

THE PASTOR'S STUDY

Exercising The Mind || Igniting The Heart || Preparing The Hands
A free quarterly paper for rural pastors.

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WELCOME TO THE PASTOR'S STUDY

Welcome to this special issue of The Pastor's Study. This magazine is designed to help pastors in the study of the Word and in subjects that are helpful for a broad, instructive and effective teaching ministry. We step away from the normal format and content to dedicate this issue to a biography that is relevant to the Church in East Africa—the life of Dr. Ludwig Krapf.

The editorial asks how we can read Christian biography as an act of worship and devotion (pages 6-11). This is our starting point. Beyond that, our goal in this issue is to give a good overview of the life and ministry of Dr. Krapf, so we have a short account of the life of Dr. Krapf (18-31), and insert a quickview timeline of his life (12-13). We have also included a short account of the life of Dr. Krapf's partner in ministry, Johannes Rebmann (15-17), and an article on the death of Dr. Krapf's wife,

Rosine, and the first Christian grave in East Africa (38-43). Other interesting aspects of Dr. Krapf's life, include his linguistic influence (32-37), and his strategy to bring the gospel to the heart of Africa (44-48). Pages 51-54 contain a list of the travels of both Krapf and Rebmann in East Africa with some details and also a map showing these travels, in present-day Kenya and Tanzania.

May the Lord bless this issue to the glory of his name, and the strengthening of his Church.

Sincerely, Aaron Dunlop

UPCOMING ISSUES

- The Battle of Jericho
- The Suffering of Job
- The Story of Obadiah

EDITORIAL: IS CHURCH HISTORY A SPIRITUAL EXERCISE?

In this special issue of the magazine we are moving away from our regular content, and dedicating this issue to the life and work of Dr. Ludwig Krapf.

There are three reasons for this. First, this year marks the 180th anniversary of evangelical Christianity on the Swahili Coast. Krapf arrived in Mombasa in January 1844, with his wife Rosine. Second, this year also, we are publishing a new biography on Ludwig Krapf through Ekklesia Afrika in Nairobi, due out in April 2024.

The third reason, and most importantly, is because history is important. I don't mean that it is important to know history. I am not thinking merely of education. I am saying that history is important for our spiritual life. Pastors need to know and understand history,

and we need to be able to teach our people these important lessons.

History helps us to know God. History is the study of the works and “wonders” of God (Psalm 77:11). When we read history we are reading about God. It is God’s story and he reveals himself through his work in the lives of his people.

History keeps us thankful. The Bible teaches us to remember the past with joy and thankfulness. In Deuteronomy 32:7–8, Moses encouraged the people of Israel to “Remember the days of old, consider the years of many generations.” We are not just to remember, but to “consider.” This word is important— it means to be discerning, to understand what God has done. The Psalmist said, “I will remember the deeds of the LORD ... I will ponder ... and meditate on your mighty deeds” (77:11–12. See also Psalm 105:5; 143:5; Psalm 126:3).

History keeps us humble. History reminds us that we make mistakes, that we are sinners, and calls us to “look to the rock from which you were hewn” (Isaiah 51:1). History calls us to remember that we were slaves in Egypt, and that the LORD brought us out (Deuteronomy 5:15, see also 8:2; 15:15).

History helps us make wise choices. Knowing history helps us learn from previous mistakes. The Scripture tells us to “take heed” (KJV), or “take care” (ESV) ... remember what the Lord did to those who sinned (Deuteronomy 24:8–9). There is so much instruction for our present situation available by reading the lives of the saints who’ve gone before.

History calls us to prayer. History gives us evidence that God hears prayer, either in thankfulness, as we have seen, or in repentance. In the time of Nehemiah, the Israelites were commanded to look back, to “remember” (Nehemiah 1:8–10) the words of

Moses, and to turn again to the Lord—the covenants, and the previous wonders that he worked for his people.

History strengthens our faith. History reminds us that God is in control. Though at times we feel that he has forgotten, the exodus, the Babylonian captivity and the 400 years of silence, remind us to have faith that he does not forget and he keeps his promises. The biographies recorded in Hebrews 11 obligate us (with the authority of Scripture) to draw strength from the lives of the saints, to follow their example, to hope in the face of difficulty and to rest by faith in the loving sovereignty of the living God. When we read the Scripture, we are not just reading theology and prophecy and wisdom; we are reading history (and biography). The Lord Jesus asked the lawyer; when you read Scripture, how do you read it? (Luke 10:26). Do you see God in it? Does it lead you to Christ? Philip asked the

Ethiopian a similar question; do you understand what you are reading? (Acts 8:30).

The biographies you find in the book store are not inspired, of course, but there are important lessons in these words that help us read history with benefit.

First, look for those things in the life of the subject that imitate Christ. Paul said, “Be followers of me, even as I also am of Christ” (1 Corinthians 11:1). By doing this, you will identify things in your own life that are missing. You will also get ideas for practical Christian living and be motivated to greater zeal, more love for God’s people, and greater service.

Second, identify the working of God in the life of the subject. The saints who saw Paul’s life, “glorified God because of me,” Paul said (Galatians 1:24). We can glorify God for the lives of His saints. We should also pray that

others would have reason to glorify God in our lives.

It is my prayer, that as you read this special issue of the magazine, and the life of Dr. Krapf, that you will find spiritual enrichment and strength from the life of this servant of God.

TIMELINE OF DR. KRAPF'S LIFE

1810, January 11 — Ludwig Krapf was born in Derendingen, near Tübingen, Germany.

1825/6 — Krapf was converted to Christ.

1827 — Krapf entered the Basel Missionary Institute.

1834 — Krapf graduated from the University of Tübingen, Württemberg.

1837, February 6 — Krapf set out on his journey to Ethiopia.

1842, September 22 — Krapf married Fraülein Rosine Dietrich in Alexandria, Egypt.

1843, May 26 — Rosine prematurely gave birth to a little girl, 'Eneba,' a tear. The baby died that same day.

1844, January 3 — The Krapfs arrived at Mombasa.

1844, June 8 — Krapf began a tentative translation of the book of Genesis into Kiswahili.

1844, July 13 — Rosine Krapf died of puerperal fever.

1844, July 16 — Second infant daughter buried alongside Rosine.

1846, June 10 — Mr. Rebmann arrives at Mombasa.

1849, December 3 — Krapf saw Mt. Kenya for the first time.

1850, April 10 — Krapf left for Europe (his first furlough).

1850, November 24 — Mringe, the first convert, was baptised by Erhardt (Krapf was in England).

1851, January 2 — The Valedictory Dismissal of Krapf as he returned to Mombasa.

1851, July 11 — Krapf set out on his second trip to Ukambani. He made it to the Tana River.

1853 — Krapf visited Ethiopia as part of Bishop Gobet's mission.

1855, September — Krapf retired from the CMS, started a new phase of his missionary Career.

1867–68 — Krapf joined the British Expedition to Ethiopia as a translator for Sir Robert

Napier.

1869 — Krapf married his third wife, Nanette Schmidt von Cannstadt.

1881, November 27 — Krapf is found dead on his knees at his bedside in the morning.

JOHANNES REBMANN

Johannes Rebmann was born on January 16, 1820, and was from the same Lutheran background as Ludwig Krapf. On June 10, 1846, at twenty-six years old, Rebmann arrived in Mombasa, to help Krapf with the newly formed Mombasa Mission. Rebmann had studied at Basel, and also the college in England with the Church Missionary Society.

Krapf and Rebmann were very different in character and temperament. Krapf was a pathfinder, a visionary, with an imagination for great achievements and a man of action. Rebmann, by contrast, was content to settle in one place and do his work. The two men however, formed a complementary working relationship and, indeed, over time a close bond in the early years of the work.

By the late 1940s, having established their mission at Rabai, Krapf and Rebmann were

making plans to take the gospel to the interior. Krapf went northwest to Kitui, and Rebmann made four journeys southwest to Taita and then beyond Taita to the Chagga region, at the base of Kilimanjaro. On August 25, 1847, five men from the Taita region came to the coast trading and visited the Rabai station to invite the missionaries to visit. The following month, September 1847, Rebmann headed out towards the Taita Hills (a few miles south of present-day Voi). On this first trip, Rebmann received a tremendous welcome, and soon planned more trips, with the aim of reaching Unyamwezi. He made three more trips and on his last journey (April–June 1849), he was very badly treated, almost to his death, and never returned.

Rebmann's unwillingness to continue pushing inland caused a bitter disagreement between him and Krapf. For the rest of his life, Rebmann remained at Rabai, working on translation. Over time his health declined and

became almost blind. But he remained faithful until September 1875 when he was encouraged to return to Europe because of his health. He returned to Korthal, supported and guided by his friend, Isaak Niondo. He married in the spring of 1976, but died on October 4, that year of pneumonia, at the age of fifty-six.

DR. LUDWIG KRAPF (1810–1881): PIONEER MISSIONARY TO EAST AFRICA

Johann Ludwig Krapf was born on January 11, 1810. He was the youngest of four children born to Katherina Maria and Johann Jakob Krapf. As a child, young Ludwig developed a love for devotional reading and particularly the stories of the Old Testament. He started school at six years old, and although his family was financially comfortable, he would not have expected an education beyond the village school.

A chance encounter, however, with a widow in Tübingen provided a unique opportunity for the farmer's son to go to grammar school, where he excelled and was soon top of his class.

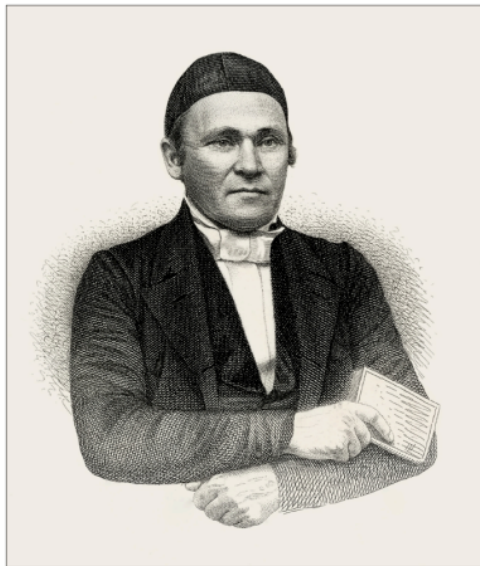
It was at this school, at fifteen years old, that Ludwig first heard the idea of foreign missions and was intrigued by the spread of Christianity

among the heathen. Two years later, in 1827, he entered the Basel college to train for missionary work, and on February 6, 1837, he set out on the long and difficult journey to Ethiopia with the Church Missionary Society (CMS), a missionary organisation within the Evangelical wing of the Church of England.

Krapf arrived in Ethiopia in December 1837 when opposition from the Orthodox Church was developing against Protestant missions—soon all Protestant missionaries would be expelled. Krapf, however, had begun to develop a burden for the unreached tribes in the interior, the Oromo particularly, which he believed would be the gateway to the heart of Africa.[1] In 1842 Krapf travelled to Egypt to marry Fraülein Rosine Dietrich in Alexandria. On his return, he was forbidden to reenter, and despite numerous attempts at different coastal entry points Krapf and his new wife were forced to quit Ethiopia.

In the end, he set out around the Horn of Africa (Somalia) and down the Swahili Coast to Zanzibar. It was an innovative and ambitious step but having convinced the CMS of his strategy the committee formed the East Africa Mission and supported him as the first European to attempt the interior of Africa from the Muslim-dominated East Coast.

Dr. and Mrs. Krapf arrived at Zanzibar on January 3, 1844, and with an introductory letter from Said bin Sultan, the Muslim ruler, they set out for Mombasa. At first, the study of Swahili was a cause of great frustration, not having any written text from which to work and no grammar or dictionary. Ludwig made good progress, however, and by June 8, 1844, he was able to begin a translation of the book of Genesis. “I always considered that day,” he wrote, “the most important day of my life.”



Dr. Ludwig Krapf

Very soon Krapf's success was overshadowed by tragedy. On July 6, Mrs. Krapf gave birth to a little girl, but the week following on July 13, Mrs. Krapf died and a few days later, the little

girl also. This double bereavement was a hard blow to Dr. Krapf, “my heart and body wept for many days,” he wrote, but rather than defeat, this turned out rather to reinforce his missionary resolve. He wrote home to his mission,

Tell the committee that in East Africa there is the lonely grave of one member of the mission connected with your society. This is an indication that you have begun the conflict in this part of the world; and since the conquests of the Church are won over the graves of many of its members, you may be all the more assured that the time has come when you are called to work for the conversion of Africa. Think not of the victims who in this glorious warfare may suffer or fall; only press forward until East and West Africa are united in Christ.

Ludwig was soon back at his desk, “persecuting with great zeal the study of the Swahili language,” travelling the coast and

seeking out a suitable place for a mission station on the mainland. On August 19, 1844, he made his first trek to the hills of Rabai, in the Mijikenda country, and on January 1, 1845, he set out to make acquaintance with the Wakamba people.

On June 10, 1846, Johannes Rebmann arrived, and Krapf and his new colleague began to build a more permanent mission station. They lived a simple lifestyle, but the completion of the permanent house was an important milestone in Krapf's missionary career. The solid structure built with their own hands was a sign that Christianity had begun in East Africa and that he had secured a position from where "the unexplored regions of the interior can be reached, and the ancient bulwarks of Satan assailed by the messengers of Christ."

In the three years between September 1847 and September 1850, Dr. Krapf and Rev. Rebmann made six significant journeys into

three areas hoping to reach Unyamwezi—a strategic trading region. Krapf made one journey to Usambara towards the southwest and one journey northwest to Ukambani. Rebmann made four journeys west to Teita and then beyond Teita to the Chagga region, at the base of Kilimanjaro.

Rebmann's first excursion in September 1847, was a huge success, and on that trip, he was the first European to see the white caps of Mt. Kilimanjaro and to testify of snow on the equator. His next two trips became increasingly promising, moving deeper each time into the interior. However, on the fourth trip, Rebmann was robbed and left to die in the wilderness. This experience was a devastating blow to Rebmann, having made so much progress and come so close to opening a way to the interior.

On September 18, 1849, Krapf began preparing for a journey north-west of

Mombasa to Ukambani. His first journey was a success, and he became friendly with Kivoi, the Chief of Kitui. A few years later, July 11, 1851, Krapf set out on his second trip to Ukambani, intending to establish a base, and from there to venture further inland. Krapf's account of this journey fills over fifty pages in his *Travels, Researches and Missionary Labours* published in 1860. Along the way, heading north-west towards the Tana river and Mt. Kenya, Krapf and his party, along with Kivoi were attacked by a hostile tribe. Chief Kivoi was killed, and in the chaos, the party was scattered and Krapf was left alone in the wilderness. News on the "bush telegraph" reached Rabai that Krapf had been killed. On September 30, however, he made it back to Rabai emotionally and physically exhausted, having escaped with his life.

Initial attempts to penetrate Africa from the East Coast had proved difficult—Chagga was closed, and Ukambani also. Usambara to the

south remained the only route that promised anything. On February 10, 1852, Krapf set out again for Usambara, but with opposition from the Arabs on the coast, this also came to nothing. All three proposed routes were now closed, Chagga, Ukambani, and Usambara, which gave pause to the missionaries at Rabai. Krapf remained at Rabai, for another eighteen months.

At the beginning of 1854, he visited the Committee in London to discuss plans for the future of the mission. Despite the setbacks, the Committee had not lost confidence in Krapf's idea and was developing a plan to appoint another missionary to return with Krapf. However, Krapf was struggling with the realisation that his health was breaking, and that his ministry in Africa had come to an end. He had identified only one convert.

His own words reveal something of the sadness of the decision he had to make and

yet the resolve he had in spite of so little tangible fruit. “I bade farewell,” he wrote, “to the land where I had suffered so much, journeyed so much and experienced so many proofs of the protecting and sustaining hand of God.” At the end of 1855, Dr. Krapf was forced to concede the heart of Africa to those who would follow. It was a big blow to the CMS, not only their operation in East Africa but also the loss of one of their most gifted and noted missionaries. He was forty-five years old.

While the remaining years of his life may have been less remarkable, they certainly were no less productive, as he continued his linguistic work and transitioned into the role of a missionary statesman. His health may have been “shattered,” as he said, but his spirit was undaunted and his missionary purpose undiminished.

He was now entering into a period of international missionary influence and leadership. At least four missionary organisations were directly influenced or assisted by Dr. Krapf in the years that lay ahead. In Germany, for example, among his many other influences, Krapf's work led directly to the establishment of the Hermannsburg Mission. This mission was established in 1849 and followed Krapf's initial concept of getting to the Oromo people. In Sweden also, the Swedish Evangelical Missionary Society was founded as a direct result of Krapf's work and began missionary labours in East Africa.

Two other missions in which Dr. Krapf was practically involved were the Pilgrim's Mission with Mr. Spittler and "The Apostle's Way." Then in 1861, he accompanied Rev. Thomas Wakefield to Kenya where he helped to establish the United Methodist Free Church Mission in Ribe, not far from Rabai.

The greatest work of Dr. Krapf's "retirement years," however, was not his missionary journeys or the advice and assistance to other organisations, but his linguistic work. Ludwig Krapf was responsible for over two dozen dictionaries and translations. He had described himself as a "teacher ... a book man" and as the preacher in Ecclesiastes (12:9-10), Krapf gave the people "words ... even words of truth." His linguistic gifts are perhaps his most enduring legacy.

On November 26, 1881, Dr. Krapf spent the afternoon with his friend Martin Flad. The greater part of the conversation focused on the second coming of our Lord Jesus. At one point in the conversation, Krapf commented:

I am so penetrated by the feeling of the nearness of the Lord's coming that I cannot describe it. He is indeed near; Oh! we ought to redeem the time and hold ourselves in readiness, so that we may be able to say with

a good conscience, Yea, come, Lord Jesus, as it will be glorious when our Saviour appears as a conqueror, and His enemies have become His footstool.

The following morning, his family found him undressed for bed and kneeling by his bedside in prayer. He was buried in Kornthal beside his old friend Rebmann, and reports say that there were many hundreds at his funeral; one report claims as many as three thousand.

Dr. Krapf was not preoccupied with his own story or personal success but with the Kingdom of God. In a letter dated August 30, 1881, just three months before he died, Dr. Krapf wrote to the Committee of the CMS, giving, “a masterly summary of the languages and dialects spoken on the East Coast from Tigray to Cape Delgado.”

The final paragraphs of that letter sum up the

passion of Ludwig Krapf for linguistic and literary work in Africa, his far-sighted vision for the Kingdom of God, and the persistent and unconquerable spirit that enabled him to fulfil his calling— even to death.

There is still much to do in East Africa, but I trust that in ten or twenty years, in God's providence, an extensive literature will be found for the promotion of Christianity ... Real missionaries and their friends must never be discouraged at whatever appearance things may assume from without. They must act like a wise general does. When he is beaten back on one point, he attacks the enemy from another point, according to the plan he has previously laid out. And in all cases true missionaries and their friends must be mindful of the memorable words which were spoken by the French guard at the Battle of Watterloo: "La garde meurt mais ne se rend pas"—"the guard dies, but does not surrender."

THE LINGUISTIC INFLUENCE OF LUDWIG KRAPF ON EAST AFRICA

The Roman Catholic Church arrived on the East Coast of Africa in 1498 in the form of the Portuguese explorer Vasco da Gama. Between 1593 and 1596 the Portuguese built Fort Jesus on Mombasa Island, but they did not go beyond the coast and left in 1698 when Fort Jesus was captured by Saif bin Sultan.

In the centuries of Arab occupation on the East African coast, a Muslim-Bantu community had developed known as the Swahili. This Swahili community stretched along the coast taking in five African countries: Somalia, Kenya, Tanzania, Mozambique, and the Comoro Islands.

When Krapf and his wife arrived on the East Coast in 1844, it was important that they should first stop at Zanzibar to meet Said bin Sultan, the ruler of the Omani Empire. Krapf

was introduced to the Sultan when he arrived and found him hospitable. Indeed, the Sultan warned Krapf of the great danger that accompanied his plan to explore the mainland—the reputation of lawlessness, cruelty and violence—and in order to provide him with some protection, the Sultan gave Krapf a letter of introduction:

In the name of God, the most merciful and compassionate, this letter comes from Said the Sultan. To all our friends, governors, and subjects, greeting. This letter is written for a Doctor Krapf, who is a good man and desires to convert the world to God. Behave well to him and be everywhere serviceable to him.

This letter from the ruler of the Muslim Omani Empire had a remarkable significance. Who was Ludwig Krapf, but a lonely insignificant missionary who presented no threat and with no real national identity—a German working for a British missionary society. Yet Krapf

penetrated the East Coast of Africa with a powerful message—the glorious gospel—that would capture the hearts of men and women, and sweep across the continent.

As Krapf settled into life on the Swahili Coast, the first task was to become acquainted with the Swahili language (properly called Kiswahili). Swahili was an oral culture with no written text. Krapf had learned some Arabic, and this was a great help to him as he began his studies, since some Arabic texts did exist.

It was not assumed that Krapf would automatically use Roman letters (as we use in English) in his translation. Ordinarily, he would have continued with the Arabic script. But Krapf had given it some thought. “At the commencement of my Swahili studies,” he says, “I often thought about using the Arabic letters in my translations and other writings, but at last I resolved on the adoption of

Roman characters.” He reasoned through the advantages of the Roman script.

- First, the Arabic letters were too cumbersome for the African languages.
- Second, missionaries in South Africa had already begun to use Roman letters in other Bantu languages.
- Third, he believed that the introduction of Arabic letters would open a door for Muslim proselytism among the inland tribes.
- Fourth, he could see the rise of European influence in Africa, and the “Arabic alphabet would only be a difficulty for the Europeans, and it would be easier for the tribes who would be studying European languages.

Krapf’s linguist gifts were remarkable. He had arrived in January 1844 and by Saturday, 8 June, he was ready to begin translating the book of Genesis. “I always considered that day,” he wrote, “the most important day of my life.” In light of the Muslim domination of

the Swahili Coast, it is remarkable that Ludwig Krapf chose the Roman script when he began to reduce the language to writing.

TRANSLATION

SECTION OF THE FIRST. KEETOO-O DJA QUANZA

In the beginning created God
Mooanzo alicomba Mooigniazimoo
the earth.
n'tee.

And was earth without form void
Yalikooa n'tee aina oozooree na toopoo
upon depth and the spirit of God
katika shimo na roorkhoo ya Mooig
moving water.
ikipepēa katika madjee.

Said let there be light.
Alinēna Mooigniazimoongo, iwa nooroo.
light.
nooroo.

Saw
Akaōna Mooigniazimoongo, nooroo
divided between
akapambanooa baina ya nooroo na
Called day
Akaita Mooigniazimoongo nooroo m
night. evening m
oosikoo. Yalikooa magribee na s
one.
modja.

Alinēna Mooigniazimoongo, iwa derādja
illikoo pambanooa baina ya madjee

Genesis 1 in Swahili

ROSINE KRAPF AND THE FIRST CHRISTIAN GRAVE IN EAST AFRICA

Rosine Dietrich was born on July 19, 1817 in Basel. Her father was born in Alsace, France, close to the German border. In addition to her elementary education, Rosine was fluent in French. From childhood, it appears, she had been interested in missionary work and her desire especially was to be a teacher for young girls. Her letters, many of them written in French, reveal a thoughtful and spiritual woman. She also indicates her desire for a husband who would strengthen her for the cause of Christ, “for the nations that have plunged into the darkness of paganism, Mohammedanism and a fallen Christianity.”

Rosine had gone to Ethiopia then, as a missionary to teach young girls. Her fiancé had died on his way to the mission field and Rosine was left alone. Ludwig Krapf however, had heard of Rosine. He had seen the letters

she had written to her fiancé, and recognised in them a desirable quality and spirituality. He had come to realise also, that his work as a missionary would be greatly advanced with the help of a spouse.

Ludwig travelled to Egypt and married in Alexandria on September 22, 1842. The marriage between Krapf and Rosine, therefore, was by all accounts a happy and loving marriage, although they were both very clear, from the beginning, that the purpose of their marriage bond was specifically for Christian service.

Dr. Krapf and Rosine made their way to Zanzibar, having been refused re-entry to Ethiopia. Along the way, on May 26, 1843, Rosine gave birth prematurely to a little girl, on a dry riverbed, “with no tent or nurse or surgeon.” Krapf wrote,

In the Shoho wilderness, my beloved wife was prematurely delivered of a little daughter whom I christened 'Eneba,' a tear. I had to bury the dear child, for she lived only a few hours, under a tree by the wayside.

Ludwig and Rosine Krapf arrived in Mombasa in March 1844, expecting their second child. Much heartache was to follow for Dr. Krapf, and on July 14, he laid the remains of his dear partner in a grave, on the mainland, at her own express wish. Krapf wrote, "she desired, by this arrangement, to remind the pagan Wonikas, who frequently pass the road by her tomb, of the object which had brought her and myself to this country. Thus she wished to be preaching to them by the lonely spot which encloses her earthly remains.

In the days that followed Dr. Krapf wrote a long letter to Mr. Richard Waters, the American Consul at Zanzibar, dated Mombasa, September 2, 1844. Waters was the only

evangelical Christian in Zanzibar at that time and had become a close friend. It would be Waters who purchased a gravestone to place on the grave.

In his letter Dr. Krapf described at length how he dealt with Rosine's lack of assurance of faith. As she drew near to death she was overtaken by doubts and fears. Dr. Krapf took her through the Scriptures and brought her to the point where she could say, "Now I can believe that the Lord has pardoned me; that He will not enter into judgment with me: now I feel His presence, which is so sweet that I have no expression for it." She was happy now, and was going home. She asked him to tell their Christian friends to be "true and sincere in their Christian profession," as there is much doubt that can enter the mind as one approaches death.

He described also, how Rosine prayed for the servants, the mission, the Imam, and the

African people. She brought her servants to her bedside and explained how she loved their souls, that they needed Jesus Christ as the only Saviour and that Mohamad would be no help to them at death.

In that final letter, Dr. Krapf explained to Waters the pain of the loss of his wife. The final paragraph read,

My heart and body wept for many days; and even now, although the first ebullitions of weeping and grief have passed away, I cannot look back to those days of trial and affliction without weeping; but I have experienced what St. Paul writes to the Corinthians. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. I would not wish that the Lord had otherwise dealt with me and my departed family, than He has actually dealt with us, for His stroke is a blessing, and His chastisement is glory throughout.



Author by the grave of Rosine Krapf

DR. KRAPF'S STRATEGY OF MISSIONS

From the time of his arrival in Ethiopia, Ludwig Krapf's goal was to get to the interior with the gospel of Jesus Christ. Throughout his time in Africa, Krapf never wavered in the goal, and developed a strategy for a chain of missions stations across Africa.

The following outline shows how this missionary strategy developed and adjusted as it met with various opposition.

A Strategy Conceived

To get to the heart of Africa, Krapf believed that the Oromo people were the best suited to accomplish this end. He developed a strategy based on what the Lord had done in the Protestant Reformation in spreading the gospel from Germany throughout the rest of Europe. Krapf often referred to the Oromo region as "Ormania" just as Germany was

called “Germania.” “To my mind,” Krapf said “Ormania is the Germany of Africa.”

A Strategy Developed

After numerous attempts to get into Ethiopia and finding his way blocked in all directions, Krapf thought that the best way to Central Africa was through the Swahili Coast at Zanzibar. At that time, taking its lead from Krapf, the CMS formed the East Africa Mission, and Krapf pursued the Oromo people through Mombasa rather than Ethiopia. Later explorers and missionaries followed his lead in approaching Central Africa through the East Coast.

A Strategy Adjusted

On his voyage down the Swahili Coast to Zanzibar, Krapf met other tribes, like the Mijikenda and the Wakamba. When he discovered that these tribes were more friendly and were trading with the interior, he adjusted his strategy and worked under the

assumption of getting to the interior through these tribes.

When Dr. Krapf arrived at Rabai he laid out very clearly his reason for being there. “I was neither a soldier nor a merchant,” he said,

...nor a physician, exorcist, nor enchanter; but was a teacher, a bookman who wished to show the Mijikenda, the Wakamba, the Oromo, and even the Muslims the right way to salvation in the world to come.”

He believed strongly in the indigenisation of the African Church and looked forward to a day when the Church in Africa had its own “black bishop and black clergy.” He looked forward to a time when

brother will not sell brother; and when the colour of a man’s skin no longer excludes him from the office of an evangelist ... A black bishop and black clergy of the Protestant

Church may ere long become a necessity in the civilization of Africa.

A Strategy Scheduled

When Krapf returned to Rabai in 1852, after his near-fatal Ukambani journey, he realized that his plan for the interior through the Wakamba would take longer. “It may need another three or four years,” he said, “and perhaps a station closer first,” but he could still see, some day in the future, a missionary tree planted in Ukambani.

A Strategy Bequeathed

In 1855, Krapf realized that his health would no longer be able to sustain life in Africa. He said, “This idea of a chain of missions will yet be taken up by succeeding generations and carried out; for the idea is always conceived tens of years before the deed comes to pass. This idea I bequeath to every missionary coming to East Africa.”

At the end of his life he said,

There is still much to do in East Africa, but I trust that in ten or twenty years, in God's providence, an extensive literature will be found for the promotion of Christianity ... Real missionaries and their friends must never be discouraged at whatever appearance things may assume from without.

DR. KRAPF AND KENYA'S METHODIST CHURCH

It is well known that Dr. Krapf was the father of the Anglican Church in Kenya. But he was also influential in helping establish the Methodist Church in Kenya.

It all started with the publication of Krapf's biography, in London in 1860. Mr. Charles Cheetham, the treasurer of the Missionary Committee of the United Methodist Free Church in England, read it and took an interest.

After corresponding with Krapf, Cheetham invited Krapf to Manchester, England, in November 1860 to meet the missionary committee. He encouraged the Methodist missionary committee to enter into Krapf's vision and take up the challenge of East Africa.

Krapf recommended to the committee that at least four men should be selected for the

work. He also offered himself for two years to accompany them to Africa, teach them the language, and help them to select a location. From August 1861 until later in 1862, Krapf spent time in East Africa, helping the United Methodist Free Church become established at Ribe, about twenty kilometers north of Rabai.

Unfortunately, Krapf had to return to Europe early because of ill health, but the work of the Methodist Church had begun.





TRAVELS OF KRAPF AND REBMANN IN EAST AFRICA, 1847–1852

Expedition	Date	Note
Rebmann's journey to the Taita Hills	Sept. 26– Oct. 25, 1847	Five men from the Taita region had visited Rabai and asked them to come to their village.
Rebmann's first journey to Chagga	April 27– June 11, 1848	They wanted to meet the Chagga people. Rebmann first saw the snow-capped Kilimanjaro (May 11).
Krapf's first journey to Usambara	July 12– Aug. 1848	Krapf and Erhardt met the king of Usambara who welcomed them and promised them land for a mission.
Rebmann's second journey to Chagga	Nov. 14, 1848 – Feb. 16, 1849	To meet the king, well received.
Rebmann's third journey to	April 6– June 27, 1849	Very disappointing visit. King Memkinga

Chagga		proved to be more interested in the presents.
Krapf's first journey to Ukambani	Nov. 1– Dec. 21, 1849	To meet Kivoi, the Chief of the Kitui tribe. Krapf first saw Kilimanjaro on December 4.
Krapf's journey to Cape Delgado	Feb.– Mar. 1850	Before returning to Europe on furlough, Krapf travelled down the coast on a fact-finding mission.
Krapf's second journey to Ukambani	July 11– Sept. 27, 1851	After his European furlough, Krapf made a second and last trip to Ukambani, where he first saw Mt. Kenya. An almost fatal journey.
Krapf's second journey to Usambara	Feb. 10– April 14, 1852	Krapf was again offered land in Usambara, but political interference destroyed any chances of establishing a mission there.



NOTE: This is a modern map with modern borders and place names, but it shows in modern terms how far inland Krapf and Rebmann travelled.

-  Krapf's travels to Usambara
-  Rebmann's travels to Taita and Chagga
-  Krapf's second trip to Ukambani
-  Krapf's first trip to Ukambani

Dr. Krapf's goal in reaching into the interior was for the sake of the gospel only. He had made it clear to the people in Rabai when he first arrived; he was not an explorer. The furthestest he travelled inland was to the river Tana, with the Chief of Kitui.

Others coming after him, however, would build on Krapf's travels, including missionaries like Livingstone and Hannington. Explorers attempted to get Rebmann's help, but he also was focused on the gospel. Explorers who entered Africa from the Swahili coast include Burton, Speke, Grant, Ven der Decken, and more missionaries would follow them.