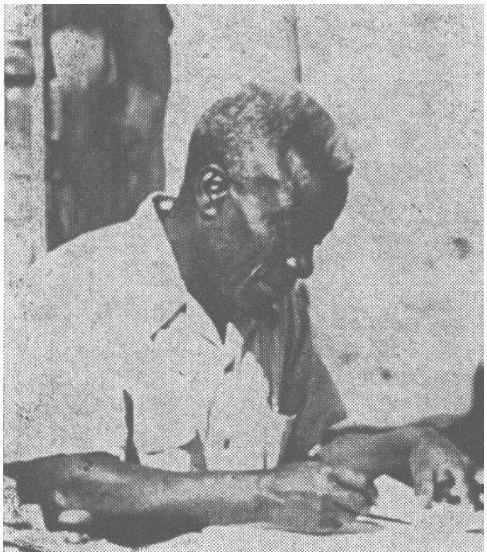
The successor of late Missionary Welsch was Missionary Albert Hochstrate who had previously served as Missionary in Ovamboland. He had his own car and thus he could visit the outposts and farm easily. At Guichab lived a number of Baster who for a long time had resisted spiritual service from the Rhenish Mission. Missionary Hochstrate managed to get it right and ensure that they rejoined the Rhenish Mission.



Missionary A. Unterkötter and his Co-Workers

Sister Emma Kölle

In 1928 all congregations celebrated the Centenary Jubilee of the Rhenish Mission Society at Tsumeb and the attendance was high. The missionaries Wulfhorst and Werner were the preachers and the offerings from both the whites and blacks were R160. On Pentecost day 1929 a big mission festival of the German congregations Tsumeb and Grootfontein was held at Gaub, where missionaries Hochstrate and Pardey preached. Due to decline health, Missionary Hochstrate had to return to Germany towards the end of 1929 and was succeeded by Missionary Alfred Unterkötter.



Evangelist Isaak Sitilifa

The new Missionary took over a great responsibility. Except the Herero and Damara, there was also around 2, 000 Ovambo who were in Tsumeb as mineworkers. There were 270 children in school and three teachers were recruited. In 1930 Sister Lina Stahlhut of Karibib moved to Tsumeb and she was a great help to the congregation and Missionary. On 13 September 1931 a new big mission school was inaugurated by Mission Inspector Driessler and Preses Olpp. The costs were mostly covered by the Ovambo, but also the Damara and Herero contributed. As a token of appreciation for this huge financial contribution, Missionary Unterkötter printed an Ovambo hymnal. It was the last printing work of the Rhenish Mission at Tsumeb. The printing equipment was sold to a German farmer.

In 1932 the great depression also hit Tsumeb. The mine was closed and more than 2,000 Ovambo had to leave Tsumeb. Many of them including a number of Damara moved to Tsintsabis, 40 miles (64 km) north of Tsumeb. In Tsintsabis and its vicinity lived Bushmen who were also willing to receive the Word of God. Missionary Unterkötter and the evangelists Franz Arie and Hendrik Benjamin committed themselves to the Bushmen and according to reports there was 2, 500 Bushment who were attending catechumen class.

Sister Lina Stahlhut became sick and travelled to Germany, where she died on 2 November 1933. For almost 40 years she had done mission work in Southwest Africa. Sister Luise Schütte who was also a teacher came to Tsumeb and was appointed as principal of the mission school. In the Ovambo Reserve, Evangelist !Keis constructed a small school building and Isaak Sitilifa (Shitilifa) was sent there as a teacher. The school had 35 kids and even Bushmen sent their kids to this school which was taught in Oshiwambo. In 1935 Evangelist Franz Arie and in 1936 Evangelist Reinhold Haraseb died. Both had done an outstanding service amongst the Bushmen, thus their passing was a great loss to the mission work.

In 1937 the mine at Tsumeb was reopened and this brought great joy to all. Suddenly a number

Guests during the Inauguration of the new Church

of Ovambo returned to Tsumeb were they were spiritually served by the Rhenish Mission. Evangelist Benjamin Tsauib filled the position left by the late Evangelist Reinhold Haraseb. With his spouse he led the hostel of the mission school which was financially assisted by friends in the USA.

In November 1937 Missionary Unterkötter and family returned to Germany and Missionary Paul Schulte was inducted by Missionary Pardey at Tsumeb. The work in Tsumeb and the entire district continued. In 1938 a spacious congregation hall was erected in the black residential area which had a capacity of 100 people. The hall was made possible through voluntary contributions from the congregation and mine management. Sister Luise Schütte returned to Germany in March 1939 and Sister Emma Kölle took over the work in January 1940.

The outbreak of the Second World War also brought some dark shadows over the mission work in Tsumeb. The mine retrenched all black and white workers. On 20 April 1941 the Missionary couple was severely hit, when a lightning struck and burned the parsonage. The mine management provided an accommodation to Missionary Schulte and family and the parsonage was restored within the next months by white and blacks.

On 9 March 1942 Missionary Schulte was interned in South Africa. The mission work at Tsumeb was kept going by co-workers and Sister

Elder Josef Shetekela

Elder Reinhold Jesaja

Missionary Günther Reeh

Missionary Eberhard Heuer

Emma Kolle and Missionary Pardey of Grootfontein greatly assisted. In November 1946 Missionary Schulte returned to Tsumeb and stayed there till 1947. In 1947 Missionary August Rethemeier took over and he was inducted on Ascension Day 1947 by Missionary Wilhelm Diehl. Together with the Missionary the school teacher Mr. Sitilisa (Shitilisa) was installed as an Evangelist.

The Work after the Second World War

With the beginning of 1947 an American Corporation took over the entire mining work in Tsumeb and many black and white flocked to Tsumeb. Suddenly there were more than 2, 000 Ovambo at Tsumeb and mine management did a lot for the town. A beautiful residential area was constructed for the contract Ovambo. A new school with seven class rooms was erected in the location which was attended by the learners of the Rhenish Mission. Also a new piece of land for the construction of a new church building was identified and good plans were devised.

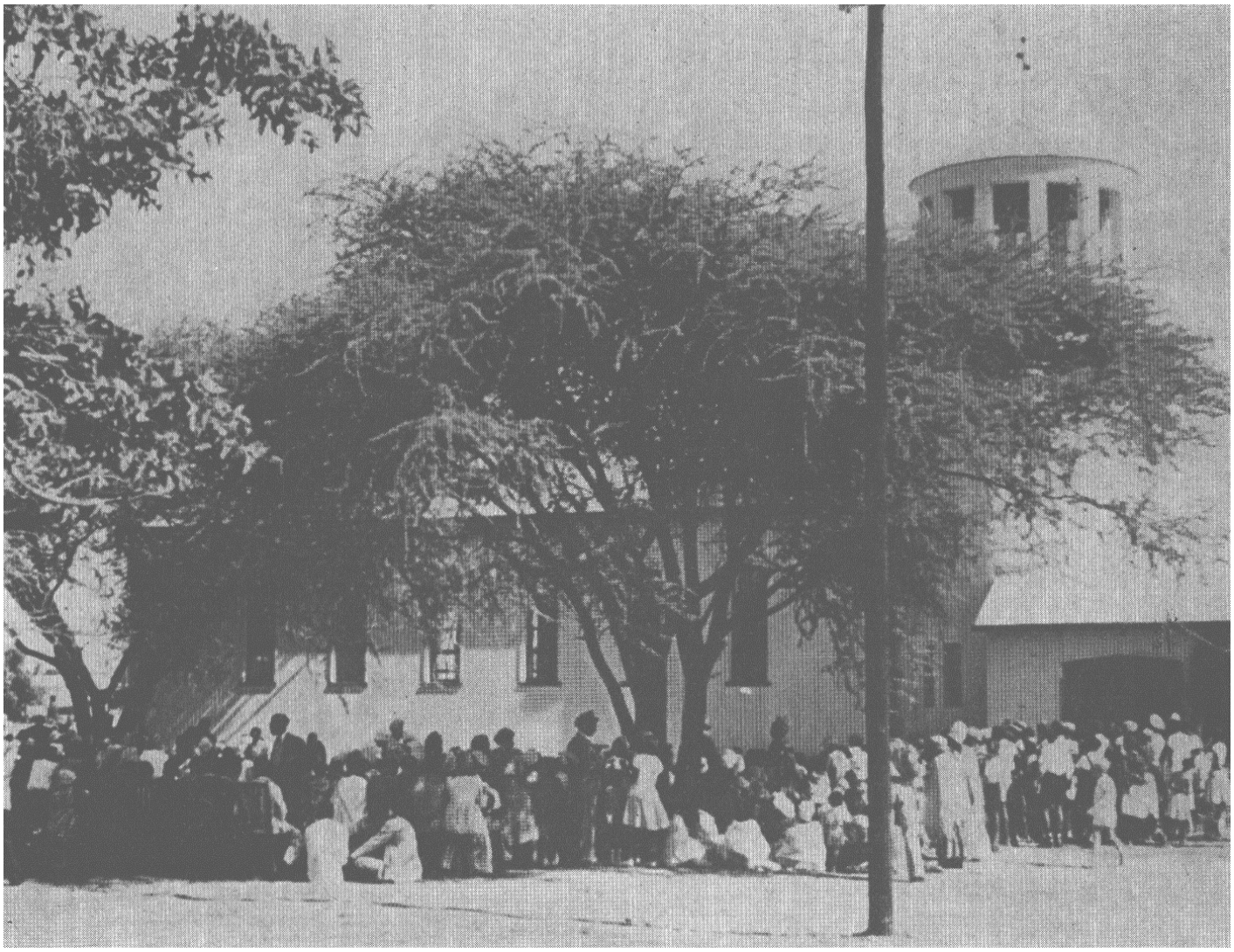
During this exterior progress and better income for the people, the missionaries and co-workers had to act decisively against alcohol abuse and immoral behavior. The congregation had to be admonished time and again not to become conform to worldly standards. However, it was a great encouragement for all when Mission Inspector Gustav Menzel visited the congregation in July 1950 and addressed the Christians.

In February 1953 Sister Martha Albat came to Tsumeb as a nurse and a great task awaited her. Missionary Rethemeier and family returned to Germany in March 1953 due to health reasons. For a whole year Tsumeb was without a Missionary, the co-workers, the mission nurses and the Missionary of Grootfontein served the congregation. In March 1954 Missionary Günther Reeh took over the congregations at Tsumeb and was inducted there on 25 April by Preses Diehl. An efficient service of Tsumeb and its outposts resumed, and Evangelist Petrus Dreyer was also inducted as a co-worker in Tsumeb.

On 29 August the cornerstone for the new church building in the location was laid by Superintendent Dr. Walter Braun of Berlin. Dr. Braun also conveyed greetings from the Evangelical Church in Germany. A choir from the German Lutheran congregation was present and performed at the event, thus it was a great day for all the congregations. In the coming months the building was completed and on 17 April 1955 the church was dedicated by Preses H. K. Diehl. The missionaries of Grootfontein, Otjiwarongo and Outjo were present. The German Lutheran Congregation of Tsumeb took part as well as representatives of the mine management and the magistrate. Missionary Fritz Harre gave a word of gratitude on behalf of the Rhenish Mission Management in Germany. The church has a sitting capacity of 230 and the congregation collected an amount of R170 for this beautiful building.

In June 1955 the Mission Director Hermann Berner visited the Tsumeb congregation. During the Ovambo service he baptized 48 believers and confirmed 67 candidates. The congregation listened attentively with great gratitude to the sermon of the mission director.

The Oruuano movement tried to make inroads amongst the Herero in Tsumeb and a number of Herero joined the new movement, but they were already cold towards the Word of God and the



The new Church in Tsumeb

congregation. Elder Hendrik Turiauri told the Missionary that: *"we shouldn't fear anything even if we have to stand alone in the church"*. The elder was right; the Herero congregation in Tsumeb didn't diminish in numbers.

Missionary Reeh committed himself to the Bushmen ministry and August Tsauxabib was installed as an Evangelist for this work. Some Bushmen were baptized and 12 weddings were solemnized.

In August 1956 Missionary Eberhard Heuer took over the mission work at Tsumeb. He had spent few months in Ovamboland to learn the language. The big Ovambo congregation in Tsumeb was grateful that the white Missionary could conduct worship services in their own language. But also the Nama and Herero congregations were informed through the regular house visits that the Missionary is in Tsumeb because of them.

In July 1957 the congregation celebrated its 50th Jubilee. Two worship services were held. The preacher was Mission Inspector Menzel who in accordance with Matthew 5 requested the congregation to be the *"salt of the earth and light of the world"*. The biggest loss for the Herero congregation was the passing away of Elder Hendrik Turiauri. He remained faithful in the

right faith and his conduct was a great blessing to the congregation.

It was also the duty of the Missionary and his co-workers to remain steadfast and full in the work of the Lord. Every time they asked what improved in the congregation during the 50 years of mission work in Tsumeb. Where is the first love? Where is the mission dedication to introduce the unbelievers to the Gospel? What must we do to be a healthy congregation?

Many attempts were made to lead the men, women and youth to the Lord. The teachers and Sister Emma Kölle despite their school work assisted the Missionary faithfully. In 1959 the nurse had to retire from school work due to old-age. She served the Tsumeb for almost 20 years as a believing witness in school and as an intercessor for the congregation. In February 1959 Sister Elisabeth Steegmann filled the place that was left open when Sister Martha Albat went on long leave to Germany. The nursing work was only conducted by the Rhenish Mission a few years more, because a state hospital was opened in Tsumeb in 1965. The last mission nurse was Sister Eva Brunau.

Pastor Johannes Kashihakumwa (Kashihakumua) took over the Ovambo congregation in 1962, and he was a great help in the congregation and assistant to the Missionary. There was still a visible progress in the Tsumeb congregations. What Missionary Heuer wrote in one of his reports, can also be said for the entire work of the Evangelical Lutheran Church in Southwest Africa, where the Gospel is preached for the past 125 years: "it is good that we should always make a new beginning with the Lord. He can give answers to all questions in our congregation and church. This Lord called the tribes of Southwest Africa and wants to take care of them. He had his church grow in us. Despite difficulties and challenges the Gospel of Jesus Christ is being preached, and this Gospel will not return empty handed to Him, but will accomplish what will please the Lord and it will prosper wherever He send it".

ONE OF THE YOUNGEST MISSION STATIONS

Grootfontein 1910

The name of the town Grootfontein which lies in the northeast of Southwest Africa is a translation of the Bushmen word *"Gei-/ous"*. The Dorsland Boers trecked from Transvaal in 1885 and settled there and called the place Grootfontein. The Herero used the name *"Otjivanda-tjongue"*, which means the leopard place along the big plains. The plains are still visible today, as well as the hideouts where the leopards used to hide.

The beginning of the mission work

In 1896 and the following years Missionary Kremer from Gaub used to visit Grootfontein. He ministered to the Nama, Damara and Bushmen who were workers of the South West Africa Company. Later on a number of Herero moved there and there were many people who requested catechumen classes and worship services. Daniel Ngaijuvare was appointed as Evangelist and teacher. After the passing away of Missionary Kremer, Missionary Lang of Tsumeb baptized the first believers at Groofontein. It was on 29 March 1907 and they were 25 adults. In 1910 Grootfontein became a mission station and Missionary Heinrich Pardey was inducted there on 14 August by Preses Olpp. This day is regarded as the establishment of the Grootfontein congregation. That time there were 140 Christians.

In the following year the mission parsonage was completed and in April 1911 the cornerstone for the new church building was laid and in the same year on 3rd Advent the church building was dedicated. Missionary Dr. Vedder of Gaub delivered the dedication sermon and there was great attendance of both whites and blacks. On Christmas 1911, ninety-two adults were baptized in the new church building. The Grootfontein congregation and the outpost Guchab had a membership of 366 members. There was thus a growing mission work.

This work progressed very well. In Grootfontein and its entire district lived around 4,000 blacks and most of them had great desire to become Christians. Therefore, in Grootfontein three elders were introduced, and for the entire district the congregation received four evangelists. Daniel Ngaijuvare was transferred to Otavi as teacher and Evangelist because in town and surrounding area lived many people. His place was in Grootfontein was filled by a teacher, Mr. Friedrich /Awaseb in 1913.

Mission Church and Parsonage in Grootfontein

Missionary Heinrich Pardey and his Wife

The congregation had three outposts: Guchab-Asis which was served by Evangelist Zachaus Hanavi, Otavi and Okaputa. In the entire district of Grootfontein, 400 people attended baptismal catechism. A big number of the Hei-//om Bushmen lived in the area. Some of them were already Christians and 130 were in the catechism class. Since there was a great need of co-workers, there helpers attended a three months Evangelist Course at Gaub and were installed as evangelists for the work on the farms. Missionary Pardey now had 8 co-workers. The mission work in Grootfontein and its surrounding areas grew tremendously. In 1914 six hundred and eighty four adults and 297 children were baptized. The total membership of the congregation then was 1, 913 members, and more than 1, 000 people were in the catechism class. It was like what stands written in Isaiah 9:3 *"You have multiplied the nation and increased its joy; they rejoice before You according to the joy of harvest"*.

The First World War broke out suddenly and the mission work suffered as a result. Missionary Pardey had to lay off six co-workers due to financial constraints. Pleurisy epidemic broke out and hindered the Missionary to undertake visitations within the district. Coldness towards the Word of God also came along, and the Missionary had to act against immorality. A group of Bushmen caused safety problems within the area, they plundered farms and five blacks and four whites were killed. On many avenues it became evident that change ha come and the Grootfontein congregation had to enter the future, with many difficulties awaiting the congregation.

Against all odds the work progressed

After the peace treaty of Korab in 1915 the mission work in Grootfontein and its area started off very well. Missionary Pardey took into service co-workers again. The contributions were willing offered and all expenses could be paid. Many Ovambo came to Grootfontein who wanted to become Christians. In 1919 Missionary Pardey baptized 486 adults, of which 212 were Ovambo. The total congregation membership was more than 2, 300 and the Missionary and co-workers executed their work with great joy.

One event which was a great disappointment for the Missionary was when the Prime Minister General Smuts visited Southwest Africa in 1920. The Herero requested him for other missionaries; also a Herero Evangelist from Grootfontein approached the Prime Minister in this regard. The Prime Minister rejected the request and replied that the old rivalry of 1904 should be forgotten.

Missionary Pardey and his co-workers faced another challenge when the Monrovia Movement gained momentum in Grootfontein in 1922. Almost the entire Herero broke away from the Rhenish Mission and demanded that they want to be served in future by black missionaries. Only 6 women and 2 men attended the worship regularly. The biggest resistance was experienced in the Otjituuo Reserve, where almost 1,000 Herero lived. They returned to the

Schoolchildren with their Teacher at Grootfontein in 1914

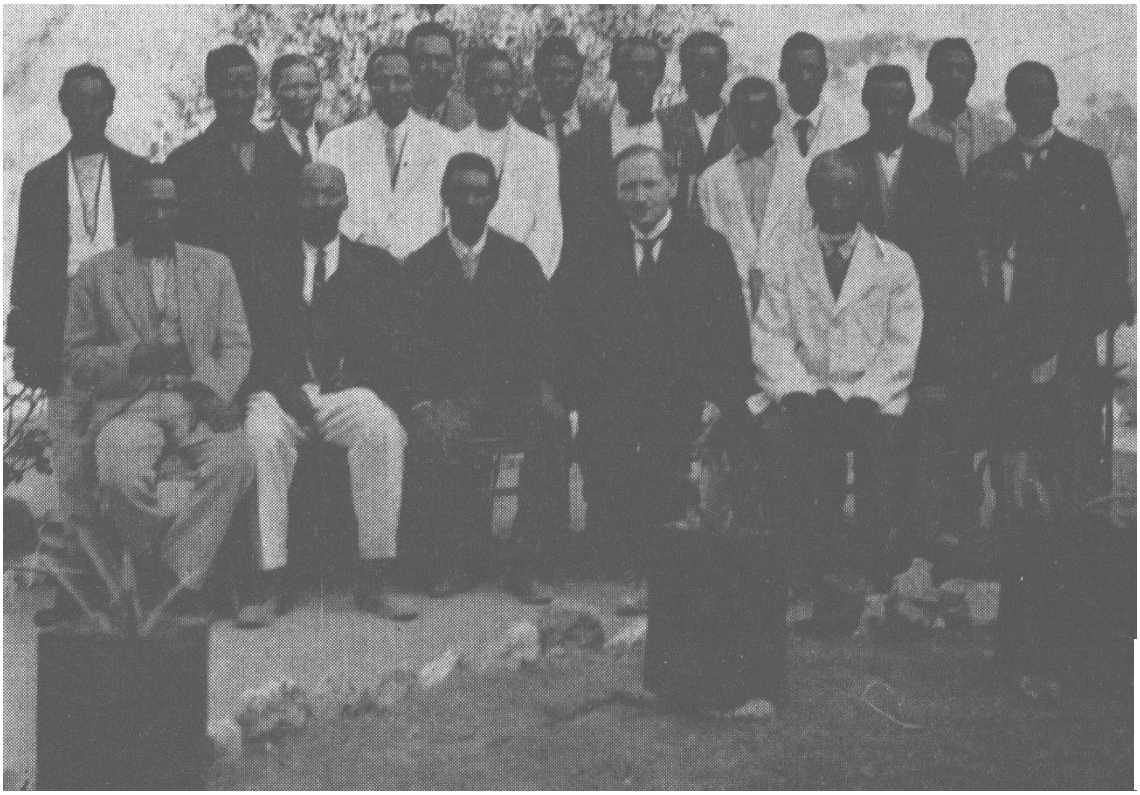
old practices and re-ignited the Holy Fire. The desire for more livestock and other earthly material was their keen interest.

The behavior of the Herero also caused the Nama to become indifferent towards the church. The worship was poorly attended by men and only few people participated in Holy Communion. Followers of sects caused great unrest in the congregation.

However the preaching of the pure Gospel and all admonitions were not in vain. A small congregation remained, in 1924 a number of 46 adults and 79 children were baptized. Even in some parts of the Otjituuo Reserve the Missionary was received with great joy. The Herero listened to the Word, baptismal services were held and the Missionary installed 4 elders. In June 1926 Missionary Prdey and family went on long leave to Germany and Missionary Schmitz became the acting Missionary of Grootfontein.

Missionary Schmitz worked with dedication. The local congregation was served and the outposts and farms were regularly visited. In Otjituuo Reserve 22 Herero young men were confirmed and they gave their contributions with great joy. On 9 September 1928 the Centenary Festival of the Rhenish Mission was celebrated. The missionaries Wulfhorst, Werner and Hochstrate conducted services and gave speeches and the German congregation collected an offering of R100.

In March 1929 Missionary Pardey and family returned to Grootfontein and Missionary Schmitz took over Walvis Bay congregation. The elderly Missionary Pardey was received with great joy by all tribal groups and with gratitude he resumed his work. The outposts Otavi, Okaputa and Korab were provided with evangelists and for farms visits an Evangelist was appointed, and Missionary Pardey had six evangelists. In 1930 ninety Bushmen were baptized at Farm Duwib, the farm owner Mr.



Co-Workers Conference at Grootfontein in 1931

Friedrich held catechumen classes for them. In the same year, 200 adults were baptized and 105 children from other tribes. Grootfontein had around 3, 000 members. In 1930 a beautiful school building was inaugurated at Grootfontein and Sister Liesel Hohl was appointed as headmistress. During Easter 1931 a school was opened at Otjituuo Reserve for Herero children and Mr Usiel Kazekuundja was the teacher for around 60 children there.

In September 1931 and October 1933 co-workers conferences were held at Grootfontein, which was attended by 19 evangelists, teachers and elders. Topical themes were discussed: *"Who is Jesus Christ? How do we get heathens to this Lord? How do we get lapsed members back to God? Will more contributions be required or should we lay off our evangelists? How do we become an independent church, independent from Whites?"* Evangelization services were held in the evening, the attendance was also a great blessing for the congregation.

In August 1935 the Evangelist and teacher Daniel Naweseb passed away. For many years he was a teacher at Otavi and his last years were at the outpost Rietfontein. For more than 30 years he was in the service of the Rhenish Mission. In 1935 a new school building was constructed at Otavi. The driving force behind this school was the teacher Mr. Samuel Kooper who together with women and children who formed bricks and the builder Isaak Richter completed the building. On 8 December 1935, the school which also served as church was dedicated. The teacher Samuel Kooper also taught many Bushmen in the Christian teaching and 100 of them were baptized by Missionary Pardey.

The Abenab Mine north of Grootfontein had a workforce of around 500 workers in 1935. Most of them were Ovambo. In 1936 the Ovambo Evangelist Erastus Hadula was sent to Abenab, to attend to the spiritual needs of the workers. The mine manager didn't want to provide an accommodation for him, thus the Evangelist became a mineworker and in the evenings and on Sundays he held catechism classes and worship service. In this way Evangelist Hadula was able to do his mission work.

On 26 August 1938 the Herero teacher, Mr. Bartholomeus Hanavi died untimely in a car accident. He was on his way to the Maharero Day in Okahandja. Together with him in this accident also died a woman and a child. It was a heartbreaking shock to all. They were buried in Otjiwarongo. Bartholomeus Hanavi has rendered 6 year faithful service in the Otjituuo Reserve and at Grootfontein. The congregation was severely hit by this great loss. Evangelist and teacher Erastus Hadula succeeded the deceased. His work at Abenab Mine was crowned with the blessing of the Lord; a big number of Ovambo were baptized. When the mine manager gave strong drink as Christmas gift; most of the Ovambo refused to drink it.

From the 28 June till 3 July 1938 the North Synod met at Grootfontein, and it was attended by 23 Blacks and 7 Whites. Various important topics with regard to the church were discussed, where the Blacks co-workers were asked to express themselves. For the Missionary it was a source of great joy to learn how the co-workers preached the Word of God freely during worship services.

In 1938 Friedrich /Awase who had worked faithfully in the congregation, was installed as an Evangelist. Already in 1913 he became a teacher at Grootfontein and later he became an office clerk at the Southwest Africa Mining Company. But now he wanted to dedicate his strength and his life to the Lord. During the Second World War the mission work proceeded unhindered. Sister Liesel Hohl despite her school work, conducted good services in the Women League, hospital and prison.

On 3 December 1946 Missionary Pardey passed away suddenly and was laid to rest at Grootfontein. The congregation mourned his passing, because late Missionary Pardey was a capable and dedicated pastor who had sound principles with an eye on a full-fledge church. Missionary August Rethemeier of Tsumeb together with the co-workers of Grootfontein carried the work forward.

The first Congregation and its Church at Otavi with the Evangelist Samuel Kooper (Right)

Evangelist Erastus Hadula with Members of his Baptism Class at the Abenab Mine

Grootfontein and its outposts during the last years

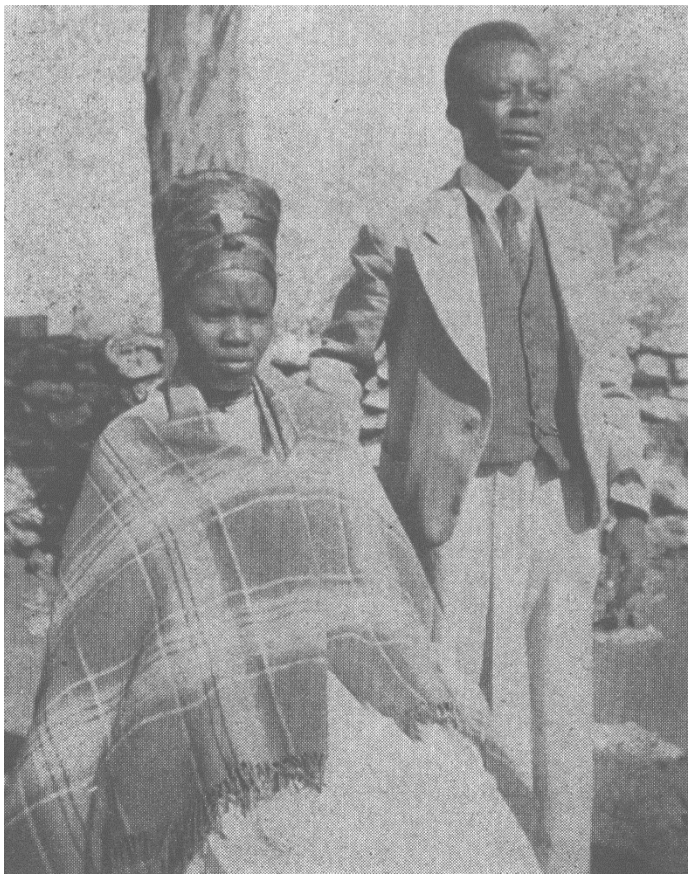
In July 1950 Missionary Emil Kerstan and family came to Grootfontein. The congregation received them with great joy. On 22 April 1951 Missionary Kerstan was inducted by Preses H. K. Diehl at Grootfontein and huge responsibility in the congregation and its outposts awaited him. Many people had the desire to listen to the Word of life, especially the members in the big district who had not been visited in a long time. With great courage the new Missionary started his work assisted by Pastor Friedrich /Awaseb who was ordained in 1949 at Grootfontein.

On 3 July 1952 Mrs. Pardey the wife of late Missionary Pardey was laid to rest at Grootfontein. Many Blacks and Whites attended the service and it was clear that the Missionary couple Pardey had won the hearts of the people of Grootfontein. The North Synod was held in October 1953 under the chairmanship of the Missionary Kerstan and it was a great blessing also for the local congregation. At the outpost Otavi in September 1954 the young Pastor Apollos Xamseb was inducted and it was a step forward in the independence of the mission church.

Important guests visited Grootfontein. In 1953 it was Professor Dr. Ernst Dammann of the University of Hamburg in Germany came to Southwest Africa as result of ethnological and language research. As a great friend he regularly addressed the congregation. In 1954 Pastor Fritz Sundermeier of the Rhenish Mission Society in Germany spent some weeks in Grootfontein and he showed great interest in the mission work.

Pastor Friedrich Hoberg of the German congregation in Cape Town visited the congregation and entertained the people with tape recordings. Mission Director Hermann Berner from Barmen together with Pastor Fritz Harre visited Grootfontein during June 1955. They also visited outpost Otavi and Farm Duwib to greet the many Bushmen.

The new Oruuano Church caused many difficulties for the Missionary and his co-workers, especially in the Otjituuo Reserve. In 1956 the three pastors, A. Kukuri, J. Tjiurutue



Teacher Bartholomeus Hanavi and his Wife

Missionary Emil Kerstan and his Wife

and E. Kerstan visited the entire Otjituuo Reserve. In many places they couldn't conduct any services because the Herero headmen were against it. However at 6 settlements a number of Herero attended the worship service. Elder Ferdinand Kanguri said to the Oruuano followers: *"even if I have to be tied to a donkey and be dragged to death; even if my body should be eaten by vultures, it doesn't matter. I will inherit the eternal life; but you should know that I will never follow you"*.

In 1957 Pastor Apollos Xamseb was transferred from Otavi to Outjo; he was succeeded by Pastor Daniel Mutumbulua (Mutumbulwa). Pastor Mutumbulua (Mutumbulwa) was trilingual and could fluently speak OtjiHerero, Nama and Oshiwambo. Missionary Kerstan served the congregation till June 1958. Thereafter he with his family went on long leave to Germany. His successor in Grootfontein was Missionary Herbert Rössner who stayed there till October 1960. Due to unforeseen circumstances Missionary Rossner returned to Germany for good and the congregation had to be served by co-workers and Missionary Heuer from Tsumeb.

On 5 November 1961 Missionary Gerhard Sondermann was inducted by the chairperson of the North Synod, Missionary Kerstan at Grootfontein. The church building was not big enough to accommodate all the worshipers. Amongst the many worshippers was late Landespropst Hoeflich, who in his word of greeting underlined the importance of unity amongst the Lutheran Churches in Southwest Africa. In the afternoon the induction of Missionary Sondermann in the German congregation was conducted by the late Landespropst Hoeflich. Even here the attendance was unusually huge. Apart from the White missionaries, the elderly Pastor Friedrich /Awaseb gave a word of greeting in German. All who participated in this festival were grateful and joyful. Grootfontein with its outposts with around 600 farms and mines Berg-Aukas and Kombat were once again ready to be served and it was a great blessing for both Black and White.

Pastor Daniël Mutumbulwa stayed at Otavi till in 1963, and was succeeded by Pastor Karl Goabab. Grootfontein received in its new location a new beautiful church building, which was a gift from Christians in Germany. On 29 November 1964 the church building was dedicated by Preses H. K. Diehl, and it was a great day, a day on which the multitude worshipers praised the Lord.

In 1966 Missionary Sondermann and family went on long leave to Germany and Missionary Esslinger served the congregation in the meantime. After his return Missionary Sondermann resumed his work with joy and in every place in the vast district he heard the supplication: *"Pastor, return soon again! We are thirsty for the water of life!"*

The new Church at Grootfontein which was inaugurated in 1964

Therefore the name Grootfontein is in great measure meaningful. The Word of God was preached there and continues to be proclaim there. Many people experienced during the 125 years in the whole church and realize today still what is written in Psalm 118:8 *"It is better to trust in the LORD than to put confidence in man"*. May she in future continue to be a church which gather big harvest for the Kingdom of heaven and may the blessing of the Lord continue to rest upon her.

PROCLAMATION AND DIAKONIA

EQUIPPING FOR THE OFFICE OF SERVICE

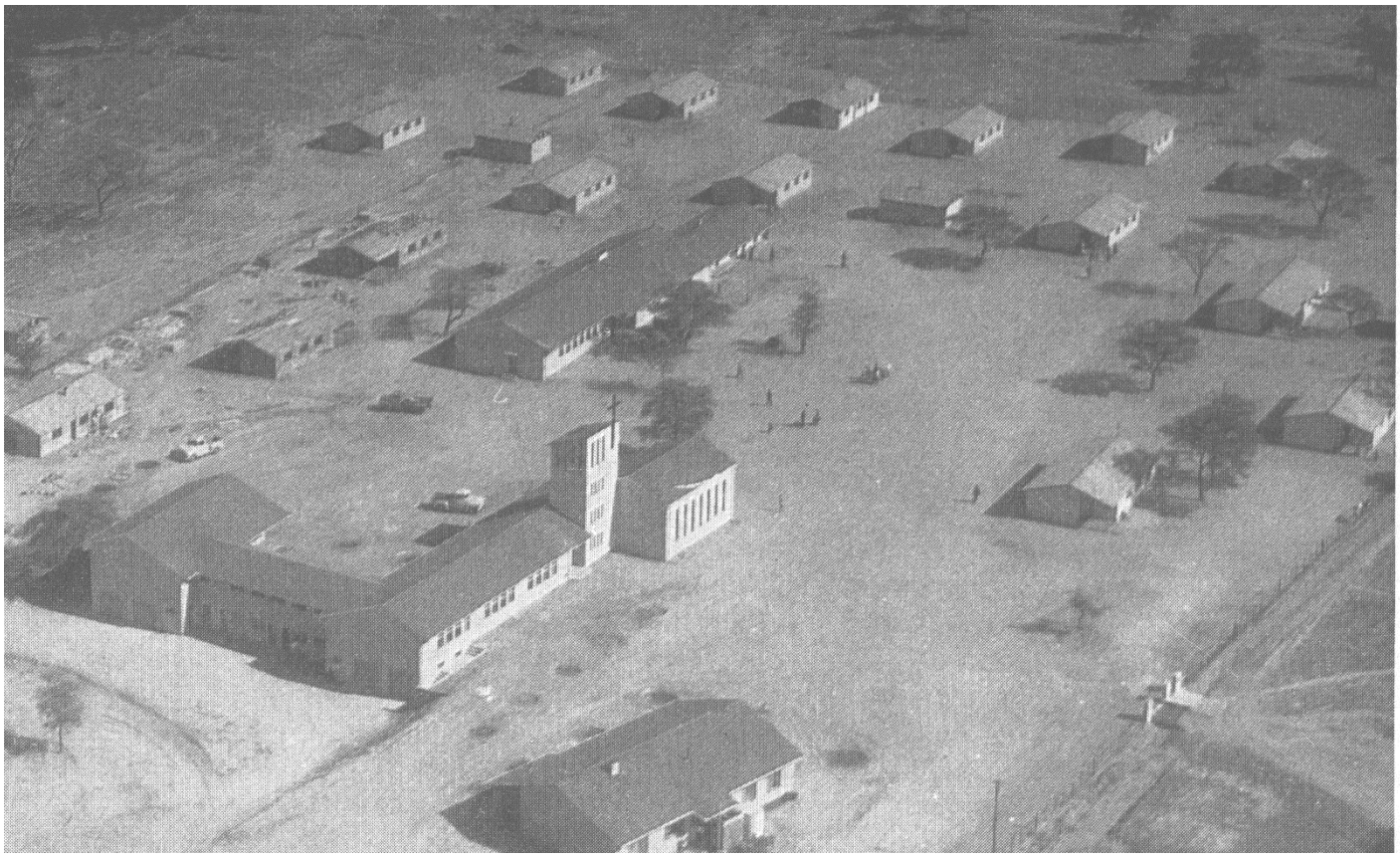
By Pastor A. Maasdorp

Frequently one hears people saying it's not necessary to train pastors and Evangelist for their office. This reasoning is mostly heard from the side of the sects, who doesn't see the need of training their church co-workers, who doesn't have seminaries. Interesting enough is that these people based their position on the illiteracy of Jesus disciples. How wrong it is! It is clear that the disciples accord to the Gospels, received from Jesus, the best Teacher of all centuries, the best training of all church co-workers. Mark tells this strikingly of Jesus training His disciples in chapter 6:1-56.

A Review in the Past

The need of training as command of the church also became clear with the Mission Work under the unconverted, and at the establishment of young churches. (What comes to mind here is the mission work and establishment of young churches in S.W.A.). The greatest challenge for the first missionaries was the illiteracy of their first members. The Holy Scripture was to them, so to say, a close book. They had to learn quickly as possible how to read, in order to share the richness of the godly treasure, namely the Word of God.

We cannot do otherwise at this stadium the pioneer's work of the Mission and Church to see



The Theological Seminary Paulinum at Otjimbingwe

Lecturers and Students of the Paulinum

and appreciate. It was indeed a breakthrough to greater things!

The other experience of the earlier missionaries is that it was necessary that indigenous co-workers to be brought on board. The first reason given for this is the large labor field and the multiple responsibilities which lie on the shoulders of the missionaries. A more valuable reason is that the indigenous co-workers could understand and knew his people better than the Missionary. Yes, one needs not to think only about language barrier, but more the knowledge of heart and soul of the person. Here was a need for a breakthrough which could be made with the most efficient way possible. Did the missionaries succeeded to reach this objective? Thanks to the sober thoughts to see the need for indigenous workers, thanks to the attempts that were made already for the training of pastors and evangelists in those initial dark years.

A Call to Competence

It's a review in the past! In the meantime the world experiences an unknown modernization, or can we say, the world attained a high level of civilisation. In the meantime new generations have come forth who have the desire to reach the high level of education. Members of the church are no longer the former illiterate and simple people, no, but now they are the educated and literate, such as: teachers, politicians, and scientists. People who seek to deny the existence of the everlasting God, people who seek peace and justice with a mental richness in material things. People who criticize, who seek the best and who are happy with the best.

The view of this reality is beat the words: *"the church consists no longer of the old, friendly and stupid pastors"*. The church has the mission to provide the congregations with the most able and trained co-workers.

In its duty to proclaim the Gospel, the church also has the mission to lay emphasis on Christian education. It is of great importance that the church should see its responsibility in the education of the child. This is a matter that that needs to enjoys a special attention and therefore it cannot be address here in detail.

The Task of the Pastor and Evangelist

With the mission to proclaim the Gospel it is of great importance that the church should have trained pastors and evangelists. Quiet often we discovers that the basic concepts such as holy, justice, sin, grace and love are too great for a pastor to explain. Yes, these concepts are used regularly in sermon, but the ability to explain them remains a great challenge. Is it not a proof of little insight and sufficient training? The congregation leader finds himself having to deal with psychological cases, where he cannot do anything except sitting with his hands in his hair. How can he handle such a case if he didn't receive the necessary training? Regularly the Pastor or

Evangelist is responsible for College students, and when his ignorance is revealed, he becomes the joke of the students. The congregation leader is the one to whom the congregation look up to for advice and leadership, he becomes the fortress of his brothers and sisters with their countless problems which requires capability to be resolve. What must he do?

A Capable Builder

When a building contractor seeks someone to build a house, he looks for a capable bricklayer to do the work for him, how more should a servant of the Lord be a capable builder and worker of his Master?

The pastoral ministry in the congregation is today a challenge for a man with intellectual faculties, a man with insight and knowledge. Their training is not only a limited theological knowledge, but also the knowledge to be able to serve his community in all aspects of life. He should be able to shine the light of God in every dark place. In order to achieve this, a thorough training is required to fulfill the church mission. Here one should also think about the many sects which the church has to deal with.

Ecumenism

Last but not least, we should think on the position of the church in the ecumenical movement. This worldwide organization requires a discerning organization in its striving for the unity of the churches. It requires the highest capability to set it out in the sea of life; it requires men with energy, knowledge and discerning abilities. In this I see the mission of the church to provide capable men in this regard. Also the congregation pastor and Evangelist are supposed to work in close cooperation with his neighboring congregation of other denominations. With great efficiency he should see to it that the cooperation does not become a chaotic or confusing cooperation.

Conclusion

The training as a church mission is clearly seen in the calling of the church to proclaim the Gospel to all mankind. The message of the church must be a clear message which the world can understand clearly, so that it can conquer unbelief and superstition. In particular, reference is made here to the calling of the pastor and Evangelist, who have the special calling of the church to proclaim the Word. In our time, it is the calling of the most capable and best trained men who had to direct the church. The Word that needs to be proclaimed required it and the world which is hungry and thirsty for righteousness demand it from the church!

Paulinum Seminary

The greatest strife here at Paulinum is to reach the highest standard of education. The requirement for the Pastor student is that he should at least have a Junior Certificate or a Teacher's Certificate. If we want to be honest, we have to admit, that we have lost ground in this aspect, which we urgently have to regain. Should the requirement not be a Matriculation Certificate?

The other question that our church is faced with is that is there a need that we should train Evangelists. There are many churches that no longer have Evangelists. I believe that the huge labor-field is not making it possible for our church. Thereby we should also take into consideration the small numbers of pastors which the church has. On this question the future should provide an answer.

EQUIPPING OF WOMEN CO-WORKERS FOR CONGREGATION WORK

By Sister Margarete Deppert

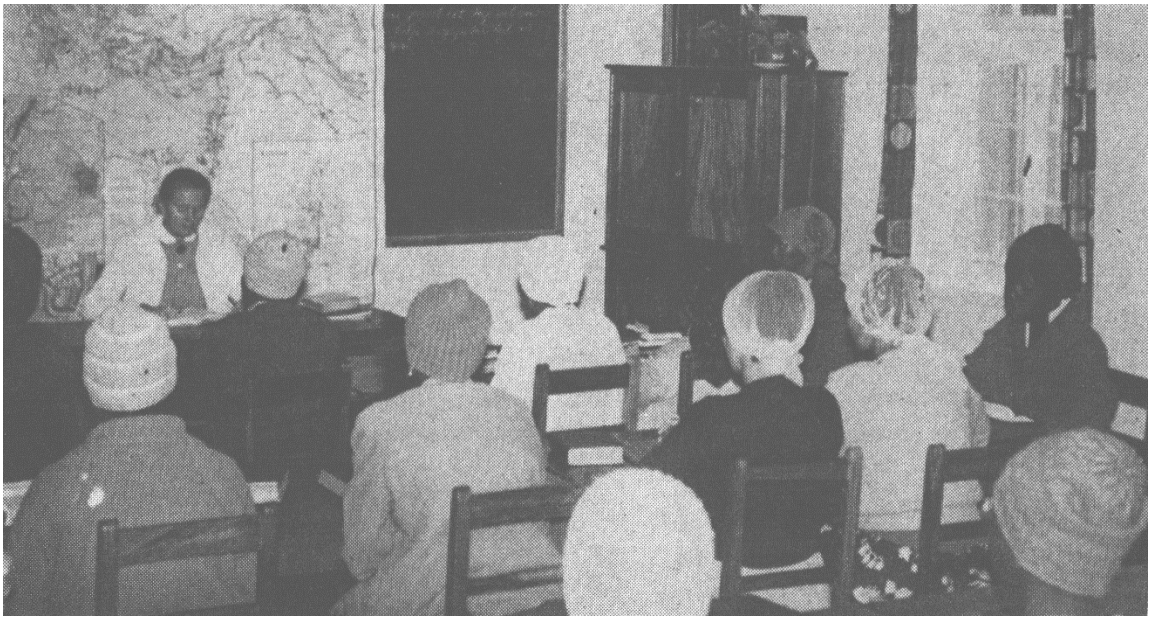
Under the shadow of the Prosopis trees in Otjimbingwe lies the Bible School of our church. This institution is now ten years old. Around 240 young girls from the different tribes of Southwest Africa were trained here already in Bible Education, Salvation History, the life of Jesus, Catechism, Church and Mission History and Music. First Aid is also practice. The most popular is Thursday afternoons; during this time home visits in the area are conducted. It's a great joy to all, especially the elderly and the sick. The girls bring to their own people the Word of God and pray with them. The congregation of Otjimbingwe is too wide and this makes it impossible for some members to receive visitations. Through these visits the young girls promotes the relationship with the congregation.

Sisters Frieda Schröder and Erika Blank, the leaders of this institution, are not alone in the service of the Bible School. Praise be to God, that He is also calls from the Bible School girls' faithful co-workers. They also conduct lessons in the Bible School and have taken over the responsibilities in the kitchen.

At the end of the year an examination is written. Besides that, one can see what richness is given from the Bible. The sisters and their co-workers greatest wish is not only that Bible knowledge is reached, but their prayer is that the Holy Spirit, the good Teacher will continue to accompany the young girls in their lives.

For many young women from the different tribes of Southwest Africa, the Bible School has become a spiritual home. This becomes crystal clear at the farewell evening after the examination and also in the letters which the girls send to Otjimbingwe afterwards. In most cases it's like in the time of the Lord Jesus, when He lived amongst His own people. It happened that *"many of His followers turned back and would not go with Him anymore"* (John 6:66). This could also be said of some of the Bible School girls. They return to their old life and disappeared.

27 Students of the Bible School with the Sisters Frieda Schröder and Erika Blank



Sister Erika Blank during one of the Lessons

In the lecture hall of the Bible School a painting is hanging, depicting the Good Shepherd who doesn't grow weary to go and search for the lost sheep till He finds it. This is how the sisters and their co-workers understand their calling towards the former students of the Bible School learners, they don't leave them alone. This happens through circulars, personal visits and annual Bible weeks. At such gatherings they share joy and needs with one another. Most of them return to their families and are working as domestic workers for Whites. Some are married and have their own families. But at least one-third are in the service of the church and are working in kindergartens, hostels, hospitals, in youth and women ministries and congregation work.

For the last mentioned service the desire has been expressed for further upgrading courses. Thus, next to the Bible School in Otjimbingwe, a Congregation Workers Seminary was opened in March 1965. This Seminary was named after the first congregation helper in the New Testament *"Fèbè"* (Romans 16:1). The young women attending the Bible School, also assisted with the establishment of this Seminary through their gifts. It was a sign of thanksgiving for all the blessings they received during their time at the Bible School.

I was called as leader of this Seminary. Together with Pastor E. Kerstan, the leader of the whole young women ministry in our church, together with lecturers from Paulinum, lessons are given. In addition to the courses already offered at the Bible School, the following courses are offered in the Seminary: Old and New Testament, Exegesis, Dogmatics, Ethics, Symbolism, Denominations, Psychology, Counseling, Book keeping, etc.

Sister Margarete Deppert and the first Group of Congregatin Helpers

Admission for this new training in our church requires one year attendance of our Bible School, and probation in the church work. To admit someone to the Seminary, we cannot expect or required a certain standard, because most of the Blacks young women in our country did not reach Standard 6. It is also currently the case with the young women who are attending our Bible School.

Nevertheless, we want to emphasis that we do not only concentrate on training and standards only, but mostly on the inner ability and the understanding that the Lord has called them. Thus, the number of students in the Fèbè-Seminary will remain small. This goes hand in hand with cooperation of unmarried co-workers remains new and unknown.

The first four congregation workers, after they passed their examination, were installed in the church service. This is the fruit of the work which is done in our Bible School. Because they received leadership for their lives, namely to serve the Lord with all their might. The name *"Fèbè"* means *"bright one"*. The light that is ignited in the Bible School is aangewakker in Fèbè-Seminary. May the Lord permit that these congregation workers of our church will become a bright light and show others the way from darkness to the Lord Jesus Christ, who said: *"I am the light of the world; whoever follows me will have the light of life and will never walk in darkness"*. (John 8:12).

EVANGELIZATION SERVICE IN OUR CHURCH

By Pastor A. Albat

Currently there is no structure in our church which is specifically responsible for evangelization. Thus, alongside the empowerment work for different congregation groups and the upliftment of children worship service, I received an instruction to make a start with evangelization work. Evangelization work cannot be done by anybody. Therefore, a special gift is needed. Even though I do not possess this special gift, I do this work within my abilities with a good conscious since I received instruction to do it.

What possibilities are there for evangelization in Southwest Africa today? One can describe this position with the words: the land awaits the seed!

A modern proletariat arises in the large locations. Most of those who lived there are baptized. Most of them have become indifferent towards their church. In the location they hear all kind of teachings which they most of the time do not understand or wrongly translated. Many are joining political organizations, seeking new objectives and other lifestyles. Mainly among the young people.

In most of the locations, the different tribes live in separate areas, but there are also areas where they live in mixed settlements. The different languages, traditions and lifestyles hinder the establishment of a genuine community.

Thus this location is an 'ideal' working area for evangelization. Indeed, one would expect enmity or at least coldness from the people there. But in contrast, despite small exceptions, they are happy for every visit and discussion. They also take the pamphlets' that are given and buy books on offer. We can work, unhindered in homes, on plains and streets, in hospitals and even in prison. Many soils are ready to receive the seed.

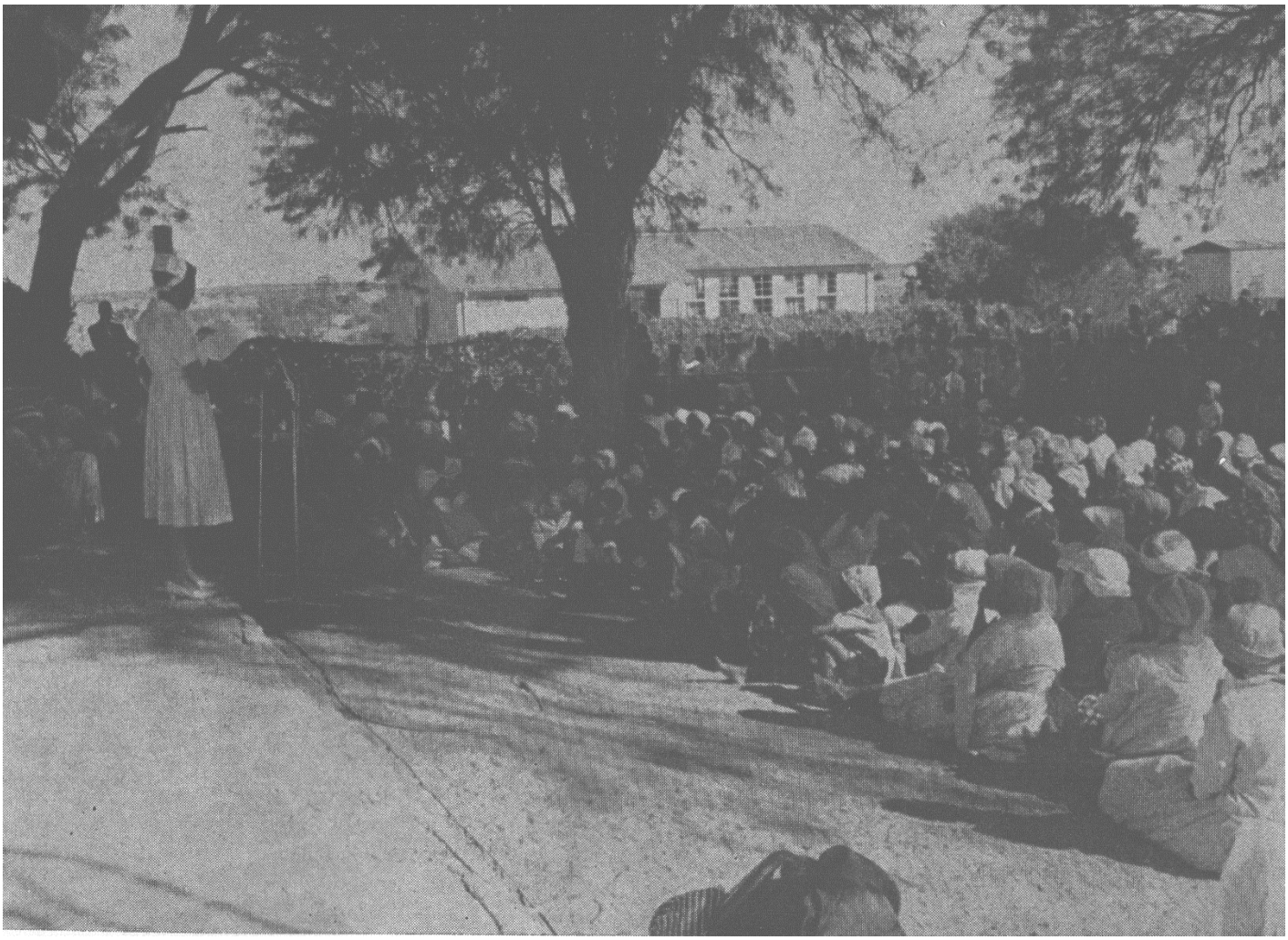
On the other hand is the position in the reserves and on the farms. They receive visitations from the congregation only twice per year. We encountered here the great desire for the Word of God. Most White Christians do little to provide for their labors the bread of life. There are some none-Whites who keep small groups under the Word of God. Otherwise the situation would have been far worse in these rural areas. Unfortunately, evangelization is only possible in urban areas. The work on farms and livestock outposts is supposed to be done by the evangelists. With an eye on this work, they need to receive special empowerment.

The main objective of the evangelization work in S.W.A is only one, namely: to empower people faith in Jesus Christ and to call people to Christ.

Three special responsibilities became very urgent in the last years:

The evangelization is a service that is entrusted to the congregation leader and his congregation. This service is described in 1. Peter 2:5 *"you also, like living stones, are being built into a spiritual house"*. Many pastors and evangelists are grateful for brotherly spiritual counseling. We learn to know religious scruples, problems in our own families, in the congregation and with the co-workers. As long as there is a contact, one can openly speak, even giving criticism, without the brothers and sisters taking offense. Sometimes we give assistance to ease tense situations within the co-workers circle or in the congregation. By that one can live the truth of the word of the Lord: *"blessed are the peacemakers, for they will be called children of God"*. We learn and we understand why our co-brothers burnout, when we see how lonely they are, especially them, who dare, who call sin by its rightful name.

Almost every pastor has his core congregation. It is those who pray together in the congregation and work together. They are equally exhausted just as their pastor. These congregation members should be encouraged and renewed in their calling. For them, it is of outmost help, when someone else proclaims it for a whole week, which is preached every Sunday. Even though the method might be slightly different, the



During the Bible Festifal at Berseba in April 1967

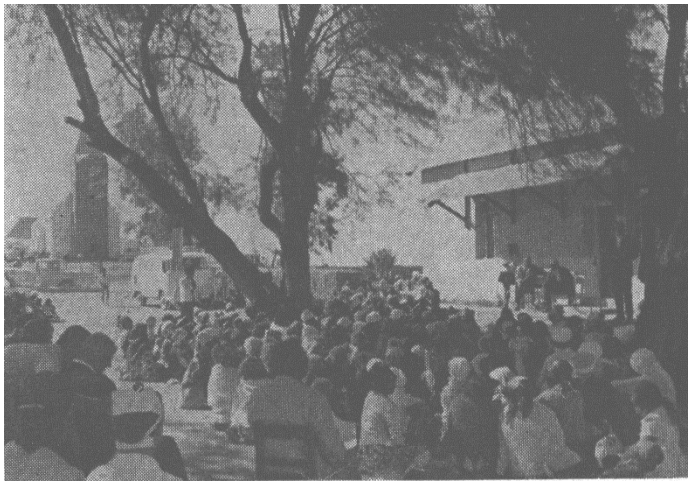
content remains the same. We regard it as the fruit of evangelization, when the pastor and the co-workers come together for Bible study and prayer and the core congregation joined to tackle the tasks.

Simultaneously, the evangelization is also duty towards the outsiders. This task is explained in Luke 14:23 *"then the master told his servant, 'go out to the roads and country lanes and compel them to come in, so that my house will be full"*. Through evangelization work, they are called to Jesus and to the congregation, even those, who not longer or not yet belong to the church. They should be literary invited, and well, there where they feel at home.

Through evangelization service, the lost sons and daughters, as well as those who stand outside are called. They are called from a world without God into the fellowship of the congregation of Jesus Christ,

The congregation is made aware of the evangelization work to the lost and outsiders. Therefore, this work is done in cooperation with the co-workers and congregation members. It should be clear to the congregation: what is done here, it is our enduring task.

During the preparation of evangelization, we note the lack of human capacity and resources. Thus we hardly succeeded in executing a well prepared teamwork. It is against this background



During an Evangelisation Service

that an appeal is made to avail capable and willing evangelists to join evangelization groups, who will for two or three weeks annually be released from their congregations. They will, as part of their course, receive orientation.

But whenever I plan and execute an evangelization, there's also teamwork involvement. But it's then improvised, since I have gathered this working team once I arrive in the congregation where the evangelization is taking place.

This preparation for evangelization is the most difficult, because it is will be a one-man-attempt. In every case, three preparations need to be done:

Proclamation preparation. I place every evangelization under one theme. Every day, a portion of the theme is discussed. A few topics are named here: Genesis 1-14, the Lord of your life is God; Genesis 6-9, o land, land, land hear the Word of the Lord; Mark 1 and 2, do you know Jesus? I speak mostly about these topics. But when we are working in a team, there comes also a message from two co-workers. Their text, which should have a deep reference to the theme, I select before. Likewise, I also select an unknown evangelization song, with the aim that the congregation should learn new songs.

The preparation of the plan. The program with the themes and texts and if possible is send in advance to the host congregation pastor. He is requested to do interior and exterior preparations of the evangelization service, whereby the intercession of the congregation is done.

General preparations. At every evangelization an in-depth external preparations is needed. Whatever we forget to take along, cannot be sent immediately afterwards. At many places, I need to provide for my own meals, at other places also for my own light. Many things are needed when a person have to stand on his own for two to four weeks. Every evangelization is a small expedition.

How is evangelization service conducted? In small locations, we first seek contact with other denominations. Usually, we find friendly, accommodating and sometimes good cooperation. In the locations, it is possible to work according to a plan, because most people due to work commitments can be reached in the evening and Sundays. In the reserves it is different. Services there are conducted at main places, usually in the afternoons. Regularly there's a need for short services for small groups somewhere in a house or under a tree. A fixed program for the duration of activities is mostly used in the location.

We start in the morning with a Bible Study, on the theme of the evening arrival. For that we invite the pastor, evangelists and elders. When we are working in a team, the texts for the evening service are discussed and a common direction is achieved. For the closing of the Bible Study a prayer session is held. Thereafter we start with home visitations. Usually two people go along. At these visitations, we invite everyone, whom we encounter in homes and on street, for the devotion. Thus far the domestic workers take part in the children devotion. Jointly, we go again through the houses. Every evening is the evangelization service. Sometimes the congregation choir takes part. The service duration is around one hour and it's carried to those outside through loudspeaker. Thereafter, meetings are held with the different congregation groups, every evening with a different group, mainly with co-workers, men

youth, women youth, parents and helpers of the Sunday school.

Where the wish is expressed, we also conduct open-air service, sometimes in front of bars. Destructive disturbance and assaults happens, but very rare. A great assistance is the loudspeaker, record-player and tape-recorders. Also slides shown through a projector are used. The attendance at the evangelization meetings is in general good. The smaller the place, the higher the percentage of attendees. After every evangelization, I always return home enriched, but also bring a packet of burden along.

In conclusion, I would like to express that regular evangelization work can promote our church. The number of those who are outside the church is large. Everywhere there are soils that await the seed. Pray to the Lord of harvest, to send out laborers in His vineyard.

DIACONAL MINISTRY IN OUR CHURCH

By Sister Ursula Pönnighaus

Twenty and fifteen years ago, when it was asked time and again, whether it is high time to start training young women for diaconal ministry and place them fulltime, there was slim hope for success.

The church came to the understanding that it has the responsibility, to grow in this case through faith and in the power of the Lord Jesus Christ who is active in his church.

There were already young women who were ready to serve, who were already busy in one or other congregation to do diaconal services. These young women as well as adult women go in small groups or alone to the elderly and the sick to assist them and to quench them with songs and the Word of God.

Sister Martha Albat attending to a Patient

But there is a great need for more hearts and hands that are free and empowered to assist the sick and children as well as the elderly.

Ten years ago, the mission church took it upon itself to establish a Bible school in Otjimbingwe. In this Bible school, young women are trained in a one year course the Word of God and practical education for the work in the church. There are many who after their work in town, during the afternoon or evening take over the leadership in youth and children ministries. There are others, who, as married women, take the responsibility in the women ministry and who render advice and help in times of sickness. In the different clinics of the mission nurses, one would find students of the Bible School, where they received deep insights in the work to the sick and in the work of the congregation nurse and her different tasks.

In the meantime, a seminary for Kindergarten workers in Karibib was added as a training institution. There are currently 19 places in our country where kindergartens are run by young women from different tribal backgrounds. Most kindergarten workers have completed one year training in the Bible School and a one year course in the Seminary for kindergarten workers and carry a responsibility for 20 to 100 children. Many are now fully aware how they can connect with the real life situation of a congregation connected and how important it is to listen to the Word of God.

Likewise, this is what our hostel assistants experience in the 23 hostels of our church. Only five large hostels are run by mission sisters with more or less trained hostel assistants who are further trained there in this inclusive work. It is not only about providing sleeping space for the 60 to 100 children and the daily simple meals.

Participants of the Course for Nurses at Koichas, together with the Sisters Herta Keinath, Sister Emma Kölle and Pastor Gert Beukes

Our aim in this hostels, which our church requested and which partly are financed through gifts of friends in Germany, is to bring up the children who are members of our church.

We are grateful to the Church Management and the Mission Management in Germany who approved the special training for our future hostel mothers. This theoretical training runs concurrently with that of the kindergarten workers. The practical things are learned in our large hostel in Otjimbingwe.

A number of our learners of the Bible School became matrons or other co-workers in the training institutions over the years. They also teach different subjects. It can be said for each one that they have contributed towards a favorable atmosphere in a course.

The first congregation workers wrote their examen towards the end of their final year at Fèbè-Seminary. They are co-workers, who, after a year course in the Bible School, are tested for years in church work. Finally, our church succeeded to give them suitable training, which goes for two years. They now stand in responsible, independent work as leaders in large hospitals, congregation and women work. In many places we are awaiting the next well-trained co-workers.

The youngest branch which grows on the tree of different practical services within the space of our church, is the training of nurses in our Congregation nurse Seminary which started in February 1966 at Koichas at Mariental. We were surprised, yet overjoyed, when 40 interested young women submitted their applications. It was a difficult for Sister Herta Keinath to select only 18 out of this number. Let's hear what Sister Herta said: *"We could make a start only trusting in God's promises and His help, only knowing that He led us to the start and that He will open for us doors in future".*

In a country where medical care is mostly in the hands of the government, is not easy to start with a Christian training, which will also lead to the official recognition by the state. It is also not obvious to get the youth for the diaconal service, since this service is unknown amongst our tribes, where reciprocal love towards Jesus and

neighbor, especially across racial and tribal borders, is still a challenge.

Therefore, we are taken aback about the beautiful beginning. Let us hear what some individuals from this group had to say about their future roles: *"I want to become a nurse who will put others ahead of myself. I want to nurse all the sick out of love and thanksgiving and I pray that the Lord will help me to carry everything entrusted to me with an obedient heart"*.

"I want to become a nurse called by God himself and whom He will send out to help His people. I don't want to do this work to earn respect from people or to receive lots of money, but I want to serve the Lord by caring for the weak and sick.

I love the little kids and want to nurse them when they are sick, sing and tell them about Jesus".

In short I want to sum up what Sister Herta said about the beginning with regard to outward appearance life of the Seminary: During the time when we had to get water out of a borehole, the time when there was no electrical light, no laundry room or kitchen stove, but only an open fire outside, the young women had to help themselves. They had to do their outmost best to bridge this time. Their services were needed with regard to cleaning services during the time the electricity was being installed, the water pipes laid and the building work were being completed. In this way they could prove their willingness to do physical work. In general they carry out their work with joy.

Before noon the catechism teaching was conducted. During the hot afternoons it is sometimes difficult to get the concentration of the daughters. Six periods of 40 minutes each, requires a in-depth concentration, since the medical subjects contain a huge number of new topics and ideas, that need to be learned. The medium of instruction is Afrikaans.

On the timetable we find: Bible Education of the New and Old Testaments, Mission History, History of the Diaconal Work. This are subjects the students love very much. Mathematics, English and Book keeping is greatly needed for

Sister Hildburg Henninger together with Hostel Children at Otjmbingwe

future nurses. Health Education and Nutrition belongs already to the medical subjects. But Anatomy and Philosophy is brain-racking for the girls. It is good that charts and models are available that has been provided by friends in Germany, especially by the *"Institute for Medical Mission"* in Tübingen. First Aid is very popular, since it also includes practical exercises. The students pay great attention whenever practical things are discussed that are used daily in hospitals. What is discussed in theory is also done practically. In the afternoon and evening we all gather in the hall for study sessions. With evening devotion and prayer the daily activities are close off at around 9:30 for the day. Something with regard to the dress code of the congregation sisters. After at least 10 different hood designs were made at the first choice 5 were selected from which the final one will be selected. Also the choice of the material of the robe, the color, the cut and the particulars of the trimmings was done in communal during the knitting class. In the meantime, Sister Herta and Sister Marlies Mayer and 12 students were approved to do their internship at the Gobabis hospital; many places were not available. During this practical training time, the theoretical training will also continue. Two additional years has been taken into consideration with regard to the state examination which will qualify the candidates as assistant-nurses. We are grateful to God for paving the way to this effect.

In recent years, plans and proposals regarding the issue of male deacons in our church have repeatedly been put forward with regard to the male diaconia in our church. Through this the focus was laid on the work of the house fathers in hostels which will be a great need. Unfortunately up to now this plan could not be realized.

"Diaconia Centre" is a concept that has been circulating in our co-workers groups over the years and which has raised more or less concrete proposals. How urgent would we need a place where the lame, blind, uncared elderly or even orphans could find home and care.

A second point of view for this plan is for our church to have people who have the care of the vulnerable and rejected at heart. This should also be learned and practiced. Maybe we can request one year of diaconal service from the young girls, who completed their general school training, but who are not yet enrolled at institutions of higher learning.

May the Lord Jesus Christ give to us so that we can see, how and when He will make a small start for us. I am certain that this small branch of diaconal work under His eyes will grow and bear fruits.

THE WORK OF THE MISSION NURSES

BY Sister Else Menninger

When we read the New Testament, we will see that from the early beginning, the women served in the congregation. The Apostle Paul tells about Phoebe who served the church of Cenchreae. Yes, it was the woman to whom the Lord gave the instruction first, to proclaim the Gospel of the living Lord to the disciples who lived under sadness and persecution. The Lord gave this responsibility to the woman.

When we look at our Church operations we can see that the women are entrusted with various responsibilities. In the beginning of the mission work, it was the Missionary's wife who called together the women and girls, whenever possible, apart from her home responsibilites. In this way she assisted with the congregation work along her husband. But the time was limited. One name that we must mention here is the name of Sister Lina Stahlhut. One or other elderly reader will be able to recall her. After the death of her husband and children, she served for many years in the Karibib congregation as *"Sister Stahlhut"* and she led many to the way of the Lord. She was, in fact, the first congregation worker.

In 1925 the Rhenish Mission Society in Wuppertal, Barmen send the first three sisters to Southwest Africa. They were three teachers who took up employment in the different schools in the north, south and in the central part of the country. In the following years, other teachers followed. Along their schoolwork they organized the women and young girls for Bible studies and resting time. From those three teachers, we only have Sister Frieda Schröder left, who is currently working in the Bible School, Otjimbingwe. Our female teachers were later replaced by male teachers, and as a result their assumed new roles.

In the same year 1925, the first medical nurse was sent to Southwest Africa, and one year later a second nurse followed. Till the start of the Second World War their number was very small. There were only four who provided services during the war in this whole vast country. Today, we have 21 nurses who are working in our church.

In a short while, it became evident that the women and young women ministries should be expanded. It was therefore, requested to send more nurses who will be responsible for the women ministries. Two of our female teachers were replaced with male teachers and as result they could be deployed to women work in the South and North. That time it was necessary to be constantly on the road to visit and gather the women together. It is evident that our women were waiting for this service. Everywhere they welcomed the assistance joyfully. Today we find in the whole country women leagues which are the soul of the congregation and have an assignment in the church.

It is a very well-known fact that the elderly and the young have different interests. This is also applicable in the congregation. Therefore, one sister was assigned to the youth work. Today, the youth work is carried out by other co-workers.

It will be utterly wrong for this work to be done sorely by the sisters. It was always the objective to encourage women and young women from our congregations, to learn under the leadership and in cooperation with the sisters the different working areas and later fully assume the

Sister Marlies Mayer with Nurse Students at Gobabis

responsibility. This requires both inner and outer preperation.

Even though the number of sisters increased after war, they are not yet enough to care for all our congregations. Congregation nurses from the different tribes should be trained, to care for the aged and the sick. Our hope is for the training of the assistant nurses to qualify for that calling. Also our sisters, who are working in hospitals and clinics, will highly appreciate the assistance of the assistant sisters.

The work of the sisters in this country is multi-tasked. But it serves only one purpose: to help uplift the Name of our Lord Jesus Christ, amongst the tribes of our country. But it will only be achieved, when we look to Him, who said: *"The Son of Man did not come to be served, but to serve"*.

THE YOUTH WORK

By Pastor W. Wienecke

We need to do something for our youth! In 1957 I received the assignment to build up the youth work in our church.

The assignment was not an easy one. How will one reach the youth? Where would one start? Initially only the large towns which have schools or where you will encounter the youth in their daily work came to mind. Some missionaries and mission sisters had started already, bringing young people together, playing music and doing Bible study with them. But these tasks could not remain the responsibility of the German co-worker; the youth themselves should become active. To that effect, good leadership and material was lacking. In order to overcome this shartfall, the work needs a center point, from which the necessary assistance can be offered. A group of co-workers came together to jointly decide on what we need for the youth of Southwest Africa and how above all we can help give guidance to our indigenous co-workers in practical work.

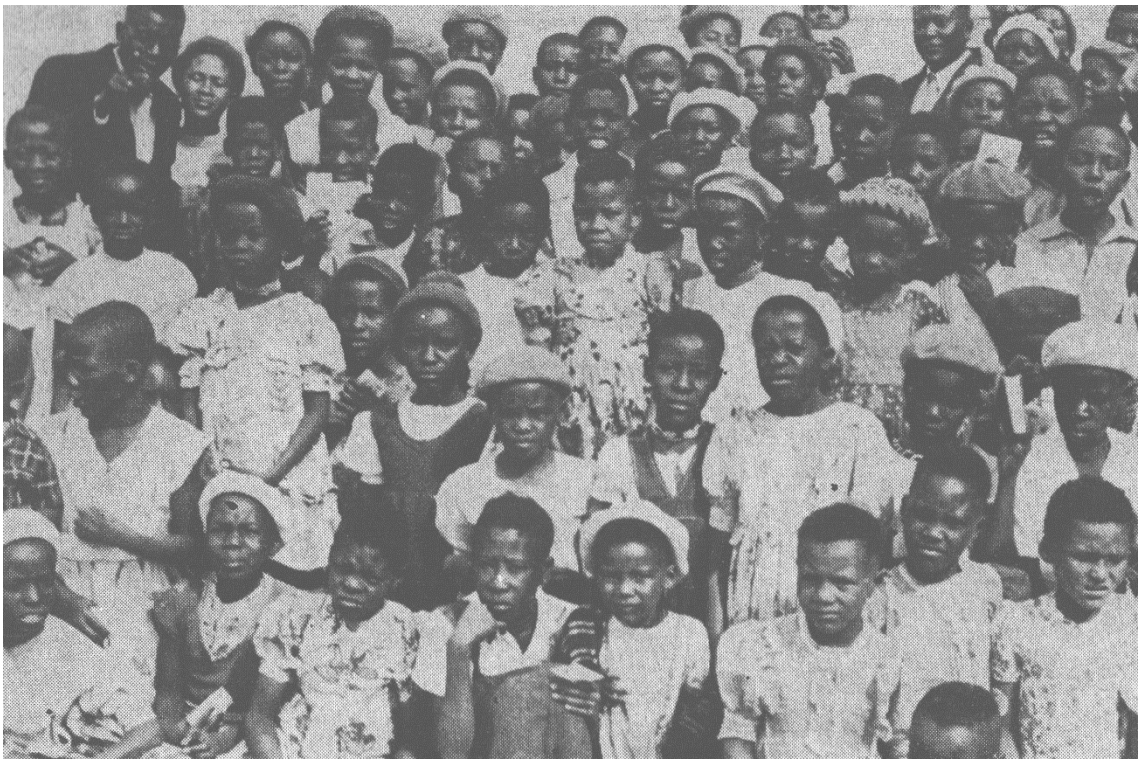
In addition who can be equipped as a youth leader? Everywhere were teachers who through their callings worked with children in schools and who also possessed the needed authority. Thus a teacher's meeting was convened in the capital city, at which co-workers for youth work were recruited. At the same time the teachers were keen to see and experience how youth work was done. In addition a group of boys and girls were brought daily to the meeting, where the German co-workers demonstrated practical youth hours. Naturally, everything was prepared in the teacher's circuit and thereafter discussed in detail, whether one can work like that or not. Luckily no long debates about the objectives and theoretical explanation were held, but many teachers at the gatherings requested preparation materials and wanted to start right away in their own congregations and test how it will work.

Pastor Wienecke with his Co-Workers

The youth hour should not be uniform and boring, but should reach every aspect of the youth's life. For these four different youth evenings for each month were planned: one Bible evening, one choir training evening, one relaxation evening and one evening for debating about a certain topic. Naturally, the choir, relaxation and debating evenings were concluded with short worship services.

A significant highlight in our youth work will be the big annual youth conference, so that the youth groups from the wide and scattered congregations in the entire country can know one another. For the youth leaders, co-workers meetings were held where practical questions were discussed and activities were practiced.

Everything went smoothly. But here and there one heard about teachers who didn't do their work properly or who were placed under church discipline, etc. Others complained that the teachers in the youth group were nothing else except school masters whose approach with the children was strictly a school master approach. It happened that the youth work was successful whenever arrangement was acceptable to the senior school going children, and the working youth in all towns were the exception. It was possible for the sisters to form a ministry of the working young women, but for the young men, the search for them was in vain.



One of the Youth Groups in the Church

It became evident that the youth work in its initial stage needed special planning and care. We had to travel the whole country looking for youth groups in every town to assist them in their calling. Because the problems and challenges were regular occurrences, and precisely the same in the established congregations, which could not be detected from the outside. But for such responsibilities one needs special co-workers, whom we started installing since 1961. Here one can name three co-workers, namely: Sister Eva Preise, who had more than 20 years school work experience; Sister Alma Gertze (now !Goases) one of the first graduates of the Bibles school and who is still active in the youth work, and lastly the writer of this article, who took over the youth work after two years of sabbatical leave and after he had done this work already for four years in his congration work. The other co-workers, due to various reasons had since changed and are currently in other part time calling, still in the service of the church.

The visitations always brought great joy to the various circuits. But we need to admit, that the youth, despite of being uprooted from old traditional practices, are still attached to the older generation, to such an extent, that most problems can not be addressed withou considering the elderly. There are two major shortcomings that are hindrances to the whole church: 1. Apostasy due to alcohol abuse, 2. Sexual immorality. The collapse of the old pagan practices and the strong influence of European civilization has the effect that children are rarely brought up in a functional family home. How should we then lead these youth towards a responsible marriage life, of which they hardly have learned it their homes during their upbringing? Yes, how can we solve the youth problems which seems to be unsolvable for the whole church? We should speedily admit, that, towards a person with alcohol and sex problems, we can accomplish little with sound explanation. If the youth is not addressed their in their innermost, yes, if a person cannot give them a new life perspective, many and pious words will have very little effect. For a sound community life a person needs a living room, meaning, the youth should in the midst of this world, in the midst of different location they live in, find a home. With the construction of various church buildings, youth rooms were also planned. This was already

One of the Brass Bands in the Church

a great progress. But if a capable youth leader is not found in a certain town, the best youth rooms will be of no help at all. Meaning the one is entirely dependent on the other.

If one has cast a glance backward of the ten years of youth work in the young church, one cannot imagine the church life without the youth work. On the other hand one should also keep in mind the weakness of this ministry. Despite this, this work did not remain fruitless in the difficult initial years. Many young women who have since enrolled at Bible schools, kindergarten seminaries or nurses training centers, experience the need for this service amongst the youth circles. Also amongst the young men, we managed to gain ground through the brass band ministry of Brother Fritz Schneider. The visit of fifteen brass band members to Germany was a sign that the young men are ready for service in their own church.

Next to this work, a new branch has developed in Okahandja. Here we find the large government training center, the Augustineum. The first contact between the youth work and Augustineum was established in 1958. Since 1963 we had a regular work amongst the learners and students. The compulsory school devotion is first conducted by the youth leaders. In addition to that there is a Christian Youth Union, who are not only members of the Evangelical Lutheran Church, but also learners and students of other church, which broke away from the Rhenish Mission. In connection with confirmation class, an adult confirmation class for older student is also conducted. Also a flute lesson is offered and is attended with great interest. All these work has contributed towards building again bridges between the *"divided brothers"*, so that we can serve and praise our Lord.

WOMEN MINISTRY

By Sister Eva Peise

The Aim of the Women Ministry:

We have no^p other aim as the Church itself: namely to proclaim the message of Jesus Christ bright and clearly and it is our desire that the Word of God is spread by women and mothers, especially in our families. We want to assist the mothers to lead their children through discipline and admonitions to the Lord. The Word of God has to be lifted up high again, in our families, so that they are healed internally, and contribute towards the up-building of a good and strong relationship in church and society.

But apart from the families, our congregations also wait for the service of our women. Their diaconal service in our congregation is of great importance. Many lonely elderly and sick people wait for a visit which will bring relief to body and soul. How a woman with heart overflowing with love, can bring blessing and joy in a lonely and abandoned heart! May God help that a spirit of compassion and helpfulness can be spread amongst us! The other important service, maybe the most important is prayer. Very important for our women is, what God is doing. It is our greatest honor to bring all the problems of our families, congregations and the whole mission work on earth before God, just like Paul is reprimanding us in Philippians 4:6 *"Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God"'* or Ephesians 6:18 *"And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people".'*

The Current Situation of our Women Work:

Maybe it will be useful to give once a statistical overview. At the moment, there are around 104 large and small Women ministries in our Evangelical Lutheran Church, under the leadership of indigenous leaders. The White sisters entrusted the Women ministry of their black sisters and only assist where their help is needed.

A monthly approximately 1, 630 Bible booklets are distributed from the Women's Office at Gibeon to the Women ministries in the North and South of SWA, in three languages: Afrikaans: 500; Nama: 930; Herero: 200. The main costs for this booklet are carried by the Women ministry itself. Apart from this, monthly 400 newsletters and weekly Bible studies materials are send to the leaders. The newsletter covers the different activities of each circuits and the work of the full time workers in the Women's Head Office in the Women's Office (Visitations and Conferences). It is especially this Newsletter that brings about good cooperation amongst Women Work. The women see that they are not left alone to deal with their problems and difficulties; they encourage each other and strengthen each other.

The Bible study is meant to assist with the weekly prayer devotions. Not all sisters can use it because due to time constraints we can only print it in Afrikaans. But for many sisters it is of great help. If we find time, we prepare other booklets, such as song booklets, lectures on children studies or about diaconal work.

I would like to express a word of gratitude to our young sisters from the Bible School, who with great dedication and loyalty execute the heavy office work. Without their help it will be difficult to send out the different written materials to the groups.

The Internal Structure of the Women Work

Every congregation has generally one Women ministry, sometimes divided in language groups, partly also mix. The circuits meet regular, once or twice a week for Bible study, music, prayer, discussions and other services. The vesper is led by the leader or her deputy according to schedule. Experience has taught us that the work

A Women Group of the Church

goes smoothly when many sisters take responsibility, thus we have started electing local committees, consisting out of 4-6 sisters, who share the various tasks according to their gifts and talents, but who jointly carry the responsibility of ensuring that the activities of the ministry remains lively. Additional letter will be send to every Committee member. This practice is still new and will be implemented in the circuits by and by.

Apart from the regular prayer sessions, the women are doing more or less faithfully the diaconal services in the congregations, or they organize bazaars or congregation evenings, to support the congregational and women funds. It is our desire to equip our serving sisters more and more in their ministry and to assist them in their challenges. It is against this background that we invite the leaders and their deputies four times per year to attend conferences, where we for almost a week, engag in the study of the Word of God, sing and pray together and discuss about the practical work within our circuits and about other important issues. Two conferences are held in Otjimbingwe for the Northern sisters and two in Berseba for the Southern sisters. With great gratitude and joy the women participate in the conference and they carry willingly the travelling and meal costs. We can say with thanksgiving that God has blessed us richly through the conferences.

Since it's only a limited number of women who can come to the conference, due to limited space, we are planning to have an annual Women Conference for every Church circuit, to which even the Church Circuit will be invited. Even though the conference will be very short (Saturday evening for the local congregation and Sunday for all the visiting circuits), the mutual encouragement and empowerment is of great value and the circuits look forward to such times.

Our Conference House

You might have heard about our big plan to erect a conference house. Where did this plan originate from? For our women's conferences we need a place, where we can come together in quietness and peace. In the South we have such a center in Berseba where we are always warmly welcomed with love by Mr. and Mrs. Albat. We need such a place in the North. Well the Bible School and Hostel sisters always welcome us with great sacrifice and commitment during the holidays, but with the length of time it will not be possible, since those sisters have a heavy training task and thus they cannot be given extra responsibilities with our women work. The sleeping accommodation was also extremely primitive. Thus a desire was conceived by our women to have a conference center also in Otjimbingwe. With a great zeal the women circuits started right away and above expectations God had made the hearts willing to give offerings, so that we already at the moment have raised an amount of R1,000. This is a wonder in our eyes and we thank God with gladness for it. Obviously we are fully aware that we cannot construct a conference house with this amount, but we will continue with this common cause trusting fully on the help of the Lord who had wonderfully helped us thus far.

Future Plans

We are wholeheartedly very grateful for everything that God provided for the women of the Evangelical Lutheran Church, but we will not cast a blind eye to the need which is still partially

prevails in our circuits. We know very well that conflict, envy and jealousy is busy destroying the circuits, because the search for personal exaltation does not allow the right loving cooperation. We are aware of the apathy and weariness by which the work is partly dragged on. We also know of unbecoming lifestyle, also amongst the leaders, and we are praying unceasingly for the Lord that He will clean and purify the Women work so that it can be a blessing for our congregations.

We are always busy to find better means and ways to make the work more efficient. Our consideration is to lead our Women work in the direction of becoming self-sustainable. The first steps were already taken at the last conference at Otjimbingwe. Three women (one Damara, one Herero and one Colored) were elected as representatives of the Main Committee. For the South we elected two women, so that these five women together with the leading co-workers of the Women's Office can discuss essential things. These women carry the responsibilities jointly.

Apart from the main committee, we are considering the possibility of electing a Circuit Committee, which will ensure that the work within the church circuit is successfully executed.

Thirdly, the Local Committee ensures that the work is carried out in the local circuit.

It is a new path which we want to take, but it is really gratifying to see how the women are more and more are willingly assuming responsibilities. Maybe in future it will be possible instead of having short Circuit gatherings, a type of Empowerment course in every circuit can be conducted, so that Committee sisters can be trained better for their work.

In the meantime, we want to move forward with commitment and joy with the work trusting in the Word of God: *"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing"*. (John 15:5).

HIGH SCHOOL EDUCATION AS CHURCH RESPONSIBILITY

By Mr. J. //Hoebeb

When we talk about education in general, we are thinking specifically of the system through which we help to nurture and develop the mental abilities and good qualities of man in a pedagogical manner. That humans are capable of great things in the scientific and technical fields through this process is a direct consequence of this. All institutions that are involved in education therefore contribute greatly to the realization of greater knowledge. The church practically paved the way in this regard and the work of the Rhenish Mission in Southwest Africa cannot go without appreciation, therefore I consider it my dear duty here to recount the path along which she carried us.

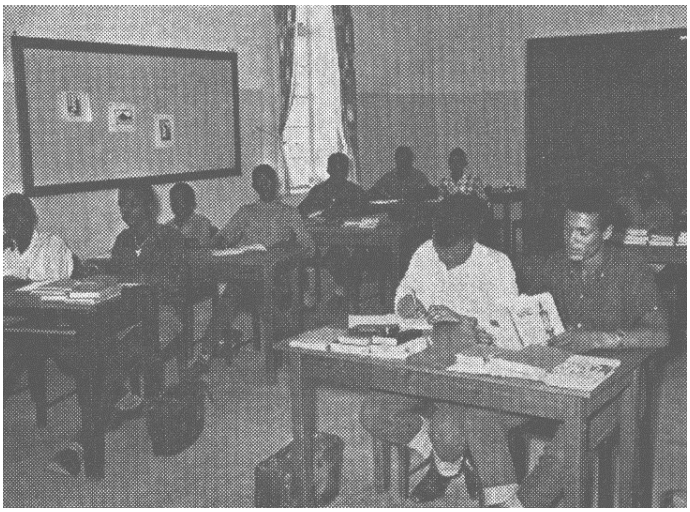
The missionaries of the Rhenish Mission set themselves the goal of laying the foundations of the very first schools in that area, alongside the foundations of their mission stations. These first schools had a purely religious character. Reading, writing, singing and arithmetic were among the most important subjects, while handicrafts and agriculture formed part of the curriculum, where local circumstances permitted. The Missionary, assisted by his wife and one or two of his faithful indigenous helpers, were therefore the only teachers in such a school, but with the increase in the number of pupils across the country, the need for trained indigenous teachers also became more urgent.

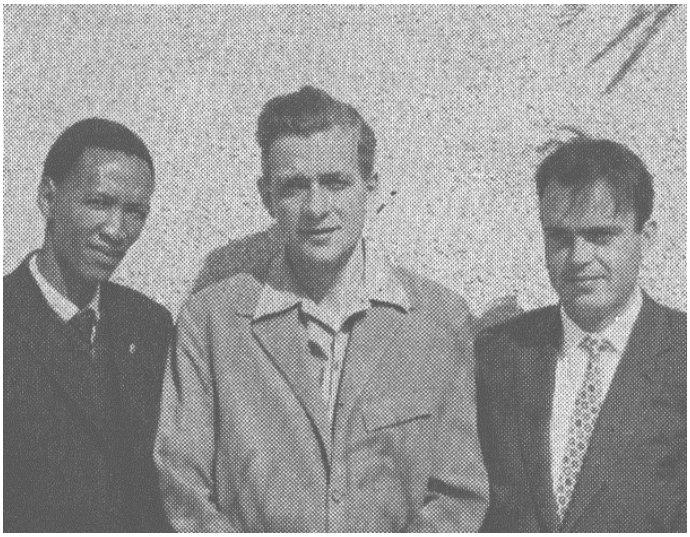
As early as 1866, the Rhenish Mission was able to establish the first training school "The Augustineum" in Otjimbingwe. Princess Augusta von der Lippe, after whom the school was named, made the largest single contribution available for this purpose. Later the institution was moved to Okahandja, where it was also forced to close with the outbreak of the First World War. After 1923, however, the Mission succeeded in reopening the school and making lecturers available, while the new government in Southwest Africa took on the financial obligation. With the outbreak of the Second World War, the Rhenish Mission slowly but surely lost all influence and control they had had over this training center until then. Ultimately, the Augustineum became a state institution, yet the pioneering work of the Rhenish Mission in primary education and teacher training left a mark on the educational field among the indigenous population groups that cannot easily be forgotten.

In the field of vocational training, the Rhenish Mission did not stand still. As early as 1924-1927, schools for vocational training were established in Otjimbingwe and Kransplatz. The existence of these schools was, however, short-lived, because there was little, if any, proper interrelationship between training and service employment. These are, in short, the efforts of the Rhenish Mission in the field of educational guidance.

Meanwhile, socio-economic development is also taking place rapidly in South West Africa. New ideas are taking the place of the old and the church finds itself in the midst of a completely new situation, in which it must provide guidance in a completely new and competent way to its emerging members, who are part of the modern currents and schools of thought.

The year 1957 was a milestone in the Missionary history of the Rhenish Mission, when the foundations of an independent church, *"The*





From Left to Right: Teacher J. //Hoebeb, Principal O. Jung, Teacher G. Tötemeyer

Evangelical Lutheran Church in Southwest Africa", were laid. This momentous event not only brought the fruits of mission work like a ripe apple into the lap of the young indigenous independent church, but at the same time emphasized the shortcomings of the Evangelical Lutheran church in this area, namely, its lack of good and competent indigenous church leaders and personnel in all areas in which the church wants to make itself available. This is the core of our problem and the point of our discussion, namely "Training and instruction of our church".

This is not only a theme for discussion, but is also at the same time a question of whether the church in the current Southwest African situation has the mandate, or in other words: can be charged with further educational and training work. This raises another question: does the church really need well-educated and trained people? Here there can be no other answer than: *"yes"*. If the church has planned fields of work, it must establish facilities where vocational training for a specific field of work is offered within the church. I am specifically referring here to our theological seminary, the Bible school, Kindergarten seminary, etc.

The coherence of our answer to that question becomes, in my opinion, vague and uncertain, especially when I think of the desirability of the existence of a church-based Secondary School here in Karibib. The school prepares pupils for a possible St. 8 or 10 certificate, this means, we start with the 9th school year and end with the 12th or 13th school year. Indeed, the program we are following here is identical with the work required in a similar state institution. If the state, with its greater financial possibilities, performs the same work that the church serves with its limited possibilities, then the church can safely seal the doors of its school, because it does not meet the immediate needs of the church. A church worker not only needs a theological education to make him strong and competent for his ultimate calling, but also a thorough knowledge of the world around him, but also sees in it his assignment, to build and strengthen the character (good) in each student, and at the same time emphasize the responsibility of the Christian towards his God, his church and community. Through education at our school (church school), we want to climb the mountain of education with every willing young boy and girl and from the summit give a good view of the work and problems of the church. Only when the mind of each available individual is fully developed and the understanding and implication of leadership and accountability within the church has been developed, and he/she wants to prepare him/herself for the service, can it be of any lasting value to the church. Whoever wants to serve the emerging congregation of Christ as a church leader must, in addition to his professional training, also have a broad knowledge of man and the world around him. Only then can he correctly address and lead doubting humanity to Christ in the language he understands best. There are already signs of willingness from a small group of boys who already feel the need to have themselves trained as pastors at our Theological Seminary. This development is a great encouragement to us that God is working through His Spirit to recruit young men for His service.

The church must, however, ensure that the Secondary School, as well as its other institutions charged with the task of educating and training,

does not become a kind of prestige symbol, but is and must remain an institution that, in humility and dedication, must contribute to raising the general educational level of our co-workers. We can only silently ask God that He will cause the task that His church takes upon itself to bear fruit in His time.