

The Establishment
of Louis Harms Lutheranism
in Southern Africa
and it's Subsequent Developments

by
Winfried J. Schroeder

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Prof. E. Fredrich
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PREFACE

My sincere appreciation to all who made this possible. To the Lord without whom we are nothing; to my aunt Hedwig Schuette, who researched the background of the writers ancestors and published several books of which two are acknowledged in the Bibliography. To my friends who encouraged me and assured me of their prayers for the last eight years or so. This support will never be forgotten. To all my instructors who were a constant source of encouragement. To those who were responsible for the installation of the computers in the A.-V. Room and Professors Kuske and Brug who see to the upkeep. Without the IBM computer this paper would have taken much longer to complete. A special thanks to Ken Nelson for the use of his printer.

Most WELS members know very little or nothing about South Africa; other than what it is known for: Gold, Diamonds, and Apartheid. Few WELS members are aware of the Free Evengalical Church in South Africa of which the writer is a member. This paper is an attempt to scetch the history of this church body while at the same time tell a brief history of the countrey; how this influenced the church. The reader should keep the following in mind.

1. Boer and Afrikaner are the same. Their language is Afrikaans.
2. FELSiSA The Free EV. Luth. Church in S.Africa, also referred to as the Free Church.
3. LuKISA The black church, formerly the Bleckmar Mission.
4. Bleckmar Mission is the mission of the Free Church in Germany.

(SELK)

In his introduction to, "Die Einfuehrung des Christenthums im jetzigen Koenigreiche Bayern," the author Johannes Fischer tells the reader that history may not be invented (erfunden), but it has to be found (gefunden). For this reason the author read some 1,000 books both ancient and modern over a period of twenty years. With so many sources at hand the author begs the reader to tell him of his errors and hopes that if possible a more competent hand improve on his attempt.

It is indeed not easy to write a book on Church History or even secular history because we know that the winners, those who conquer, write history and not always from an objective point of view. It is true that certain legends may become factual especially when they cannot be proved otherwise; I'm thinking here of Winfried (spelt correct) Bonifacius chopping down the "Donnerseiche." This is presented as having actually happened by the author. The ancestors of the writer of this paper were like St. Boniface heroes in many ways; whether they surpassed the sainted missionary to the Germans is not for the author of this paper to decide. The writer of this paper will try to be objective and present the material in such a way that those who read it will understand him better and at the same time thank God for those missionaries who left and still leave father, mother, brother, sister, and also dear friends to bring the words of eternal life to those who sit in darkness.

Johannes Fischer describes the conditions in Bavaria before the introduction of Christianity with the words of the prophet

Isaiah, "For behold, darkness will cover the earth and deep darkness the peoples." The time also came when also the words came into fulfillment, "But the Lord will rise upon you, and His glory will appear upon you." (Is. 60:2) This also applies to Southern Africa where approximately a century ago there were very few black Christians let alone Lutherans. To-day the Gospel has been preached to most black people in Southern Africa, they do not all have the gospel in its truth and purity but they do have it even if it is in some perverted form, very often mixed with some of their tribal beliefs. A German proverb says, "Wo eine Kirche Gottes steht da baut der Teufel daneben eine Kapelle." False teaching always have a way of finding their way into the church, even the sainted Bonifacius experienced this so many years ago. Even though the devil will erect a chapel wherever the gospel is preached we shall not concentrate on this but on the work done by the sainted and heroic missionaries who brought the light to those who sat in darkness.

The writer of this paper grew up in the country. Every morning he and his sisters had to rise at the crack of dawn in order to make it in time for school. It was fortunate that there was a parochial school run by the congregation which had its origins on the farm where the writer was born and raised. Religious instruction was conducted by the pastor who was up in years, belonged to the old school that demanded a great deal of memorization and for this reason still has the respect of one of

his former confirmands. There are three names a confirmand who is confirmed in the Ev. Lutheran Free Church of South Africa can and will never forget. The first name anyone can guess, Jesus Christ Savior of the world. The other two names are not God the Father and God the Holy Ghost. The second name any Lutheran will know is without doubt, Martin Luther. Who then on earth could be the other person worthy of such an honor? St. Boniface has made his mark in Church History, as have many others. But who would be deemed so important so as to be ranked next to Luther? In this country there have been famous Lutherans, C.F.W. Walther in the LCMS, Adolf Hoenecke in WELS, but none of these has become so well known or so beloved that a child would not be confirmed unless it knew who he was and what he did. This indeed must be an exceptional person. He was special, he deserves some space in this paper. Who this man was? It was, Georg Ludwig Detlef Theodor Harms. German speaking people often call someone by the name of Ludwig, Louis.

Louis Harms was born in 1808 in the area of Germany known as the Lueneburger Heide. Louis' father was a pastor at Waldsrode, and then at Hermannsburg, where he spent most of his life. Louis wanted to become a soldier but his parents objected. Louis was a tall, six feet six, without doubt he had the physical build that would have made him a good soldier. At this time parents determined his calling, boys had little say in that at this time. In the Harms' home there was strict discipline, obedience was the pass word and it was enforced. On one occasion Louis, guilty of some misdemeanor was required to memorize Psalm 119. And the

writer of this paper complained when he was required to memorize a dozen or so Psalms for confirmation class, but then he was not as blessed as Louis Harms was. Memorization was easy for Louis, he only had to read a twenty page poem once or twice and he would be able to recite it. Louis was able to speak Latin fluently when he concluded his high school education at Celle.

In his education his teachers overlooked one thing the king of Hanover, Ernst August, had said to the teachers at the high school of Lueneburg,

"Gentlemen, it is a fine thing for you to develop the intellect but your highest aim should be to educate the heart." (1)

In this the teachers failed, Louis was an excellent student in every way, only one thing was lacking, the heart knowledge, he trusted in his own works for salvation.

Louis Harms entered the University of Goettingen in 1827. He was a poor student and had no money to burn. His professors at this time were rationalists. Harms did not bring a living faith with him when he came to the university and what he learned most certainly did not kindle such a faith. Harms wanted to see before he would believe and being an honest man he told his father that he did not feel that the ministry was for him. He did not believe the Bible was God's word and did not believe in the divinity of Jesus Christ. His father replied to this,

"My son, I have seen a great deal in my life, and you are but an inexperienced youth. God has endowed you with great gifts. But this I have learned and believe firmly that the Bible is God's word. There

is much in it which cannot be comprehended by human reason. I have spent a great deal on you and did it under privations, in order that I might some day have the pleasure of seeing you in the ministry and now you want to renounce this glorious calling because you have allowed yourself to be misled."(2)

Louis Harms found his Savior not in the classrooms of his rationalistic professors but in his own study while meditating on the Word of God. Jn. 17:3 made the difference to his life, "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent." When he appeared for examination before the Abbot Sextro, a man of great learning, it did not take long before the examination turned into an argument which brought both men to their feet so that it was hard to tell who was the examiner and who was the one being examined. Harms was top notch and he kept up this rating in his subsequent examinations. Harms was accounted fit to assume the duties of the Gospel Ministry in the Lutheran Church.

In those days it was not easy to get an appointment as a pastor. There was always a waiting list for candidates to be recommended to vacancies. In those days candidates therefore often had to wait for years before they would be appointed. While they would wait for an appointment they usually put their talents to use as private instructors to the children of the wealthy who could afford this. This is also what Harms did. Harms also had compassion for those in prison whom he visited, he also preached for the pastor at Lauenburg and also acted as substitute during the summer vacations.

"He preached with such fervor that people were perfectly overcome with emotion. Many were converted and true in true faith; others resisted and threatened to kill this fearless preacher or break his bones."(3)

Harms was a tutor for fourteen years before he became a pastor. Prior to this the Rev. F.C.D. Wyneken would have gladly taken Harms along with him when he returned to the United States after a visit in Germany. He contemplated becoming a foreign missionary, but sickness and his trial hindered him. He also declined the call to New York which Wyneken had extended to him on the grounds that his father asked him not to go. In 1844 he became assistant to his father. Harms was a faithful "Seelsorger" of his congregation. He was faithful in his duties and fervent in prayer. He insisted on personal announcement for, Communion, which gave the members time to speak to the pastor. The Hermansburg congregation consisted of 1,300 communicant members this alone was enough to keep any pastor busy. Besides his normal duties he was kept busy with the work of the Hermansburg Mission.

Mission work was always close to his heart. Before the founding of the Hermansburg Mission Society he participated and supported other unionistic organizations; fortunately he saw his error and discontinued this practice. On October 2, 1849 the Mission House or college was dedicated. Twelve students were enrolled. The motto of this college was, "In hoc signo vinces," (In this sign [of the cross] you shall be victorious.) The training these young men received differed with the training a student at Wisconsin Lutheran

Seminary. The course of study was so arranged so as to include what was necessary for understanding the Bible. English was the only foreign language taught because it was a necessity for those who went abroad. Instructions were given from nine to twelve in the morning; from one to three in the afternoon the boys worked at physical labor; from three to four there were instructions again. The teacher was with the boys in class and at work.

The first graduating class from the mission house consisted of eight candidates. Of the eight, six (Struve, Schuetze, Schroeder, Karl Hohls, Meyer and Kohrs) were to be ordained to the holy ministry among the heathen, and two (Henry Hohls and Mueller) as catechists among the heathen. At this point we find a connection with WELS. Candidate Schroeder was a brother to the author's great-grandfather. Candidate Mueller was the writer's great-great-grandfather. This class had started out with twelve students but only eight finished the four years course. Two students died. It seems that theological students had a high mortality rate. The writer has not lost a class mate to death the eight years he has been in this country. The Gemeindeblatt has many obituaries that tell of the demise of theological students. The writer should know because he has been through the Gemeindeblatt beginning with 1865 and up to 1907. As long as the author has been familiar with the successor to the Gemeindeblatt he can only remember of one student who was called out of this world when killed in an automobile accident almost a year ago. The writer prefers not to believe that the students died because of an

overload of assignment but that this was due to the medical care which was not as advanced at this time. Two students were called to their eternal rest while another two were dismissed because they would not submit to the prescribed work and study. If the two students who died did so because of an overload of work then the other two cannot be faulted for objecting to the many duties they had to perform. It would have been a great loss if one of the students who was dismissed had died because of an overload of work. One of the students was Johannes Bading, later president of the Wisconsin Synod. Harms greatly lamented Bading's insubordination but they felt it was better not to send such people into the ministry if they should turn out to be a liability at a later time. The author was pleased to learn of this connection his ancestors had with such a prominent man in a country halfway around the world. It would be interesting to find out if these men ever kept in contact. This also goes to show that even prominent men such as Louis Harms made mistakes; after all Johannes Bading became a synod president and a staunch and confessional Lutheran of the highest caliber.

With the missionaries, eight colonists were sent out. They were to establish a Christian colony among the heathen. By their way of life they were not only to preach the Gospel but also teach it. The colonists understood farming as well as other trades were represented: one tailor, two blacksmiths, one mason, a butcher and a dyer. The missionaries were to follow the example of the

Anglo-Saxon missionaries who were teachers in not only spiritual but also material things. Every member of the mission family signed the following declaration,

"We the undersigned hereby with our own hand and signature obligate ourselves faithfully and conscientiously to live up to the foregoing order, honestly and valiantly to fight for our holy Lutheran Church, to adhere unwaveringly to the faith of our fathers and to serve our Lord and Savior uprightly in life, suffering and death. Amen." (4)

It was decided to have a ship built on which the missionaries and colonists would travel to the distant land rather than to send them on other ships. This way money could be saved and the ship could also transport freight. Harms named the ship, "Candace." Candace was the queen of Ethiopia, whose treasurer was baptized by Phillip the Evangelist and returned to his home in Africa. The "Candace" left Hamburg, October 28, 1853, on her maiden voyage, and arrived at Cape Town, South Africa, January 21, 1854, and on March 9, Port Natal (Durban). It took the ship 122 days to reach its destination. It only took the writer of this paper 16 hours to fly from Johannesburg to New York a 122 years later.

The missionaries were to begin work among the Gallas of East Africa. The Gallas were a very warlike tribe and it was felt that if they were subdued with the Gospel they would influence many other peoples on the continent. This attempt failed and the missionaries had to leave East Africa and return to Port Natal. The missionaries decided to start work among the Zulus in Natal. The Zulus were also a very warlike powerful and rough tribe. Only 16

years earlier the power of the Zulus had been broken by the Boers at the battle of Blood River. The Zulus were very much like the Germans, especially the Saxons of northern Germany who held out longest in their opposition to the Gospel.

"The Germans worshiped the powers of nature in Wodan, Thor, Freya and Hertha, but they never made images of their gods and never built temples for worship." (5)

The Zulus were forever at war before they were subdued by the gun and the gospel. The Germans were,

"Everlastingly at war, not only with their neighbors, but among themselves. It was deemed a disgrace for a man to die a natural death. The only honorable death was on the battlefield. Walhalla, with its happy hunting grounds and endless drinking bouts was open only to him who died fighting." (6)

To these savages the Gospel came from Ireland, England and Scotland. To the Zulus the gospel also came mostly from Germany from a people who had received it some 1000 years earlier. The Zulu warriors were brave. When the king sent out a regiment and they returned defeated to him they had to give account to the king, had any of them disobeyed the king on just one point then there was just one penalty. The penalty was death for almost any crime. It is for this reason that some fled the tyranny of the king and sought refuge in Natal. It was a disgrace for Zulu to throw his assegai (spear)! The Zulu ran with his spear to meet his adversary be it an elephant, lion, buffalo, or a mouse. These people looked like humans but lived like animals. They lived in spiritual darkness and were steeped in superstition. At death they believed they would turn into a snake and this seemed to satisfy them. Their condition was

pitiabile but they considered themselves the most prominent nation on the face of the earth.

Before we take a look and follow the work and history of the Hermansburg missionaries in South Africa we shall bid Germany farewell. Louis Harms died at the age of 57 years which is relatively young. He died on November 14, 1865 just a little over 11 years after he had sent out his first missionaries. Harms never went to Africa; if he had done so he might have better understood the problems his missionaries had to face. Before his death he appointed his brother as his successor. At the funeral service the royal family was represented by a certain Dr. Niemann of Hanover, who made an address on Philipians 1,21: "For to me to live is Christ, and to die is gain." His brother Theodor preached the funeral text John 17,3: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." Theodore had some serious words for the congregation,

"Honor your father, not only with tears, honor him with fidelity of faith, and purity of life. Never consent to receive a preacher who is not faithful, true and pure in confession of the Lutheran faith, so that the pure preaching of Lutheranism may at all times be heard from this place. Your father would turn in his grave if you tolerated false doctrine." (7)

If it were possible Harms would have spinned in his grave if he had known of the condition of the church to day, but these remarks will be saved until later. Those of us who think law-suits against pastors are something new are wrong. Harms was sued sixty-five times, but before his death he burned all the papers.

When the writer graded the founders of the WELS in class on their confessionalism he gave them a generous five on a scale one to ten. Johannes Bading must be regarded as confessional Lutheran; no one will dispute this. Since Bading spent most of his time at the Mission House in Hermansburg there can be little doubt that Harms would do better than the founding fathers of WELS using the same scale. The writer has been trained to regard Harms very highly and he does, we shall not speak ill of the dead but try to judge from what he know. Early in his ministry Harms was a Millennialist fortunately he saw his error and no longer believed this false teaching. In other areas we would not agree with Harms. Ottomar Krueger mentions Harms' views on the doctrine of the church,

"Harms was opposed to synods and similar organizations of church bodies. He felt that the individual congregation lost much of its rights and character by joining a unified body. He feared that the larger organized body would become dictatorial towards the local congregation. His attitude may be found in the Missionsblatt, 1863
(10)

He felt that only churches that subscribed to the Augsburg Confession could be called Lutheran. He did not believe that a person could vote when it came to matters of faith. In matters of faith only God's word could make the decision and not a majority of votes. A government cannot bind the conscience of man, likewise the same thing went for a Synod by a majority of votes. Harms was very adamant about this by promising to fight this kind of set up with all means that were at his disposal. This setup Harms went so far as to say was unchristian. This was only one error Harms had, there

were others which shall be dealt with later. The false teachings of Harms influenced the theology of his Spiritual Children all over the world, be it in Germany, Africa, or Asia. In order to understand the problems these church bodies have we must go to the Theology of Louis Harms and we will find that it is alive and well.

As we follow the History of the Hermannsburg missionaries we shall pay special attention to the ancestors of the writer. His ancestors who were active in the mission field were, Heinrich Mueller, Hans Heinrich Schroeder, who were missionaries, and Johann Klingenberg who came as a colonist. When the Hermannsburg missionaries were unable to start a mission in East Africa they decided to work among the Zulus. They were not the first Lutheran missionaries to work among the Zulus. When they arrived in Port Natal a missionary from the Berlin Mission Society suggested that they work among the Zulus, he referred them to a Norwegian missionary by the name of Schreuder who up until that time had been the only missionary who had done work among the the Zulus. Schreuder became a friend of the Zulu King Umpanda by giving him medicine when he was in need, as a result King Umpanda would only allow Lutheran missionaries in his land.

The missionaries decided to send a delegation to Missionary Schreuder who lived close to the Zululand border where his mission station was located. Schreuder agreed to take the two missionaries who came to see him to the king of the Zulus. At this time the only white person the king would agree to see was Schreuder. The Zulu kings were well known for their brutality, their reign was a reign

of terror. The greatest king of the Zulus was Chaka, he united the Zulus to make them a mighty nation, he too ruled with an iron fist. When his mother died he was so grief stricken that he had ten thousand people executed because they did not weep at her funeral. For a whole year the nation had to mourn his mother's death. All babies born during that year had to be killed as well as all new-born animals so that everyone could properly mourn the death of the king's mother. It was rumored that the king was the one responsible for her death. These atrocities of the Zulu kings come close to those of the Roman Emperors; their deeds of cruelty knew no limits. Schreuder suggested that the missionaries settle close to the Zululand border and establish that as their head quarters and work from there and later establish more stations. As long as the missionaries lived in the crown colony of Natal they could depend on protection from the crown while there was no guarantee of their safety in Zululand. Although the Zulus were defeated in 1838 by the Boers they kept most of the land where they had lived before the war. This land is to this day not accessible to whites.

Missionary Posselt was responsible for a small German congregation at a village near Durban by the name of New Germany. Posselt was also part-time missionary to a small group of Zulus who had settled in the area. Posselt was very helpful and tried to help the missionaries in every way possible. He referred the missionaries to a German banker in Pietermaritzburg which was the capital of Natal to help them in the purchase of suitable property.

This banker whose name was Behrens sold them his property probably at a profit (the Behrens' are wealthy to this day). The name of the farm they bought was Perseverance. This farm was for obvious reasons renamed Hermannsburg. Hermannsburg was a good sized farm, 6,018 acres. The cost was 630 pounds sterling.

Missionary Posselt had his little German flock but also did missionary work among the Zulus who came to settle outside Zululand away from the tyranny of the despotic Zulu kings. Also in Natal there were areas where natives could settle. These also needed

missionary Posselt was familiar with the Zulu tongue he offered to instruct the newly arrived missionaries in this language. Meanwhile living quarters had to be constructed.

"Aller Anfang ist Schwer." We can all agree with this statement from our own experience. While the house was built some of the missionaries spent time with missionary Posselt learning Zulu. It did not take the missionaries long to find their first convert. Her name was Sarah. She and her husband fled from Zululand and came to settle in Natal. Sarah was employed in the house. Harms did not allow any missionaries to leave for Africa as married men. Sarah was faithful in her duties unfortunately her husband had a change of heart and decided not to embrace Christianity. Sarah was very persistent and regularly instructed him until he had a change of heart. Sarah was taken from the missionaries, not by force but by her Lord and God. Before her death she told the missionaries how very much she would like to stay and see her husband baptized but

he had not been sufficiently instructed and baptism was out of the question. Sarah consoled herself with the thought that conversion was after all not the work of man but of God. Shortly before her death Sarah called her husband and Missionary Meyer to her bedside and made her husband promise to give her child to Meyer so that he would see to it that the child was raised in the fear and admonition of the Lord. Then she asked the bystanders not to weep at her funeral for she was going to be with the Lord, for this reason they should be glad. She thanked the missionaries again for bringing the Gospel to her and her people and asked them to give Rev. Harms her regards. She then fell asleep in the Lord. A few days later Sarah was buried according to the Christian custom in the sure hope of the Resurrection which we as Christians all have. This may sound like a perfect missionaries story and it is; incidents like these have been repeated countless times. This will without doubt remind us of the convert Lydia who was also the firstfruits of a mission endeavor.

The work on the mission station continued. There was planting and harvesting, building went up and the missionaries became more and more active in preaching the gospel. The missionaries experienced joy, disappointments and also grief. The Lord was with the missionaries and always provided for their needs. In 1857 the second group of missionaries arrived. At this time the mission was expanded. Besides Hermannsburg there was Ethembeni and Ehlanzeni. The expansion of the mission was not limited to the Zulus work was

begun among the Bechwana people. The Bechwana tribe was located in the Transvaal. At this time the Transvaal was known as the South African Republic. The Boers who were not happy with the crown colony government in the Cape got fed up packed their belongings in wagons and crossed the Vaal River (hence, Transvaal). The President of this newly established republic wrote a letter to the Hermansburg missionaries asking them to come and serve the Bechwana people. Chief Sechele of this tribe urgently requested that Hermansburg missionaries come to instruct his people. Chief Sechele was so eager to have the missionaries come that he had already begun with the construction of a church building. The famous Dr. Livingstone had had contact with chief Sechele who received him very graciously. The Boers had left the Cape colony to get away from the English and felt they had no need for any Englishmen; consequently Dr. Livingstone had to move on. The Boers were prepared to tolerate Germans since many of them were partly German even though they were Dutch Reformed.

The missionaries had to start from scratch, again build homes and learn a new language. The language these people spoke was not Zulu but Tswana. This language belongs to the Bantu group of languages to which Zulu also belongs but nevertheless is quite different. The area where these missionaries settled was not as fertile as the land in Natal. There was not much rain in this part of the world and malaria was a plague to the inhabitants. Chief Sechele kept close to the missionaries; he never did anything without asking the missionaries for their advice and all he did he

tried to do to the glory of God. The work among the Bechuanas in the early years was more successful than among the Zulus. The writer's ancestors only worked among the Zulu therefore this paper will concentrate on the work that was done among these stubborn people.

The missionaries had to be satisfied with a simple life. Their life was very similar to those Americans who set out to tame the West. The Natal missionaries did not have to put up with snow but their climate was more tropical. The closer the area was to the ocean the hotter and more humid it was in Natal. Animals were a constant problem. Beasts of prey were a danger and a nuisance. In Zululand snakes were a problem. Even in the area where the writer was born and raised snakes would show their faces on a hot summer day before a thunderstorm threatened and try to get into the house. The area where the writer lived was not tropical and snakes such as the deadly Mamba were seldom seen. Missionary F. Froehling actually lost his wife to a snake. On a hot summer day she went outside the house to look at some beans that had been picked, all of a sudden a black mamba appeared and bit her. She was bitten at about two and she was dead at five. The snakebite of the Mamba attacks the nervous system. Before she died she took leave of everyone and was alert to the very end when she fell asleep in the Lord. At her funeral which was held the following day her husband conducted the funeral. Only a few natives were there for the funeral. The text for his sermon was based on Gen. 3:15; this text the husband of the

deceased felt was of much comfort to him.

The mission of the missionaries was to convert the heathen. This they were to do by settling in the country and by their way of life witness to the heathen how believers ought to live. This the missionaries did, and they also made their first converts. The number of believers increased but they were illiterate. The next step was education. Erect a school next to the church or use the church as a school. Initially the older people were not very happy about this development; why should the children be educated when they could be put to work on the fields or tend cattle? The children of the missionaries had to be instructed as well as the new converts. A school was established at Hermansburg to take care of the education of the children. Each missionary in turn was responsible to educate the children in his congregation, something the parents did not always willingly go along with. When an older person came for instruction this meant a very tedious undertaking, under such circumstances the wife of the missionary would very often sit down with the instructee and try to teach the individual to read or else repeat the material over and over again.

The school at Hermansburg became well known in the area. Not only was education provided for the children of the missionaries and colonists but also the black children were educated. The education of the black children was made compulsory in 1870 by the mission. In 1882 the first black teacher by the name of Sitole was called. The school at Hermansburg became so popular that half the students attending were not Lutheran nor German but English and

mostly Anglican or Methodist. The colonial government recognised the school and gave it some support. One of the newspapers in Natal, "The Natal Mercury," challenged the government to erect schools according to the pattern at Hermansburg where there was not only good discipline but also good care for the physical well being of the children, as well as simple but nourishing food. This was a boarding school.

For two or three decades the mission in Zululand was one might say. "A child of Sorrow," (Sorgenkind) while the Bechwana mission was the, "Freudenskind." (The child that brought joy.) Among the Zulus their kings who were very powerful never really supported the mission while the Bechwana chiefs on the other hand mostly supported the mission endeavor. The Bechwana people did not have strong and dictatorial monarchy as the Zulu nation did. The ancestors of the writer were active among the Zulu nation where they experienced much grief but also joy even though their efforts seemed futile when they began their work.

The king was and still is to this day a respected man among the Zulu nation. As was mentioned before the Zulus were dealt a severe blow when in 1838 they were defeated by the Boers. When the Hermansburg missionaries arrived in Natal the Zulus were still licking their wounds from this humiliating defeat; their king Panda tried to rebuild what had been destroyed and co-operated with the British government in Natal. King Panda tolerated the missionaries in his land and granted permission to some missionaries to settle

in Zululand itself where the missionaries were out of the jurisdiction of the colonial government and could not rely on help in case of an uprising, but the work of the Lord had to go on and it was mostly in this area where they experienced much grief and setbacks.

In 1873 King Panda died. Now the question arose; Who would succeed him? All the previous kings died at the hand of a sword, and were succeeded by the assassin or close relative. The king's son Cetwayo consolidated his position long before the death of his father to make sure who the successor would be. Before his coronation Cetwayo paid the governor Sir Theophilus Shepstone a visit. The future king made himself a vassel of the British government and the governor was invited to crown the young king. It seemed as though things would improve in the country when Cetwayo became king when he so willingly had the governor dictate a new "constitution" to him. The king even agreed not to hinder the work of the missionaries; unfortunately this was not always carried out. Cetwayo accepted all this with ulterior motives. The day would come when he would strike again and woe to the one who was caught with his pants down when the Zulus attacked.

The king who had so solemnly promised to tolerate the missionaries later made a decree by which it was forbidden that anyone receive instruction or have himself baptized. It seemed as though the cause for mission work was lost. Missionary Mueller (great-great-grandfather of the writer) nevertheless succeeded in winning Cetwayo's confidence. For some reason Cetwayo would listen

to Missionary Mueller. On many occasions Missionary Mueller would act as go-between when other missionaries came with their requests to the king. The king would gladly listen to Missionary Mueller who told him about God and the Savior of mankind but the king as far as it is known never converted. If only he had listened but like king Agrippa we have to assume that they refused to accept the Gospel. The king was influenced by a certain John Dunn who was an atheist and later became an advisor to the king, it was his advice that promulgated the decree forbidding baptism and Christian religious instruction. In later years the successor to king Cetwayo was converted to Lutheranism but this did not last because he would not give up the custom of adding wives to his harem. The royal family found a home in the Anglican Church to which it still belongs in spite of the fact that the king to this day keeps up with the age old custom of his ancestors.

Missionary Mueller and his wife were on good terms with the king. When the king needed needlework done then the missionary's wife was called upon to do this and always the reward was very generous. On one occasion a number of the king's soldiers showed up at Mueller's house and decapitated all the chickens that came in their way. Missionary Mueller sent someone to His Majesty the king to complain about this. The king made an investigation and a few days later a herd of cattle was sent to Mueller. Those responsible had to replace each chicken with a head of cattle. This indeed was a great surprise and a blessing. The king also gave Mrs. Mueller

two teenage girls as slaves to help in the housework. No one would deny a gift from the king, this would be an insult. The girls were taken into the house and soon they were converted. Two soldiers from the king's regiment tried to court these girls and they made a nuisance of themselves. On a certain day the two soldiers were there again trying to talk the girls into coming with them. Mrs Mueller told her husband who was engaged in a conversation with some of the wives of the king. Missionary Mueller asked the men to leave but they refused Mueller then took the spear from one of the soldiers and broke it, the soldier picked what was left of it and hit him over the head with it so that he passed out. The wives of the king witnessed this and became very emotional, "The white man of the Lord is dead." The guilty party fled and was promptly executed. Even the family of this man was executed. The king not only considered this an insult on his friend the missionary but also on himself. Mueller tried to intervene but it was to no avail. When the king was insulted there was only one kind of punishment. Death. The king was the judge the jury and the hangman. On many occasions the king would also be the bridegroom. The king had many wives and he had to unite his people by taking a wife from each clan.

Mission work brings joy and grief. Joy when someone comes to faith and grief when someone will not believe. The missionary's rejoiced when Sarah came to faith. Sarah, the Lydia of the Zulus. There was also another first, the first martyr, the Stephen of the Zulus. His name was Joseph. Joseph lived close to the missionaries

house where on a Sunday afternoon a commotion broke out. The missionary walked over to see what was going on. Joseph was in a terrible state, he had been beaten up, blood was running all over his body and his hands were tied. They accused him of witchcraft. It was hopeless to do anything; no one would listen to the missionary so he went home; all they could do now was pray. He was tied to a tree where they had him stand while they mercilessly beat him when he tried to say something. Joseph was then taken away when he could no longer walk he was tied to a tree again and he was told to meet his maker. Joseph asked that they allow him to pray but they refused and he was shot in cold blood. His body was then thrown to the crocodiles. Although Joseph was not allowed to pray before his death he nevertheless died as in prayer.

In a letter to Germany one of the missionaries complained about the attitude of the immigrants. Most immigrants, he said, come into the country with the hope to get rich quickly and as a result they are not honest with the natives. Because of this many natives viewed all whites as dishonest and had the impression that they were out to manipulate them. Many merchants in their dealings described the missionaries to the heathen as, "Die Missionare sind die Landplage der Kolonie." (The a scourge to the colony). In jest it was said that the German missionaries did not even have enough money to purchase a horse while the English and American missionary's had all their needs taken care off. Many of the German missionaries were self-sufficient by raising cattle or other crops.

Missionary Roettcher complains, " Over six years have I worked and have seen nothing but apathy and contempt of the Word of God. Often all I received was mockery and ridicule. This was a difficult test for me. Often I envied the "Tageloener" (a person hired for a day) in Germany."

Witchcraft was a way of life among the Zulu nation. Even to this day many are enslaved to the witches who will do anything for a fee. The term for a witch is, "Sangomo." This is always a witch, a woman. These witches are recognised by the way they are dressed. Their hair which is very long is decorated with beads. Their clothing is very colorful, they cannot be mistaken when they appear in public. These witches still have many people enslaved to the powers of darkness. A century ago and to this day many will consult witches when they have health problems and even when something has been lost. When someone comes down with a lingering illness this is always due to a curse someone placed on him. An individual may seek medical help when he comes down with something while the relatives of that person will seek out the advice of the Sangomo. The Sangomo will then turn the curse away from the unfortunate victim and return it to the person who had it sent to him in the first place. When mission work was begun the entire population, one might say was enslaved to the witches and warlocks; however, when the king or a chief wished to get rid of someone who became a threat to him then this person would simply be accused of witchcraft and executed without any delay. It was the sainted Joseph who was also accused of witchcraft. When an individual was found guilty of witchcraft

then all his possessions became those of the king. This was a convenient way to become richer and get even more wives. Very often an individual was guilty by association, if you were a friend of someone found guilty of sorcery then you might just be found guilty as well.

To this day these witches are a scourge to the people. The writer remembers an incident on the farm where he was raised. A young mother of several children stopped at a fountain to have a drink. She had to bend down to reach the water and while doing this fell into the well which had been dug out so that it would be easier to get at the water. The unfortunate woman and her child drowned. A post-mortem was conducted and it was revealed that she had been intoxicated. This explanation was not good enough for the relatives, they consulted a witch to find out who had this curse put on her. The witch we were told blamed her uncle for the deed. The witch maintained that the uncle purchased a powder from a witch which he then strew around the well so that this would pull her down when she came for water. The grandmother of this young girl happened to be a pastor's wife in the Ethiopian Apostolic Church of Christ. This superstition is not easy to eradicate from these people it is part of their culture, part of their way of life.

Another incident which caused the faculty of the Seminary of the Lutheran Church in South Africa much grief transpired some ten years ago. A seminary student shortly before his graduation was to preach his final sermon in the chapel. The day before this sermon

was to be preached a member of the faculty caught this student red-handed in the chapel where he was sprinkling powder all over the place. The student had to confess that this powder would influence the audience the following day so that they would like his sermon. This was a great disappointment since the man had attended the seminary for seven years. These were just two incidents to illustrate how many people are still enslaved to this day. There are many who are truly Christians and will have no part in the activities of witches.

When Cetwayo became king he made himself a vassel of the British government to solidify his own position. By having the British on his side Cetwayo thought he would be able to get rid of the Boers who had settled to the north and west. The British government in Natal decided to annex parts of the Transvaal which was called the South African Republic at this time. The British claimed the Boers were unable to offer the population enough protection and decided to do something about it. Cetwayo was furious, he was surrounded by the British now and this is what he did not want. The English were solidifying their position, they were taking over the land he wanted at all cost. The only way out was - WAR.

The year was 1879. Everyone lived in fear. Missionaries were in danger as well as all Christians. On January 22, the Battle of Isandhlwana and Rock's Drift took place. At the Battle of Isandhlwana the British troops were soundly defeated. Only two soldiers escaped with their lives on horseback to warn the soldiers

stationed at Roche's Drift. The Zulus had overrun the camp, killing nearly every living thing, and did what the conquerors usually do, pillage, loot, and burn. The British lost 858 men as well as 471 Native levies. This battle made headlines in England, for once uncivilized natives had succeeded in what was thought impossible. This victory did not last very long. The Zulu regiment was on it's way to Roche's Drift where they hoped to defeat the enemy again. At Roche's Drift the British soldiers had fortified themselves in the buildings of the Swedish Lutheran Mission Station. The attack on the British was not successful, the Zulus were not defeated at this stage but weakened. A movie of this war has been made. It is called, " Zulu." In this movie the resident missionary, Missionary Witt is unfairly portrayed as a drunkard. The power of the Zulus was finally broken at the Battle of Ulundi on July 4, 1879. The Zulu War was over: Cetwayo was finally captured and exiled to the Cape. The House of Chaka had fallen, and his Empire was no more.

The Zulu War like any war caused much grief. When the writer visited the site where these battles were fought he was astounded at the age of the soldiers who fell in this war. They were mostly boys in their late teens. This war also brought a great deal of grief into the family of a prominent French family. The Prince Imperial, only child of the former French Emperor, Napoleon III and his wife Eugenie, living in England, had trained with the Royal Artillery. When the Zulu War broke out he had reluctantly been

allowed to go to South Africa as a spectator. In a surprise attack the Prince was killed. A thousand men went to retrieve the Prince's body which was embalmed and returned to England where he was given a military funeral. His broken-hearted mother, Eugiene, made a pilgrimage in 1880 and had a huge monument erected. They interviewed the Zulus who had ambushed the Prince and they said he had fought like a lion. Eugenie, after keeping an all-night vigil, planted a willow ivy where the hopes of the Bonapartists had died with their young Prince.

The Zulu War caused a great deal of destruction in around Zululand. The missionaries suffered as well as the Christians. As is the case in any war so it also was with this one: Destroy, pillage, loot, rape, and burn. Most mission stations were burned to the ground and some missionaries were murdered. After the war the work had to start all over again on the mission stations that had been burned to the ground.

In 1878 the Mission had 47 mission stations with about 4,000 converted heathen in Zululand and Bechwanaland. At this time there were two seminaries. One for the Zulu speaking people and the other for the Tswana speaking population. The mission had been active for 25 years in 1878, this was their 25th anniversary. Things were going well until the Zulu War broke out and when in Germany the Director of the Hermannsburg mission was put out of the state church.

Theodor Harms was at odds with the state church. It seemed as though the state was involving itself more and more in the affairs

of the church. It seemed to many as though the church no longer was a church. It was only a question of time before something had to give. The state got more and more involved in the affairs of the church. Harms was disturbed with the way things were going and wondered why the church could not be set up the way it was in the United States. Harms said we need to pray,

"Die Kirche frei vom Staat!...Die Kirche darf niemals die Magd des Staates werden, aber ebenso wenig Herrscherin im Staat, wenn nicht beide wollen zuschanden werden." (9)

The church must be free from the state. The church may not become the servant of the state, nor a ruler in the state if they do not wish to come to shame. A certain Pastor Luepke put it as follows,

"Die Kirche sitzt jetzt im Staatsgefaengnis, das heisst die Union." (10)

In 1874 the state introduced new marriage laws. According to these laws only those who were married before a marriage officer of the state would be legally married. This bothered many clergymen who felt that the marriage vows ought to be spoken in church. They were prepared to live with this had not the state required that the state church change the order of the marriage service so that the marriage service would only be considered a, "Einsegnung," that is officially giving it the benediction.

Harms refused to yield on this point and he was suspended. Harms had to leave the parsonage he so dearly loved. In this parsonage he grew up here his father, his brother, and he were

pastors. In this house Theodor was born, his family had lived here for 61 years and he himself had lived here for 11 years as pastor. Theodor did not leave Hermannsburg; for this he was thankful. The "Absetzung," of Harms brought about a new church, when he moved out of the parsonage and out of the church without even preaching a farewell sermon the majority of the congregation left with him to form a Free Church.

The mission was a, "Privatsache," that is, a private affair, the state church had no say or jurisdiction here. The year, 1887 when Theo. Harms was kicked out of the State Church and founded a Free Church in Hannover the contributions to the mission actually increased. On February 16, 1885 it pleased the Almighty God to call Theo. Harms to himself in heaven. This was a hard blow to his congregation as well as to the mission. He was buried from the, "Kreuzkirche," which was formed immediately after his ouster from the State Church. The church council of the, "Peter-Paulus- kirche," refused permission that he be buried next to his brother.

After the death of Theo. Harms the mission continued to function as before. The mission one might say was still a family affair. Egmont Harms, son of Theo was in charge. In 1890, however, the Hermannsburg Mission split. By now the Hermannsburg Mission had a board of control in charge of making all the decisions. Pastor Gottfried Oepke who was a very influential member died, this was when hell broke loose. The Board of Control of the Hermannsburg Mission Society tried to make peace with the Hannoverian State Church, and at the same time keep the Free Church happy. It was

resolved :

1. Members of the mission were free to attend communion in any State Church, and any member of the State Church was free to attend communion in any of the churches of the mission in Africa. This arrangement vague as it was was tantamount Communion Fellowship between these two church bodies.
2. When a vacancy occurred in the Board of control it was to be filled so that 50% of it's members would belong to the State Church and the other half to the Hannoverian Free Church.
3. There were two directors or chairmen, one of the two had to be a member of the State Church.
4. The leadership of the mission should at any given time be willing to give account to the consistory of the State Church regarding it's activities and the state of finances.
5. In the future only such men were to be elected to the Board of Control who would be willing to agree to the abovementioned decisions.

This declaration brought about peace between the State Church and the Hermannsburg Mission Society, but the Hannoverian Free Church openly opposed this in no uncertain terms. Her official publication, "Kreuzblatt," accused the Hermannsburg Mission of Unionism and indifference. Egmont Harms was accused as a traitor of the Free Church. All missionaries in Africa, India, and Australia were challenged in an open letter asking them if could subscribe to these decisions with a clear conscience. Even the Missouri Synod

came out on the side of the Free Church. The Ohio Synod on the other hand sided with the decisions of the Mission, to their elation. The Free Church founded their own school in Bleckmar where they would train their own missionaries. These events took place in 1890.

The split in Germany also had repercussions in South Africa. In South Africa only seven missionaries left the Hermannsburg Mission to join the newly formed Hanovarian Mission Society of the Free Church, better known as the Bleckmar Mission Society.

It seems strange that the Harms stayed in the State Church as long as they did. Some forty years earlier there were individuals who refused to participate in the Prussian Union, and here were men who were, so it seems confessionally sound. Theo. Harms often spoke of the day when he might have to leave the State Church, but for theological reasons which were unsound he stuck it out until he was removed from office. Harms explained his association with the State Church as follows,

"Hermannsburg steht und faellt nicht mit der Landeskirche Hannovers, wohl aber mit der lutherischen Kirche. So lange aber die hannoversche Landeskirche lutherisch ist, kaempft, leidet und arbeitet sie fuer dieselbe und mit derselben und wenn auch nur als der kleine Finger. Hoert aber die hannoversche Kirche auf, lutherisch zu sein, so gehoert Hermannsburg nicht der hannoverschen Landeskirche mehr an, sondern bleibt der lutherischen Kirche getreu und der HERR wird Gnade geben bis ans Ende." (11)

Harms clearly states that he is a lutheran and will remain in the State Church as long as this body is lutheran, but should the

State Church cease to be lutheran then he will belong to the Lutheran Church and not the State Church. In his sermons Harms however comes as tolerant, this is as far as other denominations are concerned. Harms' false teachings are clearly stated in his book, "Zu Jesu Fuessen." Harms condemns unionism,

"Dass die roemische Kirche voll verdeben und Finsternis ist."(12) "Wie muessen sich die meissten Christen schaemen, dass sie so gleichguelitg sind gegen falsche Lehre, und wie werfen sie um sich mit dem Worte Liebe, als ob die Liebe die falsche Lehre zudecken soll! Dass ist der Schreckliche Unionsgeist, der sich jetzt allenthalben breit macht."(13)

We all can fully subscribe to this statement of Harms. People run around with the same notion this very day trying to make everyone believe that love can solve all doctrinal differences. Harms himself goes on to show too much tolerance for other denominations,

"Wir wolllen ihnen (den Reformirten) in alter Liebe sagen, ihr Reformirten bleibt in eurer Kirche, wenn ihr nicht anders koennt, Habt den HErrn JEsu Christum lieb und arbeitet mit dem Pfunde, dass euch Gott gegeben hat, breitet eure Kirche aus, unter den Juden und Heiden, wir wollen in unserer Kirche bleiben und dieselbe ausbreiten, so weit wir koennen. Ausserdem wollen wir fuer einander beten und uns herzlich liebhaben, aber wir wollen nicht zussamen mischen was getrennt bleiben muss, eure und unsere Lehre. Das wollen wir auch den Katholiken sagen: Bleibet bei eurer Kirche und eurem glauben, wenn ihr nicht anders koennt, und habt den HErrn JEsu lieb, wir wollen bei unserer Kirche und unserem Glauben bleiben; uebrigens aber wollen wir uns liebhaben und fuer einander beten." (14)

We should indeed pray for the Reformed and the Catholics, but

only that the Lord may save them from false teachings which can only lead to destruction. Indeed we should pray that the false teachings of the Reformed and the Catholics are not spread among the unbelievers. Paul tells the Galatians not to listen to another Gospel. Those who come with another Gospel are to be condemned. The abovementioned views of Harms are still accepted in the circles in which the writer was raised. Although unionism is frowned upon, fellowship is only restricted to the Altar and to the pulpit.

When Louis Harms founded the Hermannsburg Mission he did so in faith, he never asked anyone for a penny, his begging he did in prayer. When the, "Candace," was launched the builder of the ship remarked, "Ja, wusstest du, was fuer ein Schiff das ist, das der Glaube gebaut hat und das die Gebete tragen." (15) Harms began his work in trust, he asked the Lord to provide for the mission endeavors. Help came from all over the world, from as far away as Russia, from all over Europe, and even from the United States. The Missouri Synod supported the work of Harms until for doctrinal reasons they discontinued their help. Louis Harms' publication, "Missionsblatt," was widely read; as a result many supported his mission. Support came, as was mentioned from all over the world, in Hannover itself there were three Lutheran Churches supporting this Mission. The State Church, the Hannoverian Free Church, and the Church which Harms formed when he had to get out. None of these churches were in fellowship with one another, that is, Altar and pulpit fellowship. All wanted a share in the say of the running of the mission and this was when the confessional element

in the board of control lost out and the liberals took over.

It seems as though Theodor Harms would have remained in the State Church longer if he had not been , "absetzt." The reason for his, "Absetzung," were the new marriage laws of the state according to which all marriages had to be legalized by a state official. This arrangement in itself might seem acceptable to almost anyone, but both Louis and Theodor Harms had a false teaching as far as marriage was concerned. In a sermon Louis Harms preaching on John 2,1-11, the topic was on marriage entitled, "von der christlichen Hochzeitsfeier." Harms insists that a marriage must have a christian beginning,

"Eine christliche Hochzeit soll anfangen mit der christlichen Einsegnung." Und, "Ohne kirchliche Einsegnung alles Zusammenleben der Maenner und Weiber eitel viehische Hurerei." (16)

The writer can remember and worship service when a couple was "married" again because their marriage had been performed by a justice of peace. Immediately after the "marriage" their "illigitemate" children were baptized. This false teaching of Harms is not enforced by most pastors in the church in which the writer grew up.

As far as Christ's descent to hell is concerned Louis Harms on a Good Friday preached the following,

"Denn wenn JESUS nicht zur Hoelle niedergefahren ist, so hat er auch die Verdammnis der Hoelle nicht fuer dich getragen und gebueset, so bist du auch noch nicht von der Hoelle und Verdammnis erloest, so bist du also noch in allen deinen Suenden. Denn ist JESUS nicht stark genug gewesen, die Folgen der Suende zu tragen und zu

ueberwinden, und das ist die Verdammnis, so hat er auch die Ursache, die Suende selbst, nicht getragen und ueberwunden." (17)

Theodor Harms in the Book, "Zu Jesus Fuessen," clearly states that Christ did not suffer in hell; that the words spoken on the cross clearly state that Christ completed his work of redemption there and then.

In their Sermons the Harms' from time to time revealed their true colors. It was not only in the abovementioned doctrines that they erred, there were others.

Harms' teaching on conversion was false. According to him there were three kinds of people as far as conversion is concerned, those who are not Christian, those who are semi (halbe) Christians, and those who are Christians. Harms put it as follows,

"1. Unbrkehrte; 2. in der Bekehrung stehende; 3. wirklich bekehrte; oder Leute; 1. die Jesu nicht angehoeren; 2. die ihm angehoeren moechten; 3. die ihn wirklich angehoeren; oder; 1. Menschen die sich fuer den Satan entschieden haben; 2. die in der Entscheidung, "Wahlfreiheit," stehen, aber sich noch nicht fuer oder wider Christum entschieden haben; 3. die sich entschieden haben fuer Christum." (18)

According to the Bible there are only two kinds of people, those who believe or those who do not believe. Concerning the sin against the Holy Ghost Harms has the following teaching,

"Nicht 1. der Unbekehrte, oder 2. in der Bekehrung stehende kann in diese Suende fallen, sondern 3. der bekehrte Christ." (19)

The writer and the reader will at this point begin to question Harms' orthodoxy. Theo. Harms stated that he subscribed to the Confessions of the church, from the Apostolic Creeds to the Book

of Concord. Harms' statements as found in, "Zu Jesu Fuessen," and other publication speak otherwise. In the, "Missionsblatt," 1881, p.69, Harms still on conversion explains,

"Sollen die Menschen sich bekehren und das Heil in Christo annehmen, (1) wozu sie von Natur durchaus unfahig sind, so muss er sie durch seine Gnade in Christo (2) faehig machen... emphaenglich fuer das Heil... muss ihnen die Freiheit des Willens soweit zurueck geben, dass sie sich entscheiden koennen fuer oder wider Christum..., die aber nimmt er in den Himmel, von denen er will und weiss, dass sie das Heil (3) annehmen und bewahren, durch seine Gnade. Es ist dem Menschen ueberlassen, das Heil in Christo anzunehmen, oder von sich zu stossen. So lange der Mensch auf Erden bleibt, behaelt er die Macht sich fuer oder gegen Christum zu entscheiden."

It seems Harms would have felt very much at home in the circles of to-days Evangelicals. Concerning prayer and conversion Harms' comments,

"Zuerst lernt man, was die Suende sei...zum Andern das Beten, die edelste Kunst der Christen... dann kommt man zum glauben an den HErrn JESum."(20)

Need the writer say anymore? Is this Lutheranism? According to the Book of Concord the abovementioned teachings of Harms are not Lutheran. Harms also condemned the Election Doctrine of the Bible to which the Missouri Synod subscribed. Harms wrote the following when the Election Controversy was debated,

"Liegt alles an Gottes Willen, die Seligkeit und bekehrung der Menschen so liegt auch die Nichtbekehrung und Nichtseligwerdigung des Menschen an Gottes Willen allein."
(Missionsblatt) p.82,1881.

"Der Lutheraner," attacked this position of Harms and sets forth

Bible doctrine as it is also set forth in the Book of Concord. These statements of Harms seem to explain why he wished the Reformed well and would even pray for them, he had more in common than he was prepared to admit. The writer's hate for Reformed Doctrine even surpasses that of his Church History instructor, for the writer was not only raised to beware of these false teachings but also by experience was forced to hate it. Why Harms was so well disposed to the Catholics seems strange. In his research the writer was not able to find anything Harms had to say about the Antichrist. In his book, "Die Offenbarung Johannis," Harms states that Rome will become the capital of the world with the pope at its head. Harms felt that democracy was evil and that the democratic governments of the world would allign themselves with the pope and throw themselves at his mercy. Some pastors in the church body in which the writer was raised do not believe that the pope is the very Anti-Christ.

It may seem to the reader as though the writer has changed his opinion about the Harms brothers half way through the paper. It is true that they did espouse false doctrines which cannot and may not be condoned. The reason for exposing the truth the reader must remember is to show how some of these false teachings did not die with these men but are alive and well to this day.

After the death of Theodor Harms things as has been mentioned went from bad to worst until there was a split within the Mission Society which Louis Harms founded some 35 years earlier. At this point, way with the Hermannsburg Mission will be parted and the

development of the Mission of the Hannoverian Ev. Luth. Free Church will be followed. In the Free Church it was no longer a mission society but as was the case in the State Church. Now, the church itself was in charge, the way it should have been in the first place. In 1892, a split as has been mentioned before also took place in South Africa where some seven pastors and missionaries resigned from the Hermannsburg Mission and formed their own church body. At this early point the Free Ev. Luth. Church of which the writer is still a member was formed. There were only three congregations in the synod, a small beginning. The black congregations would remain part of the mission because they were still dependent on financial support from Germany and the local congregations of the Free Church.

In Germany the Hannoverian Free Church founded their own school where they would train pastors and missionaries. In Bleckmar which is close to Hermannsburg they erected this school which was dedicated in 1897. The writer had a great-great-grandfather in the first class of prospective missionaries Louis Harms turned out in 1853. When the Bleckmar Seminary turned out its first graduates the writer's grandfather Schroeder was one of the first three graduates.

At this point the writer will go back a few years in order to pick up some family history. The writer's great-grandfather Schroeder had been assigned to a mission station in Zululand where he was active but unfortunately contracted malaria. There was no

cure for this dreadful disease at this time and the unfortunate victim had to make the best of it. The area where he was active was close to the coast and very humid and hot. At this time the Zulu war broke out and the missionaries had to flee their mission stations. The Schroeders then moved to a higher lying area where the climate was not so harsh. For some time Missionary Schroeder was not able to continue in his calling because of his ailment. He purchased some land in the Glencoe area of Northern Natal where he became a farmer until he could resume his missionary activities again. The unfortunate victim of malaria has a reoccurrence of the symptoms several times every year. This did not hinder Missionary Schroeder from doing mission work among the natives on his own. Missionary Schroeder finally died in 1891. The farm where the Schroeders settled was called, "Rosenen," because of the many roses the writers great-grandmother raised.

The writers great-grandmother was a highly respected women especially after her husbands death. She was a woman of prayer, her faith meant a great deal to her and she lived a life that displayed her faith. As a child she had no faith, the pastor she had for confirmation class was a rationalist who taught the children that they should lead good moral lives. In order to go to heaven she and her family believed, all they had to do was to die. At this time Methodists were active in the area, she and her family attended a meeting and came to faith. Later in life she met her future husband who was training at Hermannsburg to be a missionary. After her husband left for Africa she had to wait for

four years before she was able to forever leave Germany and sail for the dark continent. Both she and her husband had to do a lot of waiting and were sent to the school of having to learn patience by their God. At an early age Missionary Schroeder decided to become a missionary but he had to serve in the army for seven years before he was able to enrol at a seminary. And then later the four year wait for his future wife was another lesson in patience.

The writer was privileged to be raised on Rosenen. On this farm the congregation in which he was raised had its origin. On this farm is a cemetery where the mortal remains of the great-grandparents rest in the sure hope of the resurrection. In 1862 the Schroeder descendents celebrated their centenary. At that time the late missionary and his wife were both described as the founders of Salem congregation located then at Uelzen, three miles away as the crow flies. Property was donated to the mission so that they could continue with mission work started on Rosenen. The writer's grandfather served on this mission station called, Eben Ezer for some time.

As was mentioned before, the writer's grandfather was from the first class to graduate from the newly formed Bleckmar Seminary. He served in the Bleckmar Mission of the Hannoverian Free Church for some twenty years when due to a heart condition he had to discontinue mission work. This was shortly after World War I when the mission had a hard time trying to make ends meet. It was at

this time that the Swedish Mission Society extended a call to him, which he accepted. He was active in the Swedish Mission for some twenty years when he retired. During his retirement he kept himself busy by translating the Augsburg Confession and other literature into Zulu. Two weeks after the publication of the Augsburg Confession he was called to his eternal rest.

At the turn of the century South Africa consisted of four countries. There was the Cape which was a Crown Colony but had its own legislature, the same was true of Natal. To the North there were the two Boer Republics, the Orange Free State, and the South African Republic (Transvaal); both had their own legislatures and a president. When gold was discovered a gold rush ensued and people by the thousands flocked to the Johannesburg area where the gold mines were located. At this time diamonds were also discovered in the Cape and Western part of the Transvaal. The Boers had left the Cape because they were not happy with the government and the English, now the English were invading there beloved republic. The British government demanded that their subjects who settled in the South African Republic be enfranchised after living in the country for five years. The Boers feared that they would be outnumbered by the foreigners in forthcoming elections and passed laws which stipulated that an alien had to be a resident for 15 years before becoming a citizen. The British used this as an excuse to declare war. The Boers caused the British troops much grief, while the Boers were familiar with the territory the British soldiers were from England and lost in the

wilds of Africa. The war turned into guerilla warfare; this was because the Boers had no outside help and had to fight with whatever they captured from the British soldiers. On the farms the wives and children kept things going, the British realized that this war would go on indefinitely if the wives remained on the farm and support the Boers with provisions.

Let it never be said that concentration camps were an invention of the Germans during the time of the Third Reich. The English in South Africa carried most of the women and children from the farms to concentrations camps where the conditions were as bad; if not worse, than those in Germany. Many children and women perished in these camps. The writer had relatives who died in one of these concentration camps. During this war the British burned down all the farm houses from which families had been evicted. Even the churches were not spared. Many a mission church was burned to the ground. This was only in the Transvaal because the Natal German Lutherans had to fight on the side of the British because they were British subjects.

The Anglo-Boer War came and went. Mission work continued and the existing missions expanded. In spite of the false teachings of Harms one cannot help but to admire his zeal for missions, he had a zeal for missions second to none. This zeal for mission work is still evident in the church body in which the writer was raised. One point Louis Harms neglected, not merely neglected but actually ignored was home missions. Harms was so busy with his mission that

he never paid any attention to the rapidly deteriorating conditions in his beloved Germany. The Free Ev. Luth. Church of South Africa has always been mission minded and supported the Bleckmar Mission with much zeal, but they never did any home mission work among their own people. Most of the congregations in the FESiSA were country congregations and not too many members moved into the cities. It was only in the sixties that many members moved to the cities where industry was growing. The German speaking congregations were hesitant to give up their language and because of this many members were lost to other denominations.

The same can be said of the Hermansburg church. This church developed the same way the Free Church did. There was a black church and a white church. The Hermansburg Church in South Africa always seemed to be conservative. Their pastors seemed to preach non-objectionable sermons. Lay people from both synods hoped that eventually both church bodies would at some point in time be unified because there seemed to be no difference in the two synods. There seemed to be no differences, but there were, the Hermansburg Synod maintained relations with the State Church in Germany. During the late sixties and more so during the early seventies it became more and more evident that these two church bodies were moving further and further apart. A sister of the writer attended the Hermansburg High School. Here the Pastor who taught the religion class denied the inspiration of the Holy Scripture. Many lay people within the Hermansburg Church were disturbed and formed a "Notgemeinschaft," (emergency association)

to combat the direction this church was taking. The result was that a number of members left the church formed their own church body and later joined the FESiSA.

When Theodor Harms preached the funeral sermon of his brother he admonished the congregation and the missionaries to be faithful to the Lutheran Confessions and not to be unfaithful to their teacher. Louis Harms would turn in his grave if his spiritual children would turn from what he had taught them. If this were possible, then Louis Harms would have spinned many times since his coffin was lowered into his grave over a century ago.

In South Africa Harms would not even recognise the church he helped to establish. Many of the leaders in what used to be the Hermannsburg Mission was are more concerned with social issues than with the preaching of the Gospel. The statement, "what used to be the Hermannsburg Mission," needs clarification. In the sixties when the cry, "Uhuruh," (meaning , freedom in Swahili), echoed throughout Africa, it was decided that the time had come for the Hermannsburg Mission to become independent also. Besides the Hermannsburg Mission there were other Lutheran groups active in Natal and Transvaal. As was mentioned earlier, the Norwegians came first, later the Swedes and Danes sent some missionaries. The time for independence and unification had come, why should all these missions oppose each other? Out of these mission chuches a new church body came into existence, the "Evangelical Lutheran Church in South Africa," with a national pastor as bishop, it was

about time that the blacks were put in charge, the big bosses in Europe said. This church according to the Lutheran World Federation has 550,000 members.

Why would Louis Harms turn in his grave because of the statements some of the leaders of the Evangelical Luth. Church in South Africa make? One of the most prominent Lutheran theologians in South Africa is Dr. Manas Buthelezi. "Lutheran World Information," published weekly by the News Service of the Lutheran World Federation gave the following profile of Dr. Buthelezi when he was named president of the South African Council of churches.

"Manas Buthelezi, bishop of the Central Diocese of the Ev. Luth. Church in Southern Africa, was recently elected president of the South African Council of Churches. Buthelezi, studied theology in South Africa and the United States, where he received a doctorate in theology from Drew University. The bishop taught at Umpumulo Lutheran Theological College before he received a call to a member Church of the ELCSA. In the meantime he also taught theology in West Germany and in the United States. After a guest professorship at the University of Heidelberg in West Germany in 1972, Buthelezi became the Natal regional director of the Christian Institute of South Africa. In addition to teaching, Buthelezi publishes writings on black theology. In 1973 Buthelezi presented a lecture to the South African Congress on Mission and Evangelism on six controversial theses. He said, "The future of the Christian faith in this country will far depend on how the gospel itself is made relevant to the problem of the blacks." Buthelezi has a special interest in improvement of the black school system in South Africa and recognition of black trade unions." (21)

The Hermannsburg Lutheran Church (the white church) seemed, as was mentioned before to be fairly conservative until the late sixties. The Mission Church experienced a new birth by unifying

with all the other Lutheran missions, so the Hermannsburg Church also in 1974 decide to unite with the Evangelical Lutheran Church of South Africa (Transvaalkirche), most of its churches were located in the Transvaal. The Transvaalkirche had most of it's churches in and around Johannesburg, Pretoria, and surrounding areas. This church body had its roots in the Berlin Mission Society which never in its history was known for its confessionalism. When the two Lutheran Churches unified they were not in complete agreement on all issues, but many former Hermannsburg members moved into the cities joined the Transvaalkirche and felt the churches should be unified. The Transvaalkirche never achieved financial independence from the mother church in Germany, many of their members were German immigrants who had no idea what stewardship meant. Before these two bodies unified the Hermannsburg Church belonged to the LWF, it was decided that the new body would not for the time being belong to this World Organization.

Recently the Evangelical Lutheran Church in Southern Africa, (Natal-Transvaal) applied for membership of the LWF. It seems strange that the leadership of this new body did this, when before the merger the Hermannsburg Church joined the LWF it caused a great deal of discontent which also lead to the forming of the mentioned, "Notgemeinschaft." The LWF has never been kindly disposed to the racial policies of the South African government and also about the division within its member churches in South Africa.

Recently a LWF delegation visited South Africa,

"The visit was designed to determine what progress had been made in implementing a resolution of the LWF's Sixth Assembly, held in Tanzania in 1977, which declared apartheid to be a "status confessionis"--a question affecting church fellowship. It called on Lutheran churches to "publicly and unequivocally reject the existing apartheid system."

Last December, an All Africa Lutheran Consultation held in Harare, Zimbabwe, to prepare for the LWF's eighth assembly in Hungary this summer, recommended that the LWF suspend from membership the white Lutheran churches in Southern Africa until they implement the resolution of the Seventh Assembly.

At the conclusion of their visit, the LWF leaders reported that the white churches had not understood the Harare action as encouraging unity and action, but felt it to be an "attack on their intergity."

While the African churches agreed that concrete steps toward unity are needed, the LWF delegation commented that such moves would not be easy, because of differences in polity and tradition in the churches." (22)

The Hermannsburg Mission has produced some very gifted clergymen. One of these is Bishop Daniel Rapoo, who presently presides over the Federation of Evangelical Lutheran Churches in Southern Africa. When the All Africa Lutheran Consultation meeting in Zimbabwe decided to suspend the white Lutheran Churches in South Africa, "until such time that they reject apartheid publicly and unequivocally and move toward unity with other member churches in the area," (see above quote) Bishop Rapoo commented,

"The decision was "inevitable" because apartheid in the church could not be tolerated. He said he hoped that concrete steps would be taken to

resolve the issue at the LWF assembly, to be held July 22-Aug, 5 in Budapest. Bishop Papoo said it was painful to be segregated on the basis of color and worse still to be segregated on the basis by members of the same tradition." (23)

At this time there are six Lutheran synods in Southern Africa, all of them except the FELSiSA and the Lutheran Church in Southern Africa belong to the Federation of Ev. Lutheran Churches in South Africa. According to the Lutheran World Federation News service 98 percent of the Lutheran constituency in Southern Africa belong to this federation. (Luth. World Info. 46/82 Dec.16,1982) It is only a question of time before these synods unite into one body. The next merger will be between Church of Southern Africa (Hermannsburg and Transvaal) and the Ev. Lutheran Church (Cape), which is an offspring of the Rhine Mission Society. The Cape Church has ordained women in its synod. The Cape Church is a LWF member. The reader can see why Louis Harms has reason to turn in his grave, but like Luther he knew that the, "Platzregen," would move on.

The first contact the Wisconsin Synod had with the Lutheran Churches in South Africa was in 1947 when Pastors Wacker, E. Hoenecke, and Missionary Schweppe did exploratory work in Southern Africa to determine where they might do mission work. The Synodical Proceedings of 1961 state,

"On this journey to Africa a visit to the Bleckmar Mission in Natal is contemplated. our Rhodesian men have visited this work several times, and our board and the commission on Doctrinal Matters are at present studying the

request of this mission for aid in their work."

The Relations between WELS and FELSISA never did seem to get of the ground. The Proceedings of 1961 welcomed the FELSISA into it's fellowship, the 1965 Proceedings mentioned the following,

"Whereas, The Free Churches of Finland, France, Belgium, and South Africa have demonstrated a strong confessional position, particularly in regard to the doctrine of the inerrancy and infallibility of Scripture; therefore, be it Resolved, That we as a Synod continue to encourage these churches in their confessional stand."

The 1967 Proceedings at the 75th anniversary of the FELSISA expressed itself as follows,

"Whereas, The Free Ev. Lutheran Synod of South Africa has retained its scriptural sensitivity over against unionistic involvements and as recently as 1964 has made public confession in word and action by its refusal to join the unionistic United EV. Luth. Church in Southern Africa, and
Whereas, Many members of the Free Ev. Lutheran Synod of South Africa are moving into large cities, like Johannesburg and Durban, thus giving this synod opportunity to found mission congregations which will uphold its confessional position; Therefore, be it, Resolved, That our Synod approve the recommendations of our Board for World Missions of our Commission on Doctrinal Matters to lend financial support to this sister synod in her endeavors."

During the early seventies the merger in Germany of the four existing Free Churches took place. As a result these churches preferred to be in fellowship with the LCMS and other more moderate Lutheran Church bodies. WELS was not in fellowship with the newly formed SELK in Germany while South Africa was; this, for obvious reasons could not go on indefinitely. In 1977 the Synod Proceedings

suggested that a meeting be held where this problem be discussed.

The resolution read as follows,

"Whereas our synod has had cordial fellowship with the Free Ev. Lutheran Synod in South Africa for quite a few years; and
Whereas the Free Ev. Lutheran Synod in South Africa presently has close contact and fellowship with the Independent Ev. Lutheran Church of Germany (SELK), with whom we are not in fellowship; and,
Whereas this relationship with the SELK has brought our continued fellowship with the FELSISA in South Africa into question; and,
whereas a meeting to discuss doctrinal concerns has been set for March 1978 at Leipzig; therefore, be it,
Resolved, That our Synod invite representatives of the FELSISA to participate in a proposed doctrinal discussion in Leipzig in March 1978.

Nothing came of the 1978 discussions. When fellowship came into existence between the two church bodies Pastor Ludwig Wiesinger was the president of the Free Ev. Lutheran Church in South Africa. When Pastor Wiesinger retired the synod lost a very dynamic and beloved leader. The new guard continued to cherish the close ties the church had with Germany over the years. One point the reader dear not forget are the close relations that are in existence between the FELSISA and the LuKISA, the White church and the black mission church. The black church also gained its independence in 1967 when it was no longer known as the Bleckmar Mission but as the Lutheran Church in Southern Africa. The president of the church was the Bishop, who was white each district known as a diocese has a dean, what we would call a district president.

This matter of triangular fellowship relations has not been

solved. The Proceedings of 1983 report the following,

"Whereas, We continue to have concern about the triangular fellowship relations involving the Free Evangelical Lutheran Synod of South Africa, our synod, and the Independent Ev. Lutheran Church of West Germany (SELK); and Whereas, the September 1 & 2, 1982 convention of the Free Evangelical Lutheran Synod in South Africa had resolved "to do everything possible" to continue discussions between our church bodies and has instructed its Doctrinal Commission to initiate steps for sending a delegation to the United States for a meeting with our CI-CR; and Whereas, Recent communications from President Scharlach of the Free Ev. Lutheran Synod in South Africa indicates they will pursue the rescheduling of the postponed meeting; therefore, be it Resolved, that our CI-CR pursue rescheduling a meeting with the South African delegation.

The ties between the Free Church and the Lutheran Church in Southern Africa (LuKiSA) are very close. The LuKiSA is a mission church and yet it is not; it is a church body which heavily depends on financial help from outside sources because the church only covers one third of its needs. This is not only the case in the abovementioned church but also other former mission churches. The former Hermannsburg Mission which unified together with five other church bodies and has half a million members also depends on financial support from outside sources. Recently, Dr. Reinhart Mueller, Mission Director of ELM (Hermannsburg), stated that churches in India, Ethiopia, and South Africa were more dependent on financial support than was the case twenty years ago. He said,

"Heute abhaeniger als vor zwanzig Jahren seien im allgemeinen die Partnerkirchen in Indien,

Aethiopien und Suedafrika. Da dies besonders die Abhaengigkeit von unserm Geld betreffe, denke man darueber nach, wie die Selbstaendigkeit am besten zu foerdern sei. Wir wollen aber nicht, dass das Geld Vorrang vor der geistlichen Gemeinschaft hat. An erster stelle soll deshalb kuenftig die personelle Hilfe stehen." (24)

This is quite a mouthful for a man in charge of missionaries who deny the inerrancy of Scripture as well the miracles in the Bible to just name two things. Dr Manas Buthelezi and Bishop Daniel Rapoo are very critical of the white churches in South Africa who have never practised fellowship with them but have always supported the former mission and still support the now independent church.

The LuKiSA depends on the finacial support it receives from the SELK in Germany. Without this support, they claim, they would have to close up shop. Recently the LCMS has also supported the work of the LuKiSA, two LCMS men were called and one is working among the Tswanas in Botswana and the other among the Zulus in Natal where he is also active at the Seminary of the LuKiSA. These LCMS missionaries are maintained by the LCMS.

It is the opinion of the writer that the fellowship triangle between WELS and FELSiSA will not be resolved. The big wheels in the Free Church feel strong about Altar and pulpit fellowship but when it comes to prayer fellowship they generally do not agree with the biblical doctrine. At a youth retreat held in Pretoria in 1981 a non-Lutheran missionary participated as guest speaker. Missionay Frische of, "Evangeliums-Rundfunk," spoke on the topic, "Nachfolge -- alles gewinnen oder alles verlieren."

1. Nachfolge ist freiwillig.
2. Nachfolge ist ein Weg des Leidens.
3. Wer nachfolgt, gewinnt das Leben.
 - a. Jesus gibt echtes Leben
 - b. Jesus gibt ewiges Leben

"Wer Jesus Christus nachfolgt, verliert viel, aber er gewinnt immer mehr, als er verloren hat. Darum lohnt es sich, Christ zu bleiben." (25)

"Following Jesus- to win everything or to loose everything. Missionary Frische is in charge of a Radio programme which originates in Germany. It is "non-denominational." As far as the writer is concerned there is no such thing as non-denominational. The writer in his younger and more foolish years also listened to this programme and remembers hearing the abovementioned guest speaker. On this mentioned programm, Billy Graham crusades were often rebroadcast in German.

This is only one article of the articles which appeared in the official organ of The Free Ev. Lutheran Synod in South Africa which upset the writer. The "Missionsblatt", which is the official organ of the Bleckmar Mission very often contains article that the writer finds objectionable. For instance, this publication is highly critical of the South African government. Is it the purpose of a religious publication to criticise the actions of another country? The writer has been acquainted with the "Northwestern Lutheran, for eight years and has never found anything objectionable. The "Missionablatt," is very much disliked by the

members of the Free Ev. Luth. Church, mostly because they find the quotes by liberal theologians and published in this periodical not becoming of a religious publication.

At this point the writer will begin to tie up the loose ends. Why are there always two churches in South Africa, a white church and a black church? South Africa has a interesting history with a very complex racial set-up. In order to understand why this country is so hated because of the racial policies it practices a person has to understand the history, and above all understand the Boer, the Afrikaner who made this continent his home and named his language after the continent- Afrikaans.

The Afrikaner is related to the French, the German, and the Dutch. When the Dutch East India Company traded with the East this company established a half-way house at the tip of the African continent. Company workers settled and others came to make this land there home. In the 1800's when the Huguenots were persecuted in France many came to the Cape to make this their home and entrench Calvinism even more than it already was. The Dutch in the early years of colonization tried to create a Calvinistic State. One of the first foreign missionaries to the Cape was a Moravian by the name of George Schmidt. Schmidt was active for some ten years before he was deported. Later when the British took over the Cape colony freedom of religion was granted to all. When Schmidt left the Cape he left behind some converts, among them a middle-aged Hottentot woman. Some fifty years Lutheran missionaries were

allowed to do mission work in the Cape colony. One day an elderly woman came to one of the missionaries, she had with her a German New Testament which Schmidt had given to her, she had been faithful and had to wait for so many years before the Lord would send someone to take care of her spiritual needs.

The Boers in the Cape were not happy when their land became a crown colony of England, they felt threatened. The British tried to impose their culture onto the Boers. The Boers were forbidden to speak their own language in public, that is, in the courts, in school, and in their churches. In addition to this they were not allowed to defend themselves from the Hottentots who were raiding their farms. The Boers felt threatened, the English were trying to impose their culture on them, and the Hottentots were robbing them, taking their cattle and other possessions, and there was nothing they could do about it.

The first settlers came in 1652 and it was during the early 1800 that most of the Boers packed their wagons and moved north where they established their own independent republics. At the time when the Boers moved north the Bantu tribes were moving south, away from oppression in central Africa. These Bantu tribes were their enemies, they, the Boers were the elect, they came to possess the land where no one would threaten their culture and way of life. The Boers compare themselves with the Children of Israel who were God's elect, and now were going to possess the promised land. The enemies of the Boers were those who tried to prevent them from entering the promised land. In his book, "The Covenant," James

Michner tells of the hardships the Boers had to endure when they moved north to inhabit the promised land. Their prayers would be more or less as follows,

"Like Abraham we face the Canaanites. Like him we place our lives in thy hands. Great God, guide us good Christians as once again we smite these Kaffirs." (26)

The writer does not admire the religious views of Michner who is a evolutionist but because this is an accurate reflection of the way the Boers expressed themselves. The above quote describes the blacks as Canaanites and Kaffirs. The word Kaffir is in South Africa the equivalent of the American, Nigger. The religion of the Boers was a way of life, they were longing for the day when they would live in their own Calvinistic state, their own Utopia. Michner very aptly explains how religion fashioned their lives,

"Few nations were ever as solidly indoctrinated in one group of principals as the Dutch in South Africa, and this begat a volk- a people- with tremendous drivind force, self-assurance and will to persist. With constant support from this theological university, which each man could carry with him as he moved, the Dutch colony became a conservative, God-fearing state, and so it would remain despite English occupation, English persecution, English wars and the constant threat of imposed English values. In South Africa the Old Testament triumphed over the university because it was the university." (27)

After the Anglo-Boer War (1899-1902) South Africa became a united country, where there had been four countries before there now was one. Until 1910 each province was administrated as an individual countrey when elections were held and the Union of South

Africa was born. The first Prime Minister was a former General of the Anglo-Boer War, General Louis Botha who hailed from the Hermannsburg area in Natal. He was a graduate of Hermannsburg High School. Even though the British won the war, it was a hollow victory because they could not make the entire country a colony and administer it as such. The Boers have almost exclusively been in control of the government since 1910. During the twenties and during World War II the opposition was in power. Since 1948 the government has been dominated by the Afrikaners or Boers. It is said that in South Africa the Dutch Reformed Church and not the National Party rules the country. The majority of members in the ruling party are Dutch Reformed. There has always been the element that would like to establish a Calvinistic State but they are in the minority. There is complete religious freedom in the country, there is no persecution of any denomination. The government has been conservative as far as its "Blue Laws," are concerned, but this and the other legislation which curbs pornography and abortions which are illegal as is fishing on a Sunday in The Orange Free State might not seem all that bad. Prayer in public schools is a way of life in South Africa. Everyone has to participate. At public high schools, "Assembly," which includes a Bible reading, the singing of a hymn, and a prayer is held three times a week. The writer participated in these, not thinking it was wrong.

The Boers left the Cape because they felt a unbiblical system was being forced on them. James Michner explains how they felt about the blacks,

"Through a series of unfortunate laws the Government has tried to alter the natural relationship between the races, exalting the savage debasing and debasing the Christian. It has asked us to form a society in which the proper distance between master and servant is not respected. This is against the teaching of God Himself and we cannot surrender to it. God has said that there shall be master and servant, and that each shall keep his proper place, and we propose to form a new nation in obedience to that law, one in which people of all color shall have their proper place, under the guidance of those whom God has elected to lead them."(29)

Not only did the Boers think and believe their actions were God-pleasing, they wanted to protect themselves from the Gentiles, or Canaanites if you will. The Dutch Reformed Church never neglected its duty as far as mission work is concerned, today there is a Black independent Church whose leader, Dr. Alan Boesak, was recently elected president of the World Alliance of Reformed Churches. The Calvinist teachings are clearly visible in South Africa, and although most members of the Dutch Reformed Churches are God-fearing Bible believing Christians one very often gets the impression that they believe they can do anything, pass any law because God has prospered them. This is enough evidence for them to prove that they are the elect. The Boers or Afrikaners have their own language which evolved in Africa, this is their home this is where they will live or die.

During the twenties Afrikaans became the second official language of the country. This was due mostly to literary genius, C.J. Langenhoven who also wrote the South African National Anthem,

The writer sooner or later had to answer the question he has

very often been asked, "What about Apartheid?" The writer believes that politics and religion do not mix. A clergyman can have his opinion but he better keep it to hiself. If you want friends, then never say anything about religion or politics. For us religion is the name of the game, "We cannot help but speak." This does not answer the question though.

When the World Council of Churches and the Lutheran World Federation meet their agenda has as top priority items, the evils of the Apartheid System and social issues such as how the standard of living in the Third World Countries can be improved. It is easy enough to condemn especially when we know very little about a given situation. Apartheid, has its good points and its bad points. In this world we will never have perfect legislation. There are certain facts about South Africa and its population which no one can and dare deny. It is the most affluent country on the face of Africa. The standard of living is the highest, education and hospitalization is second to none. Workers from the countries to the north flock there for employment. When gold was discovered and industry sprang up in and around Johannesburg fortune seekers flocked to this area, black and white. In his classic, "Cry, The Beloved Countrey," Alan Paton tells the story of what this gold rush did for some blacks. It is a heart-rendering book which tells of a decent young man who left home only to get into the wrong crowd and then to end up on the gallows.

The writer was born on the family farm Rosenen, where he was raised with four sisters and one brother. The writer was fortunate

to have God-fearing parents who raised him in the fear and the admonition of the Lord. It was especially the writer's father who influenced his son's thinking. As a young man the writer's father was active in politics and until his dying day never hesitated to say what he felt, not only did he state his political views but also his religious views. It was from his father that the writer inherited his dislike for Calvinism and Freemasonry. The writer's father warned his sons time and again to beware of this devilish organization. The writer's life was more or less normal, at the age of sixteen he sustained a head injury while playing the assinine game known as, "cricket." After this episode he never played the silly game again. This injury left its toll on the writer. In August of 1976 the writer took leave of his parents and other family members. When the writer shook the hand of his father this was to be the last handshake. This was one of three times he saw his father in tears. How bitter it is when we have to take leave of those we love. When a person bids dear ones farewell for a longer period of time it is as though something dies within you. It is almost like a funeral.

The ancestors of the writer left their homeland when they sailed for Africa knowing that they would never return. Not only was their love for the Lord commendable but they had, "Wanderlust." Needless to say some of their descendants are still plagued with this. On August 20, 1976 the writer boarded a plane to fly across the Atlantic, and reach his destination in less than twenty-four

hours. Watertown, Wisconsin, was the destination. At the airport the President of Northwestern College bid the writer welcome to what was to be his home for the next eight years. The writer was very much impressed by the College and campus. So many Lutherans, the devotions in the chapel were most impressive. The writer came to this country without the blessing of the synod he belonged to. He was encouraged to come here by other students who had been in this country and had attended Wisconsin Lutheran Seminary.

The first impressions of the writer were mixed. He was elated to be in a Lutheran College and very much impressed by the sincerity of the students. One of the writer's favorite classes during his first year was Religion 01. This class was for the benefit of those students who were from public high schools. Very early in the year one of the fellow freshmen quit because he could not agree with the prayer fellowship principal. The writer initially felt the same way and decided to stay. After spending a fortune to come this far and then to quit after a few weeks would have seemed strange to his relatives. The professor in this religion class made a lasting impression on the writer. At this time the writer already felt that the doctrinal differences between WELS and his own church would not be easily resolved. The writer has often wished that this fellowship principal was something he did not understand and that fellowship is limited to the altar and the pulpit.

When the writer was a Junior at this Seminary he was informed by his synod to return and attend the seminary the Free Ev. Luth.

Synod had founded. The writer requested the president of the newly formed seminary to give him reasons why he should return, especially since the two synods were in fellowship. These were never given.

Concluding remarks.

In this paper "The Establishment of Louis Harms Lutheranism in South Africa and its Subsequent Developments" were discussed. What Louis Harms did was unique; he established a church in a country that was in dire need of missionaries. Harms would indeed be sad and spin in his grave if he were to see the state of Lutheranism in Southern Africa some hundred and twenty years after the first missionaries were sent out.

The Free Lutheran Church is without doubt the most conservative Lutheran body in this part of the world. There are many things the writer likes about the church body he still belongs to. The position this church body has taken on inerrancy is highly commendable. The president of the newly formed seminary on a retreat spoke about inerrancy and made the point that the Bible in its entirety must be believed. Some people say we only need the core of the Bible; this he said, is like cutting up an onion looking for a pit, but all you end up with is tears.

When divisions come into a church because of false doctrine then each individual must make a decision; either you stay or you quit. It is easy enough for an individual to say, "There is no question involved, you have to take your stand, you are either for

Christ or against Christ." The individual may know what is right and know what he ought to do but..... It is like being afraid of snakes, I may not be afraid of snakes until I have to face one. It is like going through the three stages of death, denial, bargaining, and acceptance.

There is nothing the writer would like better than to go back to his native land, this land with a tragic history of many wars. He cries for his beloved country. He longs to be with the Zulus whose language he learned from them. Very often he thinks of the many hours he spent in conversation with them talking about their sorrows, their joys, their needs and wants, the weather, and never to forget the Lord, and sin and grace. How well the writer remembers the words of a native woman who asked him to return as pastor to pick up where he left off. How she and others encouraged him to study for the ministry. It is the singing of the Zulus which will impress anyone, in their singing the writer heard a sincerity seldom heard in song. Singing from the heart. The writer's heart goes out to his own people, the Germans who are losing their identity because of inter-marriage with other language groups. He also misses the Afrikaners whose religion he despises but whose language he knows best. The English who are more cultured than the Afrikaners. (It is said that the cultural chest of the Afrikaners fell into the Vaal when they crossed it, just like the ancestors of the Americans lost theirs when they crossed the Atlantic.)

It would make the writer very happy to return to the people he

dearly loves. We often think that we are indispensable, God can create believers out of stones, with God all things are possible. When the first Hermannsburg convert, Sarah, died, she left the converting of her husband in the hands of the Lord. The first woman converted by a Moravian missionary was kept in faith by the Lord. Cultural ties are a factor when such a decision has to be made. When you have to cut those ties it breaks the heart. It hurts. When you are members of the same body there is a tie that binds, there is unity. Things change when you cut those ties. There might still be a closeness but its not the same. Then you have to face the hour of decision; this is it no more excuses, no more delays, no more riding the fence. Its no use bargaining; this is the hour of decision. You look to the Lord and ask him to help you as you always should when decisions have to be made. The writer will hopefully never forget the prayers he has learned at his mother's knee one goes like this, "Hand die nicht laesst, halte mich fest."

When the writer was told by his church to return home and continue his studies at another seminary the primary reason for not going was uncertainty. He knew for certain that he would not agree with everything the president of this seminary taught. Besides this, he liked Wisconsin Lutheran Seminary and only did something another eminent theologian (August Pieper) did when he was asked to return to the seminary of his own church but preferred to stay because he liked the seminary he was attending. Let it never be

said that teachers cannot mould the thinking of their pupils; the writer is living proof of this. It has changed his life. To him this is something very precious, this is something he was afraid he might lose and so he remained at Wisconsin Lutheran Seminary. The writer is not so naive to believe that he cannot fall into false doctrine, yet there are those who in spite of opposition did not succumb to heresies.

The writer is grateful for the education he received in the Schools of the Wisconsin Ev. Lutheran Synod. The writer is thankful for the God-fearing instructors the Lord sent into his life. The prayers of the writer are that he will honor his teachers by being faithful to what they taught him. At this point in time the writer is very idealistic and believes he will be found, ever faithful. Others have fallen from faith, others who were on the straight and narrow went astray, and this was because they tolerated false doctrine, which was tolerated and eventually ruled. The writer could be happy in another country, but he would be happier in his native land. If he has to give up his native land he will dearly miss his family, for blood is always thicker than water. He will so miss his sister Isolde, and sister Signe, and above all his faithful mother; we do love all family members but some are closer than others. No matter where we go or where the Lord may lead us, we must keep in mind that this is not our home. Whatever the future may hold in store for us, let us pray, pray that the Lord keep his Word in its truth and purity among us.

ENDNOTES

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